



CHAPTER

02

THE PROCESS:

This Chapter aims to describe the process of the investigation. The context is analysed to present a past and present condition of marginality.

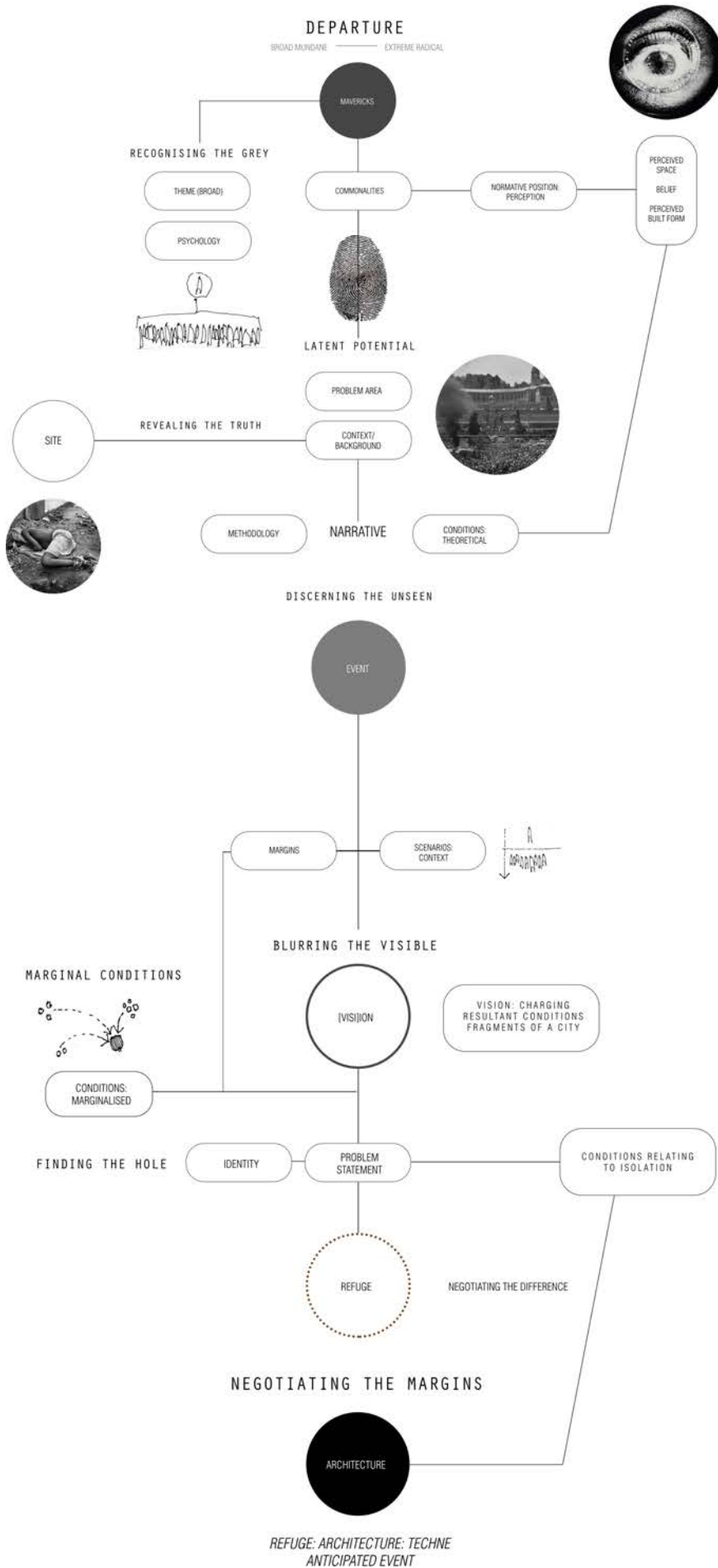


Figure 23: Mindmap of investigation process. (2016)



2.1. THE STORY

2.1.1. DISSECTING THE PROCESS

[PART ONE]

a. THE VISION

Drawing from the urban vision it is suggested that resultant spatial and societal fragments (subjective) exist across the city of Pretoria. Some fragments are isolated and dealt with separately as project-specific issues by the individuals involved in the urban framework. This lead to a problem statement in its own right relating to the architectural intentions of each student's project.

b. THE PROBLEM AREA

The context of Pretoria is analysed to propose a historical marginal condition. The historical study suggests little has changed for marginal communities based on problematic boundaries and thresholds created through urban development.

c. THE EVENT

As the investigation process continues many un[fore]seen circumstances arise. The most significant being the eminent threat to the survival of marginal communities if disaster strikes. The disaster is a theoretical event caused by political chaos (as observed in the current state of affairs in the country) making the proposition relevant.

[PART TWO]

a. THE THEME

The theme of the project relates to a contextual problem, globally and locally, with an influence of psychological behaviour. By challenging the perception of human nature one ultimately challenges the belief of perceived space and built form (architecture). An example - how a mentally disabled person perceives space around him/her may differ from an abled working professional.

b. THE CHARACTERS

The departure of the dissertation was initiated by a curiosity of an architectural spectrum - from the mundane to the radical. The Mavericks formed part of this departure as the clients of the project to propose an alternative approach to test the architectural intervention. Interpreting the human condition into space is a complex endeavour therefore simple analytical steps had to be put in place to lead to a response.

c. PERCEPTION

Perception is affected by a number of influences - physical, political, social and psychological yet it (perception) has the potential to negotiate the issues underlined by the investigation. The problem area encompasses all of the influences above in a theoretical manner to transcend perception into physical space. Therefore a theoretical narrative is presented to ground conceptual scenarios and produce a viable future condition for the Mavericks to survive in.

[PART THREE]

a. SEEKING REFUGE

The introduction proposes why certain contextual, social and political issues have an effect on a marginal person however safety is the main concern. Why do people seek refuge from bad environments? Their physical and mental well-being determines a good and healthy life. If a person is unfit to carry out daily activities (working to earn money to put food on the table etc.) an onset of uncontrollable consequences are initiated. The first instinctive behaviour during such a crisis is aiming to feel safe. It is argued that during a catastrophic event current marginal environments will not necessarily enable safety and comfort.

b. NEGOTIATING THE MARGINS

Negotiations take place whether it is a conscious or subconscious process. Part of the human condition also involves negotiating which environments feel safer than others. It is theoretically suggested that in a marginal position some of these negotiations are limited. In this dissertation these negotiations are seen as opportunities to make a marginal person feel safe and needed in the broader scheme of society.

2.2. THE RESEARCH PROCESS

2.2.1. MERGING NARRATIVE AND PROCESS

In order to complete the initial intentions of the city (which forms part of the fortification of Pretoria) a link should be established between the historical narrative of the city and the proposed theoretical narrative of the investigation.

Consequently the new architectural intervention has a few objectives. Firstly, to function as a fort-like structure in order to protect those in most need (the 'Mavericks'); secondly to become a starting point for marginal communities to re-establish an identity by developing skills; and thirdly to become a self-sustaining sanctuary over time.

The narrative locates the proposal in time and departs by investigating previous conditions of marginality in the planning of Pretoria, moving on to current conditions, and suggesting a future condition for the marginal community.

The dissertation is not only located within a continuum of local conditions, but it suggests a position on a global scale. In doing so, the proposal suggests a pilot project (relative to the context of Pretoria) that could possibly challenge post-disaster environments to function more effectively for the people who need them.

2.2.2. APPROACH

The theory of prospect and refuge (Appleton 1993) seeks to describe why certain environments feel secure and thereby meet basic biological needs of human beings. Environments that meet such needs provide people with the ability to observe (prospect) without being seen (refuge). Not only would the architectural intervention aim at security and refuge, it would need to facilitate different characters as a collective identity in a hostile society.

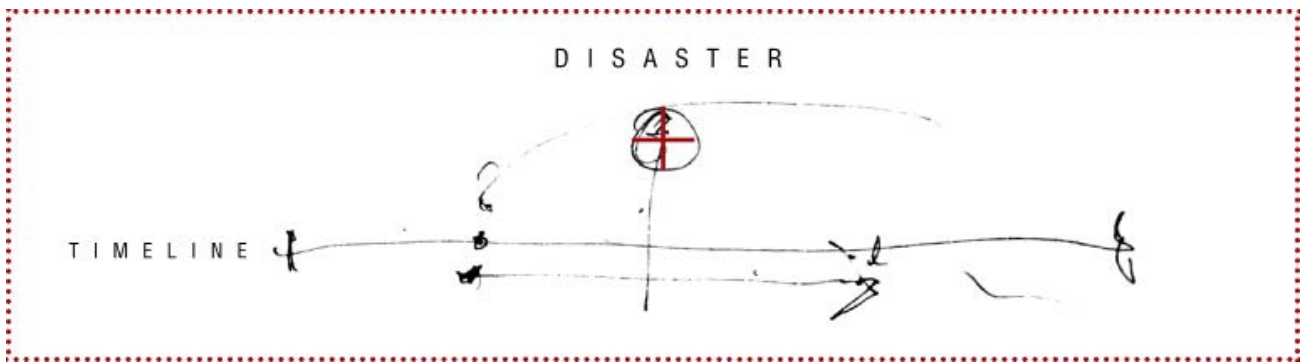
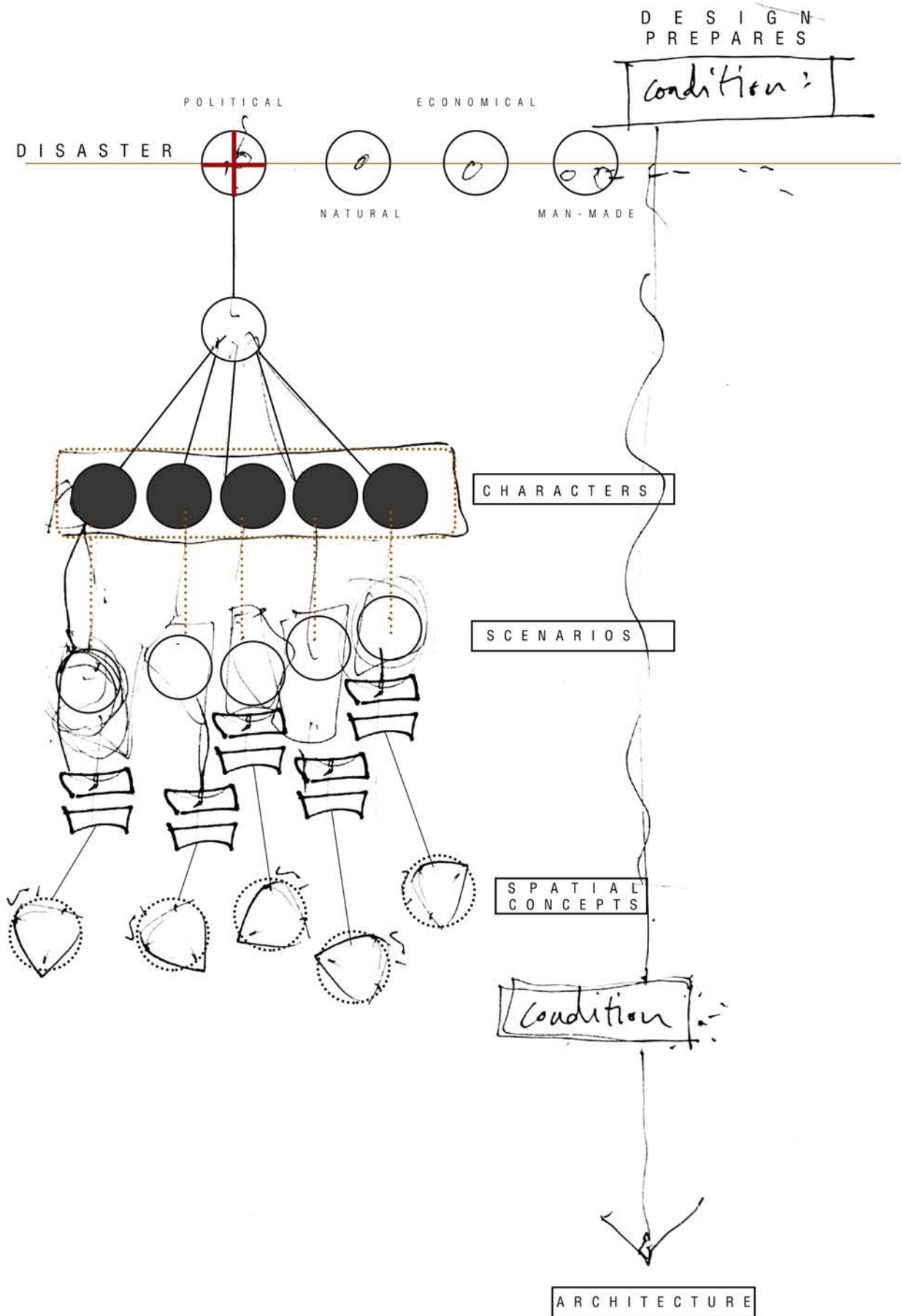


Figure 24: Point of disaster on a timeline. (2016)

The timeline (*Figure 24*) illustrates that there is a period leading up to the event of disaster. The approach of seeking refuge takes place before the event. The development of the collective identity evolves after the event when the marginal community is sustainable.



