

AN ARCHITECTURAL AGON

An investigation looking at creating a contextually relevant, resilient public building within an ever changing political and cultural continuum.



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An Architectural Agon



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To mom and dad, enabling me to be anything I wanted to be.

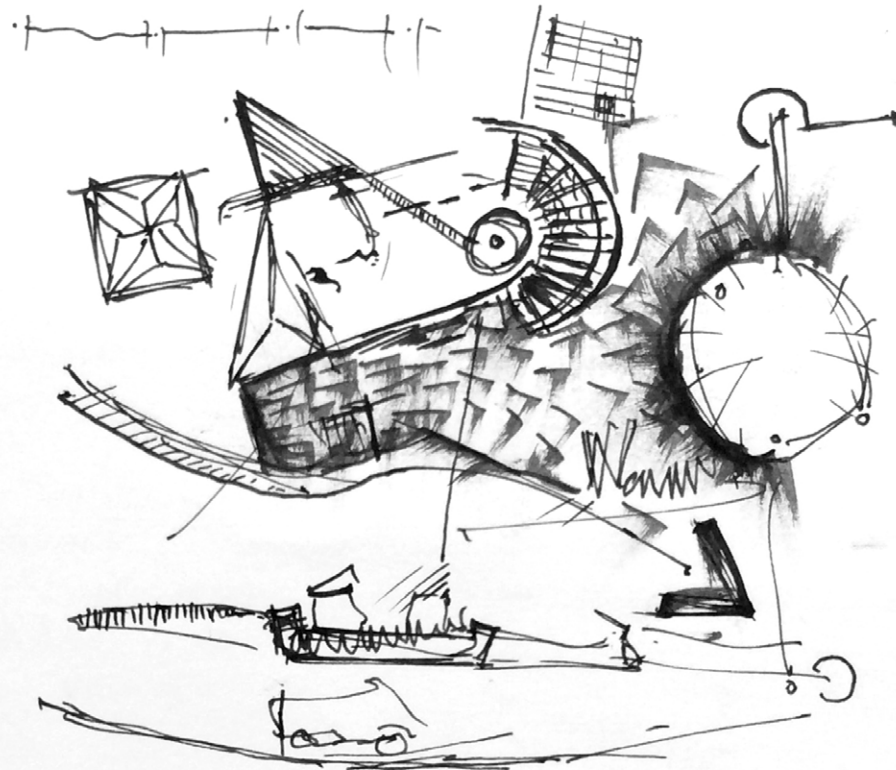
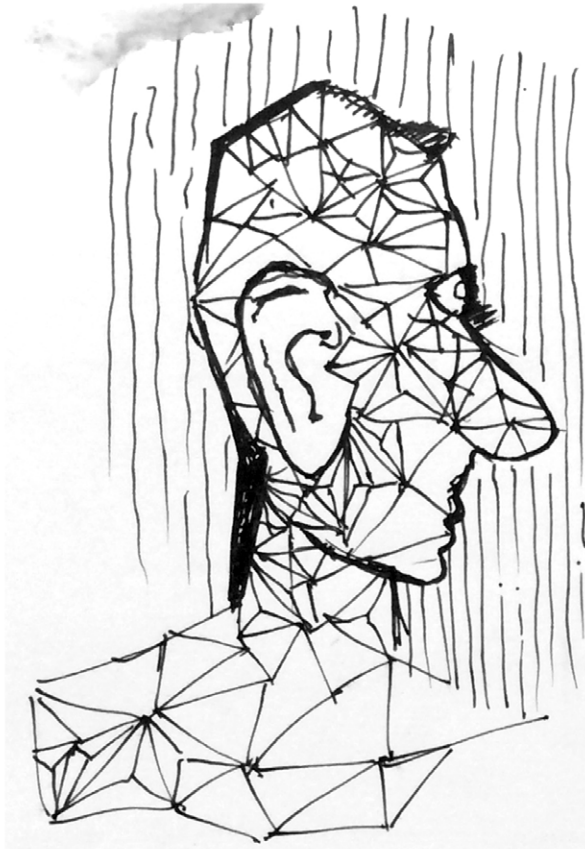


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PREFACE

The past two years have proven to be an interesting time as a student in a tertiary institution. The general dissatisfaction with the progression of equality in education since the end of apartheid has come to a critical tipping point. We, as students, question the governing structures of the state and universities, specifically concerning fee structures in an attempt to make education accessible to all, for a wider segment of society.

What inspired me was the power that a collective body has on questioning how we are governed. It is a profound example of our functioning democracy, where the institution of government is fundamentally directed by the people it governs.

As a scholar of architecture, as well as a student within the collective of students, I questioned how the critical realities of our time may be explored within our city, space and architecture. Considering weather architecture could have a prominent role in pushing and enabling ideas of democratic society, as well as seeking an outlook that may critically challenge the essential role of architecture in society.

This dissertation is in some way a commentary of how I perceive my place and time, concerned with what I may contribute through architecture and the skill set developed during my own education.

It is, more so then ever, an absolute privilege to be a student of Architecture in South Africa.

Figure 1 Paul Kruger statue in church square protected from protesters in early 2016.



ABSTRACT



This investigation looks into creating a resilient public building within a political continuum which can remain contextually relevant to multiple cultures and civic contexts that are in a constant state of change.

The project is considered within the political context of *Agonistic Purism*, which regards consensus as a temporary order of domination. In this regard, any consensus may be challenged by another conflicting notion. Nothing can be regarded as permanent, but rather in a state of temporary hegemony.

Architecture is permanent in relation to rapidly adapting societal life in the city. In Pretoria specifically, Buildings do not have the ability to accommodate a constantly changing society, further becoming irrelevant within its immediate context.

The proposed design serves as a backdrop to facilitate the temporary sociological order of domination in Pretoria. Continued contested public claim to the building through multiple users, groups, and event scenarios require it to be functionally, culturally and systemically adaptable in the manner it can facilitate whatever it may be required to. The design attempts to create a permanent structure that can facilitate every individual and accommodate rapid change in an attempt to be a democratic, however, contested built form.

Challenging the perception of built structure as private space in Pretoria, the building acts as an inclusive internal public space.

RESEARCH METHODOLOGY AND DISSERTATION STRUCTURE

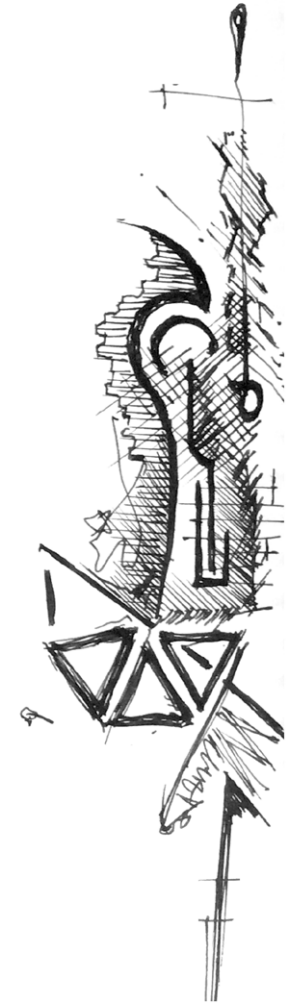
- A note from the author.

The approach of this dissertation is one of application and iteration. The desire is that decision making is based on contextual and theoretical investigations. In that manner, nothing is predetermine, but is a result of a series of investigations that are assessed and reassessed in search of the 'best fit'.

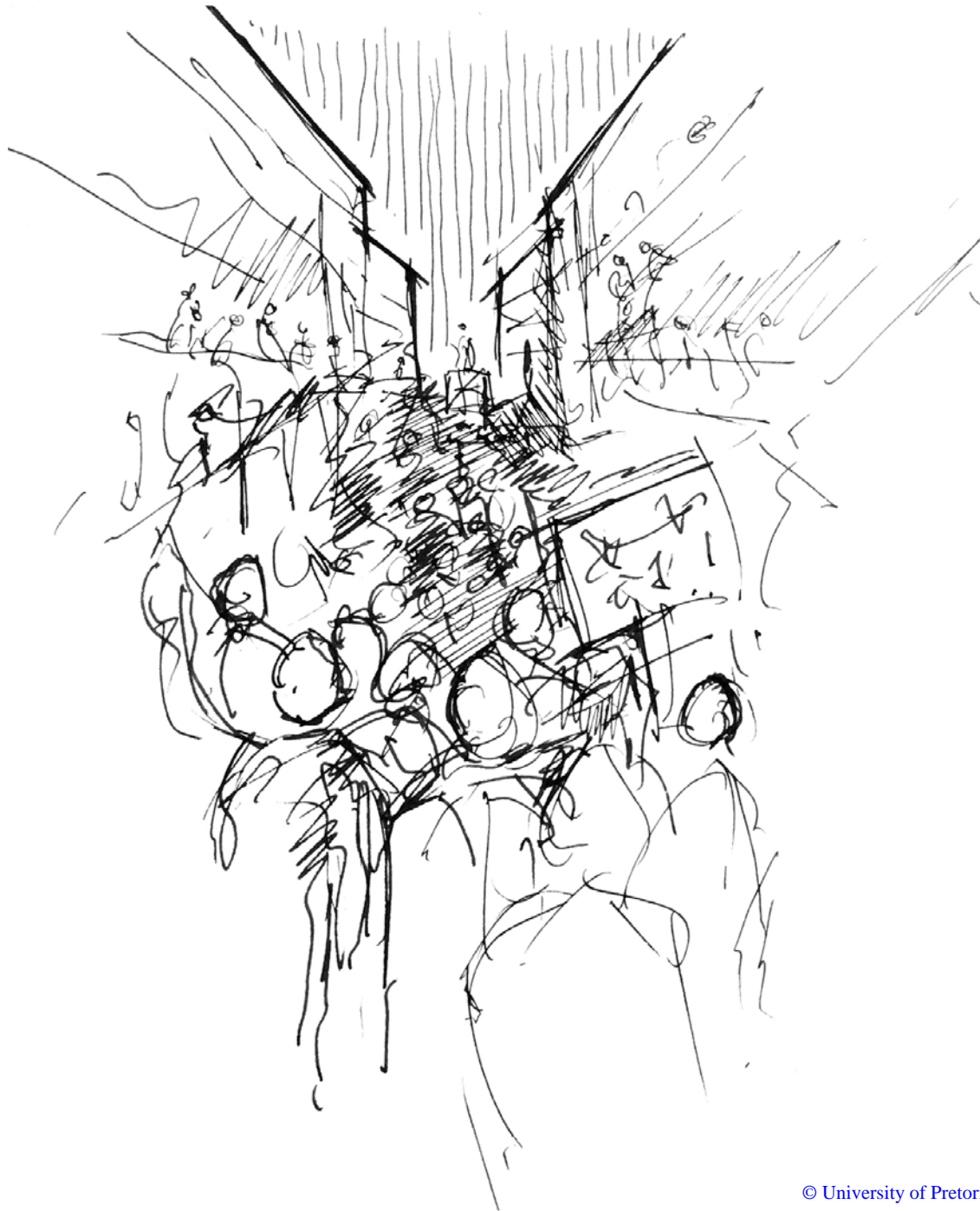
The dissertation is organised to reflect this process undertaken over the course of the year. The chronological order of the authors investigation, decision making and iteration is similar to the order which this dissertation is structured.

The critical outline is as follows:

1. Determining the scope of investigation from the context.
2. Investigating general theories which apply to current conditions.
3. Investigating theories of space and architecture which link to the outlined conditions.
4. Determining a suitable site for investigation.
5. Exploring form based response to site and argument.
6. Considering programme which supports both argument are form.
7. Generating an architectural response.
8. Testing.
9. Iterating. >
10. Outcome.



