

PIETERMARITZBURG AS AN AFRIKAN CITY: RE-ESTABLISHING THE IDENTITY OF THE CENTRAL BUSINESS DISTRICT

Design Dissertation Report

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ACKNOWLEDGMENTS

To my family and support system,
Mom, Dad, Astle, Ma, Da, Toto, Isaac, Ji and Katie.

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ABSTRACT

My design dissertation is concerned with the complex history and current conditions of city centres in the Global South and specifically in South Afrika. The central areas in many of our cities, conserve and preserve a colonial and oppressive identity in their built environments, which continues to exclude and restrict marginalised groups from accessing resources, infrastructure and opportunities that cities provide. Since colonisation, architecture discourse has been strongly in favour of Eurocentric narratives and ideologies. As a result, cities around South Afrika continue to hold a legacy which restricts and hinders their development towards becoming more just, inclusive and sustainable for its current and future occupants. In addition to the colonial identity that our cities still reflect and represent, the Eurocentric infrastructure which we continue to replicate and repair, is unable to respond, adapt or adequately keep up with rapidly growing population moving into cities.

My inquiry looks towards re-establishing the identity of South Afrikan cities and their urban environments, to better embody an Afrikan City in a post-colonial context which ensures spatial justice as well as equal access and the right to the city. In countering the heavily influenced colonial environment which still exists, I reimagine the city through an Afrocentric lens with prioritises Afrikan voices, experiences, and histories, as a means of better representing an Afrikan identity in our urban environments. Afrocentricity, according to Molefi Kete Asante, places Afrikan bodies at the centre, as subjects not confined to the margins of European or any other cultures.

The research is focused on the City of Pietermaritzburg in KwaZulu-Natal. The Central Business District (CBD) of Pietermaritzburg is known for its

colonial-built fabric which has gradually deteriorated, becoming stagnant and unsustainable. Comprising of predominantly heritage preserved infrastructure, the CBD is unable to deal with the alarming issues that cities are expected to face in the future; socially, economically, and environmentally. In starting to reimagine and re-establish the identity of Pietermaritzburg's CBD, I consider a mixed-use precinct in the heart of the CBD, which will serve as a catalytic site for urban renewal and act as a pilot site for Afrikan-centred development in the city. The catalytic site is intended to accommodate a variety of programs and spaces in the city which draw from Afrikan Heritage and indigenous knowledge systems, whilst also addressing the concerns and needs of the current society, especially those of marginalised groups.

Learning from Francis Kéré, I consider hybrid building technologies as a way of designing and building more appropriately in the current and future built environment of Pietermaritzburg. Utilising existing and contemporary building technologies whilst incorporating and learning from local and indigenous material, skills and knowledge, specific to the context. In engaging with indigenous architecture of KwaZulu Natal, spatial relationships which echo and reflect that which would have existed before colonialism, are introduced into the design. The precinct responds to the needs of previously displaced groups who were excluded from the city and accommodates programs which tend to aspects of everyday life of marginalised citizens.

INTRODUCTION

The intent of this research is to re-imagine and re-establish relevance in PMB's Central Business District (CBD) which is layered with a history that dates back to the early stone ages. The history recorded before white settlement is complex and extensive, however, this *Afrikan*¹ Heritage is hardly acknowledged or engaged with in the built environment and in general. Since white settlement, the black population have been excluded and pushed to the periphery of the city and its centre, having less access to opportunities, services, resources, and infrastructure. A reimagining of this heavily influenced colonial environment needs to engage with *Afrikan* voices, experiences, and histories as a means of better representing an *Afrikan* identity which values indigenous placemaking and traditions, whilst countering the colonial and oppressive built environment which still exists and continues to marginalise groups.

Pietermaritzburg's CBD has the potential to transform and become more relevant and responsive, however, any future development within the CBD needs to be adaptable and regenerative in order to meet the needs of its current society as well as be considerate of its future occupants. I hope to address these issues through an Afrocentric approach which rejects Eurocentric narratives of the city, and which focuses on *Afrikan* experiences and narratives. It is hoped that the intervention will act as a catalyst for appropriate, responsive, and *Afrikan*-centred Development in the City so as to better reflect an *Afrikan* City in a post-colonial Context.

¹ The spelling of Afrika with a 'K' acknowledges the continent and its narrators before the start of European colonization. The spelling of Afrika with a 'K' was encouraged by Haki Madhubuti in his 1979 work entitled *'From Plan to Planet: Life Studies--The Need for Afrikan Minds and Institutions.'* The article acknowledges that majority of indigenous and traditional languages on the continent spell afrika with a 'K' rather than a 'C'. During

colonization, Europeans, mainly the Portuguese and British, substituted the letter 'C' wherever they saw the letter 'K' or heard the 'K' sound. An example representing this cultural subordination can be seen in the spelling of the Kongo which was changed to the Congo during colonization (Madhubuti, 1987).

DESIGN RESEARCH

BEFORE WHITE SETTLEMENT

The present city of Pietermaritzburg is located in a particularly favourable area, with a number of natural resources being found in close proximity to each other. Thus, it has been a popular area for settlement throughout history which can be seen through the quantity and variety of archaeological resources that have surfaced from the area. Archaeological remains of people living in the city area date back to at least a quarter to half a million years ago despite most remains being erased over the years due to the change of the natural environment. Pietermaritzburg and its surrounds has been inhabited by *Afrikan* agriculturalists for thousands of years (Maggs, 1988).

Stone Age

Pietermaritzburg's CBD and its surrounds were inhabited by early, middle and late stone age hunter gatherers. Remains of these inhabitants has implied small-scale patterns of settlement which were located in open areas, around the several natural resources and ecological types which were in close proximity to one another (Maggs, 1988). These included the uMsunduzi river and the thornveld savannah which ran along it, slopes of the escarpment, small forest patches and open grasslands. This period of history in Pietermaritzburg is most understood and documented from the late stone ages which saw Khoisan hunter gathers living in the area.

Iron Age

During this time, there were built homesteads with domestic accommodation, food storage structures and live-stock pens. With the farming of domesticated animals and plants, food was now produced within the village rather than sourced from the wild (Maggs, 1988). There villages

were large and accommodated a few hundred people at a time. These settlements in the area clung to the valleys of the uMsunduzi river which was flat and had good soil. The clusters become more permanent however, the surrounding areas were still utilised for livestock grazing, hunting and other resources such as firewood and additional foods to supplement the farmed produce.

The villages became more self-sufficient and began to melt and produce their own steel and iron tools which saw the development of local industry. Additionally, pottery skills improved during this time. Circular, stone livestock pens were found in grassland areas around the city. These would have been at the centre of the homesteads of the ancestors of abeNguni-speaking people from the later period of the iron ages (Maggs, 1988)

Before uMgungundlovu

Many indigenous people in KwaZulu Natal belong to abeNguni tribes. The nomadic spread of abeNguni can be seen in the settlements which exist along the eastern coast of Southern Afrika. These groups consisted of amaThonga, amaLala, amaMbo, amaNtungwa and amaDebe. These settlements were made up of small clusters of homesteads and grouped homesteads, with the biggest group consisting of a few thousand people, inhabiting a few hundred square meters (Wright, 1988). The settlements had their own economy based on agriculture, with cattle farming being an important aspect of society at the time. These isiNguni-speaking chiefdoms shared a broadly similar language and culture but were different and unique in their own respects.

Before the 1820s, the upper uMgeni and upper uMkhomazi region of KwaZulu Natal, which includes Pietermaritzburg and its surrounding areas, was occupied by the various chiefdom clusters. AmaNqondo chiefdom occupied the valley of the uMsunduzi river where the central city now

stands. For some time, the chiefdom was under a woman chief named uMachibise kaMlithwa or kaMlifa who had her own impi (army) (Wright, 1988). The land was occupied by amaNqondo from approximately the 1650s to 1730, when the Nthuli clan took over.



