

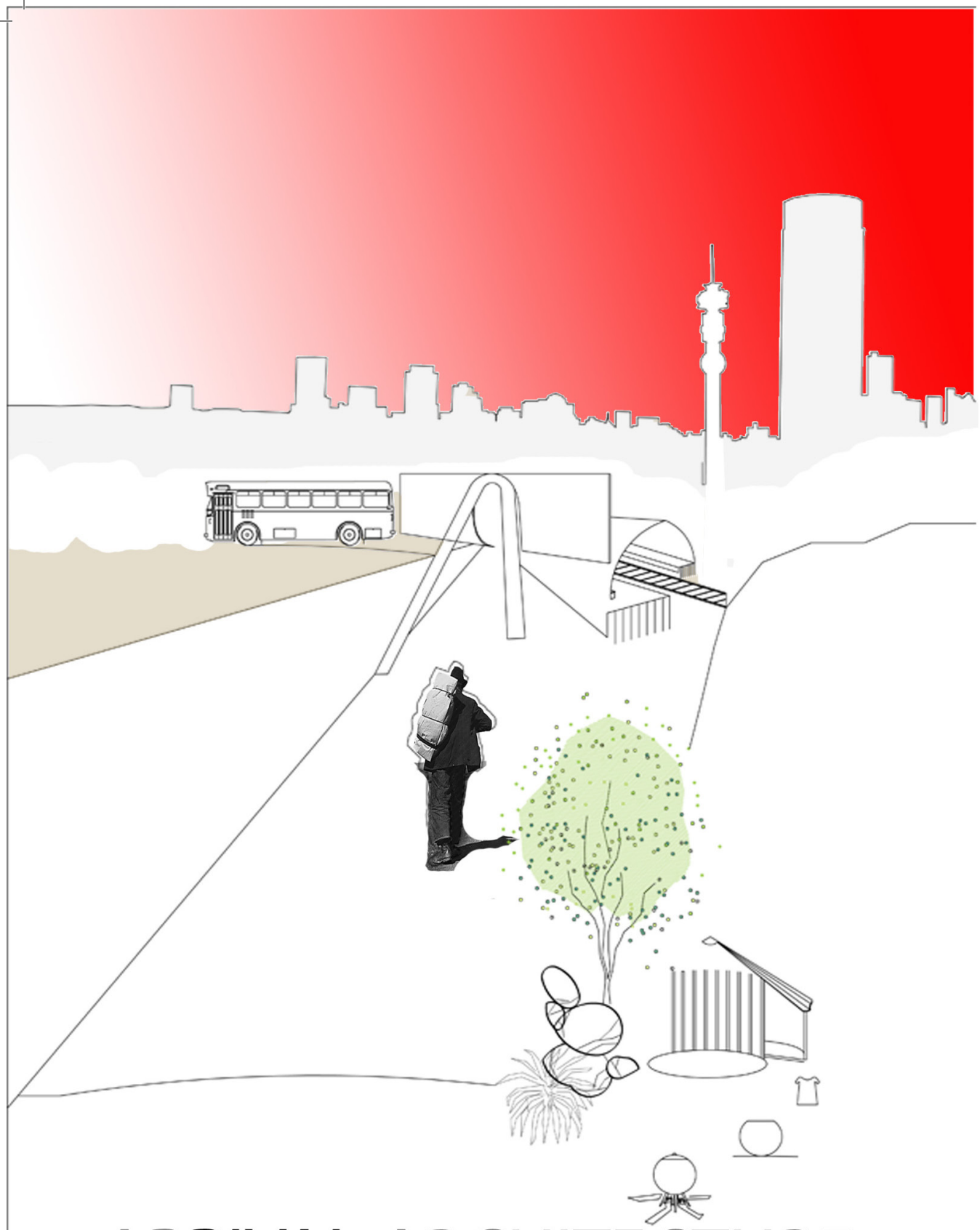
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Arrival architecture: migrants, urban migration, Johannesburg

Kitenge, Mutombo

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ARRIVAL ARCHITECTURE

MIGRANTS

URBAN MIGRATION

JOHANNESBURG

SCHOOL OF ARCHITECTURE & PLANNING

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‘ FACILITATING THE INTEGRATION A PREDOMINANT

PROCESS OF MIGRANTS IN MIGRANT COMMUNITY'

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DECLARATION

I, Mutombo Kitenge, declare that this thesis titled Arrival Architecture is my own unaided work. It is being submitted to the Degree of Master of Architecture (Professional) to the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination to any other University.

I declare that this thesis is my own unaided work and I have given full acknowledgment of the sources used. I have followed the require 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 or words in my submitted work for the purpose of my thesis.

Signature……

……..day of……year……

ABSTRACT

This thesis is an exploration of how a predominant migrant community can help with the integration process of newly arriving migrants.
As the world grows into an urban village more and more people migrate in search of a good lifestyle and economic empowerment.

Different suburbs find themselves hosting a particular group of migrants, who in turn transform the community to suit their needs. a rich urban precinct is born where the migrant is central to the community facilities. The question of homing, integration and bridging between a space of home to the new community becomes more and more problematic and needs to be addressed in order to welcome migrants, and guard against issues of Xenophobia and separations between the arriving migrant and the existing community.

As a result an integration facility that the migrant can arrive and learn about the community will help the community in embracing the arriving migrant and the diversity that he brings with him, so as to minimize the conception of "them" and "us".

ACKNOWLEDGMENTS

I will like to give thanks to the following people for making this thesis an easier learning exercise and the challenge bearable.

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My friends: for all the help and input that they offered me, from model making, design input, poster design and ideas we discussed.

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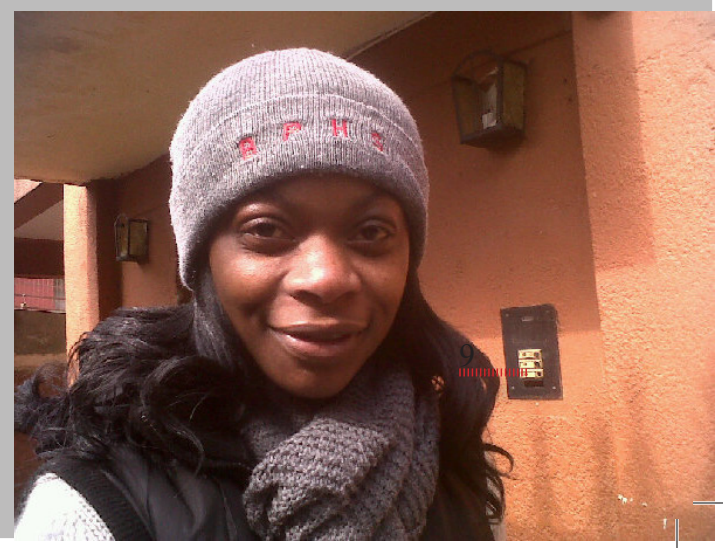
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I'm from Congo.....I came to South Africa by bus....the journey was as we share the same borders then from Zambia we motivated my journey was the fact that everybody says life is easier more motivated to come to South Africa as I was told pay for my well being. On my arrival to South Africa the bus picked me up and we headed for Yeoville as she arrangements and getting used to staying in Yeoville because cultures, my own countrymen, Zimbabweans, Zambians, The difficulties I faced on my arrival to Yeoville are over crowdedness, Yeoville in itself is both a residential area

PART ONE

about 3 days long. I left Congo (Lubumbashi) and got into Zambia went into Zimbabwe then South Africa. The thing that in South Africa in the sense of food, school fees and work. I was as soon as I get here I'll get a job and the government would stopped at park station. From park station a relative of mine resides there. It was easy for me to adjust to living everything was within my reach and I met people of diverse South Africans etc. Life in Yeoville is simple yet expensive. too many people and initially I didn't adjust well to the noises. and CBD so everything is a bit mixed up.

(CYNTHIA KALAMBAIE, 2010)



AIM

Jacques Derrida states, in relation to a system, that "one cannot in fact conceive of an unorganized structure - but above all to make sure that the organizing principle of the structure would limit what we might call play of the structure." (Derrida, 1978). Derrida's views on a system is interesting to consider in relation to the question of how the transition process of migrants can be dealt with architecturally, where the system allows for play of the structure (streets, buildings, shops, markets, architectural interventions) that are created in the community for the migrant integration.

The question I will be examining is how the transition process of migrants into a city and a predominant migrant community thereafter, can be facilitated through an integration system?
In this regard integration, is the process that the migrant goes through, from arrival into a community, teaching the community about himself and learning about his new environment. So that there can be tolerance and understanding of each other's culture, between the arriving migrant and the residents of that community.

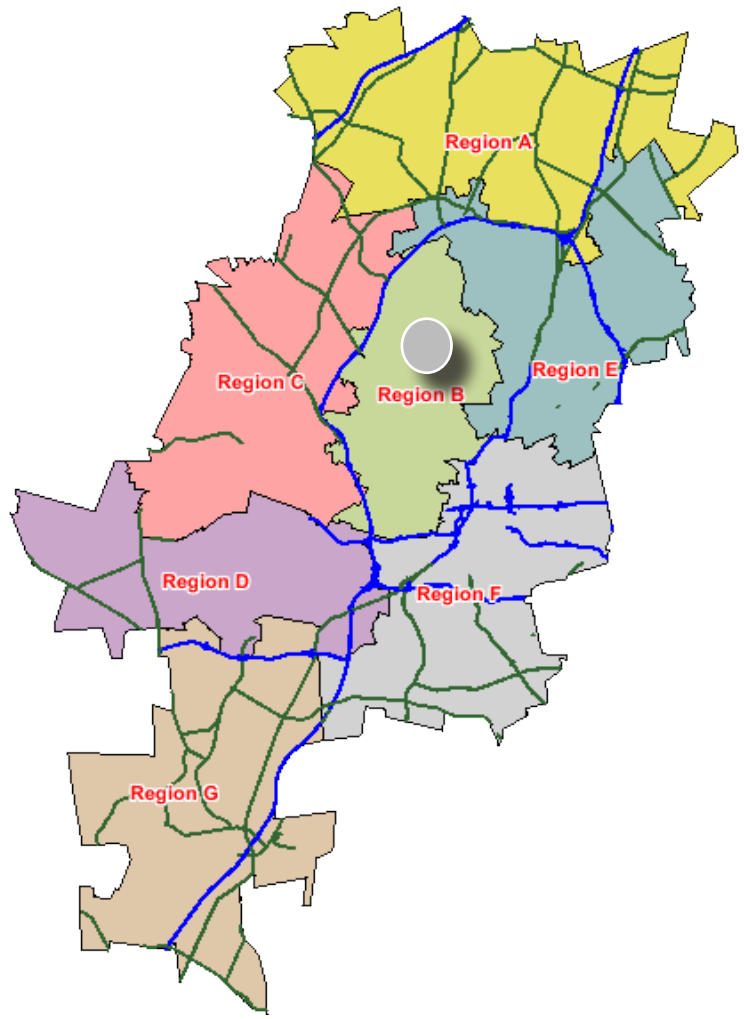
In my opinion targeting the basic needs of migrants, which is that of finding a space to offload luggage's and to rest in a new environment, Architecture, can play a role in the integration of the migrant, by incorporating the transitional elements within the physical context a community finds itself in. These proposed symbolic transitional elements will allow for an easy access to information and orientation of the migrant in the community leading to a space that the migrants can offload their luggage's and rest before venturing into the community.

I have based this research in the Yeoville community of Johannesburg city. South African History Online provides the following historical background on the suburb:

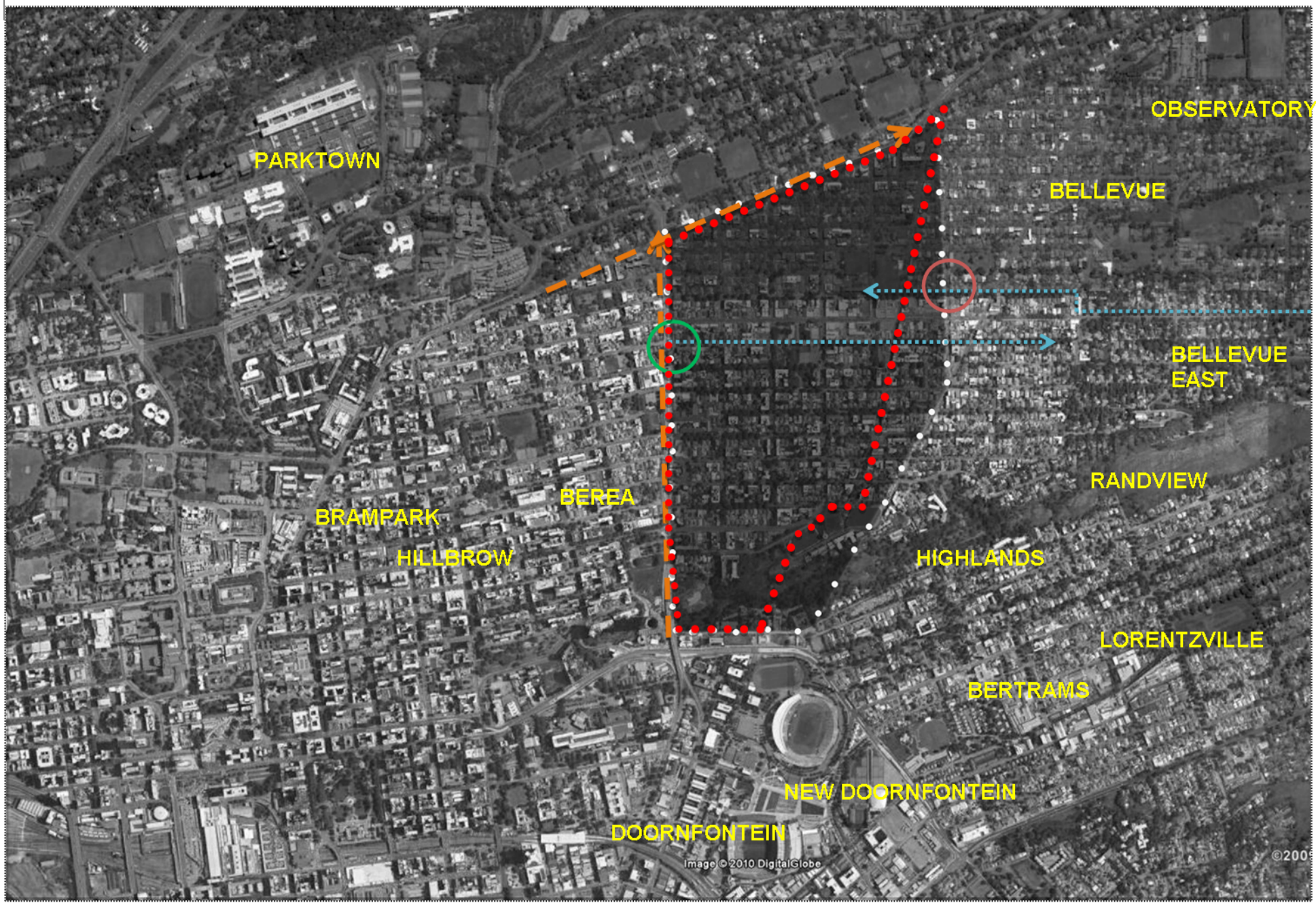
"Yeoville suburb is located on the outskirts of Johannesburg CBD surrounded by suburbs such as Berea, Bellevue, Doorfontein and Houghton. Yeoville is one of the oldest suburbs in Johannesburg formed around 1890, four years after the discovery of Gold in Johannesburg, by Thomas Yeo Sherwell, an immigrant from Yeovil in the United Kingdom. The area which was advertised as a sanitarium for the rich was never bought into by the rich and the suburb turned into a multiclass area, attracting many poorer people living below the ridge in Doorfontein and many of the waves of migrants from abroad that came to South Africa seeking a new life." SAHO (South African History Online).



Location of Yeoville in South Africa Gauteng Province



zoning map of gauteng province. Yeoville is in Region B. Source, www.joburg.org 2010



Geographical map of Yeoville. (Source Google earth, edited by M, Kitenge 2010)

As a focal point of this thesis, Yeoville provides a diverse multi-cultural community, where the migrant is central to the diversity in the community. The social infrastructure, however, does not match the same diversity provided by the migrants. Hence, there is an imbalance in the highly diverse lifestyle in contrast to the architectural systems available in orientating the migrant and providing a home within the community. Relative to the fact that the migrant does not have the economic power or political muscle to alter infrastructure.

I personally take the view that planners and designers can add value to a suburb like Yeoville by providing a system that can integrate the migrant. Such a system would help to orientate the migrant around the community, by including transitional elements within their designs, to the point that, the migrant understand the basic etiquettes of the community and are intertwined within the existing urban framework.

I therefore aim to achieve as the outcome of this thesis, a centre for migrants, which will welcome migrants in Yeoville. The centre will provide basics migrant needs to begin an integration process, whilst educating and exchanging of cultures with the existing diverse African cultures in the community.

RATIONALE

In my career as an architect and years of studying architecture, I have developed an interest for understanding why people want spaces designed in a specific way and the meaning thereafter of the space that has been created for their different uses. My understanding has been that, when space has been carefully designed to reflect a person's identity, it achieves an architectural harmony that outwardly produces a sense of ownership towards the spaces created.

My interest in this style of architecture or design principles, has led me to this thesis. I intend to explore and express my views of a hybrid form of architecture in terms of spatial use. I will express my views, informed by research of how migrants can create a habitable space within a foreign environment. I am researching this because it was this very navigation I had to grapple with on my arrival to Johannesburg, as I am of Congolese decent. Yeoville reminds me directly of the lifestyle that I had in the Congo. This thesis is thus aimed at helping others during their transition process.

An explanation into migration is seen in the "analysis of migration trends that indicates that economically



Map of Raleigh - Rockey Street major access to Yeoville. (Source Google earth, edited by M, Kitenge 2010)

motivated emigration is more likely to occur in countries that have already reached a certain level of development and are advancing in the development path than in countries that are low in the development scale and continue to experience economic stagnation (Nzinga, 2006)."

The analysis also explains why the streets are used for commercial purposes for the migrant who has to fulfill his primary reason for migrating, that of economical empowerment. Diverse economical and social systems arise in Yeoville that enriches its urban framework and provide an opportunity for designers to heighten the vibrant atmosphere in Yeoville community social systems. Examples of such systems are those of street hairdressers, food vendors and cloth vending on the pavements amongst others.

In order for me to explain and express my views on the social impact of the migrant, I use Jacques Derrida's literature on Deconstructing the Kimbell. Termed an essay on meaning and architecture, to examine my research against a philosophical background. The theory of Deconstruction is explained as "primarily a philosophy of writing and reading philosophy." It also probes, "enquiry into the workings of language, ideas, and the whole human cultural enterprise (Benedikt, 1991)." Derrida's belief in Deconstruction and the message that it passes on, that of expression, description and meaning is relevant to my research. This is because transitional processes of migrants include a level of symbolic meanings, description of space, and expression of one's culture in order to complete the process of integration. Architecturally designs needs to respond to this nature of the migrant in one way or the other as a community is made out of structures after the human factor and the culture that defines him. Deconstruction being a linguistic movement, becomes a language link. This is very important to consider in the migration – integration process as there are different and foreign languages in the community, which can be both connecting or distancing to resident of the community.

Society is a system that comprises of many dynamic synergies within which humans need to integrate or absorbed in order to become a part of. This absorption poses a dilemma to most of the migrants in the transitional process of moving from a space of home to a new society that may ultimately become home.

In an essay termed Structure, sign and play in the discourse of the human sciences, Derrida explains how such absorption is not enough to deal with the dilemma of integration. He states, 'however, it would not be enough to reabsorb particular humanities into a general one. This first enterprise opens the way for others which… are incumbent on the exact natural sciences: the reintegration of culture in nature and finally of life within the whole of its physico-chemical conditions (Derrida, 1978).'

This demonstrates that it is profitable to use the existing framework within the Yeoville community to begin the integration process. Preserving is an instrument that shields the truth and value that the community already has. This is to preserve the contrast between nature and culture, where nature is the existing geographic frame in Yeoville and culture is the diversity brought about by the industrious nature of the migrant.

In culture there is an exchange that occurs when one culture tests the other, in defining a cultural identity and values that differentiate or unites one culture to the other. In an attempt to avoid conflict, common ground is usually found where certain elements within culture are sacrificed to uphold relationships with a different culture. This theory, where "to make meaningful comparisons it is necessary to move up the abstraction ladder of culture to establish commonality," (Triandis, 1985) is well tested when the number of cultures living next to each other is high where a degree of tolerance and acceptance towards different cultures (common ground) needs to be found. In such a community, symbolism in the city and landmarks appear that are specific to a culture hence symbolically marking the landscape. It is these symbolic marks within the landscape that becomes referential figures to the arriving migrants, such as a flag, specific cultural food names advert boards around restaurants, which all draws a recognizable image in the migrant's mind. In an article termed, how referential and expressive symbols relate to culture, the notion of symbolism is expressed as, "the "cultural" part of cultural symbols, whether expressive or referential, involves using symbols to express individual, group, social, or national values, norms, and ideals (E.M Young, 2010)."

Finally in considering the path which migrants take in order to become part of the existing synergies and belong to the systems of a particular society, I propose a series of interventions that can help the migrant in the transitional process and integration into a society thereafter. The question arising is that of, how do physical structures assist integration on a social level? The answer to this question is what I explore within this study and categorize as arriving, the process of orientation through the streets and homing from an arrival point. My proposal is that of achieving the transition through structures that helps orientate the migrant.



Hair dresser on the street pavement.
(A Bell, 2010)



SOCIAL CONTEXT OF MIGRATION

In modern times, the world cities are growing into cosmopolitan cities. Filled with diversity in all aspects of life, from the way in which people within the city relate to each other and create their own identity within the city. The migrant in this environment is faced with the tasks of providing a better living for himself and has to worry about the threats that he may be exposed to within the city because of his 'alien' stigma.

Cities around the world are made up of people that come together from different cities, villages and towns within a country or from other countries around the world and hence give birth to a diverse lifestyle (Henderson, 2008). The city can be classified as a 'global village' that provides for a new vibrant multicultural lifestyle, employment and technological opportunities for millions of people. These activities allow for incoming 'migrants' to connect back to their places of origin whilst inhabiting and making a new home within the city.

However, cities are not entirely welcoming and can be hostile to the migrant. Johannesburg city (as the base city of my research) in the past years and currently continues to be faced with issues of Xenophobia (2008 xenophobic attacks in Alexandra township) and unconnected cultures (between different races and cultures Pabale, 2010). Xenophobia, which is an attack on foreign nationalities by locals, occurred in South Africa, due to the dissatisfaction of locals with their foreign counterparts. Foreigners were accused of stealing from locals, accepting jobs at a low payment rate, hence taking job opportunities from the locals, it later escalated to foreigners taking local's women. Prompting the government to speak strongly against such attacks, providing police to keep peace and order in Xenophobic communities. The government also reminded the people that during the Apartheid era it was these African nationalities that welcomed and housed South Africans in their countries. The migrant finds himself needing protection against xenophobic attacks. Xenophobia arises due to these conflicts in the city. This coupled with separation of work - living activities, street usage, community vibe and the urban fabric is constantly changing and easily visible from one part of the city to the other. It is this separation within a city that causes a level of dissatisfaction to its inhabitants.

Shoe maker on Raleigh street,
picture by A, Bell 2010

Due to South Africa's political and economic stability since 1994, many foreign nationalities have migrated into the country fleeing unrest in their home countries or looking for a better career and education. (South African Labour Migration Peek, 1998). Different nationalities around the world and in particular Western, Eastern and Central African country residents find themselves moving to Southern Africa and specifically to South Africa. Johannesburg city has hence found its suburbs being a destination of arrival into the city for different nationalities (Peek, 1998). Suburbs such as Hillbrow and Yeoville face issues of Xenophobia, lack of adequate housing facilities and school facilities for the arriving migrants in the city (Peek, 1998). The suburbs slowly but surely mutate into a new form of urban landscape, texture and lifestyle as copied and integrated by the different migrant cultures from their original place of home into the community.

This is firstly, visible in the use of the street, and secondly, in the way in which buildings are used for commercial and residential purposes within a city as a result of an informal integration process (Barton, 2010).

Shoe parts on display in Raleigh street,
picture by A, Bell 2010



Dynamic diversity of the community changes from one part of the street to the other. (A, Bell 2010)





The migrant, together with the local resident, shape the face of these buildings and streets by providing space for their social needs or spaces in which they can fulfill their economical needs. The lack of knowledge in how to treat a building in a foreign city as compared to that of home begins to manifest itself, whether one considers it to be a positive or negative addition to the face of the city, is a secondary debate that needs to be well organized and maintained.

The primary objective of an educative facility to the migrant, is to help welcome and adapt to the lifestyle of a new environment, without changing the common law of the country whilst embracing the diversity they bring with them. Allowing for a benefitable integration process to the migrant, will in return provide the city with benefits from a diverse lifestyle and teach locals to tolerate foreign nationals as there will exist a clear understanding of culture, togetherness and a model upon which global urban integration can occur (Barton, 2010).

However, most beaurocratic controlled processes do not work, as they need to be maintained and turn into failures if they do not maintain the very reason which they have been created for. The system that deals with a migrant that brings in a diverse and innovative way of creating space needed for different use needs to be maintained by the migrant himself. Control of such a system is only in providing a system in which the migrant can be easily orientated in the suburb rather than dictating a way of life to the migrant.

URBAN MIGRATION TO JOHANNESBURG

Urban migration to Johannesburg city post the apartheid era has been on a steady incline, due to the economic and political stability South Africa currently experiences as compared to other African countries on the African continent (Peek, 1998). Johannesburg, being the centre of this business hub combined with its tertiary educational facilities, makes the city a convenient destination for migrants.

Upon their arrival into the city, different nationalities inhabit different suburbs as their new space of home, work and social lifestyle. Though not one specific suburb can be classified as a specific foreign nationality or a specific local culture inhabitant space, different suburbs can be categorized as predominantly inhabited by different nationalities within the city. This is clearly visible in suburbs like Hillbrow which are predominantly Nigerian inhabited, though there is also other nationalities such as Senegalese, Ghanaians, Cameroonians and Congolese amongst others settled within the suburb (Peek, 1998).

A further study into migrant's influx in Johannesburg city as cited by Peek in his research, reveals the migration of local South Africans into the city, with the larger group of migrants being those that seek employment within the city's different business sectors and those that seek educational facilities, predominantly tertiary education. Most of the local groups of migrants in the city that seek employment are scattered around the different suburbs of Johannesburg and specifically around the areas where they will work (Peek, 2010).

Table 1: Sources of Mine Labour, Average Number of Black Workers

	RSA	Mozambique	Malawi	Zimbabwe	Zambia	Tanzania	Angola	Bots.	Lesotho	Swazi.	Other	TOTAL
1920	74,452	77,921	354	179	12			2,112	10,439	3,449	5,484	174,402
1930	92,772	77,828		44		183		3,151	22,306	4,345	5	200,634
1940	178,708	74,883	8,037	8,112	2,725		896	14,427	52,044	7,152	70	347,054
1950	121,609	86,248	7,831	2,073	3,102	5,496	9,767	12,390	34,467	6,619	4,820	294,423
1960	141,806	101,733	21,904	747	5,292	14,025	12,394	21,404	48,842	6,623	844	375,614
1970	105,169	93,203	76,482	3			4,125	20,461	63,988	6,269	972	370,672
1980	233,055	39,636	13,565	8,770			5	17,753	96,308	5,050	1,404	415,337
1989	243,555	42,807	2,213					16,051	100,529	16,730		421,885

Source: J. Crush, A. Jeeves and D. Yudelman, Southern African Labour Empire (Bovidlic, 1991)

The table above shows the influx of migrants into the country, as a result of employment in the mines. Over the years different nationalities working in the mines and their families inhabit the city.
Three different forms of suburbs that integrate migrants into Johannesburg city emerge and can be classified as the predominant student migrant suburbs, the working or employed class migrant suburbs, and the predominant foreign nationalities migrant suburbs.



Street light pole used for advertisement. (A Bell, 2010)



Public Street bins used as advertisement facilities. (A Bell, 2010)

A lady selling vegetables on the pavements. (A, Bell 2010)





Vegetable street vending. (A, Bell 2010)

CHOOSING A SUBURB

It is important to find out what has driven the foreign nationals to choose the suburbs or townships that they have inhabited. This could be firstly due to a case of arrival and transportation nodes as a point of entry into the city.
Arrival nodes into the city play an important role in limiting the migrant that does not know a foreign city to inhabit the geographical areas around which they have arrived.

Secondly in migrants finding a chosen suburb is the issue of conflict or clashes in culture where by a Namibian will feel at ease living in a community that has more Zimbabweans than one that is mostly Nigerian, as it is much easier to negotiate a common acceptable path to a southern African national than a western African national.

Thirdly, identity is linked with lifestyle and a place of home, whereby the area inhabited is linked in one way or the other with a physical or mental memory of home country. This also gives a sense of ownership or neglect towards the community by the migrant.

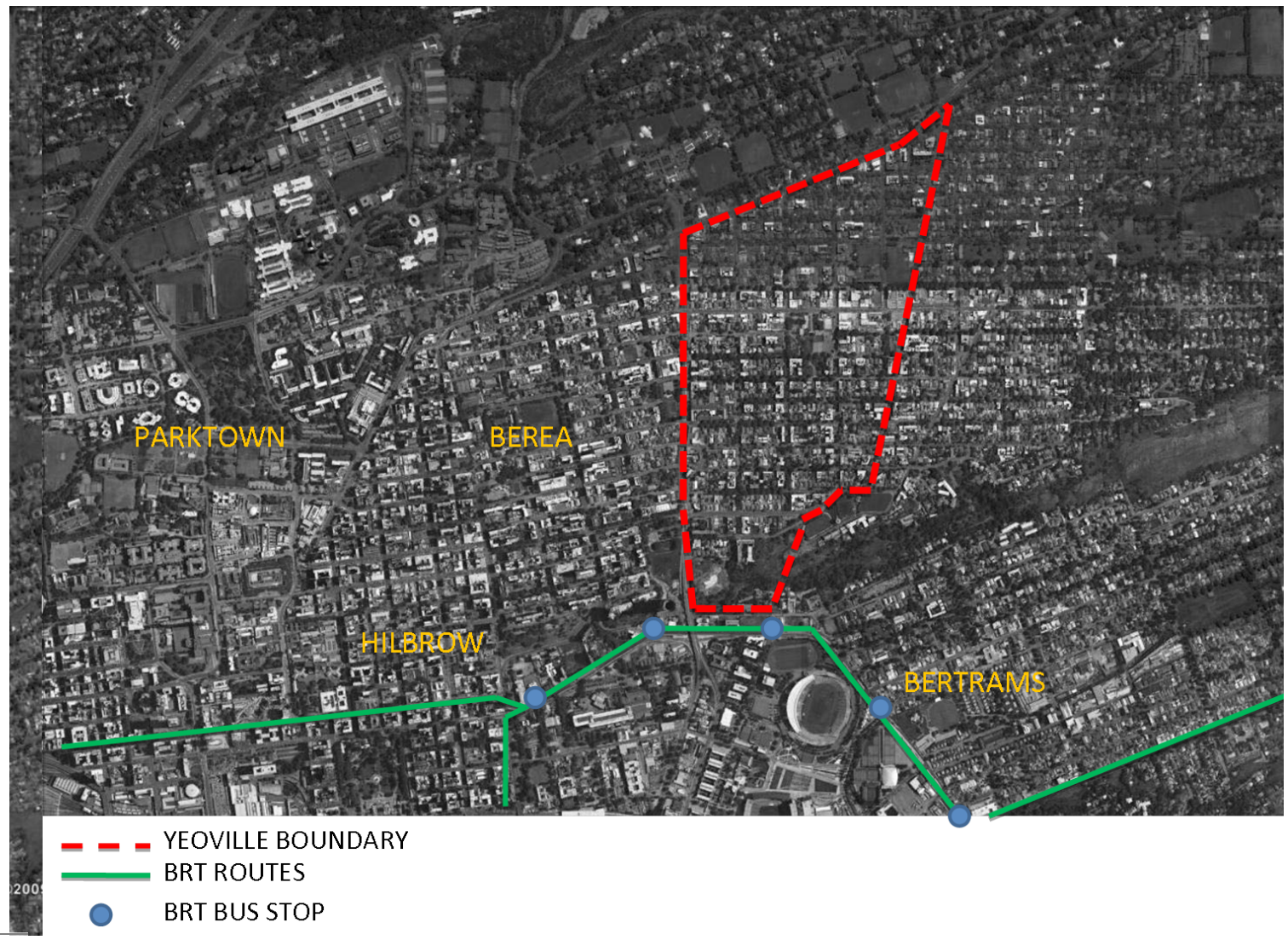
Map showing ten kilometres radius from park station to the Yeoville site. (Source Google earth, edited by M, Kitenge 2010)



A SUBURB AS AN ARRIVAL DESTINATION

The predominant foreign nationalities migrant suburbs form the best areas in which to carry out a study into a suburb that helps integrate migrants into the city. Such a suburb provides a diverse form of lifestyle that includes housing, work, leisure, studying and a mixture of both local migrants from other South African provinces and foreign national migrants. Although such a suburb is informal in its classification, it is rich and full of possibilities for learning and basing a model in which integration of migrants into a city can happen as it is happening in Yeoville. One can easily learn how migrants in the city act and react to a new environment in order to create a home community within a foreign city. This can happen by careful observations, recorded and archived documentations and simply talking to the community about their needs, hardships and the way they work together in welcoming migrants and having them integrated within the community.

Map showing surrounding suburbs to Yeoville and the Bus Rapid Transit routes and stations around Yeoville. (Source Google Earth and Joburg website, edited by M, Kitenge 2010)-

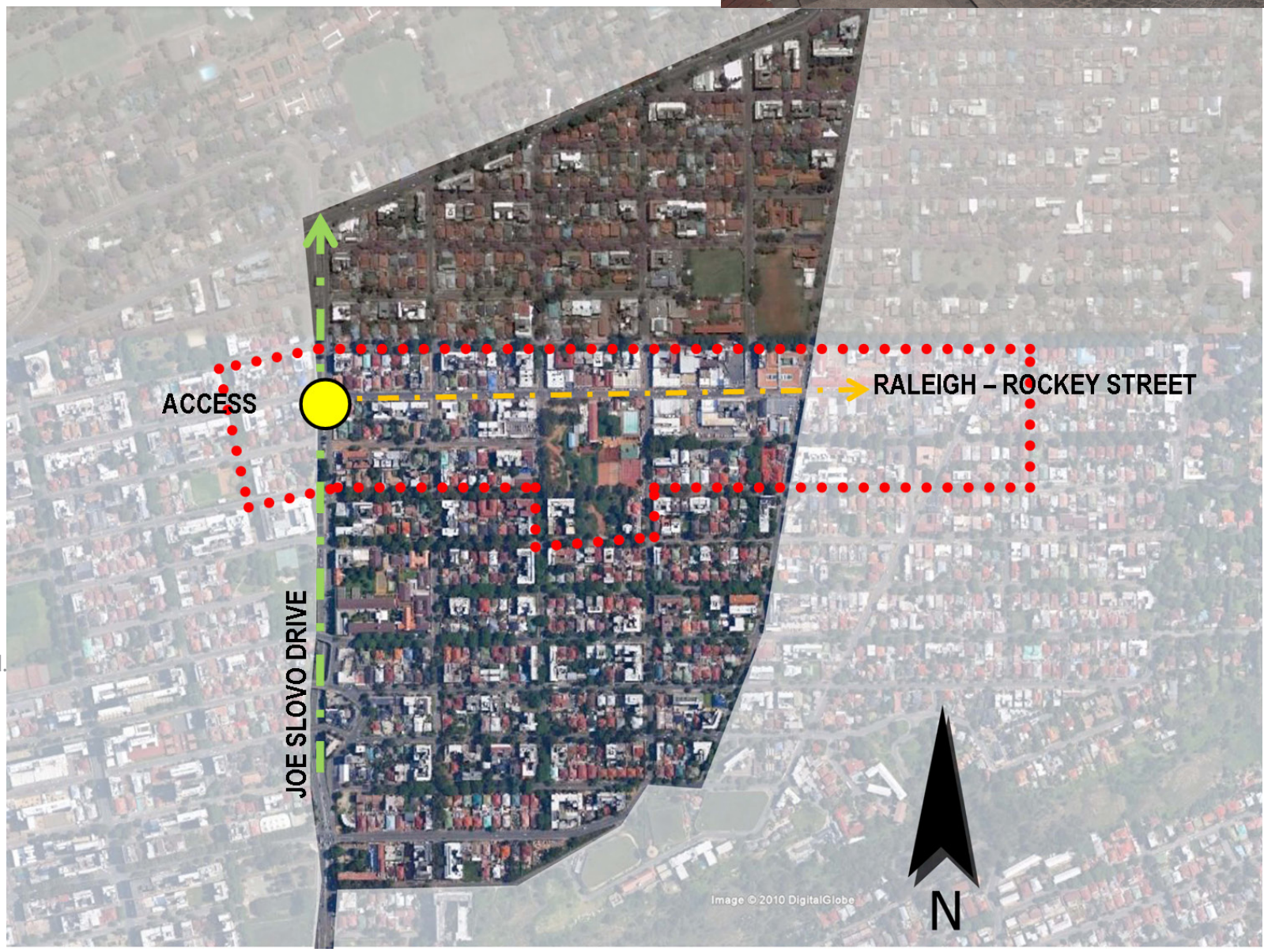




YEOVILLE SUBURB

The Yeoville community is a suburb that offers a unique way of migrant's transition into Johannesburg. Filled with a mixture of foreign nationalities and locals, Yeoville presents an area that is used as an arrival destination of choice by many migrants. The suburb in turn has been transformed in such a way that the migrants influence is clearly visible from the streets to the different activities that take place in the area. Symbols that mark different nationalities are visible in the community and there exists a level of tolerance towards the migrant in Yeoville.





Map showing major vehicular access to Yeoville off Joe Slovo road.
(Source Google earth, edited by M Kitenge 2010)



Panoramic view of Yeoville Rockey - Raleigh streets, overlooking the market and residential building on Cavendish street. A, Bell (2010)

Yeoville has always been an area that has welcomed migrants into the city and very well known both within different South African provinces and outside the South African borders, especially by the African nationals as a place where one can arrive into Johannesburg city (SAHO).