2.2.3. DESCRIBING THE PROCESS

The process starts with the anticipation of a political disaster which is the first conceptual condition. Within this condition, design has to be prepared for such an event - the element of refuge.

The clients (The Mavericks) are identified to be in most need of protection from disaster. The categories of the characters present different symbols of marginalisation which informs the methodology to test the problem statement.

Each character proposes a scenario in which the skill of the character is valued and developed through architectural intentions. In each scenario an essence of space is identified in order to allocate appropriate programmes. Through the development of scenarios, relationships exist between the spaces and the people.

Spatial concepts are created to suggest a second conceptual condition after the disaster has taken place. The architectural intervention evolves into a complex sustainable community which survives independently. In the rebuilding of a new city the principles and skills of this community could be transferred to renegotiate societal norms based on the strengthened collective identity of the margins.



2.3. INTENTIONS

2.3.1. ARCHITECTURAL INTENTIONS

In a time of social and political conflict in the city of Pretoria, the project intends to deal with the specific societal and political implications of current conditions as well as creating a sense of obscurity about function and form. The author aims to challenge architecture to engage with meaning rather than perfection and not restrain itself to issues of aesthetics, form and function.

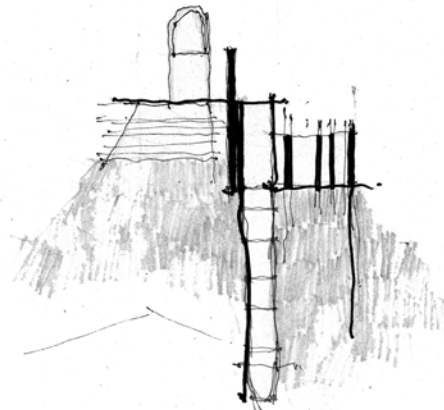
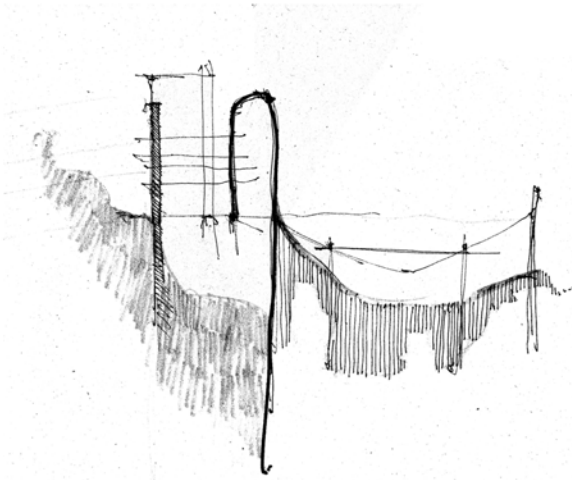
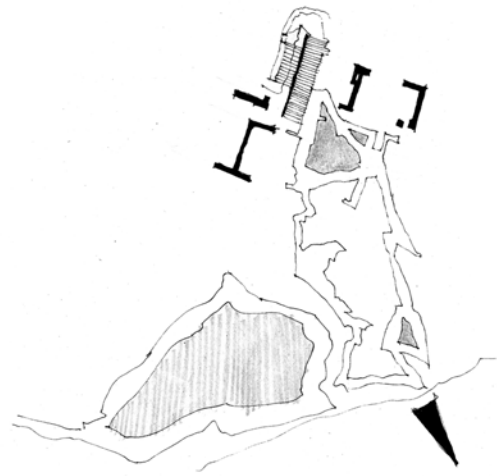
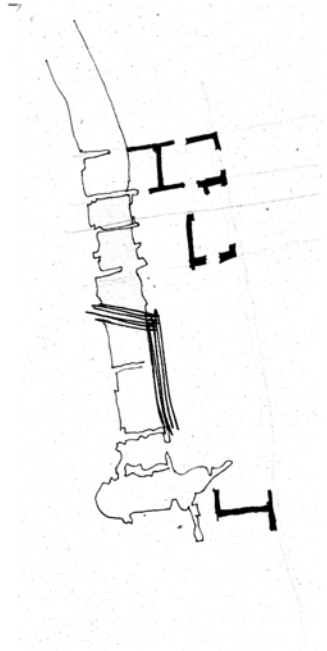
The intentions of this dissertation also pertain to mental or subconscious thresholds created by societal norms. The architectural response aims to transcend norms and propose a phenomenological approach to architecture.



Figure 26: Conceptual sketch of taking refuge underground. (2016)

LINEAR DIFFUSION

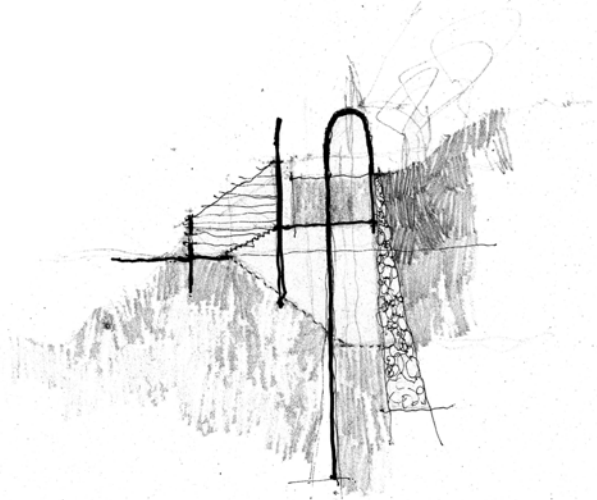
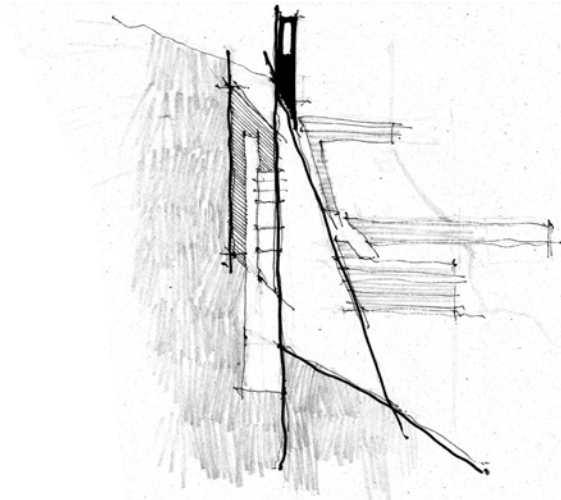
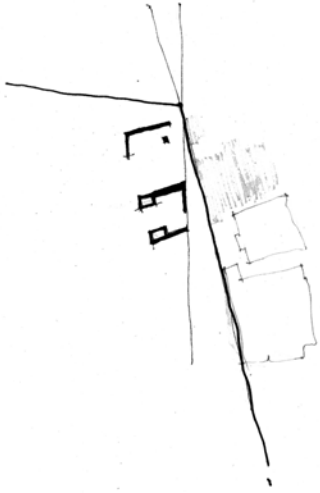
COLLECTION





DIS[CONNECT]

CLOSURE





2 . 4 .

T H E C O N T E X T

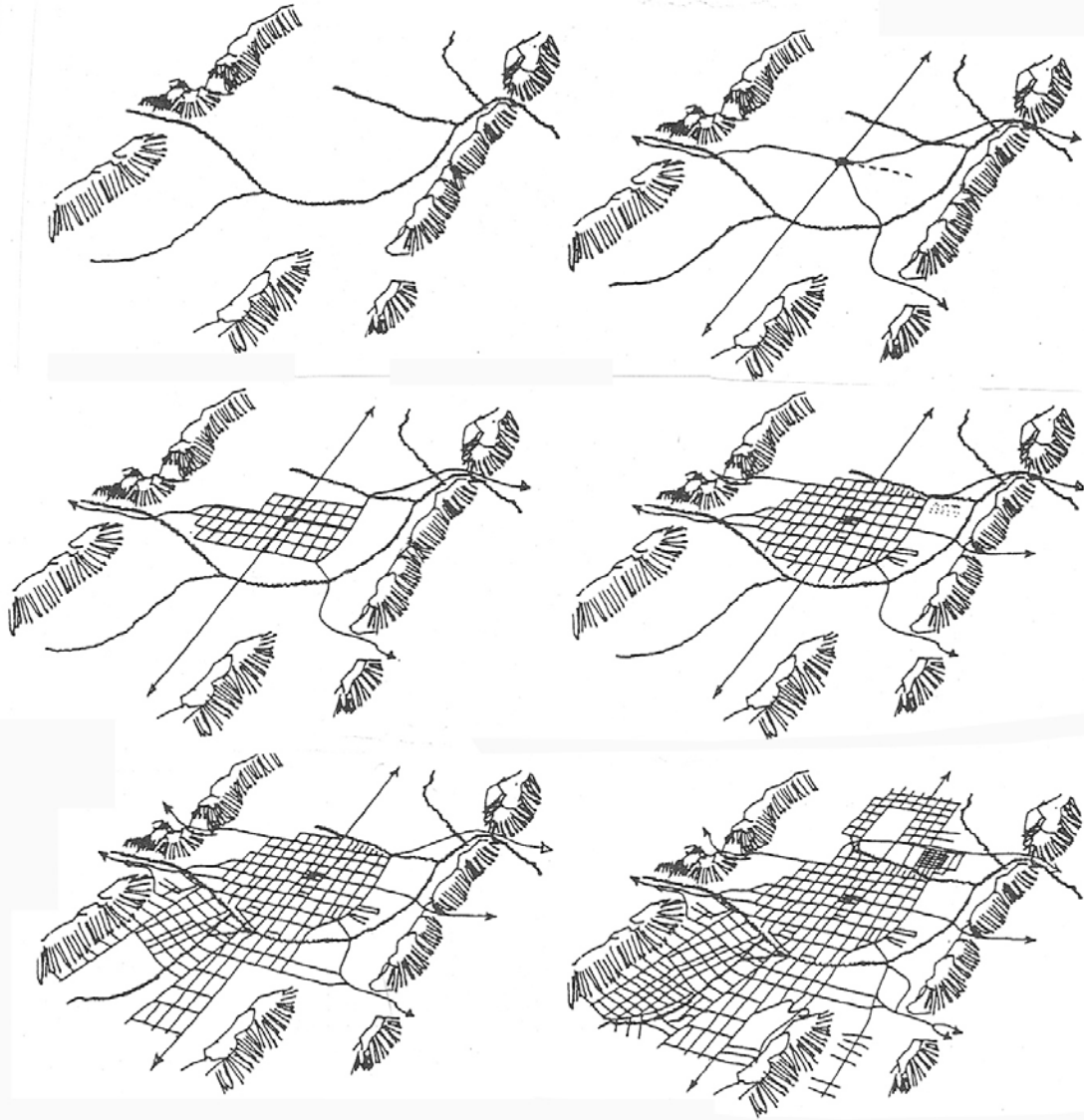


Figure 28: Development in the Pretoria valley up to the end of the nineteenth century with the emphasis on the surrounding ridges. (De Klerk)

