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Genius loci: on altering perceptions, reconnecting people to place & invoking spirit of place, Mitchells Plain

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Genius locXion refers to the genius loci of place with its distinctive character and the impression it makes on the mind (dictionary.com). The place is presented within the vested space of the loxion, an alternative metaphorical term to indicate locations in contemporary South African culture and the capital X provides the function for hybrid fluid identity.

DECLARATION

I Kelly Arendse (401229) am a student registered for the course Master of Architecture(Professional) in the year 2010. I hereby declare the following: I am aware that plagiarism (the use of someone else's work without permission and/or without acknowledging the original sources) is wrong. I confirm that the work submitted for assessment for the above course is my own unaided work except where I have stated explicitly otherwise.

I have followed the required conventions in referencing thoughts, ideas, and visual materials of others. For this purpose, I have referred to the Graduate School of Engineering and the Built Environment style guide. I understand that the University of the Witwatersrand may take disciplinary action against me if there is a belief that this is not my unaided work or that I have failed to acknowledge the source of the ideas of words in my own work.

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Kelly Arendse
November 2010

This document is submitted in partial fulfilment for the degree: Master of Architecture (Professional) at the University of the Witwatersrand, Johannesburg, South Africa, in the year 2010.

INDIVIDUAL

COLLECTIVE

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This paper and getting to this point would have not been possible without the support of family, friends, motivating and inspiring people of design. Firstly, I would like to dedicate this paper to my late grandmother Valencia Peterson, then to my mother and father Glynnis and Douglas Arendse. To my sister, brother in law and nephew Leanne, Guillaume and Guy de Bassompierre for accommodating me when doing site visits in Cape Town and reminding me to keep a balance. To Dane Harvey who has been nothing but supportive during this time. To additional friends and family for always reminding me that there is more to life than architecture. To the Mulligans, my Johannesburg "foster" family. To Louis Karol Architects, thank you. To all those academics at Wits who were always available, especially my supervisor Melinda Silverman. To all the great theorists used in this document, your theories brought clarity and concepts in times of drought. Finally to studio peers who provided sanity through stressful times, thank you.

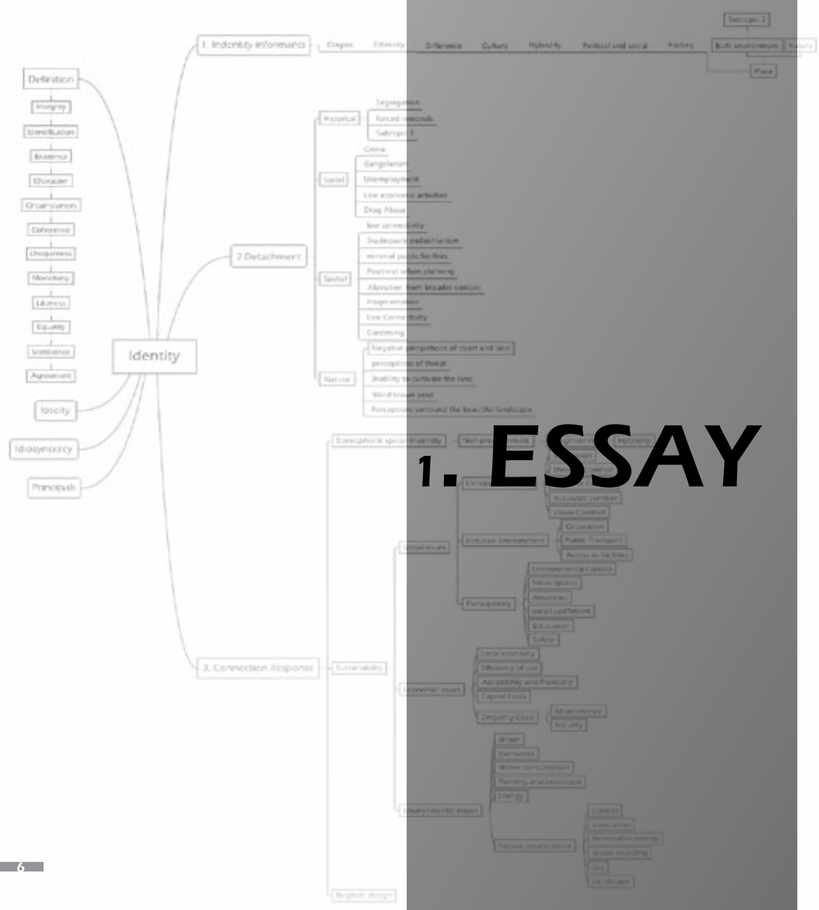


"In a time when cultural differences is increasingly becoming deterritorialized because of mass migrations and transnational culture flows of a late capitalist, post-colonial world, there is a special interest in understanding the way that questions of identity and cultural differences are spatialized in new ways... Notions of creolization make the project of exploring the intertwined processes of place-making and people making in the complex cultural politics of the nation-state an especially vital part".
(Gupta, Ferguson 1999:4)

ABSTRACT

This dissertation looks at themes of identity construction rooted in place. It takes the notion of people and the environment having a reciprocal relationship with architecture being at the interface - facilitating the localised formation of identity and sense of place. I examine current themes of Creole culture and related hybridization, and the important role architecture and place plays in the affirmation of identity. This is done in the context of Mitchells Plain located on the Cape Flats.
I critique the original apartheid modernist planning in creating a 'community' detached, and with no 'proper' social network and basis for identification. In response, I propose a re-establishment of identity and pride in place. Dealing with key social issues, stitching together. fragmented natural, physical and cultural elements by providing opportunity for experience and expression through concepts of event (active public space), programme, and network. By drawing on cultural and ecological lessons of the vernacular it seeks to create a sustainable, symbiotic place and a platform for individual identity development rooted in contemporary life, uniqueness of place and identity.

Keywords: Identity, place, perception, interface, linking, hybridization, sustainability, experience, expression



1. ESSAY

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INTRO-DUCTION

Architecture Landscape and cultural identity have always had a symbiotic relationship demonstrated in the chronology of architecture from the ancient Palaeolithic structures to contemporary architecture. Through history, this symbiotic relationship has transformed from merely a form of enclosure providing safety and shelter to responding to the fluid cultural needs, aesthetic interest, and globalisation. The affects of globalisation modernism and the surging IT industry has paved the way for increased debates surrounding identity construction. (Herrle, Wegerhoff 2008:11).

With Globalization, parallel concepts have emerged relative to identity, namely theories of Creolization and hybridity as a result of global movement and integration. With increased debates concerning apparent identity issues, the built environment, amongst others, has been blamed. With architecture being accused of developing dull and boring landscapes (Herrle, Wegerhoff 2008:11) obviating the spirit of place. However, architecture is just one of the contributing factors in the cyclical process of identity construction.
Contemporary architecture has been critiqued for being inhumane contributing to the growing experiences of alienation, and solitude in the technological world. The emphasis of modernism on the visual aesthetic created thought provoking structures but conversely not rooted in humanity (Pallasmaa 1996:10). Since modernism there has been differing archetypal approaches adopted to respond such as Post-modernism, deconstructivism, regionalism, and the climate sensitive green architecture.

These responses, paradoxically, are often limited to their primary principals and fail to integrate a multi-dimensional approach to spatial identity. (Herrle, Wegerhoff 2008:290) Indrek Peil proposes instead the concept of stereophonic identity to rethink cultural identity in architecture. Stereophonic identity be defined not as the feeling of attachment to territory but rather as an understanding of the concept in polyrhythmic and rapidly changing environments. A referent for spatial identity that is heterogeneous with parallel dimensionality responding to the binary aspects of physical human experience and the relationship between corresponding forms of spatial perception and cognition. It does not aim to impose external identities onto space but rather an architecture which produces

a "proto-social and proto-semantic space, producing proto-identities allowing for a response to the fluidity of identity and social meaning. (Herrle, Wegerhoff 2008:290)

Spatial identity has had a prominent role in the transition of South Africa from an apartheid identity to the representation of a unified democratic rainbow nation. This is indicated in the development of new civic structures such as the Constitution Court and numerous commemorative museums. This transformation of identity is not only geared toward commemorating the freedom struggle but also about projecting an altered identity at both a national and international level. The identity of South Africa besides being a post-apartheid Country is also one which is multi-faceted, multi-cultural and cosmopolitan.
The juxtaposition between the ideal unified national identity and the pluralistic cultures paradoxically provides opportunity for the experimentation and re-imagining of the contradictory space at a National and local level. However, the spatial identity has a parallel dimensionality from national to local, for while the National is required to serve the collective the local tends to respond to the individual. The local affords the possibility for an architecture of local identification and transformation with the provision of a material structure to local and social processes. As well as representing the existential culture of daily life.

Currently at a local level, Townships such as Mitchells Plain in the Western Cape, built and located on principals of segregation are not consciously being transformed to align with larger-scale transformation. The spatial identity is still one of detachment, poverty and negative perceptions. It is an Apartheid modernist planned "location" spatially detached at both a macro and micro level with little opportunity for transformation because of its social, historical, geographical and economic profile. The centralised urban plan has created an area fragmented socially, naturally and physically. It is characterised by poor public facilities, absence of active pedestrianism, monotonous low density built environment and inadequate connectivity. It is plagued by numerous social problems such as gangsterism, crime and unemployment. The status quo and subsequent negative perceptions of place prevents development as the area is seen as a high-risk zone. This can be attributed to the spatio-political, economic and social heritage of both people and place. All of these points relate to the physical and cognitive detachment of people to the built and natural environment of Mitchells Plain.

For this reason the current spatial identity needs to be transformed with architecture as the material structure of altered and integrated social processes. In addition, spatially represent the identity of people and place in time, past present and future, amending the fabric to one, which is progressive, and provides a new platform for perception, experience and the location of self in the world (Kellert et.al 2008:6)
Therefore what is required is an altering of spatial identity and the invoking of the spirit of place. This is rooted in the concept that people want to experience the sensory, emotional and spiritual satisfaction of place. This is obtained via identification with the place in which they live. The undervalued and under utilised natural landscape provides an opportunity for the transformation of Mitchell's Plain's cognitive spatial identity. At the same time being a catalyst for connectivity, economic and social development.

The reason for the choice of place lies in it being both an example of conflicted space, and the largest "Coloured" township in South Africa. This made it the natural selection for my initial thesis, inquiry into apparent identity issues surrounding the creole identity of the "Coloured" people of South Africa. This inquiry conjured up questions relating to the meaning of identity, how it is informed spatially and how it relates to architecture. The responses and resultant recurring theme through my qualitative and quantitative research is that identity is not homogenous and prefabricated. Instead it is constructed by a multitude of processes which are cyclical. One of the processes is that of the 'I' and the environment, whether built or natural. The contemporary identity constantly needs to be created and recreated at a social, cognitive and formal level.



This image metaphorically represents the disjuncture and detachment of people to place in the depiction of Pupils gazing toward the mountain from Beacon View Primary School in Beacon Valley, Mitchells Plain.

Image accessed 23 August 2010
http://nancyliebs23.blogspot.com/



Identity and alterity are produced simultaneously in the formation of locality and community. Community is never simply the recognition of cultural similarity or social contiguity but a categorical identity that is premised on various forms of exclusion and construction of otherness. (Gupta, Ferguson 1999:13)

SETTING

IDENTITY

"...identities, cultural or otherwise are constructed and lived out not just in intrapsychics of metatheoretical realms but in the material space of differently authorized vested space". **(Alsayyad 2001:209)**

Acknowledging that identity is a social construct, a reality created to bring order, make normal the association of a sense of belonging to a group. Or as Stuard Hall suggests that Identity is the positioning we give ourselves and others relative to the past. Identity can today be considered a proposition, where individuals can choose to accept it or not, it is often rooted in interest and therefore choice. An individual can assert themselves to one or more community identities. This assertion will more often than not determine who the individual is or is not. At the same time, associating to one identity creates the division or the state of being set apart from another. This fluidity and complexity of identity invokes a paradox between individual and collective identity.

With this juxtaposition and need for order, identity discourse often has a spatial dimension interpreted in time and space. Gervais-lambony (in Bekker, Lielde) relates this to identity being a geography, "an interpretation of spatial organisation". The geography or locality can be considered another factor in identity construction, however what is the determinant of place identity and how it influences individual identity? This concept relates to notions of territory with the construction thereof being a form of identification, often used in political discourse and typically based on spatially delimited identity construction, in the creation of territories" (in Bekker, Lielde:56).

This is evident in South African spatio-political identity, in the construction of the territorial spaces in both the



The South African Context

past (apartheid) and the present (attempts to undo apartheid territorial identity). (Bekker, Lielde:55) Therefore when attempting to understand South Africa it is impossible not to consider the notion of territory. The social organisation of cultural identities in South Africa is testament to identity construction being rooted in origin.

The territorial identity of South Africa pre 1948, the South African spatial identity, was governed by the colonial regime, with its global spread, dividing people according to race with social privileges, for the purpose of hegemonic exploitation. The introduction of the Apartheid government ensued the development of territorial identities segregating people according to race through various planning mechanisms and manipulating space to enforce control.

The segregationist concepts were not simply passed based on political policy, but on an approach linked to the broader regional view point, globalized international trends akin to European working class trends. Citing scientific principal's planners were able to create detached, low density neighbourhoods, separated by green networks with minimal public facilities and economic opportunities. People were coerced to moving to these area were forced to travel great distances for recreation and employment thus increasing poverty. As a result, these areas are plagued by social problems with increased crime and barrier to property ownership, preventing capital asset accumulation and wealth creation. (Harrison, et.al 2008:9)

Ethnic territories where divided up into white provinces and Bantustans the latter being further divided into the four official racial classifications. The spatial classification dimension was further entrenched by the proclamation of residential mixing as unlawful in the form of the Group Areas Act and territorializing "public" spaces such as post offices and beaches, ensuring complete social separation and detachment. This classification led to the development of Townships, areas reserved for "non-whites".

The Townships can be said to be characterised by monotonous small houses laid out in straight lines surrounded by buffer areas. This ensured the isolation of the area for economic and security reasons but ultimately rooted in identity construction and control. The construction of identity was further supported by the Population Registration Act, which classified "Coloured" and Indian Townships, laying out ethnic neighbourhoods within Township boundaries. These territorial spaces can be considered spaces of "non-identity", areas of anonymous accommodation, uniform landscape and even an indication of individuality being completely forbidden (in Bekker, Lielde:57).

Townships were administered by the central government, a local form of control. Houses were rented out and the outlaw of micro-enterprise forced people to go outside of the area for employment and facilities not provided for by local government.

Divided, displaced communities within the Townships needed to re-establish territories and appropriate the new vested space. One of the reasons why communities were displaced was to separate activist groups, however, to a large extent this very displacement fuelled organized activism, evident in the Soweto Uprising in 1976, the launch of the UDF in Mitchell's Plain, Cape Town 1983 and the drawing up of the Freedom Charter in Kliptown in 1955 (Bekker, Lielde:174).

The Soweto Uprising was an attack on all state run symbols of authority, namely schools, beer halls, security forces and buses. The uprising can be interpreted as the rejection of the states territorial identity and claiming of a space. Post the uprising, Soweto became a territory of pride and has been re-appropriated with a positive impression by residents.

This re-appropriation today and the struggle heritage of space makes present Soweto a unique case in point, an example of progressive transformation occurring in Townships with a steady flow of development and the construction of the 2010 World Cup Stadium. The commemorative ties that Soweto holds to the liberation movements provides much opportunity for tourist attractions.

Most Townships however do not share this same reality of present Soweto, with minimal development, lack of pride in place and appropriation of a vested space. Most Townships are characterized as spaces of extreme poverty with little transformation or betterment. These spaces are rife with social problems, are considered high-risk and are spatially detached. Largely comprising residences due to centralised planning and urban sprawl, they lack the public space required to establish integrated community.

Apartheid has gone but the imposed identities still persist, it has become entrenched in the broader territorial identity of South Africa.

Toward post Apartheid and post modernist architecture

Early attempts at reterritorializing the spatial identity of South Africa can be traced to the eighties, which saw the beginnings of a more conscious approach to planning in response to a failed segregationist fabric and can be considered the early makings of post apartheid planning. This movement comprised of "revolutionary planners and non-governmental organisations working with local communities. Concepts initiated included densification and public transport based initiatives in the hope of integrating communities and reverse the Apartheid architectural ideologies of decentralization, de-congestion and de-densification.

However, these new strategies have been criticized for being based on international modernist trends and commonalities to apartheid planning, indicated in the common underlying hegemonic concept of completely reconceptualising space as a reality, manipulated to specific social and economic ends. Lost in these strategies is the concept that true hybrid, integrated spaces develop organically responding to changing environments. (Harrison, et.al 2008:11)

Contemporary identification trends in South Africa

From the initial eighties movement, post 94 planners were afforded the task of rethinking the new democratic space for South Africa, one envisioned to be characterised by justice, equity and sustainability. The overriding concept at the national level was "The Rainbow Nation," representing South Africa as a nation requiring a multidimensional recognition. The parallel metaphor for this concept was the notion of tributary, where communities were tributaries, flowing into the river, the nation (Bekker, Lielde:160). The new vision aimed to symbolise unity and a progressive democratic legislative system and saw the establishment of 9 new provincial boundaries with each looking to create a new regional identity. However new boundaries have not modified the inherent scarred territorial identity and the planning in the ninety's has been critiqued for failing to create an integrated, democratic fabric. (Harrison, et.al 2008:11) Instead what is emerging, as result of growing markets and economic trends, is a further spatially segregated South Africa.

This is demonstrated in the continued trend toward villa developments which are paradoxically rooted in an era characterised by opulence and aristocracy. This era was initially developed for the emerging minority elite and is comparable to contemporary South Africa. Indicated in cities experiencing "rapid injection of investment" directed primarily into historically wealthy areas or new areas being developed for the wealthy. Therefore what continues to emerge is the projection of a de-localised identity, false opulence and a consumer culture and lifestyle. A space characterized by a juxtaposition of a modern developing economy and large scale informality , great wealth adjacent to extreme poverty.

However on the national front , South Africa's international identity is being altered via tourism drives which ensure the memorial of achievement. Various commemorative (contributing in the pursuit of an altered identity) civil projects have been put in place such as the Apartheid Museum at Gold reef City (JHB), Red Location Museum, Walter Sisulu Square in Kliptown Soweto, Constitution Court(JHB) and Freedom Park (Pretoria).

Most of these commemorative developments are occurring in Johannesburg. However all these spaces can be considered primarily as places to visit except for Walter Sisulu Square located in the largely residential Township of Kliptown. The underlying design concepts of the space were to merge the development to surrounding residential fabric integrating civic, social and recreation activities, responding to the duality of space where people live and work. Interestingly Kliptown is also locate in Soweto, Johannesburg. What developments are occurring in other Townships to alter the authoritative spatial fabric?

Everything mentioned was employed to demonstrate how the politics of space contributes to identity formation. Bekker and Lielde suggests that when looking at identity in a spatial context its "important to go beyond simple opposites of individual / Collective, Spatial-time-bound, past/present and social/cultural"

http://www.lloydslaw.co.za/



http://archleague.org/2010/10/noero-wolff-architec





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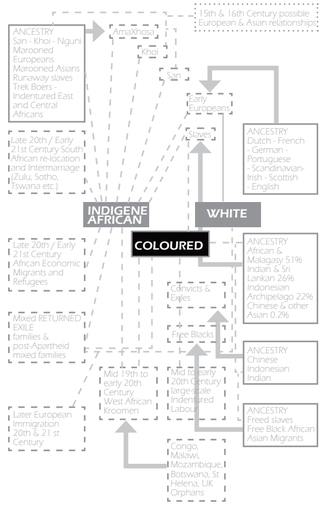


http://www.afritecture.org/landscape-architecture/freedom-park

http://www.afritecture.org/landscape-architecture/freedom-park



Complexity of Identity ties and cultural heritage
Creolization in the Population of the Western Cape



HISTORY OF EVOLVING IDENTITY- THE MAKING OF THE MODERN SOUTH AFRICAN NATION IN THE WESTERN CAPE
http://cape-slavery-heritage.iblog.co.za/category/identity/page/4/

(Bekker, Lielde:59). This relates to the fact that identity construction is multi- dimensional and when one begins to look at the individual, additional nuances occur.



The notion that an individuals identity can be independent of a collective is a debatable topic, for while the identity is a product of a social configuration the choice through time and space conversely brings forth a new dimension.

For instance:
A Hindu male of high class stature in India moves to South Africa in 1978 and resides in Cape Town. Regardless of his class position in India he is forced to work in a menial job. He secretly marries a Xhosa woman from the Transkei. They are forced to live in Cross Roads Township. He then gets a job on the mines in Johannesburg and leaves his wife in Cape Town. He manages to put some money together and opens a shop in the Indian Neighbourhood. He then joins the activist movement until 94, then becomes an area councillor in Cross Roads to ensure that things get better in the area.

Break down:
This story represents the fluidity of an individuals identity through time and space, territorial spatial factors and personal choice. These choices over time influence the territorial identity over time.



Similarly the Creole culture of the people classified as "Coloured" is testament to the influence of territorial identity influencing collective and individual identity.

The "Coloured" people are a culturally mixed race made up of varying European, African and Asian origins. The positioning of the identification stemmed from the colonial period and was officially incorporated with the introduction of the Nationalist government.

Within discourse of Creole culture and in general there are theories of apparent identity issues within the group. This can be attributed to the hybrid composition and ambiguity of classification, entrenching the need for catering of an identity rooted place as opposed to a hegemonic classification.

What this says is that identity is influenced by space because time, choice and politics are spacialised. The notion that the present contains the sum of our past and that identity is a mixture of memories can be applied to that of the place as well. The bilateral connection between people and place, as they inform one another, deepens the link between them, entrenching territorial identities.

The territorial identity of South Africa is directly related to the deeper social inequalities, demonstrated in may cities of South Africa, criminal activity, fear among residents leading them to fortified homes and gated communities, leaving a specific territorial identity of spatial fragmentation.

"The past of South African Cities appears in its landscape, in individual memories and in the collective representation of its residents (Bekker, Lielde:63)**."**

Its is considered that the past of place contributes to its identity. Within a South African context, Cape Town is the oldest city and represents the most cyclical developments over time.

The territorial spatial identity and patterning of Cape Town stems from the relative fluidity of identity and spatial demarcations during the seventeenth and eighteenth centuries. This led to the more clearly defined boundaries of the nineteenth and the twentieth century. In the beginnings of Dutch Rule the settlement was not circumscribed, extended with ordered street grids and bounded by the canals along Buitengracht, Buitensingel and Buitenkant (Bank, Minkley:2).

The Cape Spatial Territory according to Nigel Word (in Bank,, Minkley:2) was made up of a threefold spatial division namely that of company, burgher and liminal spaces. The company space was demarcated by a line extended from the Castle along prominent buildings of the Heerengracht to the Slave Lodge separated by a plain today known as "The Parade".

