



The Vulnerable Asylum

investigating an architecture of difference in a migrant society



The Vulnerable Asylum:

Investigating an architecture of difference in a migrant society

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Study field:

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Programme:

A knowledge and information centre that accommodates skills training workshops, language classes, a community radio station and library to extend as well as promote social upliftment and cohesion. Secondary support functions include legal aid offices, an early childhood development centre and career centre.

Client:

United Nations High Commissioner for Refugees (UNHCR),
Community for Media Development, and Youth for Survival.

Site:

Old Native Reception Depot,
Remainder of Portion 39, Pretoria Townlands 351 JR,
C/O Es'kia Mphahlele Drive and Johannes Ramokhoase Street,
Marabastad, Pretoria
25°44'41"S; 28°10'24"E

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I further state that no part of this dissertation has already been, or is currently being, submitted for any such degree, diploma or any other qualification.

I further declare that this dissertation is substantially my own work. Where reference is made to the works of others, the extent to which that work has been used is indicated and fully acknowledged in the text and list of references.

David Ian Hough

This dissertation is dedicated to my parents. This opportunity would not have been possible without either of you. I am here because of you.

Thank you to my fiancée, Jill. The sacrifices made, emotional support, care and love you selflessly gave provided me the strength and determination to see this through. I couldn't have done it without you.

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Arthur, I always enjoyed our entertaining conversations. Thank you for your guidance in developing more critical thoughts. Your continued patience and support will not be forgotten.

ABSTRACT

During 2015 South Africa, a single country with far fewer resources than the EU, had to provide refuge for approximately 72,000 asylum seekers. This global influx of people has been classified as a crisis, placing extreme pressure on the economical, social and urban systems of many cities. Threatened by xenophobia and a bureaucratic legal process, many of these international visitors are treated to a reluctant welcome upon entering South Africa.

In a context such as Marabastad, characterised by urban sprawl, single-use territories and reduced density, exceedingly migratory populations are forced to contend for informal opportunities and sources of survival, often to the detriment of the existing urban fabric. In spite of this, mobile individuals have found a way to situate themselves and organise their surroundings without figurative representation within an urban context scattered with 'ruins' of past utopian ideologies.

Through a recombination of the contradictory facets of architecture, namely fetish and fossil, utopia and ruin, the Vulnerable Asylum investigates the ability of heritage architecture to accommodate new migrant citizens. The resultant architecture offers possibilities in providing an architectural platform for the economies, communities and potentials brought into South Africa by international visitors, incorporating rather than excluding them.

Key words:

Marabastad, Old Native Reception Depot, migrant, refugee, asylum seeker, smooth space, striated space, cultural heritage, third space, Dialectical Image, insurgent spatial behaviour.





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ORIENTING

- introduction -







01

introduction

4



*“And the Black man keeps moving on, as he always has done
for the last three centuries, moving with baggage and all,
forever tramping with bent back to give way for the one who
says he is stronger. The Black dances and sings less and less,
turning his back on the past and facing the misty horizons,
moving in a stream that is damned in shifting catchments.”*
- E’skia Mphahlele quoted in Bremner (2010:16)

FRAMING THE EXPEDITION



According to BBC News, 2015 was undoubtedly the year of the migrant, with news reports being beset for months with photographs of large groups seeking refuge in a more hospitable European country, being subjected to mistreatment in some places or given a hesitant reception in others. The European Union classified this influx of people as a crisis, placing extreme pressure on the economic, social and urban systems of many European countries (Rabkin 2015). This crisis was however not only isolated to the confines of the European Union. During 2015, South Africa (a single country with far fewer resources than the EU) had to provide refuge for approximately 72,000 African migrants (ibid).

The advent of democracy has allowed South Africa to benefit from growing unregulated international flows of information, capital and trade as gestures of the new globalisation era. However, the increasing migration patterns seen occurring across local and national borders indicates an area that has not yet been successfully expressed in the South African government's notion of a global future (Gordon 2010: 7).

Figure 1.1: Photograph : '3.00 a.m.: Early passengers on the Wolwekraal-Marabastad bus' 1984 Gelatin-silver print Museum no. Ph.65-1987 (Source: David Goldblatt, adapted by Author, 2016).

Stowaways

framing the issue

Marabastad, Pretoria has become an area synonymous with the qualities of a vacuum border state (Jacobs 1992:259). The insertion of utopian architectural artefacts throughout the historical development of the area together with forced removals and segregation policies of the apartheid government have led to urban sprawl, single-use territories and reduced density. Here, exceedingly migratory populations strive to discover sources of survival within an area of limited opportunities.

Furthermore, the habits of designers to transpose fluid, indefinite and historically unique occurrences into a-historical containers of predetermined permanence have reduced urban life in African cities to the dystopian ordeal of spatial incoherence, overcrowding, decay, crime, and pollution (Bremner 2010:72). These abstractions, together with the historical methods of restriction, intimidation and restraint set out by South African migration laws, render both local and international migrants, especially 'black' Africans, vulnerable to unemployment, violence and corruption (Gordon 2010:8).

According to projections from the Department of Home Affairs (n.d.), migratory population groups will continue to constitute a significant role on the culture, history and economy of our cities, presenting a reality that is required to be perceived and confronted through the tool of

architecture (Herzog and de Meuron 1988).

Fluidity

ventures of the past

The themes of fluid, mobile, uncertain and historically specific spatial practices are not unique to African cities and architecture (Bremner 2010:63). From the 1970s onwards, many spatial theorists including Ed Soja, Manuel Castells, and Frederic Jameson have noted that contemporary means of city-shaping and architectural investigation should be aimed at resolving uncertainty, fluctuations, and ambiguity (Body-Gendrot and Beauregard 1999).

Numerous social and spatial attributes based on differences in race, ethnicity, gender, age and income have resulted in a new regime of global urbanisation (Soja 2002:299). Ever-increasing points of contention, broadening economic and social imbalance, and unparalleled cultural differences indicate a unique new method of urbanisation. These extraordinary means of spatial production, linked to increasing global connectivity, have advanced the dispersal and disruption of cities, leading to a point where existing processes of thinking of and defining space no longer make sense.

Thoughts on cities as migrant, flowing landscapes of interconnected scales and intangible relationships were first expressed in architectural theory by Christopher

Alexander (Bremner 2010:67). He argued that the conceptualisation of space as a single hierarchically arranged configuration could not allow for circumstance, overlap or continuity. Spaces, and the cities they occur in, should become vessels of heterogeneous life.

When contemplating spatial production within postmodern and modern cities, David Harvey, a British geographer, developed the theoretical view of the “time-space” compression (Tally 2013:28). Here, the revolutionised objective qualities of space and time, through the processes of capitalisation, have compelled us to adjust the way in which we represent the world to ourselves, often in unimagined ways.

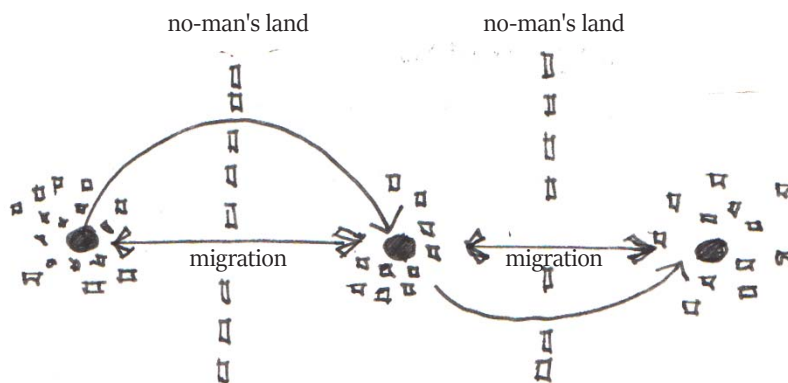
Most recently in South Africa, urban and architectural enquiry have been revitalised and transformed by social theory from the late 1970s onwards (Bremner 2010:65). Drawing from French theorists such as de Certeau and Lefebvre, new possibilities have been imagined, from street level, into an alternate mode of responding to urban spaces and practices of everyday rituals. The formulation of ‘Everyday Urbanism’ begins to disintegrate the structure/agency dichotomy, promoting the urban field as a space that is written or figured by culturally and socially complex interactions with the built environment (ibid).

Jetsam

deficiencies

Western inquiries into African cities, mentioned above, have usually started from ideal-typical methods of ‘normal urbanisation’. Here, when tested against the notions of modernisation and development, African architecture is found defective, most often resulting in prescriptive policy recommendations geared towards meeting immediate needs.

As analytical bodies of work, originating from Europe and North America, these means of tackling architecture in a fluid and migrant landscape overlook the intricacy and heterogeneity of African urbanism (Drakakis-Smith 2000:10). As such, African architecture declines to materialise into an object of investigation in its own right, but rather exist as an unrepresented and under theorised (Bremner 2010:73) entity.



9 | **Figure 1.2** (top): Aerial photograph indicating a vacuum border state (Department of Geography, GIS, University of Pretoria, adapted by Author, 2016).
Figure 1.3 (bottom): Diagram of the sprawl condition typical of urbanisation in Pretoria (Author, 2016).



Bountiful Discoveries

possibilities

The reality of contemporary architecture should no longer, not only, be the unity of the built form. It should become an object of perception; research without the demand for progress, an autonomous reality. Architectural accomplishment should be discovered in fulfilling unstable roles of widening horizons, inciting radical aspirations and effecting unimagined ingenuity rather than the seductive reproduction of global best-practice answers. Architecture and architects must convince their audiences that the answer should not simply be to solve basic needs but to re-address the ideas of needs themselves (Clear et al. 2009: 243).

Discovering new citizens

main issue and intention

The intention of this dissertation is to investigate a means of reducing the vulnerability of migratory populations within a typically hostile and foreign region, city, or section of a city. Through promoting access to safety and security as well as opportunities of employment, trade, shelter and services, the aim is to restore migrants as active citizens, exposing them to the economic and social resources afforded by their new homes.

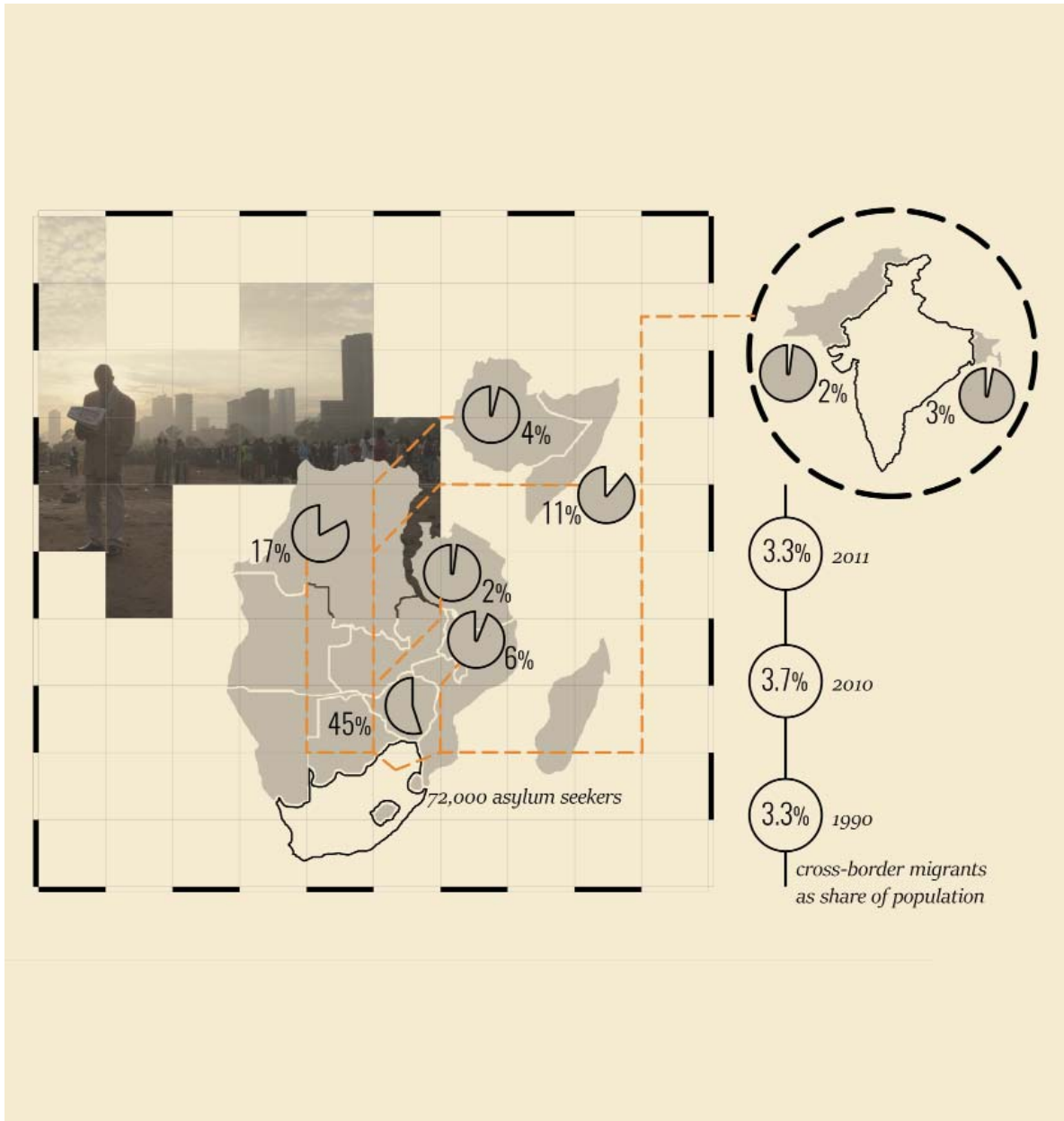
Discovering new lands

urban issue and intention

The multitude of informal activities which populate the area of Marabastad define an urban space in which numerous communities subsist and contend for opportunities and resources often to the detriment of the urban fabric. In this postmodern hyperspace (Tally 2013:2), occupants have seemingly overcome the capacities of the individual human being to situate themselves, and have organised their surroundings without the means of figurative representation, coming to terms with the peculiarities of space and place through social formations and individual interpretations.

Centred on existing “ruins” of utopia, these informal activities have led to an insurgent spatial behaviour (Holsten 1999: 39) where the urban realm becomes a “chronique” (Foucault 1984: 7), hosting new unimagined spatial arrangements that add to the layering of time upon the built environment.

The aim of the urban investigation is to enhance the insurgent spatial behaviour surrounding these “ruins” of utopia as an opportunity to utilise the associated informal energy as a method of conserving and condensing the memory, history and culture of Marabastad. An urban vision that focuses on these aspects intends to establish new energy flows through the insertion of “insurgent capacitors” at important intersections, thus promoting an incremental strategy of increasing



11 | **Figure 1.4:** The extent of cross-border migration experienced in South Africa (Author, 2016).

density and promoting mixed uses within the area.

Discovering new techniques

architectural issue and intention

The South African built environment is still dominantly defined and conceptualized by the same historical processes and control mechanisms of colonial thinking which tend to fail as top-down standardised approaches which overlook the complexities of social processes (Murray & Myers 2006:51). Buildings are designed to be inhabited by occupants with endless capital reserves in a striving economic position.

The intention of the architectural exploration is to investigate a new method of architectural intervention capable of being implemented and sustained with minimal capital from motile communities who do not necessarily have the time, money or inclination to develop architecture into place. Here, the aim is to scrutinize extending the use of existing building stock or “ruins” by exposing latent potential and generating new multifunctional programmes that address the needs of the migrant community through a new spatial cartography which is open, connectible and detachable. This susceptibility to modification will allow for the necessary conditions to include the unintended and unforeseeable as sources of new interpretation (Holston 1999: 47).

Through the use of Walter Benjamin’s ‘Dialectic Image’ as a tool of analysis and conception, the resultant architecture will attempt to achieve a balance between the contradictory ‘faces’: fetish and fossil; utopia and ruin, (Buck-Morss 1989:117). The resultant architecture, through ‘technification’, will attempt to reduce the vulnerability of said architecture to climatic change and economic downturn. By exploring an architecture of exchange, the design intent aims to secure the role of buildings in accommodating and enhancing informal energy as a means of opportunity within a migrant society.

Navigational tools

research methodology

The study will undertake an extensive mapping exercise, through site visits, to ascertain the quality and extent of social networks between migrant and informal communities. This mapping exercise will not only serve to identify differing aspirations and identities of external communities but also provide informants of possible generative programmatic possibilities, thus reducing dependency on external investment sources.

In-depth literature studies of the ‘Dialectic Image’, Tally’s postmodern hyperspace, and additional writings on migrant spatial behaviours, will identify an appropriate spatial cartography as a means of insertion within existing buildings. Additionally, an extensive understanding of

local and international architectural heritage legislation will be required in order to gain perspective on an appropriate technique of architectural intervention.

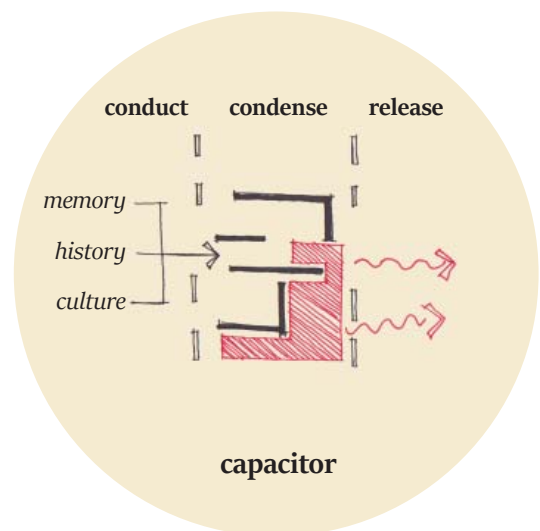
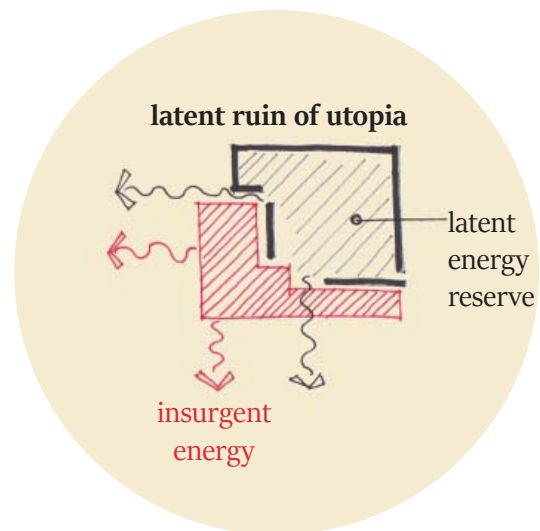
Case studies (technical, form-making, and theoretical) will be employed to provide an insight to previous schemes of spatial reconfiguration and the resultant architectural method will be documented and tested through the exploration of tectonic expressions. Through an iterative testing process, the study intends to evaluate various technical configurations with environmental rating tools to achieve the most optimal suggestions for minimising the extent of embodied investment (embodied energy, embodied water and capital outlay) within the resulting structure.

Bearings

delimitations

People live in and move into cities to experience the benefits of economic, social, cultural and recreational opportunities presented through the physical massing of people within the urban realm (Dewar and Uytenbogaardt 1991:16). However, migrants are most often faced with numerous threats in establishing a new home within South African cities.

Legal restrictions enforced by policy; poor housing distribution; as well as xenophobic discrimination, all threaten the legitimacy of migratory groups as contributory citizens.



Furthermore, the vulnerability of these groups is exacerbated by limited healthcare provision, unemployment, corruption or exploitation, and deportation (Gordon 2010:11).

In order to delimit the study, the resultant architectural investigation, as a manifestation of cultural expression, will focus on restoring and advocating migrant communities and individuals as integral members of society by:

- defining a receptive environment that is sensitive to the existing heritage,
- promoting and enhancing tacit skills and knowledge of different individuals,
- exposing individual migrants to established information and social networks or communities, and
- documenting and celebrating the untold memories and narratives of migrants.

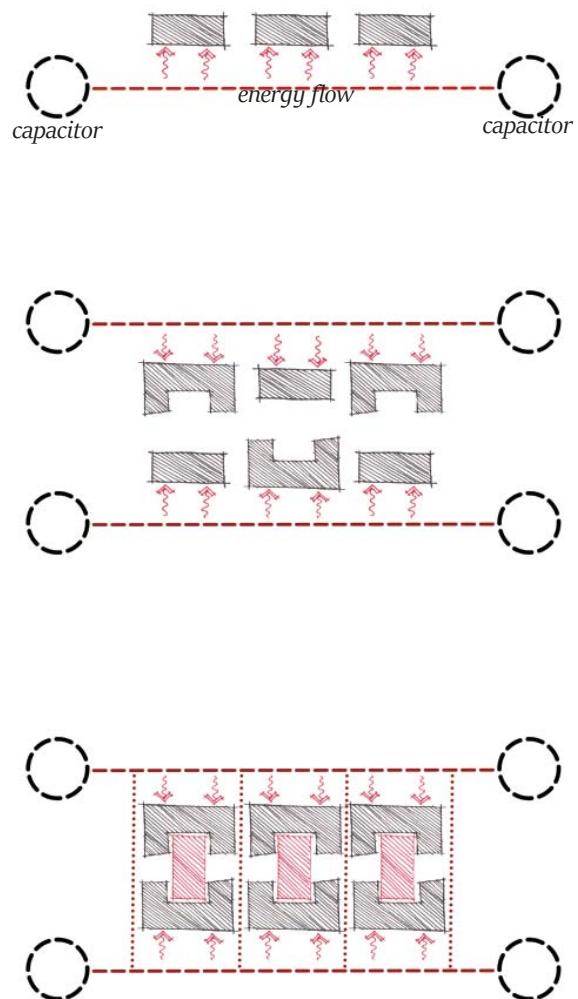


Figure 1.7: Diagram indicating the envisioned incremental development surrounding insurgent capacitors (Author, 2016).



OBSERVING

- *community* -
- *context* -
- *site* -





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02

community

18



“In today’s fluid world, more and more people pass through places as strangers, without long histories or memories of the spaces they inhabit. They throw into question place-bound identities and singular conceptions of space and time, which, until recently, have underpinned spatial and architectural practice...[T]his raises important questions about the kinds of spatial and temporal landscapes strangers produce, about how landscapes are configured and shaped by strangers’ practices, and about how places adjust to the permanence of strangers in them” (Bremner 2010:150).

THE INVISIBLY VISIBLE



The portrayal of the lives of migrant refugees and asylum seekers, through media imagery, has become typical of sprawling, tented camps. However, these distinctive images do not describe the full extent of challenges and threats encountered upon settling in a new country. Extensive global urbanisation has seen increasing numbers of migrants moving into metropolitan areas, including cities and large towns. According to the UN Refugee Agency, UNHCR (2009), approximately fifty percent of the globe's 15.2 million refugees dwell in urban areas, while only a third found shelter in refugee camps. In search of economic independence, community and safety many refugees moving into new cities are faced with the harsh alternate reality of poverty, physical assault and harassment.

Although 413,000 new refugees move to South Africa every year (UNHCR 2010) the precise extent of the refugee community in Pretoria is unknown and, contrary to these large numbers, very little qualitative or quantitative information is available. The fear of being deported or sent to refugee camps results in urban refugees most often becoming a highly mobile and scattered community within the city (Galabova 2012:10). Through literary observation, this chapter aims to gain a deeper understanding of the factors (policy, xenophobia, community) and influences (networks, economy, enterprise) of migration that act upon these visibly invisible citizens.

Figure 2.1: Photograph: 'An African migrant covers his mouth with tape during a protest in Tel Aviv last year' (Original photograph available online: http://www.thenational.ae/storyimage/AB/20150604/STORYGALLERY/150609535/EP/1/1/EP-150609535.jpg&MaxW=960&imageVersion=default&NCS_modified=20150605113615, adapted by Author, 2016).

Displacement

leaving home

During the 1960's, the African continent underwent a mass decolonization period resulting in often violent reclamations of space (Matshikiza 2008:236). Newly independent states, in search of identity after decades of colonization, were fractured by a variety of "push factors" such as famine, vicious racial battles, and other political and socio-economic factors. Facing an impossible future of constant fear, hunger, helplessness and confusion, millions of African refugees have fled their home countries in terror (Galabova 2012:25). Boano (2011:38) states that "The lived experience of displacement, intended both as movement from one's place of residence to another as well as to be without a place of one's own, is to be almost non-existent". To many refugees, leaving the place they call 'home' is the only option they have to free themselves from persecution, oppression, destruction and chaos (Garrett 2011:12).

In the 1990s many restrictions enforced on, and imposed by the apartheid regime began to fall away. As a result, thousands of black and non-black displaced individuals made their way into South Africa (Matshikiza 2008:235), seeing urban centres such as Johannesburg and Pretoria as leading destinations of choice, each with their own sets of new challenges and chaos.

Policy

a state of exception

Progressing from the reign of authoritarianism and racial injustice, the multiracial democracy of South Africa has cultivated a myriad of new social and constitutional rights for citizens (Gordon 2010:3). This status of citizenship, imagined primarily in politically vacuous "rainbow nation" terms (Simone 2008:84), has become pivotal to accessing economic and social resources, becoming the setting of much conflict between locals and foreign nationals.

South African immigration policy has, for more than the last ten years, infused an internal rationale among law enforcement personnel and state officials that immigrants, particularly 'black' African nationals, are not entitled to the same democratic and constitutional rights or protections as local citizens. Migrants are instead handled as an exception, being consigned to an arena removed from the mechanisms of the law (Gordon 2010:3).

Centred on the 2002 Immigration Act, contemporary debates on legislative immigration reform have regularly foundered into a confused divisive rhetoric (Gordon 2010:8). The legislation, attempting to achieve a harmonious balance of rights between local and foreign 'citizens', promotes the idealism of the African Renaissance by assuring goodwill towards migrants from the SADC region.

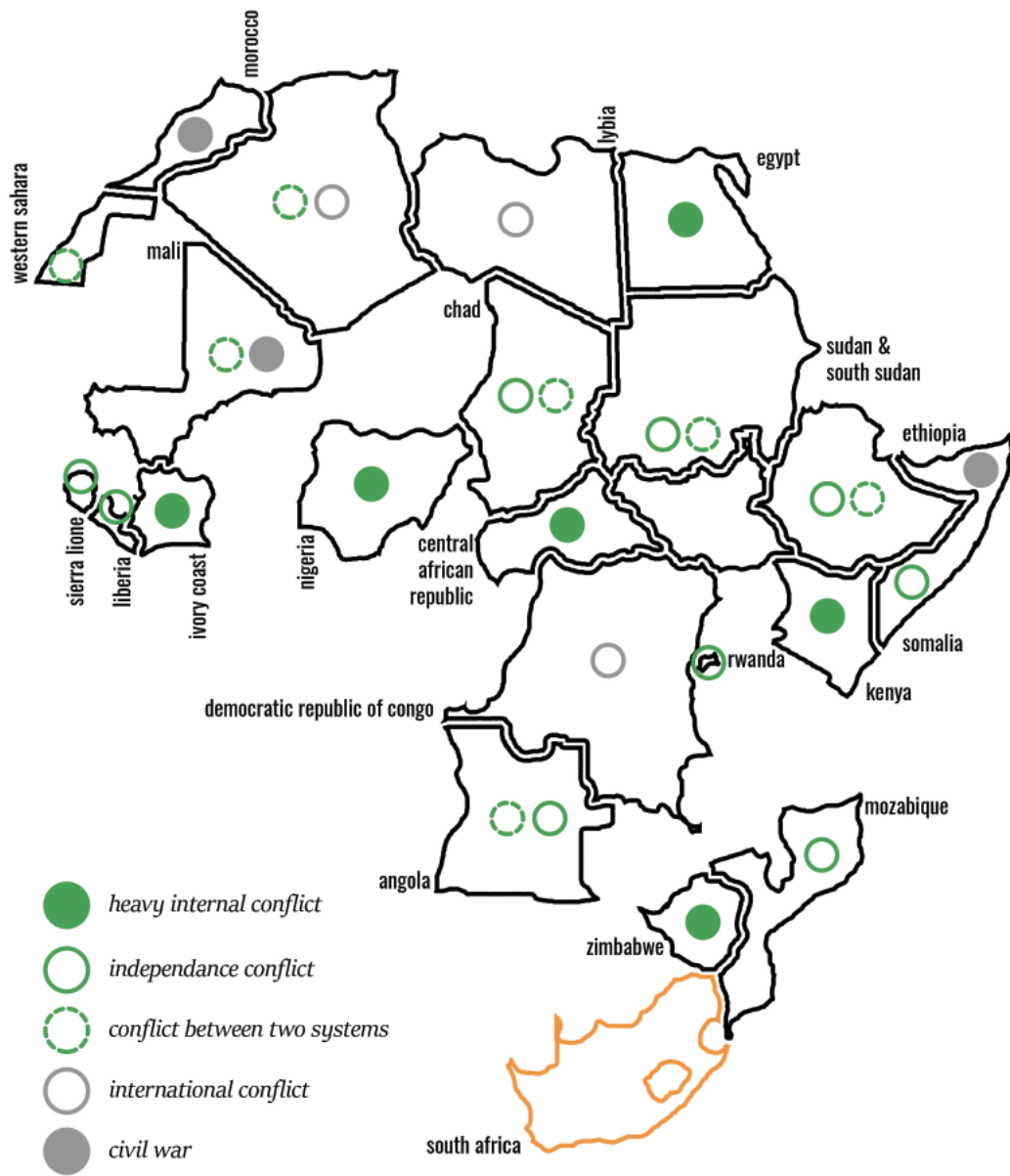


Figure 2.2: A map indicating the extent conflicts present in the countries of Africa (Source: Garrett 2011:23 adapted by Author).

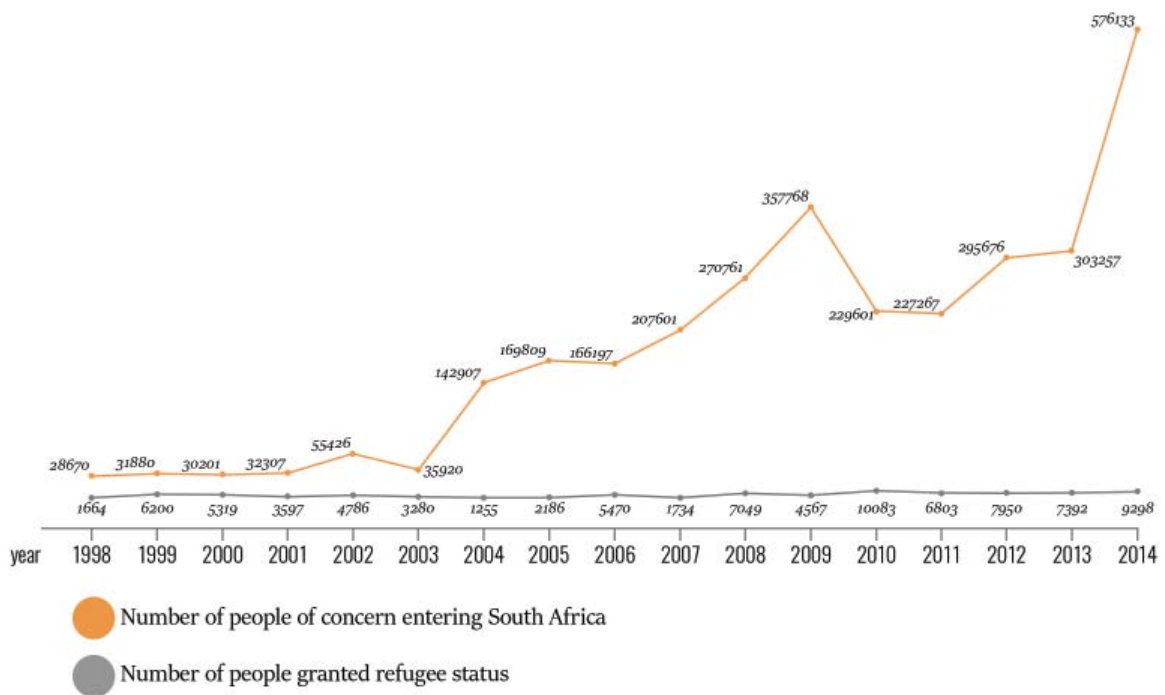


Figure 2.3: A graph indicating the influx of migrants into South Africa between 1998 & 2014 (Source: UNHCR Statistical Yearbook 1998 - 2014 adapted by Author).

In contradiction to this, the Act advocates limiting legal immigration into South Africa, chiefly from the SADC region, thus imitating the prominent consensus that migrants are associated with unemployment, crime, corruption, and increased pressure on social services (ibid). Seen as an tool of discipline, control and intimidation, South African immigration law has been inevitably associated with the prevalent social image or impression of migrants amongst those accountable for constructing migration legislation and policy. As a product of the apartheid state's compulsion to engineer racial supremacy, migration policy between 1913 and 1986 imposed that 'black' individuals entering South Africa could only do so illegally or as contract workers (Maharaj 2004). Selectively ignoring a small amount of illegal immigration, the apartheid government directed its focus towards devising the comprehensive migration modes of the agricultural and mining sectors in order to control an unending yield of cheap labour (Crush and Dobson 2007). However, this policy was regulated in conjunction with a resolute intention to deny any semblance of citizenship rights or validity to these migrants. The historically racially prejudiced immigration policy of South Africa has unfortunately been perpetuated in revisions made by the modern post-apartheid state (Gordon 2010: 9). The Alien Controls Act of 1991, although removing racial requirements, received heavy criticism from the Human Rights Watch for being an

obsolete remainder of the apartheid state that opposed the South African constitution and human rights conventions (ibid). Crush (1999:1-2) explains that the act was "a piece of legislation premised on principles of control, exclusion, and expulsion" and that the migration system of the time was "characterised by corruption, racial double standards, and special privileges for certain employers". Although marred by controversy and a tediously slow process, the Draft Green Paper, in response to this criticism, replaced the Alien Controls Act in 1998 (Gordon 2010:9). The paper, in opposition to "arrest, detention, and removals" (DHA 1997:11), focused on "giving *bona fide* economic migrants from other SADC countries, who have no intention of settling here permanently, increased opportunities for legal participation in our labour market" (ibid). Further revisions to migration policy, captured in the White Paper of 1999, unfortunately lost the tolerant quality and values expressed by the Green Paper. This new migration legislation was intended to promote an "environment which does not offer them [migrants] opportunities of employment and free available public services which they cannot find in their countries of origin" (DHA 1999:31). Furthermore, the policy adopted a highly restrictive stance on migration in order to minimise the quantity of individuals for whom the economy and government needed to provide (ibid). This further portrayed immigrants as 'parasites' on services that

provide in terms of tax revenue and productive activity.

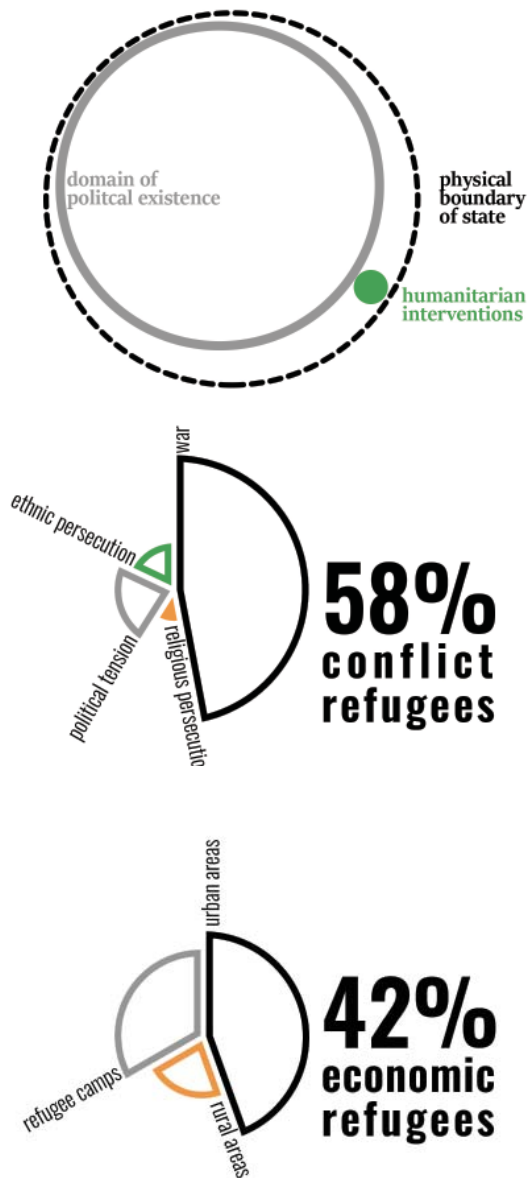
In spite of overall disapproval voiced by labour unions, civil society and public participation processes, the provisions set out in the White Paper were converted in to the Immigration Act (No. 13 of 2002) and later amended by the 2004 Immigration Amendment Act (No. 19 of 2004) (Gordon 2010:11)

In conjunction with the Immigration Act, the Refugee Act of 1998 (No. 130 of 1998) provides further definitive rights to asylum seekers and refugees. This Act upholds international legal principles and standards, such as the 1951 UN Convention relating to the Status of Refugees and the 1993 Basic Agreement between the Government of South Africa and the UNHCR, while managing refugee associated concerns in South African. Decisions on asylum applications could have been postponed for five years before the implementation of the Act; whereas now persons of concern are granted asylum status by default if the asylum application cannot be determined within 6 months. The Refugee Act distinctly identifies differences between asylum seekers, refugees and other categories of migrants, however the officials implementing the procedures of status determination still struggle with the application thereof (Galabova 2012:28). Furthermore, due to the protection afforded by the Act, refugees found lacking legitimate documentation cannot be deported without a proper court process.

Although no person can be denied entry under the Act, refugee status is not guaranteed. Once deemed a refugee, individuals are required to face long queues, corruption and bureaucracy at unscrupulous Home Affairs Offices (ibid). Here the permit is scrutinised biannually through interviews, and if the Home Affairs official deems it necessary, will extend or deny refugee status. Those individuals faced with the latter decision fall into a discontinuity in migration legislation. This position quite literally renders the rejected refugee a 'nobody', falling outside of the definitive legal and social constructs of citizen and refugee. The foreign individual loses legal autonomy, being neither legally recognised stranger nor legally recognised citizen (Constable 1993:260); where in many cases they confined to a refugee camp for extradition or deportation. Those refugees and asylum seekers are deferred to a state of uncertainty while awaiting the results of their applications and those of their families. Even though the Act is extensive and sheltering, limitations are exposed in its operation, processes and the disregard for refugees to legally gain employment or gain access to social services.

Xenophobia

resisting diversity



The majority of South African citizens are unwelcoming to foreigners, particularly towards those from other African countries (Gordon 2010:4). This sentiment became most evident amidst the anti-immigrant violence of 2008 which left more than sixty people dead as well as displacing migrants in their thousands. The violent outbreaks, which saw the mass looting and destruction of foreign-owned property, businesses and homes, highlighted a grave concern of migrant communities that urgently needed to be addressed (ibid).

The feelings of resentment expressed towards foreign migrants are a stark contradiction to those of the kind hospitality given to South African exiles by other African nations during the rule of the apartheid government (Matshikiza 2008:236). According to the Human Science Research Council (2008:6) this hostility can be best positioned as a response to the economic distresses that ensued from political transformation within South Africa. The slow strides of service delivery, perceived corruption in government, and poor housing provisions perpetuated the economic and social realities of apartheid (Gordon 2010:5).

From as early as 1999 Tshitereke (1999:4) warned that, “In the post-apartheid epoch, while people’s expectations have been heightened, a realisation that delivery is not immediate has meant that

Figure 2.4 (top): Diagram indicating the political existence of refugees entering South Africa (Source: Garrett 2012:35 adapted by Author).

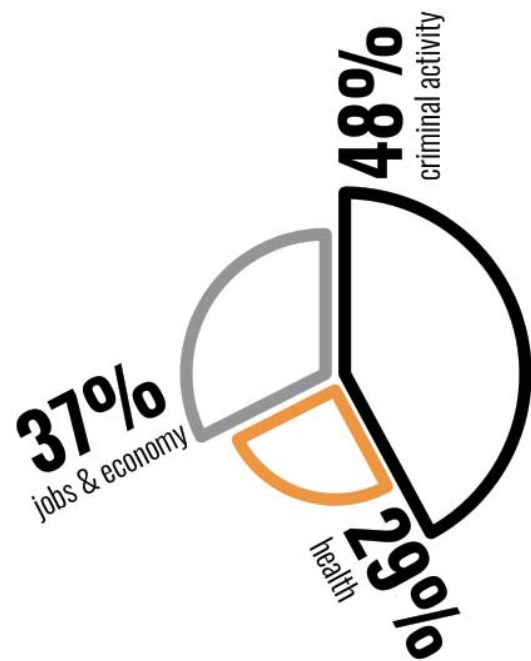
Figure 2.5 (middle): Diagram illustrating the main reasons behind migrants fleeing their homes (Source: Galabova 2012:27 adapted by Author).

Figure 2.6 (bottom): Diagram illustrating the primary settlement areas for economic refugees (Source: Galabova 2012:27 adapted by Author).

discontent and indignation are at their peak. People are more conscious of their deprivation than ever before... This is the ideal situation for a phenomenon like xenophobia to take root and flourish. South Africa's political transition to democracy has exposed the unequal distribution of resources and wealth in the country".

In these conditions, migrants are rendered as an economic menace, perceived as rivals for and consumers of scared resources and opportunities. Xenophobic rumours create the impression that foreigners steal employment opportunities, are criminally active, causal to insecurity, lower wages by accepting reduced remuneration, and bring HIV/AIDS or other infectious diseases into South Africa (Gordon 2010:6).

Due to high levels of corruption and forgery, possessing papers or identity books is no longer seen as reliable proof of South African citizenship (Crush 2008). In a perverse reproduction of apartheid style techniques, government authorities (police and civil servants) and members of the public have resorted to racial profiling as a means of determining ethnicity (Nyamnjoh 2006:48). Physical appearance or 'biocultural' markers of difference such as hairstyle, clothing worn, skin-colour; and the ability to speak an indigenous South African language with associated accent tests, have all been used to determine the nationality of suspected foreign immigrants (ibid).



The 'Other'

the disappearance of self-description

The socio-political ideology of citizenship allows certain communities to establish and strengthen differences between local residents (the visibly visible) and migrant groups (the invisibly visible). These barriers and the perception of the 'Other' are enforced through the processes of segregation, securitization and criminalisation (Galabova 2012:28). Thus, as non-citizens, migrants are ignored by the national interest; viewed as foreign objects that need to be controlled, contained and segregated from the population of local citizens. This notion of 'Othering' (Foucault 1998) instils a sense of reluctance in refugees and asylum seekers to seek protection offered by the state or host communities from violence, oppression and persecution.

The 'Other' commonly illustrates an individual opposite to one's self; therefore, the 'Other' is always identified as 'different'. Foucault (1998) argues that 'Othering' is imperative to national identities, where borders and national character are protected by subjecting outsiders to customs of admission and separation. Even though 'Othering' was conceived as a philosophical theory, its ramifications and undertones have been applied to the realms of policy, economy, sociology and psychology as explored earlier in this chapter.

Recently, both nationally and internationally, many civic discussions have been engendered with the plight of immigrants, refugees, and asylum seekers (Tromp 2016:25). Confined to camps and detention centres, marginalised migrant groups have had their human rights violated, while the associated apprehension and fear portrayed both by the media and by political discourse have become powerful tools in dehumanizing individuals. Although refugees and asylum seekers have been portrayed as human beings in need of care by liberal and humanitarian bodies, the sheer volume of those requiring aid has reinforced the concept of the 'Other'. Large numbers of individuals are given care at such a fast pace they become 'faceless' and are relegated to the grouping of 'refugees' (Tromp 2016:26), or the invisibly visible.

The notion of identification produces a duality that is politically required, but at the same time, it is socially enslaving; placing migrants and refugees in a taxing position between social and political troubles. Classifying refugees and asylum seekers becomes necessary for the legal process of obtaining a permit and gaining social support; but the label of refugee becomes bureaucratic nevertheless, and does not necessarily correspond with an individual's identity or self-description (Galabova 2012:35). Given the intricacies of the conditions faced by migrants, the official use of the label can misrepresent more than it exhibits. Variety is lost by normalising the condition of displacement

and by clustering all migrants/refugees/asylum seekers into a singular conglomeration, as if all of their experiences are the same. This process of categorization and labelling innately enhances the realities of prejudice and xenophobia shown towards migrant groups through general assumptions and stereotypical social critique or connotations.

These negative assumptions and connotations are utilised by those in power to instil an irrational sense of fear; and their influence and underlying political intentions are reliant on the presumption that refugees, immigrant and asylum seekers are portrayed as a threat to our existence and accepted livelihoods. These fear tactics, directed towards migrant groups, thus develop into a dominating social relations model of 'us against them' that alienates individuals and communities into pockets of exclusivity. "This fear produces fearful subjects in relation to fearsome others and secures the very boundaries between 'us' and 'them'" (Zembylas, 2009).

We as humans classify and identify ourselves through the classification of 'what we are not' in relation to another person, society, or community. This fear of difference and defining one's self in relation to 'what they are not' limits cultural diversity, social interaction, and emotional growth.

"Countries construct policies based on these 'Othering' discourses to avert 'illegal' immigrants, 'unqualified' refugees or 'bogus' asylum seekers to enter the state and use public

space freely. The boundaries of separation between 'us' (citizens) and 'them' (refugees/asylum seekers) are only established by the flow of fear among 'legal citizens' and we are trained to desire and demand 'their' exclusion from the realm of human values, civic rights and ethical responsibilities" (Galabova 2012:28). Public discourse sustains the 'invisible' nature of these migratory collectives as social constructs, extending the analogous divisions of authentic/inauthentic, inclusion/exclusion, as well as us/them as xenophobic rhetoric.