This is as a result of Yeoville being a place which has a rich past historical background and a reputation as a place that is welcoming to the migrant is appealing to most migrants. The current migrants extend their invitations to family and friends who live outside the city so that there is a direct link with the migrant as he arrives into the city to Yeoville as his destination suburb into the city (SAHO).

ARRIVING INTO THE CITY

Transportation is the main link to any city from any location and indeed Johannesburg is not an exception to this rule. Many people that arrive in the city of Johannesburg arrive through transportation nodes such as OR Thambo International Airport by air or the Johannesburg Park Station by road and train (Marsay, 2010). These main transportation nodes form the predominant form of arrival nodes into the city and are the formal ways of arrival into Johannesburg city. However there are other places that deal specifically with the arrival of a certain group of foreign nationals or local migrants into the city. An example of this is the bus node in Bruma where Congolese buses to the Democratic Republic of the Congo leave and arrive into the city (Marsay, 2010).



Bus stop in Yeoville Rockey Street next to the park. (A, Bell 2010)

The other node is that of Taxi ranks scattered all around the city where different nationalities are able to arrive into the city. An example is that of Wanderers Taxi rank that serves as an arrival point for foreign nationals from Swaziland and Botswana. There are a number of locals from towns like Mafikeng and Polokwane who arrives at the Wanderers Taxi rank (Marsay, 2010).

THE LINK FROM CITY TO SUBURB

Upon arrival into the city, at one of these transportation nodes, there are two possible scenarios for migrants to find their way to a suburb or community that will serve as their home into the city. The first scenario, which is common, is that of a pre-planned journey, where the person arriving has made arrangements with family or friends to welcome him or her into the city (Goulah, 2009). They wait for the migrant at the point of arrival and take him or her to their suburb, community and home. The family or friends later assist the migrant to integrate into the suburb and city.

The second scenario is that of migrants that do not have a planned journey, a proper place of arrival where they are to arrive within the city, or anyone will help welcome and orientate the arriving migrant into a suburb. These types of migrants arrive and navigate the city on their own looking for places within the city that they have already heard of from back home, through word of mouth or the media. Such a migrant tries to find these places by asking people they encounter on the streets that they deem to be trustworthy.

The other way such a migrant finds his way around the city is through navigating the city, usually on foot trying to find places of rest that he or she can inhabit (Goulah, 2009). A migrant that needs help so as to go through the integration process and reduce issues of alienation within the Yeoville community needs to be well directed as he arrives and initiates the transition process.

A Sign indicating the direction to the Yeoville police station along Raleigh Street. (A, Bell 2010)



NAVIGATING THE CITY

When a migrant that does not have a planned means of arriving into the city arrives, he tries to find a place where he can offload his luggage and a place where he can seek shelter (Goulah, 2009). This primary need becomes the main driving force that starts the transition process of integration. The migrant navigates the city or different suburbs within the city, trying to identify an area that he or she feels comfortable inhabiting. Safety and the ease with which the migrant relates to the community play a major role in making a choice to live within a specific community.



Public buildings in Yeoville along Raleigh Street library and Park. (A, Bell 2010)

THE ROLE OF SYMBOLISM

One of the first things that any migrant looks out for is symbols that give an indication to the accessibility of the suburb or the different usage type of buildings. These are mainly in visual form and easily recognizable by symbols such as:

- National flags
- Music and Entertainment spaces
- Food eating spaces
- People diversity in terms of language and dress code

These four visible elements in the streets act as the main symbols in orientating a migrant at the beginning of the integration process.



NATIONAL FLAGS

A national flag brings about a sense that, the flag nationalities inhabit that environment or are welcomed in that community, street or building. The symbol of the flag in this case breaks the alienation of a migrant to the space where the flag is found. The flag is also about national pride, as people need to feel safe and accepted to fly their flags.



African country flags displayed on the circular walls of the Yeoville Park. (M, Kitenge 2010)



MUSIC AND ENTERTAINMENT PLACES

Music and places of entertainment becomes more of an integrating space symbol rather than an arrival space symbol. Once a person has settled in the city it is at these entertainment spaces that he is able to meet and talk to other people that would in turn help in the integration process.



Times Square above and the House of Tendoor are diverse in function as they provide music, barbershop and night clubs. (A, bell 2010)



FOOD AND EATING SPACES

The design of such a space helps in symbolization. Particularly when designed to mimic a foreign space that the migrant can relate to, achieved through anonymity of culture within the design. The migrant enters such a space almost in disguise because he is able to associate himself with the place, whilst looking for information to settle in.



Western and Southern African food restaurant. (M, Kitenge 2010)



PEOPLE DIVERSITY



Sweet apple restaurant along Rockey street in Yeoville, provdes a diverse food across cultures. (M, Kitenge 2010)



The community is vibrant and has diverse habitants. (A, Bell 2010)

The most common way of navigating the city to the migrant upon arrival is that of identifying an individual that has a dress code that the migrant can relate to or finding people within the city that speak the same language as the one that the migrant speaks. Dress code and language break the barrier of foreign versus local stigma, between the migrant and the locals in the city. The theory of perception of "them" and "us," between two strangers as language starts to link the two in terms of culture.

Many different nationalities inhabiting Yeoville through language and culture separate the suburb into zones that are characterized by different nationalities. It is within these small zones that integration happens in its fullest form, and where the two different types of migrants start to experience the same difficulties in integrating within the city.











A girl poses as a stranger joins her for a pictture un-invited. (A, Bell 2010)

FINDING MEANING IN YEOVILLE

The integration process begins with the migrant finding meaning and purpose within the suburb that he inhabits (Peek, 1998). In this regard the suburb needs to have a proper structure that allows for integration. If a suburb is identified in a city as a preferred migrant destination suburb then provision for structures that will allow for migrant integration within its urban framework need to be introduced, so that the migrants do not alienate themselves but enrich diversity and everyday ambience of the suburb.

Yeoville is a suburb that has, with time, learned to provide for a meaningful space for migrants. However, most of these spaces have been created by the migrants themselves or by the local government through general meetings and as the need rises within the community. None of the created spaces fit within a framework that is specifically designed to deal with the integration of migrants in Yeoville simply because such a framework does not exist. This community which is predominantly suitable for migrant lifestyle cannot be functionally zoned equally to a residential area or a commercial area

Fresh and prepared to cook vegetable vending along Raleigh Street. (A Bell 2010)


HANSA PILSENER
6 X 2 LITRE
ORANJERIVIER WINE CELLARS
PIESANGS



Information posted on the bulletin wall. (A, Bell 2010)



behind the street is quiet atmosphere. M Kitenge (2010)

Places such as the Yeoville market, the Yeoville streets and the house of Tendoor are all meaningful in the process of integration in Yeoville. These places provide a window into which one can learn about Yeoville and further their integration within the suburb and eventually into Johannesburg city as a whole. Life diversity is clearly visible on the street of Yeoville where its residents have transformed the streets to provide for their everyday needs. The streets of Yeoville are the place where economically providing for oneself becomes of great importance to residents of Yeovile. It is also the place where information and symbolism on integration are widely displayed. The streets are the place where exchange of an identified need is provided for. It is for this reason that the streets are as important and lively as they are today in Yeoville.

Kin Malibu, the Yeoville market, the Yeoville Park and the house of Tendoor amongst others which are all situated along the streets of Yeoville become major role players in the integration of migrants. Providing for a meaningful space of integration, as they become meeting places, places of exchange and socialization due to their visibility from the streets.





The Yeoville Park, provides for multi-function activities to the community. (M Kitenge 2010)

The streets of Yeoville are symbolic in function to the people and a place that initiates integration as they draw people from the street and become social places of culture exchange and learning. Within these places is a degree of segregation between the residents of Yeoville as people of different tastes start to choose where to spend their time. The house of Tendoor is a club that plays Reggae music and is therefore, mostly occupied by "Rasta's". The market, however, is different in that it caters for all different types of migrants in the community by providing a diverse form of traditional food and goods.



The streets are a business hub.
M Kitenge (2010)


YEOVILLE MARKET & TAXI RANK
A Celebration of African Diversity
Linking people and places
Joburg
SUN RIPENED TOMATOES



The Yeoville Market, Provides diverse food and goods for all cultures. (A, Bell 2010)



TYPES OF MIGRANTS IN YEOVILLE

The diversity in Yeoville brought about by migrants does not entirely exist because of the presence of the migrants within the Yeoville community. The migrant himself brings about a need that classifies him as a specific kind of migrant. It is this need that makes the migrant valuable to the community in his own specific way by trying to achieve the need for which he has migrated.

Migrants within Yeoville can be classified in five categories based on their needs to migrate:

ECONOMIC MIGRANTS

these are migrants that could be classified as investors. They are in the country to forward their career and provide a living for their families that, in most cases are left behind in their home towns.



A migrant business that helps sends goods to the DRC. (M Kitenge 2010)



An international call centre facility for migrants. (A, Bell 2010)

IN TRANSIT MIGRANTS

These are migrants that use Yeoville as a stop destination on their way to western countries. They are in the country to prepare for their journey elsewhere and are mostly welcomed by friends and family that stay within Yeoville before leaving the country.

SOUTH AFRICAN LOCALS FROM OTHER PROVINCES

these are migrants that mostly come to Yeoville as a destination place of choice as compared to other suburbs. They prefer a city arrival as compared to a township arrival.

LOCALS WITHIN THE CITY

these are migrants that move from townships or other suburbs to the Yeoville community. Most of these are purely people that can afford to pay for their own apartment or prefer the Yeoville community as a residential area.

REFUGEES

these are the most common type of migrant within Yeoville. Most people arrive in Yeoville as refugees before they can legalize themselves. Fleeing unrest in their home countries they come looking for hope, life and rest in South Africa with Yeoville being their destination of choice.

Table 2 SADC VISITORS TO SOUTH AFRICA, 1980 1995

Source: SAMP Migration Data Base

	Botswana	Lesotho	Mozam.	Namibia	Swazi.	Zambia	Zimbabwe	TOTALS
1980	45,585	20,262	3,600		35,642	9,325	173,581	287,995
1981	33,698	17,315	5,888		25,928	12,343	149,758	244,930
1982	29,335	18,247	6,971		28,634	8,319	166,192	257,698
1983	35,967	19,201	6,844		36,872	8,835	174,274	281,993
1984	41,090	22,181	6,219		42,439	10,069	196,861	318,619
1985	40,669	19,740	8,082		40,665	9,627	181,836	300,619
1986	60,721	33,652	11,399		56,631	10,434	146,465	319,302
1987	61,670	38,933	12,847		61,558	10,092	153,910	339,010
1988	60,973	37,025	14,381		66,234	11,863	189,359	379,835
1989	61,670	36,450	17,568	2,757	72,568	14,943	210,664	416,620
1990	70,901	36,957	24,601	5,360	71,510	18,107	255,988	483,424
1991	135,002	243,710	35,507	140,527	182,792	20,193	362,082	1,119,813
1992	240,683	887,811	88,851	180,927	429,195	26,774	392,634	2,246,875
1993	294,338	1,037,630	121,488	163,772	464,772	35,600	474,756	2,592,356
1994	371,494	1,184,893	140,536	188,877	546,551	40,409	534,865	3,007,625
1995	363,890	1,097,351	192,987	213,063	664,863	48,323	729,971	3,310,448

The tables opposite show the influx of migrants into South Africa. Table 2 refers to the number of visitors from the SADC region that visited the country; it clearly shows the growth in visitors to the country between 1980 – 1995, each year the number increases. Table 3 reflects on the amount of refugees that have been accounted for as per January 1996 those who have been granted Refugee status and those whose applications are still being processed. This is a reality that South Africa faces in terms of housing migrants.

The needs of these migrants as listed above are different and complex in their own nature, but for a community to be able to integrate them within its urban frame, it needs to fully understand why they have migrated and their needs thereafter. The integration process allows for each one of them to be well equipped and plugged into a system that allows for a maximum potential of the migrant within the community.

Table 3 Refugees in South Africa, January 1996

Source: SAMP Migration Data base

	Refugees Status Granted		Application In Process
Country	No.	%	No.
Angola	2013	61.0	389
Somalia	1049	31.8	1021
Rwanda	77	2.3	380
Zaire / DRC	68	2.1	371
Yugoslavia	46	1.4	60
Burundi	17	0.5	465
Liberia	9	0.3	220
Nigeria			2482
India			1547
Senegal			992
Pakistan			893
Bulgaria			504
Congo			490
Ghana			484
Ethiopia			340
Cote d'Ivoire			333
China			326
Cameroon			320
Bangladesh			300
Mali			285
Liberia			220
Uganda			154
Other			983

EXISTING INTEGRATION FACILITIES

Currently Yeoville does not have an existing integration facility that is formal and known to the whole community as the way in which integration happens within the Yeoville community. However, there is a level of integration that happens in the community though not pre-meditated or planned, which helps in the transition process. The problem with such a system is that people's perception of how the community should function becomes the way in which the integration process is taught to the arriving migrants.

The migrant with a planned journey is introduced to the suburb by the host, in terms of places that he can fulfill his basic needs and orientate himself in Yeoville. He is then dictated the things he should do in order to achieve his purpose of migration.
The second type of migrant, who is one without a planned a journey, is integrated in the community by means of different community systems such as churches and that of foreign country representation groups.

In an interview with Aura Msimang a resident of Yeoville she refers to a night, when she and a group of colleagues were doing community service work. In the courtyard they noticed, a group of people that were not warmly dressed and did not have shelter for the night. Communication was a problem as neither could speak the other's language and so they could not make out why these people were there and where they had came from.

Aura and her co-workers were faced with a dilemma: to report the matter to the police or provide housing for the people. They decided to call on the church reverend to help house the group of migrants. It was later discovered that the group of migrants were of Somali decent. The migrants had been dropped by a truck from Somali in Yeoville as they had been promised to be taken to a better city and community as compared to Somalia. This is an example of the many forms of unplanned arrivals that happen in Yeoville and organizations such as a church being able to help and provide for integration of the migrants within the community.

Foreign country representation groups in Yeoville do exist, although in a very informal way, in that they do not have a specific office that people can go and present themselves to as the need arises. These organizations have been created by the community to help their own countrymen. Elected by the national family within Yeoville they assist with challenges that their country man face in the community with the police, searching for missing persons and ultimately with the integration of their country men within the community. They exist because of the need in the community for integration and care for the migrants that live in the community. The fact that these integration facilities such as the church and existing organizations are not primarily designed for integration of migrants into the community, keeps these facilities informal in its nature and not easily accessible to those that require such a facility.

Ideally, any migrant who so wishes to arrive in a community such as Yeoville should have the choice of arriving at a facility that specifically caters for his needs as a migrant. This will provide a place where the migrant is educated in a comfortable environment. The education allows for a proper integration within that community so that his perception, that of the community, is of mutual respect and acceptance without alienation. This would ensure that the migrant does not replicate behaviours from his country that are deemed unlawful in the Yeoville community.

A board displaying Yeoville etiquettes. M Kitenge (2010)



THE IMPORTANCE OF COMMUNITIES

The basic needs of a migrant in a community can be classified in four points that begins to define the basis of which integration should happen. These needs are that of

support, shelter, security and a sense of belonging

as apparent to the views of the community during the entire research.

The need for integration can be fully satisfied by providing these needs within a system that allows for maximum social support to the migrants, which they otherwise get from family, friends or church organization.

- This support comes in the form of knowledge that empowers one to satisfy his migration purpose.

- Provision of shelter removes the uncertainty of a place of rest and allows the migrant to concentrate on his reason for migrating.

- The safety and security of the community, allows for the migrant to express himself without fear.

- The sense of belonging to the community that links the migrant back to his home town is achievable with the support of such a system.



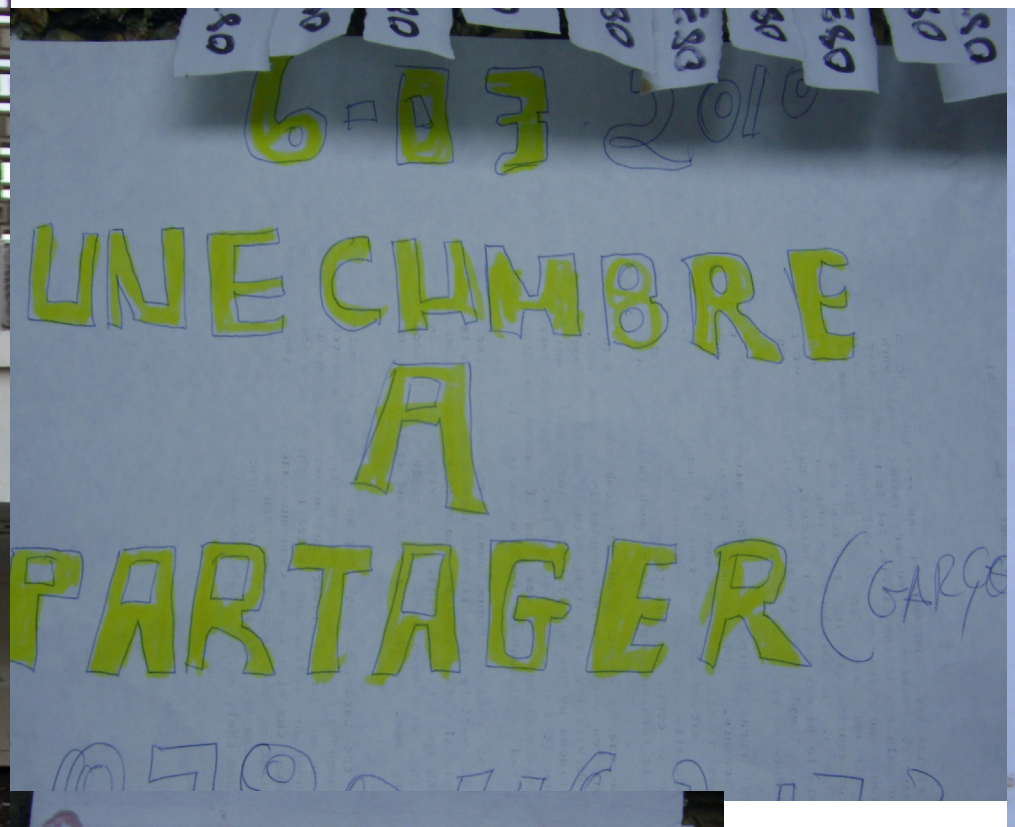


Streets, Roads and Avenues are where livelihoods are made or unmade. where we don't want to

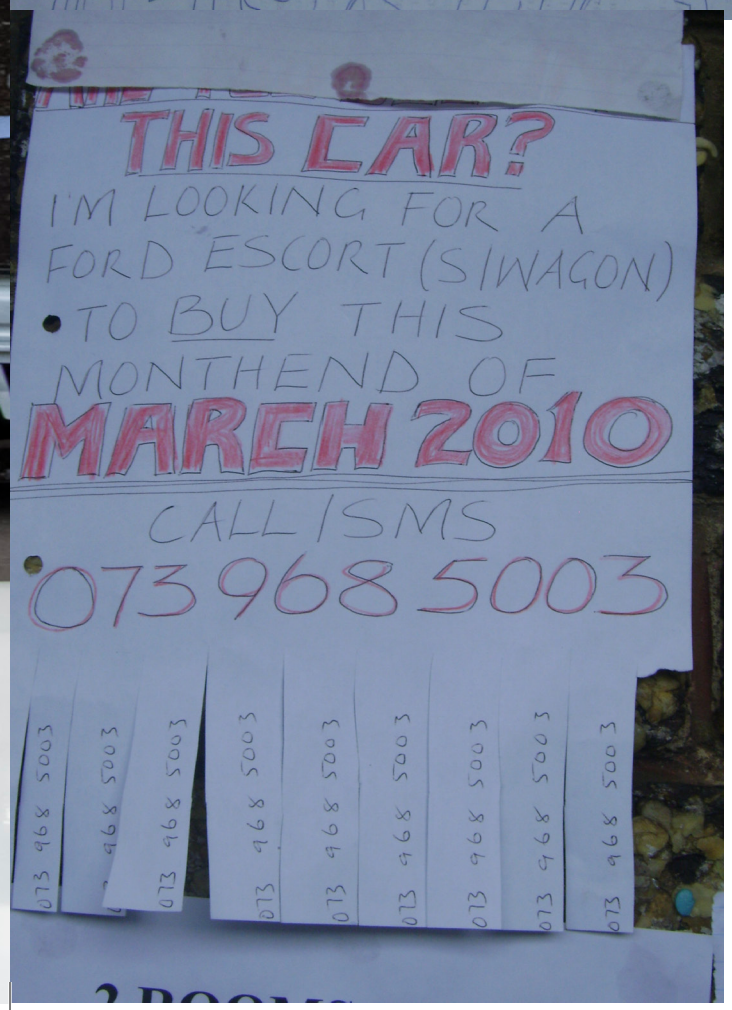
people go and come, where lives and They take us where we want to go and go, as into our journeys end.

(Avenue Patrice Lumumba, Guy Tillim;
Presetel, Harvard University Cambridge, 2008)

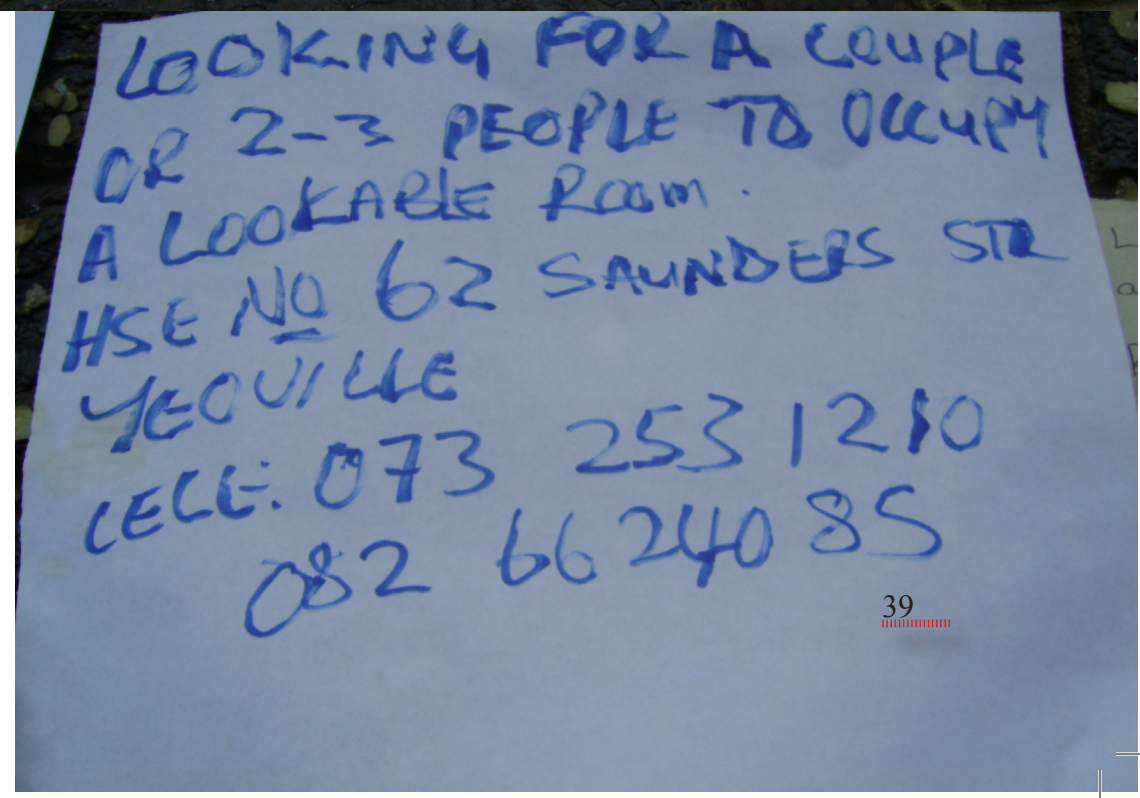

HYUNDAI
011 403 4012
GOODHOPE CARS
JOBURG METERED CABS







Adverts found on the bulletin wall. M, Kitenge (2010)



THE NEEDS AND NECESSITY OF MIGRANTS IN A COMMUNITY

The South African Institute of Race Relation published a report that stated "poverty is not linked to a high crime rate, but rather levels of inequality yields for a high crime rate". This report justifies one of the reason why I have chosen the Yeoville community as the appropriate community for this thesis. Furthermore, it justifies why migrants needs to be integrated so as to avoid violent crimes brought about by xenophobic attacks and alienation of groups of people.

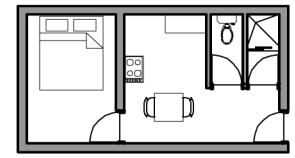
The needs and necessity of migrants are equal to those of the local based citizen and enhanced by difficulties of facilities such as a proper bank account, proof of residence, and lack of educational facilities for their children. Alienation, where the word "kwere-kwere" used to describe a person that speaks a foreign language, is used to divide the migrant from the local citizen. Power relationships between different groups evolve, between locals and foreigners, between different foreign nationalities and between locals amongst themselves in the community where perceptions of different kind of migrants and groups take centre stage. Names are used to segregate the community adding to unrest and potential xenophobic uprisings in the community. Stigmas are identifiable within different members of the community and an air of fear becomes apparent.

This is what Derrida calls serve and serving if there is a "we" then there is a "them" defining by what I am not – I am not them. If "I" can be classified as "this" then "you" will be classified as "that" separation begins to show where there is an "us" versus "them". This refers back to Derrida's theory of Deconstruction, where power relations take centre stage and the concept of "them" and "us" becomes apparent within a society.

Architecturally, there should be a level of understanding of this theory when dealing with a community that serves as a migrant place of arrival within a city, in this case the Yeoville community as compared to other communities. This theory needs to be integrated in the urban framework and the design of space-making to avoid alienation and stigmas within a community.

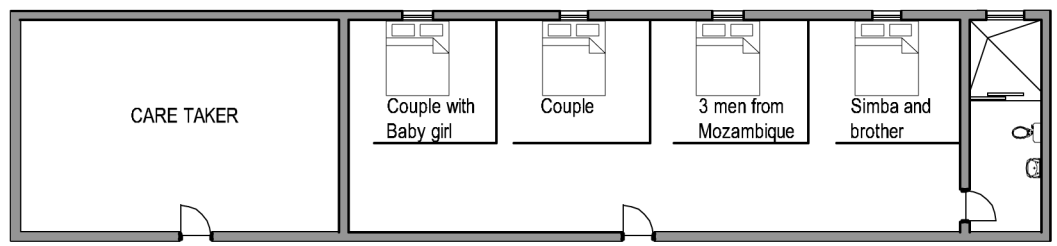
IDENTIFIED ARCHITECTURAL PROBLEMS

The Yeoville community acknowledges the lack of housing facilities that is caused as a result of the influx of migrants into the community. Accommodation is a major problem in the community as apartments are too expensive for migrants to afford and as a result migrants find themselves (in a worst case scenario) sharing a three bedroom apartment as a group of twenty people, including different families of husband, wife and children. The accommodation trend is justified by a research done by the Wits School of Architecture in conjunction with the Yeoville Bellevue Community Development Trust. Sharing of apartments is not restricted to nationality division but mostly to rent affordability. This is done so as to share the high cost of accommodation.



Plan of Cottage on Regent Street

0 5 m



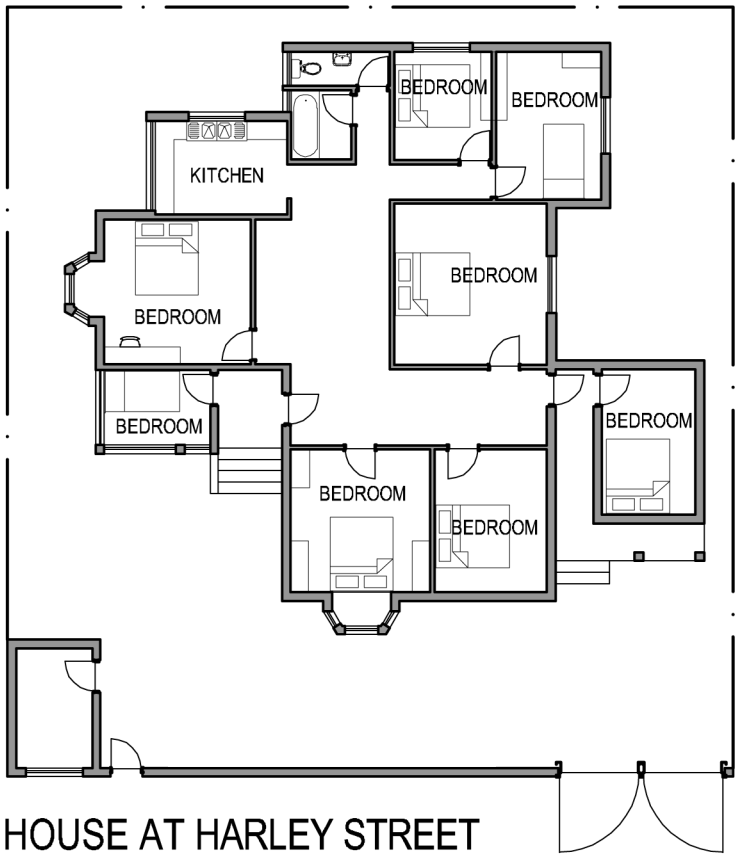
Plan of Roof top Accomodation on Becker Street

0 5 m

Plan of different shared accommodation in the Yeoville community. (Yeoville Studio Housing Stories. 2010)

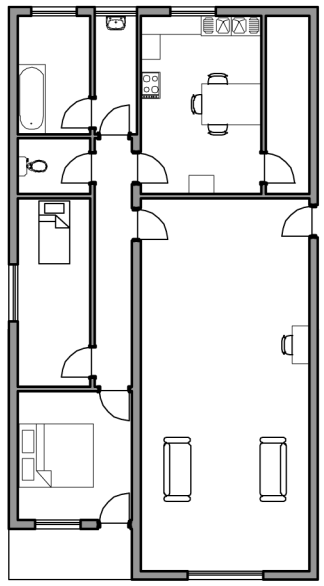
PLAN

0



PLAN OF HOUSE AT HARLEY STREET

0 5 m



Plan of Flat on De La Ray Street

0 5 m

The need of integration in terms of an architectural intervention should be educational and fun in terms of providing for a space that both the locals and the migrants can learn about each others culture. This common ground at which cultural exchange happens is non-existent and the need for a crossroads of African culture diversity is the basis upon which an integration framework can be initiated, (Msimang, 2010).

The third and final need is that of using buildings that are unwanted within the community (Maurice, 2010). A common view in that society is that of using such buildings in order to create spaces that will allow for a proper integration of migrants within the community.

The streets of Yeoville are paramount within any kind of an architectural intervention that may arise. This is due to the streets being the very place that most of the daily activity happens. If well designed and articulated to create a hub where commerce, street vending, exchange of goods and information can happen, they can be maximized in such a way that the Yeoville community becomes self sustained from the activities of the street and the money used to rent out such a space.

ARCHITECTURE LINK

In this study, carried out in an African context, culture plays a crucial role in the use of space and the way in which architects ought to design.

I hope to eventually achieve a built form that:

- Explores culture and has a reflection in culture
- Demonstrates texture and materials that brings about symbolism to culture
- Defines African architectural spaces
- Link exterior to interior space relationships that define the building from the street to the building exterior and interior.

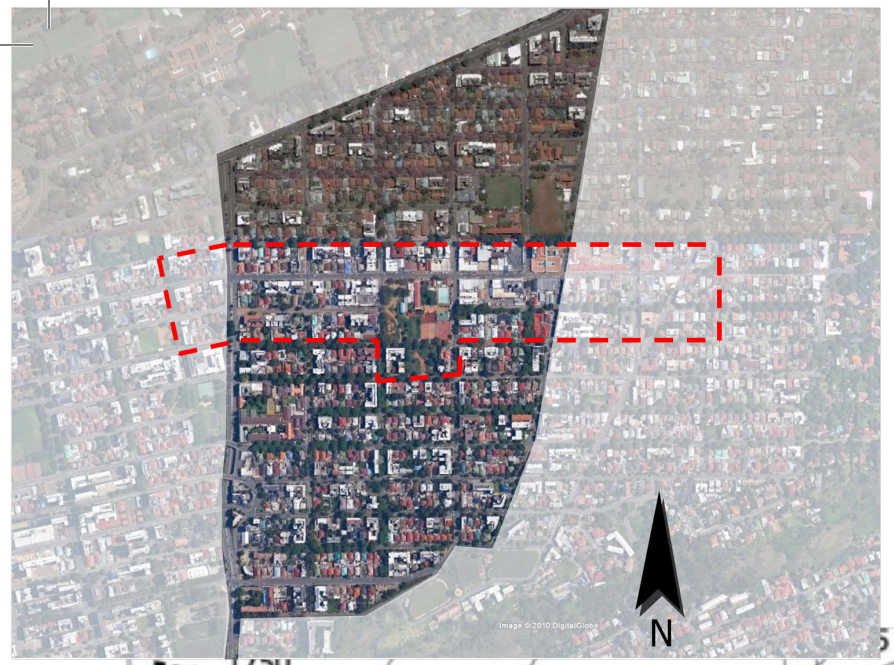
The social issues identified in the theoretical research are the basis on which architecture is informed and built. This is achievable in a macro-geographical mapping, where issues of streets usage and public sharing spaces of transportation nodes and public meeting places integration can be tackled directly without involving a third party. Whilst in a micro-geographical mapping issues of community restaurants, noise levels from residential buildings, parking limitations and conflicts with market areas are the driving forces behind an urban design that informs the way in which the integration process can be fully experienced.

SITATION

There exist two ways of integration with the street being the major holding anchor of integration in the Yeoville context, that will help in choosing a site to deal with integration of migrants in the Yeoville community.

Firstly, integrating migrants architecturally by designing a facility that deals with the complexity of migrants is that of using revised designed streets as a linking bridge from the busy hub of the Yeoville centre to the peripheral of the Yeoville community. This is the principle that in order to integrate point A and Point B you keep them separate but create a strong link between the two so that one cannot exist without the other (Valente, 1999).

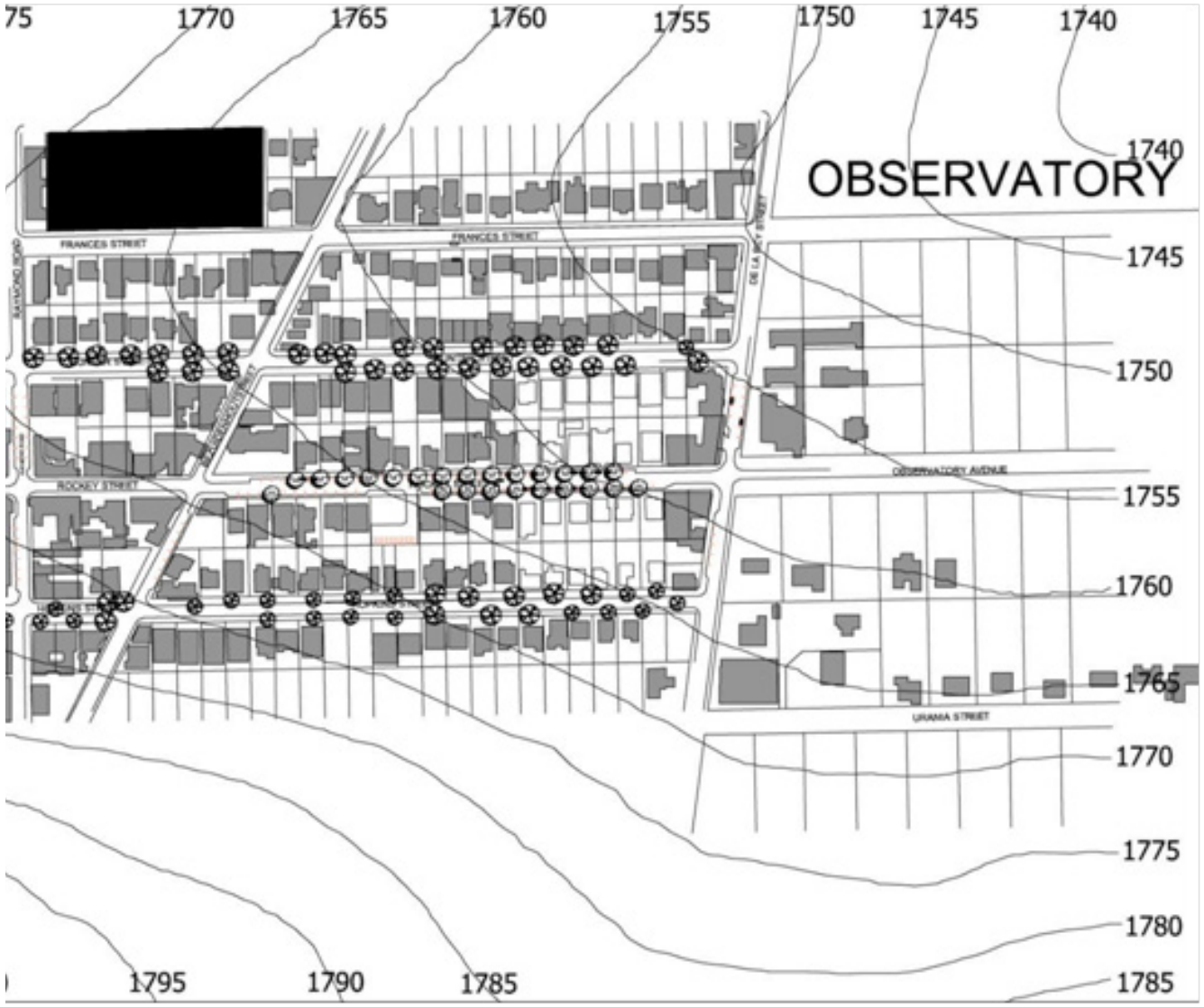
Secondly integration can happen by using the principle that, in order to integrate point A and B, you simply put point B within point A so the two coexist together and enhance each other. This would mean that the integration design intervention will be situated in the busy hub of Yeoville, where the streets and everything else around it will help enhance the integration facility.



PROPOSED SITE

The identified site would, however have to be negotiated or bought from the surrounding existing owners in order to create a new erfen that can be re-developed and accommodate the interventions, this would help intergrate the building interventions to become part of the existing Yeoville framework.

The Supa Saver parking is then extended into a basement that serves both Supa Saver and the migrant centre. in order to activate the space between the shopping and the parking area, shoppers are allowed to wak through the site en route to Supa Saver from their parking.





