RE-CENTRING TSHWANE

Urban heritage strategies for a resilient Capital

TSHWANE, capital of the Republic of South Africa, is a relatively young city with a colourful but conflicted past. It is now undergoing a deliberate transformation, steered by the City of Tshwane's *Tshwane Vision 2055 Remaking of the Capital City*, which acknowledges that the city is steeped in cultural history. Three culturally important heritage resources, Church Square, the Old Synagogue and the Old Government Printing Works, formed the focus of an investigative student design laboratory, the *Re-Centring Tshwane Lab*, which was undertaken in 2014 by the Department of Architecture at the University of Pretoria, supported by the Cultural Heritage Agency of the Netherlands and the University of Pretoria's Capital Cities Programme.

The Lab explored architectural interventions through which these three historic places could be modulated in service of a liveable, resilient and inclusive city. This richly illustrated report presents the spatial, institutional and pedagogic context of the Lab; the chosen sites and their unique histories and significances; explores the potential contribution that heritage buildings can make to the Capital City and its resilience; and finally illustrates the lessons learnt from the Lab. These lessons show the potential that urban heritage holds in the fostering of economic development and social cohesion within the transformative *Vision 2055*. The City of Tshwane's heritage resources can be modulated to be inclusive for all citizens of the multi-cultural Capital of South Africa.
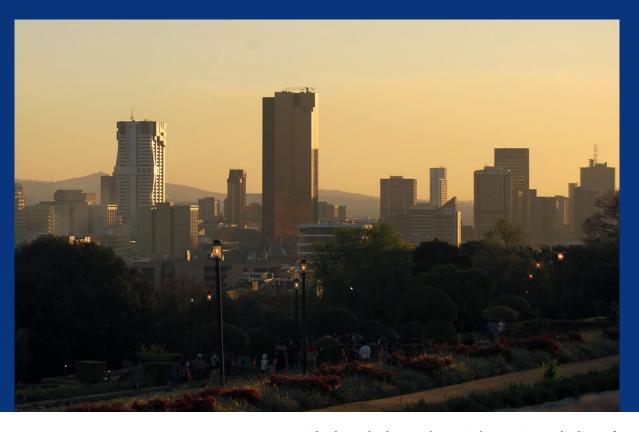

RE-CENTRING TSHWANE   Urban heritage strategies for a resilient Capital

Nicholas Clarke and Marieke Kuipers (Editors)

Cultural Heritage Agency
Ministry of Education, Culture and Science

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
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Contents

Dedicated to the memory of
Karel Bakker
(1956–2014)
our dear colleague and friend.

Preface

A note on a capital city, its heritage and future

With its population of about three million across a huge area, and its contested past, present and future, the many-layered environment of the City of Tshwane provides an immense field for research. From Hammanskraal in the north—product of long standing African settlement as well as segregation and apartheid planning—to Centurion in the south, with its globally connected suburbanisms, this is a city of surprises. Every day people travel from Alaska, a largely informal part of Mamelodi on the east, to work and to look for work in the centre. From there, others go home westwards, to Pretoria West, Atteridgeville, Laudium and Westfort, each in turn mutating sites of interwoven social change. And questions of memories, built forms and old as well as new cultures infuse each of these sections of the city, adding up to the extraordinary tapestry of the whole metropolitan space. Older institutional buildings of Westfort, or the surrounds of Church Square, occupied by and juxtaposed with social forms perhaps unimaginable at the time of creation of these spaces, are challenging subjects for architectural history, as it intertwines with pressures for the new in the present City of Tshwane.
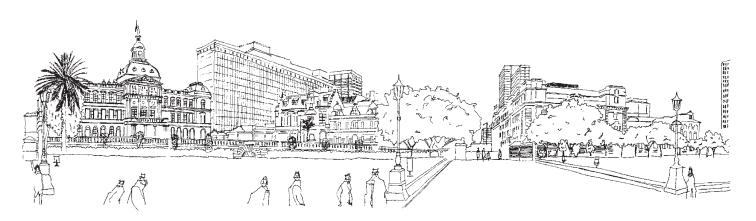
Sensitively informed approaches to Tshwane and its parts can only be welcomed. Capital Cities Programme, an institutional research theme of the University of Pretoria, is privileged to be supporting exciting work in the city, and connecting it to places far beyond, in capital cities around the world. Recentering Tshwane constitutes a significant product emerging from creative students, scholars and professionals in architecture and related disciplines. It is primarily a work of research based and historically informed architecture—potentially contributing to building bridges between citizens, officials, politicians, professionals and others in the city. This project and this product are at the heart of what University based programmes can lend to Tshwane—without arrogance, but contributing to opportunities to rethink and remake city spaces and lives.

The future of the city will be shaped by its young population—more than half of which is under thirty. This youthful population bears many burdens—the struggle for dignity, for decent work, for hope against fear. A collection such as this book could never pretend to lighten these burdens, but it is one means of opening ways of seeing the city and informing debates about value, development and growth. The volume opens up new fields for debate and even contest, and certainly provokes many new possibilities for work which may contribute locally and globally to shaping cities of the future. Its spirit is one of a search for a city perhaps more just, an environment more liveable, and a citizenry better informed on the diversity of contributions that shape the complex phenomena of city life. I look forward to further efforts to broaden and deepen our collective understandings and salute those who have done the remarkable work presented here.

Alan Mabin
Leader – Capital Cities Programme
University of Pretoria

Church Square. (www.dutchfootsteps.co.za)

Editors' note

The Re-centring Tshwane Laboratory was a collaborative investigative studio that took place from 25 August to 1 September 2014, as part of the Architecture, Interior Architecture and Landscape Architecture Honours programmes coursework at the Department of Architecture at the University of Pretoria. This report presents the outcomes of that project. The Lab came at the end of a quarter-long studio on the same subject, for which the central question was: *How can the rejuvenation of Church Square, the Old Government Printing Works and the Old Synagogue help to create a vibrant, equitable and resilient future for Pretoria and the Greater Tshwane?*

We, the editors, took part in this week-long laboratory as members of the group of lecturers who guided and critiqued, but especially listened to, the participating students throughout their design development processes. Our measures in guiding the students were fourfold: the real-world applicability of the proposals; the social benefits of the program; the architectural inventiveness of the designs; and the process of discovering the tolerance for change through reflection on a designed intervention. We are happy to say that the results did not disappoint.

This report has a number of purposes, the first being to present the product of this endeavour, but also to highlight broader issues relating to Tshwane and her heritage. The report also provides the opportunity to explore emergent opportunities offered by the heritage of the city, both in planning processes aimed at creating a continued urban resilience, and in international collaboration. It is our hope that the report will be useful in the process of envisioning the futures of the three sites in their larger urban context, and contribute not only to the continued use of the sites investigated, but also to the lives of the citizens of the capital and South Africa.

Compiling this report would not have been possible without the assistance and goodwill of our collaborators. The most important are the talented students who participated in the Laboratory. Their energetic and creative engagement with the task they were confronted with is the foundation on which this publication has been built.

This report is the product of collaboration between a number of contributors, in terms of both its content and its production. Most authors contributed beyond the call of duty of their daily responsibilities at their various institutions. We are highly appreciative of their participation and commitment to this venture.

The Laboratory was augmented by the vital cooperation of the City of Tshwane Metropolitan Municipality, in specific its Heritage Resources Management Department, and the Heritage Advisory Service Unit of the National Department of Public Works. The Laboratory was logistically supported by the Capital Cities programme at the University of Pretoria. The project formed part of the Shared Heritage Programme of the Cultural Heritage Agency of the Netherlands, which provided financial support for both the Laboratory and the compilation of this document.

Our sincere thanks to all.

Nicholas Clarke and Marieke Kuipers

Introduction

Marieke Kuipers

Settlements, while man-made, are like cultural organisms. Once laid out, even if only as a modest village, they can evolve into cities, even metropolises, in a dynamic process. Yet urban cores retain the DNA of their fabric and structure. The process of adaptation, renewal and sometimes decay is partly influenced by natural forces, but is mostly the result of cultural and economic factors. The recognition of heritage values in the historical structures and buildings in these cores is one of those cultural factors, albeit of relatively recent origin and not always evident nor consistent. The drafting of policies and composing of architectural designs for future developments are others. Policies and designs are often made through intense interaction and are accompanied by heated debates about ambitions, priorities and urban identity. Basically, all such debates deal with the appreciation of the built environment of the city as it is inherited from the past in the present, and in view of actual questions concerning change and continuity for or in the future. The process of valuing the past is neither static nor unequivocal, partly depending on the position and knowledge of the stakeholders involved and also influenced by the *zeitgeist*.

In the case of South Africa, the interpretation of heritage sites leads inevitably to a critical evaluation of the age-old, often-troubled past and its remaining structures as reminders of this past. According to the National Heritage Resources Act (Act 25 of 1999), all structures older than 60 years are automatically protected; they may not be damaged, altered, removed, subdivided or their planning status changed without the approval of the relevant heritage resources authority or local authority. In practice, however, the heritage values are only barely perceptible to the broader public. Only if serious pre-defined changes are planned are Heritage Impact Assessments required by the Act in order to prevent unwanted destruction. Such assessments are indeed useful in giving insight into the 'don'ts' when urban renewal or architectural interventions to adapt heritage sites to new needs are envisaged. But often the impact assessments have shortcomings in their aptness for indicating the 'tolerance for change' before the process of (re) design starts to steer the process in a positive direction.

Rather than emphasizing the shortcomings and risks, it is more effective to advance a strategy that aims at a holistic approach in both urban development and the adaptive reuse of architectural heritage, as an integrated endeavour aimed at sustaining the cultural continuity of the place and its historic features. Such function-orientated strategies for revitalising historic inner cities are not only promoted by the 1975 *Declaration of Amsterdam* of the Council of Europe but also the new 2011 UNESCO *Recommendation on the Historic Urban Landscape*.[1] They are also part of the Dutch policy framework for the exchange of knowledge on the Shared Heritage, particularly the built heritage, in a select group of priority countries, including South Africa.[2] The

Left: A view of the historic core of Tshwane from the Union Buildings—an iconic vista. (Marieke Kuipers)

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1 Clarke, 2015; Kuipers, 2015.
2 The preceding Mutual Heritage programme (2008–2013) included, apart from South Africa, Brazil, Ghana, India, Indonesia, Russia, Sri Lanka and Surinam; the current Shared Heritage programme (2013–2017) is extended to include Australia, Japan and the United States of America, whereas Ghana is no longer included; see Corten, 2014 and Van Golen, 2010.

initial justification for this policy framework was based mainly on the historical relations associated with the colonial activities of the former West India Company and East India Company. Yet South Africa does not only share a well-known mutual past with the former Dutch Republic as represented by the Cape Dutch buildings of the seventeenth and eighteenth century. There is also the lesser known shared heritage of Eclectic ZA Wilhelmiens architecture that resulted from the contributions of Dutch-born architects and engineers to the *Zuid-Afrikaansche Republiek* (ZAR) (1854–1902) and the subsequent Union of South Africa (1910–1961). The term 'ZA Wilhelmiens' has been coined by a group of architect-researchers affiliated with the University of Pretoria, to express the Dutch link of the period that roughly coincides with the life of the Dutch queen Wilhelmina (1880–1962).[3]

In response to various initiatives, the Shared Heritage programme of South Africa and the Netherlands shifted its focus in 2009 on the built heritage from the Dutch period at the Cape towards the Eclectic ZA Wilhelmiens legacy in the administrative capital of South Africa, Pretoria. Since then, students in architecture have been involved in the functional analyses and design-oriented investigations of the inner city and its shared heritage based on the 'cultural landscapes' paradigm.[4] Their involvement can be beneficial for both the local planning authorities (which are informed by the students' imaginative powers for reuse) and the students themselves, who are enabled to engage with real-life assignments and obtain problem-specific training. They have to acquire the necessary skills for a sensitive approach to the challenging assignments of revitalisation and adaptive reuse. This type of heritage-informed design can only be taught in the setting of a master studio through case studies—an academic laboratory where students can experiment with ideas for real situations and assignments, as challenges for architectural or urban interventions under the supervision of experienced teachers in these matters. As representatives of the new generation, it is expected that the

students will have a fresh take on the past of South Africa and the present innate qualities of the capital, as well as at the potentials for integrating its multi-faceted heritage in future urban developments.

The urban core of today's Tshwane Metropolitan Municipality, Church Square and the surrounding centre, is without any doubt a place of great historic significance. Its origin dates back to the 1850s, when the Boers founded Pretoria as a *kerkplaats* on the plains in the Apies River Valley. It was the capital of the *Zuid-Afrikaansche Republiek* (ZAR) until the latter's demise through its surrender to the occupying British forces in 1902. Afterwards, the town remained the administrative capital of the successive regimes in South Africa, and over time it prospered and grew into a large metropolis. While Church Square might still form the geographic centre of the capital, it has become less central in socio-economic terms. From a socio-cultural and functional perspective, new investigations of the potential for reuse and redevelopment of abandoned heritage sites are urgently needed so as to again turn the heart of the city into a lively place for Tshwane's citizens and, possibly, tourists. In other words, the current challenge is to 're-centre the City', however contradictory this may sound.

The theme was further elaborated during the responsive Re-Centring Tshwane Laboratory, organised in August 2014 as a master class presented to Honours-level students at the Department of Architecture of the University of Pretoria, with the involvement of Dutch experts (partly affiliated with the Delft University of Technology). The Lab was a multi-purpose endeavour for the exchange of knowledge and the investigation of favourable options for the revitalisation of three selected heritage sites in the heart of Tshwane. These are within walking distance of each other and directly or indirectly associated with (former) public uses. The first is the public space of Church Square, where the golden era of the ZAR is embodied in the Old Raadsaal and the Palace of Justice, both designed by the

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3 See Bakker, Clarke & Fisher, 2014.
4 Corten, 2010 & 2014.

Dutch-born architect Sytze Wierda. The two other sites, located in the adjacent and partly desolate north-western quadrant of the city, are the Old Government Printing Works (also by Wierda) and Old Synagogue (by Beardwood and Ibler). Both are moth-balled and awaiting respectful reuse and re-incorporation into the public realm. The Lab enabled fruitful experimentation in research-by-design approaches for architectural conservation, which allowed for testing the 'cultural carrying capacity' of the three heritage sites through the students' designs for architectural interventions related to the suggested reuses.[5]

The outcomes of the Re-Centring Tshwane Lab were presented to the principal stakeholders and others on 1 September 2014, during a public session with debates in the Bosman Street Grootkerk. We are extremely grateful that Prof. Karel Bakker (1956–2014), who had supported this project from the very beginning, was able to attend and to participate in the public discussions. He had also whole-heartedly supported our intentions to publish a research report of this Lab, the result of which comes out one year later. This publication does not only compile the identified potentials for future development of the three case studies, but also includes specially added essays by experts from both South Africa and the Netherlands to embed the students' design exercises in a broader conceptual framework.

The Department of Architecture at the University of Pretoria has a well-established practise of engagement with the City of Tshwane and her heritage. *Roger Fisher* presents the emergence of the traditions of the department, tracing these back to the to *Department Publieke Werken* of the ZAR and its successors. In exploring this history he also presents the persistence of the links of the Department with the Netherlands, a continued association of which this publication forms part.

In this publication, *Jean-Paul Corten* introduces the issues of 'shared heritage' as a trans-national concept, and 'integrated conservation' as a holistic approach to urban heritage strategies. Even if the significances of the inherited buildings and monuments may be seen from different perspectives, the aim of the South-African–Dutch Shared Heritage programme is to create favourable conditions for a joint future.
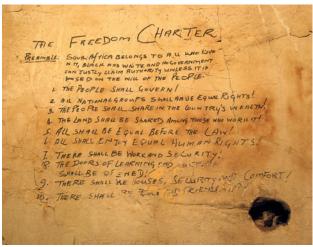
The future perspectives on built heritage as an asset for urban development are addressed by *Ishmael Mbokhodo*. He locates these in the broader context of the current ambitions of the City of Tshwane to regenerate the inner city as its face and heartbeat. Adaptive reuse of public heritage buildings is, therefore, a critical contribution to the vitality of the city. Just as important is the recreation of a greater role for pedestrians in the public spaces of the urban core, for, he notes, they are probably the most critical contributors to a successful retail and leisure centre.

Nicholas Clarke and *Frandah Lourens* describe current planning issues and the institutional perspectives to the challenges facing the Capital. They describe the reasons for the current dysfunctional urban morphology of the city, and present the imbalances and the various policies, plans and mechanisms that have been developed to counter these and further develop the city as fully-fledged national capital.

After these general political frameworks, the academic setting of the Lab and its educational context is described. *Nicholas Clarke* and *Johan Swart* explain how the assignment for the Honours students of the Heritage and Cultural Landscapes studio is defined, and why the research-by-design approach is part of the teachings in architectural conservation. In the Lab most students were confronted for the first time with the dual assignment of finding an adaptive reuse for a heritage site, and drafting

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5 See Kuipers and Quist, 2013.

Student engagement in the Lab included individual work, group discussions and site visits, such as to the holding cells under the Palace of Justice. (Marieke Kuipers)

the related architectural intervention in a coherent design that is respectful of the attributed heritage values according to their own analyses. The Lab has proven a challenging test environment for all to explore this difficult assignment.

The characteristics and challenges of the three heritage sites that were investigated as case studies for research-by-design are discussed by N*icholas Clarke* and *Adrian de Villiers*. They summarize the origins and evolution of the three places chosen to test the strategic intervention potentials, and situate each site in the broader context of Pretoria's history and Tshwane's future challenges in relation to their multiple heritage values.

Provocatively, *Edna Peres* and *Job Roos* argue that Tshwane is already a resilient city, and that the municipality's ambitions towards a Resilient Capital also requires reflection on the concept of resilience as such. They notice that resilience thinking in the urban environment can be approached from either a systemic or a normative perspective, which partly overlap, and that heritage can play a great role in building the resilience of the city.

This report concludes with the 'Lessons Learnt' from the students' research-by-design experiments in the Lab, as distilled by *Nicholas Clarke, Marieke Kuipers* and *Johan Swart*. The students came up with attractive, and sometimes surprising, suggestions for reusing the heritage sites, inspired by history and actuality. In general, the Lab proved that the UNESCO *Recommendation on the Historic Urban Landscape* is a useful tool for drafting heritage-based strategies for urban redevelopment. For every case study a summary is given of the appraisal of the heritage site, with recommendations for 'do's and don'ts' in relation to redevelopment potentials. The greatest challenge lies in addressing change while maintaining and augmenting the dignity of place. Within the transformative *Tshwane Vision 2055*, the heritage resources of the historic city core can be inclusive of all the citizens of the multi-cultural capital of South Africa.

To our great regret, Karel Bakker could not see the final result of the Lab's report. To honour his good spirit and lasting inspiration, we dedicate this publication to his memory, and commemorate his life and his heritage endeavours on the African continent, particularly that of sub-Saharan Africa.

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2

The Pretoria School of Architecture
Its traditions of teaching and heritage

Roger Fisher

Background

The Pretoria School of Architecture is in its eighth decade of teaching. It in turn is part of an even longer tradition of teaching through the practice of architecture in the City of Tshwane Pretoria, namely that of the Department of Public Works, and its forebear the *Departement Publieke Werken* (DPW, 1887–1901) of the *Zuid-Afrikaansche Republiek* (ZAR, 1854–1902).

The period of interregnum—that of the Transvaal Colony (1902–1910) in its Milner Kindergarten[1] years and later Union of South Africa (1910–1961)—while bringing ideological change, did not interrupt the continuity of tradition. Hence the likes of personages looming large on South Africa's architectural legacy, namely Gordon Esselmont Leith (1886–1965) and Gerard Leendert Moerdijk (1890–1958),[2] as young men cut their professional teeth in these institutions.

The rapid industrial growth of Johannesburg saw the School of Mining moved there from Kimberley as the diamond rush fizzled. The School of Mining took on the teaching of architecture, and in 1923 it was resolved at an architectural education congress in Durban to professionalise the practice of architecture through a private act of parliament, formalized in 1926. It was decided that examinations in architecture would be conducted through the University of the Witwatersrand (Wits) for the teaching centres of Durban and Pretoria, where, at the latter, Wits would assist in teaching as well. In 1943, in the years of the Second World War, the University of Pretoria established independence of its architectural teaching through creating its own degree awards in Architecture.

Left: The gable of the Old Netherlands Bank on Church Square, designed by WJ de Zwaan (1897), Dutch Neo-Renaissance aesthetics on the African Highveld. (Nicholas Clarke)

Right: A photograph dating to 1955 of a Ndebele homestead on the road to Bronkhorstspruit. (Meiring, 1955: 26)

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1 This is an informal reference to a group of Britons who served in the South African Civil Service under High Commissioner Alfred, Lord Milner (1854–1925), between the Anglo-Boer War (1899–1902) and the founding of the Union of South Africa (1910–1961), a project they actively favoured and promoted, desiring ultimately an imperial federation of the British Empire itself. Herbert Baker, although older, hosted and regularly met with them as well as endorsing their ambitions.

2 For further information of all architect personages referred to in the text, search for the relevant entry on www.artefacts.co.za.

Establishing traditions

In this short essay, one must of needs simplify perceptions and arguments. It was noted that the School of Architecture at the University of Pretoria reflected pragmatist rather than theoretical concerns.[3] This tradition, recently explicated by Jaap-Evert Abrahamse,[4] derives from the traditions of how those practitioners who came to the ZAR received their training. Because of the overt nature of Calvinist influence, the training of those architects, in particular the patriarch Sytze Wopkes Wierda (1839–1911)[2] as Chief Architect and Engineer of the ZAR DPW, and his forebear of short duration, disciple and Deputy, Klaas van Rijsse (~1860[?]–1941),[2] came through a school of both craft apprenticeship in carpentry, the traditional way of having architects sensitized to the demands of the profession in the 19th century, and mentorship through being apprenticed to leading practitioners. Later, while serving as practitioners either privately or in civil service, they would extend their knowledge by reading and attending occasional classes. These traditions were brought to the ZAR and fostered the way of teaching in the DPW, where Wierda preferred to train and develop his own personnel. This was a brief period of fifteen years, but was formative. The architects of the late 19th century found themselves in a period of style revivalism, compounded by an eclecticism of stylistic expressions of high cultures encountered in the Colonial project of the Europeans, subsumed by those cultures they encountered in the Colonial project. By the time these Dutch practitioners arrived, those influences had dwindled into a stripped expression for the pragmatic purposes of equipping far-flung rural towns with facilities for the instruments of governance. However, in Pretoria, as centre, the stylistic expressions, although not ebullient, were, when engaging the public, invariably more embellished, such as in the Old Raadsaal and the Palace of Justice. A stone's throw away, where the public was not directly engaged, such as at the Old Government Printing Works, the buildings were purely utilitarian and accommodating of their industrially produced parts.

If one then examines the role of teaching and heritage in this period, one could argue that it set a tone of pragmatism and utilitarianism with adaptations to local circumstances, and encouraged the engagement of local talent for purposes of training and furtherance of their careers.

The hiatus of the Anglo-Boer War led to a change in the composition of the personnel of Public Works Department (PWD). At first it fell to the Royal Military Engineers, but this was soon changed to civilian management after the signing of the peace. Some Dutch-born architects and draughtsmen however returned, invariably those who had fought on the side of the Boers and were exiled to the prisoner-of-war camps abroad. This exposure to exotic cultures and their influence in terms of architectural expression in Pretoria has never been examined and is a rich area for investigation, even if only as vehicle for receptivity to the foreign or 'other'.

At the time of Union, Herbert Baker (later Sir) (1862–1946)[2] loomed large on the horizon. His engagement as designer for the Main Station in Pretoria and the Union Buildings thereafter, and the peculiar contractual arrangement of he and his staff providing drawings but assisted through the offices of the PWD, led to a systemic cross-pollination between his office and that of the PWD. Cape Dutch Revival became an almost institutional and official style, particularly for public buildings in the Union, and particularly as Geoffrey Eastcott Pearse (1885–1968),[2] first Chair of Architecture of the Wits School, had led a team of students to document the Cape Dutch buildings of the Cape. This in turn formed an almost Beaux Arts understanding of the Cape vernacular traditions, emanating in his classic, signature and seminal publication *Eighteenth Century Architecture in South Africa* (1933). The fact that one finds well-worn and pencil-marked editions in the trade reflects upon their engaged use by old practitioners. Two members of this

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3 Howie, 1965: 45.
4 Abrahamse, 2014: 6–23.

student team were Norman Eaton (1902–1966)[2] and William Gordon McIntosh (1904–1983),[2] both to become influential through their connections as teachers at the Pretoria School of Architecture. One could argue that they became the vehicles for the persistence of these traditions in Pretoria, although not stylistically overt, covert in application and expression.