FIGURE 01: Map of Pietermaritzburg Showing Early, Middle and Late Stone Ages That Existed in The Area

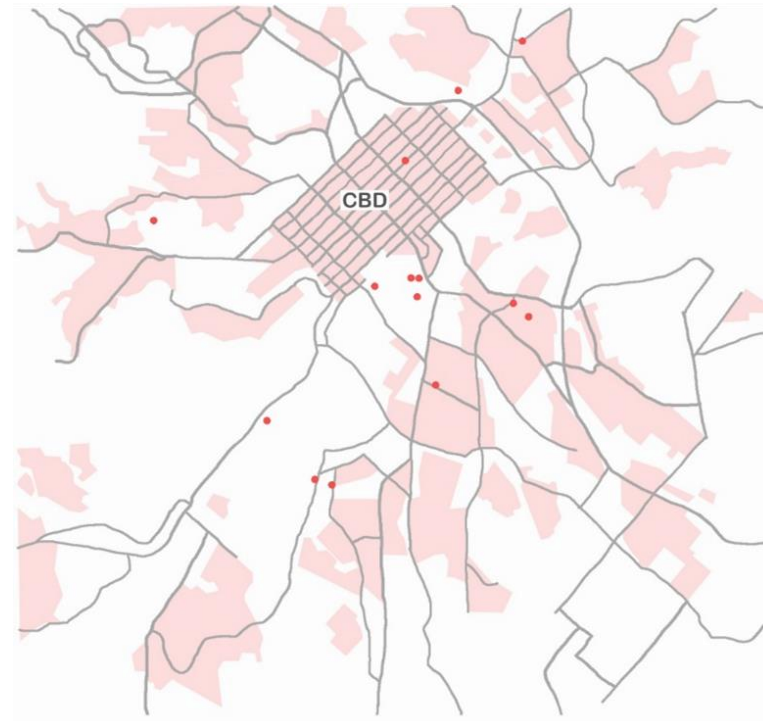


FIGURE 02: Map of Pietermaritzburg Showing Early and Late Stone Ages That Existed in The Area

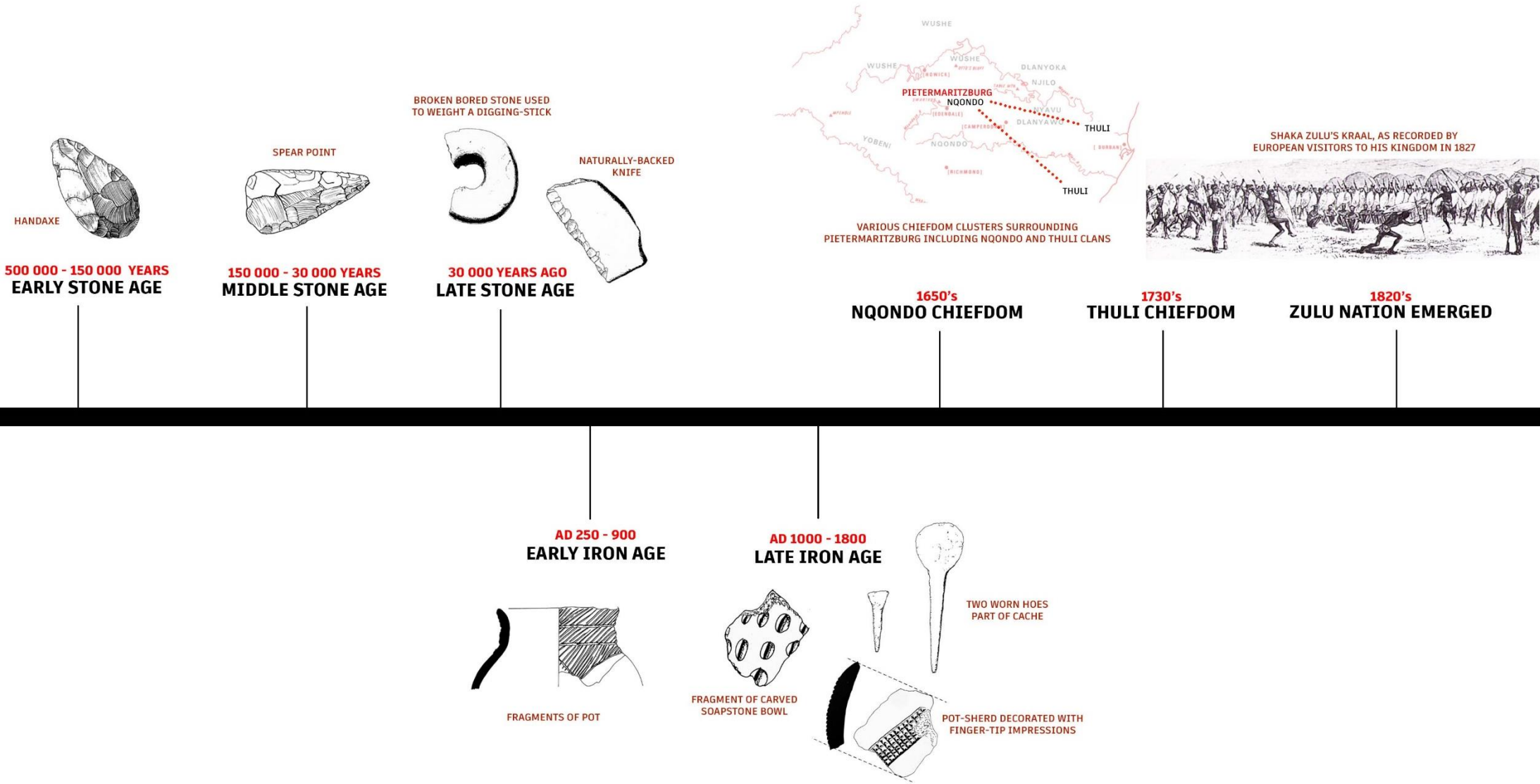


FIGURE 04: Timeline of Events in Pietermaritzburg Before White Settlement

These pre-colonial periods reflect the raw and untainted cultural practices and ways of living of Afrikan people who inhabited the land before white settlement and before any colonial narrative of the city emerged. These indigenous placemaking practices were invisible in the eyes of the European colonial settlers who arrived and were only familiar with, and acknowledging of western building practices, grided city plans and boundaries of property (McGaw, et al., 2011). These pre-colonial settlements can be seen in the model and diagram which conceptually depicts the settlement in the current location of the city.



FIGURE 05: Conceptual model illustrating and loosely mapping different pre-colonial settlement and their movement in the area where the current CBD sits

DURING COLONIAL ARRIVAL

Voortrekker's Dorp

The Retief party of Voortrekkers descended the Drakensberg and proceeded into what is now KwaZulu-Natal, in November 1837. In their attempts to establish the 'Republic of Natalia' the communities who had been occupying the area at the time would have been displaced by the new settlers. The voortrekkers who settled in the area made permanent impacts on the city that we still see today in their choice of location, streets, and the layout of erven (Haswell, 1988). In 1839, the dorp was established by the then, 'Voortrekker Republic of Natalia (Haswell, 1986). The 'dorp' was placed on the spur of land which was between the uMsunduzi river and one of its tributaries which was later referred to as the 'Dorpspruit' and which facilitated the leading of water down the slope of the spur. Being sourced through diary entries from the settlers who visited the area, it can be assumed that the dorp which was laid out by the Voortrekkers, was named Pieter Maritz Burg on October 23, 1838. The initial layout of the dorp