The figure ground shows the position of the site along Raleigh Street. The site is symbolically recognized by the still coach which used to serve as a restaurant and links Hopkins Street to Raleigh Street. Refer to Site analysis drawings and mapping for an indepth description of why the site was suitable as an arrival destination and intergration intervention area



The still coach, a former restaurant to the Yeoville community. Symbolic by the train, behind is an empty land.(M Kitenge 2010)

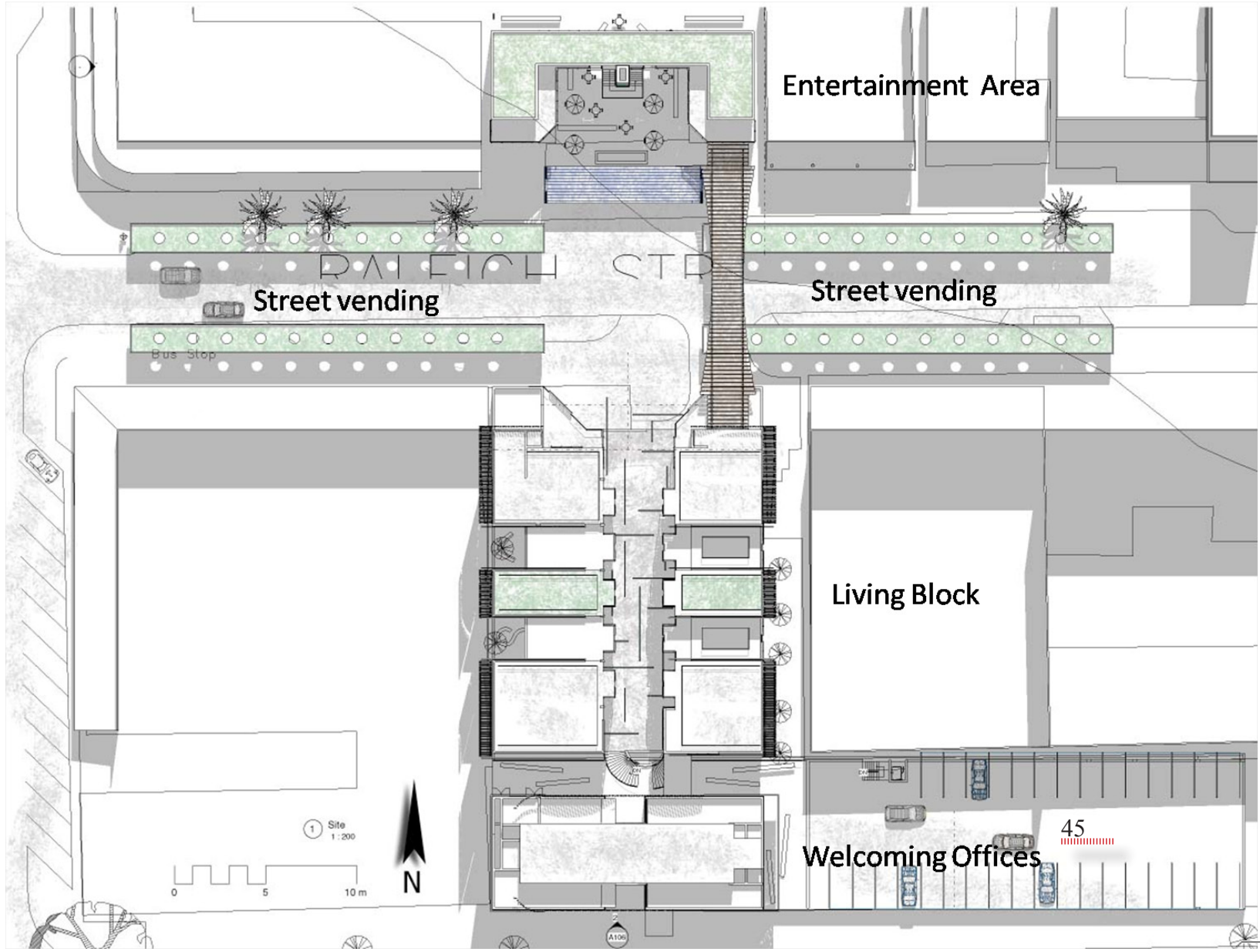
The latter form of integration is most suitable to the Yeoville community as all the activities in Yeoville happen around the business hub and arrival into Yeoville is around this very hub with which the public transport and where everyday life happens. Sitting the proposed system of intervention in the centre and working with the existing urban fabric to create a new urban fabric is reflective of the community at present.

ARCHITECTURAL DESIGN PROPOSAL

The issue of migrant integration can be addressed by providing a means in which the subject's needs are pre-meditated and properly advertised within the streets. In dealing with symbolism of culture and its interpretation thereafter, to a level where it does not impose itself on the community at large but is used as reference for an arriving migrant to guide themselves within the community. This would work as migrants are much more vigilant in identifying clues that would orientate them within the community to finding what they seek.

In this regard, a single building with a single function is not adequate to address the need and process with which integration is initiated and followed through. The streets as the first visible space within which the migrant arrives in, need to be designed in such a way that they start initiating the process of integration. The process continues by leading to a building that should, like a host give a rest place to a visitor before introducing them to the lifestyle within which they seek. Such a building cannot be of permanent place of residence but that of a provisional nature within which time a migrant is transformed into a member of the community and is able to branch off on is own.
Furthermore the building needs to host events and facilities that extensively educate the community of other cultures and the migrants of the new culture that they are to venture into.

Such a facility needs to be well thought of and designed so that it is accepted by all cultures and is used to its maximum potential. In order for a designer to create such a facility he needs to understand that in a bid to avoid conflict different cultures are willing to simplify their culture to a level at which it is acceptable for other cultures but does not compromise the values of such a culture. If this is achieved within a design then the integration barrier of "them" and "us" is already broken and people are then able to look upon such an architectural intervention with pride and a sense of belonging even in a foreign town. The design therefore needs to be responsive and communicative to the migrant and the host, just like the bulletin wall is to the Yeoville community where every need has a possibility to be obtained from the wall or to exchange from the wall.



CASE STUDY 1: Mayfair community Johannesburg

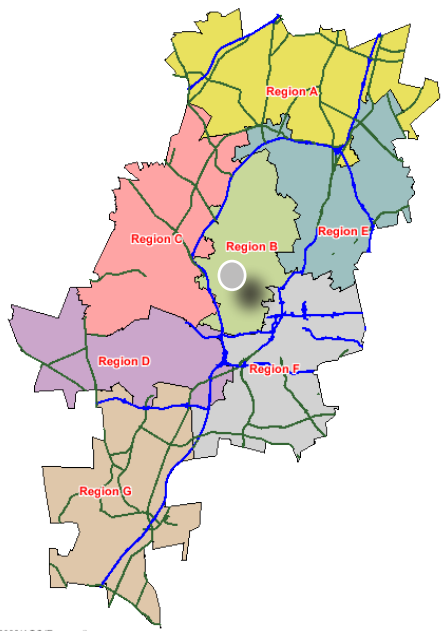
In comparison to Yeoville, Mayfair offers the same vibrant migrant community. The migrant in this community is from an Islamic background. The integration need of the migrant remains constant in the two communities. The major visible difference is that of a religious community and the symbolic architectural landmarks of the mosque is central to the community.

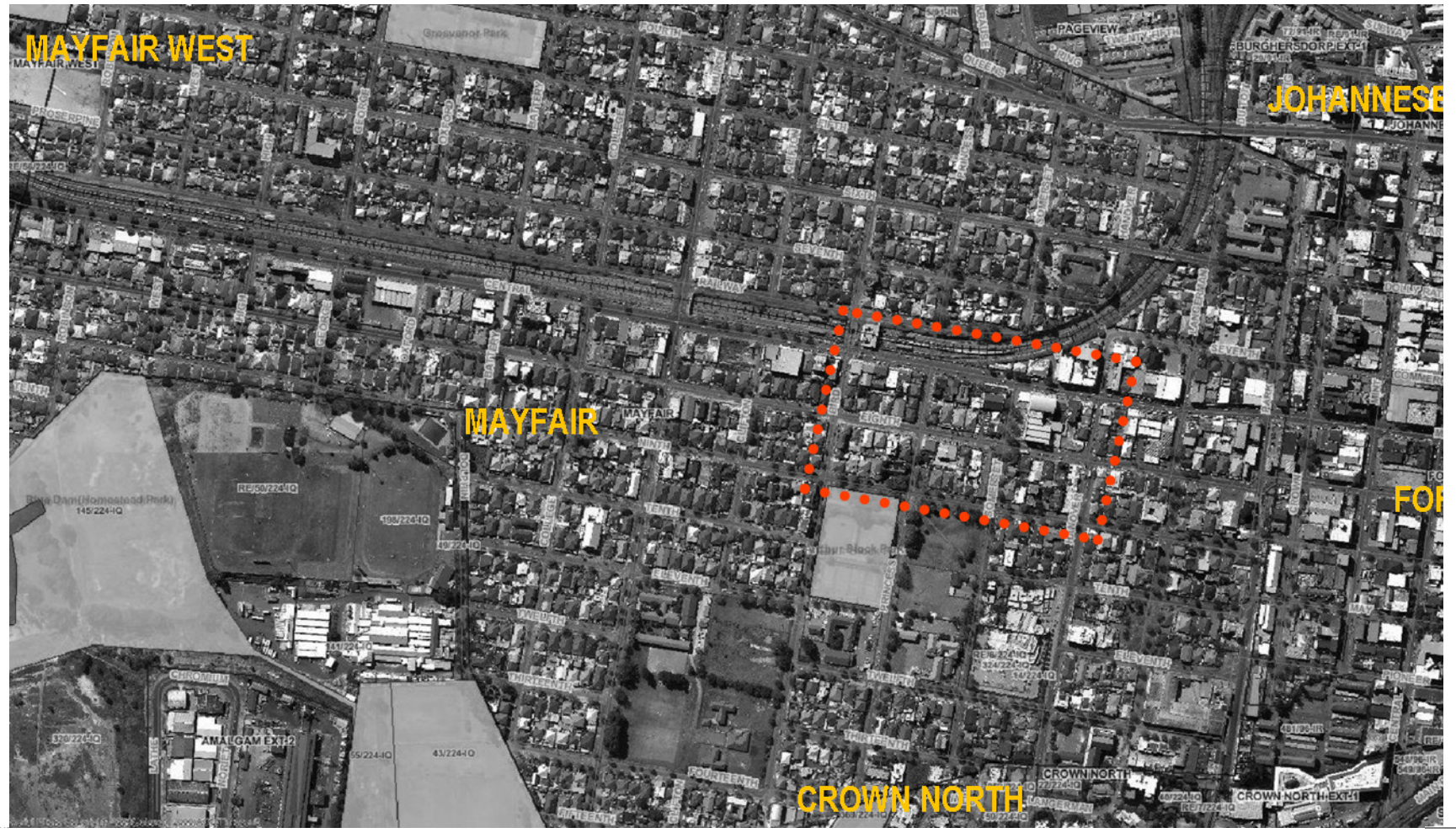
In my study of Mayfair as, an immigrant community and the integration facility that the area offers to the migrant, I have placed myself in the migrant's position as I navigate the area and learn about it from a first time experience.



Mayfair Arial plan, showing surroundings suburbs and area of study. (Source www.joburg.org, edited by M, Kitenge 2010)







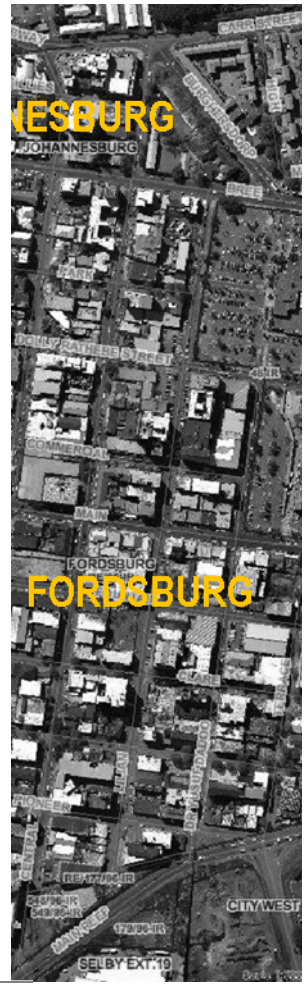




Taleh internet cafe & communication centre. (M Kitnge 2010)



Amal Shopping. the market in the community is housed in the building rather than on the street. (M, Kitenge 2010)



MAYFAIR CASE STUDY



Narrow paved street
Wide paved street
Case study buildings
Train railway



Waamo restaurant & Rahima supermarket are some of the shops that provides diverse food to the community. (M, Kitenge 2010)

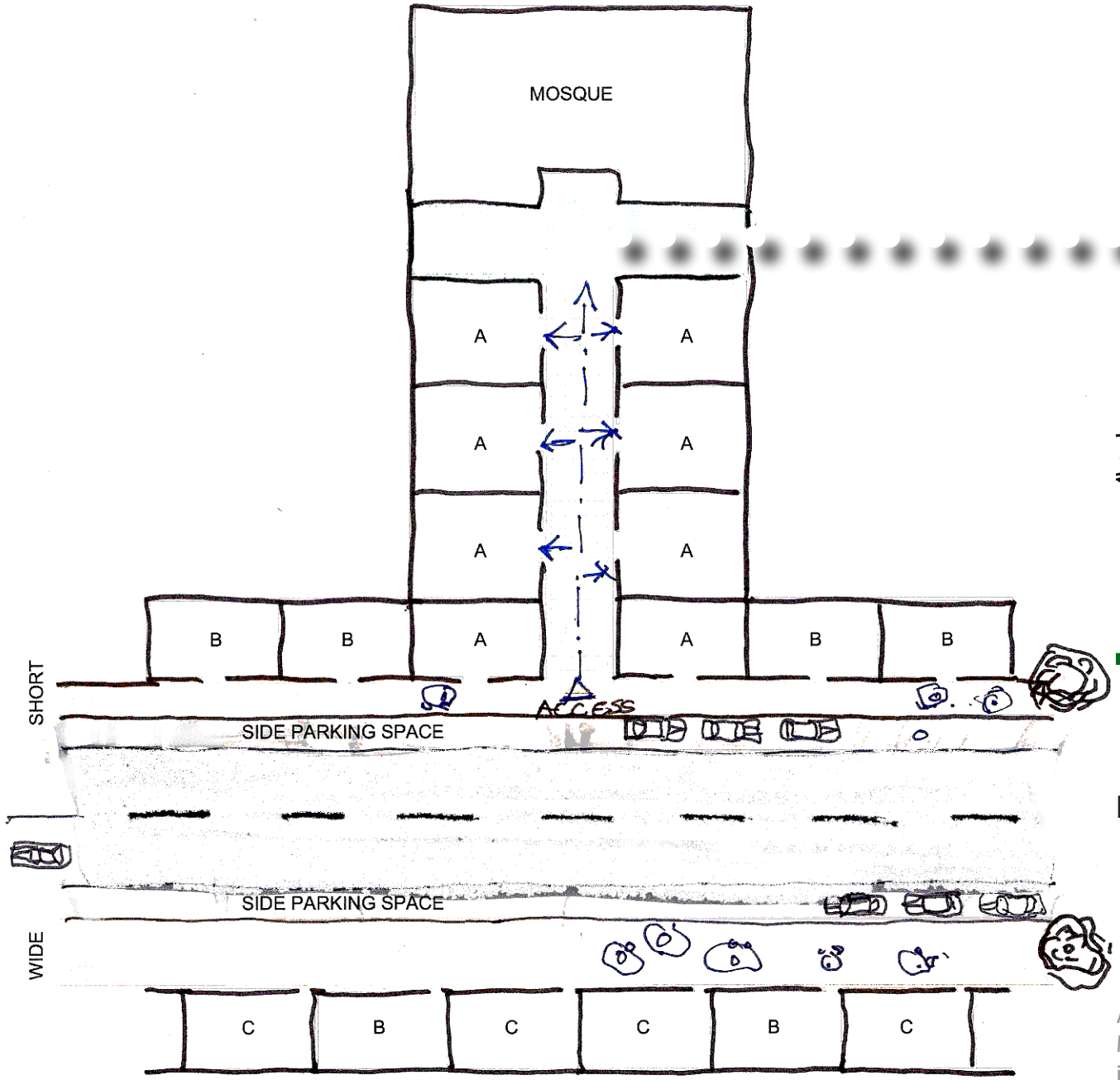


In my study of Eighth Avenue in Mayfair i mapped out all the different building use from Hannover street to Bird street. the Mosque building and the Amal shopping building drew my attention in the way they were each designed to react to the lifestyle in the community.

They both offered me the first step in begining my design layout plan. this is because in the case of the Mosque site it had boutiques that lled to an open space before entering the Mosque and in the Amal Shopping building is the way in which two streets are linked with a building that is public and houses an informal trading faclity thereby removing street hawkers from the street.

The paved Street walkways are divided into two with a narrow paved walkway on the North of Eigth Avenue and a wide paved wakway on the South of Eigth Avenue. the use of each side of the street becomes visible as the South which is shaded by trees and wider is mostly used for pedestrian movement along Eigth avenue.

MOSQUE SITE CASE STUDY





Open space



EIGHTH AVENUE

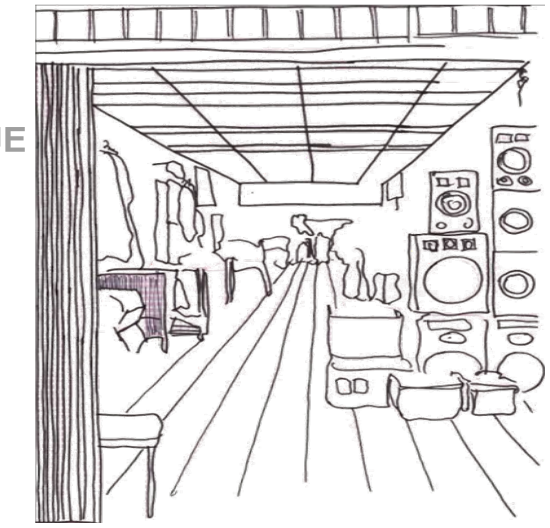
Sketch of entrance to Mosque , people converge at the Entrance and there is litle pedestrian movement on the street. (M Kitenge, 2010)

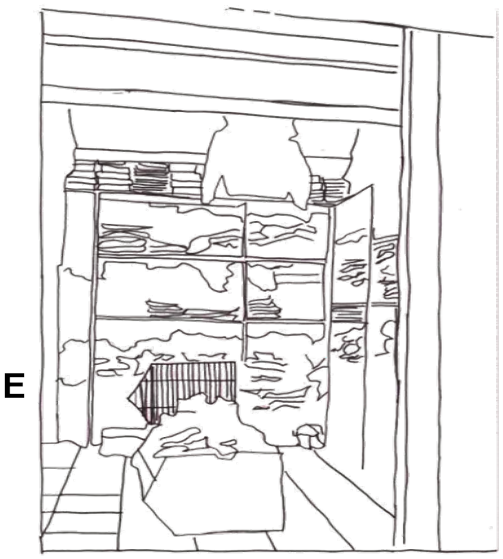
Analytical sketch drawing of Mayfair Eigth Avenue , with focus around the Mosque. the access walwalk leads to the mosque with an open meeting Area infront of the Mosque entrance. small Boutiques that offeres cellphone call shops, electrical appliances face the walkway. across Eighth street are babershops and restaurants (M Kitenge, 2010)



sketch of Eigth avenue Street Pedestrian movement and street usage the left side of the sketch shows the wider side of the street which is busy. the left side of the drawing shows the street paving is less used by pedestrians. (M Kitenge 2010)







SHOP BUILDING SITE

Analytical sketch of Amal shopping building with two internal streets that link Eighth Avenue to Central Avenue with small clothes and electrical appliances boutiques market as A on the sketch. C represents restaurants with an open to sky court yard along one of the walkways, the open court yard is used as a dining area for the restauants. (M, Kitenge 2010)

The above sketches shows a typical clothing boutique configuration and a walkway through Amal shopping building linking Eighth Avenue to Central Avenue. (M, kitenge 2010)

CASE STUDY 2: Intercultural cities: governance and policies for diverse communities

The joint action of the council of Europe and European commission carried out a study in establishing how a multi-cultural city or community can function in the modern world. In their final report carried out between the year 2008 and 2009, the following driving principles of a multi-cultural community was established.

1. A solid system to protect human rights and combat discrimination – interculturalism cannot be a pretext to eroding fundamental values of human rights, democracy and the rule of law.

2. The existence of an efficient public services and administration. In a diverse community, efficient services require a degree of adaptability for a diverse population. This is achievable through a positive public perception and attitude to diversity, where diversity is seen as an opportunity and not as a threat.

3. Leadership is required to ensure the development, implementation and monitoring of a comprehensive intercultural strategy for the city.

4. Monitoring and ensuring that there is no discrimination in administrative and social services.

5. The community needs to be made aware of the vision the city is trying to promote, and are invited to interpret it and enrich it.

6. A need for a community system of governance, that has the authority to propose legislation or policy initiatives, supported by involving institutions, community organizations and migrants.

7. A mediator facility that helps manages conflicts and encourages mixing and interaction of people in public spaces.

8. The imagination of new ways to create and developing a local economy by using diversity or origins, traditions, languages, faith. This is achievable by building with a continuous inputs and ideas from citizens, an intercultural park.

9. The intercultural community must enable neighborhood-level initiatives and self-management structures to re-create social capital and adapt services to the diversity of the citizenry of the community.

10. One important effort is to re-orient urbanism and provide community assistance so as to create spaces which invite people to meet and interact across cultural boundaries.

11. To encourage the visibility of diverse culture in the public space and the celebration of diversity through cultural and festive events which epitomize cultural hybridization.

12. The community can design an intercultural education concept penetrating design and function towards the community.

13. The city must build strong partnerships with civil society to create a common dream of a newly found diversity rising from the ashes of war and ethnic cleansing.

14. The community must empower the weaker cultural groups to take initiatives which mobilize the people across ethnic lines.

15. The intercultural community should be aware that the perceived "ethnic conflicts" are often ethnicised social or urban conflicts. Conflict must be used as a catalyst of debate about the identity, values and vision of the community.

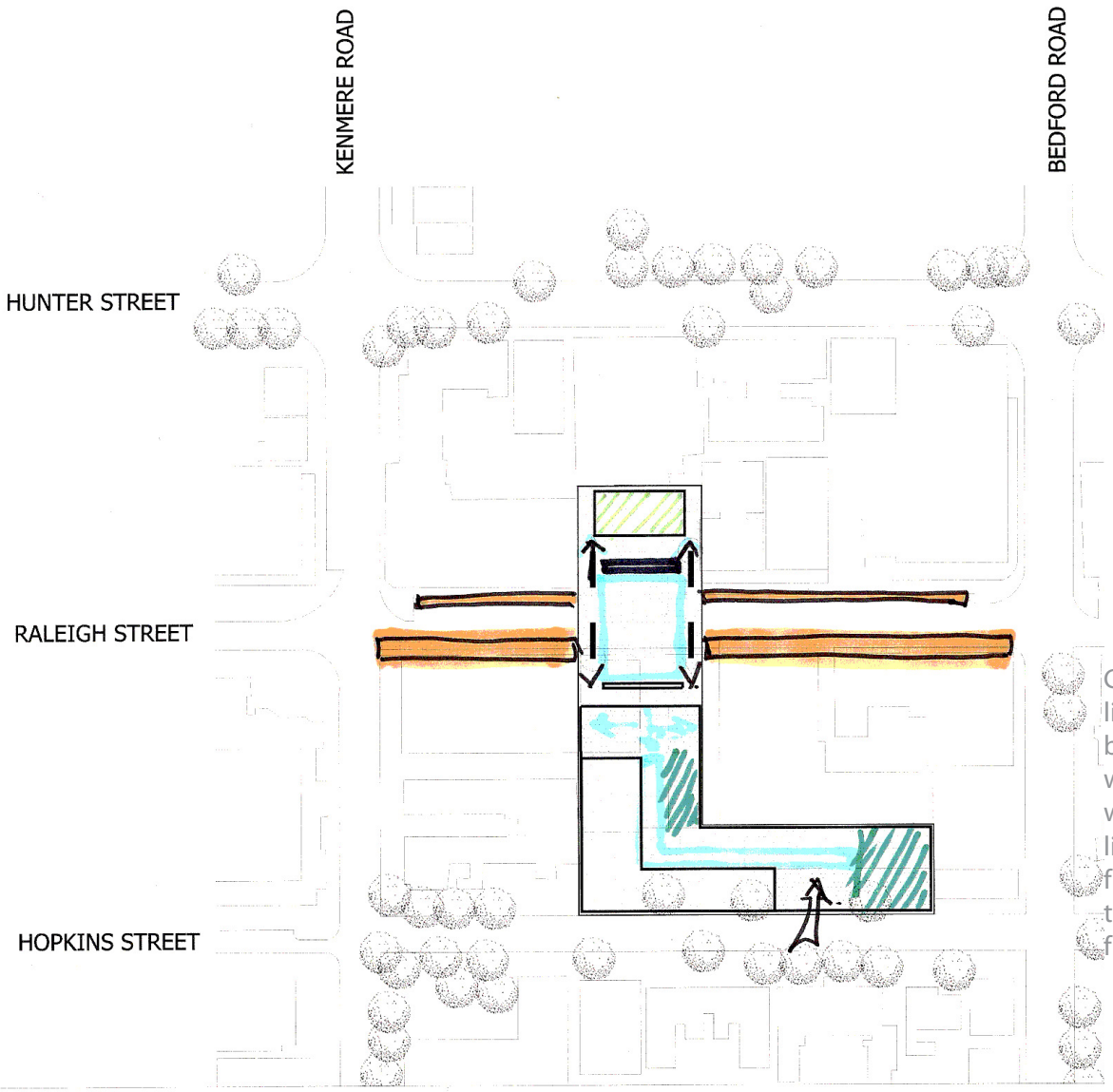
Source, www.coe.int/interculturalcities

CASE STUDY ANALYSIS

The relevance of the case studies have helped in drawing parallels and basing a model on which I can design. In the case of the Mayfair community, where the existing model of the facilities provided for the migrants in the area react directly to the mosque. The buildings around the mosque give the impression that they exist because the mosque exist.

The other means of integration in Mayfair is that of linking the streets with shops this creates open spaces that people can gather in and interact.

Both principles as studied in Mayfair can be applied in the Yeoville site by using the proposed site area and linking the two streets with a means of a well designed walkway and innovative interaction spaces. Around the existing infrastructures in order to link the two into one



Conceptual sketch of case study link to Yeoville proposed siteThe brown colour shows the street width one narrow and the other wide . the blue suggest the new link walkway. the green refers to functional usage of the buildings that will create the same holding functional activity as that of the Mosque.

Original conceptual site development plan achived as a result of the case study mapping. The functions of the spaces relate to the architectural need of migrants research.



The site development as the primary focus is that of the streets and how human movement is orientated and filtered through the site from the streets. The buildings are only anchors to this movement and define the site.

The ninth recommendation, that of self management structures to recreate social capital can be achieved by a complete redesign of the streets to allow for the streets as rentable spaces that allows for generation of money for the community use whilst providing for a living to the migrants that rent out such spaces.

CASE STUDY ANALYSIS

DESIGN DRIVES AND DESIGN IDEAS

Secondary to the layout of the site is that of using the case study of the European Union model for the intercultural city in order to develop and enhance the space. Strategically the site complies with the second suggestion where: - they need to be efficient public services and administration facilities with the exception of the migrant space of home. Welcoming the migrant is what my intervention ultimately seeks.

The need for a mediator facility as per the seventh recommendation suggest a need for an open debate space for all to engage each other in a verbal tug of war to resolve problems and understand each other's culture.

The street forms the better area in which to achieve the eighth recommendation where the new ways of developing the local economy using origins, traditions and languages as a source is achievable.

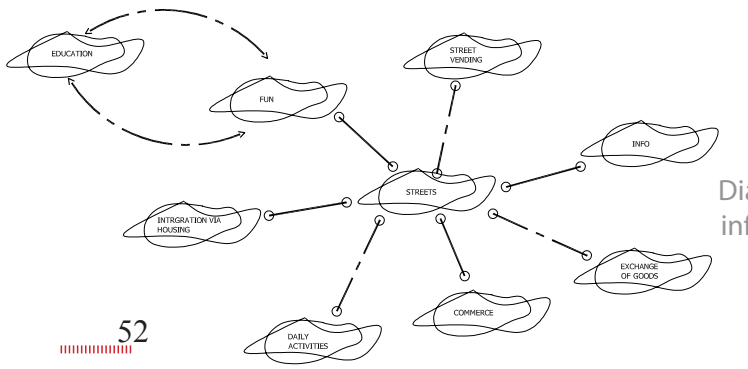
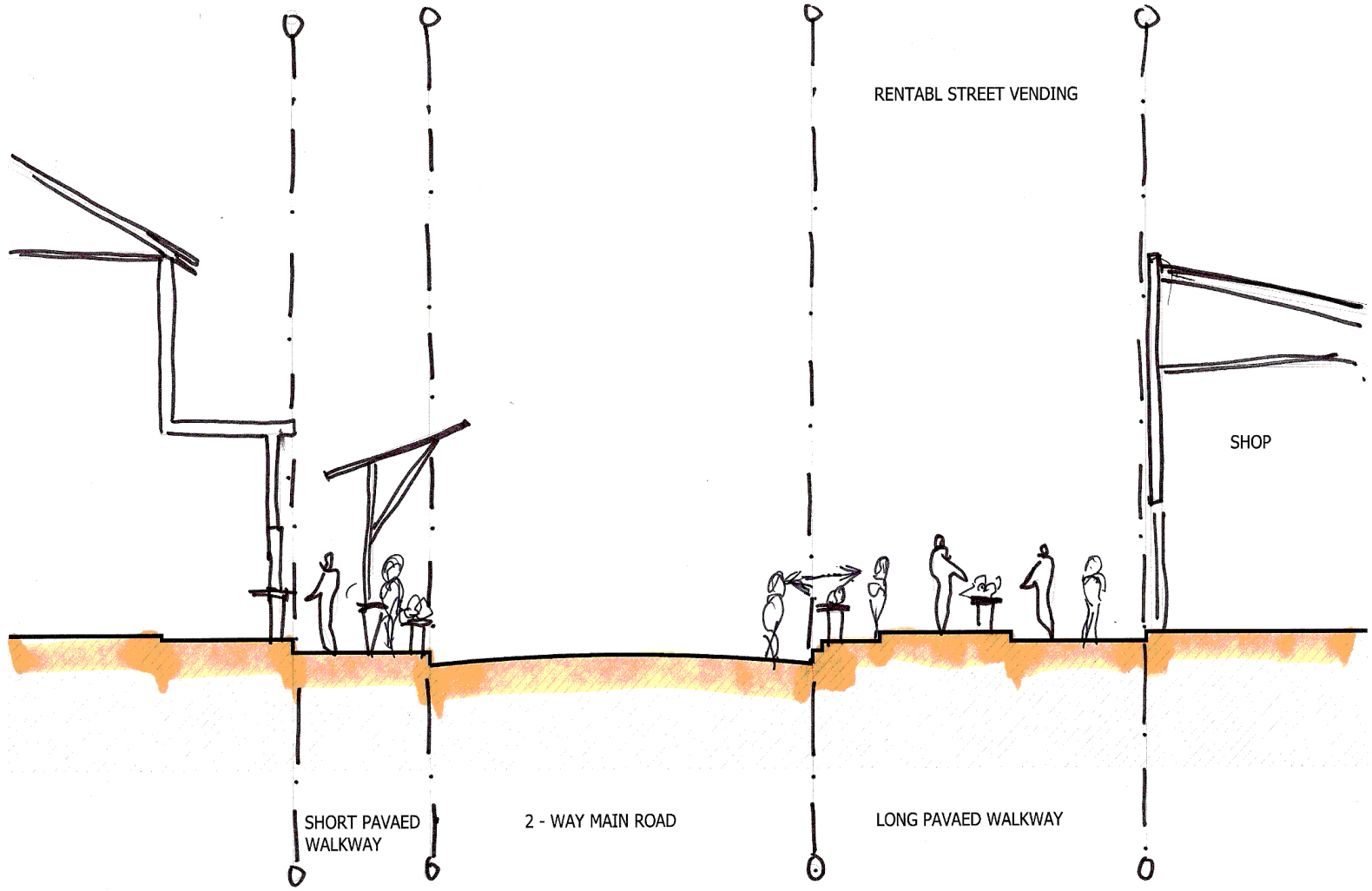
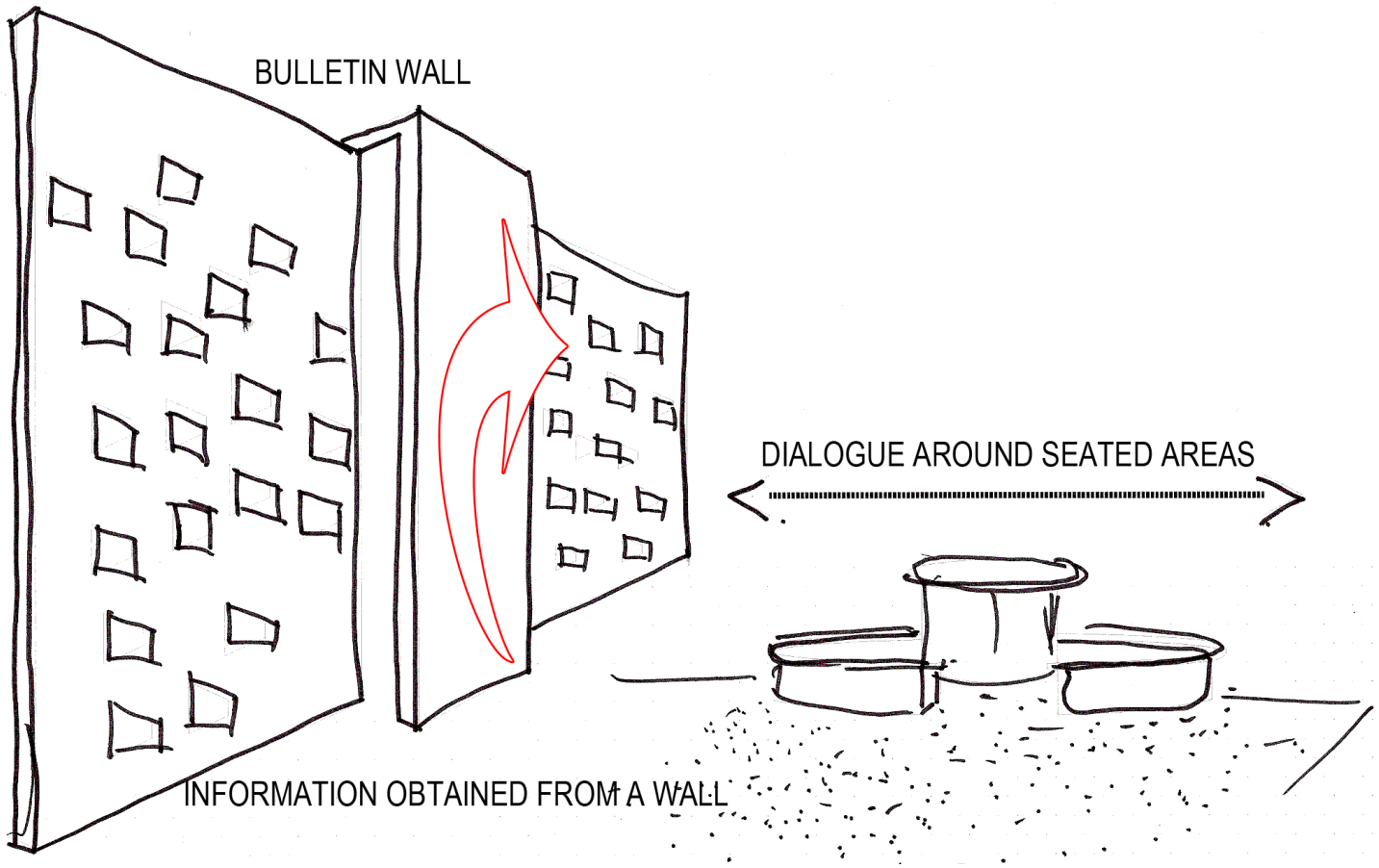


Diagram of the street infuence in the design

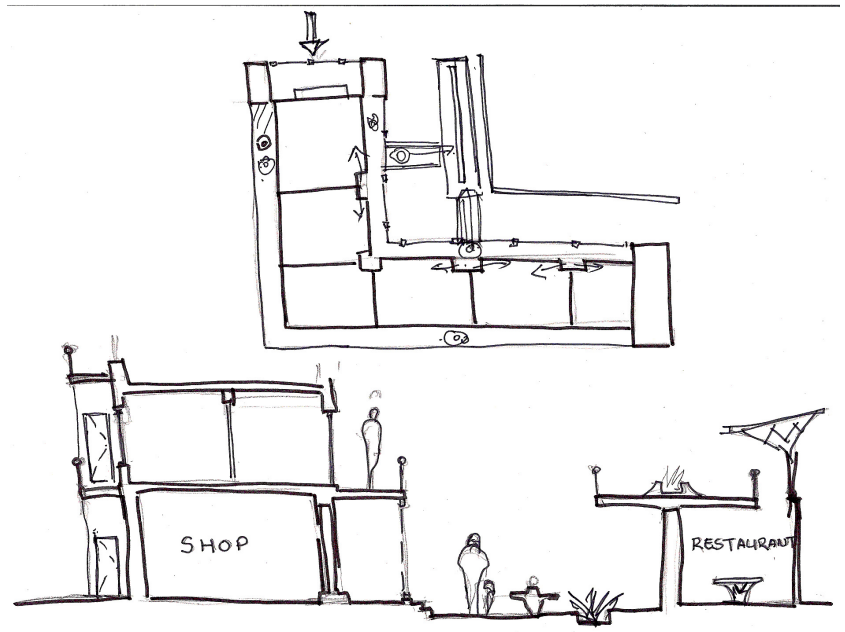


Conceptual section sketch through Raleigh street , suggesting the re-design of the street. (M, Kitenge 2010)

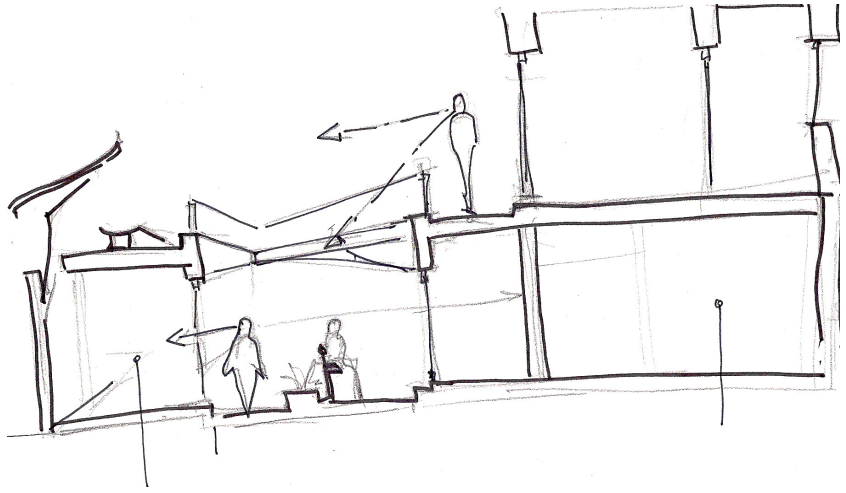
A short paved street walkway is created for fixed rentable and storing of goods whilst one trades, in comparison to a long or wide paved street walkway that allows for trading to both pedestrians and vehicular customers.