The aspect of learning through employment has not been much researched, but on reflecting as to which practitioners engaged students and hence might have been locally influential, of the older generation Gerard Moerdijk must be mentioned and the engagement in his office of the students Carel (Gus) Gerneke (1931–), Johan Karel (Jan) van Wijk (1926–2005),[2] John Voorendijk (19??–) and Wilhelm Olaf (Willie) Meyer (1935–2006)[2] cannot be ignored. Then there are the church architects Geers and Geers–a partnership of the father and son Leendert Marinus Geers (1877–1957)[2] and Geurt Marinus Geers (1909–1945)[2] until the latter's untimely death by drowning–and their engagement of Hendrik Vermooten (1921–2013),[2] also that of Pieter Simon Dijkstra (1884–1968)[2] and Johan de Ridder (1927–2013);[2] all lineages that contributed to the traditions of Dutch influence in the city. This is particularly visible in architectural expression of the city's Afrikaner community churches. Dutch Modernism and its brick-based styling gained a foothold through these influences, and because of the pervasive traditions of brick through the local brick-making enterprise of John Johnston Kirkness (1857–1937) at the Fountains Circle gateway to Pretoria, the legacy of Wilhelmiens styling, and persistence of brick as a material of choice, Dutch influence was perpetuated into the era of the Modern.

While Pretoria was to shift its attentions to Brazil, particularly since the year of founding its School of Architecture in 1943 coincided with the Museum of Modern Art (MoMA)'s 'Brazil Builds' exhibition and book of the same name,[5] covert influences persisted through the works of both Eaton and Att Meiring's

independent researches of the local Ndebele.[6] While their decorative practices have almost come to epitomize South African indigeneity, one must not lose sight of the fact that, in terms of the history of the discipline of architecture, it is as recent as, and probably responsive to, Boer settlement. Its decorative motifs certainly seem to illustrate Boer architectural devices of Cape Dutch origin, and some others, although not researched and here posited speculatively, are certainly Wilhelmiens. Their practices formed some of the first areas of research and documentation under the first Head of School, Adriaan Louw Meiring (1904–1979, also called Att or 'Blik'),[2] and, even into the recent past under Bakker and Van Vuuren, the intrigue and need has endured, due to the marginalization of the representative families.

The Apartheid years of isolation also impacted on the Pretoria School of Architecture, although it did not necessarily dampen enthusiasm for researching regional heritage—Pilgrim's Rest,[7] Graaff-Reinet,[8] Cullinan, New Bethesda, the Eastern Cape, and the Pretoria suburb of Hatfield with Project PO[9] have all been focuses of interest and engagement. In the seventies the Apartheid regime saw opportunity to appropriate Church Square as centre of power, and looked to a grandiose scheme of creating a gateway to the west through placing two tower blocks for the ministries of the Interior and Post and Telecommunications as pylons flanking Church Street on the west side of Square. This created a 'broedertwis', or internal strife, by pitting the conservative voices for the preservation of the legacy of Kruger's Pretoria against the mandarins of power seeking to assert authority through a contemporary architectural expression in the heart of the Administrative Capital. Much internecine blood-letting ensued and the students and some staff of the School of Architecture, including the young Karel Bakker as part of the student body, nailed their flag to the conservation cause. All the buildings located on the south-west front of the square dated from the period of

5 Goodwin, 1943.

6 Meiring, 1955: 26–35.
7 [Argitektuurstudente], 1968.
8 Van Riet & Minnaar, 1977.
9 See report lodged in the archive of the Department of Architecture, University of Pretoria. Catalogue number: 00210.

the ZAR, as did some of the smaller edifices on the north-west front. Not only did those agitating for conservation, through mobilizing public support and creating pressure groups within the palace of the ruling Nationalist Party, win the day but, through an act of parliament directed specifically at Church Square and its preservation, they gained specific legislation in support of their cause, a circumstance which persists up until this day, although now recommended by the Law Commission as obsolete and due for scrapping.[10]

Sybrand? Nee Skylab! Cartoon by Grin Scott (?) dating to 1979. The NASA Skylab Space Station was crashing to earth at the same time that the protest against the Transvaal Provincial Government's plans to demolish the west façade of Church Square reached fever pitch. That protesters directed their anger towards the then serving administrator of the Transvaal, Sybrand van Niekerk, explains the pun. (Collection Department of Architecture, University of Pretoria)

Schalk le Roux (1945–), who joined the staff of the Pretoria School in the late 1970s and became lecturer of history and design, introduced ongoing student documentation of central sectors of Pretoria, leading to various documentations and publications over the years of his teaching.[11] Students under his tutelage also documented the old ZAR towns of Heidelberg,[12] Ermelo[13] and the mission settlement of Botshabelo.[14] But this was all done in comparative institutional and departmental isolation. Gus Gerneke, a perennial presence as teacher, had in this time also gone to the Lowland country of Belgium to pursue studies in conservation.[15]

Since the establishment of full democracy in 1994, there has been a rapprochement and we are again able to engage our Dutch counterparts in the sharing of our legacy and its engagement in our teaching. We are in a period of realizing the depth and novelty of this legacy and opportunity for its engagement and discovery in our programme of teaching, particularly at post-graduate level. There has been and still is opportunity for student exchange and lecturer engagement. While we explore our Dutch connections, this is not with a view to any cultural hegemony, but rather to deepen our understandings of our differences, hybridity, cultural commonalities and diversities.

Our common objective is to preserve memory and dignify our City of Tshwane, particularly at its centre, by giving longevity to its past architectural enterprises as a functional legacy for its future. The Department of Architecture remains committed to contribute to this objective through the Shared Heritage Programme and other means.

10 See Clarke, 2014 and Clarke 2015.

11 Le Roux & Botes, 1990; Le Roux & Botes, 1992; Le Roux & Botes, 1993.
12 Le Roux, 1988.
13 Erasmus, 2000.
14 Le Roux, 1991.
15 Gerneke, 1980.

Architecture students protesting the planned redevelopment of the Church Square west façade. Here, Karel Bakker, later a well known Pretorian architect and conservationist, with fellow student Recht Hiemstra, on Church Square in 1975. (Pretoriana 1975. No 72, 164)

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3

Shared heritage, joint future
The South African-Dutch cooperation in the field of inner city regeneration

Jean-Paul Corten

Current efforts to re-centre Tshwane—the main subject of this publication—are not an exclusively South African phenomenon. They form part of a movement to revitalize the historical cores of our ever-expanding cities; a trend that can be encountered on literally all continents today. Historical features seem to provide a strategic asset in the urge to attract the post-modern resident, the creative entrepreneur, and the leisure-seeking visitor to our cities. The South African–Dutch cooperation in the field of inner city regeneration serves both countries in their aim to face the issue. This cooperation is based upon a joint policy framework, which in turn is based upon a mutual history. This mutual history is not free of injustice and inequality and is currently a subject of contestation. The challenge of the bilateral South African–Dutch cooperation is not to eliminate such contestation in practice, but rather to investigate possibilities to adapt historical features to current social needs.

Introduction

In the year 2013 the city of Tshwane launched its long-term development plan, entitled *Tshwane Vision 2055: Remaking South Africa's Capital City*. The *Vision* is the result of extensive debate and public participation that started much earlier and has been prepared to guide the expected growth and development of the city for the next 40 years. It sets out a plan of action to provide high-quality living for the city's current and future residents. The document presents an ambitious vision: fostering a liveable, resilient and inclusive city.[1] Tshwane's current policy can thus be considered as an invitation to the heritage sector to get involved, since—as will be argued—the historical urban landscape has much to contribute to the *Vision's* goals. These same ambitions that Tshwane formulated in 2013 are present in the United Nations' new Sustainable Development Goals. Contrary to the Millennium Goals set earlier, which ended in 2015, the new Sustainable Development Goals have a spatial dimension and focus on today's urban urgencies,[2] thus calling for the international heritage community to get involved.

Left: Constitution Hill seen from the Old Fort as site with a shared and contested past, once a site of oppression now in service of a democratic South Africa. (Marieke Kuipers)

1 http://www.tshwane2055.gov.za/home/tshwane-2055-info/tshwane-vision-2055
2 https://sustainabledevelopment.un.org/topics/sustainabledevelopmentgoals

Yet, recent events show that the remaining heritage of the mutual age-old South African–Dutch past can be evaluated from different angles, and that its significance for today's society and the city's future can, eventually, be heavily contested. A number of historic statues all over South Africa has of late borne the brunt of frustration with injustice and inequality. The Paul Kruger statue, located on Church Square, the most central public space of the country's capital, is one of them. The same frustration has been vented against the statues of Cecil Rhodes, Jan van Riebeeck and others. They are all confronted with calls for them to 'step down their pedestals' on account of the historic injustice associated with their persons.[3] These protests are indicative of the position that history holds in the political debate in South Africa today. They also demonstrate the need of current generations to re-position themselves in relation to their past. As such the protests are necessary and help to define a future perspective for the nation. The Dutch policy on shared heritage is not aimed at positioning itself in this debate. It is up to the South African people themselves to determine the place their historic statues hold in society.

What we should note at the same time is that the built structures surrounding Paul Kruger's statue on Church Square have to date remained excluded from this debate. Yet buildings like the Palace of Justice or the old Government Buildings are artefacts relating to this same contested history too. Are buildings less burdened by their past? Or do they simply bear a greater ability to adapt to shifting needs and changing regimes than statues do? South Africa has brilliant examples of adaptive re-use of historical structures with a contested past. Robben Island is an appealing one. For a long time this was the place to incarcerate opponents of successive repressive regimes; today it is presented as 'a symbol of the triumph of the human spirit over adversity'.[4] Even more inspiring are the transformations that have been executed at Constitutional Hill in Johannesburg. Here the former prison, extensively utilised by the ruthless Apartheid regime, has been turned into the symbol of a growing democracy, housing the country's highest court. Adapting built heritage to current needs and linking heritage conservation to the social agenda is a subject where South Africa and the Netherlands have common interests as well as experiences to share.[5] For that reason cooperation between the countries is prioritized on activities with a clear social and economic impact.[6]

The current cooperation in heritage conservation between South Africa and the Netherlands was established by a Memorandum of Understanding on Shared Cultural Heritage, signed between the two nations in the year 2004. The memorandum should be considered a further elaboration of the Netherlands–South African Cultural Accord of 1996, restoring historic cultural bonds between the two countries after the Apartheid regime ended.[7] It so happened that the first Cultural Accord of 1951 had been frozen by the Dutch Government in 1977 in response to the brutal suppression of the Soweto-uprising of 1976. Shortly afterwards, in 1981, the Accord was unilaterally cancelled by the Dutch Government.[8] The goal of the current policy is not only to conserve a shared heritage but also to enhance relations between the two countries and to promote joint ventures between the two nations.[9]

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3 Ndlazi, 2015: 10.

4 http://www.robben-island.org.za/
5 Kuipers, 2015.
6 Accommodate Cultural Diversity.
7 Cultural Agreement.
8 Clarke, 2015.
9 Ministry of Foreign Affairs.

"There goes the neighbourhood". A 2002 parody by cartoonist Jonathan Zapiro of the 1851 Charles Bell painting depicting the landing of Jan van Riebeeck at the Cape in 1652. (Jonathan Zapiro)

The Dolphin Fountain, Castle of Good Hope.
The Castle is one of the most well-known of shared
South African Dutch heritage sites. (Johan Swart)

Shared heritage

Neither history nor heritage is restrained by country borders. Thus there is reason for heritage conservation to cross borders. This was the underlying argument for the two countries to sign the 2004 memorandum. Their joint history originated in 1652 when the Dutch East India Company established a refreshment station at the southern point of Africa to supply its numerous vessels sailing between Amsterdam and the East Indies. It did not take long before the surrounding Cape hinterland was colonized, heralding an extended period of foreign rule. The transfer of governance of the Cape from the Dutch to the British in 1806 did not end the relations between the two parts of the world. Family ties remained and migration of new Dutch settlers continued. The establishment of the Boer Republics midway into the 19th century in the northeast of the sub-continent brought a substantial influx of Dutch-born migrants to the southern part of Africa. This is the reason why still today the Netherlands have such a large number of family ties with South Africa, probably more than with any other country in the world. This was also a source of the conflict between loyalty and aversion, manifested in the Netherlands during the years of Apartheid and the subsequent support for the Anti-Apartheid Resistance Movements from within The Netherlands. The heritage that has resulted from the mutual history illuminates the commonalities shared by the two nations and narrates the emergent conflicts and cultural cross-pollination. It demonstrates to us that present cultures as manifest today are not a coincidence, but are related through time. This is important to note in a globalizing world.

Our current cooperation in the field of heritage conservation has a history too, and was preceded by earlier exchanges of knowledge and expertise between the two countries. Early exchanges took place mainly through civic initiatives and were incidental by nature. The earliest found evidence of such exchange is through the reports of historian and archivist J.C. Overvoorde, which date from 1911. In the early 20th century he travelled to South Africa to explore the shared heritage and to attract attention to its preservation.[10] In the late 20th century it was the late Prof. C.L. Temminck Groll from the

Delft University of Technology who documented this shared heritage. His findings were published in his magnum opus *The Dutch Overseas*.[11] More lasting contacts were provided by non-governmental organizations like the Simon van der Stel Foundation, founded in 1959, which fostered cooperation between professionals of the two countries. In the 1990s a global trend saw various international specialists join forces to advance a new interest in histories and heritage that crossed the borders of the nations, particularly those with formerly colonial connections. This mutual past (as stated by the Scientific Committee for Shared Built Heritage of the International Council on Monuments and Sites (ICOMOS)) needed a critical re-appraisal based in joint acceptance of the responsibility for the associated urban and built heritage.[12]

The main subject of the earlier cooperation in heritage conservation between the Netherlands and South Africa was Cape Dutch architecture, a vernacular developed mainly by Dutch-born migrants who settled in the Cape from the 17th century onwards. It has specific features that are derived from Dutch examples, but were adapted to local circumstances and craftsmanship. In the late 19th and early 20th centuries a Cape Dutch Revival Style appeared in South Africa that was not only applied in the Cape Province but also extensively employed in construction in the northern provinces. It is only recently that attention has been brought to the so-called Eclectic ZA Wilhelmiens period in the Boer Republics at the end of the 19th century. This architecture was strongly related to the Dutch architecture of the time and distinguished itself from the contemporary Victorian Style. Strangely enough the historiography for a long time labelled this Eclectic Wilhelmiens as being Victorian.[13] The reappraisal of the Eclectic ZA Wilhelmiens period has opened up new avenues for cooperation.

10 Attema, 1997: 332.
11 Temminck Groll, 2002.
12 ICOMOS's Scientific Committee on Shared Colonial Architecture and Town Planning, started in 1998, changed its name into Shared Built Heritage in 2003 as part of a broadening of its objectives.
13 Bakker, Clarke & Fisher, 2014.

A joint future

Early cooperation in the field of shared heritage focused on investigating, documenting and reserving the residue of the mutual past. The social dimensions of heritage conservation were hardly touched on. The first joint South African–Dutch project dealing with heritage conservation as a social endeavour was the Genadendal Project. Genadendal, located in one of the many idyllic valleys of the Western Cape, was established in 1738 as the first Moravian mission in South Africa. Its founding and development were largely directed from the Moravian headquarters in Zeist, the Netherlands. (It is noteworthy that the offices of the Netherlands Department for Conservation were located in this complex during the last quarter of the 20th century). In the course of time, however, the Genadendal settlement had become rather run down and was in danger of losing its vitality. The Genadendal conservation project, jointly executed by the Western Cape Cultural Commission, the Netherlands Department for Conservation and Delft University of Technology, aimed at improving living conditions by making use of the existing building stock. The improvements, implemented between 2001 and 2008, were applied in accordance with the principles of Integrated Conservation, as expressed in the Declaration of Amsterdam of 1975.[14]

The Genadendal project may be considered as one of the first results of public involvement in the bilateral cooperation. As noted before, early cooperation mainly took place in the civic domain. Although heritage conservation was already included as an aspect of bilateral cooperation in the aforementioned Cultural Accord of 1951, no substantial activities seem to have resulted from this policy at the time.[15] At the start of the 21st century both governments made new efforts towards cooperation. The Dutch government at the time actively approached a number of partner countries on the subject of shared heritage, resulting in two multilateral conferences. The first was held in 2000 in the Netherlands, the second was held in 2002 in Indonesia. The statement made by the South African representatives to the so-called Bandung Conference of 2002 is notable as it touches upon the social dimension of heritage conservation: "… cultural heritage is powerful and forms the basis for economic development, independence and interdependence rather than dependency. South Africa prides herself on having identified her past as a heritage resource to remember and use it to improve the lives of the present generation."[16] The successive talks and negotiations eventually resulted in bilateral memoranda of understanding with seven countries, one of them South Africa.

The current policy on shared heritage, as executed since 2009, builds on the achievements of the past fruitful cooperation between the two countries; therefore the topical subject for cooperation in South Africa is the Eclectic ZA Wilhelmiens architecture, and the topical focus is Integrated Conservation. This focus fits the theme of regeneration of historical inner cities, identified as topical in the collaboration between the Netherlands and the ten partner countries. The reason for this is that much of the built heritage in the partner countries with historic Dutch association is located in historical cores. And, more importantly, most of these historical cores are under increasing pressure from either over- or underdevelopment. Urban heritage is an urgent topic, bearing great social significance. It is here that the Cultural Heritage Agency of the Netherlands (the successor of the aforementioned Netherlands Department for Conservation) attempts to apply its experience in inner city regeneration by means of training or local advice.[17]

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14 Du Preez *et al.*, 2010.
15 Clarke, 2015.

16 Madiba, 2002: 54.
17 Rijksdienstvoor het Cultureel Erfgoed.

Genadendal, street scene, 2012. (Jean-Paul Corten)

Integrated Conservation

Urban planning and heritage conservation are by tradition two separate disciplines, each working within its own paradigm to reach its own objectives. The aim of urban planning is directed towards improving living conditions and adapting urban fabric to infrastructural needs. Heritage conservation, on the other hand, has the ambition to pass historical features on to future generations in order to sustain a collective memory in the built environment. Although the aims differ, the disciplines do not exclude each other. What is more, experience has shown that both disciplines attain better results when they join forces. Historical features can add to quality of life and thereby serve the goals of the planning discipline. Planning in turn can provide favourable conditions for conserving historical features. Through urban planning a future perspective can be gained on the heritage at stake, which may help to provide it with a base for existence. Integrated Conservation is where these two disciplines meet.[18]

The concept of integrated conservation was first formulated in the Declaration of Amsterdam in 1975.[19] It was the outcome of the Council of Europe's Congress as part of the European Architectural Heritage Year of 1975. It defines heritage conservation in a holistic way: not as an autonomous activity, but as integral part of a planning process. Since then the concept has evolved and found further expression in several subsequent documents, notably the Washington Charter of 1987,[20] and most recently UNESCO's 2011 *Recommendation*

on the Historic Urban Landscape.[21] According to UNESCO, the historical urban landscape should be perceived as "… a mind-set, an understanding of the city, or part of the city, as an outcome of natural, cultural and socio-economic processes that construct it spatially, temporally, and experientially. … [I]ts usefulness resides in the notion that it incorporates a capacity for change."[22] The historical urban landscape is thus not a static object, but a dynamic subject, constantly adapting to changing circumstances. Change is considered to be an inclusive and essential element of historical identity. Excluding change would after all be a rather a-historical premise, as history happens to be determined by change.

Consequently, conserving the historical urban landscape becomes a matter of managing change. Here heritage conservation enters the urban management paradigm, fostering social and economic development, and making history the subject of political consideration and decision-making. Thus, to be effective, the discipline of heritage conservation should adapt to the discourse of urban management. Validating historical features as a stand-alone strategy is insufficient. In order to provide historical features with a basis for existence we should rather develop achievable future perspectives. The challenge is therefore to define the development potentials that the historical urban landscape has to offer, and to indicate opportunities and risks for the future of the built heritage.

Left: Church Square 2015. The resilient nature of the Square persists despite its 150-year history of change. (Nicholas Clarke)

18 Corten *et al.*, 2014: 39.
19 Council of Europe; Kuipers, 2015.
20 ICOMOS, 1987.

21 UNESCO, 2011.
22 Van Oers, 2010: 14

Re-centring Tshwane

We should however keep in mind that declarations and conventions are toothless documents, and academic debates and theories are powerless notions if not accepted and applied by the operatives in the field. The cooperation between South Africa and the Netherlands in the field of heritage conservation is therefore directed towards the professionals dealing with heritage conservation in daily practise. As noted before, these can be urban managers as well as conservationists. Based on requests received from South Africa, bilateral cooperation since 2009 has to a large extent been focussed on the City of Tshwane's policies on regenerating its inner city.

The *Re-centring Tshwane Laboratory* of September 2014, the results of which are described in this publication, served the same goal. It was preceded by several activities. The Tshwane Heritage Field Academy of 2009 provided insight in the developmental opportunities and risks of the city's historical features.[23] The potentials were elaborated in possible actions during the Course on Urban Heritage Strategies of 2011.[24] This was followed by a visit to the Netherlands in 2013 of representatives of the National Department of Public Works dealing with the redevelopment of several of its properties in the city's historical core. In 2014 the book *Eclectic ZA Wilhelmiens: a shared Dutch built heritage in South Africa* was published, explicating the history of many of Pretoria's historical structures.[25]

The joint cooperation between the two countries has so far been rewarding in the exchange of knowledge and experience. Yet much remains to be done. Within the joint policy framework, further cooperation could be directed to the redevelopment of the city block located on the south-western corner of Church Square, the central part of the country's capital city. This block, which contains a number of buildings of mutual interest, has recently been transferred to the National Department of Public Works. On a larger scale, the bilateral cooperation has potential to contribute to a global understanding of the value of the integrated conservation approach and can foster cross-cutting debate between the conservation and planning sectors.

Left: The former TPA Building on Church Square covers nearly the entire block directly southwest of Church Square and holds great potential as assets to re-centre Tshwane. (Nicholas Clarke)

Right: The Café Riche Building, Church Square, a late Eclectic ZA Wilhelmiens building designed by Frans Soff. (Nicholas Clarke)

23 Corten & Van Dun, 2010.
24 Corten *et al.*, 2014.
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Left: Pretorius Street, 2014. (Marieke Kuipers)

Heritage, an asset for the development of the Capital

Ishmael Mandla Mbhokodo

The state shall help the peasants with implements, seed, tractors and dams to save the soil and assist the tillers.
All people shall have the right to live where they choose, be decently housed, and to bring up their families in comfort and security.
Slums shall be demolished, and new suburbs built where all have transport, roads, lighting, playing fields, crèches and social centres.[1]

Introduction

In 2011, after the incorporation of the Metsweding District Municipality, Tshwane became the third biggest city in the world in terms of land area.[2] This expansion increased the demand for the City to extend access to infrastructure services and economic opportunities for all its residents.

At the centre of the development and transformation agenda for the City of Tshwane is the remaking of the capital city of South Africa. The city presents a record of a rich cultural and natural history as well as heritage, which includes early pre-historic settlements, the Stone-, Iron- and Industrial Ages, the Apartheid era, and the subsequent democratic dispensation. These continue to bear testimony to an expansive developmental timeline and its influence on the contemporary capital.

The Tshwane planning authorities have recognised this natural and cultural richness the city possesses. In appreciation thereof, and in accordance with the National Heritage Resources Act, 1999 (Act No. 25 of 1999), a vision for the growth of the city has been formulated based on the following fundamental principle:

Tshwane has great ambitions to become a leading capital city of excellence – and rightly so. As the administrative capital of South Africa, home of the renowned "Union Buildings", a number of government departments, embassies, and tertiary and research institutions, a world heritage site and party to the country's first rapid transit train service, known as the Gautrain, the City of Tshwane is a hot bed of great potential. Further, Tshwane is a gateway, to the rest of Africa, providing ample opportunity for trade and investment within the continent and beyond. And yet, there is still ample room available to improve our competitive edge, both locally and internationally.[3]

Left: Church Square in 2015. The Vision 2055 anticipates an inclusive city, home to all its citizens. (Marieke Kuipers)

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1 The Freedom Charter.
2 Editors' note: The Metsweding District Municipality was incorporated into Tshwane on 18 May 2011. It consisted of the Kungwini and Nokeng tsa Taemane Local Municipalities.

3 City of Tshwane, 2012: 11.

— Church Square Pretoria —

1931.

The historic inner city of Pretoria, c.1938, now the heart of the larger City of Tshwane. (Archive, Nicholas J Clarke)

In this growing city, the identification, assessment, and inventory of heritage places has been identified as a crucial activity forming part of an ongoing heritage conservation process. This recognition and protection component of planning in the City of Tshwane Metropolitan Municipality (CTMM) continues to be crucial for the future development of the city.[4]

Urban cultural heritage: an asset for development

The urban cultural heritage recounts the history of the city, the people and religions, and the social and cultural transformations. This can be seen in the spatial and economic structures of the cities and their buildings and monuments. It can also be seen in the people who live and work there. Today the historic city centres are the distinctive features of these cities. In addition to offering intrinsic cultural value, the centres fulfil important functions in modern urban development. They foster identity and create the city's image, and, when carefully modernized and well managed, they can greatly contribute to the economic opportunities for the entire city.[5]

Heritage places represent layers of evolving traditional forms of architecture and city building that have together created a 'sense of place'. Urban planners now recognise the link to the past and its influence on the sense of *place as an important dimension of sustainable places, strengthening local identity, contributing to investment, and retaining communities.[6]*

Heritage and cultural sites

Tshwane's urban form and identity are the result of an intertwinement of natural and cultural elements, most discernible in the city's open spaces from which a city with a unique character has emerged. The continued spatial development of the city should be founded in a valuation of the role and prominence of the natural environment that sustains and informs the city. The natural structuring elements of Tshwane are those physical features, especially her rivers and ridges, that have to a great extent influenced her historical growth and settlement development pattern. They have an important role to play in the ecological integrity of the metropolitan area.