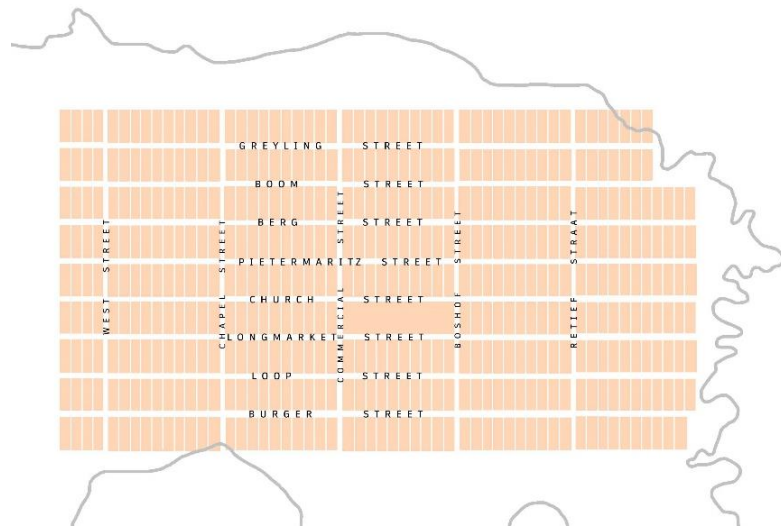


FIGURE 06: 1844 Map of Initial Voortrekker Layout with Initial Street Names of The Dorp

consisted of eight long streets and five short cross streets which formed 460 x 140 meter long blocks.

These blocks were positioned and laid out in a way which would allow for water to run from west to east, down the long 8 roads towards the river, whilst irrigating the erven (Haswell, 1986). The eight long streets were named "Kerk, Langemark, Burger, Loop, Pieter Mauritz, Berg, Boom and Greyling Street" (Haswell, 1988, p. 27). The streets that crossed them were only named a few years later in 1844. The erven were practically the size of small holdings, which allowed the inhabitants to cultivate their own small crops on their plots of land. The voortrekkers spatial plan included a central block which was dedicated to public activity and mainly religious events which took place in the community.

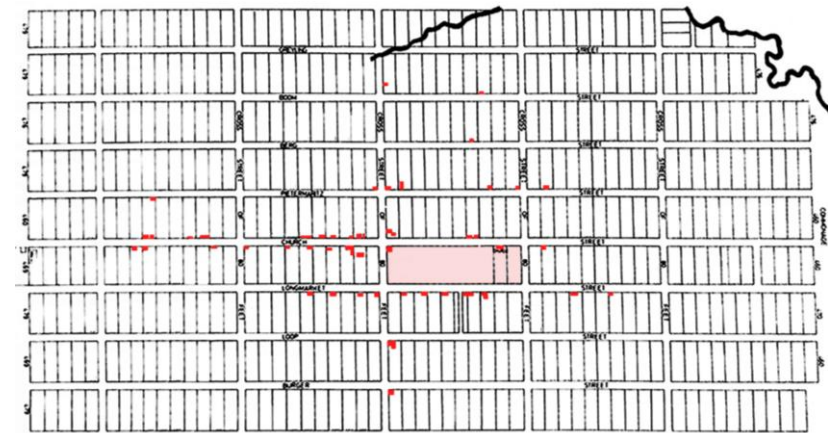


FIGURE 07: 1844 Map of the city showing the first +40 structures erected in the Voortrekker dorp

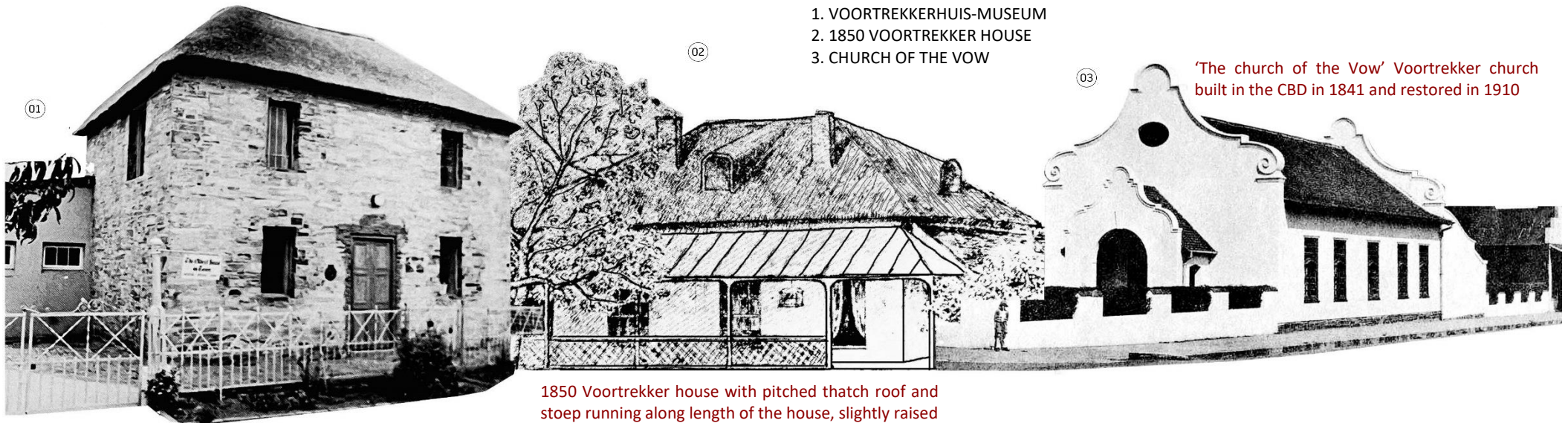


Initially, the voortrekkers erected rudimental and temporary structures, made from materials such as mud, shale, thatch, wood, reeds, and dung (Haswell, 1988). In 1840 however, the manufacturing of bricks, tiles and quarrying of shale had begun. This saw an architectural style being employed which was similar to that of the other voortrekker towns around South Africa. The new housing structures had white-washed walls and thatched roofs which sat between gables on either end. The houses were

regulated to be built at the front of the large erven and additionally had a stoep which was in front of the house, and which ran along the length of the building slightly raised above street level (Fransen, 1988). Despite very few of the buildings from this period surviving, the city's central business district has indelibly been stamped by the creation of the Voortrekker dorp (Haswell, 1988).

ARCHITECTURE DURING VOORTREKKER ARRIVAL

1. VOORTREKKERHUIS-MUSEUM
2. 1850 VOORTREKKER HOUSE
3. CHURCH OF THE VOW



Double storey Voortrekker house (currently a museum) showing shale walls and thatched roof

1850 Voortrekker house with pitched thatch roof and stoep running along length of the house, slightly raised

'The church of the Vow' Voortrekker church built in the CBD in 1841 and restored in 1910

FIGURE 08: Collage of Buildings Built During Voortrekker Arrival

British Arrival

In 1843, British took authority over what was then known as Natal. The 1850s saw the increase in number of British settlers living in Pietermaritzburg with a census recording 443 dwellings by 1853. In 1856, it became the capital of the colony of Natal. The Voortrekkers' structures were undesirable to the British and so they began to modify them to better suit their lifestyles (Haswell, 1986). Houses gradually began to appear between the widely paced out houses of the dorps. This new character of housing initially used plastered walls, similar to the voortrekker period and were set

back from the street, surrounded by more garden and green spaces (Fransen, 1988).

The population increase and the significance of the city politically, saw a substantial growth in civic and commercial buildings (Haswell, 1988). A new map of the city from 1870, after the settlement of the British, reveals a number of changes to the previous Voortrekker dorps.