The Grid of streets was the Burgher space and symbolically represented by the "Watch House" on Green Market Square. The liminal spaces were the in between, the margins of the Company it included the quarry, the space beyond the Castle Walls and the Table Mountain. These spaces provided refuge for the marginalised, the slaves, a place for recreation, and afternoon games. The early nineteenth century saw the transformation of the spatial territory with the emancipation of slaves and the new rulers of the British. The Castle became an administration point and military centre and the buildings previously housing the slaves became the Supreme Court.

The landscape quickly changed to accommodate and represent British supremacy with the implementation of new churches, a cathedral and a commercial exchange. The existing grid was also appropriated with the creation of new intermittent divisions which related to interior /exterior, public/private, male/female, middle class and lower class. This saw the creation of a new public sphere in the Cape with interior spaces of coffee shops and other to cater for the emerging middle class.

The late nineteenth century was marked by racial separation and exclusivity and the early 20th century saw the altering of Cape Town as a modernist city.

By the 1940's spatial planning and the altering of the space into a modern city were underway and saw the development of the Foreshore, the railway and the emergence of boulevards which culminated at the Civic Centre. This was envisioned to reconstruct the planning of the city to one which was centralised, creating a monumental approach from the harbour to the city entrenching the concept of Cape Town as the gateway to Africa. New swept boulevards cut the city off from the ocean and created a new scale dimension in the built fabric, which before was always guarded by the towering Table Mountain. The modern plan did not stop at the city, it was planned to extend to broader Cape Town, tapping into untouched land and re-enforcing racial concepts, differentiation and horizontal dislocation. In the 1960's space the territory was characterized by central homogenized white neighbourhood, devoid of the culturally rich areas such as District Six, the area, the entire space was rife with separation increased networks, workplaces and residential areas. The spatial identity transformed into one which was rooted in barriers, demarcation and spatial terrains. The destruction of a territorial identity and the demolition of nostalgic areas can be liked to the concept of the removal of a "community" and the introduction of dislocation. It is at this time that development of the Cape flats also emerged, in response to ambiguous or lack of planning of space and to attend to the unauthorised settlement and squatter development occurring on the periphery, also to systemically move unwanted nonwhite races from areas of mobility to a space they "can call their own. The cape flats came to be defined as Cape Town modernist liminal spaces".

The spaces from which the people were removed include District Six in Cape Town and Sophiatown in Johannesburg. These places are likened to places where nostalgic spatial ghosts speak and are representative of an urban culture based on racial mixing, freedom and music. These places epitomize the ideal rainbow nation being sort after in post-Apartheid South Africa. These territorial identities are kept

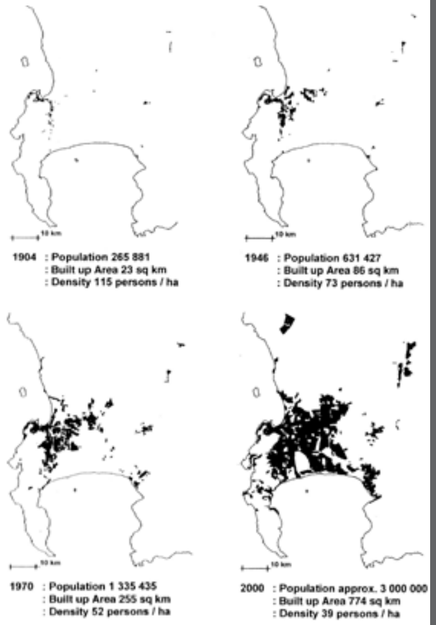
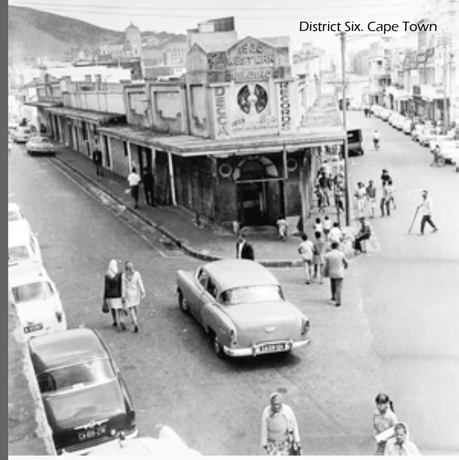


Figure 2.1 'Cape Town: 1904 - 2000
Source: Gasson. 2000

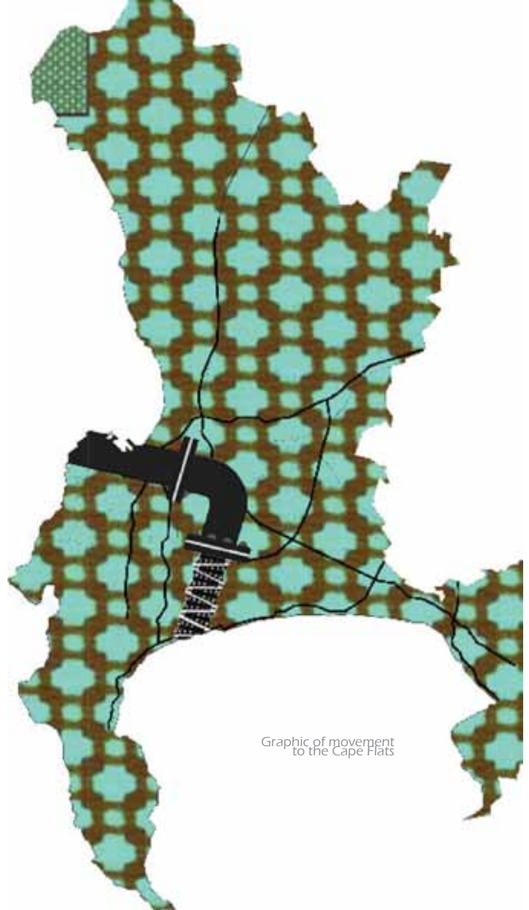
alive by the in memories of ex-residents passed on through spaces that commemorate these seemingly metaphorically indestructible spaces. Indestructible as the intangible quality of memory and myth. These places represent the role of myth, perception and identity and exemplifies the ways a territorial identity can be constructed and employed through the uniting of past memories, nostalgia and present ideals in a shared space.

> ***"South Africa is a country with a haunting of largely silent past, its history is built on a displaced population, on stolen lands, on altered names and on manipulated spaces."***
> (Bekker, Lielde:63)

In conclusion and a brief overview of matters dealt with: Identity is fluid and is intrinsically linked to its associated territorial space and time. History acknowledges that the identity is both fluid in time and space. This noted, it is acknowledged that the past of cities appears in its landscape , in individual memories and in the collective representation of its residents. It is considered that the Townships spaces in post -apartheid South Africa are still plagued with the scars of the past and it is not a conducive platform for identity development. The scars are intrenched in the physical, social and cognitive territorial identity of the space and therefore requires a multi-dimensional approach. An approach borrowed from Henri Lefebvre which relates to three theories, these are spatial practices, representation of space and spaces of representation (Bank, Minkley:3). Broken down , spatial practices refers to the everyday, material and unconscious sense of place. Representation of space refers to the conceptualisation of space an how professionals such as architects and planners represent the knowledge of space. Spaces of representation refers to how people occupy space and what symbolic meaning they associate with space.
The representation of Township space is one of control and fragmentation, the spatial practices relate to how people use the space, or lack of use, the space as a representation infers the lack of mobility of its inhabitants. Therefore what I intend to do is represent another side of a Township known as Mitchell's Plain, in the hopes to alter the spatial practices and respond to its spatial representation.


District Six. Cape Town

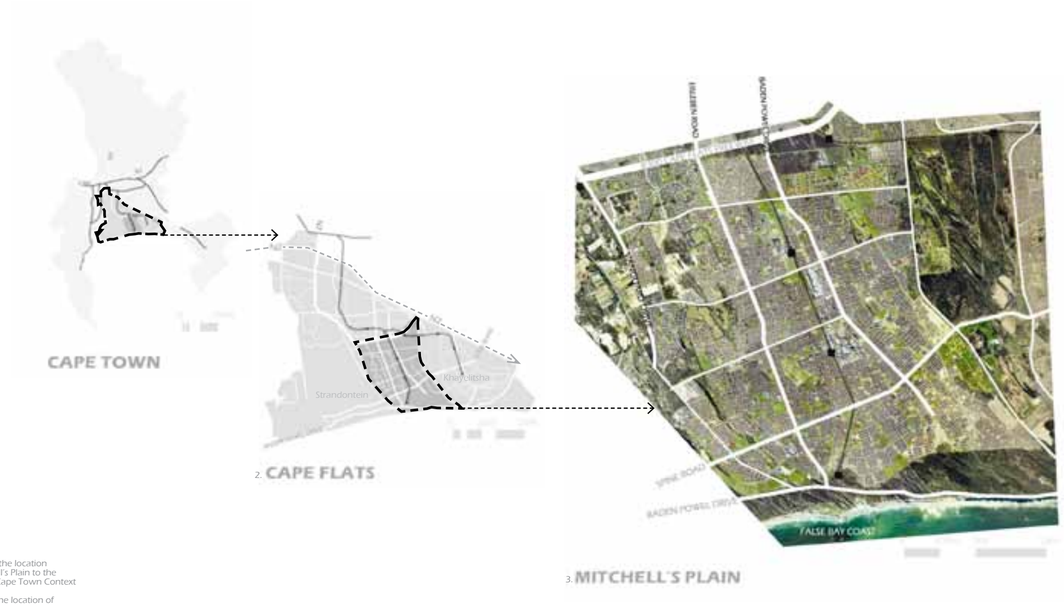

Sophiatown, Johannesburg



Graphic of movement
to the Cape Flats



RELIEF MAP OF CAPE TOWN
http://www.geo-kenya.com/south%20africa%20files/south%20africa.htm



1. Indicates the location of Mitchell's Plain to the broader Cape Town Context
2. Indicate the location of Mitchell's Plain on the Cape Flats
3. Indicates the location of Mitchell's Plain to immediate surroundings

CONTEXT



Spacio-political identity of Mitchell's Plain

Architecture in its pure form relates to socioeconomic, functional constraints and its urban context.
(Tschumi 1996:23)

Mitchell's Plain is located on the Cape Flats, a prefabricated Township developed in the 1970's. It provides no basis for identity development, as people are spatially detached from the context. It is located approximately 27km southeast from the CBD of Cape Town. It is bordered by the False Bay coast to the south, Strandfontein and Phillipi Horticulture to the west, a green buffer zone and Khayelitsha to the east and the R300 Cape Flats Freeway to north.

The land was chosen for its size (3100 ha) and low cost of land, deemed ideal for the 250 000 people requiring housing (City of Cape Town 1979:9) meant to be "dues ex machine" (something that provides an unexpected solution) for the coloured population living in 'squatted' or 'crowded' places. (City of Cape Town 1979:10) The location on the periphery was substantiated by the need for cheap large tracts of land in line with the anti-city ethos. Today the current population far exceeds this amount.

Mitchells Plain was planned as a self-sufficient dormitory suburb far removed from the white areas of the city and isolated from Black and Indian suburbs. All manufacturing and industrial activity was excluded from the area in order to promote Atlantis, an industrialised area 45km north from the City. (City of Cape Town 1979:12)

The anti-city ethos was the premise for providing an ideal quality of life on a blank slate, a utopian space for the ritual staging of new identities creating a 'community' for all, (Alsayyad 2001:189) specifically the poorest members of the population. However, the location offered minimal access to employment commercial and social activities.
The blank slate afforded the planners of Mitchell's Plain opportunity for experimentation with international trends designing freestanding housing scattered about, perfectly configured traffic networks with intact urban infrastructure, speedy delivery and use of booming modern technology. Because of this, Mitchell's Plain in the 70's was considered one of the most ambitious new

town developments, and a new concept in government assisted local authority housing. (Financial Mail 1978:32) However, because of the amount of people requiring housing (largely the poor), the low dense picture perfect developments transpired into small generic size plots detached from beautiful vegetation and contradicting the conceptual idyllic image. This trend of suburbia trickled into wealthy circles creating increased popularity of suburbia over urbanity, which still occurs today. (Dewar, Todeschini 2004:13)

The modernist, scientific approach to settlement making was employed to define programme and constituent elements and give way to the rational distribution of elements. This concept was sold based on creating a "community for all", specifically the poorest members of the population. Design principals based on the vision that once "the fruits of a stable family life and decent living conditions were tasted and enjoyed, people would strive to maintain and improve standards, while others lower down on the economic scale would have a goal to aspire to" (City of Cape Town 1979: 5).

This was to be achieved through the concept of home ownership meant to instil a sense of pride in inhabitants through inclusion in initial planning. On this basis, it was envisioned that the development and process would become a catalyst for upward social mobility and job creation. The idea that social stability must lead to economic improvements , increased productivity and contribute to Mitchell's Plain being an act of considerable stimulus to Cape Town's economic base. The so-called success was considered a result of active government support, close co-ordination of all professionals and construction skills on developing cheaper and faster building techniques (Financial Mail 1978:36)



Original planning model for Mitchell's Plain

Dyzek Ferguson 1999:38

The modernist concept of separating activities such as working, living, and recreational activities were divided into "mono-functional areas. The idea behind this was that by separating activities, it would improve efficiency and functional operation of the constituent areas. However, interpreted into apartheid landscaping it was employed to segregate races and class. The location of areas like Mitchell's Plain meant, which side of the mountain one stays, the opportunities for views; location in proximity to other race groups as well as the availability of services and commerce. (Dewar, Todeschini 2004:13)



Urban Structural Sub-types in Cape Town

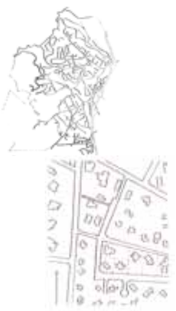




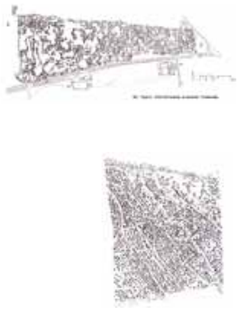
Type 1. Older integrated areas, example of Southern Spine.



Type 2. Formally full planned Townships example Mitchells Plain



Type 3. Speculative Sprawl e.g. Constantia



Type 4. Informal Housing e.g. Crossroads.

Residential blocks were designed hierarchically, where smaller cells make up larger cells, serviced by a central commercial development envisioned to create a community with strong ties. The movement routes were "contorted and distorted" to accommodate design parallel principals and limit through-traffic. (Dewar, Todeschini 2004: 13) The limited through ways however makes residential streets exclusively for local traffic, decreasing street linkages between trip destinations, and demotes pedestrianism. It also allows for increased surveillance on a daily basis but intended primarily for time of political unrest.

Because houses face inwards, back facing to major arterials, back walls of houses have become a space for adverts, instead of accommodating micro enterprises. However, active commercial activity seems to occur at the major intersections of the main roads, especially around the centralised commercial zone. (Financial Mail 1978:35)

Green buffer areas incorporated into modernist urban planning for the aesthetic and positive space was employed to further enforce spatial division. (Dewar, Todeschini 2004:13)



road network



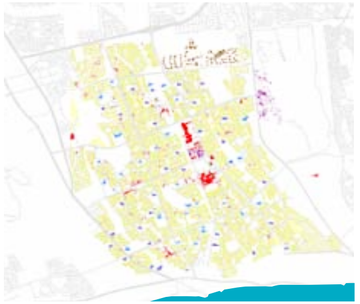
public transport network



primary pedestrian network



community facilities relative to proposed site



zoning



green network

0 500m 1km 2km

At the time of Mitchell's Plain's development, there were numerous other townships popping up on the periphery. This gave way for the development of high-speed routes to connect the fragmented parts of the city. Todeschini 2004:13) Considered to be 'space-bridges' as the main purpose was to move large numbers of people over lengthy distances as rapidly as possible. These space bridges were required due to the separation of live, work activities, which saw the prevention of commercial and industrial elements in residential areas, emphasizing mobility.

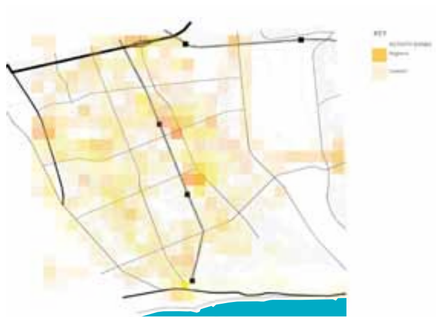
The standard box like design of houses were laid out in groups surrounded by communal squares - with each suburb provided with public facilities on the outskirts and a higher order-shopping complex placed centrally between wide thoroughfares.

The idealist, programmatic approach with innate apartheid policy, however, has not created the utopian ideal of the 20th century initially envisioned. Even though the principals, on which Mitchell's Plain was developed, have changed in terms of legislature, little has changed in the area and alike. The reasons for this relate to several factors namely the lack of active land market, previous planners having no stake in the area and therefore a lack of interest for change, established settlement area attracting new migrants and cheap land constantly being allocated by authorities for large-scale, low-income housing. (Dewar, Todeschini 2004:13)This creates an increased need and subsequently inability to alter the face of the built fabric as the central instrument of the low-income housing policy and capital subsidy entrenches the monotonous development and sprawl.

The problems associated with sprawl are insufficient building of commercial aspects, lowering the possibility for micro entrepreneurial activities, contributing to fewer destinations and inadequate provision of employment.

The insufficient commercial and employment opportunities relates to two main reasons, firstly is that of investor confidence with areas such as Mitchell's Plain, which is often seen as high risk and secondly, patterns of accessibility and spatial activities.

Further problems relating to sprawl include low



Activity



Economic Hub and Public Facilities



7. Town Centre Market



7. Town Centre Station



9. Promenade Mall



9. Promenade Mall



Chill out Corner lounge



Strandfontein Pavilion



2. Coastal side of Wolfgat Nature Reserve, south of Baden Powel Drive



Common site of empty, dry parks



Primary Arterial commerce



2. Look out Hill
- monument to AIDS victims



2. View from Look Out Hill



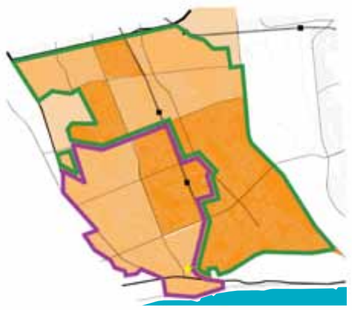
Lentegeur Houses



New 10 x 10 Housing in Tafelsig
(the poorest area in Mitchell's Plain)



Suburbs



Socio-economic and density pattern



Spatial development pattern over time

proximity, low connectivity and low - land use mix. The product of sprawl is a fragmented fabric with sporadic disconnected locations of public space, greater automobile dependency, few transit trips, imbalanced land use and low pedestrianism. (Dewar, Todeschini 2004:13)

The systematic approach of simply looking at the numbers i.e.: x population growth requiring so many houses, clinics, schools, and roads was considered important as it provided the facts of what is required, sense of scale, budget and potential for phasing. However when done in isolation (in the case of Mitchell's Plain) it can lead to "excessive concerns with rules, standardized forms with no room for critically evaluation(Dewar, Uytenbogaardt 2009:16).It often simply focuses on the part and not the whole. This can still be seen in Mitchell's Plain today with development occurring in isolation. An example of this is the promenade shopping centre that is currently being renovated. The mall is completely detached from its surroundings spatially with no visual connection inside and separated from the street with a huge parking lot prohibiting pedestrianism.

The "public" space does not respond to the low pedestrianism, fragmentation and disconnection, which persists in the area. Reasons for the mall being completely closed up relate to the issues of security within the area however, spaces such as the promenade mall contribute to the sense of danger in area as it offers no visual surveillance or light onto streets, entrenching danger in the area.

The recent renovation of the major transport interchange indicates an attempt to connect to its surroundings and social needs with the "formal" introduction of market spaces filtering out of the centre and pedestrian routes being established with new hard landscaping. This Transport interchange conversely is located centrally in an area covering a 5km distance and thus the development does not affect the suburbs located at the edge. What is required, which is in the pipeline of the spatial development framework, is the linking of prominent spaces with an active route, however this if far from being realised.

The developments occurring in Mitchell's Plain currently are supported by the proclamation of the area being an economic node to surrounding areas as it is already functioning as a hub with the main transport interchange being the second busiest in the metropolis. The area has also been proclaimed a tourist destination as it provides opportunities for whale watching, coast experience and one of the largest nature reserves on the Cape Flats. (SDP 2008:6)



Hybridized Identity

When looking at the spatial political identity of Mitchell's Plain, within a South African context, it is impossible not to look at the heritage of the institutionally vested space and dominant culture of its inhabitant. This concept of associating race with an area or vice versa is inherent of previous legislature's principals of segregating and designating people to specific areas. Sixteen years into democracy, this association is still very prevalent with townships such as Mitchell's Plain still being largely characterised by 'Coloured' people. The term coloured relates to the "mixed race" population of South Africa. According to Adhikari, coloured identity is primarily a product of its bearers with the official separate coloured identity only asserted in the late nineteenth century. (Adhikari 2005:20) Contestation surrounding coloured identity has been a widely debated topic with varying opinions on defining Coloured identity, origins and culture.

However, the definition of the people termed coloured can largely be defined by its Creole and hybrid culture. Opinions on a lack of identity is rooted in a singular thinking of the definition and not in its ambiguity, related to the complex racial history of South Africa. Certainly, all formerly colonised countries have produced a racially heterogeneous creolised population however because of the hardening of this category through the racial classifications of apartheid; the case of the "coloured" identity is a unique one.

Therefore when looking at the identity construction of the people of Mitchell's Plain, perhaps it's not so much about stating an identity that constitutes oneness out of inconsistent strands with its "spatial temporal pressure of uniformity". Instead, what is required is a hybrid view, which juxtaposes and fuses objects from different and normally separate sources, manifesting the spatial dimension of multiplicity. (Alsayyad 2001: 16) Thus in dealing with the multiple spatial implications of place connoted to people, one can begin to transform the need to ground ones identity in uniformity. (Alsayyad 2001:6) Alsayyad states that in the 21st Century with theories

of Creolization and hybridity, all that can be hoped for is environments that facilitate self-identification and potential for growth. (Alsayyad 2001:16)
However, a paradox emerges between hybrid cultural identity and hybrid spatial identity where hybrid people do not necessarily make hybrid places and hybrid environments do not necessarily encourage pluralistic propensity. (Alsayyad 2001:16)
An example of a successful integrated hybrid community is that of District Six, which according to Bosch provided the history, institutions, cultural practices and urban inventiveness for the formulation of an identity rooted in place. However, the destructive forced removals of people from District Six breaking the web of mutual support, solidarity networks and extended kinship that created cultural continuity and stability. The removals saw the movement of people to fragmented, fabricated and apparent 'identity less', places such as the Cape Flats, Mitchell's Plain. The setting of the new fabricated townships akin to urban 'ghettos provided a new basis for identity of disconnection, in the lack of history, institutions, cultural practices, urban inventiveness, and adverse public networks.