PART 1 _ CONFLICT



GENERAL ISSUE

Understanding protest culture in Pretoria.

UNDERSTANDING PROTEST CULTURE IN PRETORIA.

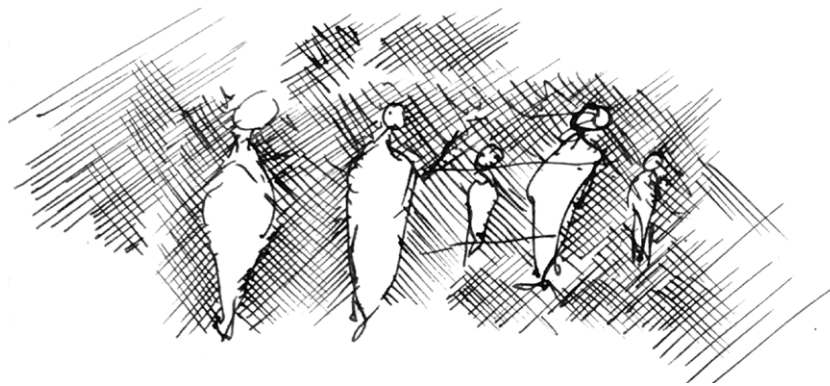


Figure 2 Student protests in Pretoria 2015 (AFP, 2015)

South Africa has a rich political history. Our story from oppression to democracy is often told as an example of struggle and freedom. Yet still the story continues to be written. Constant public protest against government makes it clear that our political and socioeconomic reforms remain fraught with inequality. Democracy has become a misnomer; freedom, a fallacy.

The relationship between politics and the public has been well documented. Jürgen Habermas refers to the term 'public spheres', stating that publicness was originally 'coextensive with public authority' (Habermas, 1989, p. 30). With modernism, a new 'sphere' developed, coined as the emerged sphere; a sphere where 'private people can come together as a public' (Habermas, 1989, p. 27) and that 'which the vehicle of public opinion ... puts the state in touch with the needs of society' (Habermas, 1989, p. 31). A democracy depends largely on this relationship.

The relationship between the individual, the public and the state forms the varying political theories and turbulent discussions on how people should be governed. One such theory of particular relevance to South Africa's current political climate, is that of political analyst Chantal Mouffe. A theory crucial in the understanding of political unrest and protest culture, Mouffe considers conflict to be an integral aspect of any young democracy. She argues that conflict is necessary to ensure society continuously challenges the current conditions of life. She coins the term 'Agonism', which can be summarised in principle as the positives that emerge through conflict and positive growth through contestation (Mouffe, 1999, p. 754).



Agon is an ancient Greek word meaning a contest or struggle, describing a process from which an order of domination emerges. The idea of *agon* is intrinsically linked to the dualities of a condition; the winner and loser of a marathon, or the triumph of one political party over another. This dichotomy is evident in both an architectural and spatial context: public versus private, mass versus void, form versus function.

The concept *agon*, as described by Mouffe, relies on the principle that order exists as a temporary state of domination. This temporary entropy is ultimately a zero-sum game. For one notion to exist as a superior construct, all other notions must be suppressed. An order of domination relies on the continued contest in negotiating a temporary result (Figure 3). She notes this relationship, stating that ‘ethico-political (perhaps even ethico-spatial) principles can only exist through many different conflicting interpretations such as a consensus is bound to be a conflict consensus’ (Mouffe, 1999, p. 756). This consensus is in conflict because it cannot be absolute, it ‘forms around clearly differentiated positions’ (Mouffe, 1999, p. 756) but is continually challenged by ‘the other’. In this manner, consensus is never unanimous, but exists as a temporary result of provisional hegemony.

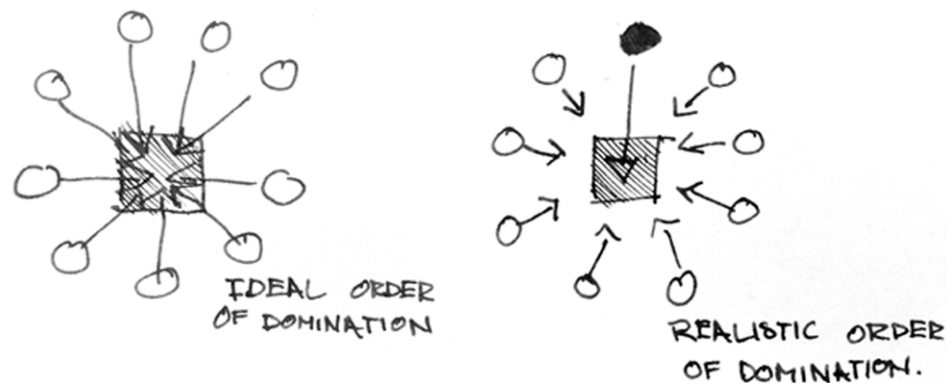


Figure 3 Diagram depicting Political Agonism.



Figure 4 Student Protests at Wits, October 2016 (Balliah, 2016)



Figure 5 Student Protests in Cape Town 2015 (Balliah, 2016)

THE POLITICAL CITYSCAPE.

The role of the city within the continuum of political protest.



Figure 7 ANC woman's march at union building in 1956 (Schadeberg, 1955).



Figure 8 Display of the body of Nelson Mandela, 2013. (Reuters, 2013)



Figure 9 Student fees must fall protests in 2015. (Unknown, 2015)

'When we accept that every consensus exists as a temporary result of a provisional hegemony, as a stabilization of power that always entails some form of exclusion, we can begin to envisage the nature of a democratic public sphere in a different way.' (Mouffe, 1999, p. 756)

Using Mouffe's *agonism* as a framework from which to understand democracy, the socio-political conflict of Pretoria's history provides insight into exclusion, marginalisation and struggle from which the city of today has been formed. The continued conflict and temporary domination of the city as a contested space is evident throughout the city's history.

Recording of settlers dates back to that of the small AmaNdebele tribe, who dwelled along the Apies river. The militant rise of the Zulu in the early 19th century disrupted and dispersed the AmaNdebele tribe. In 1841, the Boer's trek led them to the temporarily uninhabited site, where they settled. The Boers laid claim to the land and began the early development of the city of Pretoria as we know it today.

The claim to Pretoria has been vast and the manner in which it has been governed equally contested. The stabilisation of power displayed gross forms of exclusion. Figure 11 shows a political timeline of relevant political events that shaped the past century in Pretoria.

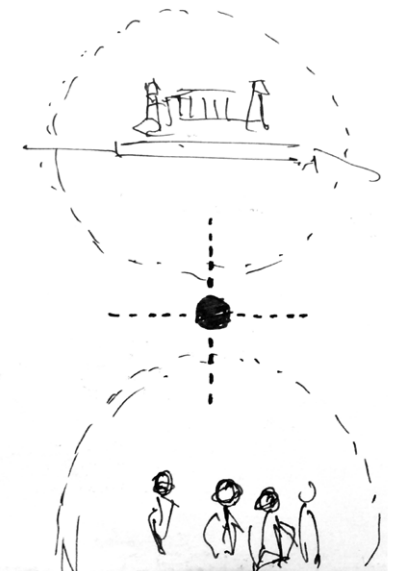


Figure 6 The relationship between city and user through space.

The relationship between the public of Pretoria and the physical city fabric is evident. At each point of conflict over time, specific locations are recurrently relevant. The manner in which the public in Pretoria express mass opinion appears to be linked to space. The union buildings are a good example of this. In 2015, it was the site of student protest (Figure 9); in 2013, it was where the body of Nelson Mandela was displayed and in 1956 (Figure 8), the destination of the ANC woman's march (Figure 7)(Africa, 2015). This illustrates the intrinsic and inextricable link between societal events and spaces in Pretoria.

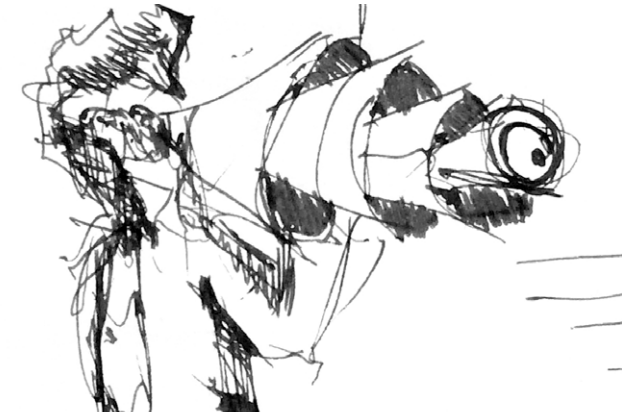


Figure 10 A political lens.

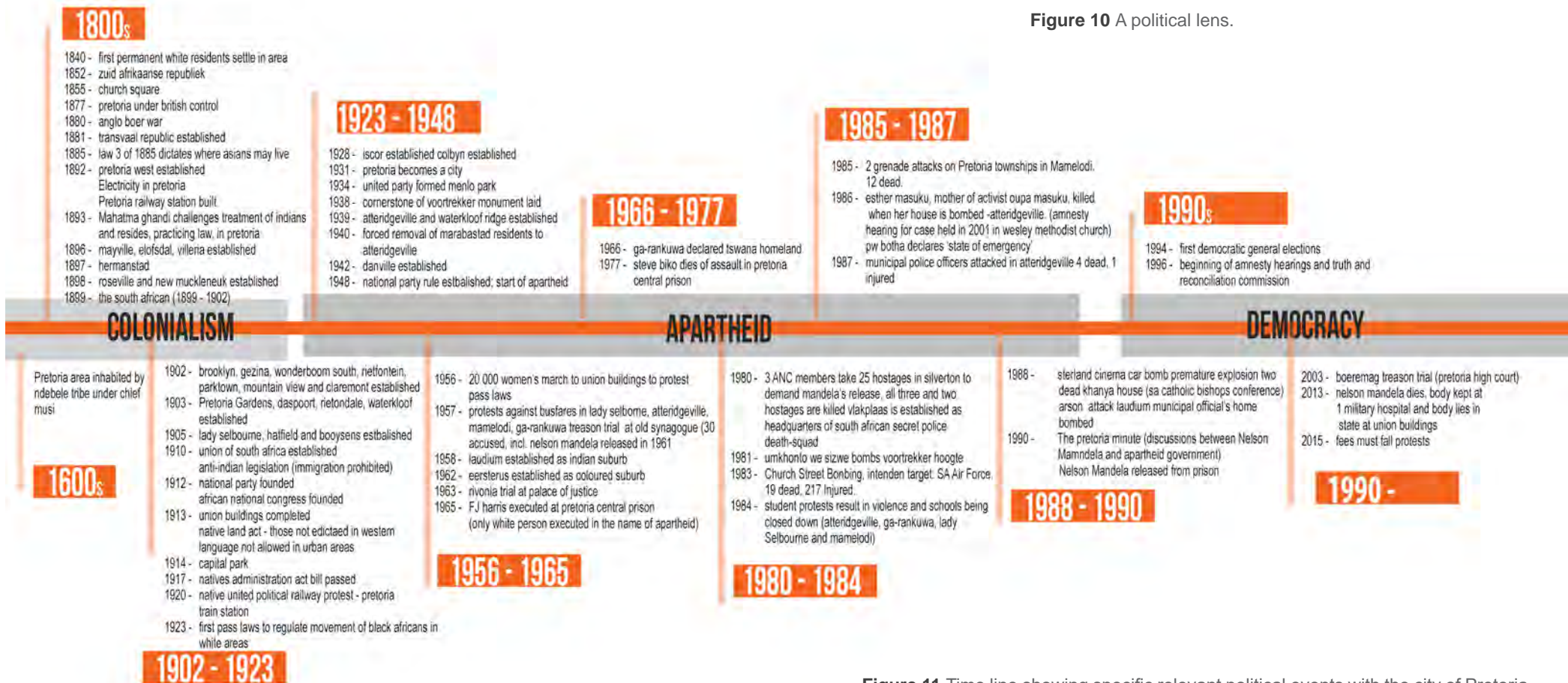


Figure 11 Time line showing specific relevant political events with the city of Pretoria



URBAN ISSUE.
EXCLUSION AND THE RESILIENT GRID.