Conceptual sketch drawing of re-designing public spaces to encourage interaction. (M, Kitenge 2010)



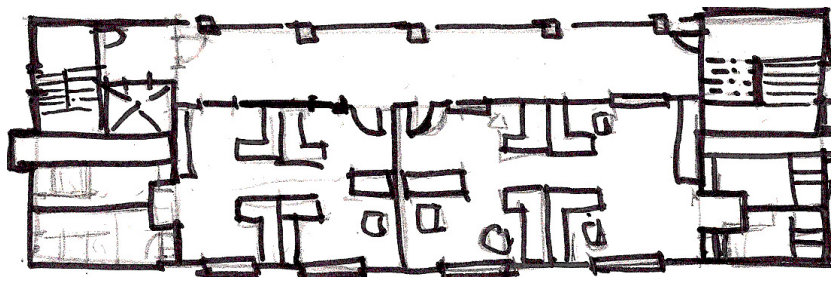
Sketch showing idea of walkway in relation to building



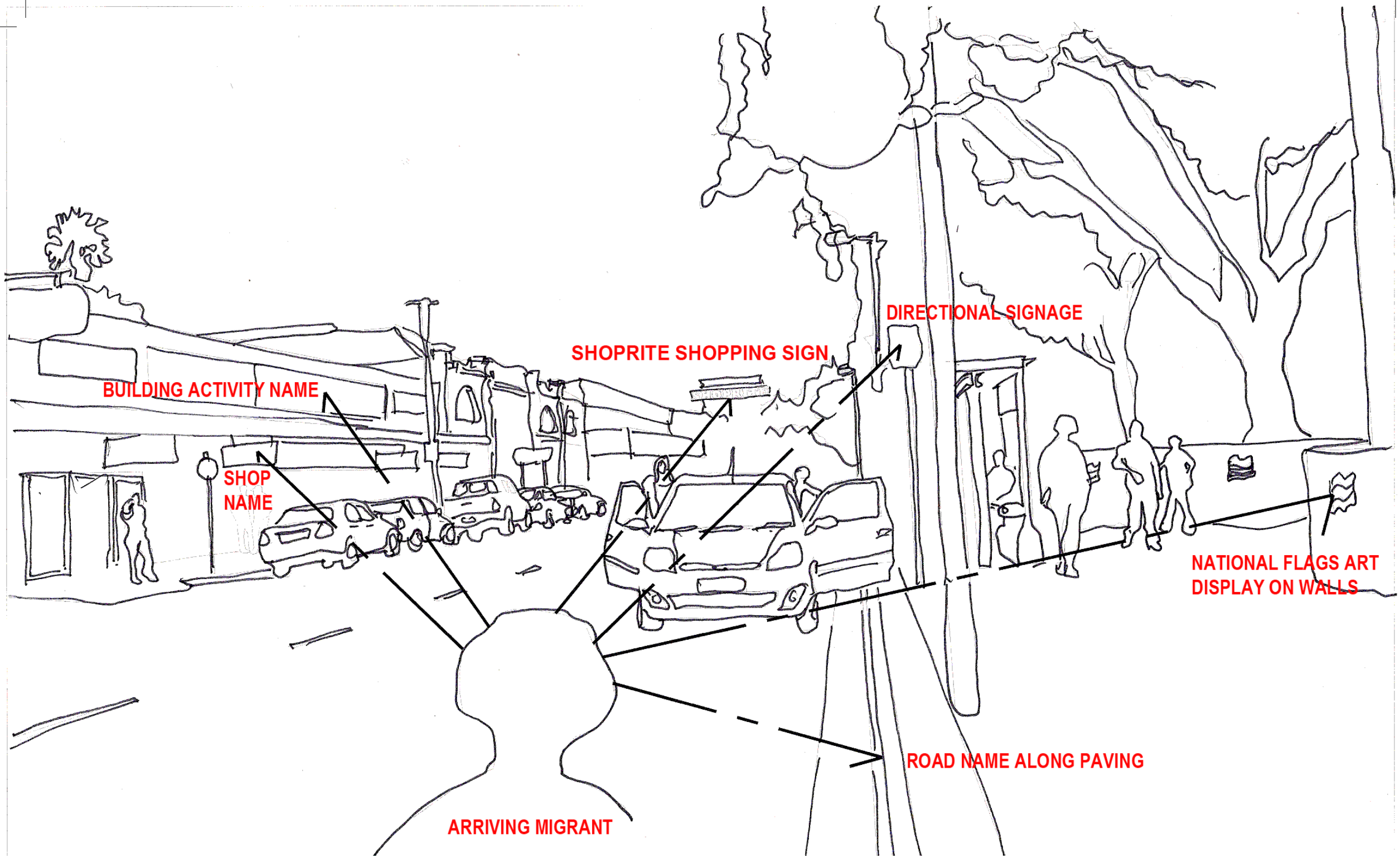
Idealistic sketch of interactive balconies

Within the site is a space that allows for group or personal interactions by means of dialogue. These spaces need to be well created so as to invite people to meet across cultural boundaries as per the tenth recommendation.

Lastly is that of encouraging visibility of diverse cultures in public spaces and a celebration of diversity. This visibility allows for the migrant integration process to be initiated.



Idealistic sketch of office space for the migrants



Analytical sketch drawing of Yeoville Raleigh street, showing what a migrant looks for as guide to orientate himself in the street. (M, Kitenge 2010)w

CONCLUSION

Arriving into a foreign city and finding an ideal place to settle in is not an easy task for a migrant. A formal model of integration needs to exist in the modern world of the city so that the migrant is integrated into his new society without being alienated but rather welcomed and guided so as to achieve common acceptance for the migrant.

We need to realize that Yeoville is a destination of choice by many migrants and they already know from the time that they depart home that they are arriving in Yeoville. A re-zoning of such a suburb allows for a diverse lifestyle that migrants bring about them. The re-zoning will look at the street use, the way in which migrants are homed and the services that the spaces that they inhabit can provide.

The suburb needs to recognize who the majority of the migrants, who chooses the suburb as their destination place are (without ignoring any minority, whether foreign or local). It is also important to know where they originate from then what their needs are and how they make a day to day living within the society they inhabit.

The community provides for basic needs that will allow for the migrants to fit in within the society without any form of alienation and stigmas on the arriving migrants. The process of integration then starts by orientating the migrant into their new community, providing them with a place to settle and empowers them with knowledge of how they can maximize their talents in the city legally and with respect to the suburb urban fabric.
These spaces within which the intervention can allow for the process of integration to be exercised should be accepted and owned by the community at large. This is in order to allow for the locals to be educated about foreign cultures and vise versa.

A proper integrated society will therefore be more tolerant to migrants and allow for a diverse lifestyle within a community that will create a level of acceptance and fight against issues of separation and segregation between different cultures. This will decrease the possibilities of xenophobic attacks to foreign migrants within a specific suburb or city and alienations of foreigners. Hence this will ensure that the global model of a city can be much more tolerant of migrants into the city and provide for a global village within the city as we move towards globalization in the modern world city.

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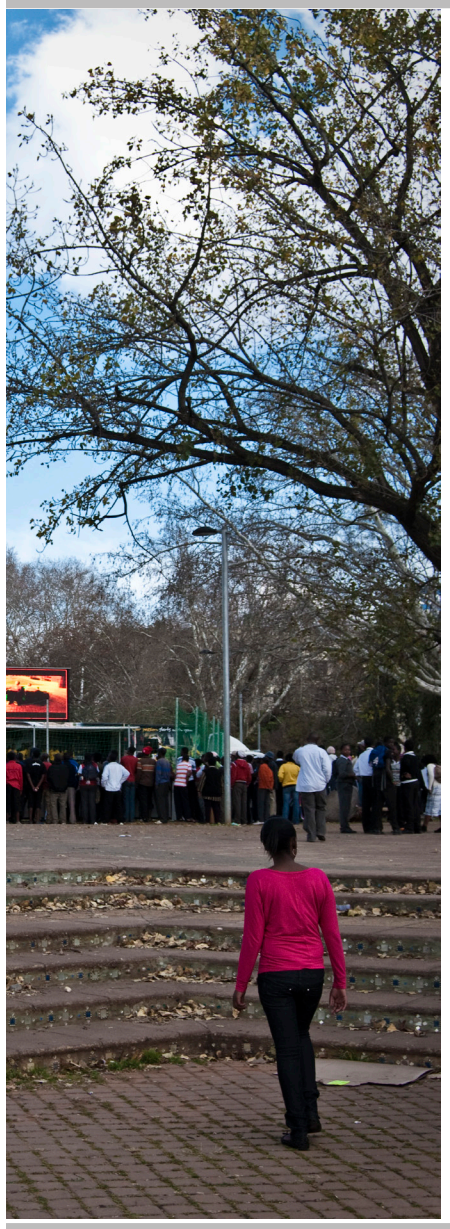
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SHOPRITE
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Yaounde






St AUGUSTINE
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KGANYANG KAKITSO TRADING ENTERPRISE CC
INTERNET CAFE
Google
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cell
Telkom
vodacom
MTN
TELE/FAX: 011 487 1108
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LE CARREFOUR D'AFRIQUE IS THE INTERACTIVE, WELCOMING, EDUCATIVE INTERVENTION AND THIS IS MY GIFT TO WHERE ARRIVAL MEETS RIVAL AND THIS IS MY

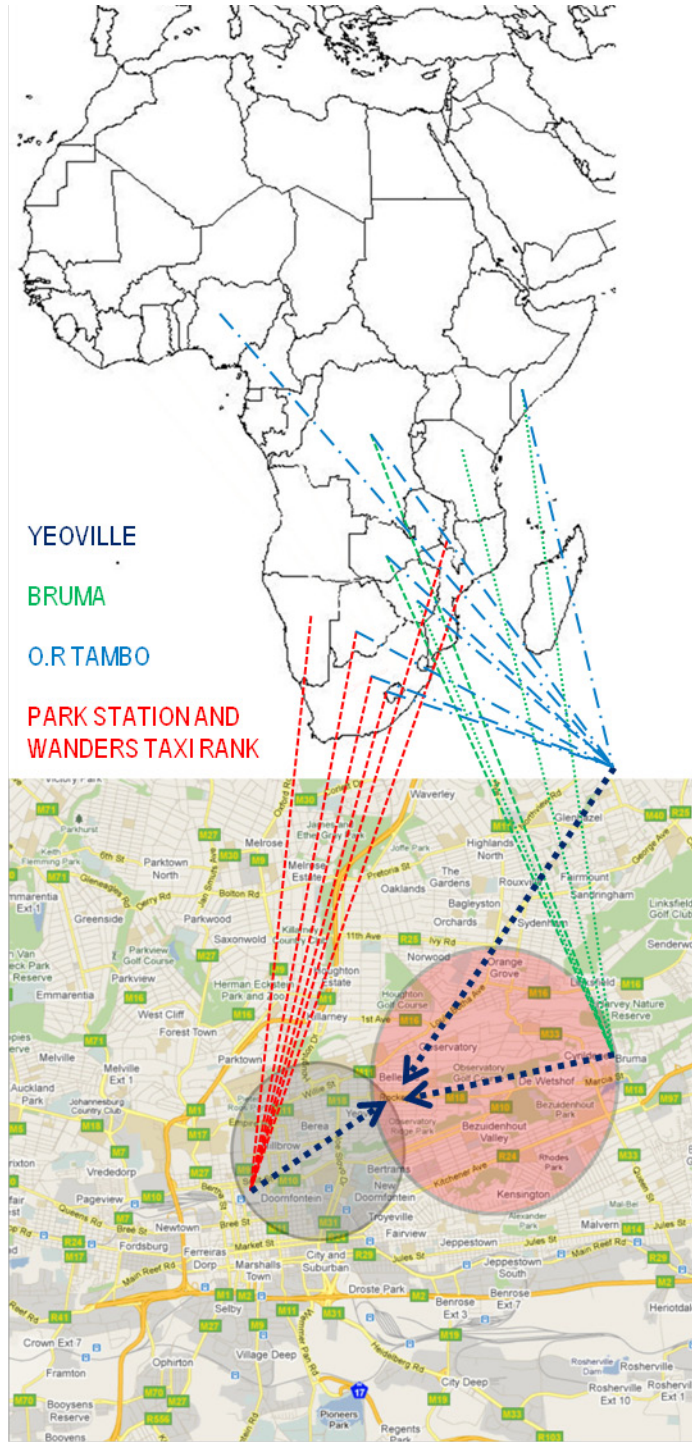
MEETING PLACE OF CULTURE, IT IS AND A SPACE OF HOME. THIS IS MY THE NEW MIGRANT SUBURB IN A CITY, COMMON GROUND IS NEGOTIATED. ARCHITECTURE.

(MUTOMBO KITENGE, 2010)

SITE ANALYSIS

For the purpose of my thesis, I had to select one of the many migrant communities in Johannesburg in order to base my study. Amongst which I had a choice of Mayfair Suburb, the Bruma area, Alexandra Township and Yeoville amongst others. The choice of Yeoville suburb, as the site, was a personal preference. For the purpose of acquiring information to carry out my thesis Yeoville was ideal as I had family who lived there and could orientate me around the suburb and explain to me how the migrant currently was treated and integrated, in turn I felt safe to work in the community.

The choice of my site came about as the need to integrate migrants within the core busy street of Yeoville. My research on the intercultural cities, suggested that an intervention needed to be located in close proximity to public services. Raleigh – Rockey Street was the main street with these facilities hence I did a mapping of the street to understand which area of the street was most appropriate to choose the site.

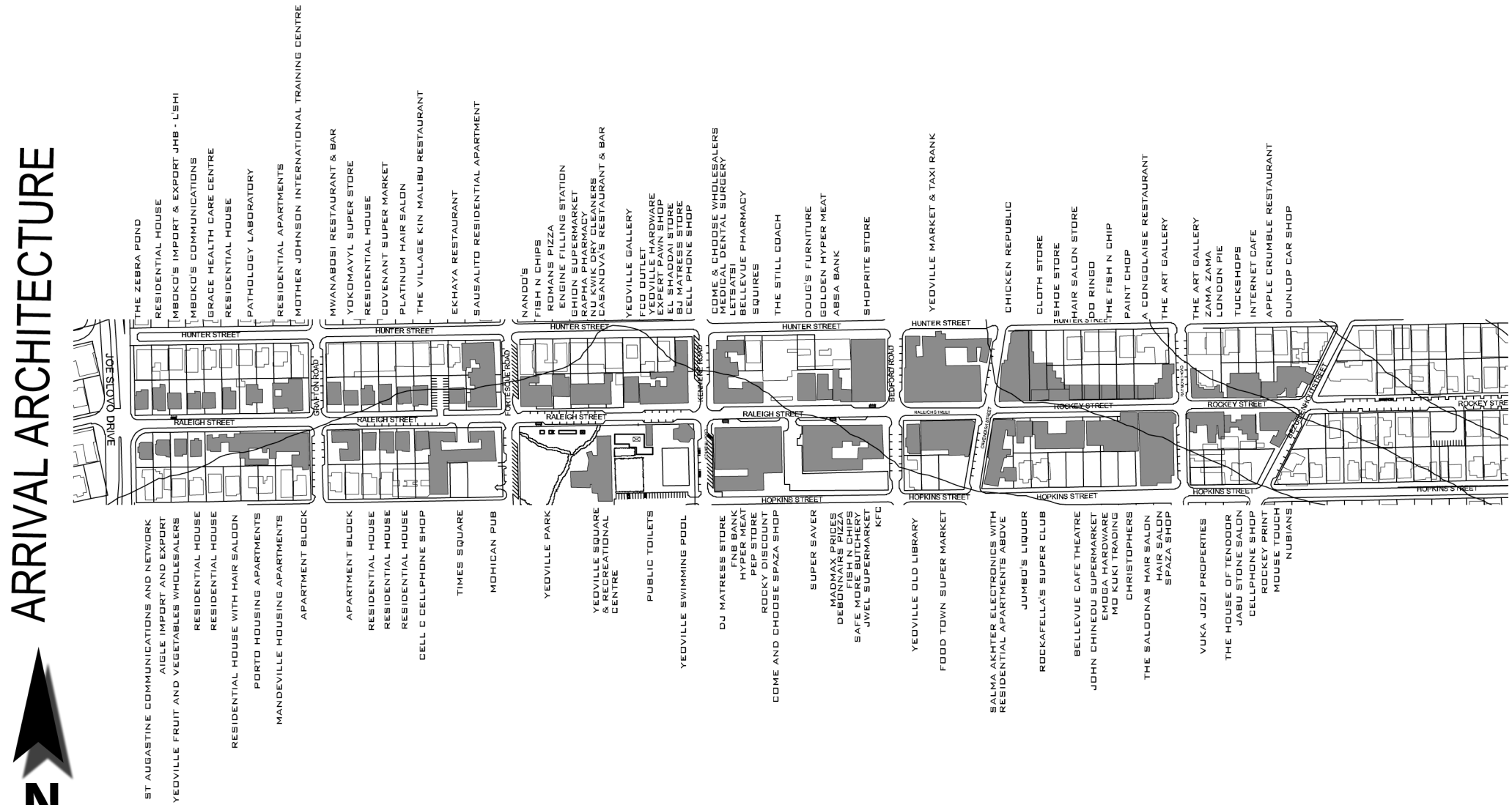


Mapping of routes taken by different migrants from their home coutries to Johannesburg and ultimately to Yeoville. the dark blue indicates the movement to Yeoville. Red indicates buses to park station and to the wanderes taxi rank. Green indicates buses to Bruma area and light blue indicates air flights to O.R International airport in Johannesburg. (Source www.google.com/maps edited by M, Kitenge 2010)

TRANSPORT NODES INTO THE COUNTRY

Upon arrival to Rockey Street, what was noticeable was the vibrant street life. Architecturally I needed a start point in order to understand what the street meant to the community. in order to undersand this the first step i took was to map out the different building ownership and use on the ground floor level. this was so as to understand the interaction of the community to the the built form.

At this stage i did not know where to base my site, as there was no vacant land, on Raleigh - Rockey street. the mapping out of the building ownership helped me understand what was available to the community and what the Street meant to the community. after the mapping i began to understand how the supermarkets laid in the centre of the street, followed by public buildings and spaces, followed by restaurants and entertainment areas and finally residential buildings. on the outskirts of the streets.



Building ownership along Rockey - Raleigh Street in Yeoville. (M, Kitenge 2010)

BUILDING OWNERSHIP ALONG RALEIGH

The mapping of the street made it apparent that the migrant was central to the economic nature on Raleigh - Rockey Street. in order for me to understand how migrants where already welcomed into the community I did a series of mapping, to overlay the existing migrant integration facilities in order to understand what part of the street did not need a new intervention as it would be working perfectly in the current community.

EXISTING WELCOMING INTERVENTIONS

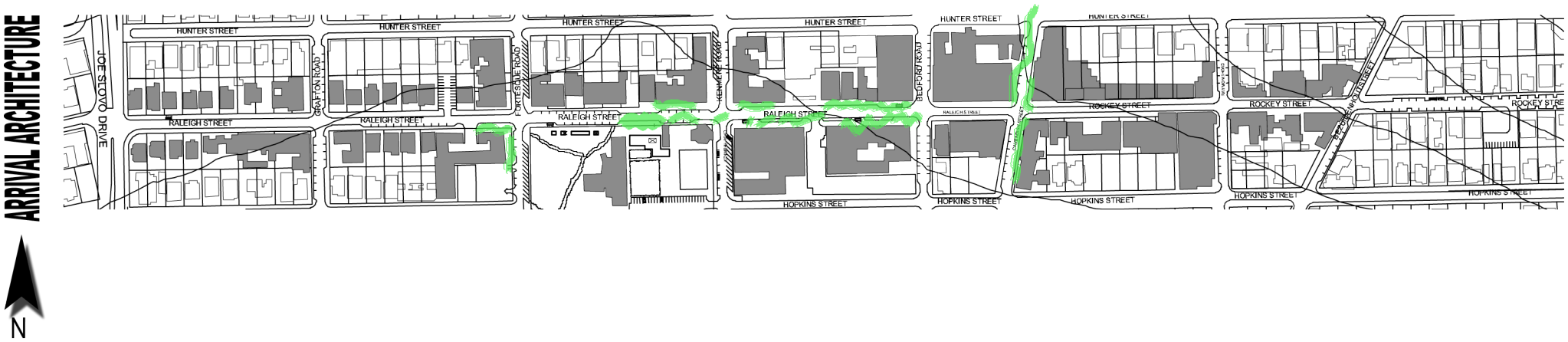


Mapping of Raleigh - Rockey Street, showing Taxi stops, National Flags, Music and Entertainment areas and the position of the Bulletin wall. (M, Kitenge 2010)

the most common way of Arrival in Yeoville is that of public transport, bus stops locations along Raleigh street are strategically placed at the corner of Joe Slovo Drive and Raleigh street, here two bus stops are placed for both the arriving and the living person on each side of the road respectively. the next bus stops are around the park and the supermarkets and behind the Yeoville market on Hunter Street, where there is a Taxi stop area.

Entertaiment areas are scattered along the street and are quiet during the daya and mostly used as food and drinking areas, they become more vibrant at night when they take function night clubs.

STREET VENDING

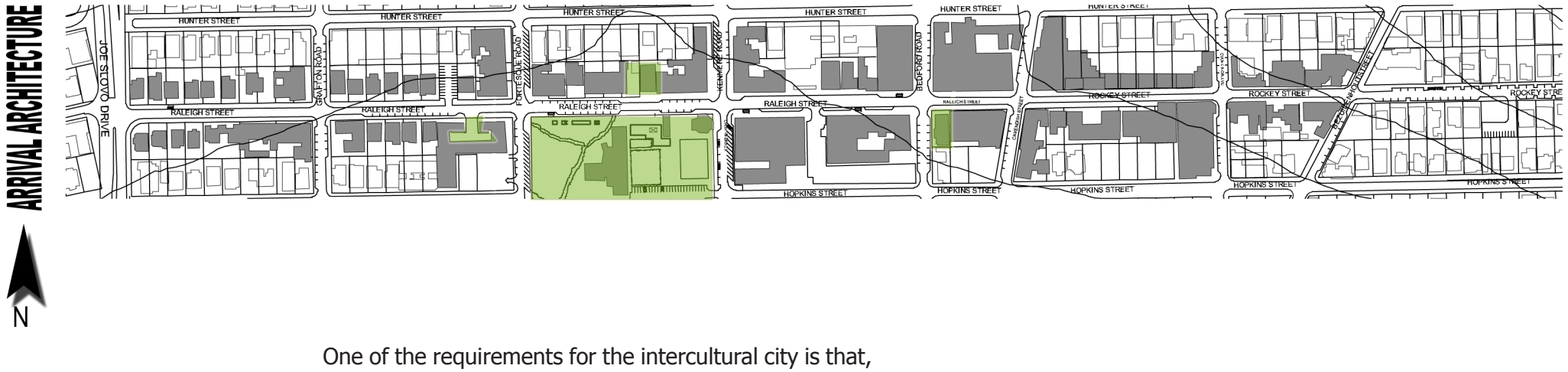


Mapping of Street vending areas along Raleigh street. the street vendors occupy mostly the area around the market and supermarket. (M, Kitenge 2010)

The next layer of mapping was that of street vendors along the street, i tried to understand what places they prefered to sell. I came to the understanding that they prefered areas next to super markets and banks where they can provide for the need of the people using the supermarket at a cheaper price. they seat facing the paved walkways along the street to acommodate for the pedestrinas and in parts they face the road to accommodate for the vehicles on the road.

at this stage i had a clear understanding that the street vendors formed a big part of the everyday life to the community, they provide for their families and they provide a cheaper option to the community. I knew that in my interventions I had to celebrate this economic empowerement to the street brought about by the need of people trying to provide for oneself.

PUBLIC BUILDINGS AND SPACES



Mapping showing open public gathering spaces and buildings, such as the library and the gallery. (M, Kitenge 2010)

One of the requirements for the intercultural city is that, the interventions provided to the migrant needed to be close to public buildings and facilities. I then did a mapping of the public buldings in order to determmine an area that will be closely related to these facilities to the migrant. At this stage I felt that the building intervention should be in the centre of Raleigh Street next to the public facilities as mapped.

However I still was not sure of the best area to select my site on. A final mapping that would be more a general mapping of different activities would help in determining a specific area to place my design.

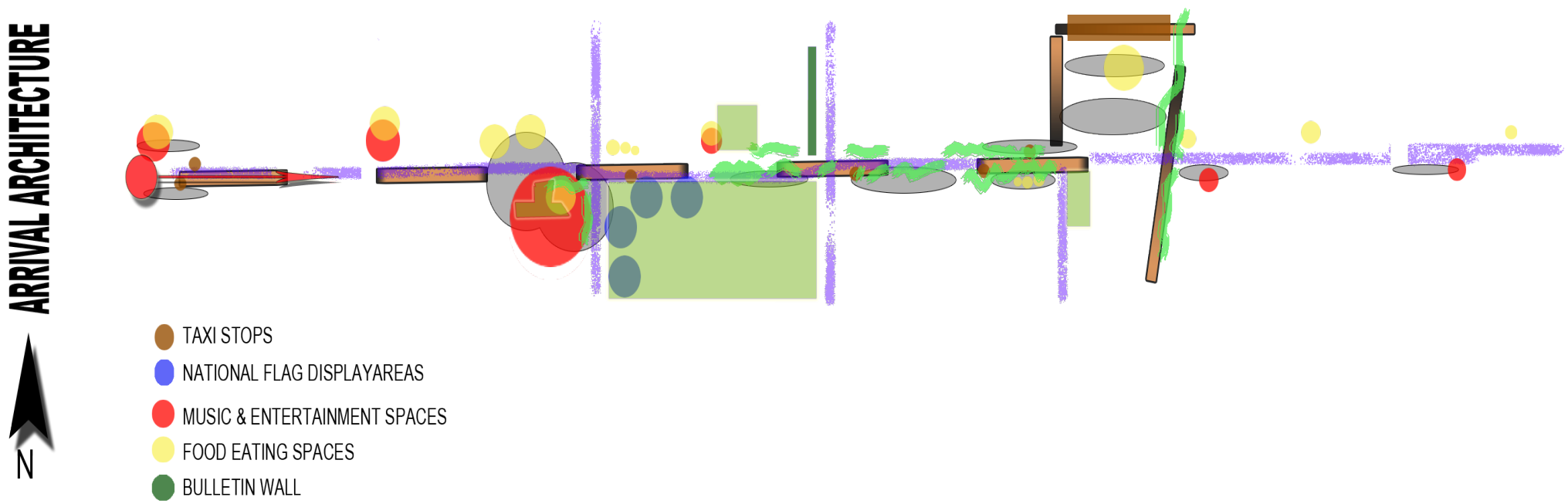
If my intervention is to be used by the migrant, it needs to be central and visible to all arriving along Raleigh street.

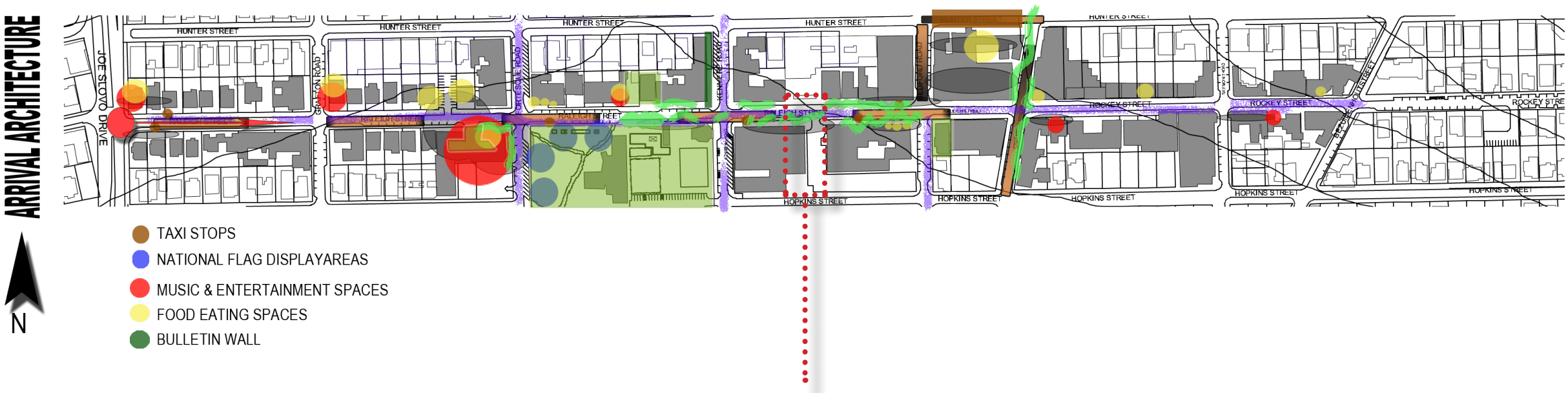
GENERAL ANALYSIS OF RALEIGH

RED : MAIN ACESS TO STREET. BROWN: PUBLIC TRANSPORT BLACK: NOISE LEVELS GREEN: PUBLIC SPACES
PURPLE : VEHICLE MOVEMENT



Mapping of Raleigh street showing main acces into Raleigh, public transport along Raleigh, Noise levels on the streets, public meeting spaces and vehicular movement. (M, Kitenge 2010)





The General mapping helped to emphasize the busy and noisy areas on the street, The vehicular movement and the open public spaces in relation to the street vendors.

The choice of the site was then clear to me as I needed it to have reference point that all could relate to a landmark this became the still coach. in relation to the coach which is symbolic to travelling was the street vending that I wanted to incoparate into my intervention on the road. The noise levels was minimal and faded torwards the back of the site on Hopkins Street. The Noise levels being low was ideal for a residential and office space use whilst overlooking a busy street.

Therefore the choice of site will help the migrant integration within the community, with all the surrounding facilities existing ready to help with the transition process in the heart of Raleigh Street.

The site, however had challenges in terms of design, as they were constraints on the site that needed to be addressed in terms of

Sunlight

Pedestrian movement

Surrounding buildings

Building in consideration for future surrounding buildings expansion

Site Level changes

PROGRAMME

OVERALL AIM OF THE PROGRAM

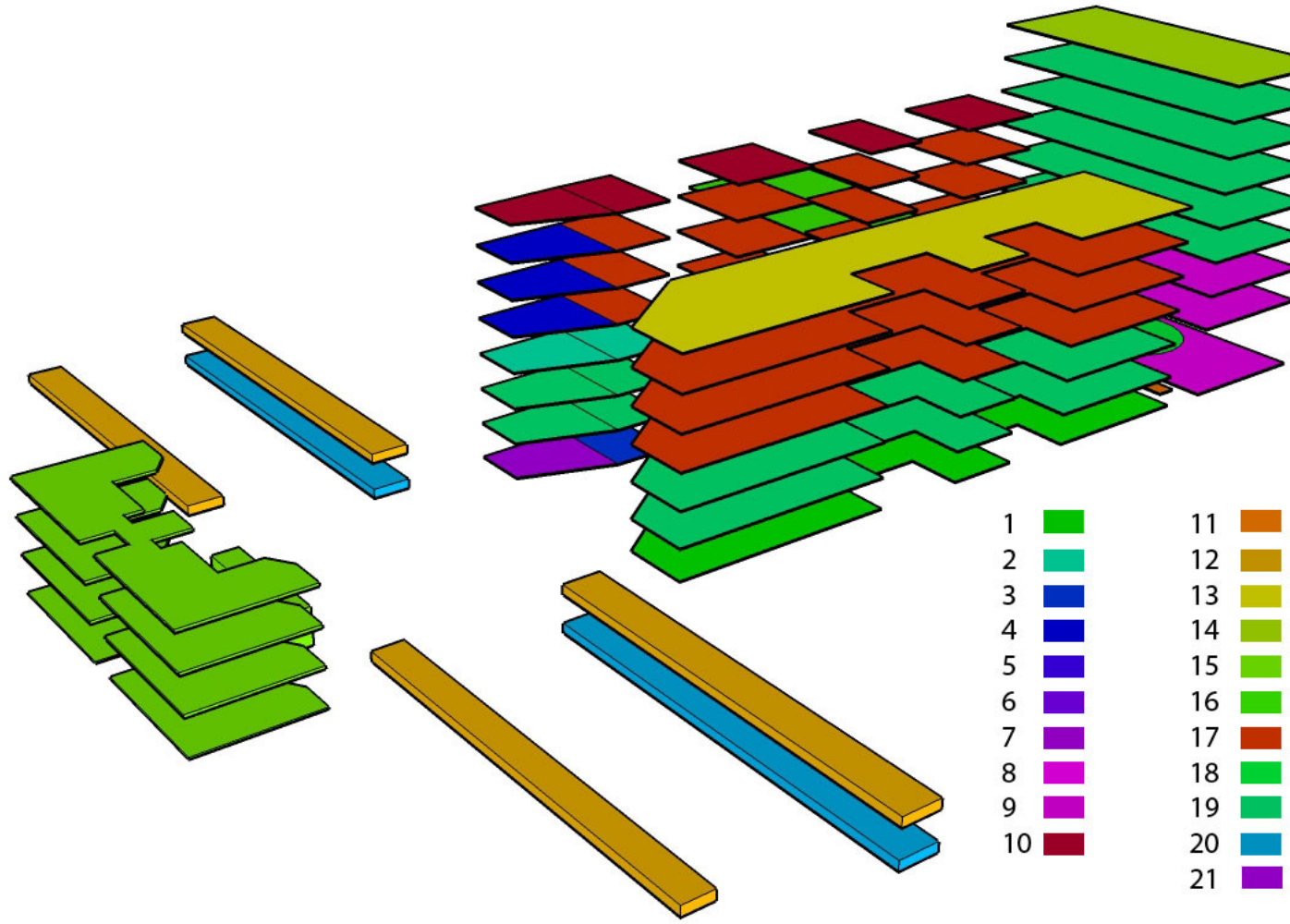
The programme is divided into four different categories which all give a sense of integration and helping in the transition process from the most public spaces as the street to the private areas in the interior of the buildings leading to the apartments. The programme seeks to address:

1. Culture and learning to the full of Yeoville community.
2. Food eating spaces
3. Learn about foreign cultures
4. Playful games that helps interact
5. Jewelry and art from other countries
6. Community that accepts and embraces diversity
7. Yeoville a place for foreigners and South Africans
8. Integrates a community
9. Hybrid culture and learning of a diverse way of life by the Yeoville community
10. Meditation spaces
11. Exhibition spaces
12. Street vending
13. Public sharing spaces
14. Public meeting spaces
15. Community restaurants
16. Parking Limitations
17. Building as a host
18. Public debate chamber
19. Offices
20. New ways of economic development
21. Meeting spaces as interaction spaces targeted towards children and young adults

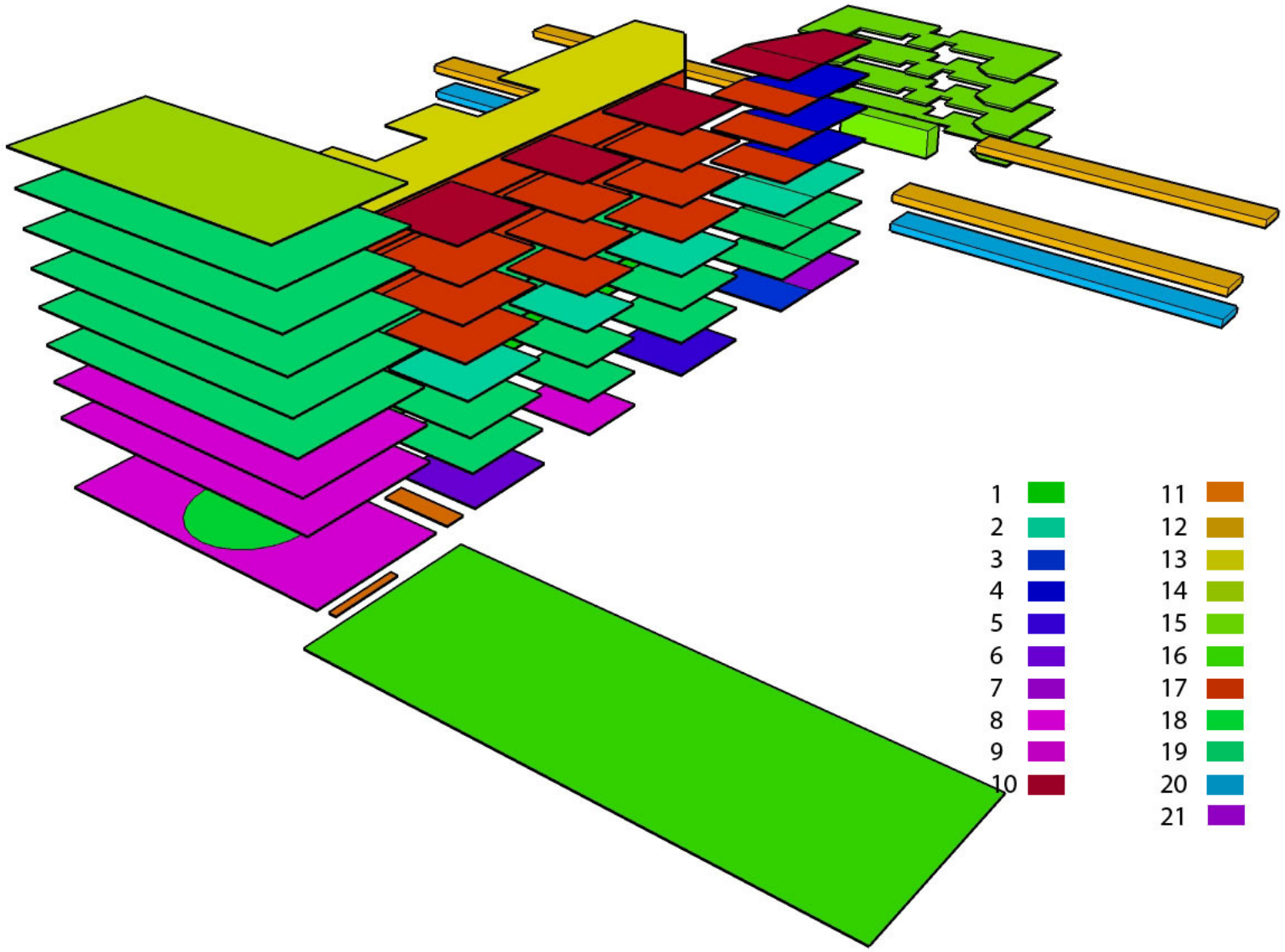
ARRIVAL ARCHITECTURE DETAIL PROGRAMME

OFFICES

- RSA
- Angola



Programme distrubiton in the building, follows hierachy on an horizontal and vertical distribution of the building.