The Cape Flats as described by Charles Ash, website manager of bruin.com says that he found coloured people in the country to have a romanticised notion of Cape Town. That his views were shattered when he visited the city and saw the conditions on the ground, particularly the socio-economic impoverishment on the Cape Flats. (www.bruin-ou.com)

The above text creates and automatic link between socio-economic issues, identity, place and the perception created by the juxtaposing of these theories. The main socio-economic issues within Mitchell's Plain and the Cape Flats alike are crime, gangsterism, drug abuse and unemployment (SDP 2008:10). These issues are in line with the perceptions of the area by residents and non-residents.

With this in mind, one could say, if the perceptions are in line with the reality, then it is not a perception. However, what I argue is that the negative perception of place relates to people who internalise and personify it, prohibiting growth. This concept can be likened to the way successful historical hybrid suburbs such as District Six provided a space for the formation of an identity rooted in place.



Case of the lost neighbour

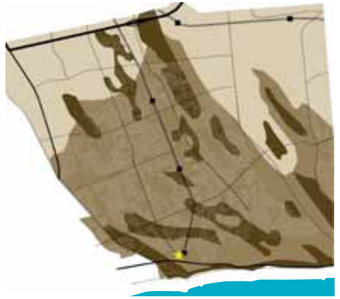
The location of self in the world, relates to the fact that our bodies are in constant interaction with our environments, the perception of the self and world has a symbiotic experiential existence and implies that the perceptual image of self cannot be divorced from space - and image of place not being divorced from self. (Pallasmaa 1996:27)

When looking at the spatial identity of place it is impossible not to include the landscape as it represents place's regional contextual identity. Historically the fusion of landscape, built fabric and human order is clearly indicated in old towns such as Istanbul where skyline, topography and architecture are fused together to make a singular symbolic form expressing culture and nature. This provides a sense of the built form adapting to the constraints and opportunities of the landscape providing an experience of place (Hough 1990:15) However the regional identity of Mitchell's Plain, shaped by the social and institutional linkages have not allowed for the landscape to be fused into the built and social fabric. Rather it is detached from everyday life demonstrated in the case of the lost neighbour.

The lost neighbour refers to the physical and metaphorical loss of the neighbouring natural landscape in the construction of Mitchell's Plain and surrounding towns alike. This includes the loss of a large portion of natural ecosystem of Mitchell's Plain and the metaphorical loss of the coastal edge. The loss is a product of the centralised urban plan, facing houses away from the coastal edge separated by the left over sand dune ecosystem. This is demonstrated when driving along Baden Powel drive (south of Mitchell's Plain connecting the areas of Stellenbosch to Muizenberg) and all one sees are scenic vegetation covered dunes, ignorant to the presence of areas such as Mitchell's Plain and Khayelitsha beyond.
The implementation of the modernist urban plan saw the re-grading and flattening of a large portion of the sand dune ecosystem. The re-grading of the sand dunes changed natural hydrology creating drier areas with lower infiltration and the removal of topsoil creating problems of windblown sand. The exposed windblown



Vegetation pattern



Geology and soil pattern



Dunes pattern

sand affects health and quality of life.

With increased sprawl saw the fragmentation of the landscape, exposing flora and fauna to greater impacts of invasive alien species and pollution. The Wolfgat Nature reserve which forms part of a buffer between Mitchell's Plain and Khayelitsha falls within the Cape Flats biosphere and has to date been under conserved as a result of sprawling development. The Cape Flats alone supports more than 1460 different plant species. Of the 450 Red Data species listed nationally, 203 are on the Cape Flats (IUCN 2007). This has surged the move to the importance of conservation on the Cape Flats. Wolfgat Nature Reserve is one of the larger nature reserves on the Cape Flats conserving Strandveld. The reserve is characterised by limestone cliffs, rich marine, a sand dune ecosystems as well as the only colony of Kelp Gulls in the South Western Cape (DPLG). The current high level of crime, particularly relating to personal safety, is a major threat to the conservation of natural ecosystems, as people perceive bushy remnants as areas that harbour criminals.

The metaphorical loss of the coastal edge in terms of visual connection and under utilization relate to four probable factors. These are the class perception of the beach being for the unemployed, supposed lack of facilities, physical and perceptual concept of danger, connectivity and inaccessibility. The beach lies on the southern periphery separated from the residences by a high-speed road. There are no visual public or social network linking the beach to residences and the centralized public zone.
The beach and biodiversity region can be described as the neighbour you know of, but hardly see.

In terms of history, Archaeological evidence of strandloper activity and fossils of extinct animal including that of the extinct hyena (wolf) have been found in the area. (DPLG)



Spatially detached

"Architecture is not an isolated object but rather a part of its environment, highlighting and directing our attention and existential experience to wider perspectives" (Pallasmaa1996:8).

In contrast to initial visions of the area, which highlighted security, privacy and personal satisfaction, Mitchell's Plain today is characterised by endemic crime and gangsterism. With high levels of gang activity and prevalence of drugs as most of the gangsters are drug lords. Approximately 48% of households in Mitchells Plain live below the poverty line and only 43% of the working population are employed. Very few people in Mitchells Plain have access to education and 40% of people aged 5 to 24 do not attend school, with reasons for having to work or look for work. The identified persistent needs contribute toward the detachment of people to space. These needs are both the result of detachment and the cause of detachment relative to aesthetic, historical, political, economic and social aspects.

The aesthetic detachment is indicated in the description of Mitchells Plain by Professor Dick van der Ross as stated in the Financial Mail (1978) describing the place as dull, monotonous and very depressing to the eyes. (Weekend Argus 1978:4) This negative visual connection to space relates to what is considered beautiful. The Cape Flats at the time of the inception of Mitchells Plain was not built up and lacked the elements of the popular picture perfect representation of Cape Town with its range of mountains, historical CBD and the main ports. According to Hough (1990), the absence of things and scale (flatness) relate to the warped perception of the Landscape not being beautiful and characteristic of aesthetic poverty (Hough 1990:25). This concept of rating, measuring and quantifying the scenic hierarchy of nature, for preservation dates back to the scenic planning of the seventies. The absence of things and scale of the Cape Flats thus was not considered measurable and therefore not beautiful. A concept I believe is one of the reasons why the natural landscape of Mitchells Plain is undervalued, both in terms of what is considered beautiful and in terms of the perception that the space is for a lesser people, a result of previous allocation.



space perceived to be dangerous



spatial odour



spatial views

However, this is largely rooted in the visual perception and cancels out the other senses, all of which are required for the connection to place. In line with the perception of beauty is the perception of usefulness that is contradictory in the context of Mitchells Plain, the space is not considered beautiful due to low use and not used because its not considered beautiful.

Alienation of, and in, the area is associated to the remoteness of the area from active economic nodes and isolation of sub-areas from each other and the landscape. Disconnection and negative perception of space on the Cape Flats is indicated clearly in Benningfield's theories on the invisibility and silencing of the land. In her, book the 'Frightened Land', Benningfield refers to a poem of a people removed to the Cape Flats and its implication of not only an absence of meaning and a removal of the visual field but also the active silencing of the occupants removing the ability to speak its meaning.(Benningfield 2006:208).

In addition, the physical disconnection to the landscape is related to the lack of consideration for the natural eco-system upon construction of Mitchells Plain. The destruction of the sand dune eco-system has subsequently created problems of windblown sand making cultivation of the landscaping difficult.
This detachment affects the perception of landscape, the use of landscape, investment and pride in place (Hough 1990: 35) demonstrated in the perception of the surrounding biodiversity as being a threat. This perception of danger breaks "inhabitants bonds with a place, prompts them to move away, or stigmatize a site to such a degree that it's material as well as its aesthetic and cultural value decreases". (Heise 2008:152) Until crime prevention is countered more effectively, natural areas are under threat from developments that may seem in the short-term to be more expedient. The lack of conservation and inherent alien species contribute to these perceptions as they make the vegetation fuller, unmanageable and therefore a security hazard. Proper management of the biodiversity can contribute to reducing alien invasion and criminal activity as it generally supports relatively low-stature vegetation.

In conclusion, spatial deterritorialization involves the detachment of cultural practices from their anchoring in place and reconfiguration to spatial experience. This deterritorialization is considered to have both positive and negative effects with the negative being that of alienation social uprooting, economic displacement, and cultural unease. The possible positives as envisioned by the planners of Mitchell's Plain was the welcoming of new forms of connectivity, new choices and a general broadening of existential horizons. Conversely, the negative has been achieved, with a space proven to not be conducive to identity construction rooted in place. Re-evaluation and transformation of spatial identity is required. This should employ a hybrid urban scheme that does not only take in the rational aspects of a community but also the everyday processes of how people use space. It requires an alteration of space that responds to the highlighted issues of individual identity, social problems and detachment from environment using the existing opportunities to deal with current negative aspects. The lost landscapes provide opportunity for transformation from an economic, aesthetic, cultural, psychological and functional point of view.



RESPONSE



"Could space be made the piece meal instrument of social transformation, a means of changing the relationship between the individual and society by generating a new lifestyle?" (Tschumi 1996:7)

Architecture sits at the convergence of "real and ideal space", inside and out, experience and concept, thus by the careful play of these aspects one can begin to transform the "ideal" into real. (Tschumi 1996: 78)

When responding to the conflicted landscape of Mitchell's Plain, what is required is the confluence of a contradictory ethos. The Universalist hegemonic, design principals of the modernist urban design have been criticized for creating a sense of "disillusionment and dismay" (Alsayyad 2001:11).

According to Heidegger, the effects of these principals are the micro and macro detachment on a physical, sensorial and mental level. He deems it as nihilistic and says it is because of modernists over emphasis on ocularcentric culture, largely based on self-expression, "intellectual-artistic game" detached from mental and social processors. (Pallasmaa 1996:5) These problems associated with modernist principals has surged the need for redevelopment, however many of the principals or problem-solving techniques have been critiqued for still being absolute with ideological design ethos. The response therefore required is the rethinking of cultural identity in architecture that according to Indrek Peil is that of Stereophonic identity. Defined as spatial identity that is not "the feeling of attachment to territory but more a spatial understanding of the concept in polyrhythmic and rapidly changing environments" (Herrle, Wegerhoff 2008:348).

It is a referent for spatial identity, which is heterogeneous, with parallel dimensionality. It responds to the binary aspects of physical human experience and the relationship between corresponding forms of spatial perception and cognition. It does not aim to impose external identities onto space but rather an architecture which produces a "proto-social and proto-semantic space, producing proto-identities. This allows for a response to the fluidity

of identity and social meaning. It aims to connect and create a multi-dimensional relationship between individual and re-conceptualised contradictory space. Contradictory, in that attempting to respond to the "multivalent, anecdotes of space", contradictory identity clashes emerges with ambivalence and therefore, what is required is a "polyrhythmic architecture".

Contradictory Space

The multi-dimensional relationship comprises of past, current and future perceptual identity of the senses, mobility, and connection to space. The contradictory space represents duality emitting choices and answers, healing and "infection", private and public, civic and recreational, freedom and security. In responding to issues of security, the guard of Mitchells Plain should be perceptually prominent but not a barrier of control.

Third Space

The hybridized context warrants a dualistic approach through the Trans programming of contradictory programmes creating the third element of connecting people to space. It takes into consideration the multiple spatial implications of place connoted to people which begin to transform the need to ground ones identity in uniformity. This is created through the concept of different elements meeting and transforming each other, at the same time retaining the individual identity - displacing the in-between and creating a new space, the third space as termed by Bhabha (Source). The third space however is satirical representing the in-between, ambiguity but also capable of de-ambiguity in creating "type hybridity" and neglecting the importance of everyday practice. Therefore when implementing the hybrid, it is important to consider the context and the reactionary space of differing individuals. (Alsayyad 2001:8) The third space promotes soft infrastructure that is neither home nor work, it looks at how and where people meet, gather, exchange ideas and network. It includes an urban design that fosters communication between people, physical development, place-making, high levels of amenity and quality. It has quiet space and attention to aesthetic, a place where people can work and socialise. (Landry 2008: xxii) The proposed space would be the platform for self-expression and a catalyst for change.

Architecture and its spaces do not change society, but rather through understanding architecture and its effects, it can accelerate processes of change underway. (Tschumi 1996:15)

Non-programmatic

In order to create good space, an appropriate urban and architectural plan is required which is grounded in the needs, requirements and priorities of dwellers. A good space for people to live in, more attention needs to be paid to design, increased and more effective participation on a local and community level as well as a better response to livelihood strategies and patterns of everyday life with a balanced approach to process and product. . (Harrison et.al 2008:253)
A culturally rich place would have a multiplicity of culturally rich aspects from once off festivals to "organisations that regularly creates work".
Therefore, a sustainable and socially based approach that is non-programmatic in order to response to the previous rational programmatic process of Mitchell's Plains urban development. This approach entails several aspects; which are enabling, non-prescriptive, promoting the self-interest based on public good, not attempting to obtain ideal urban spatiality but rooted in identified urban qualities. It aims to manipulate the logic of the access to which activities respond in order to generate broadly predictable outcomes instead of using autocratic methods. It looks to the distribution of Human activities in space and not in land use. (Dewar, Todeschini 2004:40)

The non-programmatic although fluid is made up critical principals that allow for the implementation of conscious planning. These are the humanist approach, regionalism and resource sensitivity.

The humanist approach relates to people as people are ultimately the client. However, when attempting to provide a space that allows for growth and individual development from an architectural and planning point of view one cannot just speak of or represent "the individual, class or political ideology as the built environment outlives any one generation and generations to come". Rather what is argued is that "Settlements of quality enrich the living conditions of all people, both rich and poor". (Dewar, Uytenbogaardt 2009:13) It understands human need and activity and seeks to provide an enabling environment reflecting the timeless history, rediscovered and interpreted over time (Dewar, Uytenbogaardt 2009:13). Within the humanist approach is conservation, which does not simply refer to preservation but the relationship of human activities within the natural environment. Because the natural environment is the basis upon which life occurs, the effects of people's activities on the natural environment can hugely influence daily life requiring the maintenance of balance.

Regionalism relates to the relationship between "place's characteristics, peoples activities in place and the emergence of cultural expressions and forms" and relates to the triad of place, work and folk" (Dewar, Uytenbogaardt 2009:13).

Resource sensitivity relates to the sustainable utilization of resources (Dewar, Uytenbogaardt 2009:13). One of the problems with current planning and development in areas such as Mitchells Plain is that very often planners use standardized principals and foreign models in the hope to create a good built environment "without critical review of underlying qualitative issues" (Dewar, Uytenbogaardt 2009:16) and contribute to inherent problems and detachment to space.

However, one cannot totally abort foreign concepts as the globalised influence is stitched into the South African fabric. International styles offer a platform for debate on what to do and what not to do. Thus a conscious balance is required between globally oriented and locally authentic". (Landry, 2008: xxiii) With this the initial villa or pavilion concept of Mitchells Plain however unsuited, and innately geared to sprawl and fragmentation its conceptual principals from the 15 century offers insight into the creation of a symbiotic balance between people and space. In its inception however elitist, represented an indefensible space free of limiting over security and inclusion of dominant religious culture (example of culture intermingled) provided a retreat of city life and pleasure. Its location was carefully considered for views of the town hill and planes, a place associated with urban culture and philosophy, a place not only to cultivate the land but to cultivate the soul. The philosophy combined the concept of "monastic contemplation and pastoral seclusion with nature taking a central position with the garden as the ideal place for contemplation. The gardens geometry was considered a "reflection of cosmic order and therefore of divine order". Virtue, perceived as nature transformed into perfection, the garden sublimated nature, and nature and the place in which virtue was nurtured (Steenbergen, Wouter 1996:35). It was considered that young men could learn moral laws without effort with poetry and intellectual discipline established as the sensuous enjoyment of nature.

The Villa concept although idealist presents historical attempts at creating a symbiotic relationship between cultures, land and form. Acknowledging possible positives of the original approach reinstates the need for architecture to combine the old with the new and allowing for an ease of contrast and change. "Such an approach, with creativity at its core enriches identity, distinctiveness and confidence". "In doing so it reinforces and adapts for modern purposes, the characteristics of a place, its traditions, myths and history. It fosters cultural sustainability by recognising the values and norms of different cultural or social groups". (Landry, 2008:75)

Within the spatial identity transformation framework, the means for applying the three conscious principals relate to urban scale, access, promotion of collective activities and responding to individual needs.

On an urban scale Mitchells Plain is a rapidly sprawling community with high prevalence of crime, gangsterism, drugs, and unemployment and high levels of poverty. Therefore, in response what is required is the need for small-scale self-generated economic activity, a space where people have the opportunity and the space to express individuality.
The product of spatial alteration needs to be accessible both from a physical location to providing a space where people can get involved in the space, it needs to form part of daily life and needs to form part of the "community". Access need to be created to all user types including users from the community, people from surrounding community, people from outside of the Cape Flats and tourists. Although access is primarily geared toward people from Mitchells Plain, broadening the scope allows for a complete perceptual transformation of place and is in line with the proclamation of Mitchells Plain as a tourist destination. Access refers to the "spatial and a-spatial dimension" intended to break down the political, economic, regulatory and attitude barriers" which detach and prevent people from fully participating (Dewar, Uytenbogaardt 2009:17).

Promotion of collective activities and interaction is inherent of the concept that "the places of greatest interaction in cities are places of opportunity." (Dewar, Uytenbogaardt 2009:17). Providing opportunity for exposure, communication, diversification and social interaction and altering the quality of life within Mitchells Plain.

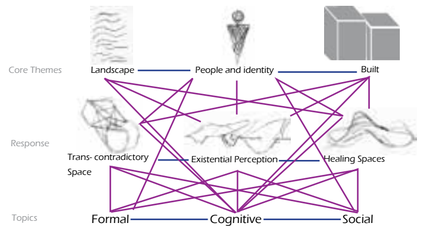
In transforming spatial identity, individual needs have to be met and are made of four aspects namely physical needs, social needs, psychological interaction and sensory needs.
Physical needs relate to the physical well being of the user. Social needs relate to the community interaction and social ties. Psychological interaction relates to

security, identity, sense of belonging and individuals being able to influence their own identity. A sensory need is the "exposure to a stimulatory learning environment." (Dewar, Uytenbogaardt 2009:17).
The physical needs in Mitchells Plain are that of spatial fragmentation inhibiting social needs preventing a sense of belonging with high security issues and therefore a lack of exposure to a stimulatory environment.

How these needs can be met is through the incorporation of several urban qualities, which are balance, freedom, integration, diversity, necessary complexity, equity, integrity, community.

Altering space and imagining Identities

"What we need to make sense of this world is not in order but in Imagineering." (Tschumi 1996:51)



Responding to the heterogeneous, multidimensional landscape and applying the Stereophonic identity principals of understanding dualistic space requires the imagineering of constructed hybrid spaces. The imagined provides the opportunity to gain a new sense of self in the world, through the imagining of spaces which allow for the transcendence of current themes and attitudes. Allowing for a cross-community and multi-disciplinary approach and therefore providing the development of a broader understanding by the user of meanings, perceptions, experiences and public spatial networks of place. (Source)
This conscious application is achieved through the examination of how the 'community' was formed out of the interconnected space that exists, understanding the hierarchical power relations to better understand the processes whereby a space achieves a distinctive identity as place. Keeping in mind that notions of locality or community refer both to a demarcated physical space and to clusters on interaction. Spawning from this, the identity of place emerges through the intersection of its specific involvement in a system of hierarchical organised spaces with its cultural construction as a community or locality. (Gupta, Ferguson 1999: 37)
The analogy of the changed train route is used to convey the complex theory put forward by Gupta and Ferguson. A train route is identified and defined by its destination along a specific organised system that is connected to other routes. When the train is en-route links in the system adjust allowing the train to stay on the right track, however by simple adjusting the link sooner rather later alters the train route sending it toward another destination. The danger in this is the potential for collision with another train on the right track.
The adjustment to the organised system and collision of trains can be equated to the alteration of space where the adjusted link is the introduction of the alternative and the collision the potential.
The alternative is achieved with the use of three overriding concepts, which relate to Mitchells Plains places cognitive, formal and social requirements and respond to questions posed of identity and detachment. The diagram below indicates key themes, response and key aspects relating to identity within the community. It provides the basis for how the programme, space and event need to respond to the requirements of the area.

These concepts are as follows:



Trans-contradictory Space

Difference, tension, systematic, modular, Clash, differ

The trans-contradictory space responds to the conflicting issues of cultural identity, social issues, hybrid space disconnection and threat within landscape by suggesting a trans-programme approach. This concept is based on the notion of issues that are conflicted and transgressed by each other in the overlapping constituents of events and themes. (Tschumi 1996:161) This is the linking of parallel constituents both physical and social in order to respond to the complex space and integrate the fragmented landscape. The trans-contradictory space responds to the diversity of people and landscape and celebrates the hybrid over the uniform.



Reality, impression, grounded, automatic, fluid

Existential perception relates to the way users of the proposed experience and perceive the architecture rooted in the notion that architecture can be multi-sensory involving the visual, auditory, taste-smell, basic orienting and haptic system. The sensory experience enunciated at the interface of moving between public and private zones allowing people to be aware of their presence in space. The use of specific design methodology related to the climate such as the wind allows for an understanding of place and space when experiencing the architecture and meeting the place. The sensory component creates a deeper awareness of the surroundings. Responding to the perceptual enable to the transformation of current cark perception, cultivating integrity and creating a sense of freedom in a space otherwise considered dangerous.



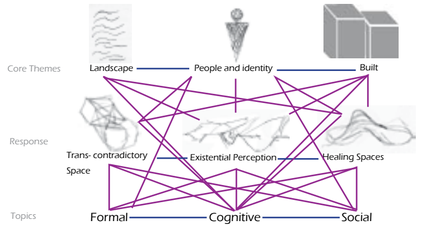
Space of healing

Mend, link, organic, mould

Healing contradictions attempts to create a symbiotic rehabilitation of the land with the community in need. This is achieved through providing a programme, which suits both the landscape and people by looking to the in-between space to foster community interaction, balance and equity. Provides the biophyllic aspect to users and provide conservation to the landscape.
The concept of biophyllic design is the translation of the human need to connect with natural systems and processors especially life and life like features of nature (Kellert et.al 2008:3) This is indicated in the instrumental role that nature played in the enhancement of human physical, emotional and intellectual fitness during evolution. This relationship is indicative of people's natural evolution over that of artificial. The evolutionary context for the development of the human mind and body was largely sensory dominated by critical natural aspects such as light, sound, odour, wind, weather, water, animals and landscape. biophyllic design is an approach which attempts to reconcile people and environment with a restorative environmental ethos which aims to foster a beneficial contact between people and nature in modern buildings in landscape. biophyllic design is different from that of sustainable design which simply attempts to lower environmental impact and minimising harm to natural systems where biophyllic design attempts to reconnect people to nature in the built environment. (Kellert et.al 2008:5) Biophyllic design can be defined by two parts which can be further broken down, this is the organic or naturalist dimension and the place-based or vernacular dimension.
Organic of naturalist dimension relates to forms and shapes in the built environment which directly, indirectly or symbolically represent the human affiliation to nature. Direct dimensions indicate the appearance of the real natural environment such as daylight, plants, natural habitat and eco-systems. Indirect relates to the occurrance of nature requiring human input such as water features. The representation of the natural world



THE JOUNEY





THEREFORE IN RECONNECTING PEOPLE TO SPACE, ONE NEEDS TO DO IT ON A PHYSICAL, SOCIAL AS WELL AS COGNITIVE PEOPLE. USERS NEED TO BE ABLE TO RELATE TO PLACE ON EXPERIENTIALLY.



