UNIVERSITY OF
KWAZULU-NATAL

AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST – APARTHEID SPACES: A Social Housing Scheme for Greyville

By

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DECLARATION

I, Neshay Sirbadhoo, declare that this dissertation is my own, unaided work and carried out exclusively by myself under the supervision of Mr. Lawrence Ogunsanya. It is being submitted for the degree of Master of Architecture at the University of KwaZulu-Natal. It has not been submitted before for any degree or examination at any other higher educational institution of learning.

Mr. Neshay Sirbadhoo

27th November 2020

ABSTRACT

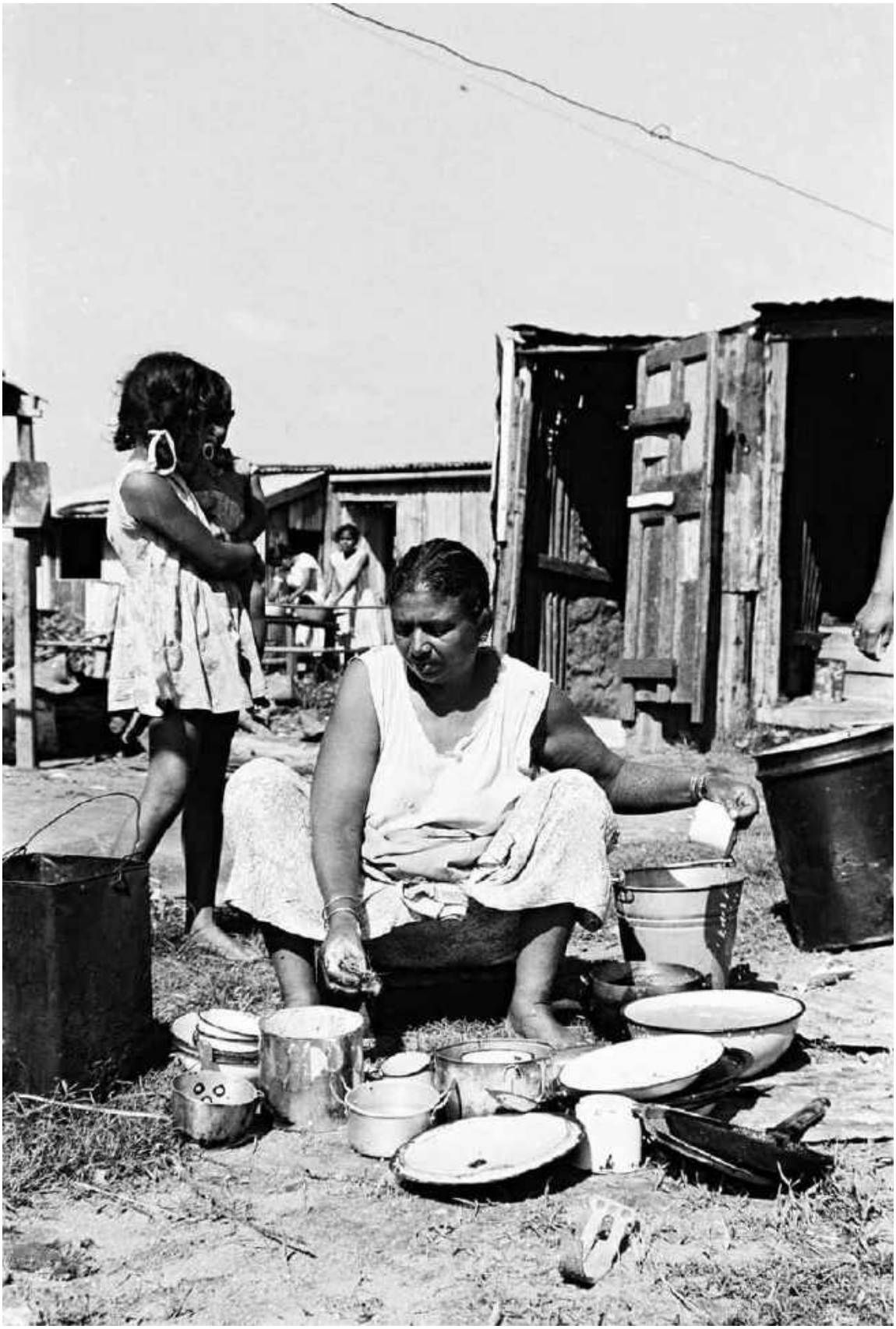
Land is currently a hotly contested topic within South Africa, with the essential notion being that land is a right. However, within the South African context, due to the legacy of apartheid, land is not simply just a commodity, but also an emotional issue. Existing literature suggests that land is a historical and social right, in which all members of society should have access, irrespective of their financial status. However in the post-apartheid city, this does not reflect.

The apartheid legislature and spatial planning principles fostered the creation of lost urban and contested spaces through methods such as exploitation, expropriation and segregation through the forced removal system. The transition from an apartheid state into a democratic state resulted in new cities being built on the ruins of old forms of spatial and social injustices.

Therefore community is to be reconceptualised in the post-apartheid landscape that promotes socio-economic and cultural inclusion, rather than exclusion. Key to this is the ability to recapture the essence of these previously established, and now lost, communities who once inhabited the spaces within the city, but were subjected to the forced removal system. The forced removal system effectively uprooted these established communities from the urban fabric, destroyed their identity, sense of dignity and ripped apart family households through the segregated system, thus resulting in the creation of contested spaces.

The philosophical strategy implemented to analyse the data collected is Interpretivism. This paradigm allows the researcher to gauge which parts of knowledge pertain to the research, as there is no correct or incorrect answers, only what strongly links to the research. To further explore and analyse the data, the method of research selected for this study is a mixed methods approach. The researcher adopts this methodology of research as primary data collection is based on semi-structured interviews and questionnaires. Further to this, this methodology of research advances the systematic integration of qualitative and quantitative data within a single investigation.

Therefore, this research aims to explore how social housing can be used as a means to address the issues of lost urban and contested spaces within the post-apartheid urban fabric of the City of Durban. It seeks to recapture the essence of these previously established, lost communities and bring people back into the city through an inclusive, well integrated and diverse exhibition of architecture.



Photograph 1: A Mother of Block AK.

Source: 1860 Heritage Centre.

DEDICATION

Dedicated to the 6000 families of the Block AK community who had their land expropriated, were subjected to the forced removal system resulting in segregation and the destruction of their homes, families and livelihoods by the atrocious, repugnant and heartless apartheid regime.

"During the 1930s, the demographics, particularly in the North Street and First Avenue area, had changed and a generation later almost all properties were Indian-owned. Whites lived there but often as tenants of Indian landlords. Shops were owned and operated by Indian, Greek, Portuguese, Syrian and Chinese traders – all very cosmopolitan. However, the area had fallen foul of the Slums Act. Durban had 12 declared slum zones of which areas Z2 and Z3 were within Greyville." (C. & M. Greenham; 2017)

"Ex-resident Mohammed Vahed, who was born and bred in Greyville, remembers his neighbourhood as a vibrant, multicultural and multiracial community where a strong community spirit prevailed and Eid, Diwali and Christmas were celebrated by all. The streets were abuzz with soccer, cricket, hop-scotch and 'Gillie-Danda' games (like tip and run)." (Vahed cited in Rosenberg; 2014)

"It was a very emotional period when the bulldozers started bulldozing homes. Everyone cried together because we all felt like one large family." (Vahed cited in C. & M. Greenham; 2017)

"Block AK has become Durban's monument to the infamous forced removal systems" (Rosenberg; 2014)

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CHAPTER | 1

CHAPTER 1: INTRODUCTION

Independent Variables: *Urban Lost Space, Contested, Post – Apartheid Spaces*

Dependent Variable: *Architecture*

1.0 Background

"Nothing disappears completely… In space, what came earlier continues to underpin what follows… Pre-existing space underpins not only durable spatial arrangements, but also representational spaces and their attendant imagery and mythic narratives." – Henri Lefebvre, "The Production of Space."

These words by Henri Lefebvre, are words that echo in the Post – Apartheid City. Words that in fact, define the urban spatial dynamics of South African Cities, in the democratic era.

Land in the South African landscape is currently, and always has been, a hotly contested topic. The essential notion, viewed by many societies (Gordon, Nell, Bertoldi, 2007; 37) is that land is a right. However, this notion of land is more complex in South Africa, with its legacy of apartheid, as land is not just a commodity, but also an emotional issue (Gordon, Nell, Bertoldi, 2007; 37). It is a historical and social right whereby all members of society should have access (Gordon, Nell, Bertoldi, 2007; 37), irrespective of their financial status. However, in the Post-Apartheid City, aforementioned statement does not reflect current affairs.

The ownership of land in South Africa, particularly urban land, can be traced back to the colonial phase (1900s). It was during this period that the first signs of lost and contested urban spaces could be seen developing. It is during this time, that the fundamental elements of segregation and dispossession of land were conceptualized (Gordon, Nell, Bertoldi, 2007; 25). The 1913 Land Act and Native (Urban Areas) Act of 1923, effectively allocated only 7% of arable land to Africans whilst more fertile land was allocated for the Europeans (sahistory; 2019). These acts further enforced laws that prohibited Africans from owning land in urban 'white' areas. For the first time in the history of the Union of South Africa (1910-1961), territorial segregation was incorporated into the legislation (sahistory; 2019). This dispossession of land, can be quantified by noting that over 80% of land was allocated to Europeans – who only

made up 20% of the population (sahistory; 2019). The inception of apartheid in 1949 led to the birth of the Group Areas Act of 1950. This act was introduced by the apartheid regime which enforced mass segregation of Non-Europeans from the cities and urban areas in close proximity to the city. Non-Europeans were torn from their established homes and communities located on the periphery of the city and relocated to decentralised growth points (Gordon, Nell, Bertoldi, 2007; 25). This rapid displacement of non-Europeans led to socio-economic strains on all. For these displaced households, travelling from these fragmented and peripheral locations to their places of employment placed enormous economic strain on the households (SoCR16; 2016).

According to Gordon, Nell, Bertoldi (2007), the Bantustan system which was established in 1954 foresaw the majority of African housing being constructed in what was known as “homeland” areas. In the context of Durban, these “homeland” areas were Inanda, Umlazi, and KwaMashu for Africans and Chatsworth, Phoenix and Verulam for Indians. A major contested urban space at the time was Cato Manor. The area was home to both African and Indian residents (sahistory; 2013). The 1949 riots was a result of heated tension between Indians and Africans (CMDA; 2000) which led to violent attacks on both parties by both parties. By 1954, the Group Areas Board pushed to rezone Cato Manor as a White group area (sahistory; 2013). This resulted in the entire uprootment of an established community to the townships of KwaMashu, Chatsworth and Umlazi (sahistory; 2013). This resulted in the destruction of 6000 informal dwellings and the removal of 50 000 people (CMDA; 2000).

By 1970, the segregation of races had been achieved within South Africa (Gordon, Nell, Bertoldi; 2007), with non-Europeans being forcefully removed from established spaces and relocated to townships that were located on the outskirts of the urban built environment (Gordon, Nell, Bertoldi; 2007). This rapid growth in townships and lack of housing delivery from the apartheid regime led to the phenomenal growth of informal settlements on homeland borders, which were located in close proximity to cities (Gordon, Nell, Bertoldi, 2007; 25). “Left-over” and “lost” space became spaces for Africans to dwell. These spaces can be viewed as the “in between” spaces of white

urban space and township space. It may be noted as the space in between the contested spaces.

It is important to note the role of housing in the topic of land and contested spaces. The "house" can be envisaged as a physical structure that was subject to dispossession and destruction during the forced removals that occurred during the apartheid era. The notion of "home" can be envisaged as a metaphysical structure that represents the established community that was forcefully uprooted, removed and placed into segregated spaces. The one aspect that the apartheid regime did not take into consideration when conceptualizing these township communities, was that these townships would create resilient communities. The result of the apartheid regime's housing policy was the creation of contested and lost urban spaces within the cities. These spaces would become neglected as the democratic era arrived due to the implications service delivery, cost of providing services, and the political issues related to spatial transformation goals (SoCR16; 2016).

In 1994, after the democratic elections and the establishment of the African National Congress (ANC) as the democratically elected government, South African cities were plagued with issues such as; service backlog, inequalities in municipal expenditure, housing, spatial anomalies associated with the apartheid city, struggles against local government apartheid structures, high unemployment and poverty-stricken household (Pillay, 2008; 5). The ANC's response to these issues were to establish the Reconstruction and Development Programme (RDP), which effectively aimed at meeting the basic needs of all South Africans (Pillay, 2008; 5).

However, as effective as the RDP was in providing mass free basic housing to disadvantaged people – with over 2 million households receiving a housing unit (Gordon, Nell, Bertoldi, 2007; 40), the rush to supply housing completely ignored the aspect of the individual it was intended for and the community it would foster through its spatial planning. These RDP schemes were still located on the periphery of the cities and lacked the creation of viable, socially and economically integrated communities (SoCR16; 2016). These schemes lacked a sense of place and critical placemaking. The implementation of the RDP programme did not address the issues of the apartheid city spatial planning.

The 2011 State of South African Cites report outlined some of the issues related to South Africa's housing programme, which is noted as the largest of its kind in the world (SoCR16; 2016). The growing urbanisation of cities has resulted in service delivery not being able to keep up with the demand (SoCR, 2016; 68). The 1994 RDP scheme is inadequate in the current urban landscape due to the diverse and changing shelter needs of a growing urban population as it was poorly understood, which resulted in alternative forms of dwelling such as the informal settlement (SoCR, 2016; 68). The rising cost of procurement and construction throttled the government's ability to deliver free housing (SoCR, 2016; 68). Therefore alternative forms of housing that foster a greater return on socio-economic gains are desired. This is where the "lost spaces" come into play regarding the role of architecture and social housing in addressing these issues.

In the Post-Apartheid City, the repercussions of the apartheid government's spatial legislature led to an array of spaces within the city becoming dis-jointed, lost and contested. Spaces within the city and perimeter that were once bustling with life and activity have fallen victim to urban lost spaces. These lost spaces are a combination of urban decay, neglect, socio – political influences and poor city management. These pockets of lost spaces within the city can be seen as fragmented and disconnected from the current urban fabric. Architecture therefore becomes a possible tool in which to address the issues of lost and contested space within the city as it provides a platform to re-establish communities within the city through the conceptualization of a social housing scheme.

It is important to understand the underpinning factors that resulted in the creation of lost and contested spaces within the city. In this case, it is the systematic implementation of pre-apartheid and apartheid legislature. It is important to take into consideration the socio-economic, political and spatial dynamics of these spaces and how it affected people of colour and communities. Through this understanding, and analysis of the apartheid city, the researcher may begin to note that certain lost and contested spaces within the city were once thriving communities, who fell subject to the forced removal system.

1.1 Motivation/Justification of the Study

Firstly, the issue of addressing contested, lost and dis-jointed spaces within the urban fabric of the city is the task at hand. Secondly, it is about addressing the socio – spatial injustices of the apartheid regime's city planning principals. Thirdly, it is about understanding how lost urban and contested spaces are created within the city and how could architecture provide a possible solution to the issues associated with these spaces. Fourthly, it is about understanding and reconceptualising the notion of social housing as a response to these lost and contested spaces – whilst addressing the issues of the current social housing implementation that have been covered in the background. Social housing as a response to lost urban and contested spaces provides a possibility to create resilient neighbourhoods.

The Greyville precinct provides one with the challenges and opportunities to reconceptualise a social housing scheme that can respond to the notions of lost and contested space. A social housing scheme seeks to re-establish the ideals of community within close proximity to the city centre. It also provides one with the opportunity to address an array of issues that results from the creation of lost and contested spaces.

This research seeks to provide a housing scheme that fosters a sense of place, placemaking, community engagement and growth. Also how these schemes can be contextually responsive rather than generic. It is ultimately about establishing a means to provide a better quality of realm for those who inhabit these housing schemes. Finally, it is about addressing the socio-economic and historical injustices done unto the people of the Lost Village of Greyville, by providing a scheme that represents a democratic and inclusive society.

1.2 Definition of The Problem, Aims and Objectives

1.2.1 Problem Statement

Due to Colonisation and Apartheid, 'non-European' communities' throughout South Africa were abruptly torn apart and displaced from their established spaces. They had their lands expropriated and exploited. With this uprootment of community came the uprootment and eradication of identity and culture and created lost, dis-jointed and contested spaces within the Post – Apartheid urban fabric. The problem this research focuses on is the forced removals of established communities within Greyville. The repercussions that it had on these communities and the urban fabric of the precinct, and how social housing can be used as a means to facilitate a suitable architectural response which could re-establish the very essence of the now lost community of Greyville.

1.2.2 Aim

The aim of this research is to explore how social housing can be used as a means to address the issues of lost and contested spaces within the post – apartheid urban fabric of the City of Durban.

1.2.3 Objectives

The objectives are as follows;

- To identify what causes lost and contested spaces within the post – apartheid landscape.
- To identify what socio-economic, political and cultural issues arise as a result of lost and contested spaces.
- To understand the current social housing implementation in South Africa.
- To explore how social housing could respond to socio-economic, lost and contested spaces.

- To understand how communities are conceptualized in the post – apartheid landscape.

1.3 Setting Out The Scope

1.3.1 Delimitation of Research Problem

The research will explore contested and urban lost spaces in the post – apartheid landscape of Durban, South Africa. The research will then aim to understand what factors constitute contested and urban lost spaces, and how these findings affect people within the urban fabric from a social, economic, political and cultural point of view. The overall area of investigation is the Inner City and Greyville area within Durban, Kwazulu – Natal. This area of investigation provides one with a wide scope for analysis that pertains to contest and urban lost spaces within the post – apartheid city. In particular, the precinct of Block AK, located within Greyville, will be investigated. The findings can then be used to develop a suitable architectural response to the problem at hand.

This research will not be able to address all the social, economic, political and cultural issues present within the Greyville precinct that relate to contested and lost spaces. It will, however, attempt to address contested and urban lost spaces in the built environment through architectural intervention.

1.3.2 Definition of Terms

- ***Sense of Place;*** understanding the context, history attached to that, the identity of the place.
- ***Placemaking;*** ability for people to collectively reimagine and reinvent public spaces which form the basis of a community. The strengthening of connections between people and place for maximum shared value.
- ***Community;*** in its very essence should be a collective of people who can depend on one and other in any circumstances. It may also be characterized as a social entity who share the same identity, values, ideals and interests.

- ***History;*** a study of past events, particularly in human affairs, or, the whole series of past events connected with a particular person or thing. (Dictionary; 2019) Politics often heavily influence history.
- ***Culture;*** the arts and other manifestations of human intellectual achievement regarded collectively, or, the ideas, customs and social behaviour of a particular people or society. (Dictionary; 2019) Culture is also affected by aspects such as politics, religion and economics.
- ***Identity;*** the fact of being who or what a person or thing is (Dictionary; 2019) Here identity is looked at as the reflection of a person's beliefs or a group.
- ***Lost Space;*** a product of urban space which becomes disconnected from the urban fabric, either by means of socio-economic or socio-political reasons.
- ***Placelessness;*** a lack of sense of place and character associated with the urban fabric and its spatial qualities.
- ***Contested Space;*** a product of urban space which is a result of socio-political or socio-economic factors that stem from notions of identity, meaning and self-worth.
- ***Social Housing;*** a method of affordable housing delivery for individuals who earn a modest income driven by the government or non – profit organizations.
- ***Black People/Communities;*** this definition refers to Black, Coloured and Indian South Africans collectively.

1.3.3 Stating the Assumptions

The assumption can be made that contested and urban lost spaces are a product of urban planning, politics and socio-economics. It may also be assumed that these contested and urban lost spaces within the urban fabric give rise to an array of issues that pertain to society in its totality. It is also assumed that the roles of Globalization and Capitalism have been the driven forces behind the creation of contested and lost urban spaces which resulted in greater spatial inequalities and injustices. It is assumed that these factors then have a knock on effect of the social, political,

economic and cultural aspects of society. It is also assumed that these factors are products of the urban fabric and built environment and it is therefore assumed that an architectural response is one to address contested and urban lost space.

1.3.4 Main and Subsidiary Questions

The questions will be broken down into two parts; main and subsidiary questions. The main question will encapsulate what the research is asking, while the subsidiary questions will provide avenues of critical questioning to break down the magnitude of the main question.

- Main Question

How can architecture, in the form of the design of a social housing scheme respond to the issues of contested post – apartheid urban lost space?

- Subsidiary Questions

- What are the factors that contribute to contested and urban lost space?
- How does contested and urban lost space affect the urban fabric and community development?
- What are the principals of social housing?
- What spaces are required for a community to become well integrated and connected?

1.3.5 Hypothesis

Architecture as an appropriate medium to facilitate an appropriate resolution to contested and urban lost spaces within the Greyville precinct, that deals with addressing apartheid injustices of land expropriation and exploitation of established communities.

1.4 Concepts and Theories

1.4.1 Towards Reconceptualising Communities through [Social] Housing in the Post – Apartheid Urban Landscape and Built Environment

Land is currently a hotly debated issue in South Africa. Government and parliament are in the process of auditing land across the country and looking at how it can be equitably redistributed. As architects and urban designers it is patently critical to be involved at an embryonic stage in how to shape our town and cities with this debate in mind. This is where the concept of Reconceptualising Communities in the Post – Apartheid Urban Landscape and Built Environment gets involved in the debate and the shaping of urban environments.

Communities inhabit towns and cities. These communities are not homogeneous and are determined by various factors that need to be considered by architects and urban designers. It is suggested that this discourse begin by what is understood to be a community and what constitutes it. What is understood to be a community? What are the characteristics of a community? What factors affect the creation of a sense of community? What services and needs do communities require? What infrastructure can be drawn from the definition, services and needs of communities? What theories and concepts would support the Reconceptualization of Communities?

"A city is a relatively large, dense, and permanent settlement of socially heterogeneous individuals" – L. Wirth, "Urbanism as a Way of Life"

The UN predicts that two-thirds of the world will live in cities by 2050, with 90% of growth taking place in the global south.

We have recently experienced the worst drought in 30 years, therefore it is crucial for designers today to take into consideration appropriate systems, processes and frameworks that protect the environment and are ecologically benevolent, and that the other almost equally important areas are those that designers have frequently neglected – the elderly, the disadvantaged and all other who have special needs.

South Africa presents a completely different ball game when it comes to social housing schemes and developing a framework that can be easily rolled out and implemented. The social, political and contextual landscape provides one with a very intricate landscape to navigate in order to achieve a quality solution that address all issues raised. Though it must be noted that in the South African context, one cannot develop a 'one solution fits all', it is important to stress the three key factors of connectivity, integration and sustainability. These three factors will be the guiding beacon to develop the scheme.

Architecture presents the platform to connect a diverse group of people, integrate them into a system that attaches itself to the built environment, and a system that promotes and encapsulates the principals of sustainability from an socio-economic, environmental and built form – the knock on effects of this would be a community that will be established is one - that works as a well-connected and integrated community that is self-sustaining.

1.4.2 The Right to The City and the Production of Contested Space

The Right to The City by Henri Lefebvre was first proposed in 1968, in his book entitled; *"Le Droit a la Ville"* which was highly claimed by the social movements of the 1960s (Purcell, 2002). It was a movement that was seen as reclaiming the city as a co-created space (Harvey, 2008). The movement aimed to establish a space of place for life that was detached from the growing effects that commodification and capitalism had over how social interaction occurred in the city (Harvey, 2008), and how the increase in spatial inequalities became increasingly evident as the rise of capitalism and globalisation continued.

In the case of the city of Durban, one can analyse how the apartheid and post-apartheid city has been shaped by capitalism, nationalism and globalisation, using The Right to The City as a lens. It is clear to see that economics, politics and social aspects have shaped the city of Durban. Lefebvre uses the term dialectic thinking and how it has been bound up by time (Aparna, 2016). He ponders about dialectics in spatial terms as an open-ended movement rather than a resolution (Aparna, 2016). It is seen as the relationship between form and contents and not conceptualized in

binary terms, but rather as a triad of production, exchange and accumulation (Aparna, 2016). These forces are all related to each other and the continuous shift in balance between them creates conflict along the lines of spatial and social relations.

1.4.3 The Phenomenology of Space

The idea of the Genius Loci or Spirit of Place by Norberg-Schulz, connotes to place making. The idea is to create a sense of place that capitalises on local community's assets, inspirations and potential, thus promoting people's health, happiness and well-being. The idea is to improve the quality of life which in turn gives the user a sense of belonging. This is context specific and aims to be sociable. Placemaking combines space, material and light to create a sensory observance for the user, then the user develops an understanding of the space.

As Norberg States (1979) a place can therefore be seen as qualitative, 'total' phenomenon, thus we cannot reduce to any of its properties, which includes the spatial relationships, without losing its concrete nature out of sight (Schulz, 1979).

1.4.4 Lost Urban Spaces in the City Fabric

The premise of understanding the notion of lost space within the urban context and how the researcher may respond to this lost space using architecture as a medium is the aim of this theoretical approach. It will allow for the researcher to identify and understand how lost spaces are created in the urban fabric and what the theoretical responses to these lost spaces are.

Particularly place theory in the realm of urban design is about understanding the cultural and human characteristics of physical space (Trancik; 1986). This can also be applied to the smaller scale of the proposed housing scheme. Trancik goes on to state that;

"If in abstract, physical terms, space is a bounded or purposeful void with the potential of physically linking things, it only becomes place when it is given a contextual meaning derived from cultural or regional content." (Trancik 1986; p. 112).

Space can be defined by an array of characterises and typologies, all based on physical properties (Trancik; 1986). Place, on the other hand, takes into consideration and is defined by the tone, mood and atmosphere of its surroundings. The character consists of both the tangible (material, shape, and colour) and intangible (cultural associations).

1.4.5 Critical Regionalism

Critical Regionalism was introduced some 30 years ago, in the 1980's, to shift the focus away from the post-modern debate (Giamarelos, 2018). This was due to the fact that the world was becoming to 'globalised' and the uproar of globalisation and internationalism where resulting in a loss of identity relative to the context in which the development took place (Tzonis & Lefaivre, 1981). There were many authors and architects who contributed to this new concept and theory but the three main authors were; Alexander Tzonis, Liane Lefaivre and Kenneth Frampton (Canizaro, 2007). This new concept was used to suggest an approach to a design that was not marked by the universal system, but rather the identity of the particular dogma. It would be a design that was made in the local place, according to local customs, use of local materials, use of local knowledge but keeping the international standards (Frampton, 1983). By following these principals, the design then conforms to the modern day universal system and keeps the international standards, but it does so by applying the local way. Therefore Critical Regionalism deals with meaning, place, memory, the identity of social groups, keeping it in regard to their context in which occurs and also acknowledges the universal system.

1.4.6 Conclusion to Concepts and Theories

These two concepts and three theories will form the guidance to deliver the architecture to address the issues raised in the design development.

The concept of Reconceptualising Communities in the Post-Apartheid City will allow the researcher to grasp the issues at hand in its totality. By understanding the background data, the researcher will be able to develop core design principles that build an inclusive community within the Post-Apartheid City.

Whereas the concept of The Right to The City will be used to combat the ideals of capitalism and globalisation. It will finally seek to create a space within the city that is co-created and one that is produced by the people, not for the people.

Placemaking and Genius Loci will deal with the idea of man, architecture and nature. It deals with how man embraced the machine analogy and forgot the organic analogy. The essence of man is lost in the age of the machine. Therefore place deals with giving meaning back to a space relative to man. It is about understanding space in its totality and thus allowing to reconnect lost spaces or responding to contested spaces.

Understanding lost space within the urban context will drive the sense of place and placemaking that this development will need in order to meet the diverse range of people who will inhabit this built form. It will also play a role in laying the foundations for a development that responds to the context, culture and time of the place. It will ultimately form the basis for the understanding of cultural and human characteristics of physical space.

Critical Regionalism will be used to address the issues of identity, site and context response, climate, placelessness and the sustainability factor of the design. Ultimately it will be the driving force behind the idea of a development that one can see, taste, smell, touch and feel.

1.5 Research Methods and Case Study

1.5.1 Introduction

The research will be based along the lines of Interpretivism and qualitative. This will be employed to understand the issue of contested, lost and dis-jointed spaces within the urban fabric of the city. It will also allow for one to understand the socio – spatial injustices of the apartheid regime's city planning principals. The research methods adopted for this thesis will be divided into primary and secondary research. The use of these two mediums of research will allow one to develop a deeper and more connected understanding through first-hand experience. Primary data will be based along the lines of questionnaires and semi-structured interviews. Secondary data will be based along the lines of a literature review, precedent studies and a case study. The secondary data will allow for the exploration of the current body of knowledge. In the secondary data the conceptual framework composed of reconceptualising communities and the right to the city will be explored, along with the theoretical framework of genius loci and critical regionalism. The precedent studies will focus on buildings that relate to these theories. Both methods will seek to find the relationship between addressing lost and contested spaces through placemaking, identity, community inclusivity and the built form.

1.5.2 Research Philosophy and Strategy

The research philosophy will be based on the paradigm of Interpretivism. P.Y. Thomas states;

"Interpretive researchers believe that the reality to consists of people's subjective experiences of the external world; thus, they may adopt an inter-subjective epistemology and the ontological belief that reality is socially constructed." (Thomas; 2010, 295)

According to Thomas (2010) interpretivists are anti-foundationalists, they believe that there is no single correct route or method to knowledge. Therefore it can be noted that there are no correct or incorrect theories, rather, it can be judged based on how in-depth and interesting they are to the researcher as well as those who are part of

the same discipline (Thomas, 2010). It is the attempt to derive the constructs from the field by the process of in-depth examination regarding the phenomenon of interest (Thomas, 2010).

The strategic approach will be a qualitative and quantitative one. Where the secondary data will be analysed first to give one the body of knowledge related to the research topic. This will come in the form of the literature review and analysis of precedent studies and a case study. It will allow for one to grasp how social housing schemes work in the real world and in various contexts. Thereafter the primary data will be examined to give one a deeper understanding of the research related to the South African context. This will come in the form of questionnaires and semi-structured interviews. Finally both forms of data will be examined to find a balance and collation that relates back to the conceptual and theoretical framework.

1.5.3 Typology of Research Method: Mixed Methods

The method of research selected for this study is a mixed methods approach. The researcher adopts this methodology of research as primary data collection is based on semi-structured interviews and questionnaires. Further to this, this methodology of research advances the systematic integration of qualitative and quantitative data within a single investigation (AHRQ; 2013).

This method offers an integrated approach with a more synergistic and complete utilization of data, rather than to conduct separate qualitative and quantitative data analysis (AHRQ; 2013). Therefore, this methodology contributes to learning about best practices in how to implement a social housing design scheme that addresses the issues of lost urban and contested spaces.

- Core Characteristics of a Well-Designed Mixed Methods Approach Related to Field of Study

- Collecting and analysing both quantitative (closed-ended) and qualitative (open-ended) data (AHRQ; 2013).
- Utilizing suitable methods on data collection and analysing data to each method, thus ensuring an appropriate sample size is used (AHRQ; 2013).
- Integrating the obtained data into the data collection, analysis and discussions (AHRQ; 2013).
- Framing the data collection within the philosophical and theoretical model of the research being conducted in order to seek and understand multiple perspectives on the research problem (AHRQ; 2013).

- Benefits

- Collects rich, comprehensive data (AHRQ; 2013).
- Fosters scholarly interaction (AHRQ; 2013).
- Reflects participants' point of view (AHRQ; 2013).
- Compares both qualitative and quantitative data (AHRQ; 2013).
- Provides methodological flexibility (AHRQ; 2013).

- Limitations

- Increases the complexity of evaluations (AHRQ; 2013).
- Relies on a multidisciplinary team of researchers (AHRQ; 2013).
- Requires increased resources (AHRQ; 2013).

Therefore, the integration of both qualitative and quantitative data collection in the form of a mixed methods approach affords the researcher the potential to strengthen the rigor and enrich the analysis and findings related to the field of study (AHRQ; 2013).

1.5.4 Secondary Data Collection

- Literature Review

The literature review will be used to examine and discuss the core of the knowledge related to the research topic. Material such as published references including; books, journals and newspaper articles will be examined. The use of unpublished references such as theses and websites will also form part of the literature review. This body of knowledge will provide one with the understanding of how the lost and contested spaces have been conceived and what conceptual and theoretical frameworks may be formulated to respond to these lost and contested spaces through the use of a social housing scheme. It will provide one with the necessary knowledge to form a solid foundation to further the research.

- Precedent Studies

The role of the precedent studies will be to see and understand how the theoretical discourse has been translated into the built environment. Furthermore it will be used to examine how communities have been created through the use of social housing, regarding spatial planning, placemaking and sense of place. It will also be used as a tool to understand how architects have used social housing to respond to people in terms of social and community conceptualisation.

- Case Study

The case study will be done via a desktop study, no physical human contact will be made. This is due to the current Coronavirus (COVID-19) outbreak seen in South Africa – and globally. The case study will allow for critical observation and understanding of how social housing has been implemented in the South African context that aims of addressing the social and spatial injustices of the apartheid regime, with specific regard to the Durban context. It will allow for one to understand social housing has responded, or if not, to the reconceptualization of communities. An examination will be carried out to understand how people use current social housing schemes and if these schemes portray the ideals of community, placemaking

and sense of place. It will seek to understand if these developments take into consideration the lost and in between spaces and how, or if, these design philosophies have taken into account the end user. It will also allow for one to understand how South African architects are approaching the notion of social housing within the South African context. Finally the architectural design principals will be compared to the findings in the literature review and precedent studies.

1.5.5 Primary Data Collection

- Questionnaires

The questionnaires will be done on an online bases (where online contact cannot be made – telecommunication will be made), no physical human contact will be made. This is due to the current Coronavirus (COVID-19) outbreak seen in South Africa – and globally. The role of the questionnaires will be to gauge amongst society regarding the ideals of spatial injustices and social housing towards community development. It will provide a wide data range across different social groups that will allow for one to obtain a broader understanding of this research topic in the eye of the general public and the built environment. Ideally these questionnaires should reach a diversified scope of people. The questionnaires will be aimed at existing social housing schemes/families/households and will range between 30 and 50.

- Semi-Structured Interviews

The semi-structured interviews will be done on an online bases (where online contact cannot be made – telecommunication will be made), no physical human contact will be made. This is due to the current Coronavirus (COVID-19) outbreak seen in South Africa – and globally. The role of semi-structured interviews will aid in understand the socio-economic and spatial fabric of the South African context, particularly in the case of lost and contested spaces. These interviews will take place in Durban and the interviewees will be selected based on their knowledge regarding the research problem. There will be 10 interviews that will be conducted with each timeframe between 30-45 minutes long with focused questions. The first 5 interviewees will be

experts/specialists in the Built Environment (architects, urban planners, lecturers who specialise in this field) and the second batch of interviewees will be 5 experts/specialists in Community Development (lecturers who specialise in the field). The idea of the semi-structured approach allows for opened ended questions and the chance to gain surplus knowledge. Finally the interviews will be examined and thereafter a data analysis will take place.

1.5.6 Research Materials

The following research materials will be made use of in order to obtain the required knowledge for the research topic;

- The use of desktop study and literature review will be used regarding the examination of the case study.
- Semi-structured interviews will be conducted with a set of structured questions, but allowing for open-ended responses and the chance for surplus knowledge to be obtained in the process.
- Questionnaires will be created to obtain a broader scope of understanding in the general public and built environment regarding social housing in the South African context.

1.5.7 Research Analysis

The data will be derived through direct interaction regarding the phenomenon being researched. It is important in this data analysis to thoroughly examine both primary and secondary data, with the secondary data informing the primary. The process will begin with the organisation and categorisation of data in the search for patterns, recurring and critical themes and meanings that could arise from the data analysis. Strauss and Corbin (1990) refer to a process called 'open coding', which can be implemented by the researcher that identifies and tentatively names the conceptual categories into which the topic being researched can be observed and grouped (Strass and Corbin, 1990). Thomas (2010) reinforces this idea as he states that the goal is to create descriptive, multi-dimensional categories that would then provide a preliminary framework for further examination. These emerging categories are of the

utmost importance as within the realm of qualitative research, researches tend to use inductive analysis (Thomas, 2010).

1.5.8 Research Methods Matrix

Objectives	Research Question	Data Sources	Sample size	Data Collection Methods	Data Analysis Method	Data Presentation Forms and Style
To identity what causes lost and contested spaces within the post – apartheid landscape	What causes lost and contested spaces within the post – apartheid landscape?	Published documents, journals, newspaper articles	-	Desktop study / Document analysis, Literature review	Document analysis, Content analysis, Thematic analysis, Discourse analysis	Themes, Pictures, Text/Narrative.
To identify what socio-economic, political and cultural issues arise as a result of lost and contested spaces	What socio-economic, political and cultural issues arise as a result of lost and contested spaces?	Experts / Specialists in the Built Environment	4-5	Semi-Structured Interviews	Thematic analysis, Discourse analysis	Themes, Text/Narrative.
To understand the current social housing implementation in South Africa	How is social housing currently implemented in South Africa?	Existing social housing schemes / families / households	30-40	Questionnaire	Thematic analysis, Discourse analysis, Document analysis	Themes, Text/Narrative, Tables, Pie Charts.

To explore how social housing could respond to lost and contested spaces	How could social housing respond to lost and contested spaces?	Published documents, journals, websites, Built Form	2 1	Precedent Study Case Study	Document analysis, Content analysis, Thematic analysis, Discourse analysis	Themes, Pictures, Text/Narrative.
To understand how communities are conceptualized in the post – apartheid landscape	How are communities conceptualized in the post – apartheid landscape?	Experts / Specialists in Community Development	4-5	Semi-Structured Interviews	Thematic analysis, Discourse analysis	Themes, Text/Narrative.

Table 1: Research methods matrix.

Source: Author, 2019

1.5.9 Conclusion to Research Methods

Upon the completion of the analysis of the data gathered from both the primary and secondary data methods, it can be deduced that the answers to the questions put forward become clear. The analysis can also give clues and ideas as to how social housing could be implemented in the South African context, based on analysing precedents from aboard. It will also give one the idea of how spatial organisation forms within a community. The use of the interviews and questionnaire will assist in grasping a good understanding of the questions this research asks.

1.6 Thesis Structure

The thesis is structured into 9 chapters. Chapter 1 is composed of the introduction which outlines the research, background, aims and objectives and research methods intended in order to explore this research topic. Chapters 2 and 3 are composed of the literature review.

Chapter 2 will form the conceptual framework, split into two sections that will focus on reconceptualising communities and the right to the city. This chapter will mainly focus on the social aspects that underpin the notion of contested spaces and unpack the current issues of social housing in South Africa. It will also focus on the history of the urban spatial dynamics and community conceptualization in relation to housing and space through the various phases of South Africa's turmoil history. It will focus on topics that relate to the formulation of lost urban and contest spaces, in order to understand what underpinning elements conceptualized these spaces. Literature will be sourced from South African authors and international authors (Henri Lefebvre, Jane Jacobs, Mark Purcell and David Harvey, et al) who have written and explored topics of urban spatial dynamics, social housing and contested spaces.

Chapter 3 will form the theoretical perspectives and conceptual framework, and will include literature written on the genius loci, placemaking and lost space. This chapter will seek to understand the relationship between the social aspects of architecture and architectural theory. Authors such as; Roger Trancik, Norberg Schulz and Juhani

Pallasmaa, et al will be used to explore and understand these theories, architecturally – and how they can be used to address the social issues, as well as, revive lost contested urban spaces.

Chapter 4 will analyse precedent studies (2) through the lens of the conceptual and theoretical framework outlined above. This chapter will focus on three precedent studies, composed of international and local works. This is to understand how the various social and architectural dynamics of lost and contested spaces have been dealt with.

Chapter 5 will consist of one (1) case study. This case study will be of a local social housing scheme that exhibits the architectural and social aspects outlined in the literature review. This will be done to investigate what are the local responses to the social issues and how or if local architecture is addressing these issues.

Chapter 6 will analyse and discuss of the findings of the data collected from the various forms of data collection. This data will link to the literature review and compared to in order to prove the hypothesis.

Chapter 7 will be composed of the conclusions and recommendations of the research, based on the data the researcher has gathered and analysed.

Chapter 8 will contain the bibliography.

Chapter 9 will contain the researcher's design development.

1.7 Conclusion

Upon the completion of this phase of the research development, the foundations for the following chapters of the literature review will be conducted. This will allow for the design development of the social housing scheme to begin. This will be informed by the conceptual and theoretical framework and case and precedent studies. Spatial configuration and placemaking will be informed by both primary and secondary data. The analysis of the interviews and questionnaire will allow for the design to formulate around a contextual basis. After this analysis, a clear design philosophy can be developed.

CHAPTER | 2

CHAPTER 2: CONCEPTS

2.0 Introduction

Chapter 2 forms the conceptual thinking and lens upon which to view and discuss the various components that are associated with the research topic. The concepts are aimed at focusing on contested urban spaces and understanding what these spaces are, how they are formed, what are their attributes and what effect or impact they have on urban spaces within the built environment.

The first concept to be discussed is notion of Reconceptualising Communities through Social Housing in the Post – Apartheid Urban landscape and Built Environment. This concept is broken down into three sub topics. The first sub topic will explore the fundamental principles of apartheid city planning, its character and layouts and how these informed the creation of contested spaces. The second sub topic aims to understand how lost urban and contested spaces affect communities in South Africa with the core focus being community. The third sub topic aims to explore the notion of social housing in South Africa.

The second concept to be discussed is The Right to The City. This concept is to be used as a lens through which the city of Durban will be analysed in order to understand the various aspects that constitute the formulation of contested spaces. This concept will explore the ideologies of capitalism and social in its role of contested spaces, apartheid laws and spatial planning, the false creation of community and the eradication of established communities resulting in the production of lost and contested spaces.

Finally these two concepts will seek to understand the role of architectural design and how it affects lost urban and contested spaces, both in its creation of lost and contested space, and its revival of said space.

The mind map on the next page outlines the critical thought process which led to the formulation of these concepts in relation to the research topic.

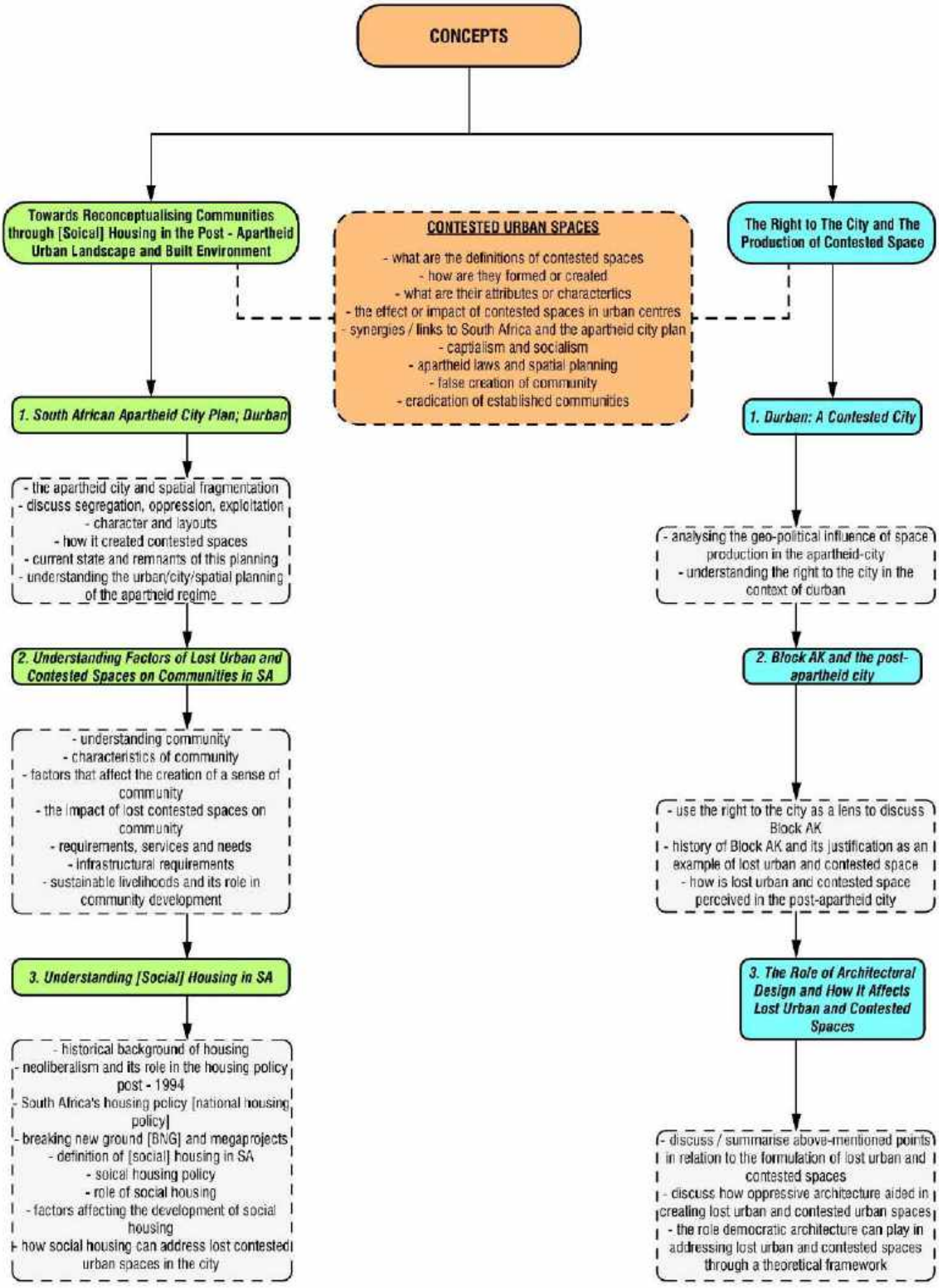


Figure 1: Mind map of conceptual thinking.

Source: Author, 2020.

2.1 Towards Reconceptualising Communities through [Social] Housing in the Post – Apartheid Urban Landscape and Built Environment

- Introduction

The first concept, as mentioned in the introduction, aims to create a lens upon which to analyses the multiple factors that have influenced the creation of lost and contested spaces, creation and destruction of established communities, community development and housing role in said development. These are broken down into three sub topics which effectively aim to understand, overall, what factors to consider when reconceptualising communities in the Post – Apartheid City.

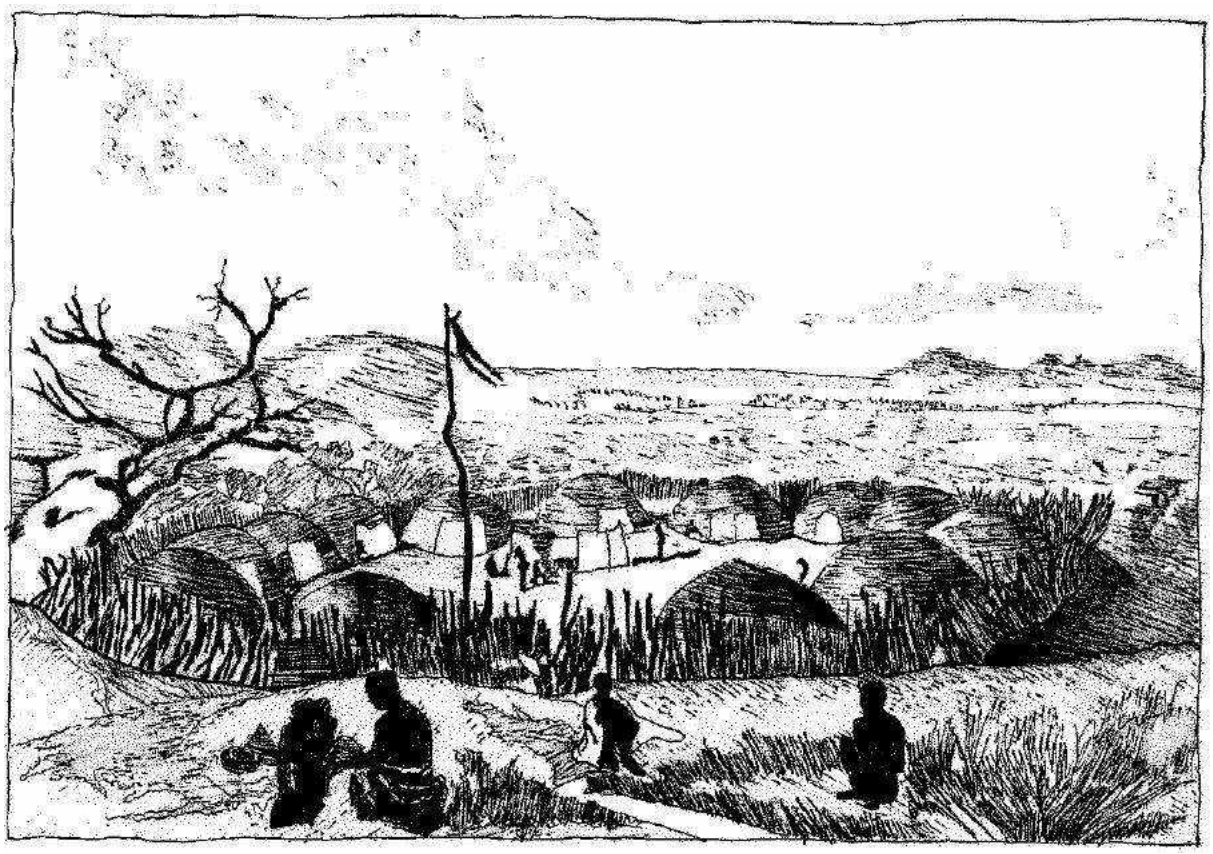


Figure 2: Example of an established indigenous community, 1600s.

Source: Author, 2019.

2.1.1 The South African Apartheid City Plan: Durban

- Understanding the Relationship between Colonial Segregation Legislation and the Apartheid City

As mentioned in chapter 1, the introduction to the background of the research topic, the colonial phase of South African history (early 1900s) can be viewed as the inception of spatial segregation, oppression and spatial fragmentation of South African communities. It is imperative to grasp the core idealistic philosophies of the colonial phase's segregation policies, as these form the basis of the development of the Apartheid City.

The 1913 Land Act and Native (Urban Areas) Act of 1923, effectively allocated only 7% of arable land to Africans whilst more fertile land was allocated for the Europeans (sahistory; 2019). These acts further enforced laws that prohibited Africans from owning land in urban 'white' areas. For the first time in the history of the Union of South Africa (1910-1961), territorial segregation was incorporated into the legislation (sahistory; 2019). This dispossession of land, can be quantified by noting that over 80% of land was allocated to Europeans – who only made up 20% of the population (sahistory; 2019).

Krige and Donalson (2000) refer to the colonial city as the establishment of colonial settlements in Africa, which were developed from a European perception of town planning, based on the notion that there was no indigenous settlement model. Here it is important to note that there were indigenous settlement models present, however, due to the European model of port establishment for trade and its role of settlement development, the Europeans did not arrival at established indigenous settlements – as these were located inlands were more desirable land for indigenous livelihood were situated.

Krige and Donalson (2000) further note that the economic and urban planning models were superimposed onto colonised political areas, as a result of such, human settlements were created by Europeans, for Europeans (Krige, Donalson; 2000). These European established areas would on go to be perceived as a "white man's place" or "the domain of the white man" (Krige, Donalson; 2000). Although

colonisation lead to many cities around the world succumbing to the western model of urban planning, which included the emergence of a formalised CBD, distinctive industrial and administrative quarters with residential differentiation – the aspect that would make South African cities unique to the rest would be the legislated racial segregation (Christopher, 1984; 77).

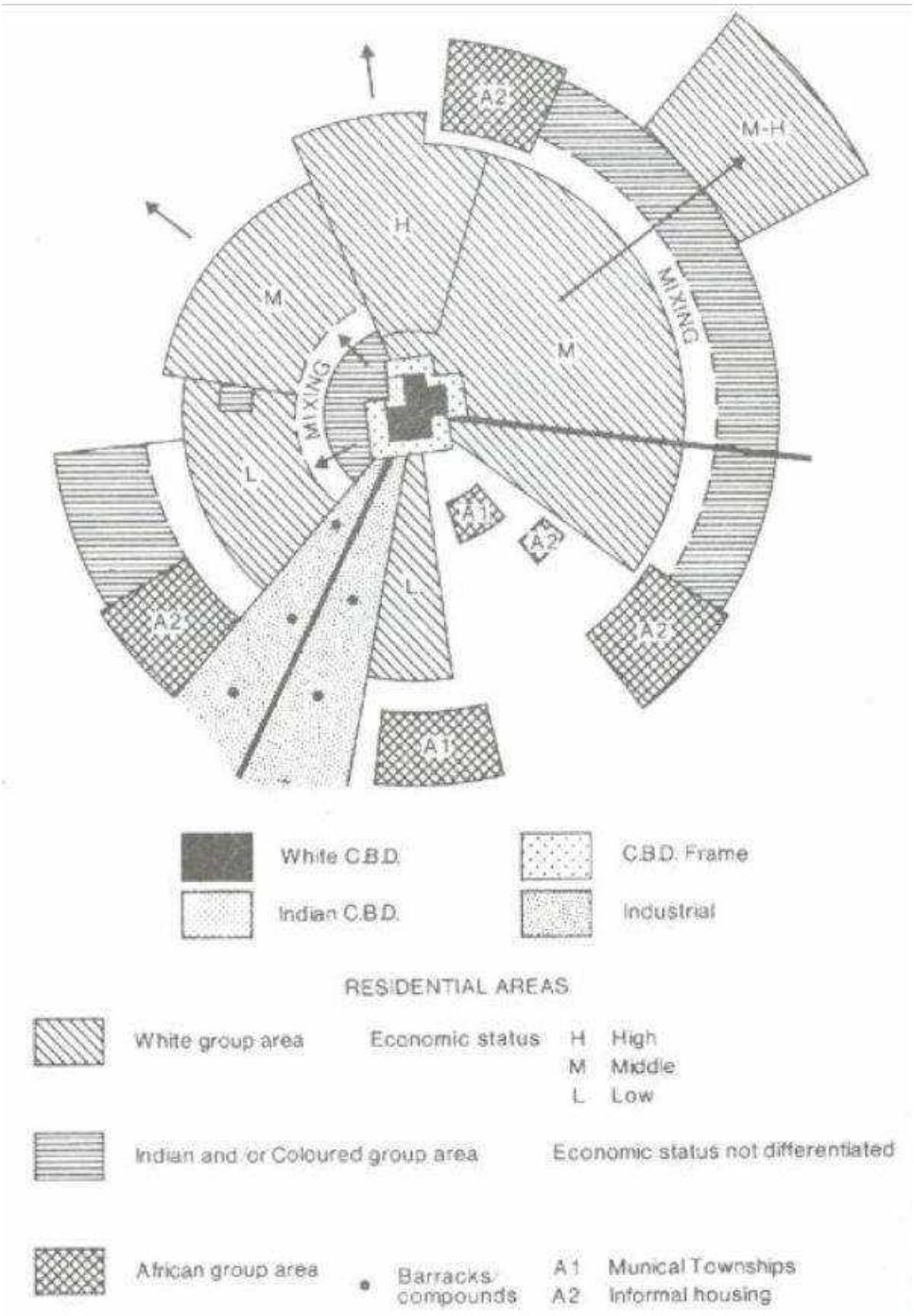


Figure 3: The segregation of the city.

Source: Davies, 1981.

Figure 3 showcases the methodological thought process and spatial planning of how the colonial city was to be divided up and racially zoned in order to achieve white supremacy. The researcher notes that this spatial planning can be seen as the first signs of contested urban spaces being developed as a result of urban planning by the colonial regime. It is important to note where the informal housing is located in relation to the CBD.

The establishment of the CBD and various industrial quarters would lead to the Africans and Asians (indentured) becoming labourers (Krige, Donalson; 2000). This development in the relationship between Europeans and the non-Europeans would result in the central city (developed urban area) being reversed for Whites, and the periphery of the urban area being reserved for Asians. Whereas the homelands (places located on the outskirts of the developed urban area) were reserved for Africans. Krige and Donalson (2000) note that the clear distinction between class and racial patterns were embedded at the origins of settlements in South Africa, and refer to the Colonial City as a city that can be perceived as the roots of urban apartheid (Krige, Donalson; 2000).

The researcher further notes that according to Krige and Donalson (2000), in 1911, more than 1,5 million of the total population were located in urban or developed areas, which represented 25% of the population (Krige, Donalson; 2000). Here it is important to note that these figures indicate the first signs of people inhabiting developed areas in the Colonial phase and the figure represents that of the European population. The non-European was excluded from these developed urban spaces, thus resulted in the notion of contested space.

The repugnant, unfathomable racism and blatant disregard of the black man as a fellow human being, purely based on the colour of his skin, is best summed up in the extract from Krige and Donalson's paper on the Dynamics and Inertia of the Post-Apartheid City where they cite the Stallard Commission of 1922, which stats;

"The native should only be allowed to enter urban areas, which are essentially the white man's creation, when he is willing to enter and to administer to the needs of the white man, and should depart therefrom when he ceases so to minister." (Stallard Commission 1922; Cited in Krige, Donalson, 2000)

Figure 4, below, showcases the typical urban spatial planning of the Colonial regime. Here it is important to note the use of buffer zones, in this case the industrial belt, to separate the various races and the strategic positioning of the Europeans closer to the economic hub that was the CBD.

The researcher notes that these ideological segregation policies set in place during the Colonial phase, laid the foundations for the oppression, exploitation, socio-economic, socio-cultural, land and political struggle.

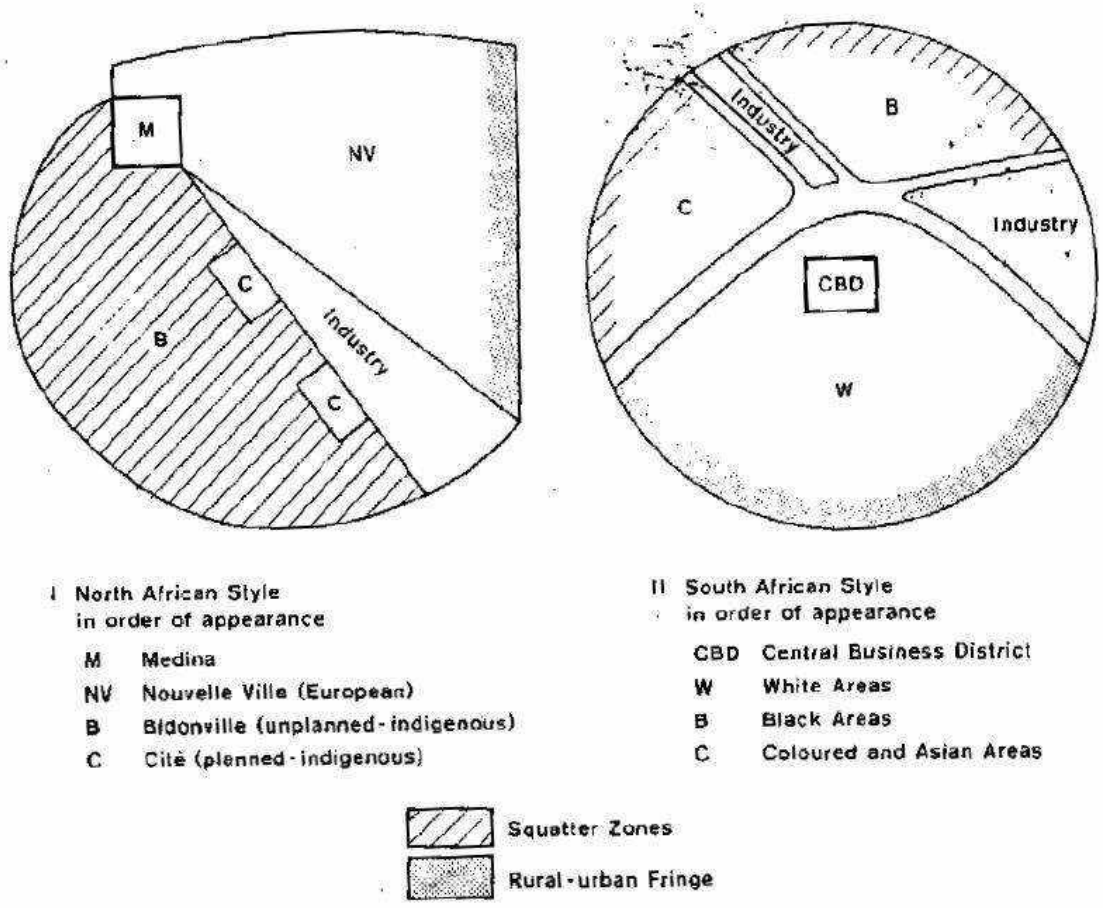


Figure 4: Typical African Colonial City.

Source: Christopher, 1984.

The spatial segregational laws that would lay down the conceptual framework for the implementation of the Group Areas Act of 1950, where the Slums Act, Pegging Act

and Ghetto Act. The researcher notes that it is important to understand the meaning of these three acts and their role during the Colonial phase, so that one may begin to grasp the magnitude of role they played in the conceptualisation of the Group Areas Act, especially in relation to the city of Durban.

The Slums Act of 1934, according to Christopher (1994: 38) was conceived to implement the demolition of various inner but dilapidated suburbs. This resulted in displaced black communities who were rehoused in segregated mono – racial municipal housing estates on the urban periphery (Christopher, 1994: 38). This act allowed for the whites to claim non-white, desirable areas as slums. In turn these areas would be condemned and black people would then be forcefully removed.

While the Slum Act enabled the mass clearance of black communities during the 1930s (Rosenberg, 2012), in Durban the rise of anti-Indian agitation dominated the early 1940s (Rosenberg, 2012; 43). Rosenberg (2012) notes that the whites were becoming rather concerned with the movement of Indians into what was considered 'traditional European areas'. This concern lead to the conceptualisation and implementation of the Pegging Act of 1943. This act effectively restricted Indian purchase (Beinart 1994; 146). Here we begin to note that the oppressive restrictions began to tighten on the Indian community.

The third act, the Ghetto Act of 1946 (official named the Land Tenure and Indian Representation Act No 28 of 1946) followed after the implementation of the Pegging Act of 1943. According to Worden (1994; 86) the act limited the areas in which the Indian community could own property. Here the researcher notes that the Indian community had now been confined to certain zoned areas and with the restriction of land ownership and purchase, these confined Indian communities began to sprawl into overcrowded slums with poor health and service conditions.

The segregation urban planning philosophy of the colonial regime that was implemented, began the process of class-racial segregation, spatial fragmentation and the birth of contested spaces – which would lead to the force removal of hundreds of thousands of established non-European communities throughout South Africa during the Apartheid phase.

- The Apartheid City Plan: A Space of Segregation, Oppression and Spatial Fragmentation

If one were to use the most common method of searching for information in present day, i.e. the internet, and type into the preferred search engine; *"definition of apartheid"*, the online dictionary definition would come up and state;

"Noun – historical (in South Africa) a policy or system of segregation or discrimination on grounds of race." (Online Dictionary; 2020)

This statement, a rather mundane definition composed of generic wording, strung together to form a shallow sentence that does not reflect the magnitude and depth of the pain, suffering, bloodshed, tears and scars that the system of apartheid incurred onto people of colour, has become the accepted 'definition' of apartheid to whomever searches for it. This definition does not even begin to scratch the surface of what apartheid meant, and still means as its segregational spatial planning is still visible in the present day.

Doung Hindson (1995) in his paper entitled "The apartheid city: construction, decline and reconstruction" provides one with a more in-depth definition of apartheid, as stated;

"The apartheid city was created as a response to the urban crises of the 1940s. In order to protect and enhance the interests of its white constituency the National Party government drew on past policies of racial segregation and spatial management to restructure and entrench more deeply the racial city form. The processes of African urbanisation were blocked and racial groups channelled into clearly defined spatial zones within the city or, in the case of illegal entrants, forced to return to rural homesteads or relocated into resettlement camps in the homelands, often after periods of forced prison labour on white farms. This system created a regulatory framework for a period of economic expansion and political stability in which the racial and class antagonisms built into the social structure were held together by a highly repressive regime." (Hindson, 1995: 75-76)

This definition by Hindson, allows one to grasp the complexity of the system of apartheid and begins to allow one to ponder the various systems put in place by the oppressive regime. These various systems put in place were based along the lines of racial segregation, control and deliberate dispossession and socio-economic marginalisation of non-European people (SoCR16; 2016).

The established black communities were forcibly removed from areas located in close proximity to the CBD or white areas and had no legal claim to land ownership rights outside of their homelands (SoCR16; 2016). Therefore, housing was created on the periphery of the cities, and access to the city by African labourers were limited (SoCR16; 2016).

According to Rosenberg (2012), the development of the Apartheid City can be traced back to the formulation of the Group Areas Act of 1950. The act established separate areas for different racial groups in South African cities (Rosenberg, 2012; 19) and according to the Durban Housing Survey (1952; 409) the arguments made for the racial segregation programme were broken down into three points;

- Racial groups had reached different cultural stages.
- Racial conflicts had to be avoided
- It was in the general interests of all groups.

Rosenberg (2012) further notes that this system was regarded as a successor to the colonial legislation which focused on segregation. Krige and Donalson (2000) also note that this segregation system as a successor to the colonial legislation, and go on to state that the apartheid planning system was a highly spatial policy that was adopted in 1948 (Krige, Donalson; 2000).

The transition from the colonial phase to the apartheid phase saw various informal apartheid planning systems begin to be put in place, as a build up to the implementation of the Group Areas Act of 1950. Figure 5, on the next page, showcases the methodological spatial zoning of Durban during the period of 1944 as this transition phase from colonial to apartheid began.

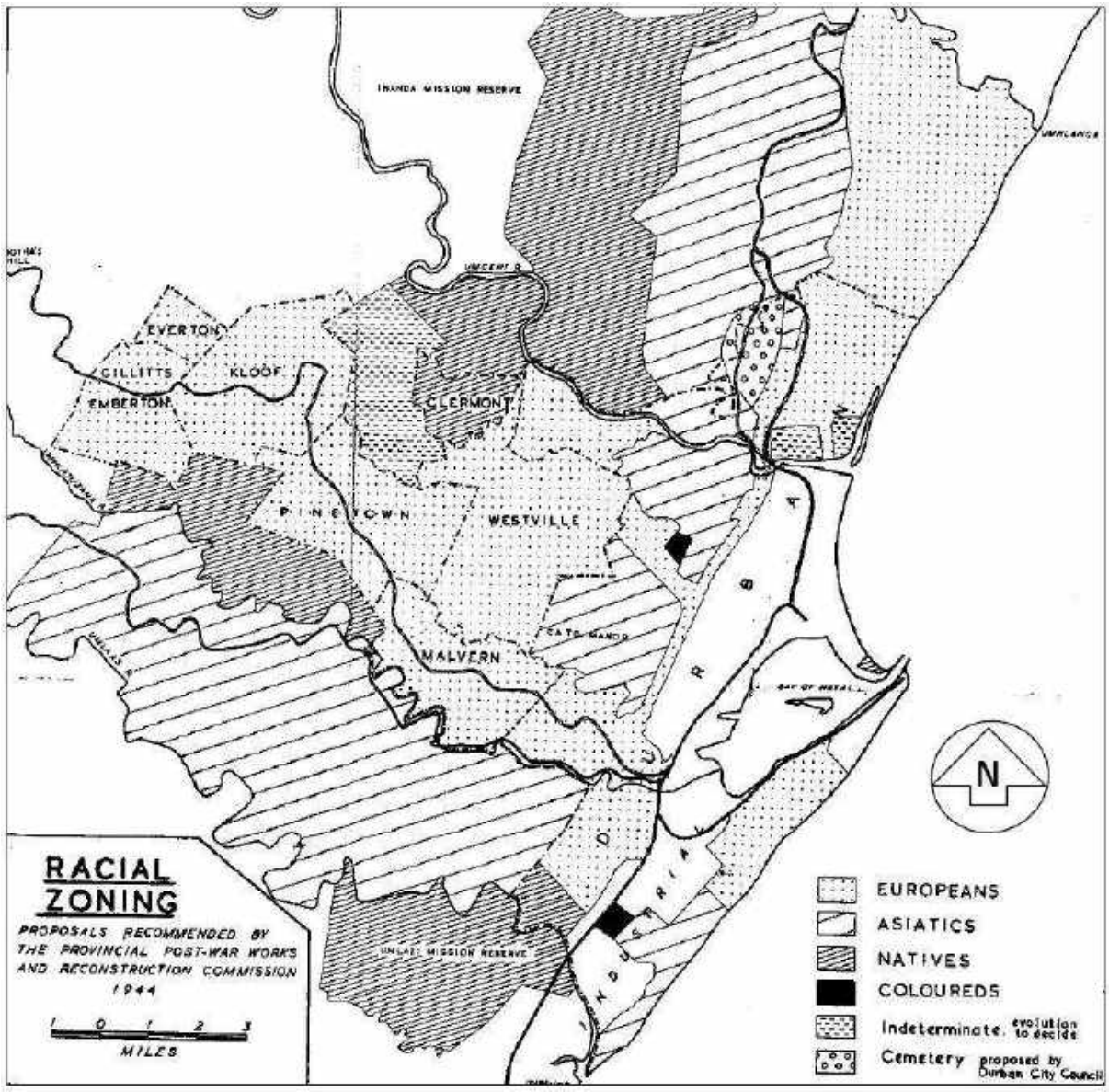


Figure 5: Proposed racial zoning, 1944.

Source: Durban Housing Survey, 1952.

The researcher begins to note the spatial fragmentation of communities based on race and spaces within the city becoming contested as a result of the pass laws. The bearers of the worst zoning were the African communities, with the least rights, limited access to work for decent wage and monetary strain would lead to socio-economic issues.

In the opinion of the researcher, the Apartheid City may be defined by the Group Areas Act of 1950. This opinion is further supported by Lemon (1987) who referred to the Group Areas Act as the;

"Cornerstone of apartheid, exemplifying the fundamental tenet of apartheid ideology that incompatibility between ethnic groups is such that contact between them leads to friction, and harmonious relations can be secured only by minimising points of contact." (Lemon, 1987; 215).

Lemon (1987) goes on to note that this act produced distinctive apartheid cities which were methodologically planned and decipherable different from the colonial cities. The researcher notes that this difference may be seen in the forced separation of black communities from the 'developed city'. This notion of the segregational laws defining the very essence of the Apartheid City is further discussed by Krige and Donalson (2000) as the rationale behind the system of apartheid being that contact or interaction between the various race groups would lead to friction or conflict, and that peaceful relations could only be achieved by minimising contact or interaction (Krige, Donalson, 2000).

The spatial fragmentation of the city and forced removals of black communities from the city created a loss on major traditional culture of the city, as the segregation led to the segregation of people's cultures. The city was more inclined to the economical-light industrial-culture rather than the vibrate culture of the people.

This strategic racial zoning was approved in 1952, as figure 6 on the next page depicts the apartheid city spatial planning. The researcher notes the relationship between the approved racial zoning of 1952 and the proposed racial zoning of 1944 (figure 5). On the 1952 zoning, there is a clear spatial organisation of the African communities being located on the outskirts of the CBD, with poor access routes into the city. The researcher also notes the use of 'buffer zones' to separate the various races, allowing for total segregation of black people and communities.

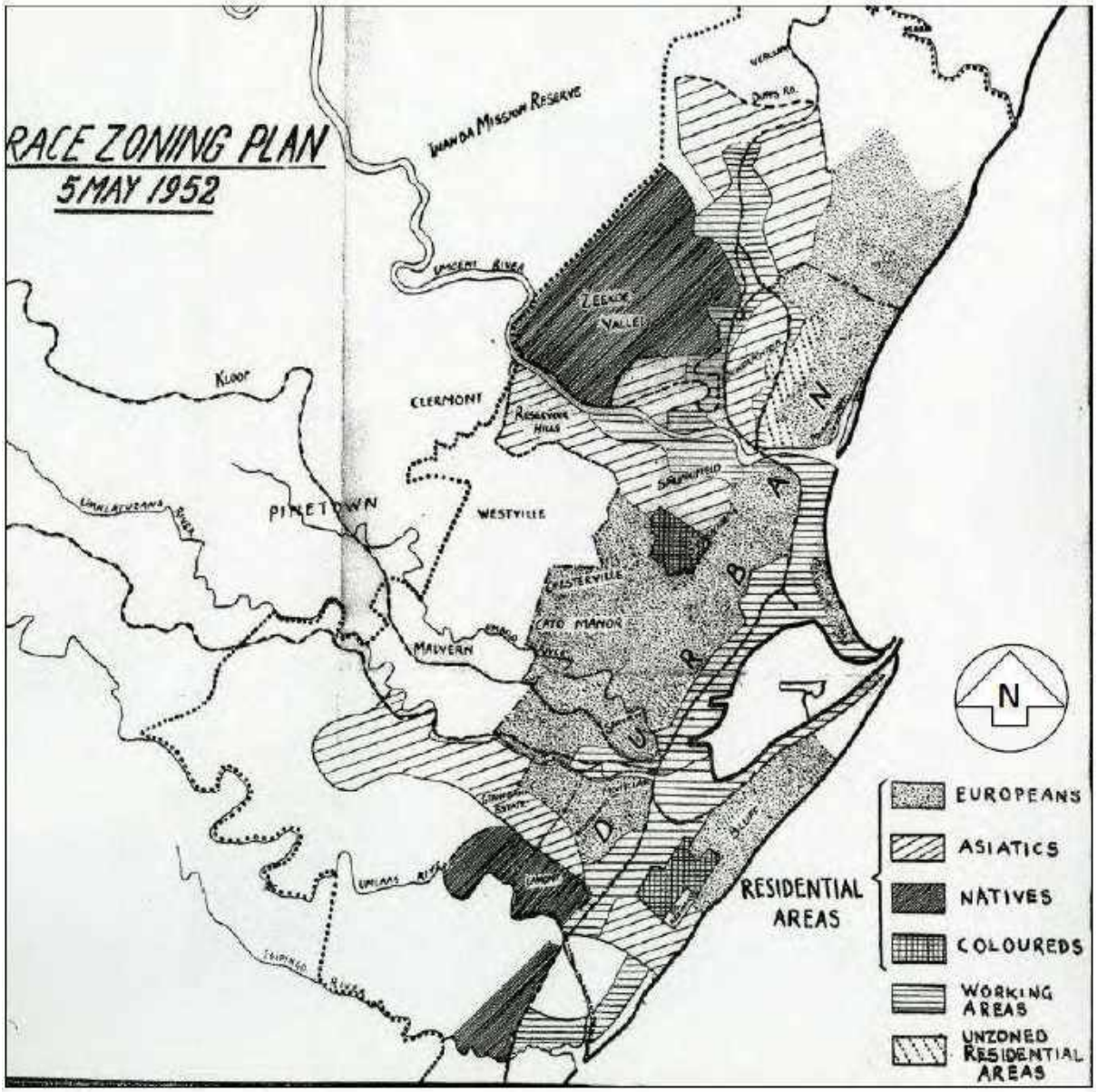


Figure 6: Approved racial zoning plan for Durban, 1952.

Source: Durban Housing Survey, 1952.

Based on the understanding of the Slum, Pegging, Ghetto and Group Areas Act, the researcher notes that the segregational spatial planning developed from a product of White racism, Afrikaner nationalism and the oppressive regime's desire to proclaim Durban as a 'white city' as an ideological symbol of White progress, hygiene and modernity (Freund, 1995).

- The Apartheid City: Character, Layout and Contested Spaces

Now that the researcher has outlined the fundamental legislative underpinnings of the apartheid city, the basis of which being the Group Areas Act, the researcher now aims to understand the formulation of contested spaces based on the character and layout of the apartheid city.

It was during the Apartheid phase that one could note the abrupt destruction of established communities of colour throughout the city. The researcher makes the example of how we often talk about these forced removals under these times in present day, as if we are asking someone 'how they are?' but hardly ever give thought and emotion to this period. To put one's self into that situation and understand what it feels like to have your home torn apart and spaces of memory becoming uprooted by an oppressive regime in an abrupt and violent manner just based on the colour of your skin is something that even in modern times is hard to fathom. And yet, this was the case for all non-Europeans of the time.

The cynical thought process and effort put into planning these actions and laws by the oppressive National Party regime is quite shocking when one thinks of the lack of care for people just based on skin colour. The segregational laws turned the city's urban spaces into spaces of tension. These sinister laws were so 'well' thought out, that it went right down to a space for sitting specifically reserved for a white person. The system was designed to make life for a White person a pleasure, and life for a Black person a living hell. From different public transport routes that were off the main streets of the city, to beaches reserved for only Europeans, to the dompass for the black man, to separate entrances for the same buildings for Europeans and non-Europeans and to separate bathrooms for Europeans and non-Europeans, the segregation and fragmentation of a society was clear at all levels of living.

An example of how cynical this system was, is the Durban System, which was a combination of laws (including the Native Beer Act of 1908) that were designed specifically for Africans. The system was operated by the Native Affairs Department, now known as the KwaMuhle Museum found on Bram Fischer road, was the precursor to the Pass Laws Act of 1952 (DLHM, 2018). The purpose was to control the influx of Africans entering the city, which required Africans to apply for a permit to

stay and work in the CBD (DLHM, 2018). This was a process that had to happen on a daily basis as Africans weren't allowed to stay in the CBD. The Native Beer Act of 1908 reinforced the idea of the Durban System. This act was portrayed as a 'native welfare' but in reality, the beer revenue was used for the maintenance and establishment of barracks, hostels and costs related to the Native Affairs Department (DLHM, 2018). This system resulted in the access of readily and cheap African labour through the subsidising of hostels (DLHM, 2018). This system also hindered the African woman, as the introduction of this system made it illegal for African women to produce and sell the traditional sorghum beer (DLHM, 2018).

Figure 7: Example of petty apartheid.

Source: https://daniellehistory12.weebly.com

Krige and Donalson (2000) refer to racial segregation as containing three distinctive levels; petty apartheid, urban apartheid and grand apartheid. 'Petty apartheid' referred to the detailed social segregation of society, including separate sections for whites and blacks (Krige, Donalson; 2000). This form of apartheid would stoop to the

lowest forms of human humiliation, an example is the 'apartheid bench', depicted in figure 7.

'Urban apartheid' is the second level of the system according to Krige and Donalson (2000), and refer to this level as how urban areas where spatially planned in accordance with the Group Areas Act (Krige and Donalson; 2000).