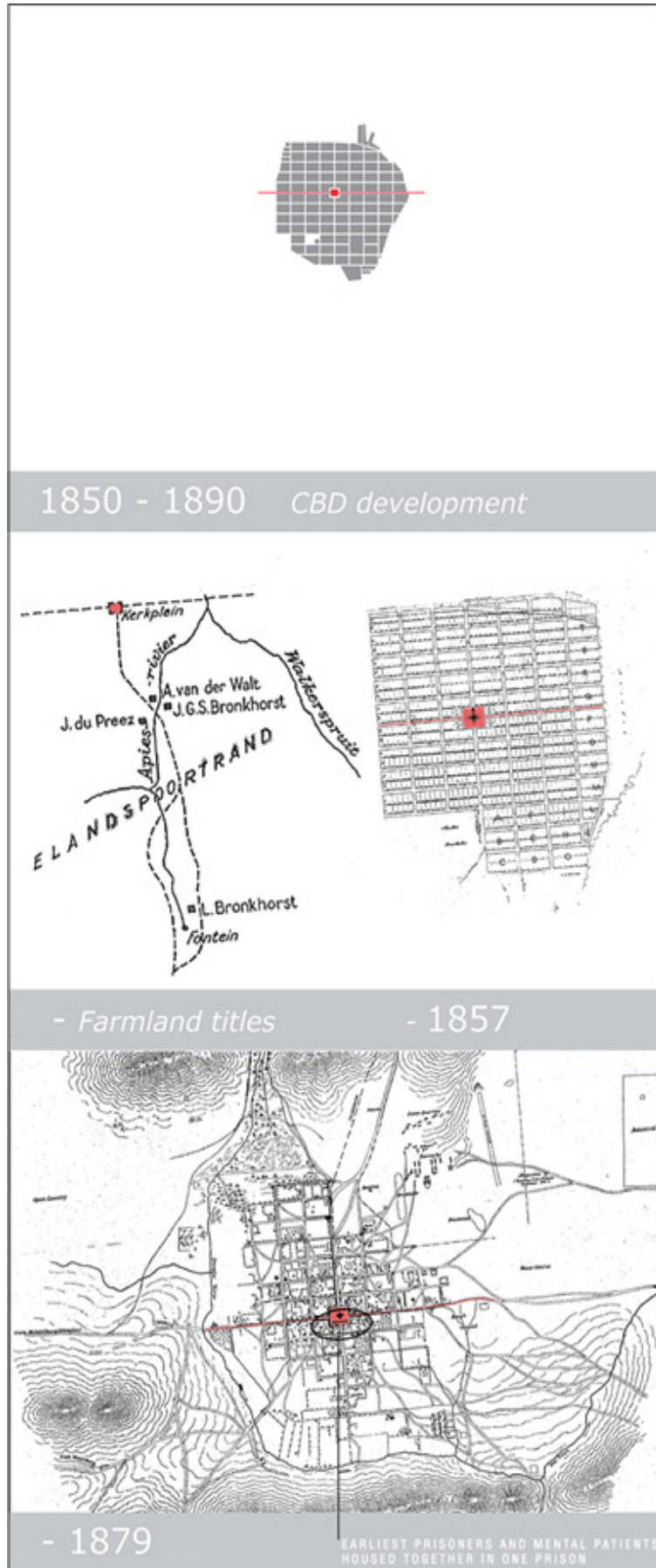


Figure 29: The evolution of city planning in Pretoria from 1850 to 1879. (De Klerk 2015)

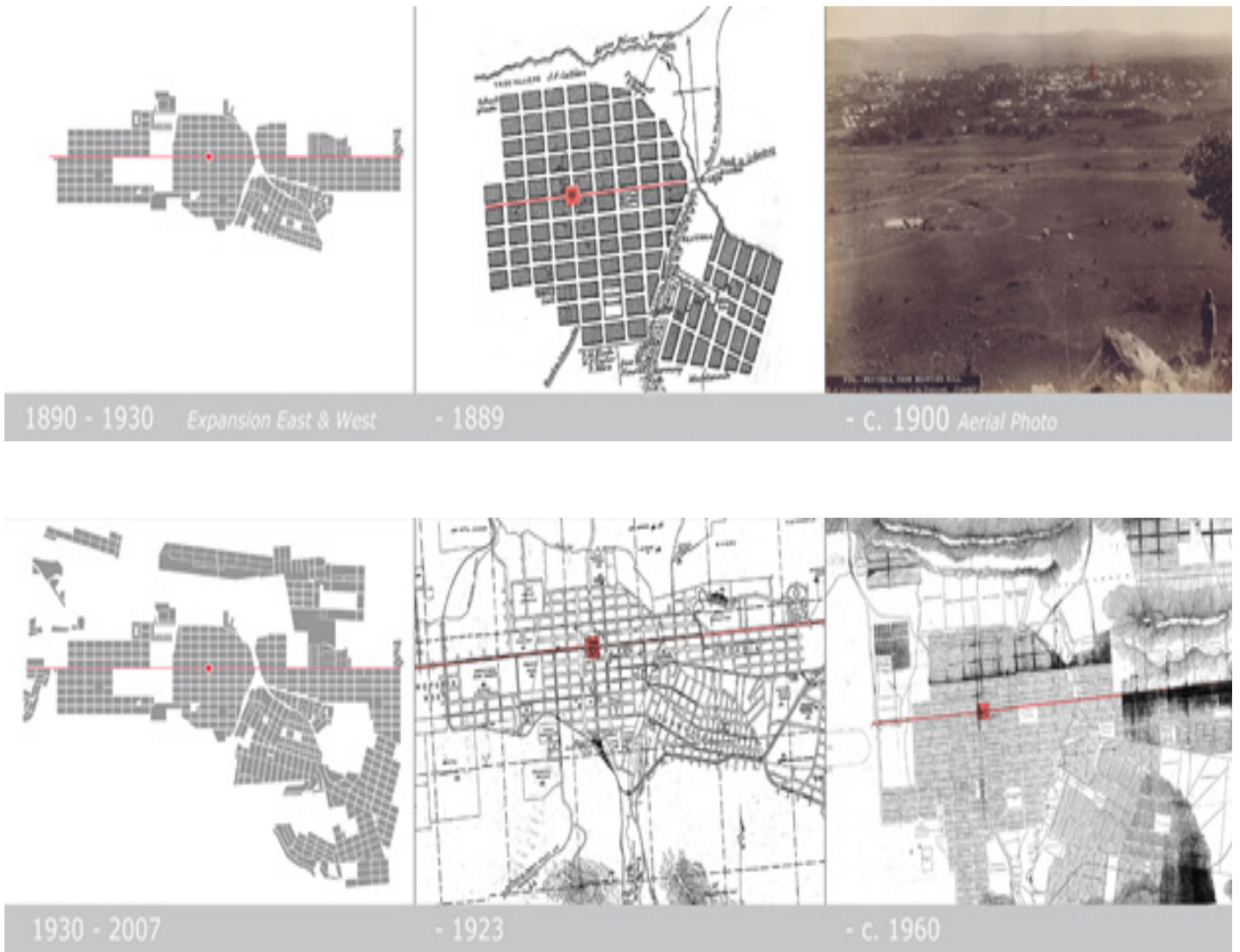


Figure 30: The evolution of city planning in Pretoria from 1890 to 1960. (De Klerk 2015)

2.4.1. PRETORIA AS CONTEXT: AN OVERVIEW

Founded: 1855

Area: 688km²

Population (2011): 741 651

Pretoria was founded in 1855, the capital of the Zuid-Afrikaansche Republiek (ZAR), has served as the capital city for all successive regimes and was named after Voortrekker leader Andries Pretorius (Fisher et.al. 2014:86).

Originally the location now known as Pretoria was inhabited by Ndebele groups who were forced towards the Middelburg area when Dutch immigrant settlements grew extensively. The city first developed as a rural town in the Transvaal region until the discovery of gold in the Witwatersrand area which very quickly caused economic transformation. Following the Anglo Boer War (1899-1902) Pretoria became the administrative capital of the Union of South Africa (Fisher et.al. 2014:86).

Based on its geographical location on the highveld and its proximity to the gold fields of the Witwatersrand, Pretoria has mostly been populated by government employees (South African History online). During the Apartheid regime, the city represented symbols of white values as seen in the establishment of the Afrikaner culture through the erection of monuments (an example - the Voortrekker Monument). Since the establishment of a democratic government in 1994 when Nelson Mandela was appointed as the nation's first democratically elected President, Pretoria symbolised a very specific struggle towards freedom and equality.

With its rich political history, Pretoria has played an important role in the negotiations between government and people. The immense diversity of cultures in our city creates the potential for a layered collective identity which aims to heal the wounds of past experiences. Current political conditions still aim at reconciling past notions of singular power in order to ensure the future welfare of our country.

As we are slowly moving into a new political paradigm, Pretoria as a city has been influenced by the progressive vitality of democracy. This evidently challenges our own political views and gives way to an opportunity for cross-pollination between different cultures and political symbols. New social parameters are constructed through this political shift which alters our perception of what the new city should be.

2.4.2. SPACE IN AN AFRICAN CITY

“In the context of a world that is progressively more interconnected, the concept of place has become important” (van Rensburg et al. 2008:30).

During the planning of a city the production of urban places and the erection of public buildings is what constitutes space in an urban environment. Based on the diversity of an African city, many rituals are involved and this is what gives meaning to place. Cultural and geographical influences bring about genius loci in a city such as Pretoria. The origin of Pretoria was initially based on a religious structure (the church, which later became Church Square) and moved onto ideas of protection based on the geographical setting between ridges.

While guarding the developing city from enemies, the fort structures built on four of Pretoria’s ridges were symbols of strength and power in a time of war. A sense of stability existed in the city at this stage and the fortifications enabled residents to continue developing an urban environment free of fear and destruction.

In the writing of Van Rensburg and Da Costa (2008), it is suggested that spatial quality can only be understood through spatial ability. Spatial ability is defined here as “the capacity to present knowledge about space and to organise spatial information” (Van Rensburg et.al. 2008: 30). In light of the information given by the spatial and cultural understanding of Pretoria, knowledge is presented through the historical development of the city and how it has had implications on the present conditions of the urban environment.

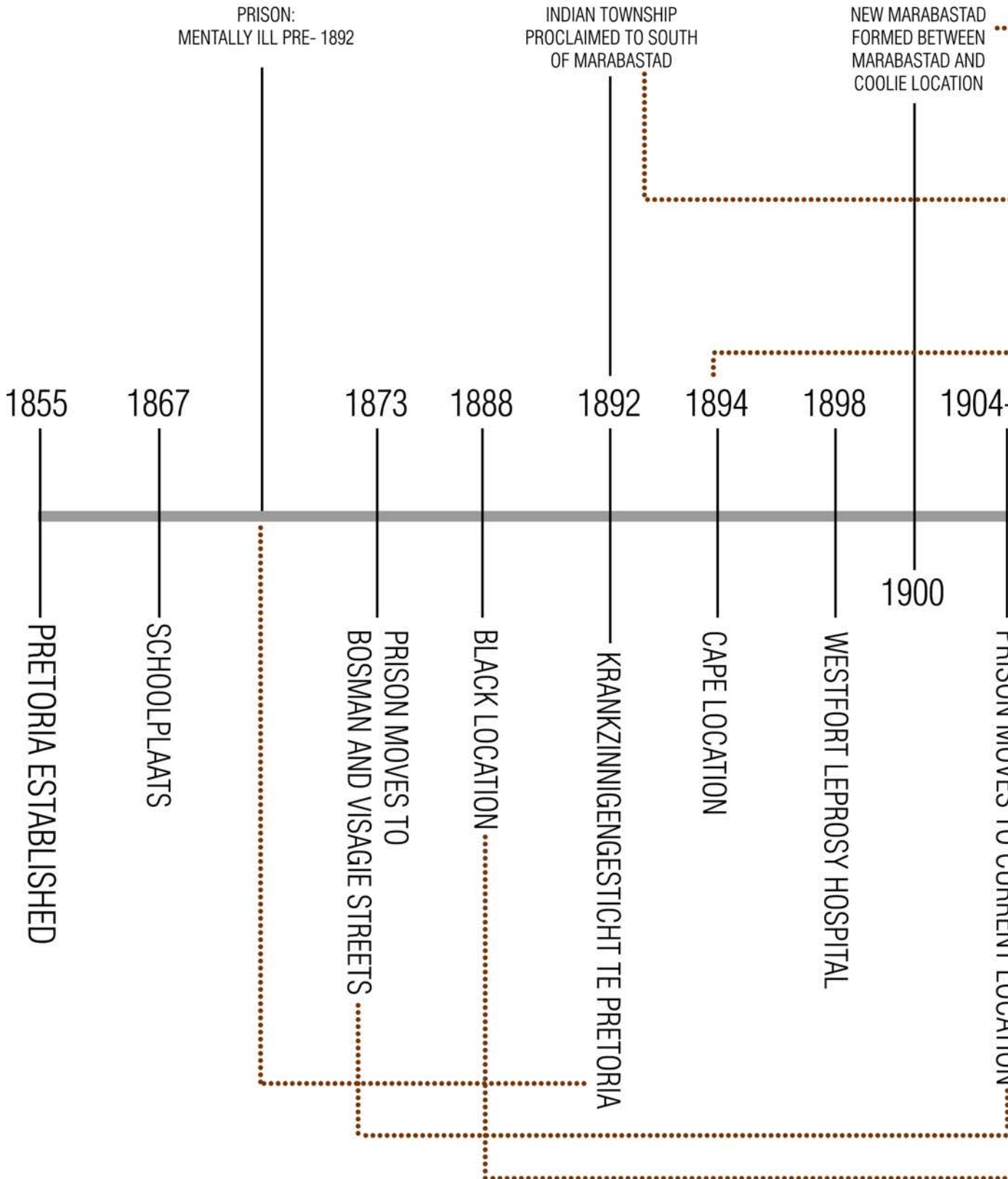
The influence that Western urban ideologies has had on african cities suggests that there is a gap between urban processes and the people that inhabit the urban environment. In this way the city of Pretoria is largely marginalised due to the effects of globalisation and the Western/Modern imposition of norms of urban theory (Van Rensburg et.al. 2008:31). As a result the African city has been weakened by layers of ‘otherness’ and is not a true reflection of African rituals.