A market square and town hall, as well as additional streets with English names, were included into the newer plan of the city. The large rectilinear blocks laid out by the Voortrekkers, were fragmented in some instances, by additional cross streets as well as arcades and narrow lanes which allowed for shorter pedestrian movement. The nature of the area transitioned from an agricultural community environment to a more commercial town. The grid pattern and streets were developed by the voortrekkers however, the characteristics of most of the infrastructure and spaces in the city today, are a British Colonial one. (Benyon, 1988)

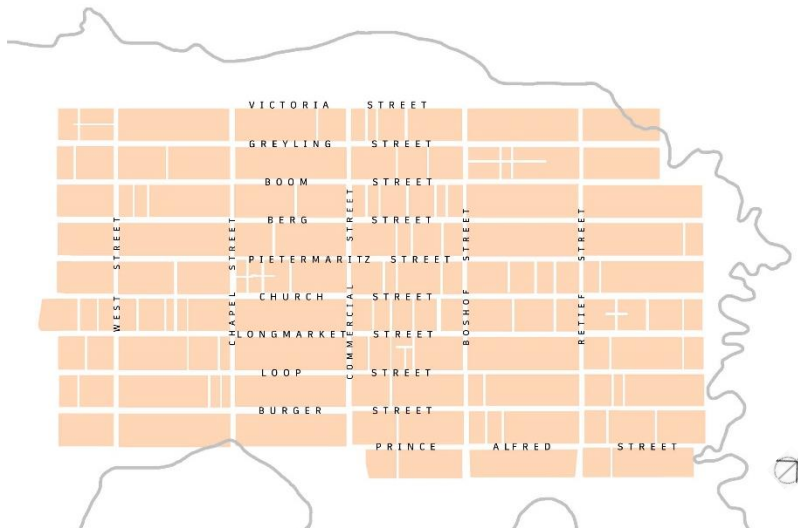


FIGURE 09: Map of the city showing the British arrival which saw the fragmenting of large erven blocks, with lanes, alleys and more roads being included in the plan. Street names are changed to English.



FIGURE 10: Collage of British housing styles which were imported into a South African context. Illustrate the green garden space in front of the set-back house, which has a veranda space connecting the interior and exterior



ARCHITECTURE DURING BRITISH ARRIVAL

1. TATHAM ART GALLERY
2. POST OFFICE
3. MASTER OF HIGH COURT/COLONIAL BUILDINGS
4. STANDARD BANK BUILDING
5. FRASER LANE
6. OLD PARLIAMENT BUILDING
7. CABINEERS PUBLIC GARDEN OF PEACE
8. CITY HALL

FIGURE 11: Collage showing British Colonial Influence on The City with Inclusion of Legislative and Civic Buildings, Alleyways, Lanes as Well As Green Space and Open Spaces Which Were All Reminiscent of a European Urban Environment

Indian Settlement

The first Indians to arrive in Pietermaritzburg, were ‘passenger Indians’ which referred to Indian settlers who paid for their own passage to the Natal Colony after the first 300 Indian indentured labourers arrived in KwaZulu Natal in the early 1860s. These settlers immigrated to work as traders, artisans, teachers, shop assistants, and a few other occupations which they were allowed to take up (Palmer, 1977).

The initial 78 recorded Tamil and Hindu speaking Indian settlers were interested in the unoccupied spaces in the city to set up shop. In the 1890s,

there were a few hundred Indian families living in the northern part of the city. An ‘Indian’ character was included in the city with the construction of temples, small stores, gabled houses, gardens and barracks being included in the built environment (Wills, 1988). The architecture which came about from Indian settlement in KwaZulu Natal, can be described as “colonial third culture” (Wills, 1988, p. 35) in that the style reflects Indian expressions under a British colony and is then exported into a different area of the empire at the time. Typical English houses were altered with additions like arches and verandas which reflected an Indian identity and environment.

ARCHITECTURE DURING INDIAN ARRIVAL

1. BARRACKS BUILT TO ACCOMMODATE INDIAN WORKERS IN THE 19TH CENTURY
2. SRI SIVA SOOBRAMANIAR AND MARRIAMEN TEMPLE
3. SHRI VISHNU TEMPLE
4. BUSINESS PREMIS REFLECTING NATAL INDIAN VERNACULAR
5. AMOD BAYAT'S STORE IN THE 1890S - DEMOLISHED IN 1976.
6. CENTRE MASJID SCHOOL AND MOSQUE
7. RAWAT'S BUILDING AND THE ENTRANCE TO THE SURAT-SUNI MOSQUE IN 2022, 1985 AND 1938

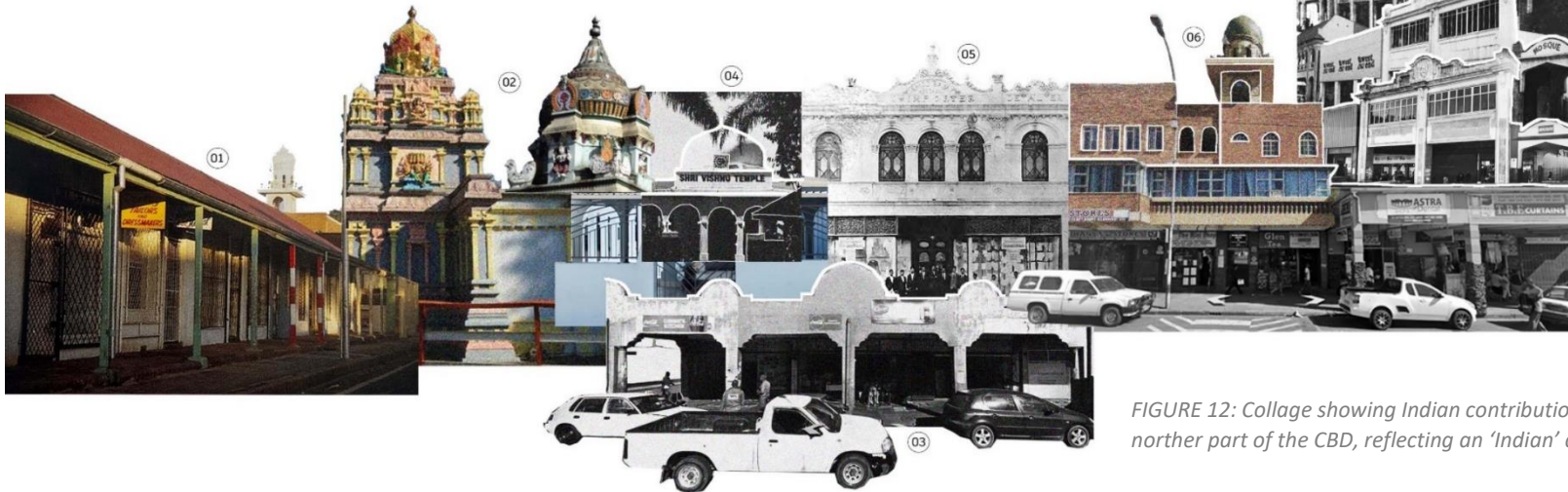


FIGURE 12: Collage showing Indian contribution and influence on the architecture in the norther part of the CBD, reflecting an ‘Indian’ character

Timeline of Pietermaritzburg During White Settlement



FIGURE 13: Timeline of Events in Pietermaritzburg During White Settlement

THE CITY TODAY

Pietermaritzburg is located in KwaZulu-Natal and is situated in the uMsunduzi municipality. The city is more commonly referred to as 'Maritzburg' and abbreviated to 'PMB'. It is an emerging metropolis and the second-largest city in the province and the fifth-largest city in South Africa accommodating over 600 000 people. The city acts as a significant industrial and economic hub with the production of aluminium and timber being popular in the city. The public sector of the country is a prime employer in the city due to district and provincial government infrastructure being

located in the city centre. Additionally, the city is situated between both Durban and Johannesburg and has a national highway running through it giving access to the North and Western Cape, central parts of the country as well as the Northwest province. Its location this corridor increases Pietermaritzburg's regional, provincial, and national connectivity (Eeden, 2021). There are a number of suburbs which surround the CBD, and which are still very much segregated since the end of Apartheid.