Foucault (1984) and Agamben (1998:171) argue that duplicitous depiction is evident in the notion of 'visible' versus 'invisible' while considering the plight of migrants. As a target of both compassion and anxiety, refugees appear to be 'visible'; however, when seeking work, healthcare and education, assistance, or recognition as legal citizens migrants face 'invisibility'.

In order to restore refugees as legitimate 'visible' citizens, society must begin to strip the veils of 'fear' and 'invisibility' and recognise these groups as ordinary human beings.

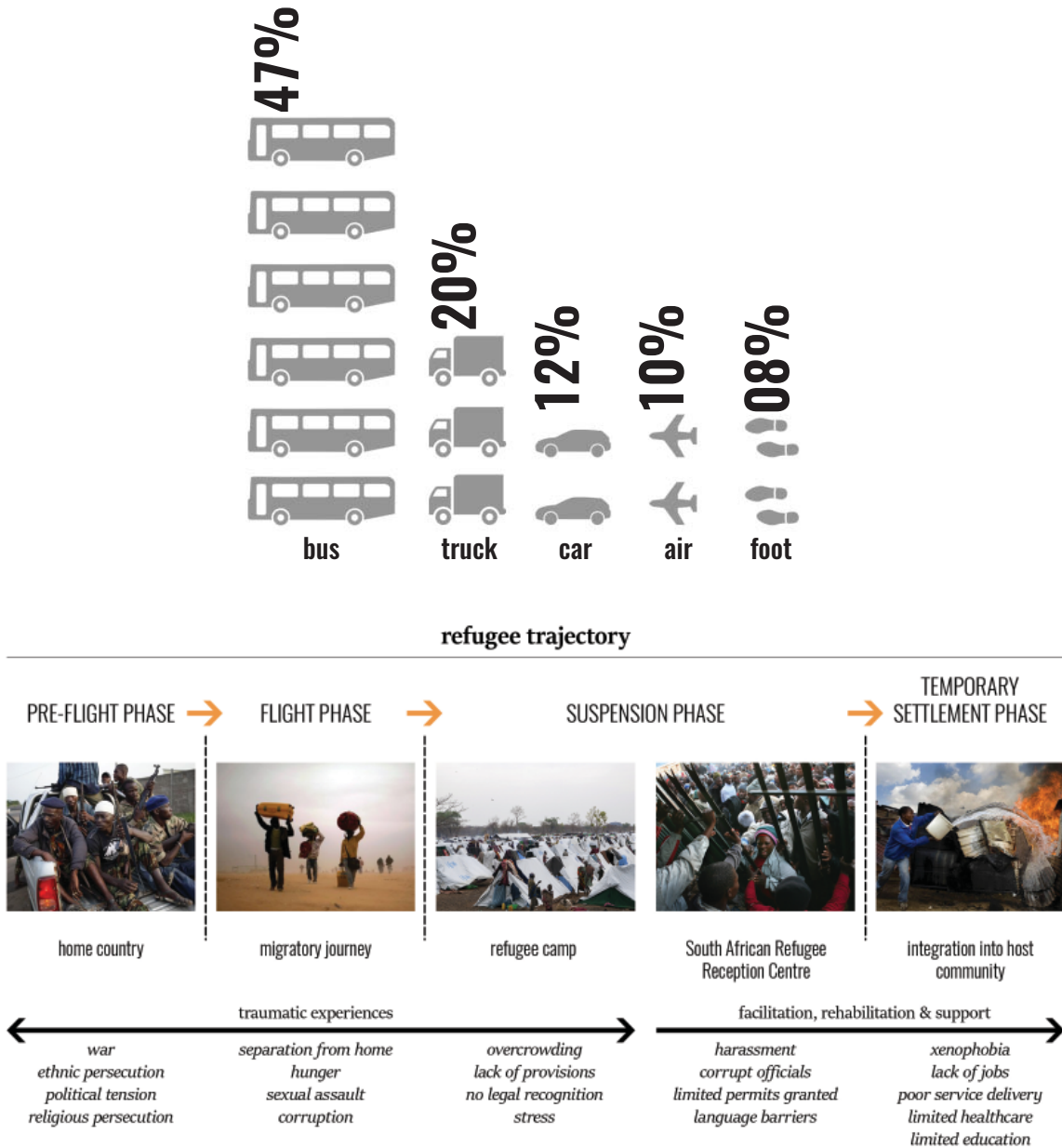


Figure 2.8 (top): Diagram of the different modes of transport used by refugees to enter South Africa (Source: Garrett 2012: 31 adapted by Author).

Figure 2.9 (bottom): Diagram capturing the various phases of migration including the emotional & physical challenges faced along the way (Source: Galabova 2012:29 adapted by Author).



Invisible Spaces

the 'third space' of migration

The physical properties and symbolic definitions of a space are influenced by the dynamic correlation of politics, economics and social conditions. Simply put, political ideals are manifested into spatial arrangements which in turn influence social relations (Mbembe 2008:48). The spatial legacy of the apartheid city can be understood as a result of this thinking; urban form together with geographical distance were utilised as a means of excluding difference and removing 'Otherness' to the periphery of many South African cities. This segregative spatial hierarchy allowed the government to reinforce their own ethics and rules as common values through the mechanism of socio-spatial production.

Harvey (2003) argues that the 'right to the city' is conditionally constructed from aspects of wealth and social standing, cultural and civic identity. As such the material, social and symbolic fragmentations of our society become evident in the spatial productions of urban divides that characterise our cities.

Faced with anxiety regarding accommodation, employment opportunities, fluency in South African languages, xenophobia, and harassment from police, migrant populations are confronted with the same exclusionary spaces manifested by these values (Bunn 2008:155). This combination of different people together with mass migration

can be utilised as a tool to propose new social identities and challenge preconceived viewpoints, resulting in the materialisation of a 'third space' (Bhabha 1994). Initially conceived as a metaphor for the space, physical and non-physical, in which cultures communicate and blend, 'third space' can be re-purposed to investigate the links between politics, spatiality and identity. Through the creation of new hybrid identities, 'third space' dissolves the socio-political classifications of the 'Other' and accommodates a more integrated and dynamic method of identification.

The intrinsic duality that exists between the conflicted 'first space' of current societal attitudes and the 'second space' of humanitarian efforts to offer assistance to refugees creates a non-cohesive space. For refugees, the physical form of 'third space' is most often expressed physically as a place of worship, community centre, or non-physically as support groups and social networks (ibid).

The non-physical nature of 'third space' allows it to remain open, flexible, reject any fixed socio-political formulations, and allows it to have the ability to develop 'counter spaces' in reaction to authoritarian treatise. Furthermore, many of the precarious misunderstandings regarding refugees are eliminated through the ability of 'third space' to accommodate exception, allowing for the combination of 'difference' and 'Otherness' into mixed spatial constructs that promote social growth and diversity (Fyfe 1998).

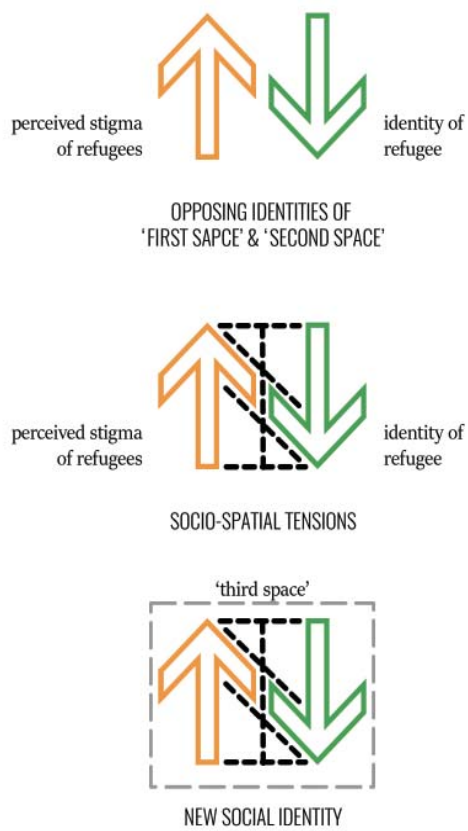


Figure 2.10: A diagrammatic representation of the spatial production as conceived by Bhabha's 'third space'.



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03

context



“[T]he wall is not a familiar trope amongst the metaphors and figures associated with apartheid. The boundaries drawn by the apartheid regime were fluctuating, porous, and ill-defined and its most concerted attempts to make ‘borders’ [...] produced nothing more than vague and constantly morphing blobs on land surveyors’ maps and an incessant migration of people moving between the fragments of their lives”

(Bremner 2010:160)

A BORDER OF MOBILITY



Situated to the North-West of the CBD of Pretoria, the semi-formal urban district of Marabastad is in a state of constant oscillation. The contemporary nature of the township is defined by the diurnal migratory movements of people traversing city limits. The rich historic, cultural, political and religious value of Marabastad (Grobbelaar 2010:34) has been slowly and systemically overwritten by the infrastructural requirements of the modal interchange it has become. Movement networks from Belle Ombre Train Station to bus depots and taxi holding areas have formed a mutually beneficial relationship between the informal activity interspersed in the historical ruins and voids of the urban fabric.

In this state of urban instability (Van Eeden 2014:4.12) the study area, at first glance, presents the qualities of a vacuum border state (Jacobs 1992:259), where the over-simplification of use, through political ideologies, has resulted in large open tracts of land and urban decay. This then presents the notion that borders, for most people, most of the time, represent barriers (Jacobs 1992:257). However, in this post-modern hyperspace (Tally 2013:2) occupants have overcome the capacities of the individual human being to situate themselves and organise their surroundings without the means of figurative representation, coming to terms with the peculiarities of space and place through social formations as well as through individual interpretations.

Figure 3.1: Photograph: 'A Boy Climbing Through the West Bank Barrier' (Original photograph available online: <http://archive.doobybrain.com/2009/02/17/a-boy-climbing-through-the-west-bank-barrier/>, adapted by Author, 2016).



Figure 3.2: An aerial photograph indicating the location of the study area in relation to Church Square (Source: City of Tshwane Geographical Information Systems, viewed 03 February 2016 from http://www.tshwane.gov.za/Sites/About_Tshwane/MapsAndGIS/Pages/Tshwane-Geographic-Information-and-Aerial-Photos.aspx, adapted by Author).

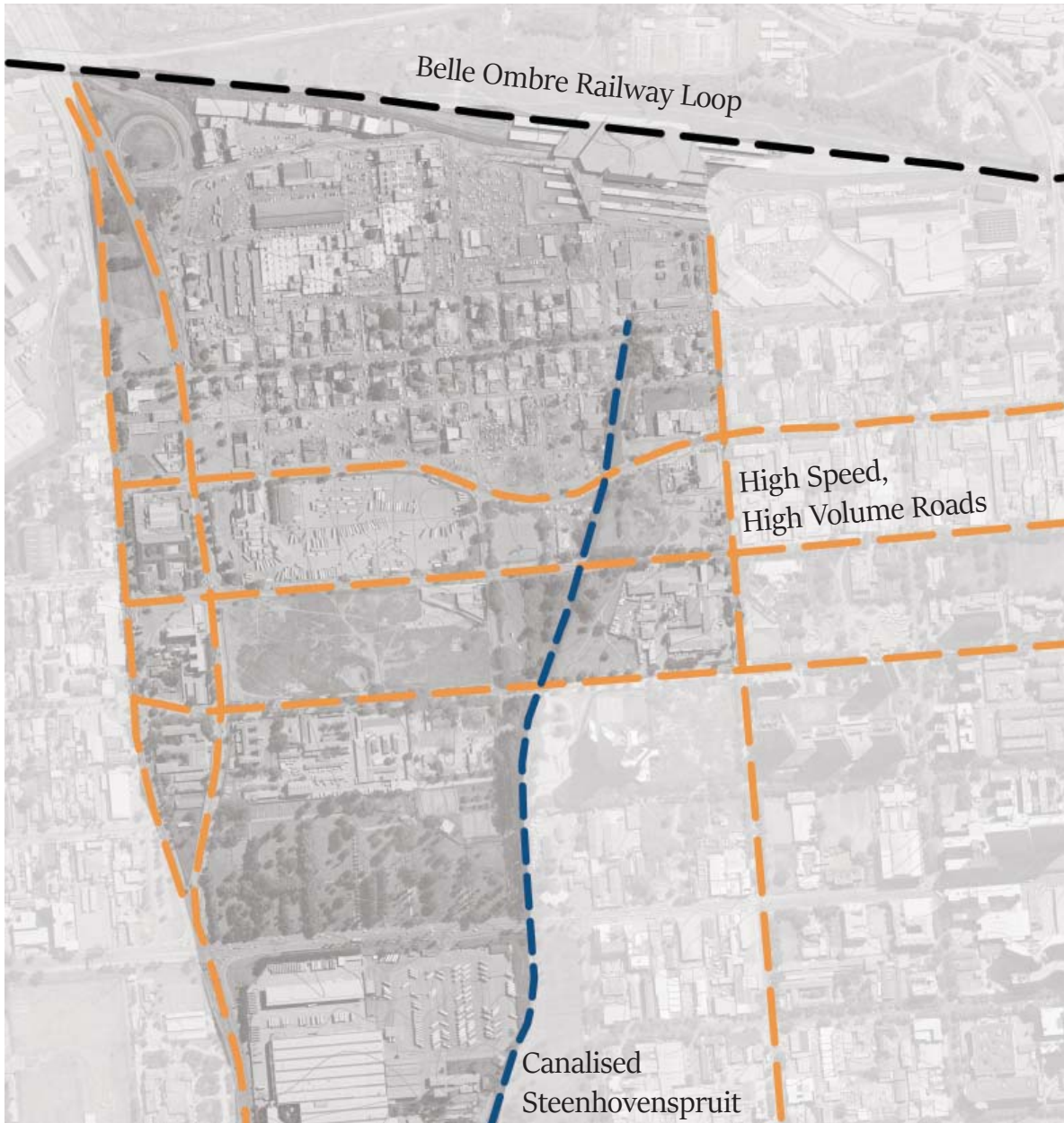


Figure 3.3: The urban elements that extend the qualities of the vacuum border state present in Marabastad.

A Legacy of Utopias

the historic development of a border

Existing informally for over a century, Marabastad, throughout its development has accumulated many layers of narratives and culture that culminate in the rich history present today. However, the township has over the years been subjected to numerous utopian ideologies of demolition, forced relocation and loss. The resultant legacy that challenges Marabastad is one of a diminished physical environment, reduced permanent population and social energy in which the unique cultural identity of Marabastad exists mostly in memory as a vague representation of its once vibrant past (Grobbelaar 2010:50).

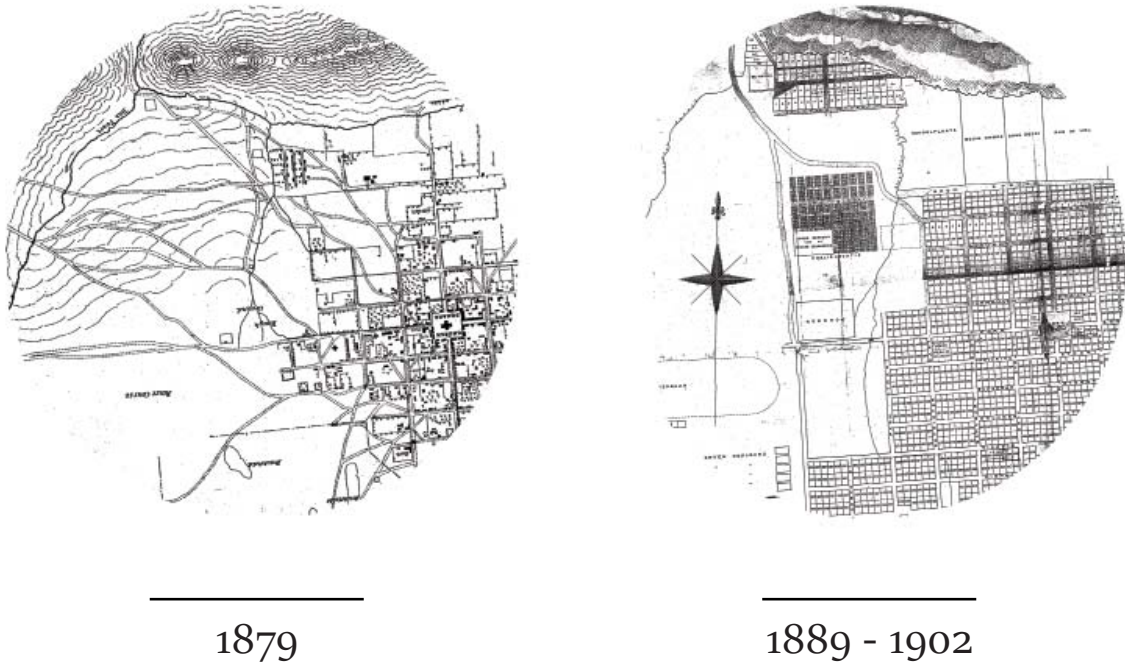
The first stage of utopian thought that began to define the development of Marabastad is characterised by the establishment of Pretoria as the capital of the Boer Republic in 1855. In search of work opportunities, large numbers of non-White migrant labourers who were not permitted to settle within the city began to populate the region along the Eastern banks of the Steenhovenspruit. By 1867 the area known as Schoolplaats had formally been established where the Evangelical Lutheran Mission Station provided then education, housing and land to black settlers. Drawn to the opportunities provided by the Mission Station, the Schoolplaats area was faced with squatting and overcrowding, and by 1867 the area had been declared an

informal settlement.

The rise of industrialisation in Pretoria defines the second utopia in the history of development in Marabastad. During 1883, a partnership between Sammy Marks, Alois Nellmapius, Isaac and Barnett Lewis saw the erection of the first factory, Eerste Fabrieken, to the East of Pretoria. The resultant increase in commerce brought about a second mass influx of migratory labour to the Capital and in 1888, the 'kraal' of the local chief 'Maraba', (situated at the convergence of the Apies River and Steenhovenspruit, South of the Daspoort Ridge) began to provide temporary settlement to the excess population of Schoolplaats. Later, in 1893 some 380 stands had been allocated to the Asiatic Bazaar location South of Marabastad for migrant Indian settlers. A rise in squatter camps within Pretoria, caused by the South African Wars, resulted in the establishment of New Marabastad as a refugee camp. Although intended to be temporary, the ruling British military authorities allowed people in their employ (i.e. Indian tradesmen) to establish brick houses and other permanent structures such as schools and churches.



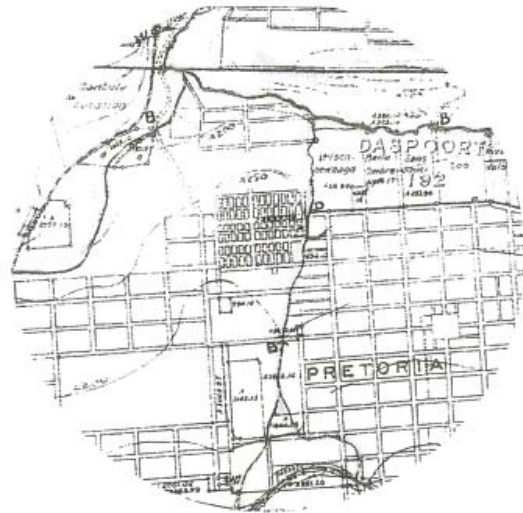
Figure 3.4: A montage of the Utopian influences that led to the development of Marabastad.



41 | **Figure 3.5:** Historical development of Marabastad from 1879 - 1936
(Unknown sources, compiled by Author, 2016).



1928



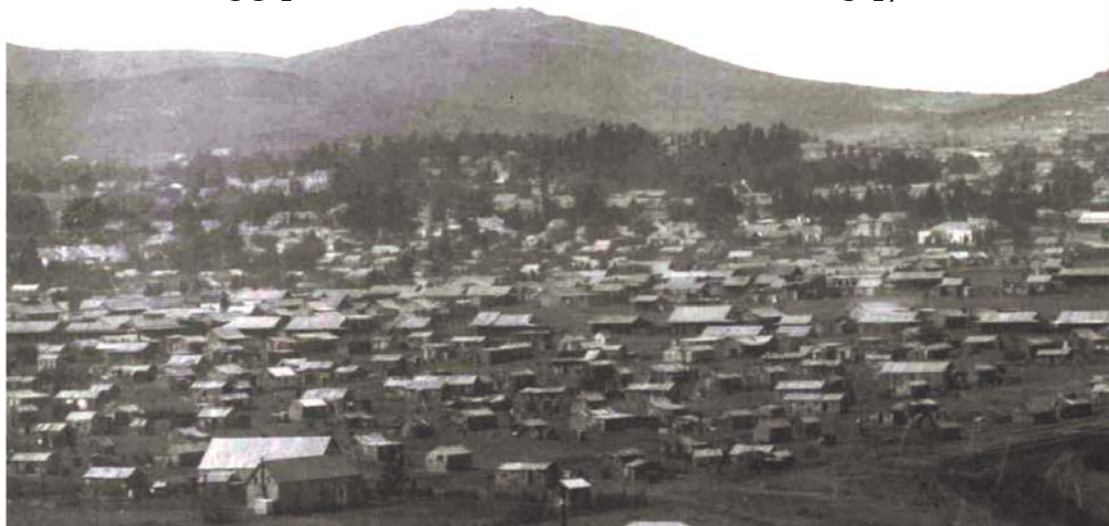
1936



1934



1947



43

Figure 3.6 (top): Comparative aerial photographs of Marabastad from 1934 - 1998
(Source: Meyer, Pienaar, Tayob Architects & Urban Designers, 1998).

Figure 3.7 (bottom): Photograph of Old Marabastad c. 1890 indicating an inherently transient environment
(Source: University of Pretoria Afrikana Collection, adapted by Author, 2016).



1965



1998

During the year of 1903 the municipality of Pretoria fell under new jurisdiction, resulting in the formalised non-White native locations of Marabastad, Asiatic Bazaar and the Cape Boys Location. Afforded higher social status by the government, Indian settlers were allowed to express their culture and erect permanent structures, and so in the ensuing years of this third utopia the Jamatkhana Mosque and Mariamman Temple were built. Amalgamated communities began to develop a ‘Marabi’ culture through expressions of music, dance, fashion and cinema all within an integrated and increasingly dense environment (Grobelaar 2010:40-43).

Between 1912 and 1943 the ruling government of the time saw Marabastad as a thorn in the side of Pretoria, pronouncing the fourth utopia in the history of Marabastad. Different measures of control were implemented under the Native Land Act (No. 27 of 1913). Disguised as a utopian method of reducing conflict experienced between indigenous people, Boer settlers and the British government (Bremner 2010:163), the Act prohibited the sale of land to Blacks in White areas and vice versa (SAHO 2013). The resultant segregated geographies that arose from this legislative restriction saw the establishment of mono-racial housing estates, such as Bantule, on the outskirts of the city (O’Malley n.d.). Between 1912 and 1920 some 600 erven of Old Marabastad were forcibly relocated to Bantule in order to facilitate the infrastructural intervention

of Daspoort Sewage and Waste Water Treatment Plant (Van Eeden 2014:4.26). This, together with the canalisation of the Steenhovenspruit, (1920), to safeguard riverside industries and reduce inner-city flooding, further enhanced the disconnection between Marabastad and the CBD, thus extending the border-like nature of Marabastad.

Between 1930 and 1934 the Schoolplaats location became severely overcrowded and, due to lack of adequate fresh water supply, a highly unsanitary environment. Under the guises of the Slums Act of 1934 the area of Schoolplaats was condemned a ‘slum’ and de-proclaimed as a township, thus allowing the government to relocate non-White people to outlying locations with overtly ‘non-racial’ motives (O’Malley n.d.).

During this time (1934) of segregation and removal that typified the fourth utopia, the South African Steel and Industrial Corporation (ISCOR) began producing steel from the Pretoria Works plant situated to the West of the CBD. The large influx of industry brought about by the plant required access to cheap Black migrant labour and as such, in stark contrast to the policies of the time, saw the erection of a temporary hostel facility known as Tin Town to the South of New Marabastad (Friedman 1994).

The 1940s of South African history can be typified as a stage of erratic clashes along inter-racial lines (Grobler 1992:1). Often as a result of labour disputes, of political action, of pure interracial

clashes or a combination of various factors, the riot which occurred in Pretoria in December 1942 represents the best example of a confrontation in which all factors were involved. Originating over poor living conditions, overcrowding and low wages in the Tin Town hostel, Municipal workers embarked on a protest that resulted in the violent loss of 17 lives (ibid).

This event marks the beginning of the second iteration of the fourth utopia in the development of Marabastad. In response to the violence, the government began enforcing stricter control and segregation policies that culminated in the Group Areas Act (No. 41 of 1950). This divisive legislation created areas for the exclusive ownership and occupation of designated racial groups, retroactively separating urban areas into centrally controlled racial zones (O'Malley n.d.). Interfering with the concept of property rights, the Act made an immeasurable impact on Marabastad by forcibly removing residents to townships on the periphery of the City; Asiatic Bazaar residents to Laudium, Cape Boys Location residents to Eersterust, and Marabastad and Bantule residents to Atteridgeville and Saulsville (Naidoo 2007).

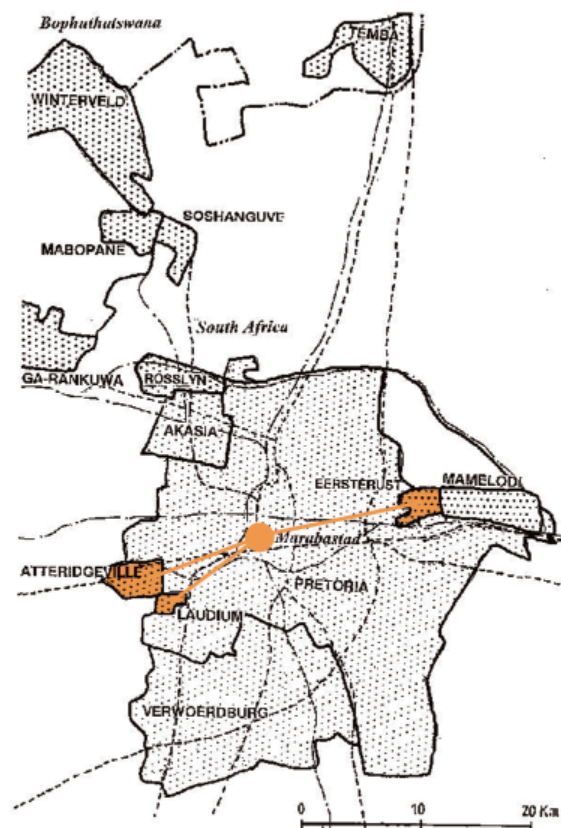


Figure 3.8: A map indicating the forced removal of residents from Marabastad to outlying townships (Source: Meyer, Pienaar, Tayob Architects & Urban Designers, 1998, adapted by Author).

Enforced Mobility

the dialectics of dependency

“One of apartheid’s central problematics was that while, on the basis of ideology, it aimed at setting racial groups apart, it acknowledged their co-dependency. It designed its boundaries as moving targets or to be breached” (Bremner 2010:168). Native labour was needed as raw material to keep whites alive and in a pattern of disjunctive inclusion (Mbembe 2008:49) the apartheid government enforced large-scale public transport infrastructure onto the landscape to sustain the ‘necessary’ economic relations between whites and non-whites in cities. Through the connecting of the CBD of Pretoria to marginal townships such as Atteridgeville, Mabopane and Soshanguve much of the once vibrant urban fabric of Marabastad was erased to accommodate these transport systems.

The first of these interventions was the unrealised freeway scheme of 1967 which resulted in the demolition of large portions of Marabastad (Van Eeden 2014:4.12). The second and possibly most powerful transport related interference was the Bel Ombre Train Station. Constructed in 1988, the station and tracks engulfed the area between Old Marabastad and the Asiatic Bazaar, forming an almost impassable border to the North of Marabastad (Grobbelaar 2011:39).

Hindered by the regimes of the past, contemporary Marabastad has become a

migratory node within Pretoria, receiving in excess of 40 000 daily commuters. Transferring people between train, bus and taxi networks on their journey to work and home, the diverse history and identity of the region has been replaced with a culture of mobility. “Transport [...] has been given precedence over culture, identity, rivers and ridges. As the township disintegrates around them, people flow between station, taxi and bus en route to somewhere else” (Van Eeden 2014:4.21).

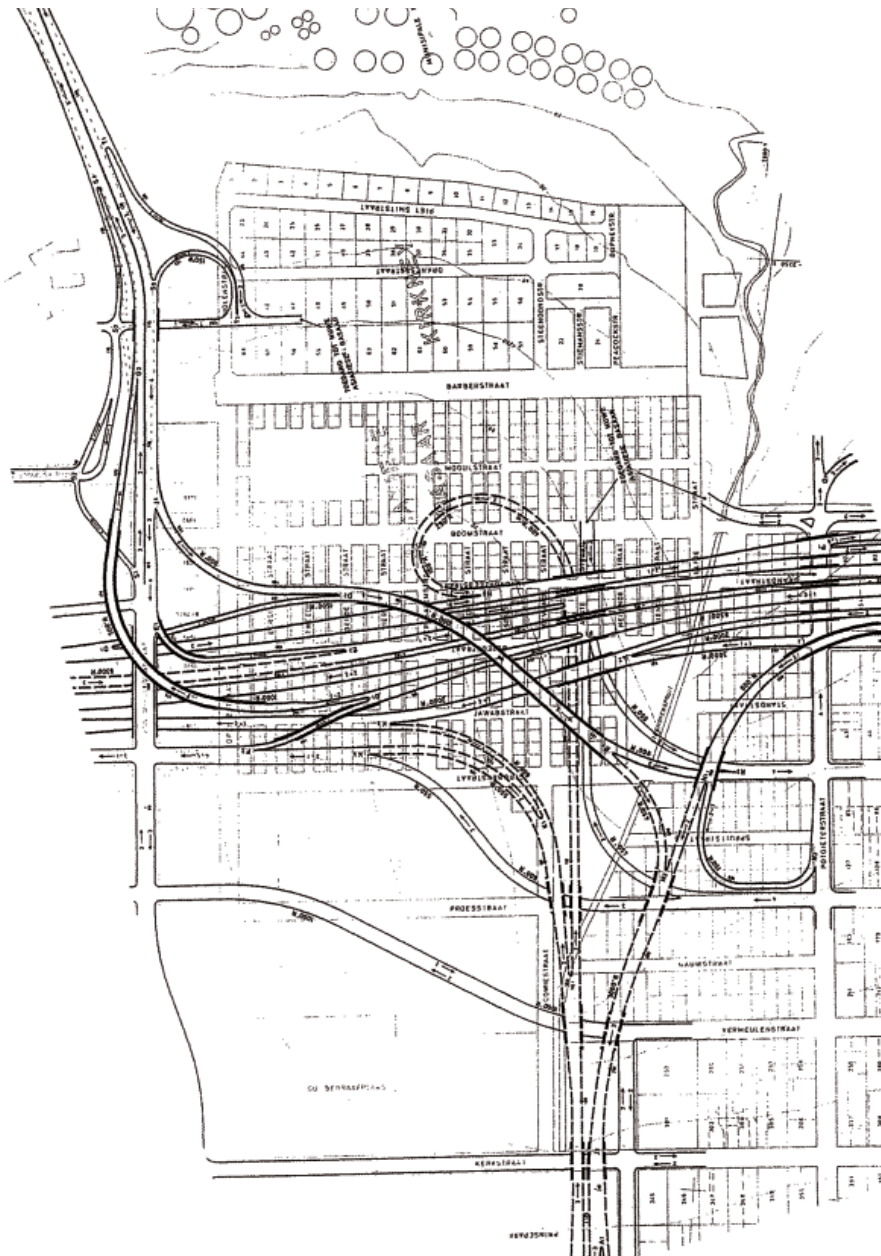


Figure 3.9: A layout drawing showing the extent and impact of the proposed freeway scheme of 1967
(Source: Meyer, Pienaar, Tayob Architects & Urban Designers, 1998, adapted by Author).



Figure 3.10: Aerial photograph of study area indicating major public transport nodes and the resultant pedestrian flows between them.
(Source: van der Westhuizen, 2009, adapted by Author).

- ① Putco Bus Rank
12,000 persons/day
- ② 7th Street informal taxi rank
500 persons/day
- ③ Bazaar Street informal taxi rank
3,500 persons/day
- ④ Belle Ombre train station
24,000 persons/day
- ⑤ Belle Ombre bus stop
9,000 persons/day
- ⑥ Proposed Inner City distribution bus stop
- ⑦ Belle Ombre Plaza taxi rank
700 persons/day
- ⑧ Proposed BRT terminal
11,150 persons/day
- ⑨ Jerusalem Street informal taxi rank
3,500 persons/day



1969



1977



1977

Figure 3.11: Historical movement patterns into Marabastad from outlying townships (Source: Meyer, Pienaar, Tayob Architects & Urban Designers, 1998, adapted by Author).



Latent Ruins

the disparity of general and specific

The legacies of fragmentation and disintegration have left Marabastad in disrepair. Voids and ruins scattered across the landscape now define the geography of the area. In certain instances these pockets of space, strengthened by extensive pedestrian flows, have been occupied by flourishing informal networks. Centred on the remaining fabric and utopian insertions of the past ('ruins') this tension between formal and informal activities can be understood through Jane Jacobs' (1992:262) notion of general and special land.

General land is the space in which the general public moves over and across freely on foot. Pedestrians, by their own choice, are offered the opportunity to circulate freely between points of interest. These spaces often include streets, parks, and the lobbies of buildings when used freely as street (Jacobs 1992:262).

Special land is thought to be the opposite of general land; it is a hindrance to pedestrian movement either because it is closed off to them or is of little concern to passers-by. Viewed this way special land is an obstruction however, special land makes a significant contribution to the use of general land: namely people. It supplies people either by accommodating them at work or home, or by attracting them to other activities. Without city buildings there is no use for city streets (ibid.)

This delicate relationship between general and special land, that is capable of defining successful border districts, is unfortunately unbalanced in Marabastad. However, intervening at certain 'ruins' of latent potential provides the opportunity to meaningfully engage in regenerating the losses caused by the past. Identified as sites with unrealised energy, these latent 'ruins' are often buildings that, through modernist abstraction, have been designed as mono-functional spaces of utilitarian operation. However, their specificity in attracting or accommodating people has, through opportunistic survival strategies, caused many of these 'ruins' and the crumbling edges surrounding them to be informally appropriated or occupied.



General space
Specific space



1934

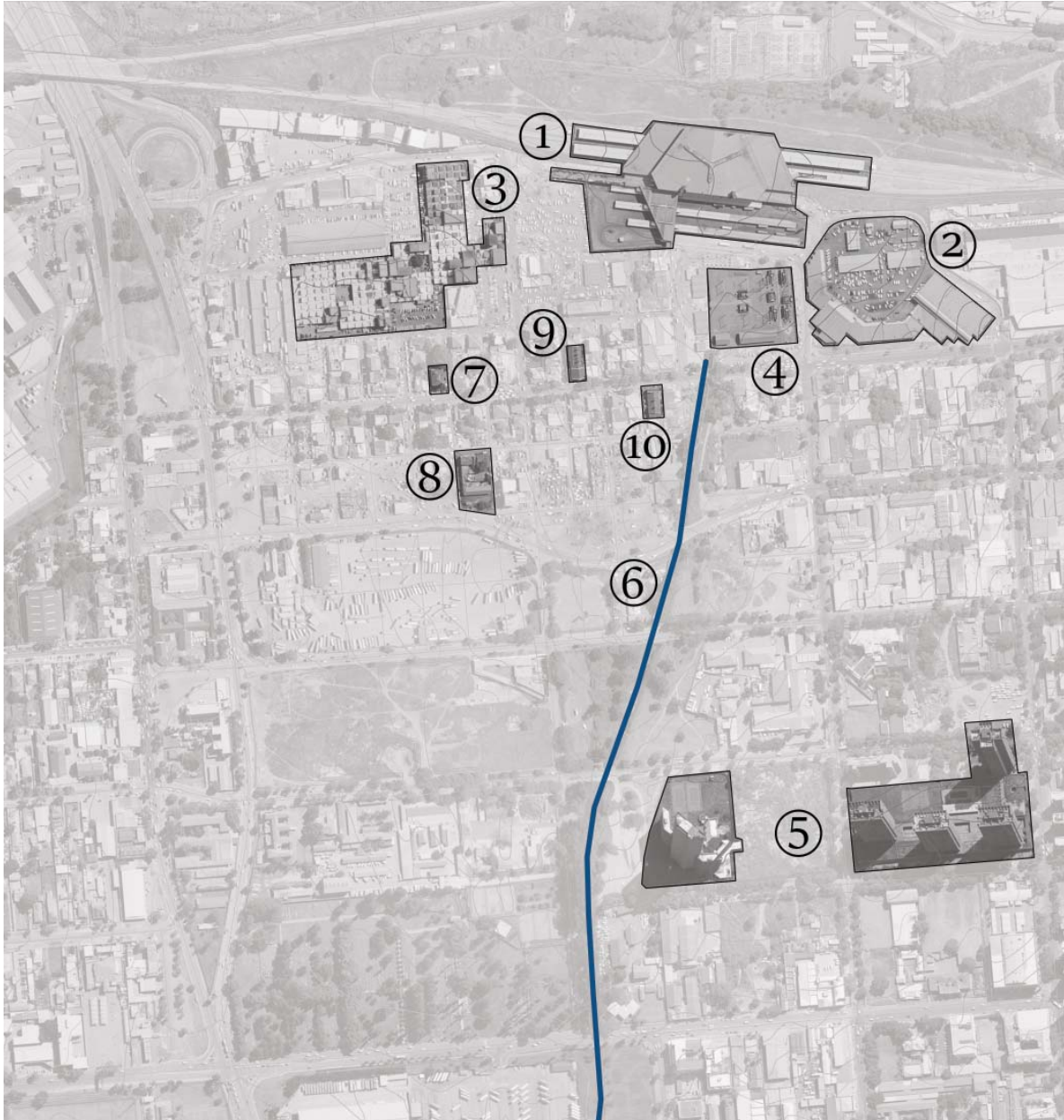


1965



1998

Figure 3.12 (right): A comparative density study capturing the formation of voids within Marabastad (Source: Meyer, Pienaar, Tayob Architects & Urban Designers, 1998, adapted by Author).
Figure 3.13 (left): An indication of the imbalance between general and specific space within Marabastad.



53 | **Figure 3.14:** Aerial photograph of study area highlighting the latent 'ruins' of utopian insertion.
(Source: Hough, Nicha & Patrick, 2016, adapted by Author).



- ① Belle Ombre train station
- ② Belle Ombre Plaza
- ③ Asiatic Trading Complex
- ④ Municipal electrical substation
- ⑤ Goedehoop housing complex
- ⑥ Canalised Steenhovenspruit
- ⑦ Jamatkhana White Mosque
- ⑧ Mariamman Temple
- ⑨ Orient Theatre
- ⑩ Empire Theatre

Legend:

- bathing in the steenhovenspruit*
- informal trading/ services under trees*
- informal social spaces under trees*
- cooking along the steenhovenspruit*
- taxi holding areas*
- outdoor religious spaces*



Figure 3.15: Urban mapping showing the activities that have appropriated the voids left behind by utopian insertions into the fabric of Marabastad (Source: Hough, Nicha & Patrick, 2016, adapted by Author).

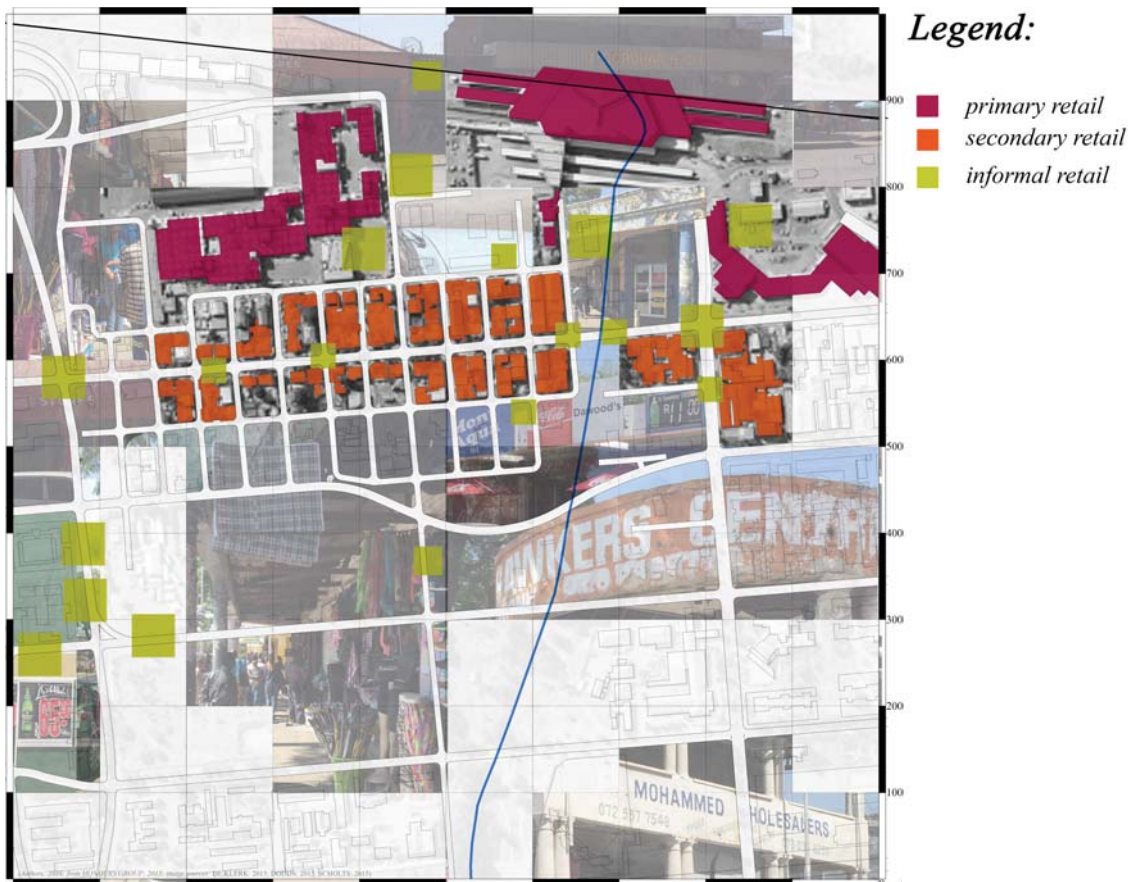
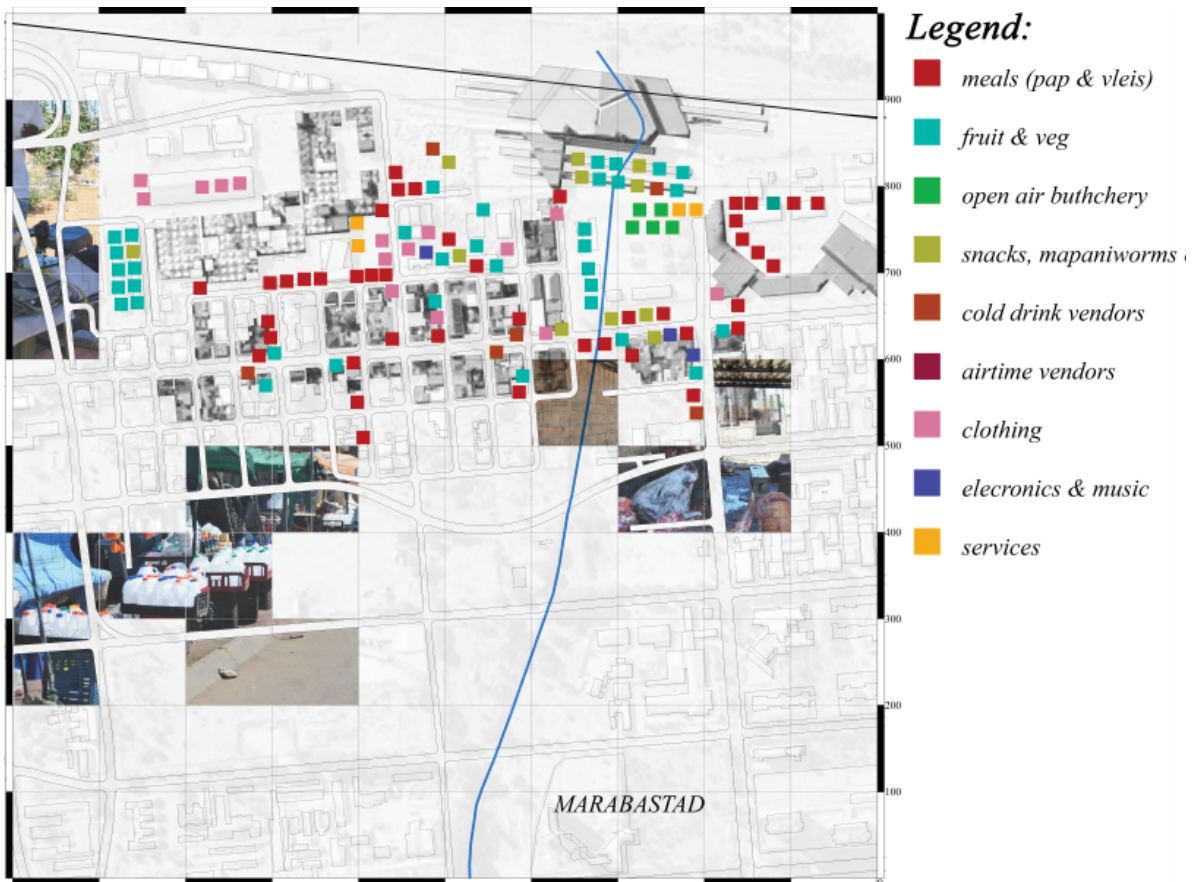


Figure 3.16: Urban mapping indicating relationship between primary retail, secondary retail and informal trade
(Source: Hough, Nicha & Patrick, 2016, adapted by Author).