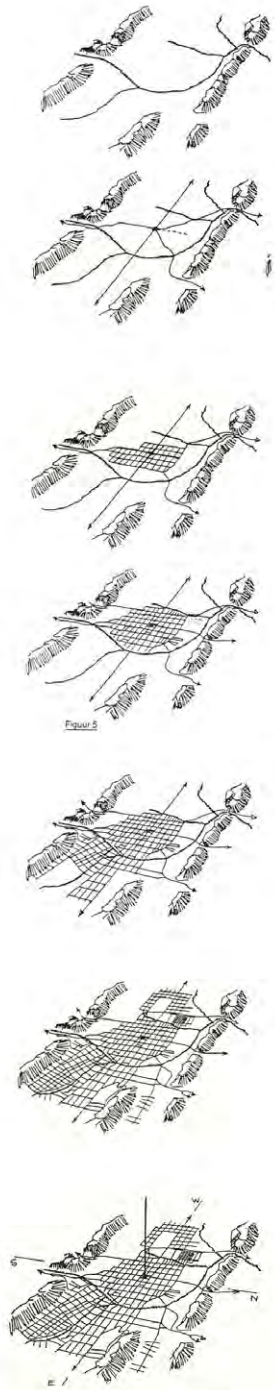


Figure 13 Development of Pretoria

The physical cityscape of Pretoria has morphed over time as a result of the continued contests and social orders of domination. As much as the cityscape justifies these conflicts in space such as in protest, these conflicts justify the manner in which the cityscape is formed. The relationship between user and space is intertwined. The notable spatial outcome of the past century is the development of urban barriers.

From its earliest development, Pretoria has been strategically planned through fortification and barriers. The apartheid government planning led to the development of urban boundaries. These include industrial zones, government buildings and railway yards. The townships of Mamelodi and Atteridgeville to the east and west of the city centre are direct intents of spatial marginalisation (Engelbrecht, 1955, p.153). Major road arteries spatially dislocate the historic city centre and cause disruption through vehicle use. These urban scars disrupt pedestrian movement and human city space (Kruger & Viljoen, 1972, p.88).

Conversely, the original city grid of Pretoria has proven to be a resilient historical trait, able to accommodate the continuously shifting use of the city. Although the grid provides structure and encourages very definite edge conditions, the temporary nature of the in-between is successfully accommodated. Within the organised system, there is a flexibility able to 'accommodate future developments [which] is expected to have a lasting future.' (Corten & von Dun, 2009, p. 13) These changes to the manner the city grid is formed and occupied over time are noted.



Figure 12 Historical narrative imposed onto a city creating spatial complexities.

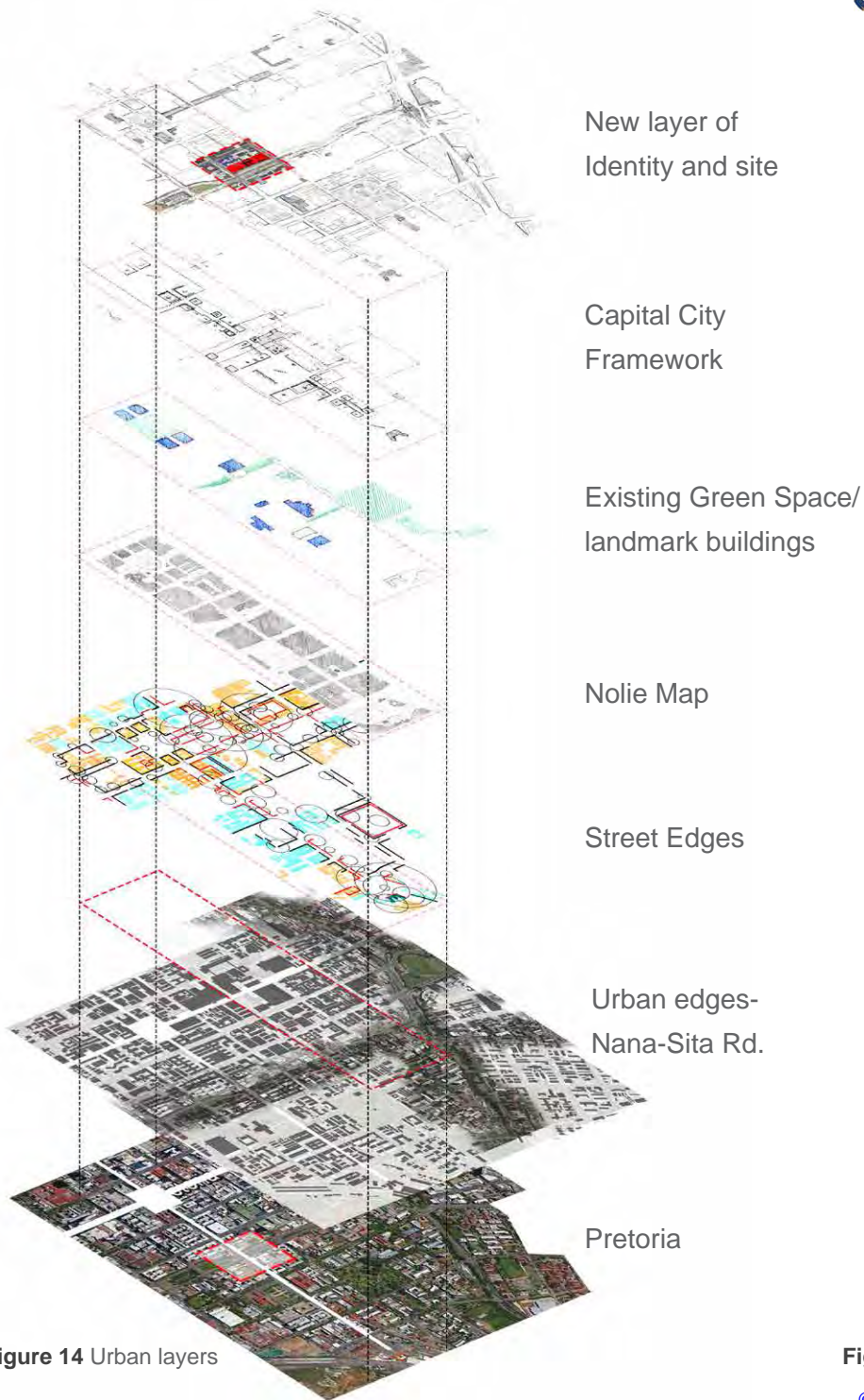


Figure 14 Urban layers
7.

Under the leadership of Paul Kruger, strict building line regulations were imposed, ensuring the edges of the grid were adequately defined (Clark & Corten, 2009, p. 884). It was the responsibility of citizens to plant trees and look after the streets, which was prominent social space. In the second half of the 19th century, conflict within Pretoria prompted morphological change of the city and the rise of British rule after the Boer War (Clark & Corten, 2009, p. 884). Under the British crown, Pretoria prospered in the first half of the 20th century. Industrialisation and strengthened economy created a building boom. Along with this came the international modernism where the street edges were clearly defined, but they lacked street activity and use (Jordaan & Roux, 1990). In 1961, when Minister Verwoerd removed South Africa from the commonwealth, there were reduced trade agreements which put pressure on the economy (Clark & Corten, 2009, p. 884). Furthermore, Apartheid politics created dramatic structural changes to the city. 'Racial segregation left its mark on the city of Pretoria, even noticeable after Apartheid was abolished in 1994, and still is present today' (Corten & von Dun, 2009, p. 884). Considering the many historical narratives imposed on the city, the new layer of a current narrative should be respectful to the continued dialogue while reinforcing the resilience seen in the city over time (Figure 14).

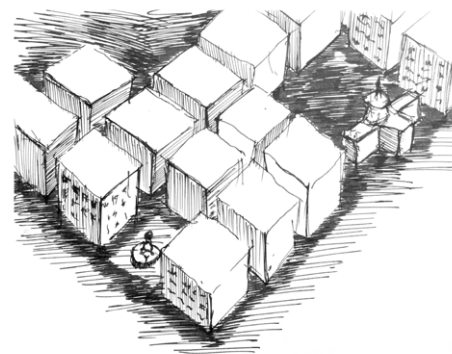


Figure 15 The exclusive cityscape

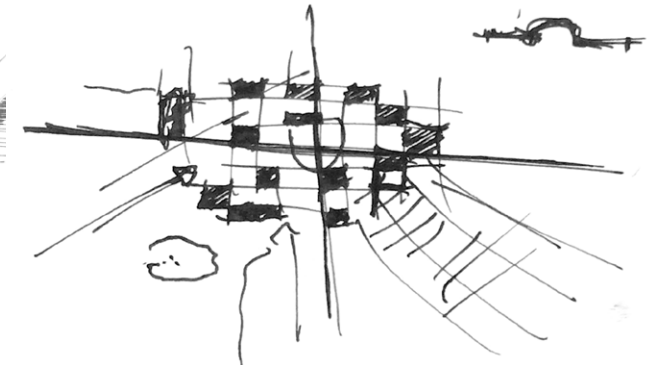


Figure 16 Image 16. Pretoria coincided as inclusive and exclusive.

The only changes to the original grid are to that of Nana Sita road (previously Skinner), with the intentions to carry out a ring road proposed by William Holford in 1949 (Bryant, 1963), an objective which was never realised (Corten & von Dun, 2009, p. 24). The result of the widening of Nana Sita road in 1994 has led to an urban scar in the city that divides the north and south of the city grid and imagined promenade, as a pedestrian unfriendly barrier (Figure 17).

This dissertation proposes that the break in the city grid at Nana-Sita road reduces the resilience of the grid as displayed over history. Furthermore, the large road creates an unintentional urban barrier and urban scar which spatially divides the imagined promenade and protest route. The leftover vacant sites allow for 'opportunities to improve public space and pedestrian needs' (Corten & von Dun, 2009, p. 24). On an urban scale, opportunities arise as a result of the expansion, which allows for effective morphology through stitching to reconnect the resilient Pretoria grid (Figure 18).

The site for this project is at the crossroads of Nana Sita road and Paul Kruger road. Along the protest route, the crossing not only forms an urban divide but also lacks significance for the protest. Recognising the potential for re-stitching the urban grid in achieving resilience, as well as locating a point along the protest route where public identity may be intensely represented in amongst an otherwise government precinct. Considering the site choice and the important relationship to public space and the city user, public space in Pretoria is further investigated.