CONCLUSION

Toward a design brief

The hybrid spatial fabric of Mitchells Plain and South Africa alike is filled with contradictions of meaning. These contradiction should not be considered to be negative as it provides a platform for a creative process of intervention. Although throughout the history of architecture much of new design has been revivalist or nostalgic in nature, this approach still occurs today as demonstrated by the villa concept. The approach is beneficial as the past provides the basis upon which architects work today, but the emergence of critical regionalism, green architecture and biophyllic design is seeing the return of architectural design to its initial concepts of available materials and primary social construction and site specific design, in terms of how people interact with space, and respond to the landscaping. This is critical in the spirit of place and the fundamental base for identification, in apparently placeless world.



so what

Am I doing?

Why am I doing?

How am I doing it?

Territorial detachment → **Placelessness & disillusionment with no vested interest in land** → **Reconnect people to space**

2. DESIGN

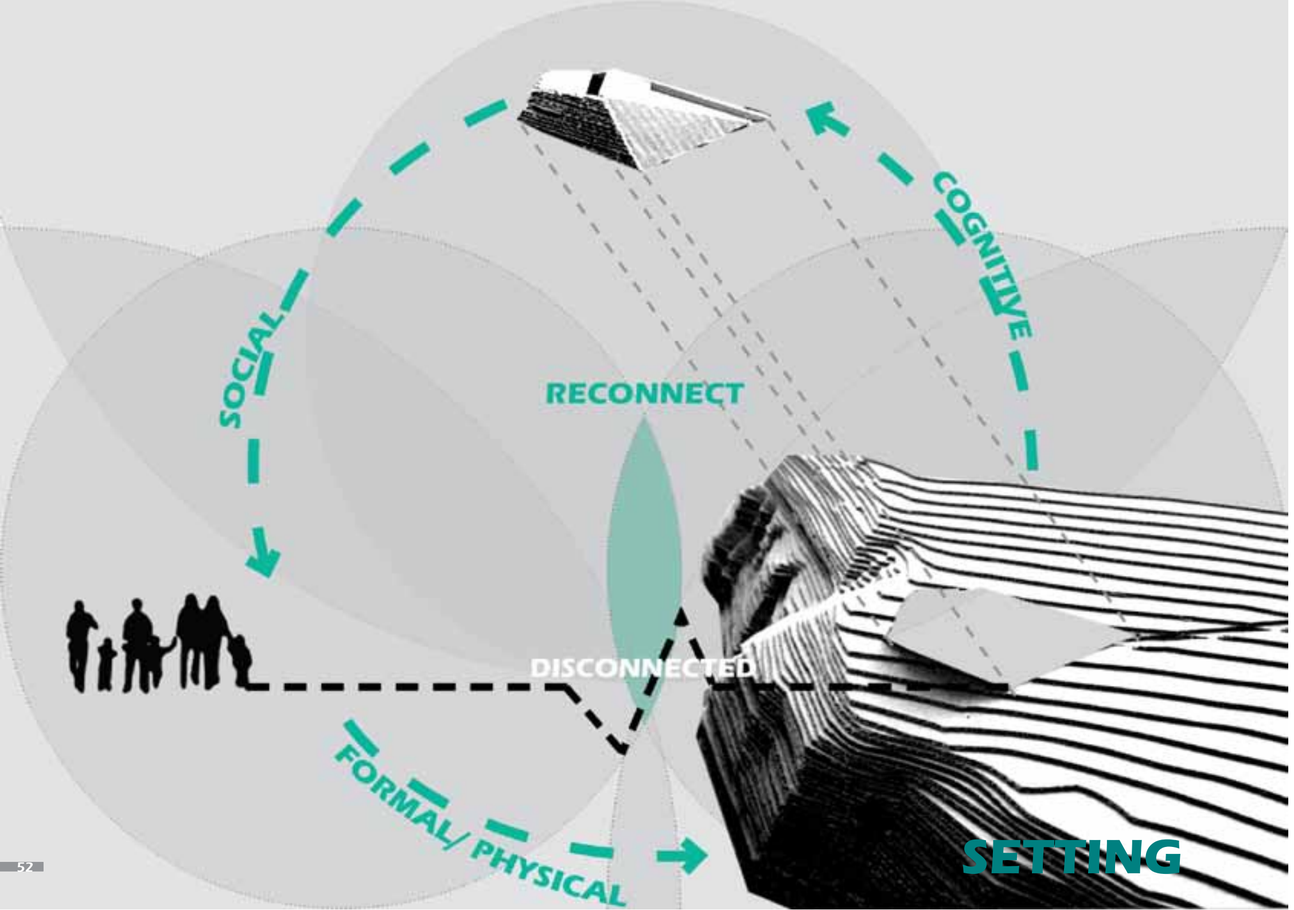
Consider a living museum of culture which integrates users and represent static and fluid culture (Hendry 2005:4)

DESIGN BRIEF

the link

Although identity is fluid, meaning different things to different people, human beings still have an intrinsic need to affiliate and attach themselves to the place they call home. While this concept may seem antiquated it manifests in the spatial and social issues put forward of Mitchells Plain indicating a need for spatial alteration. However when attempting to alter a space and turn a place into a home, the tendency to completely re-conecptualize the ideal alternative has proven to be problematic with increased detachment. Therefore what is required is a full understanding of people and context and a response which not only alters space but alters the way people use and understand space. Not intending to completely alter a space and the way people use it as this would be idealistic but simply providing a point of departure for reconnection to place.

A response not only to the physical constraint of place as this would be ignorant bordering elitist in respect of the conflicted context but a response to the innate social and cognitive context. Linking multi- dimensional, space and programme to respond to the hybrid space. Introducing a new public space typology which is secure but not hegemonic, public and private, inclusive and relevant. It is thought the people will never be stewards of place without a thorough knowledge of space and culture. This includes the provision of educational programme of the physical space as well as social education such as workshop and information space. Physical education of space emerges through a participatory programme. In responding to the fragmented, vested space a conscious attempt should be made to the linking of "the link" to its micro and macro context. In light of the cognitive and altering peoples negative perception of space, the building and landscape should project a safe space, a space to be discovered by people from and outside of Mitchells Plain. The form should respond to the polyrhythmic elements of programme and context symbiotically and include the introduction of higher density housing.


SOCIAL
COGNITIVE
RECONNECT
DISCONNECTED
FORMAL/ PHYSICAL
SETTING

SITE



MITCHELLS PLAIN showing immediate surround-



SITE showing 500m radius of surrounding fabric

SITE SELECTION

The site is located at the intersection of Baden Powell Drive and Eisleben Road, Mitchell's Plain, Cape Town. The location was determined by the following factors, namely; to place the proposed in a location that least disturbs the natural landscape, thereby locating it adjacent to the reserve. To place the proposed on an existing active street which forms part of the primary network of the area and which is easily accessible for all users. Placing the proposed in a location which allows for ease of access by train, car, bus, or pedestrian. And finally to place it centrally to allow for a linked network between current and proposed destinations. To make it accessible not only people from Mitchells Plain. Locating it closer to the suburbs of Mitchell's Plain which need the most development. Eisleben road is the second busiest NS axis street and is proclaimed by the regions framework development plan as a primary route within the area and connected to greater Cape Town. Baden Powell Drive connects Mitchells Plain to the popular areas of Muizenberg to the west and Somerset West and Stellenbosch to the east. The centralised location of the

N





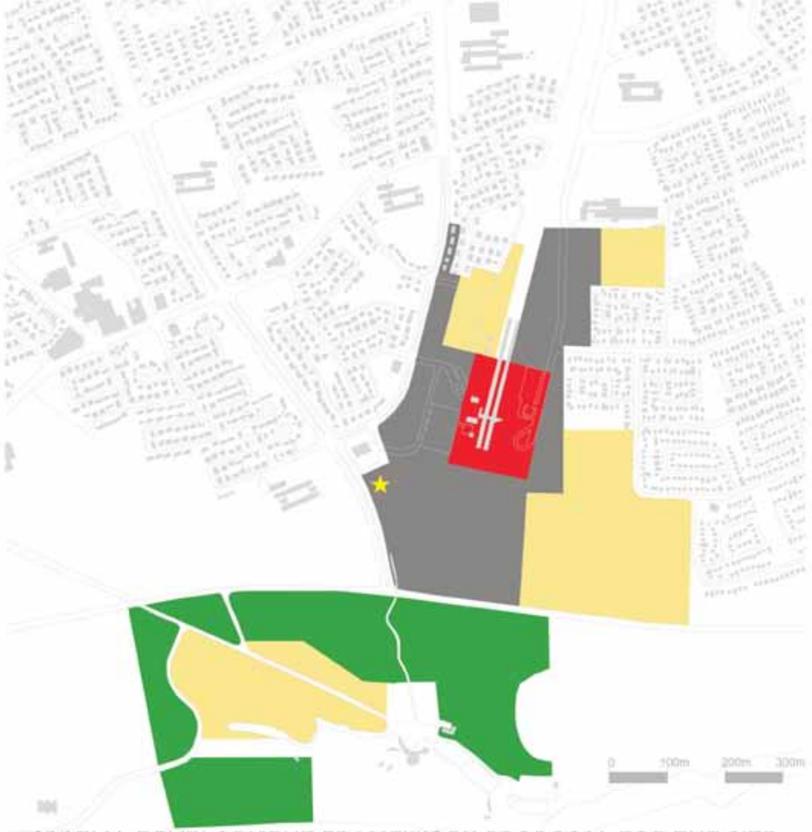


site to Baden Powell Drive, Eisleben Road, Weltevreden Road and A.Z Berman makes the site easily accessible for residents of Khayelitsha, Mitchells Plain as well as residents from outside the Cape Flats. West of the site is a High School and look out hill which provides views of the peninsula and whales in the appropriate season. To the east is the Kapteinsklip Train Station, the poorest suburb of the area namely Tafelsig and the Wolfgat Nature reserve. To the north is a church, houses and beyond the central commercial public zone of Mitchells Plain.

Placing the development close to existing infrastructure and surrounding communities lowers initial building and maintenance costs as it increases the surveillance by the surrounding community, thus reducing vandalism.
Placing the site closer the community and not isolated in the reserve also increase the safety of visitors and staff of the nature reserve. There is clear views of the Helderberg Mountains and if elevated enough views of the False Bay Coastline. The location also allows for links to the Mnandi Beach resort and subsequent links from Mnandi Beach to Monwabisi and Strandfontein Pavilion.

Constraints of the site include the prevailing South Easter, visual disconnection to the coast, sand soil which requires specific kinds of plants, the presence of Red Data Species and dunes in the reserve.
Therefore when constructing the link to and through the biodiversity area special consideration needs to be given to the existing species and footpaths need to be carefully designed.

Special attention needs to be given to the prevailing wind, noise and air pollution from the adjacent high speed Baden Powell Drive



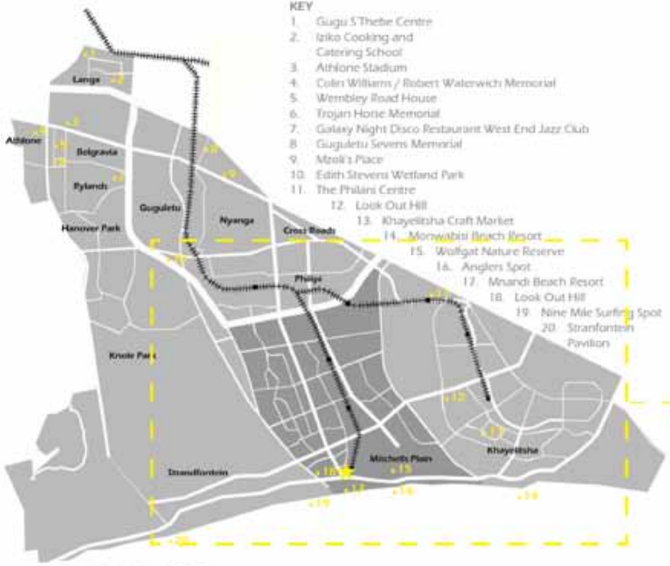
SPATIAL DEVELOPMENT FRAMEWORK PROPOSAL FOR THE SITE



ZONING AND FACILITIES 500m FROM THE SITE







CAPE FLATS indicating location of Mitchells Plain to surrounding areas and destinations



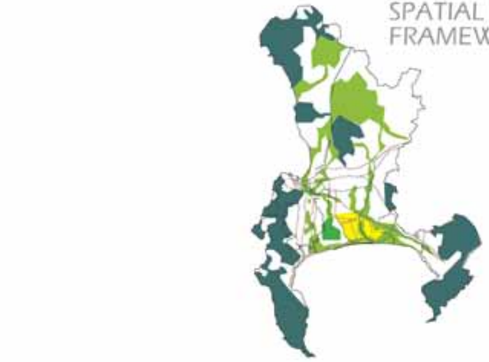


ACTIVE NETWORK LINK to greater Cape Town (map above) as per the Spatial Development Framework for the region of Mitchells Plain and Khayelitsha





DESTINATIONS, SPECIAL PLACE AND INTENSIFICATION AREAS linked to greater Cape Town (map above) as proposed by Spatial Development Framework for the region of Mitchells Plain and Khayelitsha





KEY
ROUTES
Primary Routes
Secondary Route
Tertiary Route
Rail
Proposed Reroute of Baden Powell Drive
DESTINATIONS
Intensification Areas
Civic Precincts
Special Place
GREEN WEB
Recreational Amenity
Green Linkage
Green Web
Site location

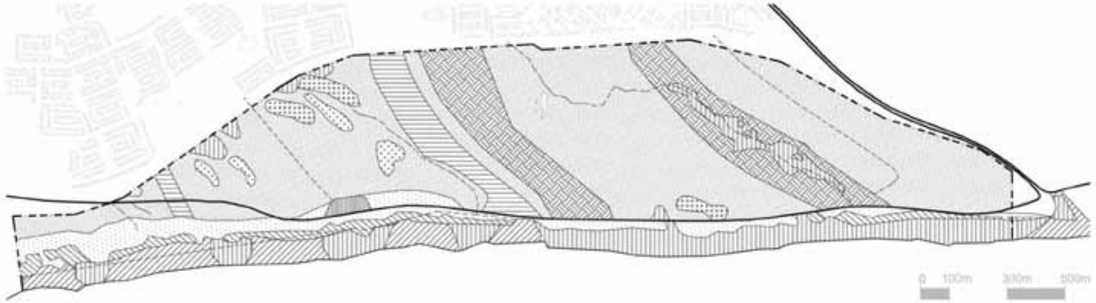
RECREATION AMENITY, GREEN LINKAGE AND GREEN WEB linked to greater Cape Town (map above) as proposed by Spatial Development Framework for the region of Mitchells Plain and Khayelitsha

0 2km 5km N


Spine Road
Elisabeth Road
Baden Powell Drive
.1
.2
.3
.4
.5
KEY
1. Look Out Hill
2. Mnandi Beach
3. Wolfgat Nature Reserve
4. Tafelsig
5. Kapteinsklip trian station
Site
0
100m
200m
300m


SPINE ROAD
EISLEBEN ROAD
A4 BERMAN
BADEN POWELL DRIVE
KEY
Primary Route to Site
Secondary Rout to Site
Natural Walkways
Train Station
0
100m
200m
300m

ROUTES



KEY

- Wolfgat Nature Reserve Boundary
- Major Tracks through the reserve
- Limestone pit and cleared areas
- Baden Powell Drive

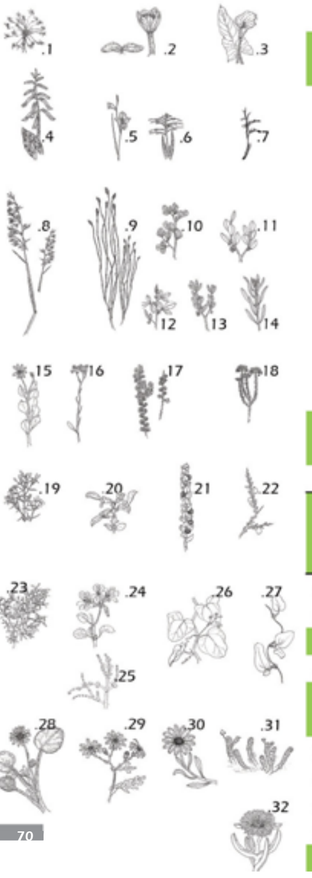
PRIMARY DUNES AND LIMESTONE CLIFFS

- Unvegetated embryo dunes and beach
- Sparsely vegetated embryo dunes
- Sparsely vegetated clifftops and faces
- Well vegetated fore dunes

INLAND DUNES & LIMESTONE

- Low (<0.50 - 1m) Thicket / asteraceous fynbos mosaic on deep sand of inland dunes.
- Tall (2-3m) thicket clumps chiefly on steep north facing dune slopes, clumps in the eastern section invaded by rooikrans
- Low (<0.25m) asteraceous fynbos in localised broad dune valleys
- Approximate distribution of dwarf (0.25 - 0.50m) asteracerous fynbos on shallow sand over limestone
- Approximate distribution of dwarf (0.25 - 0.50m) asteraceous fynbos on exposed and semi-exposed limestone

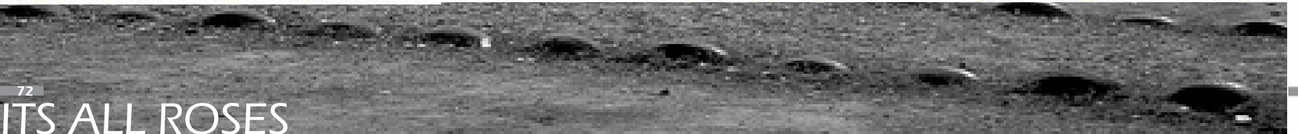
WOLFGAT NATURE RESERVE VEGETATION PATTERNS