Looseness

possibility and diversity

Assigning dichotomies of general versus special land, and formal versus informal to the highly mobile and complex nature of the study area become limiting in understanding the informal networks and flows that define the unique spatial practices evident in contemporary Marabastad. “Instead of trying to fit African cities into pre-established modes of urban development, we [should] adopt a more open-ended approach that is less concerned with identifying and measuring attributes than in grasping relationships, connections and linkages” (Murray & Myers 2006:xiii).

A method of better comprehending the socio-spatial practices that are inherent to Marabastad in its current state is ‘loose space’. Conditions of loose space can be observed where activities not originally intended for locations take place, or spaces where fixed use no longer or never did exist (Bremner 2010:74). These spaces can include fictional constructs (heaven, hell, utopia), discovered (field, river bank) or fabricated (sidewalk, street, park), however, “for a site to become loose, people themselves must recognise the possibilities inherent in it and must make use of these possibilities for their own ends, facing the potential risks of doing so” (Holston 1999:47). As a mode of insurgent spatial practice, looseness, in essence denotes evaded regulation, mobility, speed, unpredictability,

opportunity and possibility, transformation and risk (Bremner 2010:74). The uncertain complexity of loose space is best manoeuvred as a hybrid suspension of smooth and striated space (Deleuze & Guattari 1987:474-5). Striated space is defined as space governed by policy and regulation, and is dimensionally ordered by an arrangement of cellular spaces, enclosed by walls and routes between enclosures (Bremner 2010:76). It defines movement between nodes in a progression of planned departures and arrivals.

The counterpart to striated space is smooth space. It is a spatial strategy of distribution without division which becomes directional rather than dimensional or metric. Lacking borders or envelopes, smooth space inherits the traits of the movement vectors passing through it or those temporarily occupying it, defining a territory of multiplicity (ibid).

The difference here, from the binary of general /special land, is that the relationship between smooth and striated space is not symmetrical or oppositional. Smooth space is persistently being transformed into striated space, and striated space reinstated to smooth space.

Through this method of observation Marabastad becomes a nomadic space where a sociability of duplicity and awareness is maintained as a mutating and competing interaction between modern state apparatuses and new indefinite network enclaves. Driven by desires more and more people utilise the area as nomads, re-

imagining the city as a point on a trajectory, to be moved through, but never left behind (Bremner 2010:80) as if it were an unending chain of connections and changes of direction in ones life. This logic speaks of urban inhabitants that are not only strong and resourceful, but also elastic and fluid, capable of secretly acquiring more territory for their individual success (Easterling 2005:4). Thus, the once striated nature of Marabastad has been “reconfigured as an in-between and re-territorialised into an unstable, intricate patchwork of overlapping, conflicting trajectories and quasi-exceptional domains” (Bremner 2010:81). Here, architecture and urban planning serve as civil assets or superfluous objects.



Figure 3.18: A visual interpretation of the constant mixing of smooth and striated space in Marabastad. (Source: Bremner, 2010 & Grobbelaar, 2011 adapted by Author).



Figure 3.19: A photographic montage indicating the qualities of the smooth spaces appropriating the voids between striated spaces.



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04

site



“Then there is a reception depot, where all unemployed Natives are compelled to reside. The place is a boon to a certain class of Native, but, on the other hand, it is a veritable hell to the man who has friends, or, though unemployed, can temporarily afford to hire a room. The raw Native is only too glad to stay at the reception depot, because he has no friends, but a Native who has friends and who can temporarily afford to get a room, should not be compelled to stay at the reception depot of the Native Affairs Department” (Native Economic Commission 1931:8064)





Imposing Control

the history of a 'ruin'

Erected as an edifice of the Natives (Urban Areas) Act (No. 21 of 1923) the Native Reception Depot was completed in 1927 (Naidoo 2007). The legislation dictated that all Africans (men and women) report to a reception depot immediately upon arriving in any urban area, and that they were to remain there until assigned a job (Eales 1987:11). Through these reception depots the apartheid government enforced the principle that Africans were not permanent urban residents and that they “should only be permitted within municipal areas in so far and for so long as their presence is demanded by the wants of the white population” (Worden 1994:43).

Later, during the 1940s (Friedman 1990), the Native Reception Depot, the Old Clinic Building, the Municipal Hostel, the Main Compound and Tin Town were incorporated into a temporary housing compound for municipal workers. The area was largely unpleasant due to overcrowded sleeping quarters and very few amenities (Grobler 1992:32). Typologically, the living conditions in Tin Town were defined by semi-circular corrugated iron hut structures or tanks. Originally intended to accommodate eight adults, the tanks more often than not housed between twelve and twenty labourers at one time, where inhabitants suffered extreme temperature variations due to the nature of the

tanks' construction.

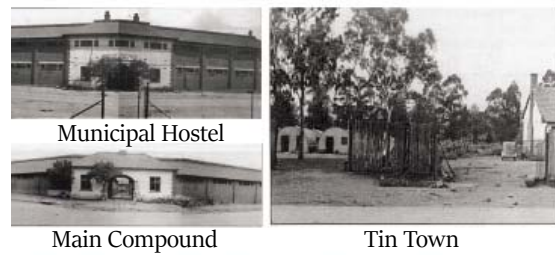
Jack Simons and Ray Simons quoted in Mbembe (2008:52) provide further insight of the living conditions experienced in these labour compounds of the time:

“The compound was an enclosure surrounded by a high corrugated iron fence and covered by wire netting. The men lived, twenty to a room, in huts or iron cabins built against the fence. They went to work along a tunnel, bought food and clothing from the company's stores, and received free medical treatment but no wages during sickness, all within the compound”.

Identified as a historically and culturally significant property, the Old Native Reception Depot was declared a national monument under the National Monuments Act, (No. 28 of 1969) (Government Gazette No. 19719, Notice No. 122, 5 February 1999) and is currently protected under the National Heritage Resources Act, (No. 25 of 1999) as a class II provincial heritage site. The growing notion of heritage and the elevated importance of heritage places in relation to their surroundings define an important change in conservation thinking (UNESCO 2013:15). Places with heritage significance can no longer be protected in isolation or as museum pieces, separated from the concerns of the communities in which they exist. As such a relevant strategy for conserving and maintaining the heritage of the Old Native Reception Depot will need to be developed and will be furthered explained later in the investigation.



67 | **Figure 4.3:** An aerial photograph of the proposed site and its significant neighbours.



- ① Old Native Reception Depot
- ② Old Clinic building
- ③ Department of Home Affairs Refugee Reception Office
- ④ Informal waiting area for Refugee Reception Office
- ⑤ Heroes' Acre Cemetery
- ⑥ City of Tswane Water & Sanitation service compound



Figure 4.4 (top): Photographs of the Municipal Compound and Tin Town
 (Source: Grobler, 1992).

Figure 4.5 (bottom): Aerial photograph of the Municipal Workers Compound and Old Native Reception Depot
 (Source: Department of Public Works, 1937, adapted by Author).



69 | **Figure 4.6:** A bird's-eye view of the site
(Source: Google Maps, 2016, adapted by Author).

- ① Old Native Reception Depot
- ② Old Clinic Building
- ③ Department of Home Affairs
Refugee Reception Office
- ④ Heroes' Acre Cemetery
- ⑤ Welding Shed
- ⑥ Storage Shed
- ⑦ Ablution Facilities
- ⑧ Existing Office Facilities
- ⑨ Covered Parking

Adaptation and Change

the appropriation of a 'ruin'

The Old Native Reception Depot building is currently being utilised by a non-governmental not-for-profit organisation known as Youth for Survival. Primarily concerned with reducing poverty and minimising abuse against women and children the NPO has, since 2007, appropriated the spaces within the building to provide support for vulnerable members of society. Through ingenuity and management the organisation has appropriated the existing spaces of the 'ruin' in order to promote skills development and job creation.

Situated to the East of the Old Native Reception Depot, the Old Clinic building which once also formed part of the Municipal Compound, has likewise been reinterpreted by a new community. Inhabited by the Ngezandla Zethu Craft Centre, the building now hosts a mixed use centre that aims to promote and preserve craft as an indigenous and legitimate industry in the South African economy. Although struggling with the competition of Chinese imports, the centre aspires to enhance and accommodate small art and craft businesses in the area (Filipe 2012:86). Programmes including fashion design workshops, up-cycling of clothes, a woodworking business, beading, and an outdoor sculpture workshop for recycled materials all produce marketable goods within the rooms of the heritage building. This merchandise is then sold to tourists through a small retail component. This resultant adaptation of the site, through new community oriented organisations, has added a new contradictory layer to the heritage of the area. Once intended to subject control and segregation on migrant populations the site and buildings upon it have been reprogrammed to promote and extend the livelihoods of citizens. This reversal of roles becomes paramount to the cultural significance of the site. Not only do the Old Native Reception Depot and Old Clinic remain historical tangible expressions of the past and its identity, but they also become a place that expresses the current complexities of the communities in Marabastad and surrounding areas.

Insurgent Visitors

the influence of informality

Situated to the North West of the Old Native Reception Depot, on the Western side of Es'kia Mphahlele Drive, the Department of Home Affairs Refugee Reception Centre serves as the primary point of contact for asylum seekers entering Pretoria (DHA n.d). Under the regulations of the Refugee Act (No. 130 of 1998) asylum seekers are to report to such a centre within 14 days of being issued a temporary Section 23 permit, where they are then required to apply for a Section 22 permit and refugee status. During the six month duration of the permit asylum seekers are required to attend a second interview to determine their refugee status. As extensively discussed in Chapter 2, this application process exposes the site and surroundings to an extensively temporal influx of various cultures and ethnicities throughout the year. On most weekdays the Refugee Reception Centre receives anywhere between 500 and 1000 expatriate visitors seeking to confirm or reconfirm their status as an asylum seeker or refugee (de Wet 2015).

Based on observations conducted on site and the processing schedule of the Refugee Reception Centre the differing communities that line the edges and sidewalks surrounding the building consist, typically, of visitors from Bangladesh and Pakistan, Nigeria, Ethiopia, Malawi, and Zimbabwe; all arriving on alternate days of the

week. This varied influx of people has given rise to numerous symbiotic informal activities in the open areas around the Centre. Many informal hawkers have erected temporary stalls selling cold drinks, loose cigarettes and airtime. Other instances of insurgency appear in the form of informal hosts and 'travel' agencies which offer temporary accommodation and transport for new arrivals in need of assistance (specifically documented in the Ethiopian community) (Ratlebjane 2016). Furthermore, the temporary rows of cars parked across from the centre become cultural nodes for the day, where traditional meals such as biryani are sold from open car trunks with music reminiscent of home playing in the background.

The informal activity centred around the arriving of international visitors has a large influence on the cultural value of the site and its significance will need to be carefully considered in conserving and maintaining the heritage of the site.

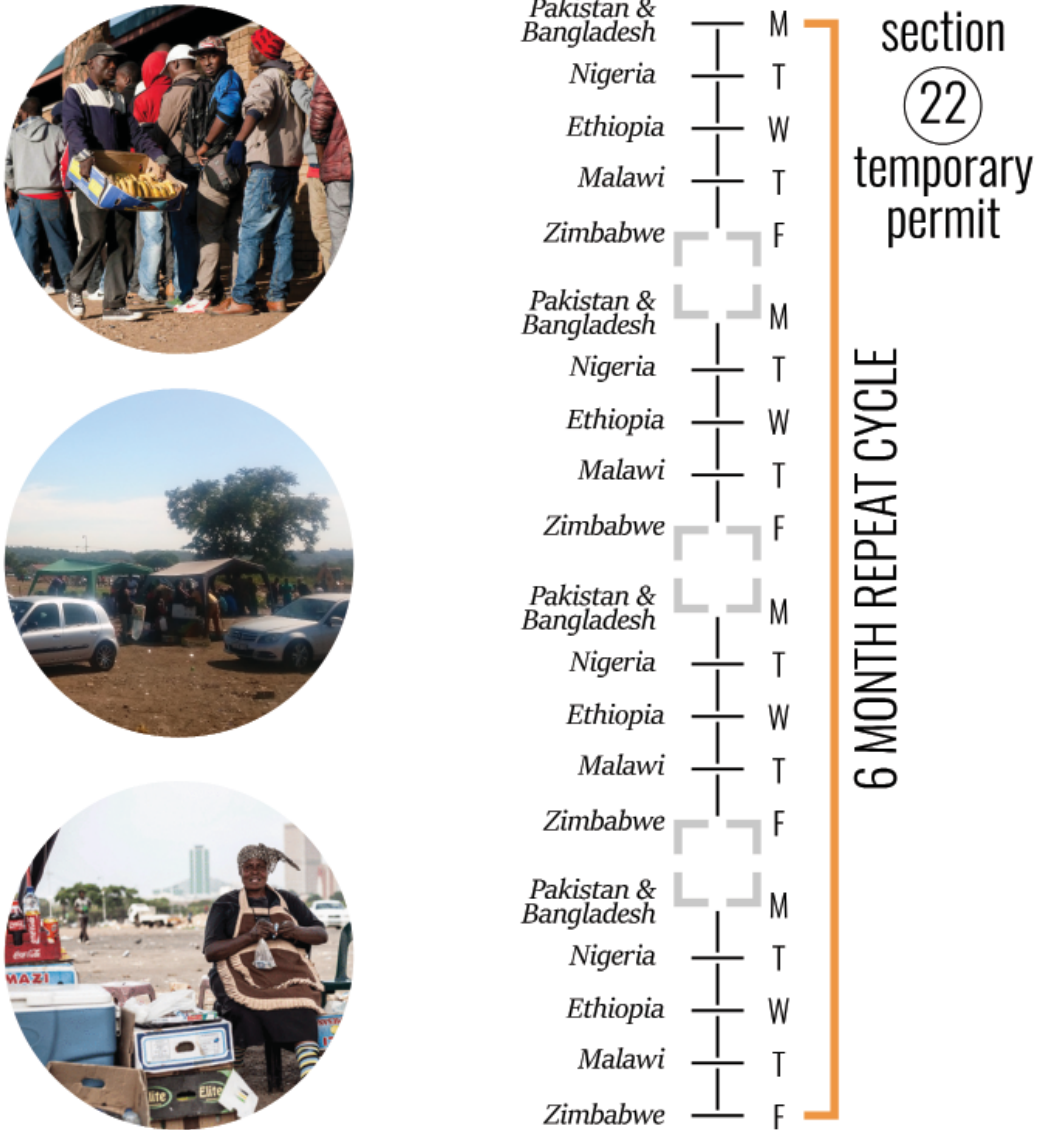
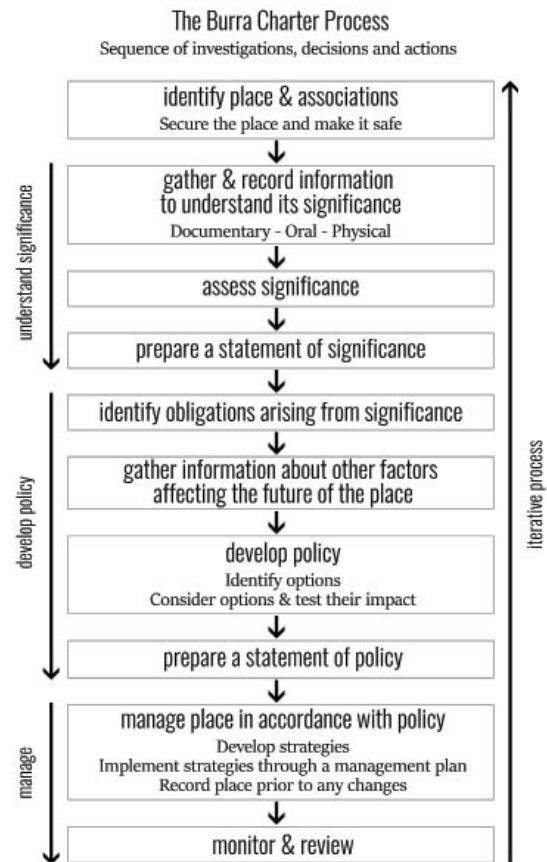


Figure 4.8 (left): A series of photographs capturing the insurgent activities that populate the informal waiting area outside the Refugee Reception Office (Source (top to bottom): de Wet, 2015; Author, 2016; Rattlebjane, 2016).
Figure 4.9 (right): The cyclical schedule of international visitors to the site.

Relevant Conservation

establishing a significant heritage strategy

Rather than relegating heritage to a collection of monuments and museums presenting physical confirmations of the past, the international community has, in recent times, begun to acknowledge the importance of conserving cultural heritage as places where cultural and social facets have been and continue to be critical in defining them. In this regard international good practice, often defined by Western thought, has provided sporadic guidance in strengthening traditional heritage management systems, especially in places which accommodate multiple land and property uses (UNESCO 2013:15). Utilised as an initial departure point for developing a method for engaging with and managing the complex heritage of the site, the Australia ICOMOS Burra Charter, 1999 provides useful insights. Under the Burra Charter all of aspects that contribute to the cultural significance of place should be respected. As such, it is the role of the custodian to achieve a compatible balance between the fabric, uses, associations and meanings related to the particular site (Burra Charter 1999:11). The guidance provided by the Charter instils a standard of practice that entails an iterative process of understanding significance through the gathering and recording of information, developing a policy that is evaluated by external inputs and obligations, and managing the site



of significance in accordance with the policy, all while monitoring and reviewing the implication thereof on place (ibid).

Although the Burra Charter provides many comprehensive articles that assist in developing an approach towards heritage there is very little practical guidance to dealing with heritage architecture specifically. Some articles provide direction in attending to change, new work and adaptation however the overriding tone of these protocols can be perceived as restricting. Changes to the existing architecture should be reversible and demolition is generally not acceptable, restoration is only deemed appropriate when justified by sufficient evidence, and new work should be easily noticeable not detracting from the cultural significance. The ideologies encompassed by the Burra Charter are not to be completely disregarded and are important in the conservation process however the approach outlined is conveyed as overly intellectual, lacking humanistic qualities and ultimately disconnecting the process from the hopes and memories associated with the flow of time in individuals (Lynch 1972:29).

Kevin Lynch (1972:1) argues that the passage of time is an internal interpretation of the external physical world. In this reciprocal relationship, individual well-being is strongly linked to the quality of the personal image of time, and that the outer built environment we presently live in plays an important role in reinforcing and shaping this image of time. Thus, the desirable

image becomes one that celebrates and encourages the present while connecting with the past and future.

The physical environment we live in is constantly changing, whether through abandonment, development, social and political shifts, or natural processes. Throughout these events, people commemorate the past and envision the future. Thus, as stewards of the physical environment it becomes paramount for architects to develop places as emblems of past, present and future time (Lynch 1972:3).

In striking this balance, it is important to note that past events may become relevant to present possibilities, explaining causes or pointing to likely outcomes, and that memory alone cannot retain all of this information. Furthermore, since we are unable to establish what will be most pertinent in the future, heritage architecture has the responsibility of creating an environmental archive (Lynch 1972:49) that encapsulates and communicates some characteristic historical knowledge of the past through the built environment for the enjoyment and education of the public.

It is therefore worth noting that different communities place different values on the remains of the past and that present value will be specific to a certain group of people. Thus, the usefulness of heritage buildings, in extending the longevity of existing building stock and the lives of its inhabitants' life, is defined by their actual current qualities instead of some enigmatic



essence of the past.

In summary, an environment that is resistant to change encourages its own ruination, and should rather become a place that has the ability to be progressively altered against a backdrop of valued remnants of the past, where one is able to apply a personal impression alongside those of history (Lynch 1972:39).

Considering the above, the design investigation intends to develop an conservation approach to the heritage and cultural significance of the site that:

- Allows current inhabitants to choose to remain in the renewed structures,
- Uses the resultant environment to educate visitors about change in place of permanence and how that environment constantly shifts in the setting of the immediate past,
- Places emphasis on current utility rather than historical integrity,
- Allows for modification through addition and suppression to stimulate the existing architectural elements,
- Maintains a contemporary response of re-appropriation and insurgence towards the controls of the past,
- Permits the use of the existing building to enhance the complexity and significance of present use rather than becoming overly concerned with conformity to the past form,
- Intensifies the contrast and complexity between new and old by making the process of change and new use visible through

- proficient demolition and addition, and
- Promotes a humane environment that allows people to inscribe their own growth within the environment.

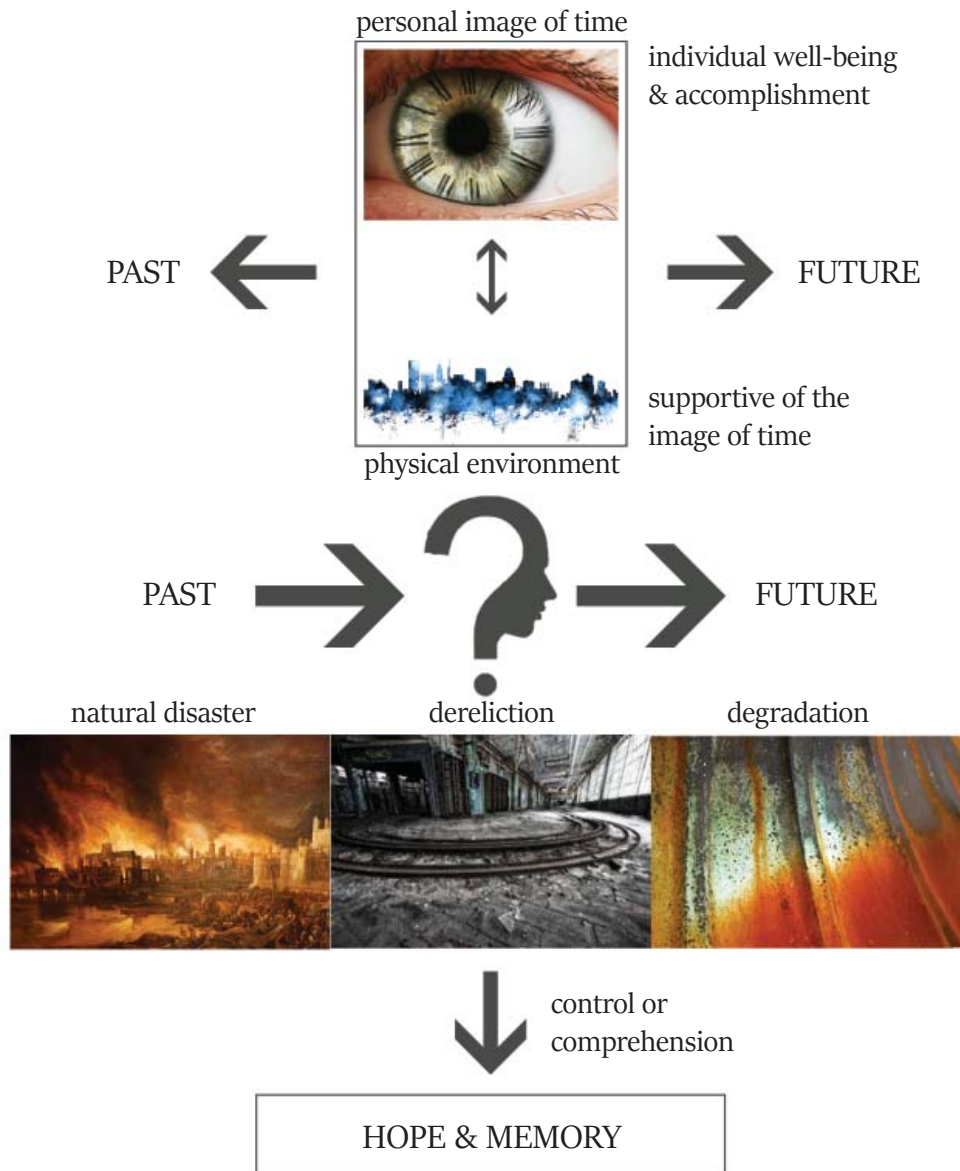


Figure 4.11: Diagrammatic expression of Lynch's approach to heritage architecture (Source: Harrison, Hough, Sibanda, 2015, adapted by Author).



PROSPECTING

- *programme & client* -
- *theoretical approach* -
- *precedents* -







05

programme & client

80



Clarence squints her eyes as they adjust to the warm light of the hall. She smiles to see her children listening to her sister's tales of childhood back home. A bustle comes from the corner as two Malawian men argue over the fastest taxi route to their upcoming job interviews in the morning. The men come to an agreement and John returns to tailoring the trousers he received earlier today. The air is heavy with the scent of fresh biryani and conversations of the day's events and journeys. Spirits rise as a visiting jazz band from Atteridgeville begins their set for the evening. Clarence leans back in her chair relaxed, reflecting and recuperating from her day of exploring the city.

NETWORK INTERSECTIONS



South Africa is neither the end nor favoured destination for many foreign Africans living in the urban areas of the country. Due to its geographical location South Africa is more accessible than European or North American termini and is capable of facilitating the small to medium-scale commerce of immigrant economies (Simone 2008:83).

Even though the majority of economic immigrants aspire to achieve elevated status and buying power, this seldom happens. Relegated to a state of suspension by the legalities of the Section 22 permit, the norm instead becomes years of struggle in a string of low-income jobs where the majority of one's earnings are dedicated to care for a host of family members back home (ibid). Although immigrants may form groups to split living expenses, risk, and information, the possibilities for legitimate corporate action are often constrained. Widespread xenophobia often pressures visiting Africans into controlling their visibility and economic efforts. The result is an economy of tentative transactions built on levels of trust where each individual is in some way a competitor. Mutual cooperation thus becomes centred on self-protection, self-interest, and affiliations, rather than on continual investment in the promotion of a locale of permanent enterprise (Simone 2008:84, Bunn 2008:154). The challenge that arises from these relations lies in proposing a relevant architectural programme that is robust enough to accommodate these fluid economies while still contributing to the

Figure 5.1: An impression of the various network intersections evident amongst migrant communities.

local communities of South Africa and, more specifically, Marabastad in a meaningful manner.

Transnational Communities

economy of individuals

Generally, conventional national identity offers a finite framework for social and economic collaboration (Simone 2008:76). Although immigrant networks hinge on the continual stimulation of interdependency and reciprocal collaboration, these relations are more illusory than real due to the convoluted balance of dependency and autonomy between individuals (Simone 2008:83).

The notion of “community” amongst migrants where the financial obligation, ownership and mediations involved in sustaining a place in the economy are layered in complexity and intricately connected. Within this community the risks of constant movement and the precariousness of accommodation promote an entrepreneurial industry where a measure of security is encouraged by a sense that no particular individual has precedence over everyone else and that anything could happen to anyone (Simone 2008:80). Community building can therefore be viewed by stakeholders as an inessential authoritarian practice that diverts individuals from expanding the essential skills needed for survival. Inclined towards micromanaging a broad array of day-to-day economic and political associations to bolster

enterprise and public safety, community building projects prove ineffective in their approach, as survival in the inner city compels migrants to become opportunistic but also to conceal their intentions or abilities within the mosaic of mutually dependant relationships (ibid).

The dense intersections of role players from varied situations and countries allow differing patterns of camaraderie to surface, intensifying access to information, destinations, and support. Hampered by a shortfall of formal and systematic frameworks for investment these transnational economies of information, brought to the city by foreign Africans, remain largely unexplored in their potential, ideas, entrepreneurial experience, and networks (Simone 2008:84).

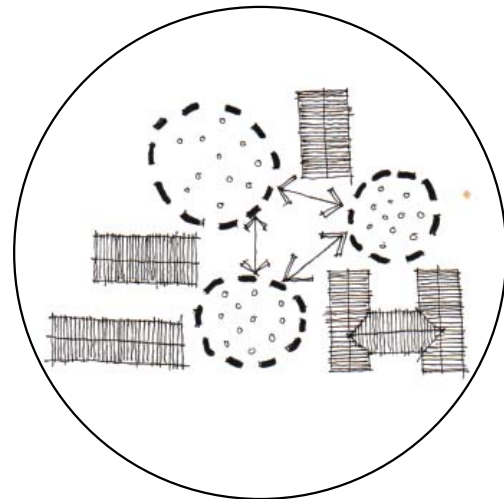
These malleable associations result in a braiding of social exchanges that is replicated throughout Africa. Income-sharing collectives and households exhibit an acute adaptability, changing according to need and split across distinct locations, their rationale strongly opposes the requirements typically addressed by planning and urban renewal (Bunn 2008:157). (1996:67) provides insight into these “changing conglomerates”: “children lodged with relatives and friends while their parents were mobile; adults moved between domestic units; people ate in different units to those in which they slept. The residents of the settlement had extensive movement histories, not merely indicating mobility at the regional level but also at the intra-settlement level.”

Bunn (2008:157) argues that the latent potential in blending trades, markets, and networks far surpass those from commercial activities insular to narrow national and ethnic groupings. The lattice formed between these interdependencies -and highly splintered social spaces augment each other in establishing an infrastructure for inventive fiscal transactions in Marabastad. People and the skills they may possess (formal postgraduate education, vast knowledge about trade, or street smarts) become infrastructure (Simone 2008:68).

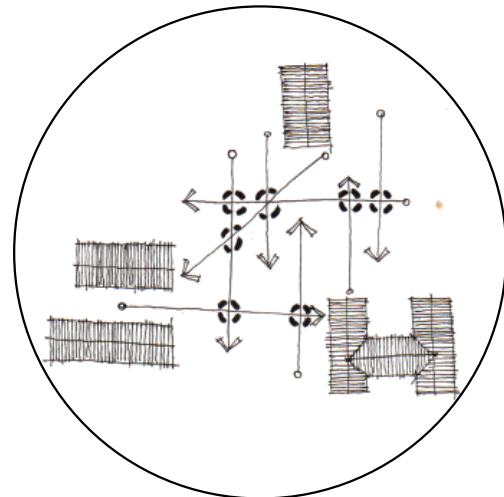
Invisible Infrastructure

information agency

Although migrants generally display resourcefulness in promoting their positions within an entrepreneurial industry, there are those who do not have access to the skills nor the information networks necessary to become self-sufficient upon entering South Africa. Furthermore, vulnerable to abuse and exploitation, many migrants (especially women and children) undergo traumatic experiences while on their journey. Fake employment offers, human trafficking and xenophobic discrimination all contribute to the many untold oral histories amongst migrants (Community for Media Development, n.d.).



Conventional approach to community building.

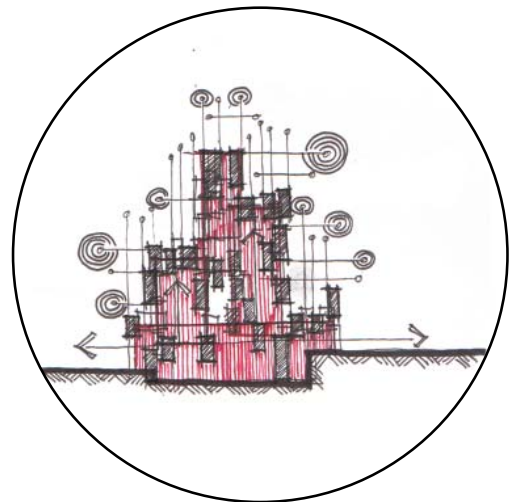
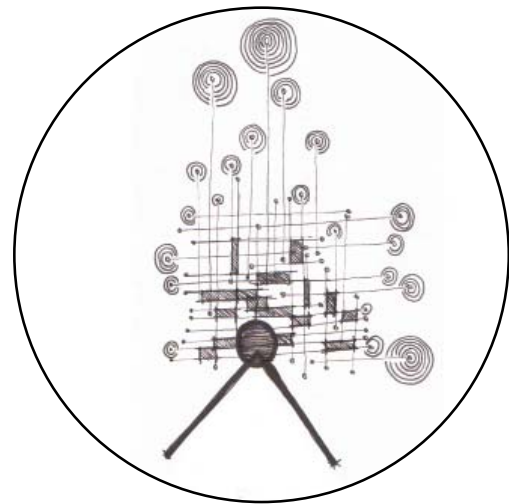


“Community” of network associations.

Figure 5.2: A diagram indicating the differences between the conventional approach to community building and that of network associations.

As documented by de Klerk (2015:20), there is already an extensive network of “soft infrastructure” directed towards alleviating the plight of the vulnerable citizens of Pretoria. Many social housing organisations, care centres, and shelters provide a range of facilities and support to refugees and homeless individuals however, a survey conducted amongst refugees and migrants revealed that many people do not necessarily know where, or how, to access these networks of information and assistance (Galabova 2012:29).

In developing an architectural programme for investigation, the extensive skills and knowledge that are intrinsic to the invisible infrastructure (Simone 2008:68) of migrants are intended to be extended and promoted to establish a mutually cooperative exchange. Here, exposed individuals seeking assistance may utilise the skills of knowledgeable individuals to improve their standing within the entrepreneurial climate. Those offering their services and dispensing their knowledge would, in turn, receive temporary employment and remuneration or further strengthen their self-made proficiencies while awaiting the outcome of their various residency applications. Through these exchanges and intersections the programme thus becomes an agency for information which enhances the economy of ingenuity already present while contributing to the local economy through education, training and social services.



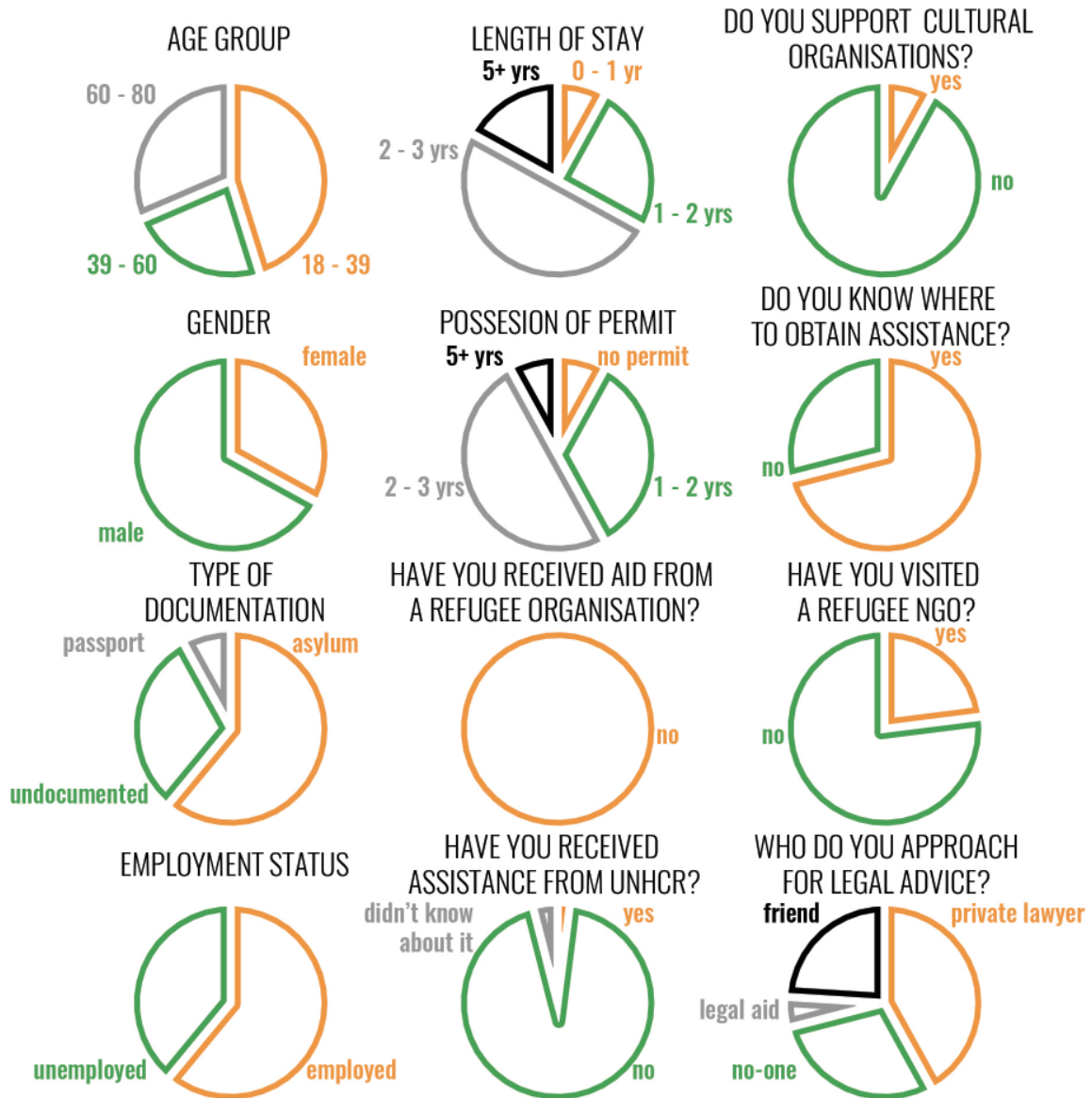
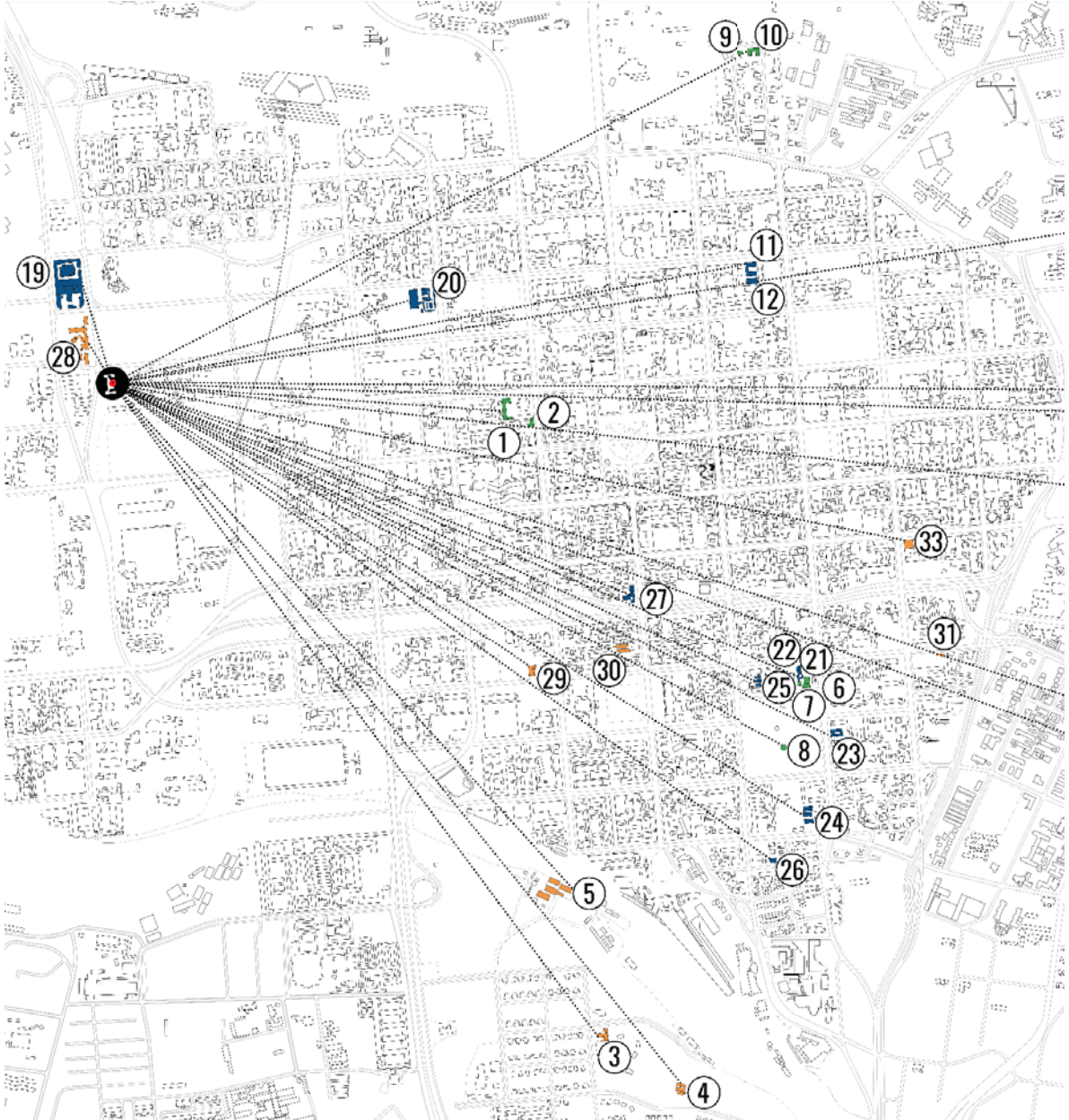
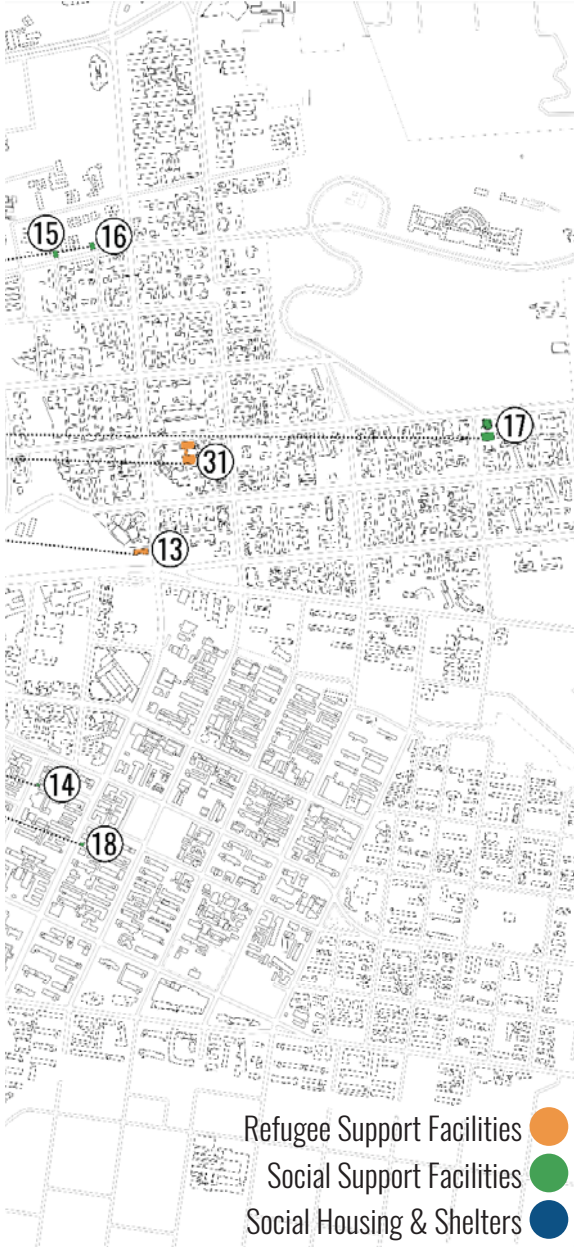


Figure 5.3: Results of a demographic survey conducted amongst migrants, asylum seekers and refugees in 2012 (Source: Galabova 2012:29 adapted by Author).



87 | **Figure 5.4:** Map of central Pretoria indicating the social support infrastructure in relation to the proposed site.



Legend:

Social Infrastructure Support Facilities

1. Sediba Hope
2. Pen drop-in Centre
3. Inkukuleko Community Centre
4. Crossroads Boys Shelter
5. POPUP
6. Tshwane Leadership Foundation
7. Yeast Housing
8. Akanani drop-in Centre
9. Gilead Community
10. Rivoningo Care Centre
11. Lerato House
12. Tau Social Housing
13. Crossroads Coffee Bar
14. Christian Social Council
15. Kitso Lesedi
16. Homeless Solutions
17. Compassion Centre
18. Tshwane Home of Hope

Social Housing & Shelters

19. Struben Street Shelter
20. Thembehle Village
21. The Potter's House
22. Litakoemi
23. Hofmeyer House
24. Kopanong
25. Living Stones
26. Tshwelelang
27. Eloff Building Housing Company Tshwane

Refugee Support Centres

28. Home Affairs: Refugee Reception Office
29. Xaveri Movement
30. South African Catholic Bishops Conference
31. Jesuit Refugee Services
32. Refugee Aid Organisation
33. UNHCR

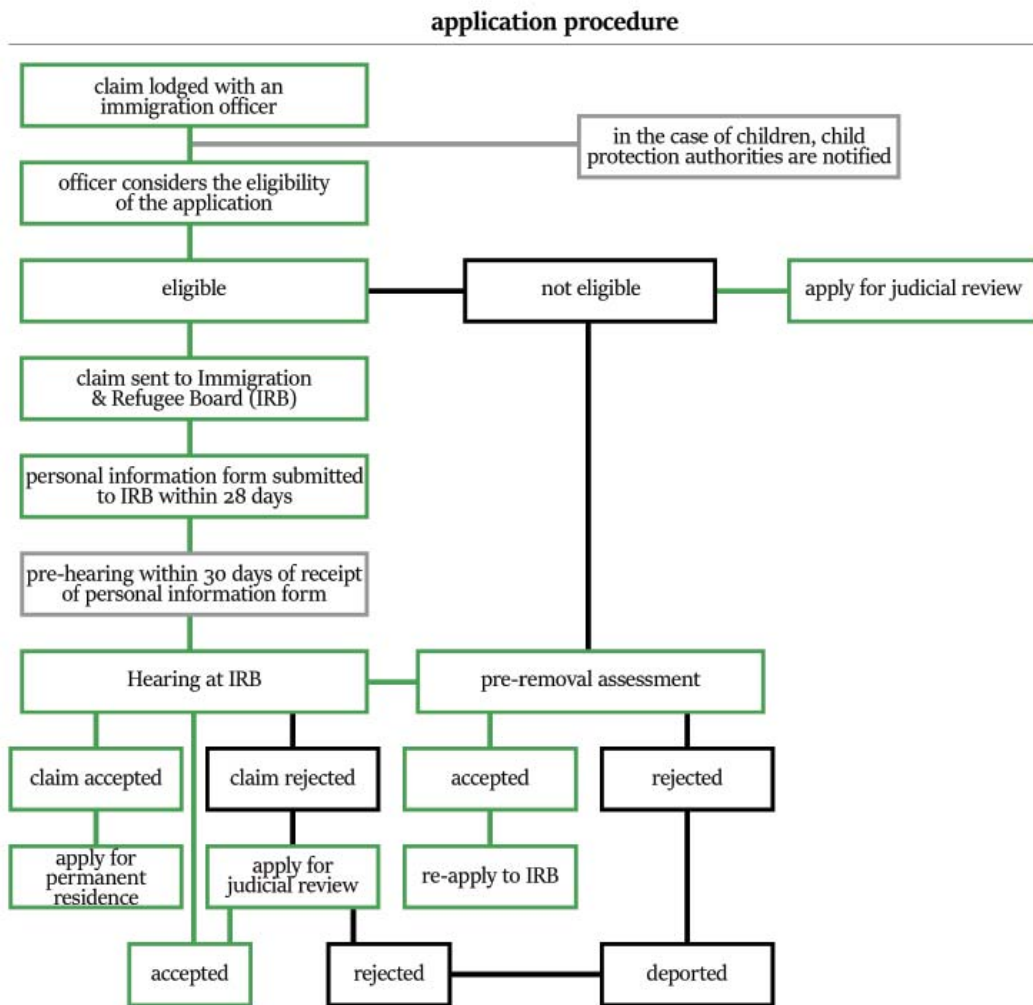


Figure 5.5: Flow diagram indicating the extensive bureaucratic processes undertaken by migrants to obtain refugee status in South Africa
(Source: Garrett 2012: 31 adapted by Author).