FIGURE 14: Image locating Umsunduzi municipality in Kwazulu Natal and KwaZulu Natal in South Afrika

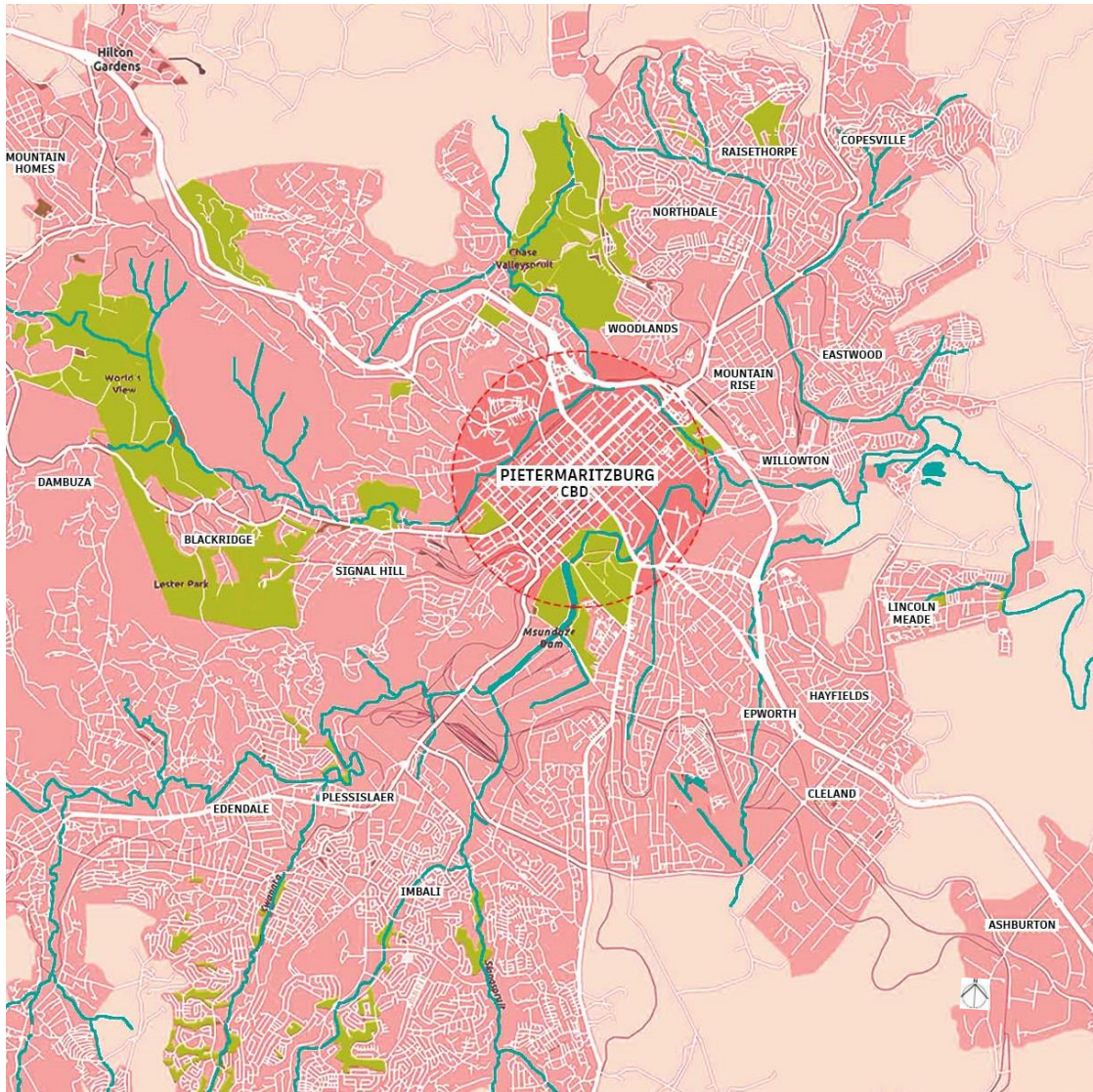


FIGURE 15: Map showing Pietermaritzburg's CBD, highlighting its relation to surrounding suburbs, settlements, and natural resources

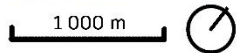


FIGURE 16: Aerial view of Pietermaritzburg CBD and surrounding suburbs

The Segregated City

Like many other South African cities, Pietermaritzburg was already largely racially segregated before the group areas act was put in place in 1950 by the National Party. This segregation emerged as a natural outcome of spatial distancing of the newly settled white population, from the indigenous African population. Before the group areas act was even passed, the entrenched colonial idea of African people being temporary inhabitants in the colonial 'white city', resulted in African residential areas being forced to the distant fringes of the city. This was implemented in urban planning and laws such as the Native (Urban Areas) Act of 1923 which pushed the black population, the furthest from resources and opportunities in the city (Wills, 1988).

The institutionalised racial segregation of apartheid reinforced coloniality in the city. After the National Party came into power, the implementation of the 'Group Areas Act' in Pietermaritzburg was not so much concerned with segregating the different racial groups into exclusive zones, as that was already fairly evident in the colonial city layout. The intent was rather to further divide and separate the different groups and avoid contact between them. Additionally, it enforced restrictions and oppressive laws on those who were being colonised. Like in other parts of the country, this resulted in forced removals and displacement.

The white population were allocated the central city and its close surrounding areas during the planning of the apartheid city in Pietermaritzburg. The Indian population was located in the northern part of the CBD, extending to the new area outside of the initial city layout. The population which was identified as coloured was distributed in two major

nucleuses, in a small northern part of the city and in a location neighbouring the Indian areas. Majority of the black population were located on the south-eastern side of the city, in the valley of the uMsonduzi river.

The apartheid city ensured that there was limited racial interaction. Those who could least afford it, lived the furthest from the city their places of work. The laws reinforced and manifested coloniality of the city socially, spatially, and politically and this is still very evident when looking critically at Pietermaritzburg today.



FIGURE 17: Racially segregated areas of the city in relation to the CBD

Urban Challenges

South Afrika is currently dealing with numerous issues across the country. In addition to the high unemployment and poverty rate, there has been a rapid growth in rural-urban migration which most of our cities are unable to attend to adequately. Statistics from the recent South Afrikan Urban Development Report have highlighted the rate at which South Afrika is experiencing urbanisation. It is estimated that more than half of the population live in urban areas and by 2030, it is expected that cities will have to accommodate 71% of the population. With the increasing influx of people moving into cities, there is need to transform and restructure urban spaces. South Afrika's Integrated Urban Development Framework (2016) describes the country's spatial legacy as being one of "sprawl, low densities, functional segregation between home and work, and overlapping racial and class separations" (Cooperative Governance and Traditional Affairs, 2016, p. 23) These cities which have revolved around oppressive policies from apartheid and colonialism, have become more unsustainable in recent years, with the growth, success and development of these cities being majorly at risk.

Pietermaritzburg's CBD, similar to many other South Afrikan cities, has been stagnant in development and subsequently, has not been able to address the urgent need for densification and new infrastructure in the city and its core. The uMsunduzi Municipality Precinct Plan and Urban Management Plan (2019) prepared for the core of the city, acknowledges that the role, functionality and sustainability of the CBD is at risk due to "decreasing private investment, deteriorating infrastructure, diminishing services delivery and concomitant urban decay" (Msunduzi Municipality, 2019). The current city attracts a number of people on a daily basis, however, the low-density infrastructure found in the CBD, cannot accommodate the aforementioned influx of people moving to the city. The precinct and urban management plan identify that there are insufficient public facilities and spaces, services, job availability, access to economic and social opportunities and overall basic amenities in the city centre (Msunduzi Municipality, 2019).