The aim of this section is not to question why certain planning processes took place in our unique city, but to suggest that various power relations has had a major effect on the marginalised character of the city. Significantly the effects of authoritative rule lead to nihilist ideas of architecture to inforce the image of power rather than the celebration of true african rituals. Thus it is argued that the city consists of fragmented urban environments.

The problem area suggests an existing marginalised condition in an African city, such as Pretoria. Many spaces in the CBD of Pretoria have been subject to marginalised notions caused by Apartheid rule and have also been affected post-Apartheid as seen in the evolution of urban development between 1937 and current Pretoria.

With the shift in socio-economic energy, the CBD developed leaving remnants of stagnation and decline (the fragments of a city). Many marginalised communities were forced to and beyond the periphery of the CBD in order to make space for infrastructural development and effectively exclude these groups of people from mainstream access to the urban condition.

TIME MARGINAL GRO



LINE: UPS AND SPACE

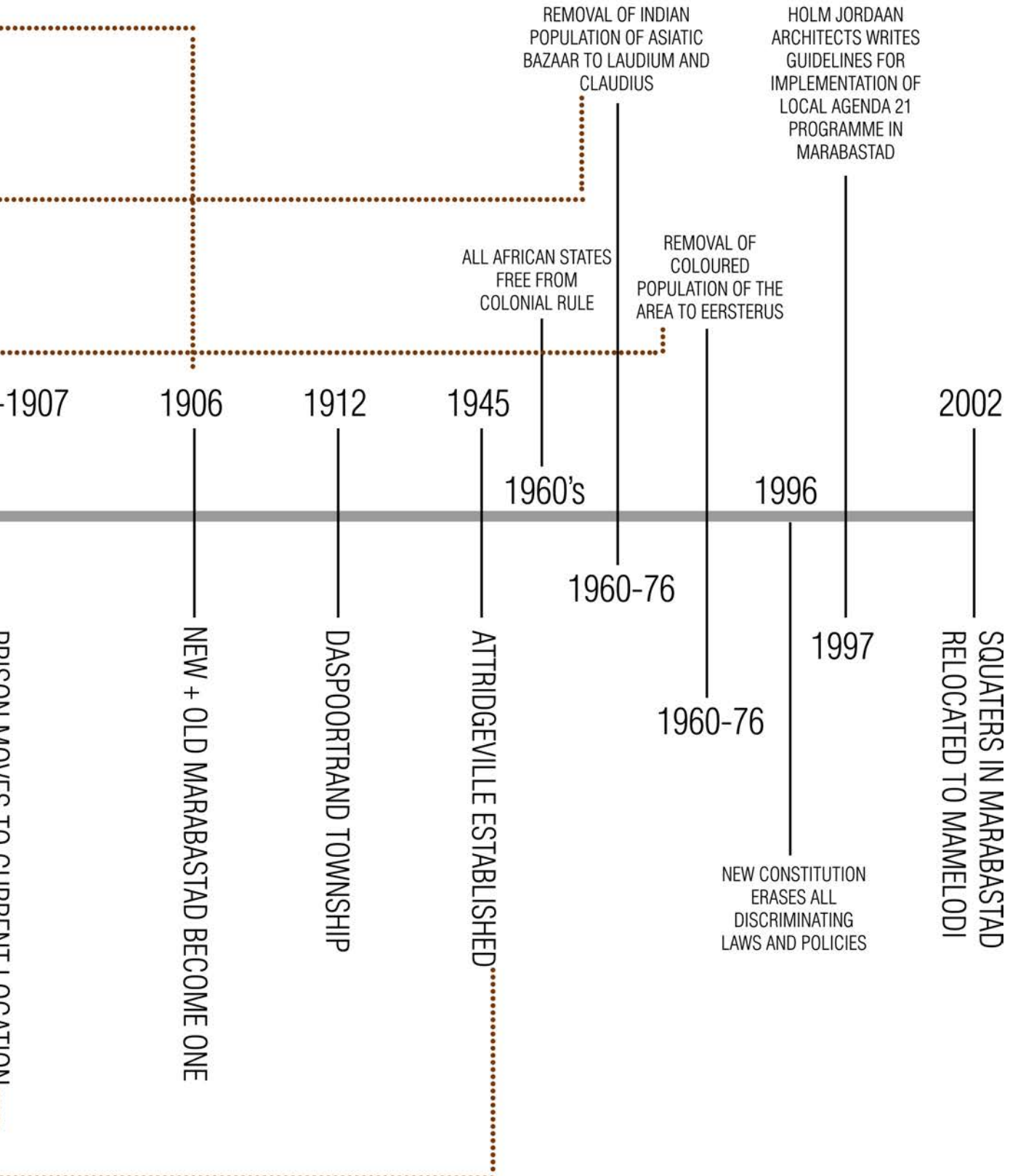


Figure 31: A Timeline representing various marginalised groups part of forced removals caused by city planning. (2016).

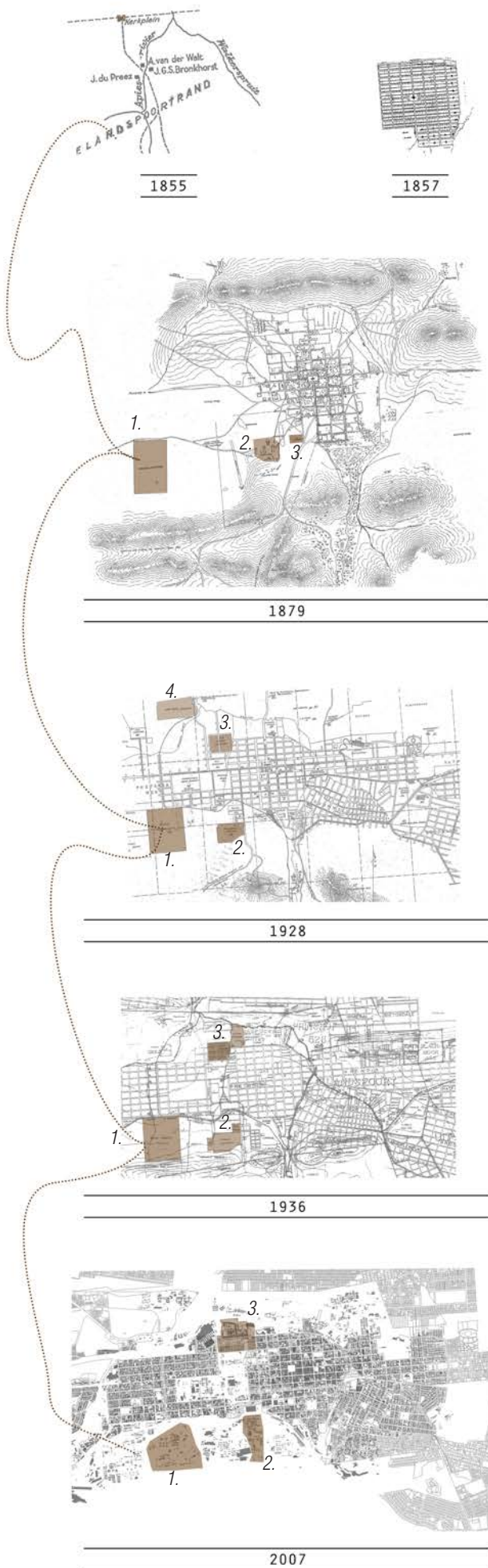
During the late 1900's and early 20th century, the attempts of Apartheid law (in the form of the Native Land Act, 1912, and Native Urban Areas Act, 1923) were clearly forceful acts of rule over non-European populations. Specific areas were allocated to different marginalised groups – Schoolplaats, the first Black Township; Marabastad, an alternative Black Township; 'Indian' location, an Indian township; and the 'Cape Location' proclaimed for the coloured community.

Mentally ill patients and prisoners were also dealt with in a subordinate manner. Before the establishment of the Krankzinnigengesticht te Pretoria, the first psychiatric hospital in the ZAR, opened in May 1892, prisoners and mental patients were all housed in the same prison on the corner of then Pretorius- and Paul Kruger streets. The second prison was built in 1873 on the corner of then Bosman- and Visagie streets. From there the current Correctional Services and Weskoppies Hospital were placed on the periphery to cut-off communication with the rest of the city (A Brief History of Prisons in South Africa 1998).

2.4.3. CONCLUSION

The concept of place and spatial ability is blatantly diminished in the current urban condition due to forceful exclusions and removals of marginalised groups from the city towards the periphery. This consequently creates a static condition on the periphery.

The spatial ability of the above mentioned groups, is equally diminished as a result of abstracted power relations throughout the city of Pretoria. Rituals of the African city in the image of power lack the ability to value the periphery and the marginalised – societal and spatial – by reducing meaning of place. The aim is therefore to create new meaning of place on the periphery.



(LEFT) - Map of Pretoria, 1879.

SITE 1: The original location of the Botanical gardens;

SITE 2: the Barracks; and

SITE 3: a hospital.

(LEFT) - Map of Pretoria, 1928.

SITE 1: Mental hospital;

SITE 2: Transvaal prisons;

SITE 3: Old Native location;

SITE 4: New Native location.

(LEFT) - Map of Pretoria, 1936.

SITE 1: Mental hospital;

SITE 2: Prison and hospital;

SITE 3: New and Old Marabastad as one location.

(LEFT) - Map of Pretoria, 2007.

SITE 1: Weskoppies Psychiatric hospital;

SITE 2: Correctional services precinct;

SITE 3: Marabastad.

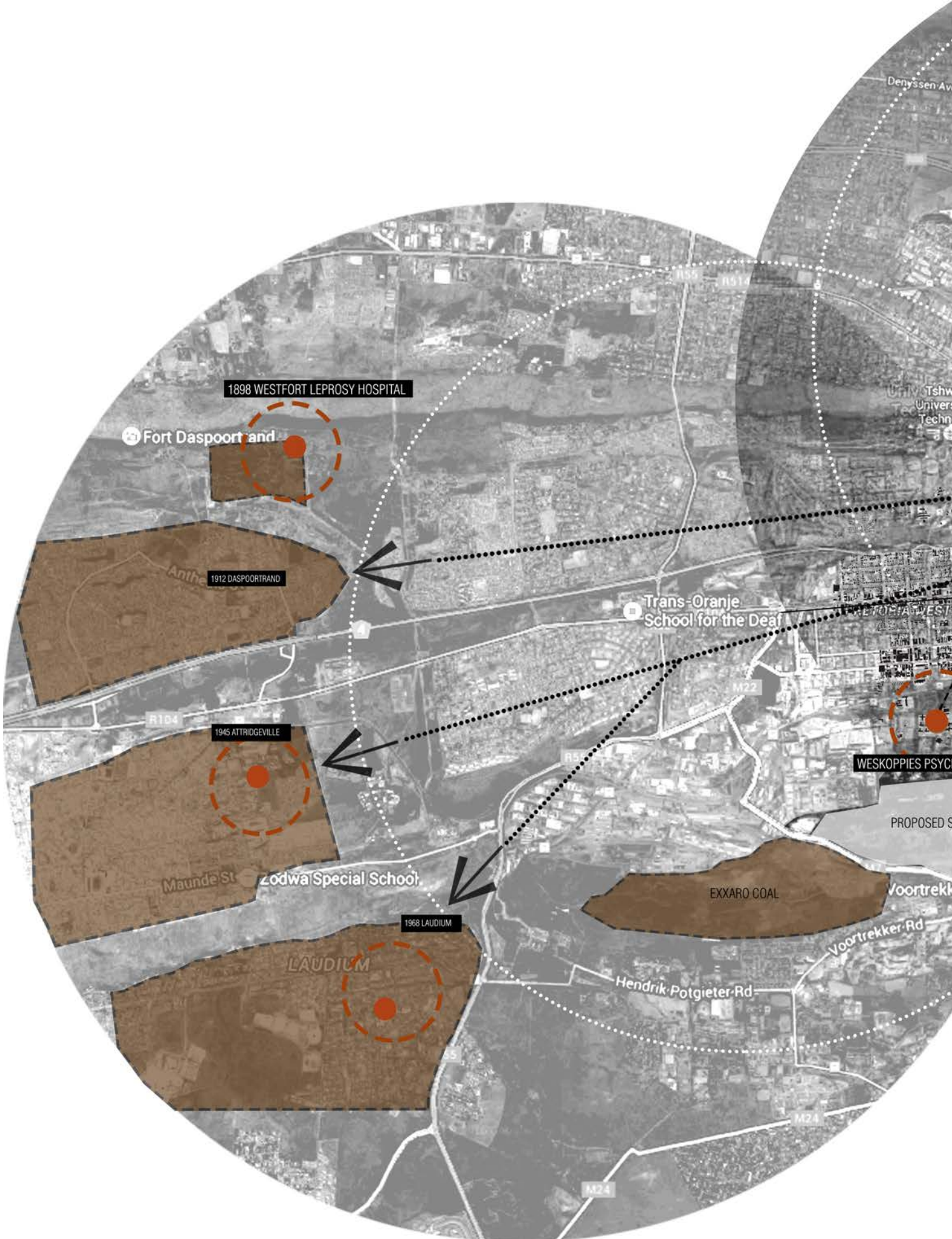




Figure 33: The image illustrated here coincides with the timeline presented previously and aims to represent the movement of marginalised communities to alternative locations. (2016)