Affiliated Aid

a collaborative of clients

In sourcing a client to fund the programme and its resultant architectural intervention, three main stakeholders were identified. A collaborative venture between the United Nations High Commissioner for Refugees (UNHCR), Youth for Survival, and Community for Media Development is proposed. With each organisation being focused on addressing the needs and safeguarding the rights of migrants, refugees and vulnerable individuals, the triad would be well suited at enhancing the impact and longevity of the programme.

According to the UNHCR (n.d) they are mandated to lead and co-ordinate international action to protect refugees and resolve refugee problems worldwide. The primary purpose of the international committee is to safeguard the rights and well-being of refugees. It strives to ensure that everyone can exercise the right to seek asylum and find safe refuge in another State, with the option to return home voluntarily, integrate locally or to resettle in a third country. Through the implementation of the Global Strategy of the UNHCR, the programme will focus on the tiers of Public Health and Livelihoods. Under the tier of Public Health the programme is tasked with primarily providing access to all of food security and nutrition, water and sanitation services, as well as preventative healthcare services. Secondly, as part of the

Livelihoods tier of the strategy, the programme is tasked to ensure that all persons of concern are able to make a safe and sustainable living that meets their basic needs, contributes to their dignity, and provides for the full enjoyment of human rights (UNHCR, n.d.).

In order to avoid developing a programmatic response that risks becoming overtly top-down and absolute two local non-governmental organisations, more attuned to the everyday needs of their beneficiaries, would augment the policies of the UNHCR listed above by providing more tacit knowledge of assessing and providing for the community at hand.

As previously stated, the Youth for Survival non-governmental organisation already occupies the existing Old Native Reception Depot building. In line with the objectives set out by the UNHCR Global Strategy, the NPO seeks to improve both the livelihoods and welfare of susceptible individuals (primarily South Africans) through on-site training job training and skills development; providing safety for women and children in the form of counselling and legal advice; raising teenage pregnancy awareness; and providing nutrition with an on-site feeding scheme and food gardening programme.

The second NGO identified as a partner in the collaborative venture is Community for Media Development (CMFD). Specialising in producing high quality communication media, the organisation aims to induce social change through the transmission of information and

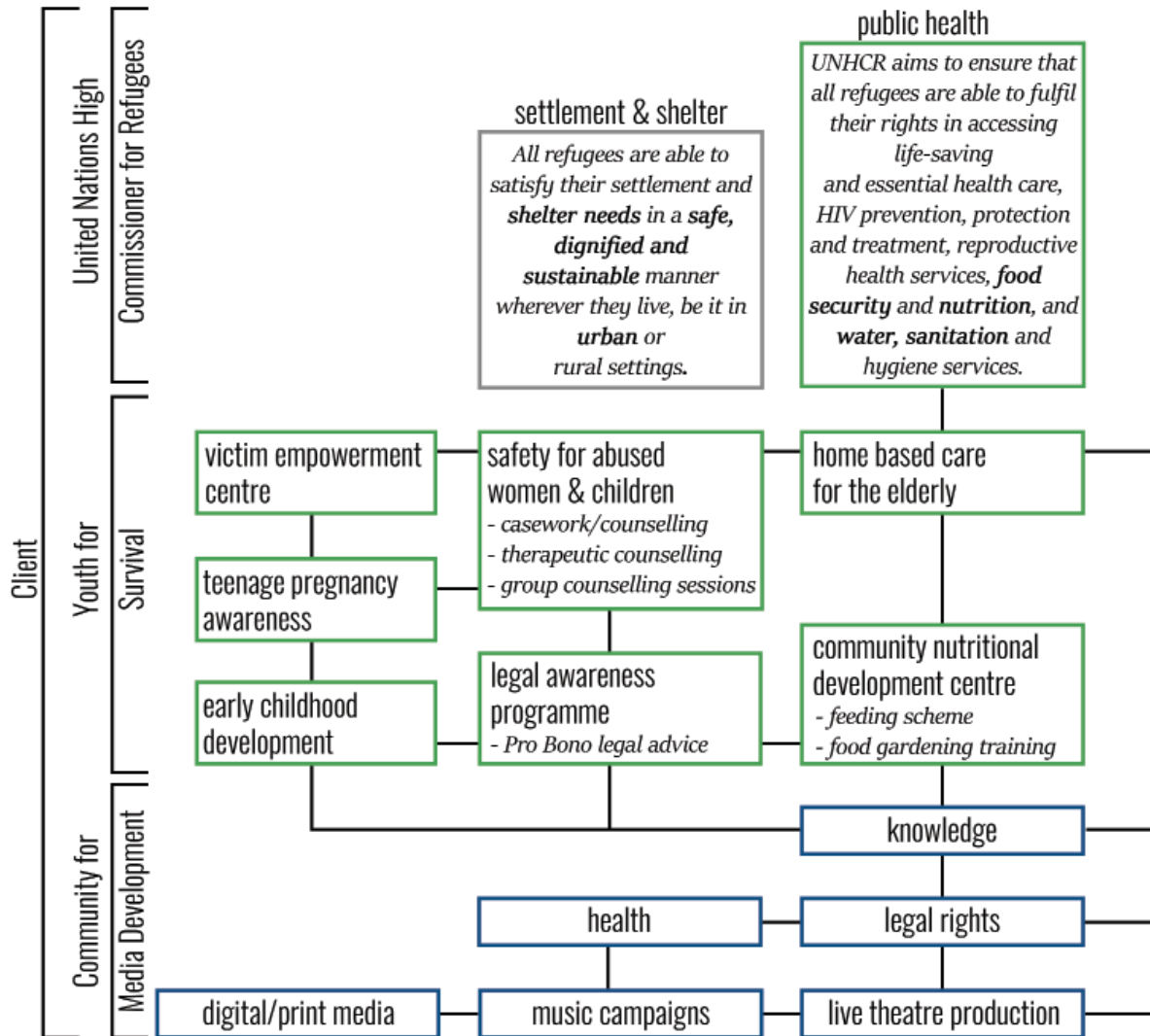
knowledge. Through outlets such as serial radio dramas, radio spots, digital stories, music, theatre and print publications the CMFD believes in facilitating the essential part of any development project, namely communication. Via tailored and focused messages relevant to intended audiences, effective communication and media efforts can assist participants in making informed decisions regarding their rights, health, livelihoods, and security (Mhagama 2004:28). Furthermore, by implementing a participatory communication model this element of the programme intends to employ media for public service to restore agency to a largely voiceless migrant community. This is achieved by addressing the following key aspects:

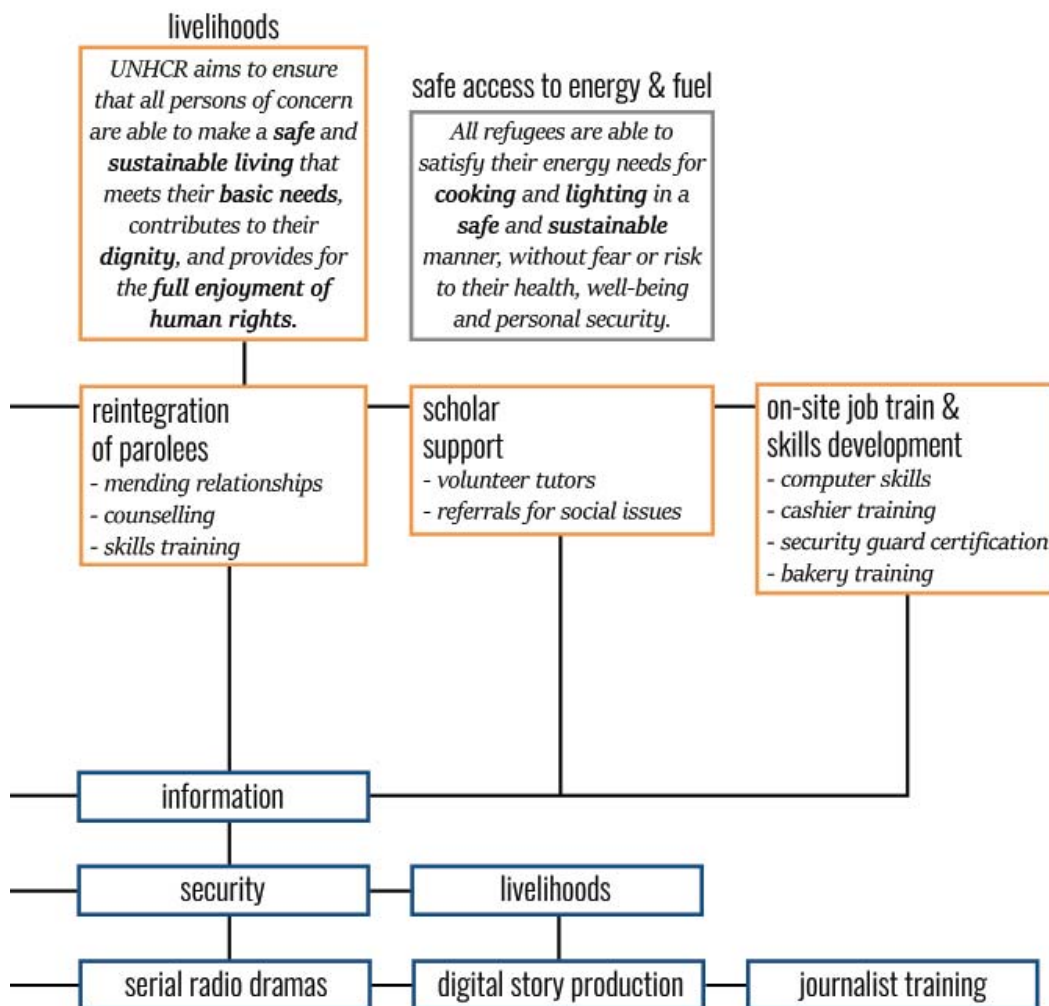
- The community own the content and process of communication,
- Previously unheard members are given a voice through communication,
- Communities become agents of their own change through the media produced,
- Negotiation and debate on issues that affect those involved characterise the communication process.





Figure 5.7: A diagram highlighting the collaboration between affiliated clients.







Thus, the information shared and transmitted through these participatory communication networks involves a reciprocal process in which marginalised individuals, who are attempting to mediate their position with development agents and the community at large, can take initiatives, share their ideas, define their problems and needs, and affirm their autonomy (Mhagama 2004:29).

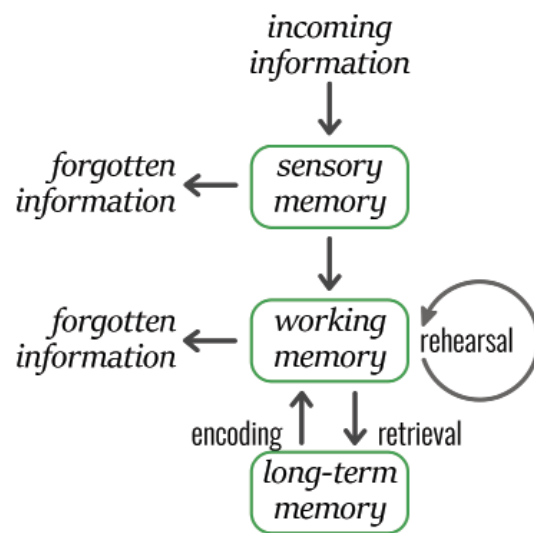
Useful Memory

translating information into knowledge

Considering the wide array of individuals that could potentially participate in the programme, the multitude of knowledge or skills that they may wish to share requires a flexible method of deciphering this mass influx of information. In facilitating this process of receiving information and translating it into useful knowledge the main elements of the programme are organised according to a cognitive approach on understanding how the human mind converts sensory memory into long-term memory or knowledge. Loosely based on the modal model of Information Processing Theory, refined by Atkinson and Shiffrin, the programmatic intention is to receive environmental information from external stimuli, encode it into short-term working memory and through a process of rehearsal, then be translated into long-term memory which can later be retrieved as useful knowledge (Shiffrin & Schneider 1977).

Drawing from these theoretical informants the programme and its requirements are thus coordinated into five main groupings: receptors, encoders/decoders, rehearsal areas, repositories and transmitters. Here, receptors in the form of public interfaces receive people, their stories, and their skills, where they are catalogued and recorded. Through a process of encoding/decoding these skills and information are put to use in order to assist others partaking in the programme. Through rehearsal these skills are taught to others to improve their individual standing within the entrepreneurial economy. For instance, migrants with post-graduate education could offer classes to those requiring assistance with the asylum seeker interview process or offer literacy classes. During this rehearsal process tacit skills are also used to convert sensory memory into repositories of identity (food, music, and media) for sale and distribution within the greater economy through transmitters (community radio station, publications and internet based communication). Although capable of effectively condensing information into knowledge, the implementation of the above-mentioned facets may adversely render the intentions of the programme into a overly intellectual endeavour, separated from the essential requisites of the migrant citizenry. To mitigate the risks of this occurrence, the constituent spaces of the programme are further distilled through a needs assessment process.

Appraised in relation to Abraham Maslow’s hierarchy of needs the prominence and location of spaces were determined based on how users might be motivated to interact with the spaces to address their fundamental requirements for seeking refuge. Furthermore, in adjudicating levels of flexibility and adaptability, the five tiers of Maslow’s pyramid provide guidance as to which elements are more permanent. Thus, those parts that address the primary physiological needs of food, shelter and water become more fixed, as opposed to the higher tier aspects of self-actualisation, due to their ability to encourage more individuals over extended periods.



Culmination

intersection points

In summary, the resultant programme that develops from the above investigation becomes an imaginative supplement to migrant and refugee desire in Pretoria. The diverse interactions and daily exchanges of information and knowledge between users become an infrastructure in its own right. Through harnessing these invaluable communications between different individuals the programme not only has the capability of securing an elusive economy, but also provides a platform for expression and exposure for those largely ignored or misinterpreted by society.

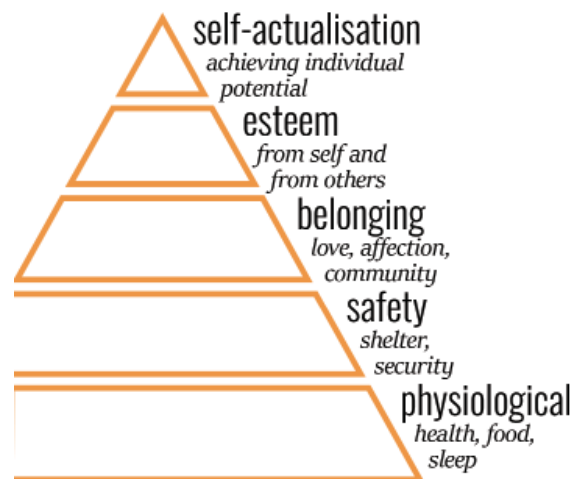
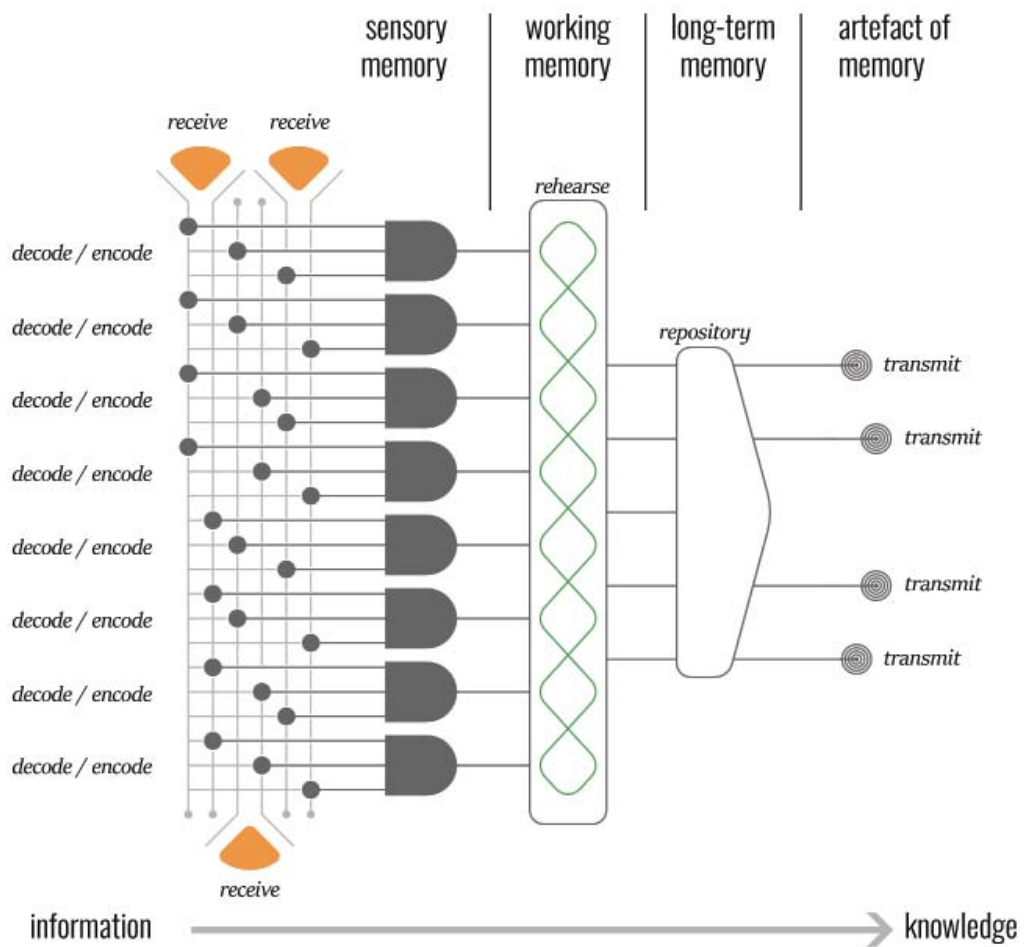


Figure 5.9 (top): A diagram illustrating the Information Processing Theory model (Source: Shiffrin and Schneider 1977, adapted by Author).

Figure 5.10 (bottom): Maslow’s hierarchy of needs

(Source: Barraca, 2015, adapted by Author). <http://www.liveitloveitblogit.com/wp-content/uploads/2012/04/Maslow.png>



97 | **Figure 5.11:** The conversion of information into knowledge through the various programmatic elements.

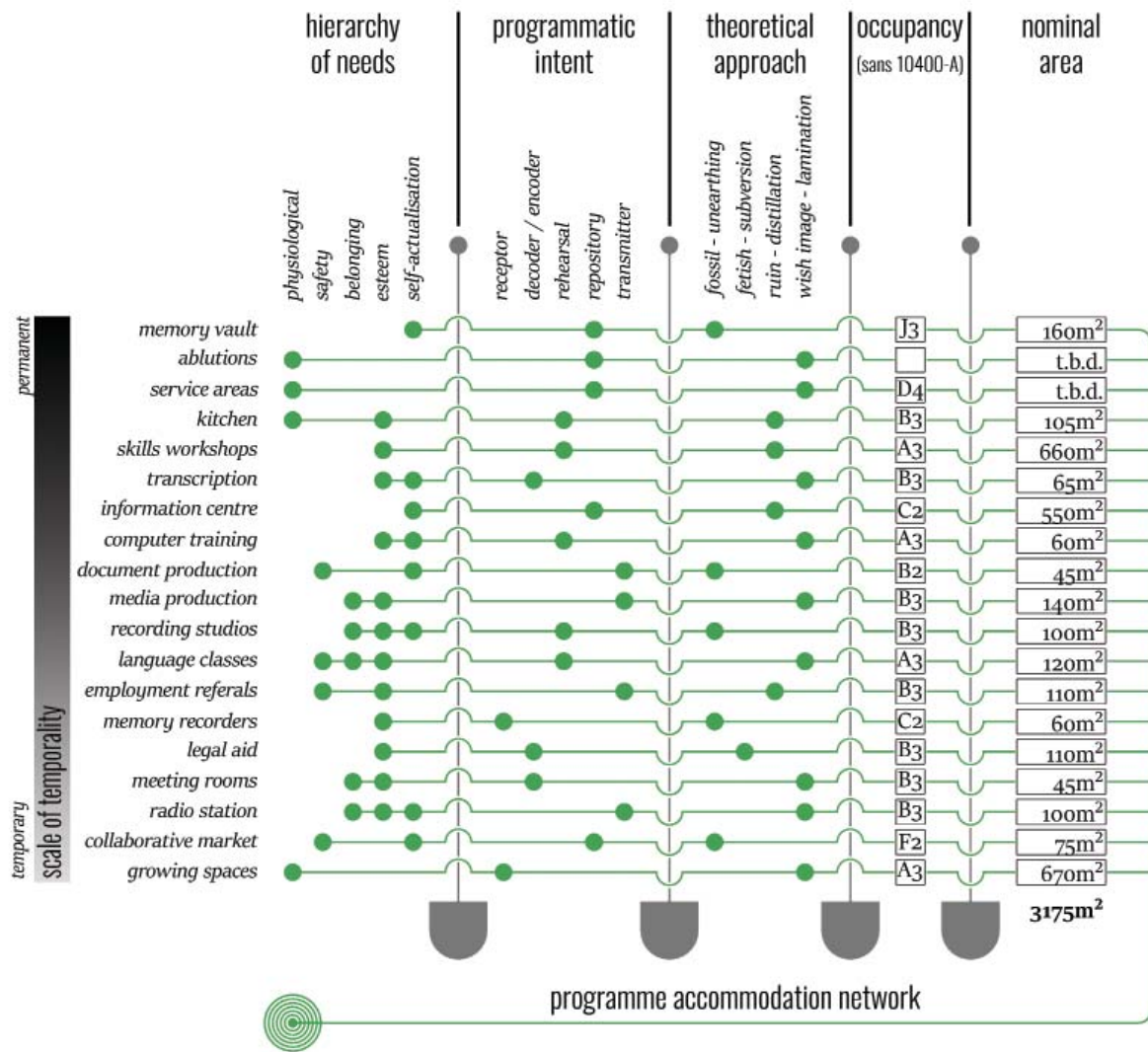


Figure 5.12: A diagram of the programme accommodation network.



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06

theoretical approach

100



“It’s not that what is past casts its light on what is present, or what is present its light on the past; rather, image is that wherein what has been comes together in a flash with the now to form a constellation. In other words, image is dialectics at a standstill. For while the relation of the present to the past is a purely temporal, continuous one, the relation of what-has-been to the now is dialectical: is not progression but image, suddenly emergent”.

- Walter Benjamin quoted in Pensky (2004:177).

A JOURNEY OF IMAGES & IMAGINARIES



Architecture, as an artifice for physical city making, also serves as a manifestation of social practice, with the ability to translate or construct collective fears, desires, aspirations and wishes. Under the conditions of capitalism, architecture and the progression thereof presents the appearance of eternal repetition (Pensky 2004:179) where the principled manifestos of Modernism have failed by fashioning one encompassing utopia upon the ruins of another. Focused on mobility and connectivity, social life in the city has become an arrangement of images that simulate and mimic signs of a European spectacle (Bremner 2010:81). This culture, defined by instant gratification and displays of wealth, has resulted in illusory consumerist enclaves of escape, removed from the everyday. As such, the resultant architecture becomes a collection of pleasurable moments, composed of layers of falsehood.

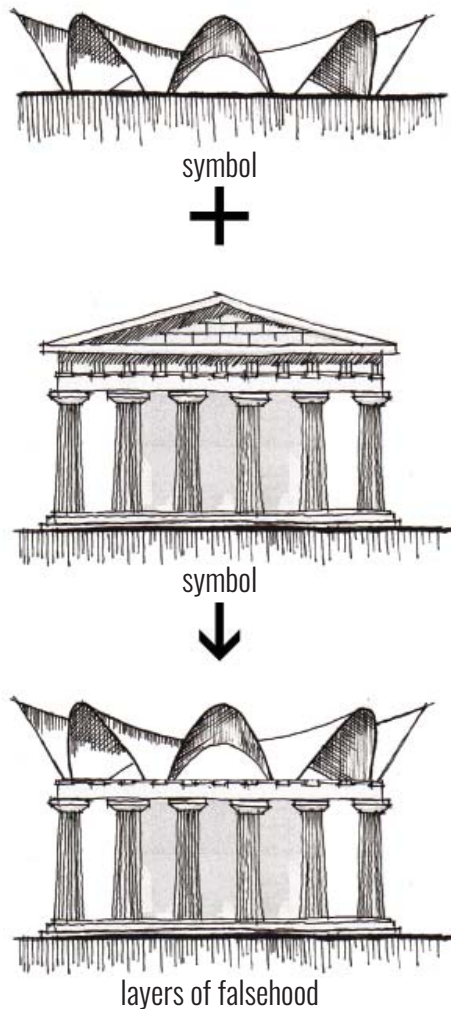
In imagining the city differently, new architectural intervention requires a level of agility in order to explore the breaks, gaps and insurgent domains of contemporary living (Bremner 2010:102). In developing this agility towards architectural production, the discourse was required to establish an approach that accepts deviation and paradoxical information. This positioning would implore capability in addressing the inherent mobility of migrant communities, negotiating the extremes of forms from the past with those of contemporary spatial practices, and creating a susceptibility to modification.

Figure 6.1: Photograph: Montecasino Hotel & Casino, Johannesburg, South Africa exemplifies the qualities of simulation and mimicry.

(Source: <https://d2qkoo1qea2413.cloudfront.net/681981528/cms/cache/1680x942/41/3736-41a8a97521d531b61e44c74ff4123ddc.jpg>)

Seeing Space

the experience of exploration



As generally unseen, officially ignored members of society, migrants occupy and manoeuvre in spheres neglected by official investigation. Their daily routines and schedules in the city are covert in an urban space that has become vectoral rather than dimensional (Bremner 2010:103). Coming and going, in transit to and from, the encounters of urban life have been dominated by the experience of the route and of travel, instead of home and destination. Viewed as explorers of space, encountering and seeing an array of imagery along the journey, migrants imagine space differently. Architecture no longer becomes the morphological, physical organisation of public and private, inside and outside, but instead amounts to a cluster of routes and circuits, of stops and extensive tracts between, of numerous places concurrently (Bremner 2010:105).

This perception or reading of space while meandering along the circuits and routes of the city fosters an appreciation for the spatial practices associated with nineteenth century *flanerie* or the mid-twentieth-century *dérive*. These methods could be argued as naïve, outdated or limited in our contemporary context (Bremner 2010:102). However, if one views migrants as symbols of present-day modernity; mediating settings of vulnerability, uncertainty, unpredictability and insecurity in their daily

endeavours, then multiple possibilities for the use of architectural imagination and practice arise. One such possibility, that guides the theoretical approach of this research, is Walter Benjamin's "Dialectical Image".

The Dialectics of Seeing

a montage of opposition

Developed in the 1930s by Walter Benjamin, a philosopher and critical theorist, the "Dialectical Image" was meant as a critique of historical interpretation (Pensky 2004:178). Disillusioned by the collective dream-like slumber induced by the perpetual repetition of the capitalistic production of commodities, Benjamin postulated that historical truth could be presented through creating a tension between past and present that became immediately apparent in the form of images. The desired effect was that these images would awaken consumers from the continuum of accepting repetition, thus critically exposing and seeing the world for what it was: a dream-like world of material well-being assured by the consumption of commodities. Hence "Dialectical Images" are perceptible encounters of history or heterogeneous moments of truth. (Pensky 2004:187).

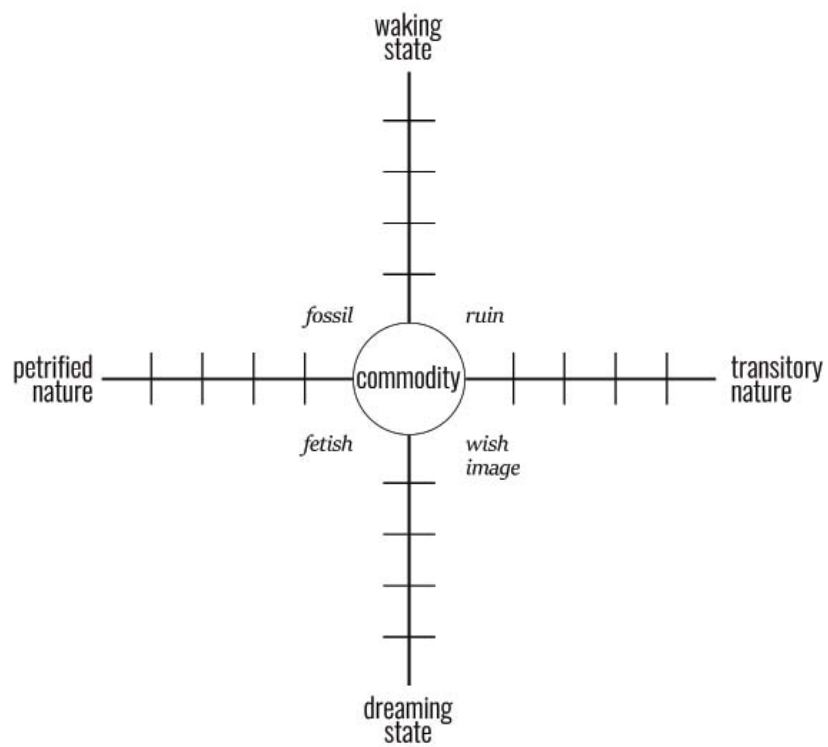
Furthermore, Benjamin recognised that the characteristic cultural styles of an era are jointly cultural and economic, symbolic and material, and as such, proposed a process of montage to negotiate the production of Dialectical

Images. This juxtaposition of the contradictory facets of commodities is made more accessible by the model developed from Benjamin by Susan Buck-Morss (Auerbach 2007:3). In clarifying Benjamin's thoughts, the model places commodities at the intersection of four connected yet differing characteristics, namely: fetish and fossil, and utopia (wish image) and ruin. Situated along two axes of nature and culture, these facets impose a complex interplay between past and present, forgotten and remembered.



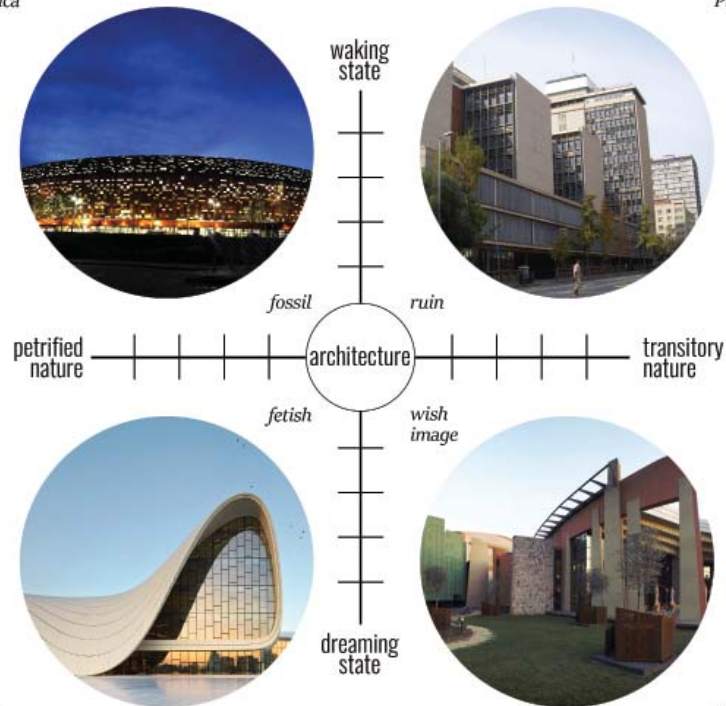
Figure 6.3: Urban migrant as *Flâneur*.

(Source: Gavarni, 1842 viewed 05 May 2016 from <https://en.wikipedia.org/wiki/Fl%C3%A2neur#/media/File:Rosler-LeFlaneur.jpg>, adapted by Author).



FNB Stadium
Boogertman & Partners
Johannesburg, South Africa

TPA Building
Meiring & Naudé
Pretoria, South Africa



Heydar Aliyev Center
Zaha Hadid Architects
Baku, Azerbaijan

Fairlands Office Park
Continuum Architects
Johannesburg, South Africa

Figure 6.5: Architectural examples of fossil, fetish, wish image and ruin
(Sources: **top left:** <http://www.africalist.directory/wp-content/uploads/2016/07/2.jpg>,
top right: Author, 2015, **bottom right:** http://www.archidatum.com/media/7208/fnb-westbank-building-_mma-mds-cnn-fairbairn-architects-02.jpg, **bottom left:** http://images.adsttc.com/media/images/5452/db24/e58e/ce64/0100/0105/large_jpg/52852152e8e44e8e7200015f_heydar-aliyev-center-zaha-hadid-architects_hac_exterior_photo_by_hufton_crow_-1-.jpg?1414716185, adapted by Author).

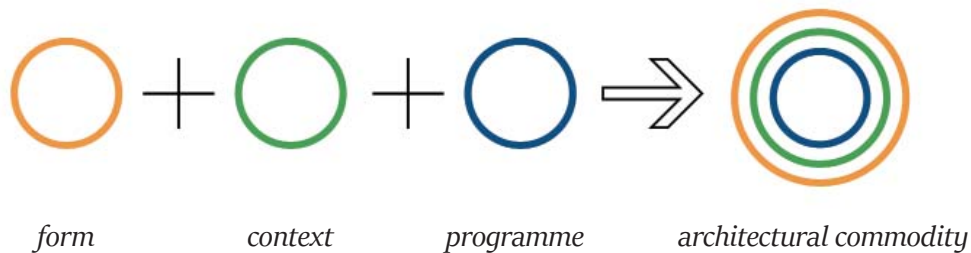
Architectural Applicability

finding theoretical relevance

In applying the above argument to the architectural investigation of the scheme, it is argued that architecture is a commodity of cultural production that is subjected to the same dialectical relationship explored by Benjamin's facets of fetish and fossil, wish image and ruin. Considering the historic value of the Old Native Reception Depot, which has changed with the passage of time, it is reasoned that an intervention on the site has the ability to expose the historical truth while attempting to facilitate the wishes of the collective community. By engaging the same process of montage, the theoretical investigation will be directed by firstly assessing the existing building under each of the aspects of commodities, and, secondly it will utilise the same elements of fetish, fossil, wish image, and ruin to generate a conceptual

approach towards new architectural forms. Additionally, by narrowing these inquiries to focus on the constituent architectural elements of form, programme and context the theoretical discourse is rendered relevant to the continuing argument for heritage architecture.

The aim is that the theoretical informants blend together urban imaginaries, imagined communities and images to depict the city and architecture not only in its current state, but also their possible alternatives. In doing so, the purpose of architecture becomes a platform for numerous unheard stories to be told and visualising the unexplored, imaginary landscapes of the city. As a result this creates a space for the architectural project to salvage its function as a locale of investigation that hosts and reflects different interpretations of social life, thus establishing a more intricate and accommodating spatial logic for the future (Bremner 2010:106).



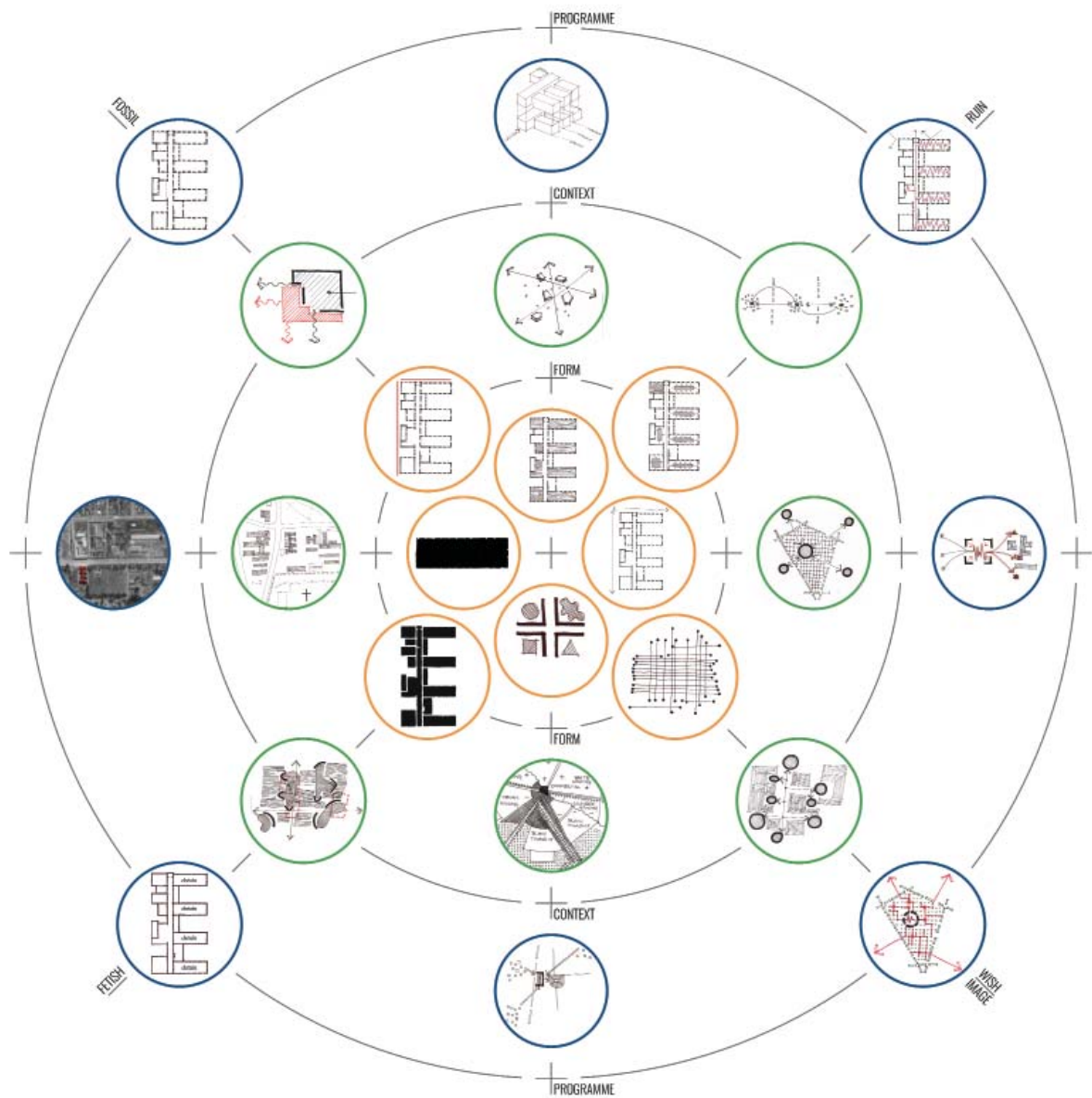


Figure 6.5: Diagram summarising the resultant analysis of fetish, fossil, wish image and ruin according to form, context and programme.



Fetishism

an obsession with objects

The political and economic directives of a capitalist society depend on an ideology of guaranteed and endless progress (Pensky 2004:182). Driven by these endeavours, advertising, fashion, new building forms, materials, and architectural decoration arise. As a result, the population becomes obligated to incorporate or accept new commercial and productive technologies. In such an economy, the power given to commodities separates individuals from their own disposition as free producers and at the same time the commodity is given human-like qualities. In this reversal of roles, alienating industrial labour transforms subjects into objects and, through the same process, objects become subjective things. Thus, the consumption of these commodities, embodied with the utopian fantasies and longings of the collective, begin to express the delusional consciousness of experiencing history. Simply put, this fetishism allows those in control of the economy to present the passing of time and its events to society, caught up in the endless cycle of consumption, in a manner that endorses their position and profits (Pensky 2004:184).

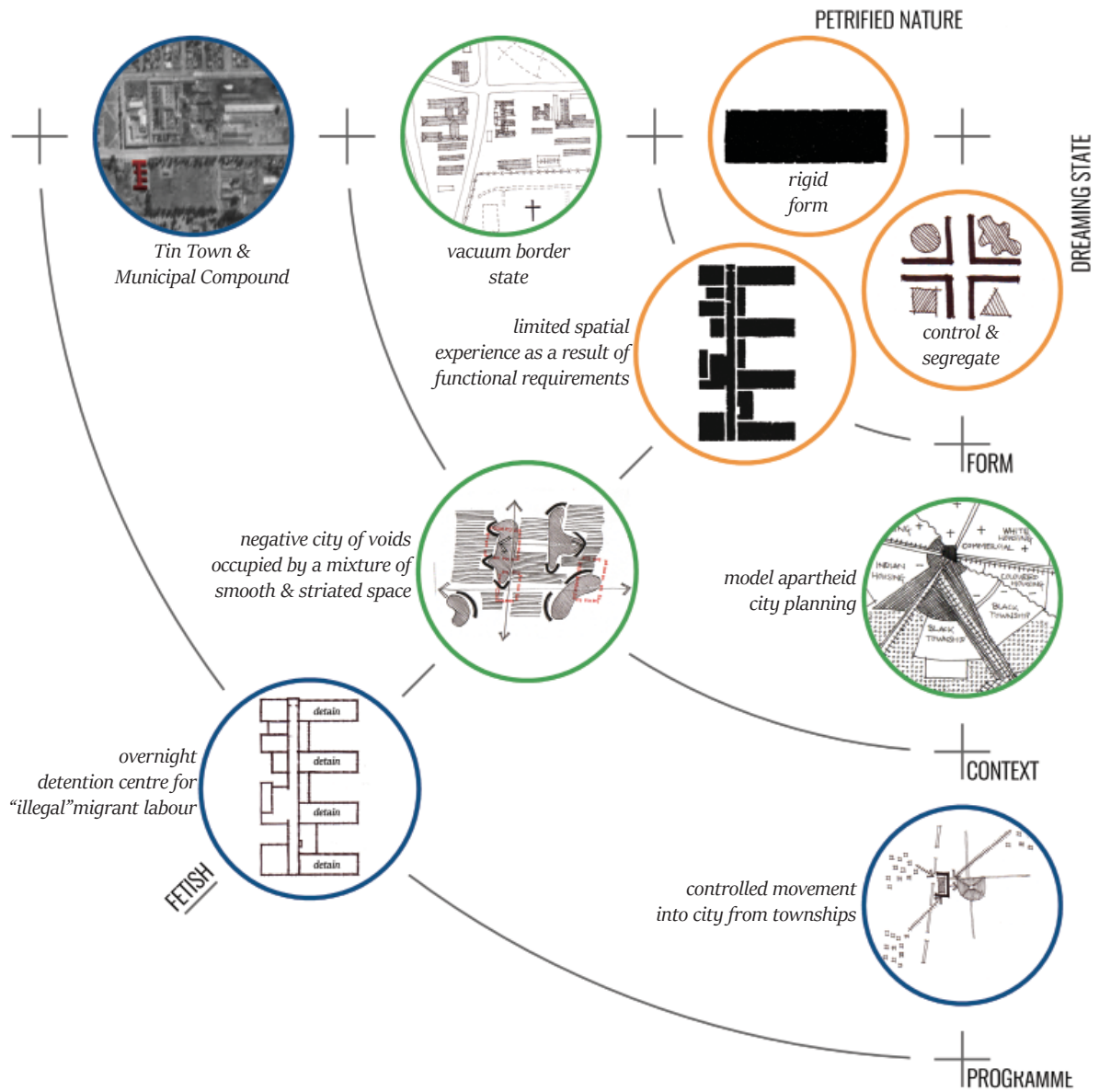


Figure 6.6: Diagram indicating the dialectical relationship between the Dreaming State and Petrified Nature, resulting in the condition of fetishism.



Fossilisation

fragments of the forgotten

In pursuit of eternal newness and technological progress the victorious parties in power are selective in choosing fragments of history that only support their impression of a harmonious past and those commodities that denounce this vision are forgotten (Pensky 2004:181). In an attempt to disguise the failings of past capitalistic endeavours and the endless compulsion to repeat, the slight aging of “failed” commodities is justified through criticisms of their usefulness to society. Now released from the cycle of consumption these otherwise forgotten cultural goods have the ability to be recovered, reintroduced and reconfigured to reveal the objective nature and true status of an ongoing history of struggle, violence and disappointment (Pensky 2004:186).