The Right to The City

The right to the city is a phrase used by sociologist Henri Lefebvre as a title for a piece of his work called “Le Droit à la Ville”. Here, Lefebvre defines the concept of ‘The Right to The City’ as being the practical rights of all citizens to access urban spaces of the city, free from exclusion of the opportunities and resources that come with urban life (Lefebvre, 1996). Acknowledging socio-economic segregation, promotes the transformation of urban spaces and encourages marginalised groups to reclaim and occupy the city. David Harvey further defines the term as not only being focused on the right to access the city and its resources, but also as a right to change and shape the city, in a way that one desires (Harvey, 2003). Harvey acknowledges that the right to the city includes the right of all people to occupy, make and own space in the city.

As mentioned, the mono-functional nature of Pietermaritzburg’s urban fabric struggles to change and adapt to the current communities’ needs. The right to the city in this context suggests an urban environment which starts to better respond to the needs of city dwellers who formally and informally occupy the city. This includes informal traders for example, who play a significant role in the economy and social activity of the city, defining street edges and the overall public realm. Despite the formal ending of the restrictive past laws of colonisation and apartheid, marginalised groups in Pietermaritzburg still do not possess the right to the city as they should. Re-establishing the identity of the CBD, would have to ensure that everyone has the right to access the currently exclusionary environment as well as be able to adapt and shape it to fit their own needs. Furthermore, Indigenous bodies have always been excluded from the making and imagining of a city which is built on their own land and territory which was wrongfully taken away. As a result, priority should be placed on the rights of indigenous urban inhabitants to alter, produce, and redefine spaces in the city which will better respond to their own aspirations and lived experiences, without restrictions of oppressive laws.

Spatial Justice

Pietermaritzburg still evidently reflects aspects of its repressive past. Racial groups are still heavily segregated and those who were colonised are experiencing the worst of the aftereffects from the restrictions that were enforced on them and which continue to impact their everyday lives to. Since the end of Apartheid in 1994, there has been little success in addressing and countering the inaccessibility of the city and its spatial inequality. Those groups who were pushed to the periphery, especially the black population, are still excluded from the city and its opportunities, infrastructure, and resources.

The concept of spatial justice speaks about aiming to correct territorial injustices such as the ones seen in our South African context. According to Edward Soja, the theoretical concept is focused on justices and injustices and their relation to geography and space. At a base level, it advocates for fair and equal distribution of space which is tied to resources and opportunities. However, Soja also emphasises that the concept of spatial justice is not separate from the ideas of social, economic or environmental justice, but rather works in tangent with these ideas and engages with justice from a “critical spatial perspective” (Soja, 2003). This theory acknowledges the relationship between space, society and exclusion. Soja recognises the socio-spatial dialect in which social activity has an impact on space and space has an effect on social activity.

Correcting spatial injustices in South Africa has been a slow process since the end of Apartheid. The lack of adequate and affordable housing has been insufficient in most cities across the country. The Human Settlement Sector Plan of 2020 estimated that the housing backlog in the uMshini Municipality of Pietermaritzburg is recorded as 44,263. The 70 informal settlements that fall under the municipality, account for over 20 000 households (Mshini Municipality, 2019). This has led to inadequate and

poor living conditions for a large amount of the population who are moving into cities to access its resources and opportunities. Housing typologies which better accommodate those who were previously, and still are marginalised, will be a step towards correcting the spatial injustice found in South African cities.

Additionally, when addressing spatial justice in an urban context, public spaces can be key facilitators in reproducing social relations in the city and working towards spatial justice in ensuring that all groups of people have access to some part of the city that are not privatised or exclusionary. Past oppressive laws and policies produced inaccessible public spaces in cities around South Africa. Previously, marginalised groups were denied access to various public spaces such as parks, beaches, promenades and squares as well as public facilities such as museums, bus stops, museums and galleries. Public spaces affect social, political and economic aspects of the city. They are spaces for social interactions, places of meeting and of accidental meeting. Politically, it can serve as spaces of protest and civic action. Additionally, public spaces can facilitate trade and microenterprises, which is commonly identified in South Africa.

Roads and sidewalks are more flexible public spaces which can significantly contribute to the overall public realm and create space for social interaction and nodes of activity. Pedestrian activity is significant in Pietermaritzburg’s CBD however, there are few facilities or provisions made for this activity and movement to exist harmoniously in the city. The streets are layered with activity however, private vehicles are prioritised. This can be seen in the size of the vehicular roads and amount of parking found in comparison to the number of spaces in the city that accommodate and facilitate pedestrian activity.

Sidewalks have been vital in social and economic activity in Pietermaritzburg's CBD and contribute significantly to the public realm in our current context. Despite being narrow and often not spacious enough to accommodate both trade and pedestrian movement, sidewalks and roads have been vital in facilitating the various microenterprises that exist around the city centre. These microenterprises have become a significant part of the urban environment despite hardly being acknowledged or adequately

accommodated for. The various market and trading activities that take place on the sidewalks have started to spill over on to the road. This is in conflict with parking, deliveries and taxi ranking that additionally take place in this space (Msunduzi Municipality, 2019). Connectivity and safety is lacking as a result of insufficient provision being given to this new layer of the public realm which was not accounted for in the current city which were built on Eurocentric ideologies



FIGURE 18: Visuals Showing Layered Street Activity in Commercial Areas in Pietermaritzburg's CBD

Making the Invisible Visible

James Holston identifies issues of modern planning which prioritise strategies that blatantly exclude aspects of social life which he describes as being ambiguous and indeterminant, unintended and unexpected (Holston, 1998). He critiques these planning methods for being primarily focused on fixing the future or the past and less on the existing society at hand. These strategies reject activity which may hinder the plans and visions put in place for the ideal city. Examples identified by Holston which are commonly seen in South Afrika, are spaces where homelessness, informal settlements and informal trading can be found. Holston identifies these as being 'sites of insurgence' (Holston, 1998) as they present new practices and identities into urban contexts, which disrupt past histories and the normative and imagined aspects of social life and its ideals. This disruption is described as being a source of 'insurgent citizenship' which forces the planning of cities to better accommodate and include the "ethnographic present" (Holston, 1998, p. 53) rather than primarily focusing on a utopian vision of the city.

As mentioned, South Afrika is experiencing development challenges including the high rate of unemployment, poverty and the rapidly growing rural-urban migration. With the lack of opportunities and limited social grants that are available, many people have resorted to self-employment within the informal sector as a means of making ends meet. Trading small quantities of perishable and non-perishable items, and providing informal services is often referred to as survivalist strategies in which the informal sector becomes a means of making an income to survive. The April – June

2017 Quarterly Labour Force Survey from Statistics South Afrika has identified that there are 2 689 000 South Afrikans who report that they are part of the informal sector. From this, 41% are part of informal trade, contributing a significant amount to the overall economy. It is clear that this sector needs to be given more opportunity and space to flourish and thrive. A recent National Development Plan indicates that the informal sector is expected to create between 1-2 million new jobs by 2030 (National Planning Commission, 2012).

There are still many policies and restrictions which persist to remove or ignore this informal urbanism which are sites of insurgence in our cities. These policies and restrictions have manifested from colonial and apartheid planning and ideologies which assert order and control over how the city and social activity takes place. Thus, marginalised groups continue to fall victim to past laws which continue to deny them access to the city and the right to employment and other opportunities that the urban environment holds. The informal sector will continue to grow as it has been over the years and needs to urgently be addressed and better accommodated for. This informal urbanism and kinetic city described by architect Rahul Mehrotra, requires new and more responsive typologies which can better adapt and respond to this layer of economic and social life which has hardly been included in urban contexts (Mehrotra, 2010). An approach which acknowledges the kinetic nature of the city and responds with more flexible, ambiguous but still robust spaces for these activities to develop and prosper.