The cultural heritage of the city is intrinsically as important as the natural. Conservation-worthy districts and unique areas reflect the continual changes in the socio-economic status, value systems, lifestyles, habits, aesthetic criteria and social interactions of their inhabitants over decades and sometimes centuries. They are therefore important elements of the community's collective memory and sense of identity. The uniqueness of these areas—which have arisen from the unique geographical, topographical, social, cultural, political, historical, economic and other circumstances in which they were developed—has the potential of attracting both locals and tourists, and of inspiring future developments.

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4 Editors' note: This is in line with the UNESCO Recommendation on the Historic Urban Landscape which states that *Member States should integrate urban heritage conservation strategies into national development policies and agendas according to the historic urban landscape approach. Within this framework, local authorities should prepare urban development plans taking into account the area's values, including the landscape and other heritage values, and features associated therewith* (UNESCO, 2011: Article 22a).
5 Spiekerman, 2012: 3.
6 Nassar, 2003: 468.

The City of Tshwane's perspective remains that heritage, both natural and cultural, is a valuable, finite, non-renewable and irreplaceable resource, which must be carefully managed. In this context, every generation has a moral responsibility to act as a trustee of natural and cultural heritage for following generations. In a spatial context, areas with distinct and unique character, as well as places and structures of definite historical, aesthetic or symbolic merit, have to be conserved in order to:

- provide the necessary link between the city and its past, and between current residents and their ancestors;
- create a sense of place;
- establish a system of lasting points of reference;
- nourish a sense of belonging to the city and boost civic pride; and
- enhance the uniqueness, identity and attractiveness of the city.[7]

In response to this position, certain areas have already been identified as unique areas. These include the Union Buildings Precinct, Church Square, Marabastad, Bryntirion / Lisdogan / Eastwood, and Irene Village. Precinct Plans must now be compiled for these areas to determine, in detail, which features (topographical characteristics, landscaping, layout elements, land uses, activities, structures, architectural features, etc.) make each of these areas unique and conservation-worthy. Continuing from this, development guidelines will need to be composed which should include controls and incentives aimed at the preservation, enhancement and utilisation of those features and further development of the unique areas.

Spatial development

The 2013 Spatial Development Framework for the City of Tshwane recognises that:

- Tshwane's urban form and identity is closely linked to the influence of its natural and cultural elements. The developed areas are intimately intertwined with open spaces, creating a city with a unique character.
- The spatial development of the city should continue to value the role and prominence of the natural environment that sustains and informs the city.
- The natural structuring elements of Tshwane are those physical features that have to a great extent influenced the historical growth and settlement development pattern and that have an important role to play in the ecological integrity of the metropolitan area.
- With regards to the cultural heritage of the city, conservation-worthy, distinct/unique areas reflect the continual changes in the socio-economic status, value systems, lifestyles, habits, aesthetic criteria and social interactions of their inhabitants over decades and sometimes centuries.
- The uniqueness of these areas, which has arisen from the unique geographical, topographical, social, cultural, political, historical, economic and other circumstances in which they were developed, has the potential to attract both locals and tourists, and inspire future developments.[8]

This recognition has informed the development of the Integrated Spatial Development Framework (ISDF) for the City of Tshwane, which takes cognisance of and acknowledges the fact that some areas are important areas for urban development. Therefor, any development initiated as per the approved ISDF should protect the:

- existing urban fabric (gridded street pattern and sidewalks)
- existing street trees
- any conservation-worthy buildings or structures.[9]
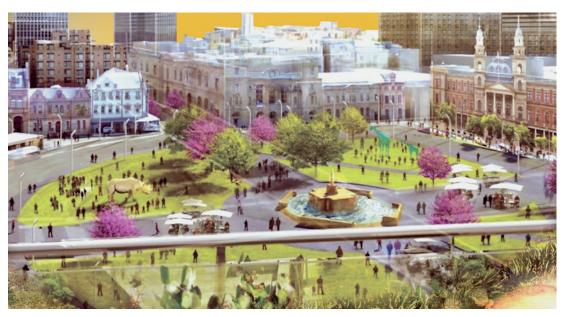
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7 City of Tshwane, 2013: 469.

8 City of Tshwane, 2013: 665.
9 City of Tshwane, 2005.

The impact of cultural tourism on spatial planning

The value of the role played by cultural tourism in the economic spin-off for many cities is appreciated globally, as more visitors travel with a desire to interact with sites such as museums, galleries, monuments, battlefields and performing arts centres. In appreciation of global trends, the City of Tshwane has taken cognisance of the value of cultural tourism in contributing to the sustainable development and vitality of the city. In 2008, the City of Tshwane approved the Heritage Management Framework[10] which outlines that:

- Cultural tourism is the fastest growing segment of the tourism industry worldwide, offering a valuable source of income and employment.
- For urban conservation, the value of tourism is both financial and in serving as an impetus for awakening interest and attracting support.
- Tourism, managed with clear objectives, is a source of income, both in the promotion of historic places and in encouraging and enabling conservation work.
- The re-use of heritage buildings for tourist functions can ensure that historic structures are restored and given a living function.
- Heritage tourism should thus be welcomed as a means of enabling appreciation of heritage and ensuring its safeguarding and continuity for future generations.

Church Square is the heart of the city and plays an important iconic role in the Tshwane Vision 2055. (City of Tshwane)

10 City of Tshwane, 2008.

The City of Tshwane's *Vision 2055*

The *Tshwane Vision 2055: Remaking South Africa's Capital City*, launched by Executive Mayor Kgosientso Ramokgopa, is built on the premise or vision of developing a progressive City of Tshwane that by 2055 would be liveable, resilient and inclusive, whose citizens would enjoy a high quality of life, have access to social, economic and enhanced political freedoms, and where citizens would be partners in the development of the African Capital City of Excellence. In the words of the Executive Mayor: *'Tshwane Vision 2055' is about our future Capital City; it is about your future Capital City.*[11]

The Tshwane Integrated Development Plan (IDP) underscores the goals of the *Tshwane Vision 2055*, which aims to develop:

- A resilient and resource efficient City;
- A growing economy that is inclusive, diversified and competitive;
- Quality infrastructure development that supports liveable communities;
- An equitable city that supports human happiness, social cohesion, safety and healthy citizens;
- An African Capital City that promotes excellence and innovative governance solutions; and
- South Africa's Capital with an activist citizenry that is engaging, aware of their rights and present themselves as partners in tackling societal challenges.[12]

To which can be added:

- Holistic heritage preservation, identification and promotion which would provide an opportunity for the city to present a unique identity in terms of its ability to preserve and promote our diverse cultural heritage.
- Promotion of social cohesion and nation building.
- Creation of a sustainable economic vitality for the hospitality sector and the city in line with the Gauteng Development Strategy 2055.
- Development of local, regional and national identity and pride for the citizens of Tshwane.

The premise under which the *Vision 2055* plan was developed is guided by the foundation laid in the *National Development Plan 2030* (NDP), launched by President Jacob Zuma:

The NDP contains proposals for tackling the problems of poverty, inequality and unemployment. It is a roadmap to a South Africa where all will have water, electricity, sanitation, jobs, housing, public transport, adequate nutrition, education, social protection, quality healthcare, recreation and a clean environment.[13]

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11 Ramokgopa, 2013: 5.
12 City of Tshwane, 2013: 6.

13 Zuma, 2013.

The execution of policies and the Vision 2055

The inner city as growth node

The City of Tshwane, guided by the growth development strategy of the *Vision 2055*, is continuing with the regeneration of the inner city as one of the most important landmark developments towards becoming the African Capital City of Excellence.

Cognisance has been taken of the role of the inner city as the face and heartbeat of Tshwane and its critical contribution to the image of the city as the capital of the country. Through the *Tshwane Vision 2055*, various interventions and strategic actions have been identified that will not only ensure the achievement of the vision, but will also serve to guarantee that all Tshwane's residents experience tangible socio-economic and spatial transformation in their lifetime. These inner city regeneration projects are also aimed at strengthening investor confidence and creating a vibrant, efficient and liveable city.

The inner city is currently dominated by vehicular movement. The dominance of the road network partly means that the Central Business District lacks many of the social amenities which smaller cities, that are seemingly more chaotic and congested, still manage to possess. The large scale also limits the role of the pedestrian, who is probably the most critical contributor to a successful retail and leisure centre. By contrast, benchmarking suggests that, where a more pedestrian friendly character has been maintained, retail is often more successful. This can not only be witnessed by the success of pedestrian-friendly shopping malls in other cities, but is visible in the success of the more compact parts of the Tshwane inner city itself.[14]
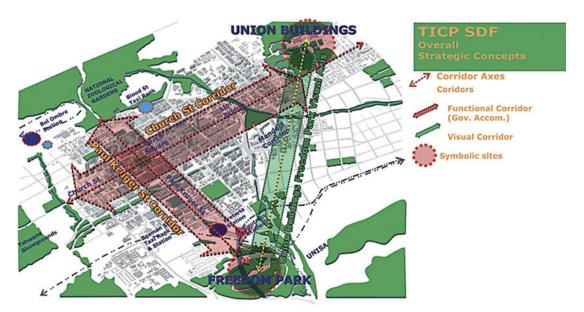
The *Re Kgabisa Tshwane* programme

The *Re Kgabisa Tshwane* programme aims to reclaim the historic core of Tshwane for the comfortable and safe use of the citizens of Tshwane. This first phase must be seen within the broader regeneration programme that will ultimately affect all aspects of urban life in the whole of the capital city precinct.

Re Kgabisa Tshwane is a programme developed by the South African Government and led by the Department of Public Works (DPW) and the Department of Public Service and Administration (DPSA), together with the City of Tshwane Metropolitan Municipality (CTMM). The main purpose of *Re Kgabisa Tshwane* is to ensure a long-term accommodation solution of an acceptable standard for national government department head offices and agencies within the inner city of Tshwane.

The four critical and synergistic components / actions for the project are:

1. Building on existing infrastructure and government property holdings.
2. Concentrating public investment and urban management.
3. Creating a 'Capital Web' of public spaces for people on foot.
4. Creating precincts with public space foci to direct the location of government accommodation.

The City of Tshwane Metropolitan Municipality is dedicated to developing new spatial landscapes through catalytic investment. This has been publicly affirmed by the Executive Mayor of the City of Tshwane, Councillor Kgosientso Ramokgopa:

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14   ARUP, 2011.

The spatial strategy underlying the development ReKgabisa Tshwane framework. Seven precincts have been identified where State departments can be clustered in terms of thematic concepts in terms of their roles and responsibilities and functional relations. In this framework important historical landmarks define the city centre. (City of Tshwane)

In line with the Honourable Premier's [David Makhura] assertion of the importance of the Northern Corridor as a development anchor for the Gauteng City Region, the City of Tshwane has outlined catalytic developments that will transform Tshwane's spatial landscape. These include:

(i)   the African Gateway development in Centurion,
(ii) the Government Boulevard development,
(iii) the West Capital,
(iii) the East Capital development, and
(iv) the Caledonian Inner City Park development.

These projects were initiated by the City and their implementation will be effected through public-private partnerships as well as private sector led investments, with the exception of the Caledonian Inner City Park.[15]
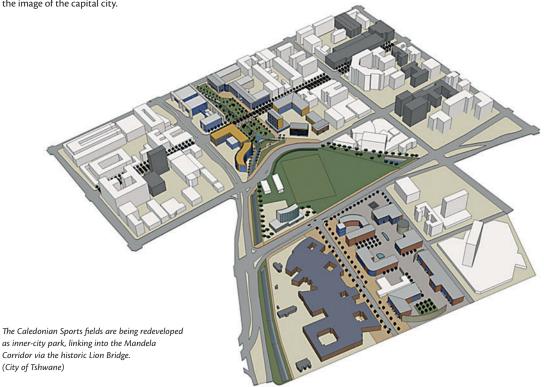
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15 Ramokgopa, 2015.

The Caledonian Inner City Park

The proposed Caledonian Inner City Park is one of these interventions, located to the east of W.F. Nkomo Street, which is being reimagined as Government Boulevard. The upgrade and transformation of the existing Caledonian Sports Ground to a civic park is envisaged to protect, preserve and promote, through alternative re-use, one of the last significant open spaces in Tshwane which, once lost, could not be replaced. The park will cater for an already large and growing residential population and office workers in the vicinity of the park. The proposal protects and celebrates the historical heritage elements of this place; increases the value of surrounding properties; creates a unique and special gateway into the inner city; creates a place for a variety of large inner city events; and contributes to the image of the capital city.

This is not an isolated project. The park will link to the ceremonial Government Boulevard, which forms the spine of the larger *Re Kgabisa Tshwane* development master plan.

A key aspect of the redevelopment of this precinct will be the use of public spaces, which will be created through the implementation of "people's squares". These aim to celebrate South Africa's heritage, culture and freedom. In addition, the Government Boulevard will be developed to create walkways and pedestrianize streets within the development precinct. A first phase, *Operation Reclaim*, which will see the roll-out of more pedestrian spaces in the inner city, is already underway.

The Caledonian Sports fields are being redeveloped as inner-city park, linking into the Mandela Corridor via the historic Lion Bridge. (City of Tshwane)

Conclusion: *Investing our shared wealth towards enhanced spatial justice*[16]

The City of Tshwane is a leading African Capital City that aims to attract world class investment. Its Heritage Policy should be carefully strategised to ensure that the city can successfully balance the needs of development and growth through renewal and regeneration within the legacy of the city's past. Considerations around attracting economic investment, creating job opportunities, and the need for the retention of heritage sites will have to be carefully deliberated. Special sites such as memorials, gardens of remembrance, walls of remembrance, markers, triumphal arches, water features, monuments, statues, museums, forts, battlefields, cemeteries, mausoleums, cenotaphs, etc. that symbolise people's values, beliefs, aspirations, important personalities and important historical events, are needed. It is particularly important for Tshwane, which houses the capital of South Africa, to project the image of the entire nation and therefore to reflect the history, achievements and aspirations of all South African racial, ethnic, religious, gender and other cultural groups.

Meinolf Spiekermann[17] identifies the following issues regarding the subject of sustainability preservation, indicating that it should be based on the fundamental principles of preservation, whilst facing distinct challenges:

… on the one hand the urban fabric shall be preserved and the genuine socio-cultural variety, which has evolved over hundreds if not thousands of years, shall be kept alive. But conservation of buildings and monuments alone would not save these old cities. On the one hand, an environment needs to be created where the architectural and socio-cultural heritage is brought into line with the needs of future generations without compromising the urban identity.

Municipal authorities must be enabled to independently steer the process of redevelopment to be sustainable. This leads to the strengthening of technical skills in urban planning and management of urban development and the development of organizational structures and the technical and financial instruments that are adapted to local conditions.[18]

The City of Tshwane remains committed to achieving the ideals of the Freedom Charter, in order to provide all of her residents with the opportunity to live dignified lives. This includes ensuring opportunities of access to her rich cultural legacy, a right which is also inscribed in our country's constitution.[19]

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16 Ramokgopa, 2015
17 Spiekerman, 2010.

18 Spiekerman, 2010: 4.
19 Constitution of South Africa, Section 31.

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5

Urban planning in Tshwane
Addressing the legacy of the past

Nicholas Clarke and Frandah Lourens

The City of Tshwane has strategic significance from a local, national and international point of view as it is the capital city of South Africa. The inner city is its functional and symbolic heart representing the history of the inner city in its built form, is a critical element for the creation of a future African Capital City. Its heritage reminds us of where we've been and where we are going. It creates a rich and unique canvas on which the future can be built. Without history the inner city will have no sense of place and will lack identity. Over the past couple of decades, several aspects have emerged that potentially threaten Pretoria's role as a capital city: decay, the relocation of more affluent inhabitants and businesses to suburban localities, and the lack of curation of its built heritage, to name but a few. These challenges are now being addressed through several initiatives that demand the participation of all that have a stake in the successful creation of the Capital City.

The historical development of the inner city as capital city

Pretoria, the historical core of the City of Tshwane, has been the capital of South Africa in some form or another since it became the capital of the *Zuid-Afrikaansche Republiek* (ZAR) in 1860.[1] The inner city specifically reflects this important role, and the history of the country is reflected in the patina of its built form. It is from this city that the organs of the Apartheid state operated, and within this city that the first steps towards democracy were taken. It is the city that hosted events that changed the history of the country—events such as the Treason Trial in 1956, in which 156 people, including Nelson Mandela, were accused of treason. It formed the stage for the Women's Anti-Pass March to the Union Buildings, and for the inauguration of Nelson Mandela as the first president of the democratic government.

While the Ndebele already settled in the area in 1600, the city was only founded as a permanent settlement in 1855, during the early days of the *Zuid-Afrikaansche Republiek* (ZAR). Between 1910 and 1961, it was the administrative capital of the Union of South Africa, a self-governing dominion of the British Empire. The compromise reached when the Union of South Africa was established in 1910 led to the formation of three capitals in South Africa, namely Pretoria as the seat of National Government, Cape Town as the seat of the Legislative Branch and Bloemfontein (now Mangaung) as the Judicial Capital. In 1960, under National Party rule, South Africa became an independent republic and Pretoria its executive capital. Between 1910 and 1994, the city was also the capital of the province of Transvaal. During the apartheid years, the City's

Left: The Union Buildings with in the foreground the Nelson Mandela statue, together a powerful symbol of the City and the new South Africa. (Marieke Kuipers)

1 Allen, 1971: 9.

A city of Modernist skyscrapers: the Saambou Building (227 Thabo Sehume Street, left) and newly re-faced ABSA Bank Building (right), one of the most iconic of the Modernist tower blocks in the Inner city. (Nicholas Clarke)

spatial development approach was directed by the segregation-orientated removal of 'non-whites' from the city; an economic, spatial, social and political exclusion of this population group from urban life. The continued persistence of apartheid-orientated settlement planning patterns forced the (re)location of residents in the city to the north and western peripheries of Pretoria, which ultimately defined the city's urban fabric and its historical identity as an inaccessible social space to many of its inhabitants.

Today it is the proud executive and *de facto* national capital of the first democratic government of South Africa. Tshwane, and more specifically the inner city of Pretoria, is the executive capital and is home to the seat of the South African President and National Cabinet. It is with these political and administrative associations that a number of government departments, embassies and tertiary and research institutions are located within Pretoria.

Each successive government tried to erase that which came before and imprint its own dominance onto the built form of the inner city. As capital of successive regimes, Pretoria has become a city of landmarks: national symbols that can be associated with various regimes include public squares and parks, imposing buildings, monuments, and sculptures at prominent, strategic localities.[2]

The ZAR period bequeathed the urban street grid with, as its centre, the still important Church Square—historically the town market, religious space and gathering place. It is still home to the statue of Boer leader Paul Kruger, and its mooted removal is an emotional issue for parties on all sides. Several important historical buildings from this period remain on and around Church Square, including Kruger House (1884), the Old Government Printing Works (1893), the New Government Offices (1890), the Old Raadsaal (1889), and the Palace of

2 Maré, 2006.

Schubart Park, residue of apartheid era planning policies with segregation as aim. (Johan Swart)

Justice (1896). Many of these buildings were designed by the Dutch architect Wierda in the *Departement Publieke Werken* (Department of Public Works) of the ZAR. They remind us of the close links between the government of the ZAR and the Netherlands.

The Union period is well represented in the city's heritage landscape. Associated with this period are well-known monumental buildings such as the Pretoria Station (1910), Transvaal Museum and the Union Buildings, the latter two both completed in 1913. The City Hall followed in 1926.

Under apartheid rule other landmarks arose, including the Voortrekker Monument (construction commenced during the Union period in 1938 and was completed in 1949, a year after the National Party came to power), the TPA Building (constructed to house the Transvaal Provincial Government and now called Public Works House, 1963), the Volkskas Building (1978, now ABSA), the State Theatre (1970), Schubart Park (1976), the Reserve Bank (1988), and UNISA (1972 onwards). The bulk of these were modernist tower blocks in highly visible localities, making them imposing landmarks visible from great distances.

After the advent of democracy in 1994, Freedom Park, on a prominent hill on the southern side of the inner city, was created in honour of the liberation struggle. The new municipal office, Tshwane House, under construction at the time of writing, was commissioned to replace the old municipal offices, Munitoria, a large portion of which had already been destroyed by fire in 1997. Several street names were changed to commemorate heroes from the liberation struggle.

A number of sculptures has been commissioned through the years to adorn prominent public spaces in order to celebrate the heroes of each successive political regime. On the square in front of the City Hall, a statue of Andries Pretorius, a Voortrekker leader after whom Pretoria was named, as well as a statue of his son MW Pretorius, the first president of the ZAR, were unveiled in 1954. The statue of the legendary Chief Tshwane, after whom the City of Tshwane was named, was erected in 2006. At the Union Buildings, an equestrian statue of General Louis Botha, first prime minister of the Union of South Africa and Boer War hero, was erected in 1946. The statue of JBM Hertzog, a Prime Minister of the Union of South Africa, was erected in 1977, but relocated on 22 November 2013 to make way for the 9-metre high statue of former president Nelson Mandela.

A larger than life bust of another former Prime Minister and staunch supporter of white dominated rule in the 1950s, JG Strijdom, was located on the square of the same name. Ironically, on 31 May 2001, exactly 40 years after South Africa was declared a republic, this bust collapsed through the floor of the square into the parking basement below. It made way for the new Lilian Ngoyi Square, named after the anti-apartheid activist, and now hosts the Women's Museum, still under construction.

The impact of apartheid planning

Of all her historical periods, the polices of the apartheid period probably had the most dramatic influence on the development of the inner city. Racial segregation policies and their hard-handed application destroyed much of the existing fabric of the inner city. Scant regard was paid to historical treasures except

The live broadcast of the funeral of former president Nelson Mandela, set against the Paul Kruger statue. Tshwane is a city with a rich cultural heritage and myriad associations. (Adrian de Villiers)

where they could be used as part of a nationalist dialogue. The most dramatic of these interventions was the Goedehoop project, which led to the construction of Schubart Park, a government subsidised housing project, in 1976. This modernist housing project, modelled on the principles of Le Corbusier's Ville Contemporaine, consisted of freeways and tower blocks. Planned to take up most of the north-western quadrant of the inner city, it was never completed. It dislocated communities and destroyed several historical buildings. It left in its wake four introverted, featureless towers and large tracts of vacant land, and sterilised a once vibrant part of the inner city. Residents were forcibly removed from the mixed neighbourhood of Marabastad to beyond the periphery of the city, thereby 'ridding' the inner city of all 'non-whites'. Plans were also made to demolish the western façade of Church Square to make way for high-rise offices to host government departments. Only public outcry and protest managed to save the remaining adjacent heritage buildings.[3]

3 Clarke, 2014: 378, and Clarke, 2015: 380–1.

Changes after 1994

The inner city suffered decline from the early 1990s onwards, due in part to large-scale suburbanisation and decentralisation. Affluent inhabitants and businesses fled the inner city and the perceived threat of the policies of an ANC-led government, and went in search of the comforts and security of the affluent eastern and southern parts of the city. By this time, as already mentioned, the western part of the inner city, traditionally the poorer part of town, had already been destroyed by segregationist policies and modernist projects.

Coupled with these forces, the change to democracy created new challenges through the need to democratise not only government administration but also the capital's urban form. The focus shifted to addressing the formidable housing needs of the disenfranchised and poor, and the infrastructure backlogs in the townships and rural areas. The development and protection of the inner city received low priority, given the scale of the problems facing the city. Government investment shifted to the periphery of the city, whilst the municipality struggled with institutional restructuring. To make matters worse, when the province of Gauteng was created, Tshwane was replaced by the City of Johannesburg as the provincial capital, thereby losing an important element of its function and leaving large office buildings, such as the TPA (Public Works House) complex, empty.

After 1994, the character of the inner city also started to reflect the changes in the country, and today manifests a multi-ethnic society, encompassing a wide variety of cultures, languages and religions. It also reflects the extreme inequality of a society with a Gini-coefficient of 0.63.[4]

With no clear vision for the inner city, a virtual lacuna in terms of policy, a lack of public investment[5] and, critically, a lack of urban management, the inner city was sent into a seemingly unstoppable cycle of decline. Crime increased, public spaces deteriorated through neglect, and with a lack of basic maintenance and cleaning, informal trade crowded the sidewalks. As buildings became vacant, they were illegally occupied, overcrowded, and trashed. The inner city lost its sense of pride.

The role of the government in the inner city

Due to the role of Tshwane as the administrative capital of the country and as result of a Cabinet directive, most government departments are still located in the city. These make up a critical part of its functioning, as government forms a significant part of its economic base, currently supporting approximately one in three jobs.