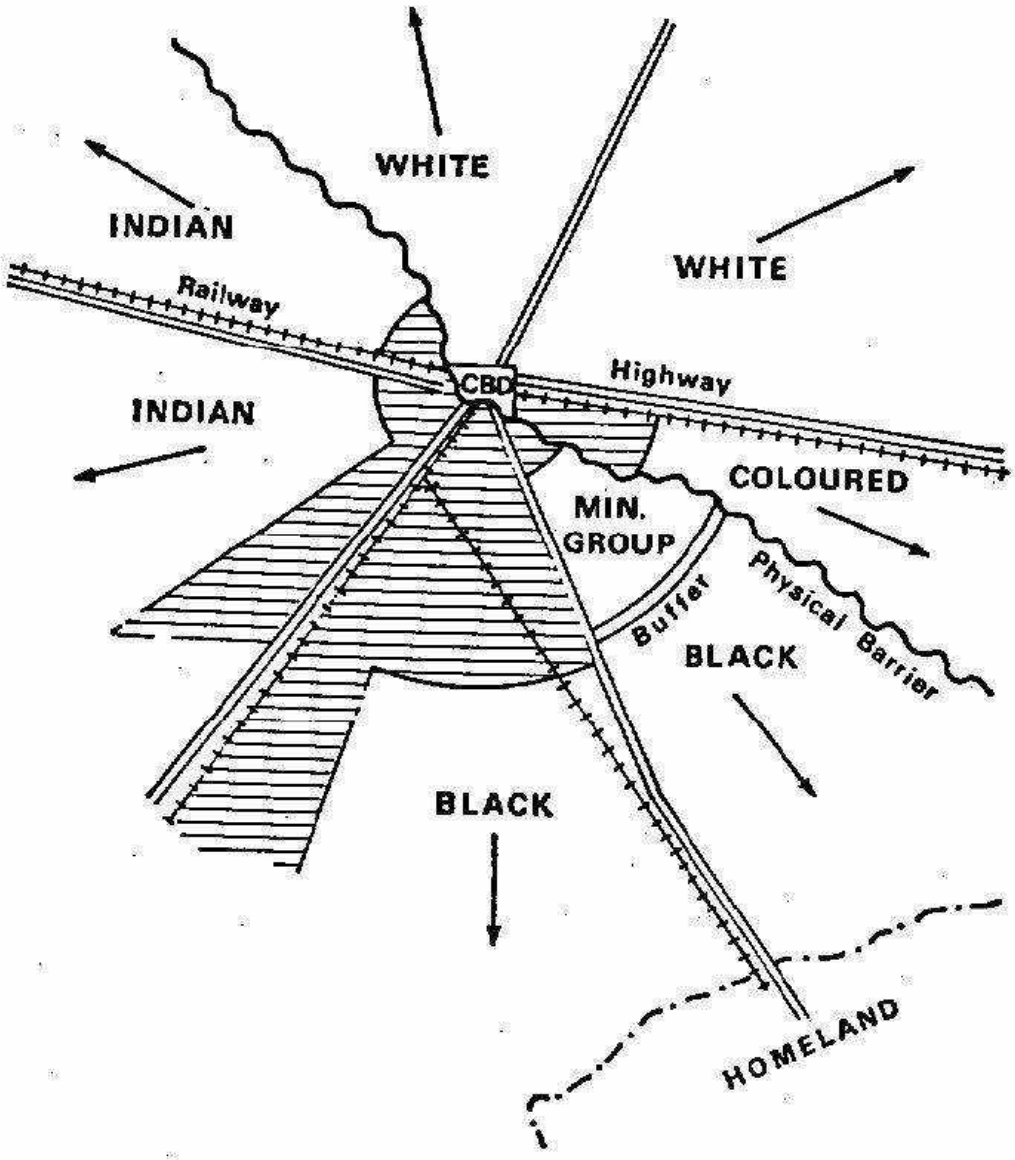


Figure 8: Example of urban apartheid.

Source: McCarthy and Smit, 1984.

Figure 8, showcases the principles behind the urban apartheid level. The researcher notes the use of buffer strips to form barriers between race groups. Krige and Donalson (2000) refer to these buffer strips as physical-natural barriers such as; rivers, ridges or open spaces. Whilst also referring to man-made barriers such as; industrial areas, railway lines or roads (Krige, Donalson; 2000).

The final level of apartheid, according to Krige and Donalson (2000) was referred to as 'grand apartheid'. This perhaps was the apartheid regimes most visionary ideology, as this form of apartheid was aimed at creating independent homelands for each African ethnic group (Krige, Donalson; 2000).

Figure 9, on the next page, showcases the spatial zoning and restricted land use that African ethnic groups had due to the Bantustan Homelands. This form of 'grand apartheid' showcased how the ethic majority were restricted to the least amount of land, of which, most being not desirable to deal with urban sprawl and service delivery. The researcher refers to these segregational zones as zones that were disconnected from the developing urban fabric, fragmented in terms of culture and devoid of any interaction amongst fellow Africans.

The Bantustan system of 1954 paved the way for most African housing being constructed in the homeland areas (Gordon, Nell, Bertoldi; 2007), which was around decentralised growth points. Gordon, Nell and Bertoldi (2007; 19) note that these centres were developed for the creation of employment, and funded by incentives. The apartheid system only allowed some African labourers the right to stay in the cities, and all were linked to a homeland which was their permanent, rural home (Gordon, Nell and Bertoldi, 2007; 19). The pass laws restricted the movement of Africans to only movement within their respective homelands. The emergence of contested spaces begin to appear as the forced removals followed.

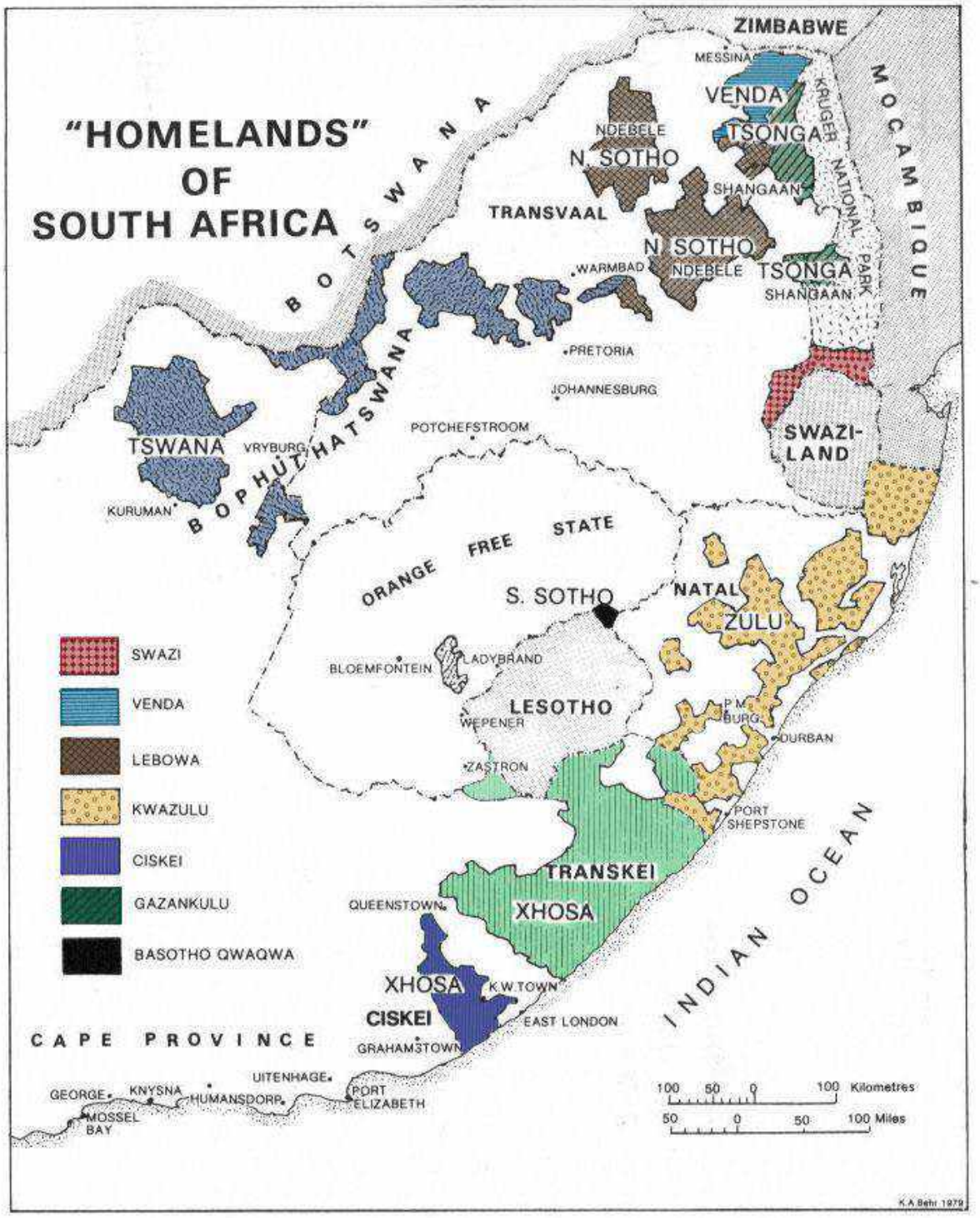


Figure 9: Example of grand apartheid.

Source: https://wikimedia.org

Krige and Donalson (2000) outline five spatial components which indicate the characteristics of the apartheid city, with their distinctive spatial objectives and are identified as follows;

- The political decentralisation of homelands to create ethnically homogeneous nation-states which are independent of each other that accommodate all black South Africans politically (Krige, Donalson; 2000)
- The spatial transformation from the colonial city to the apartheid city due to the implementation of the Group Areas Act which structured people into ethnic groups, broken down into four population groups (Whites, Blacks, Asians and Coloureds) coupled with the creation of black ethnic cities within homelands (Krige, Donalson; 2000).
- The reconfiguration of homeland boundaries to spatially redistribute blacks so that there was a maximum number of blacks were living within these boundaries. This was done to reduce the number of blacks in 'white' South Africa (Krige, Donalson; 2000).
- Make use of labour supply from the homelands to provide economy in 'white' South Africa, but maintain the spatial objective of maximum racial segregation (Krige, Donalson; 2000).

The researcher notes the spatial components listed by Krige and Donalson (2000) as defining aspects that indicate the scale of magnitude and effect the racial segregation system of the apartheid regime had in comparison to the colonial regime. These oppressive laws created the basis for the formulation of contested spaces. The notion of contested space does not only relate to the ownership of land. The Group Areas Act laid the foundations for the segregation of separate health, educational, recreational, transport, social services and local authorities for the different race groups (Krige, Donalson; 2000). This form of segregation was further enforced by the aforementioned 'buffer strips'.

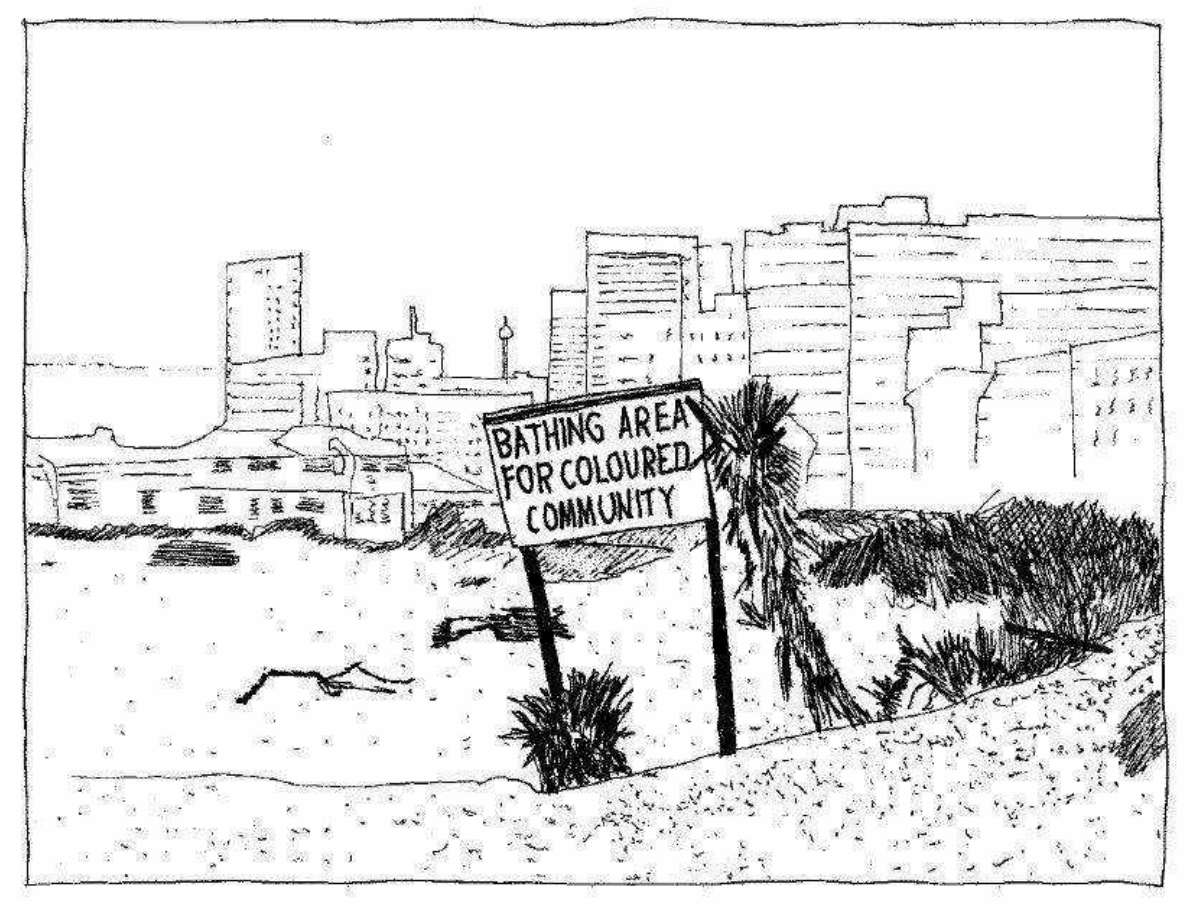


Figure 10: Example of segregated recreational areas.

Source: Author, 2019.

Krige and Donalson's (2000) establishment of the five spatial components that define the apartheid city are further supported by Rosenberg in his thesis titled "A City within a city: Vestiges of the socio-spatial imprint of colonial and apartheid Durban, from the 1970s to 1980s", in which Rosenberg (2012) suggests that the urban planning conceptual framework highlighted the functional interdependence of the race groups and thus, should be constructed in separated residential areas. Whereas Krige and Donalson characteristics contained five spatial components, Rosenberg (2012) outlined six components related to the philosophy of the spatial planning of the apartheid city, and are identified as follows;

- Consolidated residential areas for each race group (Rosenberg, 2012; 19).

- Consolidated areas should be separated from each other by strong physical barriers (rivers, valleys, railway, highways) or buffer zones or open spaces should act as a divide (Rosenberg, 2012; 19).
- Each ethnic group should have access to and from work, but must not cross into another ethnic group's area and ethnic islands should be avoided (Rosenberg, 2012; 19).

The researcher notes the similarities between Krige and Donalson (2000) and Rosenberg's (2012) characteristics of the apartheid city. These characteristics clearly outline the layout of the apartheid city and showcase the way in which the segregational laws functioned to target the social, economic, cultural and political aspects of the black communities. This system created immense upheaval in black communities which led to poverty, overcrowded living spaces, with no amenities, institutions or community facilities (Rosenberg 2012; 63). These similarities in the spatial comparisons underpin the socio-spatial characteristics of the apartheid city.

The final characteristic that cemented the apartheid city layout into the spatial fabric of the city, is the forced removals of established black communities situated along the periphery of the city. These forced removals were the final step in achieving the idea of the 'White City' and spatial segregation.

Throughout the country, the system of forced removal was implemented, some of the most infamous black communities to experience the wrath of this system were; District 6, Sophiatown, Newtown, Alexandra, Cato Manor and Block AK. This system's roots lay firmly in the Slums Act, as declaring these zones on the periphery of the city as 'slums' allowed for the National Party to increase the ownership of land for the White man and further segregate black communities.

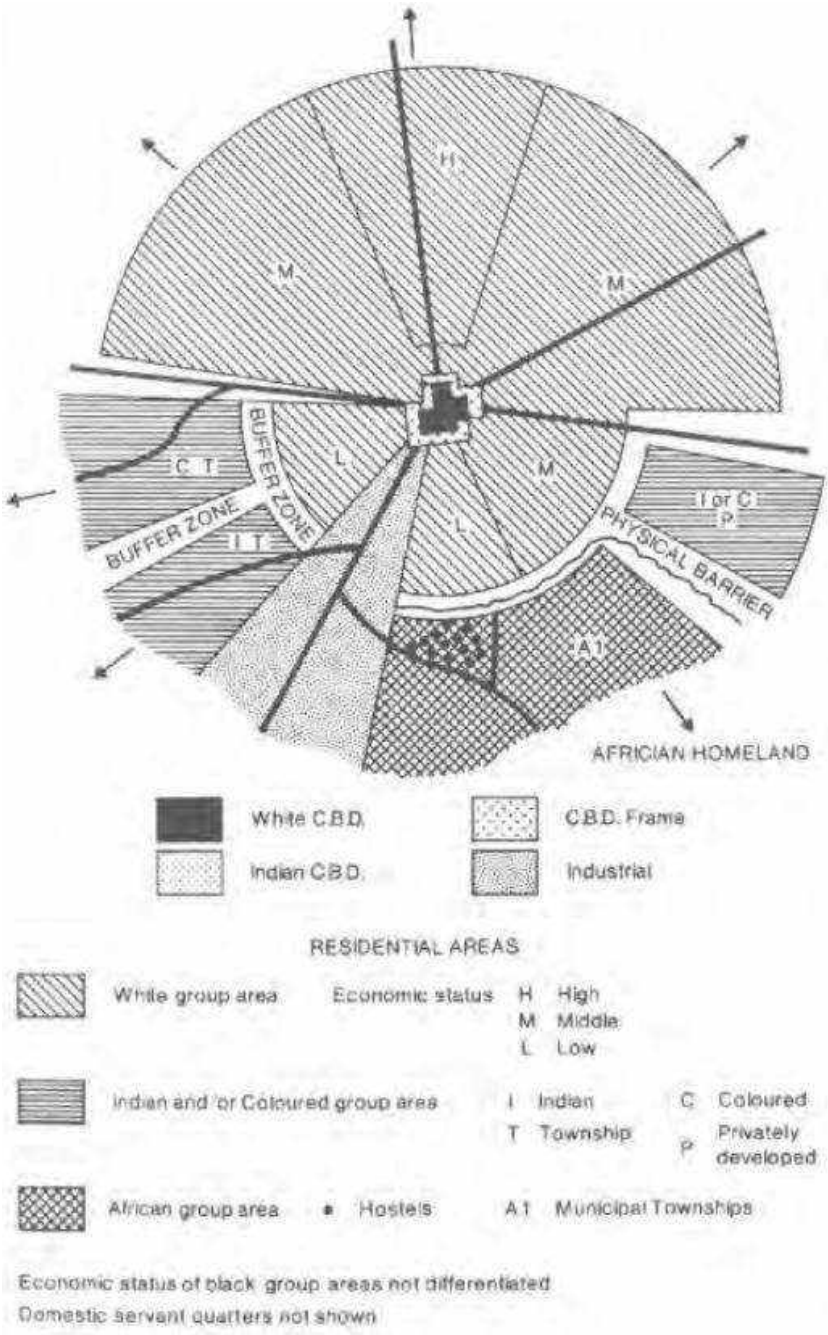


Figure 11: The apartheid city.

Source: Davies, 1981.

With reference to figure 11, the researcher begins to note the results of the forced removal system and the relationship between the layout of the apartheid city and the characteristics that Krige, Donalson (2000) and Rosenberg's (2012) share. The researcher agrees with these spatial characteristics and notes the common dominator being land. The segregation of communities, exploitation of the black man and expropriation of land all play a role in the creation of contested spaces within and

around the city. This practice of segregation aimed to proclaim the inner city and surrounding areas as White, and pushed the ethnic groups onto the periphery, with the poorest to the outskirts (Krige, Donalson; 2000).

The implementation of the forced removal system had led to more than 1300 group areas being proclaimed by 1987 (Krige, Donalson; 2000). By this time, more than 126 000 families were forcefully removed (Mainly coloureds and Indians) and approximately 1 million Africans were removed and relocated from urban areas from 1950 till 1990 (Krige, Donalson; 2000).

Therefore, the researcher notes that the characteristics and layout of the apartheid city may be summarised as follows;

- **Residential segregation** achieved as by 1985 more than 90% of the urban population lived in their respective group areas (Krige, Donalson; 2000).
- **Commercial segregation** achieved as all race groups were only permitted to trade in their respective group areas. This affected the Indian community of Durban immensely as 93% of the 3 765 businesses and property within and around the city were removed (Krige, Donalson; 2000).
- **Outward pushing of residential areas for Africans** is the continuation of Colonial phase legislation which aimed to push the African as far as possible away from the 'White areas'.
- **Clearing up of slum areas and squatter settlements** is the minimising of the number of black residential settlements located 'close' to white areas. These areas served as catchment areas (Krige, Donalson; 2000) for sprawling informal settlements that began to 'pop-up' as a result of poverty and exclusion. Usually these settlements would be located close to industrial buffer zones.
- **Ethnic separation of Africans** was done to further segregate the African community and prevent political movements from growing.
- **Establishment of ethnic settlements in homelands** was done to primary displace the African population and shift them away from core urban areas and from the periphery, behind homeland boundaries (Krige, Donalson; 2000).

- **Buffer strips** used either in the form of natural or man-made to form barriers between each race group.
- **Forced removals** that destroyed established black communities, fragmented the urban fabric and segregated communities.

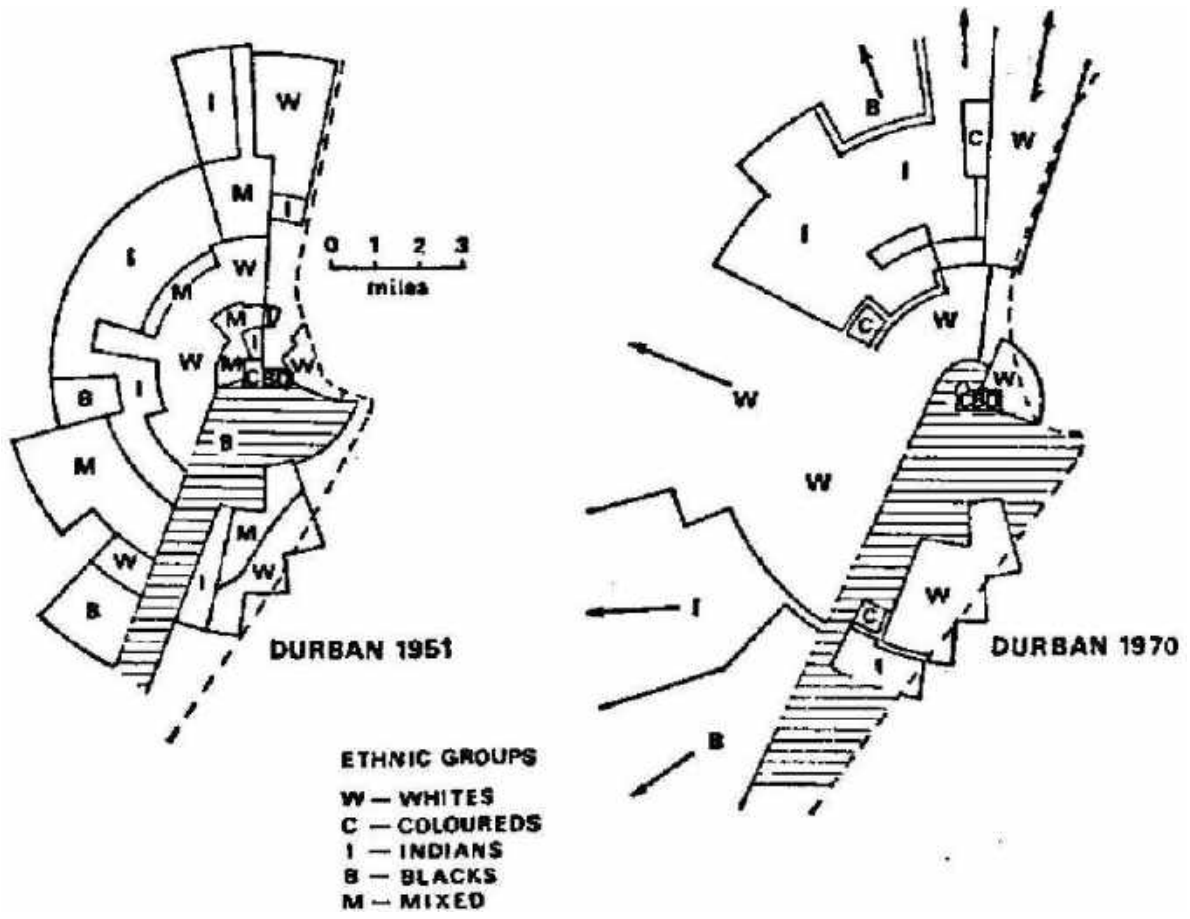


Figure 12: Transformation of the spatial segregation in relation to the Group Areas Act from 1951 - 1970.

Source: Davies, 1974.

Figure 12, effectively sums up the successful implementation of the Group Areas Act and the characteristics of the city's layout. The researcher notes in the 1951 map, that communities were still located close to each other and the city, however, in the 1971 map, the researcher begins to note the total segregation of the city and the proclamation of the city and its surroundings as White areas. The researcher finally

notes the role of the forced removals of established black communities on the periphery of the city as depicted in the 1951 map to the 1971 map, especially regarding the Greyville area.

Therefore, the researcher notes that the city was never meant for the freedom of movement for all. Spaces within the urban fabric were all but elusive for Black people at the time. The city at this time saw spaces being used for protest and activism amongst those fighting against the system. In this sense, the right to the city can be seen as a cry and a demand. It can be seen as a city of expropriation and exploitation, and not one of participation and inclusivity.

The researcher also notes the form of oppressive architecture and urban planning that the oppressive regime of the National Party implemented in order to achieve a total segregation. The researcher refers to this notion as 'apartheid architecture and spatial planning'.

Desirable space creation and occupation were designed for Whites such as plush suburbs with lush green lawns, plentiful space, gated communities and community amenities were a common site in white areas such as Durban North, Umhlanga, La Lucia, Hillcrest and Kloof etc. Access to the city was easy and not restricted for the White man.

However, in the black communities the story was not the same. Communities such as Chatsworth, Cato Manor, Phoenix, Umlazi, KwaMashu, Inanda and Verulam etc., were accustom to poor service delivery, hill-type geography which led to poor placement of housing in catchment areas, overcrowded space, poor infrastructure and little to no community amenities. Access to the city was restricted and contested for the black communities.

- Legacy of the Apartheid City Plan in the Post-Apartheid City

The city of Durban is a city that is steeped in the richness of the country's struggle in the fight for freedom and democracy. The city, as is stands today, is a museum of struggle sites, forced removals, segregation rules and legislature. These landmarks and sites which are scattered throughout the city are stark reminders of the apartheid regime that once yoked the people of this land. The apartheid city planning and racial segregation system set in place in the 1950s can still be since today in the post-apartheid city. These are the blunt reminders of the darkest times in this city's history.

The urban space of the cityscape can be seen as a fabric of shock and scars. Through its history, the spaces of the city have always been contested, and so has the very right to the city. For many a year, the Durban CBD has been seen as the beacon of the economic hub for the masses of people who lived on the outskirts of the city. But as the birth of democracy ushered in a 'new' breath of life into the people of the country, the city centre began to show signs of urban decay and neglect. Most of the formal economy moved out of the city and the informal economy established itself within the CBD, particularly Warwick Junction.

The researcher notes, based on the analysis of the characteristics and layout of the apartheid city, that the city was never designed nor meant for all, has now become a canvas for a multicultural and multiracial society to inhabit spaces which are still contested in present day. It can be seen as a society that inhabits an apartheid structured city in the post-apartheid era. The economics, politics and social aspects have shaped the urban space of the city, the production of space. These factors played vital roles in establishment of the post-apartheid city.

The legacy of the apartheid city, and its spatial planning can be seen in the post-apartheid city, as drawn by two parallels which offer a stark contrast between the White community and the Black communities.

The first parallel, the White communities, resided in opulent suburbs with municipal and commercial services with standards on par with societies that have per capita incomes several times than South Africa's (Krige, Donalson; 2000). Figure 13, on the next page, is a prime example of the aforementioned.

With reference to figure 13, the researcher notes the vast open lush green spaces, the prominence of the privileged golf course. Just behind that, nestled into the manicured vegetation, are large, lavish and exquisitely designed homes with generous spaces, tasteful finishes and an expression of wealth through the built form.

Figure 13: Simbithi Eco-Estate, North of Durban.

Source: https://simbithi.com

The second parallel, the Black communities, inhabited sprawling townships and informal settlements located on the peripheries of urbanised cities with uniform housing units, poor services and a growing informal housing sector erected by an increasing number of homeless people (Krige, Donalson; 2000) as a result of poverty.

With reference to figure 14, the researcher notes the stark contrast to figure 13. Here the researcher notes the overcrowded informal dwellings, congested into confined spaces and nestled behind overgrown vegetation. The researcher notes the chaotically choreographed establishment of small, structurally unsound, and haphazardly erected shack dwellings in close proximity to one and other. These dwellings are composed of materials that are easy to obtain, mainly sheet metal, corrugated metal and timber. A symbol of poverty and the legacy of the apartheid city's spatial planning philosophy in the post-apartheid city. The relationship between space and land as a commodity becomes evident in these two different communities.

Figure 14: Cato Manor informal settlement, west of Durban.

Source: https://www.thedailyvox.co.za

These two parallels are a metaphorical notion, in that these lines may come close, but never touch. The magnitude of the inequalities in wealth distribution further push these two parallels apart. The legacy of the apartheid city created unsustainable informal settlements, townships through forced removals, and dormitory townships on the periphery of formally white areas (Krige, Tomlinson; 1997).

Another example of how these spatial equalities clash in the present day post-apartheid city as a result of the apartheid city legacy, is the informal settlement located next to the Papwa Sewgolum golf course in Durban. This golf course represents two aspects of the apartheid legacy. First, being named after the apartheid-era, self-taught golfer of Indian decent, Sewsunker “Papwa” Sewgolum (Unequalscenes; 2018). Sewgolum was the only none-white who entered the 1965 Natal Open, which included 113 White players (Unequalscenes; 2018). Sewgolum beat Gary Player to win the Open, but because the clubhouse did not allow non-whites inside, Sewgolum was presented with the trophy outside, in the pouring rain in the carpark while all 113 White players sat in the comfort of the clubhouse inside (Unequalscenes; 2018).

Figure 15: Trophy presentation to ‘Papwa’ in the carpark of the golf course, 1965.

Source: https://unequalscenes.com

This aspect showcases the node towards memorialising and remembering the great golfer by renaming the very golf course he won on to his name. It is a common aspect in the post-apartheid city to memorial struggle icons by renaming various pieces of the urban fabric after them.

The second aspect this golf course represents is the legacy of spatial injustice and inequality in landownership in the post-apartheid city. The golf course is located along lush green slopes and well maintained vegetation along the Umgeni River (Unequalscenes; 2018). In stark contrast to this lush green environment, is the urban sprawl of an informal settlement located a few meters away from the golf course (Unequalscenes; 2018). The only separation between these two spaces is a low concrete fence that divides the tin shacks from the manicured fairways (Unequalscenes; 2018), as figure 16 depicts below.

Figure 16: Aerial view of the golf course in relation to the informal settlement.

Source: https://unequalscenes.com

Figure 16 showcases a combination of points made in relation to figures 13 and 14. The researcher notes how the golf course is well maintained, grass is kept short, trees are well trimmed, and ground is well watered to maintain its lush, appealing image to

the privileged user. A vast expanse of land, maintained for a sport that requires you to hit a small ball into a small hole in the ground.

In stark contrast to the golf course lays the informal settlement, separated by a concrete fence. A figure ground of controlled chaos can be seen, with little foot paths forming informal connections throughout the settlement. The researcher notes no sense of public, semi-public, semi-private or private spaces as seen from the aerial view. The researcher also notes that the informal settlement could easily fit onto the golf course, as this aerial image only shows hole six of the golf course.

Figure 17: Informal settlement size in relation to the golf course.

Source: https://unequalscenes.com/papwa-sewgolum-golf-course

This relationship between the informal settlement and the golf course may be seen as a metaphor for the spatial injustice and the social struggle of the legacy of the apartheid city and the fight for equal wealth distribution in the post-apartheid city.

The researcher also notes that even though the idea of 'freedom' has been given to all in the post-apartheid city, the remints of spatial segregation can still be seen in the post-apartheid city. Transport and movement lines are still along the same routes as the apartheid structure. The economic damage done unto the Black communities has resulted in many being unable to move to 'better suited' areas. The townships have become satellite 'towns' in which people have created economic opportunities to better the lives of the community.

Warwick Junction located at the core of the city of Durban, is perhaps the symbol of Black communities resilience in the face of poverty, spatial oppression and economic inequality. The booming informal trade and cosmopolitan mix of African and Indian ethnic cultures showcases how a defiant group of people withstood the test of time that was the apartheid regime. Their legacy continues as later generations continue their trade. The ability of people to inhabit contested spaces and make a living showcases the unique and complex dynamics that make-up the post-apartheid city.

Figure 18 showcases the hustle and bustle of the post-apartheid city as people navigate their way through these contested spaces.

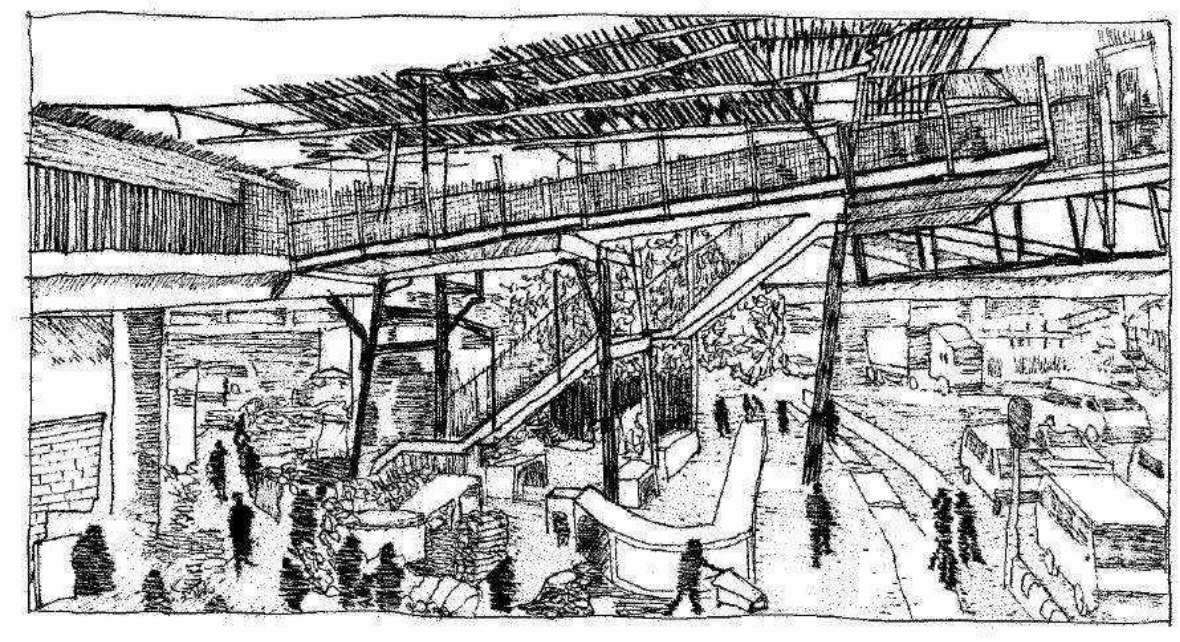


Figure 18: Warwick Junction Music Bridge in the post-apartheid city.

Source: Author, 2019.

2.1.2 Understanding the Dynamics of Lost Urban and Contested Spaces on Communities in South Africa

- **Introduction**

The purpose of this next sub chapter is to understand the various factors that constitute the reconceptualization of a community in the post-apartheid city. The researcher has laid out the underpinning legislative, ideological and segregational aspects that have constituted to the formulation of fragmented communities and lost and contested spaces in the previous sub chapter. The researcher now aims to understand the role the forced removal system played in the destruction of established communities. The researcher also aims to understand the very notion of 'community' and development, their characteristics, requirements, the factors that create communities and the impact of lost and contested spaces on these communities. These understandings will be based on the analysis and findings of the previous sub chapter.

Figure 19: Forced removals, Kammaskraal, 1982.

Source: www.digitalcollections.lib.uct.ac.za

- Inclusive Development for the Reintegration of Excluded Communities

The first step for the researcher is to understand what suitable methods may be implemented when it comes to reconceptualising communities in the post – apartheid city, i.e. how to create an inclusive environment that fosters growth, development and socio-economic prosperity to the previously disadvantaged Black Communities.

According to Turok and Visagie (2018; 21) South Africa's history of segregational policies based on race created disjointed and disconnected 'cities'. Therefore these 'apartheid cities' form the basis upon which the post – apartheid cities are built on. These post – apartheid cities lack a compact form, efficient public transport systems, well-performing state schools and hospitals, a stock of affordable rental housing, and safe and attractive public spaces where people from diverse backgrounds can readily mix and mingle (Turok, Visagie, 2018; 21).

The researcher agrees with Turok and Visagie, as these points can be observed in the post – apartheid city. Further to this, these points must be considered and suitable responses must be developed in order to create inclusive environments, instead of excluded ones.

Francesco Alessandria (2016) proposes strategies to address these points raised by Turok and Visagie. These strategies include urban design and restructuring the roles of actors within the built environment, in order to achieve an inclusive built environment.

The planning interventions are aimed at addressing issues of aggression, perception of insecurity and social exclusion and must be combined with the characteristics of the area (Alessandria, 2016; 7). The strategies proposed are aimed at creating a harmonious environment that take into consideration the diversity of the local community in order to create a stable social structure within a functional and attractive physical environment (Alessandria, 2016; 7).

The four main strategies are to firstly analyse and understand the existing physical structure, then to create a congenial living condition by integrating the functions to public spaces (Alessandria, 2016; 7). This in turn promotes a mixture of functions to prevent isolation and segregation by utilizing a suitable degree of urban density to avoid open spaces which become abandoned (Alessandria, 2016; 7), i.e. lost urban spaces

Thereafter, Alessandria (2016; 7) suggests that the urban design strategies to follow are to raise the profile of common areas by facilitating accessibility through clear pathways and road networks that do not cause disorientation or creates barriers that block movement (Alessandria, 2016; 7). Further to this, carefully highlighted land uses that open up into open spaces must be considered, these spaces must respect the human scale and clearly distinguish the hierarchy of space and uses (Alessandria, 2016; 7). Finally, to improve the visual realm, one must create attractive physical spaces that take into consideration colour, materiality, light and street furniture (Alessandria, 2016; 7).

Finally, management strategies must be considered in order to ensure the sustainability of these implemented strategies. These methods include all the organizational measure that increase the vigilance in the neighbourhood, governing use and upkeep of these spaces (Alessandria, 2016; 7).

These include electronic surveillance and CCTV, the establishment of common rules for open spaces, maintenance and upkeep of open spaces and roads, provision of infrastructure required to address issues related to social groups at risk, i.e. homeless, unemployed and to create an organization of activities and programs for the public (Alessandria, 2016; 7) to promote social integration and express diversity of culture and heritage.

Alessandria (2016) regards these strategies as complementary and must assist in promoting both the informal and formal control of space and provide a feeling of security to the residents and users.

The researcher therefore agrees with these points regarding methods or strategies to consider when developing a framework to implement when it comes to reintegrating

excluded communities back into the existing urban fabric. With this understanding in mind, the researcher may begin to explore the critical components related to reconceptualising communities in the post-apartheid city.

Figure 20: Conceptual image of social exclusion, and a fractured community.

Source: http://sacredjourneyoftheheart.com

- Understanding Community and Community Development

In the opinion of the researcher, based on existing supporting literature, a community may be defined by an array of factors and influences. A community can be a group of people living in the same area, and who share the same basic ideals, values and interests. It may also be characterized as a social entity who has the same identity. Community may also be defined by their geographical location. Community in its very essence should be a collective of people who can depend on one and other in any circumstance.

Community development, according to Peernet (2012) refers to the process of addressing the factors that change the conditions and factors that influence a community and changes their quality of life. This notion by Peernet is further detailed by Jeppe (1985; 50) as stating that the primary aim of community development is the uplift and enhance the abilities of the inhabitants of the community so that they may be able to solve their individual and community problems. The researcher notes both statements and agrees that the process of enabling communities to tackle their own problems allows for the community to learn, manage and sustain their community without seeking assistance from outsiders, thus creating a sustainable community.

In the South African context, many communities subject to the forced removal system now reside in overcrowded informal settlements, who are subject to poverty. As such, economic and social inequalities manifest in embedded spatial imbalances (SoCR16, 2016; 49) in the post-apartheid city. These spatial imbalances occur as a result of poverty and the apartheid legacy and can be noted according to the SoCR16 (2016; 49) in the form of labour living far from work, commuters suffering long distance travel with expensive commutes, class and race-distinct neighbourhoods, Black peripheries and inner cities characterised by poor and informal housing and environments, and economies that follow historical patterns and are concentrated far from the poor majority.

The researcher agrees with the spatial imbalances listed by SoCR16 (2016) and notes that these issues must be addressed in the reconceptualization of communities in the post-apartheid landscape. The researcher further notes that by understanding and addressing these imbalances, inclusive and resilient communities may be

conceptualised, that form integral components of a greater urban network aimed at addressing the social, political, economic and spatial disparities noted in the post-apartheid landscape.

The researcher therefore notes, that the reconceptualization of existing communities into healthy communities alleviates poverty in these existing communities. This is further elaborated on by the University of Delaware's (2020) partnership for healthy communities mind map, listed below.

Figure 21: Components of a healthy community.

Source: https://sites.udel.edu

- The Characteristics of Community

The researcher notes that with the understanding of the abovementioned, and building upon the components of a healthy community, that the characteristics of a community are based along the lines of historical, social, economic and cultural. These characteristics are, but not limited to – as the researcher understands that there are innumerable characteristics, as follows;

- Identity
- Autonomy
- Self-sustainability
- Cohesion
- Locality/Geographic positioning
- Mutual goals
- Culture & Heritage
- Social & Economic status
- Family structure
- Associations
- Resources
- Linkages
- Resilience

The researcher notes that these characteristics are found in most communities. However, these points have different weighting in different communities and not all characteristics are ever present in almost all communities.

For example, the researcher refers the reader back to the point made about Simbithi Eco-Estate and Cato Manor. The Simbithi Eco-Estate is autonomous, has prominent linkages to amenities and has social and economic status, and perhaps to a certain degree, a fabricated identity.

However, the 'less developed' community of Cato Manor, has an identity steeped in the rich history of struggle in this country, it has an plethora of culture and heritage, strong family structure as generations of family members inhabit these homes, and above all, a strong sense of resilience.

- Factors That Affect the Creation of a Sense of Community

The researcher notes that with the understanding of the abovementioned, that the factors that affect the creation of a sense of community are also based along the lines of historical, social, economic and cultural. These factors are, but not limited to – as the researcher understands that there are innumerable factors, as follows;

- Population growth
- Settlement history
- Caste/Social divisions
- Family structure
- Politics & Economics
- Gender
- Geo-political instability
- Geographical positioning
- Identity
- Ethnicity & language
- Conflict history

The researcher notes on the basis of the understanding of the abovementioned points that these points stem from the apartheid legacy. The segregational laws coupled with the urban and grand apartheid ideologies have created a history of conflict, social divisions, instability and economic struggle in the post-apartheid city.

It is important to note the aspect of force removals in relation to the creation of a sense of community. The separation of communities based on colour, race and culture had created segregated communities that hindered their economic growth, thus resulting in poorly maintained communities with over populated spaces.

The researcher finally notes that the forced removal system effectively destroyed established communities and relocated these now fragmented communities to locations that further hindered the communities' ability to develop. Therefore in the reconceptualization of communities, the aspect of inclusivity must be a driving force behind this grand notion.

- The Impact of Lost and Contested Spaces on Communities

The researcher notes that the formulation of lost and contested spaces can be linked to the legacy of apartheid, and in particular, the forced removal system. The impact this system had on communities and space may be noted as emotional and place attachment. These established communities were subject to forced removals and relocated to unknown territory.

This resettlement of communities through the expropriation of land resulted in the destruction of the communities they once belonged to, leaving their members scattered across various areas (sahistory; 2019). This left these fragmented communities with little opportunity to reconnect or re-establish their relationships (sahistory; 2019). In some cases, family members had to be separated from their family due to working conditions and thus breaking apart the family connection (sahistory; 2019).

The history and legacy of various ethnic communities may be traced back to their original settlements, however, most of the land they originally inhabited was expropriated by the White government to make way for leisure spaces for White people only (sahistory; 2019) or communities were evicted in order to allow the White government to build infrastructure (sahistory; 2019). This lead to contestation over land claims where the value of land had significantly increased and tension rose between people who were previously inhabited these spaces (SoCR16, 2016; 63) that were laying claim to these contested spaces.

In the opinion of the researcher, the impact of lost space on communities, resulted in the loss of culture, identity and heritage of a particular community. These lost spaces may be present in the city and on the periphery. These spaces that were once bustling with life have now fallen victim to the legacy of apartheid.

An example of lost and contested space is Block AK, located within the Greyville precinct. A once thriving, predominately Indian settlement, were forcefully removed to make way for a proposed White residential development and new transport networks (Chetty; 1998). However this development did not follow through and till today, the site of Block AK lays predominantly empty. The family descendants of the original inhabitants are currently proceeding with legal action against the eThekwini

municipality over rightful ownership of the land (Chetty; 1998). The researcher notes the site as a lost space, disconnected from the urban fabric of the city, with insufficient economic activity. The site is contested amongst the descendants of the original community and the rich culture, heritage and identity of the community has been lost to the forced removal system.

- Requirements, Services and Needs of a Community

The researcher notes that with the understanding of the abovementioned underpinning aspects, that the requirements, services and needs of a community are, but not limited to – as the researcher understands that there are innumerable components, as follows;

- Access to water & sanitation
- Food security
- Quality interactive public spaces
- Safety and security
- Access to education
- Need to have a sense of belonging & ownership
- Jobs to grow economy
- Leisure and recreational spaces
- Access to healthcare
- Public transport networks

The researcher further notes that these points should form the basis for the reconceptualization of communities in the post-apartheid city. These points stem from the understanding of the colonial and apartheid phase and the destruction this system, especially the forced removal system, played in the crippling of Black communities.

The researcher finally notes that through the analysis of the previous sub-chapter, Black communities did not have most of these basic requirements, with some homelands having none.

- Infrastructural Requirements of a Community

The researcher notes that with the abovementioned requirements, services and needs of a community, a community also requires the following infrastructural aspects but not limited to – as the researcher understands that there are innumerable components, as follows;

- A council
- Road, rail, sea and air transport networks
- Hospitals & clinics
- Quality primary, secondary and tertiary educational facilities
- Sewerage, water & electricity systems
- Government and NGO initiatives
- Public & private sector developments
- Telecommunications

The researcher further notes that not all of these components were present in Black communities, both in the apartheid phase and post-apartheid phase. These components aid in communities becoming self-sustaining and allows for communities to develop further by increasing their economic gain, thus allowing for the quality of life within these communities to increase.

- Sustainable Livelihoods and its Role in Community Development

The concept of Sustainable Livelihoods was an idea expanded on in 1992 at the United Nations Conference on Environment and Development, which was introduced by the Brundtland Commission on Environment and Development (Krantz, 2001). The concept was expanded on, with the intention of achieving sustainable livelihoods as the main goal for the ending poverty (Krantz, 2001). This was due to the fact that the conventional definition and approach to the current issue of poverty was seen as a narrow minded approach. This narrow minded approach focused mainly on the economic factor of low income (Krantz, 2001), and did not take into consideration the factors of social, natural, physical and human.

These factors of social, natural, physical, and human can be combined with the financial to produce what is known as The Five Capitals. The model was developed by UK environmentalist Jonathan Porritt by the organisation he founded known as the Forum for the Future (Binns, 2018). This new model would address the issues of livelihood on all levels, thus allowing for poverty to be dealt with in all aspects.

The Social Capital is the mechanisms which allow humans to develop relationships based on networks and communications thus in turn increasing development of common values and trust leading to more effective procedure (Binns, 2018).

The Natural Capital deals with the environment and sustainable development (Binns, 2018). It factors in natural resources, fossil fuels and the by-products of production. Therefore we must operate within our perimeters in order to not cause environmental depletion of resources (Binns, 2018).

The Physical Capital deals with the production of and process of raw materials (Binns, 2018). A healthy workforce which is well-trained can work innovatively and flexible to produce effectively and decrease resource usage (Binns, 2018).

The Human Capital is to a great extent a social issue as it covers factor such as; health, knowledge and skill (Binns, 2018). Without an educated and well trained workforce, operational effectiveness is not achieved (Binns, 2018).

The Financial Capital covers the aspects of economic prosperity. It deals with the fair distribution of wealth that can foster more economic generation, thus allowing for greater means of growth (Binns, 2018).

Once the five capitals are established and are managed correctly to achieve optimum operational levels, do we then establish a form of sustainable development that address the issues of poverty at all levels, rather than a narrow minded approach.

Ian Scoones of the Institute for Development Studies (IDS) proposed the following definition of Sustainable Livelihoods;

“A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks, maintain or enhance its

capabilities and assets, while not undermining the natural resource base." (Scoones cited in Krantz, 2001: 5)

Therefore it can be noted that Sustainable Livelihoods are intertwined with The Five Capitals which combine to address the issues of poverty in its totality. This then provides a suitable framework in which to govern one's self or a community in order to achieve a sustainable livelihood. This method will create a more prosperous environment that all benefit from.

The researcher therefore notes the importance of this concept in the role of reconceptualising communities in the post-apartheid landscape.

Figure 22: 5 Capitals to Sustainable Livelihoods.

Source: https://www.kindpng.com

2.1.3 Understanding [Social] Housing in South Africa

- Introduction

The purpose of the final sub chapter is to understand housing in South Africa. This analysis is to be done based on the understanding of the previous two sub chapters. The aim is for the researcher to understand the various legislative phases of housing and the effects that apartheid had on housing in relation to communities and the inequalities that have risen. The researcher also aims to understand the inception and factors affecting the development of social housing in the South African context. Thereafter the researcher may begin to note how social housing can address the issue of lost urban and contested spaces within and on the periphery of the city.

Figure 23: Relationship between housing inequalities in the post-apartheid landscape; Kya Sands, Randurg, Johannesburg.

Source: https://www.businesslive.co.za

- A Historical Background to Housing in South Africa

The history of housing in South Africa may be linked back to the urban land ownership patterns in South Africa, which have become entrenched over the last century (Gordon, Nell, Bertoldi, 2007; 19). The birth of the apartheid era brought about the segregational laws which further developed the urban land ownership patterns as expropriation, dispossession and exploitation of land from Black communities, coupled with the prevention of ownership of land (Gordon, Nell, Bertoldi, 2007; 19) for Black communities created vast inequalities between housing structures.

These conditions created a context within the South African landscape tainted by the legacy of the colonial and apartheid spatial planning philosophies which resulted in high levels of poverty, unemployment, social instability, economic exclusion and inequality between urban and rural communities (National Department of Housing, 2004; 2). The role of the forced removal system created further disparities as from 1950 to 1980 saw as many as three million Black communities removed and their homes destroyed.

Figure 24: Sophiatown residents waiting for trucks after the force removals of 1956.

Source: https://www.sahistory.org.za

In the opinion of the researcher, the systematic destruction of Black communities along with their homes based on legislative and policy frameworks created by the oppressive apartheid regime, created a turbulent housing market inherited by the African National Congress (ANC), South Africa's first democratically elected government, in 1994.

Pillay, Tomlinson and Du Toit (2006; 1) suggest that the post-apartheid cities were characterised by severe housing backlogs, inequalities in municipal expenditure, spatial fragmentation linked to the apartheid legacy, struggles against apartheid structures and high unemployment which led to majority of the Black communities living in poverty stricken homes.

Further to this, Gordon, Nell, Bertoldi (2007; 20) note that the state denied ownership of land in cities and towns to African people, with Africans only having limited and restricted access to land and only in the form of a rental basis. In the 1970s and onwards, Africans illegally owned property through the occupation of informal settlements (Gordon, Nell, Bertoldi, 2007; 20).

Figure 25: Informal settlement in Cape Town.

Source: https://www.borgenmagazine.com

The housing market was further disturbed by the imbalance of infrastructure expenditure between White and Black communities (Gordon, Nell, Bertoldi, 2007; 20). This imbalance resulted in significantly lower property prices in the areas with less infrastructure development (Gordon, Nell, Bertoldi, 2007; 20).

TABLE 4 **TYPE OF MAIN DWELLING: PERCENTAGE WITH NO ACCESS TO SERVICES***

South African households: No access to services*	2001	2011
Formal dwelling	6%	2%
Traditional dwelling	49%	24%
Informal dwelling / shack in backyard	10%	6%
Informal dwelling / shack not in backyard	28%	18%
Other	19%	8%
Total	**15%**	**5%**

Source: Census 2001, Census 2011
* Do not have access to sanitation, running water and electricity[1]
Note: Formal dwelling contains: House or brick/concrete structure on a separate stand or yard, Town / cluster / semi-detached house, Flat or apartment, House/flat/room in backyard, Room/flatlet on a property or larger dwelling/servants quarters/granny flat

Figure 26: Type of main dwelling % with no access to services 2001 - 2011

Source: HDA South Africa: Informal Settlements Status, 2013; 18.

The ANC government inherited a country with inefficient, inverted density patterns, with population densities on the periphery and outer skirts of cities much higher than that of the White communities (Gordon, Nell, Bertoldi, 2007; 20). The ANC's response to this housing crises and its associated disparities was the Reconstruction and Development Programme (RDP). This programme was aimed at targeting the housing backlog the government faced. Mthembi-Mahanyele (2002) refers to the goals of the RDP as a package that involved secure tenure, land, water, sanitation and electricity supply to poverty stricken Black communities who suffered from the wrath of the apartheid regime. Figure 26 indicates the incremental success of the RDP in delivering basic services to Black communities over a 10 year period.

The researcher therefore notes the importance the role of the RDP in providing housing delivery to poverty stricken Black communities. The researcher further notes

the emotional and tangible aspect that the 'house' represents to the Black community, as this represents ownership of land, and the access to basic needs required to sustain life. This notion, in the opinion of the researcher, establishes a sense of pride back into the Black communities who were once subjected to the forced removal system. This aspect further supports the researcher's analysis of Sustainable Livelihoods as the establishment of a home provides the user with the stability needed to improve their livelihood.

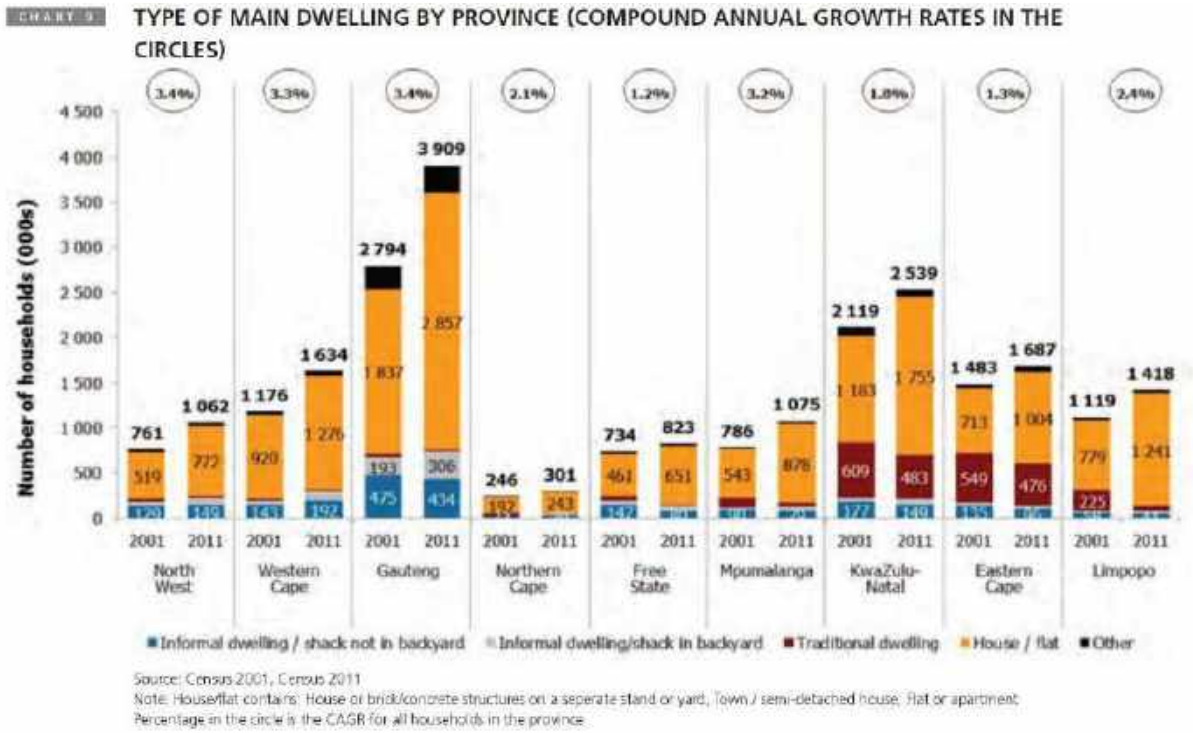


Figure 27: Type of main dwelling by province 2001 – 2011.

Source: HDA South Africa: Informal Settlements Status, 2013; 14.

With reference to figure 27, the researcher notes the shift towards formal housing as a result of the roll out of the RDP. There is also a clear indication that the number of informal/traditional/other settlements has decreased across the country, showcasing that the ANC's housing delivery system is working in alleviating poverty and providing basic needs to disadvantaged communities. The post-1994 large scale housing programme delivered over 3 million state subsidised homes (Sutherland, Sim, Scott, 2014; 1).

Finally the researcher notes the ANC's positive response to provide Black communities suffering with poverty, with houses and the associated basic needs to sustain life. This is a positive movement towards community establishment, however the architectural components of placemaking, place attachment and regionalistic response to housing and community creation, as well as, the response to contested spaces, may be argued as not being met, which is to be further discussed in this section, as well as in chapter 3.

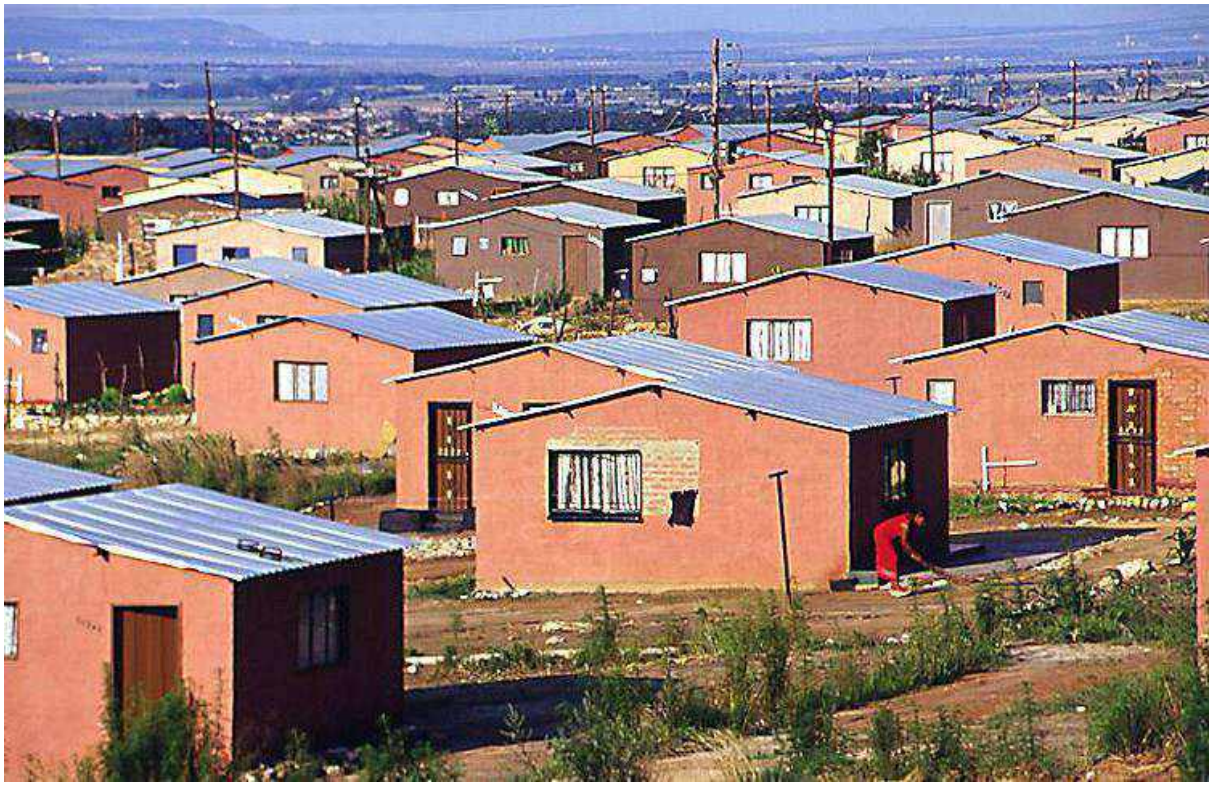


Figure 28: RDP housing in the post-apartheid landscape.

Source: https://www.loan-lenders.co.za

- Neoliberalism and its Role in The Housing Policy Post-1994

Post-1994 saw South Africa enter the democratic era of development, especially in regards to housing development. The fragile apartheid era economy inherited by the ANC left the democratic government with little movement in terms of funding for infrastructure and development. The socialist / communist ideologies of state funded housing and social housing were not possible to address that magnitude of

inequalities present in post-1994. Furthermore, the major support for these ideologies had fallen in 1991 with the fall of the Soviet Union.

South Africa therefore turned to neoliberalism, a reformed method of liberalism inclined to favour free-market capitalism. This market-based housing development strategy was based on the western capitalistic world and a shift from the social redistributive ideologies of communitarianism (Lofchie; 1997). The aim of the ANC government adopting this form of approach was based on the success it had in the western world when it came to delivering social housing. However, Rust (2006) suggests that this approach was flawed due to the fact that more than 45% of South African households received incomes below R3 500. 00 per month and could only achieve the required housing needs through multiple forms of subsidised schemes.

Therefore the researcher agrees with Rust that despite the ANC's socialistic / communist background during the struggle, the government should have adopted a socially inclined redistributive economic approach, rather than that of the neoliberal economic approach. As this approach had greater implications on the ideologies and practices shaping the social housing movement (Nengomasha, 2011; 21).

The researcher notes the shift to a neoliberal approach, and the effect it had in reducing the role of the public-sector in social housing provision. It therefore positioned the private-sector as the main player in the conceptualisation, development, funding and management of social housing schemes with the aid of grants (Tonkin; 2008, Rochlin, 2005). This development would lead to the formulation of 'public-private partnerships', a combination of state and private sector funding to deliver housing, however this combination would prove ineffective in delivering housing as capitalistic tendencies of the private-sector would supersede that of the public-sector.

The researcher notes the capitalistic tendencies of the neoliberal approach and its market-based approach to view space as a form of accumulation, to turn pockets of land into economic parcels and to push the private-sector narrative that is based on a 'top-down approach' rather than a 'grass roots' or 'bottom-up approach'. The Right to The City will explore this capitalistic narrative on the production of space in the next sub chapter, as well as in the analysis of the case study in chapter 5 to argue how the

neoliberal approach to housing in South Africa does not address the issues of land and contested spaces associated with it.

- South Africa's Housing Policy [National Housing Policy]

According to the National Department of Housing (2000), South Africa's government of national unity in 1994 created the National Housing Forum (NHF). This forum was composed of various sectors of society including; NGO's, business, government, development organizations and communities (National Department of Housing; 2000). The multi-cultural and diverse group would use these discussions and meetings to formulate South Africa's housing policy (National Department of Housing; 2000).

This laid the foundation for The National Housing Accord which according to Ramashanbole (2010; 31) was signed later in 1994 and was a combination of stakeholders including; civil society, homeless, government, business and commerce, emerging contractors, construction industry, suppliers, developers and the international community. According to the National Department of Housing (2000) this accord shaped the common vision and core principles for South Africa's housing policy and would later be developed into a framework that would form the White Paper on Housing.

The establishment of the Housing Act in 1997 would further develop the requirements set out in the White Paper on Housing (Ramashanbole, 2010; 31). This act would be aligned with South Africa's Constitution (Ramashanbole, 2010; 31) to further cement it as 'sound act'.

The researcher therefore notes the first democratic development towards a housing policy and refers to The Housing Act of 1997, which stipulates;

"The establishment and maintenance of habitable, stable and sustainable public and private residential environments to ensure viable households and communities in areas allowing convenient access to economic opportunities, and to health, educational and social amenities in which all citizens and permanent residents of the Republic, will, on a progressive basis, have access to permanent residential structures

with secure tenure, ensuring internal and external privacy and providing adequate protection against the elements, and potable water, adequate sanitary facilities and domestic energy supply." (The Housing Act, 1997; 4).

The researcher notes that this act is aimed at addressing the apartheid legacy injustices done unto the Black communities, however, the spatial fragmentation of communities in relation to economic prosperities and amenities has created complex issues that require government along with the private sector to develop 'mega projects' in which the aim is to bring economic prosperity to these once fragmented communities.

This form of development is known as Break New Ground (BNG) and was conceptualised as a response to the magnitude of issues related to current housing delivery method. The notion of 'mega projects' is closely linked to the support for neoliberalism (Sutherland, Sim, Scott, 2014; 185).

- Breaking New Ground (BNG) and Megaprojects

The implementation of the RDP may have delivered over 3 million housing units, however, the programme did not aim at addressing the socio-economic and spatial injustices of the apartheid era. The housing policy in 2004 shifted away from the method of housing unit delivery to integrated human settlements (Sutherland, Sim, Scott, 2014; 185). These large scale human settlement projects, were referred to as 'Mega Projects' and aimed at addressing the current sub-standard housing delivery in South African cities (Sutherland, Sim, Scott, 2014; 185). This paradigm shift resulted in the formulation of the 'Breaking New Ground' (BNG) policy which aimed at targeting the socio-economic and spatial injustices of the apartheid era and the shortcomings of the national housing programme, such as the failure to reconstruct the geography of apartheid (Sutherland, Sim, Scott, 2014; 185).

These projects were envisioned as large scale mixed-use projects with the housing component attached to the model. Two examples of Mega Projects are the N2 Gateway project in Cape Town and the Cornubia project in Durban, both of which were recognised as presidential lead projects (Sutherland, Sim, Scott, 2014; 185).

The characteristics of this model were embedded in their complexity such as the scale of the construction and rehabilitation of the land and the role of state-led public-private partnerships with various developers (Sutherland, Sim, Scott, 2014; 185). This approach would enhance economic growth, create employment, address housing backlogs and produce integrated human settlements (Sutherland, Sim, Scott, 2014; 186). Prior to this, the ANC government had been successful in the roll out of housing units, however according to Sutherland, Sim, Scott (2014; 186) these urban poor settlements created 'islands' of poverty that lacked the employment opportunities, social integration and urban connections needed to transform a housing project into an integrated human settlement.

Figure 29: Cornubia Phase 1 Housing, example of a Mega Project.

Source: https://thdev.co.za

The fundamental underpinning of the BNG is the use of housing as the driving tool for the creation and development of sustainable human integrated settlements. According to the Department of Local Government and Housing (2005), this would come through in the form of progressive informal settlement upgrading, promoting the densification and integration of communities, aligning spatial planning with the needs of the community, developing new land for inhabitants, supporting the spatial reconstruction, whilst, promoting and facilitating an affordable rental and social housing market.

The researcher therefore notes the incremental development that has occurred throughout the history of housing in South Africa, and recognises the ANC's ambition to improve the livelihoods of all South Africans through housing. The ability to reflect on polices and adjust to conceptualise new frameworks for socio-economic and spatial development that seeks to undo the unjust actions of the apartheid regime are commendable. However, the researcher notes that this BNG approach leads to a 'top-down' approach which ignores the disadvantaged communities these housing schemes do not include them into the conceptual framework planning. This is to be explored more in detail in the analysis of the case study, which is the Cornubia Phase 1 Housing Development and the development's response to the contested spaces of the Blackburn community.

The researcher finally notes that these developments aimed at bringing economic change to these previously disadvantaged communities do not always bear fruit, as the neoliberal approach to the development realm neglects the 'poor' and superimposes grand 'industry' onto the existing community, but justifies the vast economic gain made by these corporations and developments with the notion of 'social housing' for the previously disadvantaged communities.

- Definition of [Social] Housing in South Africa

The Social Housing Policy of South Africa defines social housing as;

"A housing option for low-to-medium income persons that is provided by housing institutions, and that excludes immediate individual ownership." (Social Housing Policy for South Africa, 2003; 4).

Further to this, the policy outlines key principles which underpin the ANC's stance and approach to social housing, however for the purpose of the researcher's research – only the points that pertain to the research topic are listed and are as follows;

- Must promote the social, physical and economic integration of housing development into existing urban and/or inner-city areas through the creation of quality living environments (Social Housing Policy for South Africa, 2003; 6).
- Must be responsive to local housing demand (Social Housing Policy for South Africa, 2003; 6).
- Must support the economic development of low income communities by ensuring that they are close to job opportunities, markets and transport by stimulating job opportunities to emerging entrepreneurs in the housing services and construction industry (Social Housing Policy for South Africa, 2003; 6).
- Must ensure the involvement of residents in the social housing institution (SHI) and/or key stakeholders in the broader environment through defined meaningful consultation, information sharing, education, training and transfer of skills (Social Housing Policy for South Africa, 2003; 6).
- Must ensure secure tenure for the residents in social housing institutions, on the basis of the general provisions for the relationship between residents and social housing institutions as defined in the Housing Act, 1997 and the Rental Act, 1999 – Chapter 3, section 4 (1) to (5) (Social Housing Policy for South Africa, 2003; 6).
- Must be facilitated, supported and/or driven by all spheres of government (Social Housing Policy for South Africa, 2003; 7).

- Must promote best practices and compliance with minimum norms and standards in relation to the delivery and management of social housing as a sector (Social Housing Policy for South Africa, 2003; 7).
- Must promote housing delivery for a range of income groups that allow for community integration and cross subsidisation (Social Housing Policy for South Africa, 2003; 7).

Therefore the researcher notes that the South African model of social housing is influenced by the socio-economic and political inequalities and spatial fragmentation of the apartheid legacy. The legacy of apartheid left Black communities with poor households that could not afford to purchase land or property, therefore the role of social housing was conceptualised to allow the previously disadvantaged communities the opportunity to acquire rental accommodation. This process aims to integrate these previously disadvantaged communities into the formal housing market, as well as into the urban fabric. The researcher notes the role of social housing in aiming to undo the unjust inequalities of the apartheid legacy.

Social housing is a combination of public-private partnerships which aim to deliver said model. The eThekwini Municipality, for instance has First Metro Housing who works with a variety of partners such as the European Union, Durban Rotterdam Housing Project, National Housing Finance Corporation, the Social Housing Foundation and The Trust for Urban Finance (TUHF) (Nengomasha, 2011; 48) to delivery social housing with flexible finance aimed at providing short to medium-term loans to property dealers (Nengomasha, 2011; 48) that allow for the purchase or refurbishment of dilapidated residential buildings within the inner cities of South Africa which then in turn allows for quality affordable housing with flexible rental options for low to medium income earners.

- The Role of Social Housing

Based on the understanding of the abovementioned aspects on housing in its totality, the researcher notes that social housing is an improvement of the initial RDP scheme that started the process of rectifying the socio-economic and spatial injustices of the apartheid regime. Further to this, the role it plays is critical in the process of bringing previously excluded households back into the city for economic prosperity.

The other aspect social housing aims to address is the vast economic gap that is present in the market, by addressing the need for housing for those low to middle income households who cannot afford to purchase land or obtain individual ownership. This is aimed at alleviating poverty by providing previously disadvantaged households with a form of sustainable livelihoods. This form of housing was aimed at households who's income varied from R1 500 to R3 500 per month (Nengomasha, 2011; 48), thus allowing these families the possibility of affordable rental accommodation.

Ultimately, the role of social housing in the South African context is aimed at addressing the spatial fragmentation of communities, the legacy of segregation, forced removals, socio-economic disparities and inequality. Whilst creating inclusive, integrated and sustainable communities that are well connected to the urban fabric, its transport networks and associated community amenities, with easy access to employment and economic growth, thus improving the quality of life for those Black communities who were victims of apartheid dispossession and injustice.

Finally, it is about restoring pride and a sense of ownership to Black communities who were once excluded from the market, ownership of land and property.

- Factors Affecting the Development of Social Housing

There are various factors that affect this development of social housing in the South African context. The main component that contributes to this is the undesirable current spatial configurations of South African cities post-1994. Although there has been great improvements in terms of housing, water and sanitation delivery to Black communities, the South African Cities Network report (2016) suggests that significant public sector investments has not resulted in more equitable, inclusive and integrated cities, further noting that the spatial location of state funded housing projects continues to marginalise the urban poor. Despite the racial integration of middle to high income households into communities and urban areas, the majority of Black households continue to inhabit the periphery of the city, in poorly located areas that have insufficient access to opportunities, employment, resources, services and expensive long commutes to areas of employment (SoCR16; 2016).

Another aspect is the access to land and finance for these developments. The history of land ownership has already been discussed in the background of chapter 1, however the researcher further notes that in the post-apartheid city the ownership of land is imbalanced and this creates growing disparity between the wealthy elitists and the urban poor. This notion is supported by Nengomasha (2011; 49) as he suggests that the land market is dominated by the private sector and tend to withhold the sale of land for low-income housing developments, unless it is tied to a neoliberal mega project.

Therefore these housing project developments occur on corridors of major transport networks, in undesirable locations which marginalise their urban life and access to the city, thus resulting in these residents feeling alienated from the city (SoCR16; 2016). This in turn, the researcher notes, hinders the individual's right to the city.

Further to this, the South African Cities Network report (2016) outlines key points that affect the delivery of quality social housing in South Africa, there are;

Unaligned and Uncoordinated Development

- Lack of integrated planning and poor alignment in the vertical (three government spheres) and horizontal (housing, transport, energy) and state-owned entities and private developers (SoCR16, 2016; 52).
- Municipal approval of developments which end up clashing with the local government's own spatial transformation framework (SoCR16, 2016; 52).

Continued Inefficient Spatial Development

- RDP housing developments on the periphery of cities add to the urban sprawl, which results in more infrastructure spending to bring services to these areas (SoCR16, 2016; 53).
- Failure to invest in townships resulted in lack of economic opportunities for growth to improve the livelihoods of these communities (SoCR16, 2016; 53).
- Lack of affordable accommodation in close proximity to economic opportunities (SoCR16, 2016; 53).

Private Developments on the Periphery

- The growth of high-end peripheral developments such as estates, eco estates and mixed use vast expanses of land to promote vehicular use (SoCR16, 2016; 53).
- Disconnected to the existing urban fabric, these peripheral high-end developments entrench spatial and socio-economic exclusion, segregation and inequality based on class income rather than race, which exclude predominately poor black communities (SoCR16, 2016; 53)

Built Environment Investments not Supporting Inclusive Economic Development

- Mixed use, high street developments can accommodate different commercial property sizes, diverse products and services which in turn gives owners more negotiation room which should be tailored towards SMME businesses and include residential elements (SoCR16, 2016; 54).
- Major shopping centre developments are centred around the car-orientated market, thus requiring space for parking and increases vehicular traffic, these

are less flexible to the diverse mixed use street developments (SoCR16, 2016; 55).

- A well planned, compact, mixed use high street development promotes a better quality of urban life that is inclusive (SoCR16, 2016; 55).

The researcher therefore agrees with this outline and notes that in order to achieve a quality social housing scheme, one would need to address these issues in their totality and focus on delivering a grassroots or bottom-up approach. This should be done in order to achieve a scheme that addresses the issues, needs and wants of the previously disadvantaged communities so that they may become an inclusive, integrated and sustainable community with a right to the city and its urban lifestyle.

- COVID-19 and South Africa's Response to The Housing Crisis for The Poor and Disadvantaged

The year of 2020 will undoubtable be remembered as the year of the global pandemic caused by the Coronavirus (COVID-19). The virus brought the entire world to a standstill and as countries began to go into full lockdown, socio-economic enqualities began to become clearly visible.

South Africa's response to fight the virus was a hard lockdown, a complete shutdown of the country – apart from essential services – to decrease the spread of the virus and prepare healthcare facilities for the evitable peak of infection. A key component was to isolate and remain indoors during this time.

This was not possible for the homeless or for the disadvantaged communities who did not have the privileges of living in a gated community or for that matter, the ability to self-isolate due to living in dense and confined areas.

The government's rapid response to this issue, particularly the Department of Human Settlements was to roll out the controversial 'shack' development instead of RDP houses to the poor (Matlala, 2020). This, according to government was to improve proper shelter to the destitute households during the COVID-19 pandemic (Sebola, 2020).

A particular project in Limpopo, Tzaneen received major backlash from the community as the structure was not conducive to a humane living environment. According to Matlala (2020) the project cost R2.4 million with each unit costing R64 000 to construct. According to the MEC;

"The intention of these housing unit is to provide a safer and secure human settlement environment. This has been done to create more space in the current informal settlement." (MEC Basiko Makamu cited in Matlala; 2020)

Below is an image of the 'shack development' in Tzaneen;

Figure 30: Department of Human Settlements 'rapid response to the housing crisis during COVID-19', shack development.

Source: https://cdn.24.co.za

According to eNCA (2020) each shack has two rooms and is constructed from corrugated iron and raised off the ground by bricks. The residents of these shacks have laid complaints regarding the poor workmanship, including; unattached doors, open insulation and poorly constructed windows (eNCA, 2020). This has resulted in residents refusing to occupy these shacks.

The researcher therefore questions the construction value of a unit against the information received by the end-user. When taking into account the value of R64 000 versus a corrugated unit propped up by bricks and the researcher's experience in the built environment (5 years), this simply does not add up or justify the value.

The manner in which these units were constructed and given out to the poorly disadvantaged is not only an insult to them as a human being, but also an insult to the strives the government has made in delivering housing to the poorly disadvantaged. Further to this, this 'rapid response' does not take into consideration the density of the community or the context in which the community inhabits. It is simply another 'implementation plan' that does not consider the user as part of the thought process and design.

It may therefore be said based on this understanding that the government's response to housing the poorly disadvantaged during the time of the pandemic has failed. After 26 years of democratic rule, surly the most suitable solution to this crisis cannot be a corrugated unit propped up on bricks for the poorly disadvantaged.

The researcher will therefore use this information as part of the issues to consider when developing a social housing scheme that can accommodate or facilitate a 'rapid response' to the housing crises. A scheme that affords the end-user the opportunity to restore their pride and dignity, whilst inhabiting spaces that foster community interaction, growth and prosperity.

- How Social Housing Can Address Lost Urban and Contested Spaces in the City

The researcher notes that through this review of literature that communities form the basis of the urban fabric. Associated with these communities are beliefs, culture, heritage, social and ideologies differences. These difference come together to create a multi-cultural and multi-racial community that is inclusive. The legacy of apartheid and the associated forced removal system robbed the city of these multi-cultural and multi-racial communities and created pockets of lost and contested spaces within and around the city. This forced removals effectively removed established communities who once inhabited these spaces.

Therefore, social housing can be seen as a means to address and revive these pockets of lost urban and contested spaces through a social housing development that takes a bottom-up approach to address the needs of the previously disadvantaged communities. Further to this, it can bring life, culture, heritage, and socio-economic prosperities back into the city. This is further stressed as the researcher notes that this form of development will allow for the city to metaphorically change from a city of exclusion into a city of inclusivity.