The Colonial Built Environment

In attempting to transform and re-imagine a post-colonial, Afrikan city there is a need to address the decaying, built fabric that currently makes up the bulk of the CBD. The buildings are still representative of a colonial and oppressive past which excluded subaltern groups. The colonial architecture found in the CBD, mainly dates to the Victorian period of British Colonialism, with many of these buildings still being used for civic and legislative purposes.

Besides the repressive legacy that these buildings hold in a post-colonial context, they have also become socially irrelevant and physically unable to adapt or respond to the needs of the current society. The architecture of the buildings was copied and pasted from Eurocentric environments, into an *Afrikan* one and therefore, have always required Eurocentric materials and technologies for its upkeep. The buildings are all heavily impacted by heritage restrictions and processes which determine any future alterations and changes that may be done to the buildings. The uMsunduzi Municipality

Spatial Development Framework identifies that “the degradation of the CBD and the Municipality’s ability to refurbish the CBD is threatened due to heritage preservation requirements” (Msunduzi Municipality, 2019, p. 48). Not only are these processes costly, but they are also lengthy which slows down new development in the area and leads to infrastructure facing decay and neglect over time.

Several government and commercial buildings have experienced damage from fires over the years, with some buildings recently being burnt during the civil unrest in July 2021. These buildings would usually undergo restoration; however, it has become more and more evident that due the lack of funds, many of the buildings are being neglected and unutilised. The low-density, low-rise, decaying infrastructure which takes up a significant amount of space in the CBD, desperately needs to be reconsidered and transformed in order to better suit the current city which has evolved and become more complex since the buildings were erected.



FIGURE 19: Images of building in CBD burnt during 2021 civil unrest



FIGURE 20: Old Colonial Building on Fire 2009

Majority of the architectural heritage which exists in Pietermaritzburg and it's CBD speaks of a variety of European architectural styles which reflect colonial ways of life and imperial power which speaks of oppression and struggles to represent the current Afrikan society. This research focuses on finding new strategies and methods of rewriting a more inclusive city centre in a post-colonial context, which counters these oppressive structures and their legacy.



FIGURE 21: Collages of Colonial Architecture That Still Exists in the Current City Centre

TOWARDS AN AFRIKAN CITY

Afrikan Heritage

This dissertation acknowledges the influences that past colonial styles and ideologies have had on the Afrikan environment. Since the end of apartheid, which manifested these colonial styles and ideologies, there has been some, but still minimum focus on rediscovering and defining the urban and built environment to better represent an Afrikan identity in South Afrika. Since white settlement, there has been a clear dispossession of indigenous people, their culture, social practices, and ways of living. Today, there is still minimal recognition and value given to Afrikan heritage around the country, continent, and world. More focus has been on protecting tangible Eurocentric heritage with limited consideration for Afrikan heritage. Webber Ngoro describes Afrikan heritage as having additional focus on intangible rituals and practices, as well as valuing the relationship between culture and nature that exists in Afrikan societies (Webber Ngoro, 2017). There are still laws in our country which protect the tangible colonial heritage that represents times of injustices, whilst ignoring the heritage of those who were oppressed during those same times.

Afrocentricity

Afrocentricity is a response to Eurocentric and western attitudes of Afrikan people and their contributions throughout history. Eurocentrism has continuously undervalued societies outside of Europe, deeming them less worthy and 'inferior' in relation to western societies. Additionally, histories of societies are always understood and interpreted through a European lens and in relation to western narratives and histories. Afrocentricity is a broad term but can be described loosely as an ideology and movement stemming from anti-colonial, anti-slavery, and anti-racial movements. Afrocentricity as a theory, rejects European hegemony and domination of non-western cultures, beliefs, epistemologies, politics, and economies (Asante, 2007).

Molefi Kete Asante describes Afrocentricity as a paradigm, orientation, and perspective which interprets data in a way which places African people at the centre and as subjects rather than objects. He acknowledges that in order for narratives of Afrikan heritage and culture to be understood adequately, Afrikan people need to view themselves as actors who are not confined to the margins of European or any other cultures. By this, we can begin to remove Eurocentrism from the centre of an Afrikan reality and future narratives (Asante, 2007). This approach is focused on, and concerned with the ideas, cultures, languages, philosophies, events, personalities, beliefs, political and economic processes of Afrikan people, from an Afrikan lens. This Afrocentric approach which prioritizes Afrikan value systems, can be used as a resource in designing infrastructure which promotes decolonization of Afrikan built environments. It would motivate for designs of local built environments which acknowledge precolonial built forms, and which considers an Afrikan identity in the current and future placemaking and architecture of urban environments.

Indigenous Knowledge Systems

Indigenous knowledge systems can be seen as a complex set of skills, knowledge and technologies which have been developed to respond to specific communities, geographies and conditions of a given area (Noyoo, 2007). These systems and knowledge have been developed over the years by the specific indigenous populations and continue to develop and adapt to the changing times as they get passed down generationally. These knowledge systems can be passed down orally often through stories, folklore, songs or poetry and other similar narratives. It can also be passed down visually through different forms such as in writings, painting, various crafts, rituals and dances, as well as being passed down practically or spiritually through dreams or visions. Before colonization the use of indigenous knowledge systems was a part of the livelihood of communities across the global south. These knowledge systems are also responsible for the architecture and ways of making that are significant to different contexts.

Charles Jencks describes this as being part of the category of 'unselfconscious architecture' which is one of the six main concepts and theories which contribute to the development of architecture, which he identifies in his book *Architecture 2000 and Beyond: Success in the Art of Prediction*. Here, architectural patterns and theories are not academically taught but rather involves skills and techniques being passed down within specific contexts and traditions over many years (Jencks, 2000). Additionally, he recognizes that these knowledge systems are produced and improved through trial and error, with few changes and alterations being made just for the sake of it. Alterations and adaptation only take place in these systems if there are changes in the specific context which require new strategies.

Through indigenous knowledge systems, issues and strategies are localized, perfected through repetition, and altered to suit the changing context when necessary.

Colonization failed to acknowledge or attribute value to these indigenous knowledge systems which we still see being passed down today. Additionally, the theories that have been imported from the west, are unable to provide adequate or innovative solutions to the current challenges being faced in Afrikan contexts (Noyoo, 2007). As a way of reclaiming and reaffirming an Afrikan identity in the city and its core, consideration of indigenous knowledge systems is almost vital. Indigenous knowledge has the ability to make significant contributions and provide innovative solutions towards dealing with local problems especially in a built environment which is heavily influenced by colonial infrastructure. In shifting away from Eurocentric approaches to the built environment, I look to the architecture of indigenous Afrikan people in the province of KwaZulu Natal. This dissertation acknowledges that the Afrikan continent is broad and diverse and is made up of various regions which each carry their own identity and contextual conditions in past and present societies which cannot be mimicked in another given context. There are many sites across various parts of the continent which have their own unique architectural solutions in relation to aspects such as form, technology, spatial planning and orientation. Kulterman, in his writings on *New Directions in African Architecture*, advocates for these dynamic and rich systems to be brought back into the architectural environment to better respond to Afrikan contexts (Kultermann, 1969).

Indigenous Architecture and Place-Making in KwaZulu Natal

Indigenous architecture and ways of making, continue to be marginalised and associated with “the past, underdevelopment and poverty” (Asquith & Vellinga, 2005, p. 1), primarily because it does not align with conventional western norms. However, it is clear that these methods and technologies can assist us in better designing a contemporary *Afrikan* urban context which better responds to current and future needs of its inhabitants.