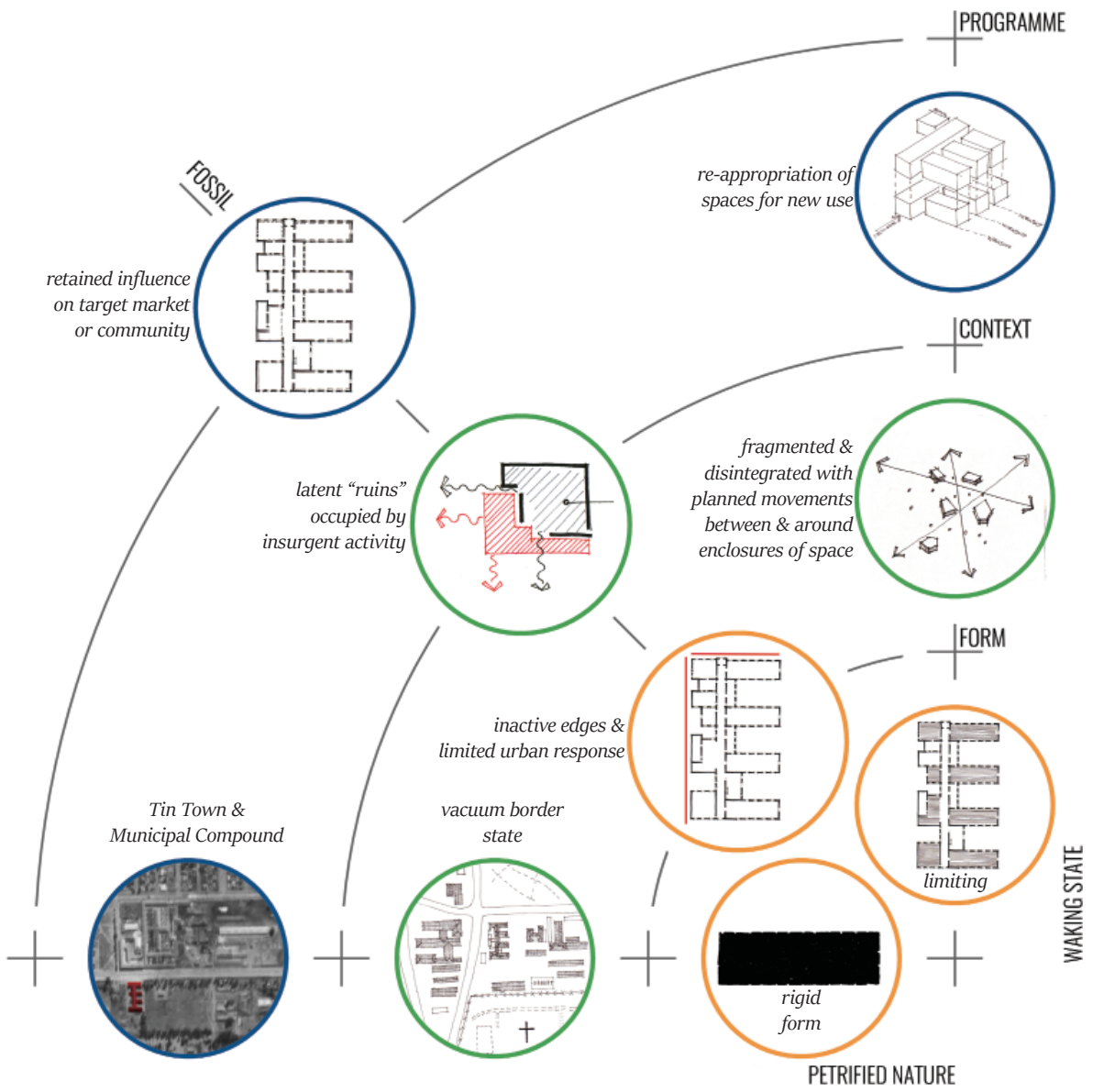


Figure 6.7: Diagram indicating the dialectical relationship between the Waking State and Petrified Nature, resulting in the condition of fossilisation.



Wish Images

the rejection and repetition of antiquity

As a community encounters its own history, sites develop where a different history aspires to upset the limitless reiteration of capitalism. In this history the collective strives to transcend and alter the inconsistency of products of society and the deficiencies in the social arrangement of production (Pensky 2004:184). The result is a chronology of unrealised hopes for a sociality freed from inequity, want and violence. These desires are conveyed as “Wish Images” which become entrenched in the material culture of the said society; in its building styles and architectural fashions, its commodities, as well as in its institutions of consumption and distraction. Adamant at distancing these products from that which has already passed, and motivated by the allure of achieving something new, these pursuits tend to divert the imagination back upon the past. Ultimately, the motivation toward ceaseless novelty results in people, cities and buildings that unconsciously quote the primal or prehistoric.

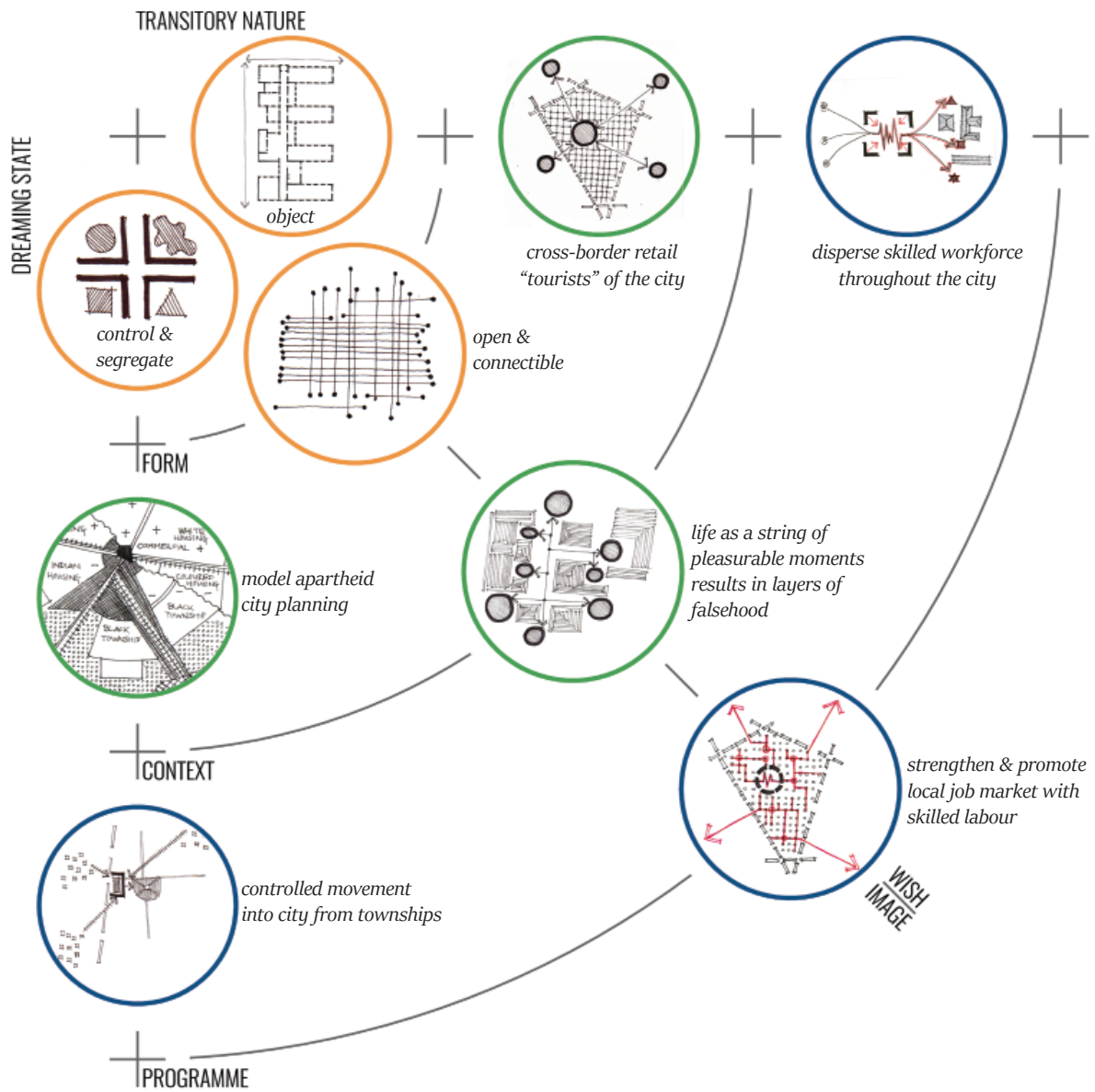


Figure 6.8: Diagram indicating the dialectical relationship between the Dreaming State and Transitory Nature, resulting in the condition of wish images.



Ruination

irrelevant objects

In quoting antiquity, cultural objects of production intended to promote freedom from oppression and injustice, now achieve the polar opposite. Encoded with the value of the culture from which they were salvaged and a fascination with technological advancement, their relevance is short-lived as they become coveted by the same capitalistic economy that they were meant to oppose. Now, the commodity no longer encapsulates the collective aspirations and dreams of a collective. Instead, it embodies the aspiration and demonstrative character of the commodity itself, in an inverted setting: the commodity now becomes the vehicle in which collective imagination and fantasies are denied, thus leading to a state of ruination (Pensky 2004:187).

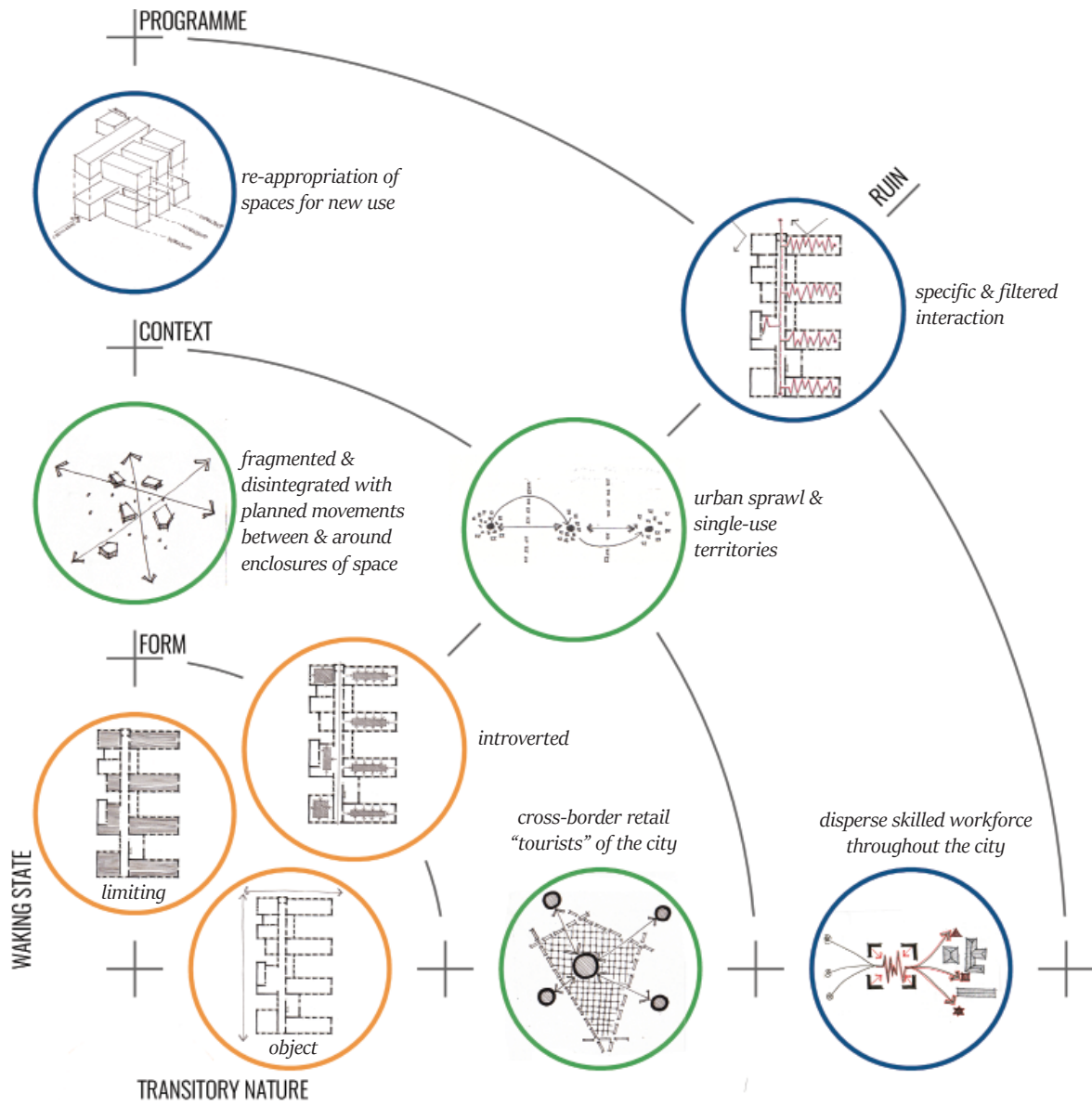
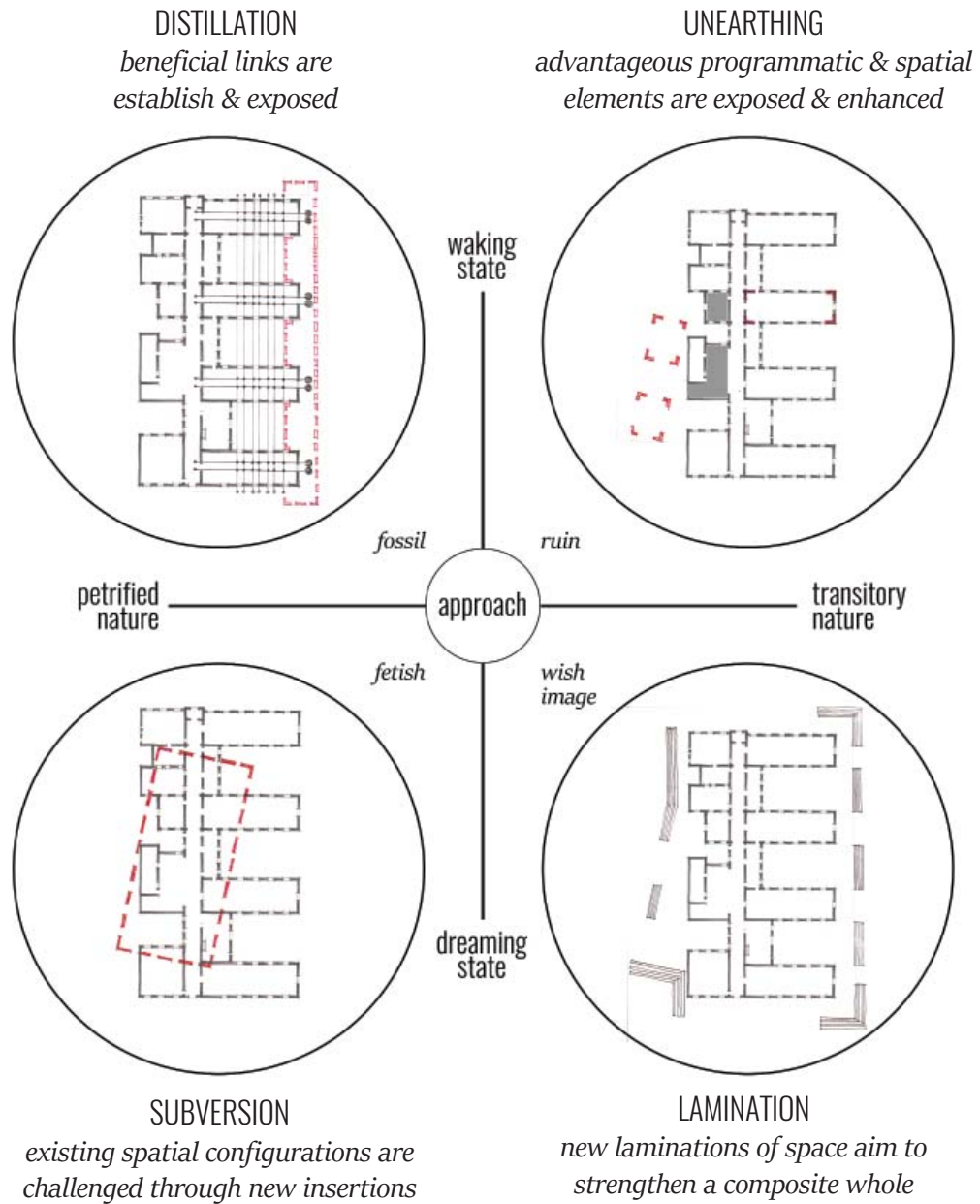


Figure 6.9: Diagram indicating the dialectical relationship between the Waking State and Transitory Nature, resulting in the condition of ruination.



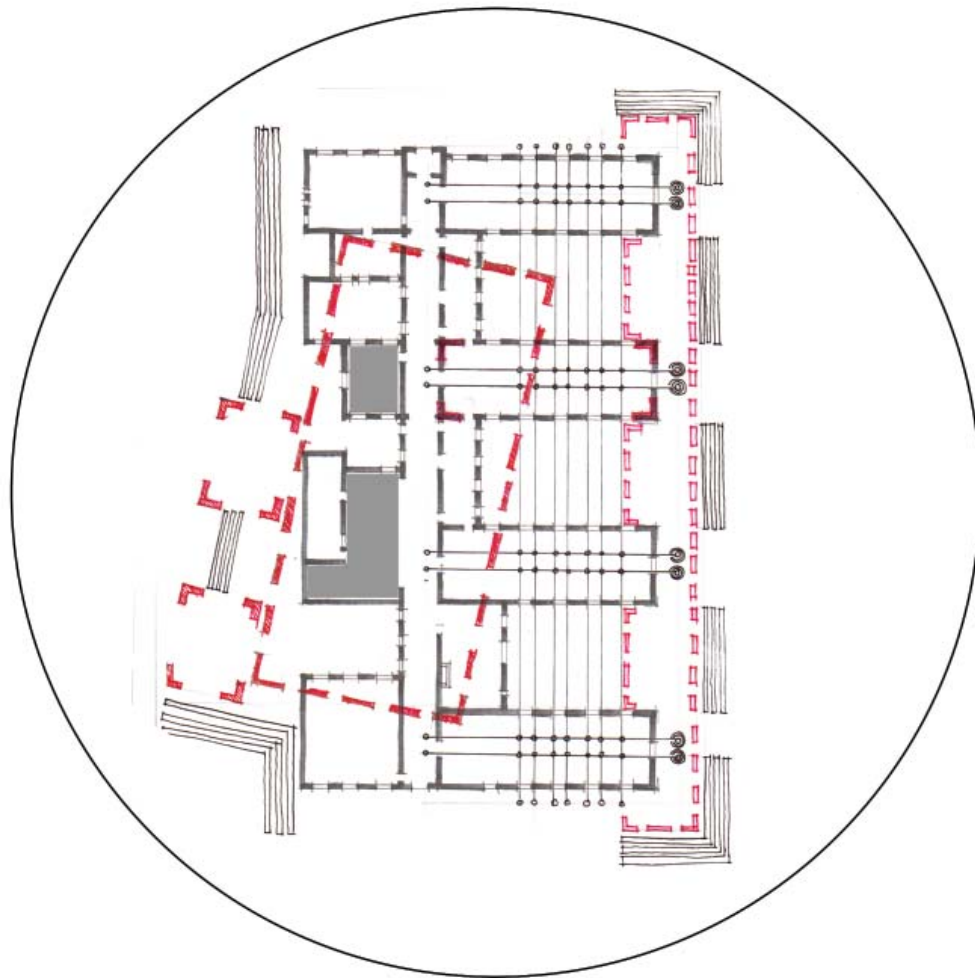


Figure 6.11: Diagram depicting the montage of distillation, unearthing, lamination and subversion.



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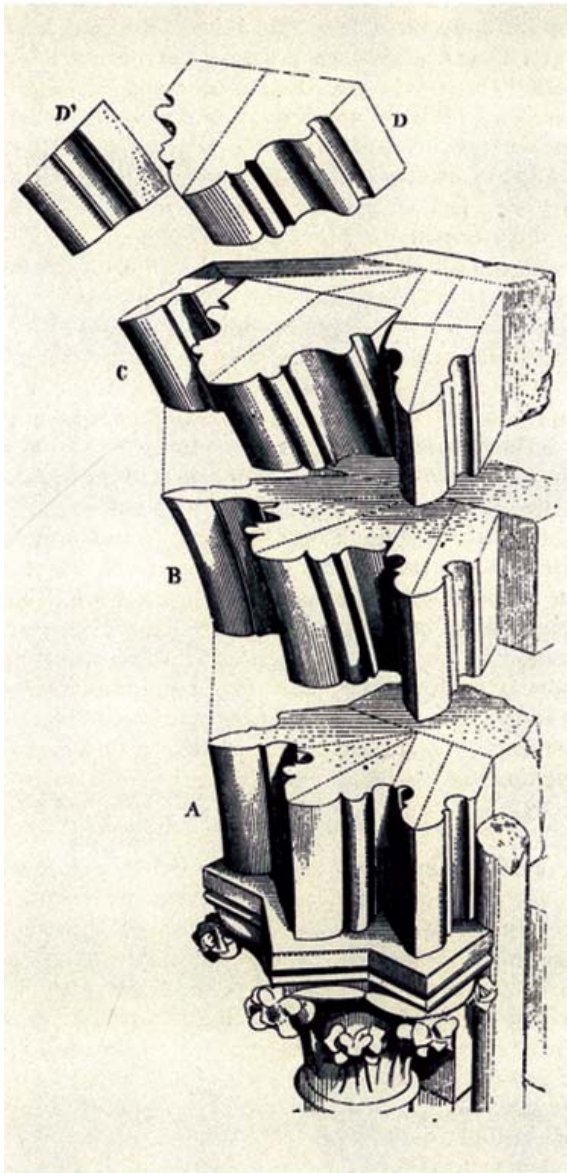
precedents

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“As an architect, I try to be guided not by habit but by a conscious sense of the past-by precedent, thoughtfully considered...”(Venturi 1966:13).

EXPLICATING THE IMPLICIT



Over the last century a massive increase in the production of buildings has taken place. Design development has reached a largely repetitive state where innovation occurs on rare occasions (van den Toorn and Guney 2011:4). In order to focus on innovative investigation, more routine design knowledge is required to truly advance the “profession” of design towards a “discipline”. van den Toorn and Guney (2011:5) argue that this design knowledge becomes the core of the design discipline, by providing specific ways in producing form to the forthcoming advancement of objects, products, and environments. Often concealed in the minds of designers or their realised projects, this implicit design knowledge can be made explicit through appropriate precedent studies, thus allowing one to learn from earlier experiences. The study will therefore make use of programmatic, heritage, design and technological precedents to gain these insights.

Figure 7.1: Exploded architectural drawing by Viollet-le-Duc in his *Dictionnaire raisonné* around 1870 (Source: Barry Bergdoll, ed., 1990, *Eugène-Emmanuel Viollet-le-Duc. The foundations of architecture. Selections from the Dictionnaire raisonné*, New York viewed online 7 June 2016 from <http://www.riha-journal.org/articles/2013/galleries-2013/images-falser-riha-journal-0071/fig7>)

Programmatic Precedent

Project:	Chicoco Media Centre
Client:	Collaborative Media Advocacy Platform (CMAP)
Architect:	NLÉ Works (Kunlé Adeyemi)
Location:	Port Hartcourt, Nigeria
Programme:	Radio station & cinema space
Area:	560m ²
Status:	Conceptual Development - 2014

Threatened by government plans to demolish settlements along the waterfront that fringes the city, a community of 480,000 members required a platform for their voices to be heard. The design development was thoughtfully regulated by community involvement and participation to provide a linear progression of public spaces from the waterfront to the bank. Viewed as a “bridge to transformation”, the building houses a community radio station, recording studios, computer centre, meeting rooms, amphitheatre and cinema. Attentive to the challenges faced by the community, the structure portrays their collective aspirations in a community media centre that will be built, owned, maintained and operated by those it aims to uplift (NLÉ 2014).



Applicability

The Chicoco Media Centre is the physical expression of connectivity. Through the combination of mixed media outlets and sources the building strengthens the affected community by offering access to and an outlet for information. The careful arrangement and manipulation of typically introverted programmatic elements begin to create an accessible public platform of engagement.



Figure 7.3: Montage indicating spatial and material character of the Chicoco Media Centre
 (Source: NLÉ Works, n.d., adapted by Author).

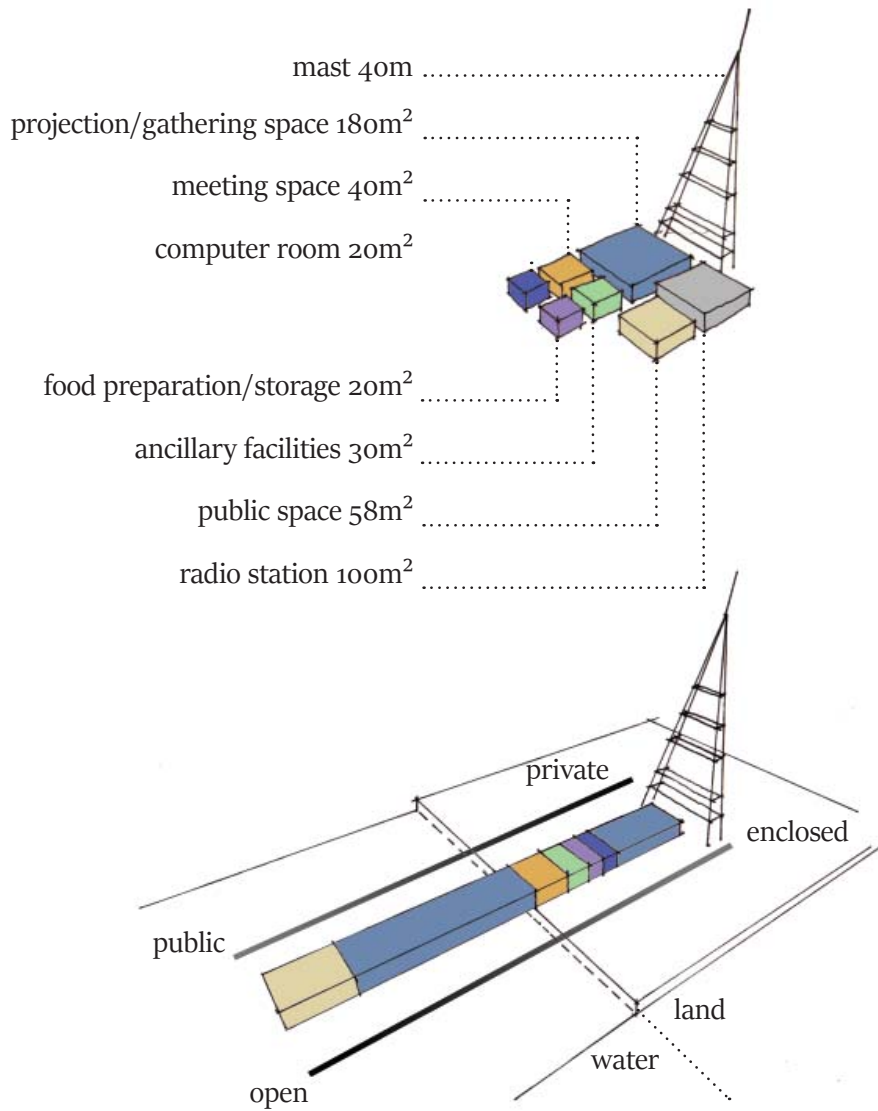


Figure 7.4 (top): Diagram of the programme specific spaces and areas of the Chicoco Media Centre (Source: NLÉ Works, n.d., adapted by Author),

Figure 7.5 (bottom): Diagram indicating the spatial arrangement in relation to water and land, public and private, and open and enclosed gradients.

(Source: NLÉ Works, n.d., adapted by Author).

Heritage Precedent

- Project:** Civic Centre - Rehabilitation of Old Prison
- Client:** Ministry of Development & City of Palencia
- Architect:** Exit Architects & Eduardo Delgado Orusco
- Location:** Palencia, Spain
- Programme:** Library, art and music classrooms
- Area:** 5,077m²
- Status:** Completed - 2011

Designed as the Palencia Provincial Prison complex during the 19th century this heritage asset has been carefully reinterpreted to accommodate the new function of a civic centre, including an auditorium, library, multi-function rooms and classrooms for art and music. The existing complex, comprised of four separate double-storey, load-bearing brickwork pavilions, is unified through a new central hall area. The constricted, insular nature of the existing building has been liberated through the insertion of new translucent and semi-opaque glass and zinc sheeting to create a contemporary cultural landscape that is more responsive to the city and its inhabitants (Frearson 2012).



Figure 7.6: Central courtyard of Palencia Civic Centre

(Source: Dezeen, n.d., adapted by Author). http://static.dezeen.com/uploads/2012/04/Dezeen_Civic-Centre-in-Palencia-by-Exit-Architects_2.jpg.

Applicability

The isolating and insular nature of the existing prison building, once a symbol of control, is subverted through the insertion of new architectural fabric. These new elements, contrasting in both materiality and construction assist in unifying the heritage building. The introduction of light through the use of varying levels of opacity create a new language that is respectful towards the old yet easily identifiable as new.



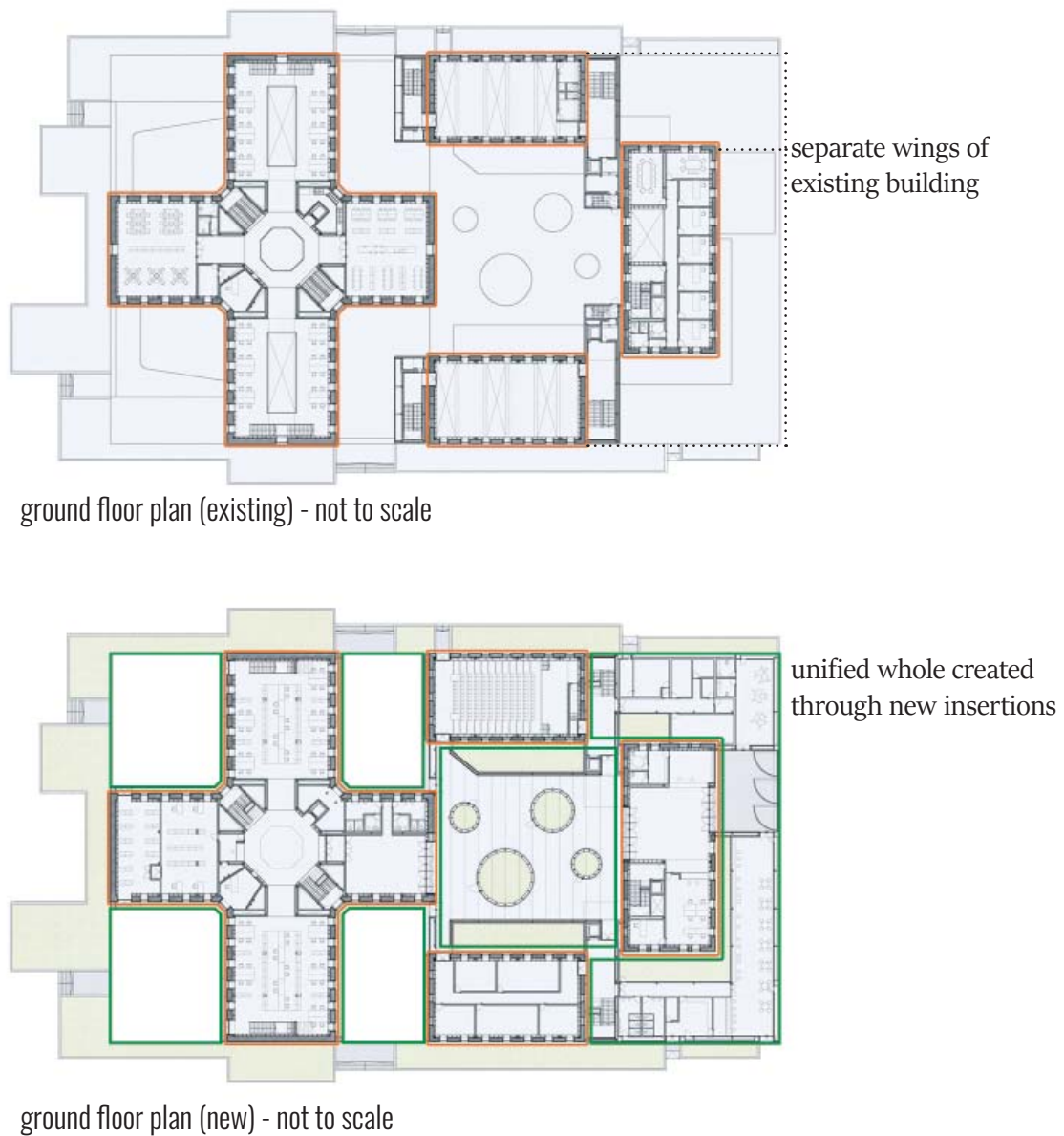


Figure 7.8: Diagrammatic floor plans indicating the unifying nature of the new interventions at the Palencia Civic Centre
(Source: Dezeen, n.d., adapted by Author). http://static.dezeen.com/uploads/2012/04/Dezeen_Civic-Centre-in-Palencia-by-Exit-Architects_2.jpg.

Design Precedent

Project:	Peckham Library
Client:	London Borough of Southwark
Architect:	Will Alsop
Location:	London, England
Programme:	Library and archive facilities
Area:	2,300m ²
Status:	Completed - 2000

Designed to bring international attention to a neglected and middle-income area of London, the Peckham Library utilises an inverted L-shape form to create a sense of drama and intimacy away from the noise of the city (Coleman, n.d), The five-storey building employs the transparent and permeable vertical block to accommodate the generic service and circulation areas. This organisation of space allows the cantilevered double volume reading room, situated on the fourth and fifth floors, to accommodate more specific, interactive spaces. Three ovoid 'pods' raised above the reading room create more specific containers of space and allow for the clustering of functions below them. The disparity of form and structure highlights their distinctness from the rectilinear and thus their importance to visitors.

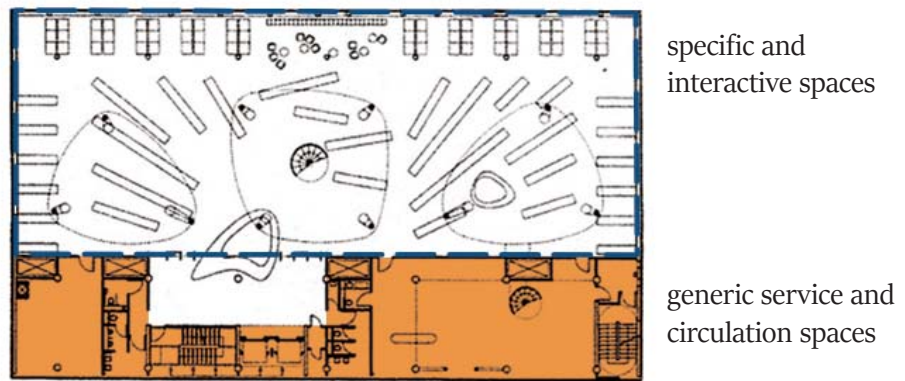


Applicability

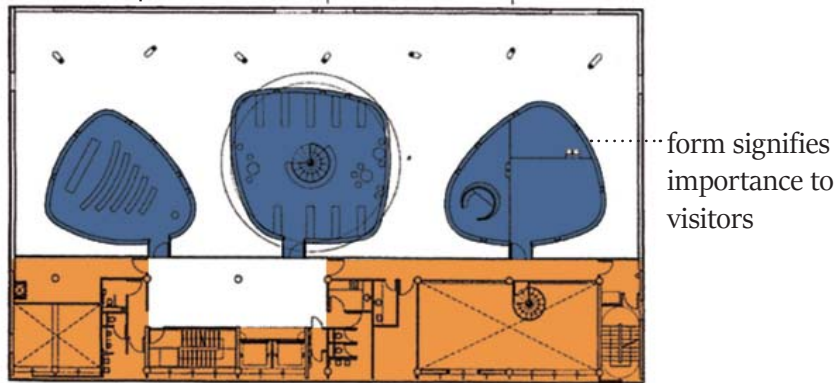
The relationship between contained spaces and containers of space within the Peckham Library offers the opportunity for a variety of public interactions on both an intimate and larger scale. The use of differing formal elements to establish importance and hierarchy enhance the internal and external qualities of space within the library building. The relationship created between general and specific spatial arrangements allows for a level of flexibility and possibility within the building, regardless of the programme requirements.



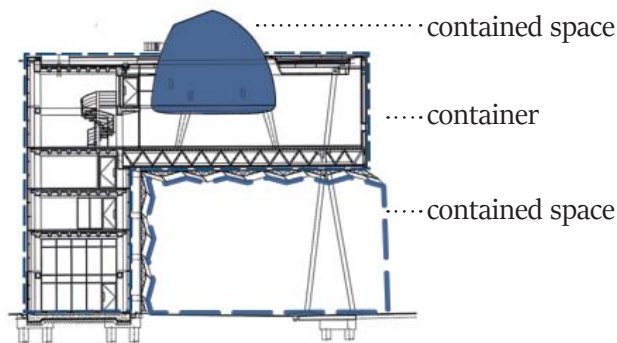
Figure 7.10: Photographic montage of the Peckham Library indicating the legibility of important and less important spaces experienced both internally and externally
(Source: aLL Design, n.d., adapted by Author). <http://www.all-worldwide.com/media/22542/0532-041-l-m.jpg>.



fourth level plan - not to scale



fifth level plan - not to scale



Technical Precedent

Project: I•Cat Offices and Warehouse
Client: I•Cat Environmental Solutions
Architect: Earthworld Architects and Interiors
Location: Pretoria, South Africa
Programme: Office and warehouse facilities
Area: 1,949m²
Status: Completed - 2015

Designed to encapsulate the client's attitude towards the natural environment, the building reflects a balance between the three interconnected mainstays of ecological, social and economical sustainability. A well-performing baseline building was created through the careful consideration of passive systems such as orientation, shading, natural lighting and ventilation. Active mechanical ventilation systems were implemented to enhance user comfort in exceptional weather conditions. Materials and finishes were selected to lower the need for maintenance by keeping them as natural as possible without any superficial coverings or finishes (Earthworld Architects & Interiors, n.d.).



Figure 7.12: View of Southern courtyard and pergola structure indicating the honesty and simplicity of materials expressed through detail connections
(Source: DOOK Photography, n.d., adapted by Author). http://images.adsttc.com/media/images/578d/8345/e58e/ce05/ed00/0058/large_jpg/I-Cat__AfriSam_Dook_24.jpg?1468891937

Applicability

The I•Cat Offices and Warehouse building demonstrates the potential in creating architecture that is capable of reducing the vulnerability of its occupants but also that of the environment. The employment of passive strategies result in a building that is robust, requiring little additional active methods of environmental control.

The combination of cost-effective yet durable materials is expressed through the detail connections further enhancing the level of honesty and simplicity implicit in the design.

Furthermore, the use of subterranean rainwater storage offers insight into how one might address the intangible heritage of groundwater sources in Marabastad.





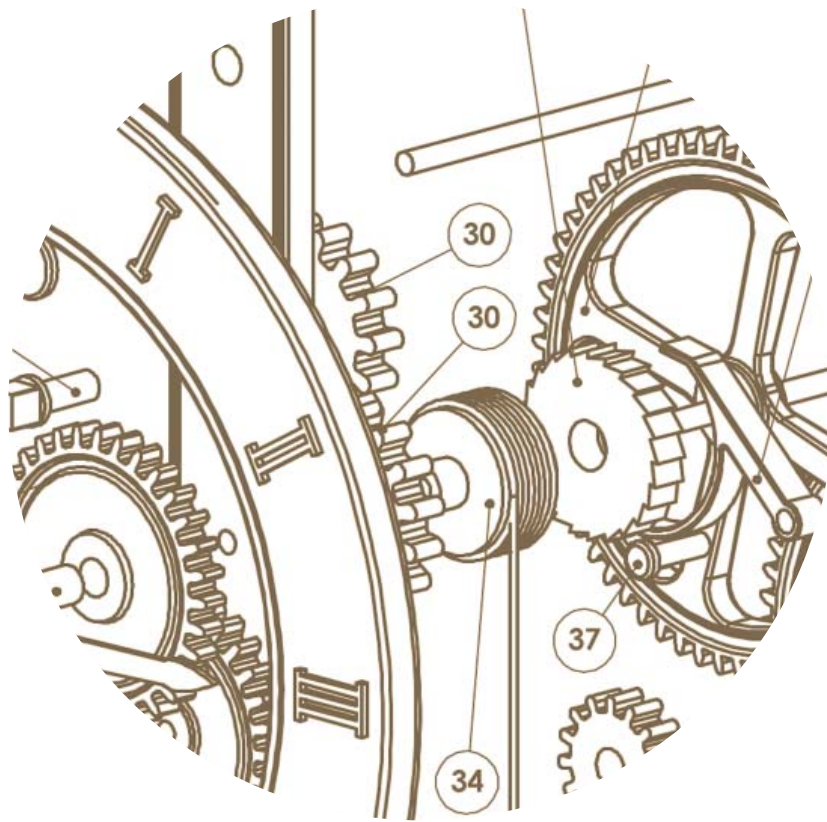


ASSEMBLY

- *design development* -

- *technology* -

- *conclusion* -





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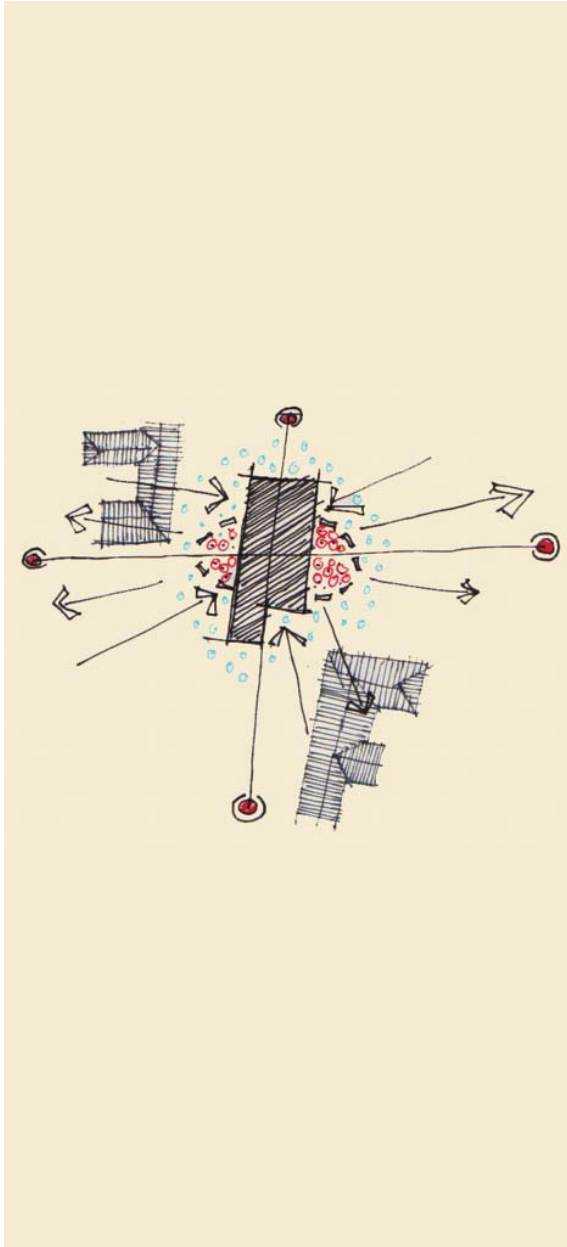
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design development

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FORMALISING THE INTERFACE



Empowered by analytic informants, the research develops into fabricating a physical expression of the evidence developed from the previous chapters. Considered fragments of history and time, transitional communities, reduced vulnerability and improved exposure are condensed into an argument for architectural pursuit. Cultivated by an inquisitive process, the design development employs a succession of diagrams, maquettes, models and drawings to explore the possibilities of potential outcomes. Tempered through critique these explorations are all aimed towards arguing the position of this research document: through considered yet purposeful architectural intervention within a historically rich and culturally diverse setting, in which existing building stock can be re-appropriated and reinterpreted to create a sheltered environment for vulnerable members of society, becoming an agent of integration. In doing so, the resultant architecture is imbued with the ability to reflect the inherent nature of the present while at the same time contributing towards the passage of time. Layers of simultaneity converge to create a future environment that, through citing its past and present, becomes a transitional interface.

Figure 8.1: Initial diagrammatic exploration of design scheme.

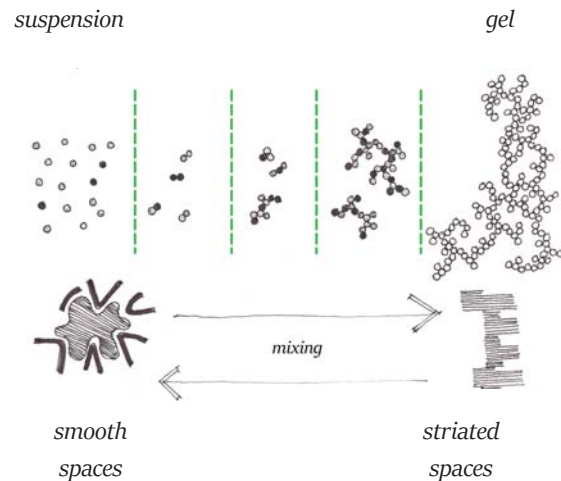
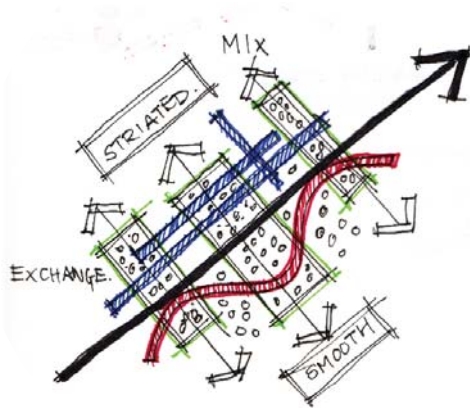
Concept One

the aggregation of shelter

The first conceptual approach devised to inform the decisions made in the design development process focused on the constituent aspects of shelter. These elements included the cave, the tent, the hearth and the ruin. Here, each component was considered for their ability to contribute towards the argument of building as a mixture of smooth and striated space, resulting in the concept of aggregation.