Of late, several government departments had to enter into lease agreements in decentralised locations. A push factor in this trend is the growth in the number and size of government departments and the need to consolidate a single department in a single building. The city often cannot provide for buildings that can accommodate this trend, and consequently departments are now often scattered throughout the inner city in different office blocks, many in low-grade office space. This fragmentation has resulted in additional costs and loss of efficiency. Finding suitable accommodation for new departmental offices in the inner city is complicated by predominantly private landownership and the lack of large enough vacant stands.

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4 The Gini-coefficient is a measure of income distribution, where 0 represents maximal equality, and a value of 1, maximal inequality.
5 Some investment companies have seen the opportunity posed by the flight of capital from the inner city and have strategically effected urban renewal projects of their own accord. See Clarke & Corten, 2011.

This increases costs and creates substantial time delays for construction. The decaying character of the inner city, with dirty streets, pollution, traffic congestion and crime, mostly due to a lack of urban management, makes it an undesirable location for any departmental headquarters.

The diametrically opposite pull factor is the ample land available in the suburbs, which are also perceived to be safer, more convenient, easy accessible and attractive. It allows for campus-style low-density office developments in park-like security environments. National Government have committed themselves to remain within the inner city of Tshwane and develop all permanent head-office accommodation within the inner city. This provides regeneration, and mixed use opportunities within the derelict areas of the city.

Heritage assets of the inner city

The inner city contains the bulk of heritage buildings and structures located within the entire Tshwane. In fact, an estimated 39% of the inner city is occupied by heritage structures, and approximately 500 buildings in the inner city are considered to be of historical value. Due to the city's relatively young age, the oldest buildings only date back to 1870. Heritage buildings are however under serious threat, as only 19 inner city buildings have thus far been listed as Heritage Resources. It is estimated that at least 47 of the total number of heritage buildings were destroyed between 1990 and today, although this figure could be higher. Heritage buildings are neglected and have fallen out of use. Many have been altered to such an extent that their heritage value has been destroyed. This decay has many causes: they might be unsuitability for current demands, the cost of their upkeep is often thought to be too high and there exists a lack of understanding of their importance, to name a but a few.

This built heritage of the city faces destruction unless creative ways are found for the adaptive re-use of these buildings, and their inclusion in the transformation processes of the inner city into a Capital City.

The inner city today

Today the inner city is still the most accessible point in the city, offering the highest number of jobs and the highest residential densities of the whole metropolitan area. Despite its decline, it has remained the only receptacle of a new, shared history, the only place where real integration has taken place. It is still the face of government and portrays a very distinct image due to the presence of various important buildings, squares, monuments and statues. As such it provides the only platform to take the Capital City forward in a way that is truly democratic, shared, and mindful.

However, much still has to be done for the inner city to truly reflect the image of an African Capital City of Excellence.[6]

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6 This phrase, contained in the Tshwane Vision 2055 document, (City of Tshwane, 2015b), summarises the ambitions for the future of the city.

Towards a capital city: current planning frameworks

From the preceding it is clear that an integrated strategy that couples national and local government is imperative to address the future of the capital. It is in this regard that a Memorandum of Understanding was signed by the Minister of Public Works and the Mayor of City of Tshwane Metropolitan Municipality in 2005. Furthermore several Cabinet decisions[7] have been issued that affirm the status of the inner city as the capital of South Africa, and mandate a formal cooperation between the City of Tshwane and the National Department of Public Works, whose mandate includes the housing of National Government Departments. These decisions direct government departments to remain in or (re)locate to the inner city, and direct the development of a framework to improve the physical working environment of government departments and to also develop accommodation solutions.

Re Kgabisa Tshwane[8]

In response to the mandate from Cabinet, the National Department of Public Works (NDPW) presented its Re Kgabisa Tshwane Strategic Plan 2005, integrated with the City of Tshwane.[9] The aim of this plan was to provide improved physical work environments for the headquarters of National Government departments in the inner city of Tshwane. Prior to this plan, there had been a holistic strategic initiative facilitating the integrated provision of accommodation for government departments in a manner that would contribute to urban renewal in the inner city.

The Re Kgabisa Strategic Plan was geared to provide for improved accommodation without moving out of the inner city, which would have resulted in accelerating the private sector decentralisation process and further deterioration of the inner city. Why would the private sector move out if government stays within the inner city? National Government was seen as being in a position of responsibility to utilise the strategic opportunity offered by the fact that it occupied more than half of the inner-city office space in order to assist in the growth and development of the area. Despite this, some departments have in the recent past relocated to surrounding suburbs. The environment has also not improved to such an extent that it has become attractive for government departments to remain in the inner city.

The challenge was (and still is) that government departments are located in accommodation that is both spatially fragmented and in dire need of major refurbishment. There is a strong demand for contemporary accommodation which supports service delivery, consolidation of operational functions and improved working conditions, and which is located in a secure and accessible environment with supporting amenities.

The Re Kgabisa Strategic Plan provided as one of its components a Spatial Development Framework (SDF) that had to be integrated with the spatial planning of the City of Tshwane (CoT), and when implemented would result in an improved image for Government in Tshwane, the protection of the

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7 Cabinet Decisions of October 1997 and February 2001: *National Government Departments are to remain in/ locate to the Pretoria Inner City.*
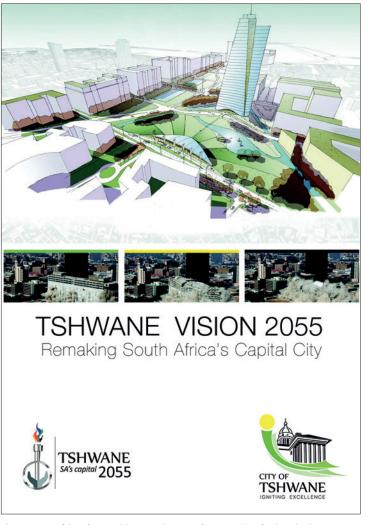The Presidency's Programme of Action of 2004: … *[T]he national departments of Public Works as well as Public Service and Administration to jointly steer a project to improve the physical working environment of government departments and public servants.*
Cabinet Decision of July 2004: *Approved development of strategic plan for accommodation of National Government in the Inner City of Pretoria …*
Cabinet Decision of May 2005: *Noted progress to date … approved the implementation*

plan for the project … Therefore the shared vision of the parties is to develop, operate and maintain the City of Tshwane as the African Capital City addressing … [t] he redevelopment of the Inner City based on the approved Inner City Development Framework. (All from City of Tshwane, 2015b: 11 (unnumbered slides)).

8 The role of heritage assists as one of the drivers of the Re Kgabisa Tshwane programme, and is further elaborated in Chapter 5 of this report.

9 http://www.rekgabisatshwane.gov.za/about.html [Accessed 26 August 2015]; City of Tshwane, 2005: 13.

asset value of the Government's property portfolio, and the stimulation of growth and development in the inner city. The SDF proposed the accommodation of government departments in a series of corridors and nodes.[10] This has led to the majority of buildings in the inner city being utilised as office accommodation for government departments, including the Department of Basic Education campus, the Civitas Building renovation, the Central Government Offices renovation, the new National Library, and the 40 Church Square renovation, all in the inner city. On the edge of the historic city centre a number of new facilities has been created: the Department of Trade and Industry campus, the Batho Pele House renovation and extension (formerly known as the Agrivaal Building), the newly constructed Department of Environmental Affairs head office as well as the Stats SA head office (under construction in Salvokop). Despite their being located in the city, their interface with and contribution to the public realm remains problematic.

*The cover page of the **Tshwane Vision 2055** document, features a vision for the redevelopment of the Caledonian Sports fields as an inner city park, and three photos of the demolition of the remainder of Munitoria to make way for the new Tshwane House. (City of Tshwane)*

10 http://www.rekgabisatshwane.gov.za/spatial.html [Accessed 26 August 2015].

The Vision 2055[11]

In 2013, the City of Tshwane developed a new vision, called *Tshwane Vision 2055: Remaking South Africa's Capital City,*[12] which has as its aim the creation of a liveable, resilient, and inclusive city.[13]

The *Vision 2055* is meant to provide the city with a broad logic to guide growth and development and serve as point of reference for city priorities and strategic actions over the next 40 years. It details interventions that are aimed at breaking the cycle of generational poverty, inequality and underdevelopment, and redressing apartheid settlement patterns and social and economic exclusion which continue to define the city space. This is a lofty ambition when taking into account the challenges: more than half the households of Tshwane earn R 3 500 per month or less[14] and, due to the legacy of segregation, poor people generally live far away from inner city transport and other social facilities. Compounding this already inequitable situation is the expectation that the city will grow from 2,9 million in 2011 to 4,4 million inhabitants in 2037, with an additional 635 750 housing units by that time.[15] The *Vision 2055* therefore not only needs to address the past, but also needs to accommodate the future.

As part of the *Tshwane Vision 2055*, a number of priority projects have been identified to stimulate investment, growth and job creation. The regeneration of the Tshwane inner city and its transformation into the face of the Capital City by way of establishing a Government Boulevard, gateways into the city, Apies River damming and revitalisation to name but a view, are some of the priority projects to be implemented. A programmatic and systematic approach to spatial restructuring has been identified as one of the critical elements of remaking the capital and its soul. Another priority project, the rejuvenation of West Capital, is aimed at catalysing public and private sector investment in and around Marabastad. This will have an impact on the heritage of the inner city, and will require a process of compromise.

11 Editor's note: The role of heritage in the *Vision 2055* is further elaborated in Chapter 4 of this report.
12 City of Tshwane, 2013: 20.
13 City of Tshwane, 2013: 5.
14 City of Tshwane, 2015a: 4.
15 City of Tshwane, 2015a: 15.

The Tshwane Inner City Regeneration Strategy (TICRS)

The TICRS was launched in August 2013, builds on the Re Kgabisa Tshwane, and hopes to not only drive the implementation of the regeneration of the inner city, but also to re-affirm the inner city of Tshwane as the Capital City of the country. It is premised on strong spatial governance—i.e. leading, directing and engaging with all stakeholders.[16]

The TICRS consists of a number of integrated projects, covering a variety of fields. The regeneration of the inner city and the creation of a receptacle for the Capital City, is a complex long-term endeavour that requires substantial funding, the active involvement of a wide range of stakeholders, and integration between different interventions. The projects that make up the TICRS aim to address these complexities. Some of the other critical intervention projects are discussed below.

Urban management

Urban management and service provision, or rather the lack thereof, has been identified time and time again as one of the most important factors driving people and investors from the inner city.[17] Despite these concerns, the cleaning of public spaces, improvement of public safety, and control over the lack of maintenance, unsuitable construction and remodelling of privately-owned buildings, have remained an elusive goal. Coupled to this is the need to make the inner city an investment-friendly environment, in order to encourage and facilitate new private investment and stem the flow of money out of the inner city to the suburbs.

To address these issues, a critical intervention is the creation of an inner city Development By-law, the purpose of which is to provide regulations, procedures and principles to formalise, legalise and institutionalize a Capital City Commission that

will ensure that the goals and objectives of the Tshwane inner city Regeneration Strategy, as set out in the Vision 2055, are achieved. This will, among others, allow for the development of the inner city of Tshwane as a Special Development Region.

The proposed Government Estate

A central part of the TICRS is the creation of a 'Government Estate'. This is envisaged to form the face of the Capital City and its core structure, and be the area where government buildings will be concentrated.

The Government Estate is based on the assumption that a capital city functions as the primary site where the country's collective self-image translates into an expression of physical space by way of creating unique precincts, public architecture and open spaces, cultural artefacts and boulevards. The Estate is envisaged to provide easy access to government and its public services through the clustering of government departments. It also hopes to provide performance platforms where an activist citizenry can present themselves as partners in tackling societal challenges. It will also host places where events, celebrations, marches and festivals can be staged.

Building on the Re Kgabisa Tshwane framework, this proposal has been developed to consist of a Government Boulevard, Ceremonial Boulevard, a Civic Precinct, and the Nelson Mandela Boulevard. The boulevards and precinct will contain landmark developments (including buildings of architectural and historical importance), public spaces, public art and gateways.

The Government Boulevard, located on Paul Kruger Street, will be a formal space reflective of the importance of National Government. It will house the bulk of National Government

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16 City of Tshwane, 2015b: 5–13 (unnumbered slides).
17 See Nyamukachi, 2005.

offices, agencies and international organisations. The Ceremonial Boulevard, stretching from the Heroes' Acre in the west to the Union Buildings in the east, is located on WF Nkomo / Helen Joseph / Stanza Bopape Street. It will form the stage for protests, marches, parades, festivals, sporting events and the like. The Civic Precinct around the new Tshwane House, the State Theatre and Lilian Ngoyi Square will cluster municipal and government offices with a civic function. Nelson Mandela Boulevard contains Nelson Mandela Drive and the Apies River, which together form the eastern edge of the 'old' inner city and form an important gateway into the inner city.

Important elements of the Government Estate are the creation of high-quality public spaces, the protection, upgrade and celebration of heritage buildings, and ample use of landscaping and public art. This of course mandates a sustainable system of public maintenance and servicing, which in turn may require modulation of existing infrastructure. Where this is effected without taking cognisance of the value of heritage elements, much of the existing positive qualities of the city could be lost.

Paul Kruger Street, seen during construction work for the TRT. This will in future become the part of the envisaged Government Boulevard. (Nicholas Clarke)

Other projects

The TICRS also includes a number of other supplementary projects. The most important of these is the Comprehensive Integrated Transport Plan.[18] One of the most pressing issues in the city, that of public transport, had not received any attention in the run op to, or the years following, the transition to democracy in 1994. The city remains most easily accessed by means of private vehicles—a mode of transport that is neither attainable for the majority of the inhabitants of the city nor sustainable.[19]

This plan focuses on turning the inner city around from a space dominated by wide streets that accommodate mostly private vehicles, to a space dominated by pedestrians and public transport. The Tshwane Bus Rapid Transit System is the first new investment in the currently inadequate public transport system, and will ultimately link the inner city to its satellite towns, thereby reaffirming the inner city's central role. The marked effects of this intervention can already be seen all over the city, but are most marked on Church Square, where the impact has been cause for some discussion.

Conclusion

Capital cities contain within them various qualities of which the cultural–historic is arguably one of the most important. These need to be maintained in an arena where commerce, entertainment, shopping and political power are concentrated. With the remake of the image of the City of Tshwane as an African Capital City of Excellence, it is imperative to actively direct strategies pertaining to the creation of a modern, integrated urban fabric based on the principles of achieving spatial justice, precinct and building sustainability, urban resilience, quality public space, and effective urban management. A crucial issue pertaining to current urban planning and the development of Tshwane speaks to the issue of how long the city's aging buildings will meet the requirements of government and related stakeholders. A significant amount of money will need to be spent on the upgrade of buildings to bring them to an acceptable state of occupant comfort. This is a clear challenge to the heritage fraternity and professionals in the city. With the inner city population continually increasing, gentrification is evident as young professionals and business workers move into the city centre.[20]

The adaptive reuse of heritage assets, including buildings, precincts, public spaces and parks, is to be enriched with elements that are representative of an inclusive heritage and new-found democracy. However, to achieve this spatial reconfiguration of Tshwane's current urban fabric, those planning processes set in place will need to be maintained and effected. This adaptive planning approach and the development of a flexible urbanism will need to be balanced against the competing needs of maintaining the cultural value of the city, in order for it to become a world-class capital city whilst functioning as the administrative capital and providing for the local socio-economic needs of its citizens.

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18 City of Tshwane, 2015a.

19 It is estimated that currently 5% of all trips in Tshwane are made by public transport (including costly private taxis), 35% by private transport, and 30% by means of non-motorised transport (City of Tshwane, 2015a: 4).

20 The city has a relatively young population: 42% of the population is under 25 years of age (City of Tshwane, 2015a: 4–5).

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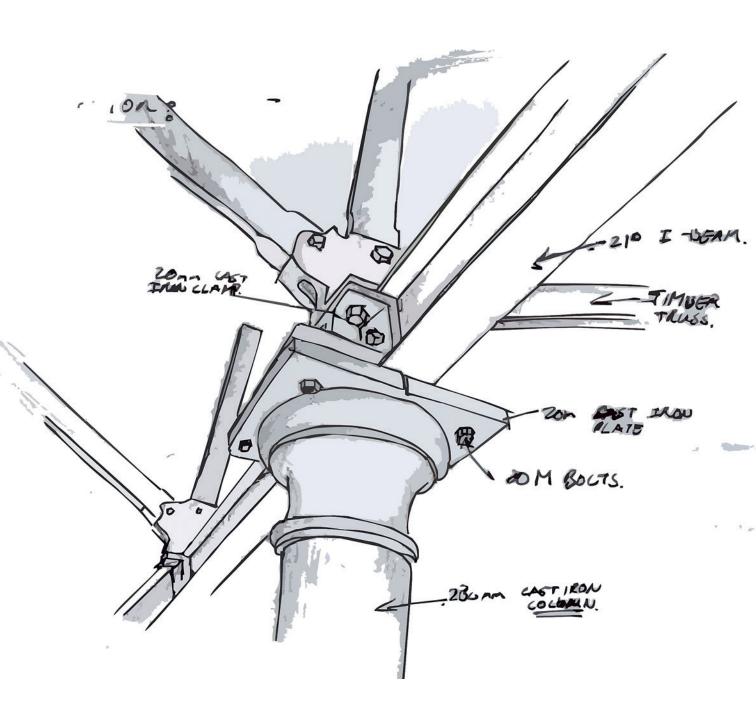
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http://www.rekgabisatshwane.gov.za/about.html

20mm CAST IRON CLAMP.

210 I BEAM.

TIMBER TRUSS.

20m CAST IRON PLATE

20M BOLTS.

200mm CAST IRON COLUMN.

6

Defining the assignment

A research-by-design approach to teaching architectural conservation

Nicholas Clarke and Johan Swart

Introduction

Many schools of architecture engage with questions of heritage and conservation in one form or another. This agenda, whether it is explicitly or covertly addressed, has the potential to challenge students and bring about a greater depth of engagement, leading to a greater sensitivity for context, culture and meaning among these potential built environment professionals.[1] As an educational endeavour it relates to a real world context, where cities are developing rapidly while at the same time receiving increased attention as historic urban landscapes through ever more regulated conservation procedures. This leads to a range of conflicts and opportunities due to conservation actions in the built urban development. Students of architecture can contribute to this discussion. Their research-driven design projects can provide new readings of place that propose informed and alternative spatial strategies. These can in turn challenge and inspire urban development stakeholders who are tasked with determining the future directions for urban environments.

This essay discusses built heritage as an integral component of architectural education, and aims to outline the specific academic and research context of the Heritage and Cultural Landscapes Studio[2] (H+CL Studio) and *Re-centring Tshwane Lab*.[3] The latter brought together post-graduate architectural students and international heritage professionals to develop specific local heritage and urban transformation proposals for the city.

Academic context

The Department of Architecture presents courses in three related disciplines: Architecture, Landscape Architecture and Interior Architecture. Each of these requires its own set of skills, as each fulfils a unique role in the professional practice environment. At Honours level the design studio for the three disciplines is shared. Consequently, students often operate in cross-disciplinary design teams when investigating briefs,

Left: Detail sketch. Old Government Printing Works. (Jacques Jordaan)

1 Also see Swart, 2015; Bakker & Le Roux, 2002.

2 H+CL Studio refers to the 7 week design studio conducted in the second quarter of the 2014 academic year as part of the Honours degree at the Department of Architecture at the University of Pretoria.

3 *Re-centring Tshwane Lab* refers to the one week masterclass in the final stages of the H+CL Studio (see note 2, above) in which Dutch conservation experts interacted with a selected group of students.

Documenting the built environment: students measuring up the ZAR-period Goal in Potchefstroom (top, Johan Swart, 2013) and the TPA Building in Pretoria. (bottom, Marieke Kuipers, 2015)

conducting analyses and developing intervention proposals. A field-specific design tutor guides each of the disciplines, but crossover collaborations are encouraged. This has been found to enhance the quality of student work produced by the individual disciplines. The combined efforts lead to a diversification of scales of investigation and a more comprehensive contribution to research and strategic discussions.

Post-graduate teaching is further structured along the three research fields of the department: *Environment Potential*, which focuses on ecological aspects, *Human Settlements and Urbanism*, which has a strong social driver, and *Heritage and Cultural Landscapes* (*H+CL*), which addresses architecture as a cultural construct and design as a cultural response. As a contemporary understanding of the inherent themes (ecological, social and cultural) might suggest,[4] these research fields are interdependent, but it is the *H+CL* research field which acted as the strategic vehicle for both the student work and institutional collaboration discussed in this publication.

The research field, Heritage and Cultural Landscapes (H+CL), can be defined as "the diachronic and synchronic understanding and analysis of the ecology of the cultural environment with application in the design of the built environment and protection of cultural significance and conservation".[5] Central to the contextual approach of the Department of Architecture is the concept of *cultural landscapes*, which provides a foundation for understanding the complexity of the emergent built environment and the associated meanings that result from everyday engagement with the built fabric.

The Department of Architecture has developed the aforementioned research fields to serve as crosscutting themes linking education and research—students and lecturers engage in both—in a larger endeavour. Academics related to the H+CL research field provide education in the fields of conservation theory (lecture based) and contextual design strategies (studio

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4 See Fisher & Clarke, 2011.
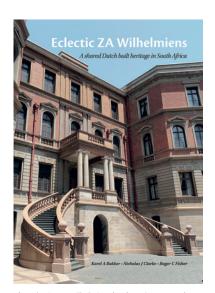5 University of Pretoria, 2013.

based), but also engage with students in fieldwork and heritage documentation projects.[6] Further contributions related to the research field include the interpretation of heritage places,[7] production of heritage impact assessments and management plans,[8] the compilation of built environment inventories,[9] and the production of publications about South African architectural heritage. The *Eclectic ZA Wilhelmiens* project, as a staff-driven research endeavour, provides the theme and background for the H+CL Studio and *Re-centring Tshwane Lab* discussed in this article.

As the main Heritage and Cultural Landscapes research project of the Department, completed in 2014 and spearheaded by Prof. Karel Bakker, Nicholas Clarke and Prof. Roger Fisher, this project, which aimed to re-appraise the contribution of Dutch born and raised architects to South Africa during the latter part of the nineteenth century, culminated in the publication of a book entitled *Eclectic ZA Wilhelmiens: a shared Dutch built heritage in South Africa.*[10] The project was financially supported by the Royal Netherlands Embassy in Pretoria as part of its Shared Cultural Heritage Programme.

In 2014, for the second year running, the sites of investigation chosen for the H+CL Studio were directly or indirectly aligned to the *Eclectic ZA Wilhelmiens* project. The decision was made to limit the investigations to the historic city centre of Pretoria, where three sites were chosen for the potentially large contribution they could make to the future development of the historic core of the city: the Old Government Printing Works, the Old Synagogue and Church Square. The chosen sites all relate to current real-world development questions. Their selection aligned with the Department's aims of investigating relevant projects within the immediate spatial context of the University.

Plekke en Geboue van Pretoria **published in three volumes between 1990 and 1993, remains the most comprehensive survey of Tshwane's built heritage.**

The *Eclectic ZA Wilhelmiens* **book project opened up new research avenues and has been the basis for teaching design in the H+CL module for four years.**

6   See Fisher & Le Roux, 1988.
7   See, for instance, Fisher & Clarke, 2007.
8   See Bakker & Van der Waal, 2000.
9   See Le Roux & Botes, 1990, 1991 and 1993; as well as www.artefacts.co.za.
10   Bakker, Clarke & Fisher 2014.

Learning from the experts. Studio engagement is not a one-way system but relies on listening and debate among equals. (Johan Swart)

The H+CL Studio and *Re-centring Tshwane Lab*

The aim of the H+CL Studio is to foster coherent design strategies, at urban and architectural scales, when working in and around heritage and cultural landscapes.[11] This requires not only an understanding of the physical, but also engagement with the intangible. The subject matter is intended to equip students with the tools to act within a contextual framework, working with communities to produce schemes that function from urban to detail level. These projects are expected to engage with the regeneration and rejuvenation of particular precincts to ensure the success of public spaces that draw human activities in and accommodate basic human needs. Recording of the status quo is important, and therefore student work is included as part of a larger South African Built Environment archive located at the Department of Architecture.

Three focuses have been developed to accommodate the divergences in scale of the three architectural disciplines. For architecture students the focus lies on place, architecture and urban precincts; for landscape architecture students on regional ecological connectivity, urban green structure, movement spaces, public green spaces and significant gardens. Interior architecture students are encouraged to investigate narrative architecture/space and to develop product-scale solutions that either engage with existing fabric or provide temporary and adaptable infill.