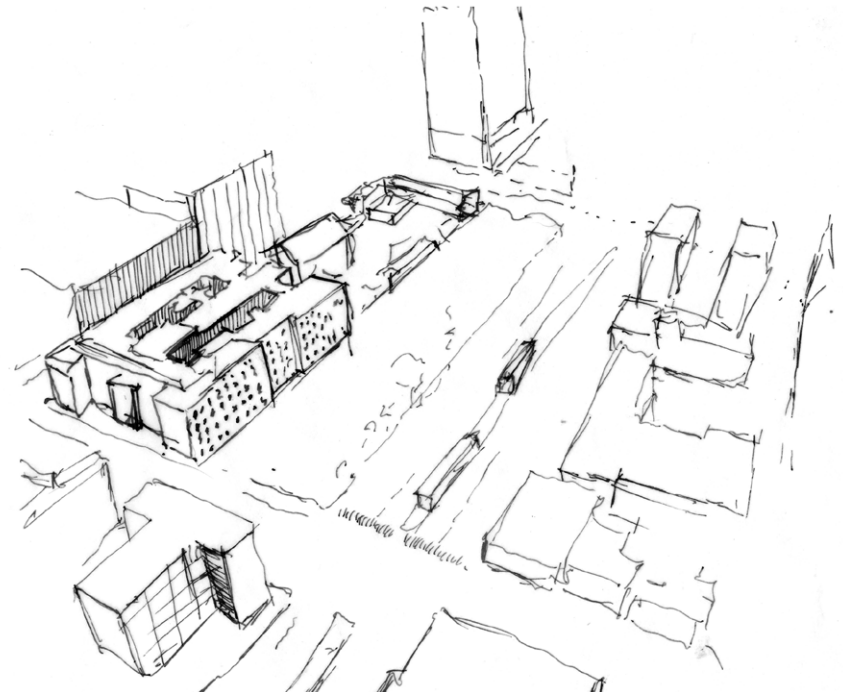


Figure 17 Image 17. URBAN SCAR

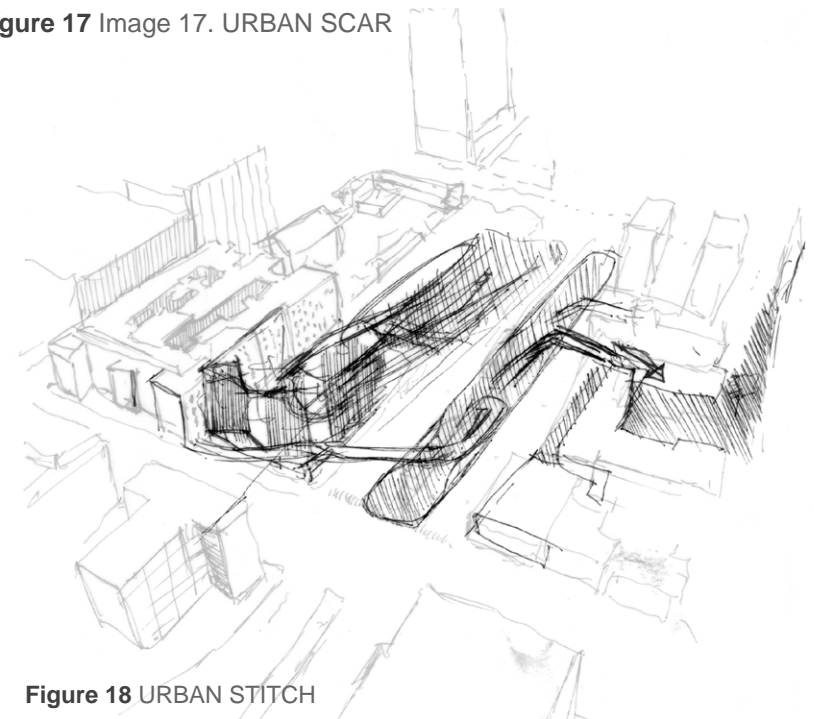


Figure 18 URBAN STITCH

URBAN STRATEGIES

Engaging with protest action in the city.

Through an observational study, the relationship between public use of space is further clarified in the reoccurrence of the route taken during protest marches. The incidence of public protest within relevant space, potentially points out tangible layers of the city's fabric and heritage defined by public action. The relevance of city space to a public action is explored on an urban level, through an imagined urban framework.

The framework regards protests as a valued public activity that contributes to democracy (Figure 20). The proposed framework is a development of the physical city specifically focused on the manner in which it contributes to the protest.

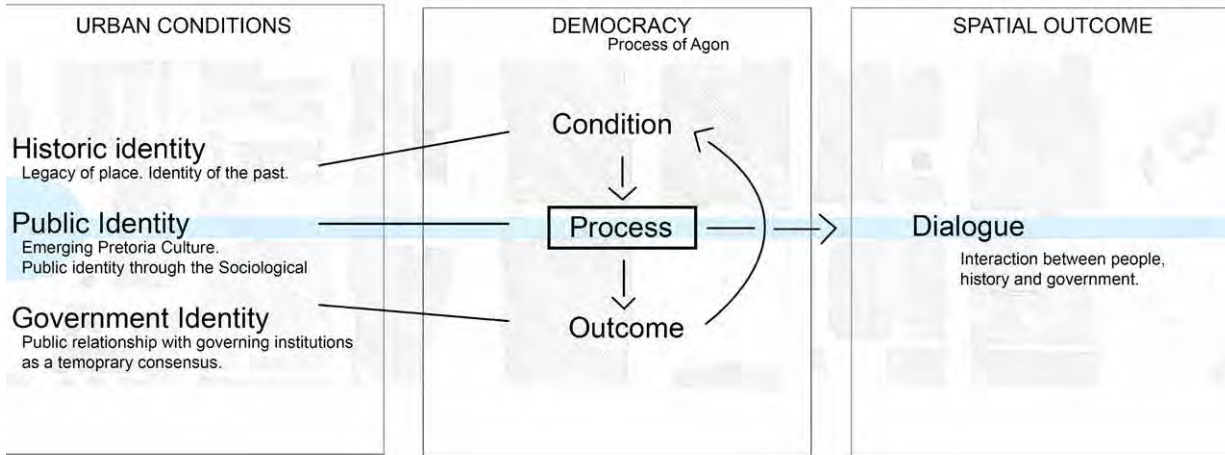


Figure 20 Diagram showing space and process within a political city.

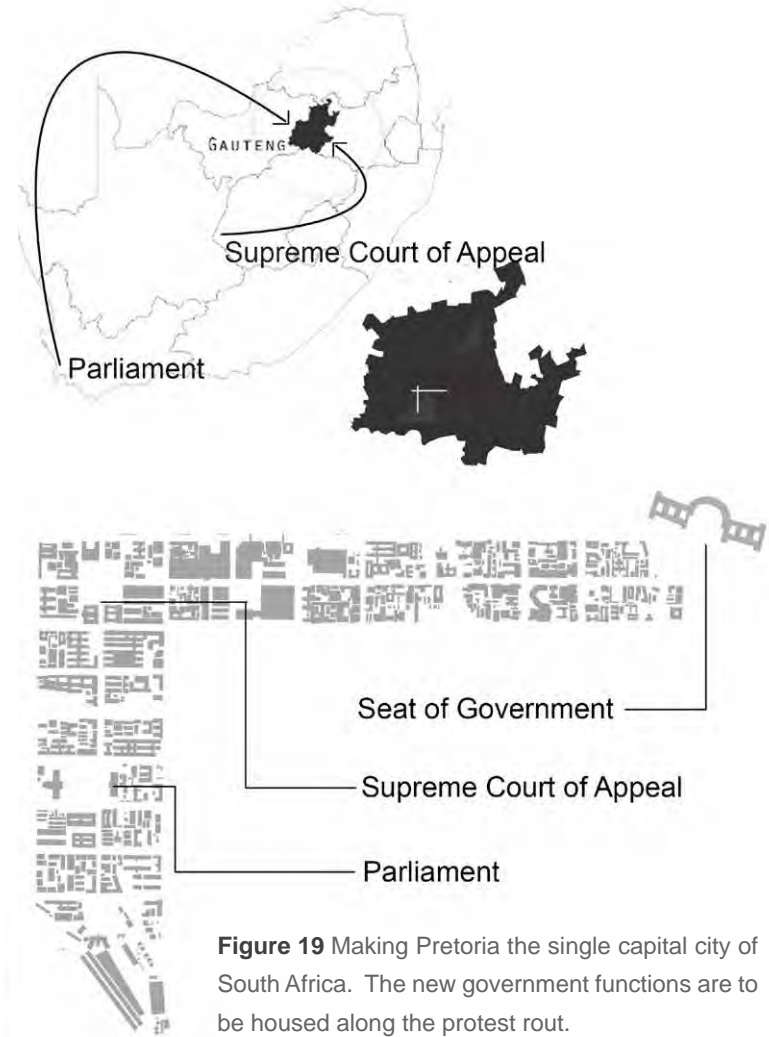


Figure 19 Making Pretoria the single capital city of South Africa. The new government functions are to be housed along the protest route.

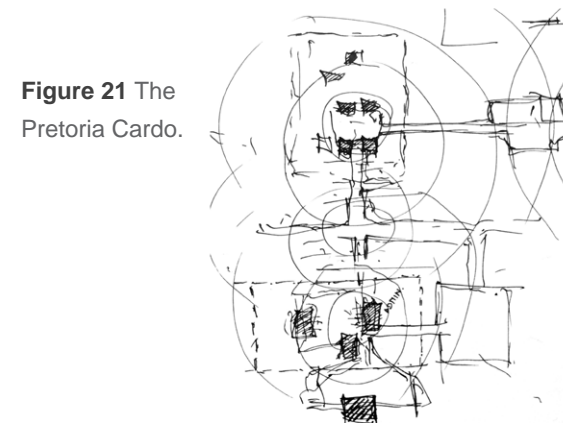


Figure 21 The Pretoria Cardo.

SPATIAL CODING

Developing the protest route spatially, a system of public interaction with built fabric is proposed, forming a public promenade along Paul Kruger Road (Figure 22).

Different types of ground level public interactions with buildings in Pretoria are mapped. Notably, government buildings largely restrict interaction and access through fences and a single security controlled front door. Residential buildings house informal and formal trade on ground level, which creates a desirable public condition on the ground edge of the building.

Determining specific types of ground conditions for public interaction through the building's use, buildings are grouped (figure 24). A set of rules for each condition is applied (Figure 23). Through this, the promenade is spatially and programmatically defined.



Figure 22. Imagined Promenade

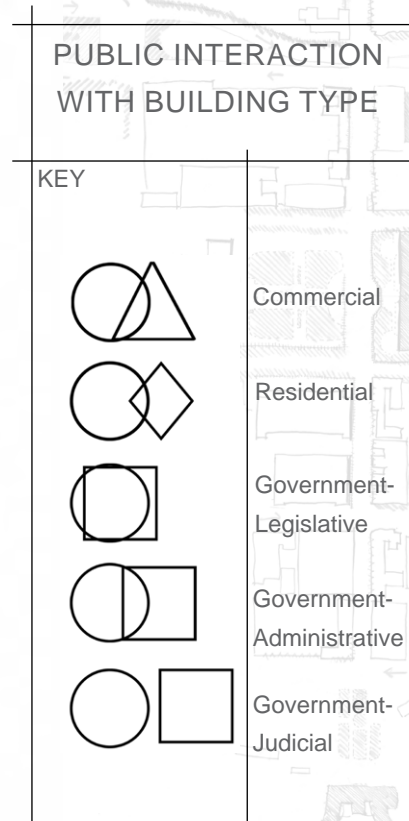


Figure 24 Grouping building based on the proposed street level inter© University of Pretoria

	Judicial	Residential	Commercial	Administrative	Legislative
Residential Density					
By Right	Not Applicable	12units/ Ac. Gross	6 Units/ Ac. Gross	Not Applicable	Not Applicable
By % Function	0%	70-90%	30-50 %	0%	0%
Thoroughfares					
Vehicles	Not Permitted	Permitted	Permitted	Permitted	Permitted
Public T/P Rd Only	Permitted	Required	Required	Required	Required
Servitude Ally	Not Permitted	Required	Permitted	Permitted	Permitted
People					
Bicycle Route	Not Permitted	Required	Required	Permitted	Permitted
Commercial Ped.Street	Permitted	Permitted	Permitted	Permitted	Permitted
Arcade/Passage	Not Permitted	Not Permitted	Permitted	Permitted	Permitted
Internal C/Y access	Not permitted	Not Permitted	Permitted	Required	Required
Civic Space					
Square	Not Permitted	Permitted	Permitted	Permitted	Required
Plaza	Required	Not Permitted	Not Permitted	Required	Permitted
Lot Occupation					
Lot Coverage	Not Applicable	min 60%. Max 80%	min 60%. Max 80%	Not Applicable	Not Applicable
Setback Principles (Table2)					
From Build line	0m	Crn 0m. Int 5m.	Crn 0m. Int 0m.	Crn 5m*. Int 5m.	0m
Private Frontage					
Fence	Not Permitted	Not Permitted	Not Permitted	Not Permitted	Not Permitted
Public Forecourt	Not Permitted	Required	Not Permitted	Required	Permitted
Stoop/Plinth	Permitted	Not Permitted	Not Permitted	Not Permitted	Not Permitted
Shopfront	Not Permitted	Required	Required	Required	Permitted
Second Story Function	Not Permitted	Not Permitted	Required	Required on Crn.	Permitted
Gallery	Not Permitted	Permitted	Permitted	Permitted	Permitted
Building Configuration					
Building Levels	07-Oct	5	7 int. 10 Cnr.	7 int. 10 Cnr.	5
Building Function	Single	Mixed	Mixed	Single	Single
Initiator (See Phasing- Image 1.1)					
Phase	1	2	2	1	1
Initiator	Government	Private Investor	Private Investor	Government	Government

Exceptions Exceptions to the coding are context specific. Heritage and urban context must be considered before applying the coding. The code is to be used as a guide line.