- 1867: Establishment of Schoolplaat (First Black location).
- 1888: Establishment of alternative Black Location.
- 1873: Prison on the corner of then Bosman- and Visagie street.
- Pre-1892: Mentally ill patients and prisoners housed in the original prison.
- Pre-1892: Original Botanical gardens.
- 1892: Establishment of Krankzinnigengesticht te Pretoria.
- 1894: Establishment of Coolie Location.
- 1898: Westfort Leprosy Hospital.
- 1904-1907: New prison and current Correctional Services precinct.
- 1906: Establishment of New Marabastad.
- 1912: Establishment of Daspoortrand Township.
- 1945: Establishment of Atteridgeville.
- 1962-65: Coloured population forced to Eersterust.
- 1968: Establishment of Laudium.

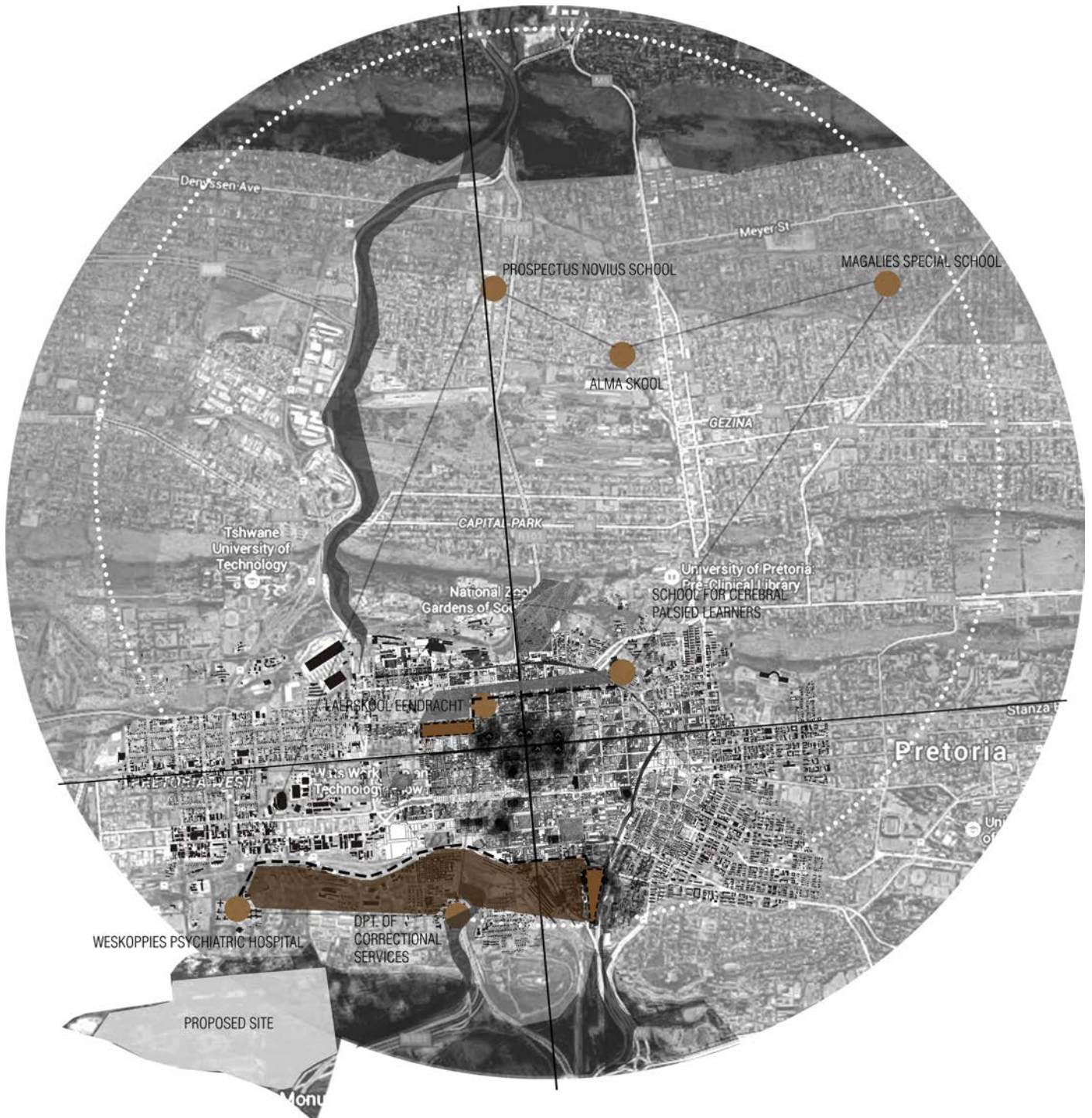


Figure 34: Mapping of existing establishments for marginal people in the vicinity of the CBD of Pretoria. (2016)

2.4.4. EXISTING FACILITIES AND INSTITUTIONS

Marginalised space has been described as remnant spaces within the city as well as the forceful removals of larger marginal groups (related to race) to the outskirts of the city. In the planning of Pretoria a historical account has also been established of how space has been organised to separate people with mental impairments from the rest of society (Weskoppies Psychiatric Hospital and the Westfort Leprosy hospital). These sites not only segregate 'patients' but were thought to offer suitable environments for treatment and recovery (Kitchin 1998:347).

Similarly, people with physical and sensory impairments have also been forced to live in different spatial spheres. Segregated schools for deaf, blind and physically impaired children as well as segregated employment training and day-care units have been marginalised to the periphery.

Although the spatial formations pose an issue regarding integration in the city, when the theoretical disaster occurs in the CBD, the peripheral institutions form a framework to facilitate refuge. The fact that other facilities are located on the outskirts of the CBD proposes a larger network of aid. The network of facilities become a supporting structure for the greater aim to protect the marginal communities. However, it should be acknowledged here that the existing typologies do not provide all needs for the existence in future.

2.4.5. INTERPRETATION OF BOUNDARIES, THRESHOLDS AND MARGINS

As mentioned earlier, spatial ability can only be understood through the presentation of spatial knowledge and organisation. In the image to follow (Figure 5) an analysis was executed to interpret boundaries and territories in the light of the marginal character of the city. Marabastad in the north and Weskoppies Psychiatric hospital in the south are represented as marginal communities. The segregation of these areas suggest islands of isolation which enforces the peripheral condition.

Reasons for these peripheral conditions are stated as follows:

- The shift of socio-economic energy to the eastern part of the city.
- Based on the evolution of city planning marginalised communities are forced to the south- and north-west periphery of the city with the main purpose of exclusion.
- The peripheries of the city develop as isolated industrial and military islands.
- The introduction of transport infrastructure creates a boundary between the central urban environment and the periphery.
- The effects of past political regimes ensure all government buildings are situated around Church square and near the location of the Union buildings.

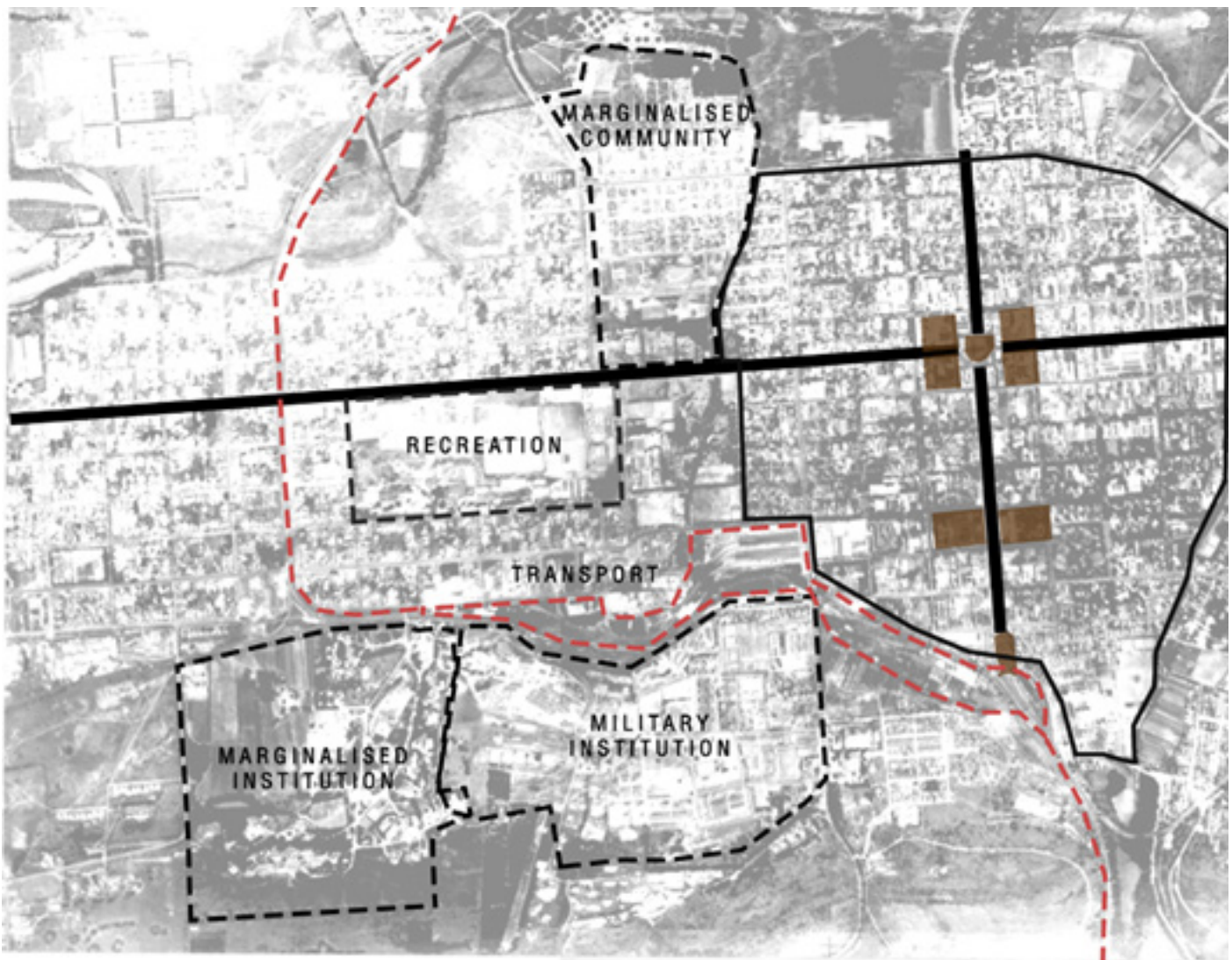


Figure 35: 1948; The evolution of Pretoria's city planning and development with reasons for the conditions. (2016)