Finally, the researcher notes that this may address the injustices done onto Black communities by reconfiguring the spatial patterns of the post-apartheid city.

2.2 The Right to The City and the Production of Contested Space

2.2.0 Introduction

The second concept, aims to understand the complex dynamics that formulate contested space in relation to the city. South Africa is a country that is steeped in rich history, political struggle, social exclusion, economic exclusion, land expropriation, segregation and exploitation. In regards to this, urban space, especially within the city has always been a contested topic amongst the masses. The role of colonial and apartheid spatial planning becomes a notion to analyse within the post-apartheid city. Further to this, one must then analyse the ideologies of capitalism, globalisation, neoliberalism and social struggle. These ideologies will be viewed from the point of view of The Right to The City and Globalisation. Therefore, it is imperative to understand how these ideologies have influenced how communities have been conceptualised within the city of Durban.

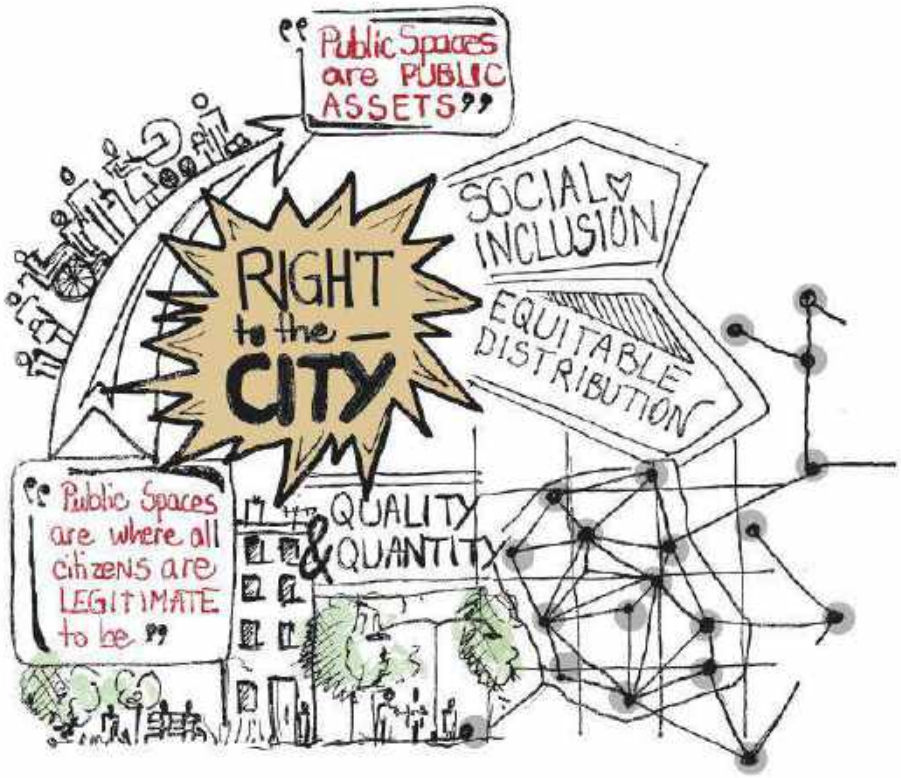


Figure 31: The Right to The City.

Source: https://medium.com

2.2.1 Durban: A Contested City

At the time of the apartheid establishment in South Africa in 1948, the world also witnessed the break out of the Cold War. This war not only was a war between two of the world's strongest super powers – the United States of America (USA) and the Union of the Socialist Soviet Republics (USSR) – it was also a war of ideologies. It signalled the long 'winter' ahead for the world, winter was coming. It was seen as the clash of Democracy vs Communism, Capitalism vs Socialism and the Bourgeoisie vs the Proletariat. These ideologies would go on to shape many countries and cities around the world.

The Right to The City by Henri Lefebvre was first proposed in 1968, in his book entitled; "Le Droit a la Ville" was highly claimed by the social movements of the 1960s (Purcell, 2002). It was a movement that was seen as reclaiming the city as a co-created space (Harvey, 2008). The movement aimed to establish a space of place for life that was detached from the growing effects that commodification and capitalism had over how social interaction occurred in the city (Harvey, 2008), and how the increase in spatial inequalities became increasingly evident as the rise of capitalism and globalisation continued.

In the case of the city of Durban, the researcher can analyse how the apartheid and post-apartheid city have been shaped by capitalism and globalisation, using The Right to The City as a lens. The researcher notes that economics, politics and social aspects have shaped the city of Durban. Lefebvre uses the term dialectic thinking and how it has been bound up by time (Aparna, 2016). He thinks about dialectics in spatial terms as an open-ended movement rather than a resolution (Aparna, 2016). It is seen as the relationship between form and contents and not conceptualized in binary terms, but rather as a triad of production, exchange and accumulation (Aparna, 2016). These forces are all related to each other and the continuous shift in balance between them creates conflict along the lines of spatial and social relations.

Therefore it could be said that the right to the city should transform the nature of urban spaces and these roots must lie in the quest for spatial justice (Aparna, 2016). It could then be stated that according to Lefebvre, space can be seen as a product to be used,

consumed and is a means of production. It is also a network of exchange and flows of raw materials, energy and fashion (Aparna, 2016).

Lefebvre goes on to talk about the 3 types of space; conceived, perceived and lived space. Conceived space is space that is abstract or planned by architects or urban planners. These spaces usually take form in the shape of a city grid and are fixed (Aparna, 2016). Conceived space usually ignores the perceived space, which according the Lefebvre is the space of perception and action (Aparna, 2016). Therefore perceived space can be seen as a space of power. However, when it comes to lived space, Lefebvre states that a human lives in this space, which is a space of imagination and everyday life (Aparna, 2016).

In modern society, the lived space becomes suppressed and controlled by structures of capitalism and state control. This ideal lives on in the works of art, literature and fantasy (Aparna, 2016) but in real life is the subliminally accepted system of the lived space. Urbanism therefore can be seen as a product of capitalism and social struggle. Lefebvre proposes the idea of reclaiming the city from the bourgeoisies and technocratic rationalism. He points out to how society has allowed themselves to be controlled by the system of capitalism and globalisation (Aparna, 2016). He goes on to talk about an urban revolution to awaken political consciousness, and that urbanism should not be left in the hands of the technocrat and bureaucratic (Aparna, 2016).

The city can be seen as a place where the rich vs the poor and spaces become contested. A clash between wealth and knowledge. The city is not only for exchange value, but also use value (Aparna, 2016). It should be a place of encounter, diverse backgrounds, different classes and imaginations which should all shape the city. The city should be produced by us, not for us (Aparna, 2016). The Marxist ideals of Lefebvre come through in his statement that the site for revolution is the city, not the factory floor (Aparna, 2016). Here the researcher notes that Lefebvre is saying that the people must seize the city to halt its exchange rather than Karl Marx's ¬"seize the means of production".

David Harvey's take on social justice and the city can run in parallel with Lefebvre. Harvey suggests that the right to the city is a right to shape the world we live in, so it

is a right to shape ourselves as a collective (Aparna, 2016). Urbanisation can therefore be seen as a class phenomenon which enables surplus to be appropriated from many (Aparna, 2016). Whereas distribution of surplus lies in the hands of a few. More ever, profits create conditions for over accumulation and surplus labour leads to crisis (Aparna, 2016).

In the case of the city of Durban, the right to the city can be seen as one that is constantly contested amongst society. It is clear to see how the apartheid government used systems to segregate and oppress non-Europeans and how spaces within the city were demarcated based on skin colour. The right to the city was not a right for all. The urban fabric was one of spatial injustice. The exploitation of the economy and expropriation of land due the Group Areas Act of 1950 led to further rights of the city being abolished. The city become one that was designed and shaped by a few, not meant for all – this also applied to the economics and spaces of the city.

The researcher therefore notes, that the city of Durban can be a precedent for Lefebvre's The Right to The City as it showcases how the role of capitalism and state structures of the apartheid regime shaped and fragmented the urban fabric and sewed segregation into the city planning and spatial planning. The city was seen as a machine that was purely for production and exchange, with a few who controlled the system benefiting, and those who produced, never reaping the rewards of their work, i.e. the bourgeoisie and proletariat. The apartheid regime made sure that the socialist movements would not gain movement on South African soil by passing laws such as The Suppression of Communism Act 44 of 1950 which banned the South African Communist Party (SACP) and labelled the organisation as a terrorist organisation. They also would imprison anyone associated with the SACP.

However, the socialist movements did gain movement on the soil of South Africa due to underground movements and the push for a socialist and democratic movement began. The idea that South Africa belonged to all implied the right to South Africa for all, a derivative of the right to the city for all.

2.2.2 Block AK and the Post-Apartheid City

Block AK is located on the edge of the Greyville Racecourse and was regarded as a predominately Indian Settlement. The settlement began in 1873, when an Indian indentured labourer by the name of Telucksing was granted a license to trade in Grey Street. He needed to live close to his place of trade, so he bought a plot of land on the edge of the Greyville Racecourse, near Grey Street (Chetty 1998; 54) and built himself a dwelling. This initial establishment of Telucksing led to the mass influx of fellow Indian traders to the site. As trade grew on Grey Street, so did the community on Block AK.

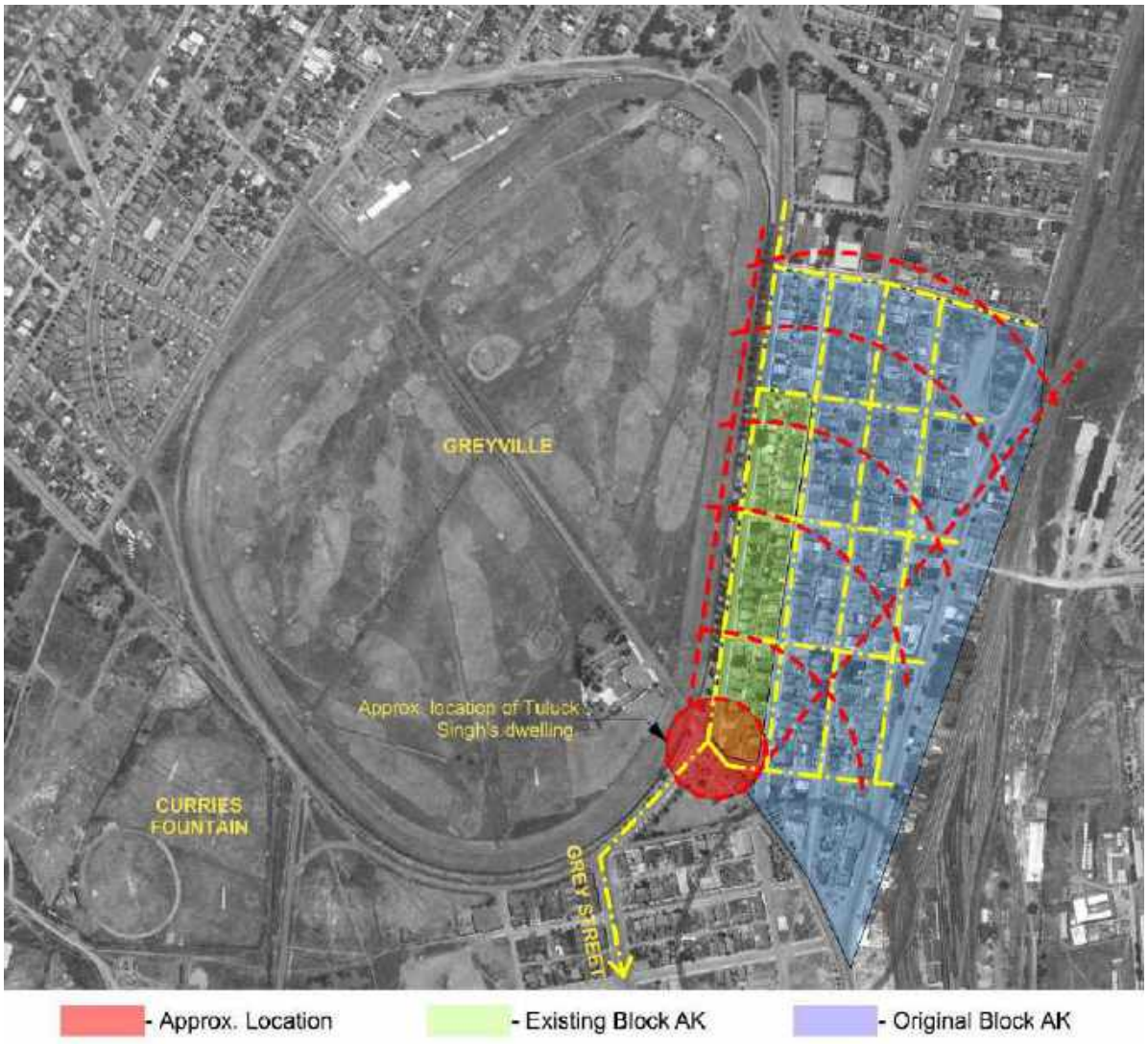


Figure 32: Block AK settlement development.

Source: Author, 2019.

(MAN'S)

CONTRACT OF SERVICE WITH INDIAN IMMIGRANTS.

Be it Remembered,

That on this 23rd day of April in the Year of our Lord One Thousand Eight Hundred and ~~Eighty~~ Ninety and Telucksing of Cuddalore Indian Immigrant No. Bandhu 41698 appeared before me, Louis H. Mason Protector of Immigrants, and in my presence signed (or made his mark) to the following Contract of Service:—

The said Telucksing agrees to hire the services of the said Indian Immigrant, and the said Indian Immigrant agrees to render the said Telucksing his services in the capacity of General Labourer for Five Years, commencing on the 23rd day of April, in the Year of our Lord One Thousand Eight Hundred and ~~Eighty~~ Ninety

And it is further agreed between the said Parties, that the said Indian Immigrant shall be employed as above for six days in each week, save as in such Law is mentioned, and that the hours of labour shall not be more than nine hours daily, between sunrise and sunset, with a break of at least an hour for

And it is further agreed between the said Parties, that the said Telucksing shall pay to the said Indian Immigrant, as such servant as aforesaid, wages at and after the rate of TEN SHILLINGS for the first year, ELEVEN SHILLINGS for the second year, TWELVE SHILLINGS for the third year, THIRTEEN SHILLINGS for the fourth year, FOURTEEN SHILLINGS for the fifth year, for the remuneration of the services of the said Indian Immigrant, and that such wages shall be paid on the first day of each month.

And lastly, the said Telucksing doth hereby bind and oblige himself to give, grant, and provide, to and for the said Indian Immigrant, and for such family as may be allotted, good and comfortable lodging, wholesome and suitable food, and proper medical attendance and medicines, during the period for which this present contract is made, and otherwise to observe and fulfil all the conditions and obligations of the Coolie Laws of the Colony so far as the same are applicable to this Contract and Agreement.

Telucksing

Bandhu His X mark.

The preceding Agreement was signed by the above-named Parties in my presence, on the day and year above written, voluntarily, the same being, as far as I am able to judge, fully understood by them respectively.

L H Mason

Protector of Immigrants.

Figure 33: Telucksing's contract of service.

Source: Durban Local History Museum, 2019.

By the 1930s, Block AK was a firmly established community that was multiracial and multicultural. Catherine and Michael Greenham states;

"During the 1930s, the demographics, particularly in the North Street and First Avenue area, had changed and a generation later almost all properties were Indian-owned. Whites lived there but often as tenants of Indian landlords. Shops were owned and operated by Indian, Greek, Portuguese, Syrian and Chinese traders – all very cosmopolitan. However, the area had fallen foul of the Slums Act. Durban had 12 declared slum zones of which areas Z2 and Z3 were within Greyville." (C. & M. Greenham; 2017)

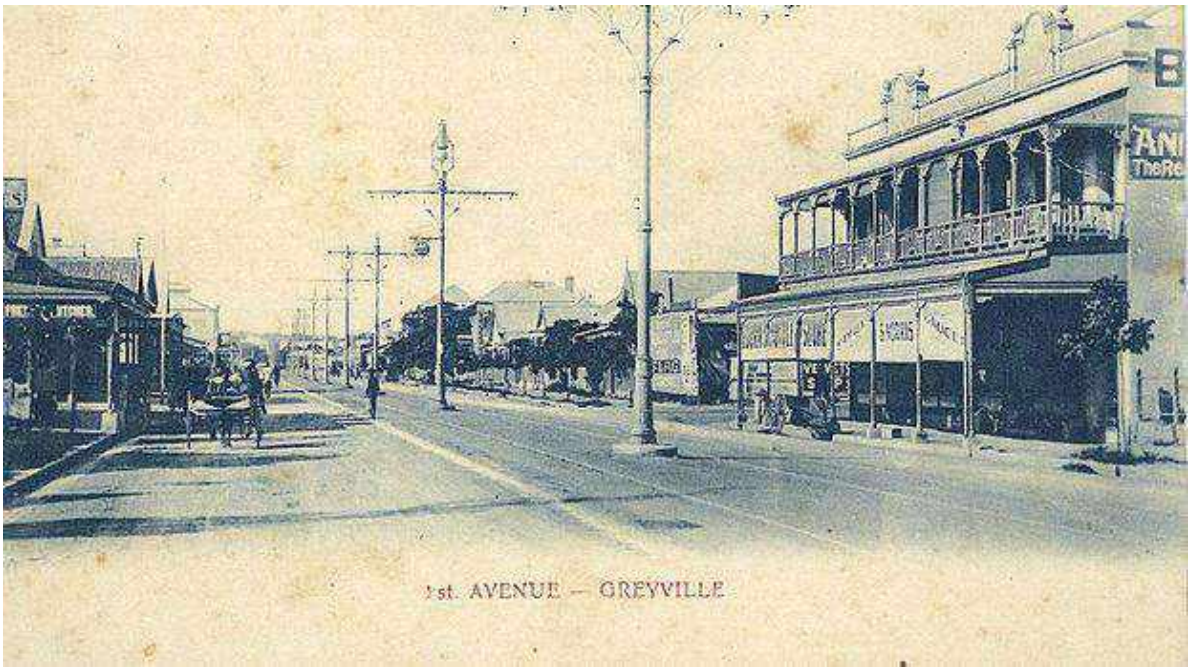


Figure 34: Block AK located to the left, 1905

Source: https://www.iol.co.za

Rosenberg (2014), in his book titled "Dirty Linen "other" Durban 1870-1980" recalls ex-resident Mohammed Vahed time in Block AK, who grow up there and describes the settlement as;

"Ex-resident Mohammed Vahed, who was born and bred in Greyville, remembers his neighbourhood as a vibrant, multicultural and multiracial community where a strong community spirit prevailed and Eid, Diwali and Christmas were celebrated by all. The

streets were abuzz with soccer, cricket, hop-scotch and 'Gillie-Danda' games (like tip and run)." (Vahed cited in Rosenberg; 2014).

Up until the 1950s, Block AK was a thriving and bustling community, with a true sense of family at the core of the precinct. It did not matter what background you had or what your racial or cultural identity was, in Block AK, everyone was seen as part of the community and the community acted as one massive family.

The implementation of the Group Areas Act no. 41 of 1950 by the apartheid government, the National Party (NP), had led to the force removals of the community at Block AK and the expropriation of their land. This was to make way for 'white residential development' and new transport network systems. The forced removal of 6000 families (Chetty, 1998) from the precinct had led to Indians having to relocate on the outskirts of Durban, to places like; Chatsworth, Phoenix, Merebank, Verulam and Stanger.

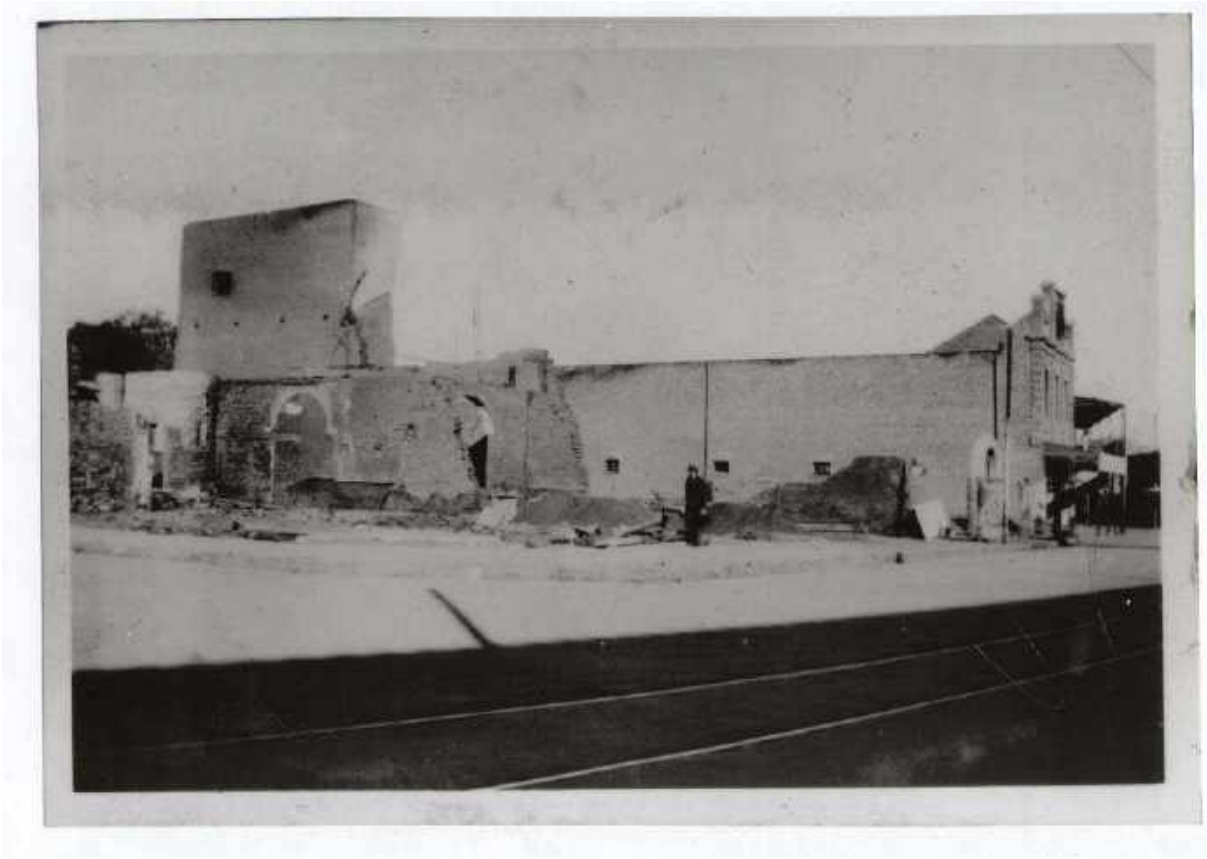


Figure 35: Demolition of Block AK.

Source: Durban Local History Museum, 2019.

Mohammed Vahed recalls the day the demolition of Block AK started and states;

"It was a very emotional period when the bulldozers started bulldozing homes. Everyone cried together because we all felt like one large family." (Vahed cited in C. & M. Greenham; 2017)

By 1963 it was proclaimed a White Area (Chetty 1998; 54). A roadblock occurred when there was no market for White development in this area at the time, leading to the area falling under an Urban Renewal area in 1968 (Chetty 1998; 54). Since then the plot of land has been decaying with very little economic activity occurring. The area remained stagnant thereafter for 30 years, which eventually led to the land being rezoned and auctioned. Today, it comprises of a remaining unoccupied section that is bound by Osbourne Street, Ascott Street, First Avenue and Gladys Manzi Road.

"Block AK has become Durban's monument to the infamous forced removal systems" (Rosenberg; 2014). Words that echo the very crimes of the apartheid regime. Keeping in mind the lens of the right to the city, we can note how the urban landscape had been transformed through the platform of politics. The very right to an established place of space of a community had been torn apart for capitalistic gains. Gains that in a post-apartheid city do not exist. The destruction of a community that included economic prosperity, inclusivity and resilience showcases how the bourgeoisie strengthened their council hold on the city and facilitated the priority of free movement of capital at the cost of a community due to them not being European. Block AK is just one of the examples of the right to the city being taken away from the oppressed for capital gain by the few who control the system.

The researcher notes that the conceived space by the apartheid government ignored the lived space of the community, in order to make way for a perceived space that never worked. The lived space therefore became more suppressed and controlled by the structures of capitalism and state control. People lose their say as globalisation takes over the city planning.

Figures 36 and 37 showcase the extent of the forced removal system on Block AK, the researcher notes the clear 'scar' left on the urban fabric, a reminder of the apartheid forced removal system.

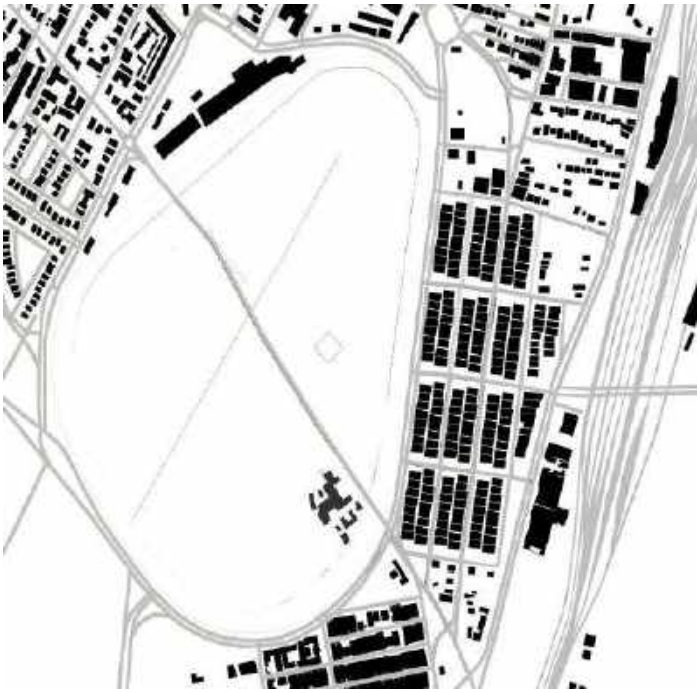


Figure 36: Block AK, 1931, established community.

Source: Author, 2019.

Figure 37: Block AK, 2018, fragmented site, disconnected to the urban fabric.

Source: Author, 2019.

The post – apartheid city presents a complex profile of socio-economic issues and at the heart of this is the people of the city. Which is why developments have moved north of the city to places such as Umhlanga and Ballito – were the socio-economic issues of the city demographics are not present. This makes the development of the built environment easier as the complex issues of the city are not present to address.

Once again the researcher notes the neglect of the city. It seems that it is easier for the post – apartheid architect to promote integration in spaces were the complexities of the city are not present or for the private sector to set in an force glossy capitalistic developments upon the urban fabric of the city – in the case of the new point waterfront development.

The 'New Town' Umhlanga development is a symbol of capitalism and globalisation establishing itself on South African soil, as it creates a cosmopolitan city that Europeans can easily identify with. A glossy city built on the fabrication of wealth, steel, glass and concrete. The city of Durban however, is one built on the social and spatial injustices of an apartheid regime that sort to tear apart communities and segregate the city. Therefore one could state that in the post – apartheid city, it is easier to integrate a society that does not bear the complexities of the Durban city, but rather create a 'new city' that is built for people, and not by people.

The lens of The Right to The City by Lefebvre and Harvey provide one with the opportunity to dissect the city and analyse it through the apartheid phase and into the post – apartheid phase. It allows one to draw connections between how spaces in the city have been formulated and contested, to how it lies in its present day state. The ideologies of capitalism, globalisation, neoliberalism and social struggle become evident in the city with capitalism and globalisation winning in the end. The forced removal systems were made to come across as acts of governance rather than acts of expropriation and exploitation.

Institutionalised credit enabled the bourgeoisie to strengthen their hold on the city and facility the free movement of capital, which led to creative destruction. New cities are built on the ruins of old forms of spatial and social relationships (Aparna, 2016). This is accumulation by dispossession (Aparna, 2016). Fragmented urban space

where land is parcelled into visible pockets of capital accumulation and invisible zones of capitalist exploitation are present in the city (Aparna, 2016).

The aspirations of the post – apartheid city sees the movement of people away from the idea of community city living, like that of the Block AK community, and into elaborate gated communities with boom gates, security guards and shopping centres. Here the very essence of the right to the city is being ignored as the idea of walled and gated spaces now represent what a post – apartheid community is.

The Right to The City in the case of Durban can be summed up, in the opinion of the researcher based on the above analysis, in the case of the informal street trader and the city's battle to build a new shopping centre in the space of Warwick. The very lively hood of the informal trader was being threatened, yet the informal trader and banker contribute to the economic growth of the country. Here it was the case of the informal trader being deprived of their right to the city and a right to life. This approach by the developers seemed to state that the urban poor have no right to the city and that their activity was 'deemed' illegal, immoral or contrary to public interest (Aparna, 2016). The urban poor were seen as pickpockets rather than contributing citizens of society. Effectively it was seen as the poor class coming in the way of the idea of a 'world class city' (Aparna, 2016).

Therefore, in the opinion of the researcher based on the analysis of the city, we are stuck in this 'in-between phase' where the right to the city is both a cry and a demand (Aparna, 2016). Lefebvre suggests the cry is an expression of the existential pain felt in alienation of everyday life in modern times (Aparna, 2016). The demand is that we as a society confront this reality and produce an alternative urban reality which meaningful and less alienating. One that is both playful and engaging. A city that is opened to encounters, pleasures and continual dialect (Aparna, 2016). A city that does not put the ideals of capitalism and globalisation at the front, but rather, the people of the city first. A city were all have a right to it because all were involved in its conceptualisation of space and meaning. One that undoes the spatial injustices of the past and promotes a multicultural, multiracial and integrated society. A city produced by us, not for us. It is only then, the researcher believes, will we move out of this 'in-between phase' we find ourselves in.

2.2.3 The Role of Architectural Design, and how it affects Lost Urban and Contested Spaces

The role of architecture in the shaping of cities is critical. The process of urban and spatial planning can either bring people together or segregate them, such is the case of the latter in the South African context.

The system of segregation during the apartheid era was driven by a form of oppressive architecture that robbed Black communities of their dignity, homes and land. The systematic reconfiguration of urban spaces aimed towards exclusion created contested spaces. In other cases, the expropriation of lands for 'White' development that did not follow through created lost urban spaces that fell to urban decay and neglect. Contested spaces in the post-apartheid city become tied up in legislation and courtrooms, thus becoming lost to the urban fabric. These pockets of lost and contested spaces become products of oppressive apartheid architectural planning.

Further to this, the oppressive architectural planning philosophy of using both manmade and natural buffer strips created hard spaces with no quality of public realm. These barriers prevented the natural cohesive integration of a society. The researcher notes that even though we live in the post-apartheid city, the oppressive architectural planning principles of the apartheid regime continue to define the spatial urban fabric of the built environment. The creation of spaces were not inclusive, did not promote human interaction, did not create a sense of place for all, nor did it foster integration of different ethnic backgrounds. These pockets of lost and contested spaces are present in the post-apartheid city and are the production of oppressive apartheid architectural spatial planning.

However, as oppressive as architecture can be, it can also be democratic and promote freedom for all. In the post-apartheid city, the role of democratic architecture is crucial in addressing the spatial injustices of the apartheid regime. This form of architecture must be inclusive, compassionate and promote a sense of place. The researcher notes that by using theoretical frameworks based on placemaking, sense of place, place attachment, critical regionalism and place theory within the architectural discourse, the architect may be able to create places with a sense of

place that are welcoming to all. Create public spaces within the city that foster a quality public realm and promote the interaction and integration of all ethnic groups. Address and revive lost urban and contested spaces by giving these spaces a sense of place, an identity and acknowledging the turbulent history these sites hold.

The researcher notes that responsive architecture is needed to address the issue of lost urban and contested spaces within the city, as not all spaces have the same issues.

Therefore critical analysis is required to understand the issues pertaining to these spaces so that a well-informed architectural response may be proposed. Successful architectural responses should foster a sense of meaning, address the key issues and promote a better quality of life, thus creating a sense of place as a response to the placelessness created by these lost and contested spaces.

Further to this, the researcher notes that the architectural role in addressing these lost and contested spaces must be through a bottom-up approach, it should be a people-led approach that includes the people (both at an individual and collective level) throughout the conceptual and design process. This approach allows for the spaces envisioned to integrate better into the urban fabric as these spaces acknowledge the end-user from inception. This approach links back to the notion of the right to the city.

Finally, the successful revival of these lost urban and contested spaces within the city lay in the architect's ability to translate these theoretical frameworks into the physical built environment.

2.3 Conclusion

The researcher now has a comprehensive and critical understanding of the various aspects that constitute to the formulation of lost urban and contested spaces. The inequalities within our society has been outlined in relation to the socio-economic and spatial patterns within the urban fabric. The conceptual framework allows for the researcher to understand the following;

- Legislative policies of the colonial and apartheid era that led to the forced removal system, destruction of Black communities and fragmentation of society.
- The spatial dynamics of apartheid urban planning.
- How lost urban and contested spaces affect communities.
- The various factors that need to be considered and taken into consideration when reconceptualising communities in the post-apartheid city.
- The role of social housing in the creation of communities.
- The ANC government's approach to addressing the issues of housing, community development and socio-economic integration.
- Social fight to reclaim the city and address spatial inequalities.
- The positive and negative role of architecture in relation to lost urban and contested spaces.

The next chapter will explore the theoretical approaches that can be implemented in order to understand how to address and revive lost urban and contested spaces in the post-apartheid city, using architecture as a responsive tool.

CHAPTER | 3

CHAPTER 3: THEORETICAL PERSPECTIVES AND CONCEPTUAL FRAMEWORK

3.0 Introduction

Chapter 3 forms the architectural underpinning theories that support the researcher's response in addressing and reviving lost urban and contested spaces in the post-apartheid city, through architecture as an appropriate medium. At this stage of the research proposal, the knowledge gap has been identified in the previous chapter and there is a vital need to reconceptualise communities in the post-apartheid city.

To reconceptualise the notion of community is to develop a new conceptual framework, supported by an appropriate theoretical framework that can be implemented in the South African built environment. Therefore, this theoretical framework will link back to the typology that is a proposed social housing scheme – as housing and community creation is heavily linked in the South African context, and what process, space, form, place and tectonic expression will be suited to this contextual response.

Phenomenology will be the paradigm, supported by the themes of meaning and place, which the researcher uses to explore the appropriate responses to lost urban and contested spaces. Supporting this will be placemaking and sense of place, with the concept of place attachment driving the design and critical regionalism aiding in the response to context and place. These theories will address the issues of contested spaces.

The use of 'Finding Lost Space' by Roger Trancik will aid in the researcher's quest to address lost urban spaces. Emphasis will be placed on linkage and place theory to formulate a suitable response to lost space.

The combination of these theories will aid the researcher in developing a complex, yet comprehensive theoretical framework that deals with the complex and intricate issues of addressing contested and lost urban space within the post-apartheid city.

Figure 36, on the next page, showcases the mind map of the researcher's theoretical thinking.

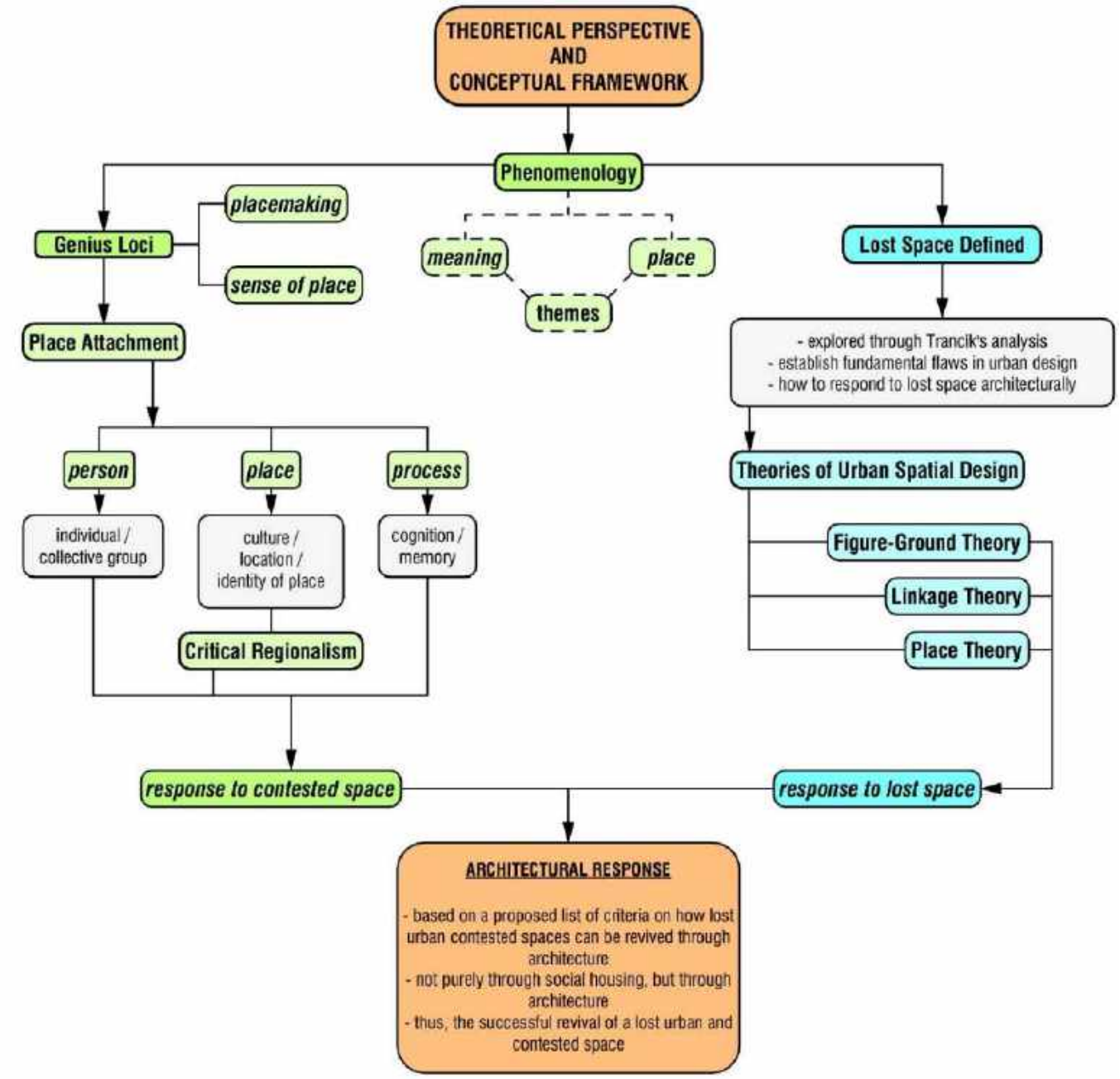


Figure 38: Mind map of theoretical framework.

Source: Author, 2020.

3.1 The Phenomenology of Space

3.1.0 Introduction

The first component to the theoretical framework relies on phenomenology to aid in addressing and responding to contested spaces in the post – apartheid city. This section of the literature review will inform the researcher about understanding and developing critical ideas to implement as a response to contested spaces. Figure 39, listed below, showcases the multitude of aspects associated with the paradigm of phenomenology.

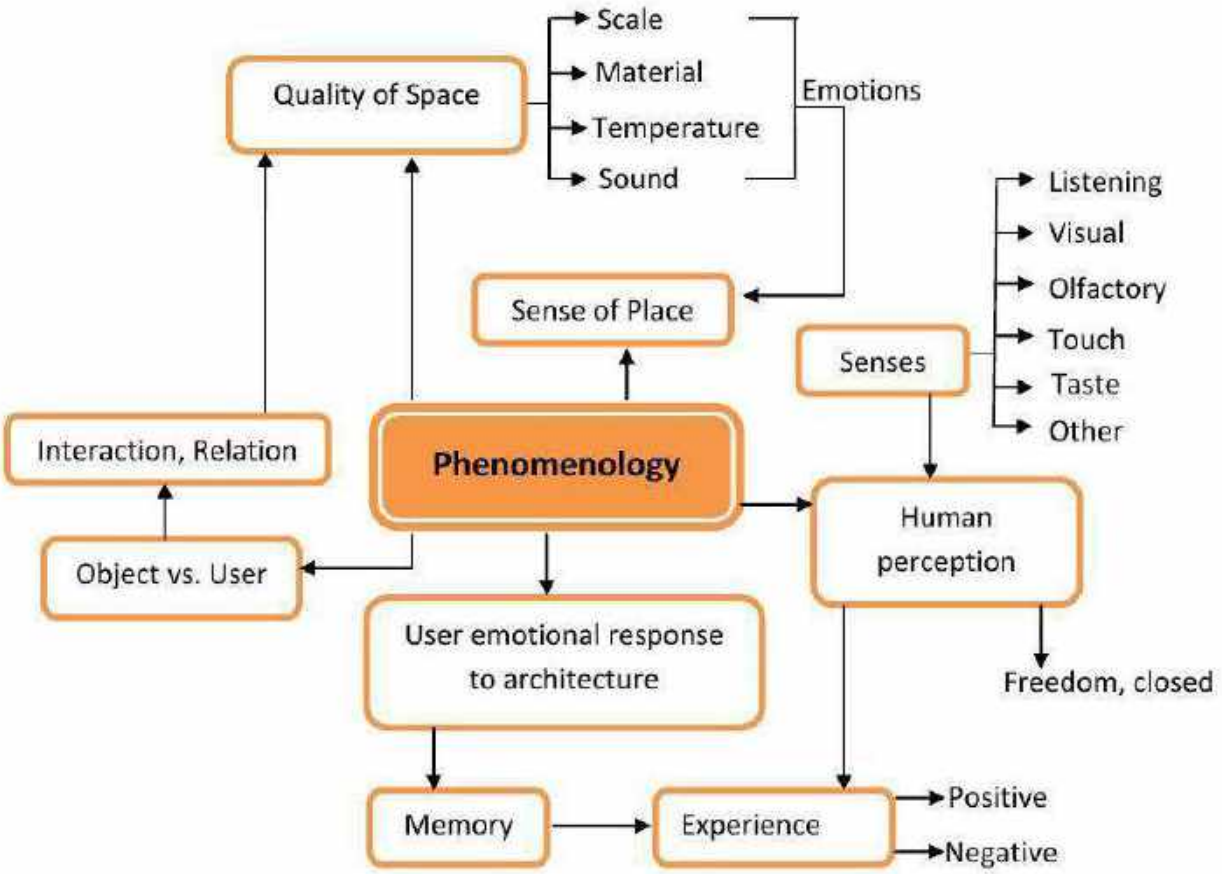


Figure 39: Phenomenology and its associated aspects.

Source: https://i.pinimg.com

3.1.1 The Paradigm and Architectural Themes

In order to understand Placemaking, Genius Loci and Sense of Place in its totality, one must understand their positions in the realm of architecture, and in the greater scheme of philosophy.

Kate Nesbitt (1996) outlines five theoretical paradigms that define postmodernism, which were aimed at understanding how the architectural movement of postmodernism transformed the built environment, after the fall of modernism. This period saw an array of paradigms become the basis that would define how architecture is portrayed in this new era. Nesbitt (1996) goes on to state;

"In addition to the growth of architectural theory publications, think tanks, and exhibitions, postmodernism in general is marked by the proliferation of theoretical paradigms, or ideological frameworks, which structure the thematic debates. Imported from other disciplines, the primary paradigms that shape architectural theory are phenomenology, aesthetics, linguistic theory (semiotics, structuralism, poststructuralism, and deconstruction), Marxism, and feminism." (Nesbitt 1996: 28)

From the abovementioned quote, the researcher notes that the paradigm of phenomenology becomes a point of departure towards understanding how to respond to contested spaces.

The concept of space, in itself, is a philosophical and spatial connotation that is linked to more than just the built form. When space becomes contested, the built form alone, cannot address this issue.

Therefore it is vital to the researcher that the paradigm of phenomenology is understood within the parameters of the research. Thus allowing the researcher to begin the process of formulating possible methods in which to address contested spaces.

- Paradigm 1: Phenomenology

Phenomenology at its basic roots, may be noted as the philosophical study of structures of consciousness as experienced from the first-person point of view (Smith; 2018). This philosophical thought process, forms part of an interdisciplinary reliance of architectural theory which is noted as a philosophical method of inquiry (Nesbitt, 1996: 28).

The paradigm of phenomenology in the realm of architecture lies in the philosophical underpinnings of site, place, landscape and tectonics (Nesbitt, 1996: 28). According to Nesbitt (1996: 28), these underpinnings are often overlooked and sometimes go unquestioned. Here the researcher notes the relationship between these philosophical underpinnings and the forced removal system, which relocated Black Communities into developments which did not take these aspects into consideration in a positive manner.

Phenomenology seeks to revisit how the body interacts with the environment and built form, thus allowing the person experiencing the space to become 'rooted', to give the individual 'a sense of place'. In order to do so, architecture should be visual, tactile, olfactory, and aural sensationalist as these form the visceral part of the reception of architecture, a medium distinguished by its three-dimensional presence (Nesbitt, 1996: 28).

The researcher notes from the abovementioned, that these core aspects become vital in 'the making of place' which form the basis of experience of the built form.

Nesbitt references Heidegger in regards to the concern about modern man's inability to reflect on Being or existence (Nesbitt, 1996: 29). Heidegger's writings were motivated by this concern, as Heidegger argues that this is crucial as such a reflection defines the human condition (Nesbitt, 1996: 29). In "Building, Dwelling, Thinking", Heidegger articulates the relationship between building and dwelling, Being, constructing, cultivating and sparing (Nesbitt, 1996: 29).

In this regard, the researcher notes that in order to understand how spaces, places and built form interact, one must approach it from a philosophical point of view. It is about existence. Here the researcher notes how forced removals destroyed the

‘existence’ of the established Black Communities. The system hindered the ability for Black Communities to ‘dwell’.

In regards to the application of phenomenology in architecture, Christian Norberg-Schulz is considered the principal proponent (Nesbitt, 1996: 29). Norberg-Schulz interprets Heidegger’s concept of dwelling as being at peace in a protected space (Nesbitt, 1996: 29). Here the researcher notes this statement as being a critical component to which one may address contested spaces.

Norberg-Schulz (1983) goes on to argue that in order for architecture to support dwelling;

“The primary purpose of architecture is hence to make a world visible. It does this as a thing, and the world it brings into presence consists in what it gathers.” (Norberg-Schulz, 1983: 67).

This statement by Norberg-Schulz is further reinforced by his concern with the concretization of existential space through the making of places (Nesbitt, 1996: 29). Here the researcher notes that Norberg-Schulz suggests that in order for place to exist in a meaningful manner, the metaphorical existential space must be taking into consideration.

In order for this idea to manifest itself in the built form, the tectonic aspect of architecture needs to be considered, especially in the ‘concrete detail’ (Nesbitt, 1996: 29). Norberg-Schulz (1976) goes on to explain that the tectonic expression engages with the environment and makes the character manifest itself in harmony with the environment (Norberg-Schulz, 1976; 6).

Therefore the researcher notes that the paradigm of phenomenology in the realm of architecture places emphasis on the way in which ‘things’ are constructed or ‘put together’. It is a philosophical thought process that uses architecture as a medium in which to convey meaning and place within space.

Perez-Gomez is another author who expands upon Heidegger's concept of dwelling by suggesting that the concept should allow for existential orientation, cultural identification and a connection with history (Nesbitt, 1996; 30). Perez-Gomez goes on to suggest that by providing an existential 'foothold' in 'authentic' architecture, man can deal with mortality through the transcendence of 'dwelling'(Nesbitt, 1996; 30).

Finally, the researcher notes that Perez-Gomez shares the same philosophical understanding of phenomenology as Norberg-Schulz does, however, Perez-Gomez's perspective is more inclined towards the representation of architecture – and states;

"A symbolic architecture is one that represents, one that can be recognized as part of our collective dreams, as a place of full inhabitation." (Perez-Gomez, 1997; 42).

Based on this understanding of phenomenology, the researcher begins to note that in order for one to respond to a contested space, the philosophical understanding of man's ability to dwell must be understood. The connection between man and the environment should be a harmonious one, and that this engagement can be achieved in the architectural realm through tectonic expression.

Finally, a response that takes into consideration the existential orientation, cultural identification and has a strong connection to its history allows for the architecture be become an existential 'foothold' in 'authentic' architecture (Nesbitt, 1996; 30) which in turns becomes a method in which to respond to contested spaces.

Now that the researcher has a critical understanding of phenomenology in relation to the research, the next step is for the researcher to understand the themes associated with the paradigm of phenomenology. These two themes (meaning and place) form the basis upon which placemaking, genius loci, sense of place, place attachment and critical regionalism are built upon.

- Theme 1: Meaning

"Architecture derives its meaning from the circumstances of its creation; and this implies what is external to architecture – what can broadly be called its set of functions – is of vital importance." (Colquhoun cited in Nesbitt, 1996; 44).

Meaning is central to the discussion of the essence of architecture (Nesbitt, 1996; 44). The above quote provides one with the philosophical understanding of how meaning comes into being. Nesbitt (1996) suggests that meaning is related to form, type, function and tectonics. In particular, architecture cannot exist in the realm of the built environment if the three elements of ***type, function and tectonics*** are not present (Nesbitt, 1996; 44). These three elements share a relationship with the Vitruvian triad of ***firmness, commodity and delight*** (Nesbitt, 1996; 44).

The researcher notes here that meaning in architecture can be traced back to the Vitruvian times. The shift from modernist to postmodernist shows a return to the human aspect being at the core of the design ethos.

Nesbitt (1996; 44) suggests that type is often linked to function and tectonics, such as, function through types based on use and tectonics through types based on structural systems. Nesbitt (1996; 44) goes on to suggest that typology becomes an embodiment of general solutions to the problems of architectural agreement. Here the researcher notes that Nesbitt suggests that typology becomes the 'solution' in which, sometimes type, function and tectonics are overlooked as individual elements.

Nesbitt (1994; 44) goes on to explain that communication of meaning is also part of type, and that type creates a continuity with history, which in turn gives intelligibility to buildings and cities within a culture. However, since type can become repetitive in terms of form which leads to generic design, invention plays a vital role in the design process (Nesbitt, 1996; 44).

Here the researcher notes that Nesbitt suggests that in the rush to 'solve the problem', typology overrides the elements, which intern leads to generic design. Such is the

case with the RDP scheme implemented in South Africa. The rush to solve the problem created dwellings with a lack of meaning. Here the researcher notes that the elements of type, function and tectonics should be expressed through their individuality and that these three elements should come together to form the typology. Thereby transforming the ideal or essence of type, into architecture (Nesbitt, 1996; 45).

Function is understood to be a thought process influenced by rational thinking and scientific understanding, not gratuitous or simply aesthetic (Nesbitt, 1996; 45). This was the understanding of function during the modernist movement. However, Nesbitt (1996) suggests that in the postmodern movement, form should be derived from function and that there is a direct correspondence between specific forms and specific functions. This correspondence requires codes to create meaning, since meaning is not inherent in the forms, but is culturally constructed (Nesbitt, 1996; 45).

Here the researcher notes that Nesbitt suggests that when dealing with function, meaning should be conveyed through the form used to facilitate the function. This may be conveyed through cultural or historical expression. This allows the form to be rooted to its context, and for its function to be more connected to the user.

Tectonics is the last element to consider, as this highlights the distinction between building and architecture (Nesbitt, 1996; 46). Architect Demetri Porphyrios suggests that imitative mediation in handling raw materials distinguishes architecture, and thus its absence explains why modernism only produced building (Nesbitt, 1996; 46). Demetri Porphyrios (1982) goes on to elaborate by stating;

"Thus the goal of architecture should be to construct a tectonic discourse which, while addressing the pragmatics of shelter, could at the same time represent its very tectonics as myth." (Porphyrios cited in Nesbitt, 1996; 46).

Therefore the researcher notes that tectonics provides one with a rich source of meaning, and agrees with Nesbitt's (1996; 46) statement that tectonics is sometimes tied back to a phenomenological interest in the 'thingness' of architecture, in

architecture's ability to gather and condense meaning into the environment. Therefore the researcher notes that in order to facilitate a response to contested spaces, meaning should be placed on the emphasis of the three elements, and that meaning can be constructed through the narrative of material and detail (Nesbitt, 1996; 46).

The researcher notes that an aspect of meaning which can be linked back to chapter 2 of the literature review is the role of neoliberalism and its effect on the South African built environment, post-apartheid. The age of 'high-tech' design, coupled with Capitalism and Globalisation lead to mass-market appeal and an imitable style of commercialization of one's image and the phenomenon of the architectural 'knock-off' (Nesbitt, 1996; 47). The researcher refers back to chapter 2 in regards to the Megaprojects and its relationship with Nesbitt's argument about developers and builders constructing strip malls which have superficially imitated the Graves style and palette which entirely misses the point of figurative architecture (Nesbitt, 1996; 47). The researcher therefore agrees with Nesbitt's argument put forward that any critical component of the original is lacking in the commercial version (Nesbitt, 1996; 47).

Nesbitt (1996; 47) goes on to state that architecture can act as a semiotic sign system, and that the designs capitalize on associations of nineteenth century architectural styles with wealth, status and aristocratic lifestyles. The researcher agrees with Nesbitt's statement, as these associations are present in modern day casinos, hotels and estate developments. These Capitalistic, neoliberal and globalised driven designs deprive the built environment of its contextual meaning, its culture and identity. These semiotic designs try to 'acknowledge' history or establish identity through decorated wall planes that convey meaning (Nesbitt, 1996; 47).

This method creates fragmented historical elements according to Nesbitt (1996; 47) and goes on to echo what Foster describes as the phenomenon in which we appropriate the past for present purposes. Presented as a critique of uncommunicative minimalism, Foster doubts whether a decontextualized history of emblematic fragments is any more accessible that abstraction (Nesbitt, 1996; 47).

The researcher therefore notes that one of the aspects needed to respond to contested spaces, is how meaning is conveyed through the built form. The elements of type, function and tectonics must be expressed. This combined with the

acknowledgement of culture, history and context will allow for an appropriate response.

- Theme 2: Place

"During the last decades it has become increasingly clear that this pragmatic approach [functionalism] leads to a schematic and characterless environment with insufficient possibilities for human dwelling. The problem of meaning in architecture has therefore come to the fore." (Norberg-Schulz, 1983; 68).

The abovementioned quote by Norberg-Schulz highlights the long-standing philosophical problem with the relationship between man and nature (Nesbitt, 1996; 48). Phenomenology leads towards the relationship between man, nature and architecture. This is reinforced by the theme of place. The modernist movement saw the rise of the machine, and with that, mass production on a grand scale which ignored the human scale.

This notion can be traced back to the first Industrial Revolution, where the advancements in technology reduced the urgency to acknowledge the affects this movement would have on the human factor (Nesbitt, 1996; 48). Nesbitt (1996; 48) notes that the deconstructionists suggested that the ancient nature/culture opposition has been displaced and rendered irrelevant along with all other binaries (Nesbitt, 1996; 48). The researcher notes that this creates a sense of placelessness.

Culture, identity and place have been replaced by technology and mankind has created a global environmental crisis (Nesbitt, 1996; 48). Here the researcher notes that contextual responsive architecture was not taken into consideration, as cubism, constructivism and suprematism flourished during the modernist movement (Nesbitt, 1996; 46) as modern architecture embraced the machine analogy instead of the organic analogy (Nesbitt, 1996; 48). These designs lacked meaning and place relative to its context.

Nesbitt (1996; 48) draws a comparison to the pre-industrial past, were, the production of meaning in architecture relied on well informed references and associations to nature. The researcher notes that the advancement in technology hindered the relationship between man and nature. The researcher further notes that a relationship between man, nature and architecture forms a critical cornerstone to which a response to contested spaces may be formulated from. It is important to note this, as symbolizing man's position within the natural world is critical to creating place within a space. Man should be associated with nature first, and then the built form.

Place is further reinforced in the realm of architecture in the manner in which architects engage with the landscape. Abraham (cited in Nesbitt, 1996; 49) suggests that the manner in which we deal with the site demonstrates an attitude of aggressive intervention and goes on to state;

"It is the conquest of the site, the transformation of its topographical nature that manifests the ontological roots of architecture. The process of design is only a secondary and subsequent act, whose purpose is to reconcile the consequences of the initial intervention, collision and negation." (Abraham cited in Nesbitt, 1996; 49)

Nesbitt (1996; 49) notes Abraham's commitment to the principle of engagement between architecture and landscape. Here the researcher notes that man's relationship with architecture and nature does not begin when the building is done, it is present before the foundation are dug. It is therefore critical to pay attention to the site upon which these contested spaces reside on, and before addressing the social issues, the environmental is taken into consideration.

Nesbitt (1996; 50) refers to Heidegger's "Building Dwelling Thinking" when noting the relationship between the site and the earth. Here Nesbitt notes that we have a responsibility when responding to site, we either 'spar' with or 'nurture' the earth. This is further elaborating on by Nesbitt as suggesting the process may involve clearing a place for inhabitation or respecting the place as it is found (Nesbitt, 1996; 50).

The idea of place in relation to the site is further expressed by Ando as discovering the architecture in which the site is seeking to attain, irrespective of the character itself portrays, as the manifestation of architecture inexorably forms a new landscape (Nesbitt, 1996; 50). Therefore architecture should share a relationship with nature, it should be fundamental and promote a meaningful experience (Nesbitt, 1996; 50).

The researcher therefore notes the importance of place in relation to the realm of architecture. Place is associated with placemaking, genius loci, sense of place, place attachment and critical regionalism. These theories allow for one to respond to contested spaces by acknowledging man, nature, context, site, culture, history, identity, and memory. These theories will be expanded upon in the next section of this chapter.

3.1.2 Placemaking and Genius Loci

Now that the researcher has outlined the paradigm of phenomenology within the parameters of the research scope, architectural theories associated to the paradigm and themes are to be discussed in order to establish how these theories assist in addressing contested spaces.

Placemaking and the genius loci are theories of place, which arise from the phenomenology and physical geography of place that emphasize the specificity of spatial experience which leads to the idea of the genius loci, or spirit of place (Nesbitt, 1996; 49). Placemaking offers a way to resist the generic resolution that typology proposes by allowing for the engagement of the body and its verification of the particular qualities associated with the site (Nesbitt, 1996; 49).

Heidegger's position with regards to the relationship between man and nature is crucial for a rich human experience (Nesbitt, 1996; 49). This position is shared with many theorists and architects alike. Norberg Schulz is one such theorist/architect who shares this view.

Norberg Schulz claims that it is the architect's responsibility to discover the genius loci and thereafter design in a way that incorporates placemaking that accounts for this singular presence (Nesbitt, 1996; 49). This claim is further stressed on in his book *"Genius Loci: Towards a Phenomenology of Architecture"* as noting that the establishment of the spirit of place gives life to people and places, which accompanies them from birth to death, and thus, determines their essence or character (Norberg-Schulz, 1979; 18).

The researcher therefore agrees with both Nesbitt and Norberg-Schulz rendition regarding placemaking and the genius loci. The researcher further notes the importance of the spirit of place in relation to contested spaces, as these spaces hold with them memories of the past which become vital components which determine the character of the space.

Norberg-Schulz (1979; 20) goes on to suggest that in order for man to gain an existential foothold within place, man must be able to *'orientate himself'* so that he may *'know where he is'*. Man must also be able to *"identify himself'* with the

environment that he inhabits, he has to know *'how'* he is a certain place (Norberg-Schulz, 1979; 20). Norberg-Schulz (1979; 20) refers to this as the two psychological functions involved in allowing man to dwell in place. Therefore, it may be noted as identification and orientation are primary aspects of man's being in the world (Norberg-Schulz, 1979; 22).

Therefore the researcher notes that orientation and identification allow for man to create the spirit of place, whereas, the placemaking principals of material substance, shape, texture, colour, function, and tectonic expression create an environmental character (Norberg-Schulz, 1979; 6) which allows man to associate to, and gain an existential foothold.

The researcher elaborates on the above mentioned by noting that existential orientation, cultural identification and a connection with history allows for one to 'dwell'. Therefore it is noted by the researcher that placemaking and the genius loci are integral to responding to contested spaces. By understanding the existential orientation, cultural identification and connection with history, the researcher may begin to discover the genius loci of the contested space, and utilize the principals of placemaking to address these spaces.

The researcher therefore notes that it is critical to the development of community at the greater scale to understand how and what makes a great place. With the use of placemaking and genius loci, the researcher is able to address contested spaces from a philosophical and theoretical point of view. But it is critical for the researcher to understand the workings of the principals of placemaking in the greater scheme of community.

It is in this regard, that the researcher must explore the linkages and qualities that allow for place to function not only for the individual, but for the group, i.e. the community as a whole. Based on the analysis of placemaking and genius loci, it is understood by the researcher that connections between man, nature and the built environment are key to establishing place. These connections, accompanied by existential orientation and cultural identification further reinforce a community's ability to gain its foothold within a space previously noted as being 'contested'.

It is in this regard that the researcher acknowledges 'Project for Public Spaces' (PPS; 2019) key principals of placemaking by referring to figure 40, listed below. The Place Diagram has been developed by Project for Public Spaces and allows communities evaluate places (PPS; 2019). The inner ring represents a place's key attributes, the middle ring its intangible qualities, and the outer ring its measurable data (PPS; 2019).

Figure 40: The Place Diagram.

Source: https://assets-global.website-files.com

The researcher therefore references The Place Diagram as a method to translate the theories of placemaking and genius loci, into the built environment through the medium of architecture.

3.1.3 Sense of Place

It is in the opinion of the researcher, based on the research covered in chapter 2 with regards to community development in the post-apartheid city, that most residential areas in the post-apartheid city lack a sense or spirit of place. These areas simply become places of living and shelter.

Prior to the expropriation of land based on the Group Areas Act, established Black Communities had an existential foothold on the lands they rightly inhabited. Their established settlements exhibited qualities linked to the genius loci. There was a strong sense of place.

Fast forward to the post-apartheid city, in spite of having access to free movement, the social relations have become less with reduced quality (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275). As cities grow and develop, in line with neoliberal, capitalistic and globalistic tendencies, cities begin creating people with more limited sensational memoirs and experiences (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275). The researcher refers back to chapter 2, Megaprojects, as an example of this. These tendencies towards development of the modern city have made Man, city and architecture unfamiliar with meaning and sense (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275). This has resulted in meaningless and unidentified spaces or places being generated which have left Man with no identity and place (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275).

This has resulted in Man losing the connection to nature, city and architecture. This has resulted in placelessness. Man begins to inhabit spaces which Man cannot orientate to or identify with. Thus, resulting in a lack of sense of place. The researcher stresses this point in relation to responding to contested spaces, as seen in chapter 2, Megaprojects were seen as a 'one fits all solution'.

In order to counteract this, the concept of sense of place must be understood along with its defining principals in order to respond to placelessness and contested spaces.

According to Dehkhoda (1994) place means *'being'* and *'room'*. Dehkhoda (1994) further elaborates on *'being'* as by itself meaning *'the existence'* and *'having*

existence'. It may refer to *'survive'* and *'living'* or being is *'situating'* and *'happening'*. Thus, it may be noted as place itself is where events flow (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 276). Therefore the researcher notes that place is constantly happening in relation to the existence of life.

The researcher refers to the resilience of the Black Communities to re-establish their existential footholds within the urban fabric after being relocated due to the expropriation of their lands. The idea that sense of place is about *'being, having existence, survive, living, situating and happening'* implies that the landscape reflects the conditions of the location and shows human values, activities and objectives (Mahmoodi Nejad; 2008).

In order to translate these philosophical notions into the urban fabric, the researcher refers to the theoretical model of David Canter, who pioneered these conceptual studies in architecture and urban design (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 276). The model is known as "Place Type", shown in figure 41, and is further expanded upon as noting that the urban environment is a "place" which consists of three tangled dimensions; form, activities and imagination. The theory suggests that the quality of the urban realm is dependent on these three components.

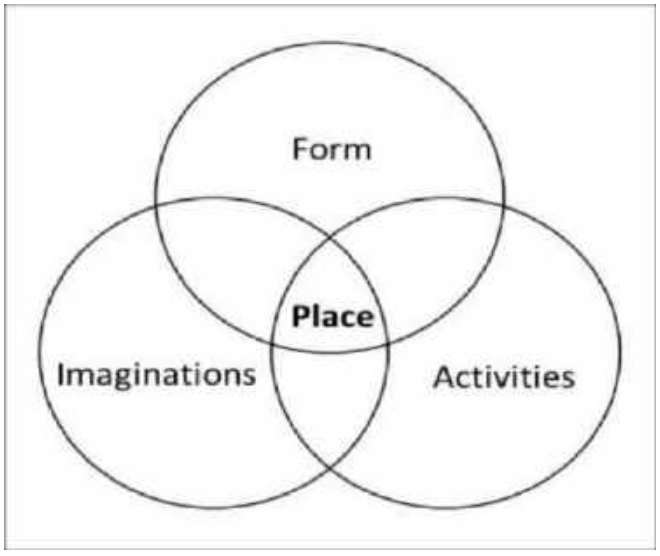


Figure 41: Place Type model, Canter.

Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015; 276.

The Place Type model refers to the effects that the physical properties have due to the quality of the design, which in turn improve the concepts and activities (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 277). The model also aims to meet the biological, mental and social needs of the human, while the physical factors become a result of a series of perceptions, satisfaction and a sense of place (Falahat; 2006).

Falahat (2006) developed the model of important factors forming a sense of place. These factors affect the meaning of place and is explored in figure 42, listed below. The researcher notes that Falahat model is an expansion on Canter's model.

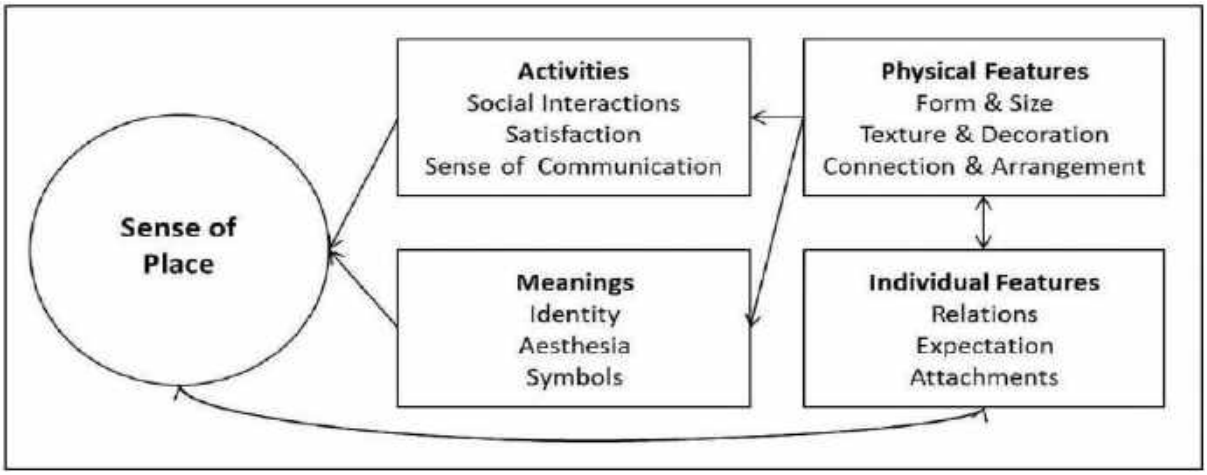


Figure 42: Model of important factors forming a sense of place, Falahat.

Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015; 277.

With reference to figures 39 and 40, the researcher begins to note the in-depth workings of the sense of place. The concept may be broken down further in order to understand how it may respond to contested spaces within the urban fabric. A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, and S.N. Maleki's paper on "*Comparing the Components of Sense of Place in the Traditional and Modern Residential Neighbourhoods"* provides the researcher with the analysis needed in order to understand how sense of place can be developed into a framework that may be used to address contested spaces.

The researcher now has an understanding of the Place Type model and the Model of important factors forming a sense of place, however, in Ghoomi et al paper,

accompanying these models is the Permanent Place model by Golkar. This model allows for one to understand how to create a permanent place and is based off the first two models, as figure 43 listed below depicts.

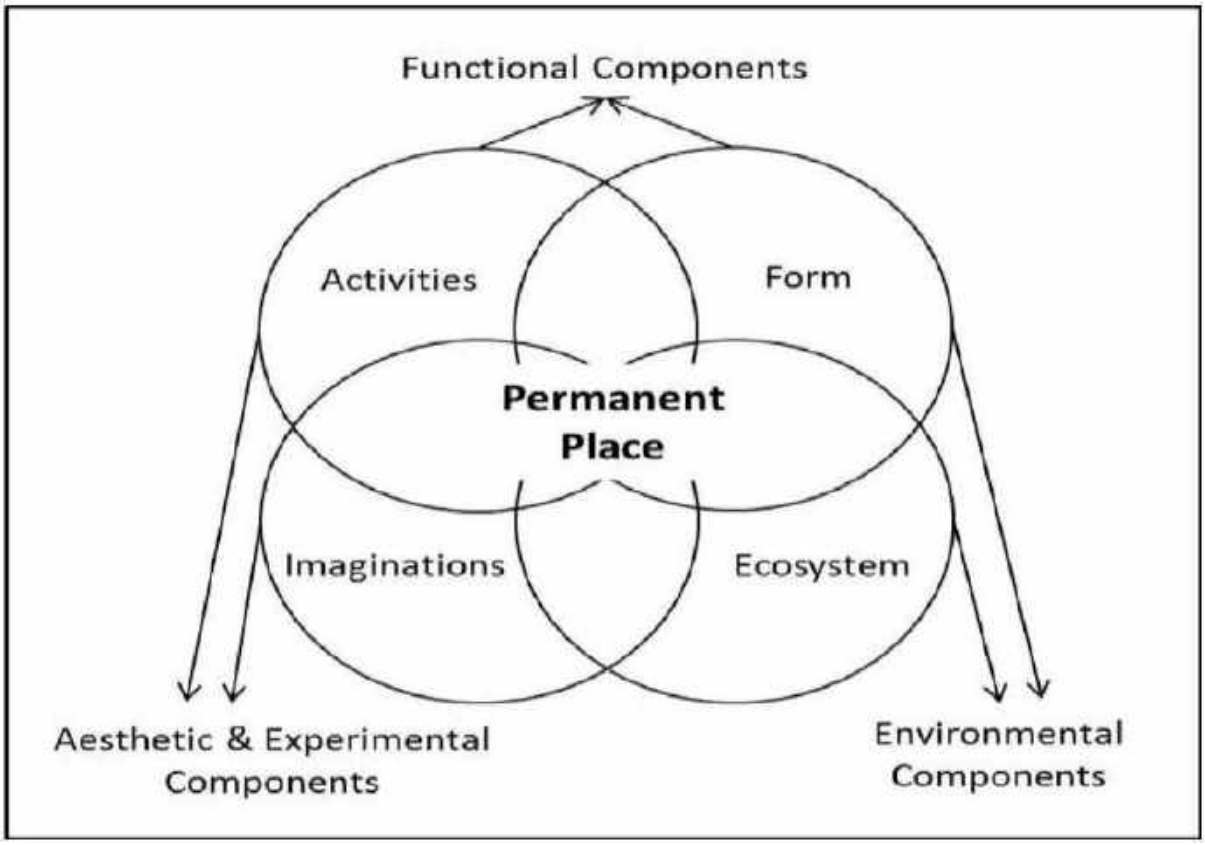


Figure 43: Permanent Place model, Golkar.

Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015; 278.

Based on these three models, the researcher begins to note that in order to establish a sense of place, the place should encompass activities, exhibit physical and individual features, have meaning and take the ecosystem into consideration. However, these aspects need to be expanded upon in order to fully understand the layers that make up a sense of place.

Ghoomi et al paper develops a theoretical framework for the components that make up a sense of place, and is based on the premise of Schultz, Lewicka, Canter, Panter, Falahat and Golkar models of sense of place. Schultz and Lewicka's models will be expanded upon below.

Schultz model is based on the principals related to place and forms a mental image which creates meaning and a sense of place (Purmand; 2010), as figure 44 depicts.

Schultz model of sense of place	
Criteria	Sub-criteria
Typology	Moods
	Perception and Understanding of the Environment
	Dialog and Discussion
	Being with others
Topology	Landscape (natural entities)
	Built Complexes (natural entities)
Morphology	Space and Character

Figure 44: Schultz Model of sense of place.

Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015; 278.

Building on this is Lewicka's model which divides the components which create a sense of place into three categories; physical, social and demographic (Lewicka; 2010) as figure 45 on the next page depicts.

Lewicka model of sense of place	
Criteria	Sub-criteria
Physical	Type of housing
	Building size
	Yard House
Social	Social Neighborhood Relations
	Feeling of security
Social and Demographic	Age and Education
	Period of stay
	Family size

Figure 45: Lewicka Model of sense of place.

Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015; 278.

Based on these models, Ghoomi et al formulates a theoretical framework which the researcher agrees with and notes as a suitable method for implementing the concept of a sense of place into the built environment. This model is depicted in figure 46 below.

Final Theoretical Framework Sense of Place		
Criteria	Sub-criteria	Theoretician
Demographic characteristics	Age	Lewica
	Education	
	Length of stay	
	Family size	
Physical and visual features	The quality of the physical form (type, size and area of residence)	Canter Panter
	The quality of the physical components in the context of the neighborhood	Falahat Golkar
	objective Landscape quality in the context of the neighborhood	
	Quality of access in the neighborhood	
Social characteristics and activities	Opportunity for social interaction	Canter
	Providing a variety of activities and entertainment	Panter
	Feeling of security	Falahat
	Satisfaction of the neighborhood	Golkar
		Lewica
Meanings	Sense of identity	Schultz
	Legibility and the symbolic grabber	
Ecosystem	The quality of the natural landscape	Golkar
	Harmony with the natural environment	

Figure 46: Ghoomi et al Model of sense of place.

Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015; 279.

Based on this understanding of sense of place, the researcher notes that the concept is vital in responding to contested spaces as dealing with contested spaces means dealing with an array of issues (social, cultural, natural, political, physical etc.). By understand the concept in its basic form, and expanding upon it through the models posed by the abovementioned theoreticians, the researcher begins to understand the critical thought process involved in developing a sense of place. The theoretical framework developed by Ghoomi et al provides the researcher with a methodical

approach in which to address and respond to contested spaces in the post-apartheid city.

Therefore, the researcher notes that sense of place is a relationship between Man, his image and environmental characteristics (Hashemnezhad, Heidari, Hoseini, 2012; 7). The concept is rooted in two aspects, the first being rooted in the subjective experience of people (history culture, traditions, memories and society) and the second aspect is affected by the objective and external influences of the environment (sound, smell and landscape) which leads to various associations of place (Hashemnezhad, Heidari, Hoseini, 2012; 7). Therefore sense of place is a complex concept of emotion and attachment to the human environment which is shaped by peoples adoption and use of places (Hashemnezhad, Heidari, Hoseini, 2012; 7).

3.1.4 Place Attachment

According to Najafi and Mustafa Kamal (2012; 7637) place attachment may be described as a connection that takes place between people and their meaningful settings. Altman and Low (1992) further reinforce this notion by noting that place attachment is an effective link between individual and their environments which consist of interactions between affect and emotions, knowledge and beliefs and behaviours and actions regarding a setting.

The researcher therefore agrees with these two descriptions of place attachment and notes that this may be linked back to sense of place. Therefore, it becomes critical to the researcher to understand how place attachment can assist in addressing contested spaces. It may be noted that contested spaces have elements of place attachment already present – this comes in the form of memories associated to the setting. This is to be expanded upon further by understanding the factors that influence place attachment.

- Factors Influencing Place Attachment

Place attachment is affected by various characteristics such as; socio-demographic aspects of people, environmental experiences which include people's type of involvement with place, their familiarity with place, knowledge about place, religion, culture, place satisfaction and place itself (Najafi, Mustafa Kamal; 2012; 7638).

Place attachment also creates a sense of community. This is elaborated on by Kasarda and Janowitz's definition which states that it is a complex system of friendship and kinship networks with formal and informal associated ties which are rooted in family life and on-going socialization processes (Najafi, Mustafa Kamal; 2012; 7638).

The tripartite model of place attachment reveals a framework that indicates a multidimensional concept which demonstrates that person, psychological process and place are its dimensions (Najafi, Mustafa Kamal; 2012; 7638). Figure 47 listed below showcases this complex model.

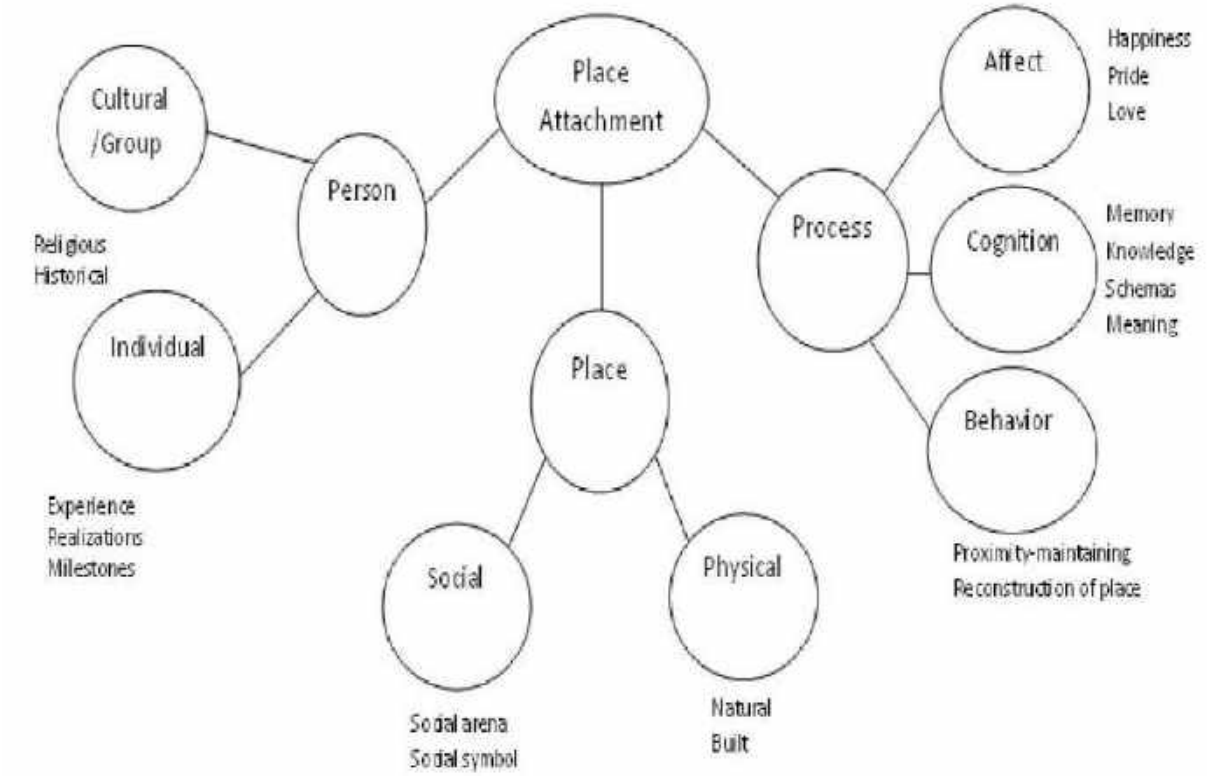


Figure 47: The tripartite model of place attachment.