- Zimbabwe
- Mozambique
- D.R.C
- Cameroon
- Nigeria
- Ghana
- Somalia
- Malawi
- Ethiopia
- Zambia
- Senegal
- Ivory Coast
- Welcoming office
- Information centre
- Guide facility

RESIDENTIAL / LIVING

- Sleep area
- Store Area
- Study
- Common dining
- Common Ablutions
- Common Kitchen
- Common Leisure spaces

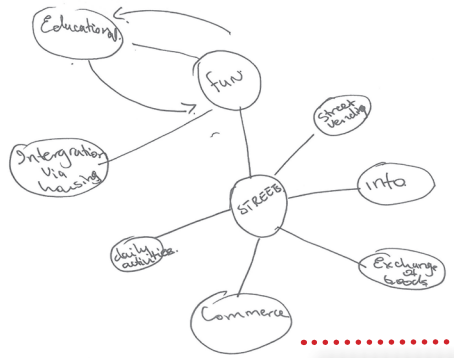
LEARNING AND EXHIBITIONS

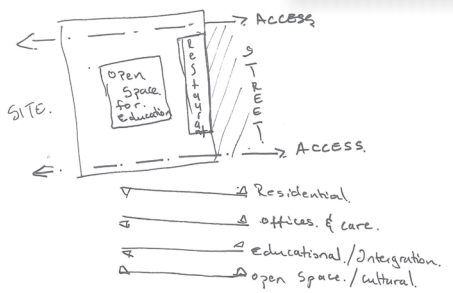
- Entertainment centre
- Theatre
- Drama
- Poetry
- Lectures
- Art
- Library

PULIC SPACES AND AFRICAN CULTURAL HUB

- Restaurants
- Exterior open spaces
- Bars
- Eating areas
- Water fountains
- Kitchen
- Public debate areas

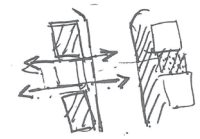
DESIGN DRIVES



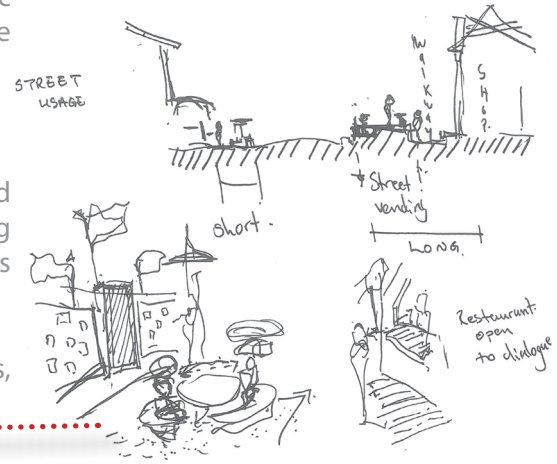


Spacial layering across the site and in building section



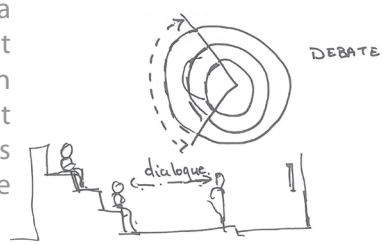


Intercultural park new ways of economic development on the street

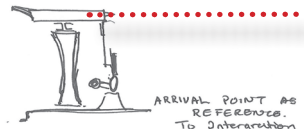


Meeting spaces and interaction target young children and young adults

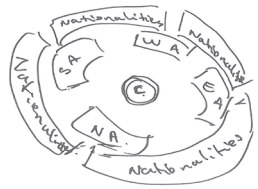
Benches talking areas, play areas, eating spaces

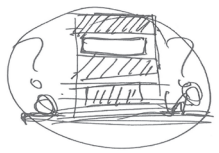


Debate chamber the idea of a traditional court (kgotla) to protect human rights and fight discrimination use in this context to encourage dialogue.

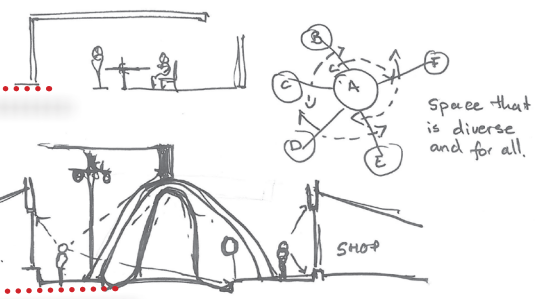


Design of arrival point as an integration facility

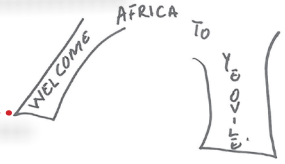




Design for sunlight and building interactions

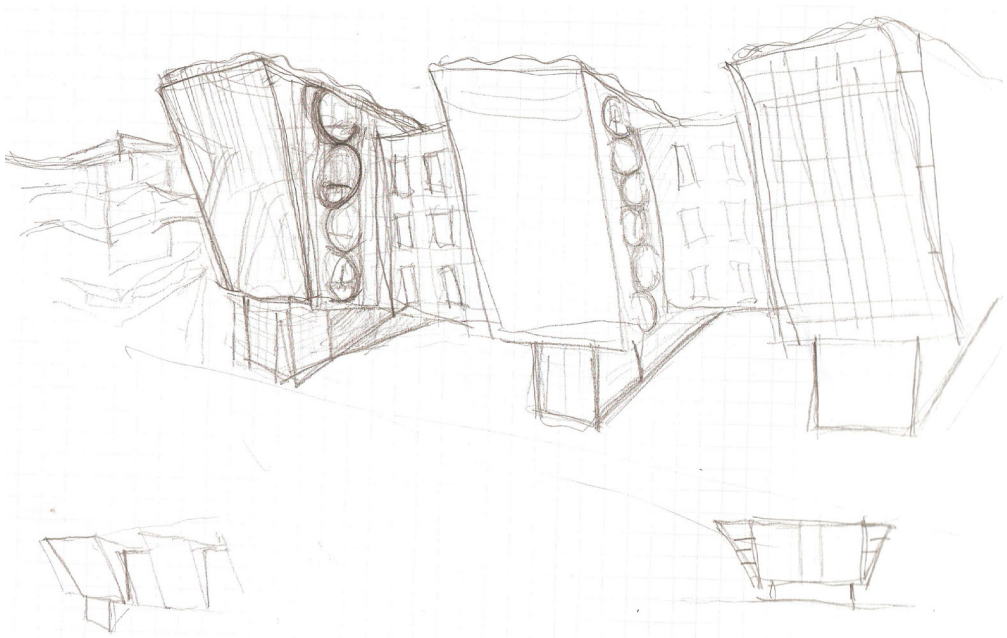


Encourage positive public perception torwards diversity.... office that is diverse and for all

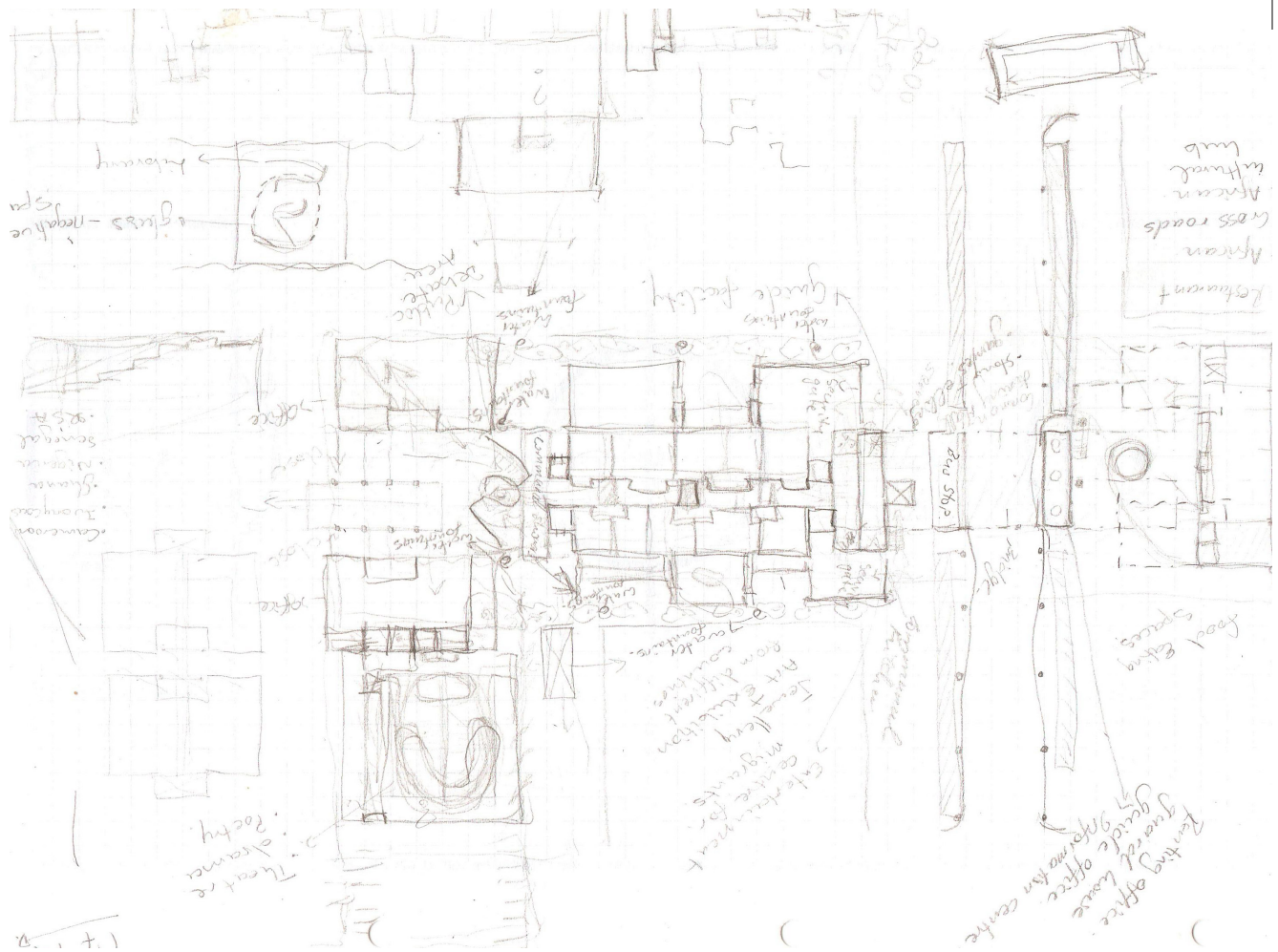


Streets... visibility promoted by the community

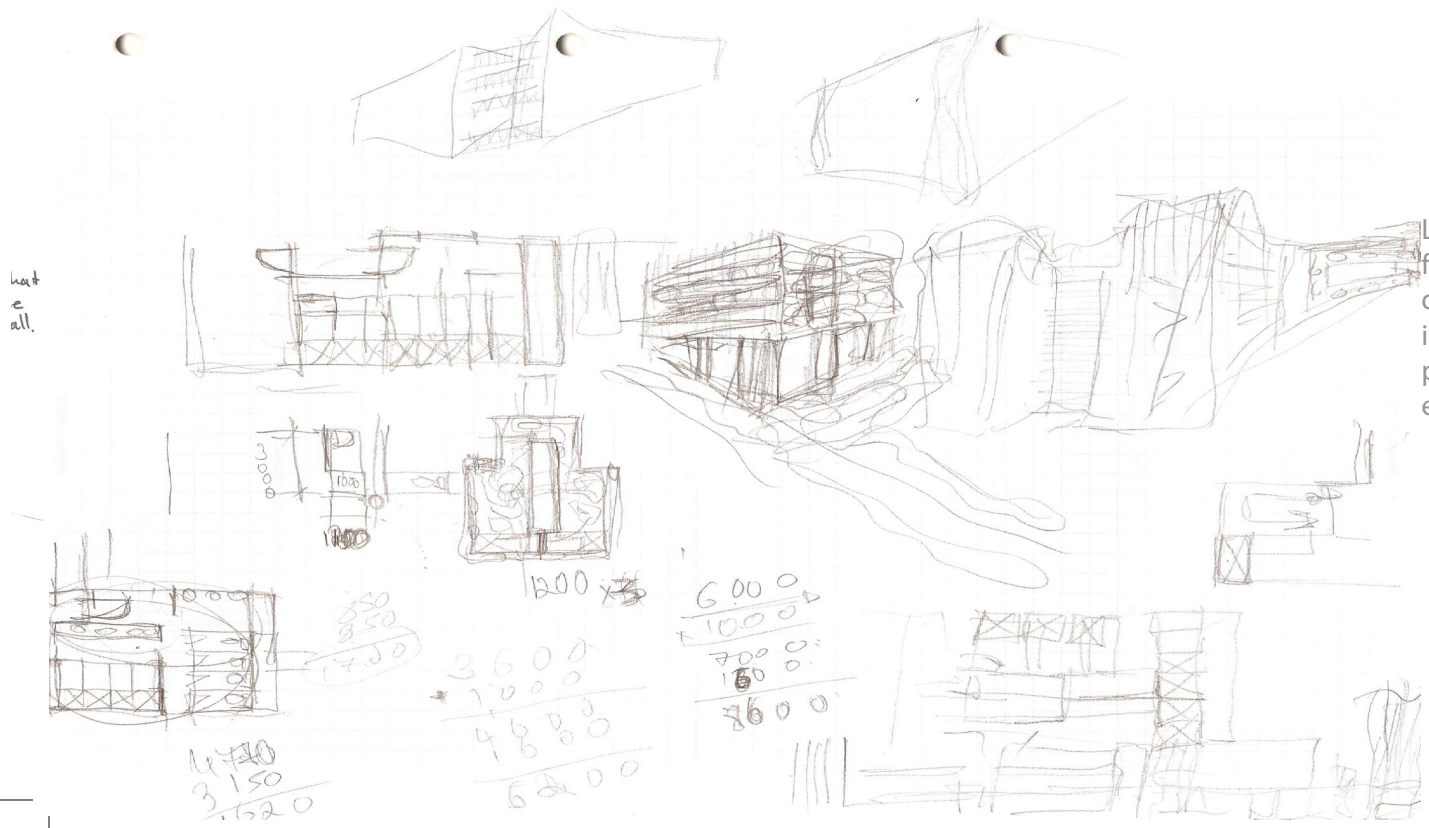
DESIGN DEVELOPMENT



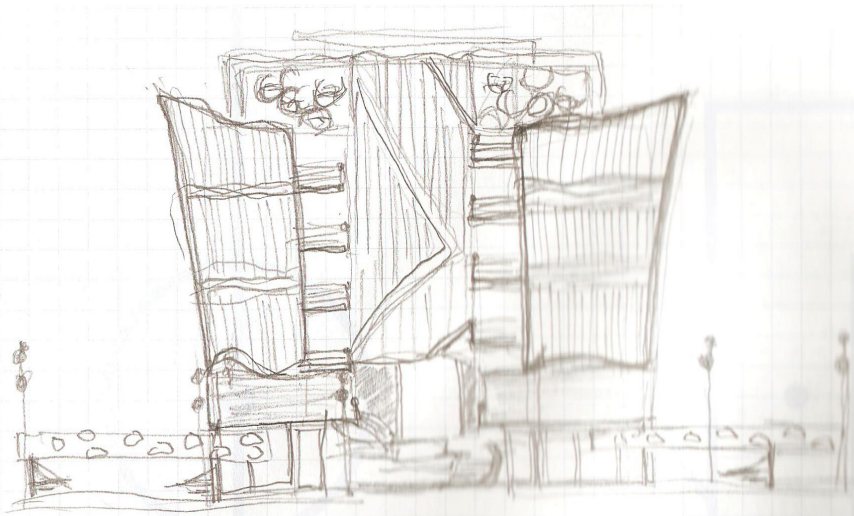
Facade design sketch above with the idea of different buildings joining as one

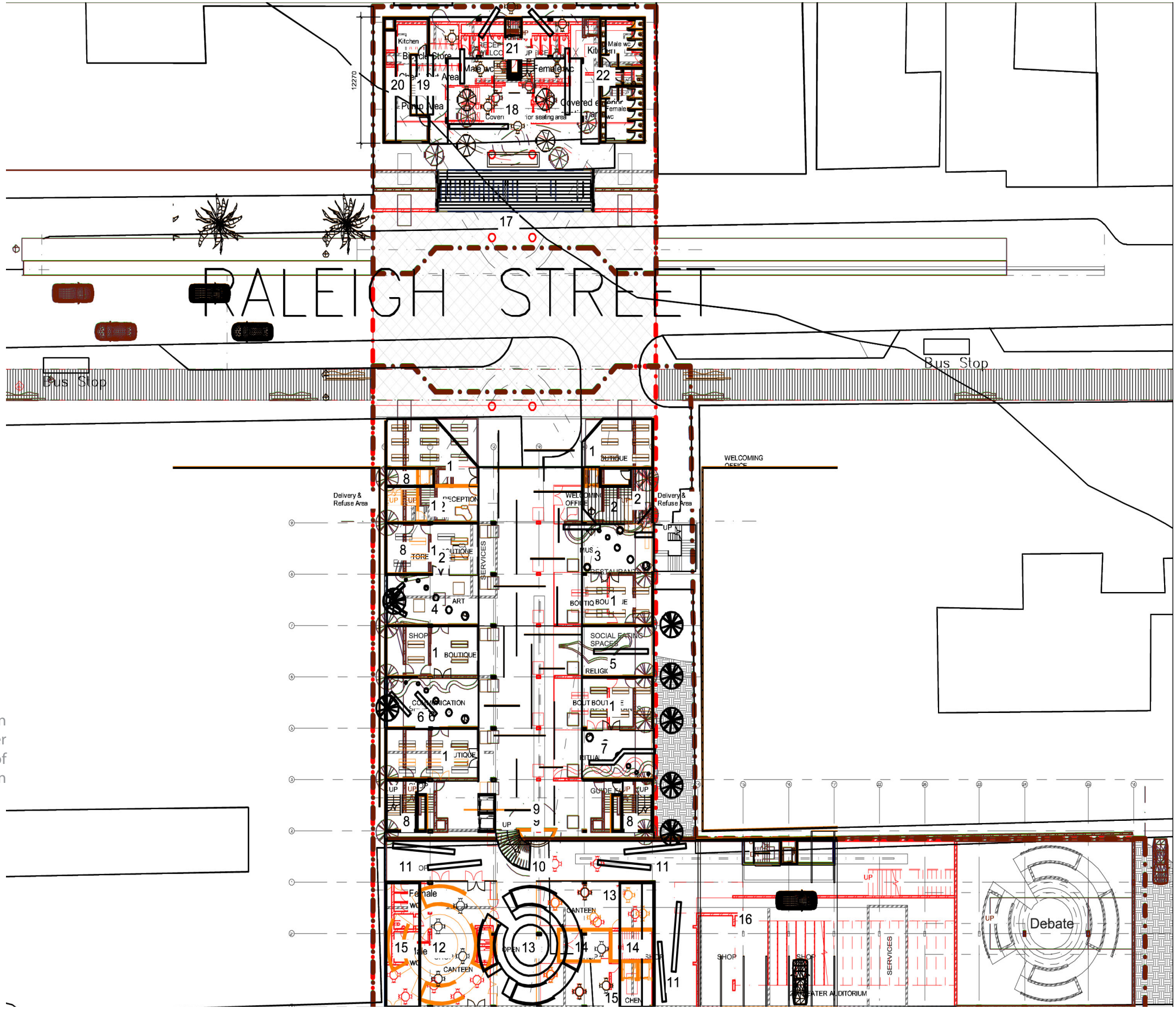


Original Plan layout sketch idea .



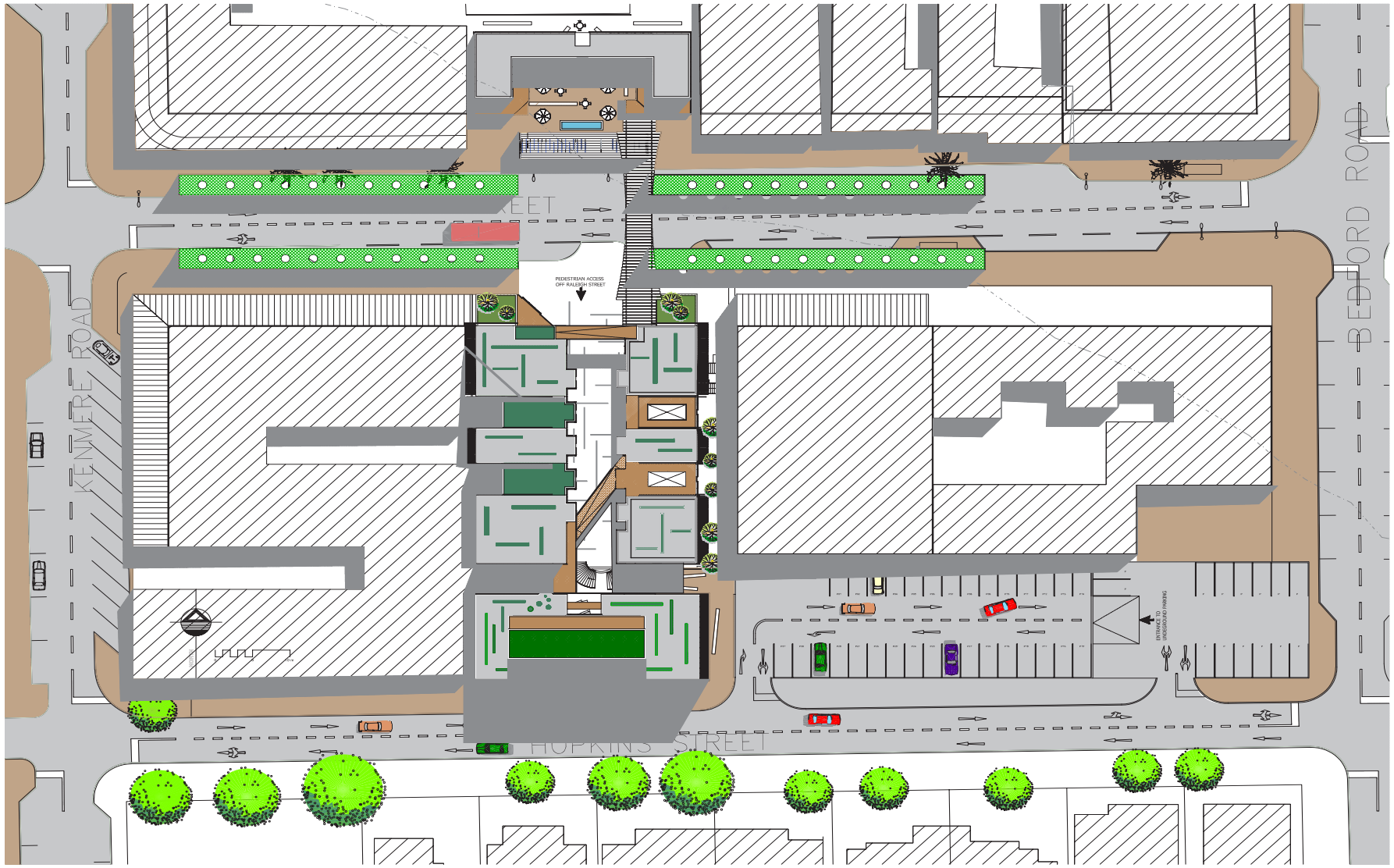
Left Entrance facade idea. Right detail design of internal space planning., with exploration of facades design.



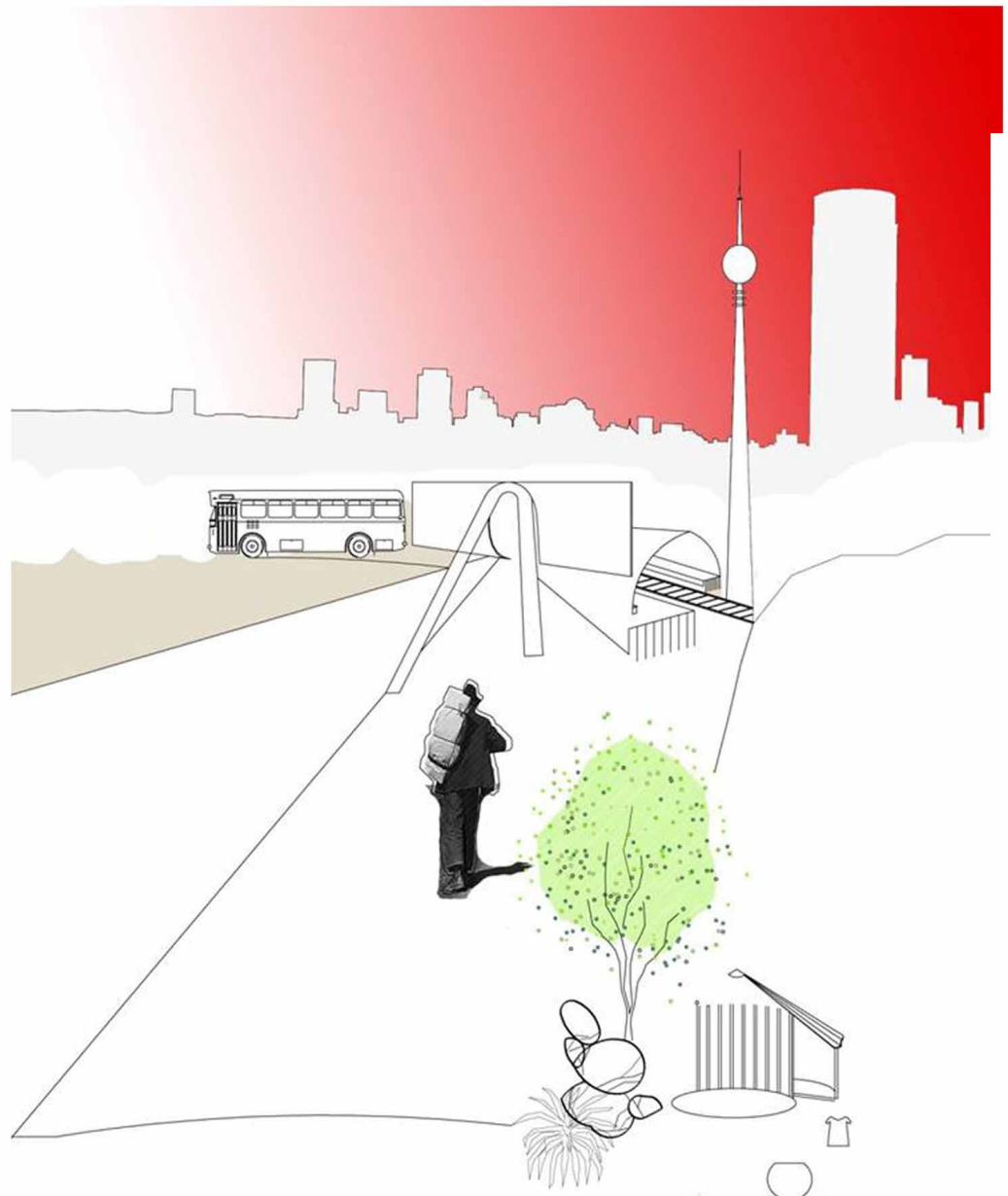


Ground Floor Plan Layout with super imposed layers of different design stages.

CONTEXT PLAN (SITE DEVELOPMENT PLAN)