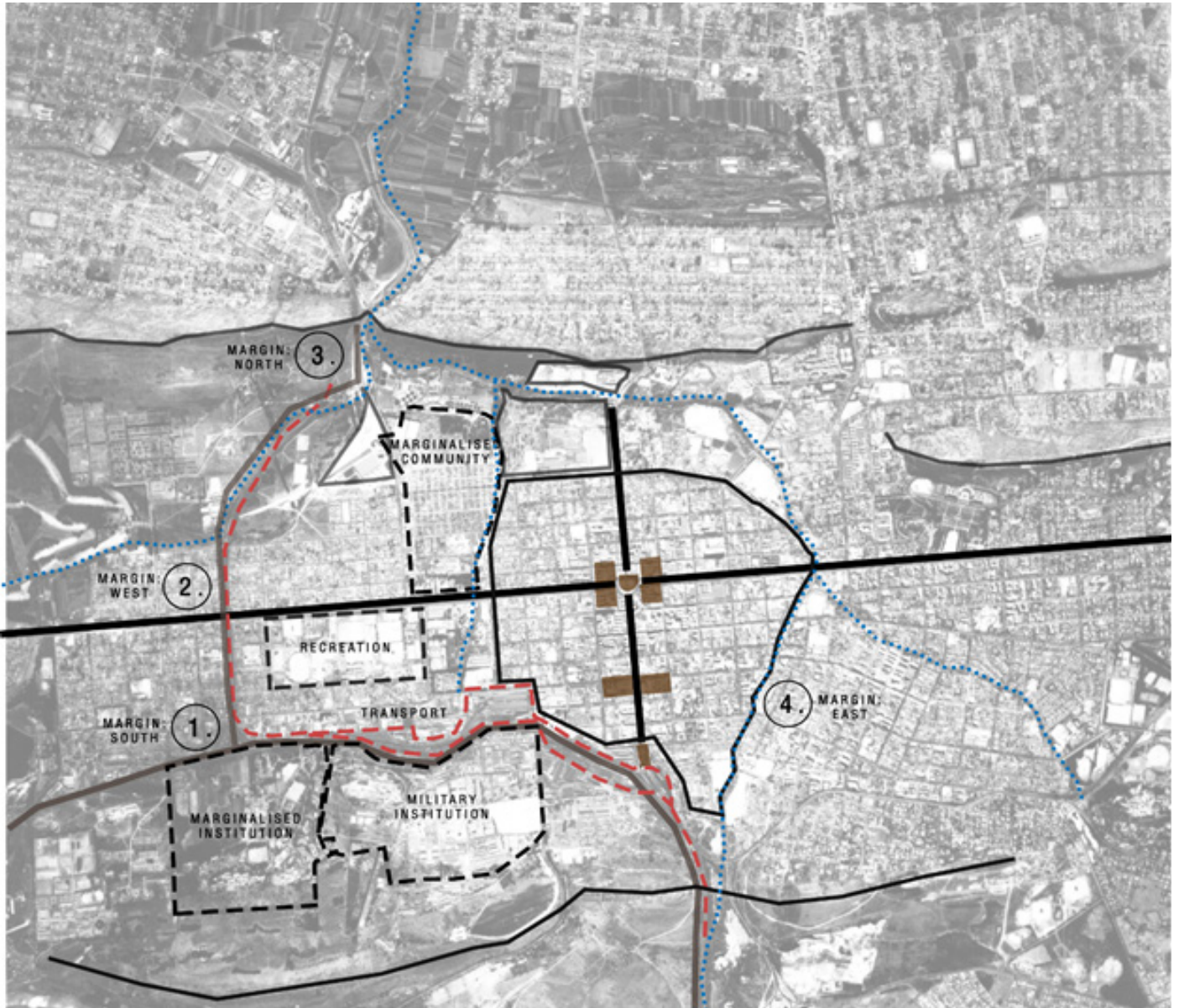


Figure 36: 1964 - The continued evolution of margins around the city centre. (2016)

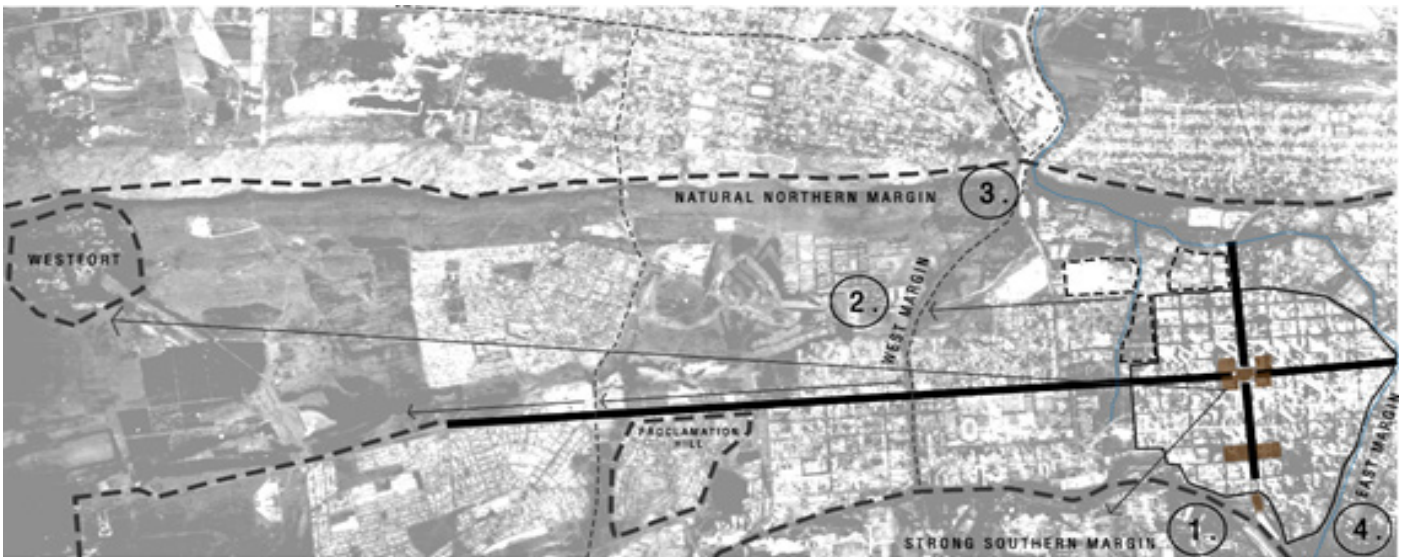


Figure 37: 1976 - The expansion of margins to the west and south-west of the city. (2016)



Figure 38: 1991 - The establishment of an industrial island to the south-west of the city as well as the link between the fortification sites that represent an intangible defensive margin. (2016)

With an established marginalised condition in the layout of the city, an interpretation of the relationships and thresholds of the city is illustrated above (Figure 38). Organisational margins represent an understanding of past conditions so that the architectural response is appropriate within its context. The fortification sites form an intangible defensive margin which crosses through the proposed site. This further strengthens the link of the architectural intervention with the functional aspects of the forts. The initial intention of protection now latches onto the narrative of the forts and evidently the historical narrative of Pretoria.

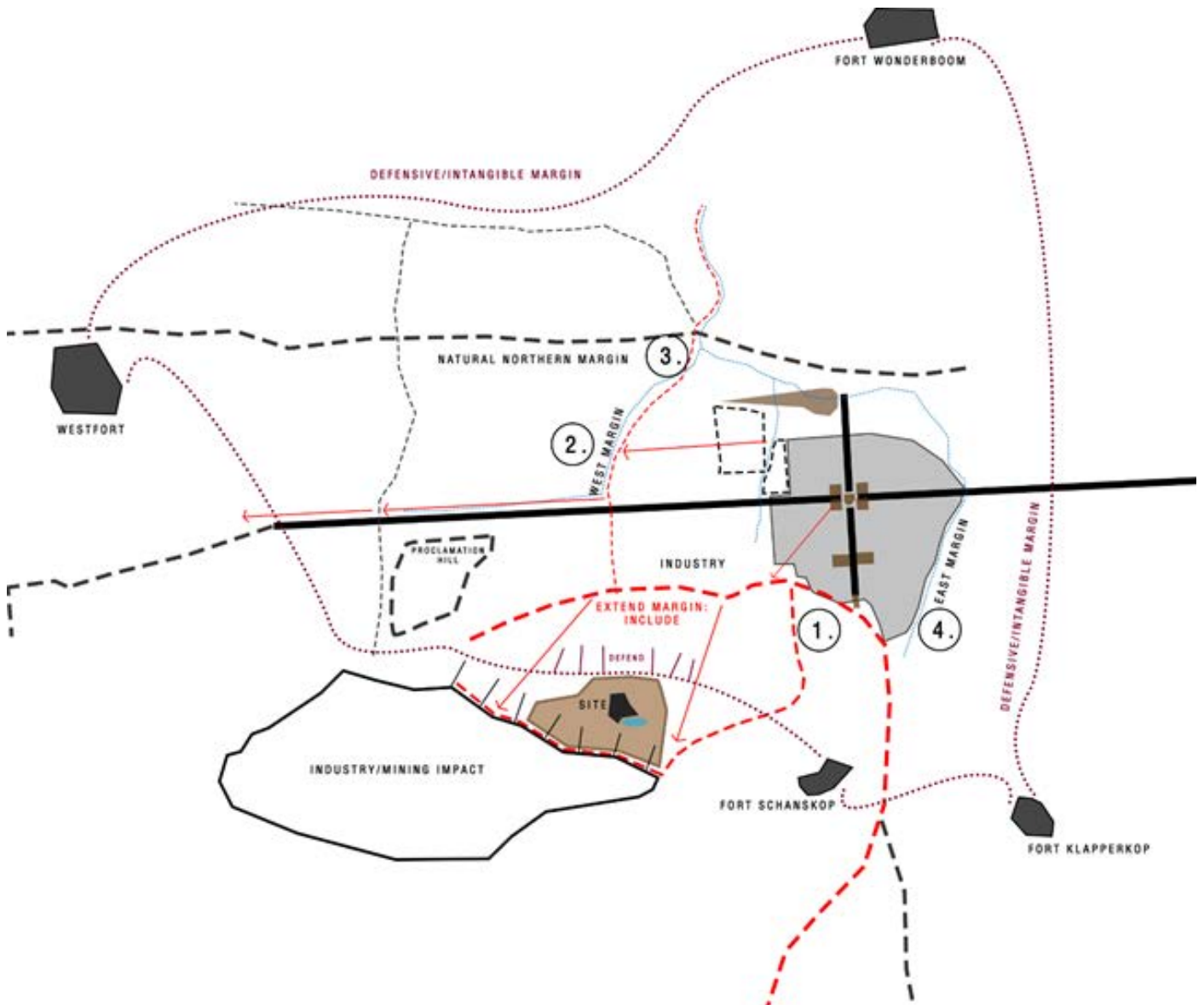


Figure 39: An amalgamation and shifting of margins in Pretoria. (2016)

2.4.6. POSTCOLONIAL INQUIRY

“Social historians of Africa have now begun to study the complex ways in which colonial subjects contested the intricate workings of colonial power, particularly in language, identity and in the reorganisation of space ... By moving away from identifying discrete epochs of economic changes, this new approach to inquiry examines the creation and recreation of social boundaries, places of contest and their cultural representations, as well as the process by which knowledge emerges as a particular type of power” (Demissie 2012:5).

Based on the potentials and challenges of a postcolonial, democratic South Africa, questions of power and identity in a hostile society still remain essential to finding out how these issues and prospects have an effect on the perception of South Africa’s marginalised people.

In an article written by Jyoti Hosagrahar - *Interrogating Difference: Postcolonial perspectives in architecture and urbanism (Crysler, et.al. 2012:70)*, it is stated that two distinct conditions in postcolonial thought have an effect on architecture and urbanism. First in *“legitimising ‘other’ histories that are non-Eurocentric and making visible people and landscapes that received accounts had been blind to; and second in recognising the subtle ways in which even the most marginalised populations actively shape and negotiate the spaces they inhabit”*(Crysler, et.al. 2012:72).

Theories of postcolonial inquiry suggest transformation in architectural and urban perceptions that relate to power and identity. With objectives such as the empowerment of the ordinary and marginalised, architectural design may introduce new approaches of negotiating powerlessness among these groups of people. This objective becomes a catalyst for positive change among a collective marginalised identity.

Hosagrahar (2012) suggests that potential exists in the delusional interconnectedness of our city (and on a global scale). This potential may be acknowledged as a possibility of finding new kinds of strength and identity through the experimentation of difference. Therefore the power of postcolonial ideas in architecture enables an ability to transcend aspects of form and function.

In depicting Pretoria as a city influenced by universal ideas of modernism one cannot dismiss the transformation of a new democratic South Africa. With the layering of historically and politically significant events that occurred in the capital city, a new approach to meaning and memory in the making of architecture has been adopted in many architectural practices today.

The history of Pretoria together with ideas of postcolonial theory has therefore informed thinking about buildings as *“symbolic cultural landscapes that are historically constituted, culturally constructed, political artefacts whose forms are dynamic and meanings constantly contested”* (Crysler, et.al. 2012:73).

It becomes evident that through a postcolonial approach, the emphasis is placed on the ability of diverse marginalised people to contest previously dominant control to define their identities.