The cave, seen as a container of smooth space nestled in the striations of the earth, would encompass the manipulation of the landscape. The tent was viewed as a flexible and overtly tectonic structure that provided temporary

shelter for smooth space. The third aspect was that of the hearth where points of smooth space would emerge as a result of the common interests of individuals and communities. Focusing on the social aspects of the design these hearths would create space in the same way that a camp fire establishes a space of interaction centred on a single point of common interest. The notion of the ruin, indicative of the heritage aspect of the project, conceptualised that the existing building was a collection of striated spaces with potential that could be released through intervention. The selective crystallisation of these elements signified an aggregation process that would produce a more functional and engaging composite.



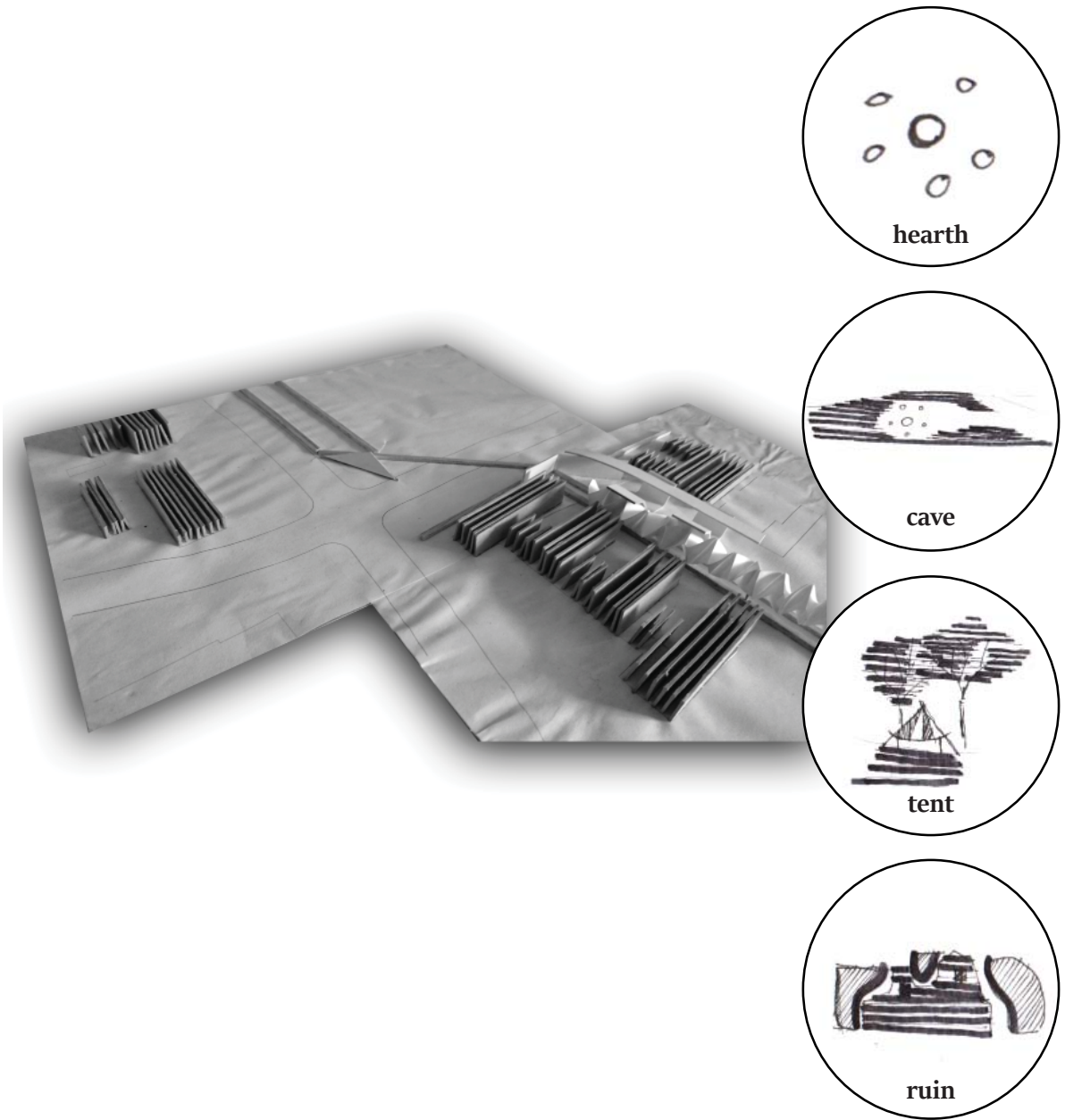


Figure 8.4 (left): Photograph of conceptual maquette, indicating the a preliminary investigation into the formal qualities of smooth and striated space.

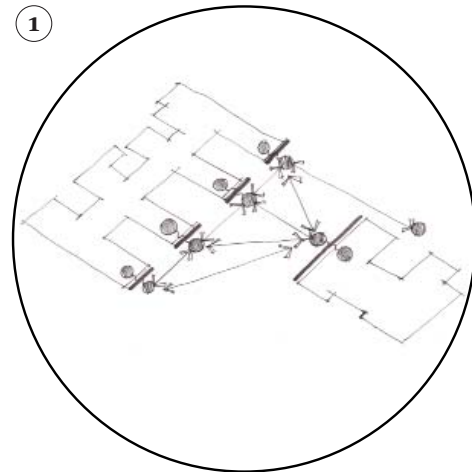
Figure 8.5 (right): Diagrammatic representation of the occurrence of smooth and striated space associated with elements of shelter.

Concept Two

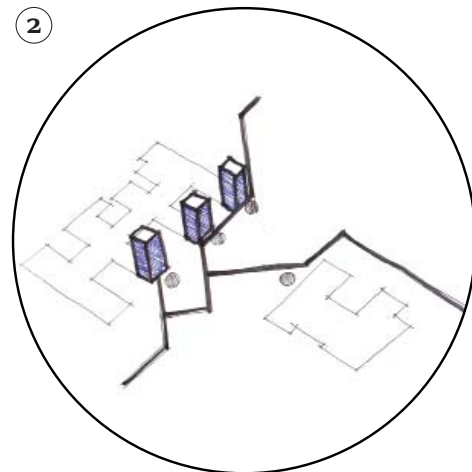
a collaborative exchange

Driven by the programmatic potential between the organisations that occupy the Old Native Reception Depot and the Old Clinic buildings, this second conceptual approach focused on establishing a number of collaborative exchanges between the two buildings. The repercussions of these exchanges of skills and information would create a more purposeful engagement with the surrounding context. The exposed latent potential of the existing building would be strengthened by the provision of adaptable service zones, thus providing potential sites for productive exchange. Thresholds and intimate spaces are provided by manipulating the landscape between the two buildings. Finally, elements are positioned according to their programmatic requirements and ordered through the implementation of an open and connectible tectonic structure.

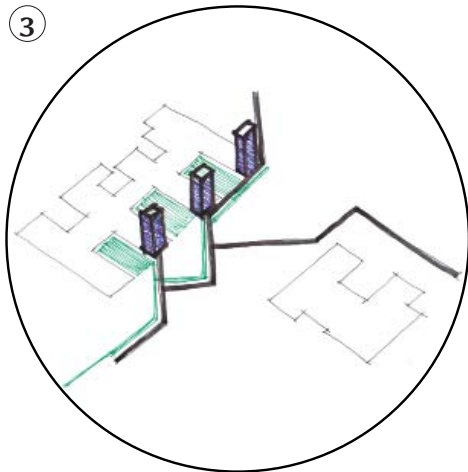
Critique of these concepts revealed that although well considered in their argument, they neglected the primary needs of migrants and lacked decisive engagement with the heritage of the site. Additionally, the diagonal geometry presented was too reminiscent of Postmodern ideals. Complexity of space could be better created through the social exchanges rather than complicated angles and geometry.



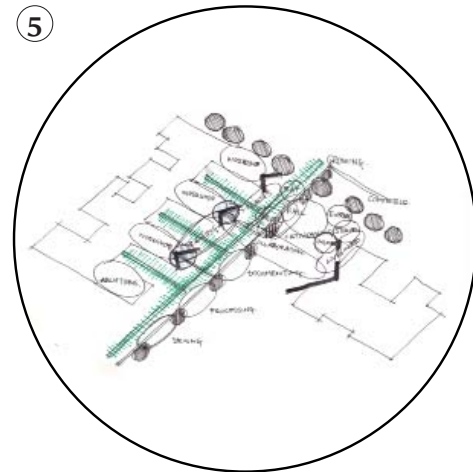
Exposing the latent potential.



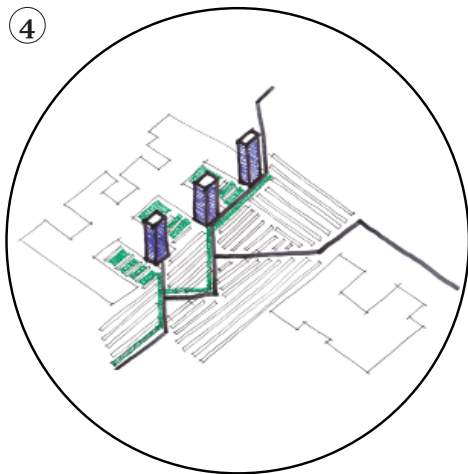
Provision of service zones.



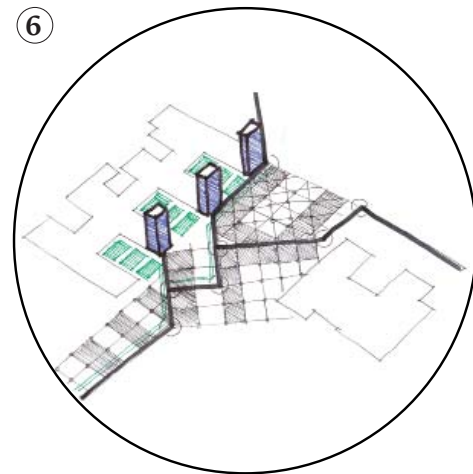
Productive spaces established around service zones.



Positioning of programmatic elements.

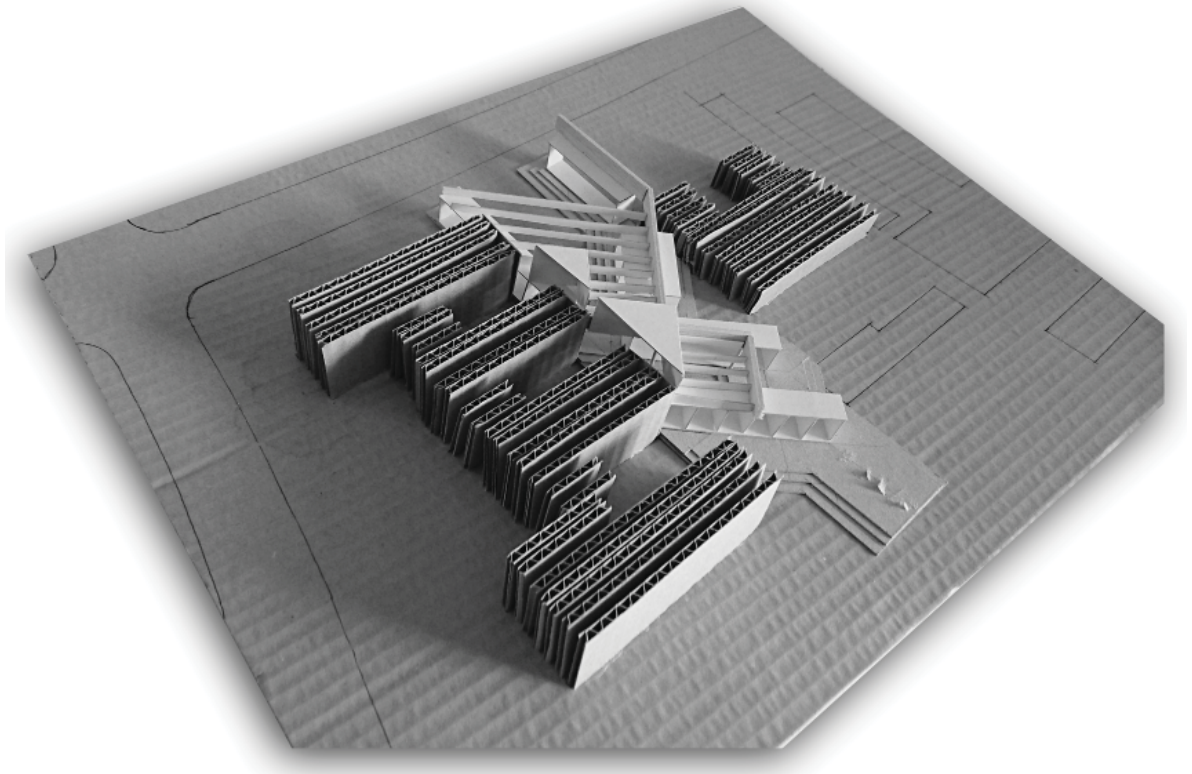


Thresholds established through the manipulation of the landscape.



Further definition is provided through the provision of a tectonic structure.

Figure 8.6: Diagrammatic exploration of the second conceptual approach.



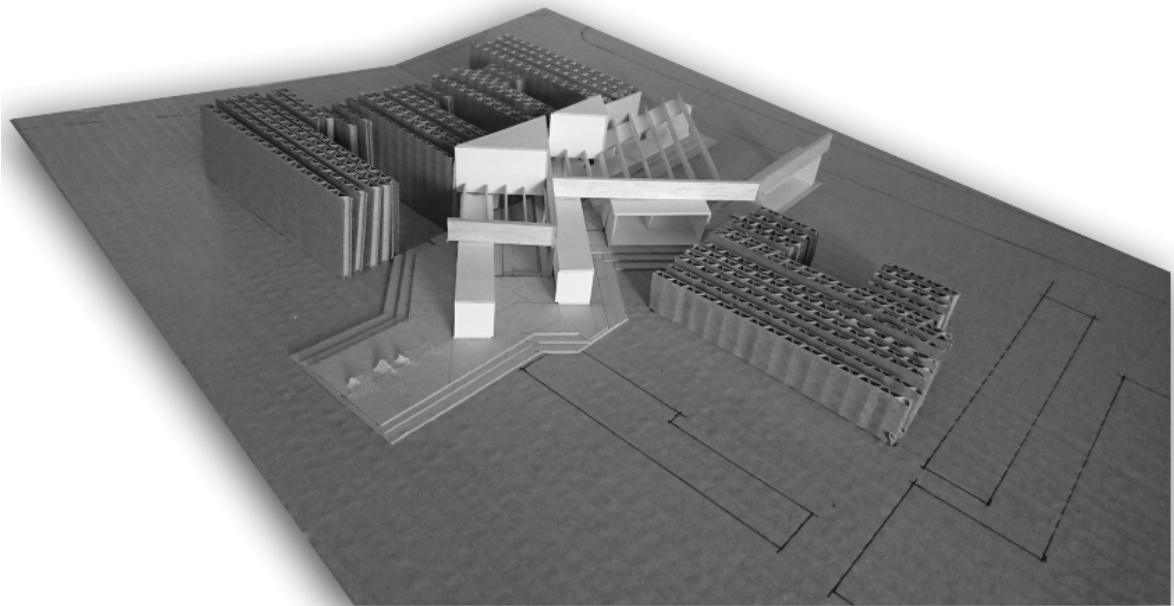


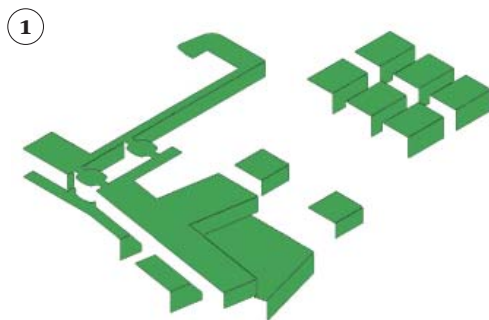
Figure 8.8: Photograph of the second conceptual maquette indicating the possible spatiality.

Concept Three

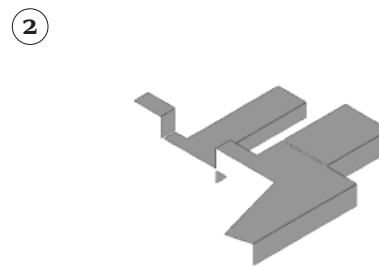
an intersection of routes

Following the critique received regarding the initial conceptualisation process, a final conceptual scenario was developed. In this instance spatiality and ordering were derived from the experiences undergone through the various phases of migration. These phases, identified as migration, suspension and integration, were developed into three major routes or organisations of space within and around the existing heritage building. These groupings not only represented the trajectory of migratory citizens but also reflected the history of the site and its previous intents. Migration spaces primarily addressed physiological needs and the need for esteem, including components such as memory recorders, trauma counselling and ablution facilities. The second grouping, suspension spaces, represented the existing

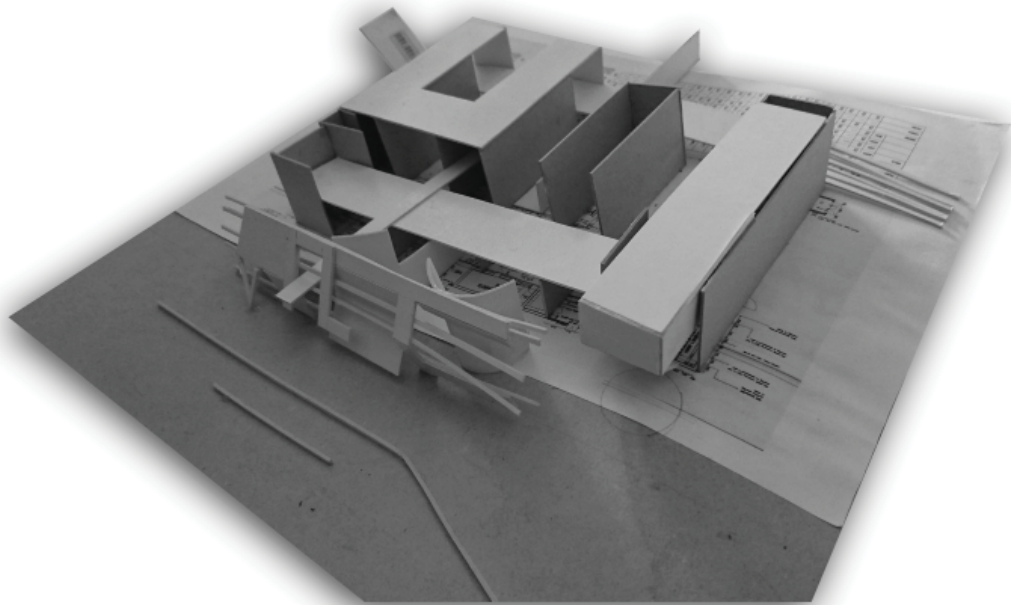
spaces that were historically intended to control and segregate. Through appropriation and release these areas were subverted to facilitate the needs of migrants, in a state of suspension, while awaiting decision on their residency status. Elements such as language classes, skills workshops and meeting rooms answered the needs of safety, esteem and self-actualisation. The final route of integration lead to the arrangement of spaces intended to easily allow transient citizens to settle in their new home in an integrated manner. Here, the conceptual intent envisioned spaces that promoted the position of internationals as contributing members of society; exposing their capabilities and restoring agency. This arrangement, including the information centre, community radio station, document production, and career centre, provides long-term security and a sense of belonging within a typically unwelcoming context.



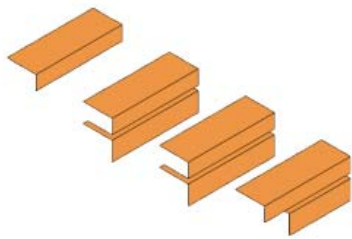
Integration phase.



Migration Phase.

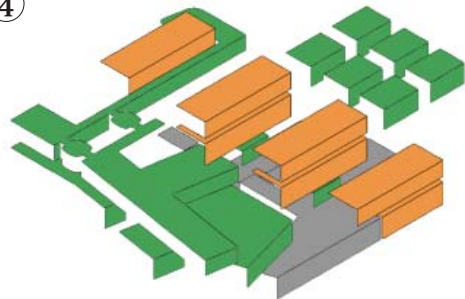


③



Suspension Phase.

④



Spatial Organisation.

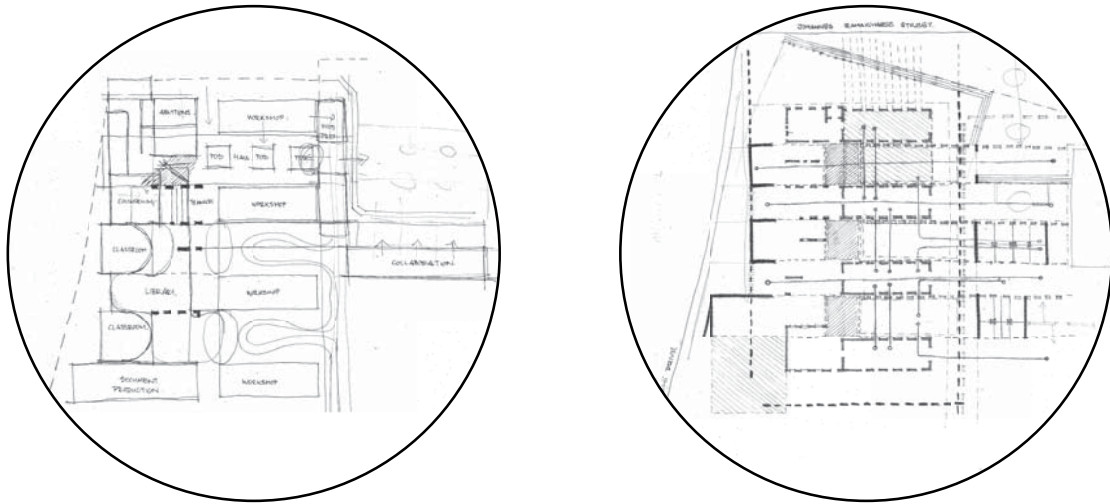
Figure 8.10: Photograph of maquette exploring the phases of migration.

Design Iteration One

appropriation of voids

Developed from an exploratory model, the first design iteration utilised a series of sketch plans and three dimensional investigations to allocate the programmatic requirements of the design brief. Here, the existing courtyards created by the wings of the Old Native Reception Depot, once used as a symbol of control, were envisioned to become new public social spaces for the exchange of information and narratives. By locating the kitchen in the most Northern wing of the existing building, it was proposed that the adjacent cafeteria area would allow for the exchange of ideas through conversations over a shared meal. These stories could then be captured by sound recording booths, translated

into music through overhead music studios and, finally, transmitted via the community radio station on first floor. Furthermore, the voids of the courtyards were extruded towards the Western street perimeter where language classes would frame the information centre and thus establish a more responsive street edge. A collaborative market established between the Old Native Reception Depot and Old Clinic buildings would provide a marketable platform for individuals to make use of the skills acquired in the workshops and sell the wares produced. The introduction of a raised plinth intended to communicate the heritage building as an object in space is established while at the same time creating a more hospitable waiting space for those occupying the spaces surrounding the Home Affairs Office.



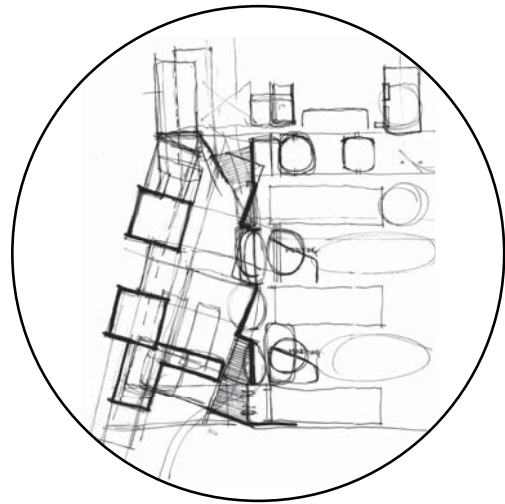
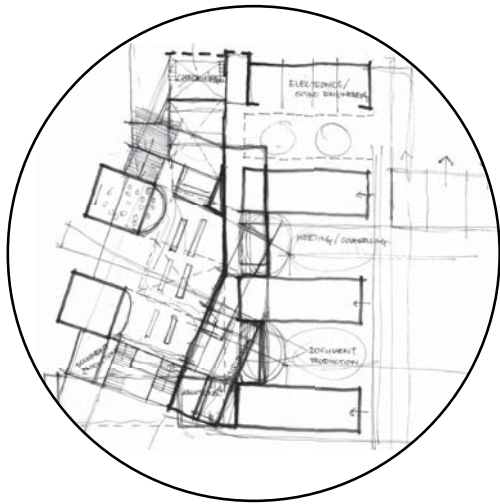
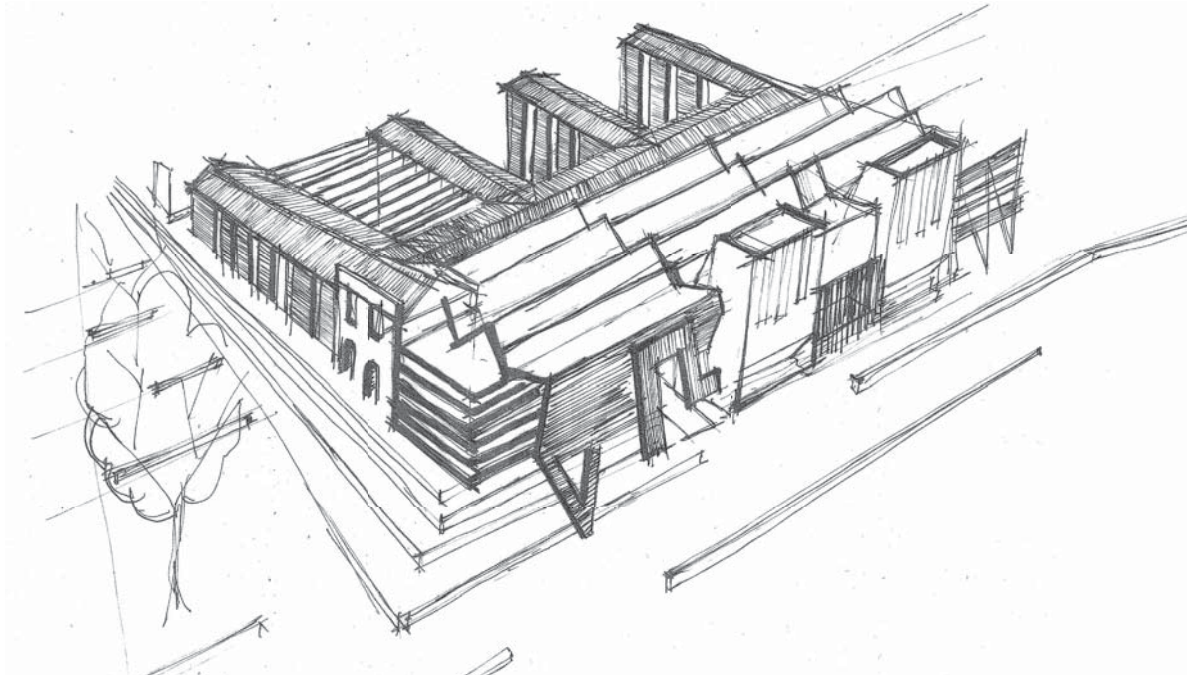
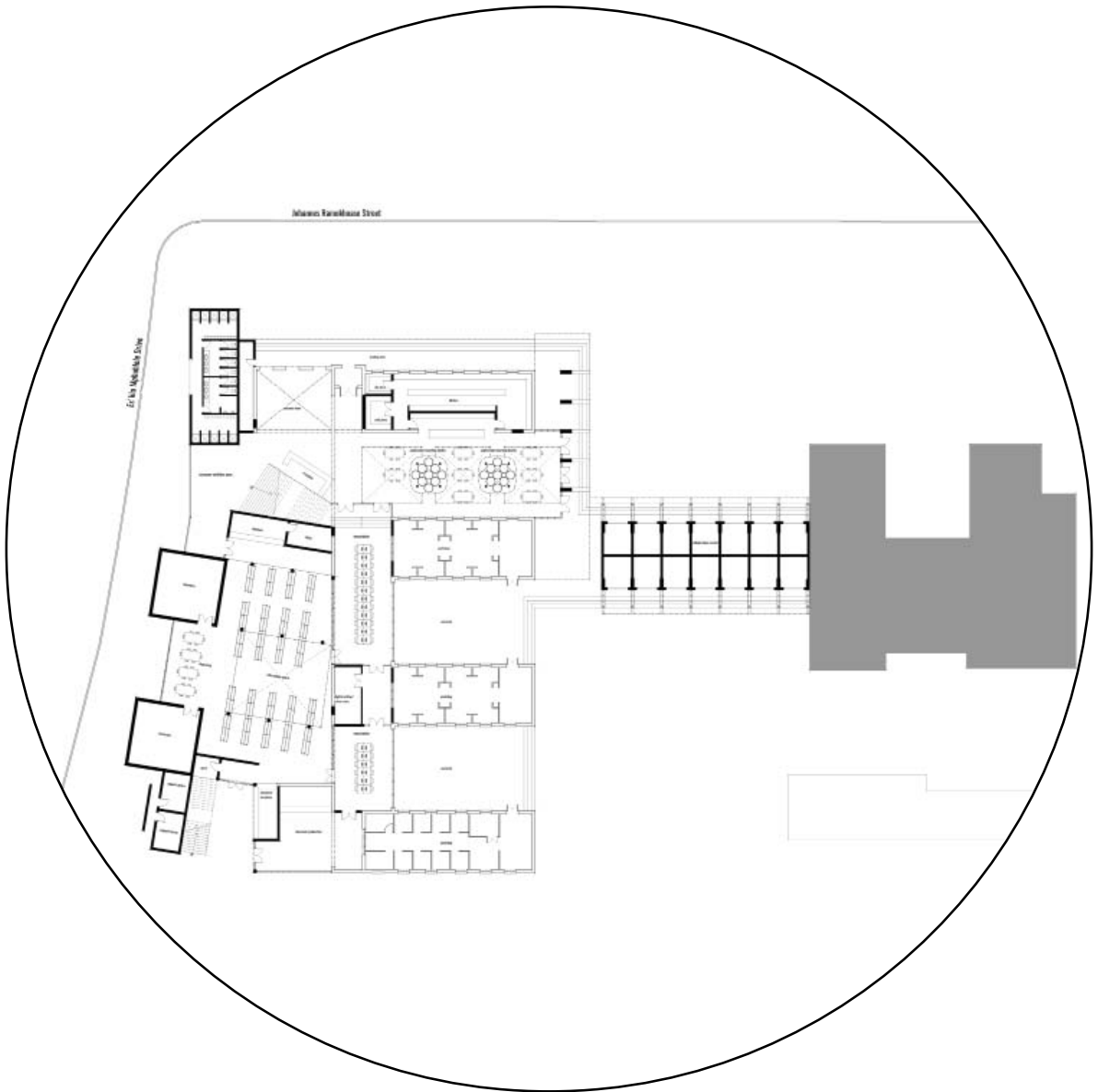


Figure 8.12 (top): Birds-eye view of initial three dimensional exploration of the design scheme.



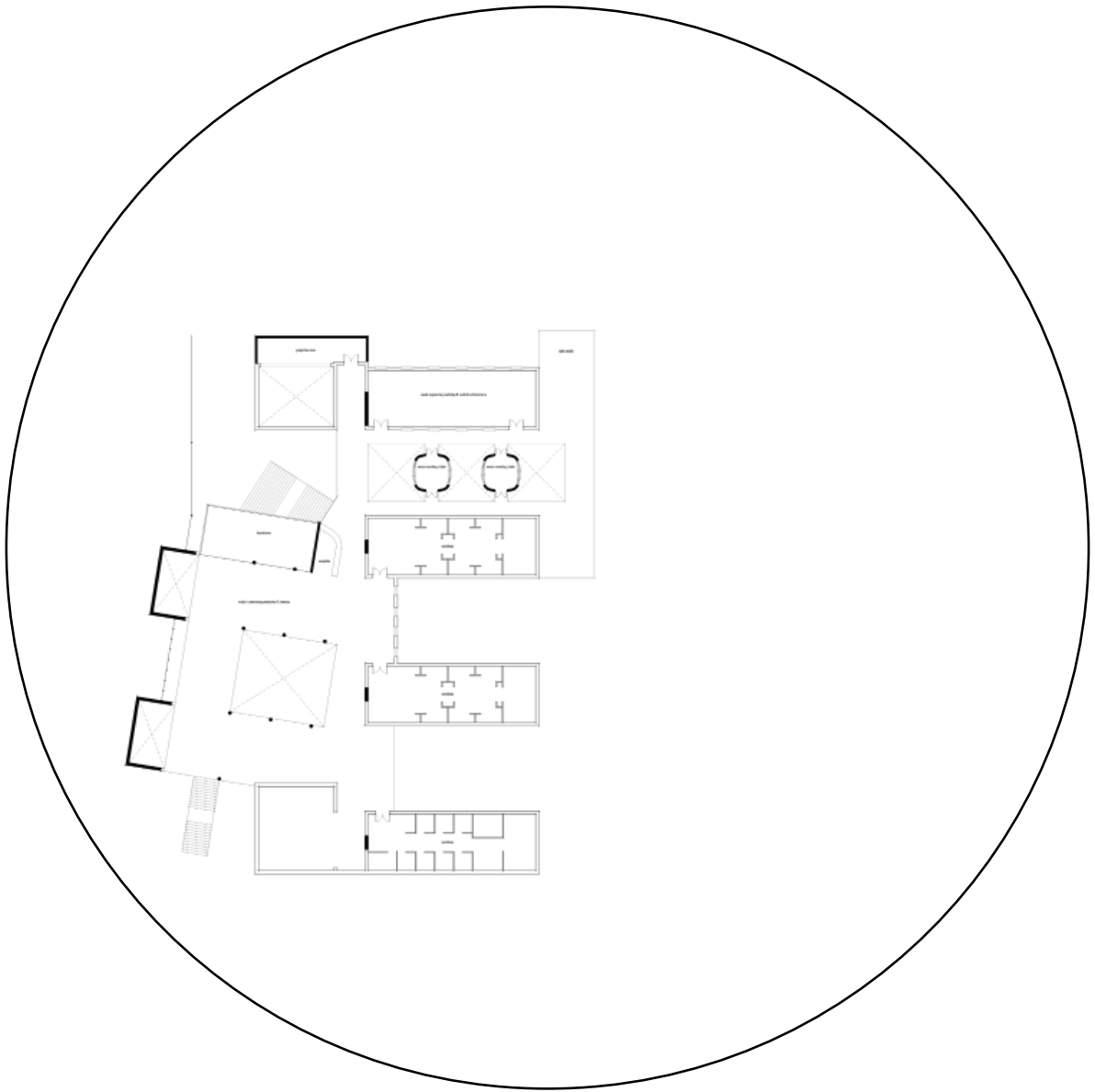


Figure 8.14: First floor sketch plan of initial design response, May 2016 (not to scale).

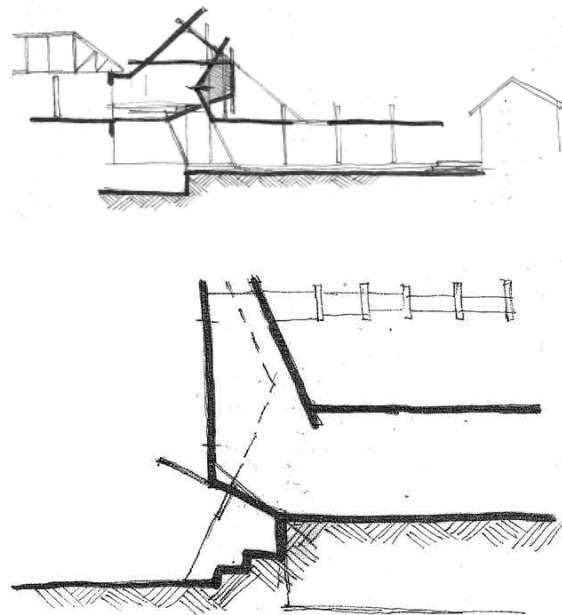
Design Iteration Two

resolution and refinement

With an expanded understanding of programmatic and spatial requirements the design process began to resolve and refine the associated formal elements into a more defined architectural response. Selective demolition of the existing masonry walls allowed the internalised nature of the heritage building to interact with its surrounding context and new insertions. In the same vein, the levels of the existing circulation corridor were manipulated to raise an experiential awareness of the compressive restrictions placed on migrants by legislation. An alternative private entrance was established towards the South-West corner of the site. Here, the confined spaces within the existing building were appropriated to accommodate elements which addressed the needs of migrants who had undergone traumatic experiences, offering a degree of intimacy and privacy away from the more public aspects of the programme. Giving further definition and meaning to the existing courtyards, based on differing degrees of exposure and intimacy, resulted in private, semi-private and public spaces between the existing wings of the historic fabric. The introduction of new collaborative workshop spaces on the first floor not only created a threshold into the courtyards from the public realm but also aimed to cultivate a participatory exchange between the previously separated building elements of

the existing structure, where skills and tacit knowledge could be shared and mixed to create new learning experiences.

A new roof structure was placed over the Northern-most public courtyard space in an effort to undermine the disparity created by the existing courtyard typology, thus creating a sheltered environment for social exchanges. Further definition was given to the notion of a hospitable and sheltering urban environment by introducing overhangs and pockets of space to the exterior limits of the building, offering respite from the city and the environment.



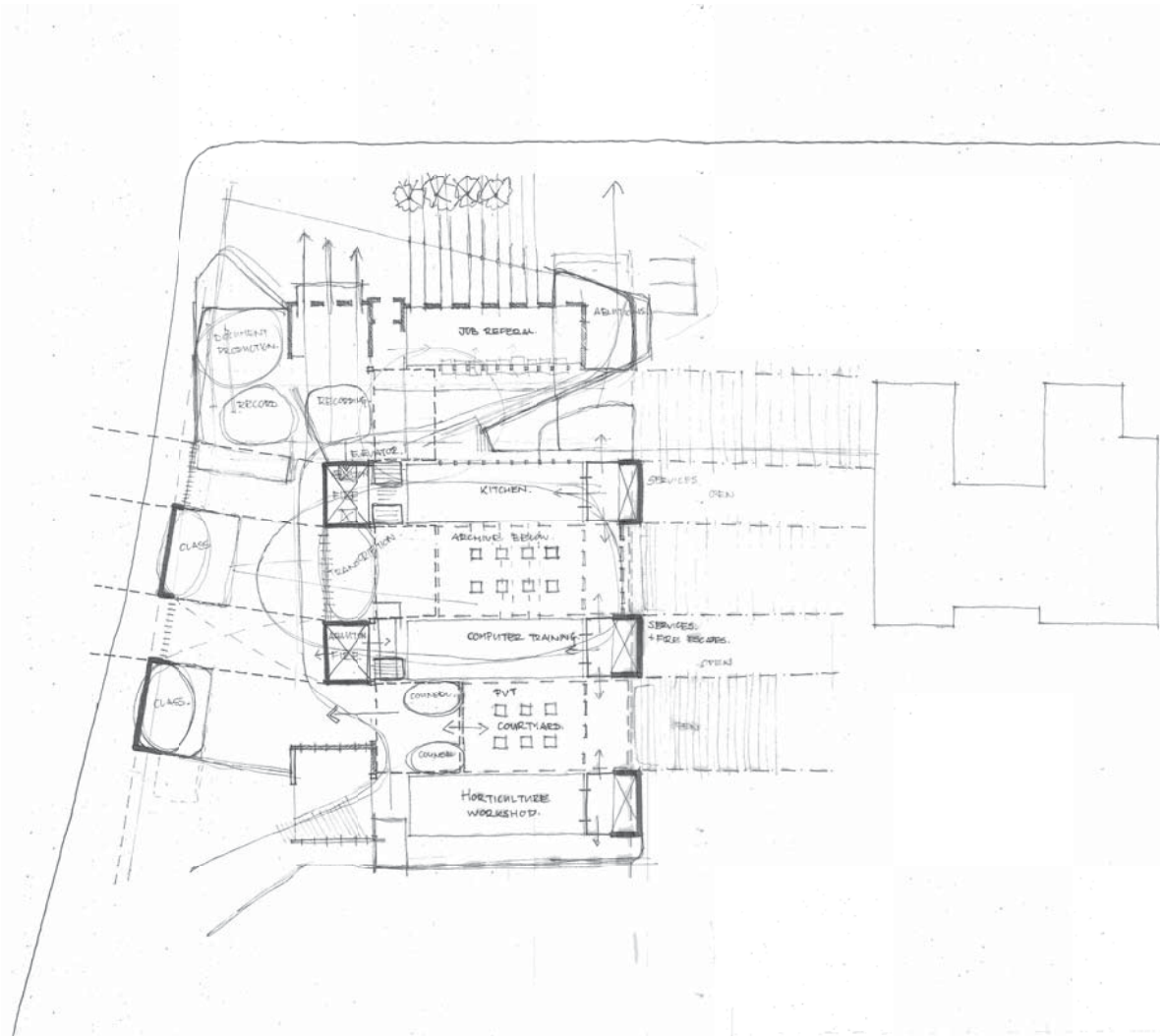


Figure 8.16: Development drawing of ground floor plan.

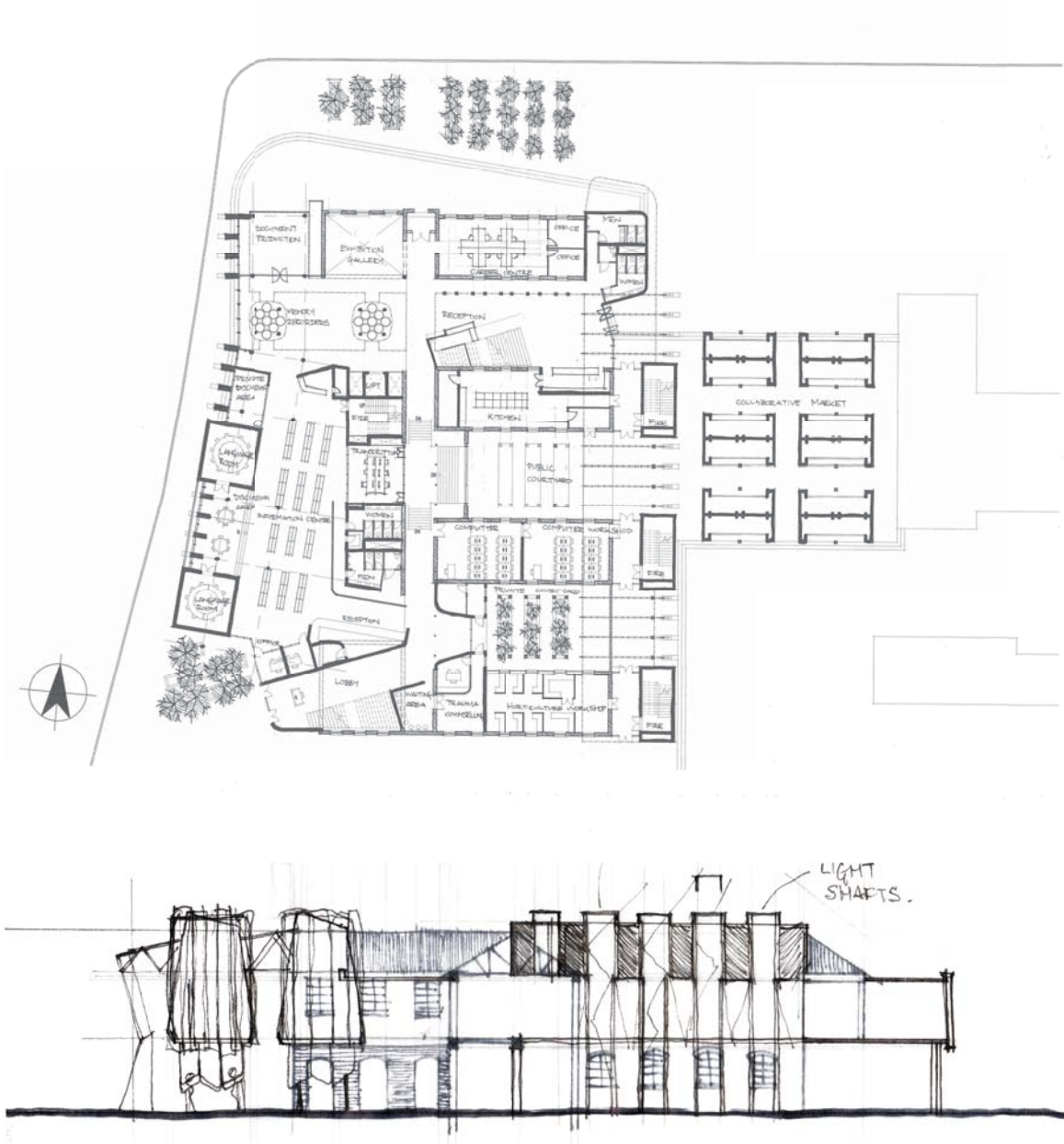


Figure 8.17 (top): Ground floor sketch plan of design investigation, June 2016.
Figure 8.18 (bottom): Sectional view of design investigation, June 2016.