All three of the sites chosen for investigation are poised for change. The Old Government Printing Works has become redundant due to the construction of a new facility to serve the Government Printers. Church Square, the heart of the city, has been heavily impacted on through the introduction of the Tshwane Rapid Transit bus system that cuts across it from north to south. The Old Synagogue, historically a highly significant structure, has been awaiting appropriate re-use for about 30 years. All three of these sites are located within walking distance from each other, and their re-integration into the larger social fabric of the city could contribute greatly to the quality of the urban environment in the city centre. Incidentally, the three sites allowed for investigation on all scales required for the education of the three architectural disciplines involved in the H+CL Studio.

Continuing in the tradition of the Department,

"… [s]tudents are required to strategise around the problematics of a specific location. Thereafter they are set the task of generating development strategies that react as nested systems with loose enough fit to adapt over time as new eventualities emerge, but with enough rigour to energise them for long term impact."[12]

The *Re-centring Tshwane Lab* was arranged for August 2014 as part of the H+CL Studio. Selected projects were iterated under the guidance of visiting Dutch experts, Prof. Marieke Kuipers of the Cultural Heritage Agency of the Netherlands, and Job Roos, principal at Braaksma & Roos Architects of The Hague. The Lab entailed an iterative process, revisiting design strategies already developed in the preceding academic quarter. This required students to be flexible and self-critical, and culminated in a presentation of the potentials of the chosen sites to policy-makers and site custodians. Prof. Kuipers and architect Roos brought international experience with regards to architectural design and value and impact assessment. In one short week the 14 selected projects were re-evaluated, challenging students to engage with a fresh perspective regarding the designs they had developed. This was by no means an easy task, and the results presented to policy makers and site custodians were a consequence of this radical intervention and fast-paced iteration. In order to contextualise these results, discussed in a later chapter titled *Lessons Learnt from the Re-centring Tshwane Lab*, it is important to clarify the educational agenda and academic themes that are inherent to the student brief developed for the H+CL Studio.

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11 University of Pretoria, 2013.

12 Fisher & Clarke, 2011: 19.

Fundamentals

The Honours studios at the Department focus on site-specific real-world problems. These need to meet the criteria of being able to accommodate the breadth of scale required for the different disciplines.

At the same time,

"… [s]tudents are led to realise that no single solution exists to the multi-faceted problems designers are confronted with in the real world. Engagement means allowing for emergence. No intervention is too small, but it can easily be too large. The critical intervention requires the necessary minimum even though this may seem simple."[13]

The studios attempt to engage with the heritage discipline from an international perspective, seeking international best practice in a multi-disciplinary approach. To this aim students are presented with case studies and critically engage with international guides and charters through peer-to-peer colloquia. Students are encouraged to apply the lessons learnt from these doctrinal texts in the iterative process of design development.

"Design responses are seen as part of built environment ecologies that are emergent, which are not only delivering product but is plugging into and optimising processes."[14] A relatively recent introduction is the theme of resilience which, as an urban quality, can be described as "the capacity of a city to adapt to change, brought about by slow pressures or rapid-pulse disturbances."[15] For the purposes of the Honours studios, resilience is understood to be found in the interaction of socio-cultural conditions, which include economic systems. The built environment acts as facilitator, where emergent qualities of a site are related to the latent (intangible) qualities of place.

In the H+CL Studio specifically, resilience is translated to include architectural tolerance for change. The concept *tolerance for change* provides an instrument that allows for debate and scenario testing, and for investigating the resilience of both fabric and meaning in order to retain their intrinsic qualities in the face of proposed change. Students are, for instance, encouraged to develop scenarios illustrating a range of fabric interventions in response to a specific need. An example of such an instance is the range of interventions possible when planning to alter valuable facades. Once the possibilities have been defined they can be tested against pre-defined significances and the aesthetics of both the extant and historic state of the façade concerned.

All of the above forms part of a value-based approach that requires 'deep study' of the historic, the current, and projections into the future. A distilled abstract textual position statement encompassing the uncovered richness of the site (a statement of significance) forms the baseline against which interventions are evaluated in a continued iteration. No matter how valuable a conceptual idea is deemed to be, if it is found to negatively affect the richness of a place it needs to be reassessed, if not discarded. This approach includes the intangible values of the place.

During the 2014 academic year, the H+CL Studio focussed on the potential role heritage residue can play in service of social aims. The studio had three interdependent themes: (1) the social role of heritage; (2) heritage ownership; and (3) investigating and exploiting tolerance for change. Social relevance was deliberately chosen in response to a perceived social need. Pretoria, as the heart of Tshwane, the Capital of the Republic, is a place of rich meaning, much of which is unknown and often unrelated to the majority of its citizenry. The potential exists for heritage structures to contribute to social endeavours, at the same time establishing new meaning. This is why students were tasked to investigate how to unlock the meaning and value

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13   Fisher & Clarke, 2011: 21.
14   Fisher & Clarke, 2011: 20.
15   Barker, du Plessis & Peres, 2015: 40.

Sketch with proposed intervention. Old Government Printing Works. (Arthur Lehloenya)

of heritage places and make them accessible and valuable to all citizens. The second theme, that of ownership, is linked to the first with the assumption that inclusive development and healthy communities are not achieved by architecture alone. Successful interventions are created by developing strategies that consider ownership and management of spaces, and by proposing interventions that address the complicated network of stakeholders surrounding urban heritage places. Lastly, the fact that all of this will undoubtedly imply changes to fabric, necessitates an understanding of the tolerance for change of sites and buildings, an understanding that requires detailed architectural and historic investigation.

Throughout the investigation and design processes students were led to make decisions based in an informed position regarding that which is inherent in the tangible and intangible values of site and surrounds. Heritage fabric, the tangible, was presented as the vessel of intangible meaning. This meaning has value and requires curation in order to ensure that the value is not squandered or lost. It needs to be investigated and described if it is to form the basis for a design investigation. Students were required to develop a statement of significance (a succinct text describing the values unearthed) as the springboard of the design intervention.

The H+CL approach requires that the design process and product be clearly elaborated in the theoretical essay (as part of the studio-aligned Research Field Studies course). The relationship of new to old is deemed critical to the success of the intervention, and the distinction between *restoration* (returning something to its original state or condition) and *adaptive reuse* (adapting old structures for purposes other than those for which it was initially intended) is critical. Students are encouraged to develop solutions that focus on appropriate form and space, reference legal heritage frameworks, and respond to cultural landscape interpretations. In addition, they are encouraged to apply the knowledge of the other departmental research fields (Environment Potential and Human Settlements and Urbanism).

The H+CL Studio Brief

The expectations of the H+CL Studio are quite taxing. For many students the studio presents a steep learning curve, challenging them through not only the engagement with the real world, but also in the complexity of the possible roles that the (interior-/ landscape-) architect can take in practice. On top of this, students are required to devise their own brief with programme. Experience has shown that setting such high expectations can lead to a level of frustration among those students who struggle to come to grips with this new challenge. Yet it always proves to be a rewarding experience, no matter what the quality of the designed product turns out to be, if students are willing to engage. In such a taxing environment it is important to set boundary conditions and define the outcomes.

For the 2014 H+CL Studio, students were required to:

a. Read, understand and analyse selected Heritage Charters.
b. Map the tangible and intangible history of a precinct.
c. Draw general and architectural conclusions from these.
d. Investigate and analyse the project context (in all its forms).
e. Draw general and architectural conclusions from these analyses.

f. Compose a statement of heritage significance.
g. Compose a statement of architectural intention.
h. Derive appropriate functional, spatial, architectural and conceptual responses to the statement of heritage significance.
i. Design an architectural, landscape or interior response.
j. Present the response to express all of the above concerns in a clear and legible manner.

Evaluation criteria were set as well, for which the main aspects were defined as:

a. Concept (based on cultural significance and mapping).
b. Design principles stimulating public interest in cultural activities and heritage.
c. Integration of design considerations at different scales and varied levels of detail.
d. Adaptability (concerning events and flexibility) to different seasons and day/night activities.
e. Convincing presentation and clarity of communication.[16]

Conclusion

The above-mentioned principles and requirements informed student investigations that eventually led to a variety of design outcomes, all contributing to the discussion about the future of the inner city and its valuable heritage places. The lessons learnt from this exercise have been distilled and critically presented in a separate chapter of this publication. It is hoped that these lessons can inform the re-visioning of the city's heritage resources, present the richness encountered, and provide a framework for intervention which acknowledges the value and potentials of the highly significant sites studied.

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16   Department of Architecture, 2014: 3.

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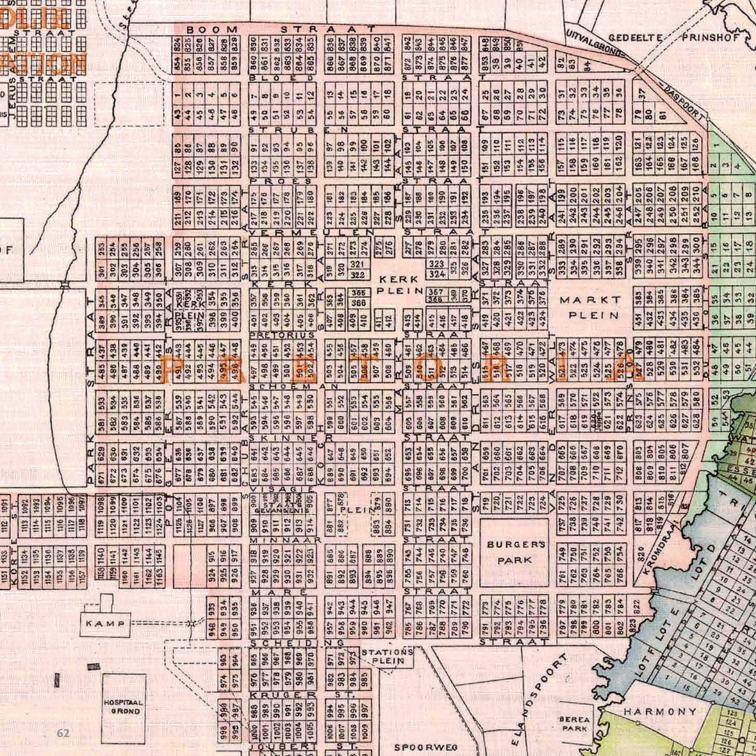
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BOOM STRAAT

UITVALGROND G.EDEELTE PRINSHOF

DASPOORT

BLOED STRAAT

STRUBEN STRAAT

PROES STRAAT

VERMEULEN STRAAT

KERK PLEIN

KERK STRAAT

MARKT PLEIN

PRETORIUS STRAAT

P R E T O R I A

SCHOEMAN STRAAT

SKINNER STRAAT

VISAGIE PLEIN

GEVANGENIS

MINNAAR STRAAT

BURGER'S PARK

MARE STRAAT

KAMP

SCHEIDING STRAAT

STATIONS PLEIN

KRUGER ST.

JOUBERT ST.

SPOORWEG

HOSPITAAL GROND

PARK STRAAT

JERUSALEM STRAAT

KROMDRAAI

ELANDSPOORT

BEREA PARK

HARMONY

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Church Square, the Old Synagogue and the Old Government Printing Works

Three historic places for testing strategic intervention

Nicholas Clarke and Adrian de Villiers

Three historically significant sites in the centre of Pretoria were chosen as educational experiments in research-by-design, to test opportunities and risks in adapting them to new needs. These sites can be seen as mutual South African–Dutch heritage due to their historic origin. The Re-centring Tshwane Laboratory, conducted through the Shared Heritage Programme between South Africa and The Netherlands, investigated their potential to contribute to the future of the inner city by means of adaptive reuse. This chapter introduces briefly the historical context of and recent change factors for the three sites that are currently in need of intervention: Church Square, the Old Synagogue and the Old Government Printing Works.

Introduction

Pretoria, presently the administrative capital of South Africa, is a relatively young city in comparison to many of its global counterparts. At 160 years of age, it belongs to those younger capitals created through political processes to serve as seats of government to fledgling nations. When in 1860 the *Zuid-Afrikaansche Republiek* (ZAR) declared Pretoria its capital, the core of the today's city of Tshwane, it was located on politically neutral ground, central to the surrounding territories. Yet, the site had by then already a long pre-history of human occupation. The valley between the Schurveberg and Magaliesberg, through which the Apies River meanders from its source at the Fountains at Elandspoort, has been inhabited from the earliest days of man's existence.[1] Wonderboom, on the southern slopes of the Magaliesberg, is proven to contain the largest single accumulation of stone tools found anywhere on earth. From two million years ago onwards the valley was constantly occupied, right through the subsequent Stone Ages and into the Iron Ages up until today.[2]

Early histories record that the so-called Transvaal Ndebele settled here between 1600 and 1700 AD, but also that various other Sotho and Tswana speaking peoples occupied the valley and surrounds.[3] In ca. 1827 the peaceful valley was disrupted by Mzilikazi and his *impi* (warriors). After a relatively short sojourn in the area, Mzilikazi was attacked by the Zulu king Dingaan's *impi*, which led him to flee westwards, leaving an occupational vacuum. Small groups of Sotho started trickling back into the area,[4] but they were quickly eclipsed by white settlers (later to be called Boers) travelling northwards, away from British domination in the Cape. These *Voortrekkers* settled

Left: Pretoria, 1898, showing the historic city centre. (Jeppe's Map of the Transvaal or SA Republic and Surrounding territories, originally published by Edward Stanford, London, 1898)

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1 All these names are of recent historic origin.

2 Mason, 1957: 36.
3 Van Vollenhoven, 2008: 17.
4 Van Vollenhoven, 2008: 17.

The covered walkway of the Cafe Riche building, one of the few places on the Square which allows for public committal functions. (Jean-Paul Corten)

in the temporarily uninhabited valley, which became part of the new independent *Zuid-Afrikaansche Republiek*. In 1860 the government chose to turn the modest rural village into its capital. The layout was based on a simple grid pattern of orthogonal streets, with an open space and church at its centre. This historical origin can still be found in the name and size of Church Square. It is often said that the large space needed by ox wagons to turn corners defined the width of the originally unpaved streets.
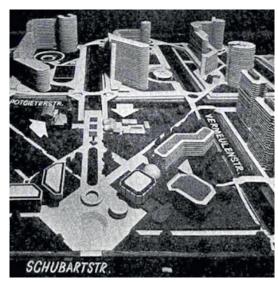
The two main axes that cross at this central square, today known as Paul Kruger Street and Church Street, effectively divide the town into four quadrants. It was under the rule of Paul Kruger that the first urban transformation as a capital city took shape by means of conspicuous government buildings in an appealing architectural language, which can be called 'Eclectic ZA Wilhelmiens'.[5] Soon, however, the independence of the ZAR came to an end and in 1910 Pretoria was made the administrative capital of the Union of South Africa under British rule. While the already existing government buildings around Church Square remained in use, an impressive new ensemble to the design of Herbert Baker was erected, perched high on the slopes of Meintjieskop. The Union Buildings complex was meant to house the entire public service of the Union and caused a lasting shift in 20th century urban development in the heart of the capital. From the nineteen-sixties onwards, Apartheid and its planning policies of segregation also greatly impacted on the fabric of the city.

Meanwhile, the city has substantially grown and expanded outwards, with the wealthy slowly migrating east- and southwards. All four quadrants started their lives as residential, multi-use areas, but each part has developed its own character over time, reflecting also the impact of successive regimes on the townscape. After the declaration of the Group Areas Act of 1966, large swaths of the north-western quadrant were demolished to make way for the Goedehoop urban
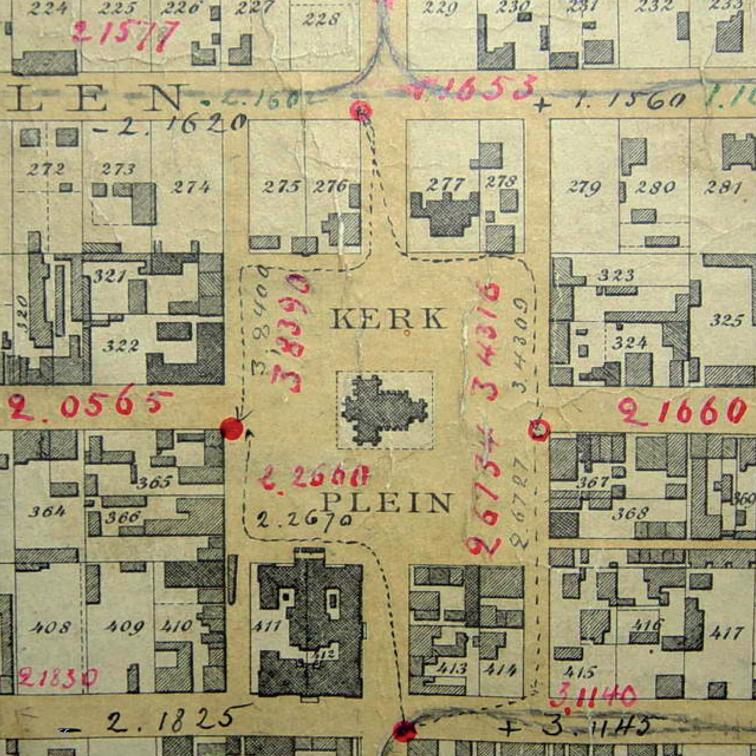
redevelopment project: a large-scale high-density 'whites only' utopian housing vision. The project was never fully realised, leaving a large part of the city fallow.[6]

These long neglected areas now offer great opportunity for redevelopment. Some historical features remain, and their redevelopment could make a substantial contribution to reversing the fortunes of these historically disregarded areas. Two such historic landmarks, the Old Government Printing Works and the Old Synagogue, are of high significance and were chosen as sites for investigation in the *Re-centring Tshwane Laboratory*. Like all things relating to Pretoria's historic core, these opportunities are closely tied to the source of the city, Church Square.

This chapter will explore briefly the origins and histories of the three sites, catalogue the change factors affecting them today, and present opportunities thought to lie in their redevelopment.

Photograph of the presentation model for the Goedehoop housing project of the 1970s for the north-western quadrant of the city. (Swart, 2011: 65)

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5 See Bakker, Clarke & Fisher, 2014.

6 Swart, 2011: 64-65.

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412 413 414 415

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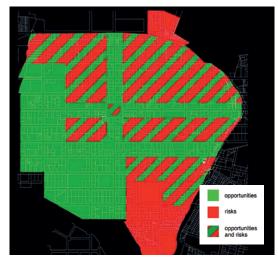
■ Church Square

Church Square is the portal to this world. During a 2009 Heritage Field Academy, conducted by the Department of Architecture at the University of Pretoria in collaboration with ArchiAfrika and the Dutch Cultural Heritage Agency, the historic city centre of Tshwane was investigated and an 'Opportunities and Threats' map compiled. Church Square was identified as a place with opportunity for change, but change that needs to be managed to ensure the continuation and ongoing public enjoyment of the heritage values and character-giving elements it contains.[8]

At the heart of Pretoria lies Church Square, arguably one of the most important of the City of Tshwane's civic spaces. It is a place with many historical and social connotations; it is from here that the city sprung, and it could be the source of the regeneration of the inner city of Pretoria. Change is in the air, yet neither what that change will bring, nor what opportunities lie within the city fabric, have as yet been investigated in depth. And while Church Square might lie at the geographic centre of the inner city, it lies, in socio-economic terms, on the very edge.

Due to the historic forced removals undertaken under Apartheid planning policies, the north-western quadrant of the city centre has become a place of desolation. It requires urgent intervention, but at the same time presents a multitude of possibilities. The City of Tshwane is aware of this potential and, on 14 August 2014, launched the West Capital Project, a R6-billion investment project to redevelop this fragmented urban precinct.[7]

Opportunities and threats map for the city centre, compiled in 2009. (Corten & Van Dun, 2010: 22)

Left: Map of Church Square showing the position of the second church, c.1889. The Raadzaal, the biggest building in the city at the time, had just been completed. This map by J. van Voordern and J.H. Oerder for the ZAR Department of Mines. (University of Pretoria UPSpace Repository, Rosa Swanepoel Collection. No. 5.0.2. http://hdl.handle.net/2263/45511.)

7 City of Tshwane, 2013.

8 Corten & Van Dun, 2010: 23.

The same study identified the whole north-western quadrant of the historic core of Pretoria as being under threat but holding tremendous opportunity. This quadrant needs to be reconnected to the city centre, both physically and socio-economically.[9] This will help in re-centring Church Square at the heart of the city.

Church Square, enclosed by mostly service or government buildings, will need to become more public, its edges adapted, the use of large parts of it for car parking reconsidered, and a new layer of value added to the existing to reflect current needs. Before such interventions are planned, the capacity for change and resilience of the place need to be understood.

Market day on Church Square, c. 1898. (University of Pretoria Department of Architecture Repository, Old Pretoria Collection. No. P16a)

9 Corten & Van Dun, 2010: 23.

Brief History

In the various founding histories of Pretoria, the core of the larger Tshwane metropolis and the origin and evolution of Church Square are well documented. Only the briefest history is to be given here. The area of what is today the square, was the first public open space of the city, and took the form of a *kerkplaats* (literally 'church place') where people came for communion (*nachtmaal*) from distant districts, and market journeymen camped out on the first informal sports fields of the fledgling city. For the first 50 years the square had a church located at its centre. The first, constructed in 1856, burnt down; its successor was demolished in 1904, meaning that the square has been without a church for a longer period than it ever had one! It developed to become a centre of government, commerce, the judiciary and the main ceremonial space of early Pretoria.
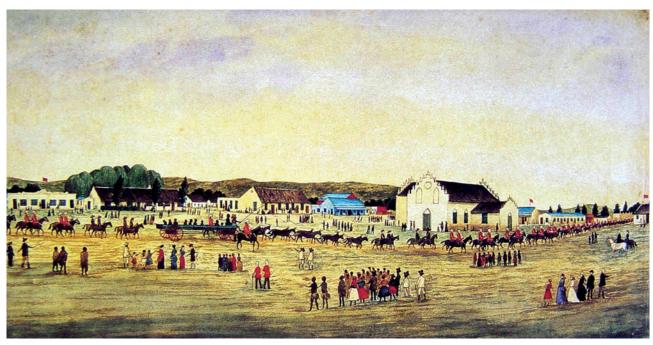
As centre of the early town and located at the crossing of two main axes, it also became the transport hub. This aspect has been the most decisive influencing factor in steering the formalisation of the square. A 1910 competition for the redesign of the then still gently sloping site, won by Vivian Rees-Poole, separated traffic and pedestrian and created the current layout, generated by the ideal inclines for trams at the time.[10] This created the terraced layout the square still has, with traffic circling a rather formal lawned central park. This layout also created opportunity to locate a monument at the very centre of the city, a position first occupied by an ornamental fountain, later to be taken by the statue of Paul Kruger in 1954. (It is worth noting that, while this statue was originally intended for the square, the proposed geographic location was further to the west, with the entry to the church still located at the centre of the square.) This statue has had two previous locations in the city, while the square played host to other 'guests' that graced its heart. When after the Second Anglo Boer War (also known as the South African War, 1899–1902) the idea of erecting a statue to Paul Kruger on the square was abandoned and the church had been demolished, industrialist Sammy Marks donated a large cast-iron fountain to the city. This has since been relocated to the National Zoological Gardens.[11]

Panoramic watercolour view of the design proposal by Rees-Poole for Church Square, c.1910. (University of the Witwatersrand WIReD Space. http://hdl.handle.net/10539/10969)

10 Allen, 1971: 37.
11 Allen, 1971: 37.

A 1879 watercolour by A.A. Anderson showing King Sekhukhune being transported to prison by British troops. The first Church constructed on the Square is visible in the right-centre. (University of Pretoria UPSpace Repository, Rosa Swanepoel Collection. No. 5.1.03. http://hdl.handle.net/2263/45512)

The square has played a significant role in the social history of the city and the country, from its early days as general purpose open space, which included serving as auction venue and sports fields, to Apartheid era national festivals and the swearing in of heads of state. It later played host to anti-Apartheid demonstrations and served as backdrop to the Rivonia Trial. An early historical image of Church Square, dating back to 1874, shows King Sekhukhune of the baPadi Marota being escorted across the square to the Pretoria Prison, after being defeated by British and Swazi forces.[12] More recently the square hosted the live screening of Nelson Mandela's memorial service.

Transport infrastructure still dominates the evolution of the square. In the 1970s proposals were made to locate a large underground bus depot under the square (but these were not implemented). Today, the Tshwane Rapid Transit System (TRT) is changing the character of not only the square but also the north-south arterial, Paul Kruger Street, where a TRT station has been placed in the middle of the road on the edge of this monumental space, between the Old Raadsaal and the Standard Bank Building and obscuring the vista up Paul Kruger Street to the Pretoria station.

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12 The area of the ZAR was then under British Colonial rule. King Sekhukhune was released by the ZAR Boers when they won their independence in 1881.

Change factors

Changed demographics

After the scrapping of the Group Areas Act in 1991, the city centre saw a fast change in demographics. The square has, by all measures, become a more vibrantly used public space than it was before. Yet the public infrastructure, including basic seating and leisure areas, needs to be addressed; thus far, no adaptations have been made for informal street vendors and tourism activities.

Economic investment in the area

An increase in spending power among users of the square has started to manifest in the streets leading to the square, as well as through the restoration of the few commercial buildings that face onto it. This trend is expected to increase after the completion of the TRT.