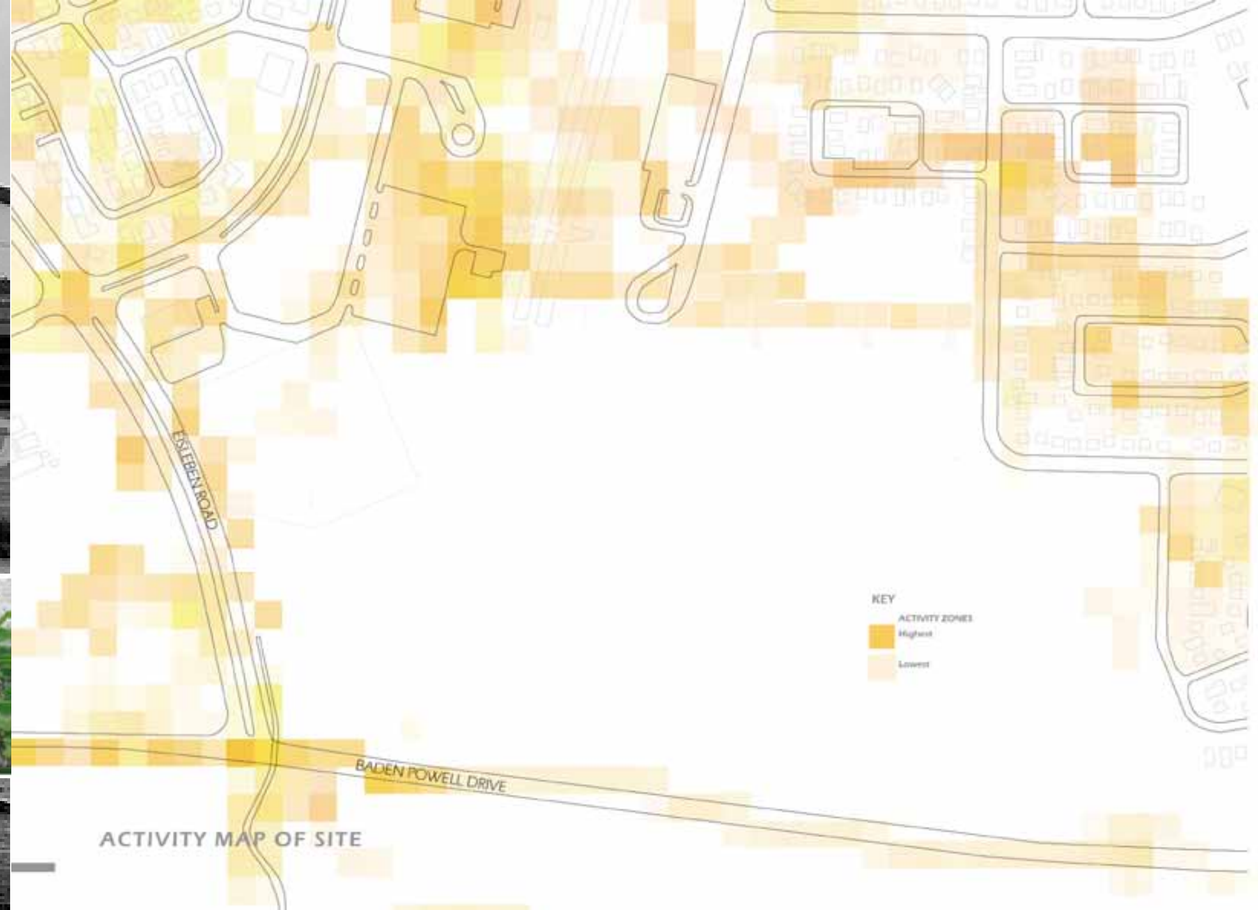
	Name	Description	Flower period	Medicinal	Edible	Scented	Colour of flowers	ht. gradients	Summer	Autumn	Winter	Spring	
1	**Amaryllidaceae** Brunsvigia Orientalis (Candelabra Flower)	Tongue shaped, glabrous leaves, usually in pairs of three; inforescence is many flowered,occure in dune depressions	Feb - Mar				Red	30cm	x				Bulbs
2	**Amaryllidaceae** Haemanthus Coccineus (april fool,)	two broad flat, prostrate leaves grow from bulb after plant has flowered, small flowers at tip of stem surrounded by large red bracts	Mar - April	Diuretic, used for bruises ad sprains			Red	6 - 20cm		x			
3	**Araceae** Zantedeschia aethiopica (arum lily, varkblom)		Jun - Feb	Leaf used for burns and insect bites			White	0.6 - 1m	x		x	x	
4	**Hyacinthaceae** Lachenalia rubida (bergnaeltjie)	Leave sometime plain but usually densely spotted with purple or green	Mar - Jul				Bright Pink to ruby Red	8 - 25cm		x	x		
5	**Iridaceae** Gladiolus carinatus (sandpypie, mauve afrikaner)	3 linear leaves, flowers blue to violet, occasionally yellow, pink or red flowers	Jul - Sep				blue to violet	15 - 60cm			x	x	
6	**Iridaceae** Chasmanthe aethiopica (suurkanol)	Narrow long leaves, flowers vary in colour	May - Aug				Orange to scarlet	70cm		x	x		
7	**Iridaceae** Anomalesia cunonia (rooipypie)		Sep - Oct				Deep Red	15 - 50cm				x	
8	**Poaceae** Ehrhartavillosaa (pypgras)	Long, tuffed stems, important sand binder and stabilizer	Sep - Mar				Yellow brown	0.5m	x			x	Grass Reeds
9	**Restionaceae** Isichyrolepis eleocharis (katstert)	Spindly reed, spreading by an underground runner system, forms dense patches in open dune shrub	All year				reed	20cm	x	x	x	x	
10	**Anacardiaceae** Rhus glauca (blue kini-bush)	Shrub or small tree, thicket, blue green shiny trifoliate (divided into three leaflet)attracts birds	May - Aug		x		green/red	3.5m		x	x		
11	**Anacardiaceae** Rhus lucida (blinktaaibos)	Shrub or small tree, thicket, blue green shiny trifoliate (divided into three leaflet), covered with thin hairs, red fruit grow in bunches	May - Aug		x		green/yellow/red fruit	0.5 - 3m		x	x		
12	**Celastraceae** Pterocelastrus tricuspidatus (candlewood)	Stout shrub or small tree	Apr - Sep				yellow to creamy white	2 - 3.5m		x	x		Small Trees
13	**Ebenaceae** Euclea racemosa (sea guarri)	Shrub or tree, black berries eaten by birds	Dec - Jun		x		Orange to Black berries	0.6 - 6m	x	x			
14	**Oleaceae** Olea exasperata (slanghout, coast olive)	Shrub or tree, oval black berries eaten by birds, greyish green leaves	Aug - Oct		x		small creamy white	2m			x	x	
15	**Asteracea** Chrysanthemoids monilifera (Bietou)	Shrub, berrie are very tasty and rich in vitamins and eaten by bird and mammal, ring od berries resemblinga necklace	All year		x		ring of berries	2m	x	x	x	x	
16	**Asteracea** Helichrysum patulum (kooigoed)	Wooly shrub	Oct - Feb	psychological disorders, stress, high blood pressure, asthma, sorcery			pale yellow	30 - 60cm	x			x	
17	**Asteracea** Eriocephalus racemosus (wild rosemary,)	Branched shrub with grey stems	Aug - Nov	medicinal use and flavour for food		leaves	small white clusters	1.3m			x		
18	**Asteracea** Metalasia muriata (blombos)	Shrub, narrow grey pointed leaves, small whitish flowers, good pioneer species, often used for floral arrangements	May - Nov			Musky	small white	1.2m		x	x	x	Shrubs
19	**Gentianaceae** Chironia baccifera (Christmas berry)	Densely bushy shrub, small leaves, red fruit	Feb - May	chest complaints, diabetes, high blood, kidney infections, skin irritations	x		pink star shaped	15 - 40cm	x	x			
20	**Lamianaceae** Salvia africana-lutea (Bruinsalie)	Much branched, grey aromatic, flowers produce nectar which attracts many birds	Jun - Dec	Multi-purpose plant - eg: tea, coughs, colds, bronchitis, other ailments	x	leaves	brownish mauve	2m		x	x	x	
21	**Myricaceae** Myrica cordiolia (Waxberry)	Densely leaf erect or sprawling shrub, inconspicuous flowers	Apr - Jul	ointment and dressing wounds	x		fruit globular & dark, waxy	1.5m	x		x	x	
22	**Polygalaceae** Nylantia spinosa (skilpadbessie)	A sturdy diffuse shrub, many small pink flowers grwos from axils of leaves, berries eaten by tortoises and birds	Apr - Oct		x		pink flowers / red berries	1m		x	x	x	
23	**Fabaceae** Indigpfera brachystachya (beesbossie)	Dense silvery, sprawling shrublet, rose flowers	Apr - Jun				silvery rose flowers	30 - 60 cm		x	x		
24	**Geraniaceae** Pelarggonium betulinum (maagpynbossie, malva)	Erect or sprawling shrub	Aug - Oct	Stomach pain			pink or white	0.3 - 1.2m			x	x	Climbers
25	**Viscaceae** Viscum capense (lidjiestee)	Leafless woody parasite with translucent berry fruits, parasitic on woody shrubs	Jun - Oct				yellow	300mm			x	x	
26	**Cucrbitaceae** Kedostris nana(ystervarkpatats)	Tuberous perenial climber, potatoelike tuber	Feb to Mar	medinally used for eg: diarrhoea	x		yellow		x	x			
27	**Menispermaceae** Cissampelos capensis (davidjies)	Dioecious wiry vine	Oct - Dec	root and leaves used for headaches, psychological disorders and swellings			greenish		x			x	
28	**Asteraceae** Arctotheca populifolia (sea pumpkin)	Sprawling perenial, leaves white woolly	All year				white wooly		x	x	x	x	
29	**Asteraceae** Senecio elegans (strandblommetjie)	Pubescent erect anual	Jul - Mar				Purple	0.3 - 1m	x		x	x	Succulents
30	**Asteraceae** Dimorphotheca pluvialis	Annual	Aug - Oct				white / purple reverse	10 - 40cm			x	x	
31	**Euphorbacea** Euphorbia marlothiana (reenblommetjie)	Succulant-stemmed with milky latex, brached from base	Sep - Oct				white/ green	20 - 30cm					
32	**Mesembryanthemaceae** Carpobrotus acinaciformis (sourfig)	A ground covered perenial with long, thick stems which trail and creep, rooting at nodes, large purple flowers	Aug - Oct	leaves made into lotion for burns & scalds, fruit made into jam	x		Purple				x	x	





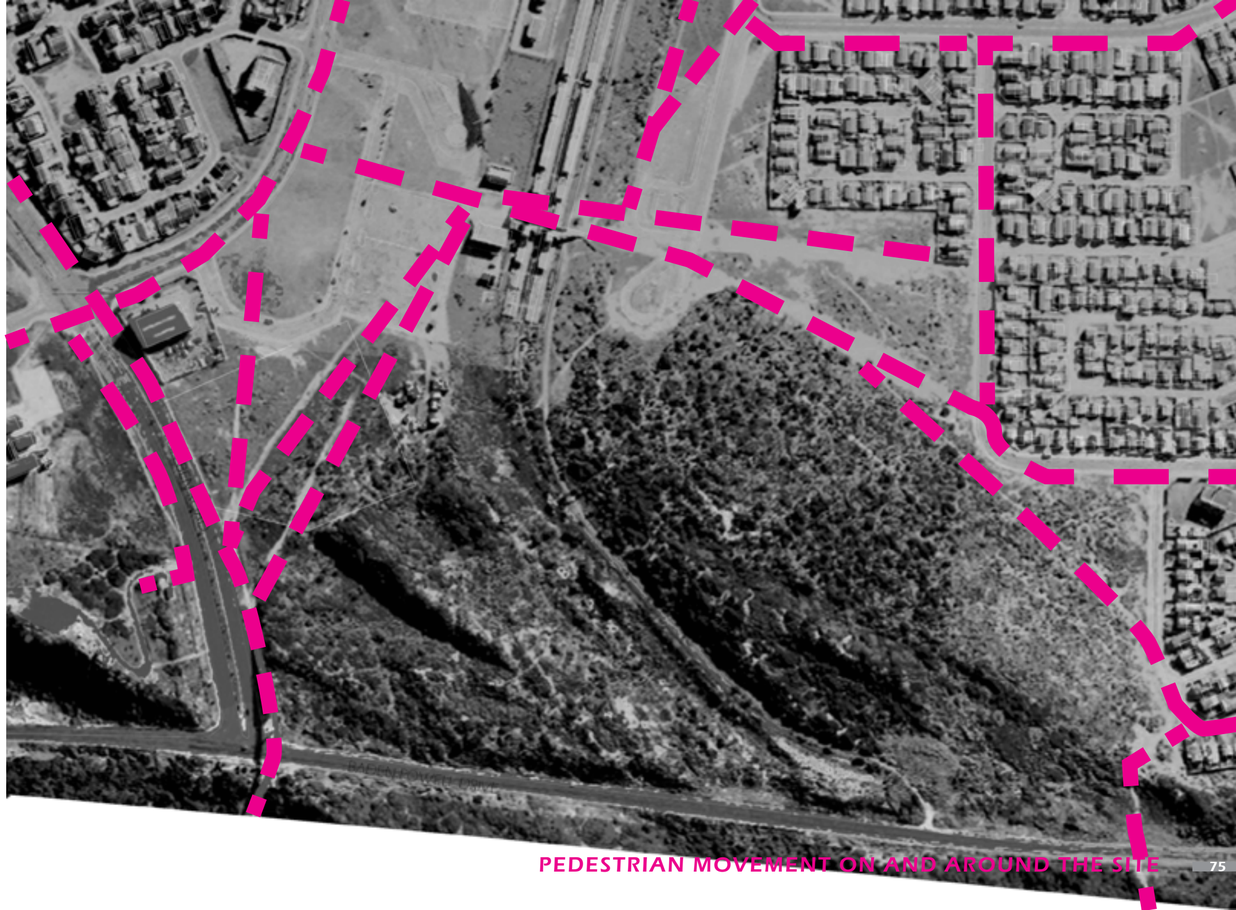


ITS ALL ROSES



ACTIVITY MAP OF SITE


TRAIN
TAXI
BUS
IRT




SOUNDS OF THE SITE


KEY
SOUNDS OF THE SITE
High - noise from speeding cars on Baden Powell Drive
Medium to High - medium in the day, high at peak times
Medium
Low - stillness in the air
VIEWS FROM THE SITE
Views of the Ocean and Helderberg mountains
CONTEXT - Views of dry flat ground
VIEWS FROM THE SITE



Timeline of Mitchell's Plain

1971 – Proclaimed an area on the southern Cape Flats for coloured occupation – report for its urgent development

1973 – approval of obtained for the first stage of development – commencement of works put on hold

1974 – Council approved the re-plannning of Area A in Mitchell's Plain as a wholly home ownership scheme of 5000 dwellings. Commencment of works in May. Westridge
Area A- Westridge
Area H- Portlands

1976 – 11 March – Mitchell's Plain officially opened by then prime minister Mr B J Vorster

1977 – tempo of construction in the area increased

1978 – First Civic centre in westridge completed, first cinema

1979 – 7365 houses completed, completion of hall and library in Lentegeur and Rocklands

1981 – 423 overseas and 950 local visitors taken on tour of mp development

1980 – Mitchell's Plain received the award of the South African Institute of civil engineers for the most outstanding civil engineering achievement for 1979. 18406 houses built. Many houses empty until now, but the completion of rail and town centre brought people in. Completion of the rail way line

1982 – Constrcution of the largest tidal pool in SA in stranfontein, first swimming pool completed in MP

1983 – A further 3098 houses built, completion of firestation in polyclinic in rocklands
Launch of the UDF at Rocklands Community Centre

1986 – further 2091 houses built

1985/6 – improvement to mnandi, completion of town centre

1987 – 1255 houses completed total over 13 years 33083



Less vegetation from the bridge



Look out hill from bridge



Baden Powell and Eskbarn intersection



View from the bottom of bridge



Adjacent Train Station

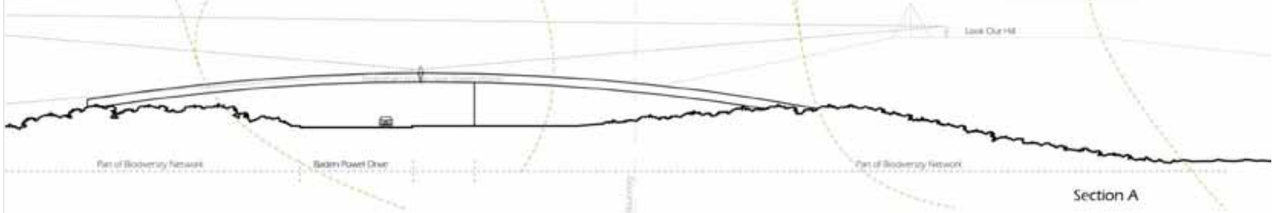
At this point, gives the impression of crossing over from one realm to another. The view, the greenery, the sea and the change in ground level is a complete contradiction to the rest of Mochrie Park Estate.

This zone is very noisy with the speeding traffic on Baden Powell Drive. Its a key connector produced by the forms of passing cars. Walking over the bridge gives and the sense of danger, walking into the unknown, the permissions of the area being dangerous, immediately warn up.

As a generation this is a strange point as one is surrounded by empty dwarfs and tall dunes dressing your view as the south west and north east are only opportunity for views are the well-roads which are lined with dunes as well.

As the point the sun is quite sensitive the unsettling sounds of the insects call to people in the afternoon and the sound of aeroplanes in the distance. The only movement during the day is the few leisure strollers to the beach. This as a seemingly quiet but the strong sunset work.

Nonetheless, parts great biodiversity flat and 'grey' from the Dry Landscape and all you see is lots of wilderness and lots of spare space. Because of the emptiness of the space, the space is across more dangerous as there are only few people.



Section A



Section B

1:500



Decem



Novem



October



Septem



August



July



June



May



April



March

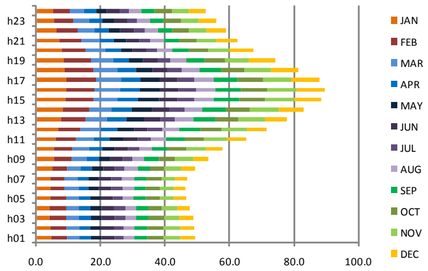


February



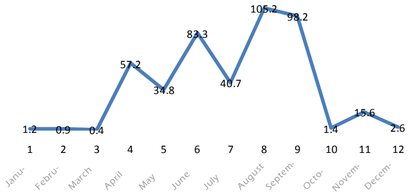
January

The average of hourly wind in 2009

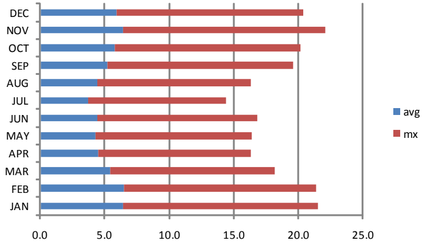


Annual rainfall in 2009

Reflected in millimetres



Average and Maximum Wind speed monthly in 2009



DEVELOPING A PLATFORM FOR IDENTIFICATION



FORMAL

Fragmentation

Inadequate use of Public Facilities

Low Connectivity

Alienation

Low pedestrianism

Disconnection from landscape



COGNITIVE

Negative Perceptions

Area (High Risk)

Landscape

Economic

People and landscape



SOCIAL

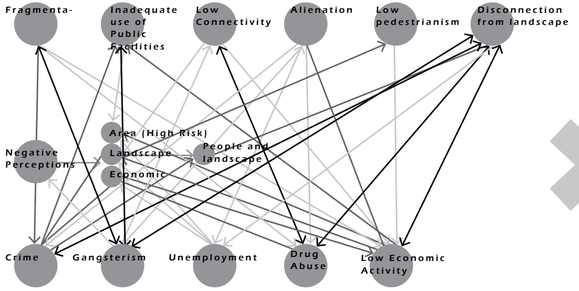
Crime

Gangsterism

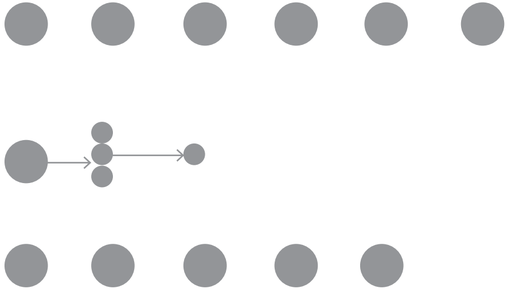
Unemployment

Drug Abuse

Low Economic Activity



DETACHMENT FORMULA and programme generation



PRIVATE TO PUBLIC

REINSTATE

Located close to residential in most need and access

Link to micro and macro

Unobtrusive Security

Leisure

Interactive productive Gardens

RECONSTRUCT

Market/ Retail

Workshop Space

Info/education

Museum/Exhibition

RESTORE

Offices

Residential - Urban Scheme

Education

Security

Job opportunities

Location

Activity

Safe integrate/ participatory public space

Link

For users from Mitchells Plain and outside



Local
A place where people can have community meetings, private functions. A place where people meet on their way from the train station or to the beach. Use NGO services which provides assistance and support as well as use offices space. Use Internet facilities. Learn about how to cultivate private gardens, purchase flowers, herbs or vegetables. Reconnect to space through the sensory and programmatic qualities of proposed. Provide employment opportunities and learn how to work private gardens.



Students & Pupils
Educational activities which form part for conservationist job of educating pupils and students about the landscape. Take walks in the reserve. Safe recreational space. Internet facilities for research on school projects. After school activities and the possibility of weekend jobs.



People from outside of MP
As Mitchells Plain has been proclaimed a tourist destination, according to the SDP , it therefore is a destination for people from surrounding area and further. The Centre will provide information on where one can go and what to do. Which include visiting the Blue Flag Beaches, visit the ancient palaeontological site along the coast, learn about the history of space at the Museum. Visit the Nature reserve and learn about the rich biodiversity of the area. Visit the Rock pools of Monwabisi and Strandfontein Pavilion. Go surfing, angling or bathing. Take a leisure stroll or cycle along the promenade.



Business/NGO/Department
Provide office space for the conservationist of the area as current facilities are not adequate and far from the place of study. Provide space for NGO's which deal with social and natural elements of the space. As well as provide miscellaneous office space for anyone starting up a small business or anyone who just wants to be in a natural setting, where rental is cheaper than being in the city.

USERS

PRIVATE TO PUBLIC

REINSTATE

Public Square 700
Pedestrian walkway
- From Train station
- From residential to reserve and coast
-Along Coast

Highlighted
- cycling, walking, surfing, whale watching, bathing, rock pools, fishing

Gardens
- Natural Outdoor displays
- Natural Indoor displays
- Picnic and landscape Area
- Productive landscaping
- Relaxation contemplative space

Hall 900

RECONSTRUCT

Market 500
- Formal
- Informal

Workshop Space 100

Information (on area, surrounds and places to visit 63
Education 200
Lecture Rooms
Meeting Space
Auditorium
Internet Cafe

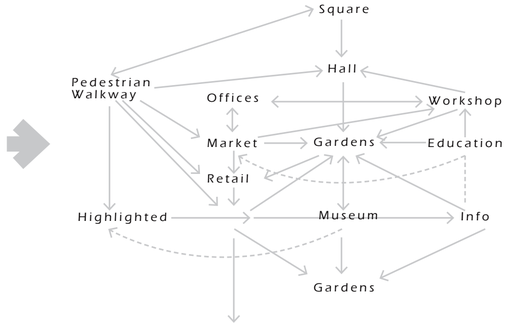
RESTORE

Museum/Exhibition 1500
- Mitchells Plain- conflicted space and people
- Vegetation - Indoor and outdoor
- Coast
- Historical Landscape

Offices 700
Rentable Office Space
- NGO's
- Conservationists - Department
- Offices
- Meeting Space
- Gathering Space
- Community Organisations
- Neighbourhood Watch
- Mitchells Plain District Office for substance abuse services
- Admin
- Social Workers
- Meeting Space
- Councilling rooms

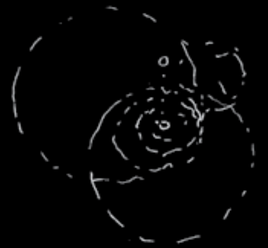
Services
- Parking 3000
- Refuse 20

DEFINING THE PROGRAMME





Fluid function



Fluidity

The fluidity metaphor represents the changeability, adaptability, and flexibility of identity, both cultural and spatial. The flow or flux altered by the simple widening, narrowing, or deflection of context. Similarly, when dropping a rock into liquid it sends ripples from the point in all directions and motions, augmenting light, one cannot see where the ripples disappear. At the same time, one cannot assume the exact point of origin, as water cannot be marked.

The interpretation centre likened to the rock, placed within the landscape, not marking or scarring but blending in, adapting to natural, built, and social requirements, with ripples into the surrounding fabric. It is the point between land, built and people, ocean and town, deflecting the flow of activity downstream toward forgotten scapes and point of initiation for residents and non-residents to discover.

Initiating the linking of a space fragmented, connecting divided areas with a central promenade along the mutual neighbouring coastal edge. It extends from the Monwabisi (Khayelitsha) to the east and Strandfontein Pavilion to west converging toward Mnandi (Mitchells Plain) and drawn up to its climax and point of initiation at the intersection of Baden Powel Drive Eisleben Road. This intersection is central to all three areas and one of the few points of connection between natural (coast) and built, land and people. Therefore rippling into the forgotten and disappearing into the built with physical, cognitive and social connection to surrounding elements of the train station, neighbouring poorest area of Mitchells Plain- Tafelsig, Church and School.

The proposed initiates the introduction of a linked grid on a barren site planned for residential and mixed-use development and challenging the existing centralised framework. This deviation alters the current flux and increases fluidity of space, interaction and connection. The connection is rooted in historical "first person" relationship of people to place in Cape Town with the sea and the "omnipresent" Table Mountain providing a sense of location and security of place. The relationship however severed with the dispossession to the Cape Flats and therefore requiring a connection.

The initiation point and provided information of place alters interaction with space and subsequently its genius loci. Information is interpreted physically through the practical interaction with the land with productive landscaping providing employment and educational facilities teaching people about the natural biodiversity. This affords residents with the skills to cultivate private gardens bettering their personal space and connecting them on an informed level to place. Information of space, further interpreted through the cognitive experience relating to the way people feel in the space (safety), fluid sensory guidance through the space with use of visual, audio and scent anecdotes. The flow of the wind blocked enhanced or diverted to increase the sensory connection to place.

Deflecting or pause point to the fluidity of space allows for interaction, contemplation, discovery and education (information processing). Interaction between building and landscape demonstrated in the contorting and distorting to the flux of programme enhancing experience remembered, knowing and connection to place. Interaction between user and form is increased with sensory information such as light, shadow, sound and scent. Building revealing the concealed potential of the landscape and encouraging social interaction with increased pedestrianism and the facilitation of outdoor activities.

The continuity of information fluidity innate of the centre is what makes a lasting informed impression enabling the knowing of space over simply understanding place.

Initiation – marker of place (altered perception), initiating the linking of fragmented space

Information – providing information on a practical, sensory, and guided level

Interaction – interpretation of place enhanced through cognitive social and physical interaction with space

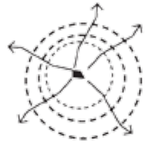


Fluid initiation

Initiating links between macro and micro fragmented spaces, rippling and guiding people through space. Providing a marker of identification and linking to spaces through landscaping and programme. The fluid relationship of natural and built demonstrated in the duality of material where the landscape is represented by concrete, sculptural and permanent and the built which is steel, light form representing impermanence with structure on the land not of the land.