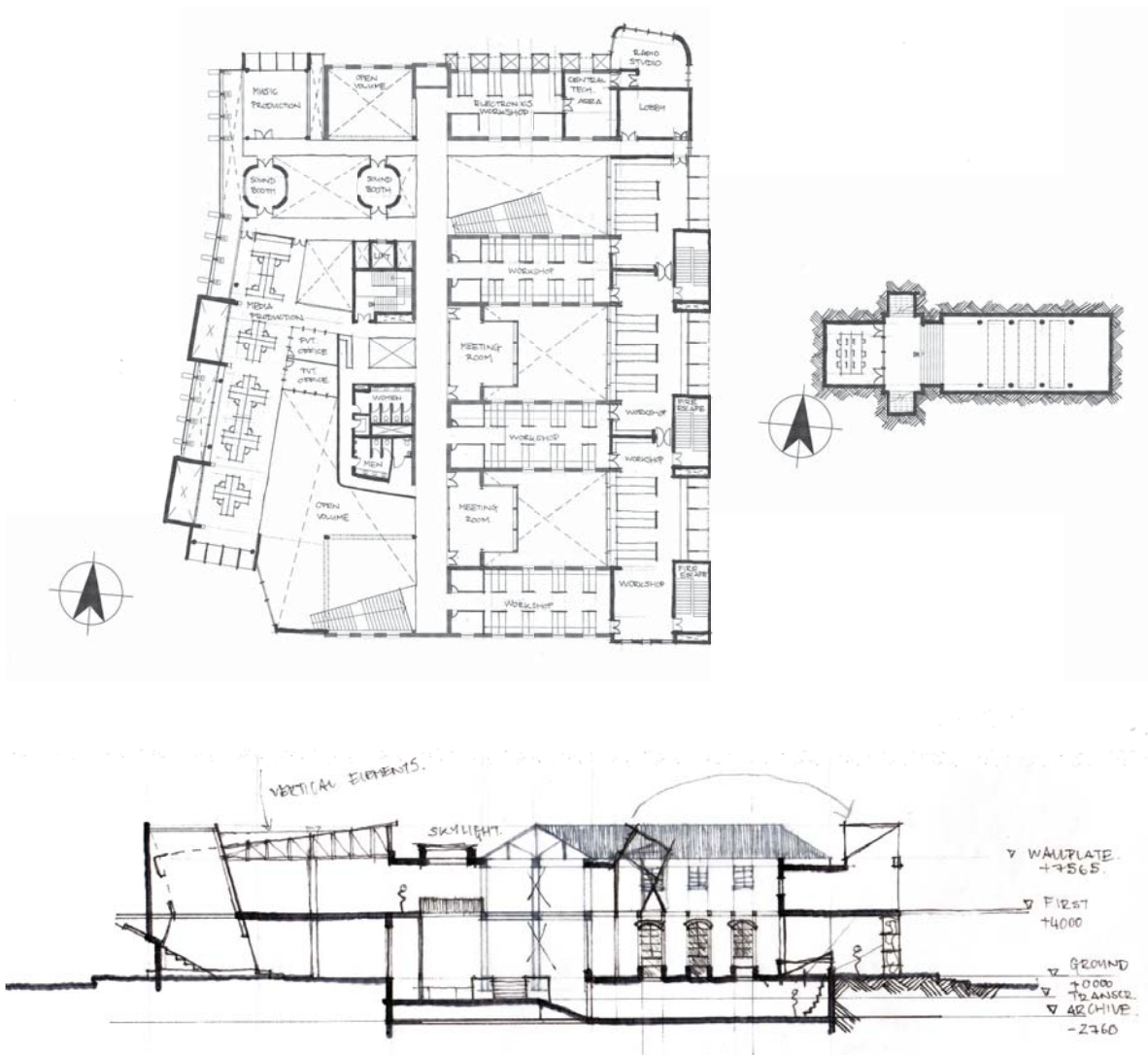
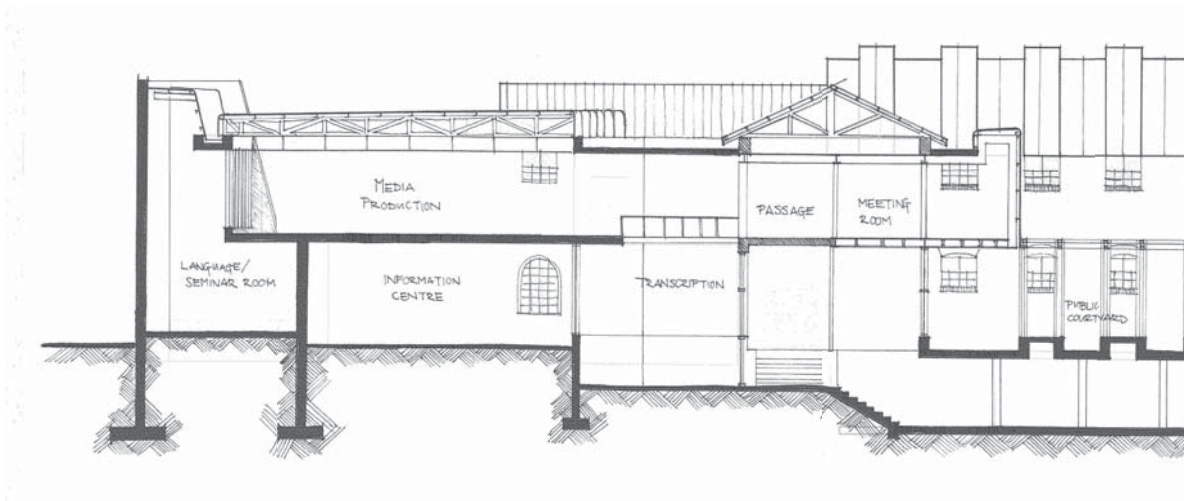
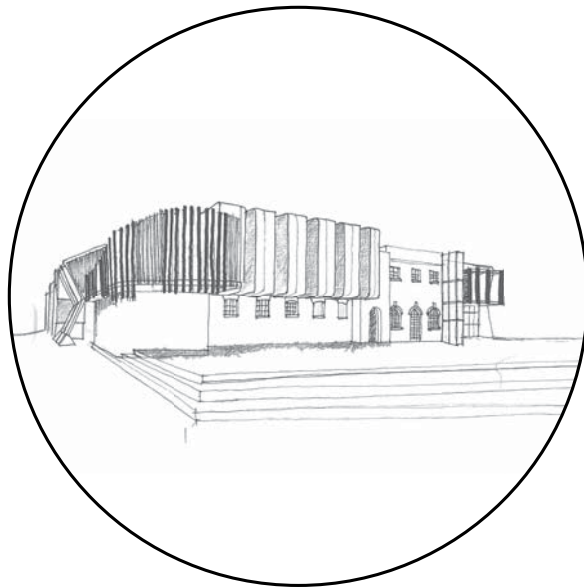


Figure 8.19 (top): First floor and Archive level sketch plan of design investigation, June 2016.
Figure 8.20 (bottom): Sectional view of design investigation, June 2016.



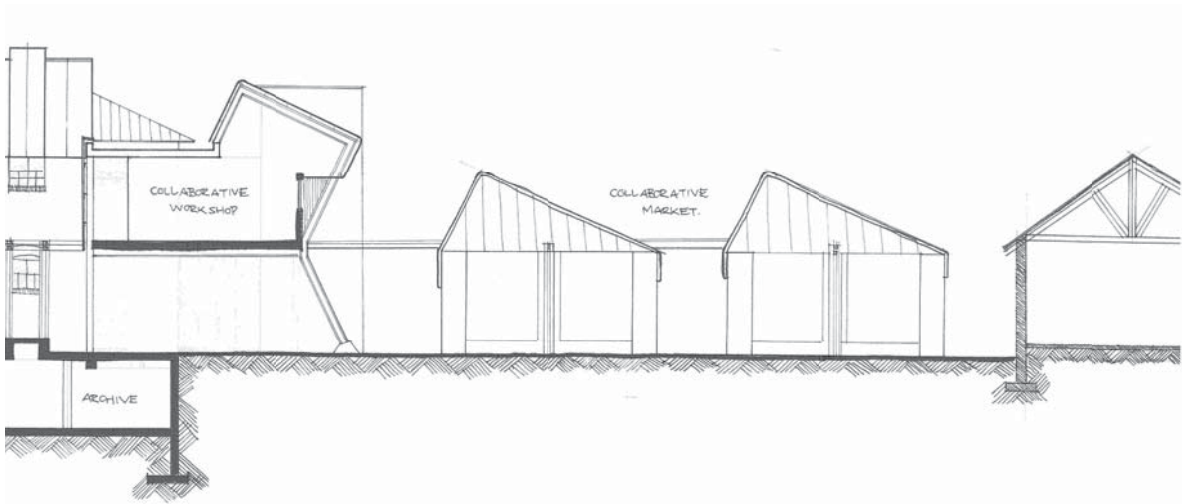


Figure 8.23 (top): Perspective view of design investigation, June 2016.

Design Iteration Three

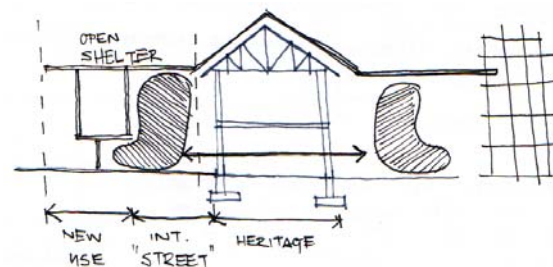
relax, release and refine

The design decisions presented during the design review held in June were generally well received. Thought processes that led to the development were clear and succinct and the design was functionally well controlled. The main section indicated potential whereas the overall three-dimensional resolution required more attention in addressing the relationship between solid and void. Concern was raised regarding the claustrophobic nature of the intervention; new spatial elements were argued to be uninviting in addition to cluttering the existing heritage building. Further explorations were to be more directed towards addressing the need for shelter and defining the external realm.

Moving forward, serious reflection was given to the previous conceptual approaches and intentions. In addressing the concerns raised, potential was discovered in reverting back to a combination of the first and second conceptual models. Allocating the majority of the new intervention to the open space between the Old Clinic and Old Native Reception Depot buildings allowed the design approach to free up the previously cluttered spatial arrangement. A re-evaluation of the insights gained from the precedents resulted in a rectilinear plan configuration that clustered the support and service spaces together along the Eastern periphery. This arrangement allowed for the

formation of a singular semi-public space capable of interacting with the courtyards of the existing building and provided select moments of interaction with the public walkway to the east. Towards the South, another rectilinear form provided an end to the new L-shape plan, to form a more prominent semi-private space adept at addressing the already established needs of the privacy and intimacy.

A singular roof element not only serves as the primary provider of shelter but is also used as an architectural device that binds the separate spatial components into a cohesive whole. Elevated pods, that occur within the newly conceived double volume space, house more specific programmatic functions and in doing so allow for the complexities of social interactions to occupy the spaces below and in between. Glazed punctures into the existing wings allow for visual communication between the workshops and main information space and are physically connected at first floor level via an elevated walkway. Furthermore, this walkway element serves to negotiate the connection between new and old structures.



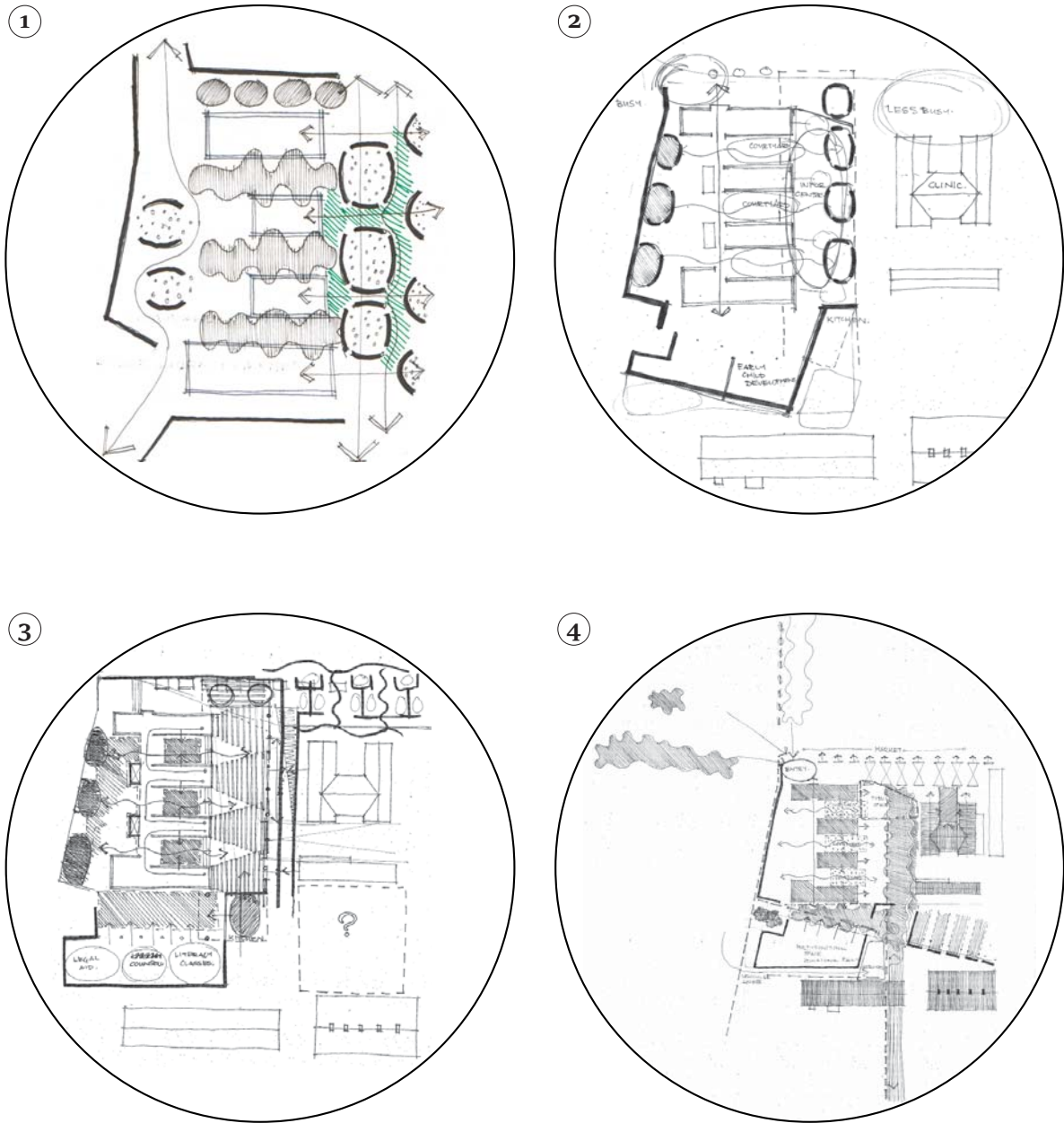
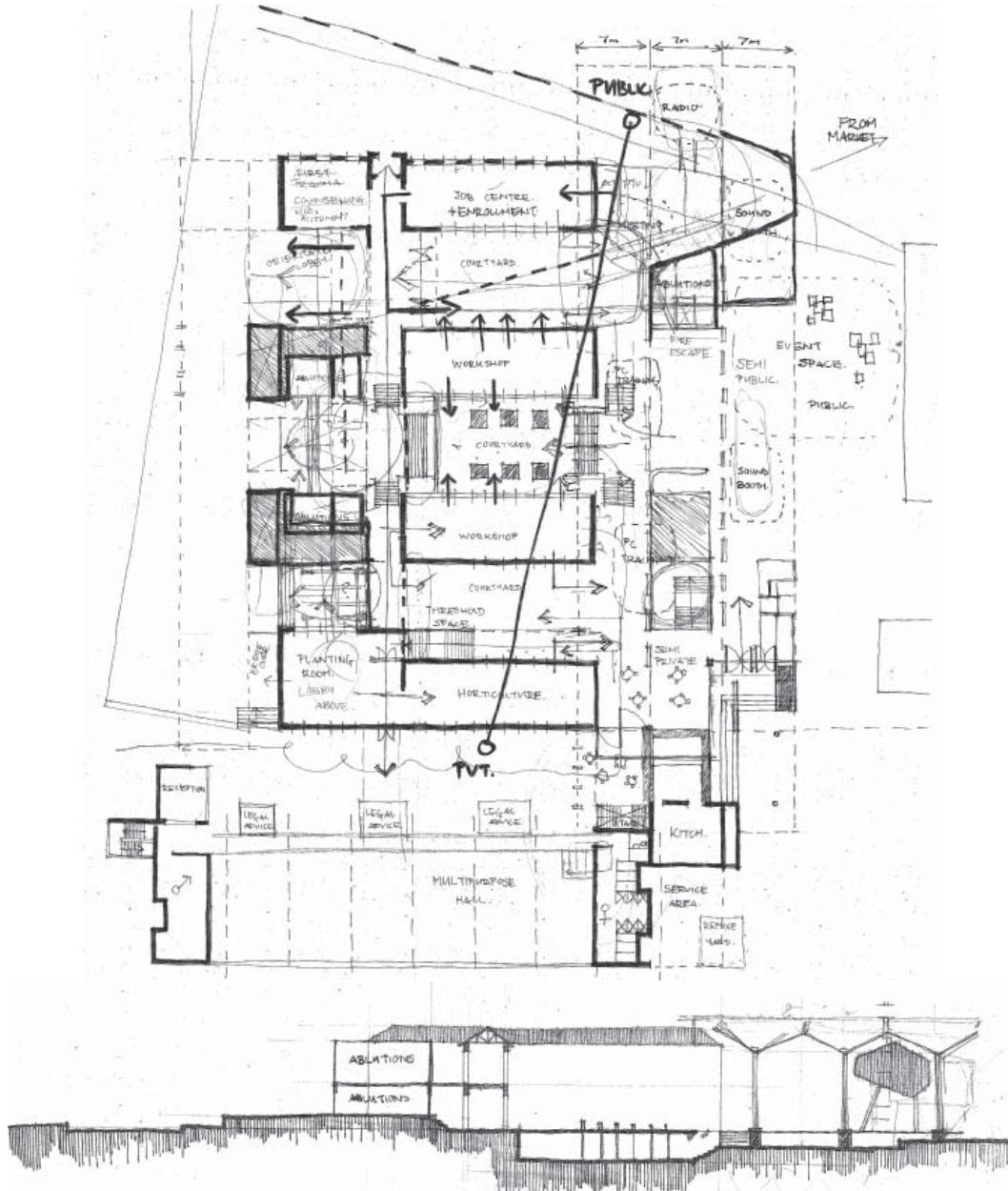


Figure 8.25: Diagrammatic plan development indicating a better response to the site.



Design Iteration Four

exploring the shelter

Progressing from the third iteration, the design process focused on finding an articulate argument for the assembling roof element. The device was required to establish a spatial hierarchy, achieve a level of sensitivity towards the roofs of the heritage building, and allow for spatial flexibility and possible reconfiguration below.

A number of variations were tested against these prerequisites. These variations included multi-directional roof beams supported by an array of columns, a butterfly roof that mimicked pitch of the existing roof, and a single-span mono-pitch roof.

The multi-directional roof proved problematic with regards to drainage. Additionally, the

regularity of columns required to support the roof became limiting in terms of flexibility. The second option of the butterfly roof created an awkward junction between new and existing that would prove difficult to resolve. The final investigation, inspired by the lean-to typology present in Marabastad, demonstrated that a single-span roof supported on either end would be most beneficial to the scheme and most capable of addressing the criteria above.

At risk of forming a monotonous spatial experience, the Eastern edge of the roof structure was punctuated with two main masonry towers. These not only contained the supporting colonnade structure between but also offered a more enriched spatial experience along the Eastern facade of the building.

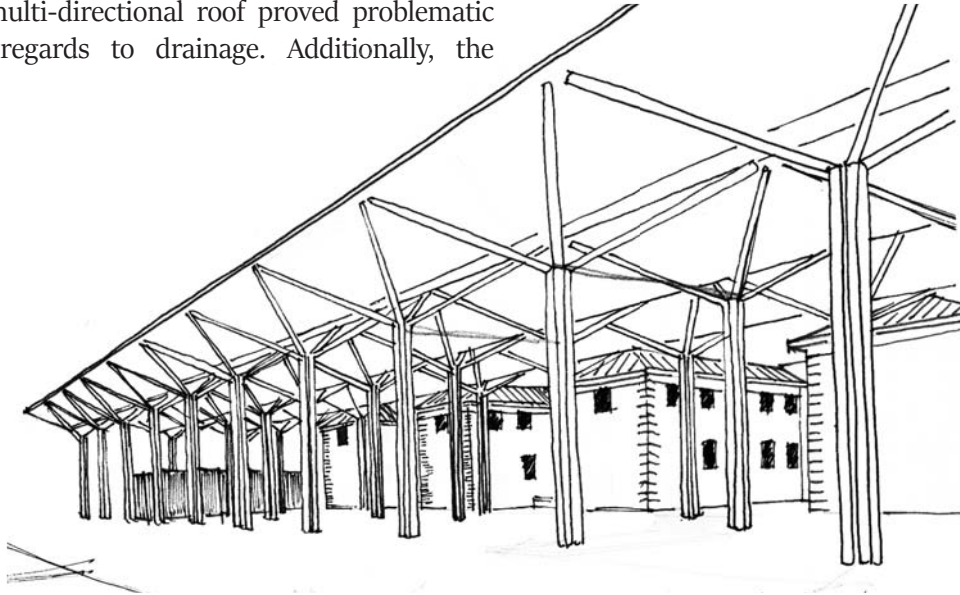


Figure 8.28: Perspective drawing of the multi-directional roof and its limiting support columns.

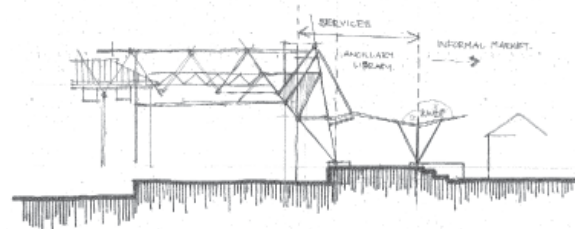
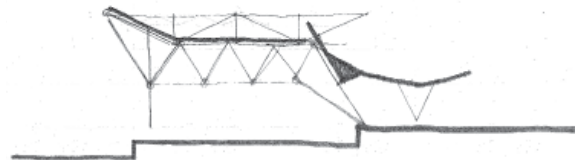
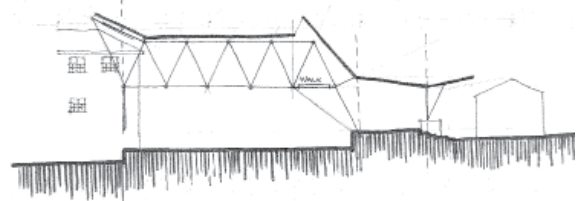
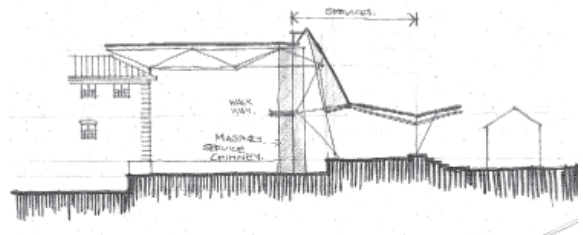
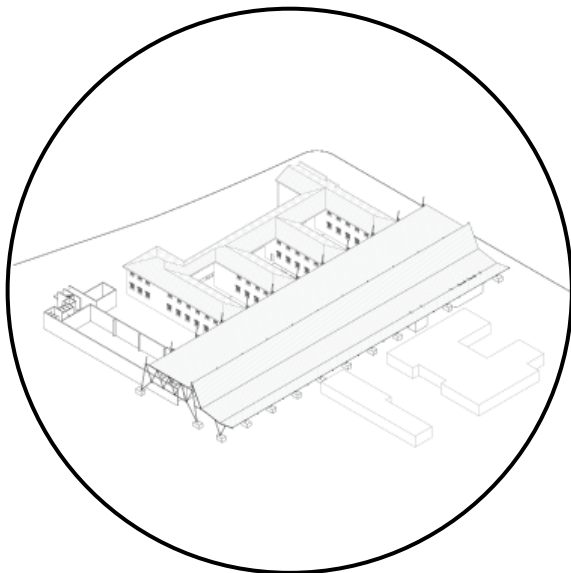
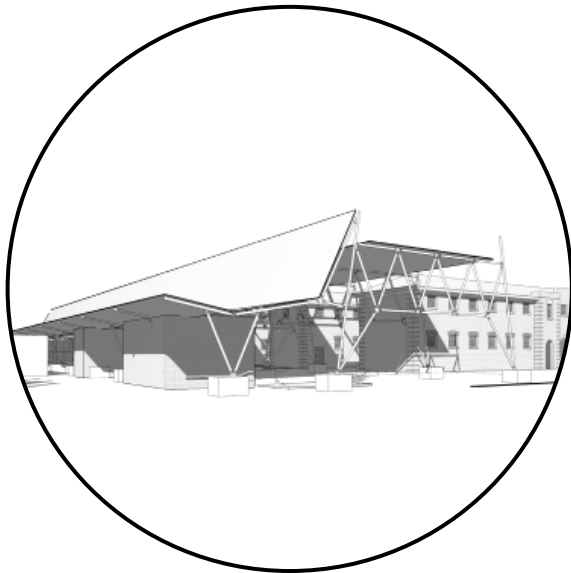


Figure 8.29 (left): Three dimensional drawings investigating the single-span roof structure.
Figure 8.30 (right): Sectional development of the single-span roof structure.

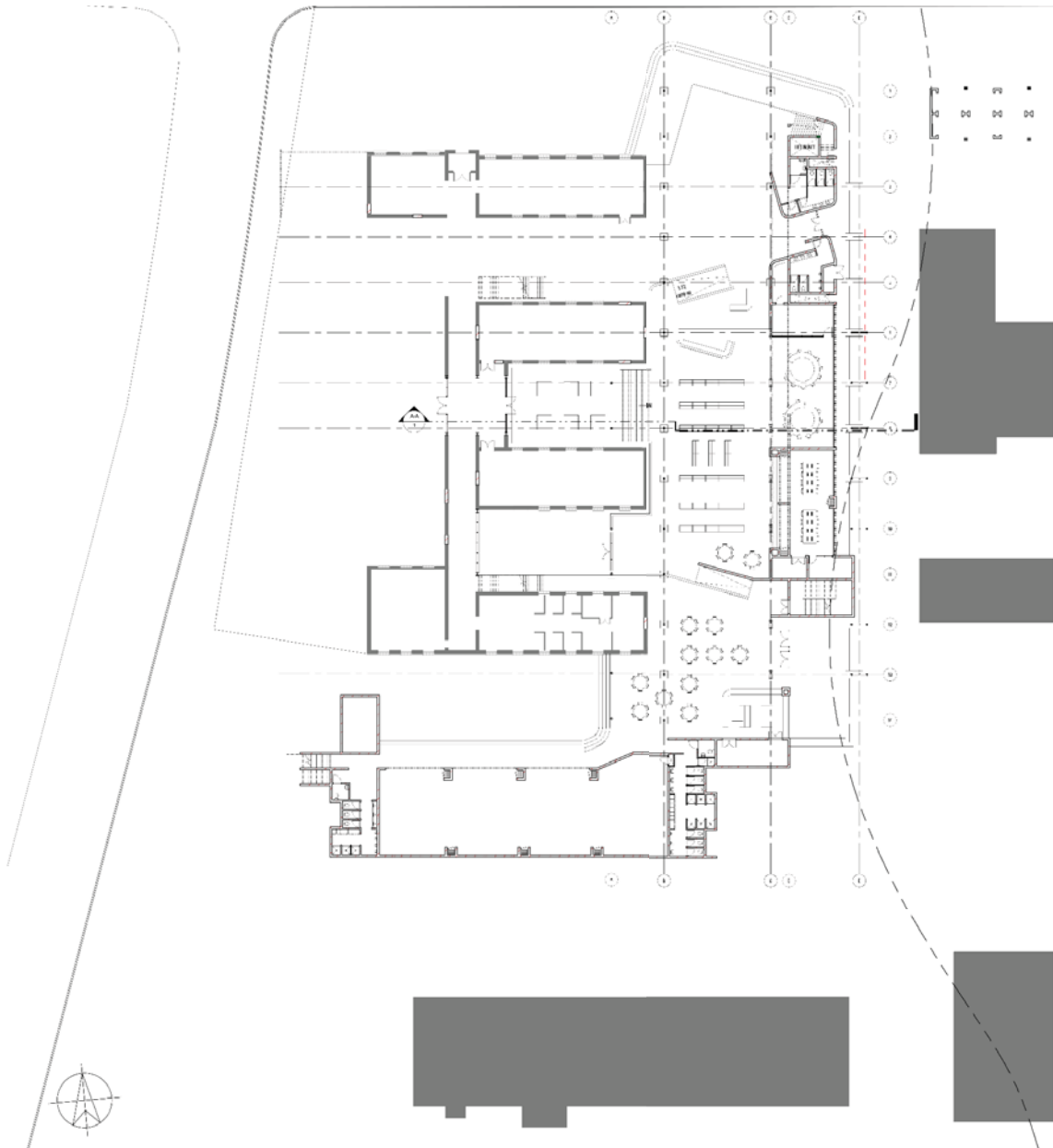


Figure 8.31: Ground floor plan drawing indicating refinement of the fourth design iteration (not to scale).





09

technology



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REALISED DIFFERENCE



The physical expression of the Vulnerable Asylum is further defined through its technical resolution. As already discussed, the intervention is viewed as a culmination of cultural and historical expression. The contradictory facets of fossil, fetish, wish image and ruin are considered for how their tectonic delivery can create an architecture of shelter within a highly mobile and diverse context.

This shelter of contradiction is viewed as an extension of the environment and the primary means of negotiating the extremes between internal and external. It not only provides physiological protection but also reduces the vulnerability of the inhabitants and the architecture itself. An investigation into the structure, services, systems and materials aims to explore the possibilities of creating this sheltered environment.

Figure 9.1: Photograph of the lean-to roof typology that defines the edges of Boom Street in Marabastad (Source: Mentz 2015).

Tectonic Concept

intersections of difference

Making architecture is viewed as the combination of separate and different parts to create a useful assembly. Historically this process of amalgamation has been tested since the earliest expressions of shelter (Groák 1992:3). Before becoming distracted by the delightful intricacies of the connections between component assemblies, it becomes important to define the overall character of those primary elements that enclose the human habitat. The roof, the walls and the floor all serve in providing architectural qualities to those enclosed spaces and as such it becomes important to define a concept of selecting and expressing their tectonics.

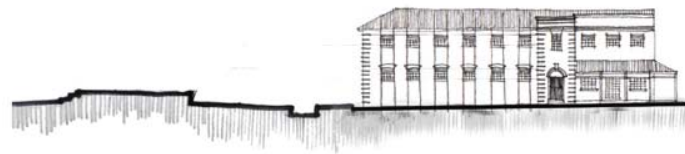
In achieving the theoretical outset of the investigation these elements, as negotiators, must consider and convey differences between the following:

- Old and new,
- Local and international,
- Internal and external,
- Tectonic and stereotomic.

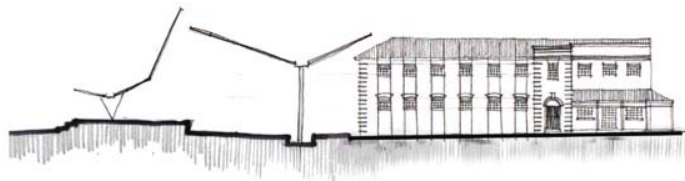
Thus the overall tectonic concept becomes defined by that of intersections of difference. Here, the connection between the roof, the walls, and the floor are exposed and celebrated in their ability to delimit space.

Drawing from contextual informants within Marabastad offers insights into the qualities of

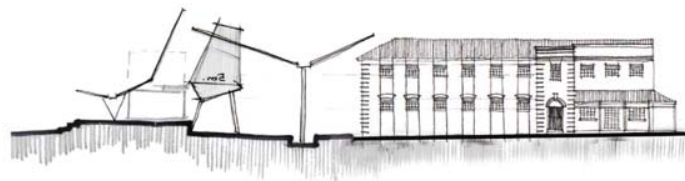
the makeup of these elements. Specific attention is given to the lean-to roof structures that define the edges along Boom Street. In this instance the manipulation of the floor controls and diverts movement between various horizontal planes through kerbs, sidewalks and steps. The colonnade, robust and highly adaptable in use, is covered by a roof, supported on both ends by stereotomic structures. These same principles are applied in a similar fashion to the tectonic concept of the investigation. The primary roof element, lightweight and distinct from its supports on either end, frames a flexible space below it where the morphing of the ground plane directs movement and interactions with the building. A steel structure, contained between stereotomic forms and delicately supported by the ground, becomes a flexible framework that accommodates the specific spaces between the two horizontal planes.



ground



roof



specific space

Figure 9.2: Diagrammatic illustration of the tectonic concept indicating the intersections of difference.

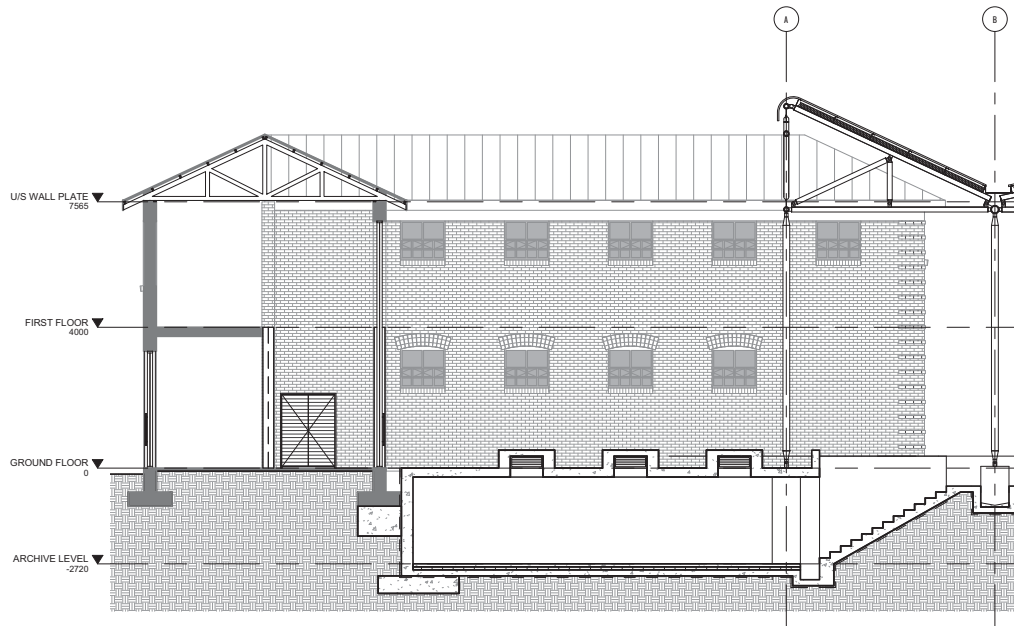
Structural System

susceptibility

In accordance with the Burra Charter, the new structural system is required to be easily distinguishable from that of the heritage. As such, a new lightweight steel structure that is open, connectible and detachable will be investigated. The aim is that this susceptibility to modification will allow for the necessary conditions to include the unintended and unforeseeable as sources of new interpretation.

Substructure

In keeping with the tectonic concept, the substructure of the building is seen as a manipulation of the ground plane. An excavated basement level utilises the well-insulated qualities of earth to house a digital archive where the radiant heat generated from the machinery is tempered by the lower temperatures below the surface. The earth excavated during this construction will be used as supplementary filling to create the new elevated ground plane areas, thus minimising the quantity of imported material required.



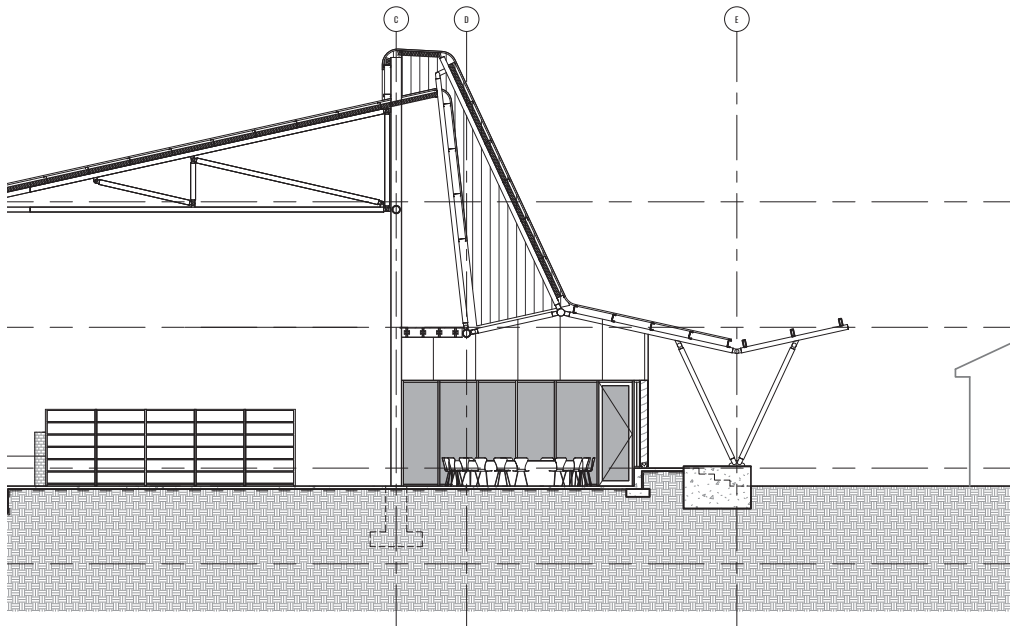
Primary Structure

The primary structure that supports the building is comprised of a steel frame. Painted steel I-profile sections define the main horizontal and vertical load-bearing elements. In contrast to the introverted masonry structure of the existing, this inertly open structure becomes the framework that allows access to the opportunities housed within the building and supports the skin that negotiates the differences between inside and outside.

Additionally, an open web steel truss comprised of hot-rolled steel angles spans between columns to carry the main roof.

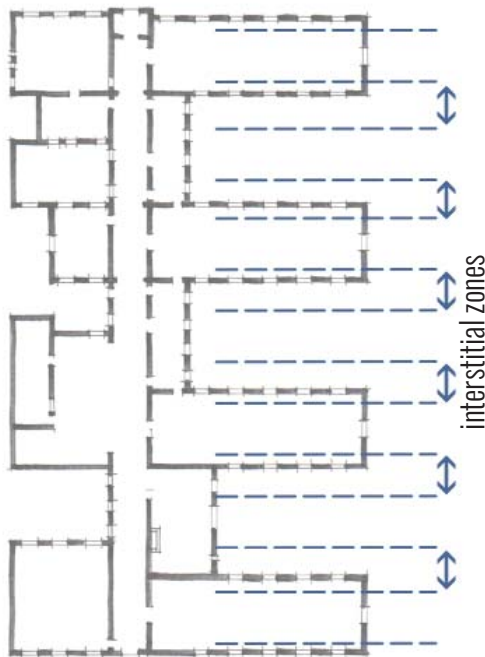
Secondary Structure

More permanent in nature, the secondary structure is made up of load-bearing masonry towers along the Eastern edge of the building. Constructed from unfinished face-brick, these structures house those programmatic elements that are least likely to change with the future use of the new building. As such, they contain services, circulation and support spaces necessary for the operation of the building. Their permanence allows these stereotomic elements to direct movement flows in and around the building while their material density provides much-needed thermal mass to the otherwise tectonic structure.



Interstitial Grid

In order to negotiate the connection between new and old structures, an interstitial grid helps to order the arrangement of the new steel structure. Any discrepancies in measurement between drawing and on-site construction are facilitated by intermediary grid lines.



Tertiary Structure

The tertiary structure is defined by that of the elevated ‘pods’ within the main volume. Seen as outlets for the community, these structures make use of local carpenters from the neighbouring craft centre in their construction. Organic in form, these structures required a material that could be easily formed to create the required profile while still being able to carry the applicable loads. As such, glue laminated timber beams were selected to fulfil these requirements while providing local labour the opportunity to hone their developing knowledge and skills.

Floors

Overhead floor levels supported by the steel structure were required to be lightweight in nature in order to reduce the section size and weight of load bearing elements. As such, two different flooring systems were selected. Firstly, pre-stressed, precast, hollow-core concrete slabs are used in areas where high dead loads are expected. The advantage of this system lies in its controlled, prefabricated nature which allows further spans with less material depth. The second flooring system investigated includes composite timber decking on timber joists and forms the main elevated walkway on first floor. Besides its lightweight nature, this flooring system presents added benefits to the scheme. The first, is that it offers another outlet

for skills development for those enrolled at the neighbouring craft centre. Secondly, positioned parallel to the existing structure, the Western walkway may need to have the ability to negotiate any tolerance discrepancies when joining the new with the old. These inaccuracies can easily be accommodated by on-site alterations to the supporting sub-structure of this flooring system.

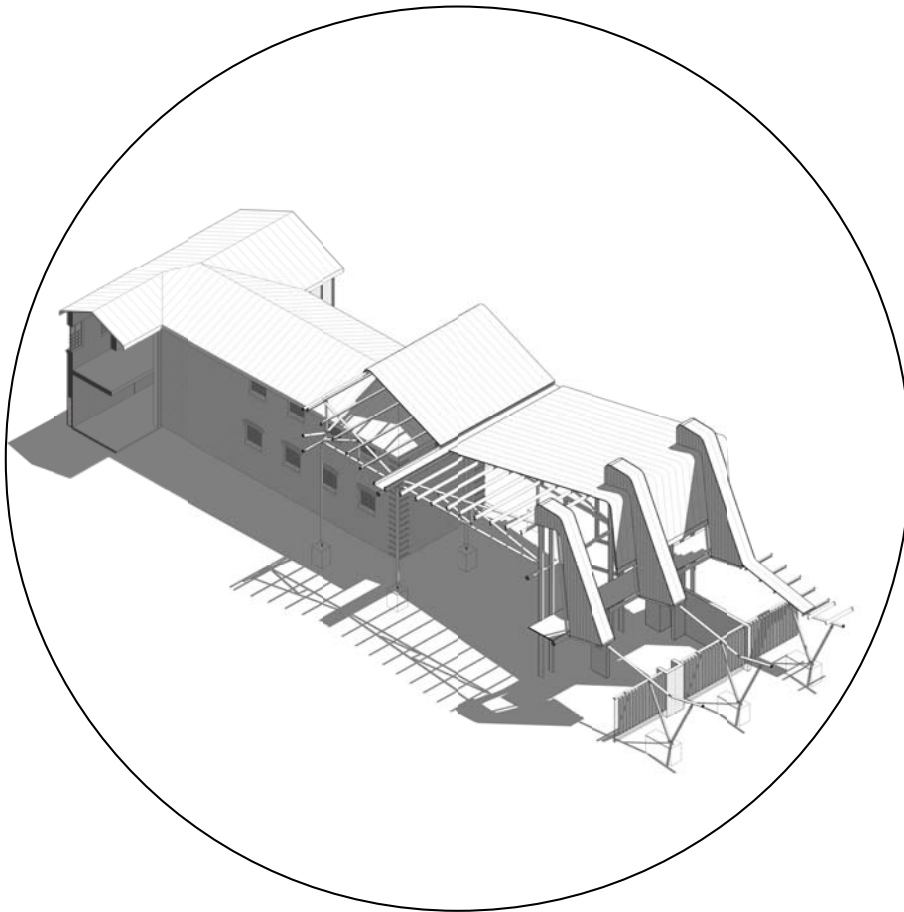


Figure 9.5: Isometric view of structural exploration.

Materiality

a scale of absoluteness

A material palette for implementation was developed through an investigation of the immediate context of Marabastad, neighbouring buildings and the historic memory of the site.

Much of Marabastad is characterised by a rich and textured materiality. Stereotomic façades constructed from plastered and painted clay bricks are punctuated by mixed colonnades of heavy concrete and light steel columns. Driven by the necessity of cost efficiency and future adaptability, recent alterations to the material nature include steel cladding and prefabricated concrete elements.

Similarly, many of the typologically industrial buildings neighbouring the Old Native Reception Depot have employed a modest use of technology and material that is both economical and functional. Considering the lightweight and utilitarian material nature of Tin Town, that once occupied the area, further entrenches this notion.

Thus the final material quality of the intervention is expressed along a scale of absoluteness where the passage of time is conveyed by varied levels of material permanence. Those elements most resistant to change are assigned heavier and hard-wearing materials such as face brick. Spaces more susceptible to change articulate this through their lightness and minimised density.

