4.1 Introduction to Theory

“A city, however perfect in its initial shape, is never complete, never at rest... more cities come about without benefit of designers or once designed, set about instantly to adapt themselves to the rituals of the everyday.”

— Spiro Kostof (1991)

The rapid organic urbanisation of informal settlements and edge cities has been seen as a negative phenomenon by many authorities, suburb dwellers and even residents of informal settlements themselves. The main problem is not that of rapid urbanisation but the clashes that occur between structured planning policies, that usually has an end goal in mind, and the unstructured urban growth, which now innovates more efficiently on an immediate time scale.

Design strategies could be adapted to move away from the idea of project as an isolated finished design to one of insertion, that better responds and adapts to the complexities of the everyday.

Steyn (2008) states that the imperative now is for architects, activists, planners and politicians to accept the informality that David Dewar is so passionate about, and to work with communities. He argues that “if properly handled it could form the basis for prosperity and provide pleasant public spaces” (Steyn, 2008). According to von Kotze, 2010 a livelihood approach deals with people as subjects and considers them as “active agents who draw on particular locally available resources in order to create the means for life and living.” A livelihood approach recognises that people, however poor, have developed and mobilised coping mechanisms, capabilities, knowledge and skills. People draw on local knowledge and locally available resources in order to make a living and deal with daily obstacles and uncertainties (von Kotze, 2010).

An architecture of the everyday is shaped by careful consideration of ordinary activities that form part of domestic rituals (Harris & Beke, 1987).

4.2 Ritual of the Everyday

“... a belief in the genius of man, a belief in the creative ability of man to manage and mould his own environment. Not only does man have this ability, but it is essential that it be given rain. By definition, the process of development involves self actualisation – the utilisation of an individual’s own energies and talents to improve his condition. Good environment necessarily stimulates self actualisation. While maintaining overall environmental quality, it provides the framework within which the individual does those things he is best able to do. It enables and frees – it does not restrict.” — Dewar (1977)

Parvin (2013) believes that designers have the ability to notice lost opportunities and to synthesise how a countless of divergent elements could lend themselves to creating platforms for users to activate space.

“In the field of architecture, public buildings have the ability to work both with the built fabric and the community as a whole, communicating what they have the potential to become. The architecture is also an interpreter of values and aspirations in a culture, and because of the life span of the built environment, thereby contributes in a significant way to a society’s present and future self-perception.” — Holden (1988)
4.3 Living Heritage

In 2004 the Gauteng Department of Housing intended to eradicate all informal settlements by building 200 000 medium density, low-cost houses (Gauteng Department of Housing, 2004). This however was not achieved and completely ignored the heritage component of townships which has lately received a lot of tourism interest. The idea of housing as being poor for the poor is very noble but neglects to incorporate existing social networks, ingenuity of materials used and existing skills within the communities of informal settlements.

Marinelli (2015) explains that street markets and hawking have progressively become the testing grounds for bottom-up practices of democratization thanks to the community’s felt needs of a community.

The 2011 census recorded that 3.2 million young people between the ages of 15 and 24 were not in employment, education or training. Of these, 523 000 had only achieved primary school education or lower, and nearly 1.5 million had less than a Grade 10 education (DHET, 2014). This however was not achieved and completely ignored the heritage component of townships which has lately received a lot of tourism interest. The idea of housing as being poor for the poor is very noble but neglects to incorporate existing social networks, ingenuity of materials used and existing skills within the communities of informal settlements.

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As part of the technical occupational stream of schooling, 26 new subjects will be introduced, that includes spray-painting, panel-beating, hairdressing, upholstery, batik. There are immense possibilities of utilising existing skilled residents in informal settlements. The patterns of Alexander et al. (1997) could be used to identify and utilise existing networks in within communities.

Alexander et al. (1997) states that a university should be a collection of small buildings that are aligned along a pedestrian path. Like a marketplace, the paths should form one major pedestrian axis (Alexander, 1997).

A network of learning in the community should only be decentralised learning. Alexander et al. (1997) argues that the fundamental learning situation is when a person learns by helping someone who knows what they are doing. If the educational system becomes radically decentralised it will become congruent with the urban structure itself, Alexander et al. (1997) envisages that people of all walks of life could offer a class in the things they know and love and that professionals and workgroups would offer apprenticeships.

Ferrinho (1980) states that a school should not be divorced from the surrounding world of living reality because it does not merely exist to perform academic tasks, but also to meet the felt needs of a community.

Nafukho et al. (2005) states that it is possible that through mutual respect and trust, traditional knowledge experts can work with those from different knowledge systems to generate more effective solutions for contemporary problems in Africa and the world.

4.4 Education

The concept is to address the void left by pendulum migration through skills development and platform provision. The abundance of informal shops and trades provide an opportunity to investigate potential network, collaboration, skills training and African market streets.

Low-carbon input materials, that are locally sourced, and pride in local materials and methods ensure the sustainability of future development. Skills development and pride in local materials and methods ensure the sustainability of future development. Skills development and pride in local materials and methods ensure the sustainability of future development. Skills development and pride in local materials and methods ensure the sustainability of future development.

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4.5 Conceptual

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