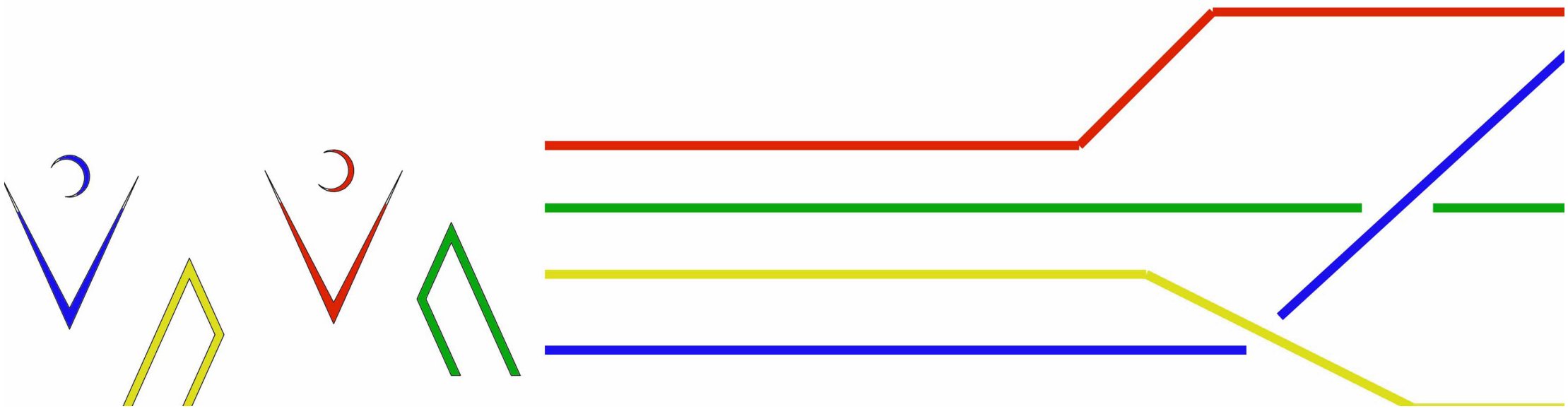


Site Plan of the building and its context buildings on Raleigh Street, Yeoville

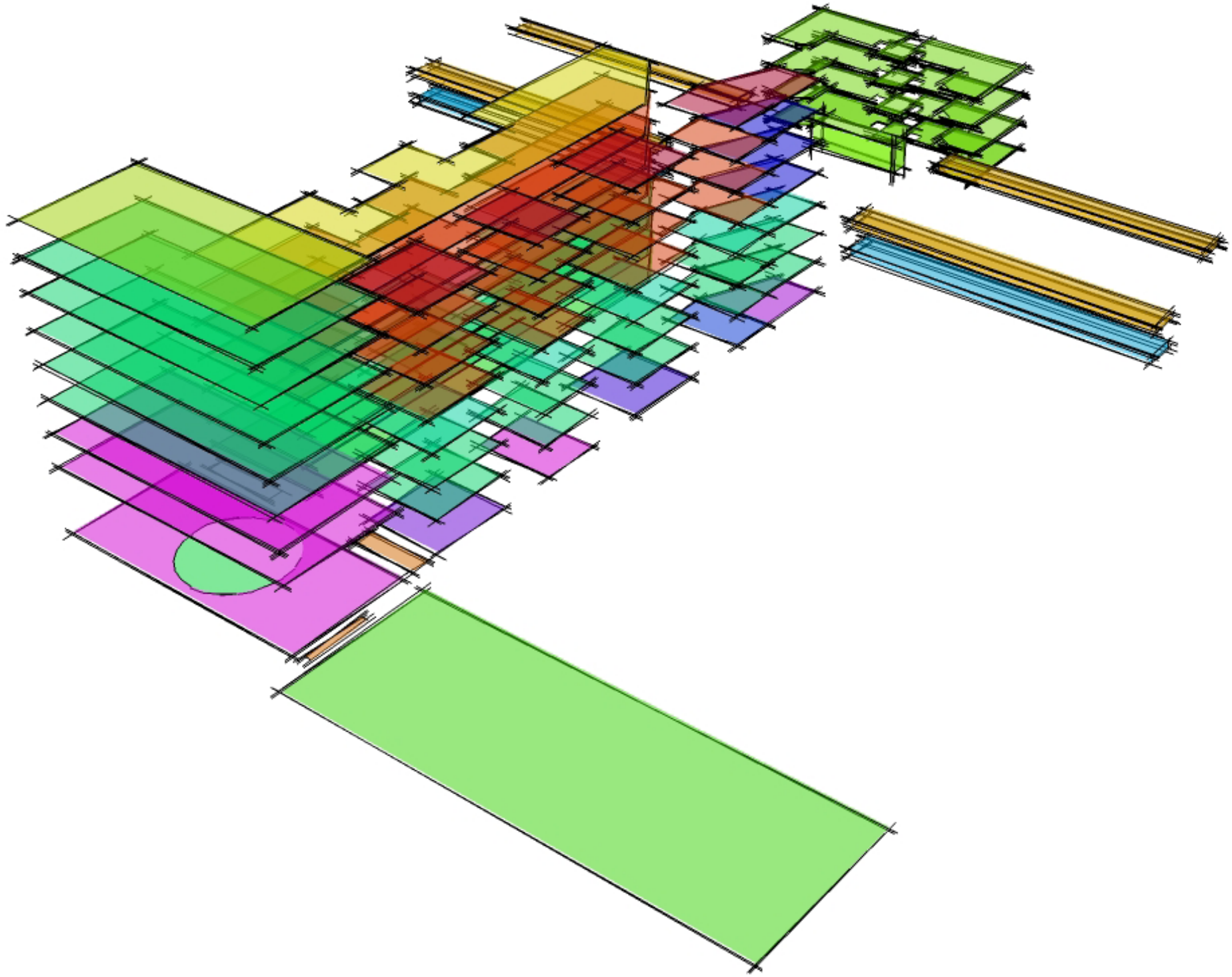


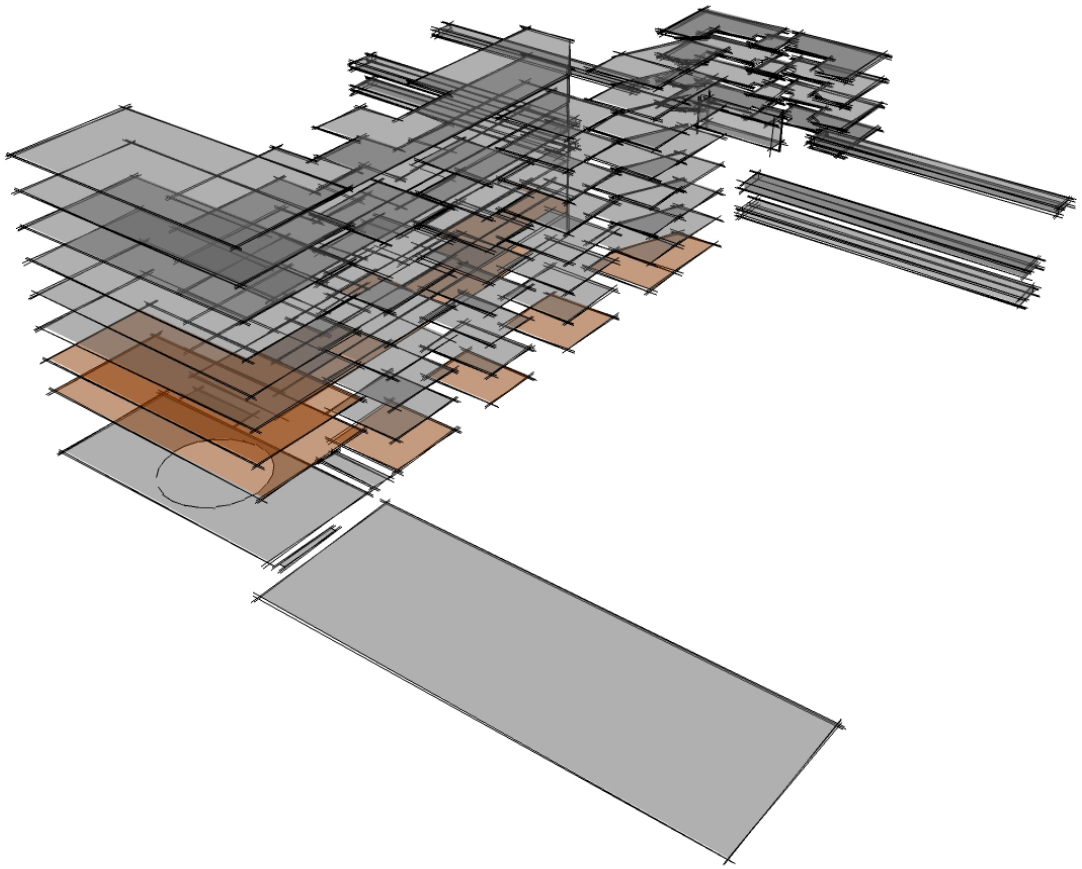
arrival architecture

DESIGN DRAWINGS

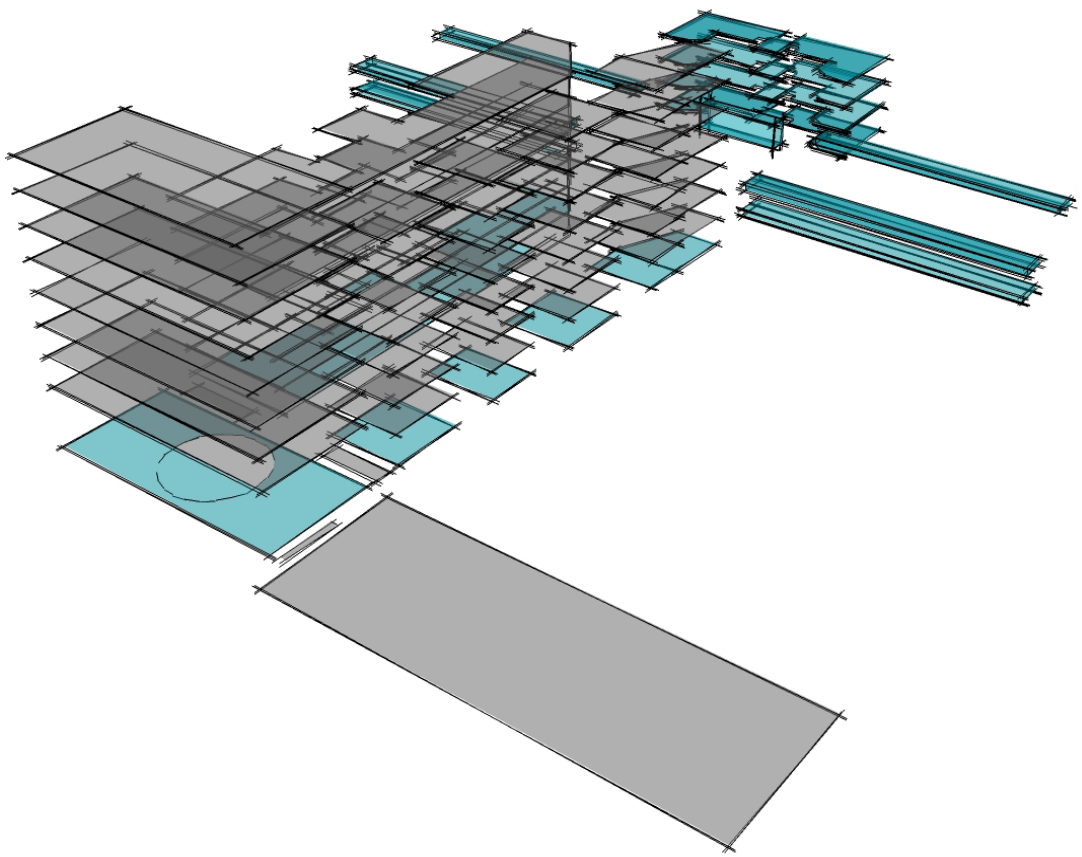


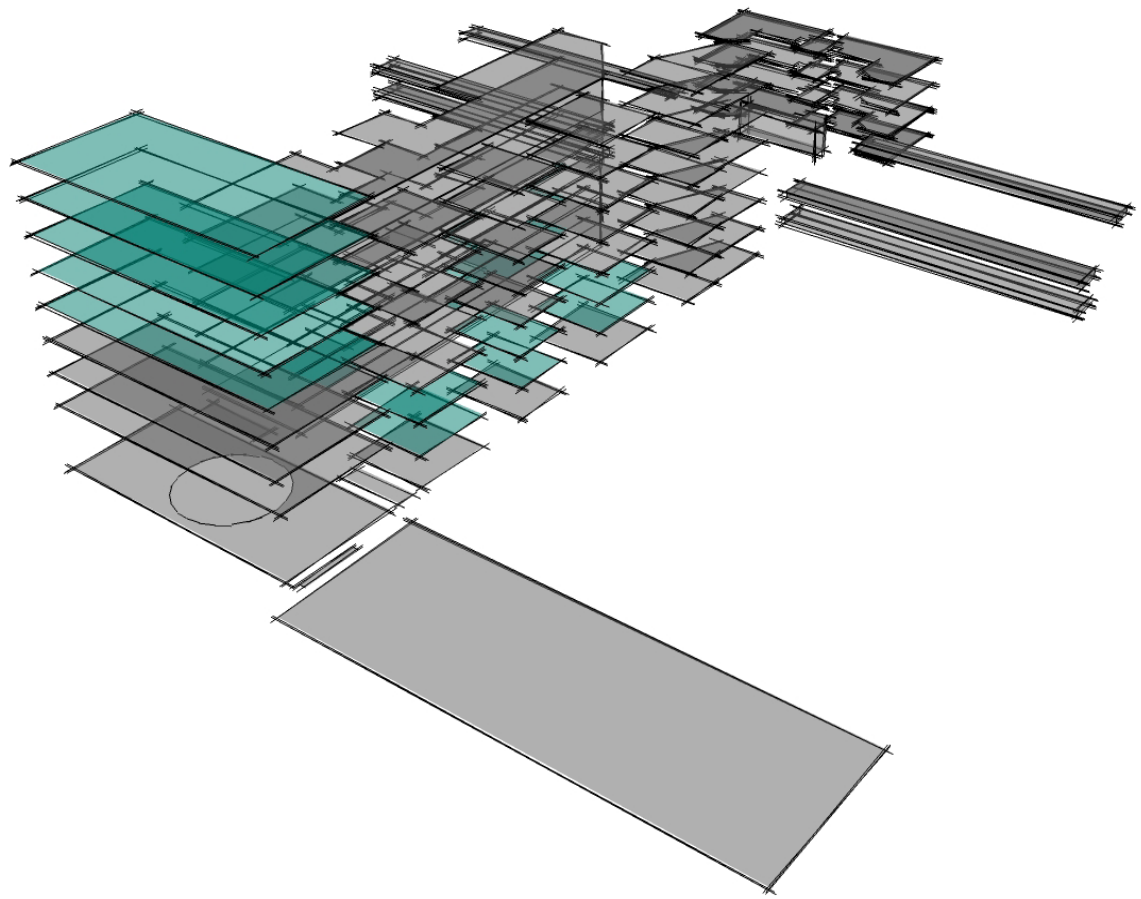
BUILDING USE DEMOGRAPHY



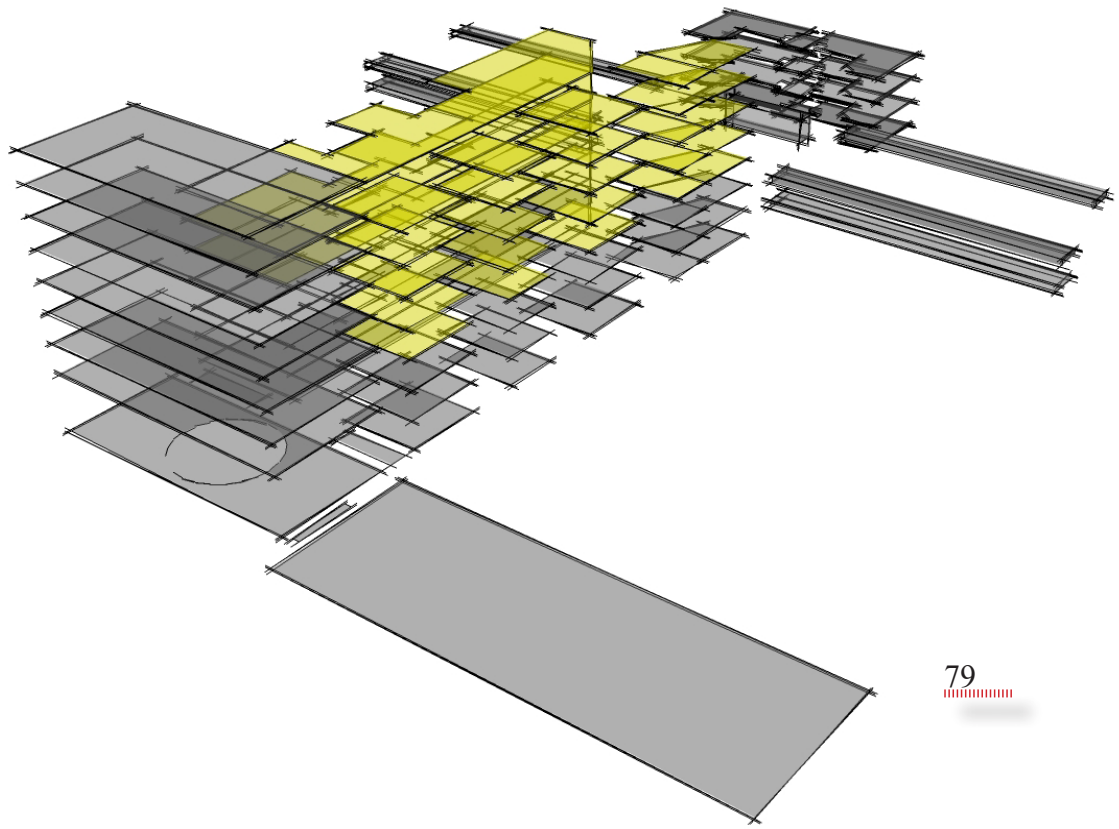


LEARNING AND EXHIBITION SPACE DIAGRAM ABOVE WITH PUBLIC SPACE DIAGRAM BELOW

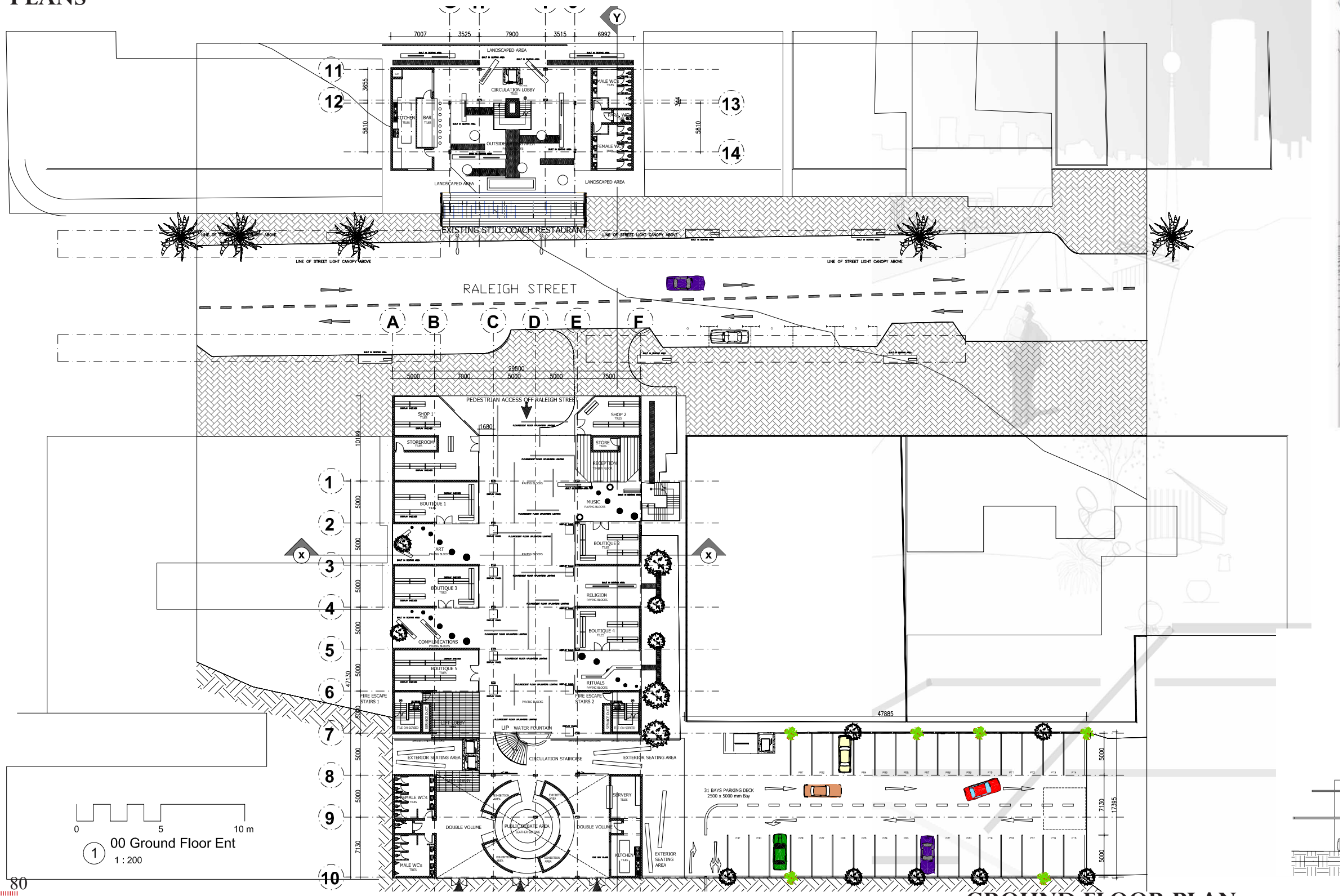




OFFICE SPACES LAYOUT DIAGRAM ABOVE WITH RESIDENTIAL WDIAGRAM BELOW

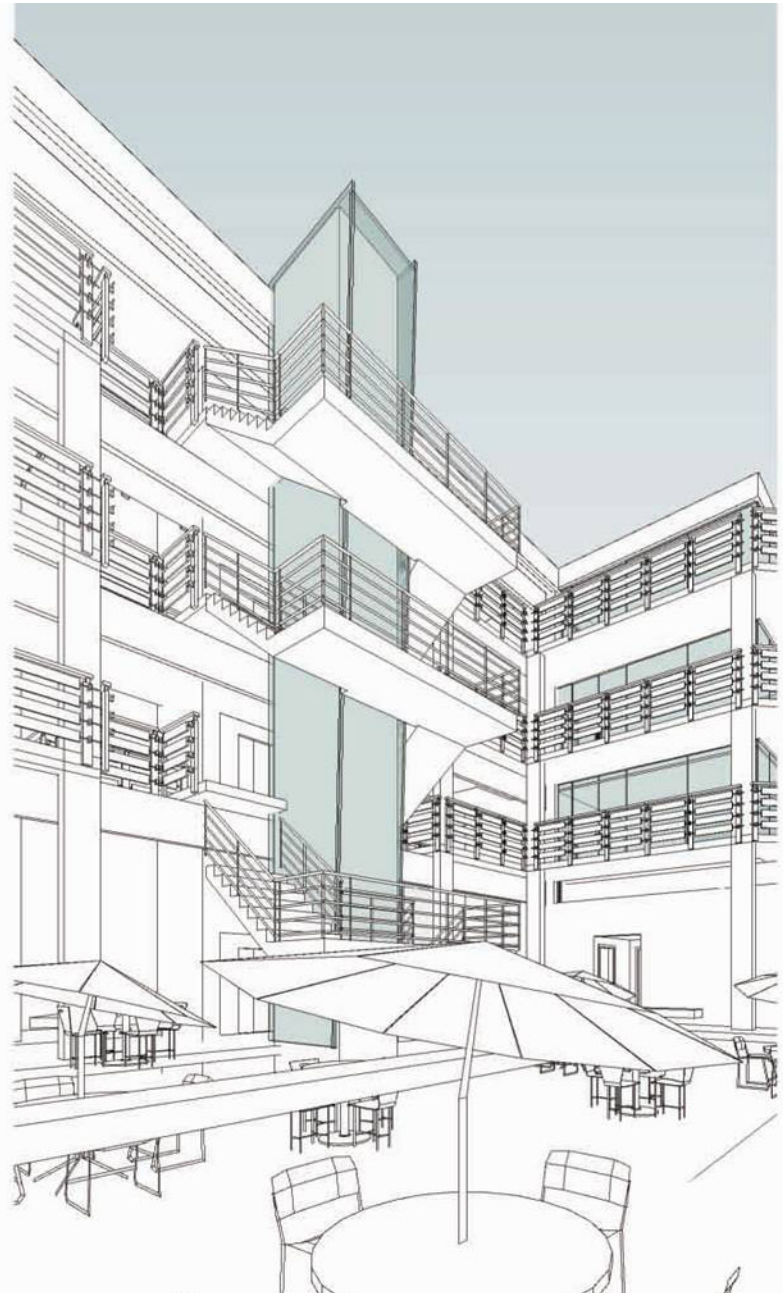


PLANS



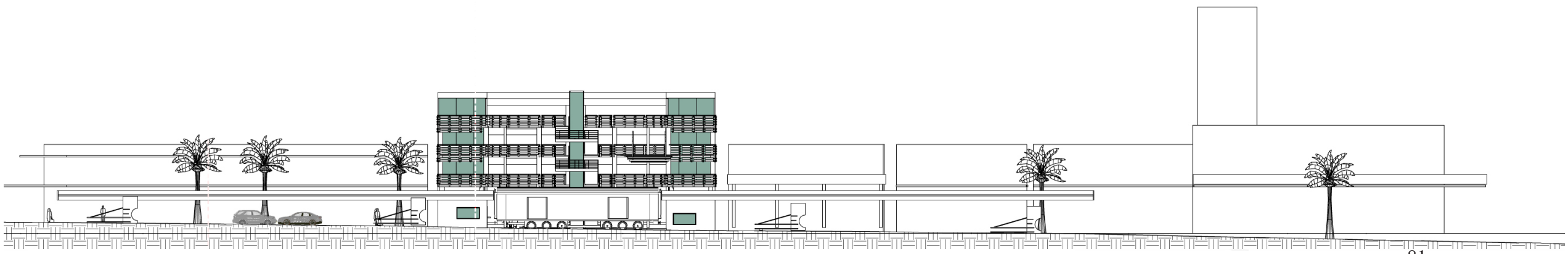
GROUND FLOOR PLAN





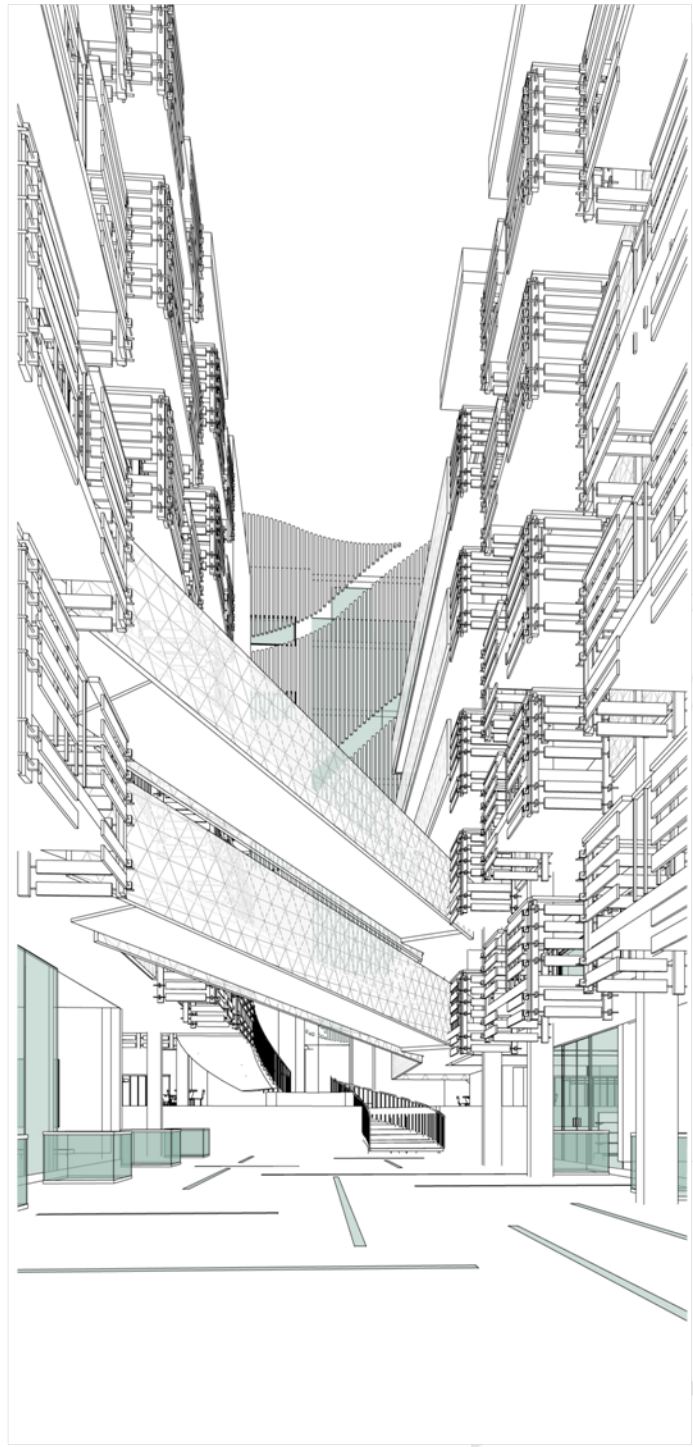


Entertainment Area

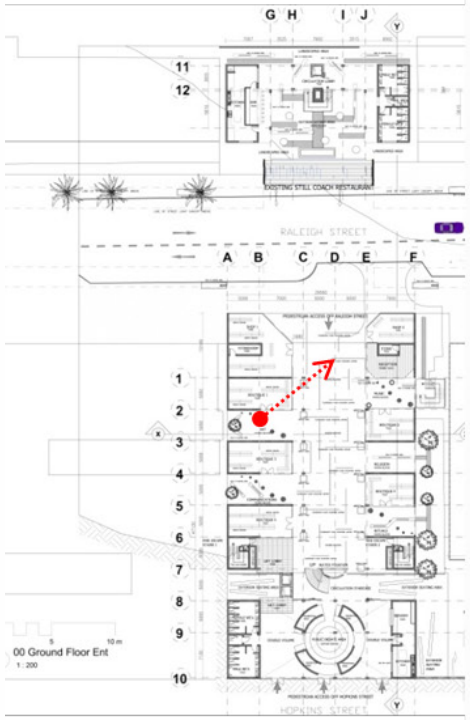


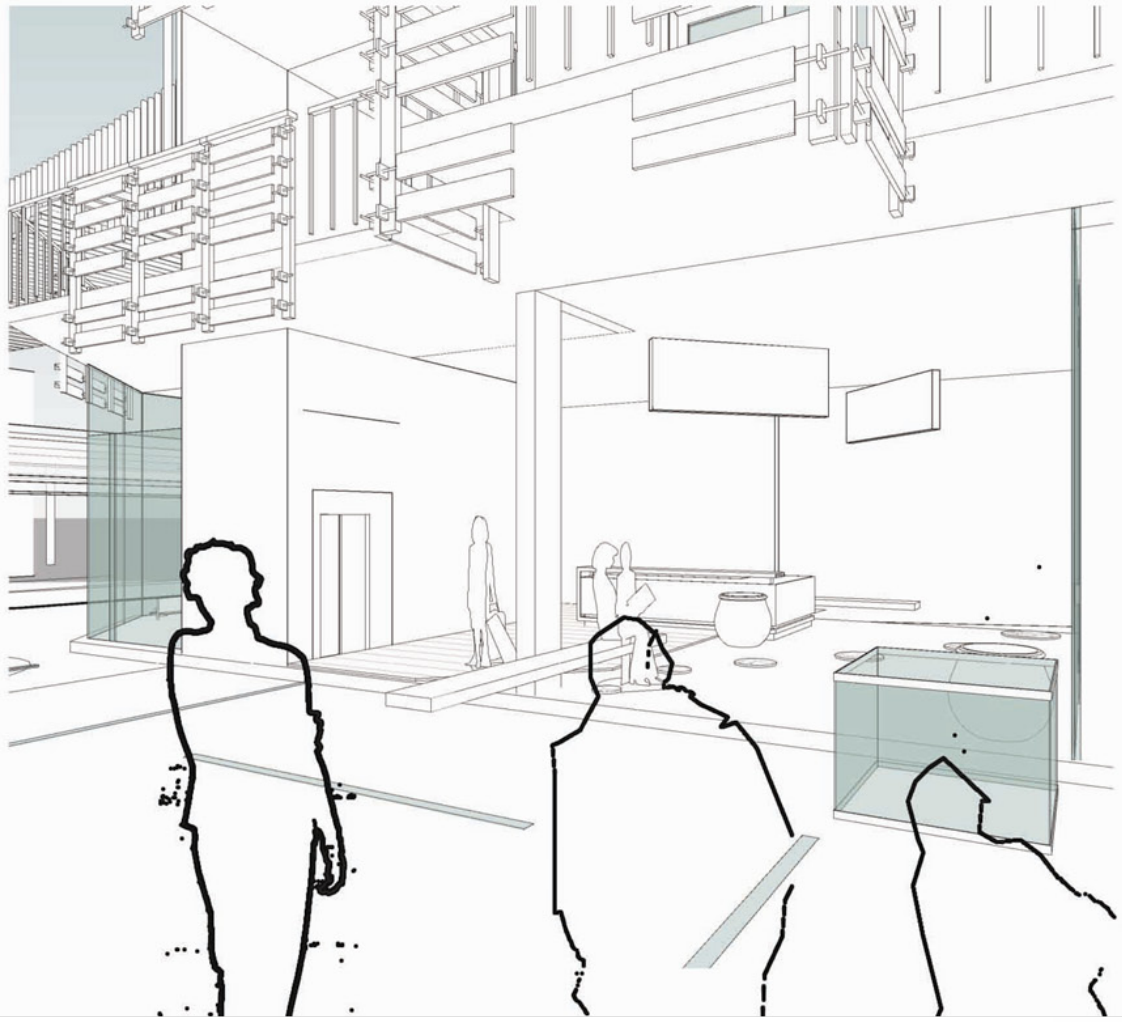
STREET ELEVATION OF ENTERTAINMENT AREA





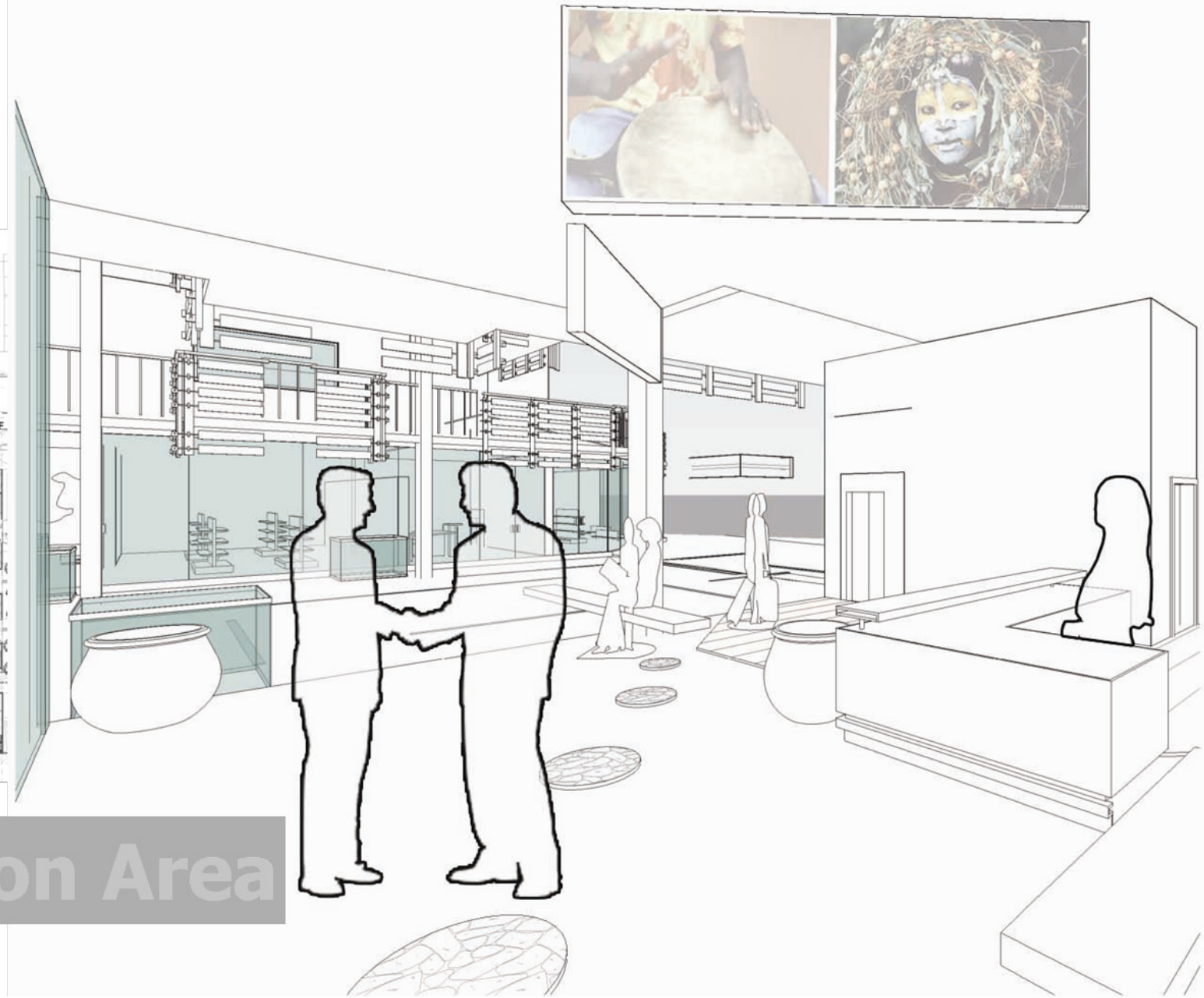
Main Entrance View





Reception Area

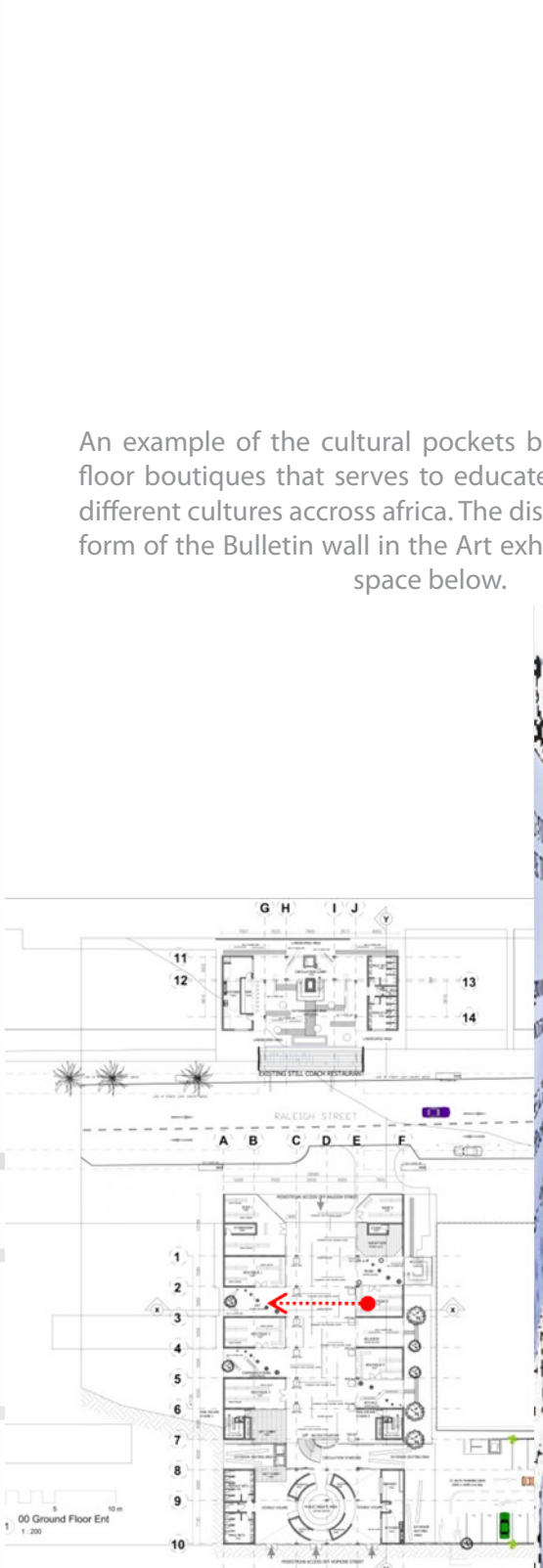






Reception Area

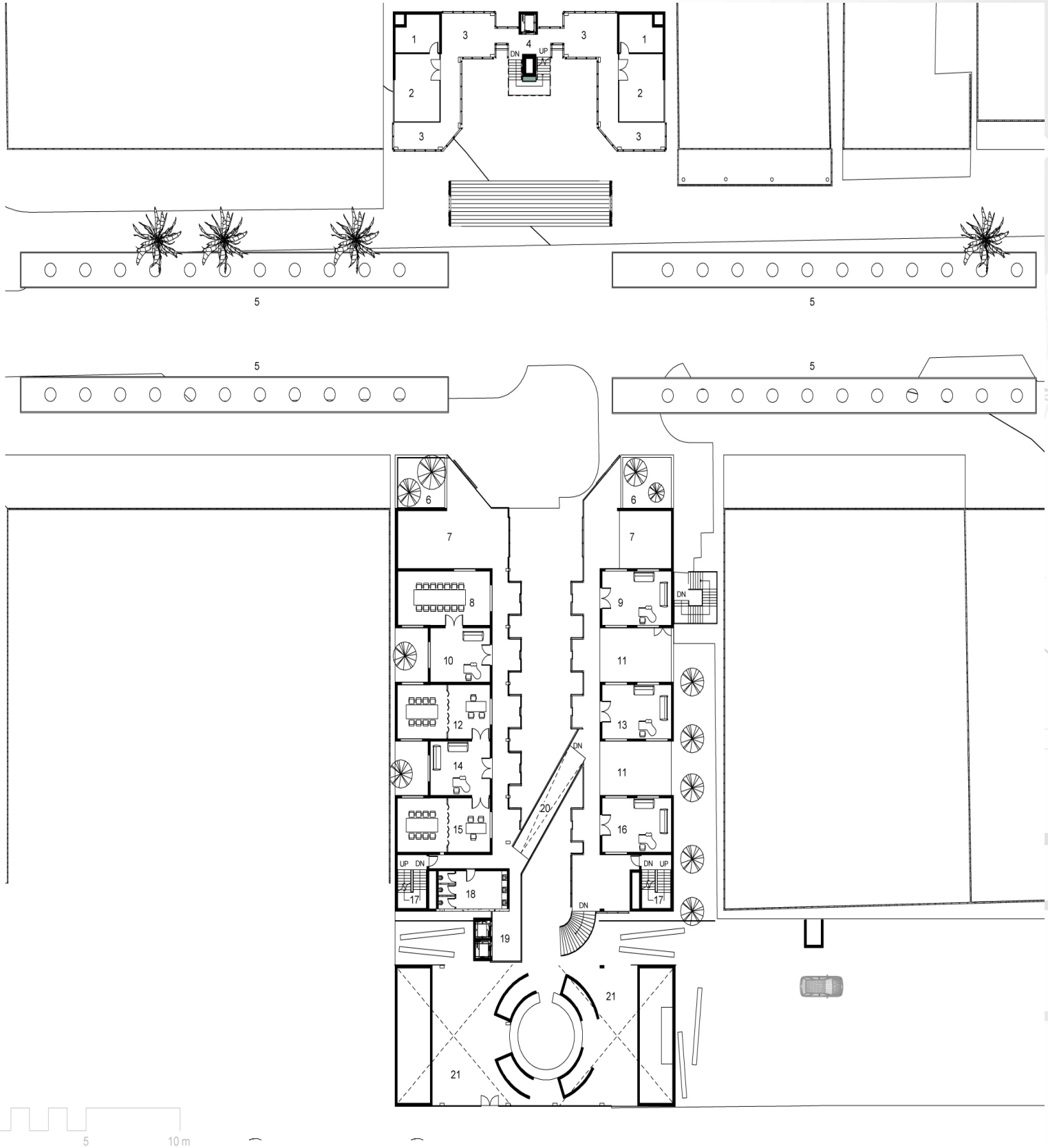
An example of the cultural pockets between the ground floor boutiques that serves to educate the community of different cultures accross africa. The display panel takes the form of the Bulletin wall in the Art exhibition and learning space below.