Initiation
ripple concerning building and land



RIPPLE into surrounds



ALTERED GRID initiative

FEEL

Determination material separation surface by zoom levels. Similarly the zones all common use humans, walkers, cars, and changeable surfaces to accommodate events.



FLOOR



CONCRETE



GRASS



PLANTER



PLASTIC/METAL PAVERS



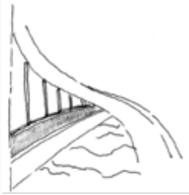
STONE



WATER

Different floor surfaces indicate different space and aid wayfinding, transition through space.

BUILDING AND FORM



The framework and movement network and structure that puts people in relation to the surrounding environment. Assisting the landscape to be more than just a backdrop and the building to respect surroundings providing clear movement structure and hierarchy. Structure is modelled through an interplay of solid and void, visual permeability, light and shade, and sequential movement and experience.

NATURAL

SHADED



Use water distributing water to landscaping from rainwater pipework source guttering and building fascias.

Water system from artwork to environment

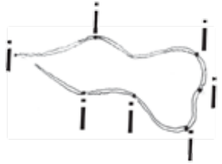


Artwork

Artificial plants

Fluid informant

provision of practical and sensory information



SCENT



Flowers and fragrant plants should be used to assist in way finding and journey the scenario

WIND



determines wind as its control strategy



Wind blocking

LANDSCAPE GUIDANCE

Hierarchy of different indigenous trees gives an indication of private and public space. One progresses in a north south axis from primarily built to natural similarly the progression through the scenario progresses from the man made productive landscaping to the wild natural indigenous landscaping.

TREES provide different private and public spaces, their progression and process formulated



PRECLINED TREES



PRECLINED TREES



SAMPLE OF TREE HIERARCHIC IN AND PUBLIC TO UNDERSTAND



PUBLIC AND CONFUSING ENTRANCE

PRIVATE AND SECLUDED



PRIVATE AND SECLUDED

Fluidity, a conduit for interaction

fluid contorted and distorted points of social, physical and cognitive interaction

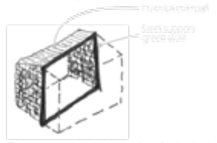


ACTIVE PUBLIC SPACE



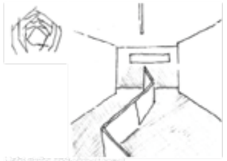
INSIDE/ OUT

SECURITY/ PERCEPTION



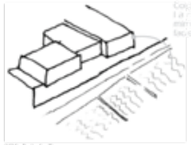
LIGHT/DARK





VISUAL

COLOUR/ MATERIALITY



WALLS









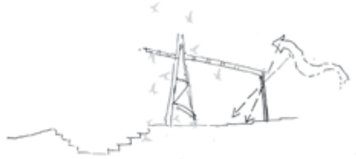






Spatial territorialization and making your mark

cliffs close to the Swartklip paleotological site







The Open Aviary adjacent to the sculpture garden is envisioned to be a space of transcendence attracting indigenous birds such as the honey bee which aids in the cultivation process. The space is at the highest point of the site, allows to see views of mountains to both right and left, look over to the coast and enjoy the view of endless dune vegetation. This space serves both as a space of contemplation and entertainment if the need arise. Its believed that by allowing spaces to mold and adapt to its surroundings and needs to the people it will enable appropriation of space, thus suiting its hybrid environment. The structure of the aviary which is made up of both light and heavy materials is designed in such a way so as to channel most wind away from the lower productive landscaping while at the same time allowing for the ;fresh ocean scent to breeze through. This reminds one that they are close to the ocean and intrigues visitors to pop on down.

The deck

The deck allows for views, its structure, its roof structure made mostly out of concrete and soil is in line with its programme of taking visitors into the past of Mitchells Plain and its various inhabitant. The deck offers the conclusion to the inside tour and introduction to the physical, practical exhibition. By allowing the deck to gently grow out of the soil, the lines between building and landscape begin to blur with no preference over one or the other. This concept encourages an interaction between building landscape and people and at the same time creating a disjuncture between a landscape considered to be flat and dull. The concept behind the view from Baden Powel Drive is that it wouldn't impose to much on the vista of sand dunes but at the same become a marker of place civilization beyond the dune walls of the Drive.

The Interpreter

The interpreter the museum the archives of Mitchells Plain if like provides insight into Mitchells Plain as an historical habitat. It showcases the space from what it is today and back 150 000 years to the time of the extinct Brown Hyaena. This unfolding of place in time and space allows the visitor to get a complete understanding of Mitchells Plain today. The interpreter is considered to be form part of the Centre greater overriding museum concept which makes each space a symbolic or sensory experience. By the time one gets to the interpreter one has already passed through the proclamation, which is a kaleidoscope of point at the knuckle/disjuncture of the centre. From the proclamation one enters the space of the genealogy tree which provides a platform for people to document their heritage. By exposing ones heritage at a public level allows individual to reevaluate, reconsider and redesign what he deems his identity. The next point is the third space, a transitionary zone of local craft, artwork and live displays of Mitchells Plain This point makes ways for the documentation of Mitchells Plain as a space of liberation in the time of the "struggle". It then moves ti Mitchells Plain as the deterritorialised space, the development of Mitchells Plain and the destruction of the landscape. This point affords visitors the opportunity of commenting on space, The more people comment, the more awareness, the more change.



The museum then moves to the places as Khoi habitat, graze land, while learning about the prevalence of Khoi in space, visitors are also provided on how one can cultivate private garden in Mitchells Plain or anyone else. From Grazing the Centre begins to unpack the historical landscape and change of the space over time simply due to Climate change. This not only gives insight into place but also educates people on the terror of global warming sustainable ways of living. This point paves the way for the journey into the extinct, the original inhabitants of Mitchells Plain, such as the Extinct Brown Hyaena after which Wolfgat is named. From this point one could either walk to the Deck, the Aviary of the Wolfgat Nature Reserve for some practical Knowledge//, and if you visiting in summer might be able to pick up some flowers on the sly.

The Knuckle is the centre point the information point and the kaleidoscope point. Its where conflicting roofs meet and people greet. Its a central public axis allowing for secure movement between coats and residential. It its the transition point between the more private sculpture garden and the semi-public working garden.

The Market is the second point along the museum journey after the Shell (the community Hall). It reminiscent of the places lost and its historical street scapes wth active makrets. It design with a light steel roof with columns brings to mind street views of historically cosmopolitcan places such as District Six, Woodstock. The Market provides employment to people of the community in need and provides a stop of point for commuters and beach goers. It enable a physical connection to in the concept of living off the land.

The Sanctuary occurs as varying point along the sculpture garden and culminates at the Divine, the Open Aviary. Its provides contemplative space upon exiting the formal exhibition area of the interpreter. The Sanctuary is made up of a series of ordered boxes which provide exhibition spaces as well as seating, as it progresses up to the aviary the grid begins to disjoint, symbolising the move from the productive landscaping to Strandveld. The disjointedness is also symbolic of the altering of Mitchells Plain from a standardized overlooked area to a destination.

The Shell The community Hall designed as a shell with internal walls almost detached is symbolic of the a places dispossession and the silencing of the people and land upon development and human habitation.

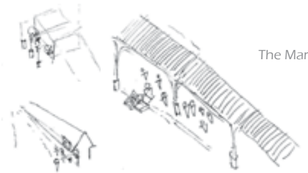
The working garden - workshop, garden and classes provides a spaces of growing interaction for people in need. It offers Arts and Crafts and Gardening Craft for people wanting to learn and for those needing a job, employment,. The Craft is showcased in the Interpretation Centre giving visitors from outside of Mitchells Plain an immediate sense of culture in place upon arrival.

The Internet cafe

A point of information, a resource and social medium. The Internet provides the opportunity for alter identity. It allows



The Knuckle



The Market

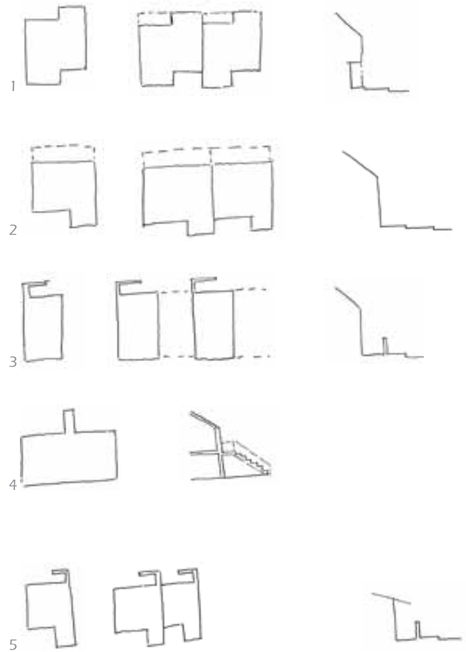


The Sanctuary

anyone to be anything and with this in contemporary time and in looking at Identity, its impossible not to consider that we all have Internet Identities, alteridentities or as the Antwoord says the Interweb, a web of identities.

The offices/ rentable space

The offices and rentable space is targeted at emerging entrepeneurs in the area, NGO's who's premises are in disrepair and the conservationist of the area. This space is designed in such a way that all ofices face a garden, the biophyllic benefit of space increases productivity and overall well being.



HOUSING TYPOLOGIES

Different housing typologies looked at for the greater urban scheme of linking people to space. The requirements of the typology was that it should allow for higher density and create a social, active street relationship while at the same time allowing for private and secure spaces.

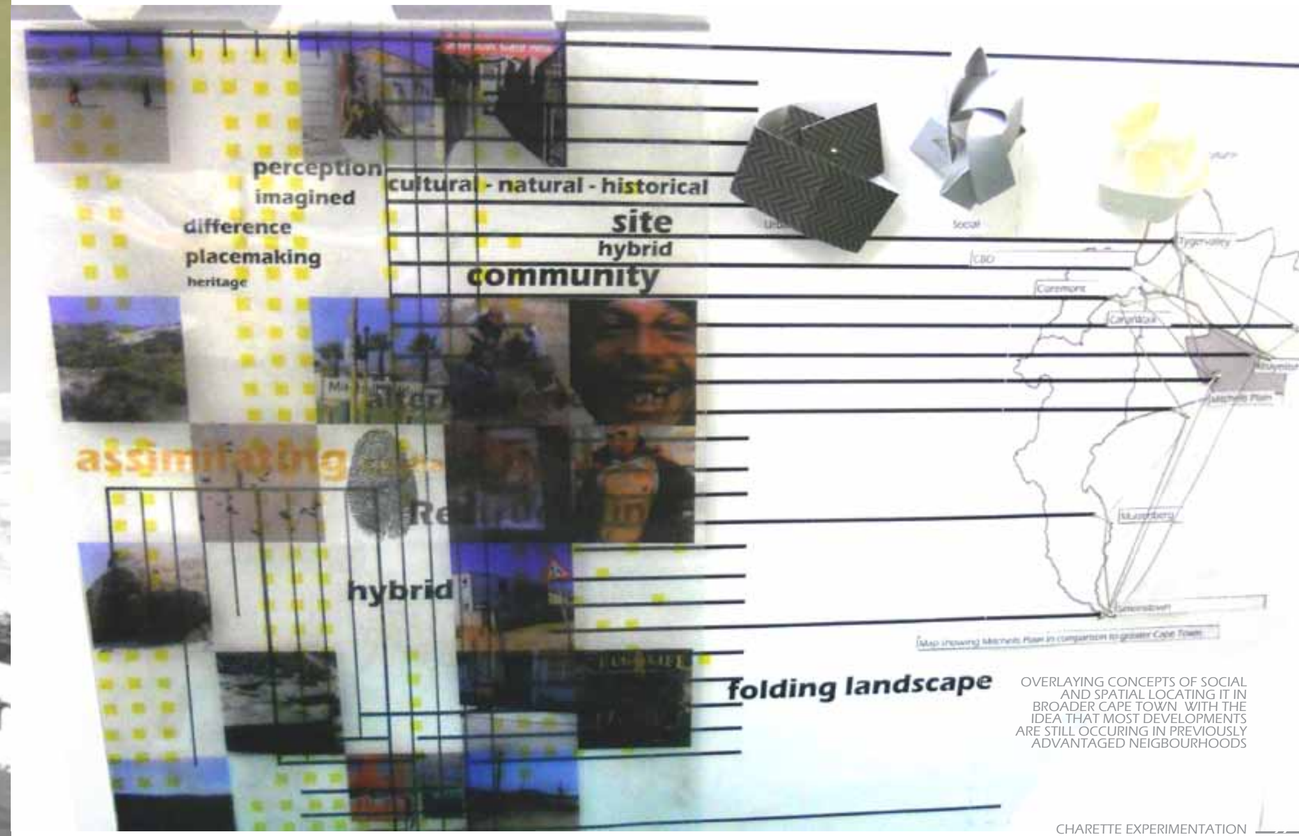


Nisha Jagan, a play on the notion of perception using the Magritte concept of 'this is not a pipe, its a representation of a pipe.

How this is interpreted in the picture is in the use of the 'drug' as a drug conveys an illusion and, over an altered picture of Mitchell's Plain represents its duality. What the notion is saying is that this picture represents the Mitchell's Plain without the illusion. A picture of the problems and issues that are associated with it, a perceived representation of Mitchell's Plain and in uncovering the hidden identity of place(the back picture) one uncovers its true identity.

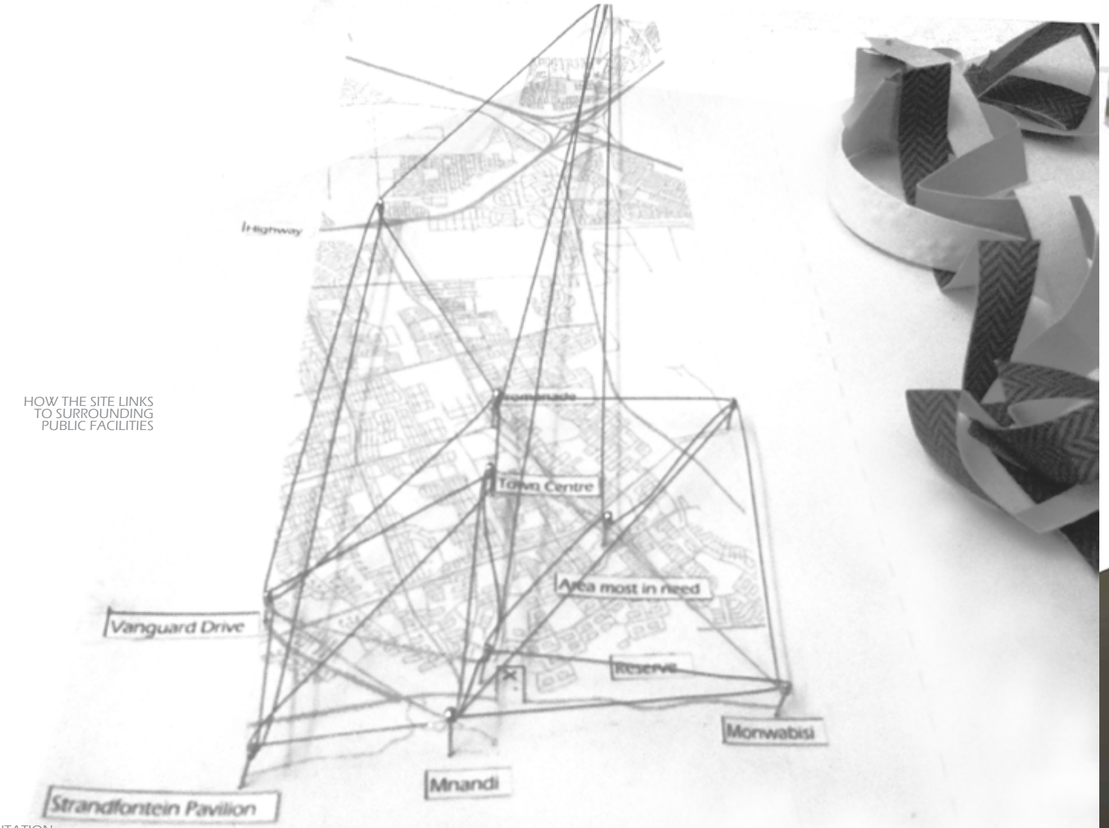
This is not Mitchells Plain

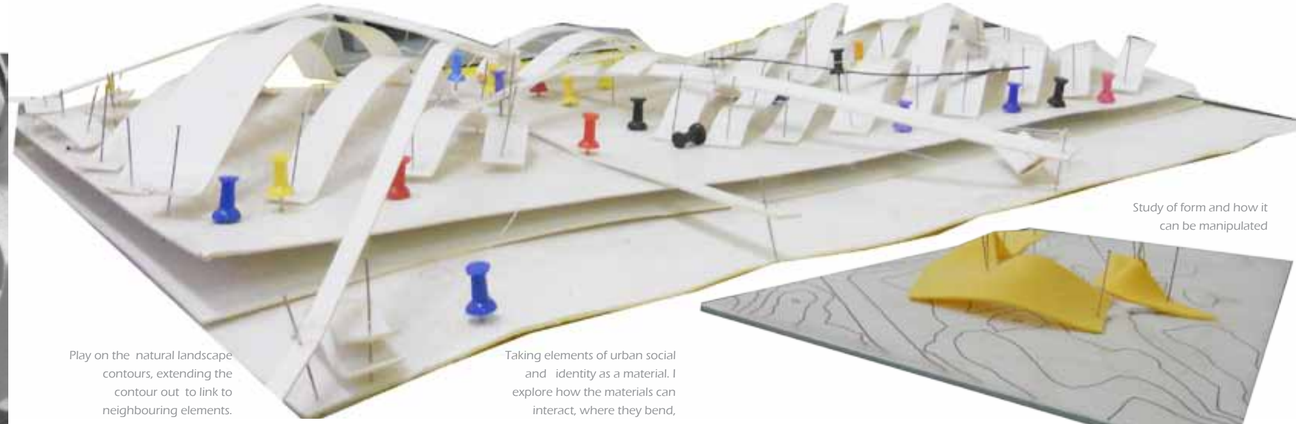
Questioning a percieved identity



OVERLAYING CONCEPTS OF SOCIAL AND SPATIAL LOCATING IT IN BROADER CAPE TOWN WITH THE IDEA THAT MOST DEVELOPMENTS ARE STILL OCCURING IN PREVIOUSLY ADVANTAGED NEIGBOURHOODS

HOW THE SITE LINKS TO SURROUNDING PUBLIC FACILITIES



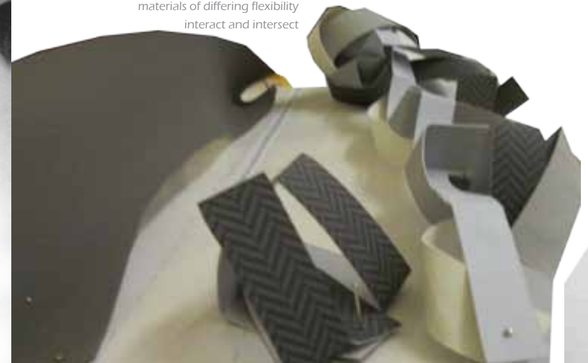


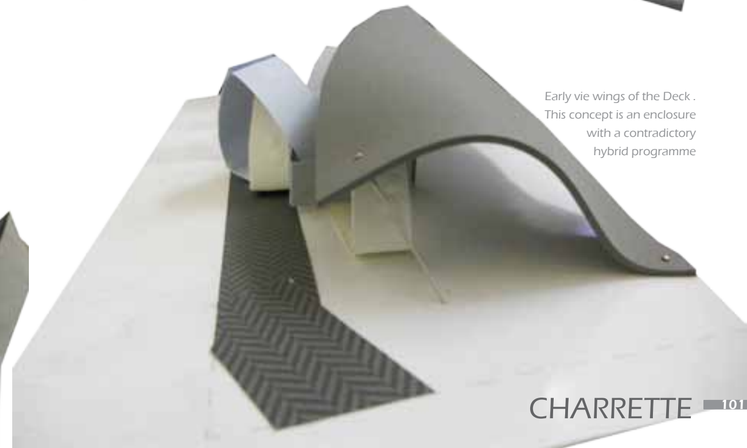
Play on the natural landscape contours, extending the contour out to link to neighbouring elements.