Figure 23 Table showing spatial coding adapted from of Duany Plater Zyberk & Company's 'smart coding' (DMZ, 2009. p5)

PEDESTRIAN PROXIMITY

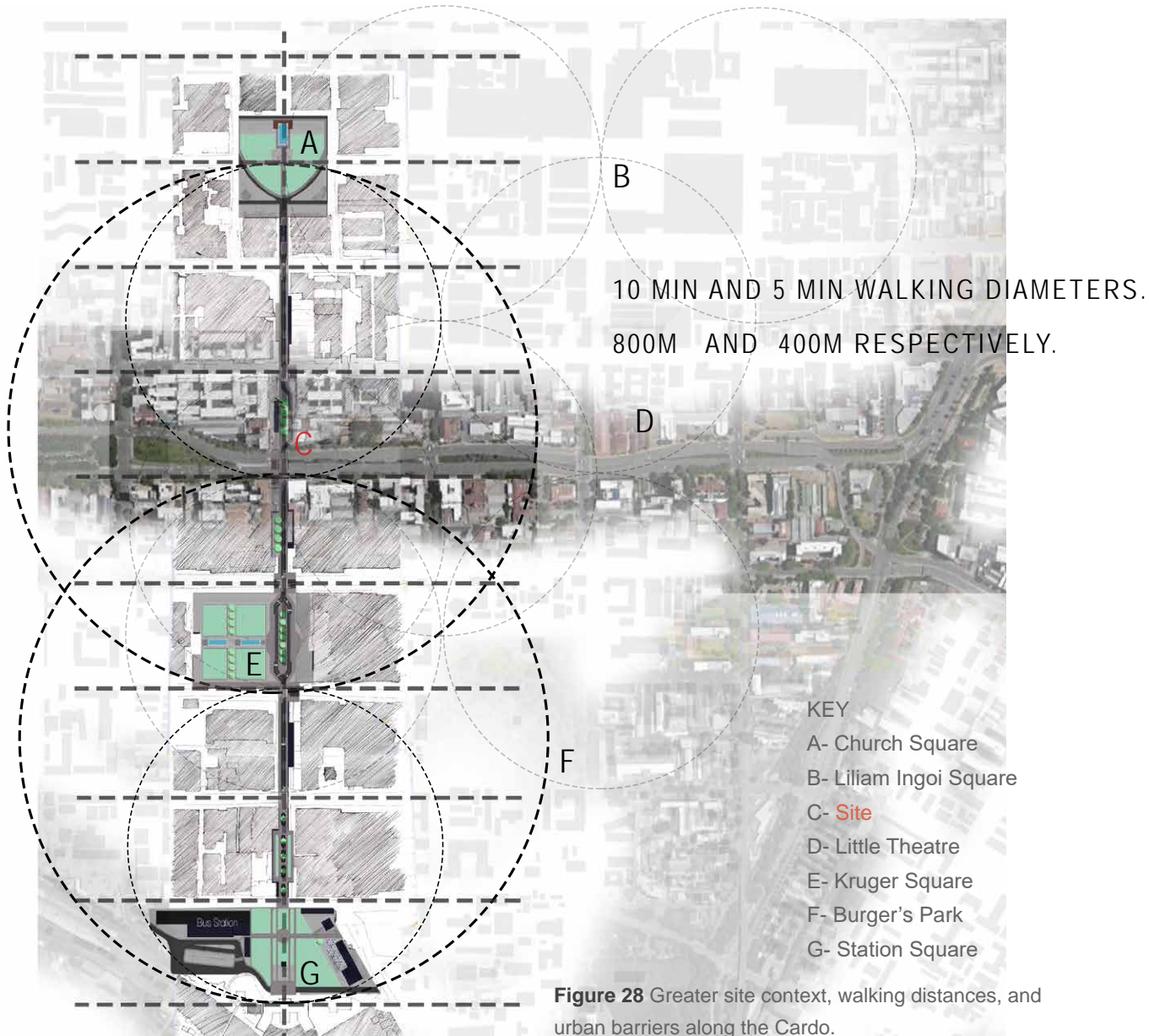


Figure 28 Greater site context, walking distances, and urban barriers along the Cardo.



Figure 27 Image 26. Urban boundaries through roads

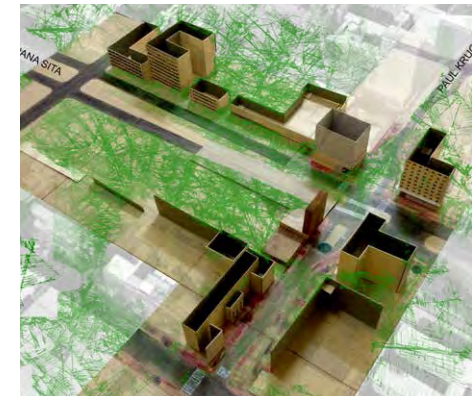


Figure 26 Image 27. A green network in the urban structure

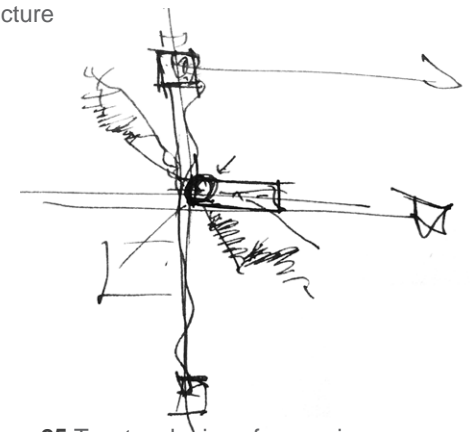


Figure 25 Two typologies of space in conflict conflicting at the site.

IMAGINED PARK NETWORK

Don Mitchell refers to hijacked public space, where public space does not belong to the public, but other actors in society, such as commerce (Mitchell, 2003, p. 2). This condition is noted in Pretoria (figure 30), where Church Square serves the banks surrounding it and where Lilian Ngoyi square is occupied through commerce activity. Conversely, Burgers park can be considered an honest public space, occupied by, and functioning only through public recreational activity.

Image overleaf (figure 28) shows the potential for a pedestrian network along the protest route, where significant sites are located within walking distance of one another.

With focus on the pedestrian scale, an imagined park network is proposed throughout the city of Pretoria. Utilising the potential of the open space between buildings on the large city blocks, private open space is made public. Figure 29 maps the potential for these spaces. The recreational sports park proposed on the site for this dissertation forms an important point of the park network. The neglected open spaces and awkward building edge condition as a result of the urban scar created through the widening of Nana Sita road is treated in a similar manner down its length, removing the emphasis from building and infrastructure to place for the inhabitants of Pretoria.

The new public space network connects green spaces in Pretoria, on an urban scale, the network protests and opposes the urban order defined by the built city fabric and grid.

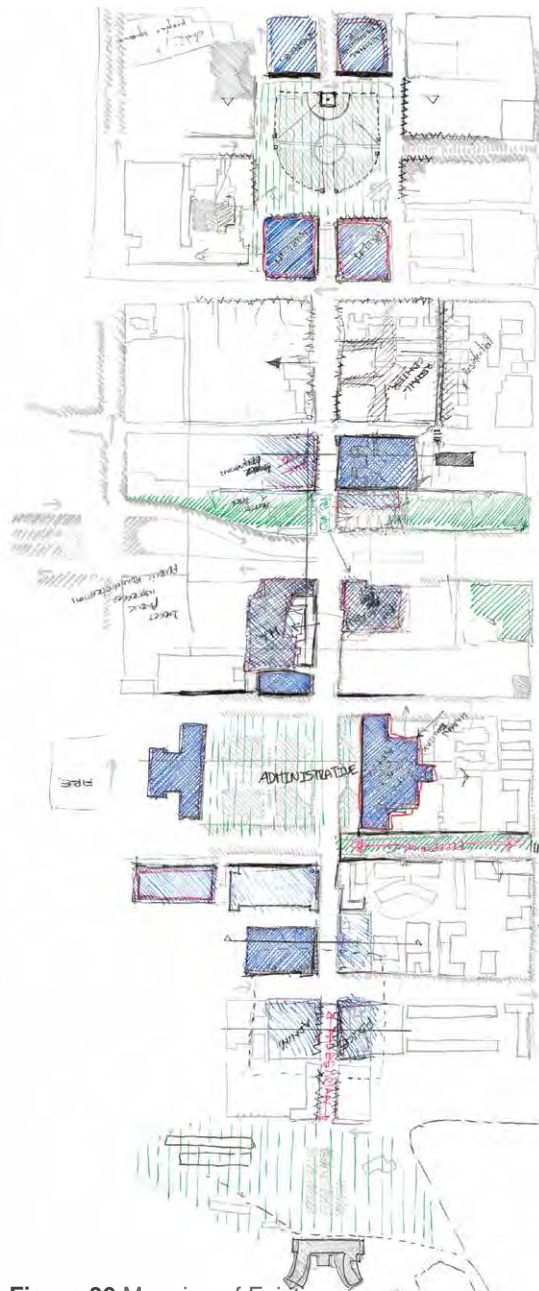


Figure 30 Mapping of Existing open spaces



Figure 29 Open space within the city blocks highlighted as potential to develop an urban park space network.

A PUBLIC BUILT FORM



BLURRING ABSOLUTES.

Regarding *agon* and conflicts of the everyday city user on a street level scale, the investigation focuses on the 'other'. If the city is regarded as being in a state of temporary consensus, which 'entails some form of exclusion' (Mouffe, 1999, p. 756); how are the excluded catered for? This question considers both user and space. The manner in which the built environment excludes the user is hypothesised to be the result of building edges; where the street as a public entity and the building as a private entity meet (Figure 33).

Publicness is often viewed in dichotomy of public and private. Rather, public and private should be seen as a scale from public to private. Looking at both the Nollie map (Figure 31) and edge mapping (Figure 32) exercises, it is apparent that public and private exist largely as separate conditions in the city reflected as building and street. Each excluding one from the other, but so too defining and challenging one another. Private and public space cannot be conceived as absolutes (Hertzberger, 2005), and the edges that allow this condition in Pretoria are investigated through this dissertation. The relationship between building as private and street as public is the crux of the spatial investigation in this dissertation. Could this perception be reduced, blurred or even reversed? The desired result explores an internal public space.