Art Area

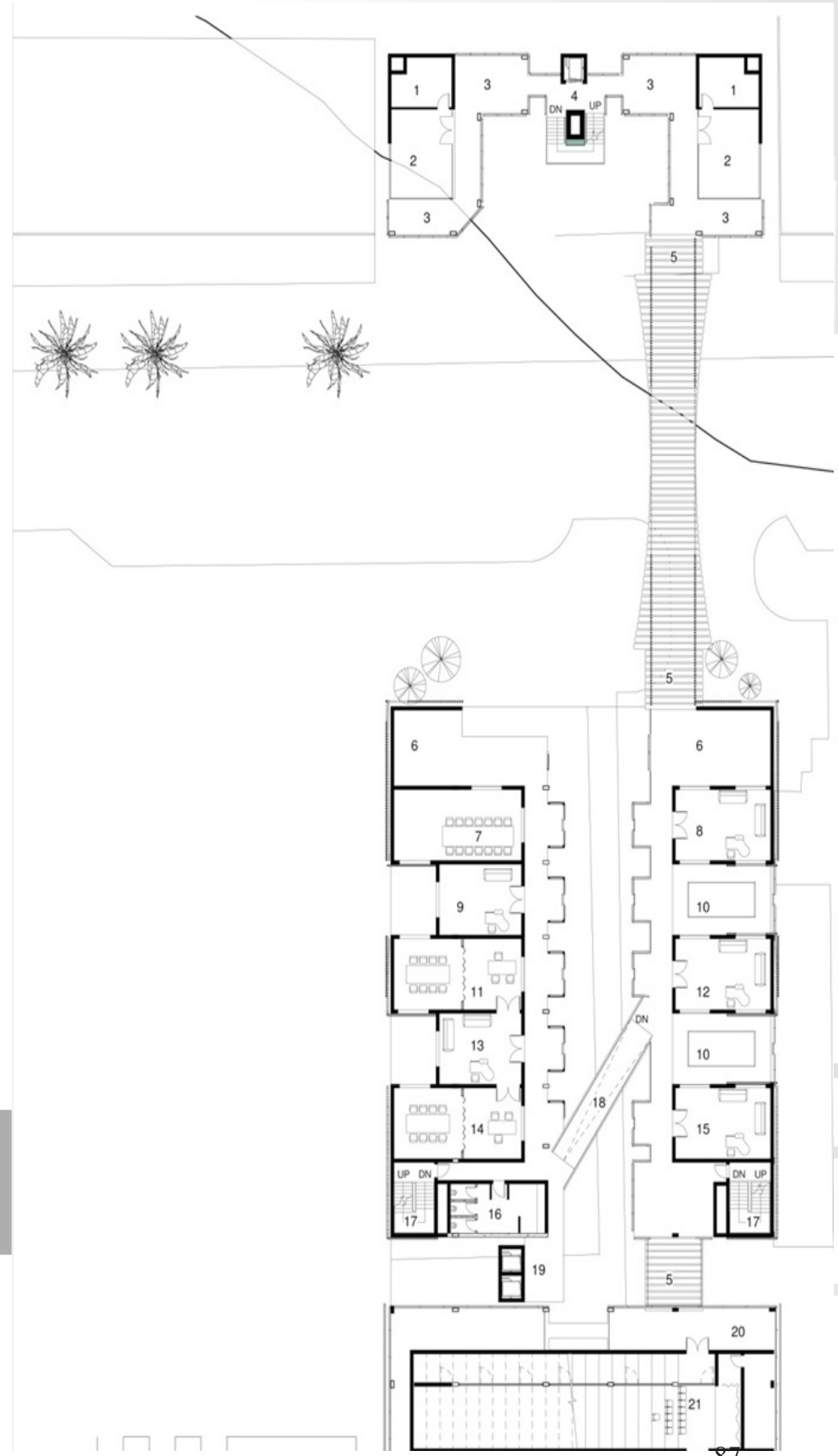
1. Kitchen
2. Restaurant
3.Eating Deck
4. Circulation Lobby
5. Street Vending Canopy
6. Landscaping
7. Boardroom
8. Mozambique Office
9. Malawi Office
10. Open Area
11. Zimbabwe Office
12. Somali Office
13. Zimbabwe Reception
14. Zimbabwe Office 2
15. DRC Office
16. Ablutions
17. Fire Escape
18. Communal Ablutions
19. Lift Lobby
20. Floor Connecting Ramp
21. Double Volume



FIRST FLOOR PLAN

1. Kitchen
2. Restaurant
3.Eating Deck
4. Circulation Lobby
5. Lift Lobby
6. Fire Escape Stair
7. Boardroom
8. Zambia Office
9. Angola Office
10. Open Area
11. RSA Office
12. Ethiopia Office
13. RSA Reception
14. RSA Office 2
15.Nigeria Office
16. Ablutions
17. Auditorium
18. Break Area
19.Lift Lobby
20. Walkway Bridge

Second Floor



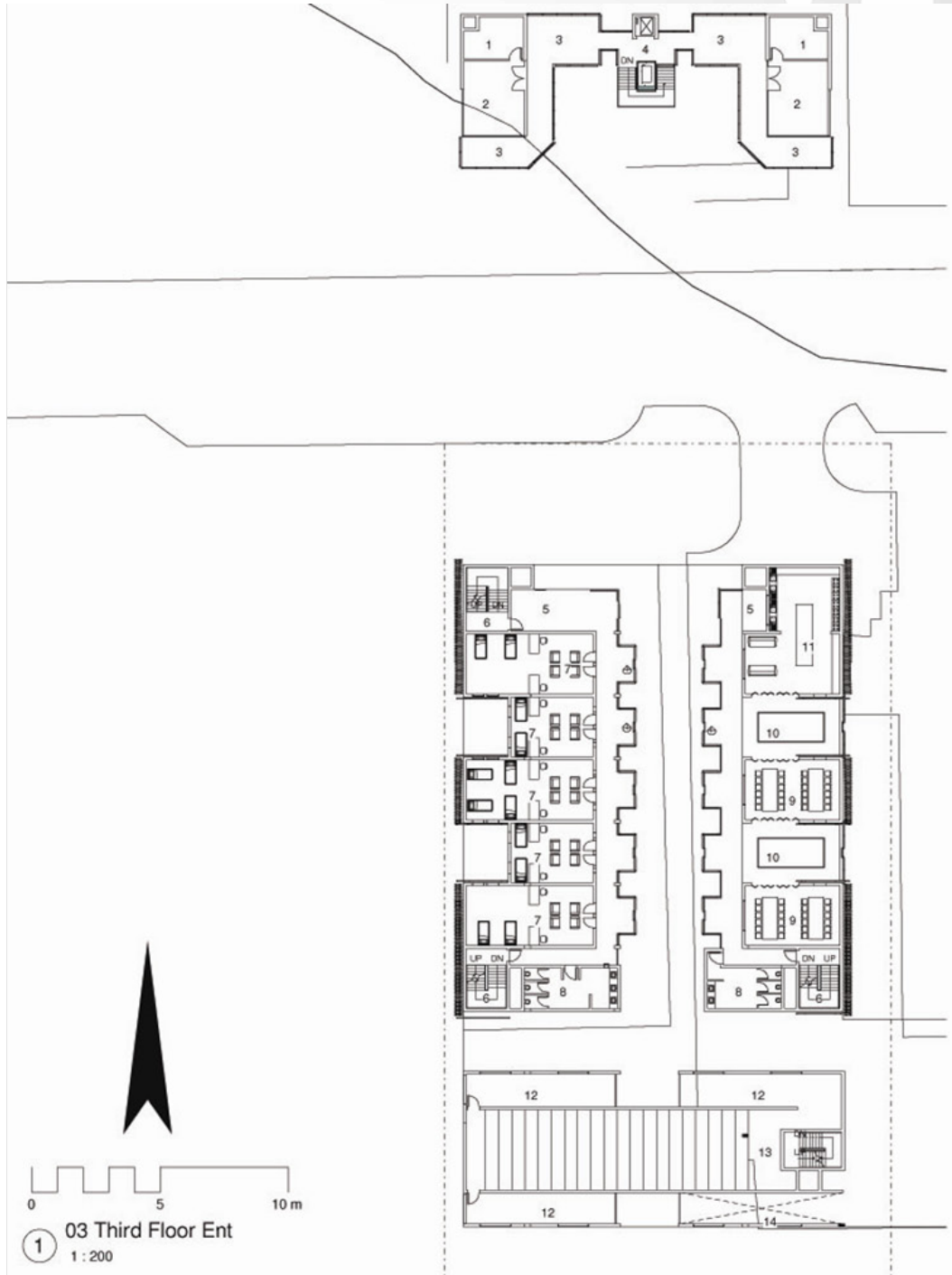
SECOND FLOOR PLAN



Walkway Bridge

1. Kitchen
2. Restaurant
3.Eating Deck
4. Circulation Lobby
5. Lift Lobby
6. Fire Escape Stair
7. Apartment Units
8. Communal Ablutions
9. Communal Dining Spaces
10. Open Area
11. Communal Kitchen
12. Auditorium Break Area
13. Auditorium
14. Double volume

Third Floor



THIRD FLOOR PLAN

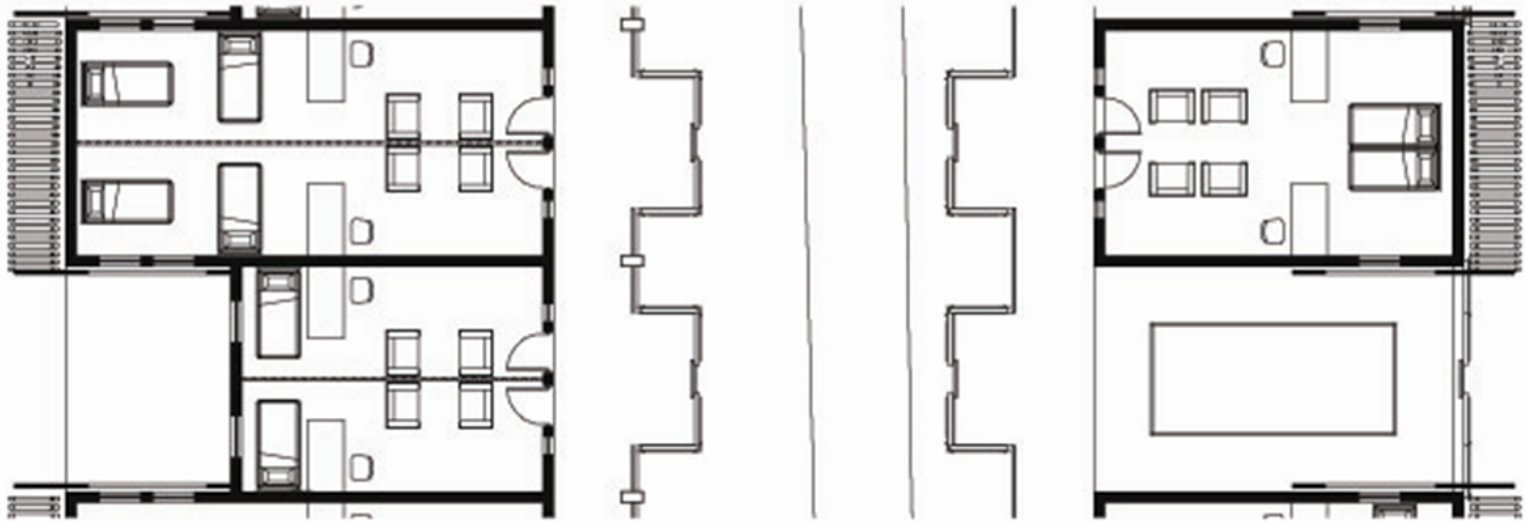
1. Roof Garden
2. Lift Lobby
3.TV and Entertainment Lounge
4. Drinking Fountains
5. Shower Changing Area
6. Fire Escape Stair
7. Apartment Units
8. Communal Showers
9. Open Areas
10. Ablutions
11. Cameroon Reception
12. Cameroon Offices
11a. Ivory Coast Reception
12a. Ivory Coast Office
13. Boardroom
14. Lift Lobby