The Tshwane Rapid Transit System (TRT)

The introduction of the TRT system will not only bring more people to the square, but may have a great spatial impact through the frequency of busses circling the square, potentially severing its green heart from the city around it. This new 'barrier' will need to be addressed, while also keeping an attentive eye on the public green and needs of pedestrians.

Challenges

The most important challenge the square poses is the merging of historical identity with a function that reflects current and future social needs. The square is still associated with the ZAR of its origins, enforced by the monumental buildings around it and the associations with the Kruger statue. A more inclusive interpretation for the square needs to be sought, without ignoring its history and its importance for various communities. With the TRT almost complete, Church Square bears the stamp of a traffic engineering design solution imposed upon a precinct where pedestrian and public life in a green public open space should be the focus. In the early stages of the project little thought was given to the hierarchy of pedestrian, motorcar and bus, and how each could be sensitively integrated. Possibilities for the mitigation of the negative impacts of this intervention now need to be investigated.

The Statue of Paul Kruger, wrapped in tin-foil during the 2014 Cool Capital Biennale. (Johan Swart)

The Old Synagogue, shortly after completion. C.1900. (University of Pretoria Department of Architecture Repository, Old Pretoria Collection. No. F013B)

■ The Old Synagogue

The Old Synagogue has a tumultuous history and today it is certainly one of the most important Struggle Sites in the city centre. Despite its dilapidated state, the site holds tremendous potential for adaptive reuse. At the same time it is a very sensitive place, due to its sacral origin and (inter)national historical significance. Any transformation therefore requires an extremely well-considered approach. The site is of such importance that its reuse needs to be in service of various aspects of commemoration, accessible to all South Africans.

Brief History

The 'Old' Synagogue, the first permanent synagogue at Pretoria, originally had a strikingly polychromatic façade in an oriental style. The first stone was laid in 1897, and the building was consecrated on 20 August 1898. It was constructed to an eclectic design by the firm Beardwood and Ibler Architects. This short-lived practice was based in Johannesburg, and dissolved soon after the completion of this work, when the Anglo-Boer war broke out.

The construction of the synagogue was plagued by a lack of financial resources. In 1906, the prominent businessman Sammy Marks, belonging to the Jewish community, came to the rescue of the complex by settling its mortgage. When donating it back to the congregation, he imposed the following three conditions on the transfer of title:

- that the property was not to be sold, ceded or assigned to anyone, but was to be used exclusively for synagogue purposes in perpetuity;
- that no mortgages, charges or other encumbrances be put on, applied to or laid upon the property under any circumstances; and
- that the house on the property be used solely as the residence of the Minister of the Congregation, or alternatively by some official of the synagogue.

The old building soon proved to be too small and from 1922 onwards, plans for the congregation's relocation to a new synagogue were being prepared. It was only in 1952 that the ever growing congregation moved to a new synagogue in Pretorius Street, taking the candelabra, the cornerstone and the stained glass window of the main façade to the new structure.[13] After the move in 1952, the old site was expropriated and transferred to the State, which intended to redevelop the whole city block as the new Supreme Court.[14] When plans for a new complex took too long to finalise, the building underwent remodelling in 1958 for reuse as a special 'annex' of the Supreme Court for security-related cases, while the main function was still being operated from the Palace of Justice on Church Square.[15] The striking façade was neutralised by the painting of the whole in a cream colour. Utility buildings were added at the northern and southern sides. These housed police accommodation, holding cells and witness waiting rooms, in which racial segregation was reflected by the levels of finishes and slightly different sizes.

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13 Le Roux & Botes, 1991: 33.
14 Le Roux & Botes, 1991: 33; Nigel Vos and Associates, 1995: 6.
15 Nigel Vos and Associates, 1995: 10.

Outbuildings added to the Synagogue when it was transformed to serve as courthouse. These are of outmost importance to the significance of the site. (NJ Clarke)

The interior was reconfigured to accommodate a law court setting, e.g. by altering the former altar into judicial benches, applying acoustic boards, removing the stained glass, and bricking up the windows. In retrospect, the most important of the Struggle Movement trials of the Apartheid era took place on this disrespectfully adapted site.[16] The first, the so-called Treason Trials, were transferred to the Old Synagogue on 1 August 1958 and lasted until 29 March 1961. Those tried in this process included, among many, Walter Sisulu and Nelson Mandela, who where all acquitted. However, Mandela was soon to return for a second trial (State vs. Mandela), which started on 5 August 1962, and through which he was sentenced to five years in prison with hard labour.[17] While in custody, Mandela, along with Walter Sisulu, Denis Goldberg, Govan Mbeki, Elias Motsoaleng and Andrew Mlangeni, returned to the Old Synagogue for the hearings of the Rivonia Trial. They were sentenced to life in prison on Robben Island. The sentence was, however, passed from the Palace of Justice and not the Synagogue. The last legal proceedings that took place in the building (14 November to 2 December 1977) were the inquest into the death of Steve Biko. Afterwards, the building was put to use as a storage facility for the National Cultural History Museum, before being mothballed.[18]

16 Allan, 1971: 151.
17 Mandela, 1994: 303 & 313.
18 Le Roux & Botes, 1991: 33.

Change factors

End-of-use cycle

The synagogue had already reached the end of its original purpose when it was remodelled as temporary court of law. This changed the potential future of the building, due to its acquired significance which mandates its retention and social civic use.

Dynamics in appreciation of its historic significance

The Old Synagogue is now recognized for the important role it played in the history of South Africa and the Struggle against Apartheid, a significance that still requires a physical manifestation through use or memorialisation and in support of the role of the city as Capital of the Republic. Nevertheless, the historical origin as a synagogue, recognizable from the oriental stylistic features, is also a feature to appreciate and, possibly, to incorporate in the overall interpretation of the site.

The Tshwane Rapid Transit System (TRT)

A TRT station has been located in the direct vicinity of the Old Synagogue, changing not only the commercial possibilities of the site and its surrounds but also the physical reality of its urban position. Accessibility to the synagogue has potentially been improved by this addition, which could influence the feasibility of a future public use for the building.

The interior of the Synagogue during its use as courthouse. (Museum Africa) and today (2014). (Cornell Tukiri)

Nelson Madela with Moses Kotane (right) leaving the Old Synagogue on 13 October 1958 after the government had withdrawn the indictment against them. (Jurgen Schadeberg, with permission)

www.jurgenschadeberg.com

Challenges

- The National Department of Public Works, in which the synagogue is vested, is mandated to provide accommodation to national government departments. The private sector too, has oftentimes expressed interest in renting the property for various uses; however, the mechanisms by which such public/private arrangements could be put in place need to be critically investigated. Many of the Department's historic buildings, positioned in key locations in the city, face similar dilemmas in having reached their end-of-use cycle, and creative measures in thinking beyond red-tape government procedures need to be employed in securing significant heritage buildings for modern functions. The Department of Arts and Culture should be a key advisor in determining appropriate uses for the Old Synagogue. Bringing together the various role players through existing bureaucratic mechanisms remains the key challenge to unlocking the potential of this site.

- Finding an appropriate dignified civic use for the structure, the buildings surrounding it, and the vacant sites located on either side remains the greatest challenge for this building. Insensitive development, due to the opportunities presented by the TRT station, is a major threat.

- Material preservation of the synagogue presents certain challenges. The restoration of especially the original face brick façade will require careful specialist input, should the decision be made to do so: a decision to be carefully considered. It will restore the building to its former architectural glory, but mar the appearance it had at the time of the Treason and Rivonia Trials.

The Old Synagogue, 2014 with the new TRT station under construction in front of it. (Pieter Mathews)

Z. A. Republiek

Situatie van een nieuwe Staats Drukkerij te Pretoria

Binnen Straatje

Koch Straat

Amaak
Brand kamer
Bewaarplaats 30 × 31
Verandah

Binderij 40 × 60
Veranda

Kelder
Machine 21 × 26
Gang
Papier kamer 28 × 29'6"
Veranda

Drukkerij 60 × 35'

Graveer
Lithoogr Drukkerij 25 × 43'6"

Zetterij 55 × 100
Veranda

Expeditie 31 × 32
Gang

Druk
Publiek 31 × 32
Gang
Kelder
Vermaak

Schaal 16" = 1'

78

■ The Old Government Printing Works

At the edge of the Church Square precinct lies the Government Printing Works (GPW), the oldest part of which was constructed to the design of the predominantly Dutch-manned ZAR Department of Public Works under its head, Sytze Wierda. The whole, a complex of historical value that is soon to be vacated, is characterised by this redbrick building located hard on the corner of two main arterials in the city centre. Its robust loose-fit planning, large interior spaces and iconic architectural language make this a building with high reuse potential. The Old Government Printing Works is ideally situated to be the first in a series of interventions to bridge the gap between Church Square and the north-western quadrant, a stepping-stone to cross the physical, social and economic divides.

In order to address the future of this site, the opportunities and constraints inherent in the site need to be understood. These investigations should not only be carried out in terms of its architecture, but also in relation to its place in society, time and the city. This can help in making the most of this asset, not just for its custodian, the Department of Public Works, but for the inhabitants of the city. Due to the proximity of the old Government Printing Works to Church Square, a public-spirited reuse might help to create a vibrant, equitable and resilient future for the inner city and the larger Tshwane metropolis.

Left: Original (1894) blueprint site plan of the Old Government Printing Works, (National Archives of South Africa File No. S.2/20. University of Pretoria UPSpace Repository, ZAR DPW (1887-1900) Drawing Collection, http://hdl.handle.net/2263/41750)

Brief History

The first phase of the Old Government Printing Works dates to 1895–96, when it was constructed to the design of the *Departement Publieke Werken* to serve as *Nieuwe Staatsdrukkerij* (New Government Printers). The original compound consisted of administration offices, printing works, a steam-powered electrical generator facility,[19] and accommodation for a superintendent. It had a rather short life in service of the ZAR. Even before Pretoria fell to the invading British forces in June 1900, printing activities had ceased here and were being carried out in service of the ZAR Government from a train on the Pretoria–Lourenço Marques (Maputo) line.

The Printing Works were designed in a variant of the Dutch Renaissance Revival style very much *en vogue* for industrial buildings in the Netherlands at the time. This is typified by face-brick facades, with stepped gables articulated with Neo-Classical styling, and sandstone decorations in the form of streaky-bacon coursing, key-stones, quoining and pediment finials in the form of bollards or pinnacles/obelisks. In South Africa, local conditions mandated the use of corrugated iron for roofing, allowing for the use of roof ventilators, which became part of a regionalist aesthetic. A variant of this mainstream 19th century revival style was widely used for tram sheds, breweries and gas works in the Netherlands at the time.[20]

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19 This electrical generator facility with iron smokestack was locally procured from the engineering firm Thos. Begbie and Co. (Pty) Ltd, established in Johannesburg in 1887.

20 Reference can be made to many Dutch examples, including the now famous *Westergasfabriek* (1883) in Amsterdam and the Amsterdam City Tram Sheds, De Hallen (1901), both of which have been transformed into creative urban-renewal projects.

The interior of the production area of the GPW presents a carefully designed utilitarian structure with expansive well-lit and buoyancy-driven naturally ventilated spaces. The exposed structural system visible in the interior is a beautiful amalgam of cast-iron columns and brackets supporting a timber roof structure, all kept in equilibrium by steel tie-rods with adjustable turnbuckles. This ingenious system—most probably an imported patent system—allows for large open-plan adaptable spaces that are not dependent on perimeter walls for their structural integrity. The whole was designed to be an ultra-modern, well-lit and dust-free printing works. Wierda, immodestly, thought it to be the largest and best in Africa and certainly of a higher standard than the printing works of many a European State.[21]

Street view looking up Bosman Street showing the Old Printing Works and the Grootekerk / Melodi Ya Tshwane Church, a unique Eclectic Wilhelmiens ensemble. (Nicholas Clarke)

21 Rex, 1974: 416.

Printing work continued after the British conquest of the city, and small changes and additions were effected throughout to improve the efficiency of the complex. The administration wing (corner of Bosman and Madiba—previously Vermeulen—Streets) served as police post for a while, after the whole complex was expanded in 1932 to a design of the Union of South Africa Public Works Department under Chief Architect John Cleland.[22] The complex continued to serve as government printing facility for over 100 years and is now being decommissioned. The historic first phase, focus of the Laboratory, has already been mothballed for some time.

Interior of the main hall of the Old Printing Works. (Marieke Kuipers)

Column capital detail: Precast industrial elements give a special character to the Old Government Printing Works building complex. (Nicholas Clarke)

22 http://www.artefacts.co.za/main/Buildings/bldgframes.
    php?bldgid=3407&archid=378

Change factors

End-of-use cycle

The building has reached the end of its use cycle and a new function is required to ensure its longevity. This can be done as a stand-alone project (as was done in the Laboratory) or as part of the adaptive reuse of the larger complex.

Changing position in the city

The recently launched West Capital project will be linked to Church Square and will give the Printing Works new life. This development has the potential to shift the focus of energy in the core of the city, effectively repositioning the Printing Works—which now lies at the edge of the inner-city—to a more central location.

Uninformed restoration leading to accelerated decay. The parapets and gables of the Old Government Printing Works were replaced with a harder brick than the original, leading to further damage. The original face brick gable requires specialist-lead restoration. (Nicholas Clarke)

Challenges

- Under the mandate of the National Department of Public Works, the possibilities of providing a government function within the Printing Works that still allows an interactive public interface remains a challenge. Finding a function that, externally and internally, stimulates the best possible enjoyment of the printer's heritage and cultural significance is key to the proper reuse and conservation of the original 1896 complex. In its favour are the large high-volume industrial spaces that lend themselves to easy adaptability for reuse, and its healthy mix of potential outside-inside spaces surrounding a secure and imposing courtyard.
- For reuse to be successful, re-appraisal of the building and the potential social role of its meaning is necessary.
- Material restoration is a challenge: the original soft brick façade is miraculously still in place, with minor detrimental repairs having been undertaken to parapets and gables. The repair and continued maintenance of this fragile façade will require specialist input, which might not be available locally.
- The façade of the building forms a barrier to the street, lining a sidewalk, and is hard, un-urbane and unfriendly. Ways in which the façade could be opened up will be critical to the successful integration of the structure with the urban fabric of the capital.

Conclusion

Despite its relatively young age, the City of Tshwane contains a rich built heritage. This heritage has in turn seen a dramatic history, which has imbued the city with a valuable intangible history. It is not always a comfortable history to confront, but has the virtue of having potential for very positive redirection. These qualities are overt (for instance the valued aesthetics of some places such as the Old Government Printing Works), but often also veiled (the Old Synagogue is an exceptional example of such a site). Even places as well-known and well-used as Church Square can benefit from a reappraisal.

All three of the sites presented have stood the test of time, often because, for a long time, no-one paid any heed to them. They have proven their robustness in the face of neglect. The opposite might also prove to be true. They are fragile places that require very careful investigation and interrogation before any intervention can be made—lest much that is valuable be lost. They can serve to house temporary or acupuncture projects, instigating urban renewal. Together they can, if utilised in an appropriate manner, make a substantial contribution to the 're-centring' of the capital.

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Towards a resilient Capital

Edna Peres and Job Roos

Introduction

As the City of Tshwane's short yet intriguing history evolves, its heritage reflects the public contestation of history that comes with each significant socio-political change. Consequently, the built environment is frequently adapted in order to reject past ideologies or reflect new ones. Given this context, the relevance of 'museumifying' or preserving the built environment in a fixed state for the sake of commemorating an intangible memory of the past, would fail to address its worth in terms of the present society with its new needs and values. This brings forward the challenging perspective that history is not always what present society might desire; past actions dictate the emergence of history over time and this becomes a part of the collective 'sense of place' or DNA of a city. Erasing historical structures will not change history nor will it automatically 'fix' the problems of the present. Instead, it may lead to a decrease in diversity and creativity in going forward.[1] The extant fabric should rather be seen as providing opportunity to build the resilience of the Capital through building on its existing capital, historical assets included.

Capital ambitions

The built heritage of the City of Tshwane reflects its past and present role as the capital of South Africa, and helps to predict its future. Interrogating these issues from the perspective of repurposing heritage buildings, a process through which new meaning can be ascribed, may contribute to 're-centring' energy, activity and investment in the historic centre of the capital. This possibility emerges as a need and an opportunity to reposition stories about the collective past, so as to provide a basis for creating new stories going forward. Among such potential new stories, the City of Tshwane Metropolitan Municipality has developed the Vision 2055 to re-create itself as "resilient, liveable and inclusive."[2] It could be argued that Tshwane is already a resilient city. Despite high unemployment levels and increasing urban poverty,[3] the city maintains its physical or structural resilience. The same cannot always be said for its intangible or social resilience. Recent studies suggest that the citizens of Gauteng are increasingly dissatisfied with government, and "alienation, distance from government, 'phobias' – all are reaching very scary levels."[4] In the context of urban resilience then, what aspects of the city should be resilient and at the expense of whom? Furthermore, can the built heritage in South Africa's capital play a role in developing the general resilience of the city to become inclusive and liveable, given the current socio-political context? The challenge lies in acknowledging that, against all tendencies, the greatest opportunity can be

Left: The city centre seen from Wonderboompoort. (JMK)

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1 Gunderson *et al.*, 2002: 16.

2 City of Tshwane, 2013.
3 City of Tshwane, 2013.
4 Gauteng City-Region Observatory, 2013: 123.

found hidden in the intangible. Furthermore, weaknesses, vulnerabilities and threats must be seen not as barriers, but as offering potential for redevelopment.

Resilience embodies the drive of a system to persist, which means that at times it stays the same while at other times parts of the system may need to change or even collapse to achieve it.[5] It is as much about 'keeping a good thing going' as it is about adapting to something new or different when the existing system becomes dysfunctional. Resilience in an urban system is not static; it increases or decreases as relationships between elements in the city system change. It is also not possible to predict the exact resilience of a city by merely studying its component parts, since across the city and beyond, the relationships between these parts are constantly adapting and changing.[6] Therefore, in the quest for achieving resilience, two things become clear. Firstly, making a city resilient for current conditions does not make it resilient into the future; therefore cities should be designed to adapt to changing conditions, giving 'room' for resilience to emerge. In Tshwane's complex urban fabric, adaptation to changing conditions is already occurring. Adaptation and change that builds on existing resources holds greater potential than new interventions that ignore the existing, linking to the notion that conservation work has to be conceived as 'management of change'.[7] Secondly, resilience thinking functions as a metaphorical lens through which city development can be studied on an ongoing basis.

Resilience thinking in the urban environment is approached from two dominant perspectives: systemic and normative. These are not exclusive, but while there is a degree of overlap, their objectives differ. The systemic resilience perspective relies on developing an understanding of the urban system in order to understand the structural patterns that give rise to its resilience over time.[8] This perspective sees resilience as a neutral property arising from systemic relationships that may be deemed positive or negative only in relation to whether the system is seen as functional or dysfunctional. Understanding which aspects of an urban system are showing higher or lower levels of resilience can inform considered options for interventions. The normative resilience perspective engages resilience as a metaphor or symbol for an ideal form of development based on certain collective values,[9] and is useful as a means of achieving consensus during collaborations between different professions. It promotes resilience 'as a good thing' without framing it with the question 'the resilience of what to what', nor extensively investigating the systemic properties that give rise to resilience.

Urban resilience thinking includes normative perspectives, but the focus lies on building a holistic systemic understanding in order to best inform development strategies. Thinking resiliently about development creates the opportunity to not only build the capacity of cities to mitigate disasters, but also to help by adapting existing environments towards healthy and thriving social-ecological systems. Adaptation is an especially powerful aspect of resilience thinking.[10] In the Tshwane urban environment, the massive transformation required to achieve an inclusive and liveable city calls for a reappraisal of social and ecological systems, to see how they can function more resiliently and adapt to reflect a higher level of integrity. Constant adaptation works across scales and levels; it includes site, urban and landscape infrastructures, building typologies, materials, colours, and 'belonging', each with its own cyclic and sustainable timeframe.[11] It is from this holistic perspective that heritage, a sometimes politically contested aspect of the South African urban environment, can provide clues for building a resilient future capital that includes hearts and minds and physical structures too. This is because heritage addresses deeper layers of understanding place through time, and holds an empowering capacity to reconcile that which is regarded as problematic.

5   Holling 1973; Walker *et al.*, 2004; Folke et al., 2010; Elmqvist *et al.*, 2014.
6   Walker & Salt, 2006: 11.
7   Bandarin & Van Oers, 2012: 66; Teutonico & Matero, 2003.
8   Resilience Alliance, 2010; Walker & Salt, 2012.

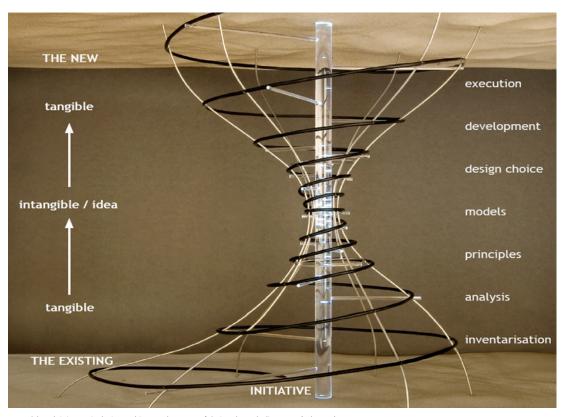9   Brand & Jax, 2007: 9; Pickett *et al.*, 2013: 16.
10 Peres & du Plessis, 2013; Walker & Salt, 2012.
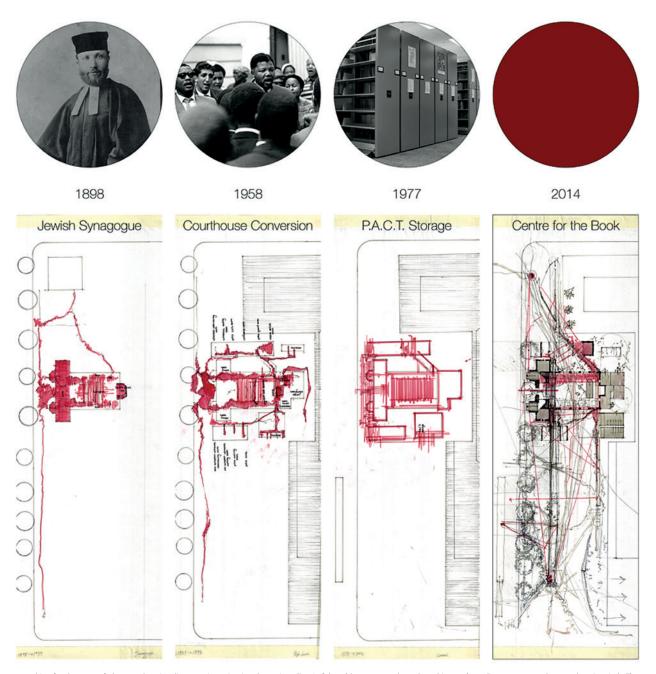11 Brand, 1994.

Resilience in heritage

When considering how to enhance the resilience of an urban environment, a good method to start with is to analyse its tangible heritage fabric and its essential qualities through investigating its intangible social history. This calls for an elaboration of the urban morphology derived from particular worldviews that include architectural and memorial values.

Heritage fabric and urban form (whether deteriorated or conserved), by virtue of its persistence, provides essential clues for understanding the broader system and the social and environmental perturbations that have affected it over time. Tracking its persistence gives clues as to why, how and where to adapt.

A model explaining an inclusive architectural process of design through discovery. (Job Roos)

1898   1958   1977   2014

Jewish Synagogue   Courthouse Conversion   P.A.C.T. Storage   Centre for the Book

Searching for the story of place. Explorative diagrams investigating the various 'lives' of the Old Synagogue throughout history. (Inandi Janse van Rensburg and Craig Mitchell)

The story of place

Understanding the above-mentioned system begins with the story of place. Every place has a story relating to its origins, life and functions, providing clues for future development. Dey suggests that, "all places are formed in the past. All ideas for building projects are in the future. Unless we can marry past and future, everything we do will always be, at least in part, 'out-of-place'".[12] Design strategies that amplify local processes, characteristics and 'natural dynamics' are therefore more responsive to the inherent tendencies and potentials of a site.[13]

To determine the story of place of a building or precinct, its physical integrity, materials and technology have to be assessed.[14] Equally important is constructing a biography of the site which explores the ways and feelings of users at different times of day or seasons. The main question would be: what would the site say if it could speak? The outcomes may give some clues that, when well understood, aid to inform a design project that has been generated from a keen appreciation of the physical integrity, biography and essence of the site.[15] They can also enhance the physical resilience of the built fabric while initiating an understanding of the social context at which time these structures emerged and evolved. The heritage story of a place exposes how a site has been sheltered from, or subjected to, social and environmental change over time. This forms a good basis for understanding the systemic resilience of the site in relation to its past patterns and key changes.