Source: Scannell and Gifford, 2010.

With regards to the tripartite model of place attachment, the researcher notes that this model can be adapted to assist with the response to contested spaces.

The ***person*** becomes the established Black Communities that had their lands expropriated and were subject to the forced removal system.

The ***place*** becomes the physical land which was expropriated, as well as, the associated social aspects tied to the land.

The ***process*** becomes the method in which to respond to this contested space, by making use of placemaking, genius loci, sense of place and critical regionalism.

Further to this, the physical, social, cultural, personal and time factors along with memories and experiences, place satisfaction, interaction and activity features must be considered and expanded upon to grasp the methodological approach needed to explore place attachment in the built environment when responded to contested spaces. These aspects will allow for a more fruitful experience of space and create a better sense of place.

Physical Factors are noted as being linked to the social factors, they work hand in hand regarding place attachment. These features include micro and macro understandings such as; setting of dwelling, facility and services, place status in urban setting and its relationship with to the environment (Hashemnezhad, Heidari, Hoseini, 2012; 7).

Social Factors are noted as having a positive relationship between the physical place and personal satisfaction related to social communications (Hashemnezhad, Heidari, Hoseini, 2012; 7). This allows for place to foster meaningful interactions for the individuals. Therefore it is based on people participation, social network engagement and cultural interactions (Hashemnezhad, Heidari, Hoseini, 2012; 8).

Cultural Factors are noted as individuals, families, groups or society members of similar cultural backgrounds sharing a common place (Hashemnezhad, Heidari, Hoseini, 2012; 10). Here place attachment is directly related to those aspects and is thus a requirement to establish place.

Personal Factors are noted as acknowledging that each individual is different, and that these differences allow for place to become a more rich experience. This allows for place to reflect identities and differences in groups based on gender, class, race, ethnic, and culture which add to the rich experience of place (Hashemnezhad, Heidari, Hoseini, 2012; 10).

Memories and Experience Factors are noted as people building a sense of identity within themselves which are based on social interactions and place of events which allows for reflection within these places that create memories about people and places (Hashemnezhad, Heidari, Hoseini, 2012; 10). This allows for emotional connections tied to memories and results in people having different experiences based on this notion.

Place Satisfaction is dependent on the person's perceptions of place and their place satisfaction, quality and security (physical, social, emotional) that results from the perception is based on conscious, unconscious, objective, subjective, personal or social and results in security and conservation and development of place (Hashemnezhad, Heidari, Hoseini, 2012; 10).

Interaction and Activity Features are noted as activities and interactions between human-place and human-human interactions (Hashemnezhad, Heidari, Hoseini, 2012; 10). This is further stressed on in individual interaction with social and physical place in the form of meaning, behavioural and emotional and cognitive interactions which result in place attachment (Hashemnezhad, Heidari, Hoseini, 2012; 10).

Time Factor is noted as the length of residency, which increases place attachment (Hashemnezhad, Heidari, Hoseini, 2012; 10).

Therefore it is noted by the researcher that place attachment is influenced by a plethora of factors which involve a multidisciplinary scope consisting of perceptual, psychological, physical and the socio-cultural dimensions of people and place (Najafi, Mustafa Kamal; 2012; 7640). The researcher notes that in order to address contested spaces, this multidisciplinary scope must be taken into consideration and translated into the built environment, thus allowing for a suitable response to contested spaces.

3.1.5 Place and Regionalism

The theory of critical regionalism can be linked back to the themes and paradigms mentioned earlier in the chapter. Critical regionalism discussed through the lens of Frampton proposes the possibility of dwelling in an architecture of greater experiential meaning (Nesbitt, 1996; 50), and thus forming a relationship with phenomenology.

Nesbitt (1996; 50) suggests that Frampton supports the notion of a type of architecture that is regional, vernacular, sensitive to light, wind and temperature which allows for the architecture to critical respond to and benefit a particular place. This take on critical regionalism is expanded upon in great detail in Frampton's essay entitled *"Towards a Critical Regionalism: Six Points for an Architecture of Resistance (1983)".* It is in this essay Frampton addresses the issues regarding topography, context, climate, light, tactility, tectonic form and place form.

Nesbitt (1996; 50) suggests that a critical regionalistic approach that is climatically specific to the design will be successful aesthetically and ecologically, thus offering a resistance to the homogenizing forces of modern capitalism. The researcher agrees with Nesbitt by referring back to chapter 2 regarding the neoliberal approach taking by the democratic government to 'fast track' housing delivery, and its negative effects on the communities that inhabit these developments. Frampton suggests that one may resist the universal forces by marking a bounded precinct on earth and under the sky (Nesbitt, 1996; 50). This may be noted as an architectonic approach emphasizing the site's topography (Nesbitt, 1996; 50).

This approach does not mean a return to primitive means of construction, but rather – as Frampton suggests, a poetic understanding of differences inherent in the frame (aerial) and the bearing wall (earthen, "telluric") building systems (Nesbitt, 1996; 50). This may result as a richness in contrast between the two systems and the articulation of their juncture, which is the fundamental principal of tectonic communication (Nesbitt, 1996; 50). This method of design allows for a meaningful narrative to be conveyed through the use of elements of construction through their assembly (Nesbitt, 1996; 50).

The researcher begins to note the relationship between place and critical regionalism, and this is further expanded on by Frampton (1983) who make the example of

clearing the site for a building by bulldozing the site from a natural site into a flat site that heartens the ideology of 'placelessness'. However, had one terraced the site, this would be more in touch with nature and less destruction would take place (Frampton, 1983). By cultivating the site rather than completely changing it, you are respecting the meaning of the site and thus allowing for a stronger sense of place to take place. The researcher notes that this notion can be linked back to phenomenology and Man's relationship with nature and site.

Here the researcher notes the connections made to placemaking, genius loci and sense of place. Place attachment is also linked to critical regionalism as it would be a design that was made in the local place, according to local customs, use of local materials, use of local knowledge but keeping the international standards (Frampton, 1983). By following these principals, the design then conforms to the modern day universal system and keeps the international standards, but it does so by applying the local way.

This is further enhanced by acknowledging the visual verse the tactile, and the aspect of human perception with vision and its role in creating images in the mind (Frampton, 1983). The visual verve the tactile places emphasis on the human boy and its five sense; *smell, taste, sound, feeling through touch and site,* (Frampton, 1983). This notion stresses that the user, uses all 5 senses to experience the built form, thus allowing the user to have an enriching experience, a more fruitful experience as the user moves through the built form. Frampton suggests that;

"The tactile resilience of the place-form and the capacity of the body to read the environment in terms other than those of sight alone suggest a potential strategy for resisting the domination of universal technology." (Frampton, 1983: 28).

The researcher therefore notes from the abovementioned quote, that human perceptions in the built environment are also moulded by the society in which it takes place. The emphasis on the tactile perception is a vital sense in the built form, besides the visual. Sensory perception is used to allow for a more intimate experience through

the built form via change in texture to smell and sound, this allows for the user to become part of the urban fabric.

Therefore critical regionalism deals with meaning, place, memory, the identity of social groups, keeping it in regard to their context in which occurs and also acknowledges the universal system.

3.1.6 Towards an Appropriate Response to Contested Spaces

The researcher therefore notes that in order to respond to contested spaces, one must understand the place and its context in order to achieve a meaningful response that is rooted to its context. This will allow for an architectural resolution that acknowledges the community, the history of the context, and respects the present day demographics, whilst, exhibiting a responsible design philosophy that is sensitive to the site and the natural elements.

This is further stressed within the context of the post-apartheid city, as due to the atrocities of the apartheid regime, a multitude of issues such as socio-economic, political and cultural are products of contested spaces. Therefore the theoretical discourse discussed in this chapter provides the researcher with methods of implementation that can be achieved through the medium of architecture and thus, address the issues of contested spaces – thereby providing an appropriate response.

3.2 Lost Urban Spaces in the City Fabric

3.2.1 Introduction

The second component to the theoretical framework is to be explored through the lens of Roger Trancik's analysis of Finding Lost Space. It will rely on understanding the notion of lost space within the urban context and how the researcher may respond to this lost space using architecture as a medium. It will allow for the researcher to identify and understand how lost spaces are created in the urban fabric and what the theoretical responses to these lost spaces are.

It will assist the researcher in developing urban design principals in line with the response to lost space based on the issues and challenges raised in chapter 2 regarding apartheid city and spatial planning and its legacy in the post-apartheid city.

Finally, it will assist the researcher in developing a suitable response to lost urban spaces within the post-apartheid city that allows the lost 'site' to be reactivated or reattached back to the existing urban fabric, thus allowing for full integration in terms of social, economic, cultural and environmental.

3.2.2 Lost Space Defined

Lost space within the context of the built environment is considered to be spaces that become disconnected from the urban fabric, left-over space, usually as a result of poor planning, political influences or contested as a result of conflicts of interest amongst groups or individuals. Trancik (1986; 2) refers to lost spaces as being underused and deteriorating, however, does provide opportunities to reshape the urban centre thus allowing life to come back into these spaces.

Trancik (1986; 3) goes on to provide various examples that define lost space, such as;

- Leftover unstructured landscape at the base of high-rises (Trancik, 1986; 3).
- Unused sunken plaza positioned away from flow of pedestrian activity (Trancik, 1986; 3).
- Surface parking lots within cities that disrupt urban flow (Trancik, 1986; 3).
- Edges of freeways (Trancik, 1986; 3).
- Abandoned waterfronts, train yards, industrial complexes (Trancik, 1986; 3).
- Vacant blight-clearance sites, never redeveloped (Trancik, 1986; 3).

The researcher draws attention to the last point by Trancik “vacant blight-clearance sites” and refers back to chapter 2, regarding Block AK and its current state – being a vacant blight-clearance site due to the site being tied up in legal matters between the descendants of the original inhabitants who were forcefully removed and had their land expropriated as a result of the Group Areas Act and the current municipality. This makes Block AK not only an example of contested space, but also lost space as well.

Therefore, lost spaces are the undesirable urban areas that require redesign as these spaces, in their current state, make no positive contributions to the context in which it is situated or the users (Trancik, 1986; 4). These lost spaces are ill-defined, without measurable boundaries and fail to connect elements in a coherent way (Trancik, 1986; 4). However, these lost spaces offer the opportunity to redevelop and rediscover hidden potential within the urban fabric of these once lost sites.

- Factors That Contribute to Lost Space

According to Trancik (1986; 4), there are five major factors which contribute to lost space with the urban fabric of the built environment. These five factors are as follows;

1. The increased dependency on the motor vehicle (Trancik, 1986; 4).
2. The influence of the Modern Movement on open space (Trancik, 1986; 4).
3. Zoning and land-use policies of urban renewal that divided the city (Trancik, 1986; 4).
4. Reluctance on part of both public and private contemporary institutions to assume responsibility for the public urban environment (Trancik, 1986; 4).
5. The abandonment of industrial, military or transportation sites in the inner core of the city (Trancik, 1986; 4).

The researcher agrees with these five factors noted by Trancik and acknowledges that these factors are present in the post-apartheid city as well. Within the Durban context, points 1, 3 and 5 are stressed on by the researcher, with reference back to chapter 2 (*page*) regarding the use of buffer strips to form barriers between race groups. These physical-natural barriers such as; rivers, ridges or open spaces and man-made barriers such as; industrial areas, railway lines or roads (Krige, Donalson; 2000) support Trancik's factors that influence the creation of lost space – but are contextually linked to the post-apartheid city.

It may therefore be noted as apartheid city and spatial planning created these lost spaces within the post-apartheid city, as this infrastructure is now a permanent reminder of the legacy of apartheid. The researcher therefore notes that it is important to understand these factors and their repercussions on the urban fabric and built form, as these affect the way people live and move. By understanding these factors, the researcher will be able to avoid making these same mistakes, and promote an inclusive and integrated urban fabric, rather than a disconnected and disjointed one.

- The Relationship between Hard and Soft Space

The relationship between hard and soft space is important when considering how lost spaces are created and how to then respond to lost spaces. According to Trancik (1986; 61) hard space is the residual space in-between dominant spaces with various degrees of openness which come in the forms of open parking lots or buffer spaces. Trancik (1986; 61) further notes that these spaces become feeble patches of grass, a no man's land between the scale of region and its locality. Ultimately, these are spaces produced as a result of poor urban design and become lost and disconnected to the existing urban fabric.

The researcher agrees with the above mentioned by Trancik and relates these points back to the apartheid city spatial planning philosophy.

According to Trancik (1986; 86) soft space may be considered as being the space related to the human scale, understanding space in its natural form. These soft spaces must be explored in its natural form to offer a contrast to the dense urban environment (Trancik, 1986; 86). The researcher therefore notes that soft space deals with the notion of phenomenology and understanding how humans relate to the natural and built environment.

Therefore the researcher notes that hard space is based along the lines of urban planning, whereas soft space is more intimate and linked to the phenomenological experience of space in relation to the built environment.

Hard Space Characteristics

Trancik (1986; 61) suggests that successful hard spaces are composed of three main characteristics, these being; ***the three-dimensional frame, the two-dimensional pattern and the placement of objects in space.***

These three characteristics must be expanded upon in order to understand how to reconceptualise lost urban spaces within the post-apartheid city.

The three-dimensional frame defines the edges of the space, degree of enclosure, transparency, opacity and openings impact the manner in which space is conceived,

as well as, the relationship between vertical mass to horizontal space, wall in relation to human scale and the manner in which the wall meets the ground plane defines the three-dimensional edge (Trancik, 1986; 61).

The two-dimensional pattern refers to the treatment and articulation of the ground plane included the materials, texture and composition (Trancik, 1986; 61).

Objects in space refer to elements such as sculpture, water features, trees and seating which provide accents or focal points which make space memorable (Trancik, 1986; 61). The most important objects however, are the human actors which use the spaces, giving it life (Trancik, 1986; 61).

Soft Space Characteristics

Trancik (1986; 86) suggests that soft space is the relationship between human, nature and built environment. It is understood as the nature of space and the physical and psychological dimensions of the exterior void which must be expanded upon into areas beyond the specific urban spaces to include the larger context within which they exist (Trancik, 1986; 86).

Further to this, Trancik (1986; 86) outlines two factors which must be considered in order to evaluate these spaces within their broader context, such as;

1. The meaning of a space based on its intended use and purpose which is defined by the psychological and social needs of the individual (Trancik, 1986; 86), and;
2. The relationship between a particular space or group of spaces and their regional characteristics which includes history and local traditions (Trancik, 1986; 86).

Trancik (1986; 86) suggests that these two factors allow for qualitative judgment of how well a space is designed and comes from its functional meaning and how well its physical shape accommodates the social needs.

It is therefore noted that eliciting the social criteria and translating them into the design process leads to the creation of a social space which is appropriate towards the activities it contains (Trancik, 1986; 87).

The researcher therefore notes the importance of both hard and soft space and its relationship in creating an appropriate response to lost urban spaces. The understanding of hard space allows for the researcher to develop a critical design-led thought process to develop spatial relationships. Whereas understanding soft spaces allows for the researcher to link the human and nature aspect back to the built environment whilst acknowledging the history and customs of the area, and most importantly noting that ignoring the human aspect is the main component that leads to lost space.

The researcher finally notes that these characteristics were deliberately ignored by the apartheid city spatial planning principals, thus leading to 'lost spaces' that created voids within the urban fabric. These voids created isolated forms and disjointed landscapes, preventing any form of social integration and thus disrupting the continuity of the urban fabric.

3.2.3 Theoretical Responses to Lost Urban Space

Now that the researcher has a critical understanding of how lost spaces are created and their fundamental underpinnings, the researcher must now understand how to architecturally respond to these lost spaces. Trancik outlines three approaches to urban-design theory which are interlink that when used in the correct manner, promote the eradication of lost urban spaces within the urban fabric. These three theories are; *figure-ground, linkage and place theory*. Understanding these three theories will allow for the researcher to develop strategies that promote integrated urban design in the post-apartheid city.

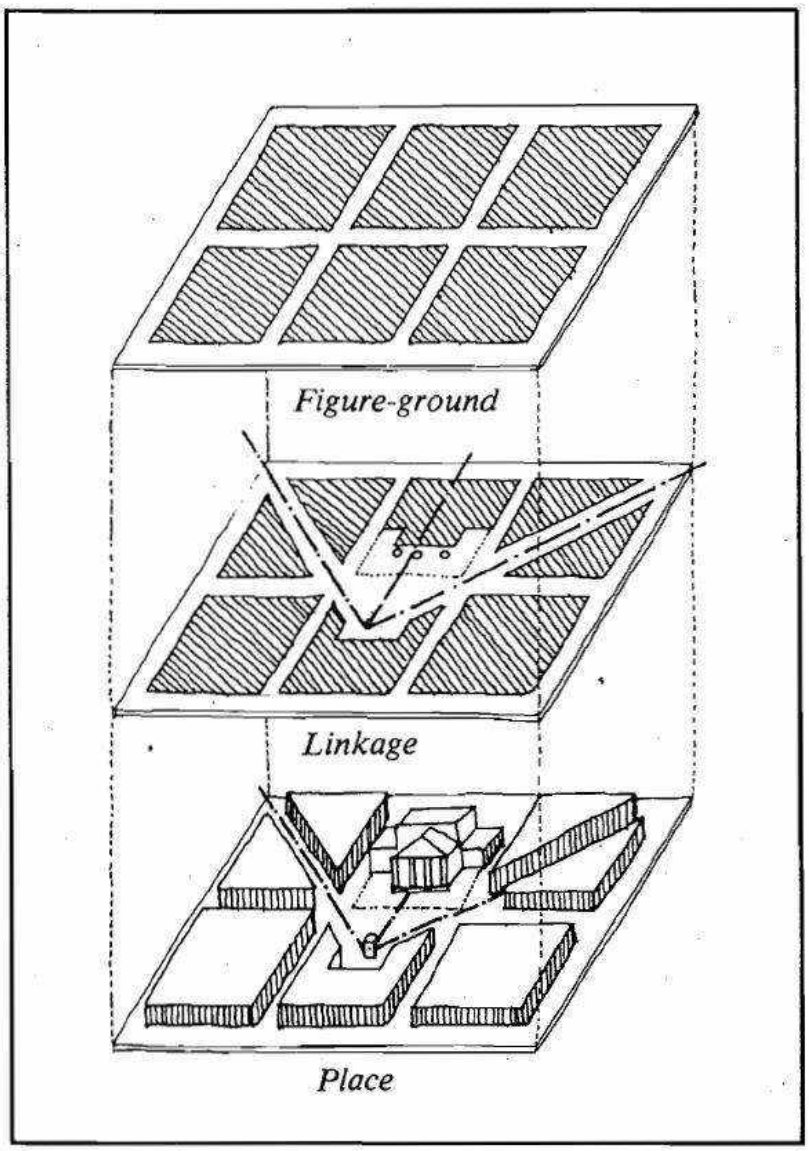
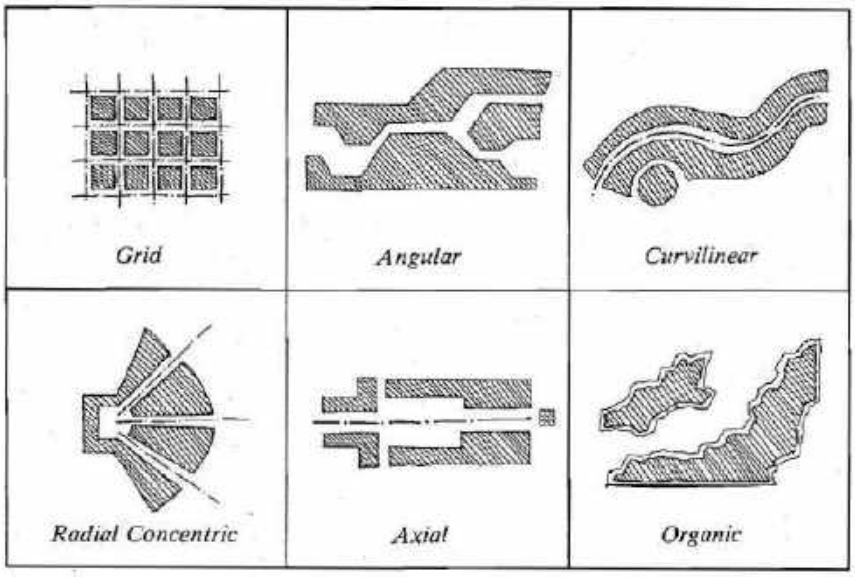


Figure 48: Three theories of urban spatial design.

Source: Trancik, 1986; 98.

- Figure-Ground Theory

According to Trancik (1986; 97) figure-ground theory may be broken down into two components – figure and ground. Figure refers to the relative land coverage of buildings a solid mass, and ground refers to open voids (Trancik, 1986; 97). This approach aims to manipulate the relationship between solid and void by adding to, subtracting form, or changing the physical geometry of the pattern (Trancik, 1986; 97). This allows for one to clarify the structure of the urban spaces by establishing a hierarchy of spaces of different sizes which are individually enclosed but ordered directionally in relation to each other (Trancik, 1986; 97). This field of solids and voids create an urban pattern which is referred to as the 'urban fabric' (Trancik, 1986; 97).



Six Typological Patterns of Solids and Voids.
The solid-void relationships formed by the shape and location of buildings, the design of site elements (plantings, walls), and the channeling ofmovement result in six typological patterns: grid, angular, curvilinear, radial/concentric, axial, and organic.

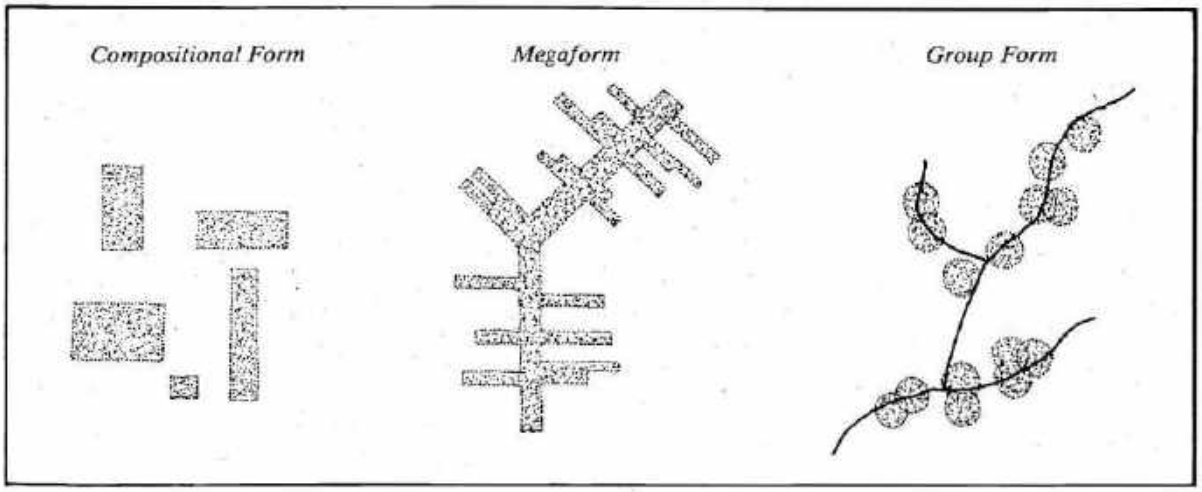
Figure 49: Six typological patterns of solids and voids.

Source: Trancik, 1986; 101.

By identifying 'gaps' within the urban fabric of the city, these 'gaps' or fragmented spaces may be considered to be lost spaces and become noticeable upon discovering them. This allows for one to study these spaces, understand them – its history in relation to the context – and thereafter formulate methods in which to reintegrate these spaces back into the urban fabric.

- Linkage Theory

Upon identifying these lost spaces based on studying the urban fabric, it must be 'relinked' back into the urban fabric. This can be done by understanding that 'lines' connect one element to another (Trancik, 1986; 97). These lines are formed by streets, pedestrian ways, linear open spaces or other linking elements that physically connect parts of the city (Trancik, 1986; 97). Linkage theory aims to structure a system of connections that establishes a framework for ordering spaces (Trancik, 1986; 97). Emphasis is placed on circulation rather than spatial components (Trancik, 1986; 97). Movement systems and efficiency of the infrastructure takes precedence over patterns of defined outdoor space (Trancik, 1986; 97).



Fumihiko Maki. Three Types of Spatial Linkage.
(1) Compositional form: individual buildings are composed on a two-dimensional plane. In this type of urban form, spatial linkage is implied rather than overt and is typical of Functionalist planning methods. (See chapter 2.)
(2) Mega form: structures are connected to a linear framework in a hierarchical, open-ended system where linkage is physically imposed. Experiments in megaform were especially popular in the 1950s and 1960s.
(3) Group form: group form results from an incremental accumulation of structures along an armature of communal open space, and linkage is naturally and organically evolved. Historic towns and villages have tended to develop in this pattern.

Figure 50: Three types of spatial linkage.

Source: Trancik, 1986; 107.

This in turn, creates a system of interconnected nodes that enhance the dynamics of circulation and permeability of the urban fabric by reconnecting these lost spaces to the urban fabric. Emphasis is placed on how the user navigates through the built form rather than the built form itself.

- Place Theory

After the lost spaces have been identified and reconnected to the urban fabric via linkage systems, the human aspect needs to be taken into consideration. This is where place theory goes one step beyond and aims at understanding the cultural, history and natural context (Trancik, 1986; 97). Trancik (1986; 97) suggests that by incorporating unique forms and details about the history, time, culture and heritage into a physical space, adds to the richness of the experience of space. This enhances the relationship between the new design and the existing context (Trancik, 1986; 97).

In place theory, social and cultural values, visual perceptions of users and an individual's control over the immediate public environment are linked to the principals of lateral enclosure and linkage (Trancik, 1986; 98). Trancik goes on to state that;

"If in abstract, physical terms, space is a bounded or purposeful void with the potential of physically linking things, it only becomes place when it is given a contextual meaning derived from cultural or regional content." (Trancik 1986; 112).

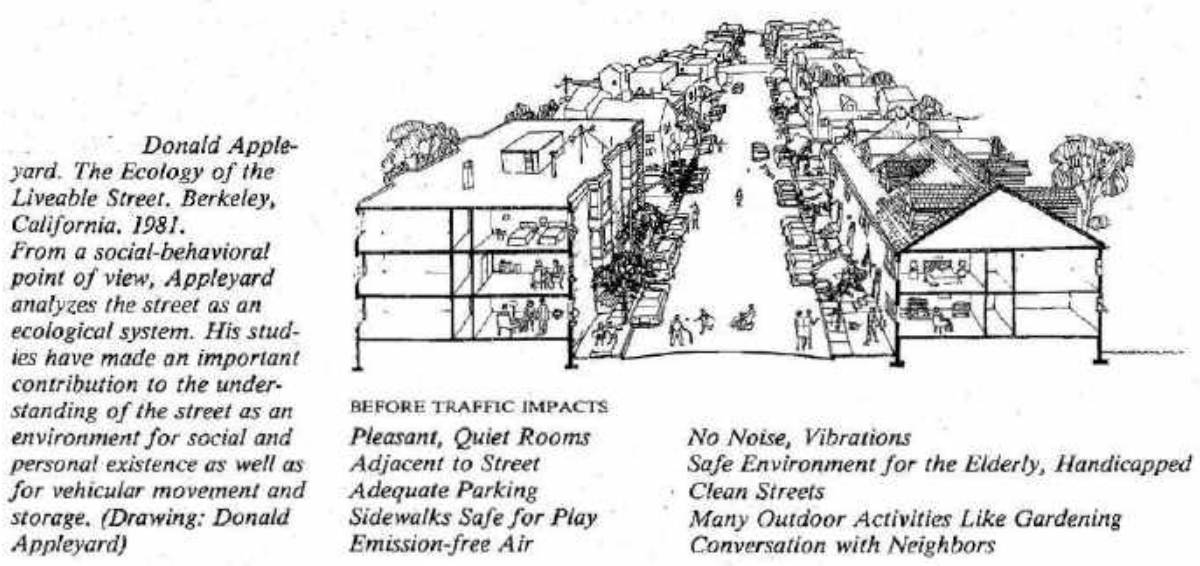


Figure 51: The ecology of the liveable street.

Source: Trancik, 1986; 123.

Space can be defined by an array of characterises and typologies, all based on physical properties (Trancik; 1986). Place, on the other hand, takes into consideration and is defined by the tone, mood and atmosphere of its surroundings. The character consists of both the tangible (material, shape, and colour) and intangible (cultural associations).

Place theory allows for the lost space to become rooted to its urban fabric after being relinked to it. By becoming rooted to the urban fabric, the space address the human needs, allows for life to be sustained and for growth and prosperity to follow.

3.2.4 Towards an Appropriate Response to Lost Urban Space

Based on the critical understandings of how the three theories of urban spatial design each have their own values and principals and are interrelated, the researcher begins to note that an integrated approach is required to respond to lost urban spaces.

These three theories allow for the researcher to critical analyse the post-apartheid urban city fabric and give structure to the solids and voids, organize the links between parts, and respond to the human need and unique elements of the particular environment, thus allowing for the physical spatial structure of the urban landscape to be designed in accordance to these theories (Trancik, 1986; 98).

Integration therefore plays a vital role in the implementation of these theories to achieve a suitable response to addressing lost urban spaces. Trancik (1986; 219) suggests that integration is desirable as spaces that can accommodate a mixture of uses yield a greater experience of space and vitality than single-use spaces, which often remain static and lifeless for substantial periods of time (Trancik, 1986; 219).

Critical to this method of integration is the ability to integrate the automobile into the urban landscape in an innovative manner that does not diminish the quality of outdoor space for the pedestrian (Trancik, 1986; 219). Further to this, it should also promote closer proximity between housing and employment, thus eliminating wasted land within the city (Trancik, 1986; 219). The researcher supports this notion as a critical point to stress when dealing with the socio-economic issues present in the post-apartheid city.

The approach should consider the regional and indigenous character, and most importantly, it is imperative that the concern for design quality be integrated into the political decision making process (Trancik, 1986; 220).

Finally, the researcher acknowledges the role of the above mentioned as being critical in creating a socially inclusive, integrated space that reflects the qualities of the democratic South Africa. Lost spaces within the post-apartheid city are a result of apartheid spatial and racial planning, therefore the principals and theories discussed in this chapter allow for the researcher to develop an architectural response to the issue of lost urban spaces within the post-apartheid city.

3.3 Architectural Design Principles to Address Lost Urban and Contested Spaces

Now that the researcher has analysed the literature and extracted information pertaining to the research question, the next step is to develop key architectural design principles that will aid the researcher in developing an appropriate social housing scheme that address the issues raised in this research.

These design principles will aim to address lost urban space, contested space and foster community development in the post-apartheid city that promotes an integration, inclusivity and prosperous growth through a social housing scheme.

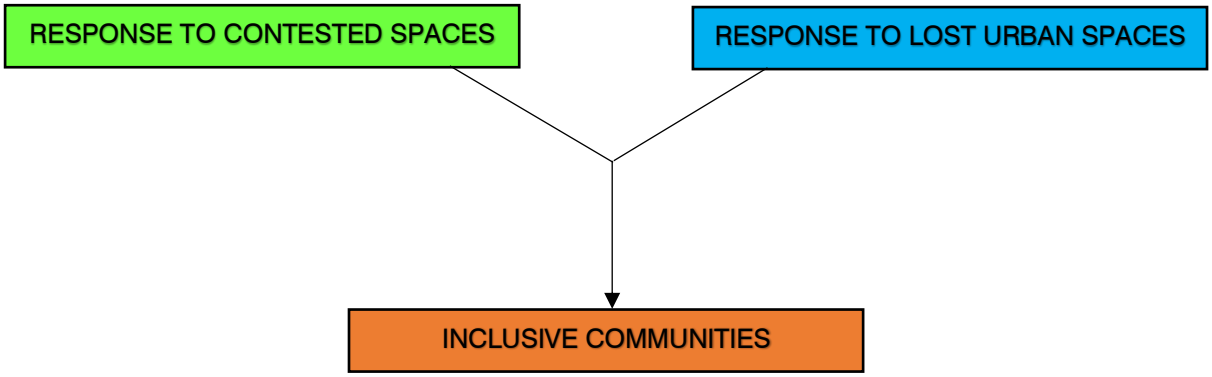


Figure 52: Diagrammatic representation of design principles.

Source: Author, 2020

The following ***design principles*** have been extracted from the literature review and reformulated to form a suitable response to the issue of lost urban and contested spaces in the post-apartheid city;

1. *Conscious experience of space from the first-person point of view.*
2. *Relationship between man (human), site (nature) and place (built form).*
3. *Relationship between type, function and tectonics.*
4. *Dwell through existential orientation, cultural identification and connection with history.*
5. *Promote a sense of place through; activities, physical features, meanings and individual features.*
6. *Achieve place attachment through; person (Black Communities), place (expropriated land) and process (architecture)*
7. *Relationship between hard and soft spaces.*
8. *Linking sequential movement.*
9. *Lateral enclosure and edge continuity.*
10. *Integrated bridging.*
11. *Axis and perspective.*
12. *Activities within the 'in between spaces' and Indoor/outdoor fusion.*

The establishment of these 12 design principles will guide the researcher in the design process. Further to this, it will allow the researcher to formulate appropriate architectural responses to the complex issues related to lost urban and contested spaces.

Finally, the combination of these design principles will aim to foster a new outlook on establishing communities in the post-apartheid urban fabric, whilst addressing the injustices done unto the Black Communities in terms of land, housing and socio-economic prosperity.

3.4 Conclusion

After this review of literature, the researcher has a clear understanding and way forward on how to proceed in establishing an appropriate architectural response to the research question.

The use of this knowledge will aid in understanding how architecture can be used as the medium through which this response will be delivered. The complexity of dealing with lost urban and contested spaces within the post-apartheid city requires a deep understanding of theoretical discourse in order to respond to these issues.

Therefore, the development of the 12 design principles will aid the researcher in responding to these issues. These principles will also be used as points to analyse the precedents and case study. Thus allowing the researcher to grasp how well, or not, these developments aboard and locally have responded to the issues raised in the research.

The next chapter will focus on reviewing precedent studies through the lens of the design principles with the researcher bearing in mind that not all design principles may be present in the selected precedents.

CHAPTER | 4

CHAPTER 4: PRECEDENT STUDIES

4.0 Introduction

This chapter focuses on the selected precedent studies which exhibit key issues and / or qualities discussed in the literature review and theoretical / conceptual framework analysis.

Two precedent studies have been selected, one located in Europe and one located in Africa. This will allow for the researcher to grasp a broad understanding of how to respond to issues of community development and responding to lost and contested spaces. As these are built examples that portray elements discussed in chapters 2 and 3.

The selection examines the different ways architects have responded to these issues and allows for the researcher to interpret and analyse these methods to move towards a better understanding of how to suitable respond to these issues. Therefore the researcher notes that these two precedents vary in scale, typology, location and response and may excel in certain areas whereas in others it may not – however the methods may be modified to suite the context in which the researcher's design is to take place.

The methodology used by the researcher to analyse these precedents is based on conceptual / theoretical framework and will be along the lines of Place Attachment (person, process, and place) and has been categorized into three parts, with the twelve design points grouped into its respective category.

The researcher notes that some points overlap, and this is based on the literature review which showcases that in the concept of Place Attachment, the aspects of the model are interlink and one is needed for the other to establish its full effect.

Therefore the researcher will use this method in order to critically analyse the precedent studies in a concise manner, thus allowing the researcher to extract only information pertaining to the research.

Refer to table below of precedent study analysis, which links back to the design principles listed in chapter 3.

The Person	The Process	The Place
1	*6*	*2*
4	*9*	*3*
6	*10*	*4*
11	*11*	*5*
12	*12*	*6*
		7
		8
		9
		10
		11
		12

Table 2: Analysis criteria for precedent studies in relation to design principles.

Source: Author, 2020.

4.1 Vrijburcht (Free Castle), Amsterdam, Netherlands

4.1.0 Introduction

Client	Architect	Typology	Date Completed
Municipality of Amsterdam and Vrijburcht Stichting	Hein de Haan, CASA Architects	Co-housing / community led housing scheme	2007

Figure 53: Macro Location.

Source: https://www.google.com/maps

The selection of the first precedent aims at critically understanding the concept of community led housing, particularly a 'bottom-up' approach. Vrijburcht co-housing is one such example and has been selected as it portrays fine qualities linked to the researcher's quest in understanding how to reconceptualise communities in the post-apartheid city.

Housing is a global issue, especially in Europe where there is a shortage of affordable housing. Vrijburcht sheds light on this matter by providing a community-led housing scheme that is seen as an alternative to the traditional housing scheme that is purely market-driven real estate (Peborde; 2016).

"Creating and financing the project is one thing but keeping the community up and running on a long term is another challenge" (I. Peborde; 2016)

In Amsterdam, the social rented housing is represented by 50% of the total stock, with the municipality owning 80% of the land (Peborde, 2016). Vrijburcht is 52 unit mixed-use social housing block that also contains shared facilities for the inhabitants, working spaces, a crèche, café, theatre and a small dock (Peborde; 2016).

Figure 54: Location of Vrijburcht co-housing, Amsterdam.

Source: https://righttobuildtoolkit.org.uk

The idea of this housing scheme emerged in the late 1990's when a group of activists from the Nieumarkt district of central Amsterdam began engaging in social urban transformation (Peborde; 2016). They wanted to create a housing scheme for their own community.

The design was a collaborative design process whereby the community were involved throughout the design process. This resulted in a more rooted design which they could feel was theirs. It was this notion that resulted in a stronger upkeep of the housing scheme as the occupants took ownership of the development.

Figure 55: Vrijburcht co-housing, Amsterdam.

Source: https://righttobuildtoolkit.org.uk

4.1.1 The Person

Vrijburcht is a pioneering example of a bottom-up, community-led housing project that has been developed by a collective private commissioners (Luo; 2015). The project was tendered as a competition which CASA architects won. Hein de Haan was lead architect and he got together with key stakeholders and the community to participate and design their own collective housing scheme (Luo; 2015).

This diverse group of people composed of different ages, marriage status, gender, income, culture, religion and occupation allowed for a holistic design that created

intergenerational living within the housing scheme (Peborde; 2016). Further to this, it allowed for the users to create a sense of dwelling by having been afforded the opportunity to give input into the design. Therefore the end user is able to establish an existential orientation with the site and its functions and establish a cultural identity.

Figure 56: Diverse engagement in communal space.

Source: https://4allsentientbeings.files.wordpress.com

Figure 56 showcases an example of the attractive and shared communal spaces that promote and stimulate social and cultural interaction across the diverse community. This ability to blend indoor/outdoor spaces allows for space to be used in its totality. Thereby alleviating the occurrence of lost in-between spaces.

This composition of different individuals and groups allows for people to establish themselves as a collective community with individual differences, thus allowing for a community to thrive as these individual differences create a diverse community and rich culture.

Axis and perspective is established by the building's strong cubic form and lateral edge continuation, which allows the user to orientate themselves as well as creates a sense of defensible spaces, particularly within the courtyard and along the water's edge where activities take place.

Figure 57: Façade facing water's edge showcasing axis, perspective and lateral edge continuation.

Source: https://architectureindevelopment.org

4.1.2 The Process

The process is composed of the affect, cognition and behaviour according to the tripartite model of place attachment. Here the researcher notes the involvement of various actors in order to achieve a holistic and community-led design scheme.

According to C-LUD (2017) a few regulations pertaining to building heights and positioning including planning framework were flexible enough to allow the design

team to have some freedom when it came to the design, thus allowing the team to create buildings with a real sense of character and identity.

This scheme is based on the Collective Private Commissioning (CPO) model. Effectively it consists of the groups of families (52 groups) that will inhabit the building who team up in order to share costs, design and build their project (Peborde; 2016). This is all done in accordance with their own criteria, as the group creates their own legal structure which then in turn allows them to conduct the project as the developer (Peborde; 2016). Therefore, each family who participates will own a house and take out a mortgage to finance the global project (Peborde; 2016).

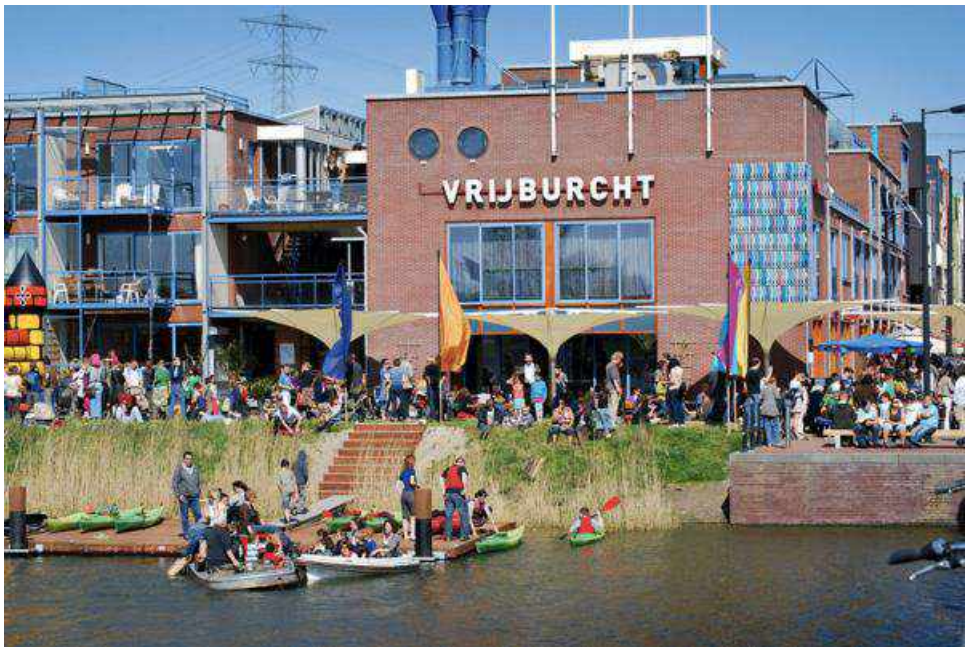


Figure 58: Quality of life in relation to nature and built form.

Source: https://architectureindevelopment.org

The Vrijburcht community is structured around the Vrijburcht Foundation with its elected board that has the responsibility to move the project forward (Peborde, 2016). One must not that even though the foundation decides on social and technical issues, it does not have ultimate power (Peborde, 2016). An example of this is when a family moves out, the board doesn't look for a new family, it requests that the family moving

out find out if they have friends or other family looking for a place to stay (Peborde, 2016). They also encourage that family's swap houses, such as cases where there is a divorced, the father for example can still stay close to the family (Peborde, 2016). For every decision, the board involves everyone. They communicate via newsletters or have community discussions on specific topics every two months, which is where they make their decisions as a collective (Peborde, 2016).

Figure 59: Lead architect Hein de Haan engaging with the community.

Source: https://righttobuildtoolkit.org.uk/wpcontent/uploads/sites/4/2016/03/CS_15-Img6.jpg

By following this process, the researcher notes that the community is able to create intergenerational living and development that promotes cultural and social development. This allows for these spaces and development as a whole to not become a victim of lost space or fall into contestation.

To further reinforce the notion of community, the development is composed of apartments and studios that each owner can design their home to fit their specific

needs (Peborde; 2016). As well as these living facilities, also included is assisted-living facilities that also provides homes for six young people with light mental-impairment which is administered by the De Key housing association, referred to as De Roef (the Roof), (de Haan, Raap; 2020).

The researcher therefore notes that this scheme takes into consideration all walks of life and accommodates them in an inclusive manner that promotes a healthier quality of communal living. The development also includes a workshop, crèche for up to 40 children, multi-purpose hall, theatre, green house, café (Peborde; 2016) and uses the street edges as commercial spaces where social interaction is promoted .

Figure 60: Showcases crèche which opens up into courtyard and quality of internal/external spaces.

Source: https://righttobuildtoolkit.org.uk

The lateral enclosure, edge continuity and integrated bridging is achieved by the built form. This is visible in the floor plans as the focus on the shared garden / courtyard is

clear, this courtyard acts as the ‘heart’ of the development and links all spaces. This design allows for the creation of a safe space for all and promotes social interaction. The courtyard design creates the lateral enclosure, whereas the use of the built form creates the edge continuity, both internally and externally, while integrated bridging achieved by balcony walkways or ‘streets in the sky’ which connect the apartments (C-LUD; 2017). This allows for social interaction to occur on multiple levels. This is also a prime example and method on how to activate the ‘in-between’ spaces with indoor / outdoor infusion.

Figure 61: Showcases balcony walkways which act as ‘streets in the sky’.

Source: https://righttobuildtoolkit.org.uk

Through this bottom-up approach, the design is able to address the needs of the people and promote a healthy live-work environment that also fosters a good social and cultural balance, thus adding to the rich sense of community that is firmly established.

4.1.3 The Place

Place is referred to as the relationship between the social and physical (nature and built form). This refers to the quality of realm established by the development and how people use and respond to it. The site is located along the water's edge and within close proximity to major amenities and close walking distance to the city centre (Marx, 2016; 61). The design is also in close proximity to public transport. It also makes use of the water's edge as a generator for social activities. The technical aspects were covered by the municipality as they provided the construction, urbanism, social housing and land lease expertise (Peborde, 2016). The project was also supported by the RABO bank, who partly funded the preliminary phases of the project (Peborde, 2016).

Figure 62: Ground floor plan showcasing cluster housing and shared courtyard, yellow indicates; 1. Café and theatre, 2. Crèche, 3. Children play area, 4. Offices and 5. Sailing school.

Source: https://righttobuildtoolkit.org.uk

The principle design element is the central courtyard (as seen in figure 62), with which the rest of the scheme revolves around. All units look into this courtyard and with the circulation spaces within these, encourages people to informally meet and greet. This generates a sense of place and belonging as there is a strong presence of neighbourhood and community. The courtyard becomes the heart of the development. This also showcases a good relationship between the hard and soft spaces of the site and built form.

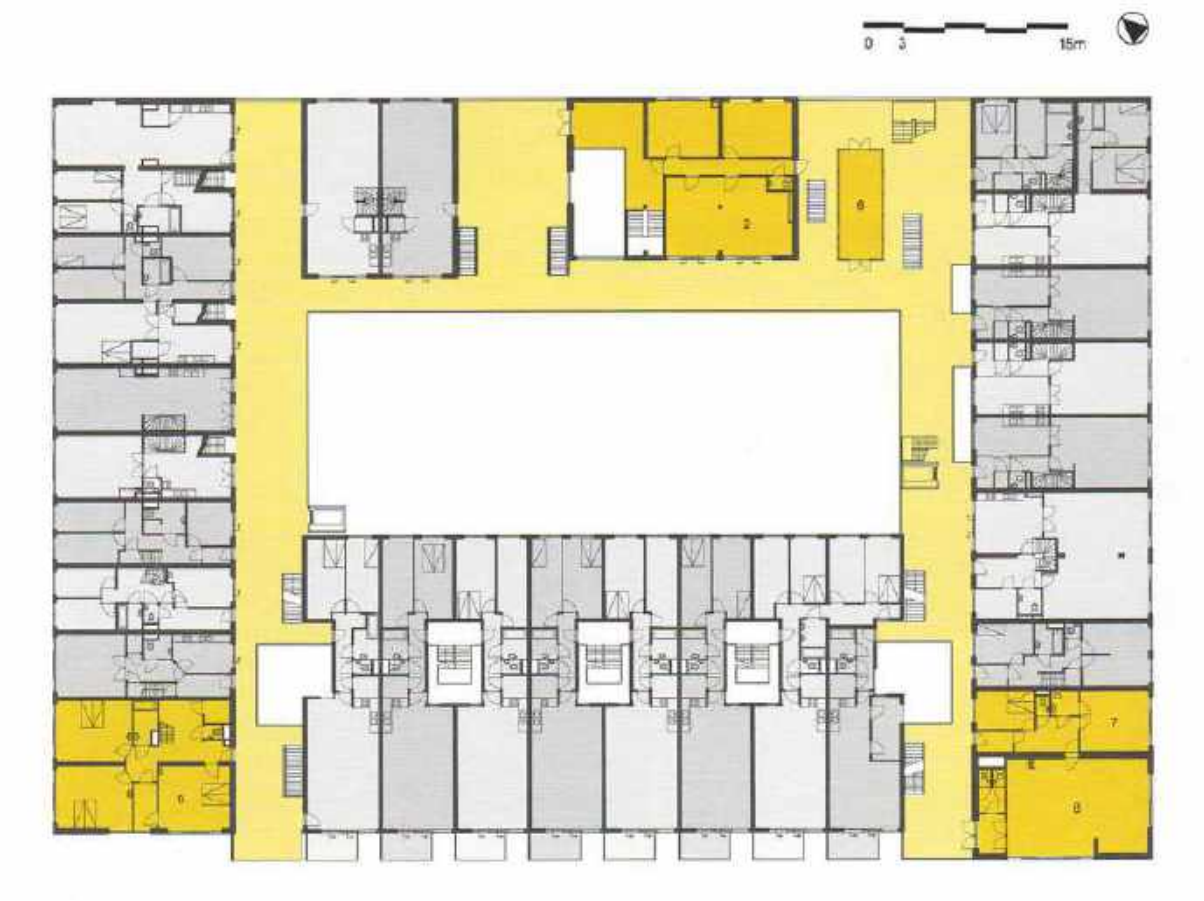


Figure 63: First floor plan showcasing continuation of housing and walkways, yellow indicates; 6. Shared greenhouse, 7. Guest apartment, 8. Theatre, 9. Assisted living units.

Source: https://righttobuildtoolkit.org.uk

The first floor (figure 63) showcases the key element being the walkway, which is wide enough for activity and is more than just a circulation space. Further to this, the mixed-use of activities on this floor allows for great social interaction and visual engagement with the courtyard below.

Figure 64: View into courtyard from first floor walkway, overlooking the play area.

Source: https://righttobuildtoolkit.org.uk

The place was created to feel like a village whereby chance interactions would occur and a strong sense of community prevailed. Vrijburcht is a group of families who consciously choose to live together and feel responsible for the success of the project (Peborde, 2016). The community is very diverse, within nurses, book keepers, mentally-challenged young people, and retired persons in their sixties and young people in their twenties.

The development does not seek to follow the general rule that as you move vertically, space should become private. Here the designers chose to integrate activity and space in order to achieve 24 hour activity, activate normally lost spaces (walkways) and promote inclusive interaction through art, water and cultural activities.

Sustainable design methods were incorporated with energy efficient building materials to ensure that the design was environmentally friendly and promoted a good-healthy living environment (Peborde; 2016). Some of these methods included rainwater tanks, greenhouse, bird and bat boxes as well as floor heating systems and natural air ventilation methods (Peborde; 2016).

Figure 65: Section through building.

Source: https://righttobuildtoolkit.org.uk

Therefore the researcher notes that place is established through a combination of social, cultural and personal factors that create a sense of place that allows all residents to feel welcomed and belonged to the community. A high level of place satisfaction occurs due to the involvement of the individual members of the community being involved in the design process. Thus, this development allows for place (both social and physical) to promote meaning, behavioural, emotional and cognitive interactions which result in place attachment.

4.1.4 Alleviation of Lost Space and Response to Contested Space

Through the analysis of this precedent study, the researcher notes that the site was initially a Greenfield site, and with no social or cultural issues pertaining to the site, allowed for a design to take place that was not affected by contestation. It was however key to the design that contestation would not arise in the design, hence the inclusion of the community at inception of the design. Thereby allowing for everyone's voice to be heard.

The Greenfield site was also not seen as a lost space, but rather a space for potential social development as the site was surrounded by high quality transport networks. By the architect linking the scheme to this readily available network, the design would become integrated into the existing infrastructure and urban fabric.

Through the bottom-up approach taken, the alleviation of lost space was successful as the design integrates circulation spaces into activity and rest spaces. This allows for informal engagements between residents. The interaction and linkages at different levels of the design further promote inclusive engagement, key to this is the use of the walkways as spaces for activity, rather than just circulation. Further to this, the integration of communal spaces and activities on each floor promote community engagement and by having this activities on all levels, promotes a vibrant day and night life within the scheme.

Contestation is also avoided as the scheme responds to the needs of the community, with a strong sense of ownership and personal pride attached to the scheme, the people become an extension of the built form, thereby allowing one to establish a sense of belonging, pride and identity.

The researcher therefore notes that the successful inclusion of the community at inception of the design led to the alleviation of lost space through integrated design based on needs and wants. Whereas contestation was avoided as the built form becomes an extension of the community, therefore all feel included, thus promoting a well-integrated and inclusion community where all feel welcome.

4.1.5 Lessons Learned

After the analysis of this precedent, the researcher notes that the major lesson to note from this development is what makes a community and the power of community-led development. The design involved the community from inception, was partly co-funded by residents and the building is managed by committees who take collective responsibility of the garden and maintenance (C-LUD; 2017).

According to C-LUD (2017) the residents spoke fondly of a sense of neighbourliness they experience while living in the building as a result of knowing their neighbour. This gives the community a sense of safety and support, which allows them to live in a free manner, i.e., leaving the front door open or allowing their kids to play in the courtyard.

The unique design principles promote a sense of community with bustling activity 24/7. The diverse age and race group allow for a multicultural community to develop and create a strong sense of community. The use of circulation spaces as 'activity nodes' alleviates the issue of lost spaces.

However, the researcher notes that not all is well and good as challenges do present themselves. According to C-LUD (2017) energy and commitment to collective responsibilities varies from time to time, and this can raise issues amongst the community as it is both frustrating and disheartening. However, successful cohousing is a continuous effort composed of individuals sharing a common goal and taking the initiative to engage with their neighbours to achieve goals and this is assisted by a well structurally designed scheme that facilitates this level of engagement (C-LUD; 2017).

It is therefore noted by the researcher that this precedent allows the researcher to grasp a critical understanding of what spaces, activities, and methods must be considered in order to re-establish communities' in the post-apartheid city, and the best approach to this is through a bottom-up approach that takes into consideration the needs of the people.

4.2 Burkina Faso National Assembly and Memorial Park, Ouagadougou, Burkina Faso

4.2.0 Introduction

Client	Architect	Typology	Date Completed
Department of Justice, Burkina Faso	Francis Kere, Kere Architecture	Civic	2017

Figure 66: Macro Location.

Source: https://www.google.com/maps

The second precedent study is selected by the researcher to critical understand how to architecturally respond to contested spaces that become lost due to dictatorship, unrest and revolution, particularly within the African context. Through addressing these lost and contested spaces, architecturally, the researcher may note that notion of community becomes reconceptualised.

Figure 67: Architect's impression of assembly and memorial park in relation to context.

Source: https://static.dezeen.com

In 2014, a people's revolution took place in Burkina Faso to end the 31 year rule of dictatorship (Metalocus; 2017). This was a result of President Blaise Compaore attempting to amend the country's constitution which would effectively eliminate presidential term limits and allow him to extend his rule (Lynch; 2016). The Burkinabe citizens in their tens of thousands in the capital, broke through police lines and set fire to several government buildings, including the ruling party headquarters, city hall and the national assembly (Lynch; 2016).

The following day, President Blaise Compaore stepped down ending his dictatorship rule, and ushered in a new era of democratic rule (Lynch; 2016).

Figure 68: Photograph of the parliament building after the fires were put out.

Source: https://www.designindaba.com

The site marked the end of a dictatorship and the ruins symbolised a fractured country that had been through a bloody revolution. The revolution left the former government complex in ruins and in need of a new, and clear direction forward that symbolised the people of Burkina Faso (Lynch; 2016).

The new head of parliament approached Francis Kere, a local and native of the land, to design a new building, one that would symbolise and reflect the landlocked nation's new path towards growth, transparency, equality and democracy (Matroos; 2016).

This development would seek to address the contested and lost space by showcasing the country's new democratic values through architecture. It would seek to fundamentally change a space of previous exclusion and secrecy, into one of inclusion and openness.

4.2.1 The Person

The National Assembly new design had to take into consideration the socially and culturally diverse landscape that is Burkina Faso, as a former French colony, the country is home to 19 million people, 50 different ethnicities and more than 60 different languages (Lynch; 2016). The country had also begun to grow and develop faster than its natural resources would allow (Matroos; 2016). Therefore Kere had to take all these factors into consideration, as the new national assembly would become a catalyst for growth and development for the capital city of Ouagadougou (Matroos; 2016).

According to Kere, cited in Metalocus (2017), the conflict is of great significance due to the fact that is poses the opportunity to not only reflect on the turbulent historical events that have led the nation to this crossroads, but it also begs the question to its citizens of *"how do we move forward?"*

Therefore it was crucial for Kere to implement a design that not only addressed the core democratic values of the new leadership which were transparency, openness and equality, but also one that could become a symbol of the people's beliefs and values (Metalocus; 2016), whilst acknowledging the importance of what the people fought for.

It is therefore noted by the researcher that by designing in this manner that takes into consideration the needs of the people, the user is able to establish an existential

orientation to the site and its development, whilst establishing cultural identification and a strong connection with its associated history.

The relationship between the built form and memorial park allows for a strong sense of axis and perspective to be established. The combination of activities and indoor/outdoor fusion create opportunities for informal interaction amongst users, thus alleviating the aspect of lost spaces within the 'in-between spaces'.

Figure 69: Masterplan showcasing relationship between assembly, memorial park and greater context.

Source: https://www.metalocus.es

4.2.2 The Process

Rather than follow the ‘standard’ format of designing with a general consultant team, Kere decided to include artists, musicians and locals into the design process. This formed the basis of a ‘bottom-up’ approach. This allowed Kere to pay careful attention to the place and respond critically.

Kere sort to shift away from the standard notion of a western building typology, and analyse the local region’s traditional practices and rituals (Matmu; 2016) to generate meaningful design principles.

The design is centred around a private garden, where a great tree forms the centrepiece of the scheme, which Kere refers to as symbolising how in rural areas, village elders would gather around the leafy shade to discuss matters of importance (Matmu; 2016).

Figure 70: Kere’s architectural representation of traditional gathering.

Source: http://www.archidatum.com

In a village setting, the decision making process is not a private matter that takes place behind closed doors, community members are free to sit around or near to the gathering and observe the proceedings (Metalocus; 2016). This further enhances the democratic values of openness and transparency.

In keeping with the democratic values of transparency and openness, Kere designed the outer façade of the parliamentary structure to be inhabited by the public (Matmu; 2016). This structure forms part of the stepped pyramidal design that becomes a monument that the public can climb, which offer unprecedented views across the flat landscape (Matmu; 2016). These views offer a new perspective both literally and metaphorically (Metalocus; 2016).

Figure 71: Stepped structure overlooking the landscape, above the central tree.

Source: https://static.dezeen.com

According to Metalocus (2016) the majority of Burkinabe's practice subsistence farming, with approximately 90% of the labour force dedicated to agriculture. Therefore farming is crucial to the survival and prosperity of Burkina Faso (Metalocus; 2016). With these critical factors taken into consideration, Kere designed the façade so that it accommodates several green terraces that pioneer new methods of agriculture. The façade also acts as a solar shading device that allows air to freely circulate and cool the interior (Metalocus; 2016). Further to this, these agricultural plots are accessible by the public and also serve as an educational tool that promotes and encourages urban farming (Metalocus; 2016).

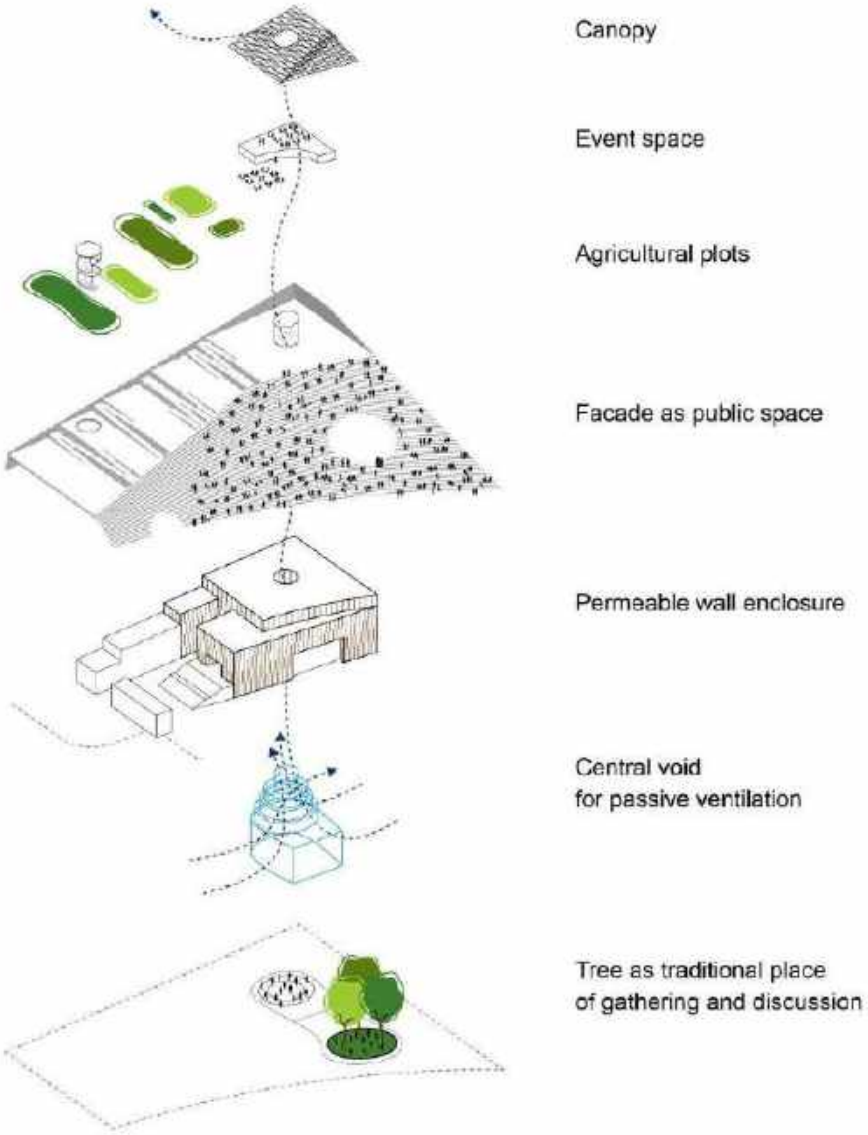


Figure 72: Axonometric presentation of design principles.

Source: https://www.metalocus.es

The researcher notes that lateral enclosure and edge continuity is achieved through the layout of the built form in relation to the memorial park. The space in-between serves as both circulation and for public activities. This creates a public square of sorts between the two spaces which creates a setting for street level activities. By having the building step back each level, the scale and relationship between man and built form is respected which allows man to better orientate himself within the urban landscape. The transparency of the façade allows for edge continuity.

The researcher also notes that integrated bridging is achieved through the use of activities on different levels and the manner in which the building is stepped back. This allows for various vertical and horizontal connections to be made, thus allowing for activity and interaction to occur in both realms. This method also creates an indoor/outdoor fusion which promotes activity within the 'in-between spaces' that alleviates any possible formation of lost space.

Finally the researcher notes that the building makes use of natural, passive and sustainable design principles to promote an eco-friendly environment that enhances the quality of public realm.

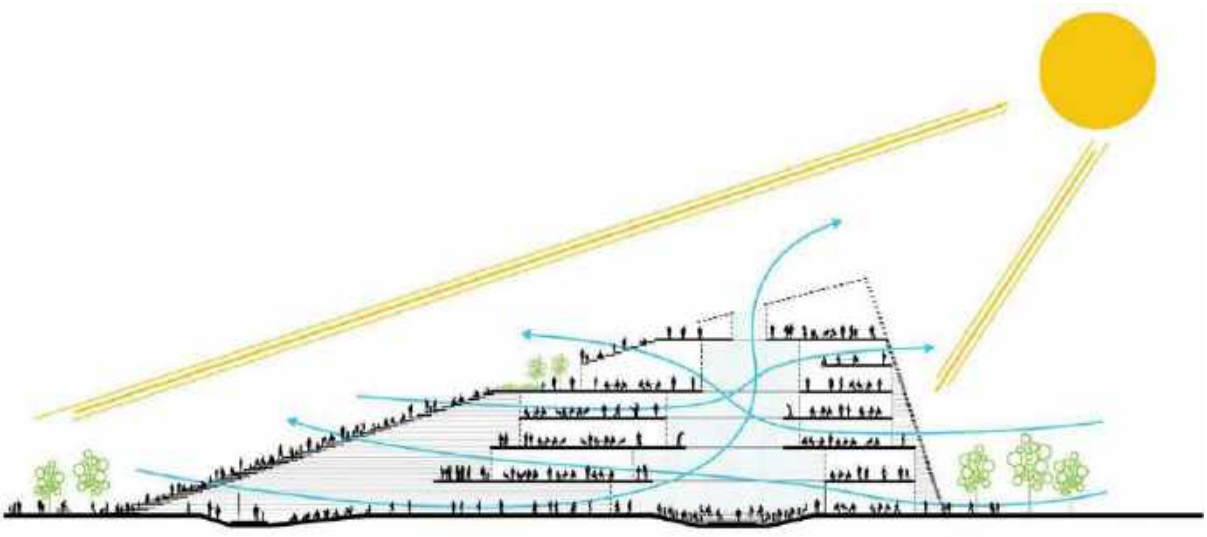


Figure 73: Section through building showcasing how building responds to environment and human interaction at different levels.

Source: https://static.dezeen.com

4.2.3 The Place

The social and physical relationship portrayed in this design is critical to the researcher in understanding how to create place within a contested and lost urban setting. The historical significance of the country's turmoil past is acknowledged through the architectural intervention, whilst the design showcases the country's new direction towards an open, transparent and inclusive society.

According to Mull (2017), the scheme pays homage to the site's historical significance by transforming the ruins of the previous parliamentary building into a memorial. The old parliament building is transformed into a shaded depression in the earth, where rainwater is collected and used for on-site irrigation (Matroos; 2016).

According to Kere, cited in Mull (2017), this memorial space is to allow visitors to relax in the shade and reflect on the country's historical revolution, whilst also acknowledging those who have lost their lives due to this revolution. The reflection pool also serves as a passive cooling system for the interior space (Mull; 2017).

The memorial is surrounded by a plaza where a grove of local trees provide shaded areas for activities to take place (Mull; 2017). Combined with this public space, are new commercial and exhibition spaces to promote cultural and social interaction and engagement as well as bicycle and car parking (Mull; 2017).

The researcher notes that this careful attention to the site's history and manner in which it has been addressed has allowed for a place of reconciliation and reflect to become established. This blend between acknowledging the turmoil past, and using the design principles linked to that of the new democratic movement, has allowed for the design to relate back to its people, its context and history. This further allows the user to obtain an existential orientation to the site, acknowledge the cultural identification of the land and connect with the strong history of not only the site, but the country as a whole.

This allows for the user to dwell and promotes a sense of place through various cultural and agricultural activities and physical features such as the climbable façade and central tree create meaning and a connection to the historical heritage of the people of the land.

Kere did not seek to re-establish a western typology of a civic building on African soil, as cited in Mull (2017), Kere suggested that he wished to create a public space with everything – the garden around it, with the pyramid that is elevated which holds cornfields on top – is simply more than just a parliamentary building. The climbable façade allows for people to go on top at any time of the day or night, allowing for 24 hour activation of space (Mull; 2017).

The relationship between hard and soft space is evident in this design as the researcher refers to the transparent façade which creates an edge of enclosure, whilst being transparent and opened enhances to the quality of space conceived. This further enhances the relationship between the vertical mass and horizontal space in relation to the human scale. This creates the hard space.

The soft space is conceived through how the spaces are arranged and their intended uses, for example the memorial space relates back to the history of the site and the country, whereas the central tree and climbable façade related back to the traditional setting of community engagement.

The researcher therefore notes that place is established through acknowledging the history, tradition and culture of the Burkinabe people, thus allowing for a design that is for the people.

Figure 74: National Assembly in relation to memorial park.

Source: http://www.kerearchitecture.com

4.2.4 Alleviation of Lost Space and Response to Contested Space

Through the analysis of this precedent, the researcher notes that due to the turbulent history of the country, contestation has arisen. Due to the revolutionary fighting, the original assembly was burnt, resulting in the creation of a lost space, that portrayed the qualities associated with contested spaces – this was not a space for all. The aftermath of the revolution left behind an urban space lost to the urban fabric due to contestation.

The architect's response to alleviate this lost space and reconnect or stitch this piece of land back to the urban fabric was through a bottom-up approach that included the people of the land in the design. Further to this, the site was linked back to the historical underpinnings of traditional culture linked to the people of the land, by including agriculture and symbolic meaning through the use of the tree in the circular courtyard. The design further reflected the core democratic values of the new leadership which were transparency, openness and equality.

Contestation was addressed through the site paying homage to the historical significance by transforming the ruins of the previous parliamentary building into a memorial. By creating spaces for one to reflect, ponder and observe, the architect allows for the acknowledgement of those who fell in the fight for freedom. Further to this, the inclusion of traditional customs into the design foster a stronger connection to the user. By creating spaces and activities that the people need, based on their inclusion in the design process, the new design on the ruins of the old assembly is able to reflect the values of inclusivity, rather than exclusion.

The researcher therefore notes that in dealing with lost and contested spaces which are the result of a bloody revolution to overthrow a dictatorship, the ability to draw inspiration and linkages from the cultural norms and practices creates the platform for meaningful social and cultural engagement that not only integrates the users, but also the scheme into the urban fabric. This integration further strengthens the identity of the people and the land, thus allowing the built form to become an extension of the people, and thereby alleviating the rise of contestation or the formulation of lost spaces.

4.2.5 Lessons Learned

After the analysis of this precedent, the researcher notes that the major lesson to learn from here is the ability of the architect to understand the history, its people and the context in which the site resides. By doing so, with the inclusion of various actors such has the community, local artists and musicians, the architect is able to create an inclusive design that the people better relate to.

Another important factor to note is the notion of the typology not necessarily defining the activities and spaces within and around the site. Here Kere made use of local customs to enhance the quality of the design by incorporating the culture and heritage of the people's lifestyle into the architectural language. Therefore the building is 'more than just a national assembly'.

Critical to this design is the architect's response to the contested and lost space, through the use of meaning and genius loci, is able to create an endeavour that does not shy away from the social intricacies of architecture (Matmu; 2016). The design does not seek to solve problems at a superficial construction level (Matmu; 2016). It is one that not only seeks to be all inclusive in a developing African society, it also reflects the country's democratic climb to a better and more prosperous society, and does this through the pyramidal design and the metaphorical and physical climb to the top (Matmu; 2016).

It is therefore noted by the researcher that this precedent showcases how to use architecture as a means to address contested and lost space. This does so by not allowing the typology to define the spaces and activities, but rather, through the engagement of the people, understanding the local customs, heritage and culture, is able to create an architecture that is for the people, and one that is more 'than just a building'.

This method of design allows for the built form to reconnect to the urban fabric, its people and establish a sense of place and belonging within the democratic society.

4.3 Conclusion

Through the analysis of these two precedent studies, the researcher is able to grasp a critical an incisive understanding of how architecture can be used to address lost urban and contested spaces, as well as, create and foster a sense of community that becomes sustainable.

The use of the design principles developed to suit the concept of place attachment aids in the researcher's quest to address the issues posed by the research thus far. Further to this, it assists the researcher in developing a design ethos that is critically backed up by and informed by the literature review.

Vrijburcht co-housing allows for the researcher to grasp the various spaces and activities that are needed when creating community. Furthermore it informs the researcher on how to use interconnected spaces and activities to promote a better quality of life. Critical to this is the 'bottom-up' approach which successfully takes into consideration the needs of the people.

Burkina Faso's National Assembly and Memorial Park allows for the researcher to understand how to critical respond in a context where conflict, bloodshed and oppression has created lost and contested spaces. The critical components here to note is to understand the history of the land, acknowledge those who fell, pay homage through memory, understanding the local culture, customs and heritage and using the platform of the site to deliver and architecture that speaks to the new democratic movement of the land. Finally the researcher notes that the typology does not define the spaces and activities, but rather, understanding the history, culture, heritage and needs of the people, fosters the creation of spaces and activities that promote inclusive growth, interaction and development.

Therefore the researcher notes that these two precedent studies give the researcher a clear understanding of how to respond to lost urban and contested spaces, whilst also understanding what aspects are needed to be taken into consideration in order to reconceptualise communities in the post-apartheid city.

CHAPTER | 5

CHAPTER 5: CASE STUDY

5.0 Introduction

This chapter focuses on the selected case study (Cornubia Phase 1A: Pilot Phase Housing Settlement) which portrays key issues and / or qualities discussed in the literature review and theoretical /conceptual framework analysis.

Critically to this case study selection is the location and contextual setting. Whereas the precedent studies were located in Europe and Africa - which depicted how architects there responded to the issues – the case study is located within South Africa, KwaZulu-Natal, particularly within the northern corridor of spatial economic development.

This case study will allow the researcher to grasp a broad understanding of how the architects and developers have responded to the issues of community development within contested spaces and if this development has benefited the community or created lost and disjointed spaces. This analysis will be inline and informed by the literature discussed in chapters 2 and 3.

Further to this, the selection allows for the researcher to engage with and critically analyse the manner in which social housing is governed, implemented and managed in the post-apartheid city. And whether the capitalistic ideals of globalisation and neo-liberalism driven 'mega-projects' are successfully implemented within the post-apartheid city, factoring in the history, socio-economic injustices and strive to establish identity.

The methodological approach used by the researcher is the same as chapter 4, i.e. *person, process and place.* The researcher will critically analyse the case study through this theoretical lens in order to understand if this development has been successful in addressing the socio-eco-spatial injustices of the oppressive apartheid regime or has it failed to address these issues which are in line with the researcher's aims and objectives.

Finally, the researcher notes this case study forms part of a broader 'mega project' scheme, however the researcher will be critical focusing on the informal Blackburn community and the promise of formalised housing and living conditions.

5.1 Cornubia Phase 1A: Pilot Phase Housing Settlement

5.1.1 Introduction

Client	Architect	Typology	Date Completed
eThekwini Municipality, Tongaat Hulett Developments	Iyer Urban Design Studio / GAPP Architects and Urban Designers	Social Housing [integrated housing project]	2017

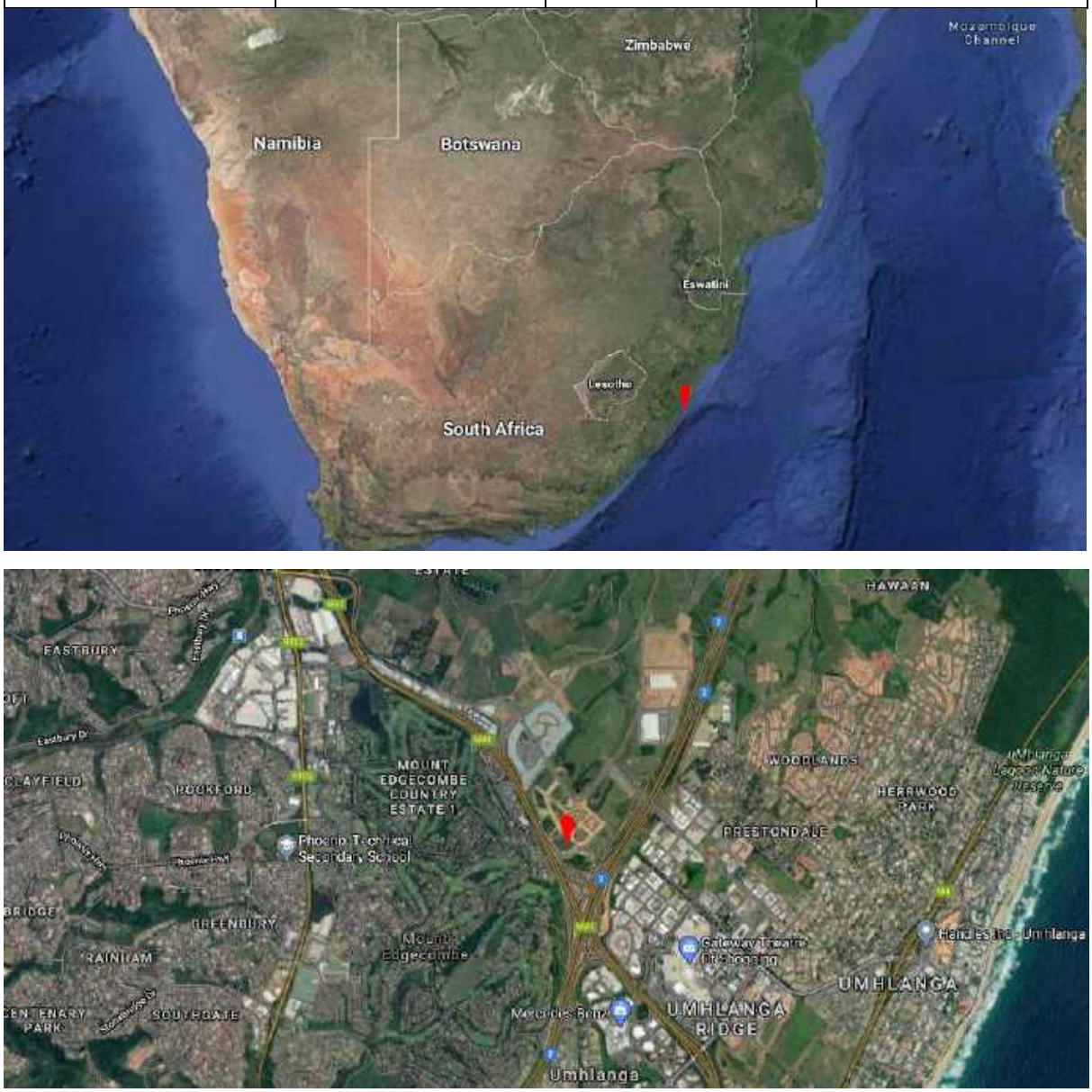


Figure 75: Macro location.

Source: https://www.google.com/maps

The Cornubia mega project measures an approximate 1331 ha in extent, and represents the joint vision undertaken by eThekwini Municipality (ETM) and Tongaat Hulett (pty) LTD (Iyer, 2011; 09). The mega project was envisaged as a 'mixed use' urban settlement composed of a wide range of complementary land uses which would be regarded as a potential key project in the quest for achieving a truly integrated human settlement (Iyer, 2011; 9). As mentioned before, Cornubia is located within the North Urban Development Corridor as defined by the North Spatial Development Plan (Iyer, 2011; 10). The area is located approximately 25km from the Durban CBD and positioned adjacent to Umhlanga in the east, Mount Edgecombe in the South, Ottawa in the west and Waterloo in the North (Iyer, 2011; 10). The site is also located within the primary road nodes of the N2 and M41, which connects the site to the greater areas.

Figure 76: Aerial view of phase 1.

Source: https://cornubia.co.za

According to Iyer (2011; 10) the location of the site affords the developers the opportunity to connect the site to the regional systems and serve as a city scale integrator by enabling greater connectivity within the sub-region between the separated communities of Waterloo, Ottawa, Phoenix and Umhlanga.

Figure 77: Cornubia in relation to the CBD.

Source: Iyer, 2011; 10.