Although postcolonial perspectives do not relate directly to marginalised space, these criticisms suggest a deeper issue of power relations. Throughout the development of Pretoria, margins have been controlled and defined due to the political conflicts that the city has endured in the past. Hosagrahar (2012:80) postulates four key themes in the attempt to design from the margins which are relevant informants for the proposed architectural intervention of this investigation: *“an emphasis on the particularities of region, site and context; in-depth knowledge of a place and people; social responsibility in design; and sustainability”* (Crysler, et.al. 2012:73).

2.4.7. CONCLUSION

In a South African context (and the urban environment of Pretoria), accounts of negotiation by those in the margins begin to destabilise the singular authority of those in power. The study therefore suggests that through form, use and meaning, architecture has the potential to contribute to imagining and reconstructing identities of the marginalised people.

2.5. THE INSTINCTIVE JOURNEY:

Deliberate subjective exploration – a Flaneur's perspective

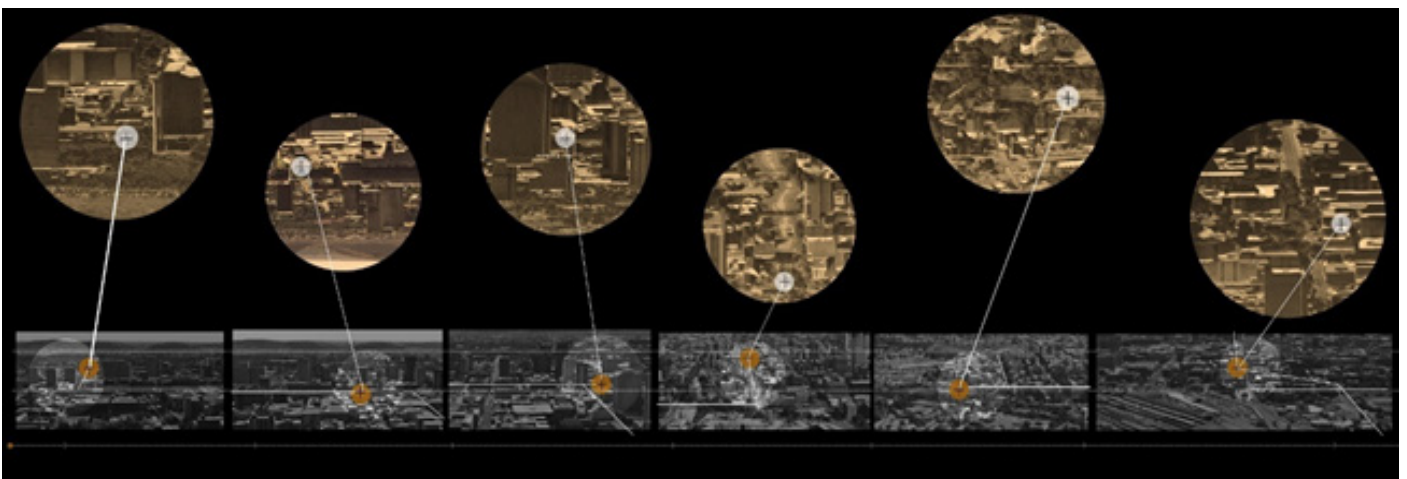


Figure 41: Pretoria in a dream. (2016)

2.5.1 URBAN EXPLORATION

As the Metro-rail is about to pull into Belle Ombre Station, he catches passing glimpses of Pretoria. The train comes to a stop and he steps out onto a shaded area where bodies are moving about; a confluence of strangers seeming to come from every corner in the world – people from every culture, race, religion, age and class in society – he starts walking towards the exit and begins the journey to his next destination: Nana Sita A Re Yeng bus station.

Passing the hustle and bustle of Marabastad, he walks up a few streets where he notices a protest coming his way. He alters his route and continues straight up, reaching Schubart Park on his right. With the new sound of children playing on the roof gardens, protected, yet also exposed to the city, he pauses and recalls the memory of this once derelict site, now re-appropriated as residential housing. He continues up a street and turns left as he reminisces of past times.

Arriving in Church Square, he is confronted by a lively green area filled with diverse activities and he remembers the barbed wire fence once laid out in the centre. He walks through the space where there are sounds of music, vendors selling food, and groups of students laughing at the happenings of the day. He continues onward and something catches his eye: a gathering of people on the Rentbell Tower's rooftop.

Without thinking about it he decides to make a quick detour and enters the building to go to the roof. There he pauses and looks out to Pretoria, seeing a different city than the one he used to.

Realising the time, he rushes down to Church Street, and gets distracted by people walking towards an entryway to his left, which seems to have multiple thresholds. Giving in to his curiosity, he follows them inside, to discover a hidden Mosque that consumes him in its beauty. He doesn't have time to take off his shoes, so he rushes out to continue his more familiar route to the Nana Sita station.

Unaware that he actually took a different route in his state of allure from the hidden treasure, he stumbles across an unexpected, vibrant courtyard between two buildings. He recalls it as a mere service alleyway before.

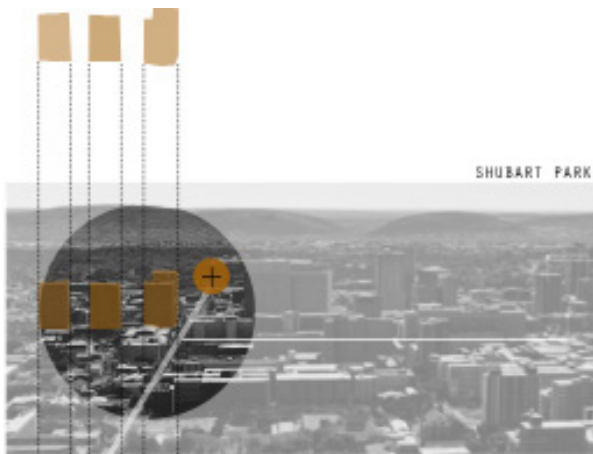
Continuing onwards, he reaches Nana Sita where the left-over islands have become re-appropriated to public use. On the bus he bumps into an old friend and they share stories of the city. They turn right onto Nelson Mandela drive where he sees the intersection of Walkerspruit and Apies River re-appropriated to form an open recreational area.

The bus passes Berea Park where he smiles at children running around in the Apies water, bleeding into the landscape, from what used to be neglected open land, now contributing to the city's fabric. His daydream continues his journey on...

2.6. FRAGMENTS OF A CITY

2.6.1. ANALYSIS OF PERCEPTION IN THE CITY

In an attempt to establish an argument for marginalised spaces in the city, an analysis was conducted as part of the urban framework. Several resultant spaces were observed and mapped during a subjective exploration through the city of Pretoria.



The evidence of marginal space was clear which also formed part of the narrative written about the route that was undertaken by the urban framework group. Even though the findings were deliberately subjective, it was evident that a layer of perception exists in the mapping of such spaces.



Departing from the Belle Ombre station, long the route different static and dynamic activities were discovered. The people inhabiting or not inhabiting the spaces presented character and various layers of spatial quality. It was also observed that thresholds and boundaries revealed hidden and unhidden space as far as the eye could see.

Along the route of discovery marginalised spaces were imagined through sketches (see Addendum A) in order to propose new contributions to the fragmented city.



Further thinking of the city as part of a phenomenological journey suggested thoughts of contestation as well. A dream or nightmare where spaces can transcend thinking about the future of the city. Within this phenomenological dimension the author was able to extract a sense of controversy about the city.

It seemed as though the pleasant journey was masking the realities of distress.

Figure 42: Fragments highlighted in the city of Pretoria. (2016)

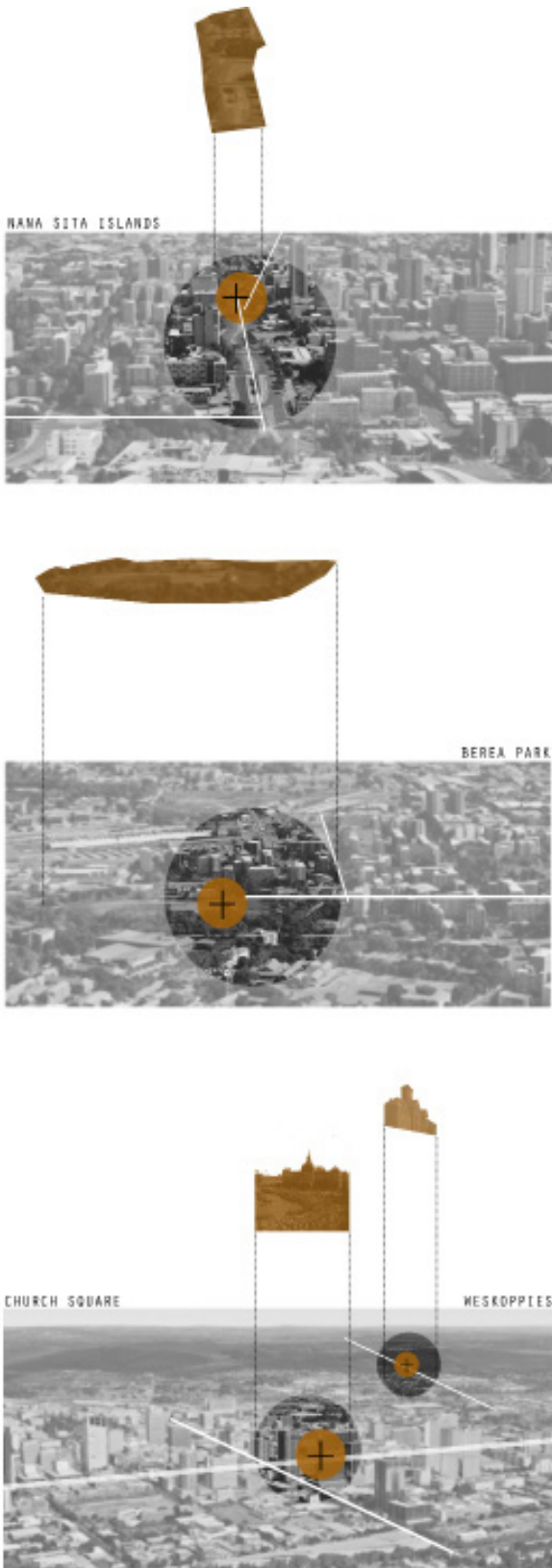


Figure 43: Fragments highlighted in the city of Pretoria. (2016)

In the writing of the normative position it is suggested that we as human beings may have perceptual knowledge but that this knowledge cannot necessarily be justified indefinitely. Therefore what we might perceive as an active and energetic space in the city, could possibly be the opposite.

The mapping of the journey through Pretoria, however perceptual it might have been, proved that a contestation exists between what is real and what is perceived and imagined.

2.6.2. CONCLUSION

In the scheme of this dissertation and the speculative nature thereof, what we perceive as space goes far beyond physical parameters. Many layers exist in the perception of space which can be that of emotion, wellbeing, psychological state and spirituality.

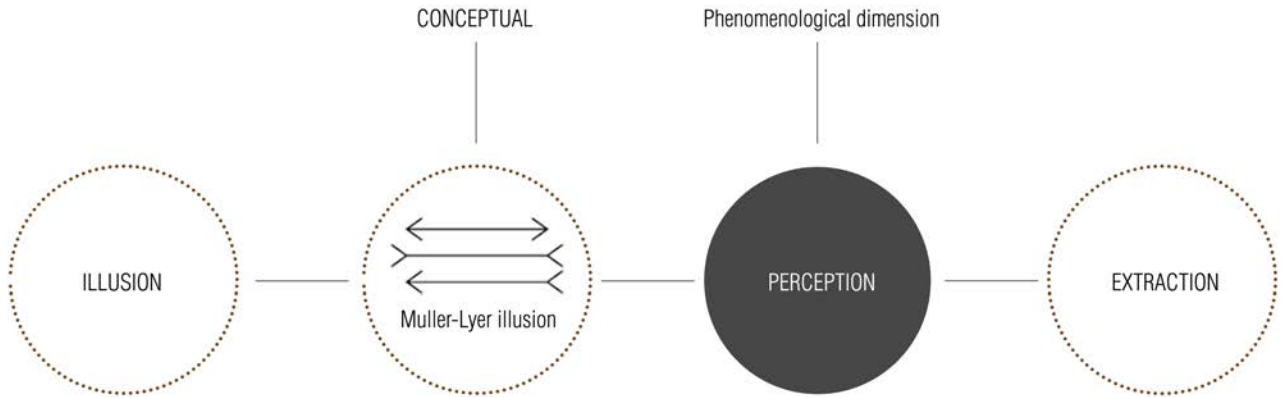


Figure 44: The process of perception from illusion to extraction. (2016)

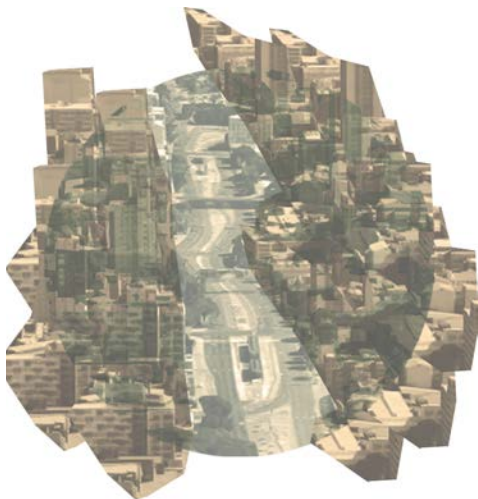
Different layers of perception are extracted in the illustrations below. Marginal space is the central layer with images of abstraction surrounding these spaces.