Taking elements of urban social and identity as a material. I explore how the materials can interact, where they bend, how they bend and how this can inform design ideas

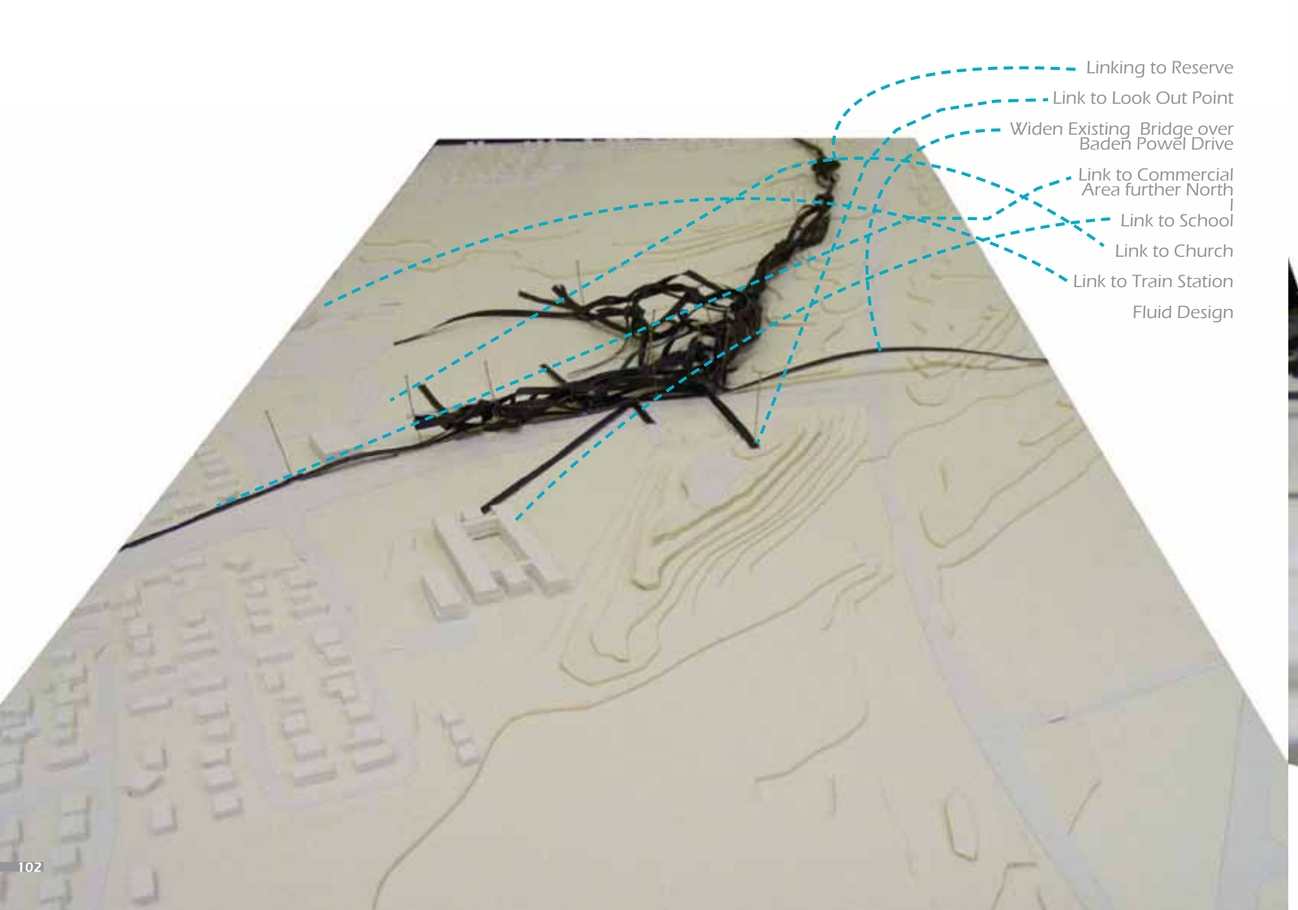
Study of form and how it can be manipulated

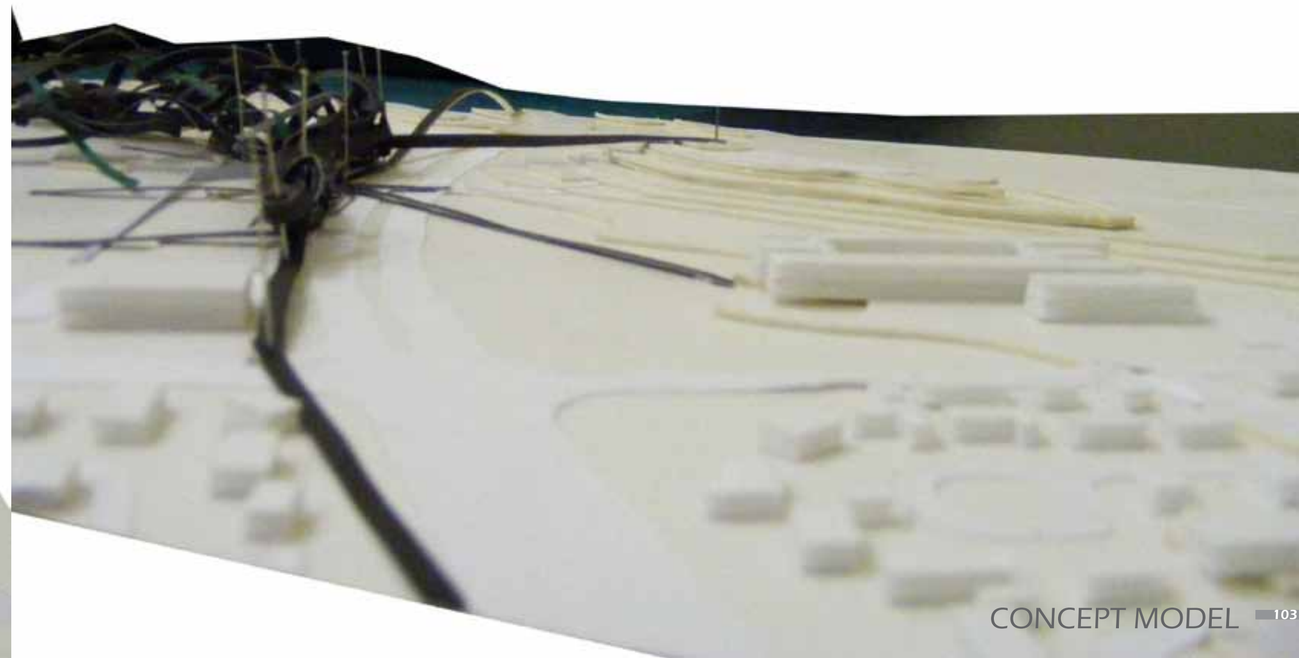
This is material model indicating how differing materials of differing flexibility interact and intersect

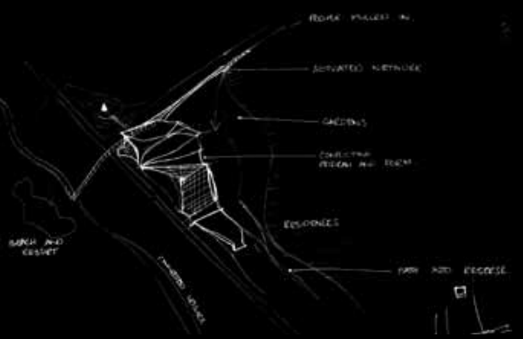




Early vie wings of the Deck . This concept is an enclosure with a contradictory hybrid programme


Linking to Reserve
Link to Look Out Point
Widen Existing Bridge over Baden Powel Drive
Link to Commercial Area further North
Link to School
Link to Church
Link to Train Station
Fluid Design









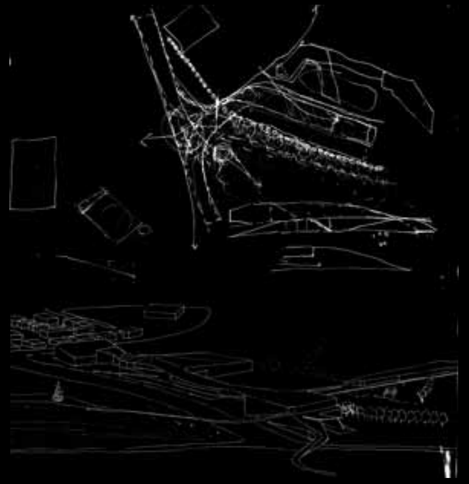
1. Initial Sketch while researching. Setting up a the base principals which has run through all design alternatives. They are the activated public network along Eisleben, linking to the reserve, coast and residential.

2. The initial programme comprised of the concept of rehabilitating the land and people simultaneously. With this clear divisions had to be made between public and private, of which generated the form to follow.

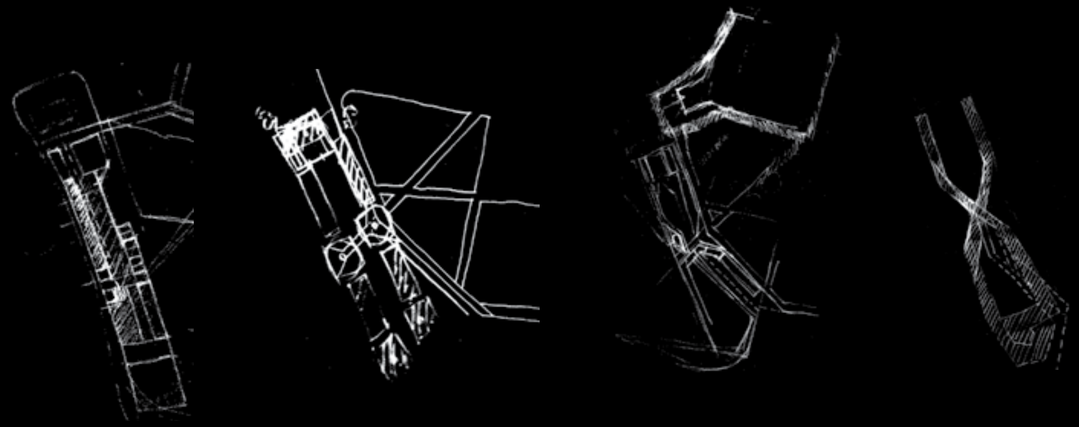
3. Sketches indicating ways in which to activate the edge of Eisleben road. The intention? To draw people in from the street with Market space and fronting productive landscaping. By activating the edge, it makes the route safer, provides a pause or stop off point before embarking on the day on a day at the beach. It provides a refreshment stop for lunch times goods as well as providing a service to thoes commuters to and from the



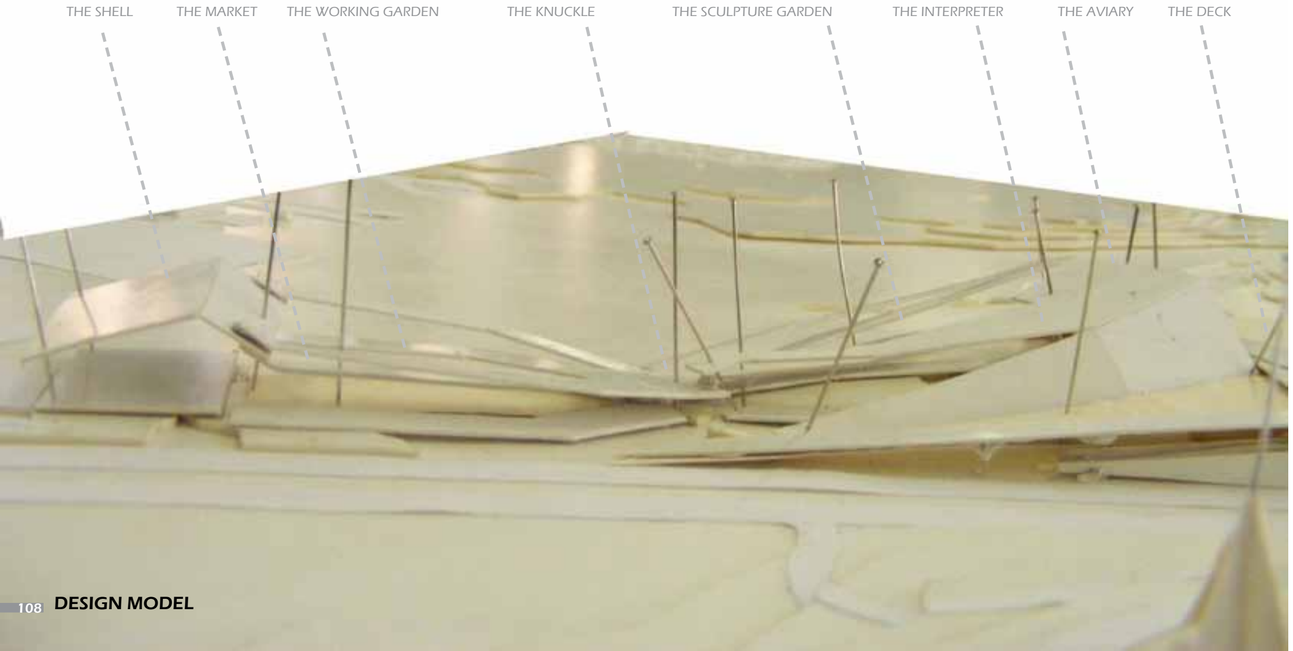
4. Developing the private/public concept linking to look out hill and the Train Station and opening up to the neighbouring church. Clearly defining private gardens and programme from public programme indicated with the space between. This concept however placed greater emphasis on the existing pedestrian link from the train station Eisleben Road and thus I was required to take a few steps back to include initial concepts.



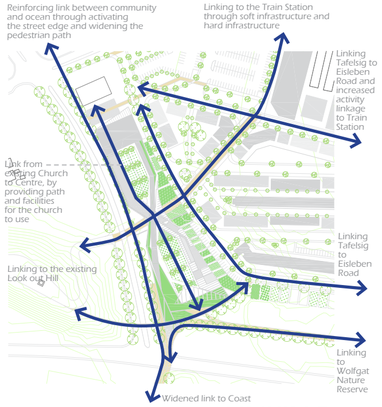
5. This concept was based on the notion that further development would not take place on the site in order to conserve endangered biodiversity. However because the site is being planned for mixed use and residential, considering a broader Urban plan which accommodates the land and how people relates to it was important. Which called for a change in design. With this Introduce the a new grid to Mitchells Plain, One that Challenges the existing cul-de-sac development.
Which takes me to my the final design concept. Safety was also an issue in this design as there were multiple entrances. Therefore what needed to be designed was a building that is inviting while at the same time secure but not a fortress, habitable safe space.



6. Which took me to this concept of aligning the building primarily on the edge of Eisleben Road, in keeping with activating the, while at the same time freeing up the rest of the land for a more sustainable land friendly urban plan. The Axis of the building stretches from the corner of Baden Powel Drive and Eisleben to meet the Adjacent Church. This creates the linear axis. Cutting across the centre of the structure is an existing pedestrian walkway from the Train Station to Eisleben Road, this was maintained by splitting the building at this point and maintaining and entrenching existing links. The need to pull toward the church is to maintain links to surrounding programme and blend in with both the social and physical environment. The need to pull toward the corner is to provide a marker, an announcement of space..


THE SHELL
THE MARKET
THE WORKING GARDEN
THE KNUCKLE
THE SCULPTURE GARDEN
THE INTERPRETER
THE AVIARY
THE DECK

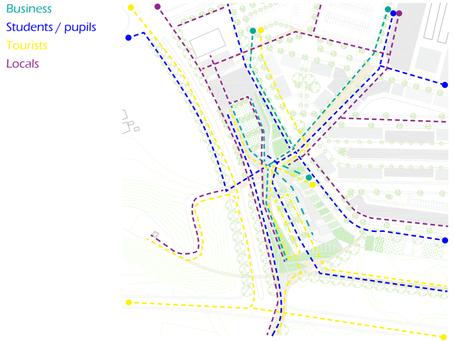




LINKING



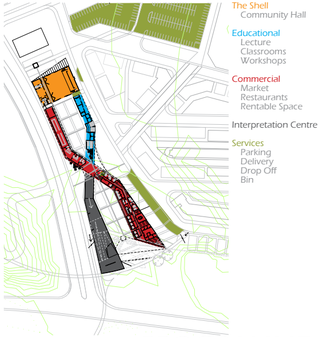
LANDSCAPING



USERS



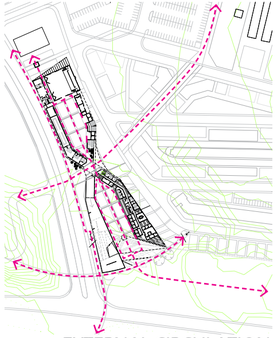
TREES



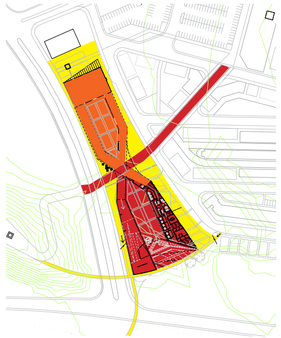
PROGRAMME



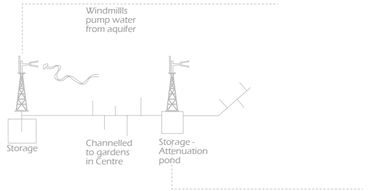
INTERNAL CIRCULATION

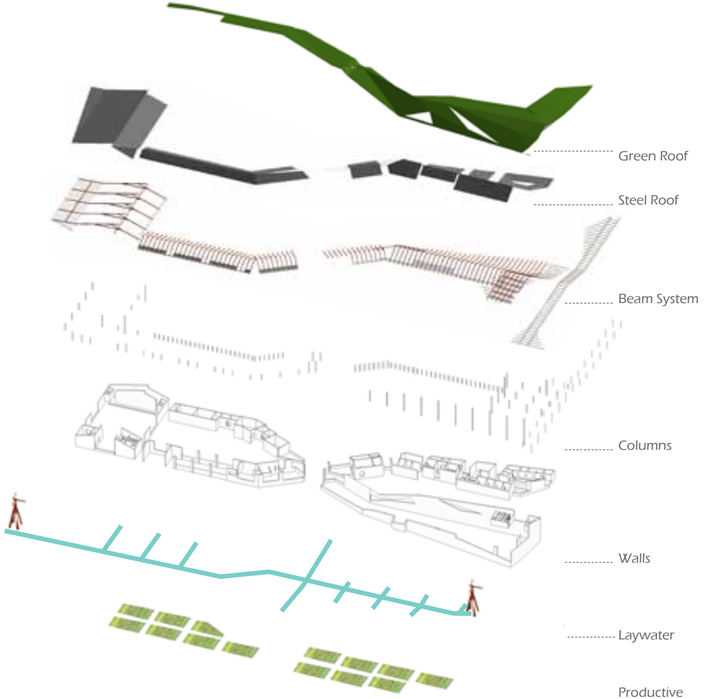


EXTERNAL CIRCULATION



PUBLIC
PRIVATE
SEMI PUBLIC



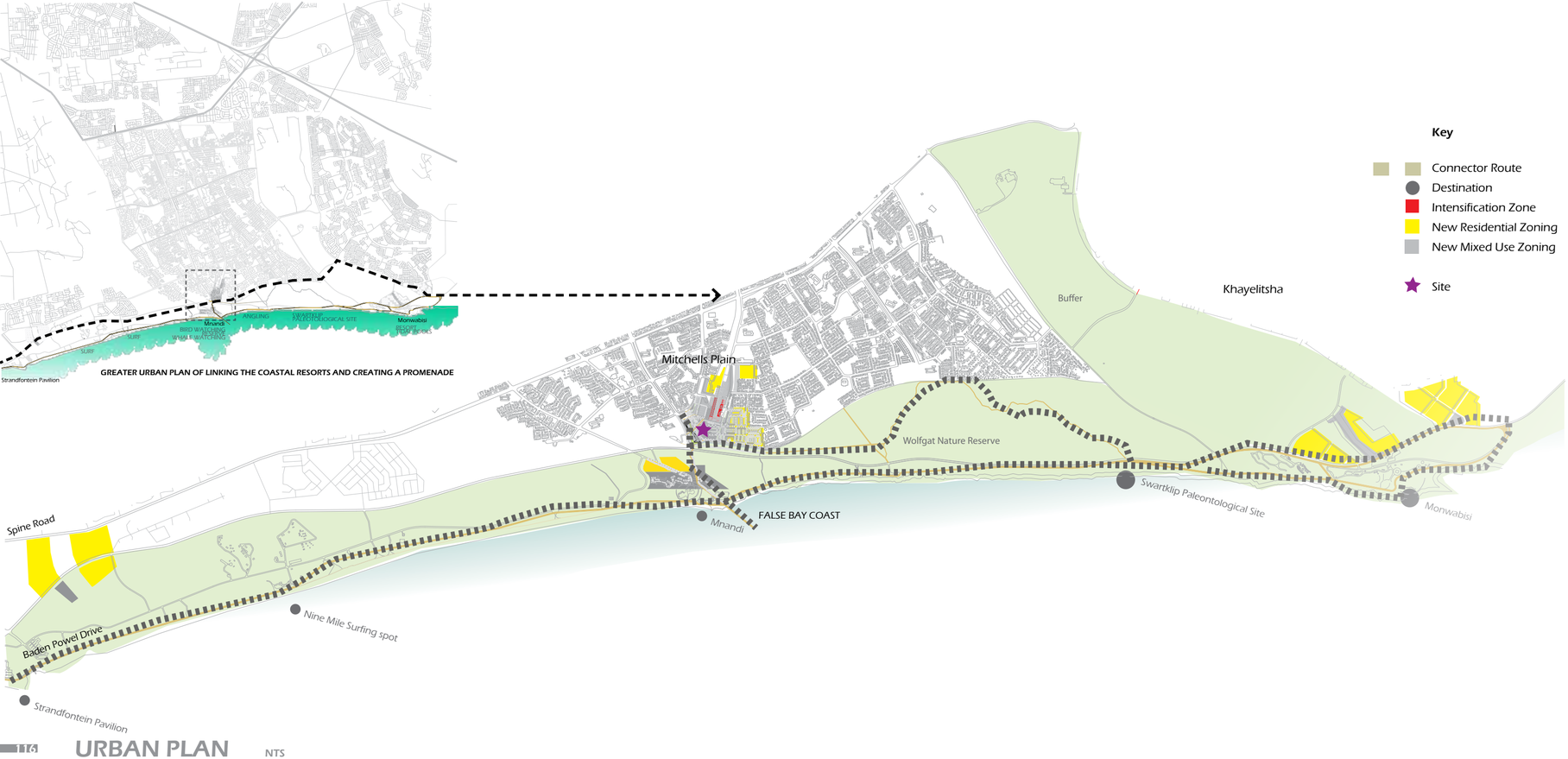




FINAL DRAWINGS



WEST ELEVATION NTS



URBAN PLAN

NTS

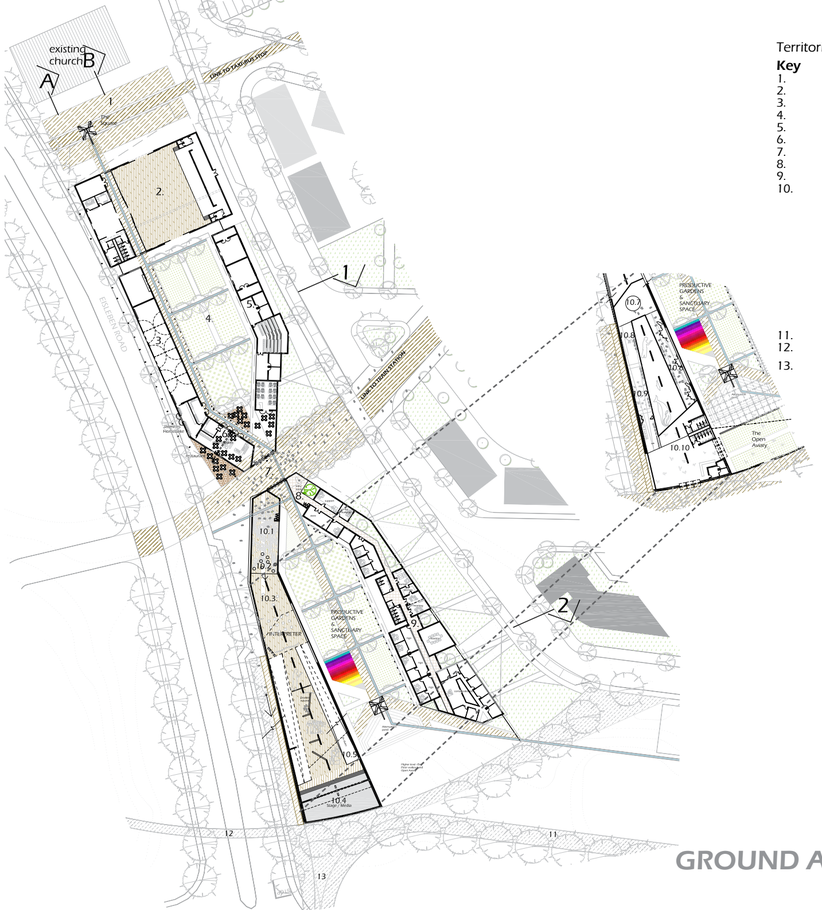


Key

1. Train Station
2. Existing Parking Lot
3. New Extension to existing parking lot and taxi/bus stop
4. Existing link to Train Station enforced
5. Proposed Residential and Mixed Use development
6. Tafelsig
7. Existing Look out hill and AIDS Memorial
8. Link down to coast
9. Mnandi Beach Resort
10. New Jetty
11. Wolfgat Nature Reserve