Figure 78 showcases the extent of the mega project development, with the Blackburn community highlighted in purple. The researcher will expand on this positioning of the informal community within the *process* sub-section of this chapter. The researcher also draws to the reader's attention the location of the development in relation to the historically disadvantaged townships, new post-modern high-income housing estates, regional shopping centres and the decentralised office parks in Umhlanga Ridge (Sutherland, Sim, Scott, 2014; 188).

The scale of the development has also been strategically located at different scales within a number of developmental corridors which have been identified in the 2006 local and provincial government plans for the north of the municipality.

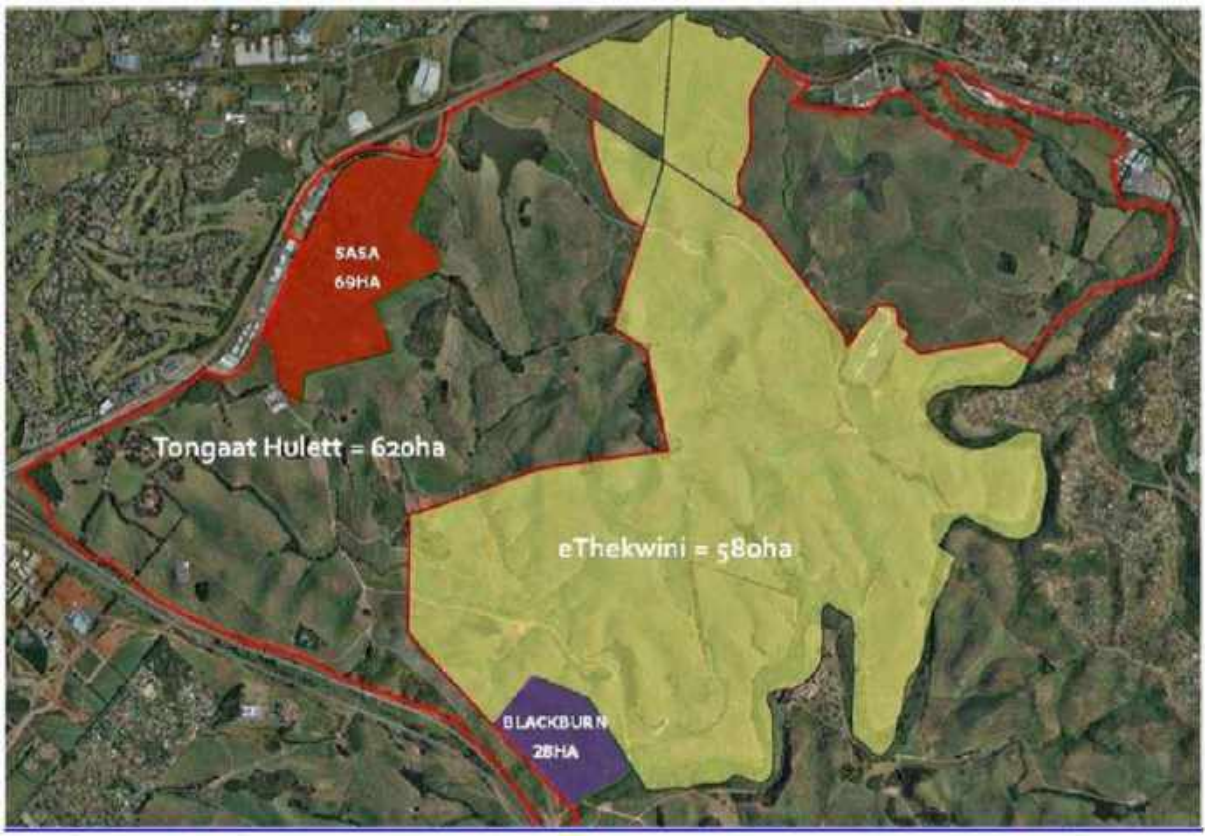


Figure 78: Cornubia 'mega project' development area and land ownership. Note Blackburn informal community settlement 'ownership'.

Source: SSI, 2011; 23

The researcher notes, with reference to figure 79 that the Cornubia mega project fits into the larger scale of economic and infrastructural development planned for the northern corridor. This large scale intervention approach is not new, as governments around the world adopt this approach in an attempt to address a multifaceted socio-economic and spatial injustices done onto peoples of the land.

Through the scale and complexity of these projects, the frameworks adopted, according to Sutherland, Sim, Scott (2014; 187) create a diversity and complexity within these mixed-use spaces that concurrently address and create socio-economic segregation, which enables the public and private sector to promote 'social justice' whilst protecting the interests of the capitalistic elitists.

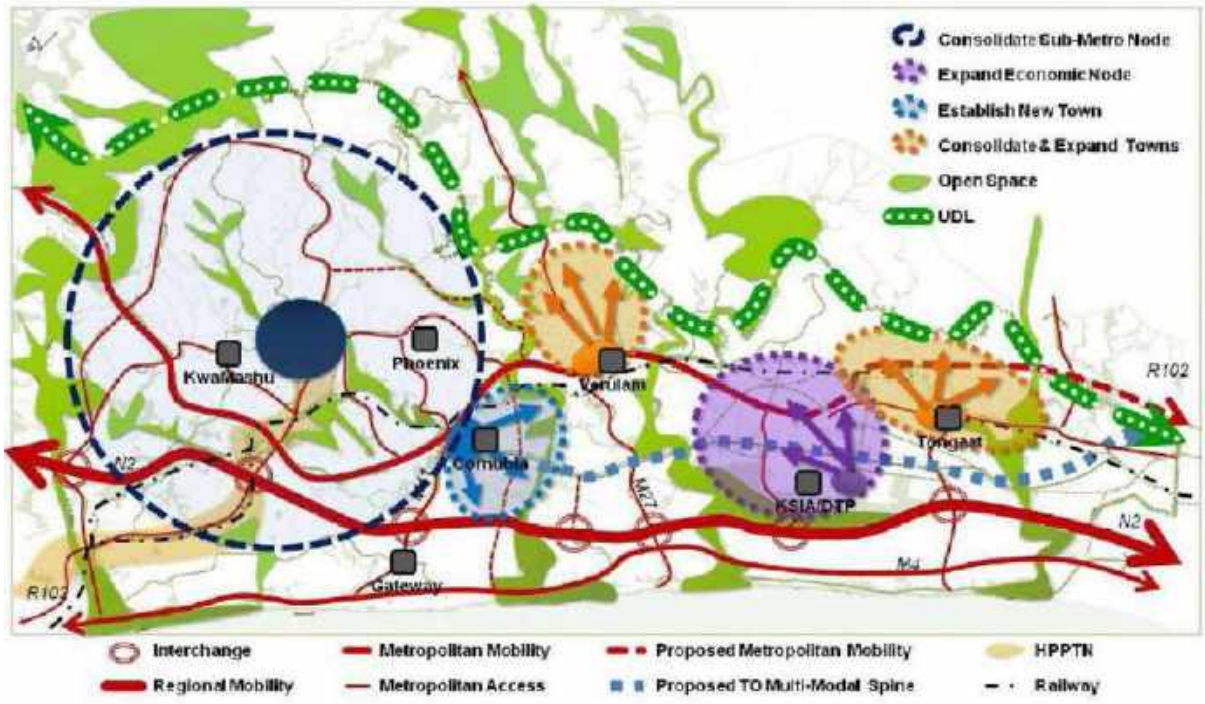


Figure 79: Spatial concept for the Northern Urban Development Corridor.

Source: eThekwini Municipality, 2011; 8.

The researcher also refers to the objective statement laid out by the Cornubia development website, which aims to address the pro-growth and pro-poor agenda through a mixed-use large scale development. This objective statement is as follows;

"The creation of stakeholder value through the delivery of a balanced economic, environmental and social return which is financially viable and contributes to redressing inequalities and enhancing the quality of life and value of the area; to contribute to building, consolidating and integrating the social and economic base of the region; to ensure a sustainable, inclusionary mixed use development that maximises the development outcomes for housing, employment as well as investment and economic opportunities." (Cornubia; 2020).

The researcher will refer back to this objective statement in the conclusion to see whether this has been achieved or not in the opinion of the researcher, backed up by the literature review. The researcher does note in this objective statement that there is no mention of focused community development through a bottom-up approach, but rather a top-down driven approach that seeks to achieve economic gain for those involved rather than address, consider and improve the lives of those who will be inhabiting these mixed-use spaces.

Critical to this point is the capitalistic driven neo-liberal approach that seeks to engage with 'stakeholders' rather than 'communities'. The researcher refers back to chapter 2 and the right to the city as a lens upon which to further critic this development. The monetary driven approach outweighs the needs of the people, and the researcher will seek to understand if the needs of the people have been taken into consideration, or has the development simply placed the informal settlers of the Blackburn community into housing for the sake of meeting statistics and economic gain.

Finally, the researcher will critically focus on the Blackburn community and how this megaproject aimed to deliver a social housing schemed aimed at providing a better quality of realm and improve the livelihoods of the community and question whether it was successful or not.

5.1.2 The Person

The local community within the northern corridor is not a homogenous or integrated one as it still represents the divisions of both race and class, which extends from the socio-spatial urban fabric of South Africa (Sutherland, Sims, Scott, 2014; 193). With reference to the phase 1A social housing scheme, it was envisaged to address the issues of living in informal settlements by giving these disadvantaged communities access to basic housing and human rights, as stated in chapter 2.

However, the researcher notes that the Blackburn community inhabited the land (refer to figure 78) upon which the grand megaproject was envisaged for. Therefore according to Sutherland, Sim, Scott (2014) the megaproject was used as a means to push neo-liberal market driven development that would generate large scale income for the developers at the cost of removing and relocating this established community with the promise of formalised subsidised housing.

Figure 80: Aerial view of original Blackburn informal settlement.

Source: https://thdev.co.za

This approach, a top-down approach, used to respond to Durban's urban informality as a result of apartheid spatial planning, to informal spaces as a means of formalising the city and promoting the notion of world class infrastructure to attract western investment, effectively results in large scale displacement, homelessness and social injustice (Sutherland, Sims, Scott, 2014; 187).

The Blackburn community or 'Blackburn Village' is a result of the socio-spatial injustices done unto the community of Blackburn, as a result of urban sprawl, poor services and poverty. The settlement, as with most informal settlements is located on the periphery of white urban areas, allowing closer commutes to and from economic prosperity.

This notion is supported by Krige and Tomlinson (1997) who suggest that the legacy of apartheid created unsustainable informal settlements through forced removals and forced black communities to relocate on the outskirts of the urbanised white areas.

Figure 81: Blackburn Village, an established community.

Source: https://encrypted-tbn0.gstatic.com

Due to the political landscape within South Africa, politics affects and governs how infrastructure development is rolled out. Hence the megaproject ran into a roadblock with the informal settlers. The Blackburn community is aligned with the Abahlali baseMjondolo (AbM) – a shack dwellers' movement which campaigns against evictions and public housing (Abahlali; 2020). Therefore, in 2005, protested against the lack of housing delivery and pushed to be the first community to move onto site (Sutherland, Sims, Scott, 2014; 190). The organisation further accused the ANC of using the megaproject as a means to push political agenda and gain votes (Sutherland, Sims, Scott, 2014; 190).

As a result, the municipal councillors pushed for the land to be expropriated due to the slow process of the land negotiations (Sutherland, Sims, Scott, 2014; 190). Here the researcher wishes to point out a critical point – the democratic government, the ANC, who fought hand in hand with the black communities to overthrow the oppressive apartheid regime who engaged with forced removals, land expropriation and exploitation to destroy established communities, is now in these very same practices to push their own agendas. This point is further supported by Housing Committee chairman S'bu Gumede who stated that land expropriation will be considered if an agreement cannot be met (Sutherland, Sims, Scott, 2014; 190).

To counteract this volatile situation, the community was promised subsidised housing within the first phase of the social housing development. An agreement was reached with the community, stakeholders and government and the project was pushed forward. With this agreement, it must be noted that according to Sutherland, Sims, Scott (2014) there was never any consultation with the poorer communities or local stakeholders during the design process. What becomes evident is the disjuncture between the city management, officials and the government in dealings related to contested spaces and grass-roots level development.

Instead, the researcher notes a top-down approach that is filled with statistics, figures and promises to come across to the public under a banner of 'addressing the housing backlog to provide a range of housing typologies for people who live in shacks to people who have bonded housing from R80 000 to R500 000' (Sutherland, Sims, Scott, 2014; 191).

The researcher notes, with reference to the theoretical framework, that *person* composed of the individual and group components of history, religion, experience, realizations and milestones has not been taken into consideration. Therefore the community has been 'left out' of the design and development process. This would suggested, as informed by the research, that the design that would follow would be one that is of a foreign nature in the formation of type, function and tectonics.

This point by the researcher is further stressed by AbM in a press release on the 24th August 2008, who came out and criticised all those involved in the megaproject including the consultant team, municipality, mayor and political parties for not consulting or engaging with the un-housed poor communities (Sutherland, Sims, Scott, 2014; 194).

AbM stated;

*"If shack dwellers are not included in the planning of this project, it will fail like the N2 project failed in Cape Town (…) Planning must not just be technical talk that excludes people. Democracy is not just about voting. Democratic planning is the way forward." (*AbM cited in Sutherland, Sims, Scott, 2014; 194)

The above mentioned by AbM further solidifies the researcher's stand point on the project's response to *person.* By not engaging with the community at a grassroots level, the development aimed at housing the informal settlers would ultimately fail architecturally as there is no genius loci established that the informal settlers can relate to.

This is further expanded upon by AbM stating that Tongaat Hulett Development (THD) should abandon their rights to be involved in the development as many generations have suffered on their plantations (Sutherland, Sims, Scott, 2014; 194) during apartheid. And furthermore THD continue to segregate the poor from the rich by building separate gated worlds for the rich, on lands worked on by indentured labourers, to keep the poor out (Sutherland, Sims, Scott, 2014; 194).

However, it must be noted that AbM welcomed the government's approach to an 'integrated development'. AbM finally stressed that this development should not excluded the poor, as this was the critical point that resulted in the N2 project in Cape Town failing (Sutherland, Sims, Scott, 2014; 194).

The researcher notes that this top-down approach is the key failure of the social housing scheme development. By implementing the grandeur of the 'megaproject' onto the socio-spatial urban fabric of the northern corridor, it did not factor in the historical contextual issues related to space and socio-economic practises. This clash between the 'formal' approach and 'informal' approach is summed up by Ruth McCleod's adaptation of 'the way things happen' in Hamdi depicted below.

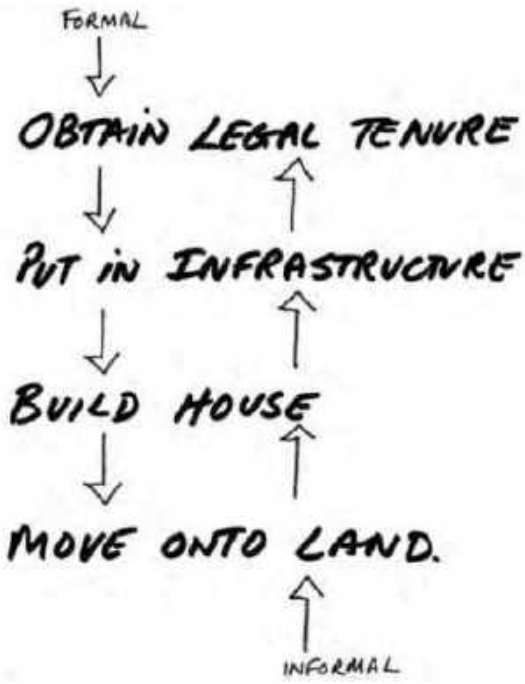


Figure 82: The way things happen.

Source: McCleod, 2010.

With reference to figure 82, it is critical to understand the philosophical connotations associated with this figure, as the informal does not understand the formal, yet the formal has the ability to understand the informal. It is this transition from informal to formal that can be achieved through a grassroots approach.

It is therefore noted by the researcher that the conscious experience of space from the first-person point of view within this social housing scheme is non-existent as the development does not respond to the needs of the people. With this lack of conscious experience comes the inability to dwell through existential orientation as there are no meaningful linkages or connections present that the community can relate to. A lack of cultural identification occurs due to the fact that the housing typology defines spaces and functions rather than the context and culture of the land, this ultimately results in the community inhabiting spaces that does not conform to their cultural and heritage practises. And lastly, there is no connection with history as the western model of urban development is imprinted onto African soil. Houses are 'stuck together' to maximize units within the confined site to achieve quantum. These houses do no respond to the context or to the needs of the people. But have been 'given' to the people under the mask of 'housing delivery' and providing 'basic needs to the homeless'.

Figure 83: Cornubia row-housing design.

Source: https://northglennews.co.za

The researcher therefore notes that the first aspect of place attachment has not been achieved in the design, based on the supporting literature and critical enquiry.

5.1.3 The Process

The process through which this development emerged through is critical to understanding the manner in which the Blackburn community was 'left out' of the design process. Simply building RDP houses was not addressing the issues of economic growth and social transformation, as mentioned in chapter 2, therefore the rise of the implementation of megaprojects emerged with the BNG policy to address the imperatives of pro-growth and pro-poor.

The 'Top-Down Approach'

Accordingly to Sutherland, Sims and Scott (2014) the tension between the pro-growth and pro-poor agenda is apparent within the post-apartheid landscape due to the government's neo-liberal development approach that result in increased levels of social inequality and poverty. Therefore large scale infrastructure projects become packaged into 'megaprojects' and are promoted with the notion of having potential to drive economic growth, create employment, promote social cohesion and restructure the socio-economic space legacy of apartheid to ensure that the benefits trickle down to the poor and disadvantaged (Sutherland, Sims, Scott, 2014; 186).

Therefore, within the South African context, a public-private partnership had to be set up to be used as a mechanism to implement the project and negotiate both global economic and local redistributive imperatives (Sutherland, Sims, Scott, 2014; 186). Hence the partnership between ETM and THD.

Immediately the researcher notes the stark contrast between the opening process of the Cornubia housing project and Vrijburcht co-housing project. The Cornubia housing project does not mention anything about community or actual people within the opening sets of the process. Whereas the Vrijburcht co-housing project started off immediately with the community it was meant for. A clear parallel between 'top-down' and 'bottom-up'.

Neo-Liberal Driven Agenda

This observation is further reinforced by Sutherland, Sims, Scott (2014) as noting the pro-growth approach driven by the eThekwini Municipality, local and national government to implement megaprojects that yield large scale investments to drive economic growth in strategic zones within the city. This approach showcases the clear neo-liberal discourses of market driven growth, locational competitiveness and flexibility, with each 'economic-spatial zone' being profiled with economic qualities over socio-spatial (Sutherland, Sims, Scott, 2014; 186). Further to this, these developments push for 'entrepreneurial urbanism' which promotes channels for investment, however, this fails to happen as only minimal commitment is given to socially just polices (Sutherland, Sims, Scott, 2014; 187). Primarily, focus and orientation is aimed towards profitability and competitiveness (Sutherland, Sims, Scott; 2014, 187).

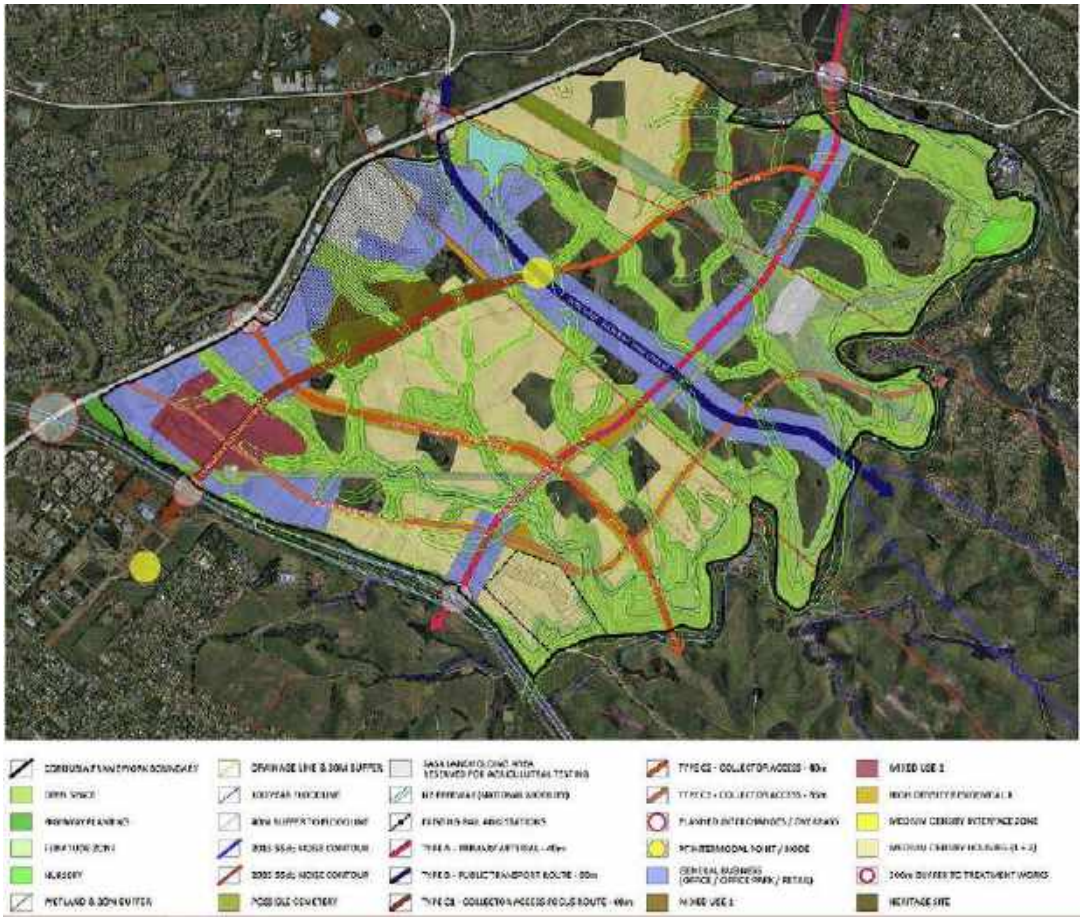


Figure 84: Cornubia land use zoning.

Source: Iyer, 2011; 49

The abovementioned statement is further reinforced by the neo-liberal statement found on the Cornubia website (2020) which summaries the development as it being aimed towards providing 50 000 homes, of which 20 000 will be subsidised housing. A 90ha industrial platform combined with $1m^2$ of commercial space, and the remaining 400ha dedicated to open space rehabilitation (Sutherland, Sims, Scott, 2014; 188). The total project value of R24 billion would be expected to generate rates of R300 million per annum (Cornubia; 2020).

This statement underpins the neo-liberal driven agenda of the capitalistic elitists who push globalisation and western ideologies and urban planning principles onto an African context that does not conform to these principles. Thus creating a platform for further social injustice and contestation to occur, which in turn leads to the creation of more lost spaces within the urban fabric. Once again the researcher points out the key fact that this statement mentioned on the Cornubia website does not mention anything about addressing the injustices done unto the people of the land due to the apartheid regime's legacy of spatial planning.

It seeks to use the cover of 'housing delivery' to seemingly address all associated socio-economic, cultural, and political and heritage issues associated with the system of apartheid as mentioned in chapter 2. This approach is further backed up by the promise of economic growth and prosperity, but due to the pro-growth and pro-poor agenda, the poor never get to achieve any meaningful economic growth.

The researcher begins to note that as the process is unpacked, it becomes evident that the initial inhabitants of the land, the Blackburn community, become further disconnected from the development based on the approach taken by the partnership to 'simply relocate the community into formal housing'.

The 55dB Noise Contour Factor

A critical point to note is the regulation that governs residential development around the northern corridor due to the King Shaka Airport. Residential development is only permitted within the 55dB noise contour of the airport, this effectively led to the review of the Cornubia Framework Plan (Sutherland, Sims, Scott, 2014; 189). Due to this

regulation, the housing component of the development was reduced from 614ha to 295ha, meaning that the Phase 1 housing development would be reduced from 11 600 units to 2766 units (SSI, 2011). This effectively paved the way for more commercial and industrial development to take place as these zones do not have to adhere to the 55dB regulation. Various actors within the civil society have raised questions about the noise regulation and its governing role in controlling the scale of housing development that is permitted within the northern corridor (Sutherland, Sims, Scott, 2014; 189).

Figure 85: Aerial view of Phase 1 in relation to the M41.

Source: Iyer, 2016

This noise regulation has further been brought into question by the positioning of the social housing scheme, along the edge of the M41, as depicted in figure 85. Community members suggest that the positioning of the scheme acts as a noise buffer to the M41, which allows for the development of the medium to high income zones to take place within a more pleasant setting. This point brings into question as to whether the previously socially excluded community of Blackburn has been socially integrated into the megaproject, or have they simply been used as a buffer tool for market driven capital gain in the form of larger commercial and industrial activity.

Figure 86: Aerial view of Phase 1 with the M41 to the top right.

Source: https://iyer.co.za

It is therefore noted by the researcher that the framework was revised to meet the noise regulation, but at the cost of reducing the social housing component, which directly affected the number of poor and disadvantaged people looking forward to finally obtaining a form or 'formal living'.

Core Development Objectives

The core development objectives, according to Iyer (2011; 14) aim to establish Cornubia as a potential catalyst to drive and deliver a vast plethora of current metropolitan development objectives within the strategic location. Iyer outlines 5 core objectives and are as follows;

- ***District Integration:*** site presents the opportunity to 'stitch together' previously disconnected communities (Iyer, 2011; 14).
- ***Pursuing Integrated Human Settlement:*** due to the Greenfield opportunity, the site presents the opportunity to 'get the basics right' in terms of achieving integrated settlement (Iyer, 2011; 14).
- ***Ensuing Sustainability:*** developing a green agenda that embraces all aspects of human settlement, the natural, social and economic environments (Iyer, 2011; 14).
- ***Building a Dynamic Region:*** aimed at building a stronger economic hub within the larger context that would lead to greater economic opportunities (Iyer, 2011; 14).
- ***Strengthening the Regional Logic of Space:*** using the regional scale of the Ohlanga River which forms an important edge to further develop a lattice of open space systems which promote connectivity and opportunity (Iyer, 2011; 14).

The researcher notes that these core development objectives are 'on paper' fundamental principles which should be used to develop a megaproject. However, the researcher stresses on the neo-driven liberal objectives that become 'universally accepted' norms which govern the capitalistic inclined development. A key factor to stress is the Greenfield site opportunity, as mentioned in the literature review chapter 2, these northern corridor developments seek Greenfield sites that are away from the urban decaying inner city which do not poses the complex socio-economic-spatial issues that underpin the complexities of developing the post-apartheid city.

Development Principles

To further unpack the core development objectives, Iyer (2011; 15) developed governing design/development principles through which the development would be channelled that were informed by the core development objectives. These 8 principles are as follows;

- ***Access and Structure:*** fundamental design principle which seeks to engage at a local level to facilitate easy access, choice and convenience thus establishing a larger framework within the megaproject that seeks to facilitate connectivity to the surrounding areas (Iyer, 2011; 15).
- ***Density and Compactness:*** promoting high density human settlements within a compact framework to allow for preconditions and threshold to support urban opportunity and choice (Iyer, 2011; 15).
- ***Diversity and Complexity:*** through mixed use activities and functions that offer the user freedom of choice – these functions cater to the wider range within the framework (Iyer, 2011; 15).
- ***High Quality Urbanism:*** promoting a 'timeless high quality performance built environment' which seeks to shift away from conventional housing provision premised on suburban models and patterns, thus achieving a critical interplay between form, space and street (Iyer, 2011; 15).
- ***Meeting Local Needs:*** structure of Cornubia should facilitate easy access to local needs for future residents. A key objective is promoting walkability by combining social facilities within residential nodes (Iyer, 2011; 15).
- ***Public Transport and Non-Motorised Transport Focus:*** ensure viable transport is achieved through new connectivity points and linkages (Iyer, 2011; 15).
- ***Access to Open Space:*** achieve a balance between natural and recreational spaces which form part of a larger integrated open space system which becomes a key component to the urban fabric (Iyer, 2011; 15).
- ***Public Space and Facilities;*** achieve a complete liveable environment (Iyer, 2011; 15).

Based on the literature review and conceptual / theoretical framework developed, the researcher notes that most of these design principles are in line with urban planning and not linked to the architecture of the phenomenology of space. Once again these design principles view the broader aspect of the urban planning and assume that the 'user' will fit into this framework.

A critical point is '*meeting local needs'*, the researcher poses the question "who are the locals?". "How can one meet the local's needs when the locals have not been clearly defined and / or included in the design process?" The premise in which this design principle has been used is to meet the 'check-list' of the stakeholders and developers. As the actuality of the user, particularly related to the social housing component, has had the inverse effect as to what the design principle intended. This is to be discussed further under *place.*

Another point the researcher critics is *'high quality urbanism'*. The point of shifting away from conventional RDP housing is noted, but it is evident by the supporting literature that compact row housing is not a viable solution, as the functions of each family is different and so are there needs. Therefore the 'generic housing model' does not work for all. The Blackburn community have been removed from their established genius loci and placed into foreign spaces under the premise of housing delivery which does not take into consideration their individual and collective needs and customary norms.

Finally, the researcher notes that these core and design principles may apply to various other aspects of the envisaged community meant to inhabit the megaproject, but for the poor, it may be noted as using the promise of social housing as a means to remove the informal settlement of Blackburn in order to pave way for the megaproject. This relocation of the Blackburn community to the A1 Phase of the social housing scheme could be seen as a means to an end within the larger context of the megaproject. This is further expanded upon by noting the community now sits on the periphery of the development.

A Process That Failed the Informal Community

The researcher therefore notes that the second component of place attachment has not been achieved in relation to the Blackburn community, supported by the literature review and critical enquiry. Whereas the greater scheme of the megaproject may meet the needs of the wealthy, for the disadvantaged community of Blackburn, the process simply left them out.

Compared to the Vrijburcht co-housing development, the top-down approach by the developers of Cornubia have created generic housing modules which are supposed to accommodate families of different age, gender and race. Vrijburcht allows for the user to design their own home to fit their specific needs, Cornubia simply 'slots you into the system'. These points show the stark difference between a top-down and bottom-up approach.

Architectural principles of lateral enclosure, edge continuity and integrated bridging are not present to the individual and collective as the design process has excluded them. Formalised courtyards have been created with the 'western' understanding of how courtyards work, these courtyards fail to become activated as the informal community does not recognise the functional characteristics of the courtyard. Formalised 'pathways' and in-between spaces become disconnected from the urban fabric as the informal community stick to the 'informalities' associated with movement patterns and structures within informal settlements.

A final note by the researcher is that by using this top-down approach, the developers have created a philosophical utopia of what a 'post-apartheid human settlement' should look like and how it should function. However, this neo-liberal approach fails to actively involve the community at grassroots level. The collateral damage becomes the informal settlements as a result of apartheid spatial planning and legislature. It is only through understanding how these informal communities establish a sense of place and thus creating a genius loci, will inclusive design take place that does not lead to the creation of more contested and lost urban spaces within the post-apartheid city.

5.1.4 The Place

As mentioned in chapter 4, the notion of *place* refers to the quality of realm established by the development in relation to the Blackburn community. As state in the *process,* the site is located on the outer edge of the megaproject footprint, this forms a physical sound barrier to the M41 and creates a buffer zone for the medium to high income developments located within the megaproject footprint. The site is located within well connected transport nodes and access to basic public transport is available.

Through the public-private partnership this development, this megaproject has highlighted the mixed feelings with residents in and around the social housing scheme. Sutherland, Sims, Scott (2014; 194) reiterate this statement by the researcher as noting that residents acknowledged the trade-offs associated with the development when low income residents are integrated into high income areas. This further highlights the vast socio-economic inequalities that are still present within the post-apartheid city as the wealthy consider this an intrusion into their neo-liberal property market (Sutherland, Sims, Scott, 2014; 194).

As a result of this approach, the Blackburn community seek to re-establish their local identity, customs and daily life routines within this formalised and generic housing scheme that is meant to improve the quality of their livelihoods. Whereas the literature does showcase that the project is successful at addressing the housing backlog – albeit with a footprint reduction due to the noise contour regulation – according to Davis (2017; 72) the development's planning principles and implementation of the housing component without the provision of social infrastructure that the Blackburn community can relate to, has led to the emergence of everyday life practices to fill the gap that this critical component of development has left out.

Davis (2017; 72) further states that the community seeks to define a dignified means to life for themselves through various ways within Cornubia. This is through the form of the 'informal' practices being established within the formal setting that did not factor this component into the initial design. This observation by Davis is further supported by the researcher and the critical enquiry into The Right to The City in chapter 2 of the literature review. Lefebvre discusses the 3 types of space; conceived, perceived and

lived space. Throughout the analysis of *place,* the researcher will analyse how these 3 types of space are created within the social housing scheme. Conceived space is space that is abstract or planned by architects or urban planners. These spaces usually take form in the shape of a city grid and are fixed (Aparna, 2016). Conceived space usually ignores the perceived space, which according the Lefebvre is the space of perception and action (Aparna, 2016). Therefore perceived space can be seen as a space of power. However, when it comes to lived space, Lefebvre states that a human lives in this space, which is a space of imagination and everyday life (Aparna, 2016).

Figure 87: Depiction of 3 types of space.

Source: https://iyer.co.za

As noted in the core development and design principles, fostering a strong sense of community was the intended plan, however, without understanding the socio-economic and needs of the community, the design fails to respond to the needs and foster an environment that enables the community to better their livelihoods. Real

Consulting (2015) conducted a socio-economic profile of the residents living within the scheme. It is important to understand the community within the social housing scheme and their associated socio-economic standings. These underpinnings shape the urban fabric that the community inhabits.

	Beneficiaries in Sample study	Male Beneficiaries	Female Beneficiaries		
Population Sample	265	114	151		
Age	Average Age	Ages 17-25	Ages 26 – 40	Ages 41 – 60	Ages 61 - 80
	39	12%	49%	31%	8%
Gender	Males				
	43%	57%			
Race	African	Indian	Coloured		
	94%	5%	1%		
Education	Nil	Primary	Secondary	Matric	Post matric
	7%	20%	50%	6%	17%
Employment	Unemployed	Employed			
	72%	28%			
	Looking for jobs	Looking for any job	Looking for semi-skilled jobs	In need of training	
	85%	62%	7%	81%	
Income source	Employment	None	Social grants	Self-employed	Other
	16%	27%	29%	6%	22%?
Marriage	Single	Married	Living with a partner	Divorced	Widowed
	90%	8%	32%	1%	1%
Dependents	Total	Below 18	Above 18	Male	Female
	527	63%	37%	46%	54%

Figure 88: Socio-economic profiling of residents.

Source: Real Consulting, 2015.

From figure 88, the researcher notes the large unemployment factor and need for skill development in order to obtain work. The female factor must be noted as being dominate, and therefore spaces that allow females to feel safe and comfortable should have been created. It is also important to note the high rate of dependency on low income sources (Davis, 2017; 74). Based on this table, the relationship between the user and the end product does not interlink, as understanding and use of space differs from the conceived, perceived and lived space.

The first example can be seen in the floor plan of the scheme. Generic design, repeated throughout the scheme to meet quantum does not factor in the needs of the people, as the informality of everyday life begins to establish itself within a formalised setting.

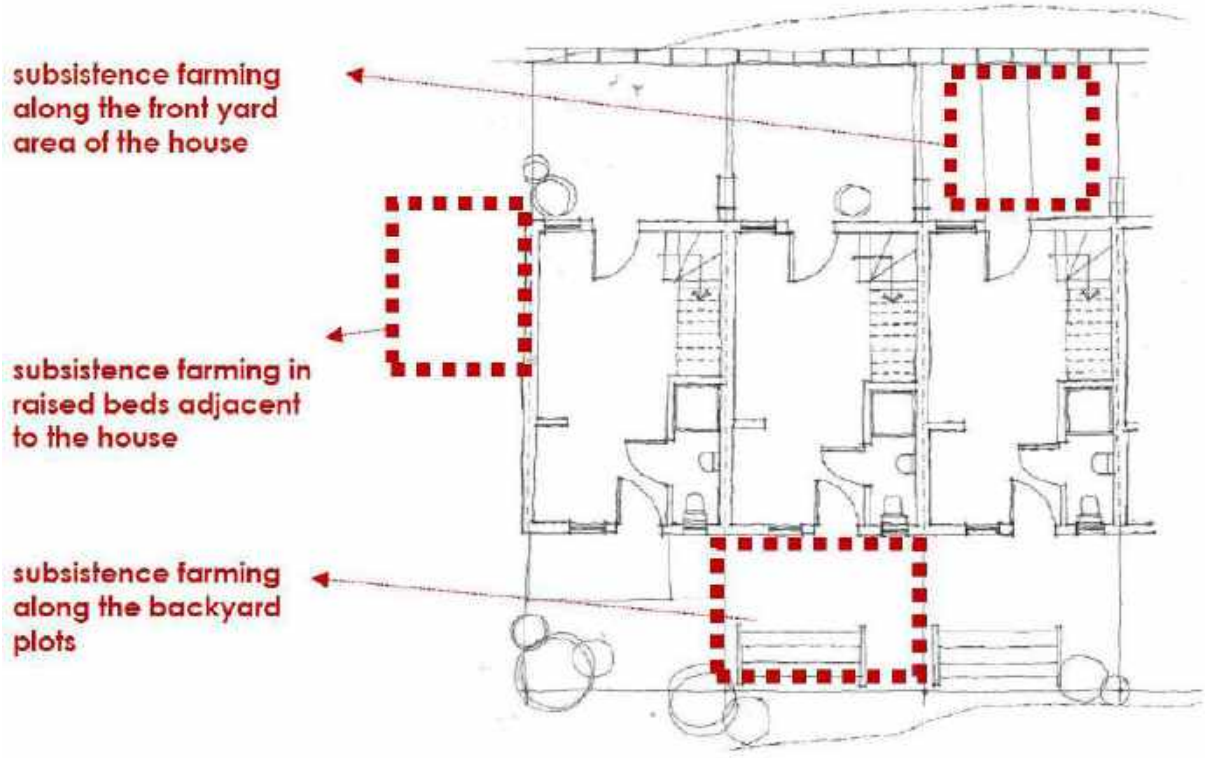


Figure 89: Typical floor plan showcasing 'formal spaces' used for urban farming.

Source: Davis, 2017.

Figure 89, depicted above is a clear example of the conceived space (formalised generic housing structure) in relation to the perceived space (lost spaces which have

potential highlighted in red) and the lived space (turning perceived space into usable space that communities can identify with).

Accordingly to Davis (2017; 76), these spaces depict the manner in which small scale 'informal' interventions of subsistence farming occurs within the community. Households simply adapt 'left over space or lost spaces' to meet their needs of producing food due to economical strain. These home grown vegetables are shared amongst the community as a form of communal living. This form of adaptive living showcases the community's ability to occupy and restructure the urban fabric to suit their needs in spaces that otherwise were not envisaged for such activities.

Figure 90: example of urban farming in 'lost spaces'.

Source: Davis, 2017.

The researcher notes here, with reference to the above, that the informal lifestyle of the Blackburn community begins to become imprinted upon the urban fabric. This is something that was not factored into the design by the developers and as a result, informal activities begin to take place within the lost spaces of the development.

Another form of informality which comes through in the scheme is the 'spaza network'. According to Davis (2017; 80), the data revealed that through a spatial mapping exercise, the establishment of informal spaza networks began to pop-up as a result of excluded planning principles. The very same informal practises that occurred within the informal settlement of Blackburn begin to re-establish themselves within the formalised setting. This form of informal economic activity provides the residents with access to closer and more affordable basic goods. This spaza network also allows for local residents to create employment opportunities within the community, as a means to establish some form of daily income. Once again, the scheme is re-envisaged to meet the requirement of the spaza shop owner.

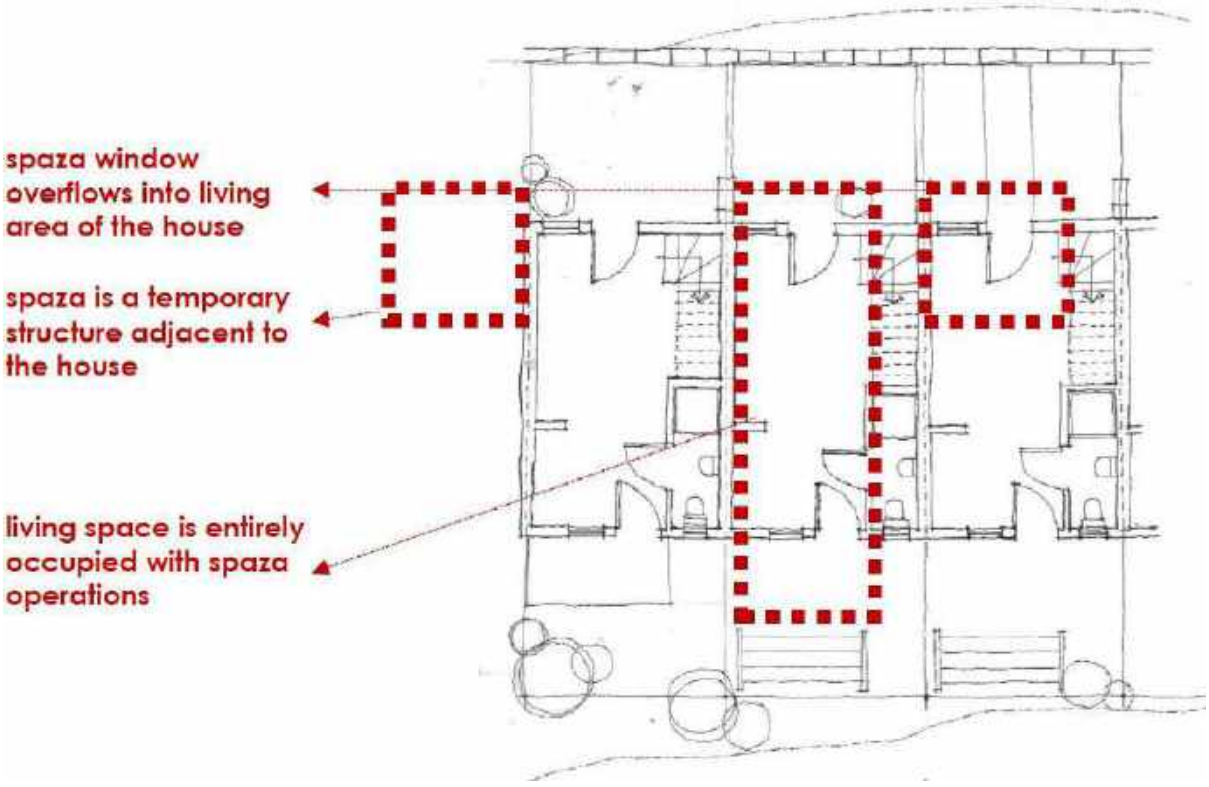


Figure 91: adaptive reuse of generic scheme to accommodate spaza network.

Source: Davis, 2017.

From figure 91, the researcher notes that the same principles apply here in terms of conceived, perceived and lived space. The formalised housing structure does not

meet the needs of the user, therefore perceived space becomes vital to the user, thus resulting in a lived space that is adapted in the confines of the formalised structure.

Further to this, it is noted by the researcher that formalised living space is sacrificed to accommodate for the needs of the user. It is therefore noted by the researcher that means to obtain economic stability within the community come at a cost of eliminating living space. The production of space therefore may be noted as being contested as both outcomes cannot be achieved. Figure 85 showcases the volumetric spatial relationship between the horizontal and vertical access in relation to the user. Here the researcher notes that due to a top-down approach by the developers, confined spaces have to be adapted to meet the needs of the people. This results in a poor quality of realm for the user as basic livelihood qualities are not met.

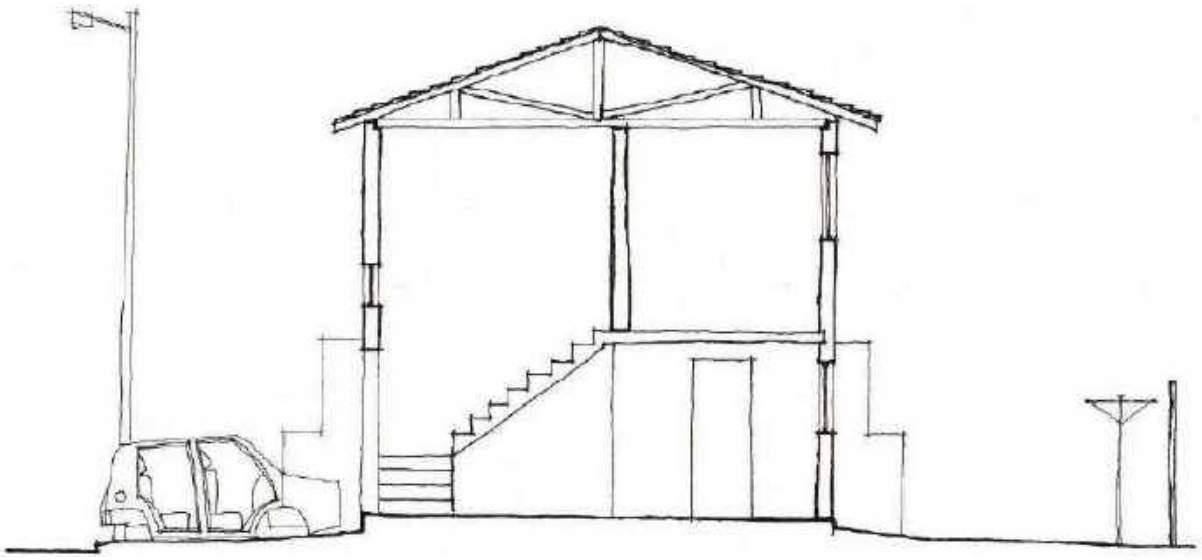


Figure 92: Typical cross section through housing unit.

Source: Davis, 2017.

What becomes clear to the researcher is the lack consideration given to the community's needs by the developers of the conscious experience of space from the first-person point of view. By failing to take this into consideration, the relationship between man, site and place is lost. Thus resulting in a poor architectural relationship between type, function and tectonics. Through this architectural failure, the ability for the individual or collective to dwell through existential orientation becomes an

obstacle as there is no cultural identification or connection to history. Therefore the result is the individual or collective 'returning back to their roots' of informality within a formalised setting. The Blackburn community begin to restructure the formalised networks to meet the needs of their informality within the formal network, bridging the gap between the formal and informal.

The development according to Iyer (2013) should promote a sense of community through walkability, housing clusters, defined streets and a series of courtyard structures. However based on the observation by Davis (2017; 73) the individual lots become extended by residents to meet their needs, whereas the courtyards become lost spaces, unoccupied ground left to urban decay, with little activity taking place. These courtyards become informal footpaths rather than spaces to promote communal living.

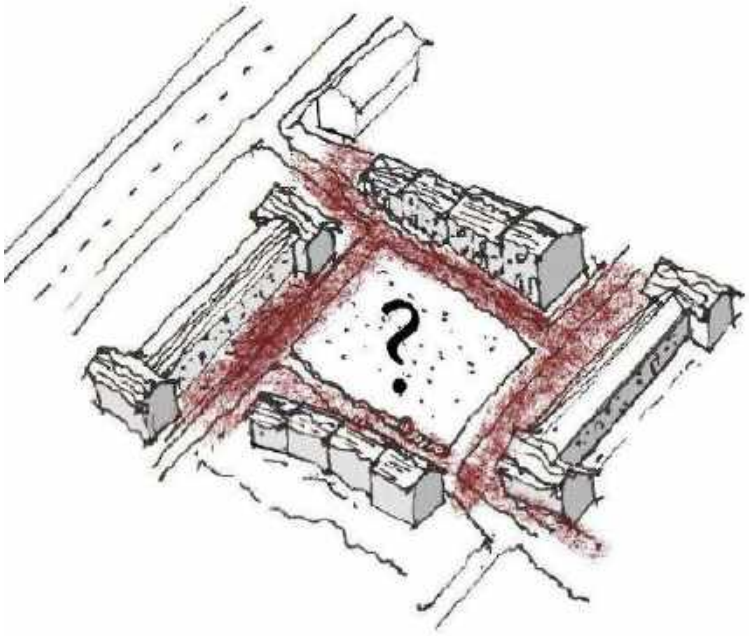


Figure 93: Sketch mapping out formalised movement in relation to courtyard.

Source: Ruiz, 2017.

Due to this formalised structure, the informal community cannot identify with it due to western concept of how a courtyard works. Here the researcher draws a parallel to chapter 4, the Burkina Faso National Assembly design which included a tree within the courtyard, a symbolic notion drawn from African culture and historical understanding of communal space and place in relation to the people.

The Cornubia courtyards become a lost space within the urban fabric, and activity within these spaces become minimal, which children using them to play at times. Primarily these courtyards become informal footpaths that the community use to traverse.

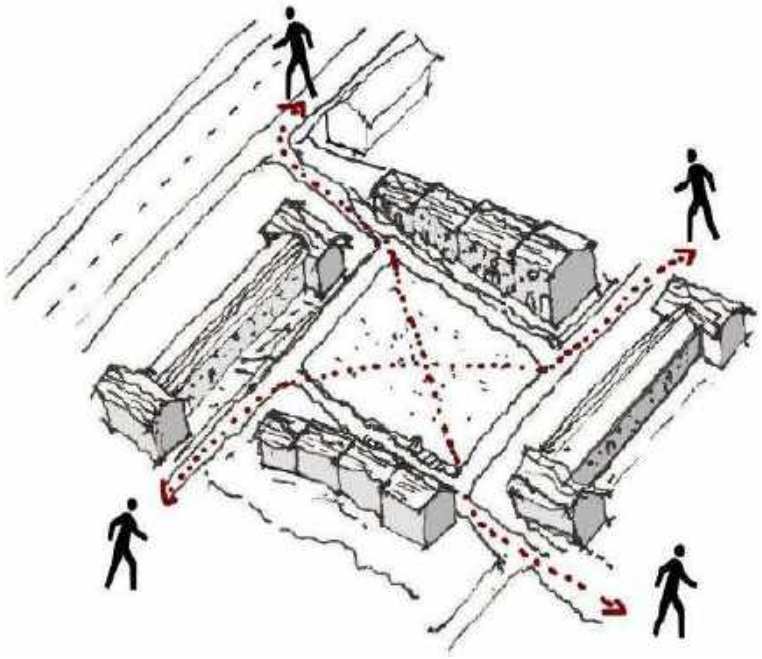


Figure 94: Sketch mapping out informal movement in relation to courtyard.

Source: Ruiz, 2017.

Figure 95: Image of informal footpaths in red.

Source: Ruiz, 2017.

Based on this analysis, it becomes clear to the researcher that the relationship between hard and soft spaces is not clear, thus resulting in a poor implementation of linking sequential movement as informal patterns override the formalised network. Therefore lateral enclosure and edge continuity become blurred or lost within the scheme as the developer's intended concept does not work without the input of the community. The activity in the 'in between spaces' becomes a plethora of informality, from urban farming, to the spaza shop network, to the use of pavements as informal spaces of engagement. The sprawl of informality begins to attach itself to the scheme, thus redefining the context and adapting to the needs of the community within a confined framework.

Figure 96: The informality of life within a formal setting.

Source: Ruiz, 2017.

The researcher therefore notes that place was not established through the developer's model, but rather through the ability of the community to adapt to a new context, and implement their customs, norms and lifestyle into the scheme.

Figure 97: Lost space (left) and adaptive reuse of courtyard (right).

Source: Ruiz, 2017.

5.1.5 Alleviation of Lost Space and Response to Contested Space

Through the analysis of this case study, with particular relation to the Blackburn community and the role of the Megaproject, it may be noted that lost space was created as a result of lack of inclusion with the local community. The formalised courtyard layout and formalised footpaths do not factor in the informality of the Blackburn community, thus resulting in the creation of lost spaces. Further to this, the location of the scheme on the periphery of the development indicates, based on the existing supporting literature that this community was used as a buffer strip to drown out the noise from the M41.

Prior to the development starting, the land was contested between the community, developers and municipality. Critical to these findings was the municipality's suggestion to expropriate the land, a key linkage to the forced removal system the apartheid regime used. It is therefore noted that the manner in which this development was conducted only resulted in further contestation amongst local communities, as the combination of high, medium and low income had mixed feelings about the inclusion of affordable low cost housing.

What becomes clear throughout the analysis, is the failure of the top-down approach which did not factor in the needs of the informal community. With little to no economic opportunity or a standard level of formal education, the residents were moved into a formal setting, to then continue their informal practices of economic activity – i.e. the spazashop network and informal agricultural activity.

It is therefore noted that the formalised structure of the scheme, which excluded the needs of the local community, becomes a lost space in itself, with informality spreading around these formalised structures. Contestation still exists within the manner in which land is used and development, with the community still feeling that their needs were not noted, highlighted or addressed in the scheme.

5.1.6 Lessons Learned

After the critical analysis of this case study, the researcher notes the underpinning failure as the top-down approach which effectively left out the Blackburn community in the design process. The use of the megaproject as a means to address a plethora of socio-economic-spatial issues present in the post-apartheid city has resulted in the scope of the project becoming unachievable within the real world. The use of multiple actors involved with the Cornubia project reflects the struggle of competing goals associated with a mixed-use project that aims to meet the pro-growth and pro-poor imperatives (Sutherland, Sims, Scott, 2014; 194).

Sutherland, Sims, Scott (2014) suggest that the research reveals, through analysing the LAP and CFP plans, the complexity of having designed megaprojects which are meant to be flexible and contain multiple elements based on input from various actors. This complexity of various actors results in actors promoting their own interests and agendas (Sutherland, Sims, Scott, 2014; 194). The premise of envisaging a megaproject in the hopes that it will elevate contestation by implying that the project will contain 'something for everyone' fails to meet the pro-growth and pro-poor objectives (Sutherland, Sims, Scott, 2014; 194).

It becomes clear to the researcher that the globalisation and liberalisation of the post-apartheid South African economy ultimately leads to cities such as Durban having to adopt a western model of urban development which concentrates on economic assets in competitive, prime located spaces within municipal areas that rely on the grandeur of the 'megaproject' to generate growth (Sutherland, Sims, Scott, 2014; 194). This approach ultimately fails to address the complex issues associated with the informal communities of the post-apartheid city, as it fails to understand the needs of the people and the importance of understanding how informality works within these communities.

The further destruction of establishment informal communities by post-apartheid expropriation with the promise of formalised housing is a stark parallel to the apartheid group areas act. By removing these communities, the very essence of that community, the meaning, place and genius loci becomes lost as relocation without

the input of the community in terms of design, needs and activities, fails to achieve place attachment within the new location.

The researcher notes that the relocation of the Blackburn community has led the community having to 'find themselves' again within a foreign landscape that they cannot relate to, but have to adapt to. This showcases that due to legacy of apartheid, there is a stark juxtaposition of developed and developing world conditions within a close spatial proximity in South African cities (Sutherland, Hannan, 2014; 205)

Figure 98: Original Blackburn village.

Source: https://northglennews.co.za

The researcher therefore notes that place attachment has not been achieved in this social housing scheme, as through the top-down approach, the Blackburn community's needs have not been met. Therefore no form of sustainable livelihoods can be achieved, resulting in a failed attempt to address apartheid legacy injustices.

5.2 Conclusion

Through the analysis and critical enquiry into the selected case study, the researcher is able to grasp a broad understanding of how social housing is implemented in South Africa under the complex notion of a megaproject. It becomes apparent to the researcher that a favoured top-down approach only leads to the creation of more contested and lost spaces within the post-apartheid city. These developments create islands of social exclusion and poverty. This results in the creation of fractured communities within the scale of the megaproject and the destruction of established informal communities.

The role of globalisation and market driven neo-liberalism leads to the creation of western models of urban planning that do not factor in the socio-economic-spatial complexities of the post-apartheid city. Thus resulting in the establishment of an urban framework that does not factor in informality. Further to this, the notion of developing Greenfield sites, away from the CBD, allow for developers to ignore the complex issues related to the urban fabric of the CBD. This however leads to the developers created the same issues within these Greenfield sites as no grassroots initiative is taken to factor in the needs of the informal community.

The case study in relation to the precedent studies showcases the stark differences between how community development is implemented. With reference to Vrijburcht, the strong sense of community comes through in the design and composition of the scheme, all based on a bottom-up approach that alleviates the formation of lost spaces and eliminates contestation. With regards to the National Assembly, it becomes clear that a response driven by understanding the needs of the people, the history and cultural context, allows for a design to develop that responds to contested space in a manner that all can identify with. It becomes a learning process and platform to develop a new path for the country of Burkina Faso.

Therefore the researcher notes that the case study showcases methods of approach that should not be considered when addressing the issues of lost urban and contested spaces within the post-apartheid city, as these methods do not assist or promote the core principles associated with reconceptualising communities within the post-apartheid city.

CHAPTER | 6

CHAPTER 6: DATA ANALYSIS AND DISCUSSION OF FINDINGS

6.0 Introduction

The purpose of this chapter is to report on the integrated findings based on the research methods approach selected by the researcher, which is mixed methods. This approach is designed to allow the researcher to understand how lost urban and contested spaces are created, and what effect they have on the post-apartheid urban built environment, as well as, the corresponding effects it has on community development.

The philosophical strategy implemented to analyse this data is Interpretivism. This paradigm allows the researcher to gauge which parts of knowledge pertain to the research, as there is no correct or incorrect answers, only what strongly links to the research. Further to this, it allows the researcher to gauge each response in relation to the themes of meaning and place. This will allow the researcher to then tie back key points picked up in the data collection to the questions and/or objectives.

The first phase of data collection in this design is a qualitative phase of data collection and analysis which targeted specialists in the built environment and community development. This allows for the researcher to grasp critical knowledge pertaining to the research, in terms of theories, spatial planning and historical context.

The second phase of data collection in this design is a quantitative phase data collection and analysis which targeted built environment professionals / families / households. This allows the researcher to understand the various living conditions in relation to typology and gauge how, or if, community development in the post-apartheid city is established. This quantitative data is informed by the qualitative.

Finally, an overall summary of the research findings will be presented and discussed in relation to the secondary data collection. This will form the critical link between the two methods of data collection and suggest to the researcher possible ways forward to achieve a reconceptualised community within the post-apartheid city through a social housing scheme.

6.1 Sequence of Data Collection

The sequence of data collection showcases the methodological approach taken by the researcher in order to achieve a set of findings. The secondary data collection allows for the exploration of the current body of knowledge. Whereas the primary data collection allows for the researcher to grasp a deeper understanding through first-hand experience. The primary data collection will be supported by the secondary data collection. These two methods will seek to establish a set of findings that guide the researcher towards proving the hypothesis.

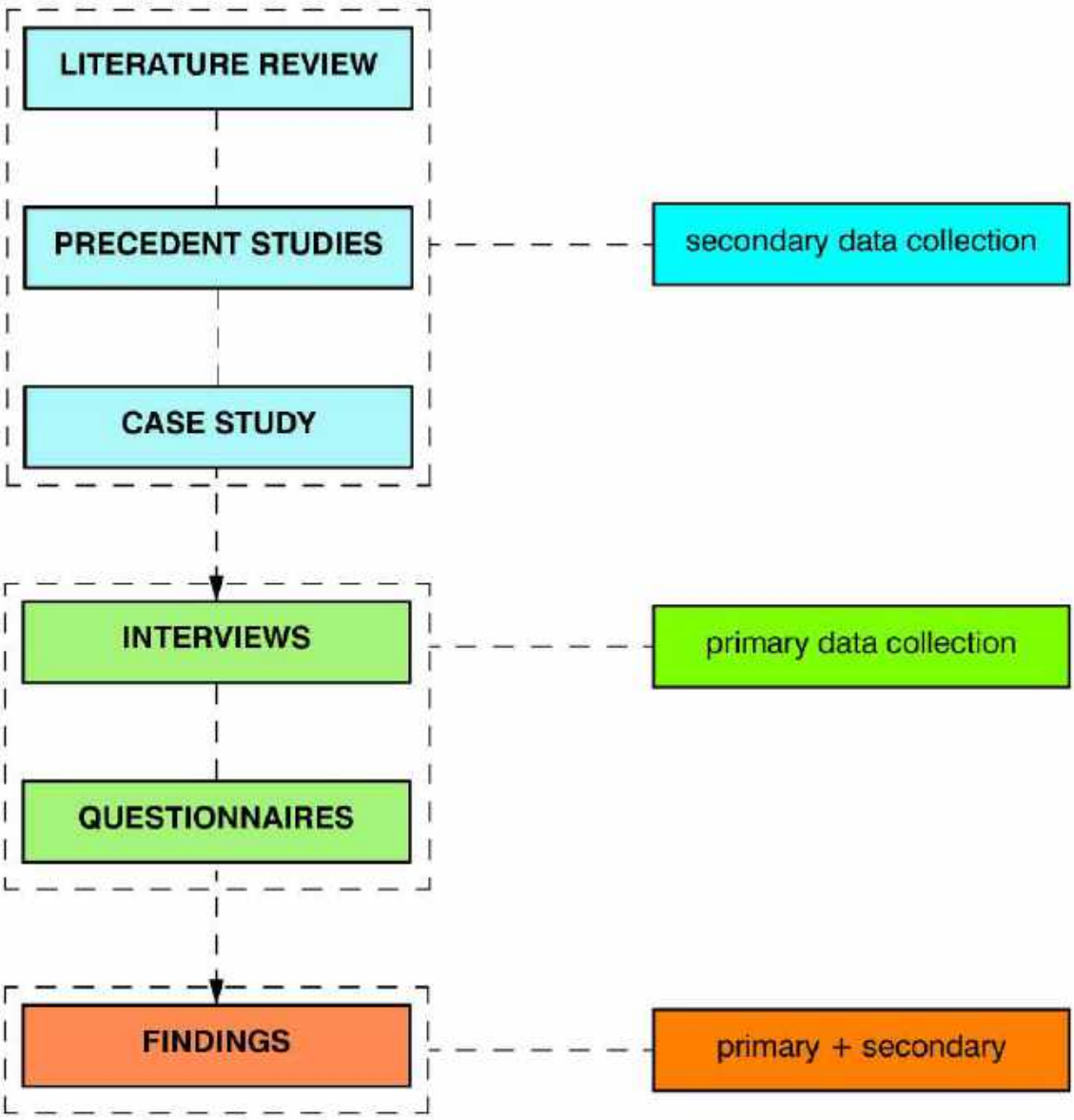


Figure 99: Diagram exhibiting process of data collection.

Source: Author, 2020.

6.2 Presentation of Qualitative Data

The researcher obtained qualitative data through the process of semi-structured interviews targeted a professionals in the built environment and specialists in community development. A total of 8 interviews were conducted via Zoom Meetings as no physical contact was to be made due to the COVID-19 pandemic.

These 8 professionals and specialists were selected based on their knowledge and experience in the built environment and community development in relation to the researcher's topic. Therefore a total of 8 interviews were conducted, 4 professionals in the built environment and 4 specialists in community development. All professionals selected were professionally registered in their respective fields.

However the researcher notes that in most cases, the interviewee was a specialist in both fields. The table below shows the classification and number of participants interviewed.

Participant Alias	Specialist in Built Environment	Specialist in Community Development	Years of Experience	Professionally Registered
'Person A'	x		16	x
'Person B'	x	x	17	x
'Person C'	x		14	x
'Person D'		x	16	x
'Person E'	x		12	x
'Person F'		x	9	x
'Person G'	x	x	26	x
'Person H'	x	x	24	x

Table 3: Representation of qualitative response.

Source: Author, 2020.

All interviewees where based in the province of KwaZulu-Natal, particularly Durban.

To transcribe the data, the researcher employed the use of thematic analysis to the data collected. Responses were grouped according to the main and sub themes, as depicted in the table below;

Main Themes	Sub-Themes
1. Meaning	*1.1 Understanding history's connection to lost urban and contested spaces.* *1.2 Needs of the people.* *1.3 Type, function and tectonics.*
2. Place	*2.1 Relationship between man, nature and built form.* *2.2 Placemaking and its role in sense of place.* *2.3 Finding the genius loci.*
3. Community	*3.1 Effects of lost urban and contested spaces on community development.* *3.2 Transition from exclusion to inclusion.* *3.3 Developing a post-apartheid community.*

Table 4: Representation of thematic analysis.

Source: Author, 2020.

The next section will now discuss the interviews conducted in relation to each theme.

6.2.1 Themes and Responses

- Main Theme 1: Meaning

Sub-Theme 1.1: Understanding History's Connection to Lost Urban and Contested Spaces

A trend revealed by the interviewee's suggests that there is a strong connection between the apartheid spatial planning legacy and legislature that informed the segregation, exploitation and expropriation of black communities and the creation of lost urban and contested spaces.

"Depending on the scale, the structure of the apartheid city can be analysed in order to understand the formation of these lost and contested spaces. If you look at Durban as an example, the apartheid government used buffer strips to separate communities and keep people apart. From man-made road and rail networks, huge industrial zones, to natural barriers such as large open plains. It was very cynical. Right down to the transportation routes and access to public spaces. The expropriation of communities that lived close to the city created voids on the urban fabric, these lost spaces become disconnected from the city, and in some cases, are contested due to legal matters, such is the case with Block AK." (Person G)

"Apartheid has played a vital role in the creation of lost urban and contested spaces. People were forcibly removed from the areas they lived in based on race. This has led to great contestation of land within the post-apartheid landscape. And we know that land in the country is an emotional topic. People want land close to better socio-economic opportunities. However, the issue of large scale displacement and addressing the legacy of the apartheid spatial planning is critical in re-activating these lost spaces." (Person C)

As shown in the findings, notable points made in reference to apartheid spatial planning and the use of barriers created lost urban and contested spaces. This coupled with the forced removal system of established black communities created voids within the urban fabric and black communities contesting spaces within the post-apartheid city. These findings are supported by the literature of Krige and Donalson (2000) and Gordon, Nell and Bertoldi (2007). Key links to Krige and

Donalson (2000) can be made with the outline of the five spatial components which indicate the characteristics of the apartheid city, and key links can be made to Gordon, Nell and Bertoldi (2007) with reference to the Bantustan system of 1954 and how this system spatially planned the model of African housing around homelands around decentralised growth points.

Sub-Theme 1.2: Needs of the People

This sub-theme aims to highlight the important aspects needed to be taken into consideration when developing urban landscapes that foster a diverse range of individuals and groups – i.e. the needs of the people. A trend revealed by the responses showcase that a 'bottom-up' approach is favoured, but sometimes may not be achievable.

"The post-apartheid urban built environment is an environment that leans towards neoliberal development. This is effectively the route the democratic government, the ANC, took post-1994. The implementation of the RDP and following BNG and Megaprojects have created 'economic prosperity', but at a grassroots level, it seems as if those previously disadvantaged communities have not been considered, but rather 'stuffed into formal housing'. This I feel is wrong, simply because you are uprooting a family that has meaningful ties to their established space, yes it is an informal manner of living, 'the shack', but you are placing these people into a 'formalised' structure that they cannot identify with. Their lifestyle, daily rituals have not been considered. Their needs have not been addressed, you cannot house a family of 6 into a 32m^2 house and feel good about yourself under the pretence of 'housing delivery'. We need, no, we must work with these communities, understand them, their lifestyle, daily routine and needs, and this is how we develop a true community in the aftermath of our turmoil history. 4 walls and a roof do not necessarily address socio-economic issues." (Person H)

"I think the key is to understand that architecture cannot address all issues, nor should it enforce a manner and lifestyle of living onto an individual or community. Perhaps, in this democratic landscape, or built environment, we should seek to establish an architecture that comes from within the roots of the community it is intended for. Yes

we cannot fix all problems, the plethora of socio-economic and cultural issues cannot be solved by built forms. However, if we, as architects or urban designers, can lay the foundations, the basics of human need, down for a community to then take ownership of, and then develop that according to their norms, customs and ways of life, I think we can successfully say we have taken the people's needs into consideration." (Person B)

As shown in the findings, notable points have been made in reference to community development, grassroots approach and the role of neoliberalism in the post-apartheid built environment. These findings are in line with the literature review and can be supported by Sutherland, Sim and Scott (2014; 185) who suggest the paradigm shift from RDP to Megaprojects resulted in the formulation of the 'Breaking New Ground' (BNG) policy which aimed at targeting the socio-economic and spatial injustices of the apartheid era and the shortcomings of the national housing programme, such as the failure to reconstruct the geography of apartheid (Sutherland, Sim, Scott, 2014; 185).

However, with support of the case study, these findings showcase that the role of globalisation and market driven neo-liberalism leads to the creation of western models of urban planning that do not factor in the socio-economic-spatial complexities of the post-apartheid city. Thus resulting in the establishment of an urban framework that does not factor in informality, such is the case of the Cornubia Social Housing project.

Sub-Theme 1.3: Type, Function and Tectonics

The final sub-theme to *Meaning* aims at understanding the critical underpinnings of how architecture can exist in the realm of the built environment that creates a sense of meaning to those who inhabit it. A trend revealed by the interviewee's suggest that the triad of firmness, commodity and delight i.e*. type, function and tectonics* should be taken into consideration and drive the design process as core values.

"Well one of the key issues with the RDP was, architecturally speaking, the use of one typology repeated in order to achieve quantum. These generic units, did not factor in the family size, family needs or response to context. In some cases, these developments took place on the peri-urban areas in relation to the city. I think this 'function' of the house, resulted in the solution becoming the typology. Upon inspection of these units, no or very little quality of public-private realm can be noted. Therefore we should not allow typology to define architecture, rather, let it be more than just a house. (Person A)

"I think in South Africa, we are blessed to have access to vast open plains of land for development. However, the rush to formalise housing for the previously disadvantaged communities can come across as a solution that has no meaningful connections. I mean if you look at Cornubia as an example, billed as a megaproject, the housing units (row housing) have absolutely no meaningful connection to the context or the people it is intended for. The architecture does not reflect the context or people. There is no visual or tactile expression that creates wonder and meaning. If you simply look at that housing development, one cannot register any meaningful connections to history or culture, and I feel that as architects in the democratic built environment, our architecture should acknowledge our turmoil past and portray our democratic values as we move forward as a nation in terms of meaningful design." (Person E)

As shown in the findings, notable points have been made in reference to the architectural underpinnings of *type, function and tectonics*. In relation to the manner in which South Africa has addressed housing, the findings show that the triad was not taken into consideration. Existing literature to support this notion can be referenced to Nesbitt (1996) who explains that communication of meaning is also part of type, and that type creates a continuity with history, which in turn gives intelligibility to buildings and cities within a culture. However, since type can become repetitive in terms of form which leads to generic design, invention plays a vital role in the design process (Nesbitt, 1996; 44). Nesbitt (1996) suggests that when dealing with function, meaning should be conveyed through the form used to facilitate the function. This may be conveyed through cultural or historical expression. This allows the form to be rooted to its context, and for its function to be more connected to the user.

- Main Theme 2: Place

Sub-Theme 2.1: Relationship between Man, Nature and Built Form

A number of interviewee's indicated that the philosophical underpinnings related to architecture, the simple relationship between human, contextual environment and building – i.e. *man, nature and built form*, must be a harmonious one and that the human scale must be respected.

"I think critical to responding to your understanding of lost urban and contested spaces, should be the manner in which place is created. I think too often we see the grandeur of large, overbearing buildings that make you feel inferior when standing at the foot of the development. It also seems like our own South African built environment leans towards this western notion of neoliberal design. I think the opportunity to capture the rich history, culture, heritage and identity of the land becomes lost through this process. We must understand that simple connections with our self, the earth and how we touch the earth with our intervention is critical to how we as humans dwell." (Person D)

"It's quite a romanticised relationship – man, nature and built form. However, I think the power of this simple relationship is critical to addressing lost urban and contested spaces. You see this age we will in now, many buildings, office parks and malls, they have no culture, no deeply rooted connections to history or its context, and you could say they create placelessness. I think that is a major problem. If you can develop a scheme that takes into consideration those aspects, you will find that you will achieve a scheme that is rooted to its context, it works only there, the people relate to it – it becomes an integrated part of the urban fabric. To create a place that fosters a stronger connection to history, culture and allows for the users or community to establish an identity, would firmly respond to contested spaces and address this issues of lost space." (Person E)

As shown in the findings, noticeable points have been made towards place and placelessness. Critical underpinnings of how the neoliberal approach ignores the rich history, heritage and culture highlight the failures to successfully address lost and contested spaces. Existing literature supports the findings by noting Nesbitt (1996; 48) who suggests that the Industrial Revolution presents a fine example of how the

advancements in technology reduced the urgency to acknowledge the affects this movement would have on the human factor (Nesbitt, 1996; 48). Nesbitt (1996; 48) notes that the deconstructionists suggested that the ancient nature/culture opposition has been displaced and rendered irrelevant along with all other binaries (Nesbitt, 1996; 48). The researcher notes that this creates a sense of placelessness.

Culture, identity and place have been replaced by technology and mankind has created a global environmental crisis (Nesbitt, 1996; 48). Here the researcher notes that contextual responsive architecture was not taken into consideration, as cubism, constructivism and suprematism flourished during the modernist movement (Nesbitt, 1996; 46) as modern architecture embraced the machine analogy instead of the organic analogy (Nesbitt, 1996; 48). These designs lacked meaning and place relative to its context.

Sub-Theme 2.2: Placemaking and Its Role in Sense of Place

A number of interviewee's indicated that central to addressing the issues of lost urban and contested spaces was the role of placemaking. Interviewee's suggested that placemaking in relation to the South African context is critical in establishing a sense of place that people can identify with.

"With regards to community development, lost and contested spaces, placemaking is fundamental in all three spheres. If you look at the RDP, the manner in which it was designed and developed does not foster any form of placemaking nor sense of place. This results in poor community development. In regards to lost and contested spaces, I think being able to develop a scheme that has good sociability in terms of human needs, is usable by all and contains activities that promote social and cultural integration, as well as, access and links to basic services, these promote a healthier and liveable environment which creates a better sense of place. Therefore I would suggest that placemaking is a multifaceted approach that leads to creating a sense of place. If you can achieve this, I believe you respond to lost and contested spaces in the post-apartheid city." (Person C)

"So if you look at the way in which most black communities developed, through apartheid up until present, you could say that land expropriation and the group areas act effectively created placelessness – which links to your lost urban spaces. Then you look at how in present, people of the descendants of the expropriated lands want their land back – this links to your contested spaces. Therefore to respond to both, placemaking becomes the tool through which you now begin to respond to these issues by creating a better sense of place by taking into consideration the historical, cultural and socio-economic issues. It is a rather challenging task to achieve, however, through your social housing scheme, you have the opportunity to create a philosophical idea of how a post-apartheid community should live, interact and integrate." (Person H)

As shown in the findings, critical points have been made in relation to placemaking and its role in creating a sense of place. Existing literature supports these critical points by noting Ghoomi, Yazdanfar, Hosseini and Maleki (2015; 275), who suggests that in spite of having access to free movement, the social relations have become less with reduced quality. As cities grow and develop, in line with neoliberal, capitalistic and globalistic tendencies, cities begin creating people with more limited sensational memoirs and experiences (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275). These tendencies towards development of the modern city have made Man, city and architecture unfamiliar with meaning and sense (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275). This has resulted in meaningless and unidentified spaces or places being generated which have left Man with no identity and place (Ghoomi, Yazdanfar, Hosseini, Maleki, 2015; 275).

This has resulted in Man losing the connection to nature, city and architecture. This has resulted in placelessness. Man begins to inhabit spaces which Man cannot orientate to or identify with. Thus, resulting in a lack of sense of place.

Therefore the secondary and primary data collection indicates and supports the notion of placemaking as a central aspect in fostering a sense of place that allows persons to dwell meaningfully.

Sub-Theme 2.3: Finding the Genius Loci

A trend revealed by the interviewee's suggest that the ability to find or establish the spirit of place – i.e. *the genius loci,* is a defining factor in addressing lost and contested spaces.

"I think in order for you to successfully address lost urban and contested spaces through your social housing scheme, the manner in which you are able to capture or create the spirit of place will ultimately define the quality of community that inhabits this scheme. It becomes a philosophical connection to history, culture and identity. You are trying to address issues of contestation and lost urban spaces by creating communities in the post-apartheid fabric, therefore you should try to capture the essence of those established communities before their lands were expropriated, not recreate the environment, but aim to recreate the essence of that established community and their core values. I believe this will allow you to achieve an appropriate spirit of place that is rooted to its context and history." (Person F)

"So the process of addressing these lost and contested spaces in relation to your topic of research is one that holds a lot of meaning to me personally, having grown up close to Block AK, I remember running around the streets there with my friends, everyone knew each other and we felt like a giant extended family. The houses were generally built out of brick and tin, very rustic in some cases. I remember the streets being the heart of the community. We would play in the streets while local aunties engaged in informal trade, the race course was a place we could never go on, but used to run around it. It was a little community that flourished during the apartheid era up until the forced removals. A humble community, that I'd say was built on a mixture of people from different backgrounds, cultures, genders and race coming together as unified community. It was all extremely inclusive, your neighbour was your family." (Person H)

As shown in the findings, critical points have been made in relation to establishing communities through the process of the genius loci. It is a philosophical notion that translates into the built environment. Existing literature supports these points by noting Norberg-Schulz (1979; 18) as he suggests that the establishment of the spirit of place gives life to people and places, which accompanies them from birth to death, and thus, determines their essence or character (Norberg-Schulz, 1979; 18). Norberg

Schulz claims that it is the architect's responsibility to discover the genius loci and thereafter design in a way that incorporates placemaking that accounts for this singular presence (Nesbitt, 1996; 49).

The researcher therefore agrees with both Nesbitt and Norberg-Schulz rendition regarding placemaking and the genius loci. This rendition can be linked to the points noted in the interviews and shows a clear relationship between the literature and findings.

The researcher further notes the importance of the spirit of place in relation to contested spaces, as these spaces hold with them memories of the past which become vital components which determine the character of the space.

- Main Theme 3: Community

Sub-Theme 3.1: Effects of Lost Urban and Contested Spaces on Community Development

A trend revealed by the interviewee's indicates common socio-economic, political and cultural issues which affect the process of development within communities and contested spaces which become lost to the urban fabric due to this contestation.

"Due to the legacy of apartheid spatial planning, and the forced removal system, the urban fabric of the post-apartheid city is a fabric of great complexity. It becomes tricky to develop communities simply because most informal communities are located on the periphery of the city, and in most cases are still in rural areas. You look at the natural and manmade barriers used by the apartheid government to separate people, these are lost spaces. You look at how land in every province is contested, people are simply building shacks wherever they want. All these factors make it extremely tricky to develop a community. However, if housing can be more than just housing, if it can address the socio-economic and spatial issues, I believe you may begin to develop some form of a resilient community." (Person B)

"I think community development in the democratic phase is quite challenging. The apartheid system effectively separated us by race, culture, political views and

economic status. The forced removal system effectively tore apart communities and families. That system didn't allow for much reconnection, so you ended up with families and communities becoming fragmented. Now in the democratic phase, it becomes a challenge to bring together people of different race, gender, culture, political views and economic status as these ideals have been used to separate us. Therefore to create an environment that fosters great community development through integration of people from various backgrounds will greatly assist in avoiding the creation of contested spaces. I think you must take into consideration when conceptualising this new community, the loss of culture, identity and essence of community that occurred due to the forced removal system – as these points effectively created those established communities." (Person C)

As shown in the findings, critical points have been made to established communities and the effect the forced removal system had on creating these lost urban and contested spaces. Existing literature supports these points by noting sahistory (2019) regarding the resettlement of communities through the expropriation of land resulted in the destruction of the communities they once belonged to, leaving their members scattered across various areas. This left these fragmented communities with little opportunity to reconnect or re-establish their relationships (sahistory; 2019). In some cases, family members had to be separated from their family due to working conditions and thus breaking apart the family connection (sahistory; 2019).