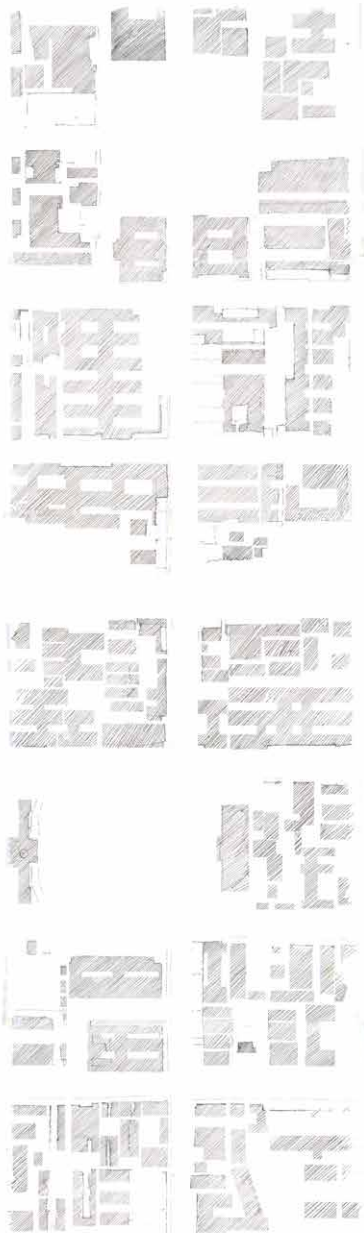


Figure 31 Figure ground study of the Cardo.

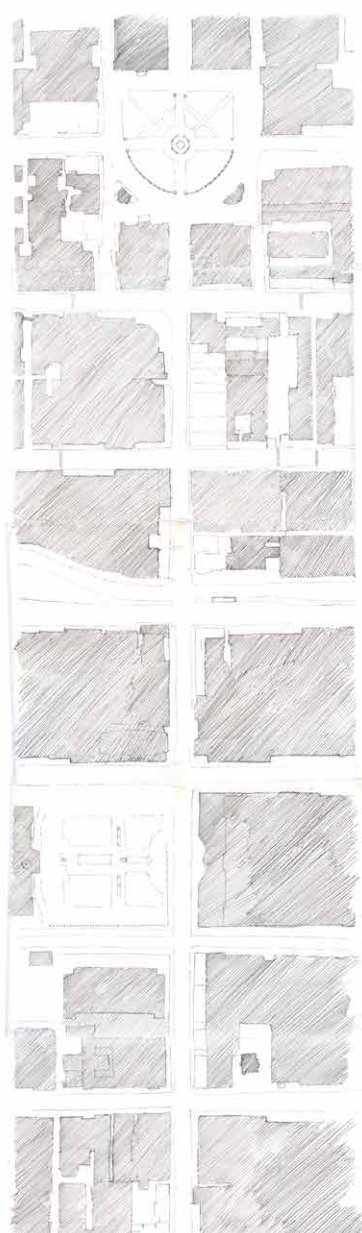


Figure 32 Nollie Map study of the Cardo.

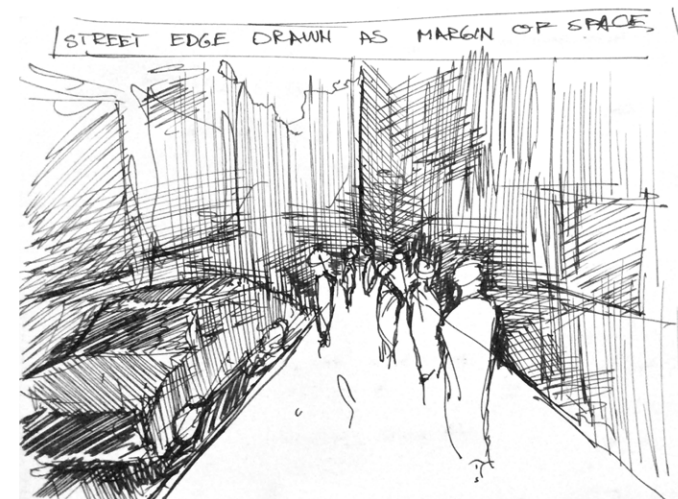


Figure 33 The street drawn as a margin of space between the building and road.

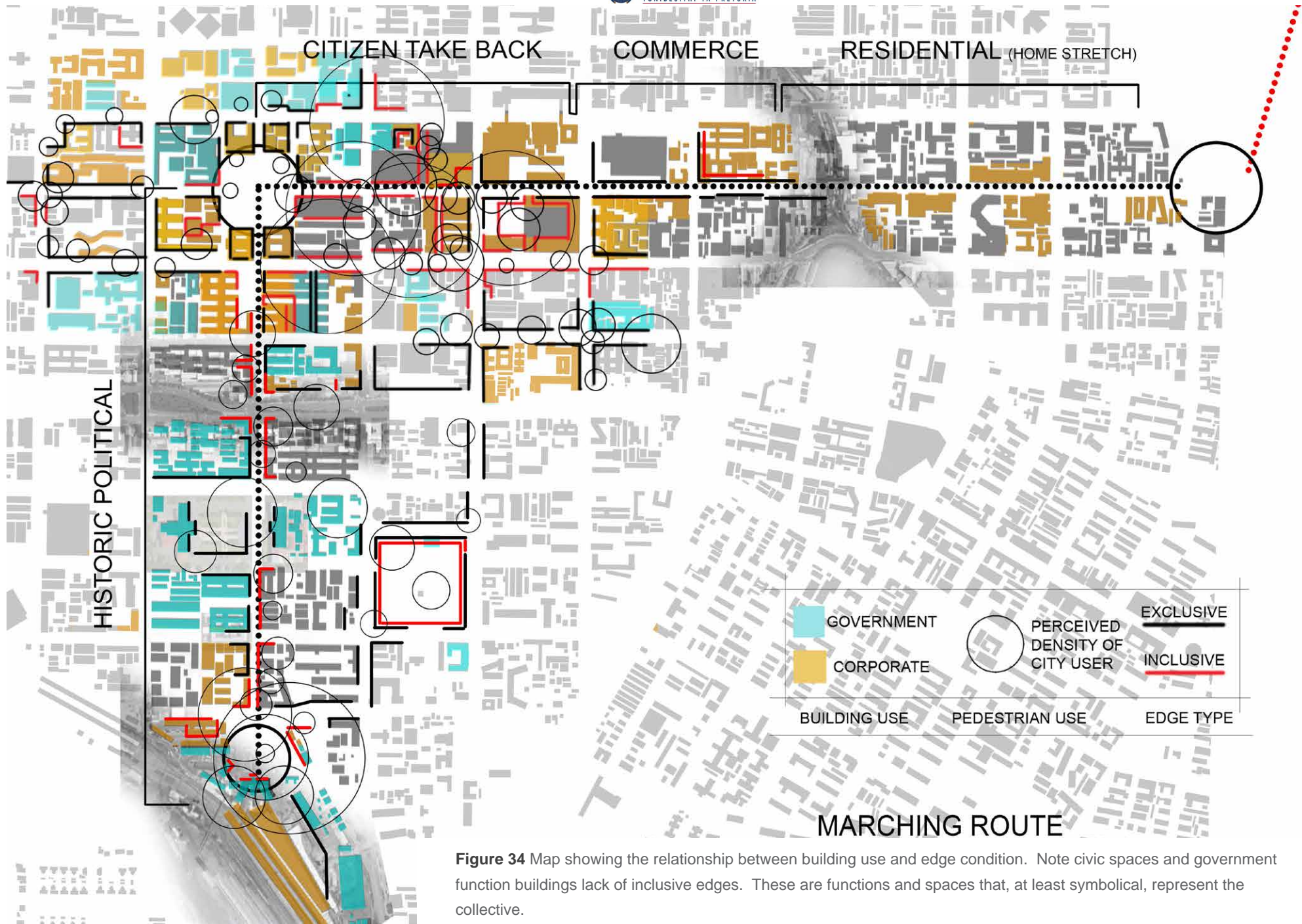


Figure 34 Map showing the relationship between building use and edge condition. Note civic spaces and government function buildings lack of inclusive edges. These are functions and spaces that, at least symbolical, represent the collective.

EDGES

The relationship between building as private space and street as public space is the crux of the spatial investigation. Could this perception be reduced, blurred or even reversed? The desired result explores the notion of an internal public space (Figure 35).

The streetscape in Pretoria appears to be the most collectively used space that the city offers for its users, even more so than the 'public' parks and 'civic' squares. However, the only real public space appears to be the sidewalk, the margin between road and building. The Street condition is not one that is designed to create adequate public space, but rather a product of necessary function. The road belongs to the vehicles, and the buildings belong to private users.

Leon Krier states that public space is where the city becomes legible to its user (Krier, 1980). The sidewalk as a public space is defined largely by the building edge. However, it is noted that the edge is utilised in an opportunistic manner (Figure 38, overleaf). Interestingly, the exclusive edges of space become inclusive in a manner that people engage with and utilise them. As with the city grid, the relationship that the city has on the user, and the user has on the city, is congruent. Jacobs confirms this relationship in stating that, "cities have the capability of providing something for everybody, only because, and only when, they are created by everybody." (Jacobs, 1961, p. 238)



Figure 35 Investigating a public built form. Designing a building as an internal public space.

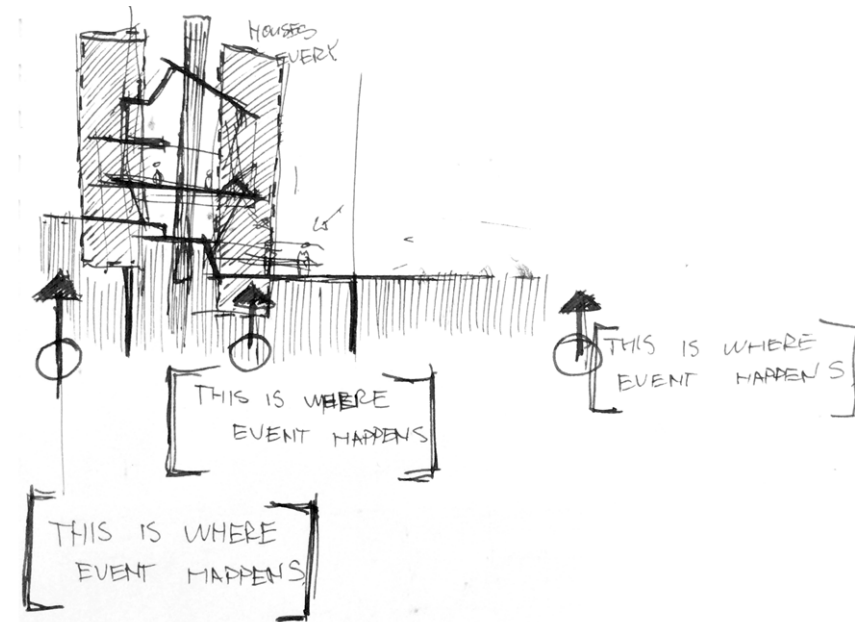


Figure 36 Showing the edge of street and building as a generator of opportunity.

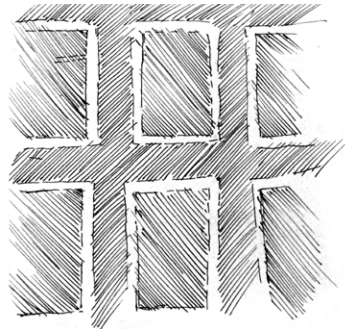
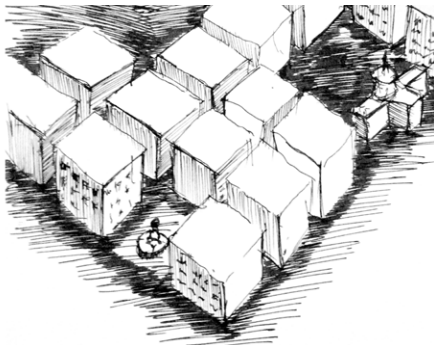


Figure 37 Documenting the urban condition. Streets as public space and built form as private in Pretoria CBD.