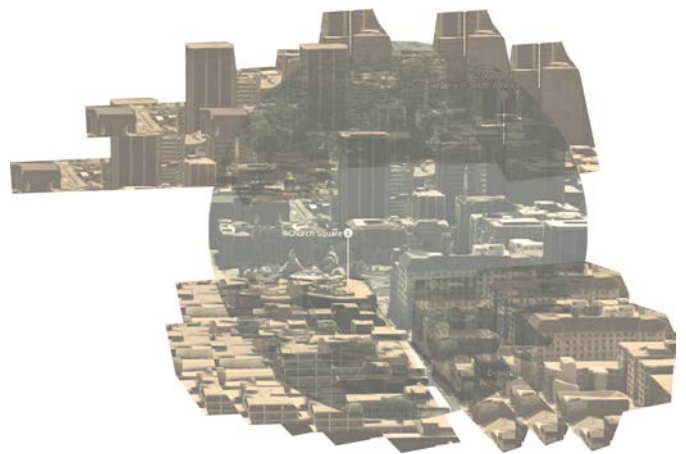
Shubart Park



Berea Park



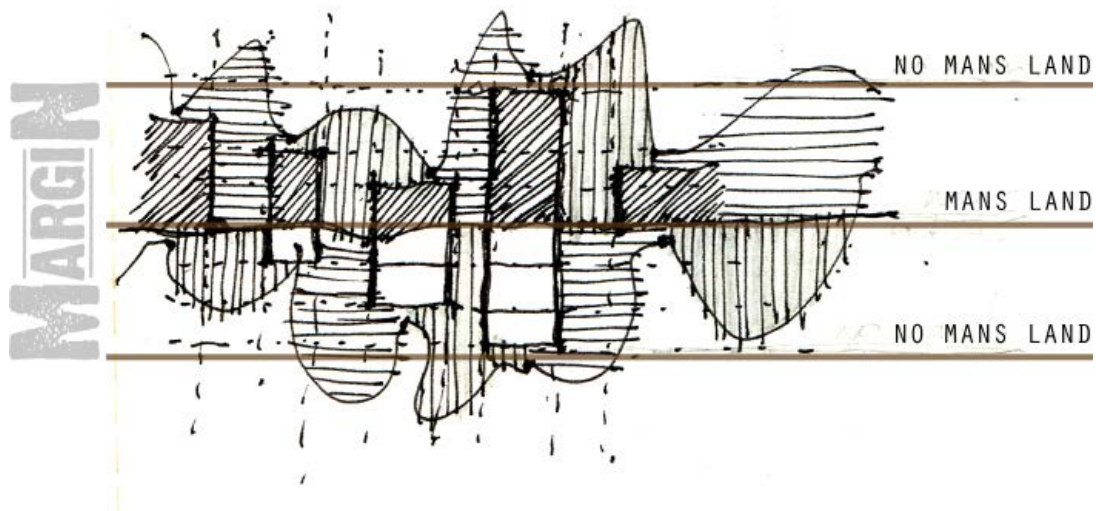
Nana Sita islands



Church Square

Figure 45: Abstracted images of marginal spaces in Pretoria. (2016)

Figure 46: Viewing the city, in a sectional plane, margins are proposed between ground level, above and below this level. (2016)



The margins between ground level, below ground and above ground suggest differences in spatial qualities of the three marginal spheres. This is the departure of the investigation into underground space and what it could represent.

Further exploration on the ground level propose that phenomenological space is divided into three interpretations of what is seen and unseen (See figure 47).

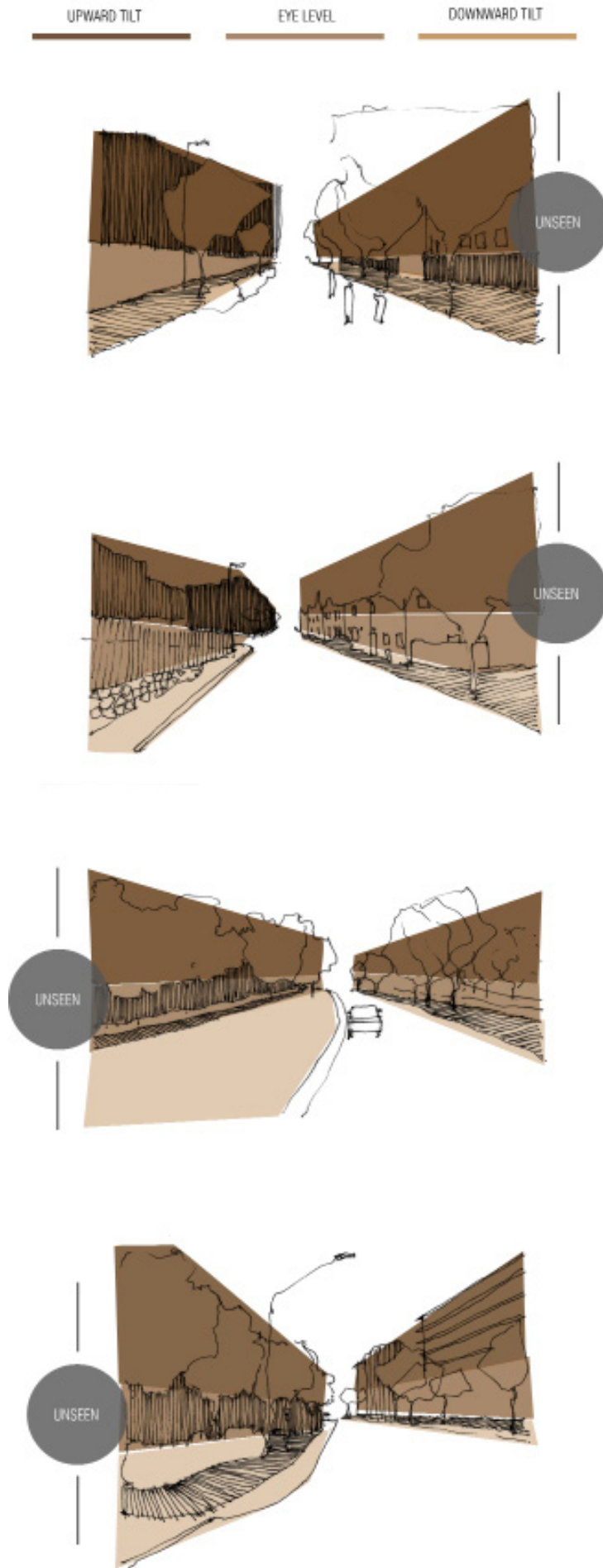


Figure 47: Interpretations of the three marginal spheres and what is seen and unseen. (2016)



2.6.4. FOUNDINGS FROM PERCEPTUAL INVESTIGATION

The phenomenological approach to space is grounded in the spheres of margins. Throughout the subjective journey of the city, observations presented commonalities and differences of marginal space.

COMMONALITIES

- _Open surrounded space
- _Vast open dilapidated space
- _Surrounded concealed private space
- _Rehabilitated space
- _Revealed space
- _Concealed space
- _Hidden public space
- _Underutilised space

DIFFERENCES

- _Levels of dilapidation
- _Light and dark
- _Levels of potential
- _Accessibility
- _Edges
- _Spatial quality
- _Existing vs. open
- _Program

2.6.5. RESPONSE

In the response to the findings the aim was to extract various potentials through conceptual intervention which, from the urban framework, is called: Charging embryonic conditions.

2.6.6. CONCLUSION

The methods of 'charging' is the synthesis of the urban framework which are the following:

1. ROOFTOPS – Providing connection
2. HIDDEN GEMS – Veiling/recognition
3. BACK ALLEY/COURTYARD SPACES – Exposing
4. UNDERUTILISED SPACE – Appropriation
5. CHANNELS/UNDERGROUND TUNNELS – Bleeding into the landscape
6. OPEN LAND – Development

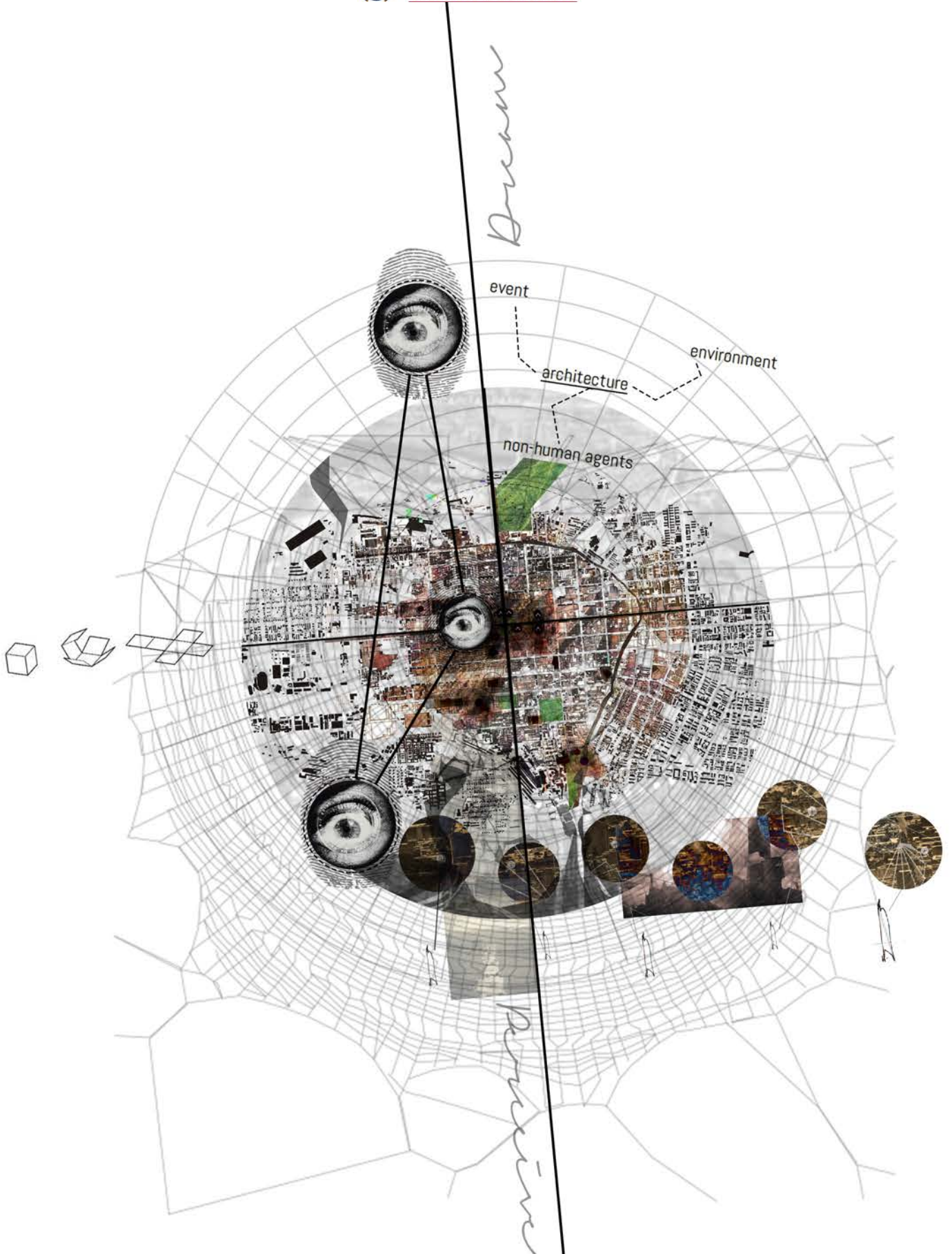


Figure 48: The vision of the city of Pretoria in a state of dreaming. (2016)