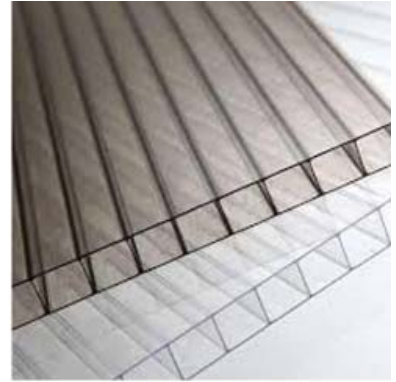




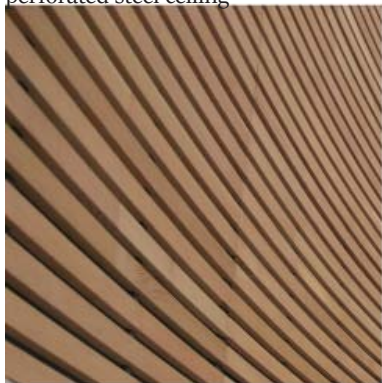
perforated steel ceiling



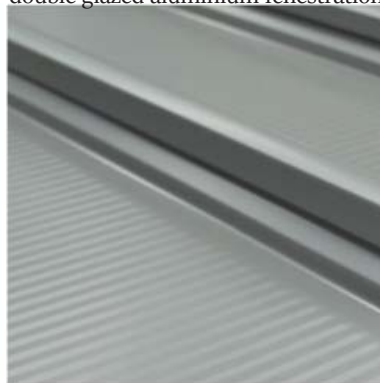
double glazed aluminium fenestration



polycarbonate sheeting



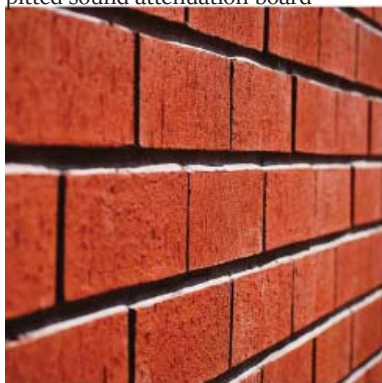
pitted sound attenuation board



concealed fix roof sheeting



composite timber flooring



clay face-brick

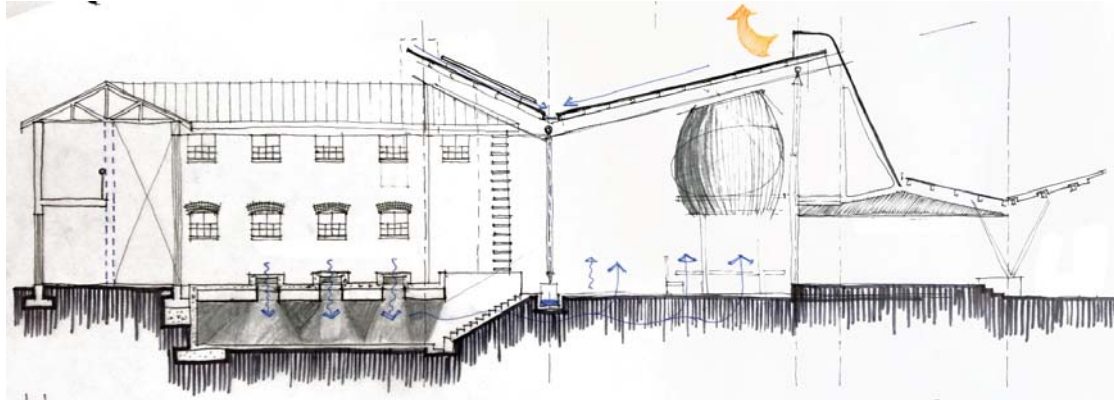


polished concrete floor



laminated timber

Figure 9.6: Palette of materials used within the scheme indicating their position on a scale of absoluteness.



The Comfort of Shelter

internal quality

The main challenges in controlling the indoor quality of spaces within the building arise due to its overall length and its mostly East-West orientation. In order to reduce the extent of active systems needed to maintain a comfortable internal environment, the investigation explores the use of a number of passive strategies.

Passive Ventilation

The ventilation of the main volume of the building harnesses the natural buoyancy of air to encourage cross ventilation through the main volume of the new structure. Cool air, drawn in at a low level from the primarily shaded existing courtyards gains heat from the activities occurring within the volume causing the air to displace upwards towards the high level ceiling. Clerestory ventilators along the eastern roof

apex allow the warm air to escape to the warmer exterior. The introduction of solar chimneys along the same roof line were considered to enhance this process and serve the spaces along the eastern facade, however in order for stack ventilators to be effective they are required to be twice the height of the served space. This height would not be achievable without the overall building height becoming excessive.

Daylight Control

The overall length of the roof structure combined with double glazing enclosing the Western and Eastern edges leads to poorly lit spaces below the main roof. Punctuating the otherwise solid roof and ceiling with translucent polycarbonate sheeting allows enhanced exposure to daylight thus reducing the need for artificial lighting.

Solar Exposed Thermal Mass

Maintaining human thermal comfort within the large volume space during cooler winter months is addressed through increasing the thermal mass of floors at ground plane level. Offset from the openings in the roof, thickened concrete surface beds harness incident solar radiation and through the thermal flywheel effect re-radiate this stored heat energy to the surrounding cooler spaces. During summer months shading devices at ceiling level prevent this incident radiation from reaching the floor.

Harnessed Potential

sustainability

The intervention makes use of three main sustainable systems in order to mitigate its impact on the environment. In line with the tectonic concept, these systems become extensions of the ground and roof planes.

Ground Exchange

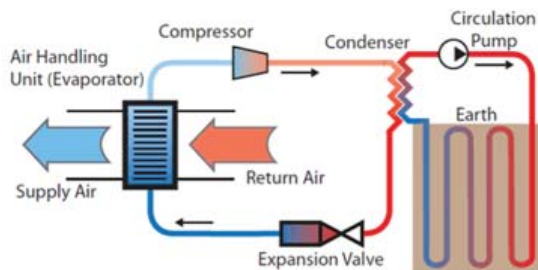
In order to maintain comfortable internal ambient air temperature, the project investigates the use of a ground source heat pump system in conjunction with the previously mentioned passive systems. If properly integrated, designed and applied, ground source heat pumps can provide significant energy and carbon savings (CIBSE 2013:1).

Often achieving co-efficient of performance (COP) factors of four, the system combines three units of thermal energy and a single unit of electrical energy to provide four units space heating or cooling.

Through conduction these heat exchange systems utilise the latent low temperature of the earth to either lower or increase the ambient air temperature within the building. In order to heat the earth energy is extracted from the ground, while for cooling exhaust energy is rejected to the ground (ibid.). As an added benefit, the excess energy extracted from cooling can be utilised by the heat exchanger to supplement hot water heating requirements.

Based on the aforementioned energy efficiency and benefits in conjunction with the tectonic concept, the investigation proposes the implementation of a horizontal closed loop system. As such, thirty-two millimetre diameter high density polyethylene (HDPE) pipe coils are buried in trenches, spaced eight hundred millimetres apart, that extend two metres below the surface.

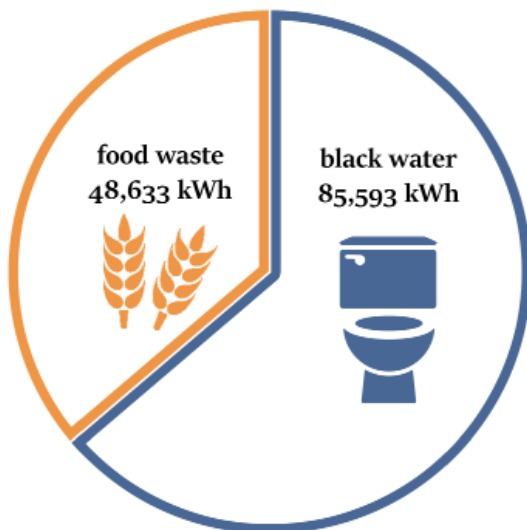
Alternate Energy



Considering the excessive energy demand and consumption associated with the high-volume use of electronic equipment within the programmatic elements of the building, the investigation seeks to implement an alternative energy source to offset these requirements.

Contemplating the extensive use and production of organic material within the growing areas, kitchen and ablution facilities of the building led to investigating anaerobic biodigesters as an alternate method of sustainable energy generation.

Anaerobic biodigesters make use of a natural process to break down organic material, in the absence of oxygen, to produce methane (60%) and carbon dioxide (40%) gas as by-products. The methane produced is a combustible gas that can be employed in the same way as LPG as a fuel for lighting, cooking, water heating and space heating. Furthermore, this chemical breakdown of the material removes pathogens from the matter, producing a high quality fertilizer that can be utilised for crop cultivation (Fox 2011:48). The implementation of this system to handle the food waste sourced from the kitchen as well as the black water from the ablutions within the building offers considerable potential alternative energy generation for the scheme. According to estimates obtained from preliminary calculations, the utilisation of a biodigester system allows for the yield of 134,226 kilowatt hours per annum



in alternative energy, requiring a twenty-four cubic metre tank to do so (Biowatts.org, n.d).

Rainwater Harvesting

With a combined catchment area of 2,700 square metres, the new and existing roof structures offer the opportunity to harvest and store rainwater for use in and around the intervention.

Even though highly efficient sanitary appliances, including aerated taps and shower heads, dual-flush water closets and waterless urinals are specified, the resultant water demand for the intervention is in excess of three-hundred-and-forty kilolitres per month. Unfortunately, the rainwater harvested each month would be

insufficient to sustain these appliances purely on rainwater, even during the wettest times of the year. As a result, the harvested water will be employed to supply the vegetable growing areas. In remembrance of the history of Marabastad, that once made use of subterranean wells as a water source, the reticulation and storage of rainwater occurs as an element of the manipulated ground plain. Storm water channels collect the harvested water and direct it towards underground storage tanks within the newly created basement.

Overflow and storm water are captured through the use of permeable precast concrete paving blocks and bio-swales.

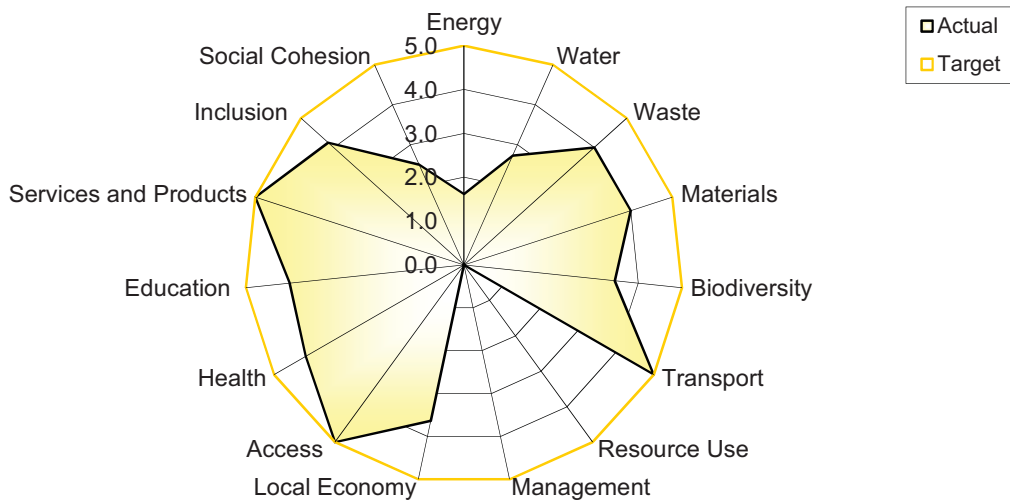


Figure 9.10: Results from an analysis on the building using the Sustainable Building Assessment Tool.

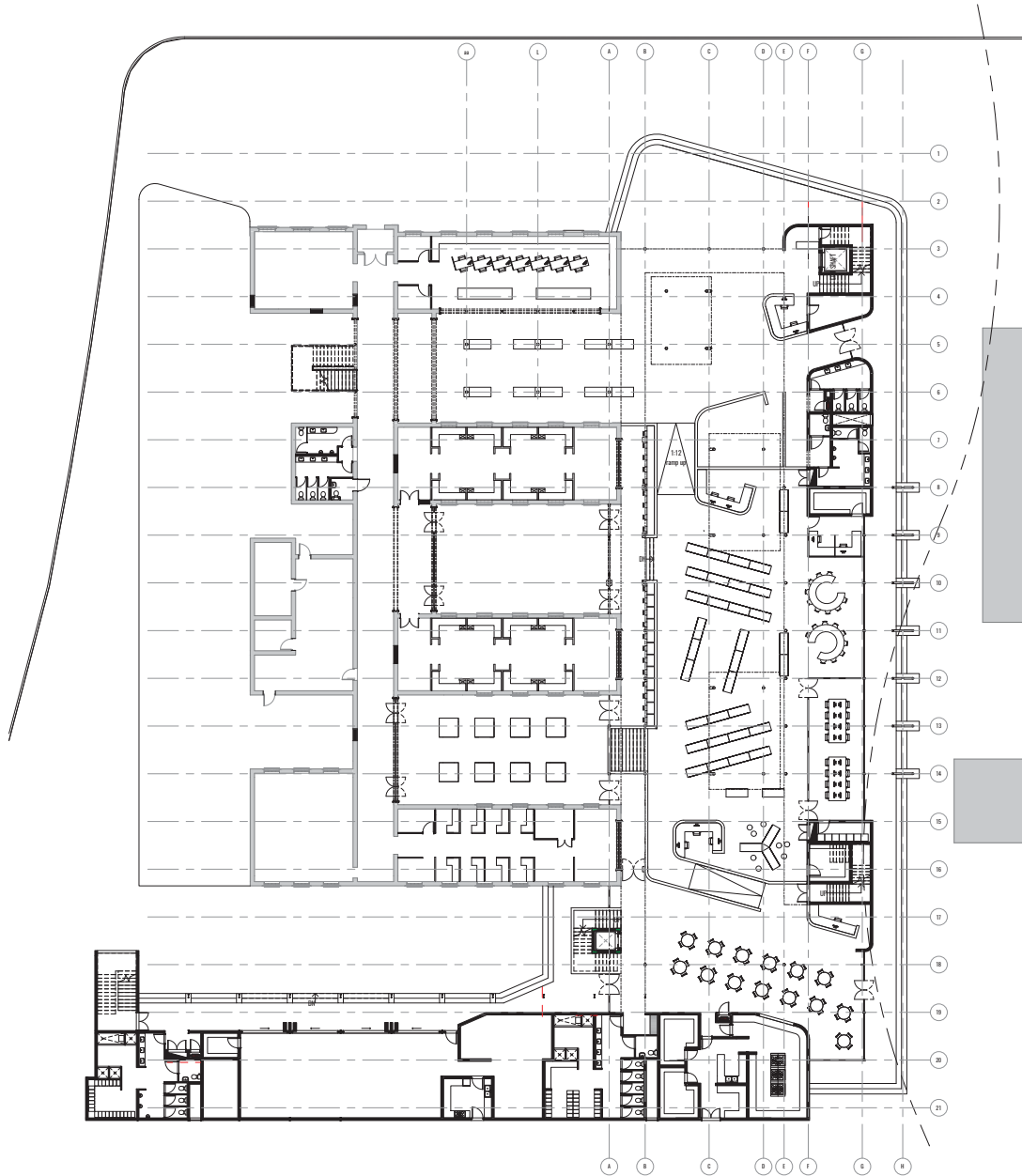


Figure 9.11: Ground floor plan layout of the Vulnerable Asylum (not to scale).

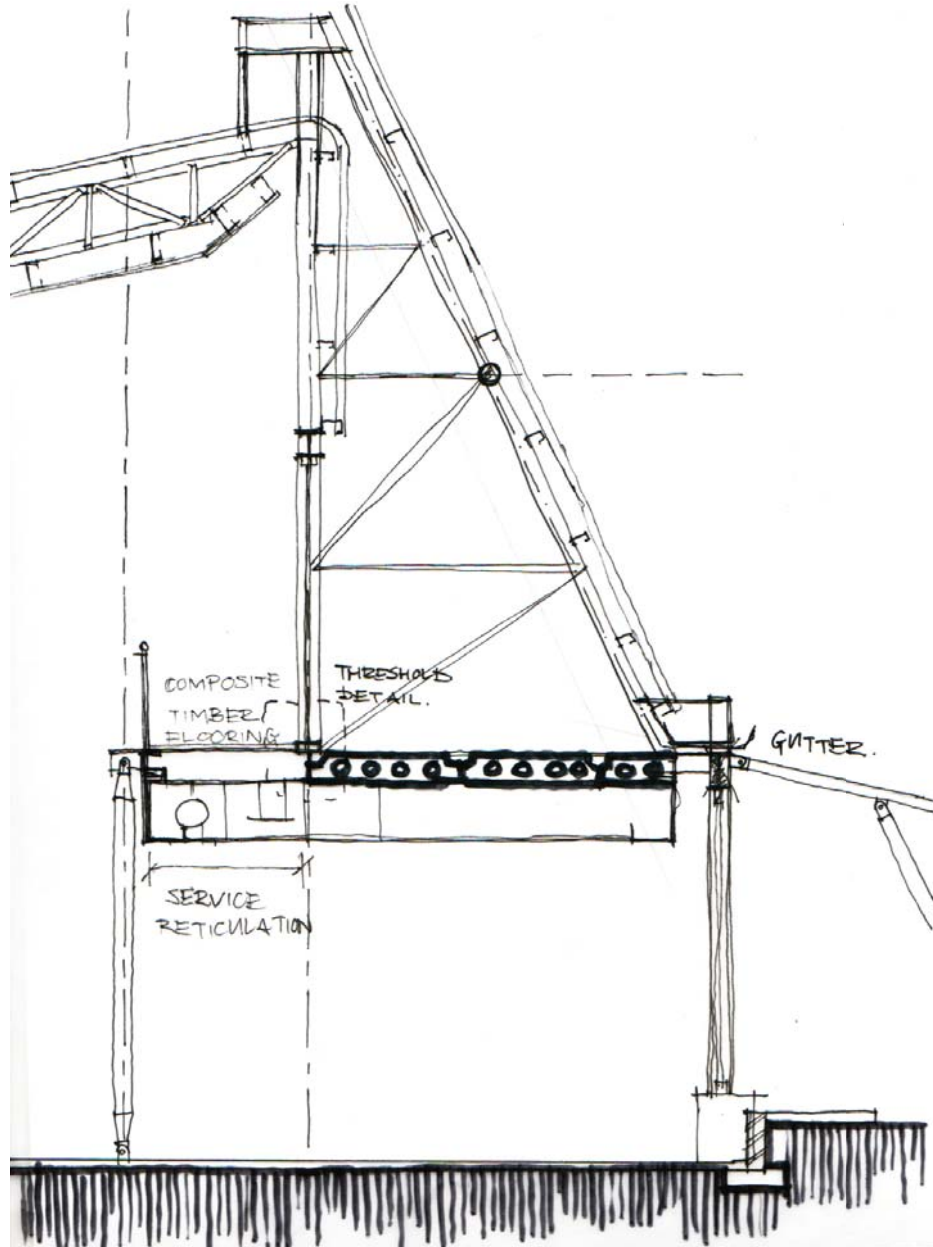


Figure 9.12: Detailed perimeter section of Eastern facade.

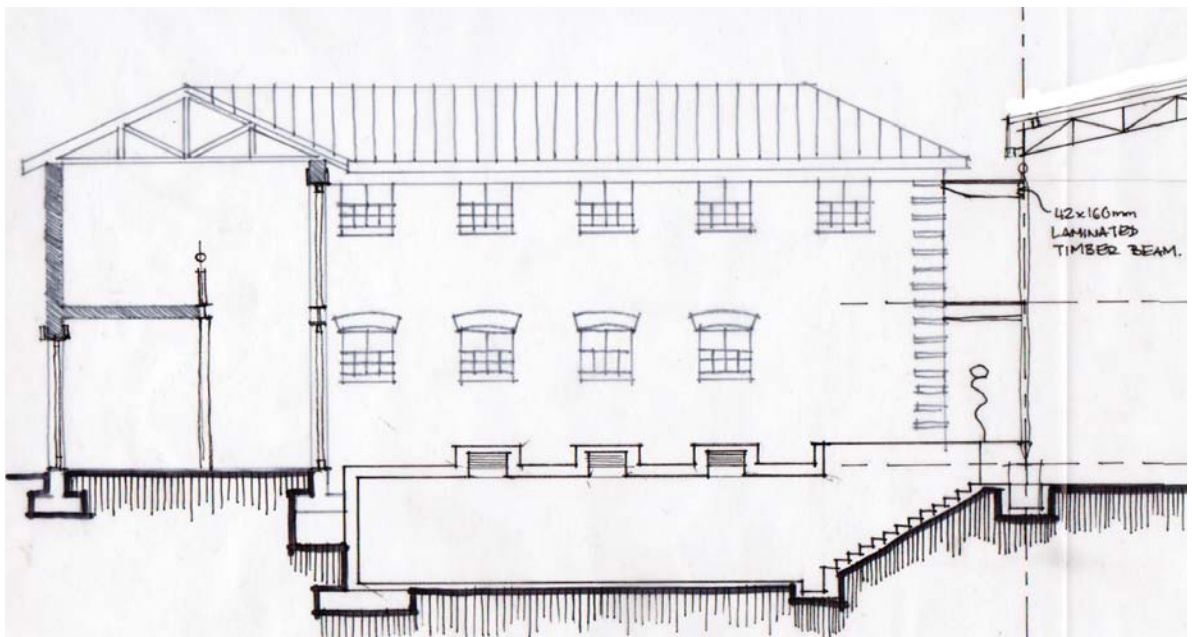
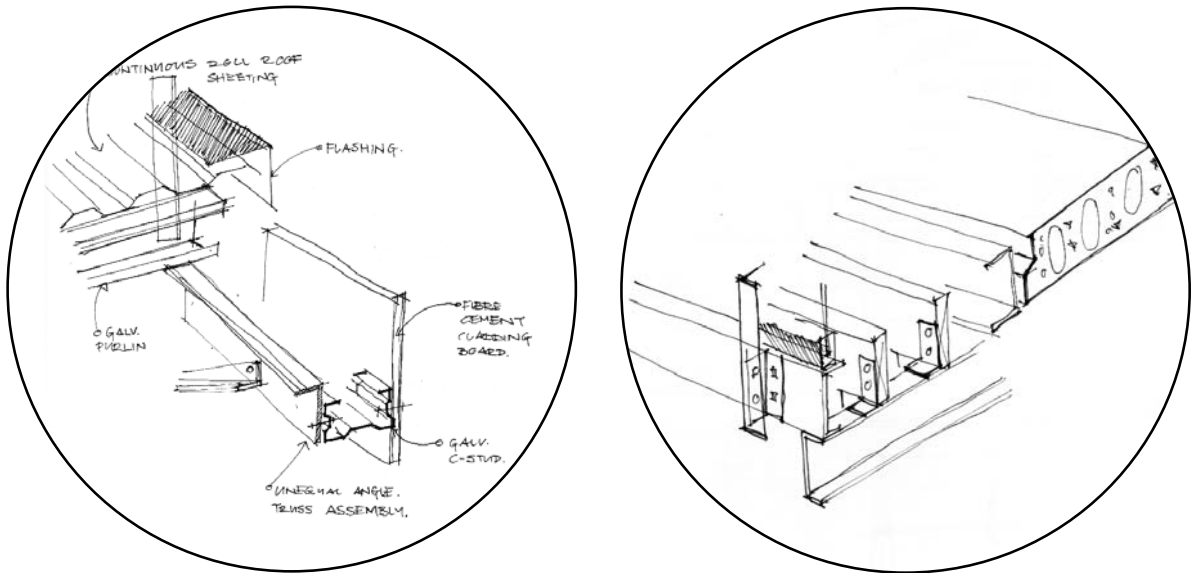
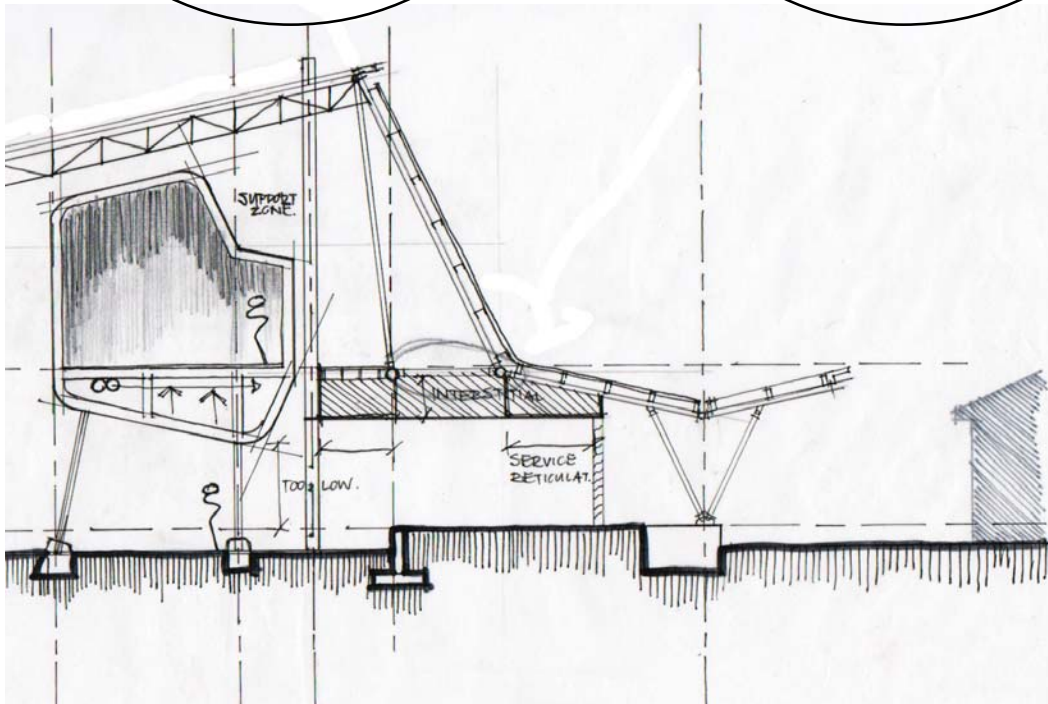
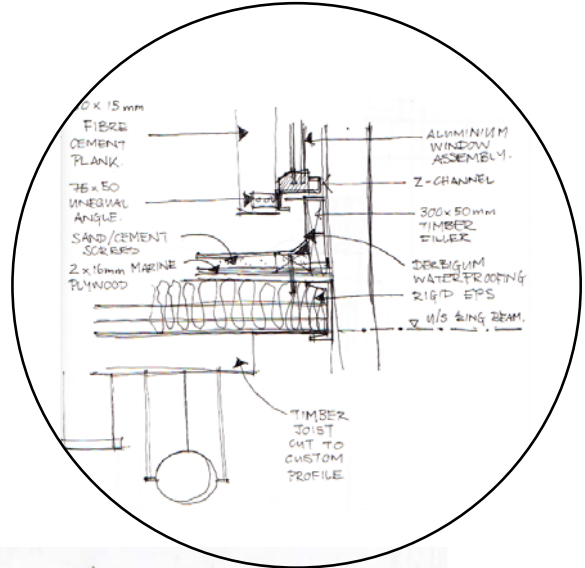
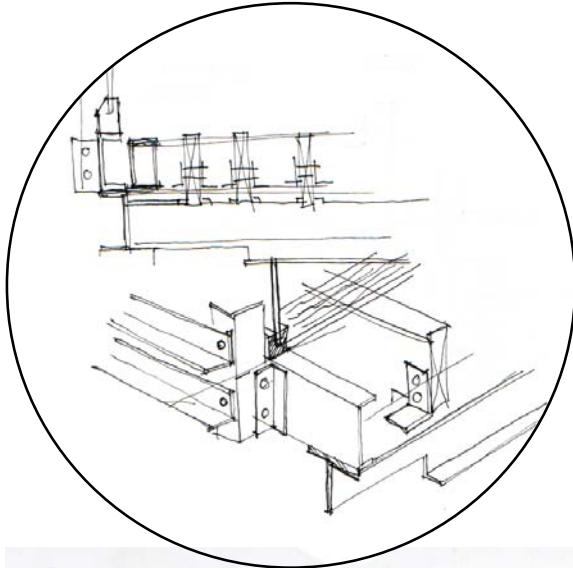


Figure 9.13 (top): A series of details investigating the tectonic concept of intersections of difference (not to scale).
Figure 9.14 (bottom): A typical cross-section of the main information centre space.





10

conclusion

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CULMINATION

This dissertation sought to investigate the ability of architecture to reduce the vulnerability of migratory populations within South Africa and, more specifically, Pretoria. It has demonstrated that through the consideration and analysis of community, context, form-making and technology that a sensitive architectural intervention may achieve this intention.

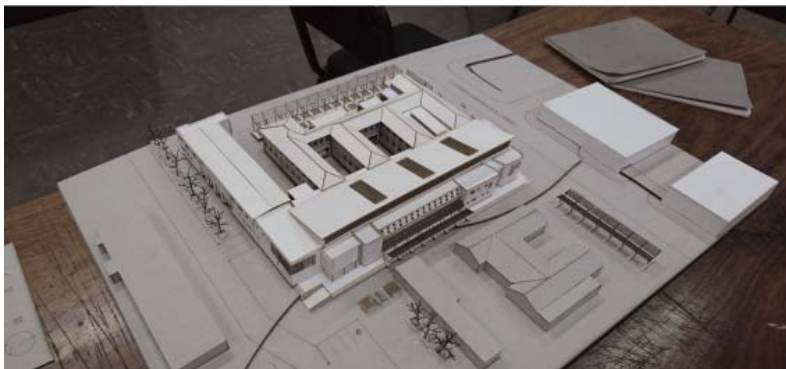
The intricate networks of a secretive and individual-oriented community were exposed to reveal new methods of conceptualising spatial formation. These included:

- The non-cohesive ‘third space’, inherently non-physical, open and flexible with the ability to accommodate exception and the mixing of difference into diverse, social constructs of space,
- The ‘looseness’ of space present in Marabastad, where the constant mixing of territories and associations of smooth and striated spaces culminate in a delicate balance between the formal and informal,
- Finally, the dialectical dependency expressed by the theoretical analysis and approach to space saw the opposing facets of the architectural commodity establishing an alternative to spatial interpretation. The tension formed between fetish and fossil, wish image and ruin allowed for the resulting architecture to expose the impact of both human nature, political will and the passage of time on architecture.

By reassessing and comprehending the needs of migratory population groups, the dissertation proposed a relevant programme that not only provided access to necessary humanitarian support facilities but also offered a platform for remuneration, meaningful employment and the promotion of tacit skills and knowledge. Originally intended for use by refugees and asylum seekers, the resultant knowledge and information centre has the added ability to serve local individuals, forming a socially cohesive environment that celebrates and documents the untold memories of new citizens and South Africans alike.

The approach developed in expressing the architecture, through form and technology, celebrates the difference of constituent elements. Drawing upon the contextual analysis, the spatial experience developed raises an awareness to the dynamic relationships and tensions perpetuated by the presence of international visitors in South Africa. Stereotomic, general spaces frame a flexible and fluid space between them, while providing the necessary services and support. Furthermore, the relationships between local and international, old and new, internal and external, and tectonic and stereotomic are exposed and celebrated for their difference.

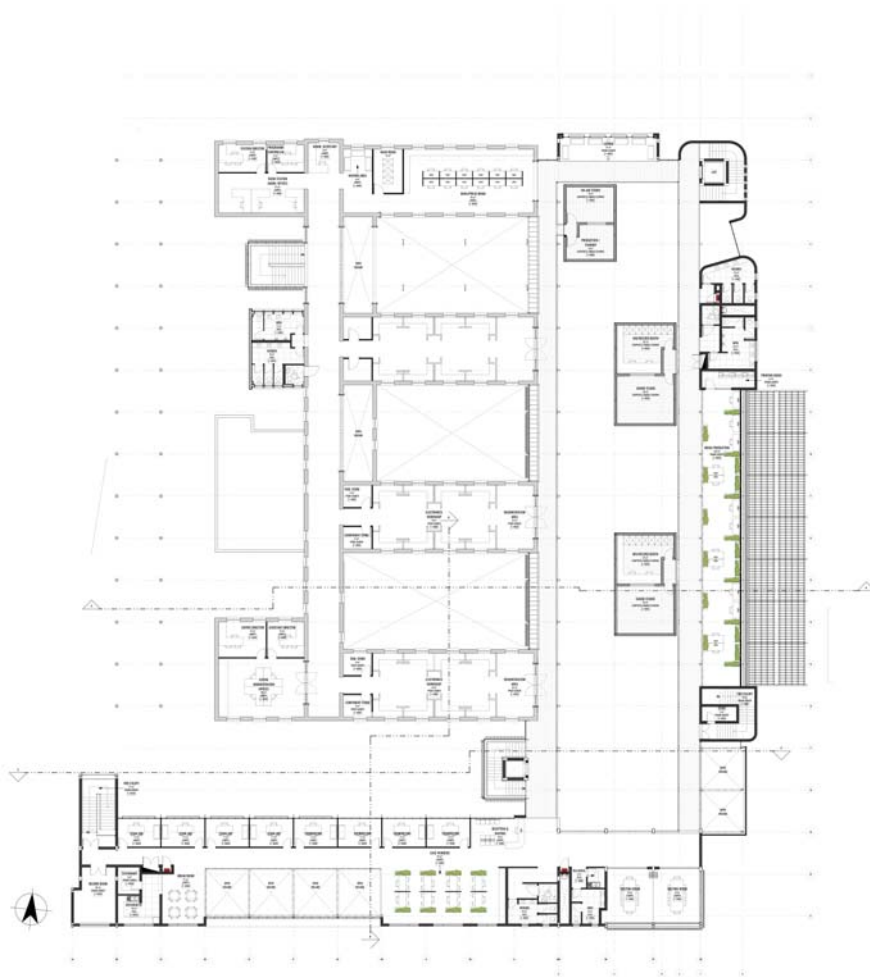
In conclusion, the Vulnerable Asylum establishes a viable architectural proposition capable of reducing the vulnerability of migratory individuals, offering a springboard for the newest citizens of South Africa.



189 | **Figure 10.1:** A series of photographs of the final site model and review presentation.



Figure 10.2: Ground floor plan of the Knowledge and Information Centre (not to scale).



FIRST FLOOR PLAN



Figure 10.4: Perspective drawing of the collaborative market space.



VIEW OF MAIN ENTRANCE (*Northern facade*)





VIEW OF MULTIPURPOSE HALL (Southern block)



Figure 10.6: View of the multipurpose hall.

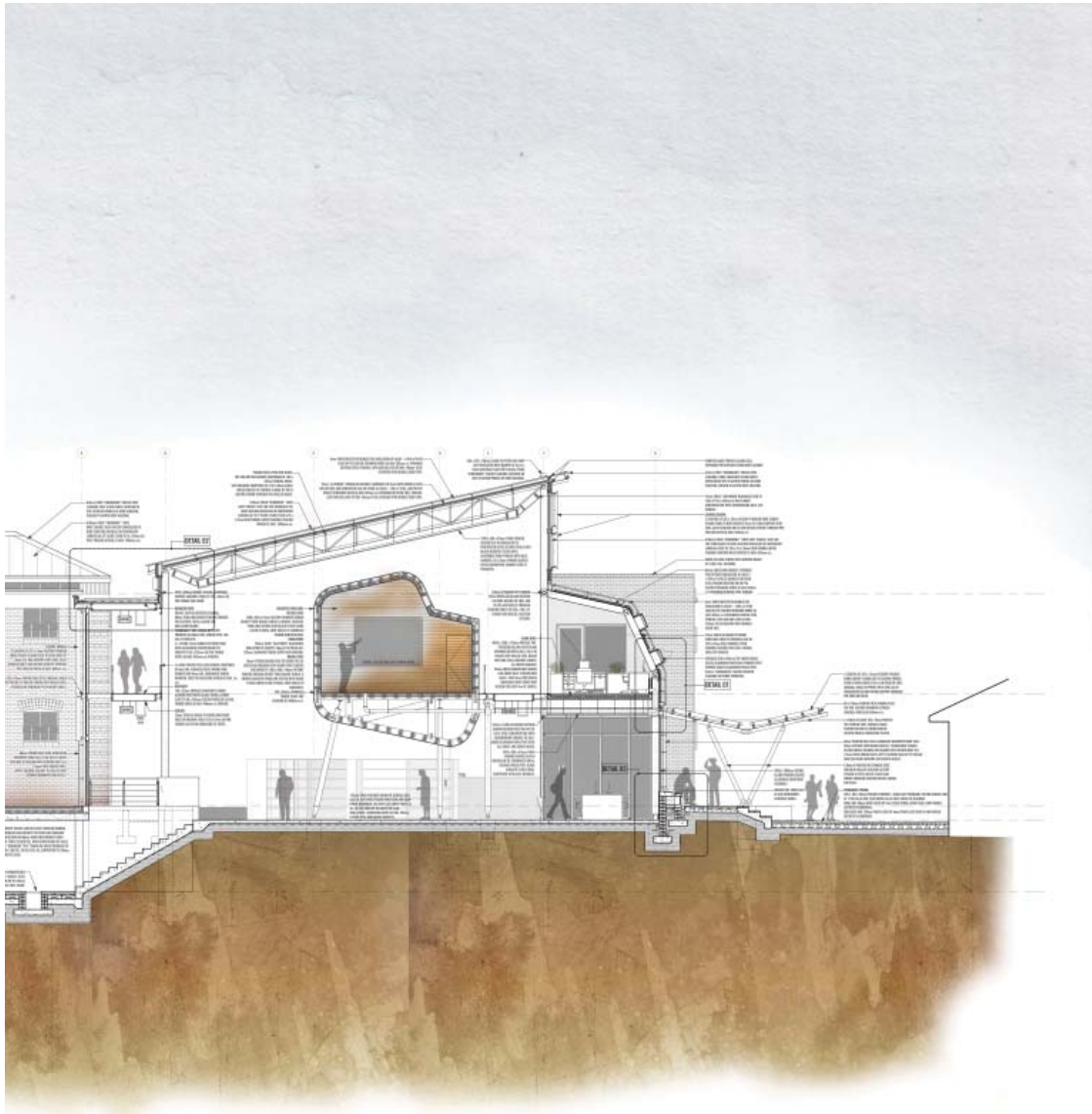




Figure 10.8: Perspective drawing of the private courtyard space.



197 | **Figure 10.9:** Main cross section through the Information Centre.



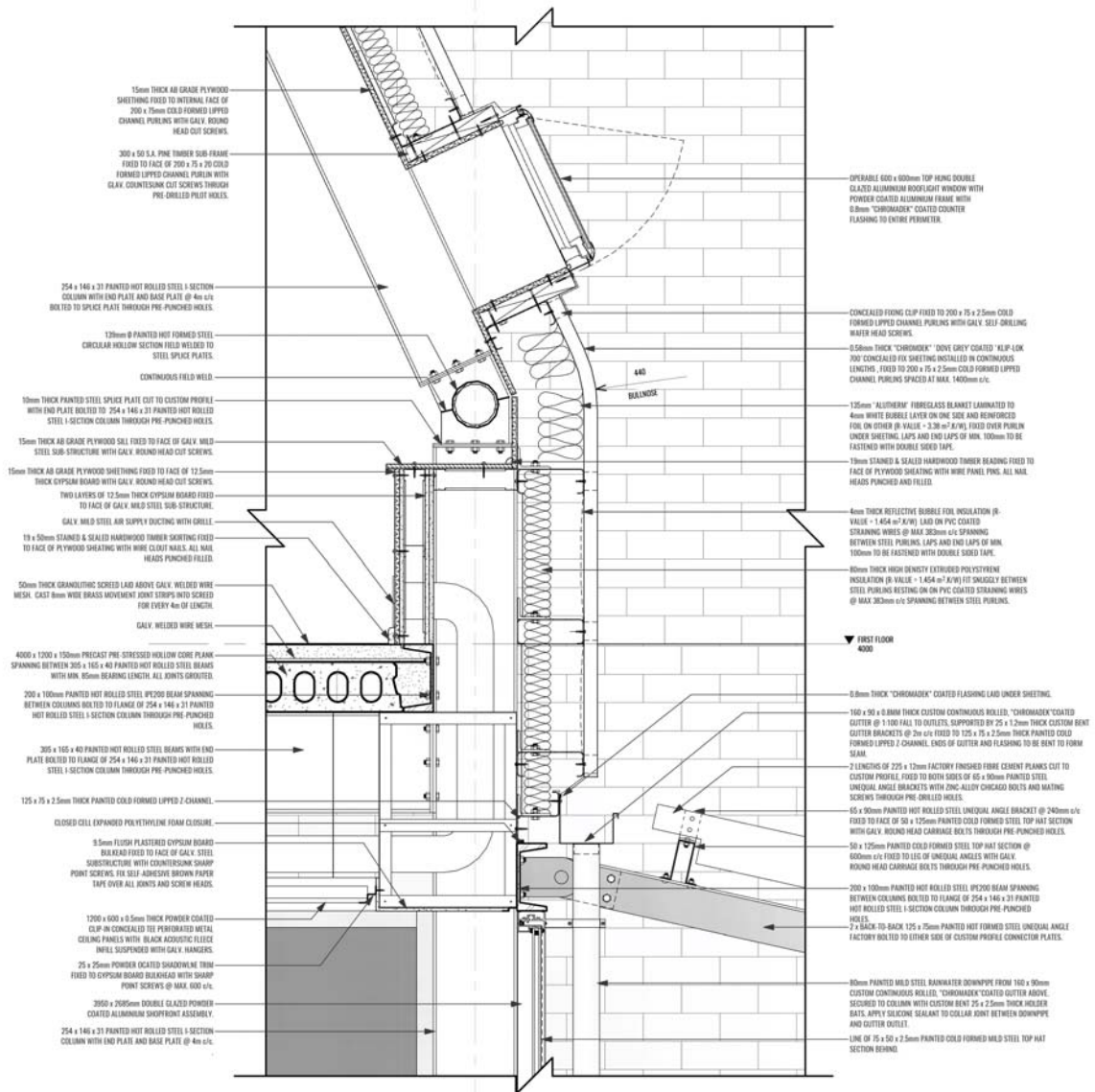


Figure 10.10: Detail drawing of the intermediary floor intersection (not to scale).

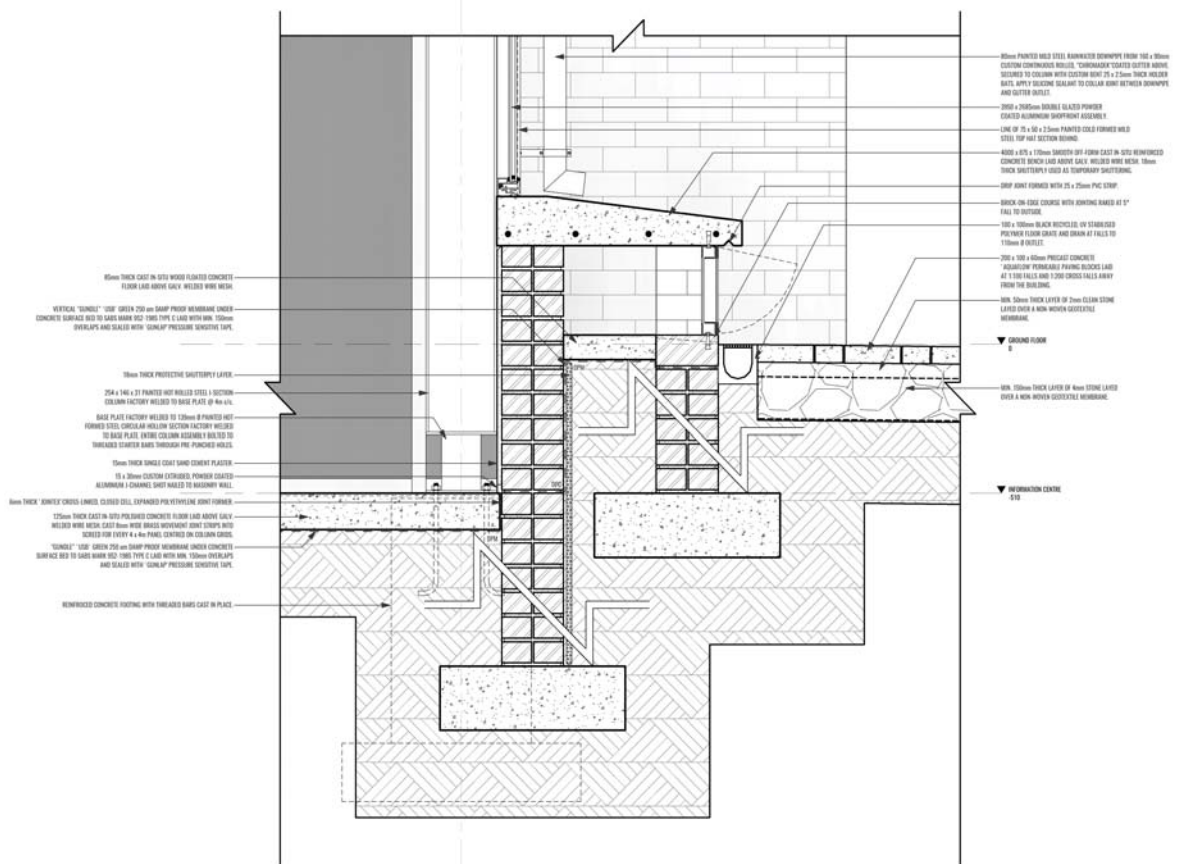
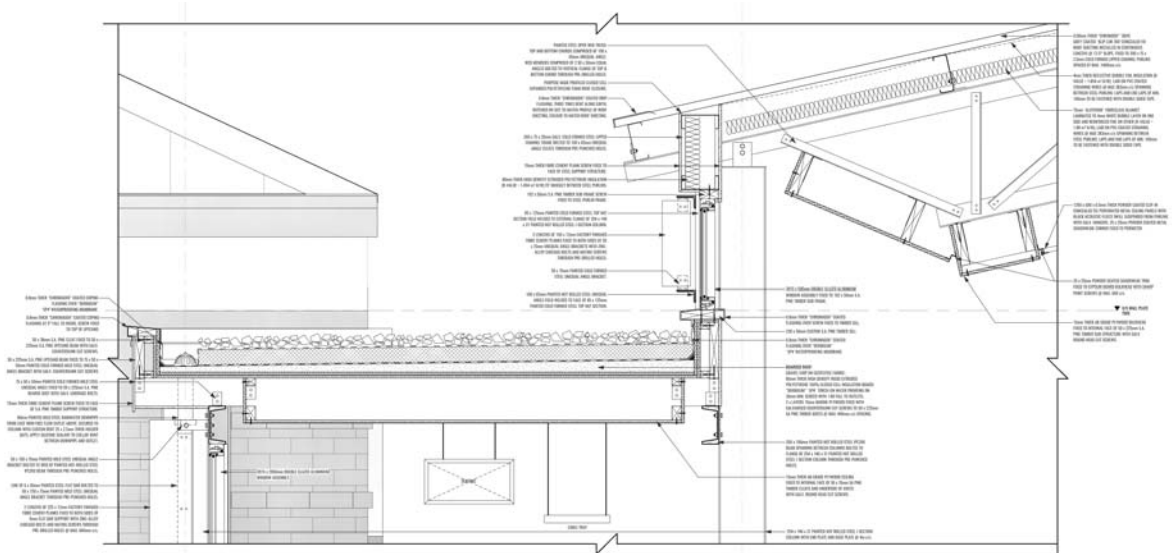


Figure 10.11: Detail indicating the ground intersection (not to scale).



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