SITE PLAN

SCALE 1:2000



Territorializing Mitchells Plain

Key

1. Square
2. The Shell- Community Hall
3. Market plants, vegetable garden
4. Working Productive Gardens
5. Workshops, Lecture, Internet
6. To Let Space
7. The Knuckle - Lightwell, intersection, Proclaimation
8. Information and Admin
9. Letable Ofiices
10. "Formal Museum"
    - 10.1- The Geneology Tree
    - 10.2- Interactive Zone
    - 10.3- Mitchells Plain as a place of liberation
    - 10.4- Performance -visual traditions of people and space
    - 10.5- celebrating the 'Klopse'/
    - 10.6- The move and development of place with expression wall
    - 10.7- Landscape Heritage
    - 10.8- Khoi Space
    - 10.9- Extinct inhabitants
    - 10.10- Existing animal neighbours
    - 10.11. The View and open aviary-freedom and discovery
11. Pathway to Reserve
12. Pathway to Look out Hill
13. Pathway to Coast

GROUND AND FIRST FLOOR PLAN

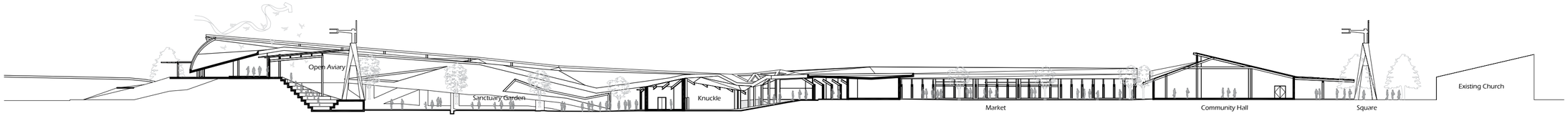
NTS



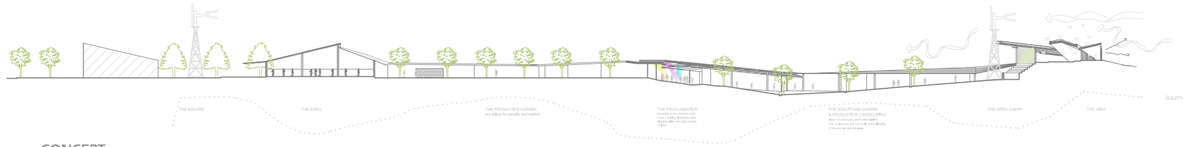
VIEW DOWN BADEN POWEL DRIVE



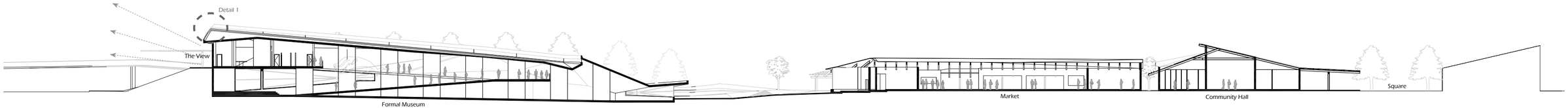
SANCTUARY GARDEN



SECTION A SCALE 1:500

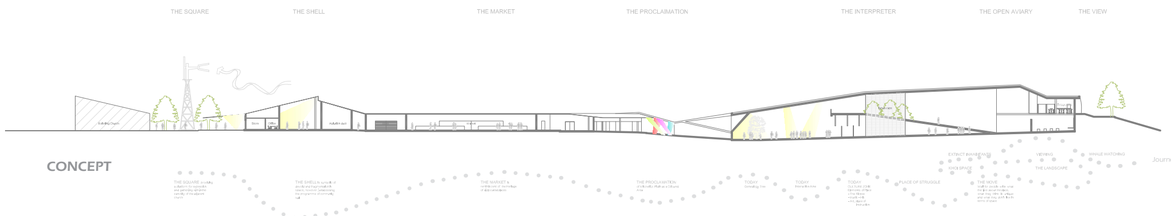


CONCEPT



SECTION B

SCALE 1:500

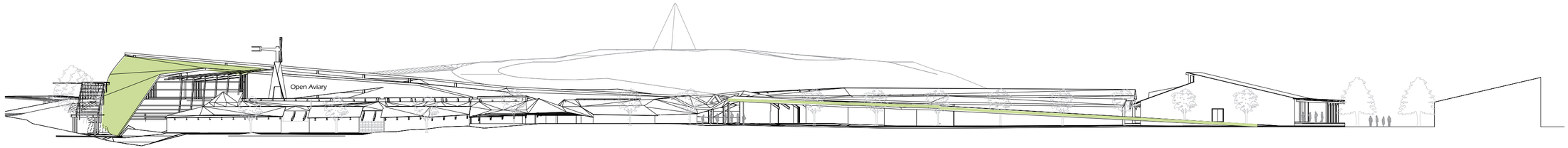




LOOK OUT HILL

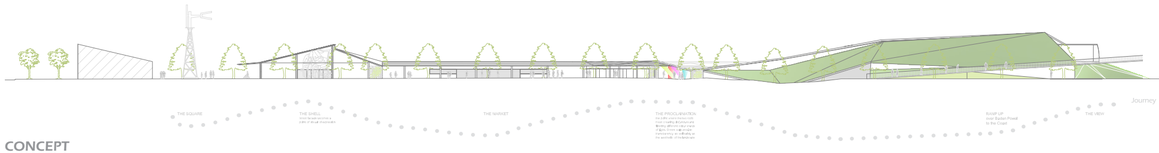


ACTIVE PEDESTRIAN ROUTE ALONG EISLEBEN ROAD

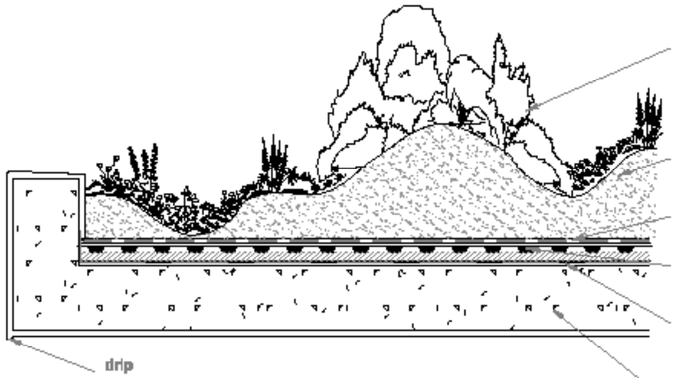


EAST ELEVATION

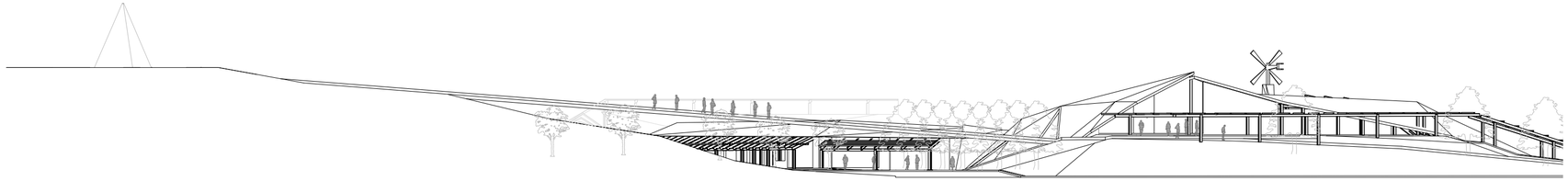
SCALE 1:500



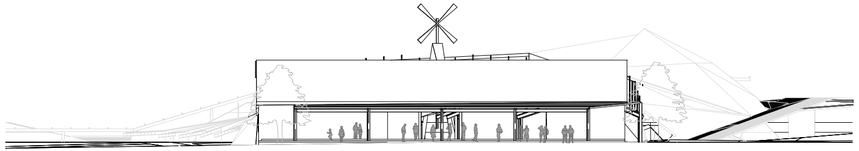
CONCEPT



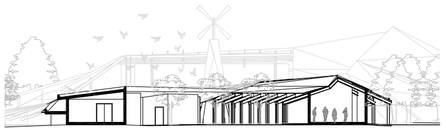
Biodiversity roof detail 1:10



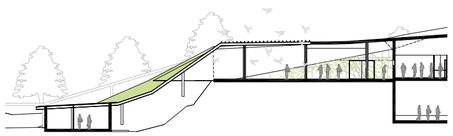
South Elevation 1:500



Nouth Elevation 1:500



Section 2 1:500



Section 1 1:500

COMMUNITY SQUARE ADJACENT TO THE EXISTING CHURCH



VIEW DOWN EISLEBEN ROAD TOWARD THE COAST

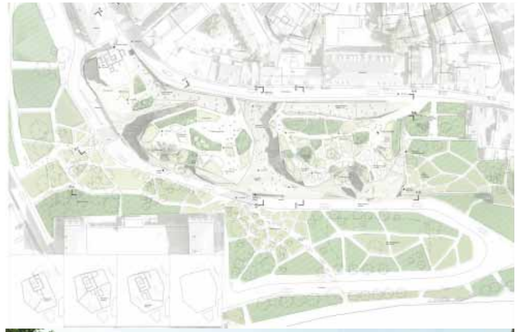
PRECEDENT

Weilburg Terraces - Competition

Location: Weilburg, Germany
Client: City of Weilburg/ Nassauische Heimstätte in cooperation with a private investor
Functions: approx. 6000 sqm retail, 2000 sqm residential, 1200 sqm Surgery/ Doctors Practices, and 280 parking spaces

The Project was a competition to design a space after a parking lot was demolished in the old dense medievil city of Weilburg. The proposed is considered to be a contemporary spin on the baroque terraced landscape of the nearby castle.
"The form becomes an integrated part of the landscape, allowing the project to blend into the surrounding context while inviting inhabitation and managing to create specific urban character towards some if its city context".
The proposal combines large format retail with higher value housing and more parking. Vertical routes are created at specific moments to provide "connective visual sight lines and public routes between the city centre and river." Housing is dispersed across the overall massing and access is provided via new pedestrian cross-routes and lifts from the proposed public park landscape; retail spaces face the city centre to attract passersby.

The creation of new routes, public parks and a multitude of commercial and private programs was put in place to ensure that the complex has a wide variety of uses, thereby maximizing its contribution to the regeneration of Weilburg's historic core.
The building envelope is structured in horizontal layers which gradually change into different forms of use. Layers of horizontal stone "fins" filter daylight, provide natural ventilation to open areas, and provide sun shading for needed functions. Externally, the fins are used as steps, planters, benches and circulation spaces to create public routes and parks within the project. Variations in the thickness, spacing and position allow the fins to form larger openings like entrances, balconies and windows so they can drive the overall aesthetic of the project. www.archdaily.com/38146/weilburg-terraces-acme/view_from_rock_to_site/













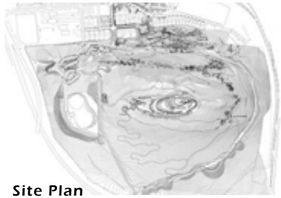
Freedom Park

Location: Salvokop, South Africa
Client: Freedom Park Trust
Architects: GAPP Architects/ Urban Designers, MMA Architects, Mashabane Rose
Landscape Arch: Newton Lansdcape Architects, Mashabane Rose
Functions: approx. 6000 sqm retail, 2000 sqm residential, 1200 sqm Surgery/ Doctors Practices, and 280 parking spaces

Driven by the necessity for the diverse people of South Africa and the world to understand and appreciate the country's struggle for liberation, The Freedom Park was born as a national and international icon of humanity and freedom. Envisioned to be a destination that empowers and challenges visitors to reflect on the past, present and future. At the core of this vision is reconciliation and nation building which is communicated through culture, spirituality and history. The basis to the development of freedom park is that it would be a dedicated precinct celebrating the heritage of South Africa and aims to create a deeper understanding of South Africa. This is done through the narration of South Africa's geological, precolonial, colonial, Apartheid and post apartheid history.

The Freedom Park, with its Garden of Remembrance, is located on a 52-hectare koppie, Salvokop Hill at the entrance into Tshwane (Pretoria). It comprises a natural quartzite ridge and forms an important natural, visual gateway into the city.
The construction of the park was broken up into different phases, with each phase being symbolic of new component of heritage. The first is the garden of remembrance (Isivivane), symbolic of the final resting place for those who gave their lives in the pursuit of freedom. This achieved through the placement of large boulders dedicated in the nine provinces and abroad. It is inherent of the indigenous spiritual practices of commemoration.

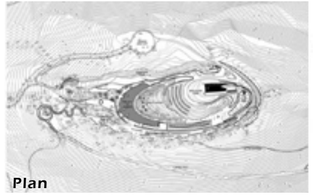
The second is the Sikhumbuto which is the place of remembrance. Sikhumbuto comprises of a wall of names , the sanctuary and main gathering space, a hospitality facility and a display of steel reeds. These reeds as it is historically symbolic as being the conduit between earth and the ancestors, signifying new life. The wall of names hosts names of those who perished in the fight for freedom.
The final phase is that of Hapo which is the dream and incorporates an interpretive centre and pan-african archive,
The different parts are connected by a spiritual path, or journey up the hill to the main space of the sanctuary that holds the eternal flame and the space of dedication
One of the materials used to bring all the materials together is that of Phalaborwa quartize rock, which is mostly dry packed, and brings the landscape and architectural elements together. (www.en.urbarama.com)



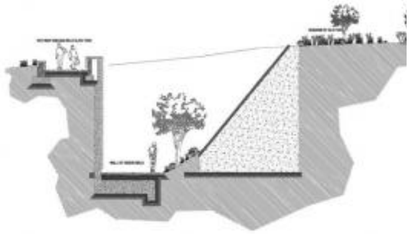
Site Plan



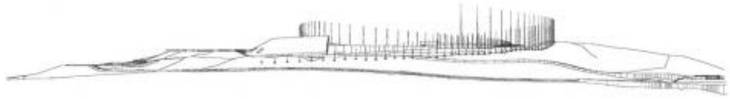
SECTION C-C



Plan



SECTION THROUGH WALL OF NAMES AT WILD OLIVE TREE



Eleva-



















Seabird Island School

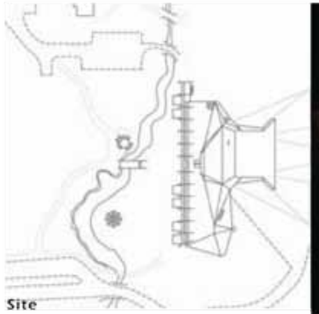
Location: Vancouver, Canada
Client: Seabird Island Band Department of Public Works
Architects: Patkau Architects
Functions: School

The school is located on community commons and forms the largest structure within the space. It is designed with an extended low front porch to mediate the space. Communal spaces are created through the formal and informal break out gathering spaces and views out.

The architects concept stems from the visual appearance of the site within the flat delta being compared to that of a great room and thus when designing envisioned the building to have an animated personality, "perceived on a naive level as a being of some kind".
The traditional language of heavy timber construction was used for this development. In order to create the scale, concrete beams and pile foundations with steel connectors were incorporated to support the heavy timbers columns and beams. The vertical extension of the columns gives it, its own personality representing differing images and symbols when viewed from different angles.
The school is designed to be completely sustainable creating a self sufficient system for water, energy and waste management and most of the construction workers coming from the are.
Daylighting is used in various ways, either to reflect light from the translucent plywood cladding into the building from the surrounding snow covered hills. Or by collecting light on the south side with the use of a large celestry and by minimising light on the south east side with the use of large overhangs to limit heat build up. Affects of winter wind is minimised with the use of large overhangs and locating the gym at the back of the school where it's mass helped to minimise impact. These spaces also allowed for the inclusion of passive solar heating and cooling

The cavity walls incorporates an outer skin of granite and mud mortar and the inner is made up of traditional mudbrick mortar. This highly thermal mass responds to the day/night swings of the regional climate. Most of the building materials are found within the site and surrounds including the roof which is made up of wood and mud. The roof is finished with an aluminium and sand covering which protects it from sun damage. The walls allow for cool space in hot weather and retains heat from the day in cold weather. The natural ventilation helps ventilate the space negating artificial cooling. The building is fitted with solar panels which powers artificial lighting, the flu for the sewerage systems and the pump for ground water and irrigation.

The toilets use a ventilated improved pit and users no water, instead the remains are turned into humus and used as fertilizer. (Gelfand 2010: 53)

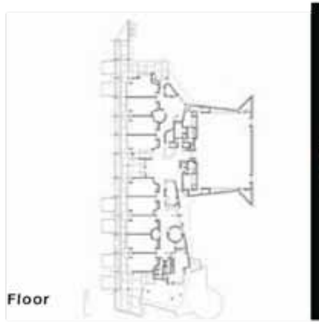

Site




West View


Roof


EAST ELEVA-


Floor




Model


NE View

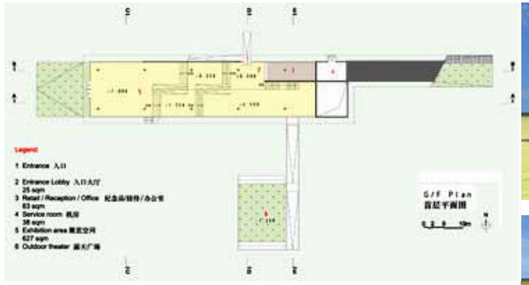

North View

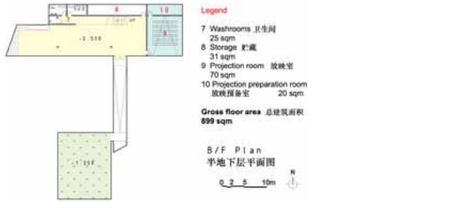
Tourist orientation centre

Location: Dalinor National Natural Reserve, Inner Mongolia, China
Client: Canadian Agricultural Consultation, Ltd., Dalinor Government
Architects: Atelier Feichang Jianzhu
Functions: School
Year: 2005

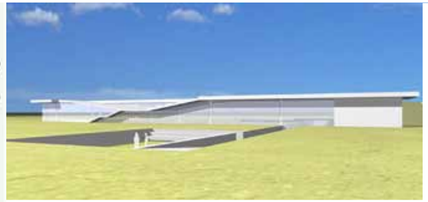
The Tourist Orientation Centre was built to receive the visitors to the reserve. The building houses an exhibition and film space educating visitors on the geology, geography, fauna, flora and cultures of the indigenous herdsmen. The Centre houses offices and other supporting programmes.

The main premise for design was to minimis the impact of the building on the natural landscape and almost create and artificial terrain the fits within the landscape. This was done through the low scale building and the using the natural grasses to slope up and form the roof. This allows for people and cattle to use the roofscape. The ground floor is sunken to accommodate the low scale of the building.(www.world-architects.com)































Wurth La Rioja Museum Gardens

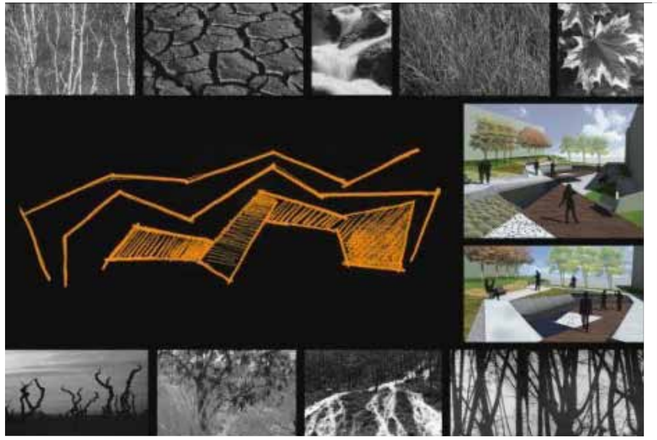
Location: Agoncillo, Logrono; La Rioja, Spain
Architects: Pablo Serrano Elorduy
Functions: Museum Gardens
Year: 2007

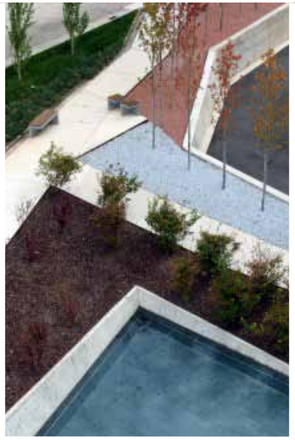
The main concept for the design was to create an artificial landscape reminiscent of the natural existing landscape, but with emphasis on certain elements. The existing patterns would bring out the morphological, topographical and topographical conditions and forms of the new landscape.

The disordered lines are inherent of the natural branches, leaves, channels, cracks and rivers. These patterns create a grid on which orders the space and creates a landscape which has a rational balance.

The lines created are therefore irregular, they widen, shorten, narrow, intersect, intertwine and adapt to the solar topography. The stillness of the landscape is then interrupted by vertical wood protrusions, rocks, pebbles, tree lined routes which create movement and pause areas. This creates a synchronized movement in the landscape where the herbs, plants, trees, rocks, water and pace of the user is moving at the same pace.

(www.dom-arquitectura.com)







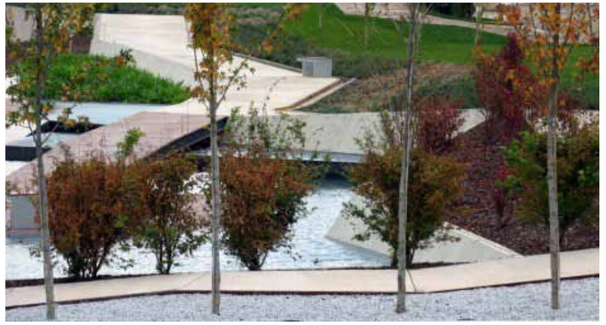












10x10 low-cost house

Location: Freedom Park, Tafelsig, Mitchells Plain, Cape Town, South Africa
Client: Design Indaba Competition
Architects: MMA Architects
Functions: low-cost housing
Year: 2008

MMA Architects sort to address the following in their proposal, which was to provide "dignified" housing which offered a sustainable quality of life.

Designed as a double story house to maximise land use, separate private and public functions and the potential for later extension. It was positioned close to the street edge to maximise the street relationship and to increase backyard private space. The house is made up of timber structural frame with metal inlays for tensile strength combined with a sand bag infill.

The sandbag provides high thermal qualities and allows the community to get involved in construction. The thermal properties of the structure provides heat in winter and cool in summer, as well as higher sound absorbing qualities. Because the sand bags are heavier than brick, it allows for increased wind resistance. It also provides increased water resistance as the sand acts as a filter, filtering water down to the damp course below. The sandbags are covered with chicken wire and plastered. The wet bags behind the plaster allows the plaster to cure better and allows for a harder and more reinforced cement finish. On a whole the this construction minimises cost in terms of transporting materials, no need for extra security of materials when not in use and the allowance of skills development.
(www.designindaba10x10.blogspot.com)


Proposal


First house built

RESOURCE ARCHIVE

Books

Lee, S, Baumeister, R 2007, The Domestic and the Foreign in Architecture, 010 Publishers, Rotterdam.

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