Therefore the link between the literature and data collected support the impact of lost space has on communities. Which resulted in the loss of culture, identity and heritage of a particular community. These lost spaces may be present in the city and on the periphery. These spaces that were once bustling with life have now fallen victim to the legacy of apartheid.

Sub-Theme 3.2: Transition from Exclusion to Inclusion

A trend revealed by the interviewee's indicates that critical to how a community is developed in the post-apartheid landscape is how well you are able to transition predominately informal communities into a formal setting and thus reintegrating these

communities back into the urban fabric, from a social, economic, cultural and spatial point of view.

"Critical to the development of a community is the community's ability to generate economic prosperity, thus allowing further expansion. It is important to find a manner through which one can translate informality into a formal setting. This is best done through a bottom-up approach. Remember these are people who has been banished from the urban landscape and with it, economic prosperity. So it is vital to acknowledge the forms through which informality creates economic gains – i.e. informal farming. Use these informal ways to create a meaningful built environment, allowing these previously disadvantaged communities to integrate well into a formal setting. It is important to bear in mind that 'housing' in its essence, cannot foster integration, it is the spaces that accompany it that allow for integration." (Person E)

"Community in its essence is part of the urban fabric. However, well dealing with fragmented communities or attempting to create a community who stem from apartheid segregation – it is vital to respond to history and acknowledge and respond to reality. Informal living has a strong relationship to human scale and ground living. Therefore good urbanism should create a ground level that relates to streets, and edges. It should also integrate green spaces. The transition from informal living to formal living should create healthy spaces with good public and physical interaction. We should not aim to social engineer the 'ideal community' but rather use the knowledge of understanding the history in its context, the needs of the people and the manner in which they live, and by doing so, lay the foundations for personal community development to take place in the transition phase. This will allow the community to take ownership, make them feel a part of the community, included." (Person H)

As shown in the findings, critical points have been made towards the role apartheid played in creating excluded communities, and the role community development has in creating inclusive communities. Existing literature supports these findings by noting Turok and Visagie (2018; 21) who suggests that South Africa's history of segregational policies based on race created disjointed and disconnected 'cities'. Therefore these 'apartheid cities' form the basis upon which the post – apartheid cities are built on. These post – apartheid cities lack a compact form, efficient public

transport systems, well-performing state schools and hospitals, a stock of affordable rental housing, and safe and attractive public spaces where people from diverse backgrounds can readily mix and mingle (Turok, Visagie, 2018; 21).

Francesco Alessandria (2016) proposes strategies to address these points raised by Turok and Visagie. These strategies include urban design and restructuring the roles of actors within the built environment, in order to achieve an inclusive built environment.

The planning interventions are aimed at addressing issues of aggression, perception of insecurity and social exclusion and must be combined with the characteristics of the area (Alessandria, 2016; 7). The strategies proposed are aimed at creating a harmonious environment that take into consideration the diversity of the local community in order to create a stable social structure within a functional and attractive physical environment (Alessandria, 2016; 7).

Sub-Theme 3.3: Developing a Post-Apartheid Community

A trend revealed by the interviewee's suggests that critical to developing a community within the post-apartheid landscape is addressing the legacy of apartheid spatial planning, effectively moving from an excluded planning philosophy to an inclusive one.

"I think as urban designers and architects, we have the responsibility of designing spaces that foster inclusive placemaking. We must consider the democratic values of freedom of place and movement, and translate that into developing spaces that foster inclusive community building. Fundamental to this must be social spaces that promote safety and dialogue. Perhaps linked to these social spaces should be integrated points of economic activity, well accessible in terms of pedestrian movement. Basic access to clinics, local shops, schools and recreational spaces foster a stronger sense of community, ideally these activities should all be within walking distance. You see the dependency of the automobile created the manmade barriers of road networks which were used to separate communities. Therefore promoting a walkable neighbourhood is more desirable." (Person G)

"Well in order to successful develop communities in the post-apartheid city, we must acknowledge the history of the country. I think we must learn from it and aim to develop communities that foster integration, instead of segregation. Remember communities in the apartheid era had little to no access to basic infrastructure, so we must aim to get the basics right first. I believe if we lay the foundations for the basics to take place, this will allow the community to develop its own identity and culture. This may create a unique sense of community. When someone feels a part of something, they have a sense of pride, ownership and willingness to contribute. This can be translated into how individuals may feel towards community and thus developing a stronger and inclusive community. Remember people from different backgrounds make up a community, and no one should be excluded from that process." (Person D)

As shown in the findings, critical points have been made to qualities that must be considered when creating inclusive communities. Existing literature supports the findings by noting Alessandria (2016; 7) who suggests that four main strategies should be taken into consideration when developing an inclusive community, and these are;

- Analyse and understand the existing physical structure (Alessandria, 2016; 7).
- Create a congenial living condition by integrating the functions to public spaces (Alessandria, 2016; 7).
- Promote a mixture of functions to prevent isolation and segregation (Alessandria, 2016; 7).
- Utilize a suitable degree of urban density to avoid open spaces which become abandoned, i.e. lost urban spaces (Alessandria, 2016; 7).

Alessandria (2016) regards these strategies as complementary and must assist in promoting both the informal and formal control of space and provide a feeling of security to the residents and users.

The relationship between the findings and supporting literature aligns with the researcher's framework developed as a guide when reintegrating excluded communities back into the existing urban fabric.

6.3 Presentation of Quantitative Data

The researcher obtained quantitative data through the process of standardized questionnaires which were administered to a total of 40 people. The sample of respondents were randomly selected using purposeful sampling as the method of implementation which included both male and females who were specialists in the built environment and / or family households. A total of 40 questionnaires were distributed through email as no physical contact was to be made due to the COVID-19 pandemic. Out of the 40 questionnaires, 30 were returned fully completed, this showcases a response rate of 75%. The remaining 10 unaccounted questionnaires were either misplaced, not returned or incomplete. The demographic characteristics of the selected participants are presented in the table below.

Demographic	Frequency	Percentage
Gender		
Male	15	50%
Female	15	50%
Other	0	0%
Age		
18-24	5	17%
25-34	10	33%
35-44	5	17%
45-54	4	13%
55+	6	20%
Housing Typology		
Single family standalone	13	43%
Apartment	6	20%
Complex	6	20%
Gated Estate	5	17%
Social	0	0%

Table 5: Representation of quantitative response.

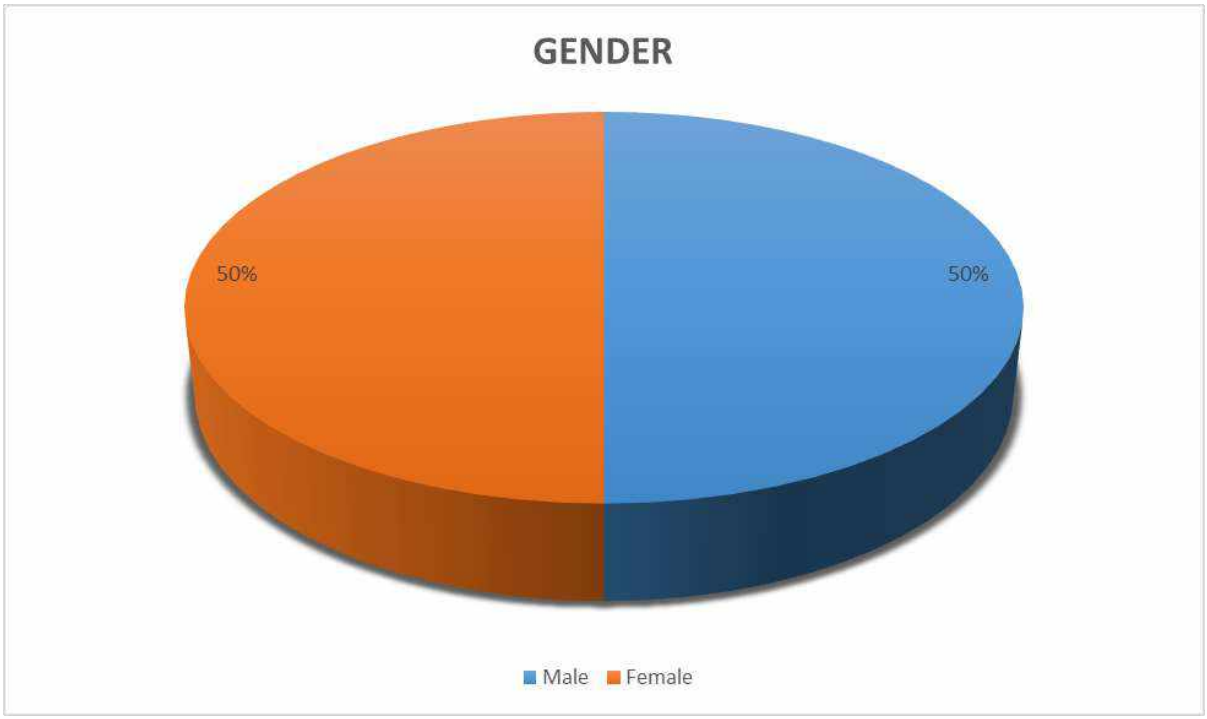
Source: Author, 2020.

The questions listed in the questionnaire were informed by the research questions, aim and objectives, literature review, precedents and case study. These questions were also based along the lines of the thematic analysis used in the qualitative analysis. These figures indicate the sample size in terms of gender, age, and housing typology.

6.3.1 Graphic Representation of Quantitative Data Collection

- **Gender**

Pie chart 1, depicted below, showcases the sample gender relationship, which is made up of 50% male and 50% female. This makes the gender participation equal. This allows the researcher to grasp a balanced understanding between male and female responses, which will aid in developing a suitable scheme.



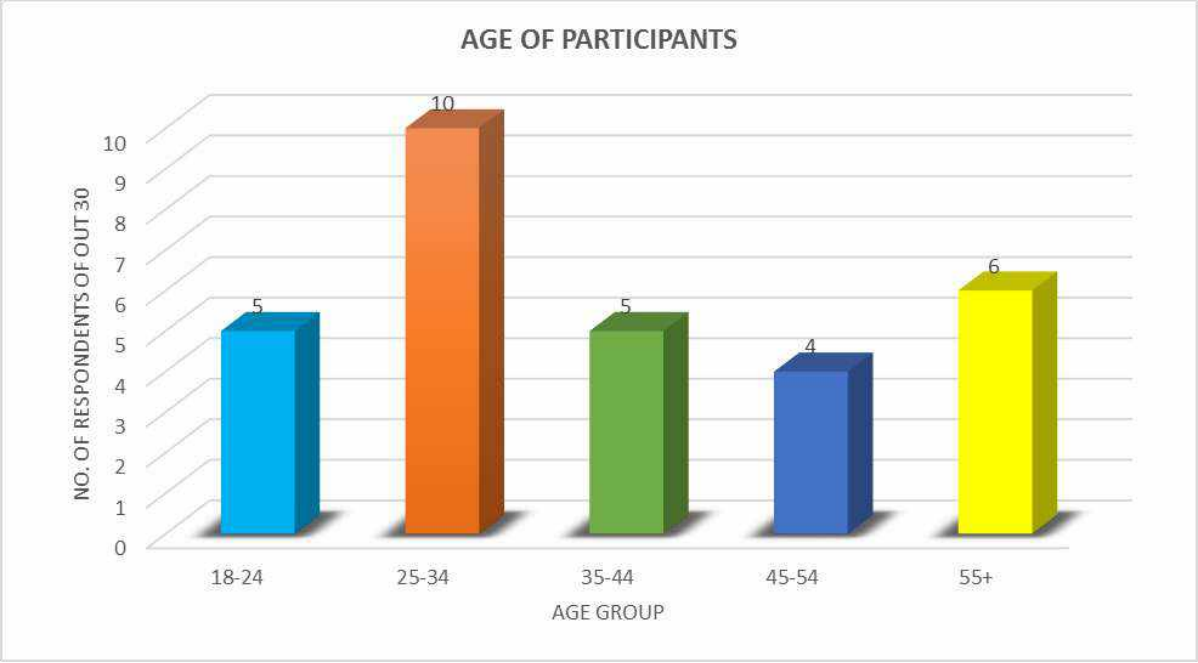
Pie Chart 1: Gender of participants.

Source: Author, 2020.

- Age of Respondents

Bar graph 1 showcases the age range of the respondents. 10 (33%) of the respondents were aged 25-34, therefore majority of the respondents were young professional adults. 6 (20%) of the respondents were 55+, which allows the researcher to understand the needs and wants of the elderly.

This enables the researcher to develop a holistic scheme that all age groups can identify with. Within the broad age group of responses, the researcher is able to identify particular needs related to each age group that will assist in developing an inclusive scheme.



Bar Graph 1: Age of participants.

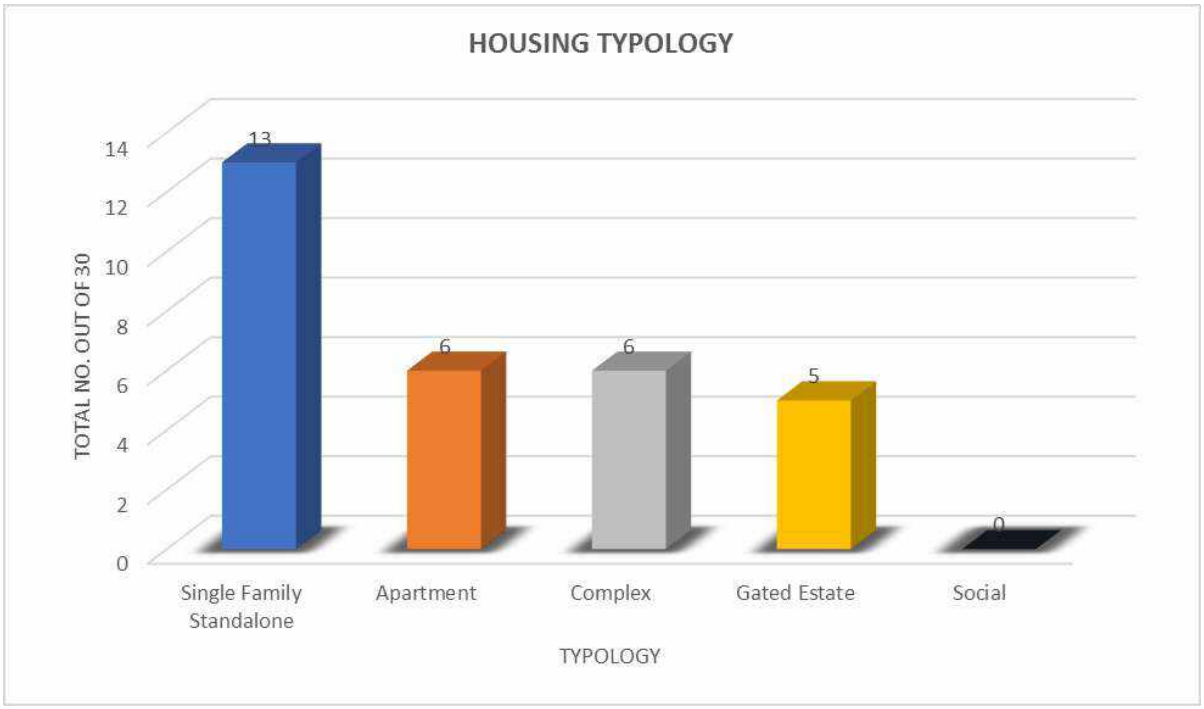
Source: Author, 2020.

- Housing Typology

Bar graph 2 depicts the range of housing typologies based on the response from the participants. 13 (43%) of the respondents indicated single family standalone as their typology, indicating the majority. It is noted that 0% was obtained for social housing.

Through this data collected, the researcher is able to critically understand how the genius loci is created or established within each typology. Further to this, it allows the research to grasp an understanding of how each typology has created a sense of place in relation to community development. It also allows the researcher to engage with existing supporting literature regarding the right to the city and unpack the production of space in relation to capital gain on various properties.

The key factor that this data collection indicates is that most people still live in single family standalone typologies, with few living in gated estates and none from the data collection living in social housing schemes. This data supports findings discussed in the existing literature based on how South Africa rolled up housing deliver post-1994.



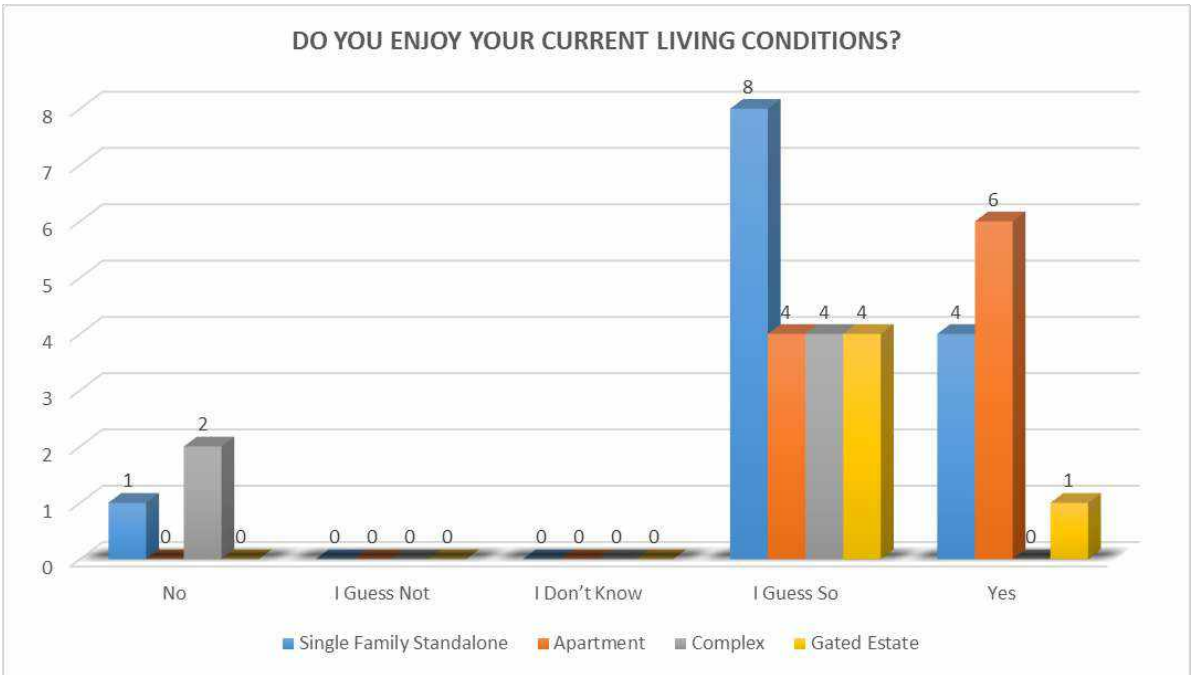
Bar Graph 2: Housing typology.

Source: Author, 2020.

- Understanding Current Living Conditions

Bar graph 3 depicts the participant's response regarding their current living conditions and whether they enjoy them or not. This allows the researcher to gauge the level of satisfaction in relation to housing typology. The data collection showcases that out of the 30 respondent's, 27 (90%) of them currently enjoy their living conditions, to a certain degree. With only 3 (10%) not enjoying their current living conditions. These findings are supported by existing literature in relation to place attachment and place satisfaction. To expand on this, place satisfaction is dependent on the person's perceptions of place and their place satisfaction, quality and security (physical, social, emotional) that results from the perception is based on conscious, unconscious, objective, subjective, personal or social and results in security and conservation and development of place (Hashemnezhad, Heidari, Hoseini, 2012; 10).

It is therefore noted by the researcher that the ability to enjoy living conditions is not solely based on built form or typology, but rather the person's personal ability to relate to the various factors associated to the environment.



Bar Graph 3: Current living conditions.

Source: Author, 2020.

- Level of Safety in Current Living Conditions

Bar graph 4 depicts the level of safety the participants feel in relation to the typology. This allows the researcher to gauge the levels of safety in relation to the housing typology.

The data indicates a clear response between 'yes' and 'no'. 19 (63%) of the participant's indicated they feel safe in their current living conditions which is composed of the various typologies. Whereas 11 (37%) of the participant's indicated that they do not feel safe. Critical to this finding is the typologies of single family standalone and complex. These factors come down to location and level of crime within the area.

The researcher therefore notes that apartment and gated estate living achieves the highest levels of personal safety, with participant's indicated 100% feeling of safety.

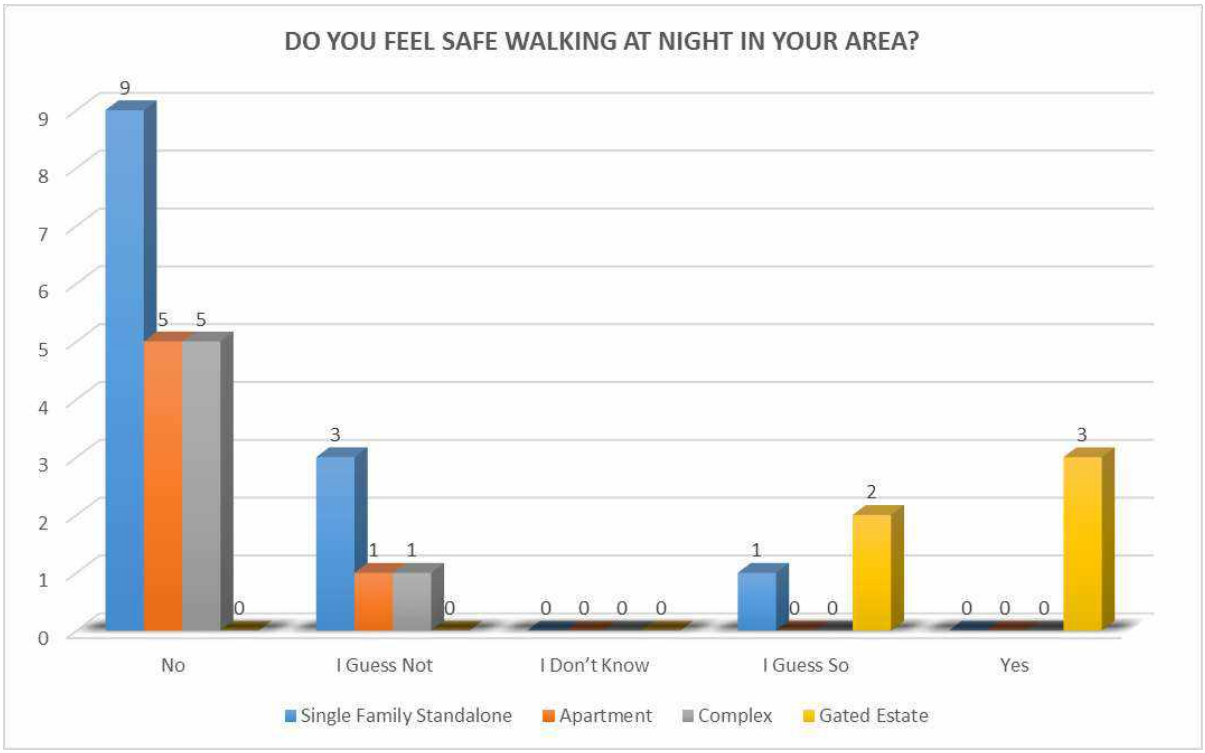
Bar Graph 4: Level of safety in current living conditions.

Source: Author, 2020.

- Safety of Movement at Night

Bar graph 5 depicts the levels of safety each participant feels in relation to their living conditions and the ability to walk around at night. Out of the 30 participants, 24 (80%) indicated that they do not feel safe walking around at night. Critical to these findings is the typologies of single family standalone, apartment and complex making up these figures. Those who feel safe to walk around at night make up 6(20%) of the data collection. The data indicates that the gated estate typology achieves levels of safety for walking around at night, with one single family standalone agreeing so as well.

It must be pointed out that 100% (15) of the female respondents felt unsafe to walk around at night. Existing supporting literature indicates that the reality of crime, gender based violence and abuse must be taken into consideration and it is with this understanding that the built form cannot physically prevent these atrocious acts from occurring, as these are down to personal acts. However, the scheme can alleviate the chances of these crimes occurring by including safe and defensible spaces.



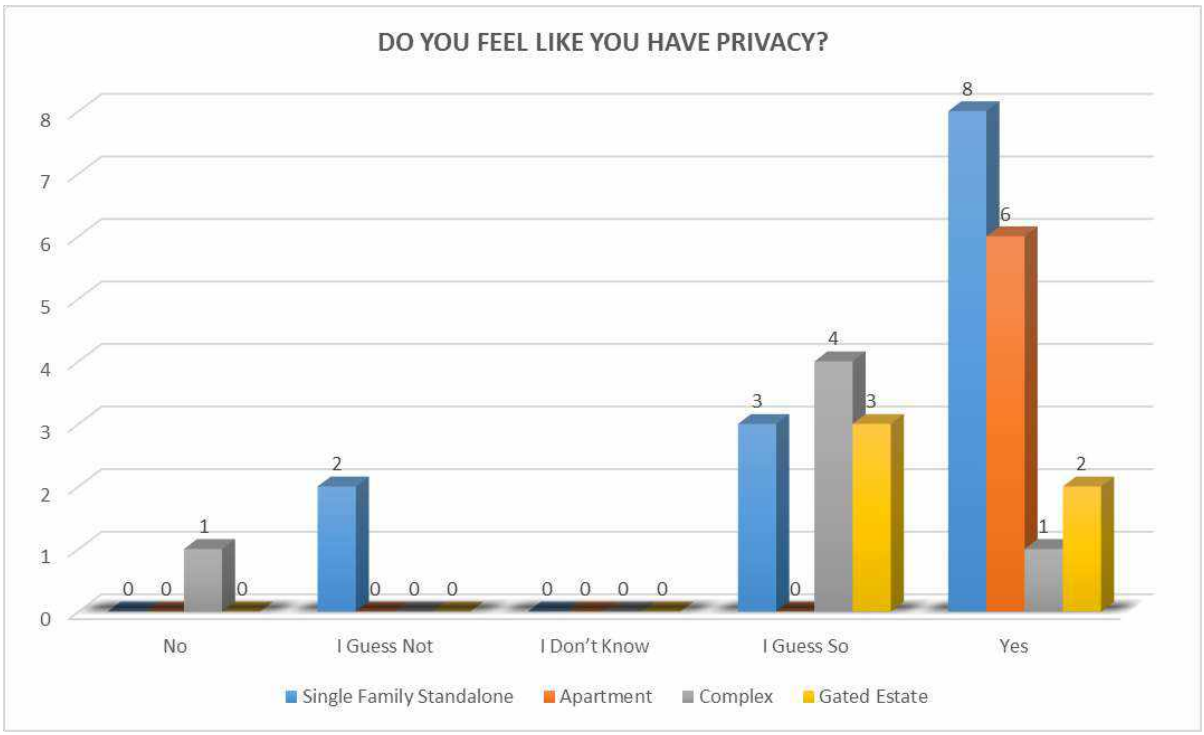
Bar Graph 5: Level of safety at night.

Source: Author, 2020.

- Level of Privacy

Bar graph 6 depicts the level of privacy achieved in each typology. The data collected indicates that 27 (90%) of the participant's agree that they have privacy. This 90% is made up of the four typologies. This indicates that privacy can be achieved irrespective of typology. 3 (10%) of the respondent's indicated that they do not have privacy.

The researcher notes that these findings indicate that it is part typology and part personal factors that come together to achieve levels of privacy. Therefore the scheme to foster the foundations to achieve privacy through well thought out spatial planning so that all may feel a certain level of privacy.



Bar Graph 6: Level of privacy.

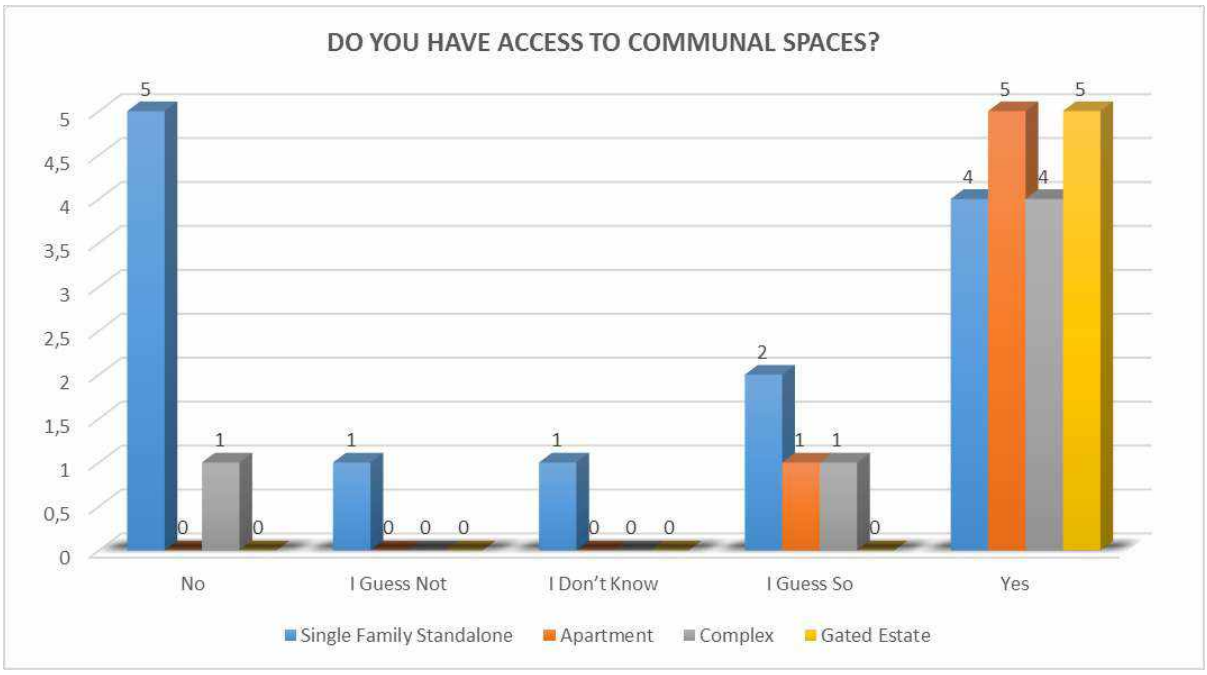
Source: Author, 2020.

- Access to Communal Spaces

Bar graph 7 depicts the accessibility of communal spaces in relation to each typology. 22 (73%) of the respondent's agree that they have access to communal spaces. With 7 (23%) of the respondent's indicating that they don't have access to communal space. 1 (3%) respondent indicated that they don't know if they have access to communal spaces.

This data collection indicates that single family standalone units lack access to communal spaces, with complex developments coming in behind that. Overall the data indicates that the majority do have access to communal spaces and this majority is made up of the four typologies.

The researcher therefore notes that access to communal spaces is partly dependant on location and context.



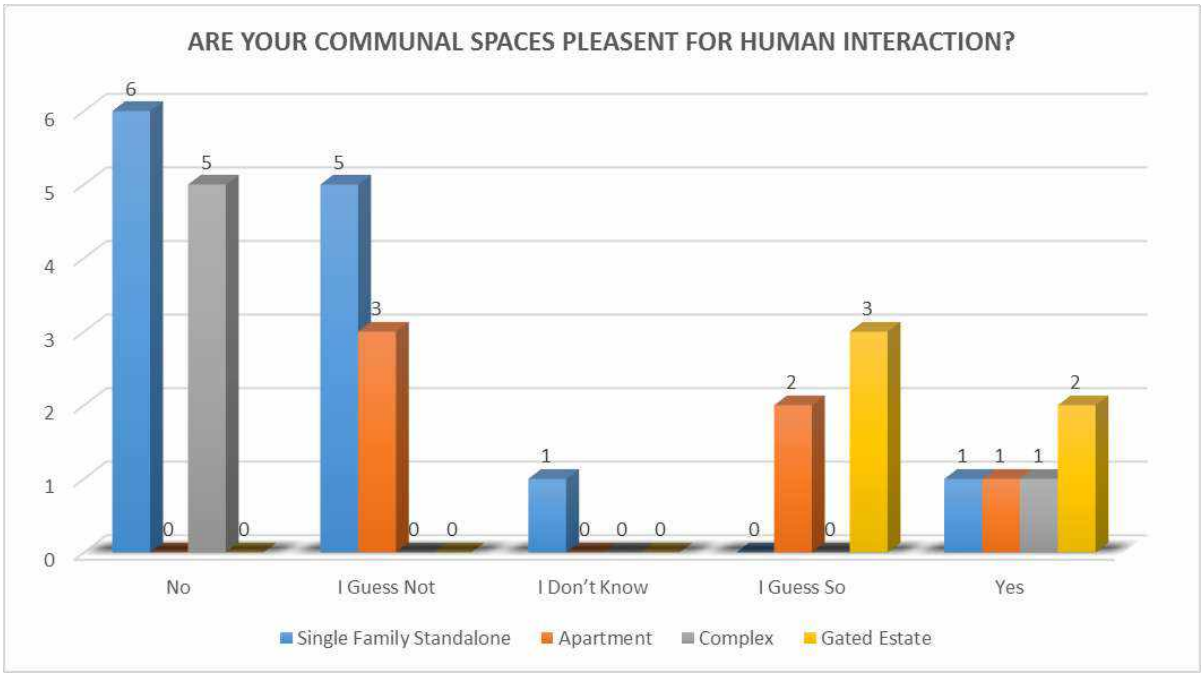
Bar Graph 7: Access to communal spaces.

Source: Author, 2020.

- Level of Human Satisfaction

Bar graph 8 depicts the level of satisfaction of human interaction in relation to these communal spaces. The data indicates that 19 (63%) of the participant's find their communal spaces undesirable and not pleasant for human interaction. Whereas 10 (33%) of the participant's do find their communal spaces pleasant for human interaction. 1 (3%) of the participant's indicated that they don't know if their communal spaces are pleasant.

Critical findings related to this data collection indicate that 11 (85%) out of the 13 participants for single family standalone find their communal spaces unpleasant. With 5 (83%) out of the 6 participants for complex developments agreeing as well. Apartment living is equal with 3 (50%) out of the 6 finding their communal spaces unpleasant and remaining 3 (50%) agreeing that they have pleasant communal spaces. Finally gated estate living achieved 100% in regards to communal spaces being pleasant for human interaction. These findings indicate that exclusive gated estates achieve the highest level of communal satisfaction.



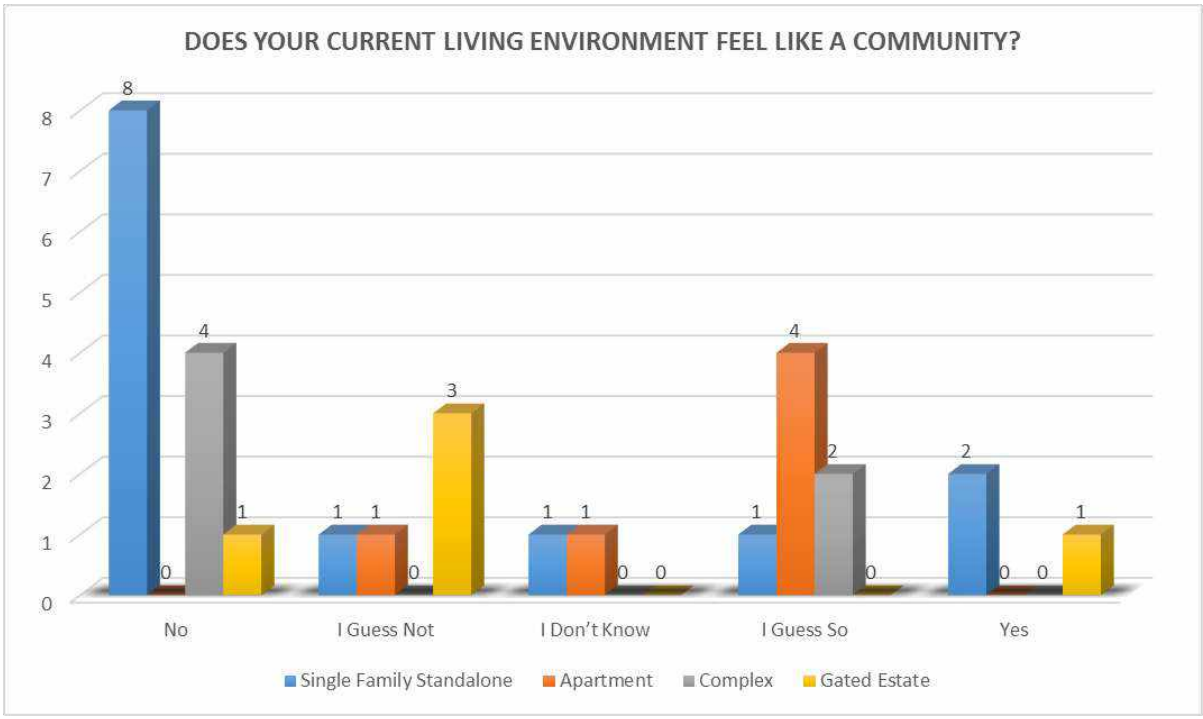
Bar Graph 8: Satisfaction of communal spaces.

Source: Author, 2020.

- Are Current Living Conditions an Example of Community

Bar graph 9 depicts the participant's response to their current living environment and whether this environment feels like a community. These findings become critical to understanding community development in relation to typology and context.

Data collected indicates that 18 (60%) of the participants indicated that their current living conditions do not feel like a community. 10 (33%) of the participants indicated that their current living conditions do feel like a community, however only 3 indicated 'yes' out of the 10. 2 (7%) indicated that they don't know. Single family standalone unit's standout as being the worst performing. Critical to these findings, is the spread of responses in relation to typology. Strikingly, gated estates perform poorly in creating environments that feel like a community, with 4 (80%) out of the 5 respondent's supporting this finding. Apartment living indicates the most positive response as 4 (67%) of the 6 respondents indicate that their living conditions are conducive to a community.



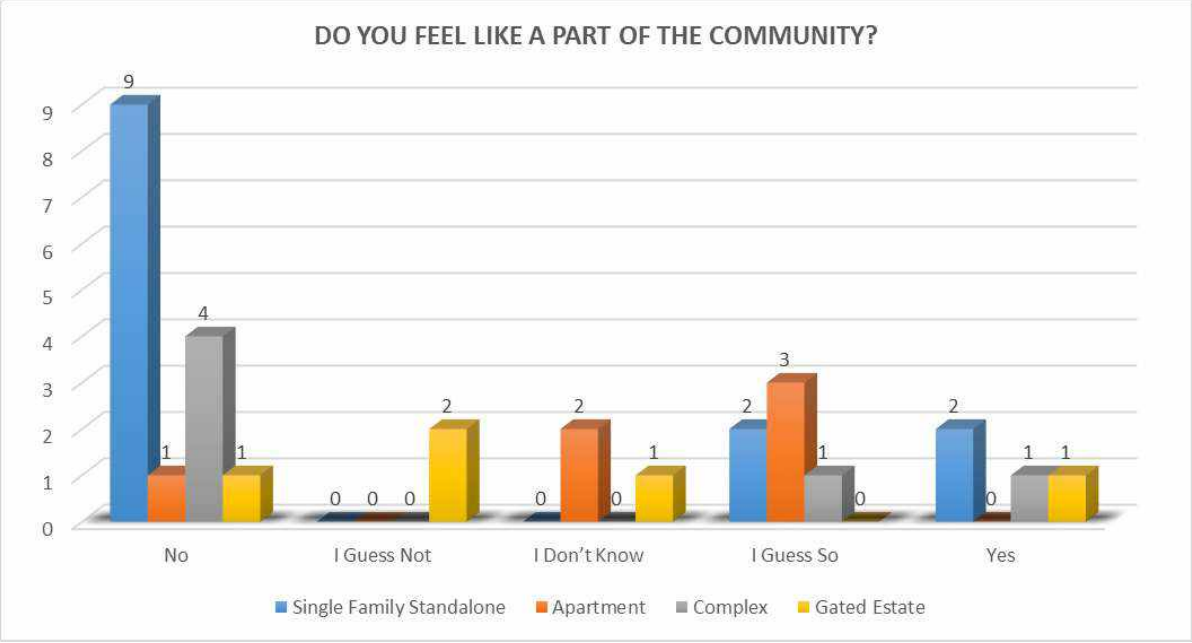
Bar Graph 9: Current environment in relation to community.

Source: Author, 2020.

- Part of the Community

Bar graph 10 depicts the participant's feeling of inclusion in relation to the community. These findings are critical in understanding the concept of community development in the post-apartheid city. Data collected indicates that 17 (57%) of the participants do not feel like a part of the community. 3 (10%) indicate that they don't know. 10 (33%) indicate that they do. The findings in relation to typology indicate that single family standalone performs the worst, with 9 (69%) out of the 13 participants indicated that they don't feel a part of the community. Once again apartment typology achieves the best result as 3 (50%) out of the 6 participants indicating that they do feel like a part of the community.

Critical to these findings is the performance of the gated estate typology as only 1 (20%) of the participants agree that they feel like a part of the community, out of the 5. Therefore the researcher notes that apartment living offers a better platform for community development to occur, based on the findings. Existing literature supports this notion as close proximity living in well densified and connected areas promote a healthier living environment, in turn promoting better community engagement.



Bar Graph 10: Inclusion in relation to community.

Source: Author, 2020.

6.4 Discussion of Findings and Conclusion

Through the mixed methods approach, the researcher was able to obtain both qualitative and quantitative data that supports the findings highlighted in the literature review and precedent studies. The purposeful sampling allowed for in-depth findings related to the research topic and associated questions.

6.4.1 Findings in Qualitative Data Collected

The qualitative data was collected and analysed through a thematic process, giving the researcher a clear linkage between conceptual and theoretical findings noted in existing literature, and is supported by specialists in the built environment and community development. Key underpinnings related to apartheid spatial planning and legislature, western notions towards development and neoliberal influenced globalisation relate back to the literature discussed in chapter 2. Which then in turn define the manner in which lost urban and contested spaces exist within the urban fabric.

To respond to these spaces, the qualitative data suggested a philosophical and theoretical approach, linked to the themes of *meaning* and *place*. Here the researcher notes, clear similarities were made by interviewee's and the researcher's theoretical underpinnings noted in the existing literature. These findings further supported the researcher's conceptual and theoretical frameworks established in chapters 2 and 3.

Finally, these philosophical and theoretical approaches noted by the researcher suggested that by going through this process, one would be able to achieve an inclusive community within the post-apartheid city that would be rooted to its context, relate to its people and acknowledge its history. These points were noted in the final theme of *community*.

It is therefore noted by the researcher that the qualitative findings obtained in the data collection support the existing literature discussed which creates a clear link between primary and secondary data collected. The primary data further elaborated on the secondary data by giving examples of how these philosophical and theoretical underpinnings could be translated into the built environment.

6.4.2 Findings in Quantitative Data Collected

The quantitative data was collected through standardized questionnaires and the sample of respondents were randomly selected using purposeful sampling. This allowed the researcher to obtain critical data in relation to the key questions the research asks, as well as, understanding how the current built environment is structured in relation to community development. The fundamental underpinnings of these findings support the existing literature discussed in chapter 2, pertaining to community development.

The findings indicated that most participants enjoy their current living conditions, feel safe and have a sense of privacy. However all participants apart from those who live in gated estates do not feel safe walking around at night. The data further indicated that while 73% of the participants agree that they have access to communal spaces, 63% of them suggest that these spaces are not pleasant for human interaction. Gated estate living achieved 100% for both access and fit for human interaction with regards to communal space, however the researcher notes this typology of living is not accessible to the vast majority of the population. This statement is further supported by the existing literature discussed in chapter 2, regarding the right to the city.

Critical to the findings in the data collection was the links to community, and whether current conditions fostered any form of community. The data indicated 60% of the participants did not feel like their current environment felt like a community. Critical to this point was the fact that even the gated estate living was noting as not feeling like a community, yet having access to pleasant communal spaces. Further to this, an overwhelming 57% of the participants do not feel like a part of the community, with only 33% suggesting that they do, and 10% simply not knowing. This data ranges through the typologies. However a critical point to note is the apartment typology, which indicated 50% of the participants feel like a part of the community, the highest score per a typology.

The researcher therefore notes the pros of the dense, close proximity living style the apartment typology offers, coupled with its access to communal spaces, and supports the existing literature discussed in the precedent study of Vrijburcht in chapter 4 and literature discussed in chapter 2.

Finally, the data indicated that the common needs which came across from all participants were better social spaces that fostered good interaction, felt safe and promoted a healthier lifestyle was desired. Further to this, participants wanted to be closer to economic opportunities, and felt like these economic nodes should be included within these social spaces. The elder participants (55+) indicated that activities and social spaces for them would be desired as usually, *"the social housing scheme should cater for all ages, us old folks also want to have fun!"* (Participant 8).

It is therefore noted by the researcher that the findings obtained in the data collection support the existing literature discussed. The primary data further elaborated on the secondary data by giving examples of what spaces would be desirable in an inclusive community.

6.4.3 Conclusion

The primary data collected and analysed through a mixed methods approach have given the researcher critical feedback and has further supported the existing body of literature discussed. Further to this, clear links have been made between primary and secondary data, with both unpacking the research questions and moving the researcher towards achieving the aim and objectives outlined in chapter 1.

The fundamental underpinnings the role architecture has to play in responding to lost urban and contested spaces which promote and establishes an inclusive community within the post-apartheid urban fabric does not come down to typology solving the problem, but rather, the manner in which inclusive spaces are created, through a process of using placemaking to establish a sense of place, and thus creating the genius loci. This, as suggested by the primary data, should be done by acknowledging the history, addressing the reality of the present, and creating meaningful connections through a bottom up approach that addresses the needs of the people.

CHAPTER | 7

CHAPTER 7: CONCLUSIONS AND RECCOMMENDATIONS

7.0 Introduction

The purpose of this chapter is to conclude the study based on the combined findings highlighted in the primary and secondary data collection process. Thereafter recommendations will be based on these findings. These conclusions and findings will then be developed into the design scheme which the researcher will use to demonstrate an appropriate response to lost urban and contested post-apartheid spaces within the city based within the parameters of the research.

7.1 Conclusions to Research

7.1.1 The Research Questions

The overall findings that this dissertation portrays, indicates that lost urban and contested post-apartheid spaces may be summed up as a multifaceted and complex interlinked web of key issues that foster a creation of these spaces.

The researcher's first subsidiary question stated the following;

"What are the factors that contribute to contested and urban lost space?" (Author, 2020)

The issues stem from colonial spatial planning and legislature, which laid the foundations for expropriation, exploitation and segregation. The latter was further developed into fundamental underpinnings which may be used to describe the core principles of apartheid legislature and spatial planning. Critical to these underpinnings was the forced removal system which effectively destroyed and uprooted established communities, as mentioned in chapter 2. Urban planning and architectural elements such as manmade and natural barriers further created and maintained social, economic and spatial division, as mentioned in chapter 2. The social exclusion from the city for Black Communities further added to the creation of contested and lost urban spaces within the city fabric as discussed in chapter 2, with the analysis of Block AK showcasing how the apartheid legislature, forced removal

system and spatial planning principles contributed to these contested and lost urban spaces we see today in the post-apartheid urban fabric.

The researcher's second subsidiary question stated the following;

"How does contested and urban lost space affect the urban fabric and community development?" (Author, 2020)

Post-1994 saw the birth of democracy, and with it, the neoliberal and western model of rolling out housing projects that foster large economic gain for those at the top of the development, so to speak. The democratic phase saw the transition from the RDP, to the National Housing Policy which formed the basis for the White Paper on Housing, to the establishment of BNG and Megaprojects. This dramatic shift to BNG and Megaprojects aimed at addressing the issues of spatial fragmentation of communities in relation to economic prosperities and amenities. However as highlighted in chapter 5, the underpinning failure in the Megaprojects approach is the 'top-down' approach, rather than a 'grassroots' approach as highlighted in chapter 4.

The knock-on effect this top-down approach has is that it creates more contested and lost spaces within the post-apartheid city. These developments create islands of social exclusion and poverty. This results in the creation of fractured communities within the scale of the megaproject and the destruction of established informal communities.

The researcher's third subsidiary question stated the following;

"What are the principals of social housing?" (Author, 2020)

The South African model of social housing is influenced by the political, socio-economic inequalities and spatial fragmentation of the apartheid legacy. The legacy of apartheid left Black communities with poor households that could not afford to purchase land or property, therefore the role of social housing was conceptualised to allow the previously disadvantaged communities the opportunity to acquire rental

accommodation. This process aims to integrate these previously disadvantaged communities into the formal housing market, as well as into the urban fabric.

It is therefore understood by the researcher that this framework of social housing must be reconceptualised within the post-apartheid city with the driving factor behind it being the use of architecture as the medium to facilitate these schemes. Critical to this is the manner in which spaces are formed and created within these schemes and how well the informality of life is included into these formal settings. Therefore a bottom-up approach is favoured that fosters the creation of a diverse and well integrated community that is well linked and connected to the urban fabric.

The researcher's fourth subsidiary question stated the following;

"What spaces are required for a community to become well integrated and connected?" (Author, 2020)

The secondary data collected and analysed indicated that well designed communal spaces that offer a balance between man, nature and built form are desired for pleasant community interaction. Further to this, place attachment becomes a critical component in achieving spaces that allow for a well-integrated and connected community to establish a sense of place, identity and genius loci. To support this, existing literature discussed in chapter 3 by Altman and Low (1992) suggests that place attachment is an effective link between the individual and their environments, which consists of interactions between affect and emotions, knowledge and beliefs and behaviours and actions regarding a setting. Therefore the researcher notes that spaces formulated must take these aspects into consideration.

The secondary data was supported by the findings in the primary data as participants indicated that spaces that foster communal interaction, allow for one to rest, to play and to engage with one and other were desired. Critical to this was the recurrence of participants noting the need for social spaces that have well integrated economic and culture activities within them. Fundamental to these findings was the need for all age groups to be considered in the formation of these spaces, so that all have the opportunity to dwell.

With the subsidiary questions addressed, the researcher may now link these subsidiary questions back to the main question and discuss;

"How can architecture, in the form of the design of a social housing scheme respond to the issues of contested post-apartheid urban lost space?" (Author, 2020)

It therefore becomes noted by the researcher that architecture, in the form of a social housing scheme can become a suitable response to the issues related to contested post-apartheid urban lost space by noting the following;

- The scheme brings people back into the city.
- Reactivates lost space by responding to these spaces with a scheme that links to its surroundings.
- Addresses contested space by re-establishing communities within the post-apartheid city.
- Through a bottom-up approach, alleviates the rise of contestation amongst community members, as the community is included in the design process from inception.
- Promotes socio-economic stimulation and growth within the city.
- Creates affordable housing and economic opportunity closer to the city.
- Reactivates transport nodes and boosts local economy within the surrounding context.
- Gives people a sense of dignity, identity and pride of ownership.
- Fosters urban integration into the existing urban fabric that links to transport nodes, educational facilities and civic buildings, thus promoting socio-economic growth.
- Allows for one to address the apartheid legacy spatial planning of exclusion with inclusive design principals.
- The typology affords the researcher the opportunity to address the socio-economic, cultural and spatial planning legacy through the platform of a social housing scheme.

- Affords the researcher the opportunity to design with a grassroots approach that factors in the informality of previously disadvantaged communities, and shies away from the capitalistic western model of neoliberal development.
- The activation of these lost spaces promotes inclusive socio-economic growth that further benefits the city and urban fabric.
- The alleviation of these contested spaces fosters an inclusive community development that recaptures the essence of the now lost communities due to the forced removal system.

The researcher therefore notes that all questions have been critical answered, based on the supporting existing literature and data collected from the primary research.

7.1.2 Research Objectives

The researcher outlined 5 objectives in chapter 1, which were critically designed to allow the researcher to grasp the research topic in its totality.

Objective 1, stated the following;

"To identify what causes lost urban and contested spaces within the post-apartheid landscape." (Author, 2020)

Through the exploration and findings of the primary data, the researcher was able to establish a critical understanding of how to identify and what causes the formation of lost urban and contested spaces within the post-apartheid city. Critical to these findings were the recurring mention of apartheid legislature and spatial planning, use of manmade and natural barriers, and the exploitation, expropriation and segregation of established communities through the implementation of the forced removal system. Existing literature discussed in chapters 2 and 3 supports these findings made in the analysis of the primary data.

Objective 2, stated the following;

"To identify what socio-economic, political and cultural issues arise as a result of lost urban and contested spaces." (Author, 2020)

With the current implementation of Megaprojects and their neoliberal, market driven capitalistic economic gains and top-down approach method, the creation of further socio-economic disparities and spatial fragmentation occur within the democratic built environment. With the influence of various political parties, economic status and public-private developments, this leads to further disparities within the urban fabric amongst the various communities.

The result of these disparities is informality being re-established in formalised settings, wealthier communities not agreeing to affordable housing schemes being established on 'their' boundaries, clashes between political factions within the scheme over land use and the failure to foster meaningful socio-economic growth that benefits previously disadvantaged communities. All these aspects have been discussed in chapter 5 and support these claims.

Objective 3, stated the following;

"To understand the current social housing implementation in South Africa." (Author, 2020)

The in-depth analysis of housing in South Africa, covered in chapter 2, gives the researcher a clear timeline of how housing developed in the country. Through the various phases of development, the researcher is able to understand how the government made attempts to self-correct, and reflect on policies, and improve where needed. This must be commended. However, as discussed in *"What are the principals of social housing?"* the understanding of social housing implementation in South Africa can be noted, as this objective links back to the aforementioned subsidiary question. It is therefore noted by the researcher that an in-depth understanding of the current social housing implementation in South Africa has been achieved.

Objective 4, stated the following;

"To explore how social housing could respond to socio-economic, lost urban and contested spaces." (Author, 2020)

Through the in-depth analysis of housing within the South African context, the researcher is able to understand the frameworks and therefore establish a suitable response that is in line, as well as, builds on these values to achieve a suitable model for social housing within the post-apartheid city. The research findings indicated that the typology of a social housing scheme may be used to address the multifaceted and complex issues associated with lost urban and contested spaces.

Critical to this are the points mentioned by the researcher in *"How can architecture, in the form of the design of a social housing scheme respond to the issues of contested post-apartheid urban lost space?"* mentioned above, as this objective links directly to the subsidiary question.

Objective 5, stated the following;

"To understand how communities are conceptualized in the post-apartheid landscape." (Author, 2020)

The findings highlighted in the secondary and primary data collection indicates that community development in the post-apartheid city is still not clearly defined as the theoretical modelling does not always translate into the built form. Key to this point is the continuous implementation of the top-down approach, which failures to consider the informal communities and their associated daily practices. To further support this, western models of neoliberal development create further divides between the rich and poor.

It is therefore noted by the researcher, that through this model of a social housing scheme, the manner in which communities are conceptualised and developed in the post-apartheid city will be reconceptualised to address the critical failures highlighted in the Megaprojects attempts to address socio-economic and spatial injustices.

7.1.3 Confirmation of Assumptions and Hypothesis

Through the analysis, discussions and findings highlighted in the primary and secondary data collected, the researcher may now confirm the following assumptions;

- Lost urban and contested spaces are a product of apartheid spatial planning and legislature, current politics and socio-economic issues.
- The existence of lost urban and contested spaces create a cascading effect of issues which directly relate to society.
- The role of globalisation, capitalism and neoliberalism have further created lost urban and contested spaces within the post-apartheid city that result in greater spatial inequalities and injustices.
- The knock on effect these ideologies have is greater political, socio-economic and cultural disparities within society.
- These factors are therefore products of the existing urban fabric and built environment.
- Therefore an architectural response becomes a just response to address lost urban and contested spaces.

Therefore, the researcher's hypothesis which states;

"Architecture as an appropriate medium to facilitate an appropriate resolution to contested and urban lost spaces within the Greyville precinct, that deals with addressing apartheid injustices of land expropriation and exploitation of established communities." (Author, 2020)

Is confirmed as architecture becomes the medium, rather than the typology. The use of the social housing typology seeks to reconnect the lost urban spaces to the existing urban fabric, whilst addressing the issues of contestation related to forced removals

and land. Further to this, social housing offers the prospects of inner city revitalisation, as bringing people back into the city is highly regarded as a positive move.

The architecture seeks to reactivate these lost spaces, foster integrated community development that alleviates contestation, whilst promoting socio-economic growth through sustainable livelihoods. The architecture seeks to understand history, acknowledge reality and lay the foundations for a post-apartheid community to develop its own identity within the urban fabric.

Finally, the social housing scheme, coupled with the conceptual and theoretical frameworks established in chapters 2 and 3, will seek to create an inclusive, integrated and diverse community, as opposed to the historical notions of community development related to the South African context.

7.2 Recommendations

7.2.0 Introduction

In addition to concluding the findings of the research, the study also set out to propose effective and critical recommendations for the improvement of social housing development that fosters a better sense of community within the post-apartheid city. This section proposes various ideas and suggestions that can be implemented to improve the quality and delivery of social housing.

The researcher notes that these recommendations are specifically targeted to deal with the issues, constraints and findings highlighted in this research. Critical to these are housing affordability, use of land, and integration of lost urban and contested spaces into the existing urban fabric, safety and security, understanding informality, communal spaces, community development and sustainable livelihood design methods.

7.2.1 Acknowledging and Understanding Apartheid Spatial Planning and Legislature

The first step in understanding how lost urban and contested spaces are created is to understand the historical timeline of how and what led to the formation of these spaces. Primary data supported by existing literature suggests that critical to the establishment of lost urban and contested spaces is the legacy of apartheid spatial planning and the legislature that accompanied this ideology.

It is through one's ability to acknowledge and understand how these spatial planning principles and legislature mapped out the urban fabric and segregated communities, can one begin the process of attempting to re stitch these fragmented communities in an inclusive and well integrated manner.

Finally, by grasping a well-rounded understanding of the history of the country, is one able to create a meaningful response that establishes place.

7.2.2 Understanding the Production of Space in Relation to the City

Critical to responding to contested space is the ability of one to understand the production of space. The city can be seen as a place where the rich vs the poor and spaces become contested. A clash between wealth and knowledge. The city is not only for exchange value, but also use value (Aparna, 2016). It should be a place of encounter, diverse backgrounds, different classes and imaginations which should all shape the city. The city should be produced by us, not for us (Aparna, 2016). The Marxist ideals of Lefebvre come through in his statement that the site for revolution is the city, not the factory floor (Aparna, 2016).

Urbanisation can therefore be seen as a class phenomenon which enables surplus to be appropriated from many (Aparna, 2016). Whereas distribution of surplus lies in the hands of a few. More ever, profits create conditions for over accumulation and surplus labour leads to crisis (Aparna, 2016). Institutionalised credit enabled the bourgeoisie to strengthen their hold on the city and facility the free movement of capital, which led to creative destruction. New cities are built on the ruins of old forms of spatial and social relationships (Aparna, 2016). This is accumulation by dispossession (Aparna, 2016). Fragmented urban space where land is parcelled into visible pockets of capital accumulation and invisible zones of capitalist exploitation are present in the city (Aparna, 2016).

It is therefore noted that the city should be opened to encounters, pleasures and continual dialect (Aparna, 2016). A city that does not put the ideals of capitalism and globalisation at the front, but rather, the people of the city first. A city were all have a right to it because all were involved in its conceptualisation of space and meaning. One that undoes the spatial injustices of the past and promotes a multicultural, multiracial and integrated society. A city produced by us, not for us.

7.2.3 The Typology of Social Housing

It is critical to understand, or acknowledge that the current model of social housing being integrated into Megaprojects does not always bear fruit, such is the case in the findings discussed in chapter 5. In relation to the city, the typology becomes more

than just ‘housing’ as it fosters the regeneration of the city by bringing people back into the city, thus improving economic gain and fostering better social integration.

Further to this, a medium-rise development that contains a mixture of uses that take into consideration the people’s needs can produce a richer design that fosters a greater sense of meaning. A mixture and variety of unit typologies should cater for a diverse group of people. This will allow for a better sense of community to develop. Critical to this notion, is the ability to acknowledge, understand and integrate the informality of previously disadvantaged communities into the formality of the scheme, thus allowing for a strong sense of identity to become established.

Finally, the ability to reconceptualise communities within the city through a model of social housing that portrays a diverse, well integrated and inclusive community begins to reflect the morals, values and customs of the freedom charter we wish to see reflected in South Africa’s multicultural and multiracial society.

7.2.4 Taking the ‘Bottom-Up’ Approach

This is perhaps the most critical point the researcher can recommend. Through the exploration of the current body of knowledge, the top-down approach has been proven to be a failure within the South African context, as depicted in chapter 5. Whereas the findings related to chapter 4 showcased the benefits of a bottom-up or grassroots approach.

Fundamental to the reconceptualization of communities in the post-apartheid city, is the ability for the designer and team to critical understand the needs of the people the design is intended for, and ignore the western model of urban design that favours capital gain based on massive urban phase development that forgets the communities who will inhabit these spaces. As shown in the Cornubia housing project, chapter 5, the Blackburn community were simply forgotten, left out of the design process. This led to the community being uprooted from their established informal settlement and placed into formalised housing that they do not identify with, thus resulting in the informalities of their everyday life spreading into the formalised setting.

The researcher notes the importance of the genius loci, and its critical underpinning to the creation and maintenance of the essence of a community. Therefore, by factoring the needs of the people into the design, one is able to recreate the essence of the genius loci in a new location, by methods and means that the community can identify with.

The urban planner or architect' has a responsibility to ensure that the people are included in the design process, this is a fundamental point noted in reconceptualising communities in the post-apartheid city, an inclusive approach as opposed to the apartheid method of exclusion by forced removal.

7.2.5 Linkages, Connections and Integration

To alleviate the presence of lost urban spaces, and reconnect this lost spaces to the existing urban fabric, it is fundamental to the design process that these spaces are relinked to the urban fabric. This relink must related to the social, economic and cultural.

The lost urban space must be reconnected to the urban fabric through visual, physical and transportation nodes. It must connect to existing infrastructure, roads, and walkways and promote economic activity. It should include well designed public spaces for social interaction and cultural expression. It should allow the surrounding context to benefit from this reconnection to the urban fabric. It should promote inclusive growth and development. It should promote and stimulate prosperous community development. Linkages and connections should be made visually and physically through different levels of interaction.

Finally, by achieving these linkages and connections, the lost urban space become reintegrated into the urban fabric, thus promoting socio-economic prosperity and adding to the existing rich culture of the post-apartheid city.

7.2.6 Communal Spaces

Findings related to the primary data collection indicated that the lack of communal space or the poor quality of communal space are not desirable in promoting a quality community environment. These findings are supported by existing literature. It is therefore noted that communal spaces are key to fostering good levels of community interaction and social integration. These communal spaces should be flexible and dynamic so as to contain and/or to adapt to various needs within the community. The literature review suggests that these communal spaces should be well integrated with nature and the environment so as to foster a balance between built form and nature.

These communal spaces encourage social living, with chance interactions amongst residents and offers safe playing environments for children which are visible to parents. These spaces should be well lit, well ventilated and include appropriate furnishings and activities. These spaces should also be seen as resting spaces, which should offer peace, tranquillity with nature and quietness for one to relax.

The courtyard design becomes desirable in this regard, as it offers the platform to achieve the abovementioned, however, the researcher notes that this courtyard design should take into account how informality works and how the user will use and adapt to this space.

7.2.7 Safety and Security

Another critical finding that the primary data indicated was the need for safer spaces and a strong sense of security. These findings were particularly apparent from the female perspective. It is therefore noted that careful consideration must be taken when designing this scheme so that is fosters defensible spaces and a sense of security.

It is also understood by the researcher that the reality of crime is ever present in South Africa, and therefore as much as architecture can create well designed defensible spaces, the reality is that physical security measures have to be taken into consideration. Controlled access to residences and other communal spaces must be implemented, especially around spaces for children. One must bear in mind that

these systems must be affordable and effective. Durable and robust fencing should be considered, with pleasant planting combined to create a visual aesthetic. Vegetation should also be kept low so as to allow visibility but also a sense of privacy.

Circulation spaces, foyers and security posts should be well lit and visible. It is vital that access to the site is controlled and limited, as this is primarily a residential facility. A community watch programme within the development should be promoted and combined with the security systems put in place. This will create a sense of safety as residents will know who is who, so to speak. This will ultimately strengthen the sense of community.

7.2.8 Materiality and Sustainability

The scheme should take into consideration the maintenance and energy efficiency required for the building to perform. Material selection should be robust, easy to maintain and affordable. Exposed brickwork, exposed concrete and a tactile composition of form will allow the scheme to create a strong identity that changes as it weathers, such as one's identity changes and develops through time. This economically efficient design will decrease the maintenance cost and allow the built form to develop a robust character that expresses the tectonic nature of construction. This relates back to phenomenology and form, function and tectonics.

The design should also cater for sustainable design principles, like the use of solar, recyclable materials, rainwater harvesting and energy efficient lighting and cooling methods should be implemented. Nature should be incorporated into the design as much as possible so as to achieve a balance between the built form and nature, thus allowing man to dwell.

7.2.9 Aesthetics and Human Scale

The design should seek to tell a story through the built form, and avoid adopting a western model of aesthetics. The design should also relate to the human scale, the user should be feel lost within the scheme. The use of form, rhythm and materiality should combine to create meaningful architecture that society can identify with. One

that fosters a strong sense of identity and reflects the history of the land through creative dialogue.

The human scale must be taken into consideration, the design should seek to enhance the realm for human habitation and not create overbearing architecture. The ability of user to relate to the form at ground level is critical, therefore it is imperative that critical thought is given to the ground floor interaction between built form, street, edge and nature.

7.2.10 Memory, Healing and Dignity

The final recommendation is based on the understanding that the transition from apartheid to post-apartheid holds with it many painful memories to all, especially for those Black Communities who were uprooted and displaced due to the forced removal system. The healing process becomes an important process through which the transition from exclusion to inclusion can be made. It is therefore imperative to create spaces that allow one to reflect, pay homage and acknowledge the turmoil history of the country. One must remember that the very dignity of these Black Communities were taken away, it becomes important to note that providing a form of shelter within a structured environment that these communities can identify with, restores their dignity as human beings within society.

The post-apartheid community is best summed up as a community conceptualised on the basis of inclusion, healing and creating new memories that bring joy, happiness and smiles. It is important to look back and reflect on where we have come from, know where we are, and have a clear path of where we are headed.

Therefore, by conceptualising a scheme that lays the foundations for these notions to take place, allows for the scheme to become not only rooted to its context and the urban fabric, but also to the very fabric of history itself.

7.3 Conclusion

It is therefore noted by the researcher, that the existing body of knowledge included a gap related to the field of study conducted by the researcher. Through the process of critical inquiry, the gap has been filled by exploring existing literature that supports the findings discussed in the primary data collection. Further to this, the recommendations create a framework that allows one to address lost urban and contested spaces, which leads to the reconceptualization of communities within the post-apartheid city.

Architecture can be used as a medium to address the multifaceted issues related to the political, socio-economic, cultural and spatial. The social housing scheme becomes a typology through which the reconceptualization of communities can occur. It must also be noted that architecture and/or the typology of a social housing scheme cannot address nor can it solve all problems present in society. It can, however, act as a catalyst through which various issues may be addressed.

Land will always be a contested topic, and the trajectory of urban planning and megaprojects within the South African built environment indicates that more lost urban and contested spaces will arise as a result of these neoliberal developments. The idea of community will become further illusive as these top-down approaches continue to be implemented.

However, through a bottom-up approach, coupled with the findings and recommendations mentioned in this dissertation, one may be able to achieve a social housing scheme that lays the foundations for a community to develop into an inclusive and well integrated one.

By addressing these lost urban and contested spaces within the post-apartheid city, the researcher addresses and responds to the injustices down unto the Black Communities who had their lands expropriated and were forcefully removed as a result of apartheid. The essence of these lost communities are recaptured through the social housing scheme, thereby providing a meaningful connection to history, creating a sense of place through understanding the needs of the people and establishing the genius loci.

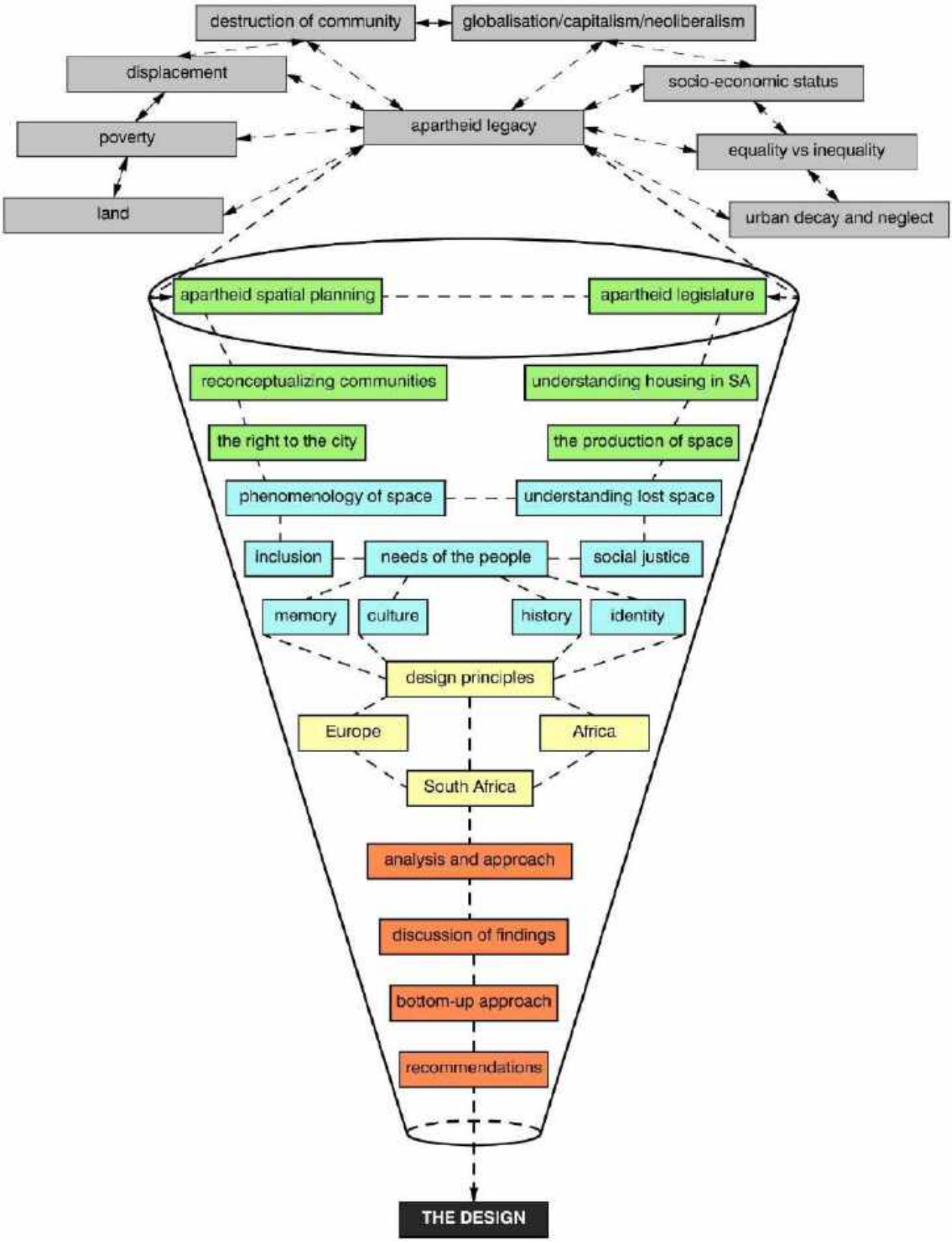


Figure 100: Diagrammatic synthesis of research "the LENS".

Source: Author, 2020.

CHAPTER | 8

CHAPTER 8: BIBLIOGRAPHY

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Source: A.Z. Ghoomi, S. Yazdanfar, S. Hosseini, S.N. Maleki, 2015. Comparing the Components of Sense of Place in the Traditional and Modern Residential Neighbourhoods. School of Architecture and Environmental Design, Iran University of Science and Technology. Published by Elsevier Ltd 1877-0428. pp277.

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Source: Davis, A. 2017. *The Specificity of Dignity. Reconceptualising Gendered Spatial Boundaries through a Water Reclamation Plant for Cornubia, Durban.* School of Architecture, Planning and Housing, Howard College, University of KwaZulu – Natal, Durban, South Africa.

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Source: Davis, A. 2017. *The Specificity of Dignity. Reconceptualising Gendered Spatial Boundaries through a Water Reclamation Plant for Cornubia, Durban.* School of Architecture, Planning and Housing, Howard College, University of KwaZulu – Natal, Durban, South Africa.

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Figure 99: Diagram exhibiting process of data collection. [Drawing]

Source: Author, 2020.

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APPENDIX A:

Semi-Structured Interview Schedule Template [Experts/Specialists in the Built Environment]

SECTION G

EXPERTS/SPECIALISTS IN BUILT ENVIRONMENT INTERVIEW

The following questions will be used to interview experts/specialists in the built environment who have experience in the field related to the research topic. The researcher will make note of answers and discussions on the form below.

PART 1				
Profession				
Qualifications				
Experience	0-5 years ☐	5-15 years ☐	15-25 years ☐	25+ years ☐

PART 2
1. What is your understanding of lost urban and contested – post apartheid spaces?
2. What are, in your opinion, the factors that contribute to the existence of lost urban and contested post – apartheid spaces?
3. How does lost urban and contested spaces in the post – apartheid landscape affect the current built environment?
4. What role do you think architecture has in addressing the issue of lost urban and contested spaces in the post – apartheid city?
5. What, in your opinion, are the fundamental ideals that should be taken into consideration when reintegrating lost urban and contested spaces into the democratic built environment and urban landscape?
6. What do you understand by the term “social housing”?

7. What spaces do you think are required in a social housing scheme, to create an urban landscape that can respond to lost urban and contested spaces in the post – apartheid city?
8. Finally, do you have any other thoughts, comments or suggestions to the proposed research?

2020/11	Reference:	HSSREC/00001938/2020

APPENDIX B:

Semi-Structured Interview Schedule Template [Experts/Specialists in Community Development]

SECTION H

EXPERTS/SPECIALISTS IN COMMUNITY DEVELOPMENT INTERVIEW

The following questions will be used to interview experts/specialists in community development who have experience in the field related to the research topic. The researcher will make note of answers and discussions on the form below.

PART 1				
Profession				
Qualifications				
Experience	0-5 years ☐	5-15 years ☐	15-25 years ☐	25+ years ☐

PART 2
1. What is your understanding of lost urban and contested – post apartheid spaces?
2. In your opinion, what socio-economic, political and cultural issues arise as a result of lost urban and contested spaces in the post – apartheid city?
3. How does lost urban and contested spaces in the post – apartheid landscape affect community development?
4. What is understood to be a community?
5. What are the characteristics of a community?

6. What factors affect the creation of a sense of community?
7. What services and needs do communities require?
8. What infrastructure can be drawn from the definition, services and needs of communities?
9. Finally, do you have any other thoughts, comments or suggestions to the proposed research?

2020/11	Reference:	HSSREC/00001938/2020

APPENDIX C:

Questionnaire Template [Professionals in the Built Environment/Families/Households]

SECTION J

PROFESSIONALS IN THE BUILT ENVIRONMENT/FAMILIES/HOUSEHOLDS QUESTIONNAIRE

Please answer all questions honestly in full to the best of your ability. The reviewer will base their analysis and conclusions on the information provided on this questionnaire form. Incomplete questionnaires cannot be evaluated fairly.

PART 1					
Gender you identify as:	□ Male	□ Female		□ Other	
Age:	□ 18-24	□ 25-34	□ 35-44	□ 45-54	□ 55+
Housing typology:	□ Single family Standalone	□ Apartment	□ Complex	□ Gated Estate	□ Social

PART 2					
Question	No	I guess not	I don't know	I guess so	Yes
1. Do you enjoy your current living conditions?					
2. Do you feel safe in your current living conditions?					
3. Do you feel safe walking around at night in your area?					
4. Do you feel as if you have privacy?					
5. Do you have access to communal spaces?					
6. Are the communal spaces pleasant for human interaction?					
7. Does your current living environment feel like a community?					
8. Do you feel like a part of the community?					
9. Do you have access to public services within your area? If so, what services are there?					
10. What spaces, activities would you like to see or have within your current living environment? Why?					
11. What are some of the aspects you like about your current living environment? Why?					
12. What do you dislike about the current living environment? Why?					