Developing this appreciation of the story of place allows for a more resilient engagement with it. This is achieved by recognising which physical or biographical aspects of the site demonstrate stronger resilience over time than others, and why this is so. Social aspects may maintain the resilience of the physical fabric when material structures are weak. Inversely,

resilient materials can often withstand high levels of impact from social networks or environmental disasters. Interventions should recognise these invisible pressures in order to shift the system toward social change, economic development or sustainable targets where necessary. This change is realised by physically adapting aspects of the physical heritage fabric to unlock value for the current users in ways that build on existing resources. From a normative perspective, heritage resilience calls for built fabric to remain relevant for today's needs while still reflecting the qualities of the past. Interventions must be based on the sensitive physical adaptation of structures that leaves enough room for future adaptation to new changes in society, technology and culture, while also building appreciation of the values inherent in these structures in the minds of today's users.

Urban resilience derives from building on established city patterns that maintain capacity for long-term adaptation[16] through diversity, modularity and redundancy. In this regard the role of heritage in building the resilience of a city is threefold. Firstly, it provides clues about the existing urban systems and patterns from which we can learn. Secondly, it offers a point for transformative adaptation that not only unlocks value in the physical artefact, but in hearts and minds as well. And lastly, heritage structures provide an opportunity to build diversity, modularity and redundancy into the built fabric and urban uses, thereby ensuring the capacity of the city to evolve and thrive in going forward. In other words, by investing in the essential qualities of heritage and harnessing its potential, the success of the redevelopment of cities today increases. Tackling heritage values and qualities in accordance with economic, emotional, experiential and political values urges towards an integral value-assessment important for truly sustainable development.[17]
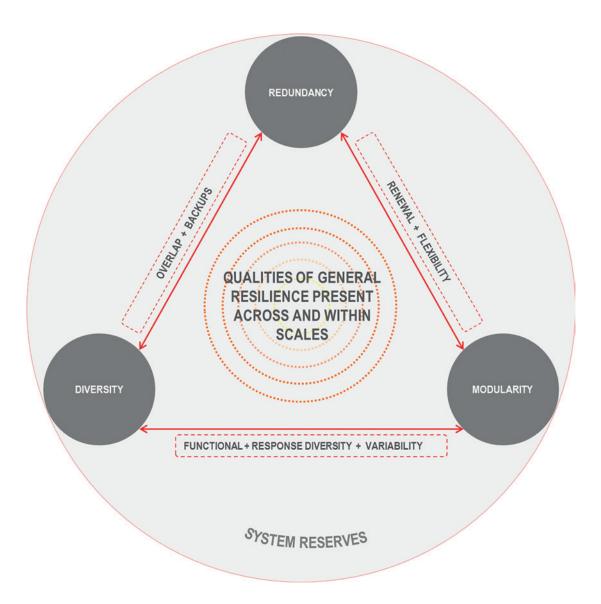
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12 Dey, 2000: 134.
13 Gunderson *et al.*, 2002: 245.
14 Kuipers, 2010: 32–66.
15 Dey, 2000: 134.
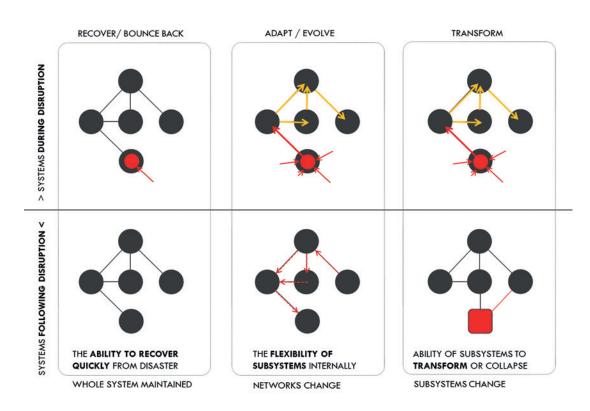
16 Walker & Salt, 2006; Salat, 2011.
17 Roos, 2011.

The qualities of general resilience in and the interaction of various building diversity, redundancy & modularity in urban systems. (Edna Peres)

Resilience on three heritage sites

Resilience plays a significant role in the three historic sites investigated by the Honours students during the 2014 Re-centring Tshwane Laboratory. Each site has responded to different disturbances over the last century, and displays different levels of adaptive capacity and resilience. The student projects in turn suggest a new disturbance, but one that acts as a catalyst to unlock the latent potential within the sites. The resultant effect of these acupuncture interventions on the urban scale should not be underestimated in terms of their potential

for creating more liveable space and a stronger urban identity. The design interventions developed by the students present the paradoxical act of conserving while changing at the same time. Engaging heritage suggests the power that its layered past has as a resource to generate the most favourable outcome for the city. This transition from merely physical conservation to creative adaptation suggests a paradigm shift for the role of heritage in urban development.

Bounce back, adapt and transform: three manifestation of resilience in response to disturbances in a system (Edna Peres)

◼ Church Square
Use versus symbolism (persistence)

Church Square marks the physical and intangible origin of the city. The axis mundi that forms the centre point and social origin of the city continues to hold value where its use and symbolic meaning is concerned, even though the physical environment has morphed over time. The need to create a physical and spiritual gathering place for farmers in the region during Holy Communion[18] emerged in the form of a large central space; it is the nucleus of what grew to become a town and the capital of the Zuid-Afrikaansche Republiek (ZAR) and later South Africa. At the centre of this square was the church, hence the name Church Square. As part of the local municipality's Vision 2055 inner city transformation plan, Church Square forms a prominent node in a larger Government Boulevard. The square has seen various adaptations in its physical fabric, yet continues to be a site of significance for the city, albeit ambivalent if not contested nowadays. The social values ascribed to this space persist in the form of the statues and symbolism, but they are also present in its functioning as a green space and social condenser for the public. Student design work related to this multi-layered site laden with politically contested history proved to be among the most challenging of the Re-centring Tshwane Lab. While the site's biography has been politically 'rewritten' or rather 'rebuilt' over the decades, in the current redevelopment the students seemed to suggest that too much of the narrative had been omitted in political edits and that this trend might continue. It proved difficult to identify and maintain the spirit of the place, its biography and fabric, with the pressure of redevelopment in mind as well. In a final reading of the projects, the use value or story of the site as a gathering place in the heart of the city (whether as a church, market, square, transport node or tourist attraction) persisted over time. In contrast, its palimpsest (a physical symbol of the contested past) proved to be the most vulnerable component on site. The location of the site and its usefulness as a public space proves to be the most resilient component, persisting despite the current contestation.

18 Holm, 1998.

Church Square is more than just a forecourt to important institutional buildings. It has become the city's vibrant, diverse, place for meeting. (Nicholas Clarke)

■ The Old Synagogue
Appearance versus stories (transformation)

The Old Synagogue embodies resilience in the form of its potential to not only transform its function significantly, but also in its power to transform the socio-political environment in South Africa. In its physical state, the site initially functioned as a synagogue. After it lost its use as a synagogue, it was converted to be reused as courtroom for the infamous Treason Trial, Rivonia Treason Trial and the Steve Biko inquest. This site therefore represents both tangible and intangible transformation. The tangible resilience is manifested in the robustness of the physical fabric. The intangible transformation entails the effect that decisions made therein changed the trajectory of South African history profoundly. In addition, the site holds potential for enhancing further transformation, if the current structure were to be adapted to accommodate a new function that can raise awareness for moving toward the principles of democracy that form the basis of the national constitution. Thereby the role of this building in the journey to democracy would be celebrated.

The research by design projects of the students revealed great sensitivity toward the latent power of the site. Sensitive and intelligent research into the complex biography of the place puts forward a narrative for the Synagogue heritage site which is full of contradictions. It is simultaneously iconic yet abandoned, robust yet vulnerable, valuable yet contested. There is a contradiction in the site's disconnection from the city (and its neglect toward the point of dereliction) while it provides, at the same time, a beautiful, nostalgic atmosphere. Although the site holds rich physical and intangible heritage, it is poorly utilised and requires custodianship. The best ideas for redevelopment by the students transcend the level of intervening inside the building by tapping into the urban structure in order to reconnect an interesting urban and social network with the City of Tshwane. While the value of the fabric of the building is addressed, the contribution of these projects was the interesting balance between repair–upgrade of the building and reformation, in which reformation takes place mostly at the urban level. The schemes take the synagogue out of its isolation, allowing it to carry its complex and contested history by creating new open perspectives for city development and public engagement. They thereby transform not only the urban realm, but also the conversation around democracy in South Africa.

The architecturally insignificant ancillary structures that surround the Old Synagogue, such as these holding rooms built to the north of the main building when it was in use as Court House, are an integral part in the story of the place. (Marieke Kuipers)

■ The Old Government Printing Works
Enhancing adaptive capacity (evolution)

As a typical part of the legacy of the industrialisation that took place in the early years of Tshwane's history, under the curatorship of Dutch-born architects for the ZAR government of the late 1880s, the Government Printing Works (GPW) became a site that recorded the history, identity and policies that underpinned the nation for well over a century. The original program of the site has remained roughly the same for decades, but as new technologies evolved, it has become obsolete and will now enter a new era of use. The physical structure is easily adaptable and its position in the city lends itself to a more public function that subverts the 'private' governmental control that this site has embodied for decades. By also facilitating functions related to daily or mundane rituals of life, the suggested options for reuse can provide the opportunity for new values and meanings to be ascribed to the building. In this sense, new functions within this building can enhance the adaptive capacity of the site to evolve and to ripple beyond into the broader area.

The relatively small building on the corner of the urban block is overshadowed by recent and senseless development of the urban tissue. The GPW has a different relationship to the urban fabric than the iconic Synagogue in that it sits on the street edge enhancing the perimeter boundary, while the landmark Synagogue sits within the site set back from the street. The student plans consequently show us that the resilience potential for re-development on this site will come from sensitively repurposing the interior spaces of the GPW and its outdoor courtyard, while drawing pedestrian energy in from the street. The GPW can become a place to go and meet, a place with great intangible value. The challenge is to repurpose this corner stand in the north-west quadrant of the city with vibrant functions that can reinvigorate activity. Apart from designing with the understanding of the urban block, the student plans illustrate the normative position that the re-use of the old printing works for 'ordinary' functions in the city is 'a good thing'. By enhancing 'ordinary' city life, the vulnerable heritage (under pressure by recent inner city development) is taken seriously, but giving it new life and new purpose for a new generation and society will allow the site to evolve in future. Reinterpreting the historical use of this industrial architecture provides a human story from which to engage the site that digs deep into the soul.

One of the main halls of the Old Government Printing Works: redundancy with a high level of flexibility lead can lead to resilience through renewal. (Marieke Kuipers)

Conclusion

Heritage is not something apart or different. As with any built environment resource, it holds potential, and as one that has stood the test of time now for decades, it holds valuable lessons for resilience. Heritage should be treated as an important cornerstone for the resilient redevelopment of our cities. The Re-centring Tshwane Lab student projects show that heritage resources in Tshwane can provide clues for developing in alternative and resilient ways—firstly, by understanding that the physical structure of a place can hold use value that persists beyond the political symbolic significance; and secondly, that connecting a heritage building to its broader urban context can provide opportunities to transform the physical as well as the social environment, by opening the conversation about the importance of democracy and democratic spaces in South Africa. Last but not least, that in changing the use of government buildings with a specific identity, and tapping into the everyday needs of the greater city community as well, the long-term resilience of a site can be ensured, as it gains new relevance through building a new identity for Tshwane and its users.

The skylight of the Old Synagogue. (Marieke Kuipers)

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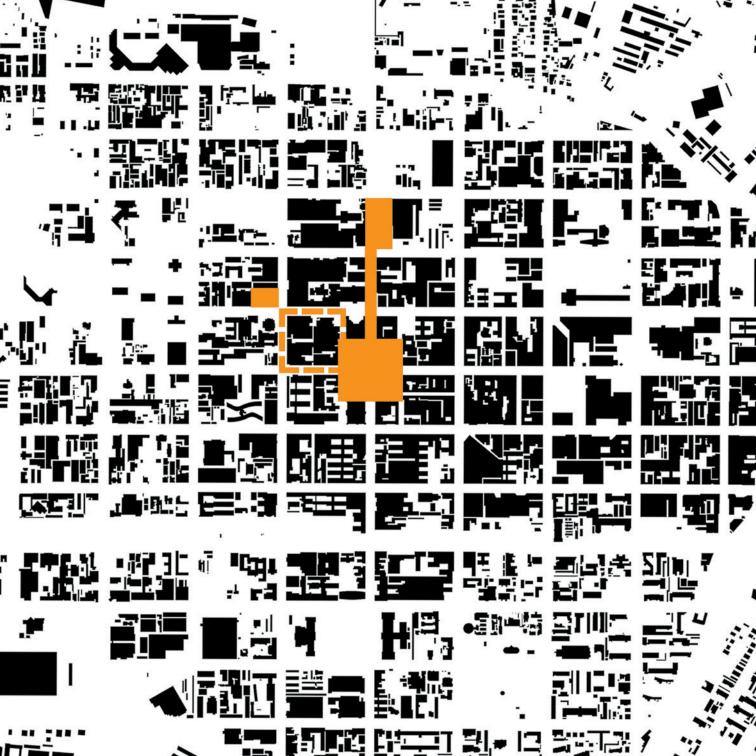
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9 Lessons learnt from the *Re-centring Tshwane Lab*

Nicholas Clarke, Marieke Kuipers and Johan Swart

Introduction

Teaching architectural design is in itself a special pleasure. Presenting a masterclass on how to redesign an existing place rich in heritage value is even more exciting and all the more demanding. It requires of both students and teachers to reflect on the qualities of the human environment–in this case the historical centre of Tshwane–and its tolerance for change from both heritage *and* design perspectives. When coupled with resilience thinking, the theoretical basis for such investigations is partly supported by the Historic Urban Landscapes (HUL) approach of UNESCO. This approach is meant to serve as a universal tool to draft strategies for activating historic centres through the strengths of their historic qualities. Church Square and the wider city core are, indeed, a historic urban landscape that requires a 'harmonious integration of contemporary interventions into the historic urban fabric'.[1]

Student investigations are mostly unfettered by the real-world requirements of client, economy and budget. As such, they provide an interesting vehicle for exploring the potentials of a place. They may respond to these through ambitious design interventions, in some cases by developing creative temporary solutions, and in others by fearlessly adding new architectural layers, thereby testing the tolerance for change in ways that might not be possible in real-world scenarios. In this sense, the Masterclass projects provide a valuable mechanism to test ideas and, eventually, distil options for future 'integrated conservation' strategies. This chapter presents the lessons learnt from the *Re-centring Tshwane Lab* as deduced by the authors who were themselves involved in directing the Lab.

Left: The historic core of Tshwane with the investigated sites in yellow. (Adapted from a figure-ground diagram by Marike Franklin)

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1 UNESCO, 2011.

A need for recognition and reconnection

The focus of the Masterclass, or rather the Lab, was directed at three heritage sites within the historical core of the larger City of Tshwane. All three are narrowly related to the origins of Pretoria as the capital city of South Africa, and are also subjected to the dynamics of the 21st century: Church Square, the Old Government Printing Works and the Old Synagogue. The latter two historic buildings are now vacant, waiting for a new use. Church Square and its immediate environs are currently undergoing a physical transformation to accommodate the new infrastructure for the Tshwane Bus Rapid Transit system (TRT), but are also experiencing an intangible social transformation of meaning.

The Masterclass students (in the disciplines of Landscape Architecture, Architecture and Interior Architecture) were not the first to investigate the heritage values and urban development potentials in this multi-layered city centre. They had the benefit of previous studies in relation to possible larger-scale urban heritage strategies, as well as evaluations of aspects of heritage associated with the respective sites.[2] Their major assignment was to dig deeper into the tangible as well as intangible significances of the three sites and how they contribute to the public spatial memory of the inner city. The student investigations brought to light that many inhabitants recognized the places as landmark attributes of their city, but were generally not aware of the important roles they had played in the history of the city and South Africa.

This is the first lesson that can be drawn from the Lab: there is a great need to increase public awareness of heritage significances, even if some could be contested in South Africa's current political climate. In addition, it is noted that all three sites are under various levels of threat, but that they all hold tremendous opportunity to be reconnected to the city centre, both physically and socio-economically. This depends on future functions, use patterns, and broader urban processes.

The second lesson relates to the broader urban and socio-economic context of the three particular sites. Their influence is in all cases greater than their physical extents in the significance they bear for a diversity of communities and the identity of the city. The need for recognition and reconnection poses contemporary macro-scale challenges that also ring true for the Capital in general. Given these challenges, students brought many responsive themes to the table that resonate strongly with the perspectives of an ideal inclusive Capital. Despite their distinctive individual differences of situation and significance, all three sites have the potential to play a stronger role in strengthening the–ideally collective–spatial memory of the inner city than they currently fulfil.

Cities are subject to continuous processes of transformation and self-regeneration. For the cultural historical sustainability of the inner city of Tshwane application of the UNESCO's HUL approach is vital. This aims at 'integrating the goals of urban heritage conservation and those of social and economic development'.[3] Accordingly, proposals for renewal and adaptation must 'take into account the existing built environment, intangible heritage, cultural diversity, socio-economic and environmental factors along with local community values.'[4] To advance a continued cultural resilience, attention has to be paid to urban functions and levels of public accessibility, as well as to the quality and sensitivity of the architectural interventions in or around the city centre.

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2 See Corten & Van Dun, 2010; Hanekom, Nadel & Stoltz, J. 2014; Le Roux & Botes, N. 1990, 1991 and 1993.

3 UNESCO, 2011.
4 UNESCO, 2011.

The three sites can each be interpreted differently as cornerstones of the urban fabric and streetscapes of the Capital, as will be discussed later. Their heritage values are not always immediately noticed, but one can sense a certain 'dignity of place' due to visible age, aesthetic quality, and cultural-historical associations. Consequently, the greatest challenge lies in addressing change while maintaining and augmenting the dignity of place, even if this mandates a partial removal of built fabric or architectural elements. A full understanding of the place, its significance for the Capital, and its heritage value is a necessity for such culturally conscious interventions. Students therefore had to base their designs firstly on a 'statement of significance', and secondly on a critical analysis of the needs and potentials of the site.

Let us look at the outcomes of the students' design investigations per site concerning interpretations of significances and potentials:

Mapping the social and institutional structures in the urban fabric of the city centre. (Marc Degenaar)

■ Church Square

The central square of Tshwane, now more than 150 years old, remains the cradle of the Capital. It is today a well-used park in a dynamic metropolitan environment, enjoyed by tourists and members of the diverse communities of Tshwane alike. The site has a strong spatial structure defined by a combination of institutional buildings, public green space, and transport node. Church Square now requires a re-design due to changes in the demographic of its users and the implementation of the Tshwane Bus Rapid Transit system (TRT). In the Lab the re-design was based in a fresh appraisal of the Square's historical layers and its attached heritage values. These are listed below.

Appraisal

- Church Square is the fountain from whence the city sprang and is the geographic heart of the Capital.
- Church Square is a multi-layered architectural collage spanning and representing the historic development of the city. It is a publicly accessible urban enclosure with strong character. As such it is one of the most important civic green spaces in the country and also one of the most monumental.
- The buildings surrounding Church Square create this harmonious space through their architectural dignity, styles, scale and the sense of enclosure they provide.
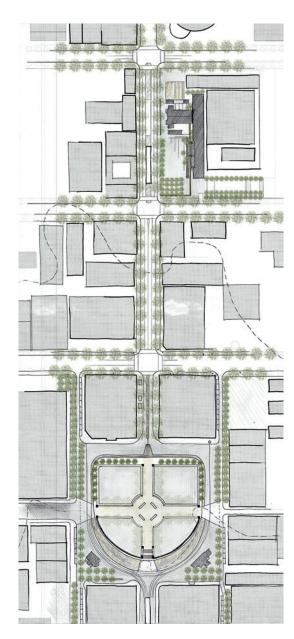
- The Kruger statue ensemble, granite balustrades, bus stops, street edges, and recently uncovered old tram rails contribute to the identity of the Square.
- Church Square is a unique place where one can touch history. Here the intertwinement of tangible and intangible values converges through the vibrant resonance of the multitude of events that shaped the Capital.
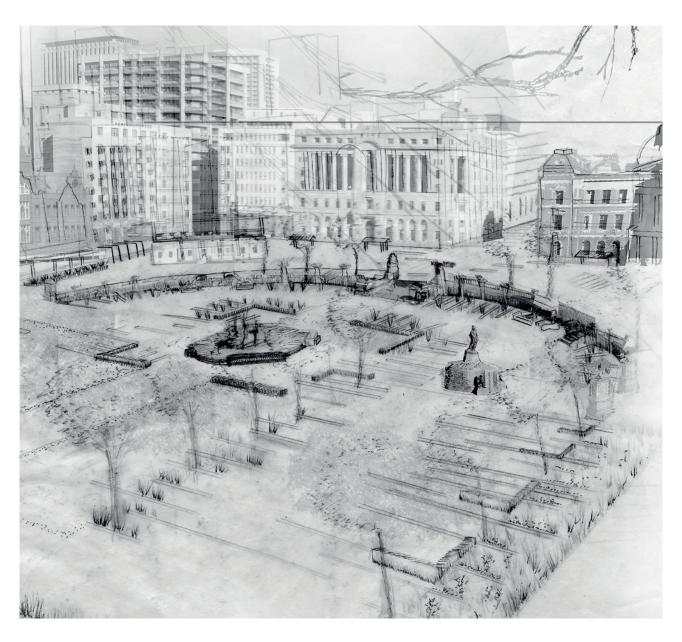
Recommendations

- The monumental character and beauty of Church Square are rare qualities that must be protected. The open nature of the heart of the Square is an asset that should be maintained. Care should be taken to ensure that interventions do not diminish these qualities.
- The north-south and east-west axes make the Square an important node in the city. This visual connection between the Square and its urban context must be maintained and opportunity exists for further enhancing this spatial structure.

Church Square, 2014. TRT infrastucture under construction. (Marieke Kuipers)

Greening the city centre: a proposal for connecting the Synagogue Precinct with Church Square. (Marike Franklin)

- The relationship between the Old Raadsaal and the Palace of Justice is an important historical visual axis that should be retained.
- There is a need to open up the ground floors of the post-World War II buildings around the Square for public and commercial functions, thereby activating the edges of the Square. Such sensitive intervention will support the functioning of the Square as the meeting point for urban life in the Capital. This may require modulating the surface levels and finishes of the hard landscaping in front of the buildings concerned (the area between the building edges and the granite balustrade around the park).
- The semi-circular granite retaining wall and balustrade that encompasses the green space, including pillars and water features, add greatly to the beauty of the Square and should be retained.
- More green will mitigate the urban heat island effect. The lawn and flowerbeds can be re-designed as a responsive urban landscape to enhance the dignity of the Square. Such an intervention should include public seating and opportunities for play.
- In future, the planning of pedestrian movement should take precedence over vehicular movement around, to and from the Square.
- It is conceivable to de-code the central space by relocating the Kruger statue ensemble in order to allow for more greening and more extensive use of the Square for public activities. Should this intervention be undertaken, the statue must be repositioned in public at a place in the city significantly associated with Paul Kruger's life, and it is preferable that no new monument should take its place on the Square.
- Additional water elements could contribute to a more salubrious environment. A zero-depth water feature could, for instance, be located at the centre of the Square, allowing for multiple uses of the space.
- The north-eastern quadrant of the central lawned area has high tolerance for change. A suggestion to modulate the surface here by tilting it up to create an informal seating area deserves to be investigated further as an option for future redevelopment.

A sketch design for a restructuring of Church Square to allow for more social use of the space. (Maryke van der Merwe)
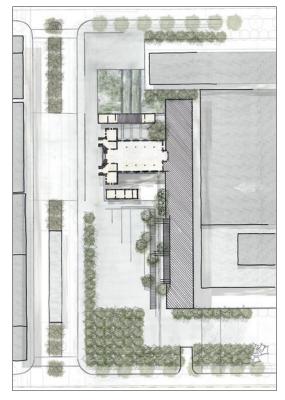
■ The Old Synagogue

The Old Synagogue (1896), designed by Beardwood and Ibler, is the oldest of its kind in the city. Of the three sites investigated, it has the greatest national and international significance but is, paradoxically, also in the most desperate state of repair. The deterioration of the structure is not very evident from the outside as the custodian stabilized the roof structure some years ago. The interior of the building, including the floorboards, has been largely stripped despite security on site. The ongoing process of degradation is particularly distressing in view of the significance of the place.

The Synagogue desperately needs help to arrest its deterioration and to ensure its longevity through adaptive reuse.

Appraisal

- The Synagogue is a place of great historic importance; its–still abided–reuse is of (inter-)national relevance.
- The Synagogue is a unique example of the neo-Byzantine style and it could become a landmark of cultural diversity and multiculturalism in the Capital.
- The Synagogue contains a wealth of latent intangible significances. It not only represents the minority Jewish community, but it is also an important place in the history of the Struggle against Apartheid.
- The site of the Old Synagogue, including the rudimentary brick outbuildings, is associated with great South Africans, among them Nelson Mandela, Govan Mbeki and Walter Sisulu.
- The Synagogue is disconnected from its urban environment, standing forlorn on a vacant street edge and yet possessing a great dignity.
- The inspiring interior space has a strong, almost sacred, genius loci, and hence is extremely sensitive in its tolerance for change. It has a very impressive spatial integrity and contains a myriad of memories.