Tschumi refers to this relationship, where there is no ‘architecture without action... no architecture without violence’ (Tschumi, 1997, p. 123). He elaborates on how the user in a space ‘violate[s] the space’ (Tschumi, 1997, p. 123), noting that the occupation of space changes that space. The person is a mass that alters the quality of a space. People are objects in space. The same can be said about the inverse, space is implicit to the user, where ‘each door implies movement through it’. Large crowds change the space in a different manner to an individual. He describes this relationship as ‘violent’ (similarly, in a state of conflict, *agon*) where one always violates the other (Tschumi, 1997, p. 122).

Space cannot be understood as a physical object and form alone, but deeply intertwined with the user where ‘architecture is at once social and spatial; temporal, designed and experienced...it is both produced and reproduced’ (Borden & Rendell, 2000, p. 225). Henri Lefebvre (Lefebvre, 1996, p. 139) elaborates on edges and social dialogue, such that social boundaries are not a result of the edge, but an edge is invented as the result of a divided societal condition. The manner one negotiates space in the city is unconscious, an ‘accepting [of] a prohibition of some kind... where some edges [are] more extreme negotiators than others’ (Lefebvre, 1996, p. 139).

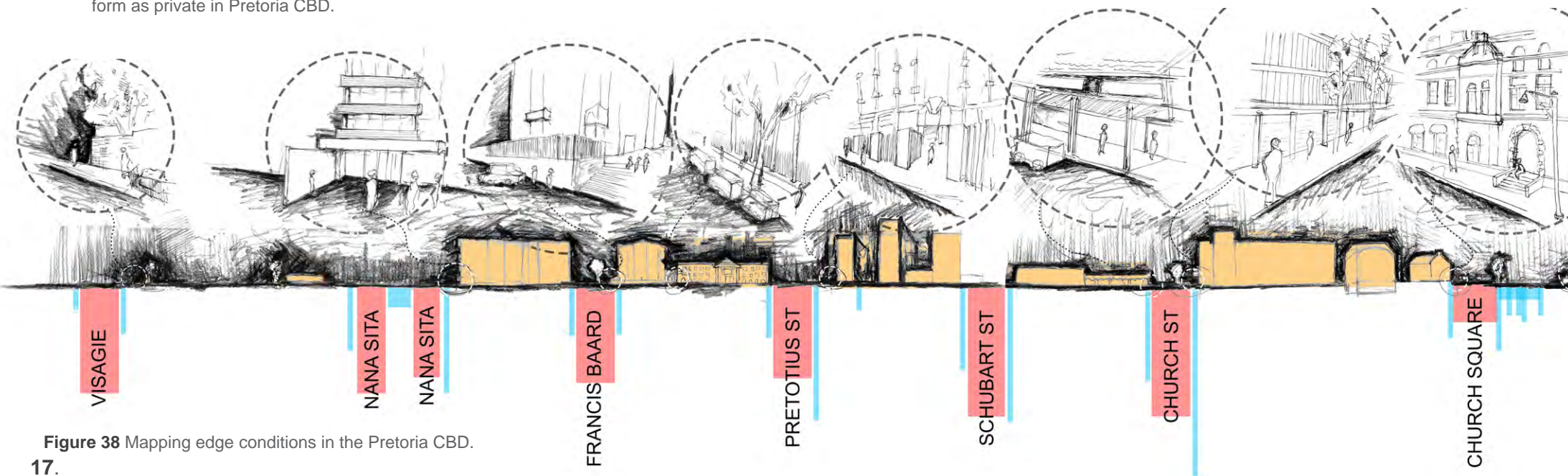


Figure 38 Mapping edge conditions in the Pretoria CBD.

Architecture and user have a critical relationship (Figure 39). Architecture begins to mould the environment that moulds the users, but so too does the user mould the environment. The relationship is one in *agon*, where space and user are in a temporary consensus. This notion of space/use contest- an architectural *agon*- reaffirms that an edge 'is not a spatial fact with sociological consequences, but a sociological fact that forms itself spatially' (Simmel, 1997, p. 143).

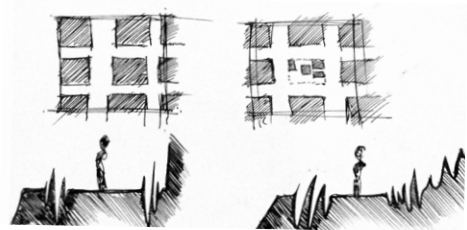


Figure 40 The city block drawn to include a public street condition through blurring the edge.

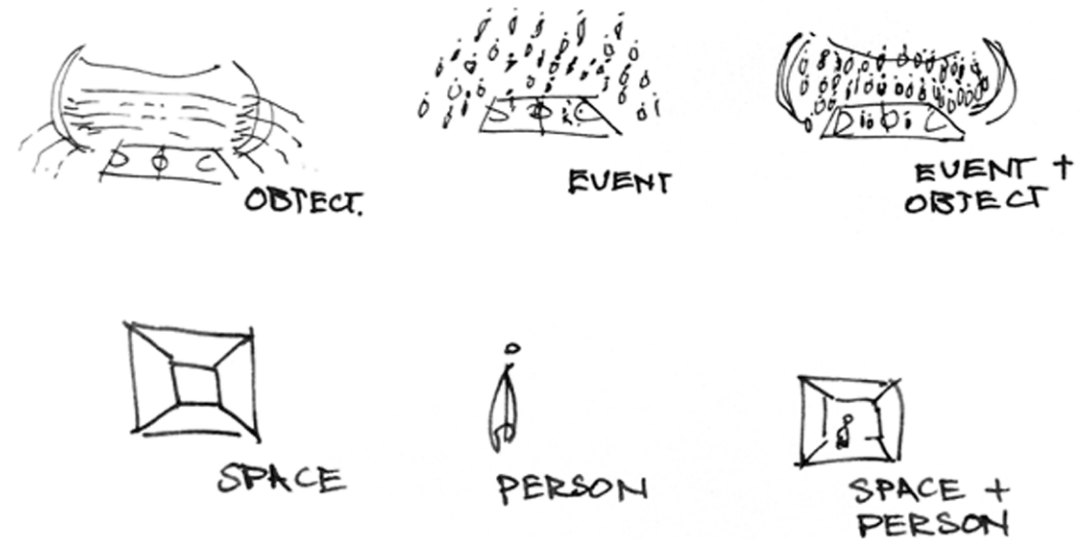
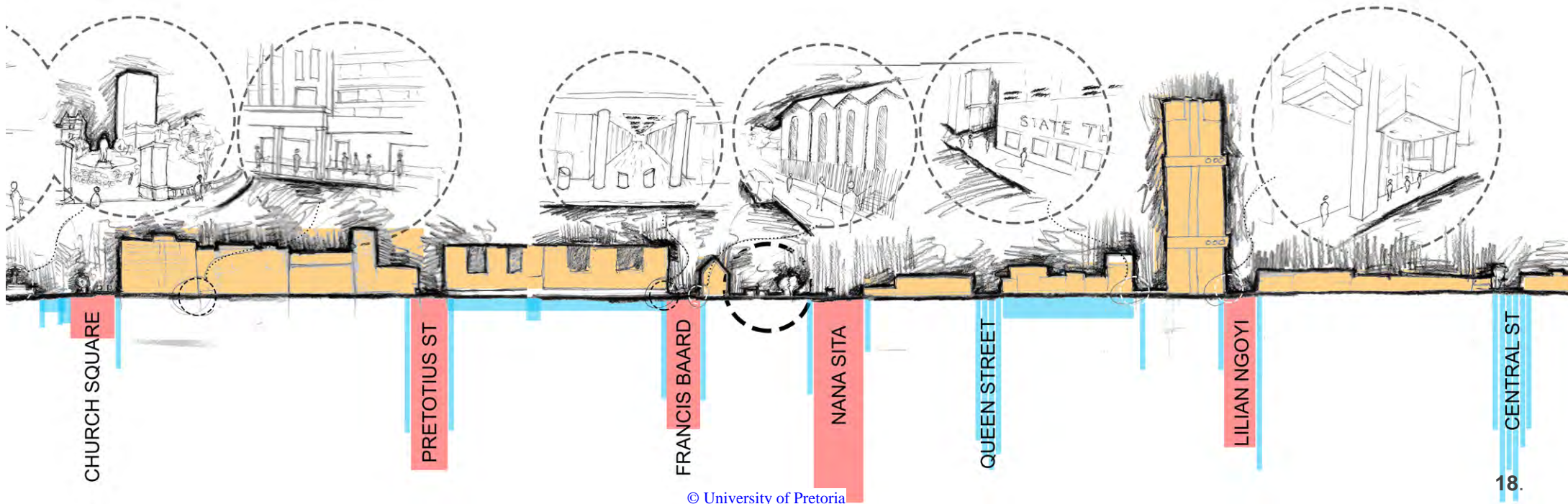


Figure 39 Relationship between use and space.



IDENTITY

A comparative study to critical regionalism.

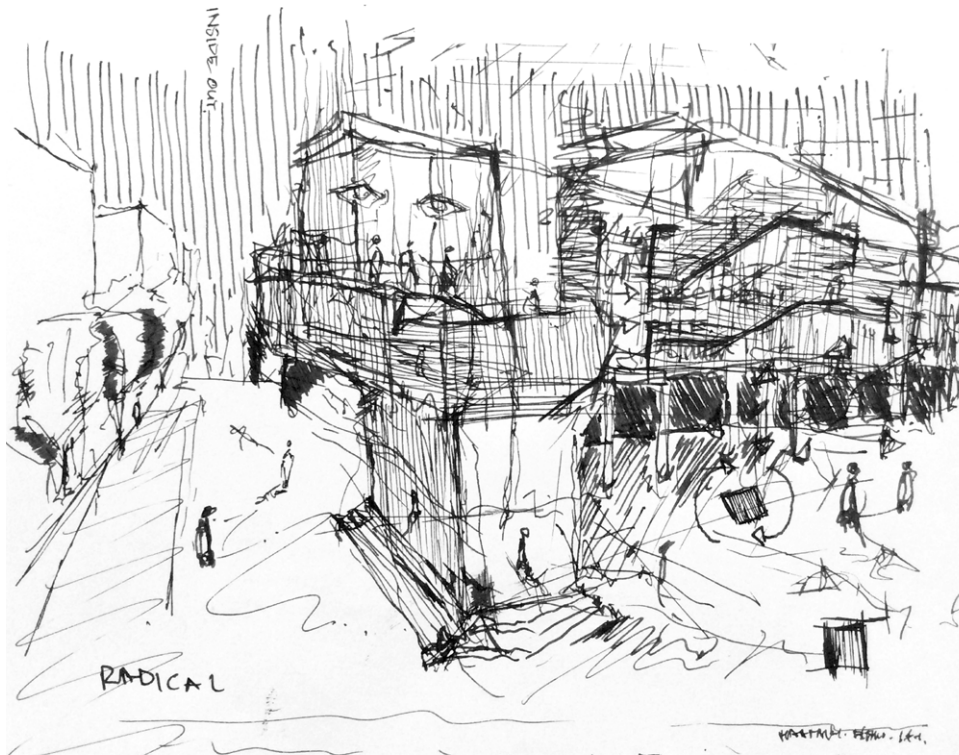


Figure 41 Concept diagram investigating a building which holds the identity of the user.