13. What aspects do you think are needed to create an inclusive community within a social housing scheme?

2020/11	Reference:	HSSREC/00001938/2020

APPENDIX D:

Ethics Approval Letter

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

01 October 2020

Mr Neshay Sirbadhoo (213541587)
School Of Built Env & Dev Stud
Howard College

Dear Mr Sirbadhoo,

Protocol reference number: HSSREC/00001938/2020
Project title: An Architectural Response to Lost Urban and Contested Post-Apartheid Spaces: A Social Housing Scheme for Greyville, Durban.
Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 17 August 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL** on the following condition:

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 01 October 2021.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,

[redacted]

Professor Urmilla Bob
(University Dean of Research)

/dd

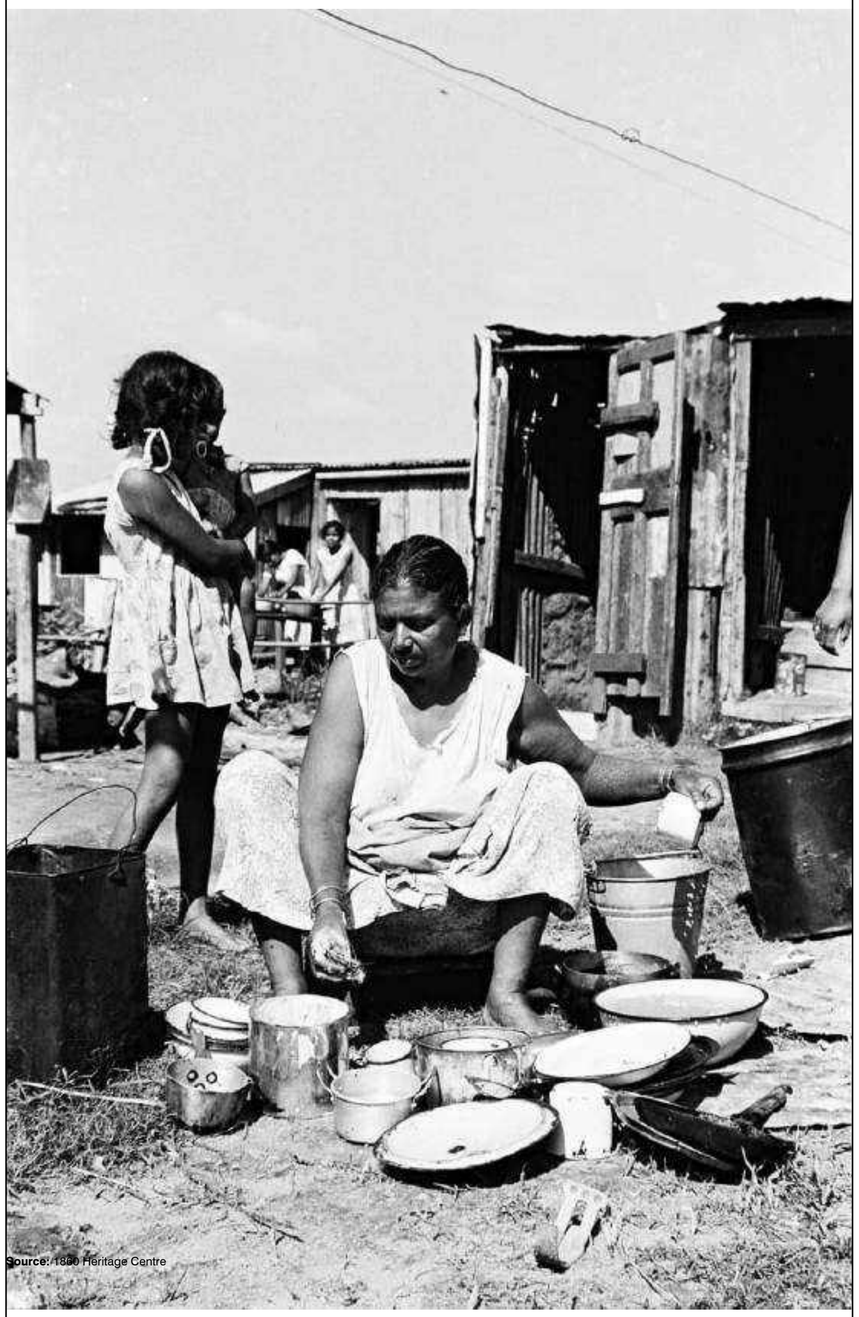
CHAPTER | 9

[ARCHITECTURAL DESIGN DRAWINGS]

AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

"A MOTHER OF BLOCK AK"



Source: 1856 Heritage Centre

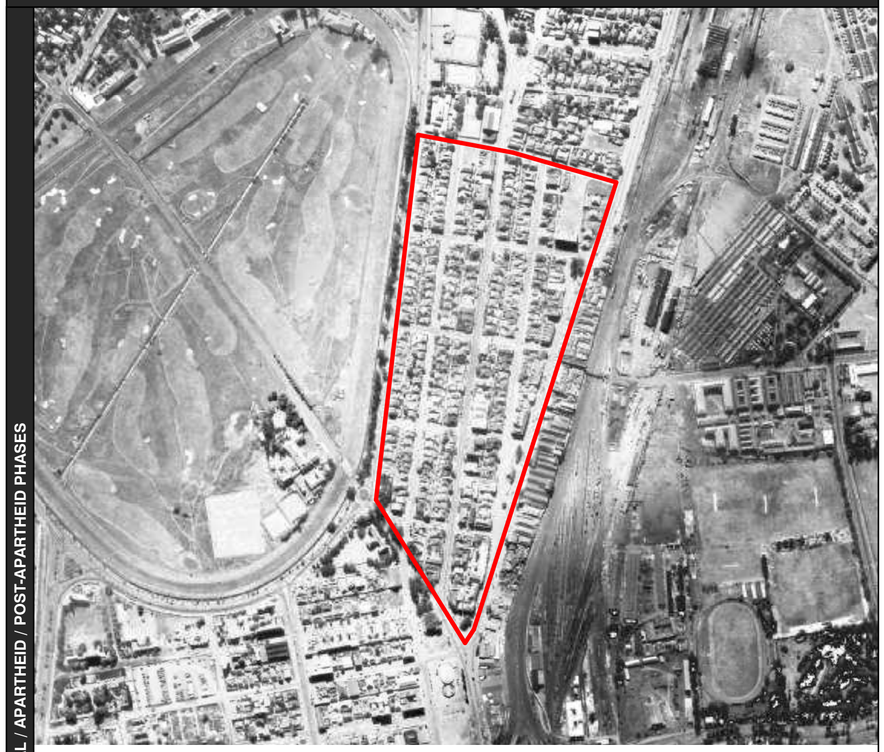
"Ex-resident Mohammed Vahed, who was born and bred in Greyville, remembers his neighbourhood as a vibrant, multicultural and multiracial community where a strong community spirit prevailed and Eid, Diwali and Christmas were celebrated by all. The streets were abuzz with soccer, cricket, hop-scotch and 'Gillie-Danda' games (like tip and run)." (Vahed cited in Rosenberg; 2014)

"It was a very emotional period when the bulldozers started bulldozing homes. Everyone cried together because we all felt like one large family." (Vahed cited in C. & M. Greenham; 2017)

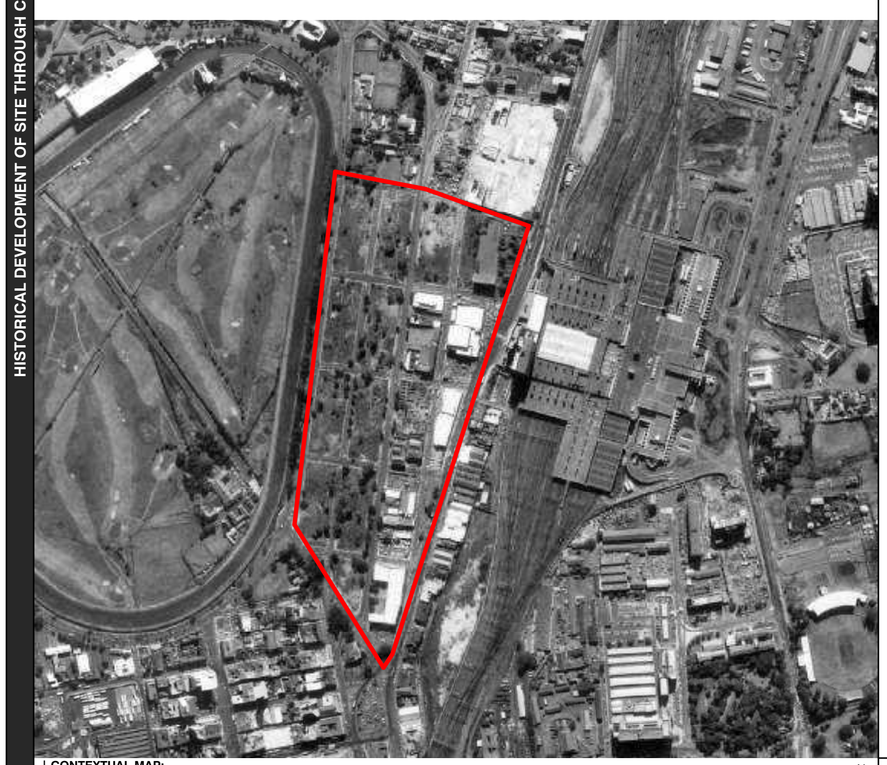
"Block AK has become Durban's monument to the infamous forced removal systems" (Rosenberg; 2014)

HISTORICAL DEVELOPMENT OF SITE THROUGH COLONIAL / APARTHEID / POST-APARTHEID PHASES

CONTEXTUAL MAP

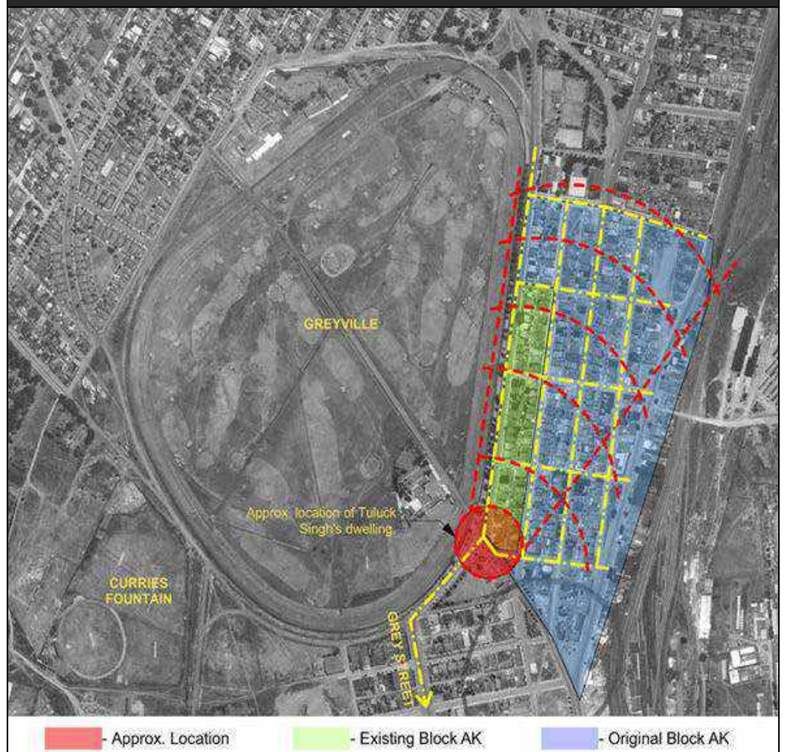


| CONTEXTUAL MAP:
| BLOCK AK 1949 ESTABLISHED COMMUNITY



| CONTEXTUAL MAP:
| BLOCK AK 1985 VACANT SITE [FORCED REMOVALS]

DEVELOPMENT OF BLOCK AK



| CONTEXTUAL MAP:
| ANALYSIS OF THE FORMATION OF BLOCK AK

HISTORICAL PICTURES

"During the 1930s, the demographics, particularly in the North Street and First Avenue area, had changed and a generation later almost all properties were Indian-owned. Whites lived there but often as tenants of Indian landlords. Shops were owned and operated by Indian, Greek, Portuguese, Syrian and Chinese traders - all very cosmopolitan. However, the area had fallen foul of the Slums Act. Durban had 12 declared slum zones of which areas Z2 and Z3 were within Greyville." (C. & M. Greenham; 2017)

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AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

1

PROBLEM STATEMENT / AIM

The problem this research focuses on is the forced removals of established communities within Greyville. The repercussions that it had on these communities and the urban fabric of the precinct, and how social housing can be used as a means to facilitate a suitable architectural response which could re-establish the very essence of the now lost community of Greyville.

KEY QUESTIONS

← How can architecture, in the form of the design of a social housing scheme respond to the issues of contested post - apartheid urban lost space?
← What are the factors that contribute to contested and urban lost space?
← How does contested and urban lost space affect the urban fabric and community development?
← What are the principals of social housing?
← What spaces are required for a community to become well integrated and connected?

WHAT?

Architecture as an appropriate medium to facilitate an appropriate resolution to contested and urban lost spaces within the post-apartheid city that seeks to reconceptualize communities.

WHY?

To address the apartheid injustices of land expropriation and exploitation of established communities which has led to the creation of lost urban and contested spaces within the post-apatheid city.

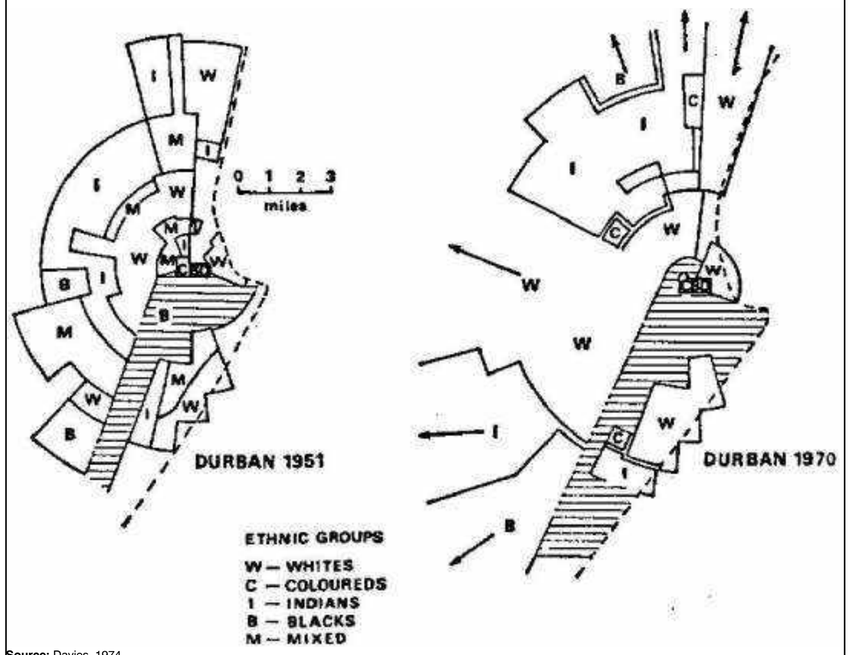
WHO?

Excluded individuals and communities who are socio-economically challanged and have or are decendents (or were) who were subjected to the forced removal system that destroyed their established communities.

HOW?[TYPOLOGY]

Through a social housing scheme that seeks to reconceptualize the meaning of community, whilst addressing the issues associated to lost urban and contested spaces within the post-apartheid city.

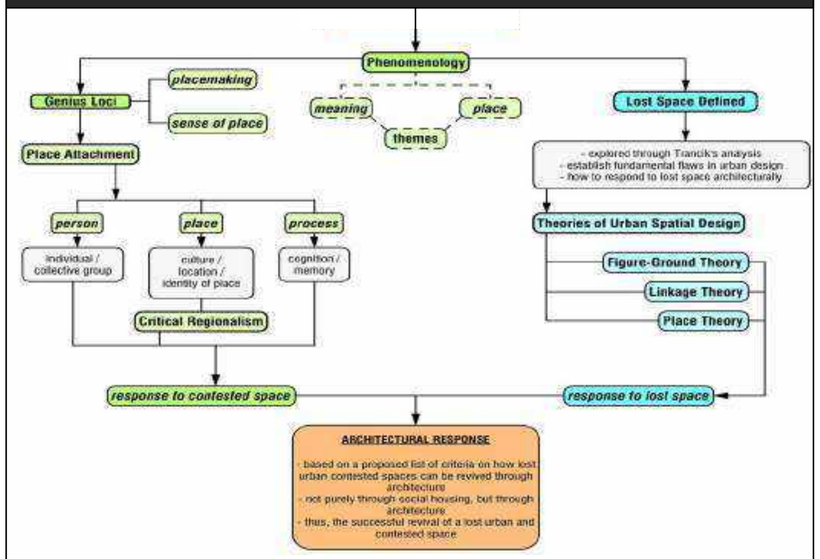
TRANSFORMATION OF THE SPATIAL SEGREGATION IN RELATION TO THE GROUP AREAS ACT: 1951-1970



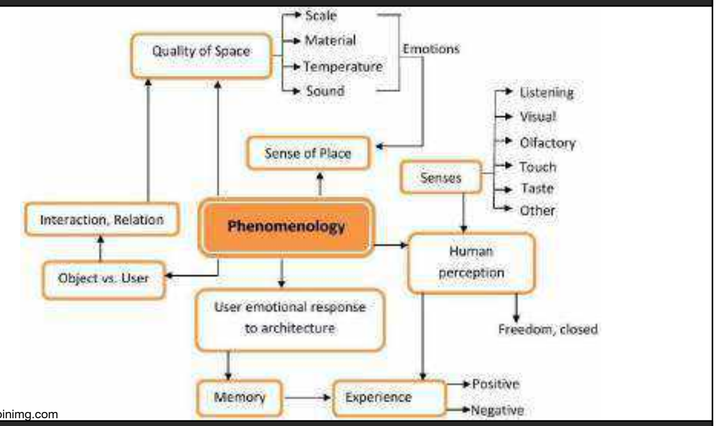
Source: Davies, 1974

The researcher notes in the 1951 map, that communities were still located close to each other and the city, however, in the 1971 map, the researcher begins to note the total segregation of the city and the proclamation of the city and its surroundings as White areas. The researcher finally notes the role of the forced removals of established black communities on the periphery of the city as depicted in the 1951 map to the 1970 map, especially regarding the Greyville area.

THEORETICAL PERSPECTIVE AND CONCEPTUAL FRAMEWORK

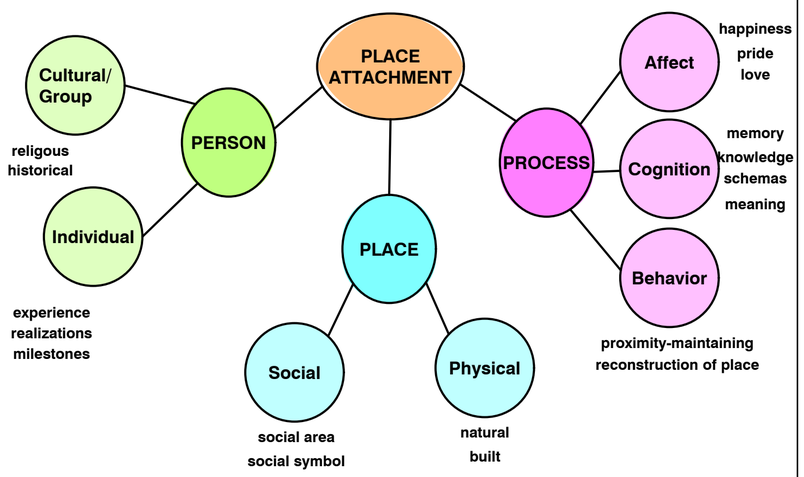


THE PHENOMENOLOGY OF SPACE

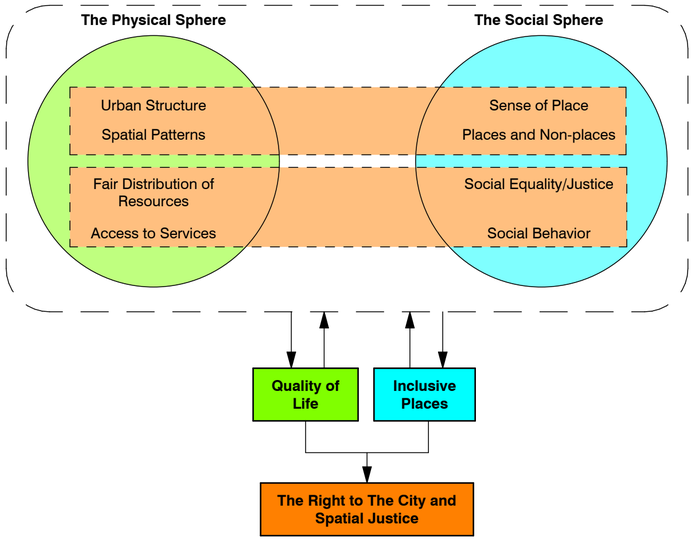


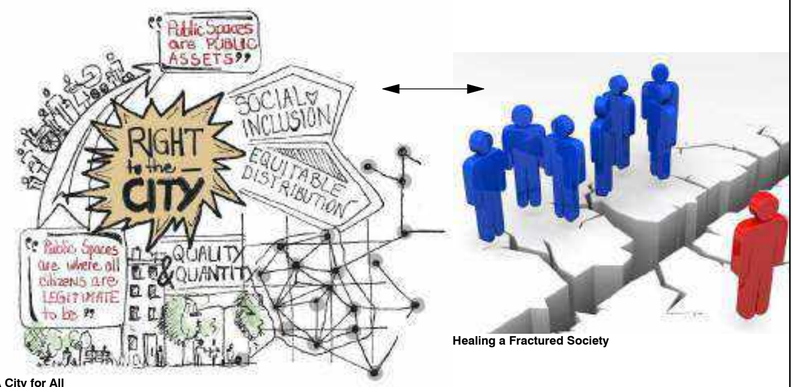
Source: https://i.pinimg.com

THE CONCEPT OF PLACE ATTACHMENT



ALLEVIATION OF LOST SPACE AND RESPONSE TO CONTESTED SPACE

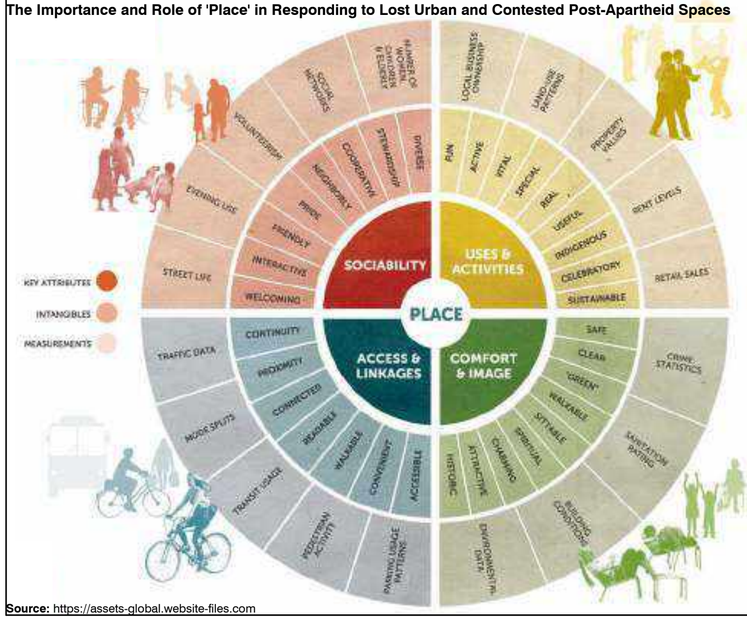




A City for All

Healing a Fractured Society

The Importance and Role of 'Place' in Responding to Lost Urban and Contested Post-Apartheid Spaces



Source: https://assets-global.website-files.com

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ARCH 8080: DISSERTATION ARCHITECTURAL DESIGN

AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

RECONCEPTUALISING COMMUNITIES IN THE POST-APARTHEID CITY

Source: https://sites.udel.edu

According to Turok and Visagie (2018; 21) South Africa's history of segregational policies based on race created disjointed and disconnected 'cities'. Therefore these 'apartheid cities' form the basis upon which the post - apartheid cities are built on. These post - apartheid cities lack a compact form, efficient public transport systems, well-performing state schools and hospitals, a stock of affordable rental housing, and safe and attractive public spaces where people from diverse backgrounds can readily mix and mingle (Turok, Visagie, 2018; 21).

Francesco Alessandria (2016) proposes strategies to address these points raised by Turok and Visagie. These strategies include urban design and restructuring the roles of actors within the built environment, in order to achieve an inclusive built environment.

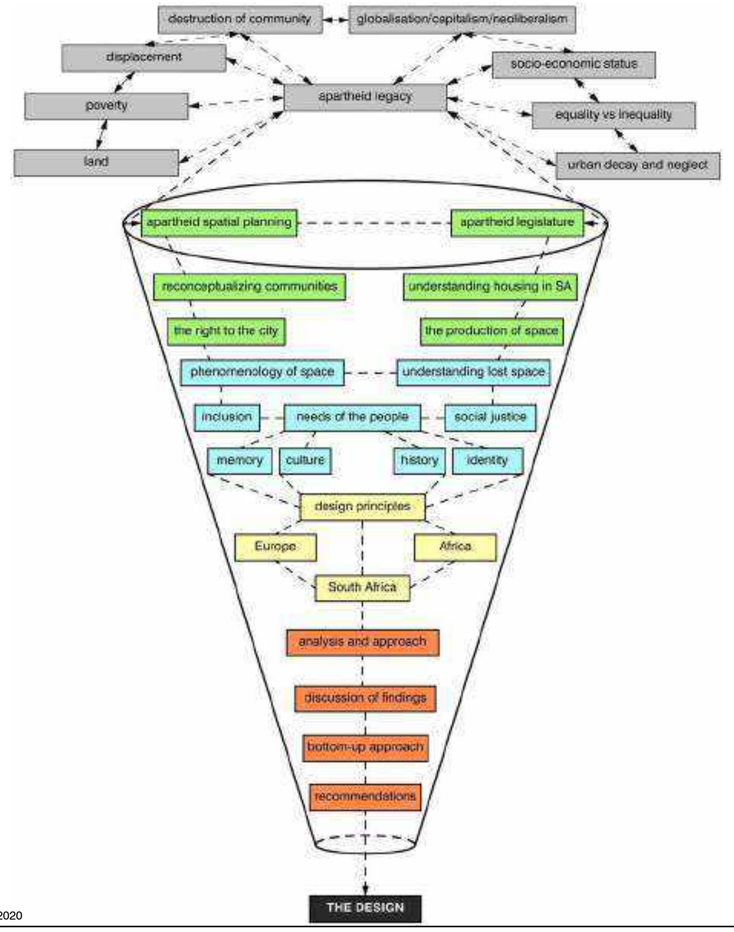
The planning interventions are aimed at addressing issues of aggression, perception of insecurity and social exclusion and must be combined with the characteristics of the area (Alessandria, 2016; 7). The strategies proposed are aimed at creating a harmonious environment that take into consideration the diversity of the local community in order to create a stable social structure within a functional and attractive physical environment (Alessandria, 2016; 7).

Source: https://www.planmelbourne.vic.gov.au/

SUSTAINABLE LIVELIHOODS AND ITS ROLE IN COMMUNITY DEVELOPMENT

Source: https://www.kindpng.com

RESEARCH SYNTHESIS THROUGH "*THE LENS*"

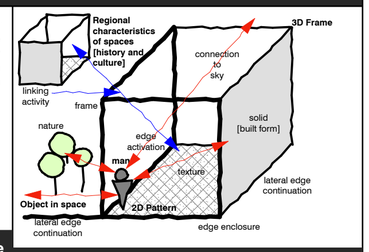


Source: Author, 2020

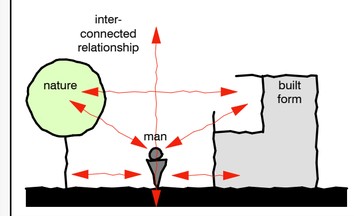
ARCHITECTURAL DESIGN PRINCIPLES

Representation of consciousness from the seventeenth century by Robert Fludd, an English Paracelsian physician

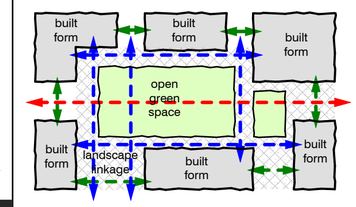
1. Conscious experience of space from the first-person point of view



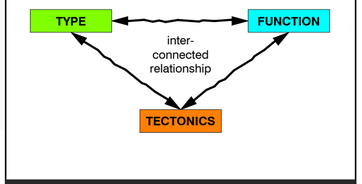
7. Relationship between hard and soft spaces



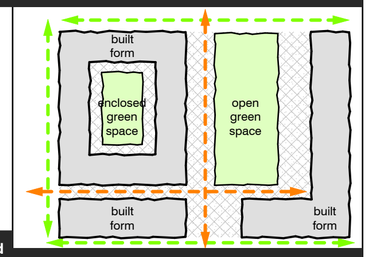
2. Relationship between man (human), site (nature) and place (built form)



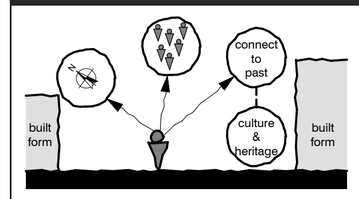
8. Linking sequential movement



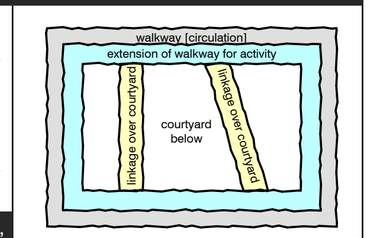
3. Relationship between type, function and tectonics



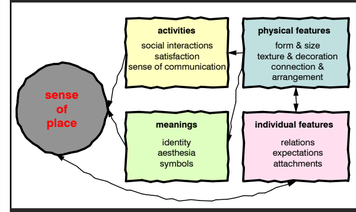
9. Lateral enclosure and edge continuity



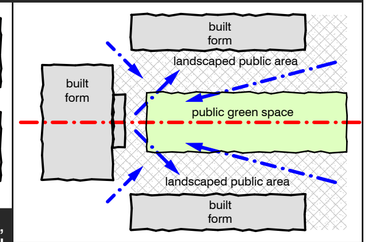
4. Dwell through existential orientation, cultural identification and connection with history



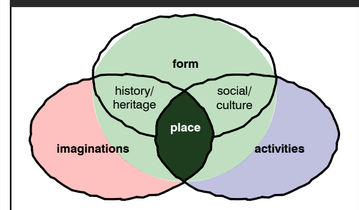
10. Integrated bridging



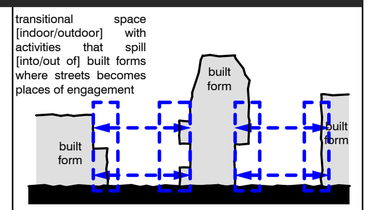
5. Promote a sense of place through; activities, physical features, meanings and individual features



11. Axis and perspective



6. Achieve place attachment through; person (Black Communities), place (expropriated land) and process (architecture)



12. Activities within the 'in between spaces' and Indoor/outdoor fusion

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AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

PRECEDENT STUDY ANALYSIS

PRECEDENT 1: VRIBURCHT [FREE CASTLE], AMSTERDAM, NETHERLANDS

Client: Municipality of Amsterdam and Vrijburcht Stichting | **Architect:** Hein de Haan, CASA Architects | **Typology:** Co-housing / community led housing scheme | **Date Completed:** 2007

Form, Materiality, Structure and Tectonic Expression

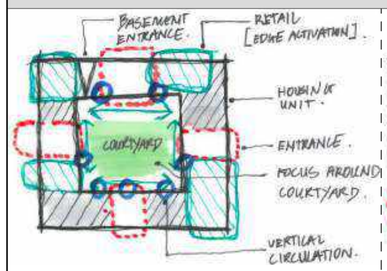
Courtyard, Soft vs Hard Landscaping and Passive Security Through Visual Links

Outdoor Communal Space in Relation to Vertical and Horizontal Axis and Relationship to Green Spaces

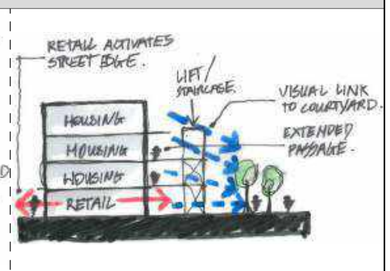
Communal Spaces Become An Extension of Circulation, Creating Intimate Break Away Spaces

ALLEVIATION OF LOST SPACE AND RESPONSE TO CONTESTED SPACE

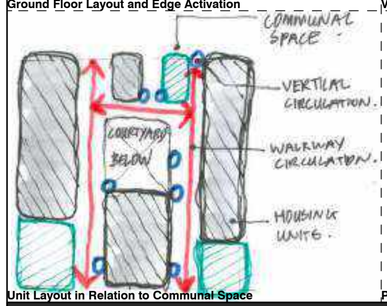
The researcher therefore notes that the successful inclusion of the community at inception of the design led to the alleviation of lost space through integrated design based on needs and wants. Whereas contestation was avoided as the built form becomes an extension of the community, therefore all feel included, thus promoting a well-integrated and inclusion community where all feel welcome.



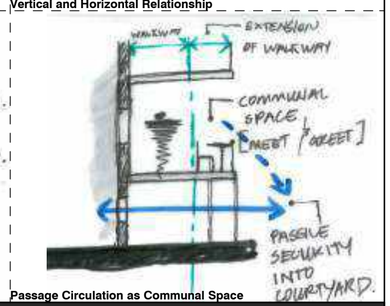
Ground Floor Layout and Edge Activation



Vertical and Horizontal Relationship



Unit Layout in Relation to Communal Space



Passage Circulation as Communal Space

KEY FACTORS

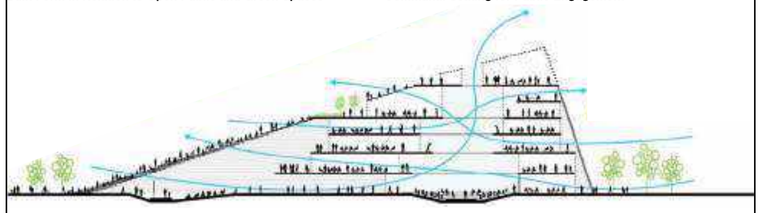
Based on community development | Creates inclusive communities | Promotes a 'Bottom-Up' approach | Example of Sustainable Livelihoods | Strong sense of community | Use of circulation spaces/integration to allivate lost space | Materiality and built form is responsive to context

PRECEDENT 2: NATIONAL ASSEMBLY AND MEMORIAL PARK, OUAGADOUGOU, BURKINA FASO

Client: Department of Justice, Burkina Faso | **Architect:** Francis Kere, Kere Architecture | **Typology:** Civic | **Date Completed:** 2017

Built Form in Relation to Open Public and Green Spaces

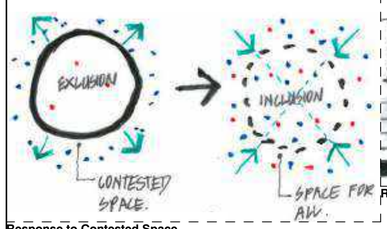
Communal Seating for Public Engagement



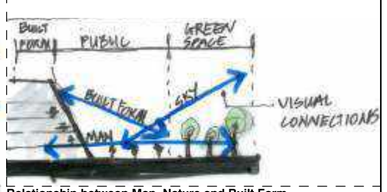
Section Showcasing Spatial Quality

ALLEVIATION OF LOST SPACE AND RESPONSE TO CONTESTED SPACE

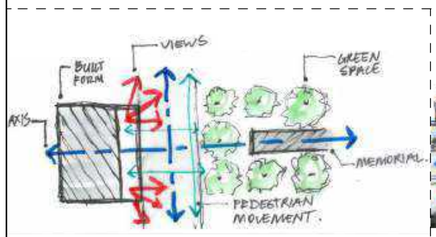
It is therefore noted by the researcher that this precedent showcases how to use architecture as a means to address contested and lost space. This does so by not allowing the typology to define the spaces and activities, but rather, through the engagement of the people, understanding the local customs, heritage and culture, is able to create an architecture that is for the people, and one that is more 'than just a building'.
This method of design allows for the built form to reconnect to the urban fabric, its people and establish a sense of place and belonging within the democratic society.



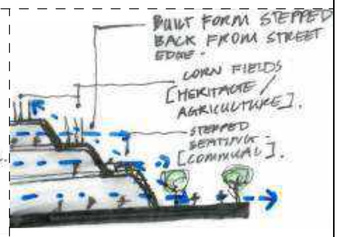
Response to Contested Space



Relationship between Man, Nature and Built Form



Relationship of Built Form in relation to Urban Plan



Built Form Stepped Back to Respect Human Scale

KEY FACTORS

Response to contested and lost space | Design critical driven by local customs, histroy, culture, heritage and climate | Promotes a 'Bottom-Up' approach | Example of Sustainable Livelihoods | Strong sense of community | Typology does not define activities | Materiality and built form is responsive to context | Use of memory, history and identity to create meaningful spaces | Addresses the issues associated with contested spaces

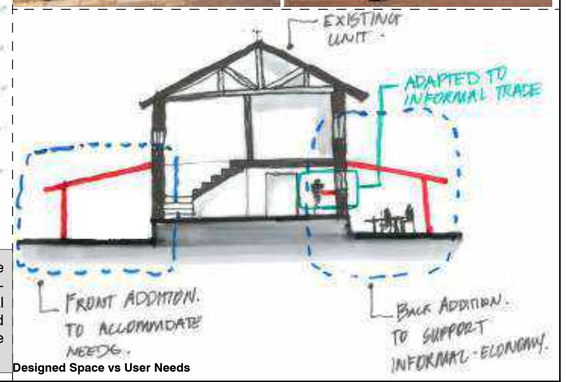
CASE STUDY ANALYSIS

CORNUBIA PHASE 1 - PILOT PHASE HOUSING SETTLEMENT

Client: eThekwini Municipality, Tongaat Hulett | **Architect:** Iyer Urban Design Studio | **Typology:** Housing | **Date Completed:** 2017

CITY CONTEXT

A favoured megaproject, top-down approach only leads to the creation of more contested and lost spaces within the post-apartheid city. These developments create islands of social exclusion and poverty. This results in the creation of fractured communities within the scale of the megaproject and the destruction of established informal communities.

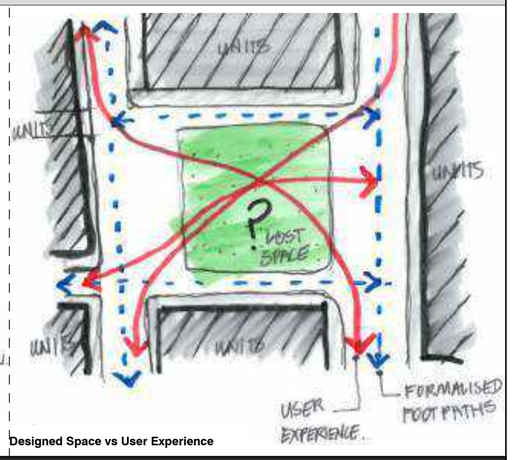


Designed Space vs User Needs

ALLEVIATION OF LOST SPACE AND RESPONSE TO CONTESTED SPACE

It is therefore noted that the formalised structure of the scheme, which excluded the needs of the local community, becomes a lost space in itself, with informality spreading around these formalised structures. Contestation still exists within the manner in which land is used and development, with the community still feeling that their needs were not noted, highlighted or addressed in the scheme.

Formalised Space Adapted to Meet Informality



Designed Space vs User Experience

KEY FACTORS

Failure through top-down approach | Design driven by neo-liberal agenda | Creates more lost and contested spaces | Typology does not take into consideration the needs of the people | Typology formally defines activities that do not reflect the activities of the people | Repitition of typology leads to loss of identity | No use of memory, history and identity to create meaningful spaces | Does not address the issues associated with contested spaces in the post-apartheid city | Unit typology does not meet the needs of the people | Creation of an urban space that the user does not identity with | Lacks community engagement in design process | Does not take into consideration informality

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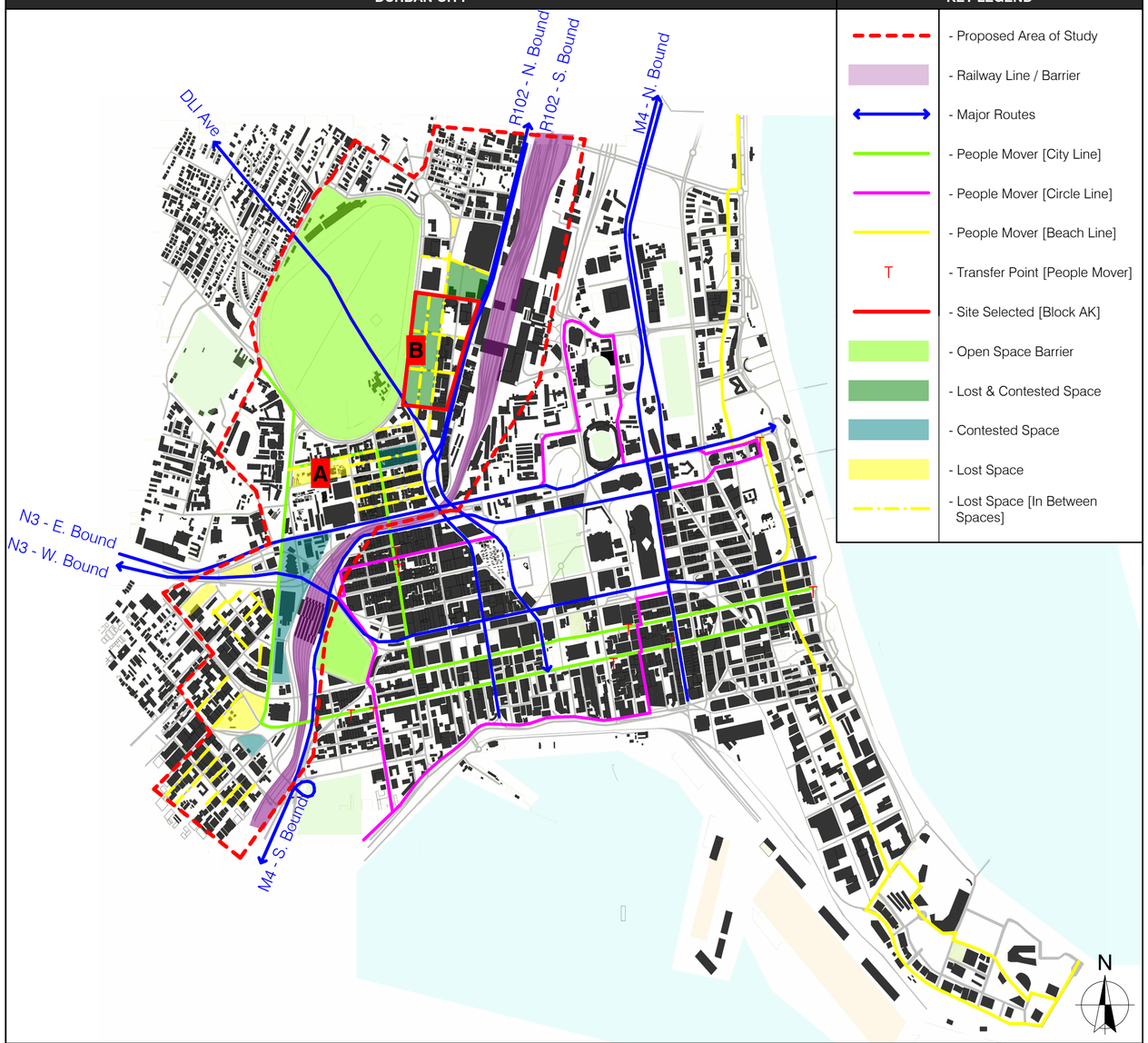
AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

DURBAN CITY

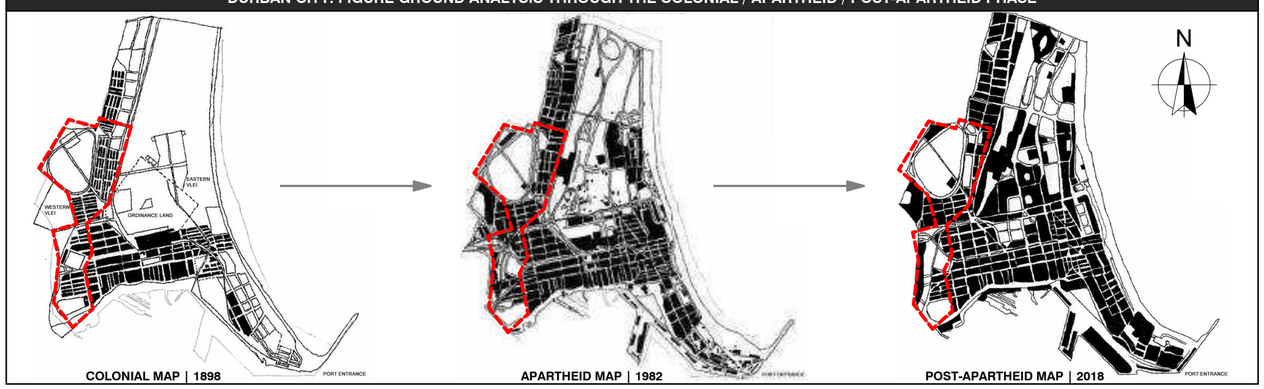


KEY LEGEND

- Proposed Area of Study
- Railway Line / Barrier
- Major Routes
- People Mover [City Line]
- People Mover [Circle Line]
- People Mover [Beach Line]
- T - Transfer Point [People Mover]
- Site Selected [Block AK]
- Open Space Barrier
- Lost & Contested Space
- Contested Space
- Lost Space
- Lost Space [In Between Spaces]

| CONTEXTUAL MAP: DURBAN CITY ANALYSIS
| SCALE 1: 20000 @ A2

DURBAN CITY: FIGURE GROUND ANALYSIS THROUGH THE COLONIAL / APARTHEID / POST-APARTHEID PHASE



COLONIAL MAP | 1898 — APARTHEID MAP | 1982 — POST-APARTHEID MAP | 2018

SITE SELECTION SCORE [MAX. 5 PER POINT]	
CRITERIA	SITE A
SOCIAL	4
ECONOMIC [INFORMAL]	4
ECONOMIC [FORMAL]	1
CULTURAL	2
HISTORICAL / HERITAGE	2
ACCESS [PEDESTRIAN]	2
ACCESS [VEHICULAR]	4
TRANSPORT LINKAGE	4
HEALTHCARE	3
EDUCATIONAL	4
RECREATIONAL	0
URBAN LOCATION	3
TOTAL	***33/60***

SITE SELECTION CRITERIA		
CRITERIA	SITE A	SITE B
CLOSE PROXIMITY TO CITY OR WITHIN THE CITY	X	X
EXHIBIT CHARACTERISTICS OF APARTHEID CITY PLANNING	X	X
EXAMPLE OF LOST URBAN SPACE IN RELATION TO THE CITY	X	X
EXAMPLE OF CONTESTED SPACE IN RELATION TO THE CITY		X
HAVE HISTORICAL LINK TO FORCED REMOVALS OF ESTABLISHED COMMUNITIES		X

SITE SELECTION SCORE [MAX. 5 PER POINT]	
CRITERIA	SITE B
SOCIAL	2
ECONOMIC [INFORMAL]	2
ECONOMIC [FORMAL]	4
CULTURAL	4
HISTORICAL / HERITAGE	5
ACCESS [PEDESTRIAN]	4
ACCESS [VEHICULAR]	4
TRANSPORT LINKAGE	4
HEALTHCARE	3
EDUCATIONAL	4
RECREATIONAL	3
URBAN LOCATION	4
TOTAL	***42/60***

SITE LOCATION: A

S.W.O.T ANALYSIS OF SELECTED SITE: SITE B

STRENGTHS	WEAKNESS	OPPORTUNITIES	THREATS
- Well located in relation to acces to CBD - Well located in relation to public transport nodes - Well located in relation to healthcare / cultural / educational facilities	- Fragmented from urban fabric [lost space] - Legally tied up between state and descendants of intial Block AK community [contested space] - Urban decay and neglection - Lack of pedestrianisation - Overpowering vehicular presense - Lack of public spaces for engagement and activities	- Reconnect site to urban fabric - Urban regeneration through architectural inteventions - Promote informal trade / public activities in open spaces - Align development to be pedestrian friendly - Address the injustices of the forced removal system that broke up communities - Promote inclusive community interaction / living and a better quality of life - Design inclined to address the needs of the people in the post-apartheid city - Address lost and contested spaces in an inclusive manner	- Lack of managment and maintenance from municipality - Vandalism and neglect - Crime - Urban pollution - Urban heat island effect

SITE LOCATION: B

AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

SITE PICTURES

Lost and Contested Urban Space

Poor Quality of Public Realm

Poor Quality of Public Realm

Poorly Defind Street Edges

No Vegetation or Street Furniture

Poor Waste Management

Poorly Defind Street Edges

Lost and Dead Spaces

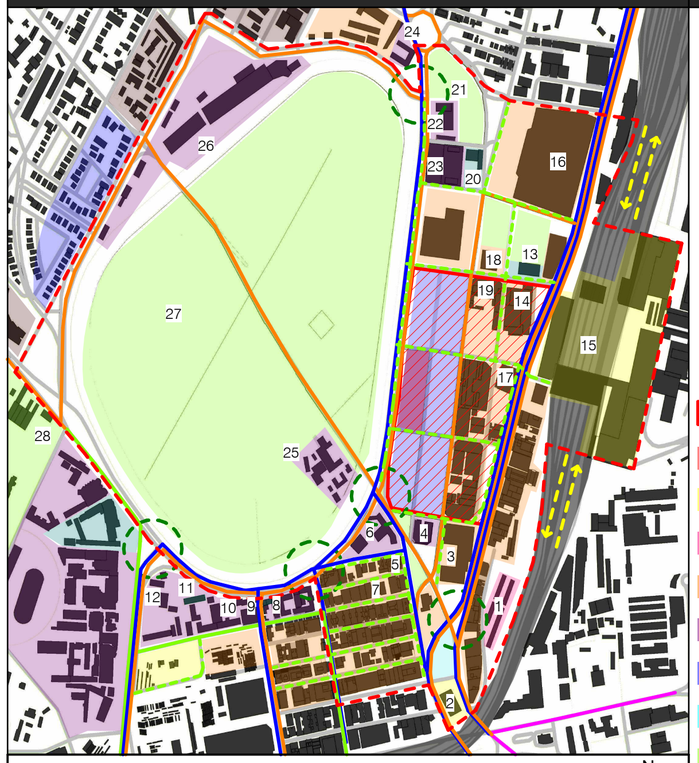
No Recreational or Civic Spaces

Formal Pathways Blocked by Clutter

Poorly Defined Edges

Poorly Defined Street Edges

MACRO ANALYSIS



| CONTEXTUAL / SOCIAL / ECONOMIC ANALYSIS: BLOCK AK
| SCALE 1: 10000 @ A1

N

KEY LEGEND

- Proposed Area of Study
- Primary Bus Route
- Primary Taxi Route
- Major Pedestrain Route
- People Mover [City Line]
- People Mover [Circle Line]
- Train Line Movement
- Major Traffic Congestion
- Site Boundary [Phase 1 / Masterplan]
- Site Boundary [Phase 2 / Design]
- Transport [Taxi/Bus/Train]
- Special
- General Business
- Institutional
- Special Residential
- Religous
- Open/Green Space
- General Residential

1. Masnel Road Market [Informal]
2. Cartwright Taxi Rank [Transport]
3. eThekwini Library [Educational]
4. Ascot Park Hospital [Healthcare]
5. Muthande Society for Aged [Healthcare]
6. 1860 Indian Heritage Centre [Cultural]
7. Maxwell Clinic [Healthcare]
8. Sava Sithanda Sungum [Cultural]
9. City Hospital [Healthcare]
10. Thoksa Women's Hostal [Shelter]
11. St. Faith's Mission [Cultural]
12. Durban Girl's Secondary School [Educational]
13. May Street Masjid [Cultural]
14. Umgeni Centre [Leisure/Recreational]
15. Durban Station [Transport]
16. City View Shopping Centre [Leisure/Recreational]
17. Cambridge Foods [Formal]
18. Doves Chapel [Formal]
19. Standard Bank [Formal]
20. Victorious Life Church [Cultural]
21. Durban Bowling Club [Leisure/Recreational]
22. Greyville Primary School [Educational]
23. Independent Newspapers [Formal]
24. Clarence Primary School [Educational]
25. D.L.I. Hall [Leisure/Recreational]
26. Greyville Convention Centre [Leisure]
27. Royal Durban Golf Course [Recreational]
28. Durban Botanical Gardens [Recreational]

MESO ANALYSIS

SITE CONTROLS

EXISTING

Zoning: Special Residential

Coverage: 40%

F.A.R: 0.4

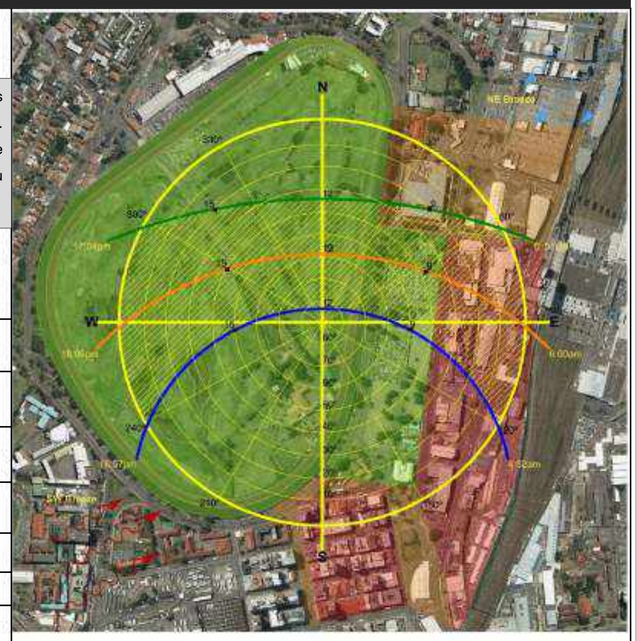
Height: 4 Storeys

Site Area: 11 157.170m²

CLIMATIC ANALYSIS IN RELATION TO URBAN HEAT ISLAND EFFECT AND TOPOGRAPHY OF STUDY AREA

Topography of the site and surrounding area is gerenally gentle, with contours at 2m intervals. This allows for easy stormwater control. The water table is generally low on site, as you move towards the racecourse - it increases.

- Pleasent
- Moderate
- Extreme
- Annual Variation
- June Solstice
- Today
- December Solstice



The precinct is generally cool around the existing Block AK site, due to the large green space provided by Greyville which aids in keeping the area cool. However, along First Ave and Umgeni road (including all roads in between), the materiality of the urban fabric increases the actual temperate in the area. This is evident in areas marked “RED” on the map.

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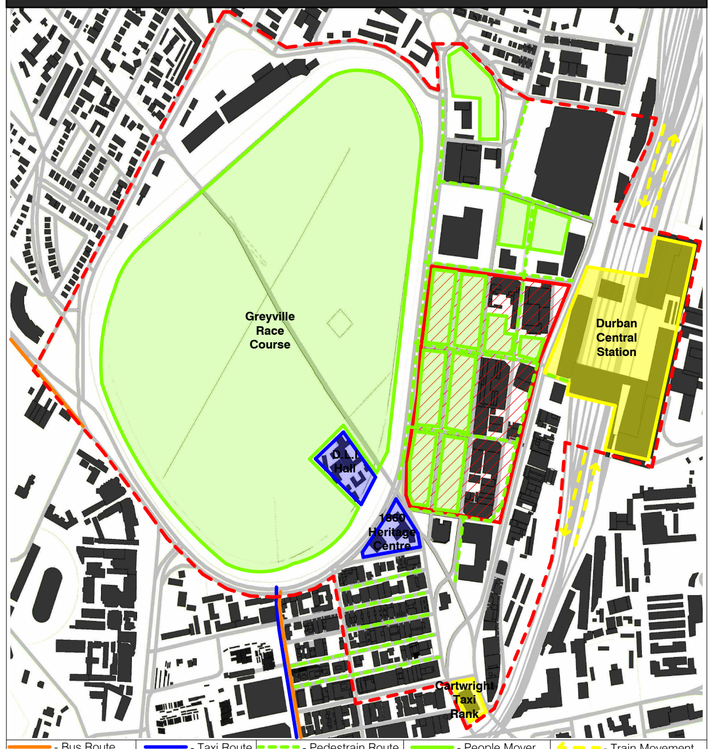
AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

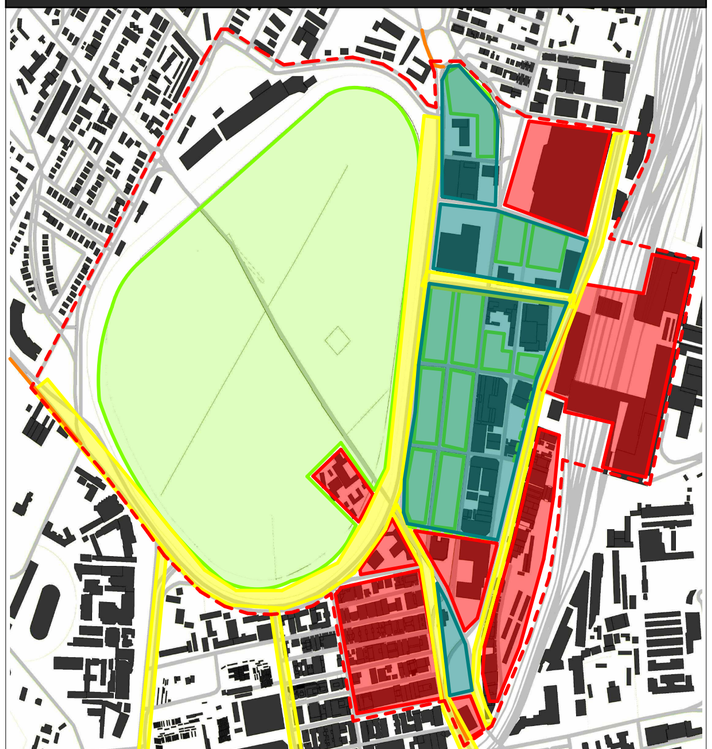
URBAN DESIGN FRAMEWORK: MAP 1



| EXISTING KEY ACTIVITY AREAS WITH TRANSPORT NODES
| SCALE 1: 10000 @ A2

The Urban Design Framework will establish high-level guidance for promoting a more vibrant Greyville precinct. A precinct that promotes connectivity, integration and inclusivity.
This guidance will provide direction for more focused efforts needed to improve vibrancy, including the implementation of new landuses, public spaces and mixed-use activities.
These items include streetscape improvement plans, transportation changes, city investments, and new public spaces that foster interaction. As the framework provides high-level guidance, the city will need to conduct more studies to implement the framework plan.

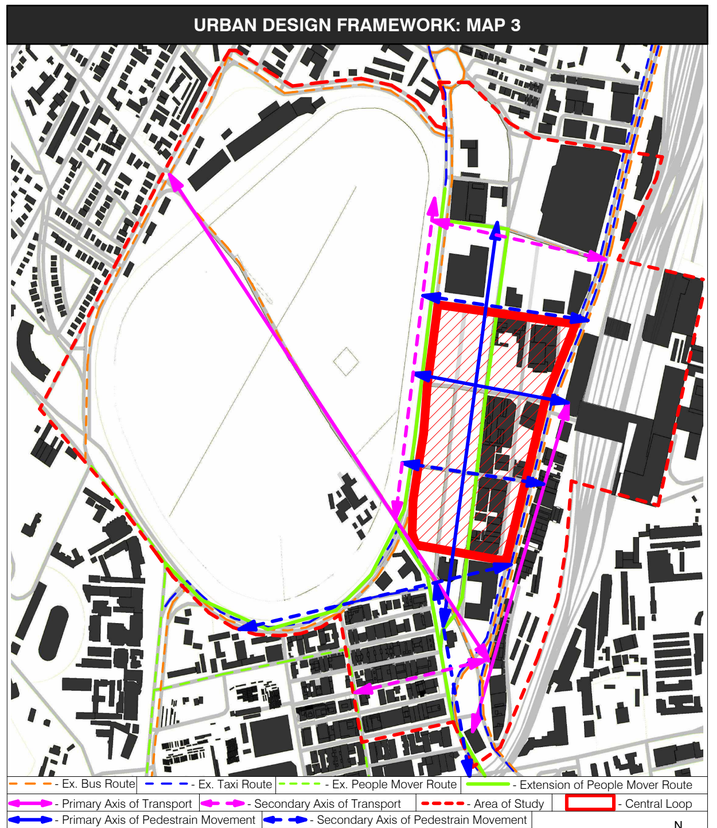
URBAN DESIGN FRAMEWORK: MAP 2



| CHARACTER AREAS OF EXISTING CONTEXT
| SCALE 1: 10000 @ A2

The Character Areas have been developed based on the special characteristics or identities of different parts of the Greyville area. Understanding the current and future roles and development characters of these areas will help guide the creation of development rules that are more context sensitive.
The Preferred Approach establishes three distinct types of areas: Cores, Corridors, and Transition Areas. Each area has distinct experience and identity, influenced by development patterns, land uses, street types, and transit access.
It is important to note that Block AK cuurently serves as a transitional node within the study area, therefore opportunities present themselves for the site to develop into a critical core area for the Greyville precinct.

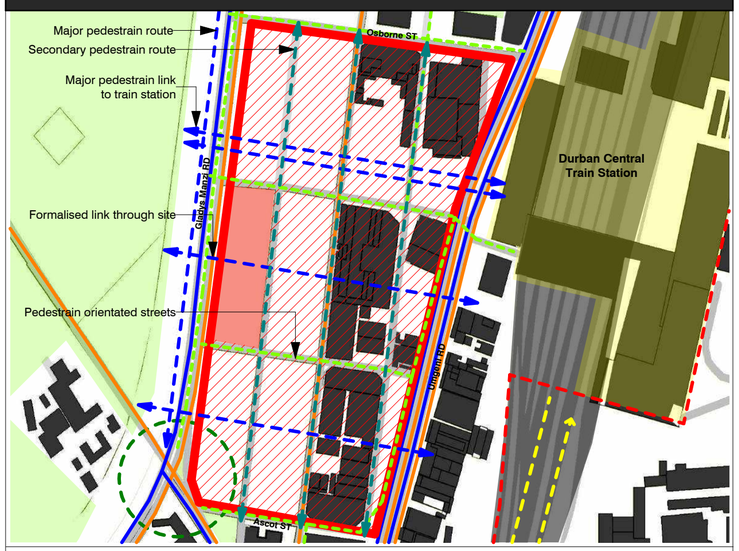
URBAN DESIGN FRAMEWORK: MAP 3



| CENTRAL LOOP WITH LINKAGES AND CONNECTIONS
| SCALE 1: 10000 @ A2

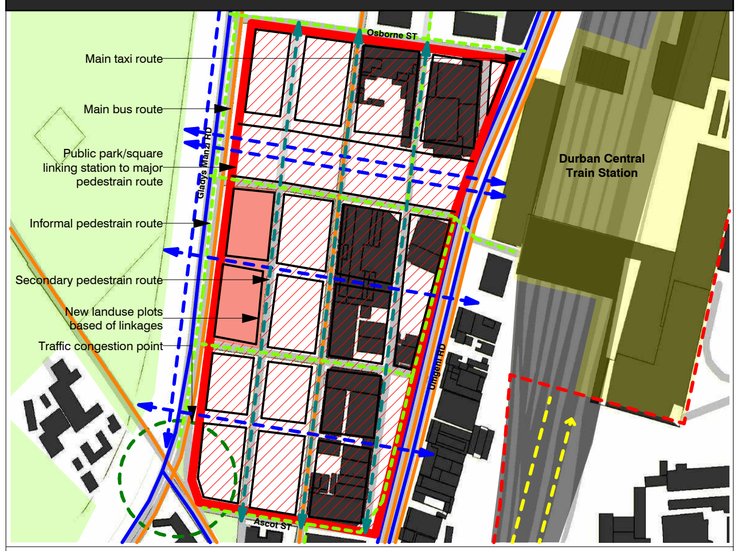
A main loop is proposed to be the central feature of the Urban Design Framework, providing connectivity and navigability throughout the Block AK precinct. This main loop is critical in reactivating the lost urban space to the existing urban landsapce, and thus promoting inlusive integration. By utilizing the existing road networks of Gladys Manzi RD, Osborne ST, Umgeni RD and Ascot ST as main routes takes advantage of the existing travel patterns in the precinct.
Emphasizing these streets as multi-modal connectors, by adding improvements such as wider sidewalks, extending the people mover route into the urban design scheme, bike facilities and spaces for informal trade, would foster the creation of a safer environment that is more conducive to walking and biking between destinations.
The incorporation of art, large public green spaces, landscaping, or other streetscape elements could begin to stitch together different areas of the precinct that convey to the people who spend time here that this is a special, vibrant area that is inviting to spend time walking around. Most importantly, these connections should foster integration and inclusivity.

URBAN DESIGN FRAMEWORK: MAP 4



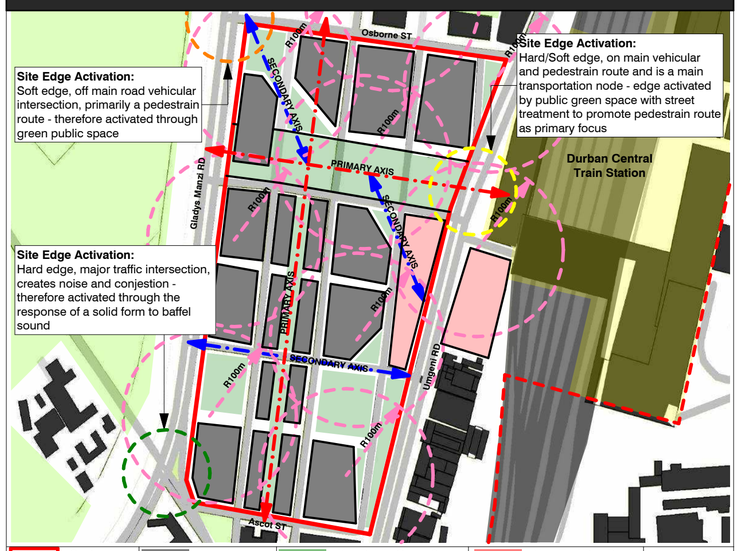
| LINKAGES AND CONNECTIONS TO EXISTING INFRASTRUCTURE
| SCALE 1: 5000 @ A2

URBAN DESIGN FRAMEWORK: MAP 5



| NEW LANDUSE PLOTS BASED ON MOVEMENTS AND LINKAGES
| SCALE 1: 5000 @ A2

URBAN DESIGN FRAMEWORK: MAP 6



| URBAN DESIGN DEVELOPMENT AND SITE ACTIVATION
| SCALE 1: 5000 @ A2

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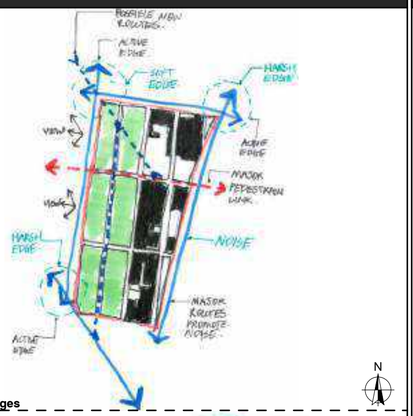
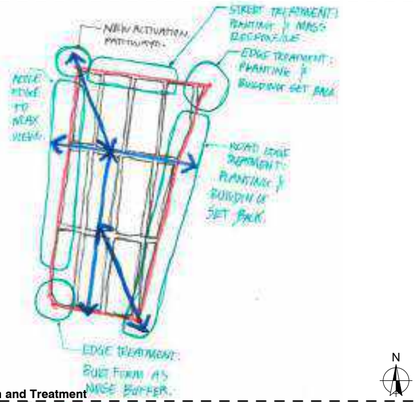
AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

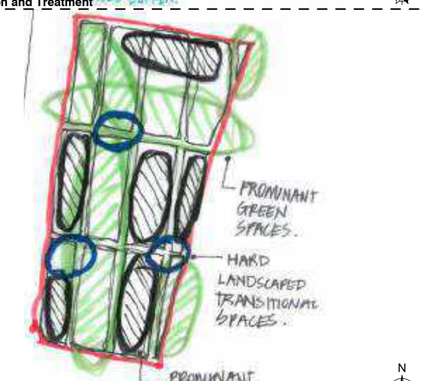
URBAN DESIGN: CONCEPTUAL SKETCHES



Links, Axis and Edges



Edge Activation and Treatment



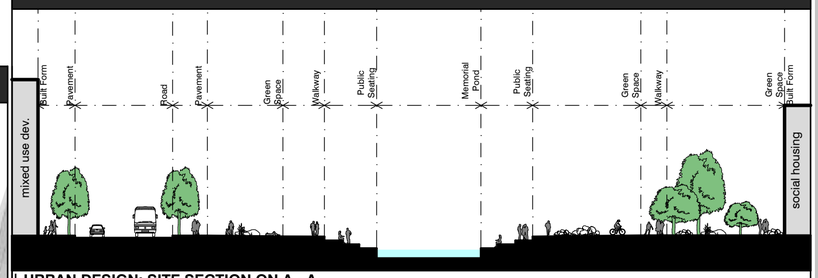
Relationship between Landuse and Green Space

Formulation of New Landuses Based on Linkages and Green Space

URBAN DESIGN: PHASE 1

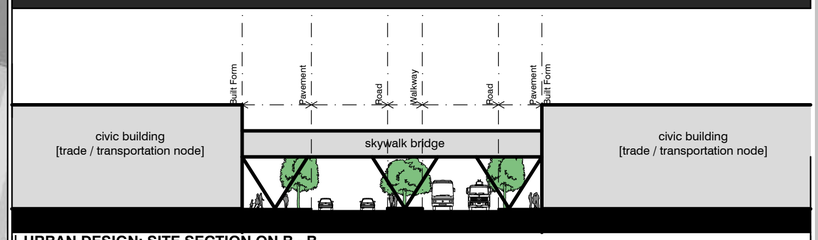
| MASTER PLAN: BLOCK AK PRECINCT
| SCALE 1: 2000 @ A2

URBAN DESIGN: SITE SECTION 1



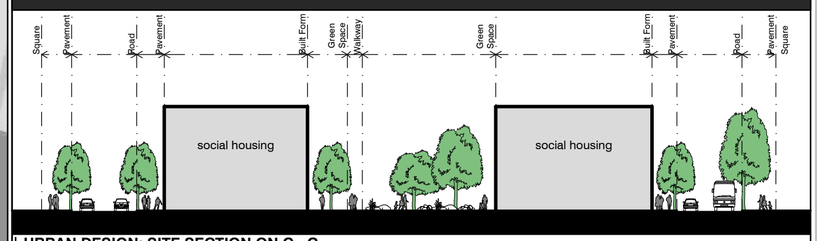
| URBAN DESIGN: SITE SECTION ON A - A
| SCALE 1: 500 @ A2

URBAN DESIGN: SITE SECTION 2



| URBAN DESIGN: SITE SECTION ON B - B
| SCALE 1: 500 @ A2

URBAN DESIGN: SITE SECTION 3



| URBAN DESIGN: SITE SECTION ON C - C
| SCALE 1: 500 @ A2

| CONTEXTUAL RESPONSE / LINKAGES
| SCALE 1: 10000 @ A2

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AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

CLIENT AND IMPLEMENTING AGENT

CLIENT: DEPARTMENT OF HUMAN SETTLEMENTS [KZN]

human settlements
Department:
Human Settlements
PROVINCE OF KWAZULU-NATAL

VISION: "*Together breaking new ground to achieve decent, integrated and sustainable human settlement patterns*"

IMPLEMENTING AGENT: HOUSING DEVELOPMENT AGENY [KZN]

HDA
HOUSING DEVELOPMENT AGENCY
an agency of the Department of Human Settlements

VISION: "*Resilient, Integrated and Sustainable human settlements*"

THE RESEARCHER'S VISION

"Recapturing the Essence of the Lost Community"

"*The Essence of Block AK*"

Founded on trade - fresh produce, cosmopolitian mix of Indian, Portoguese, Chinese, Greek, Syrian traders, streets were abuzz with life and activity, streets were the main connections for social & economic activity.