Left: The Old Synagogue, a neglected site with great historic importance. (Nicholas Clarke)
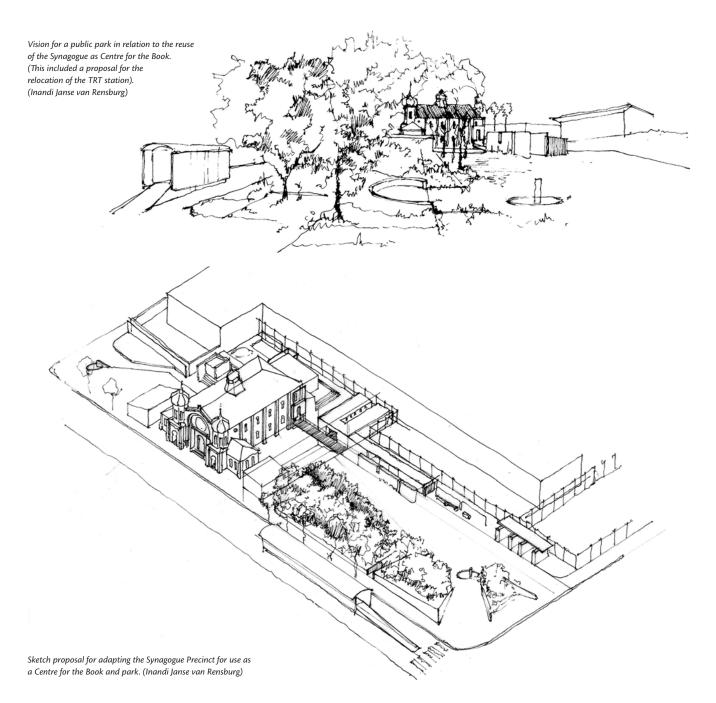

Embedding the Old Synagogue in a public park and converting the area for use as a site for reconciliation. (Marike Franklin)

Vision for a park to the north of the Old Synagogue. (Marike Franklin)
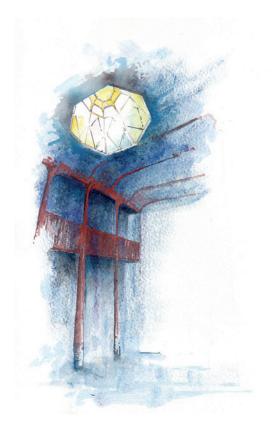
Vision for a public park in relation to the reuse of the Synagogue as Centre for the Book. (This included a proposal for the relocation of the TRT station). (Inandi Janse van Rensburg)

Sketch proposal for adapting the Synagogue Precinct for use as a Centre for the Book and park. (Inandi Janse van Rensburg)

Recommendations

- The multi-faceted cultural history of the Synagogue site needs to be honoured in its re-use.
- The ensemble should be re-integrated with the surrounding city and its people through an engagement with tangible and intangible significances.
- The Synagogue has latent potential as a place for healing. This provides a great opportunity for re-programming the site for public-civic uses. The site is highly suited to uses that underscore the presentation of the struggle against oppression (interpretative; memory), the principles of democracy (active engagement through community; judicial or other activities) and reconciliation (dialogue, education, culture).
- The Old Synagogue is totally unsuitable for purely commercial activities due to its origin, history and significance.
- The manifestation of the surrounding streetscape should be designed from the Synagogue outwards, retaining the historical cast-iron gates in situ, and defining a new public nature for this distinct site.
- The portion of land to the south of the Synagogue presents a singular opportunity to connect the northern section of the city with Church Square. Creating a park here could bolster the significance of the larger site and at the same time extend the use of Church Square as a public green space. Limited construction of public amenities on the eastern boundary of this plot could help to define and service this proposed public green space.
- The original aesthetic qualities of the western façade are still extant but are partly obscured by later alterations. A restoration could be considered to reveal the original richness. This will be a delicate operation, which will require specialist research and highly skilled professionals and craftsmen to execute.

- The interior space has an exceptional light quality as a result of the octagonal lantern roof light and dominant axial arrangement of the space. These characteristics should be preserved, yet a full reconstruction of the original Synagogue interior is not desirable. Instead, the interior invites a re-use in service of contemplation and reflection.
- The brick outbuildings ought to be maintained and incorporated in an architecturally sympathetic manner in redevelopment strategies for the site. They could be adapted to house interpretative functions.

View of the radiant skylight of the Old Synagogue. (Craig Mitchell)

■ The Old Government Printing Works (GPW)

The GPW was constructed in 1895-1896 to the design of the ZAR *Departement Publieke Werken* under chief architect Sytze Wierda. It holds great potential to rekindle the fortunes of the north-western quadrant of the inner city. A public re-use of the site will generate massive spin-off energy for this seemingly forgotten precinct. The GPW has a relatively great tolerance for change (particularly inside), and holds the most potential for a mix of cultural, civic and commercial activities. Should it be retained as the 'gated' site it is now, it will continue to sever the north-western quadrant from the positive energy of Church Square and the city centre. It is therefore imperative that the site be transformed in a way that will not only activate the interior of the buildings but also engage the urban streetscape around it. The Lab has developed a great variety of options for intervention, hence the large number of recommendations listed below.
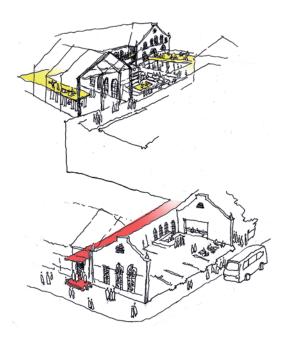
Appraisal

- The GPW is a rare example of an early industrial heritage site in the centre of the Capital.
- The GPW makes an important contribution to the legibility of the north-western quadrant of the city through its typical Eclectic Wilhelmiens aesthetic. This architectural identity positions it within the unique collection of architectural structures that exemplify the emergence and early development of the Capital.
- The aesthetic of the delicate façade appeals through its picturesque appearance. The historical rooflines and ventilators contribute to the heritage value of the cityscape.
- The GPW's hybrid structure demonstrates the transition from traditional to modern construction methods.
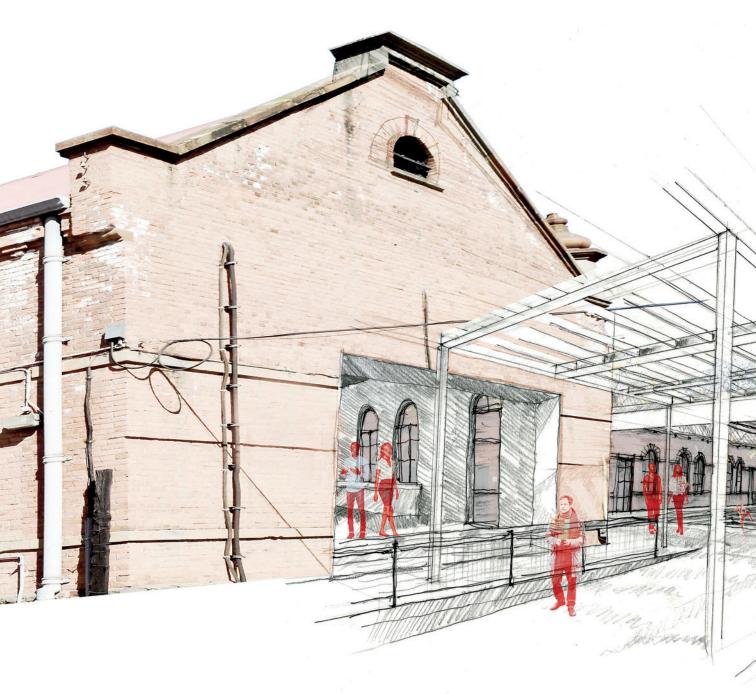
Recommendations

- The GPW, by its very nature as an industrial heritage resource, allows for a high level of flexible programming and adaptation. Care should be taken to ensure that interventions support this essential characteristic.
- The GPW was a place of production and dissemination of information. These aspects could guide possible strategies for its future reuse.
- The buildings of the GPW are ideally suited to mixed-use (semi-)public programming. Ideally this should generate a new urban energy, which would spill out beyond the complex. The reprogramming can be developed over time through an emergent approach that initially programmes the buildings in a loose, temporary manner. During this phase different programmatic approaches could be tested.

Left: The Old Government Printing Works. This site holds great potential for inner-city development. (Marieke Kuipers)

Conceptual sketch for reuse of the Old Government Printing Works as boxing academy, which requires opening up the southern façade to create a new public entrance. (Gillian van der Klashorst)
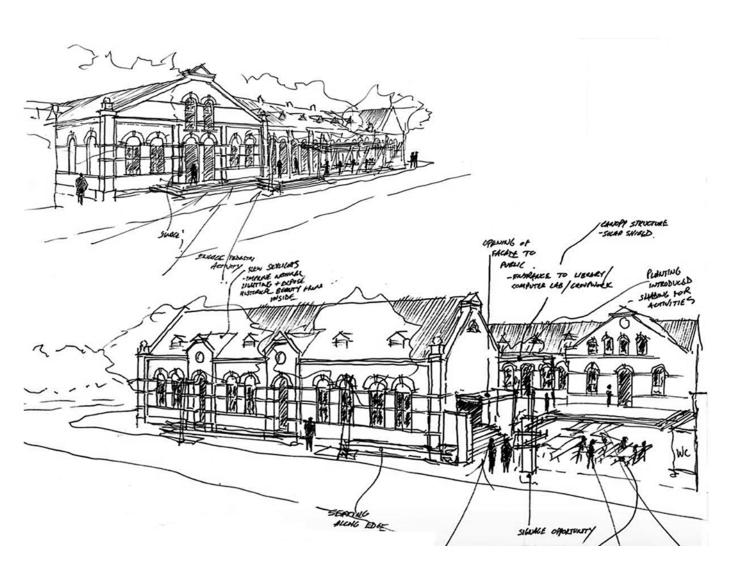
- The original 1890s ensemble consists of a series of connected pavilions. Each can accommodate its own function. Suitable uses for reprogramming the complex include culture and the arts, education, creative industries, community social facilities and ancillary public commerce such as market spaces.
- Opportunities exist for institutional functions where these are focussed on providing public interfaces such as service centres for government departments. A gradation of functions from public to private is possible across the site from south to north, with public uses located on the street. Circulation remains a challenge and could best be designed around the buildings rather than through them.
- The courtyard of the complex offers the most potential for unlocking the site for the city. The courtyard could be transformed into a pocket park, a green retreat in the bustling city. This may require the modulation of the courtyard-facing facades of the 1890s complex.
- The robust façade presents the greatest challenge to an adaptive use for the complex. Creating a public-private transition requires sympathetic architectural intervention.
- Restoring the soft brick façade will require specialist expertise. Incorrect approaches could permanently harm this valuable asset.
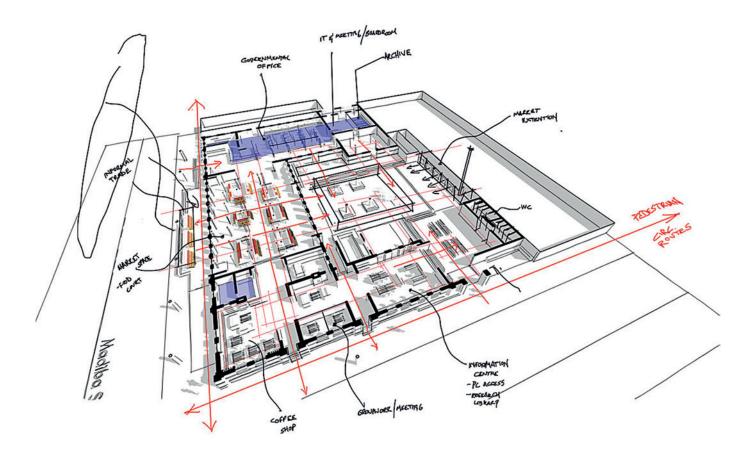

Vision for the re-use of the Old Government Printing Works courtyard as part of a Boxing Academy. The courtyard is reimagined as pocket park. (Gillian van der Klashorst)
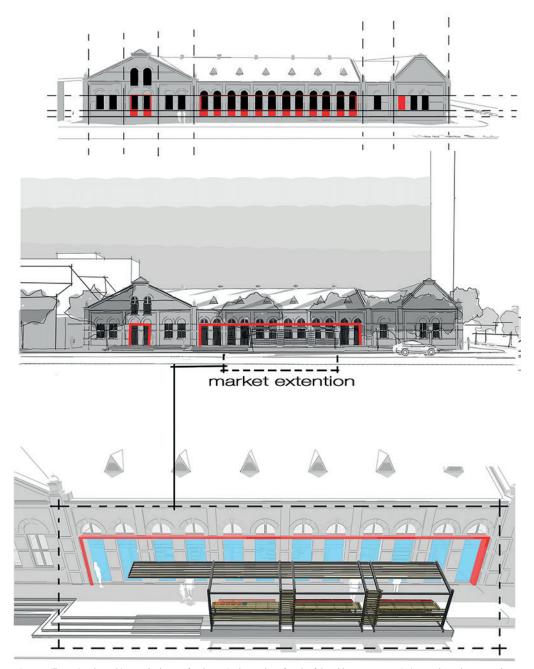
Analytical sketch for architectural adaptation options in the Old Government Printing Works to allow for the mixed commercial re-use of the site. (Marc Degenaar)
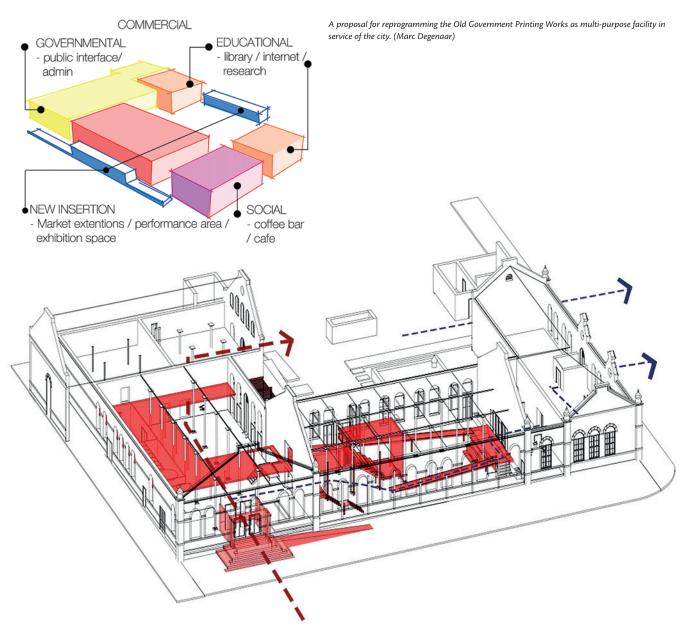
- The spacious interiors of the 1890s buildings appeal due to their early industrial character. These could accommodate industrial-inspired interventions on a grand scale. This commodious character deserves to be retained, also in the case of programme-driven compartmentalization.

- It is possible to add roof-lights to illuminate the interior spaces while retaining the important historical ventilation grilles and ceilings. The building incorporates a passive ventilation system. For contemporary energy strategies, it is preferable to augment rather than replace it.
- The original 1890s building contains the core values of the place. The two storeroom buildings located in the courtyard have less heritage significance and could therefore be partially sacrificed should this lead to a more vital future for the whole.
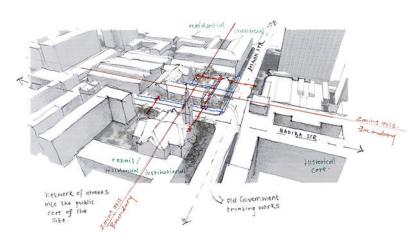

Spatial analysis for re-use options of the Old Government Printing Works as commercial market and local government public interface. (Marc Degenaar)
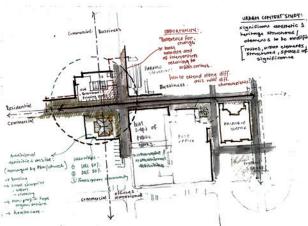
market extention

Diagrams illustrating the architectural tolerance for change in the southern façade of the Old Government Printing Works and a proposal for using the internal and external spaces as market. (Marc Degenaar)

COMMERCIAL

GOVERNMENTAL
- public interface/
admin

EDUCATIONAL
- library / internet /
research

NEW INSERTION
- Market extentions / performance area /
exhibition space

SOCIAL
- coffee bar
/ cafe

A proposal for reprogramming the Old Government Printing Works as multi-purpose facility in service of the city. (Marc Degenaar)
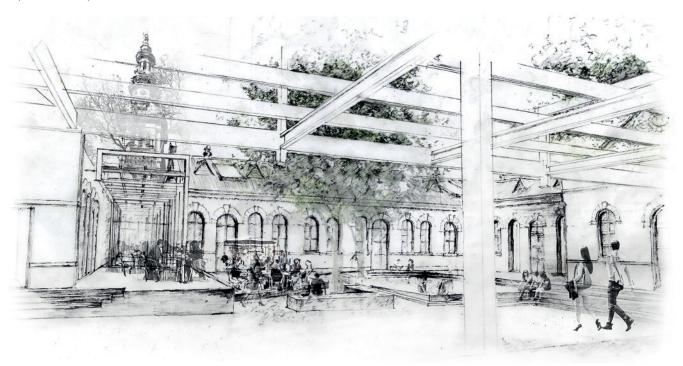
A City Youth and Media Centre proposal for the Old Government Printing Works: a new internal rout. (Willeen Gerryts)

Diagrammatic summary of the contextual analysis: The Old Government Printing Works as portal between the historic core and the Western quadrant of the city. (Charne Nieuwoudt)

Old Government Printing Works: Urban Context Study of routes, urban elements, structures and spaces of significance. (Charne Nieuwoudt)

The Old GPW transformed into a dynamic public arts precinct. A proposal for a sculpture courtyard to activate the site as resource for the city. (Charne Nieuwoudt)

Urban Heritage Challenges for the Capital

A major lesson derived from the R*e-centring Tshwane Lab* is that all three sites form essential parts of the urban environment of the inner city. They also require careful intervention in order to sustain their heritage qualities. This could be achieved through a public-driven redevelopment process that would animate the city in a way that makes civic platforms of heritage buildings. The student investigations showed that much is possible in terms of reprogramming and adaptation, as long as such architectural designs remain sympathetic to the age, aesthetic, intangible values and memory of the places.

The current challenge for the Capital is to develop and implement effective strategies that would advance adaptive reuse of the heritage resources in the historic inner city. Regenerative utilisation strategies should be based on an understanding of, and engagement with, extant energies.

The Lab has identified a number of macro-scale challenges that need to be addressed for the Capital in general through an investigation of broader urban and social contexts. The City of Tshwane's *Tshwane Vision 2055: Remaking South Africa's Capital City* could enable the development of relevant urban heritage strategies. According to this framework the ambition of the City of Tshwane Metropolitan Municipality is to complete the 'remaking' of the city concurrently with the centennial celebrations of the 1955 Freedom Charter and the bicentennial of the city, founded as capital of the Zuid-Afrikaansche Republiek in 1855.[5] This vision predicts a *liveable, resilient and inclusive [city] whose citizens enjoy a high quality of life, have access to social, economic and enhanced political freedoms and where citizens are partners in the development of the African Capital City of excellence*.[6] The Lab

affirmed the applicability of the UNESCO *Recommendation on the Historic Urban Landscape*. This states that heritage-based strategies have an important role to play within this vision, given the potential that urban heritage holds in the fostering of economic development and social cohesion.[7] The greatest challenge for those entrusted with managing the heritage resources of the City lies in addressing change while maintaining and augmenting the dignity of place. Within the transformative *Vision 2055*, the heritage resources of the historic city core can be inclusive of all the citizens of the multi-cultural Capital of South Africa.

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5 City of Tshwane, 2013: 23.
6 City of Tshwane, 2013: 6.

7 UNESCO, 2011.

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She currently serves as co-editor of the Docomomo International Scientific Committee (ISC) on Registers, is member of the ICOMOS ISC on 20th Century Heritage, and has served as expert on various ICOMOS and UNESCO World Heritage Missions. Her main fields of interest are identity and valuation of architectural heritage, the impact of new technologies in architecture, cultural heritage and the built environment, and intervention ethics.

Frandah Lourens

Professional Architect, Inner City Regeneration, National Department of Public Works

Frandah Lourens completed her master's degree in Architecture at the Tshwane University of Technology in Pretoria. During the course of her studies she fell in love with Pretoria, and was privileged to gain insight and experience through collaboration with local architects with a passion for Pretoria and the future of the city. She thereafter concluded experiential training as a Candidate Architect in the Young Professionals Programme at the National Department of Public Works. She was subsequently appointed as a Professional Architect at the Department's Inner City Regeneration Branch, as member of a team leading the planning and development of the National Government property portfolio within Tshwane.

Alan Mabin

Professor and leader of the Capital Cities Institutional Research Theme at the University of Pretoria

Alan Mabin studied in South Africa, the USA and Canada. From 2005 to 2010 he headed the School of Architecture and Planning at the University of the Witwatersrand. He has held visiting positions at leading institutions in France, Canada, the USA and Brazil. He gained urban development experience as the founding chairperson of Planact (an urban NGO) in Johannesburg. He has worked with multilateral organisations and in all spheres of government in democratic South Africa.

Ishmael Mandla Mbhokodo

Director: Heritage Resources Management, City of Tshwane Metropolitan Municipality

Ishmael Mbhokodo is past Manager of the Mandela House Museum in Soweto, and past Heritage Specialist, Museum Curator and Librarian at the Mogale City Municipality. An Informatics and Education graduate from the University of Limpopo, he proceeded to complete a B.Inf(Hon) degree at the University of South Africa and a diploma in Museum and Heritage Studies at the University of Pretoria. He holds Leadership Certificates in Local Government Governance, Change Management, and Administration. He is an executive member of the South African Museums Association (SAMA), and in the past served as Regional Chair of SAMA North and President of SAMA National. He was an ex-officio board member of the International Council of Museums, South African Chapter (2009–2010), served on the project team for the erection of the Nelson Mandela statue at the Union Buildings in 2013, and was involved in the restoration of the Mandela House Museum, Soweto, from 2008 to 2010.

Edna Peres

PhD candidate, Department of Construction Economics, and part-time tutor, Department of Architecture, University of Pretoria

Edna Peres has a background in architecture, urbanism, writing and academia and is currently a PhD candidate researching the use of resilience theory to tackle tricky issues like climate change and rapid urbanisation in South Africa. Having obtained a master's degree in Architecture, she worked at studioMAS for over 6 years, focusing on Urban Design. Her experience includes regenerative design, transit oriented design (TOD), sustainability, low/ medium/ high-end housing settlements, adaptive re-use, inner-city development and ecological urbanism. Her focus as part-time design tutor at the University of Pretoria lies in the fields of Heritage and Cultural Landscapes, as well as regenerative architecture and urban resilience. She has written a number of articles and has been involved in documenting, on a digital platform, the development of the Stand 47 residential case study project.

Job Roos

Director of Braaksma & Roos Architects and Delft University of Technology, and Associate Professor, Faculty of Architecture, Delft University of Technology.

Job Roos is the director of Braaksma & Roos Architects located in The Hague, Netherlands. His completed his education as architect at the Delft Institute of Technology (later Delft University of Technology; TU Delft), with specialisation in restoration practice. Job has been in practice since 1980 and co-founded Braaksma & Roos architects in 1981. His own practice focus lies in the assessment, techniques and processes related to restoration and adaptive re-use of historical monuments. His South-African associations go back to the 2002–2009 Genadendal Integrated Conservation Project. This project, the first application of the principles of Integrated Conservation in South Africa, was a collaboration between the Delft University of Technology, the Western Cape Cultural Commission and the Netherlands Department for Conservation.

Johan Swart

Lecturer, Department of Architecture, University of Pretoria

Johan Swart is a South African designer with a special interest in the history of the built environment. He holds a professional degree in architecture and a second master's degree in heritage from the University of Pretoria with associated international research experience. Johan is currently a full-time lecturer at the University of Pretoria where he teaches history, conservation and design, and involves himself in archiving projects, heritage-related fieldwork and publications in the field of architectural history. Although he has practice experience and harbours a keen interest in design on all scales, Johan is currently pursuing an academic career and has started his doctoral research, which aims to bridge the fields of architecture and cultural heritage.

Adrian de Villiers

Adrian de Villiers is Chief Architect of Heritage Advisory Services in the Architectural Services of the National Department of Public Works (NDPW) in Pretoria. After obtaining a BArch degree at the University of Pretoria, he worked in the private sector in architectural practices until five years ago, when he joined the NDPW.

The NDPW is the State custodian of several historic sites of high cultural significance in the Republic of South Africa. Adrian's involvement there has focused his passion on providing conservation-related information to the NDPW's various consultants, as they work on renovation projects of the Department's many hundreds of historic buildings. Within the spectrum of heritage and conservation, he has the privilege of being engaged in the built environment with students and lecturers at academic institutions, as well as at provincial and local levels of government.

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