Fourth Floor



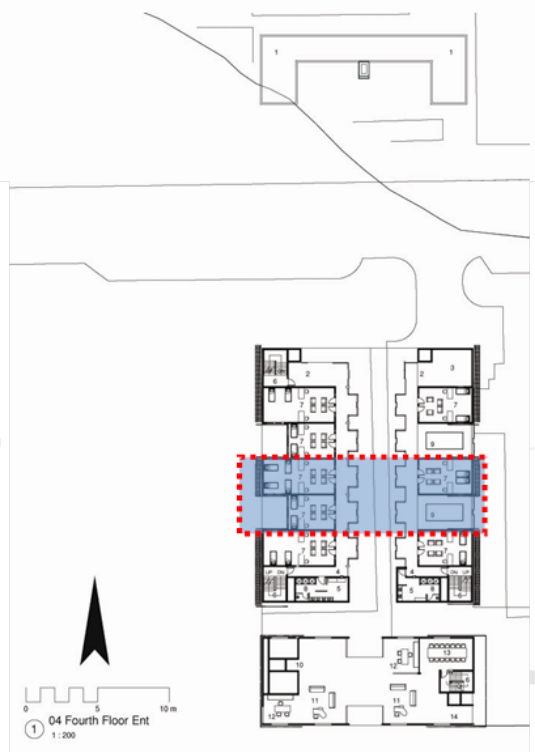
1 04 Fourth Floor Ent
1 : 200

FOURTH FLOOR PLAN



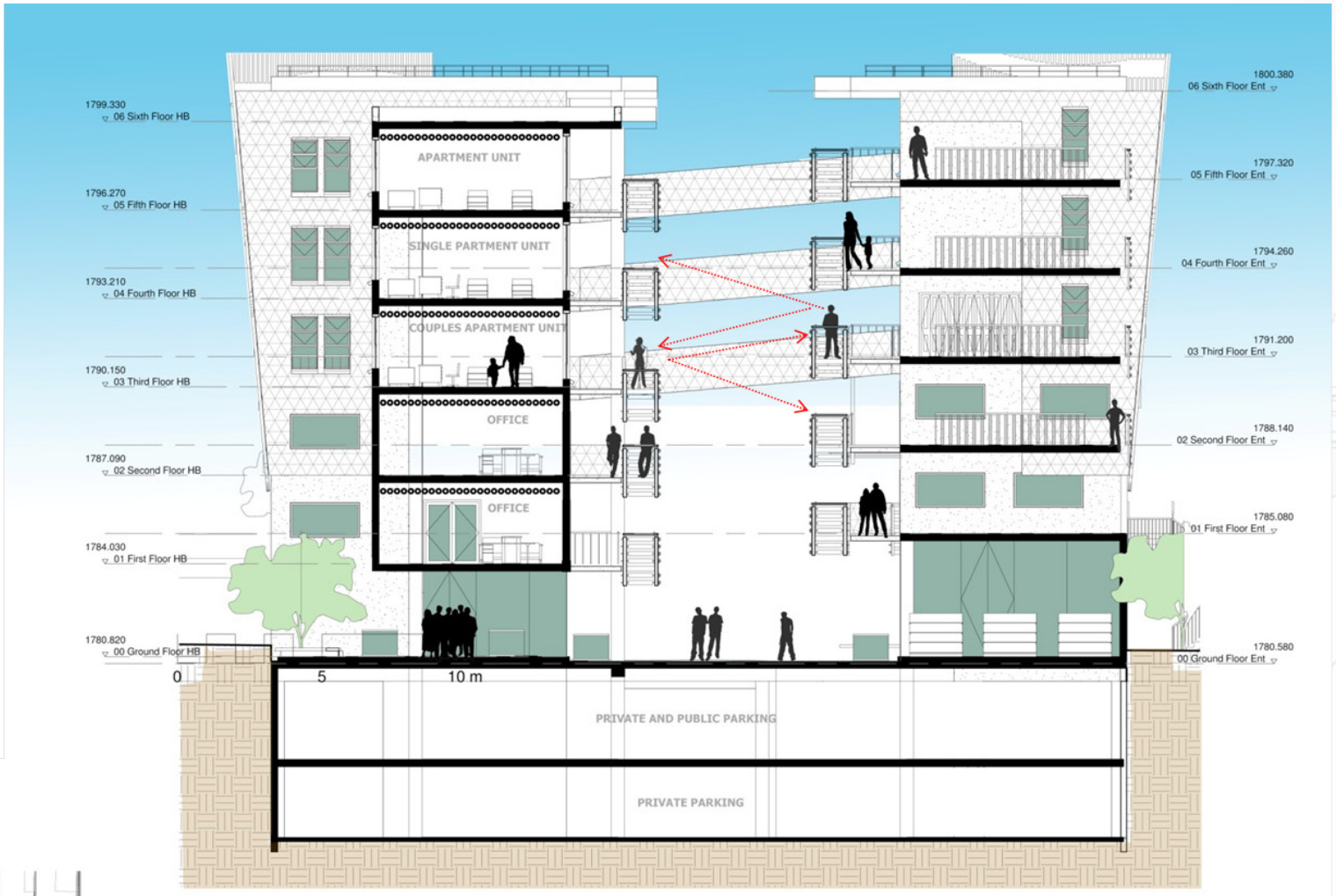


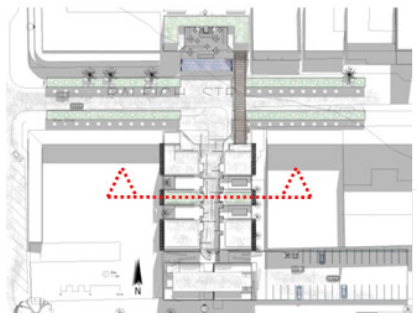
1 Room Typology Plan
1 : 100



1 04 Fourth Floor Ent
1 : 200

Open able Dividing Walls





1 Section Through Balconies
1 : 100

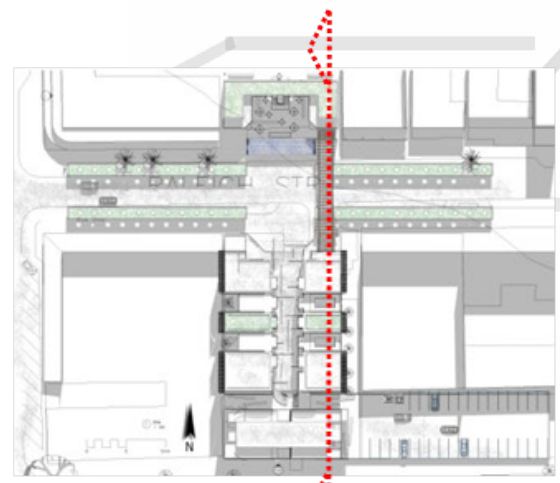
Balcony Interaction

SECTION

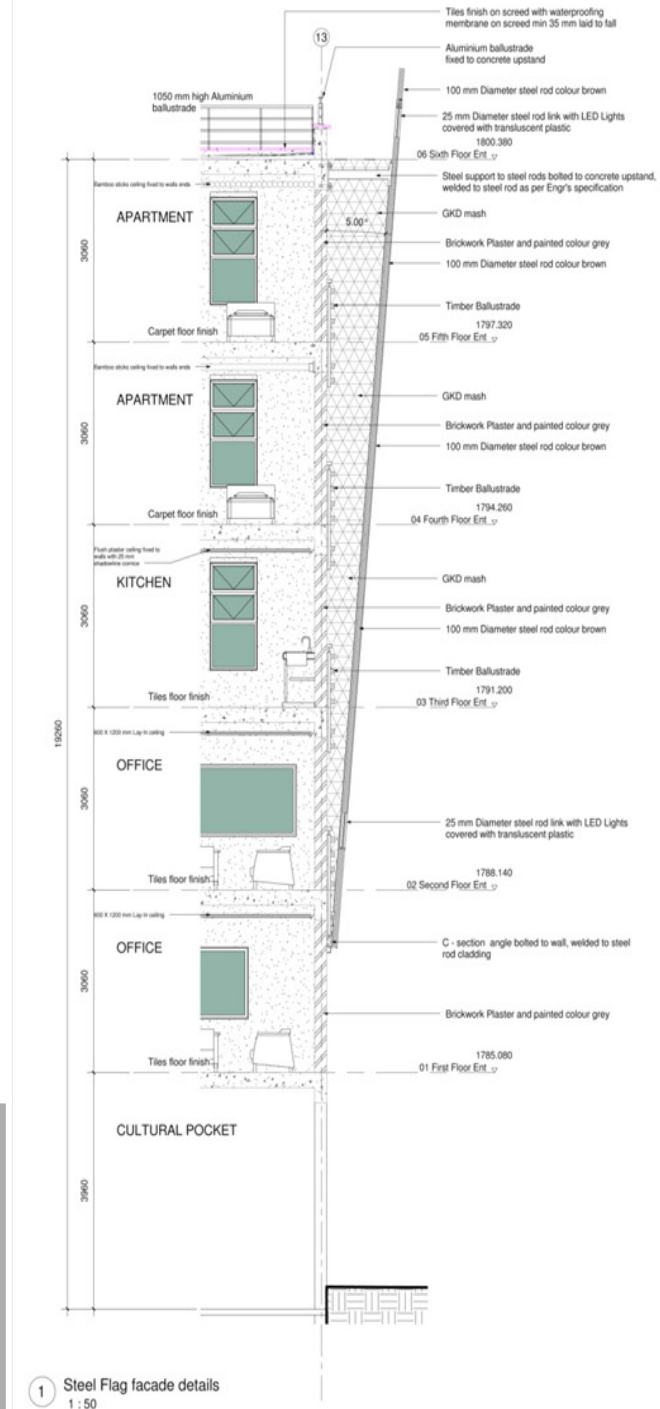


1 Section Along Site
1 : 200

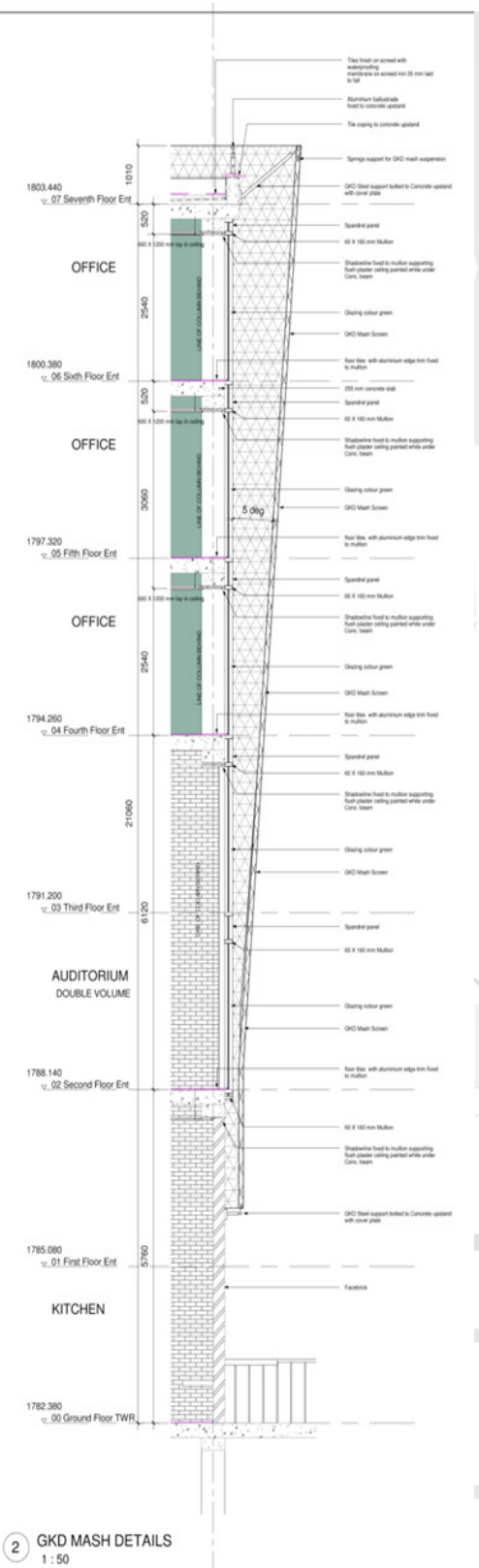
Longitudinal Section



Façade Detail Section

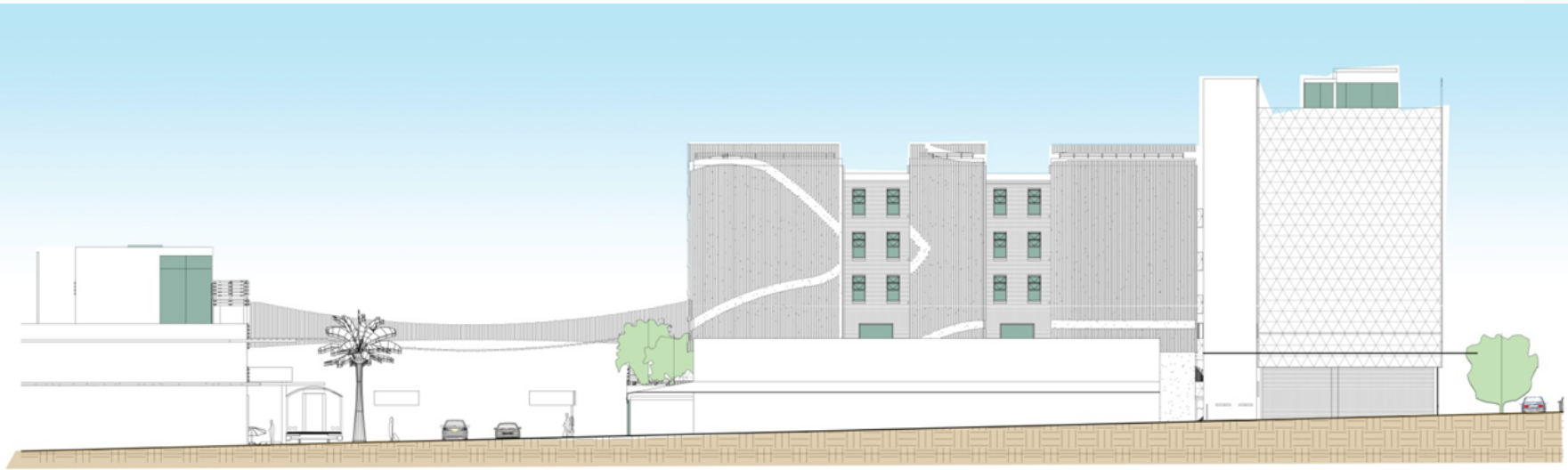


1 Steel Flag facade details
1 : 50

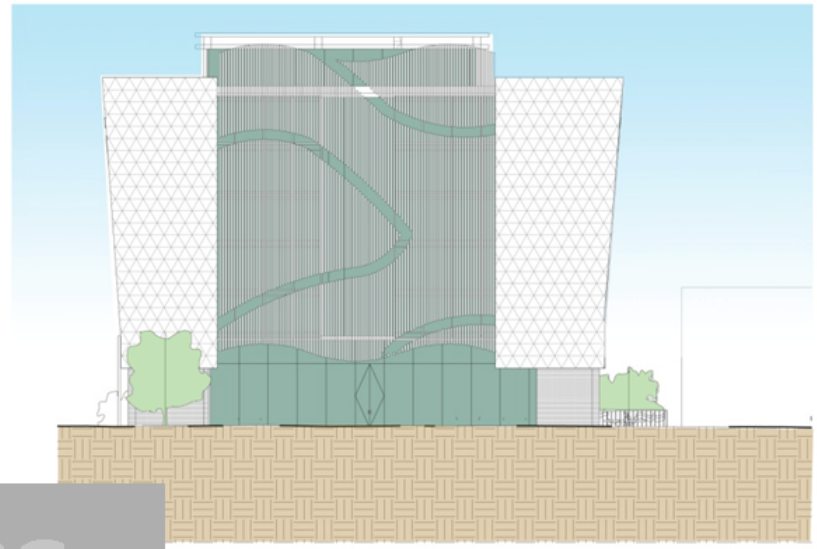


2 GKD MASH DETAILS
1 : 50

ELEVATIONS

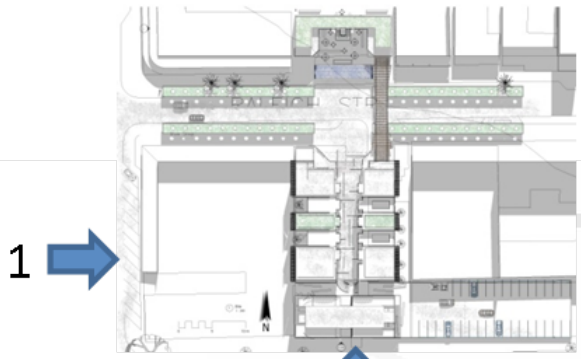


1 Elevation 1 - a
1 : 200

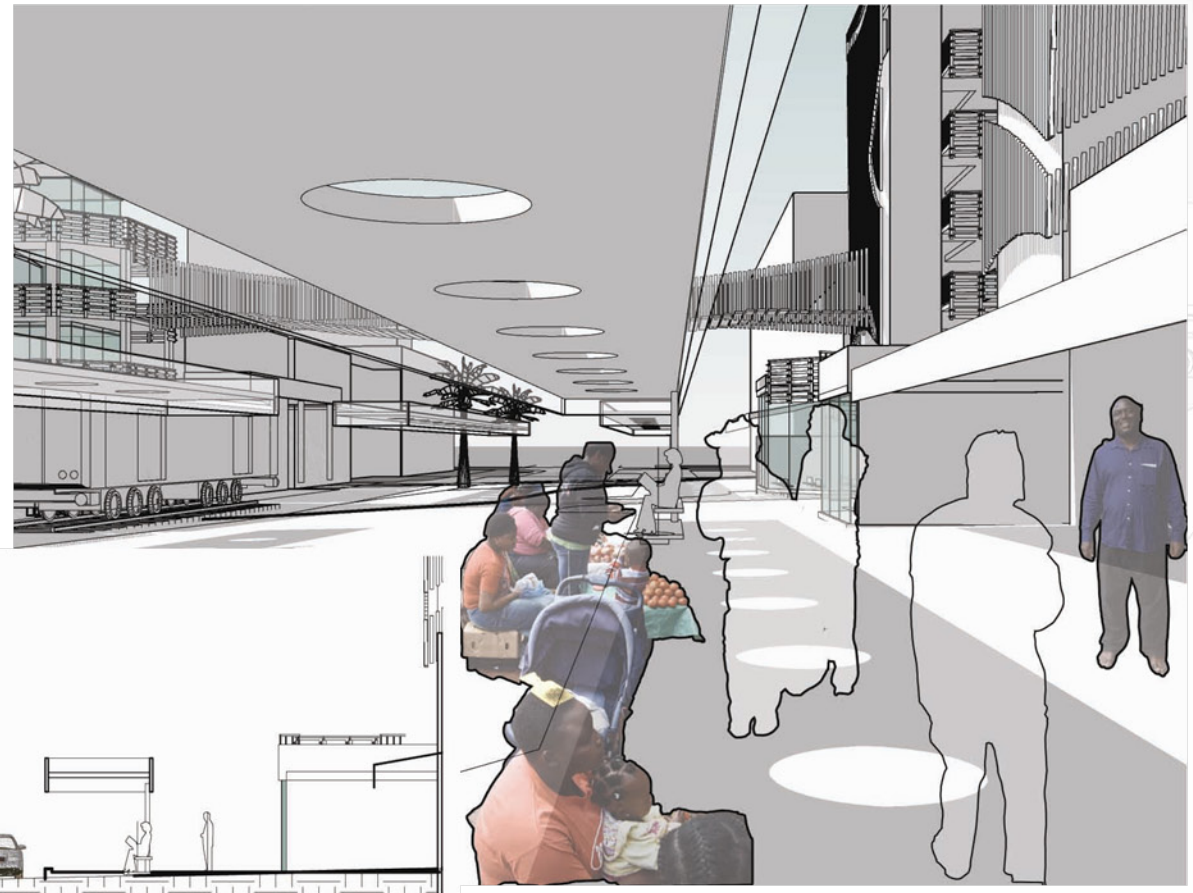


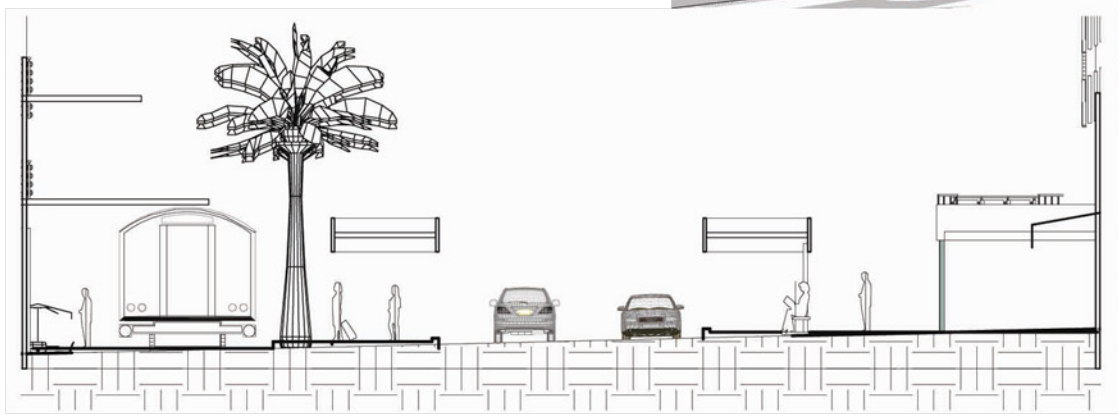
4 - a

Elevations

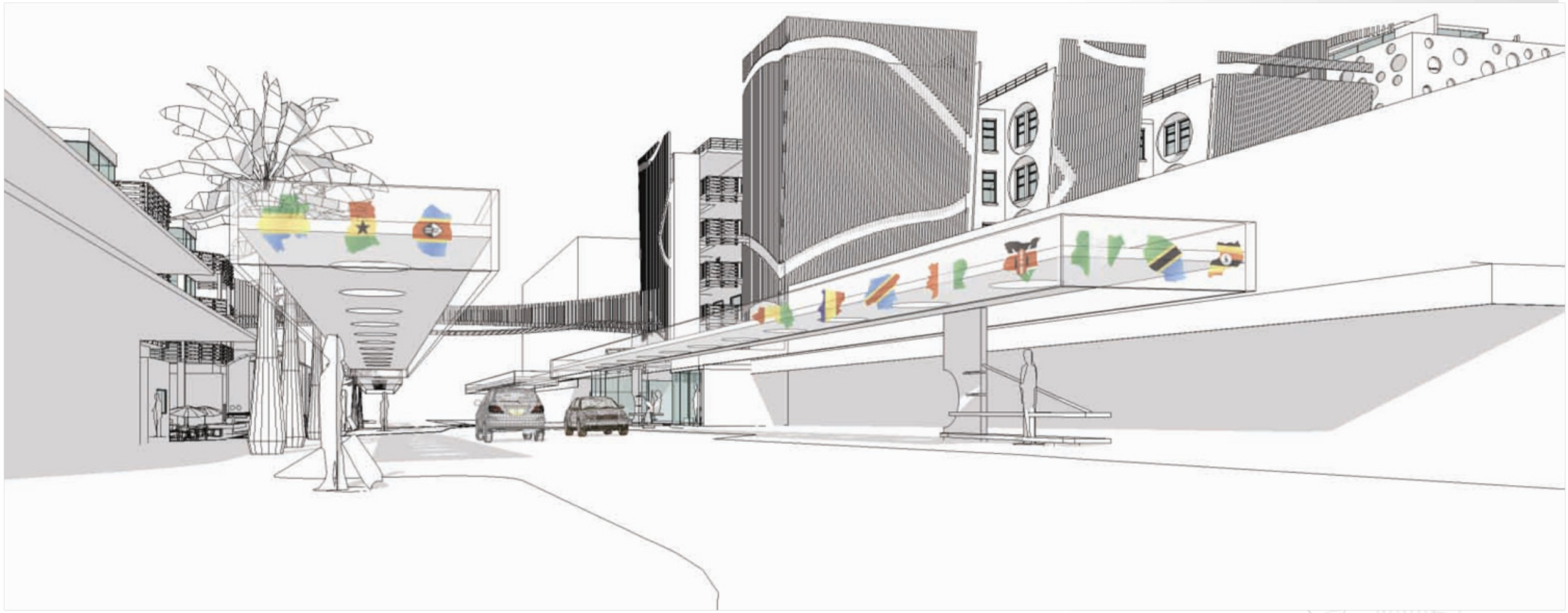


3 - D VIEWS

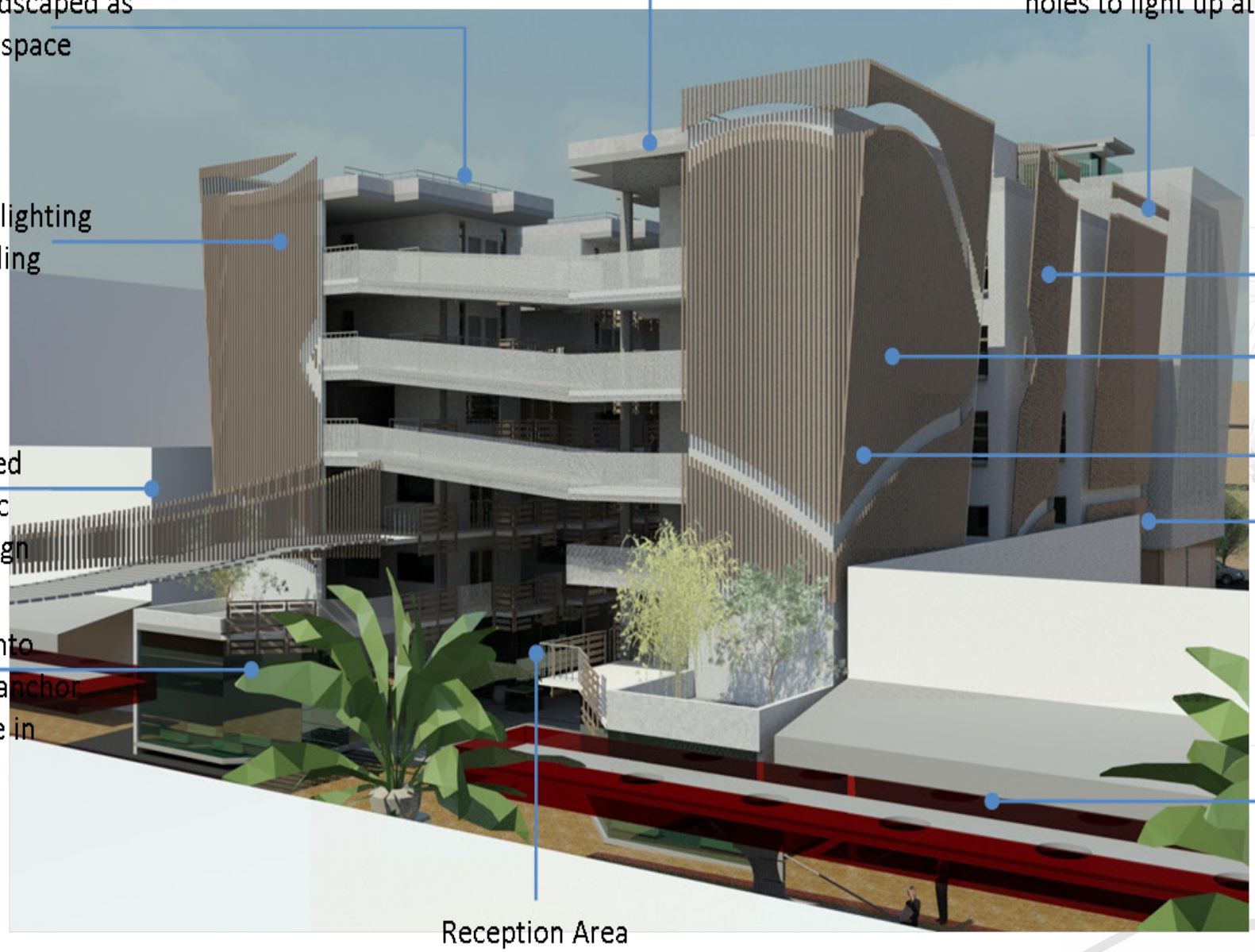


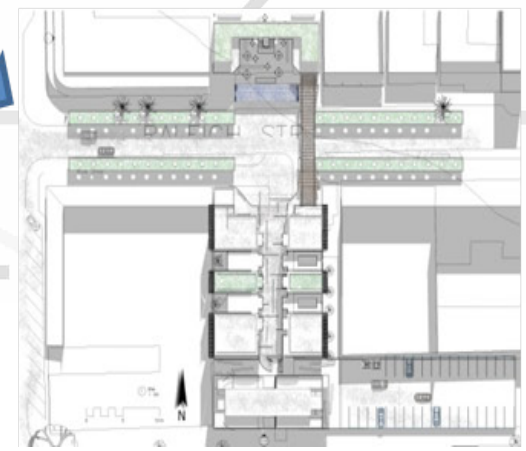


Street Vending Section

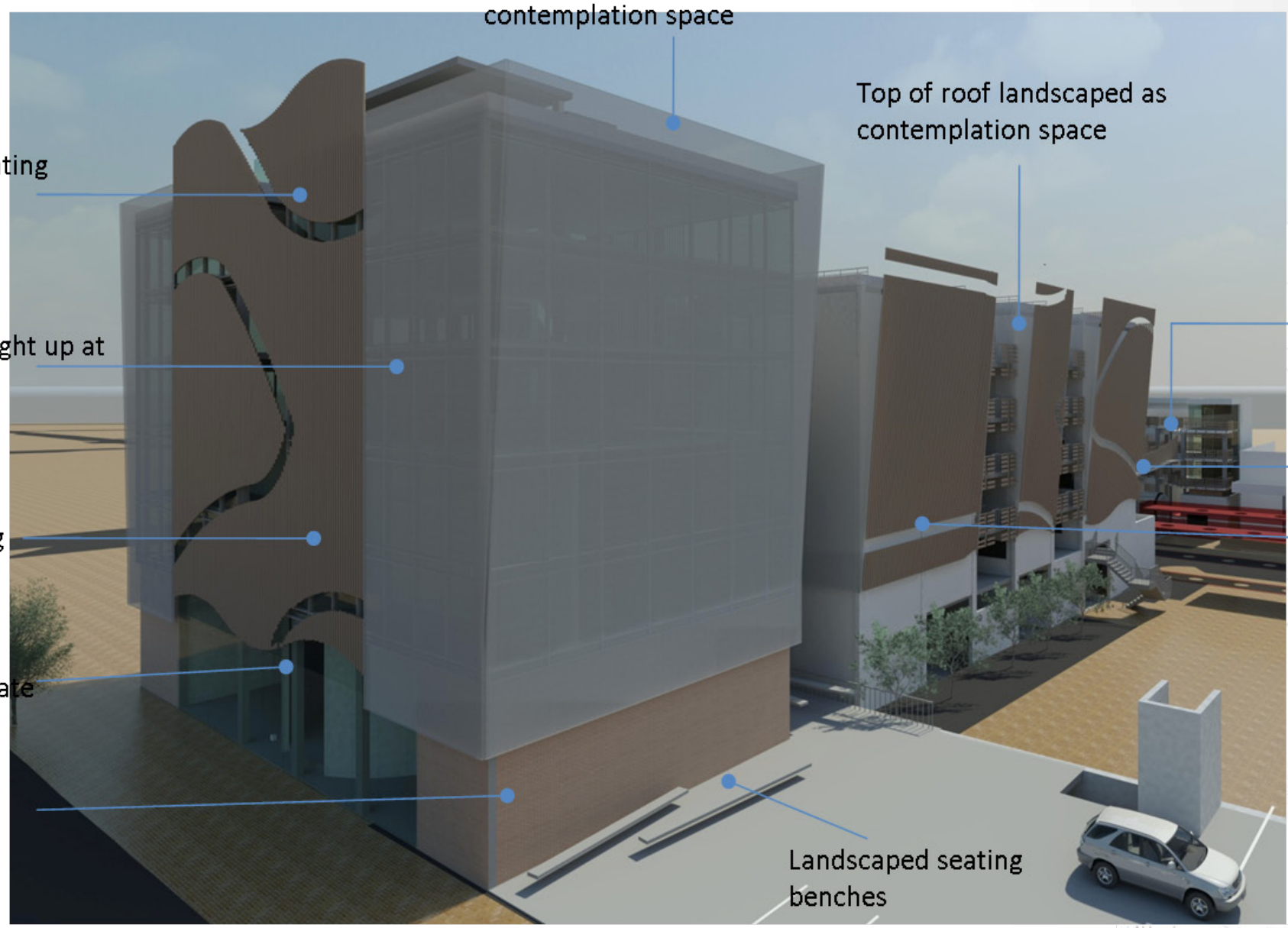


Main Street View



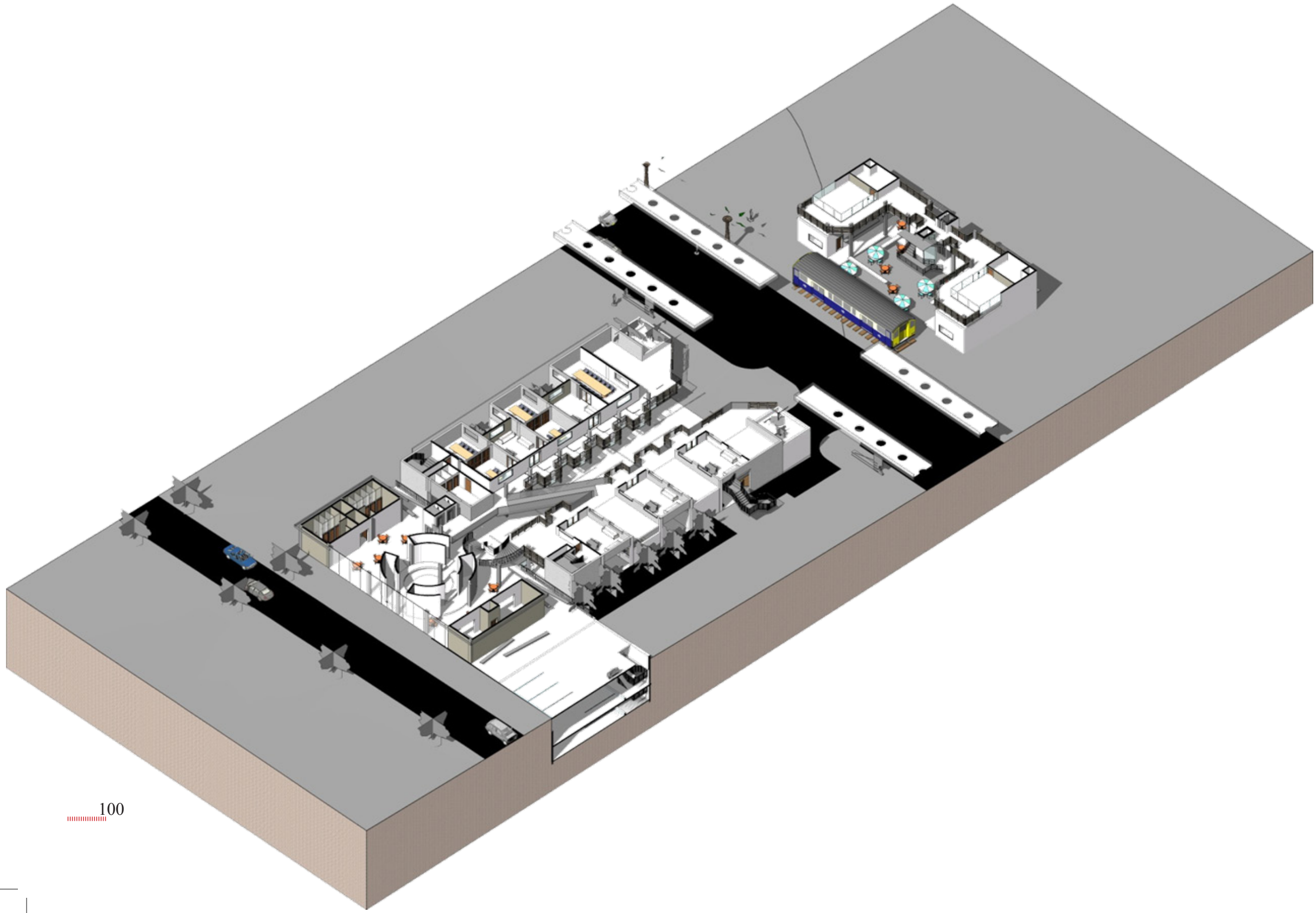


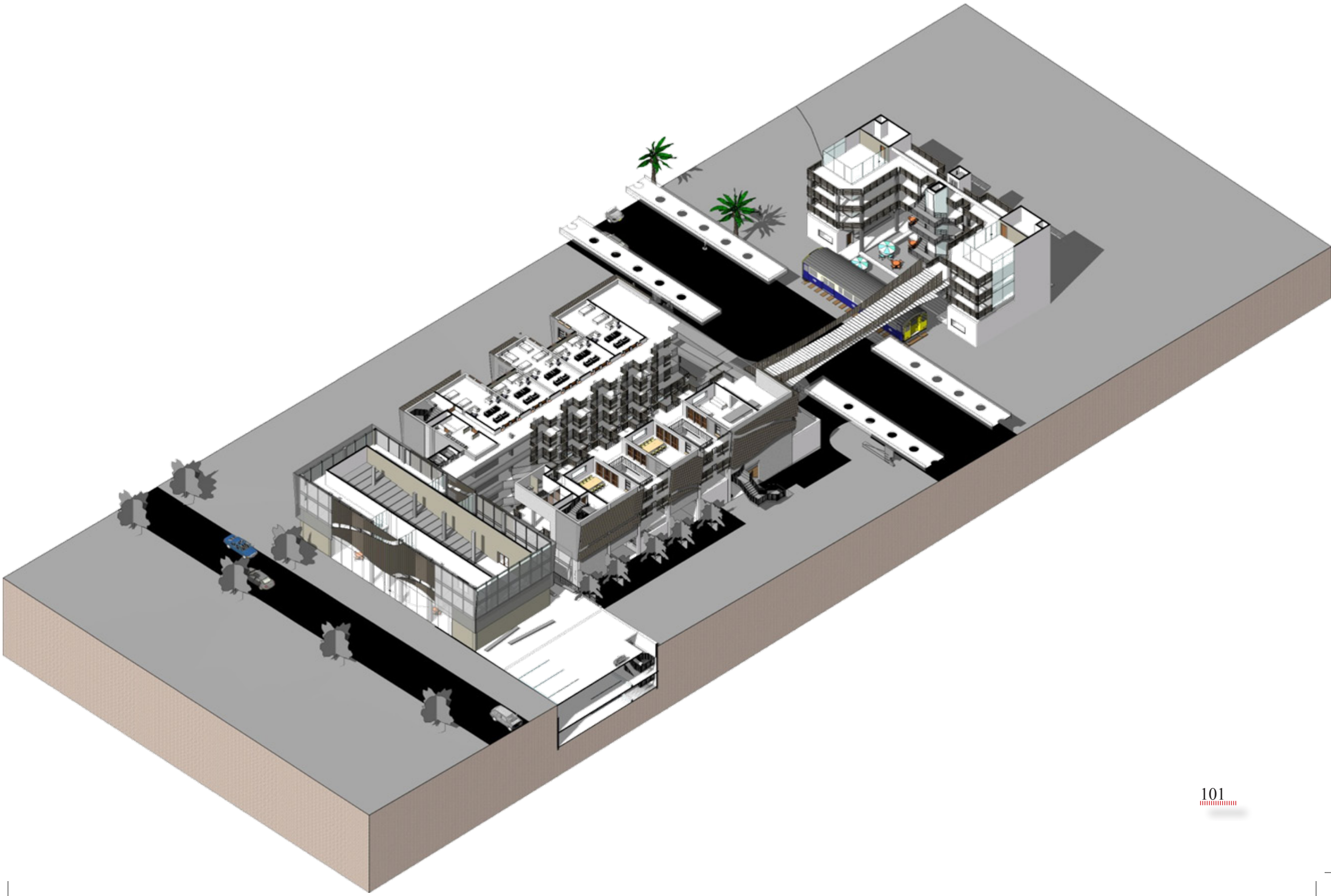
3D View (Raleigh Street)



3D View(Hopkins Street)



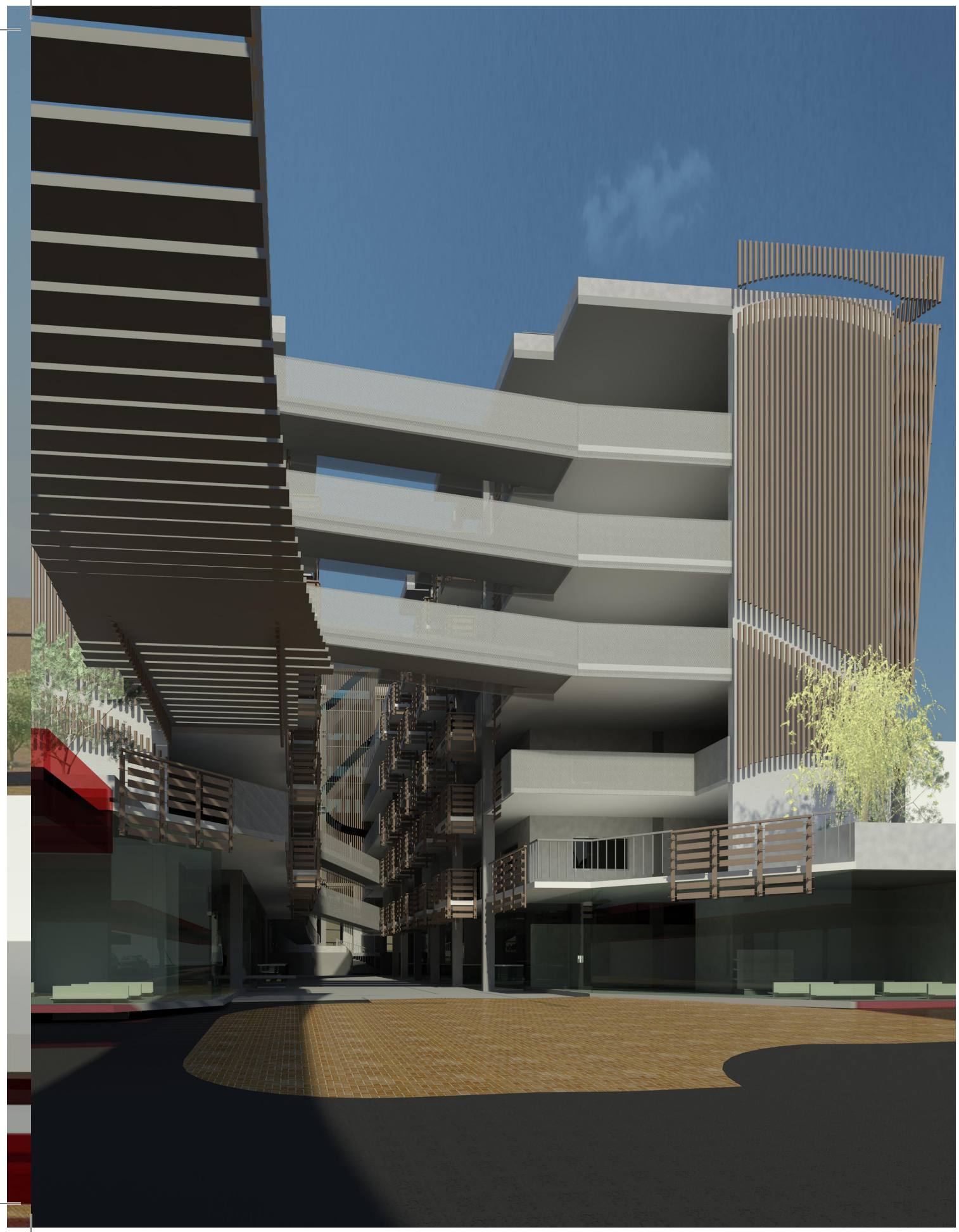


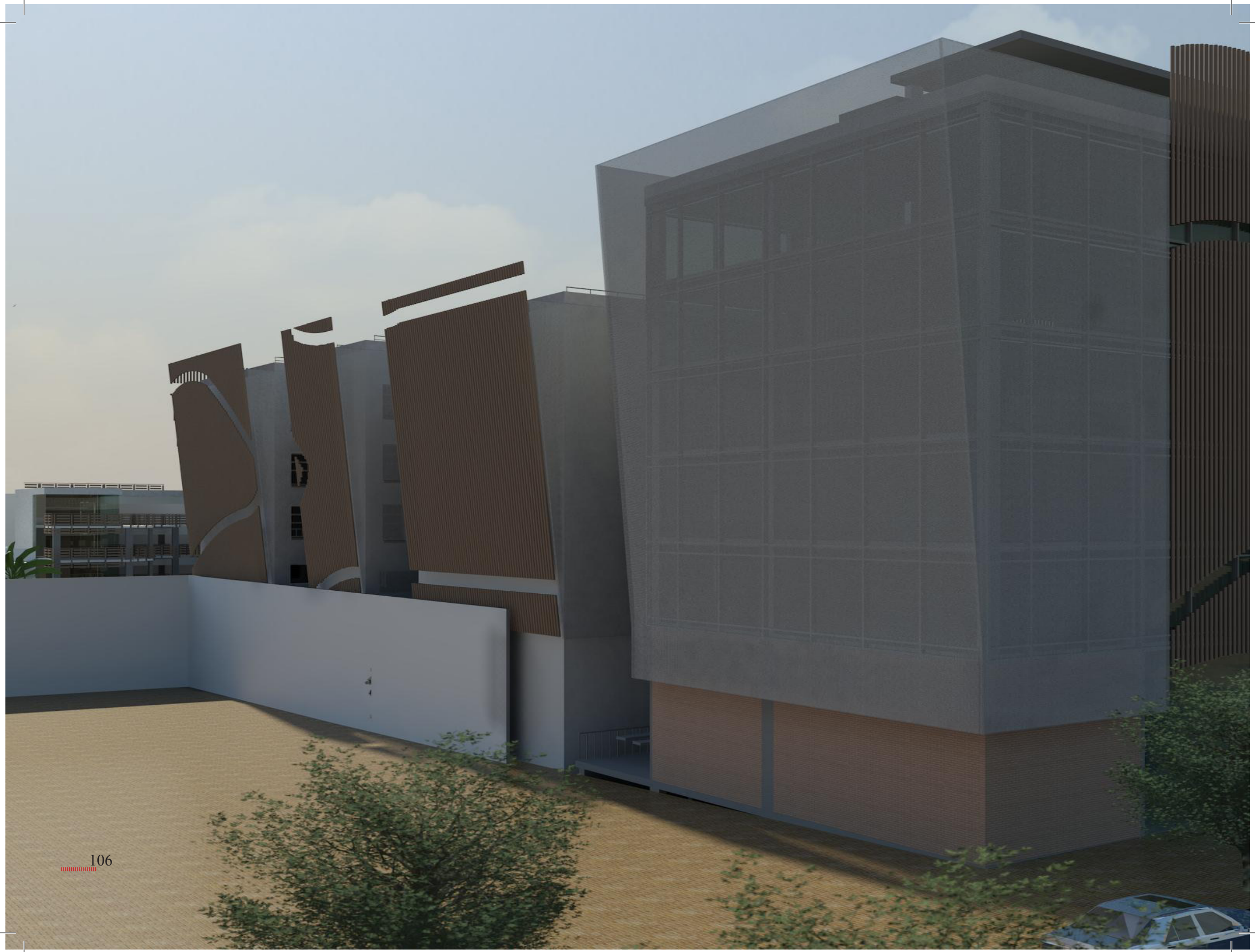


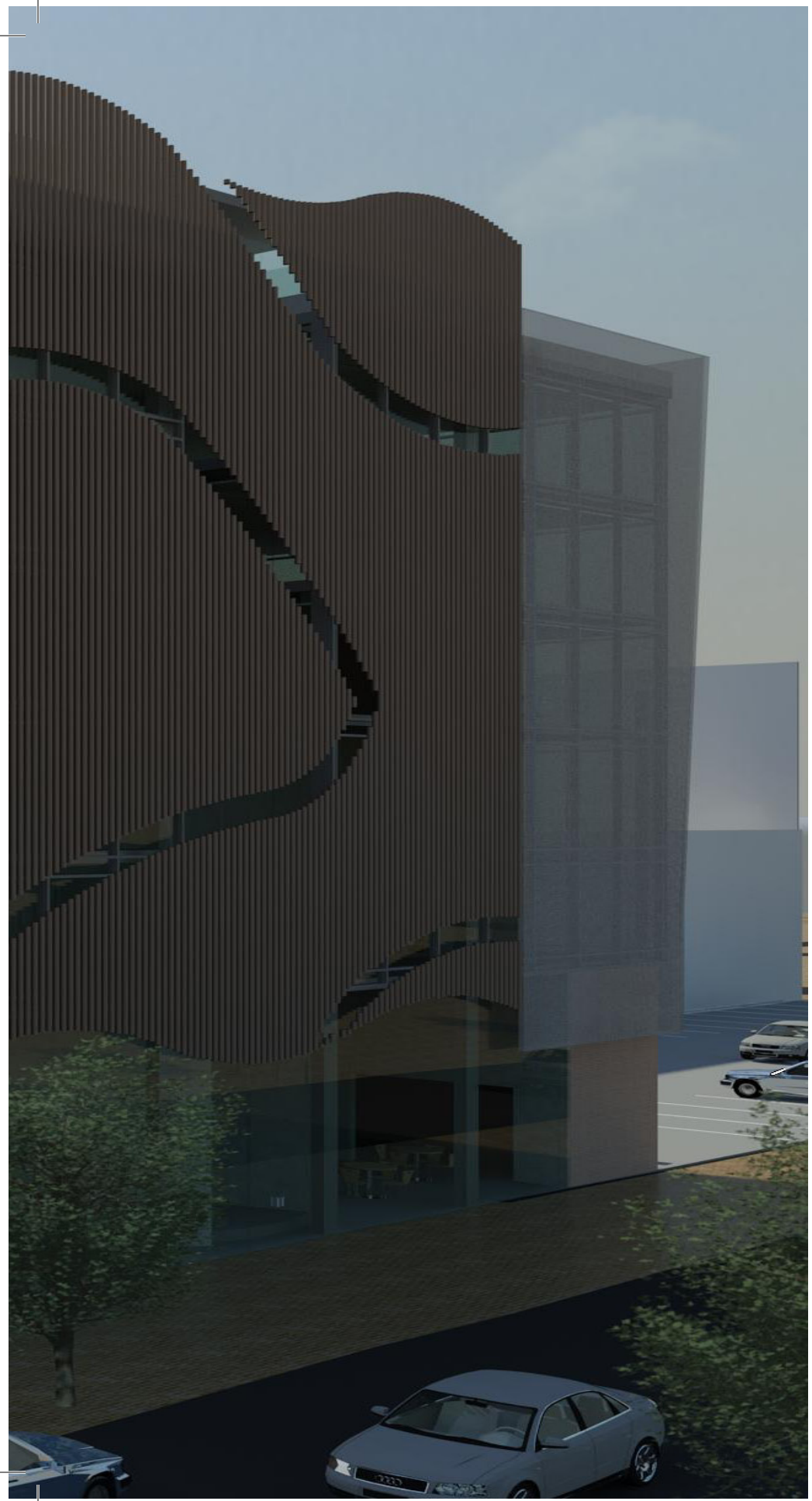


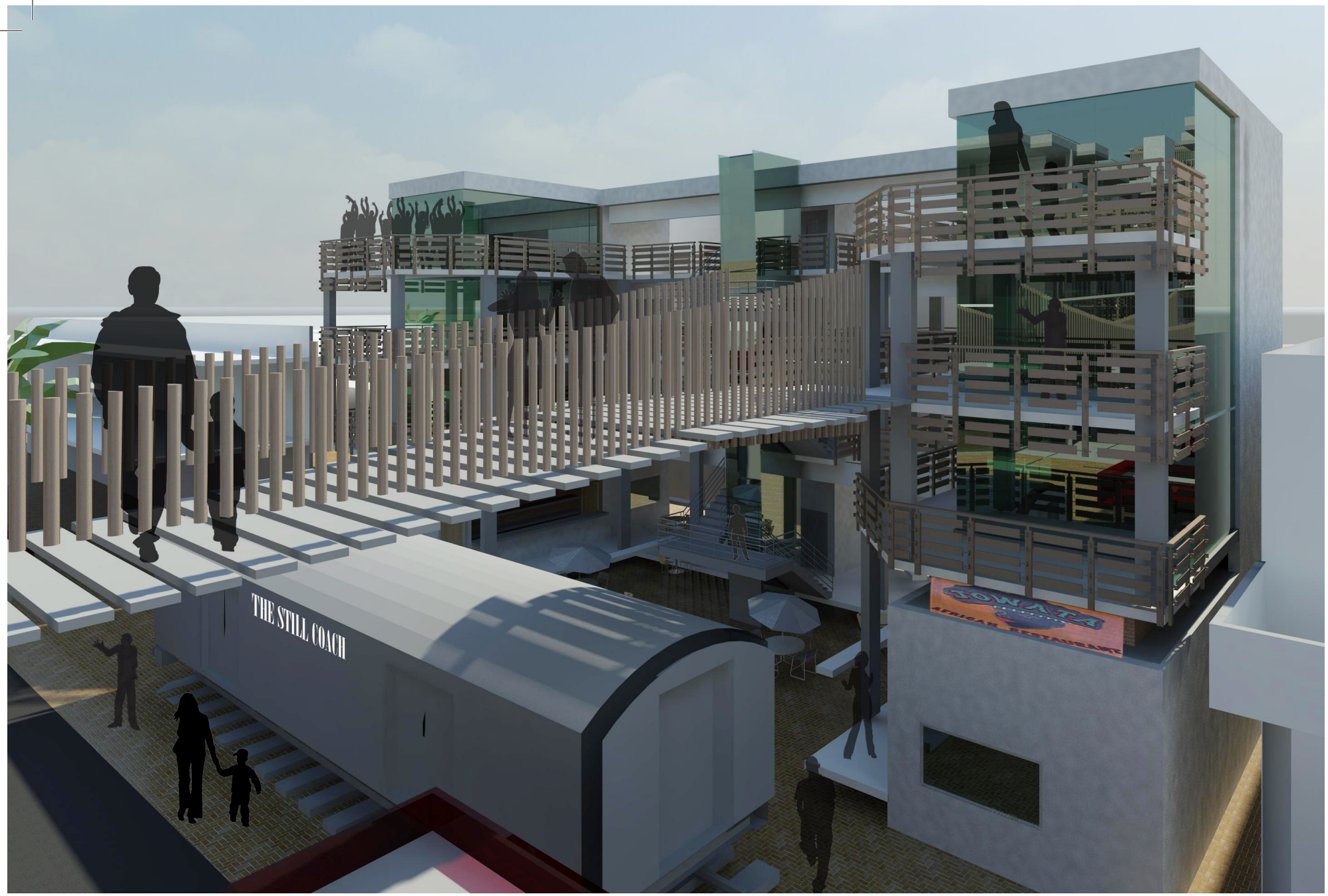

FNB
JOE'S
BUTCHER SHOP
FISH MARKET
CITY FISH & CHIPS
& BAKERY

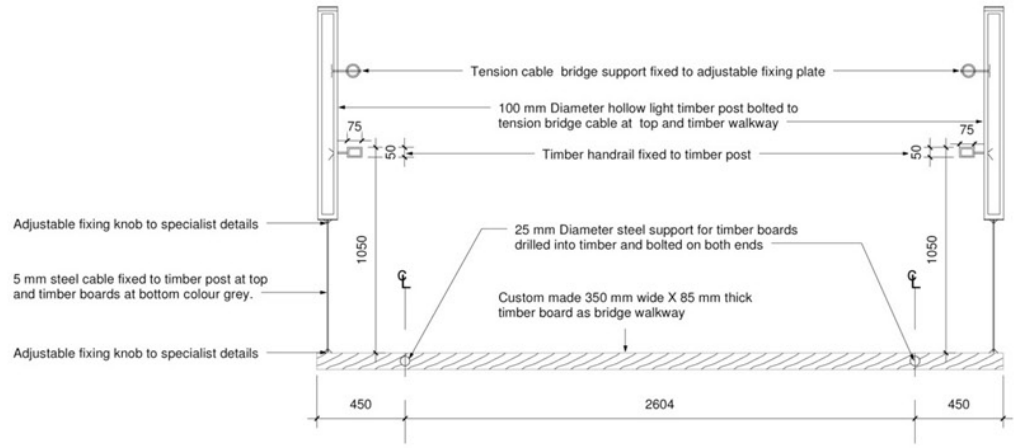




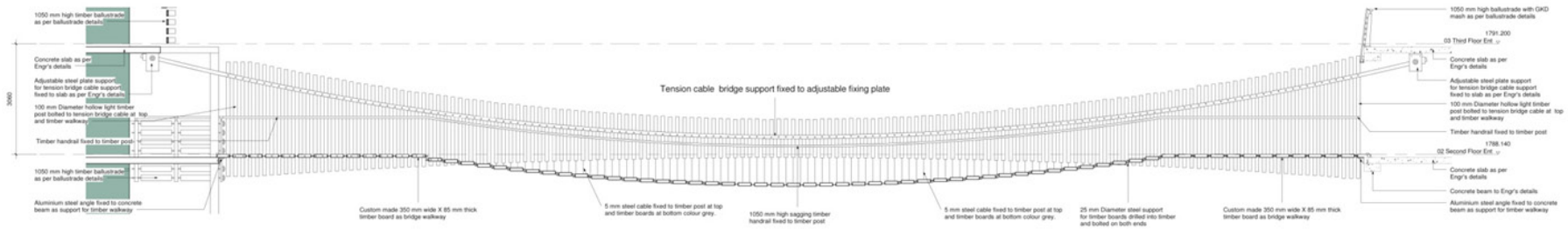





THE STILL COACH
SOWATA



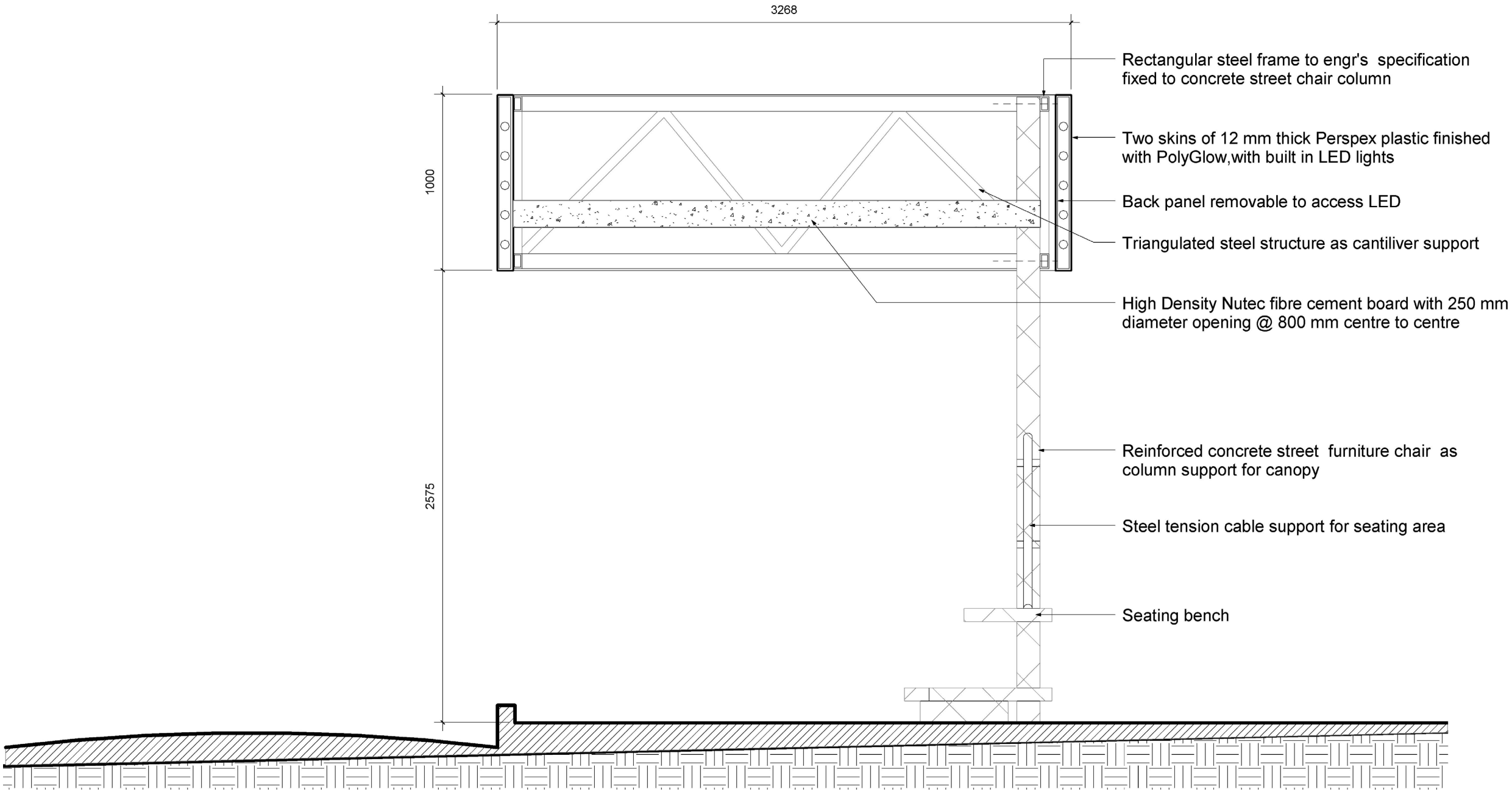
3 BRIDGE CROSS SECTION
1 : 20



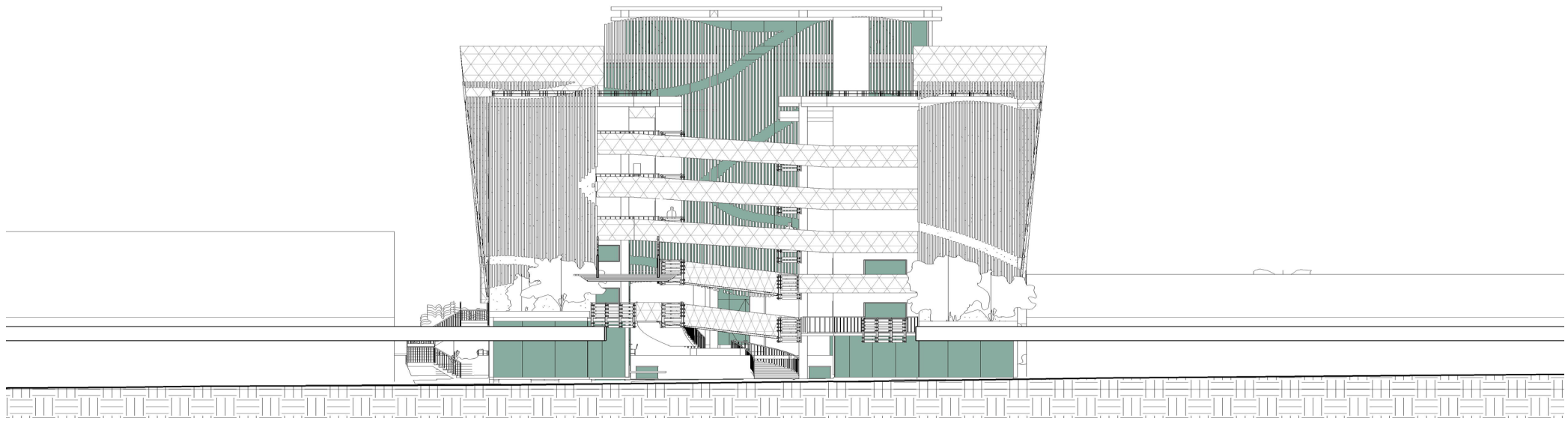
2 BRIDGE DETAIL 1
1 : 50

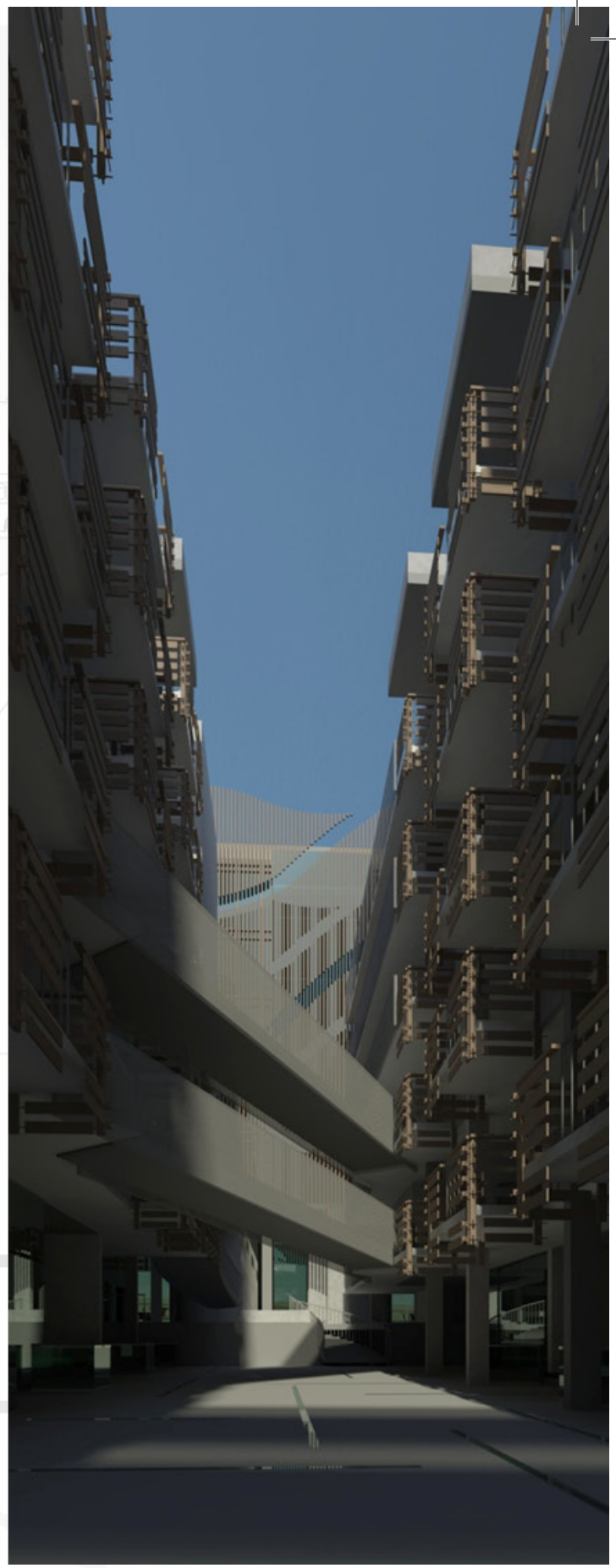
Walkway Bridge Details

STREET CANOPY



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View Along Walkway