BRIEF DEVELOPMENT

CLIENT REQUIREMENTS

- Medium density social housing
- Respond to the needs of the people
- Include/promote aspects of informal trade
- Include/promote aspects of informal agriculture
- Robust construction and low maintenance material selection
- Integrated living spaces [communal/private]

RESPONSE TO CONTESTED SPACE

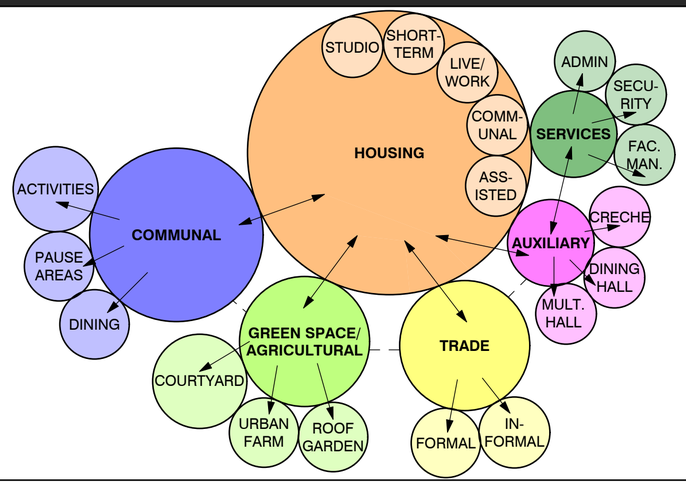
RESPONSE TO LOST URBAN SPACE

INCLUSIVE COMMUNITIES

USER AND UNIT TYPOLOGY NEEDED

USER	STUDIO	SHORT-TERM	LIVE/WORK	COMMUNAL [2-4]	ASSISTED
FAMILIES			X	X	
INDIVIDUAL	X	X	X		
SHARING				X	
TRADER		X	X	X	
ELDERLY	X				X
DISABLE					X
DESTITUTE		X		X	

HIGH LEVEL SPATAIL PLANNING BUBBLE DIAGRAM



ACCOMMODATION SCHEDULE

BASEMENT	AREA m²
- AC Plant Room	- 34m²
- Meter Room	- 31m²
- Fire Tank Storage x 2	- 72x2=144m²
- Generator Backup Room	- 31m²
- Refuse Area	- 29m²
- Storeroom x 4	- (29x2)+(18x2)=47m²
- Water Tank Storage	- 150m²
- Urban Farm Tool Storeroom	- 24m²
- Service Lift Foyer	- 36m²

GROUND FLOOR	AREA m²
- Entrance Foyer x4 [with core]	- 146x4=584m²
- Security Office x3	- 13x3=39m²
- Creche [with play area] + [ablutions]	- 218+94+26=337m²
- Kitchen	- 60m²
- Communal Dining Hall [with ablutions]	- 258+26=284m²
- Live/Work Unit x12 [work component]	- (78x4)+(67x8)=848m²
- Courtyard [activities]	- 1157m²

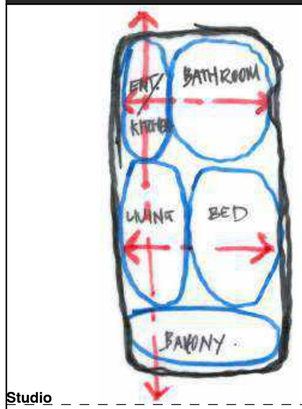
FIRST FLOOR	AREA m²
- Foyer x4	- 50x4=200m²
- Communal / Dining Room [with ablutions]	- 238m²
- Administrative / Counselling Offices [with ablutions]	- 162+26=188m²
- Live/Work Units x12 [live component]	- (85x4)+(81x8)=984m²

SECOND FLOOR	AREA m²
- Foyer x4	- 50x4=200m²
- Urban Farming [agriculture]	- 776m²
- Communal Living Units x4	- 84x4=336m²
- Assisted Units x2	- 34x2=68m²
- Studio x4	- 34x4=136m²
- Short-term Units x4	- 21x4=84m²
- Drying Yard x5	- (19x3)+(28x2)=113m²

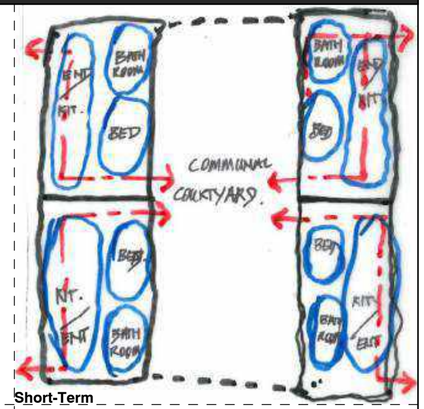
THIRD FLOOR	AREA m²
- Foyer x4	- 50x4=200m²
- Communal Outdoor Area	- 160m²
- Communal Living Units x2	- 84x2=168m²
- Assisted Units x2	- 34x2=68m²
- Studio x4	- 34x4=136m²
- Short-term Units x4	- 21x4=84m²
- Drying Yard x5	- (19x2)+(28x2)+48=142m²

FOURTH FLOOR	AREA m²
- Foyer x4	- 50x4=200m²
- Communal Outdoor Area	- 22m²
- Assisted Units x2	- 34x2=68m²
- Studio x4	- 34x4=136m²
- Short-term Units x4	- 21x4=84m²
- Drying Yard x2	- 28x2=56m²
- Institutional Laundry	- 91m²
- Urban Farming Facility	- 72m²
TOTAL AREA:	**8845m²**

UNIT TYPOLOGY EXPLORATION AND SPATAIL PLANNING



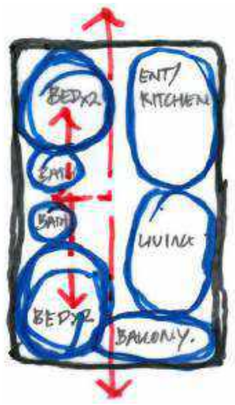
Studio



Short-Term

Live / Work [Work Plan]

Live / Work [Live Plan]



Communal

Assisted

RECLAIMING THE CITY THROUGH AGRICULTURE

- Reclaim the city and land through agriculture
- Sustainable water management
- Climate resilent through using wasted concrete space
- Feeding people from a single roof top
- Create local, sustainable and circular economy
- Passing on land and knowledge to the next generation

Source: https://www.motherjones.com

Source: https://i.guim.co.uk

RECLAIMING THE CITY THROUGH [in] FORMAL TRADE

- Promotion of informal trade in a formal manner
- Safe and secure street edge activation
- Bringing people back into the city
- Keeping families together
- Create local, sustainable and circular economy
- Including the excluded as an integral component of the design

Source: https://prizeforcities.org

Source: https://www.judybryant.co.za

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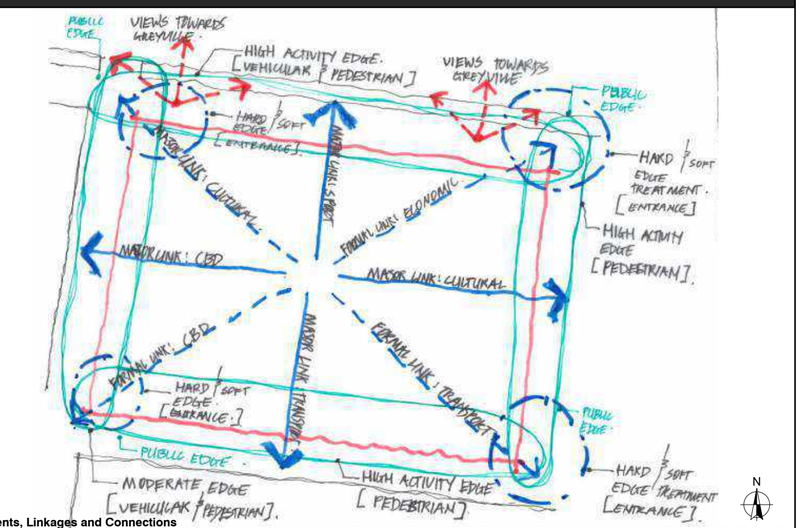
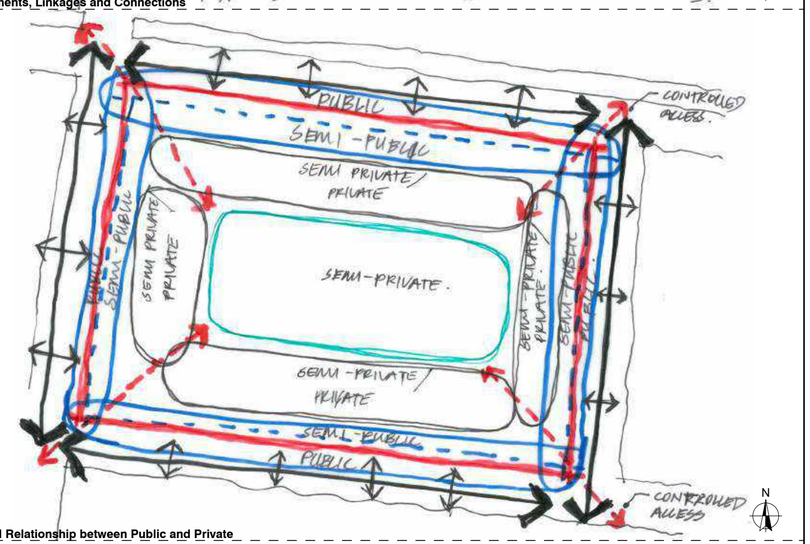
AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

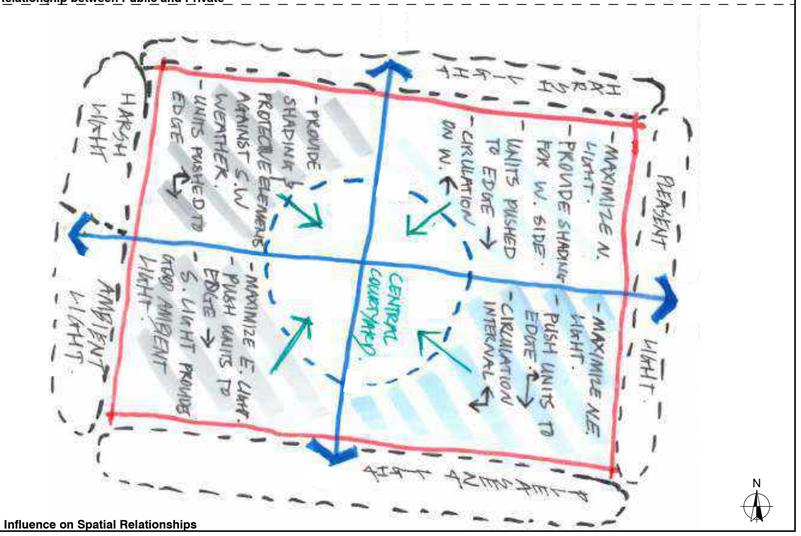
SITE ANALYSIS / SPATIAL RELATIONSHIP / EDGES



Movements, Linkages and Connections

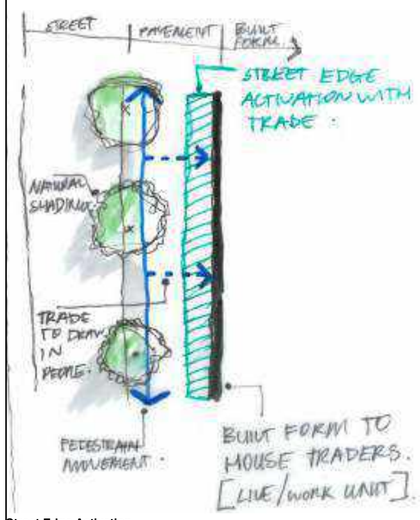


Spatial Relationship between Public and Private

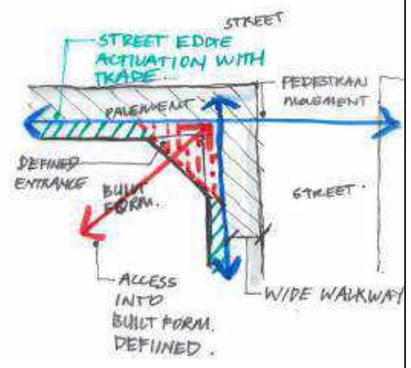


Climatic Influence on Spatial Relationships

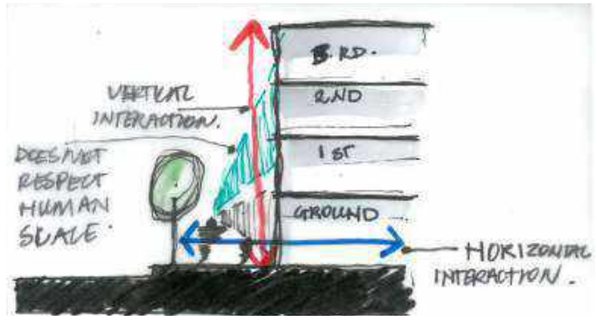
STREET EDGE ACTIVATION AND RESPONSE



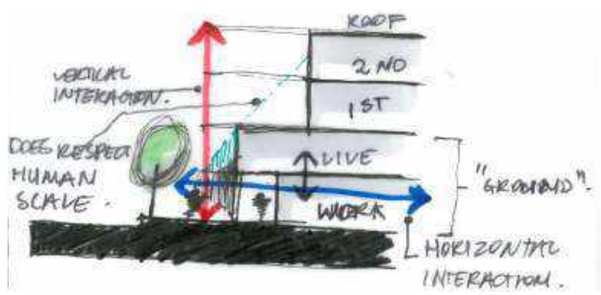
Street Edge Activation



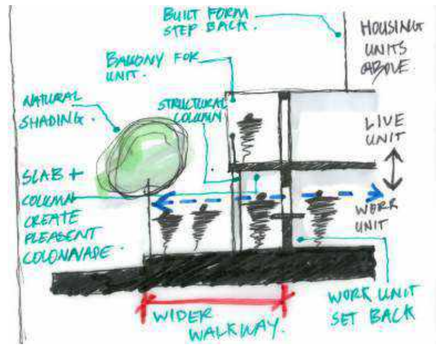
Corner Relationship between Built Form and Street Edge



Basic Street Edge Interaction

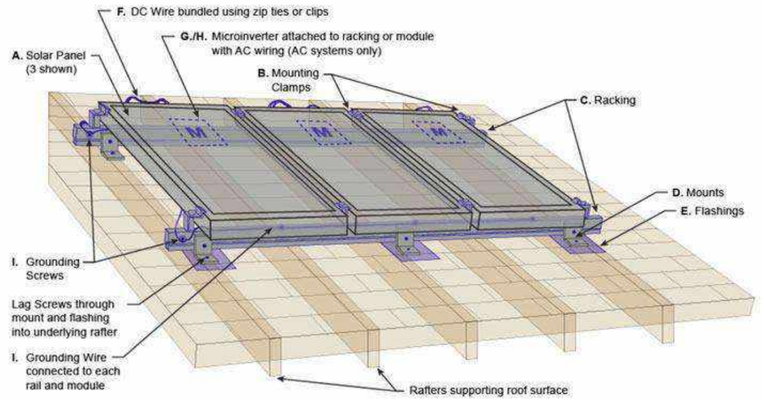


"Push and Pull" on Form to Respect Human Scale

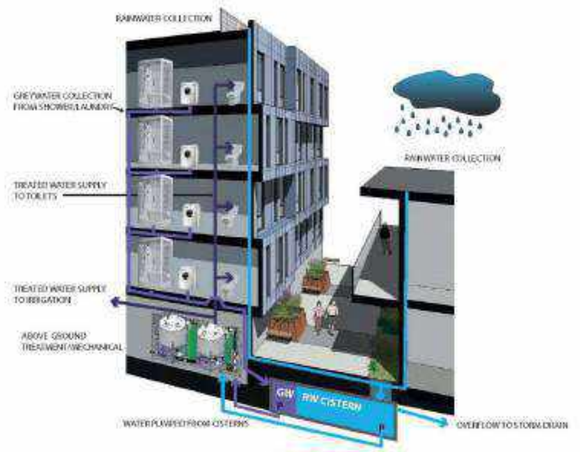


Creation of Pleasent Relationship between Man, Nature and Built Form

SUSTAINABLE DESIGN APPLICATIONS



Solar Panels
Source: https://www.solarpowerworldonline.com



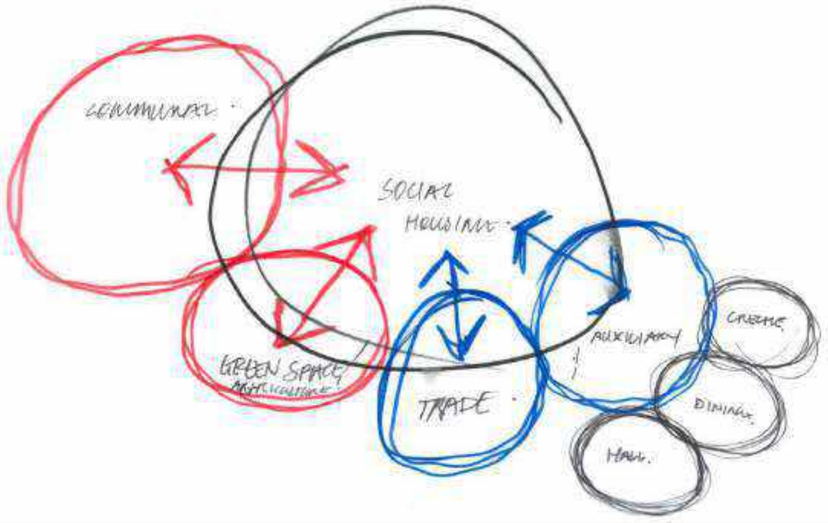
Rain and Grey Water Haversting
Source: https://images.squarespace-cdn.com

Promotion of Agriculture through Urban Farming and Green Spaces
Source: https://64.media.tumblr.com

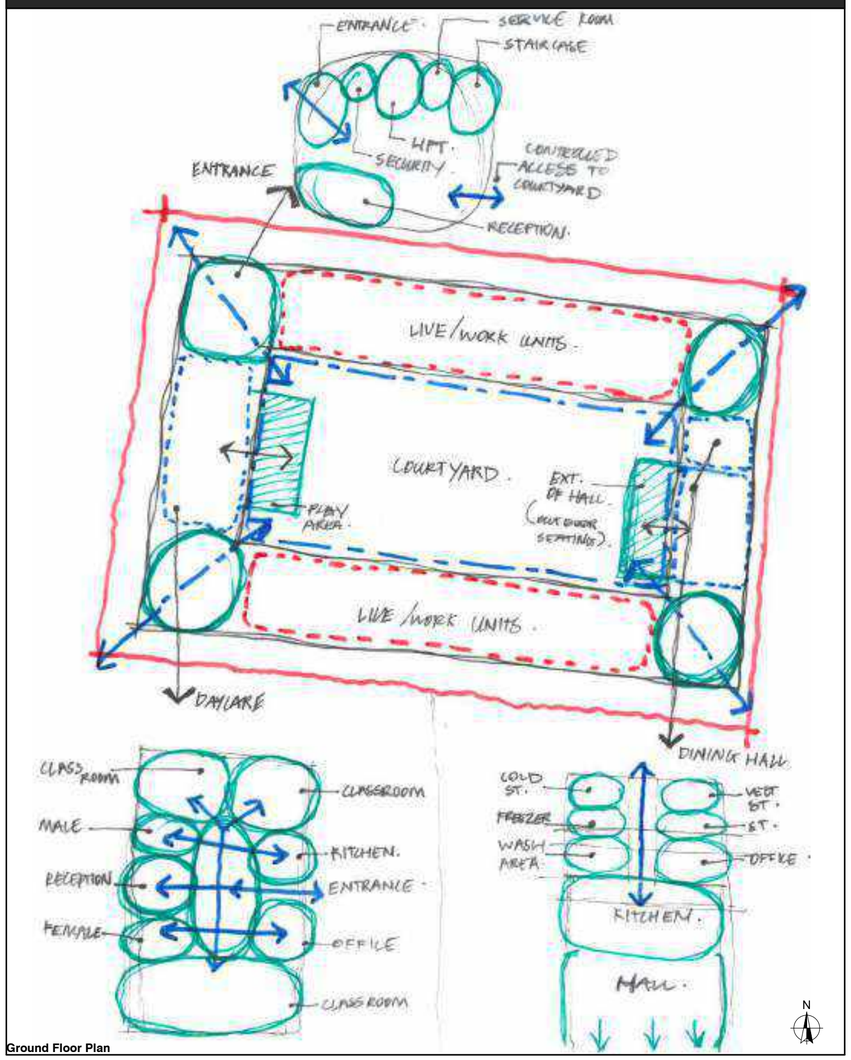
AN ARCHITECTURAL RESPONSE TO LOST URBAN AND CONTESTED POST-APARTHEID SPACES:

A SOCIAL HOUSING SCHEME FOR GREYVILLE, DURBAN

HIGH LEVEL SPATIAL PLANNING BUBBLE DIAGRAM

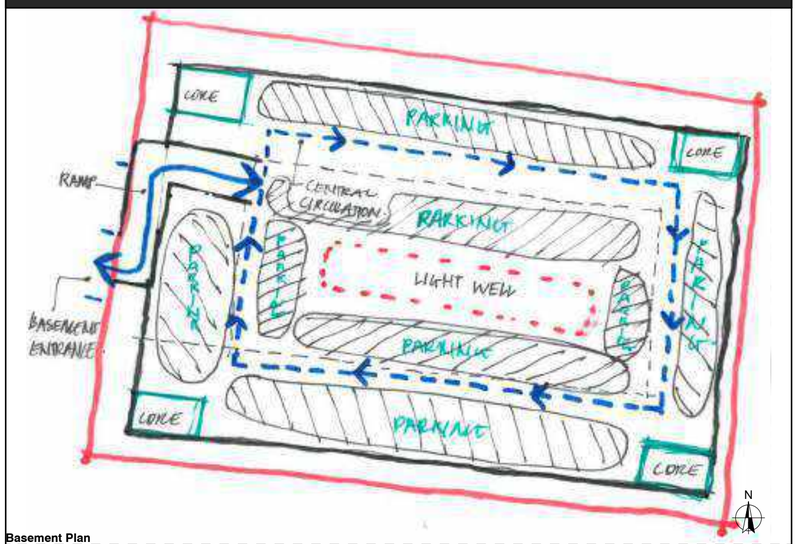


SPATIAL PLANNING SKETCHES

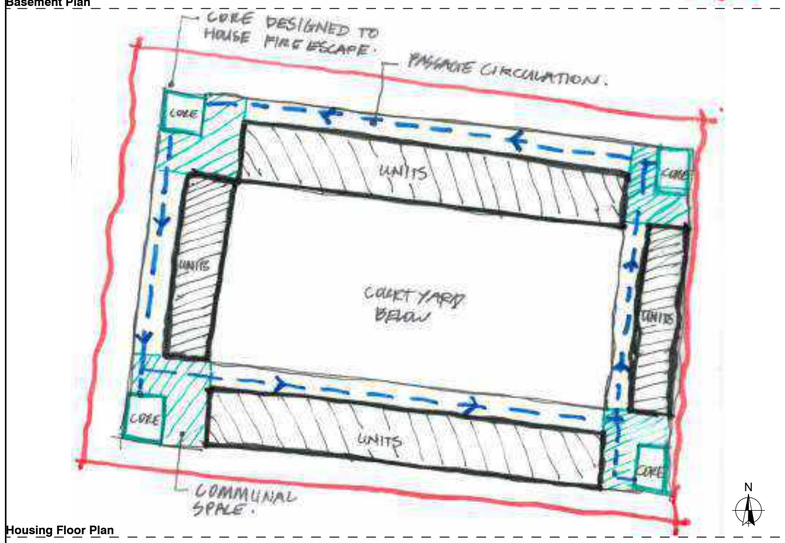


Ground Floor Plan

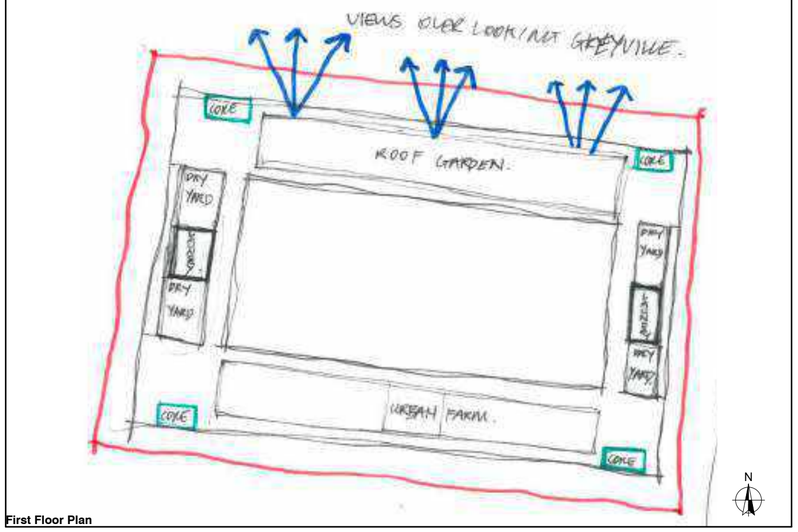
SPATIAL PLANNING SKETCHES CONTINUED



Basement Plan

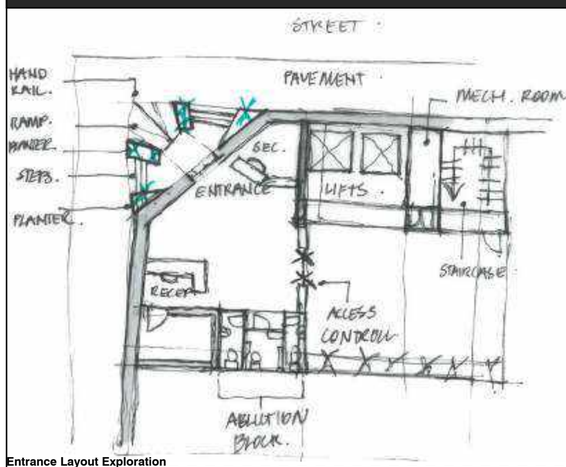


Housing Floor Plan

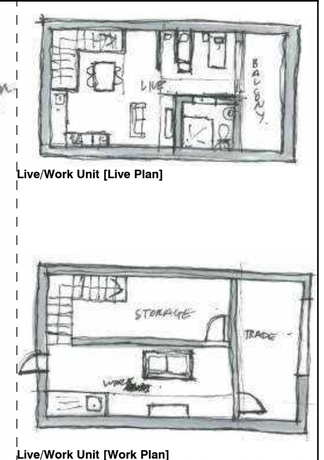


First Floor Plan

DETAILED SPATIAL PLANNING SKETCHES AND SECTIONS

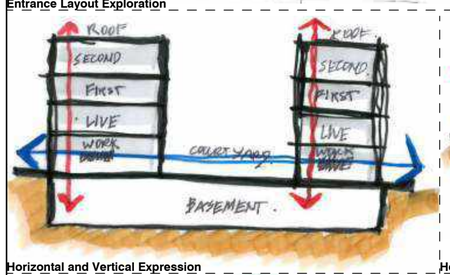


Entrance Layout Exploration

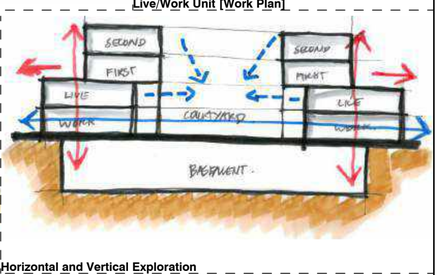


Live/Work Unit [Live Plan]

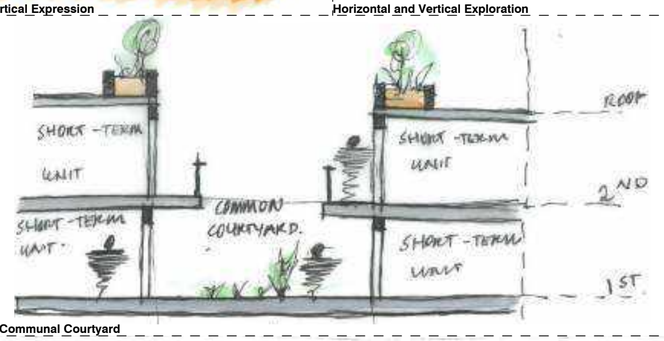
Live/Work Unit [Work Plan]



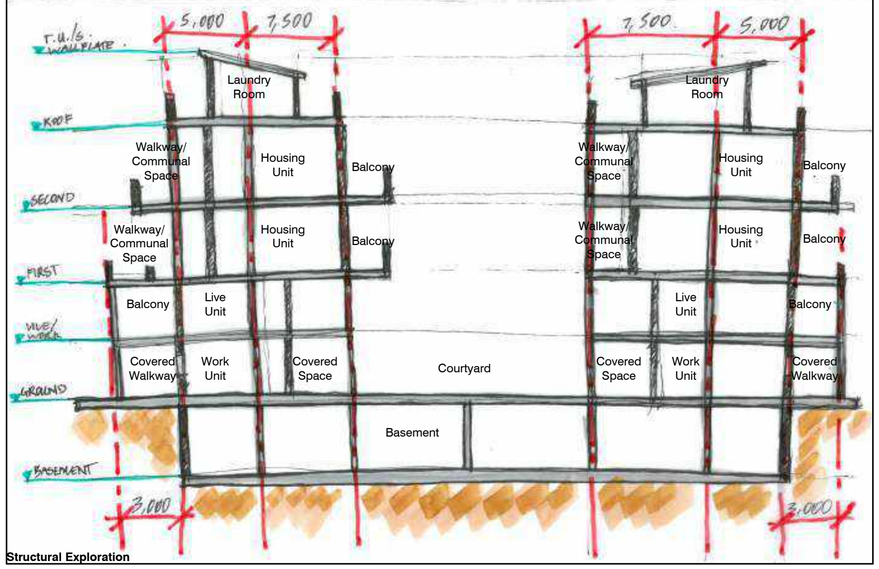
Horizontal and Vertical Expression



Horizontal and Vertical Exploration



Short-Term Units Communal Courtyard



Structural Exploration

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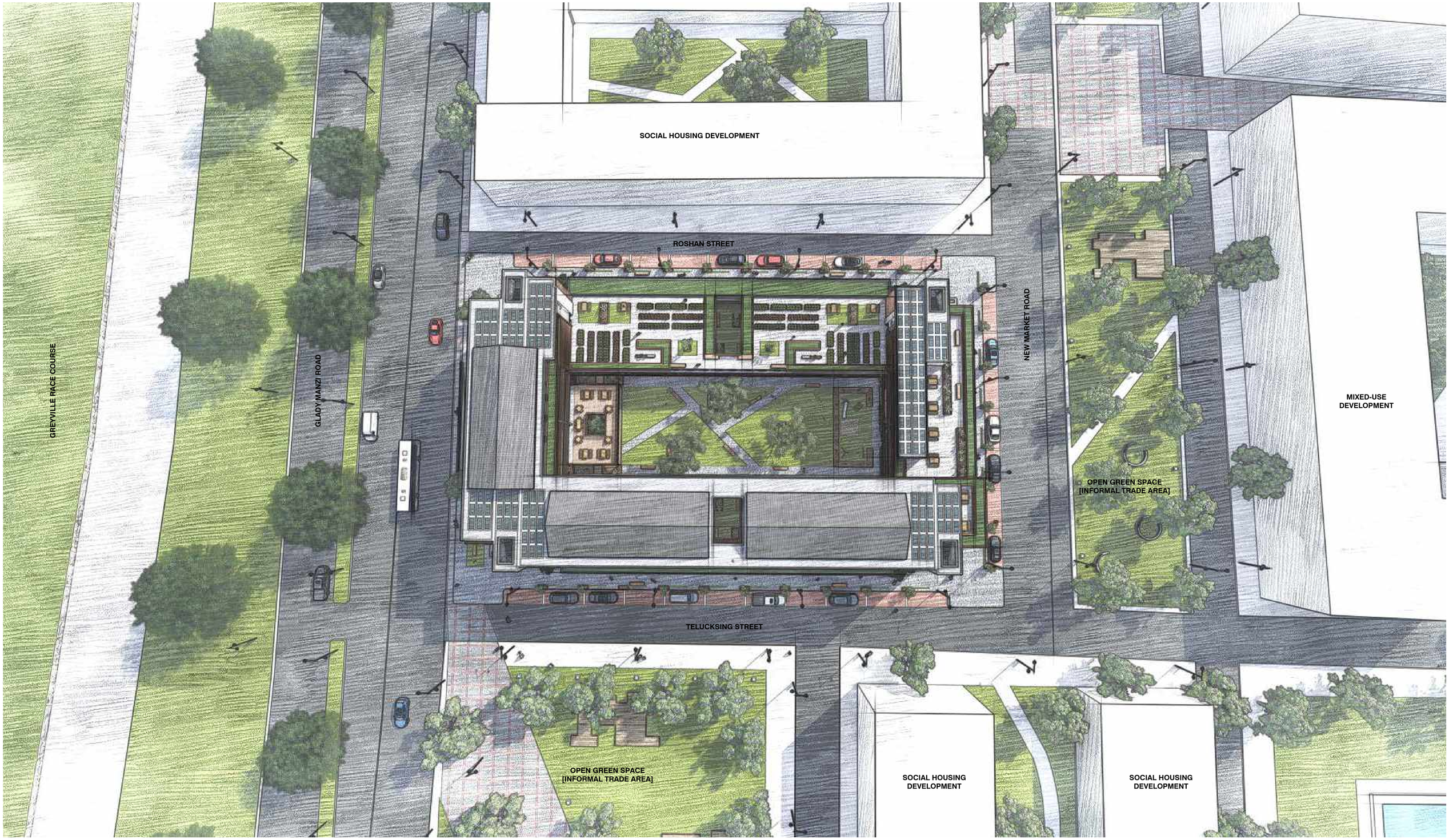
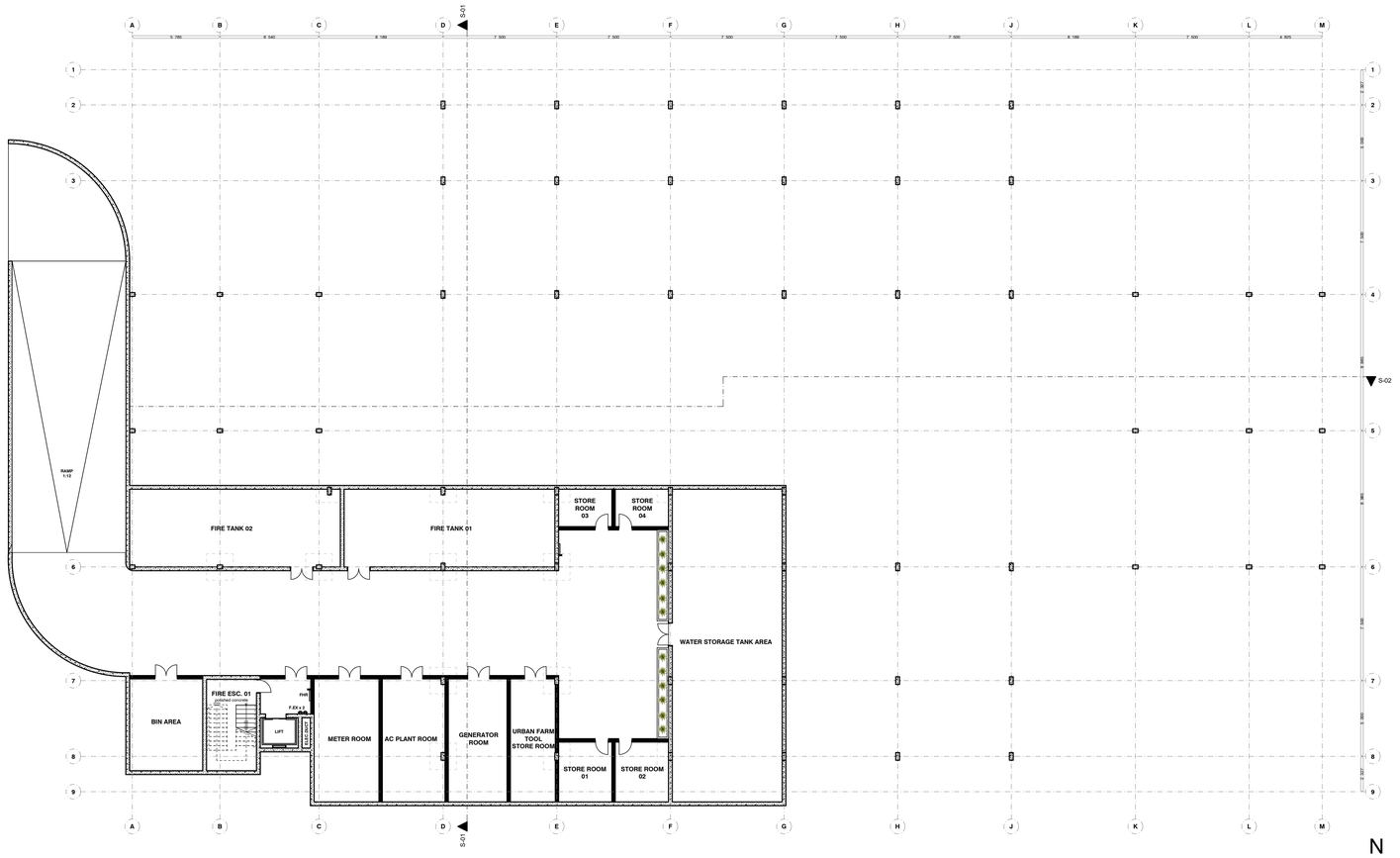
ARCH 8OCR0 DISSERTATION ARCHITECTURAL DESIGN



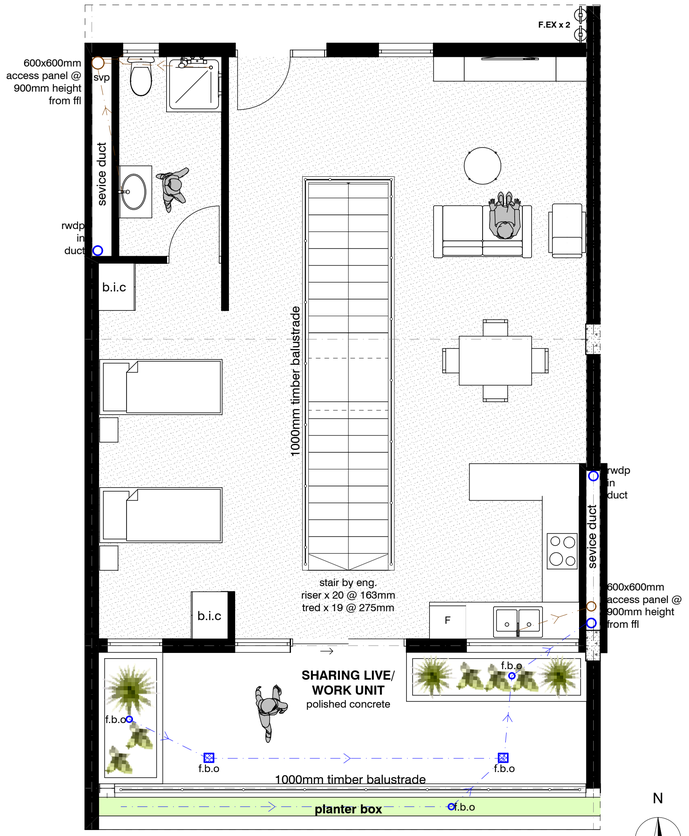
| SITE PLAN
| SCALE 1:200 @ A1

N



| BASEMENT PLAN
| SCALE 1:200 @ A1

Floor Area: 85m²



USER

informal trader

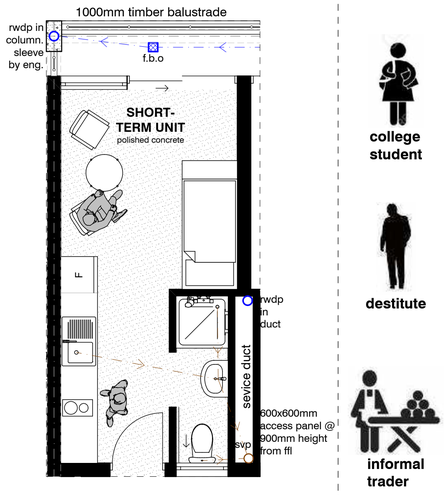
family

individual

| TYPICAL SHARING LIVE-WORK UNIT PLAN
| SCALE 1:50 @ A1

Floor Area: 20m²

USER



college student

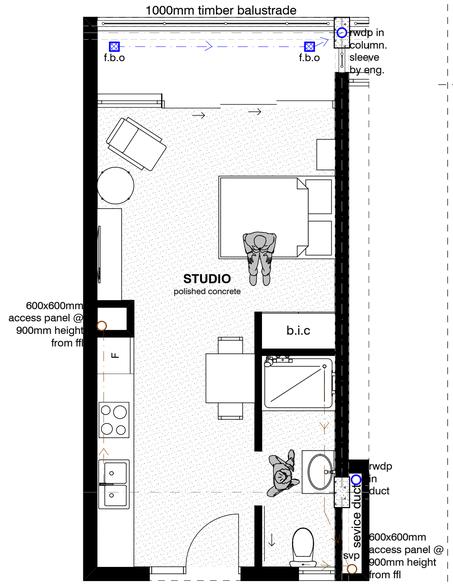
destitute

informal trader

| TYPICAL SHORT-TERM UNIT PLAN
| SCALE 1:50 @ A1

Floor Area: 38m²

USER



individual

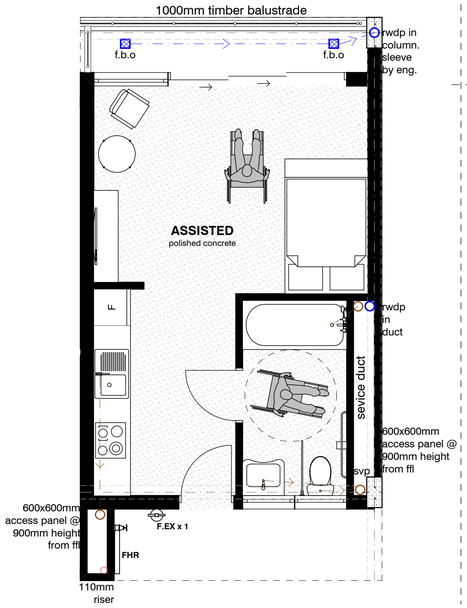
couple/family

elderly

| TYPICAL STUDIO UNIT PLAN
| SCALE 1:50 @ A1

Floor Area: 34m²

USER



disabled

assisted

elderly

| TYPICAL ASSISTED UNIT PLAN
| SCALE 1:50 @ A1

Floor Area: 94m²

USER

college student

individual

couple/family

| TYPICAL CO-LIVING UNIT PLAN
| SCALE 1:50 @ A1

SOCIAL HOUSING DEVELOPMENT

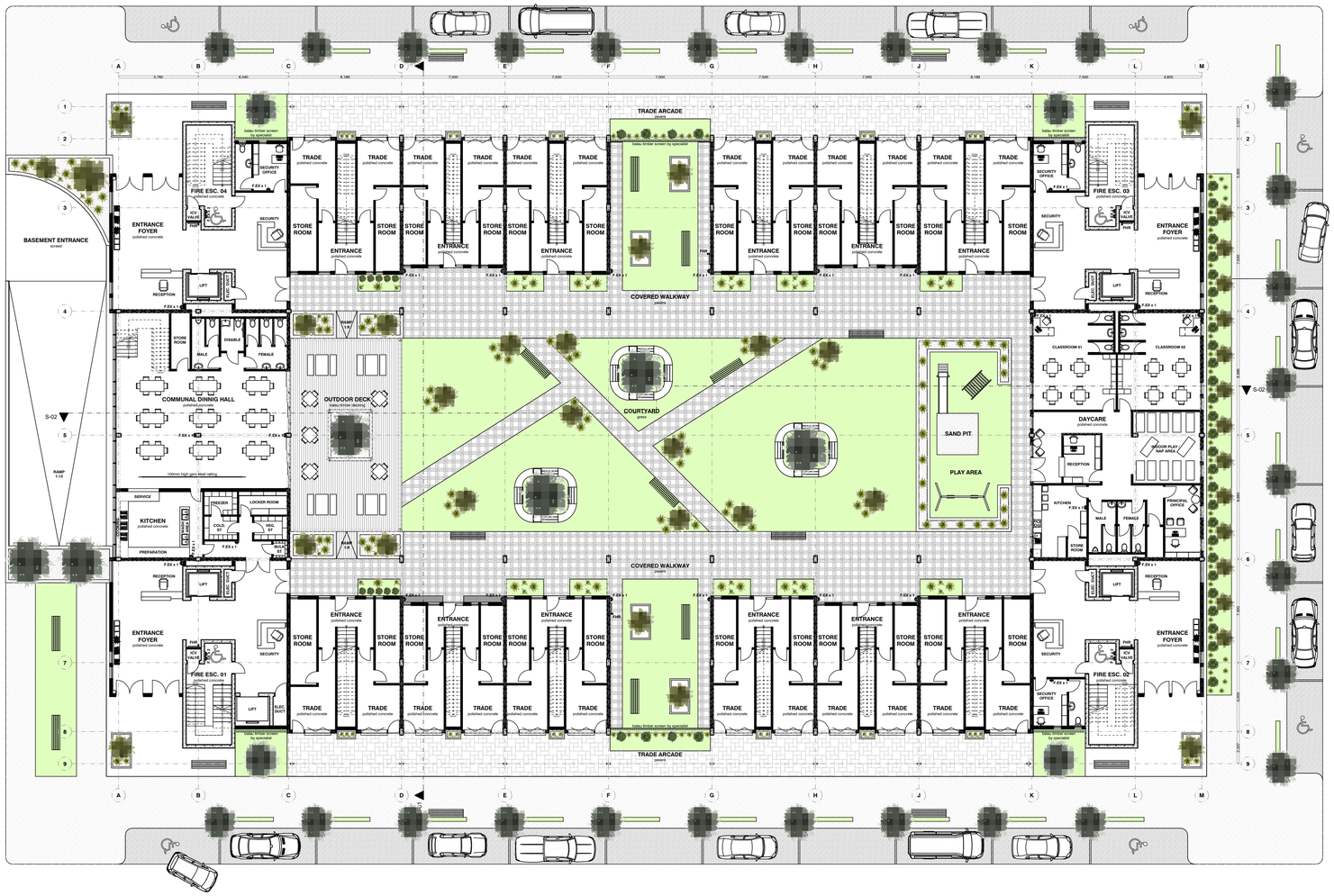
ROSHAN STREET

GREYVILLE RACE COURSE

GLADY MANZI ROAD

TELUCKSING STREET

OPEN GREEN SPACE
[INFORMAL TRADE AREA]



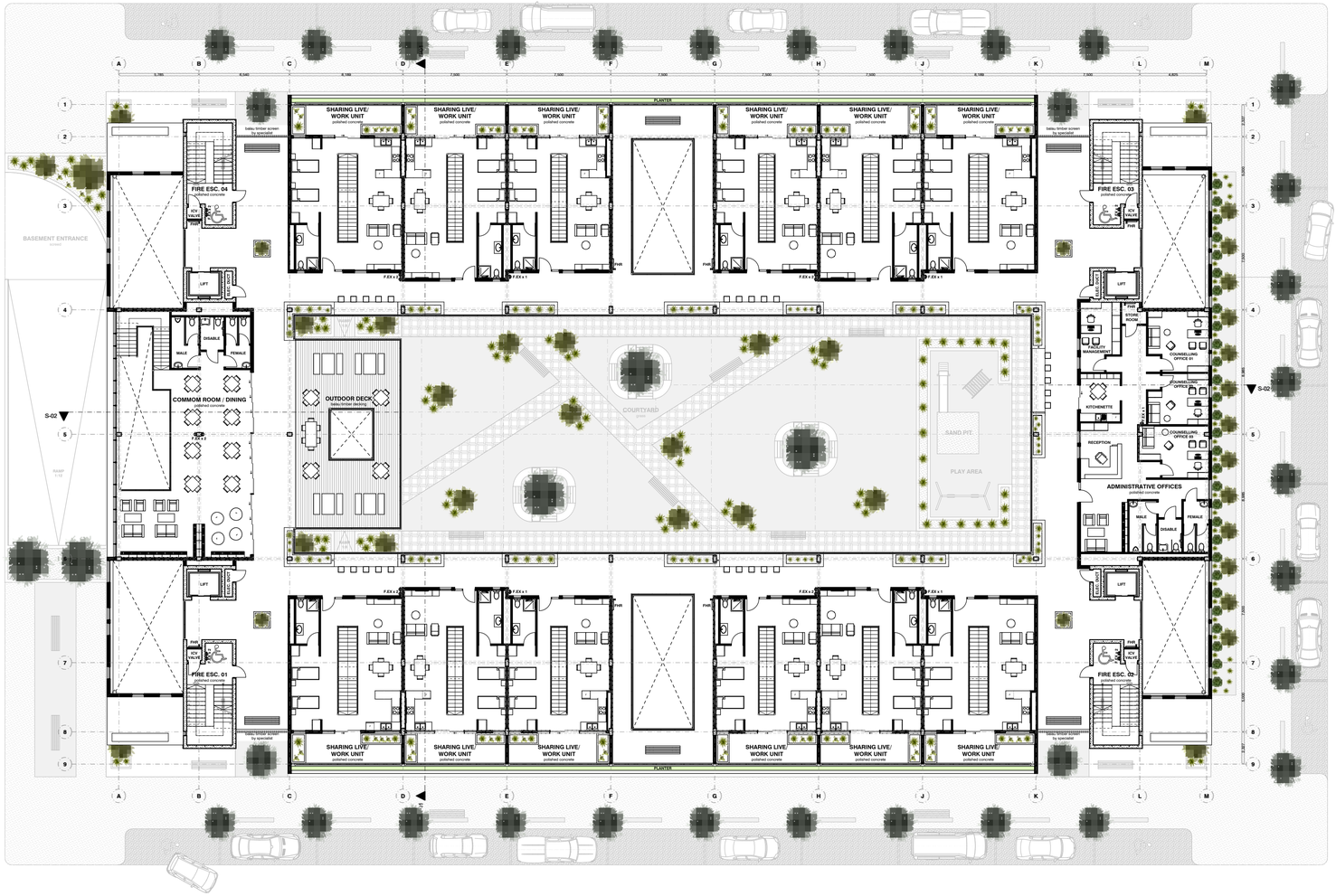
NEW MARKET ROAD

OPEN GREEN SPACE
[INFORMAL TRADE AREA]

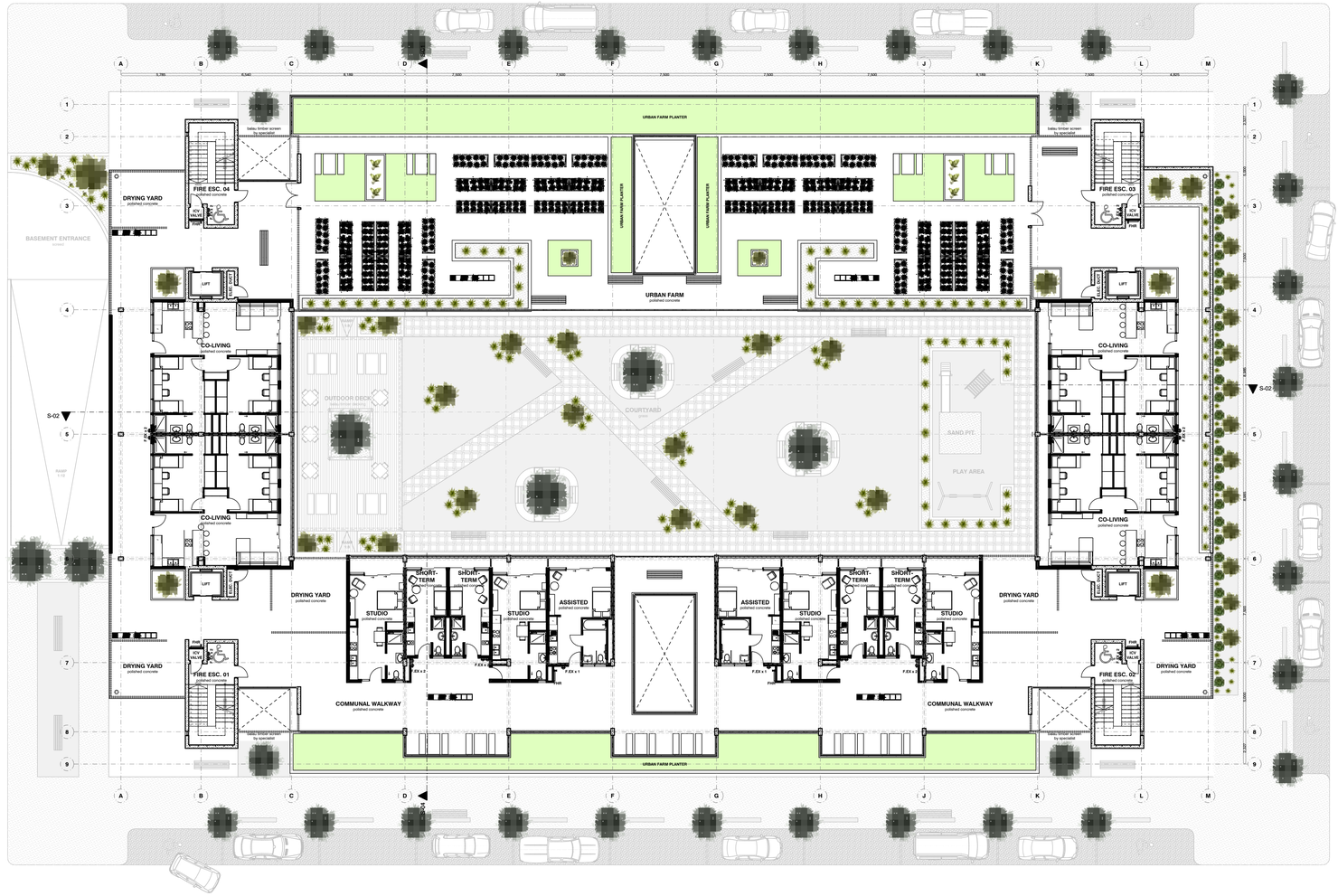
SOCIAL HOUSING DEVELOPMENT

N

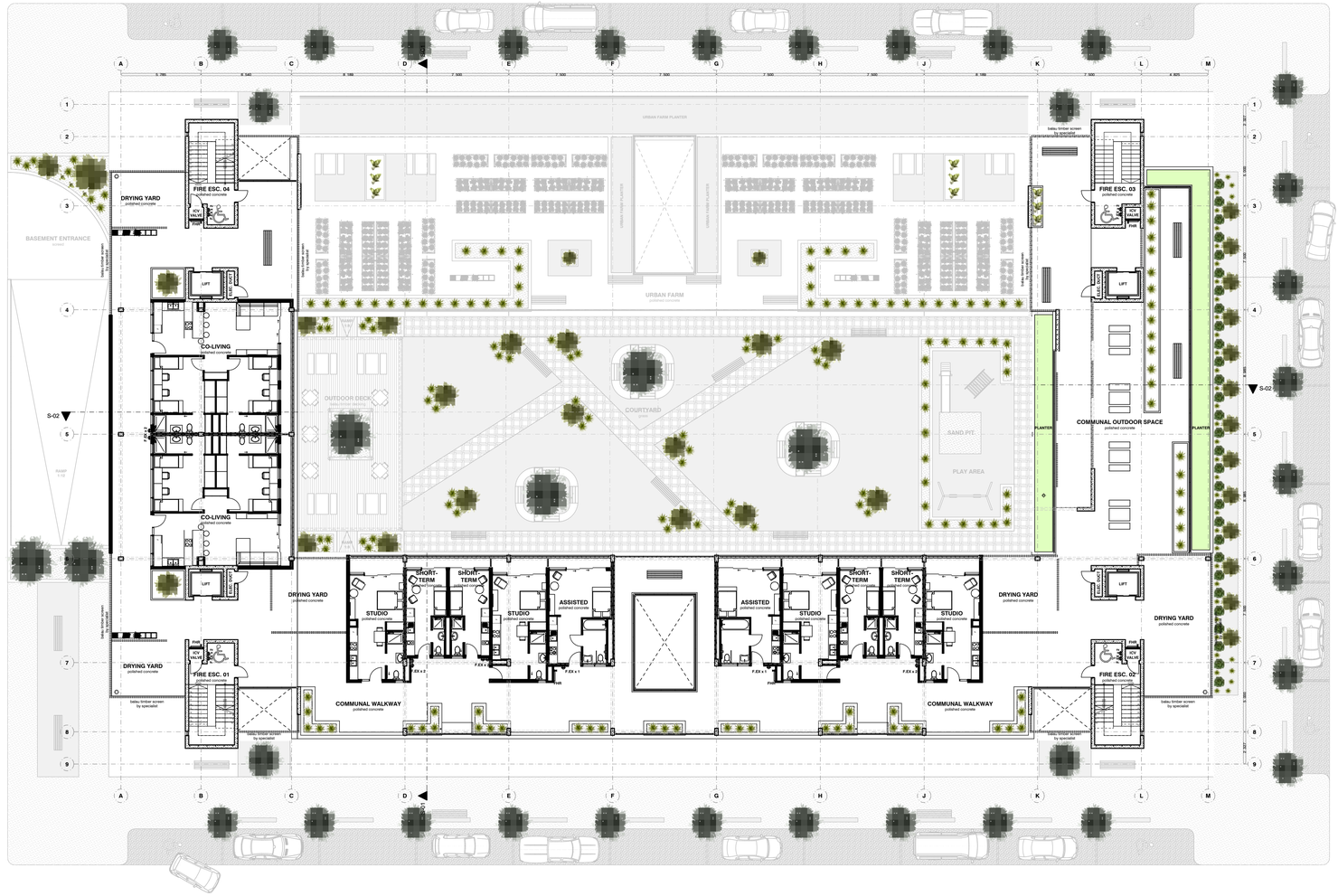
| GROUND FLOOR PLAN
| SCALE 1:200 @ A1



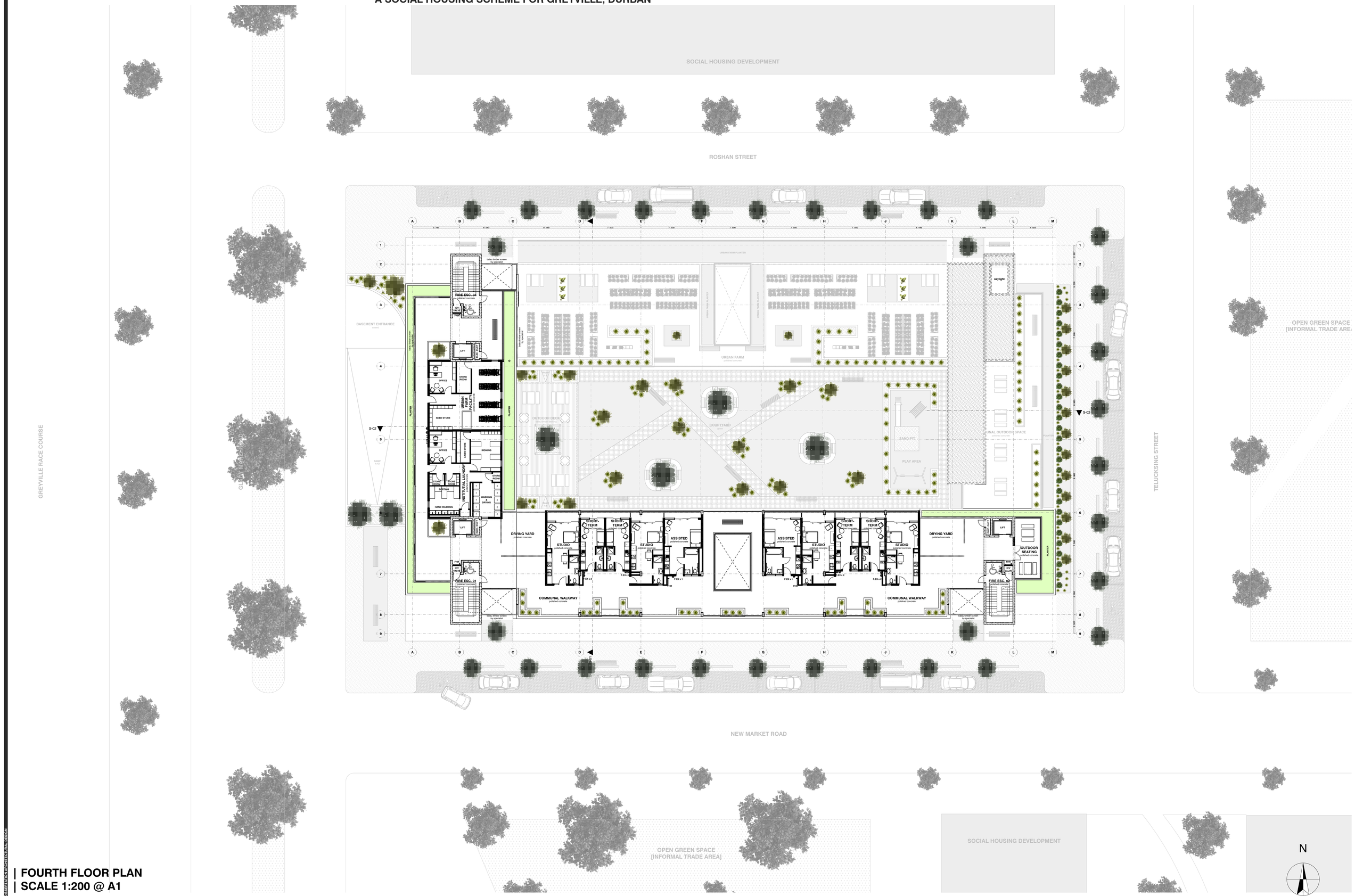
| FIRST FLOOR PLAN
| SCALE 1:200 @ A1



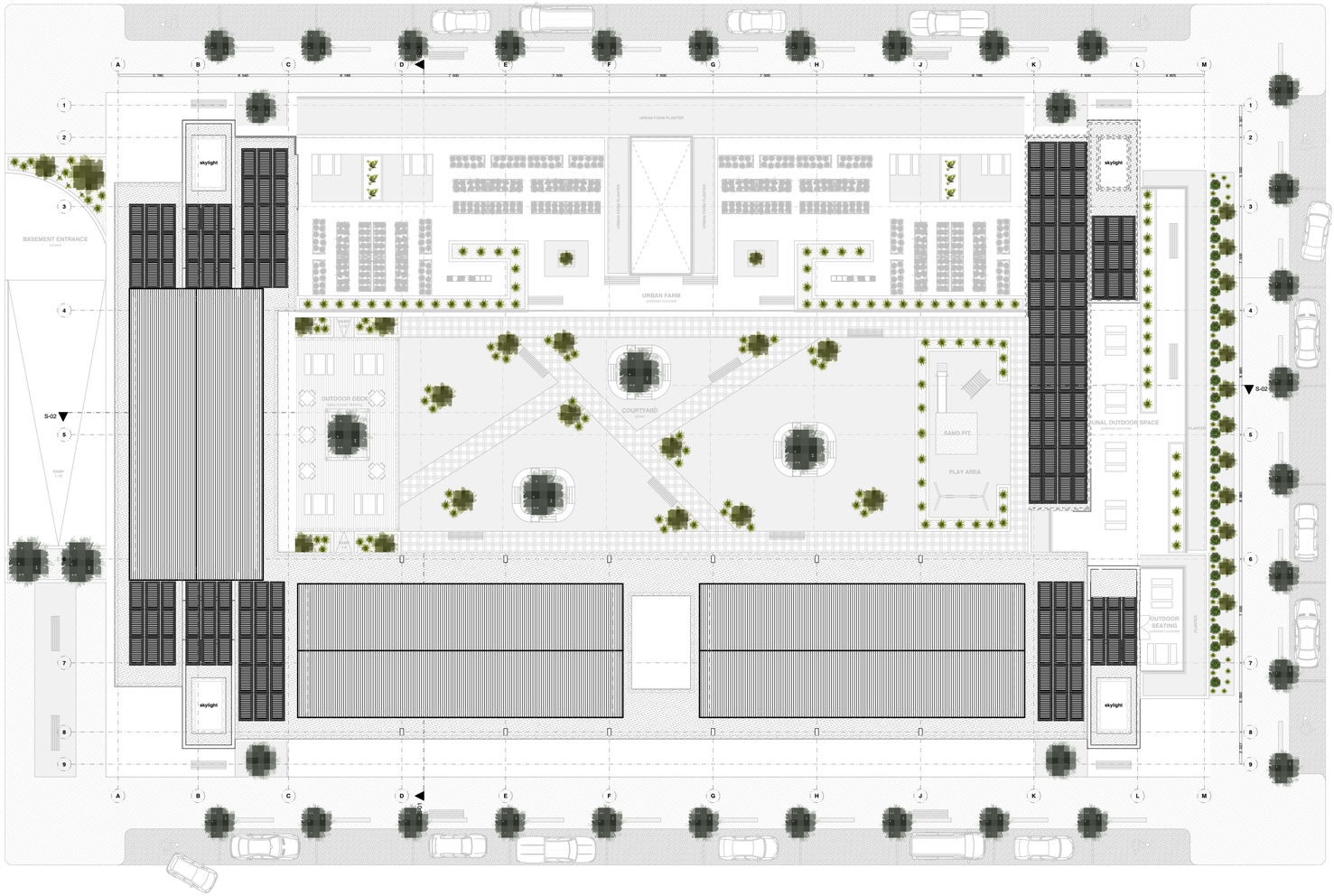
| SECOND FLOOR PLAN
| SCALE 1:200 @ A1



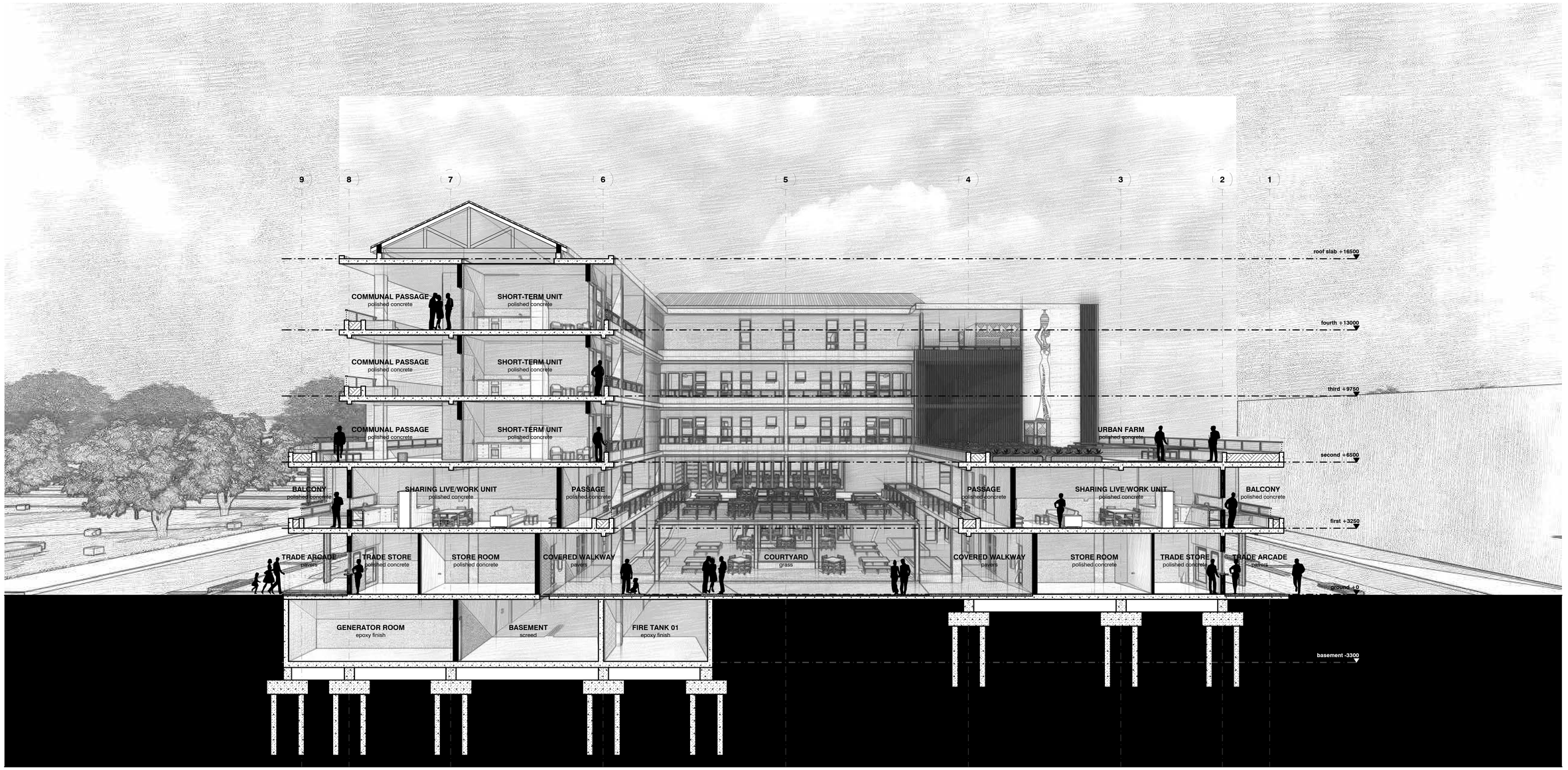
| THIRD FLOOR PLAN
| SCALE 1:200 @ A1



| FOURTH FLOOR PLAN
| SCALE 1:200 @ A1



| ROOF PLAN
| SCALE 1:200 @ A1



| SECTION ON: S01-S01
| SCALE 1:100 @ A1

| VIEW FROM URBAN FARM

| VIEW FROM URBAN FARM

| VIEW FROM COURTYARD

| SECTION ON: S02-S02
| SCALE 1:100 @ A1

| VIEW FROM FOURTH FLOOR FOYER

| VIEW FROM OUTDOOR COMMUNAL SPACE

| VIEW FROM URBAN FARM

| EAST ELEVATION
| SCALE 1:100 @ A1

| WEST ELEVATION
| SCALE 1:100 @ A1

| NORTH ELEVATION
| SCALE 1:100 @ A1

| SOUTH ELEVATION
| SCALE 1:100 @ A1

| RENDER SET 01

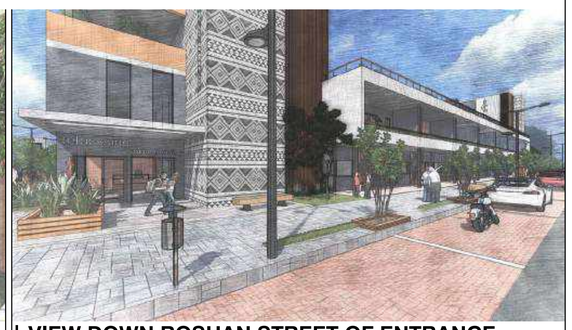
| VIEW FROM CORNER OF TELUCKSING & NEW MARKET STREET

| VIEW FROM ROSHAN STREET TOWARDS ENTRACE/TRADE ARCADE

| VIEW FROM CORNER OF GLADY MANZI ROAD & NEW MARKET STREET

| VIEW DOWN ROSHAN STREET OF TRADE ARCADE

| VIEW UP ROSHAN STREET OF TRADE ARCADE



| VIEW DOWN ROSHAN STREET OF ENTRANCE

| VIEW FROM GLADY MANZI ROAD

| RENDER SET 02

| VIEW FROM NEW MARKET STREET

| VIEW OF COURTYARD FROM OUTDOOR DECK ON FIRST FLOOR

| VIEW FROM COURTYARD

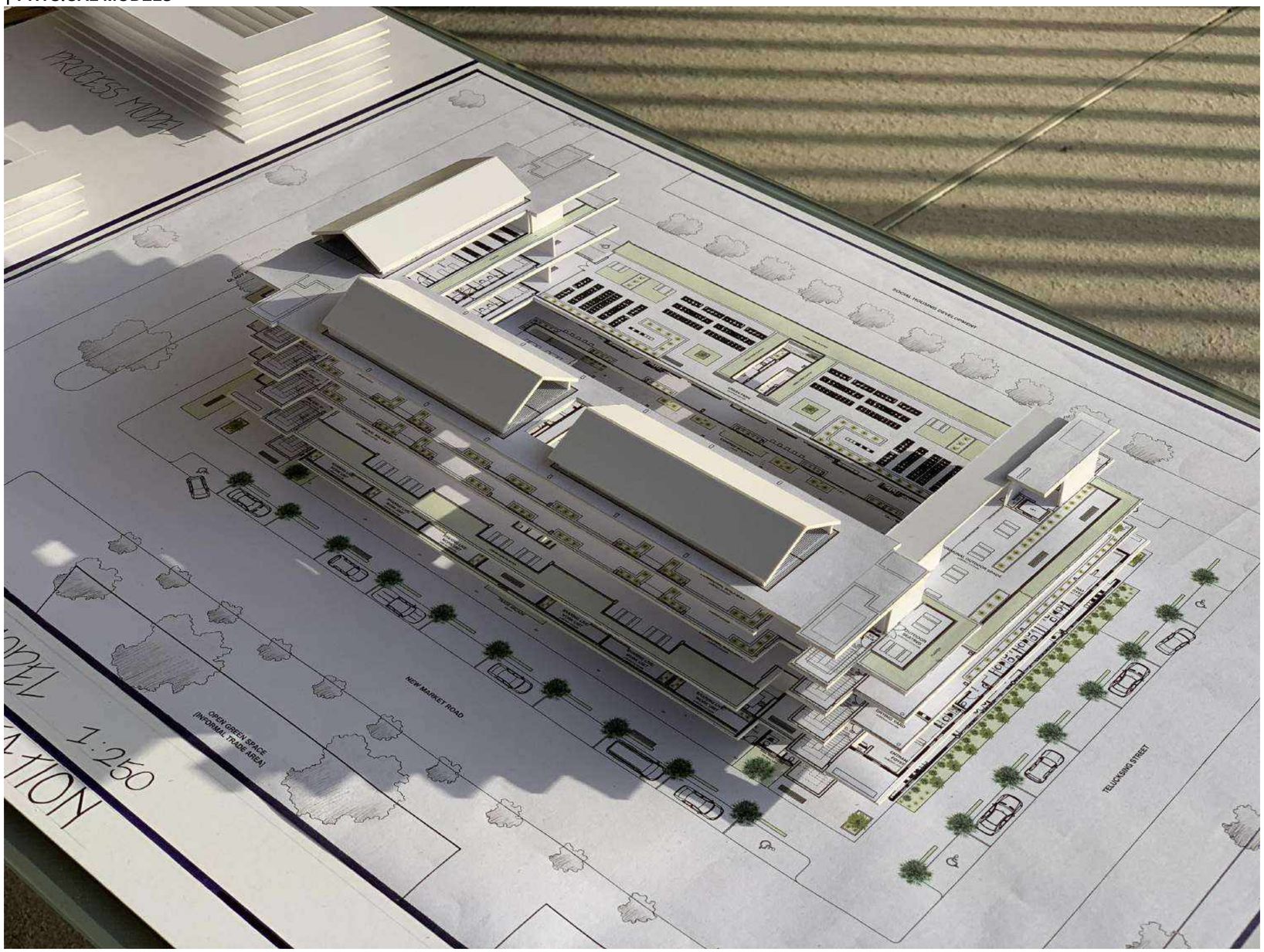
| VIEW OF SHORT-TERM UNIT

| VIEW OF ASSISTED UNIT

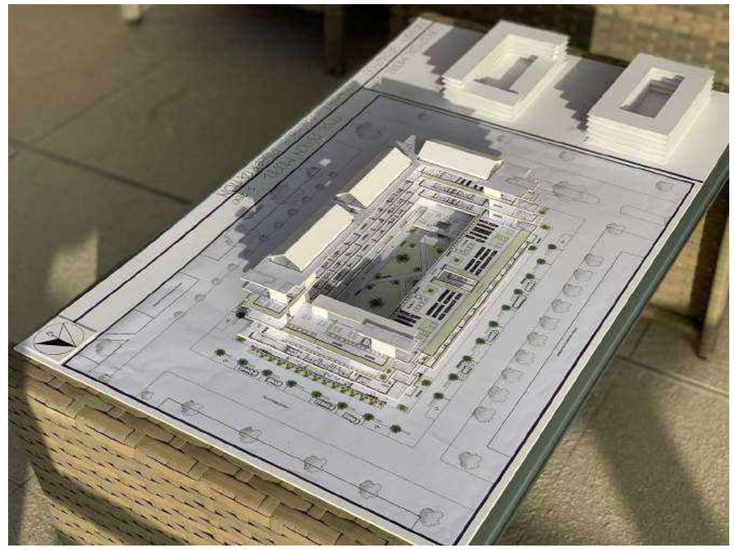
| VIEW OF STUDIO UNIT

| VIEW FROM COURTYARD

| PHYSICAL MODELS



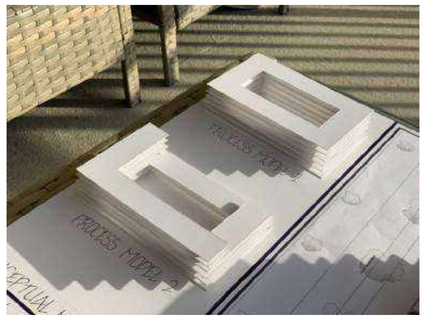
| VIEW 01



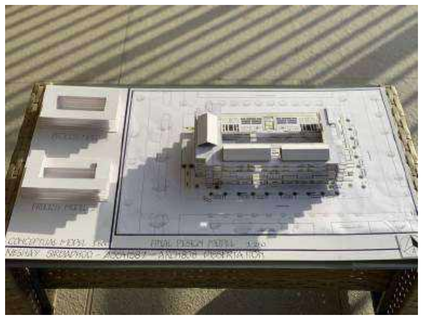
| VIEW 02

| VIEW 03

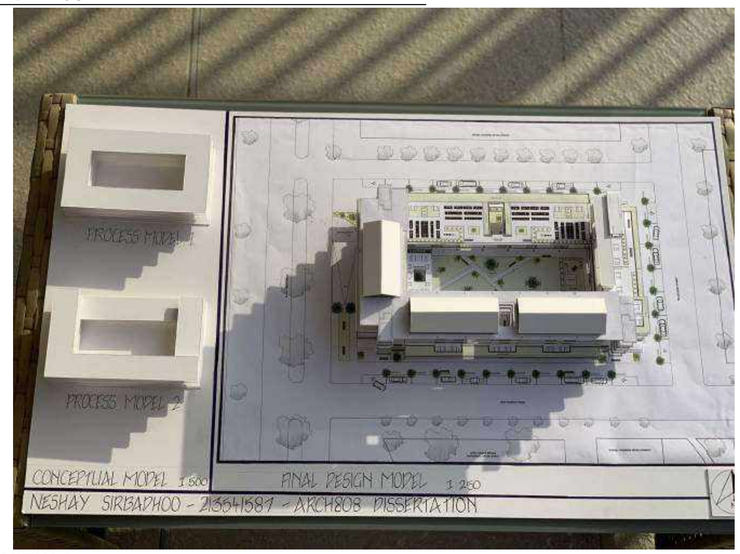
| VIEW 07



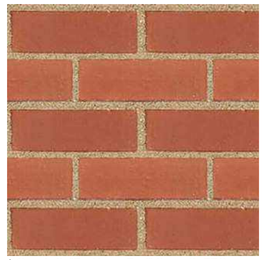
| VIEW 06



| VIEW 05



| VIEW 04



| Corobrik "De Hoop Red" Smooth FBS

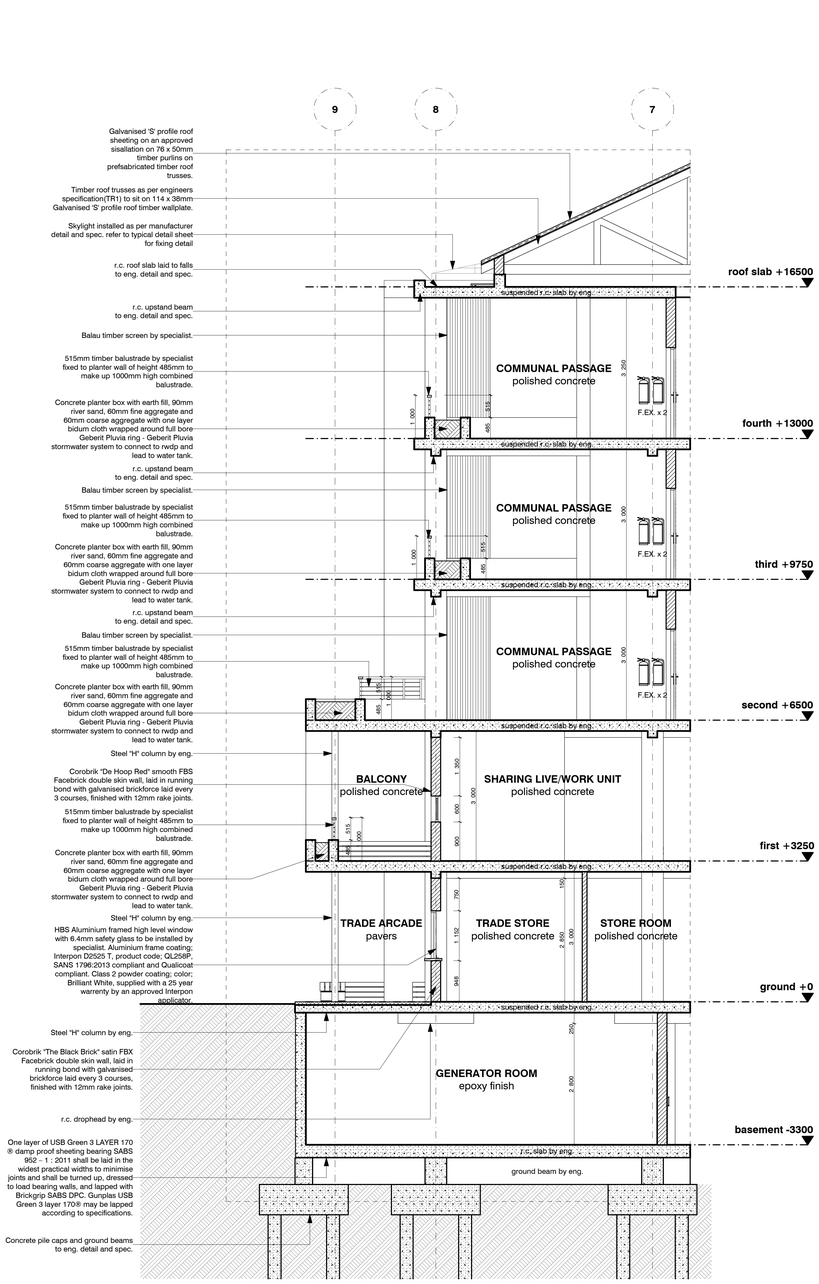
| Corobrik "The Black Brick" Satin FBX

| Balau Timber Cladding / Decking

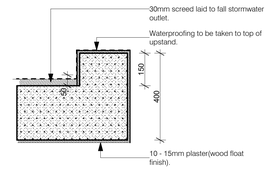
| Polished / Off-Shutter Concrete

| Equitone Cladding

| MATERIAL SELECTION



| STRIP SECTION
| SCALE 1: 50 @ A0



| ROOF SLAB EDGE DETAIL
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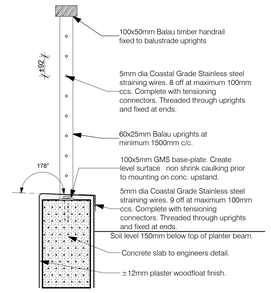

| TIMBER BALUSTRADE TO PLANTER FIXING DETAIL
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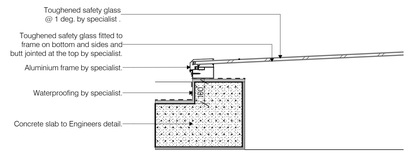

| SKLIGHT FIXING DETAIL
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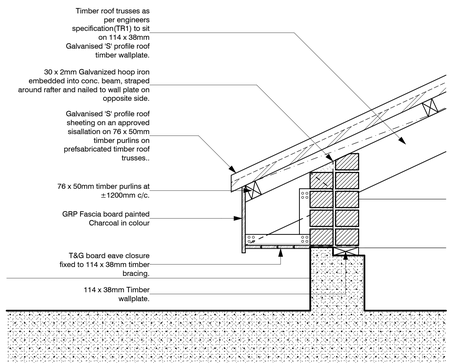

| ROOF EAVE CLOSURE DETAIL
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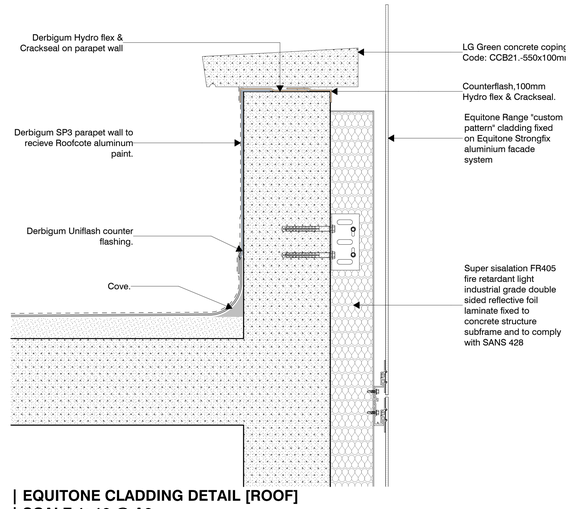

| EQUITONE CLADDING DETAIL [ROOF]
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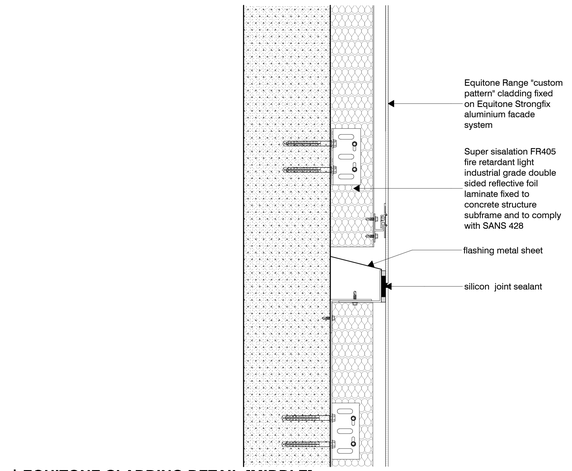

| EQUITONE CLADDING DETAIL [MIDDLE]
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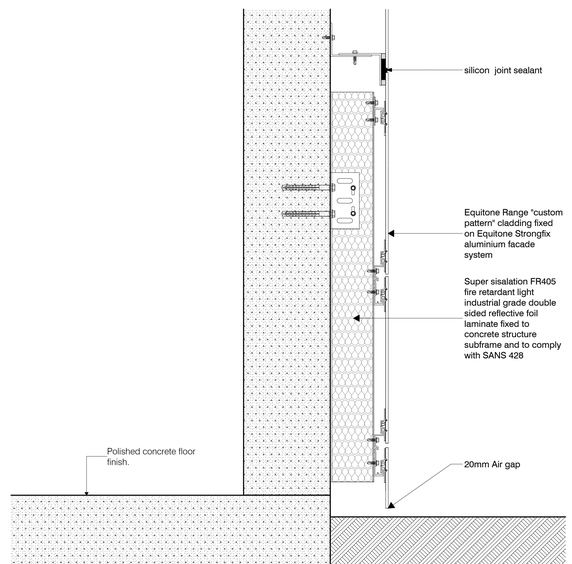

| EQUITONE CLADDING DETAIL [FLOOR]
| SCALE 1: 10 @ A0

ISSUED FOR CONSTRUCTION

REV no.	DESCRIPTION	Issued for Construction
C 01	BY: NS	ISSUE DATE: 23/03/21

revisions

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professional team

NESHAY SIRBADHOO | *213541587*

client details

human settlements
Department:
Human Settlements
PROVINCE OF KWAZULU-NATAL

project description

Proposed New Social Housing Scheme on ERF 843 of Block AK, on 429 Gladys Mansi Road, Greyville, Durban.

drawing description

Technical Resolution | Strip Section, Details and Material Selection

project file

DATE:	DRAWN BY	SCALE
21/03/21	NS	AS SHOWN
PROJECT No:	DRAWING No:	REV.
#Pln	p. 27	C 01