The desire to create a building that facilitates many functions and different people brings to light the concept of identity. The proposed building is nonspecific in how and who would use it. However, the building needs to have a specific urban character and be bold in its identity, representative of the public. Contrast is explored through design on a scale of autonomy to typology, i.e. what spaces have to be fixed and what spaces can be anything they are required to be. This contrast between general and specific, with a focus on identity, leads to a comparative investigation into critical regionalism. Critical Regionalism attempts to protect ‘traditional cultures’ from the ‘subtle destruction [of the] phenomenon of universalization’ (Ricoeur, 1965, p. 276). Lewis Mumford realised in his investigation into culture and identity that the two are mutable within their condition of place. To create regional architecture, he expresses, ‘is not a matter of using the most available local materials, or of copying some simple form of construction that our ancestors used. Rather regional forms are those which most closely meet the actual conditions of life and which most fully succeed in making people feel at home in their environment. They do not merely utilise the soil but they reflect the current conditions of culture in the region.’ (Mumford, 1941, p. 30)

Critical regionalism is regarded as a process as opposed to a style, the idea is both general and specific. It assumes that one style cannot be appropriate to all regions, in fact, this is the very concept it contests. In seeking identity in place, regionalism ‘alerted people to the loss of place and community’ (Eggener, 2002, p. 229) not by creating a shallow sentiment of the past but through encouraging an awareness, that may become a local manifestation of world culture. Regionalism’s relationship with modernism and postmodernism is important to its argument. The process suggests that a region should embrace technologies of the western world, while too suggesting that these technologies can be applied in a manner that may be more familiar to the people of a specific place (Eggener, 2002, p. 230).

However, many of the works cited as part of critical regionalism reference specific architects to specific regions, ‘Taddeo Ando for Japan (Figure 42), Oscar Niemeyer for Brazil (Figure 43), Luis Barragan for Mexico (Figure 44)’ (Frampton, 1985, pp. 314-327). This implies that the interpretation of one architect can create an architectural style for a region. Ironically, the architecture resisting a world style becomes singular, imposed through a specific interpretation, ‘often from outside the region’ (Eggener, 2002, p. 229). This criticism on critical regionalism points out an important condition which relates to this dissertation. Historian Ella Shohat poses the question: ‘...who is mobilizing what in articulation of the past, developing what identities, identifications and representations, and in the name of what political vision and goals?’ (Eggener, 2002, p. 230)

Regarding the scope of *agonism* in architecture, ‘identities... articulations... representation... and political visions’ (Eggener, 2002, p. 230) cannot be considered as finite, rather as a temporary order of domination. If architecture is viewed as a permanent object, then ‘reflect[ing] the current conditions of culture in the region (Mumford, 1941, p. 30)’ could result in the context outdated the building, noted as a condition in Pretoria.

Mouffe argues that identity is ‘something to be constructed, not empirically given.’ (Mouffe, n.d., pp. 65-66) Since identity is constructed, it too is an exclusionary process, where the ‘we’ will always be contested by the other. The architecture needs to ‘reflect the current conditions of culture’ without permanently reflecting a temporary condition. The result would be to reflect culture in its adaptability, representing the continued state of conflict.

One can consider that if ‘built form does not simply reflect culture; it shapes it...’ (Eggener, 2002, p. 232) and that architecture is a ‘sociological fact that forms itself spatially’ (Simmel, 1997, p. 143) then the architecture should facilitate both shaping and being shaped by the sociological context. Identity is not represented in the form alone, but rather as the backdrop to the user, where ‘architecture is at once social and spatial’ (Borden & Rendell, 2000, p. 225). Accepting this, the backdrop is the focus of the design investigation, discovering where the line between the general and specific lies.



Figure 42 Taddeo Ando. (Mabel, 2007)

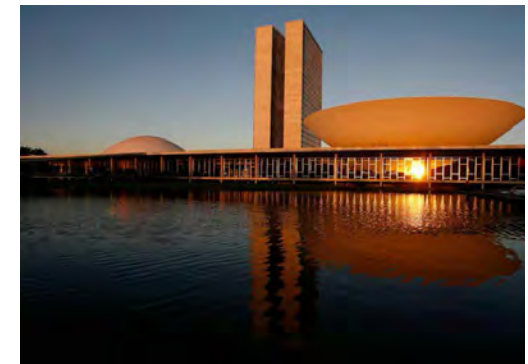


Figure 43 Oscar Niemeyer. (Viramonte, 2016)



Figure 44 Luis Barragan . (Press, 2015)

ARCHITECTURAL ISSUE

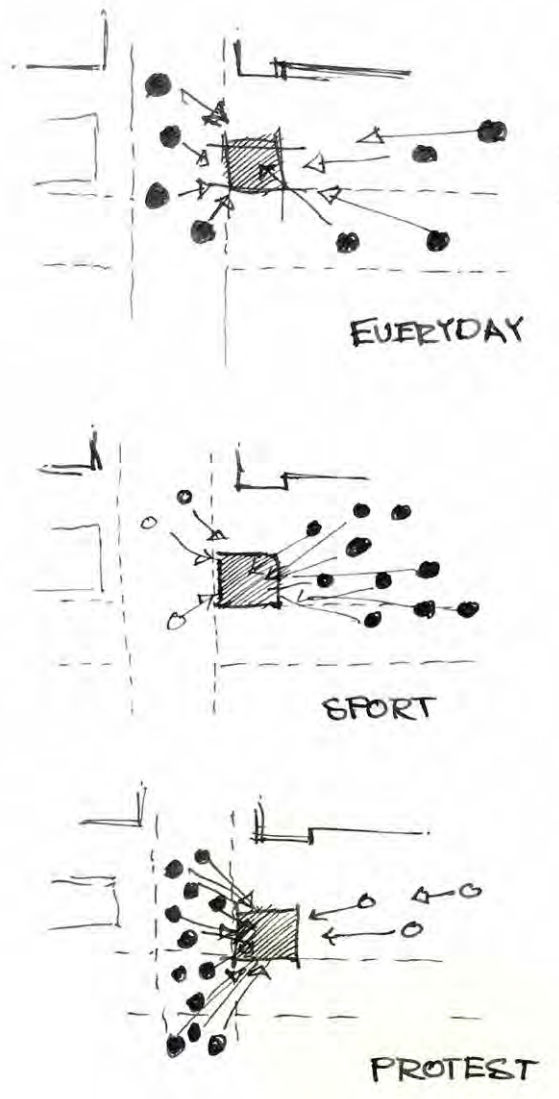


Figure 45 Diagrams showing different orders of domination on a space highlighting the design requirements to facilitate each scenario.

21.

The city is in a constant state of *agon*. A temporary consensus of societal actors informs an order of domination in the city. Architecture is permanent in relation to the rapidly adapting societal ebb and flow. In general, buildings in Pretoria have no ability to accommodate a constantly changing society, it is as if the context they are designed for no longer exists.

This design attempts to create a permanent structure that can facilitate the diverse users of the city of Pretoria. Shifting the perception of built structure as a private space in Pretoria, by drawing public activity into a vertical building through the treatment and manipulation of edges. The proposed building is adaptable within a structured logic. Therefore, an increased emphasis is placed on the user in the building, increasing the user and space relationship as to be recreated and 'form itself spatially'. The building acts as a background to its inhabitants who give it an identity. As it is filled and emptied, during different events with different subcultures, the building changes to best accommodate its use. This ultimately implies different identities in relation to the relevant condition it serves. Focus is placed on the function as a backdrop for the people within Pretoria. In the same manner that a museum holds a painting, displaying art as a function, the public building serves to host its inhabitants. Resilient in the manner it can facilitate whatever it may be required to.

The resultant study questions are formed-

Sociological question-

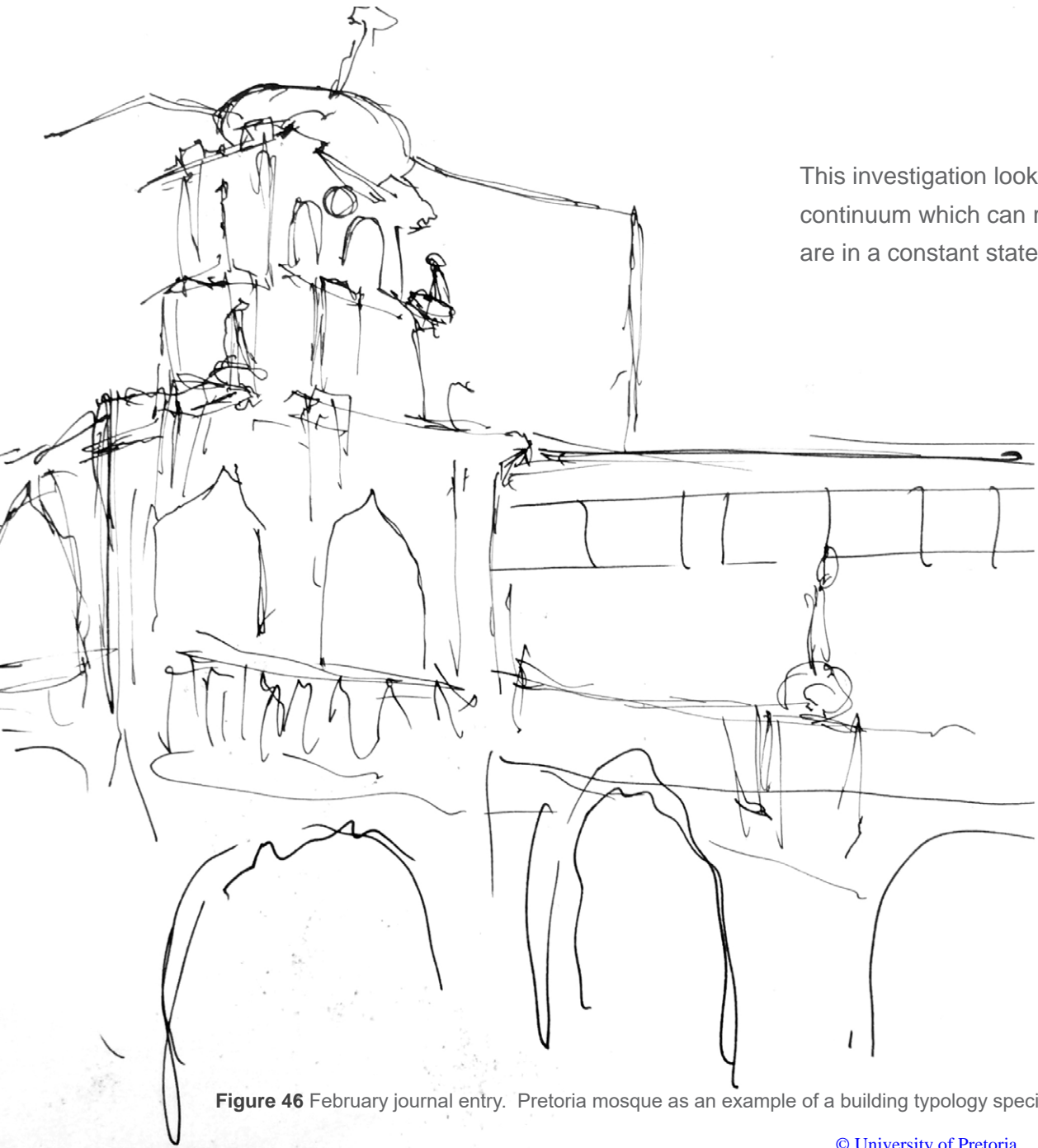
Can architecture remain constantly relevant to multiple cultures which are in a constant state of change?

Urban Question-

Can architecture mediate conflicting conditions of a city within a continuum to respond to and remain contextually relevant to space?

Architectural question-

Can built form in the city of Pretoria be regarded as inclusive public space?



This investigation looks into creating a resilient public building within a political continuum which can remain contextually relevant to multiple cultures which are in a constant state of change.

Figure 46 February journal entry. Pretoria mosque as an example of a building typology specifically designed for its unchanging user.

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