In attempt to appropriately engage with the local vernacular, and to not follow the stereotypical depiction of indigenous architecture and place-

making in the province, I engage with a thesis by Dumisani Mhlaba, entitled ‘The Indigenous Architecture of KwaZulu Natal’. Here, the author acknowledges the diversity of the various groups of indigenous people who live within the province and who are made up of several iNguni-speaking groups, before they merged into amaZulu nation. work considers over twenty different settlements in the north, central, inland, and south of KwaZulu Natal. These settlements included uMvenyane, oShabeni, eNgilanyoni, kwaNdaba, and kaTembe, which I have engaged with more closely.

uMvenyane Settlement



oShabeni Settlement



eNgilanyoni Settlement



kwaTembe Settlement



kwaNdaba Settlement

FIGURE 22: Aerial Views of uMvenyane, oShabeni, eNgilanyoni, kwaNdaba, and kaTembe Settlements in KwaZulu Natal

The investigated Indigenous settlements all located themselves around natural resources which saw sufficient accessibility to resources such as water from rivers, and timber from the forests. Making use of the natural sources in its surroundings, the homesteads all construct their dwellings using materials which are indigenous to their surroundings. Despite the introduction of some contemporary materials (such as metal and cement), the natural building materials which are affordable and easily accessible, are still commonly used throughout the settlements. Should the buildings ever be abandoned, the structures will eventually disintegrate and become a part of the landscape again, causing no waste or harm to the environment in which it sits. The use of more natural and indigenous materials in our current context would assist in designing a more sustainable and regenerative built environment, responding to the country's intentions of achieving zero emission building standards by 2050, according to the National Development Plan (National Planning Commission, 2012). An additional consideration of the natural environment is the way in which the

homesteads are constructed on their sites. The layouts mostly follow the natural terrain of the landscape. Where there is the case of cutting into the terrain, the excavated earth is used for the mud wall construction of the dwellings. Once again, causing minimal damage or impact on the natural environment on which it sits. The organisation and construction of the indigenous settlements found in KwaZulu Natal are acknowledging of the importance and value of the natural environment which is essential to our existence.

The homesteads are built with the intent of incremental growth on the land as the family expands. This forces the homestead to become adaptable and able to change according to its inhabitants needs. The diagrams of Homestead KwaNgcobo show the incremental growth and changing of built structures within the homestead over the years, often changing with every generation. The single structures on site can easily be demolished and new structures can easily be added on over time, without implicating the other structures.

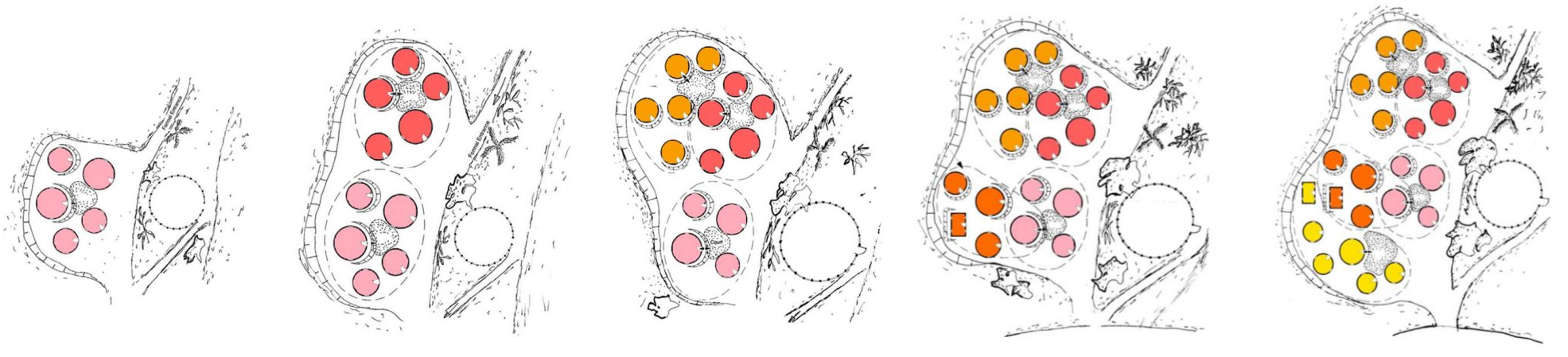


FIGURE 23: Homestead KwaNgcobo, in eNgilanyoni Settlement, eMbo Showing the Incremental Growth of The Homestead Over the Years

INSIMU

A

IZALA

B

AMAGCEKE

C

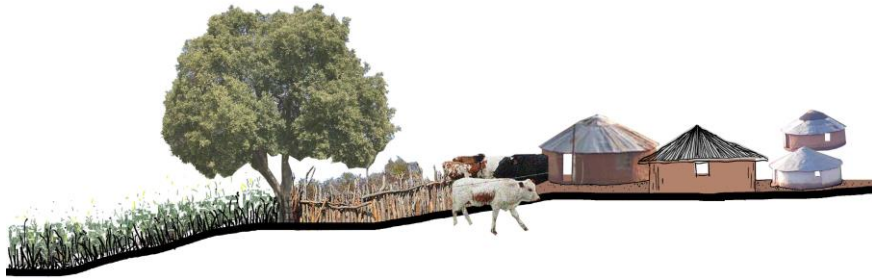


FIGURE 24: Conceptual Section Showing Typical Zoning of Sites Following Insimu, Izala and Igceke/Amagceke Scheme

Additionally, throughout the research, it was found that the various homesteads all follow a similar hierarchical model. Three primary zones (zones A, B and C) can be identified within the different homesteads throughout the province and are traditionally identified as *insimu*, *izala* and *igceke/amagceke* respectively.

The first zone, *isimu*, is predominantly located towards the southern part of the homestead's arrangement, at the lowest end of a sloping site. This zone is usually the crop field. At the highest northern part of the arrangement, is the zone which holds the individual dwellings of the homestead, called *igceke/amagceke*. Between the two zones sits zone B which is named *izala*. This zone is identified as an "interface belt" (Mhlaba, 2009, p. 124) which includes the social spaces and circulation areas which are in the immediate surrounds of the single dwellings.

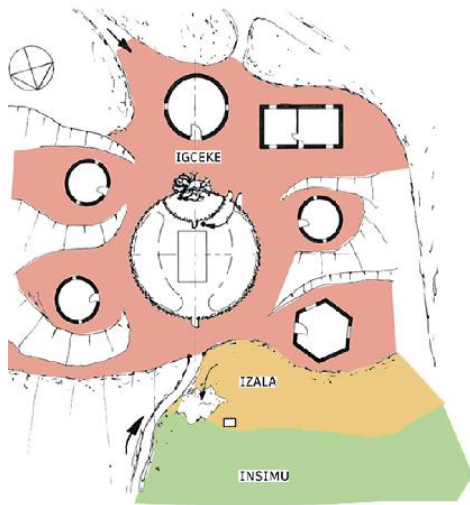


FIGURE 25: Circular Plan Layout of a Homestead Within Kwandaba Settlement, Highlighting The Three Zones of 'igceke', 'izala' and 'Isimu'

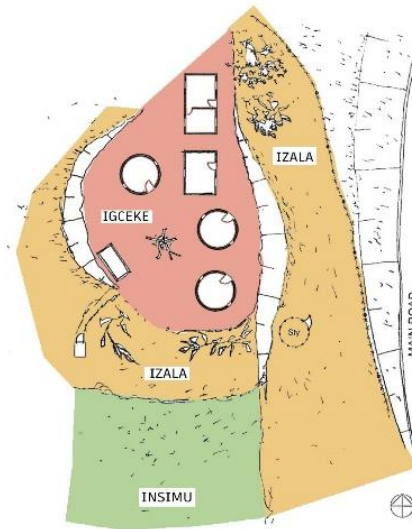


FIGURE 26: Organic Plan Layout of a Homestead Within Oshabeni Settlement, Highlighting the Three Zones Of 'Igceke', 'Izala' And 'Isimu'

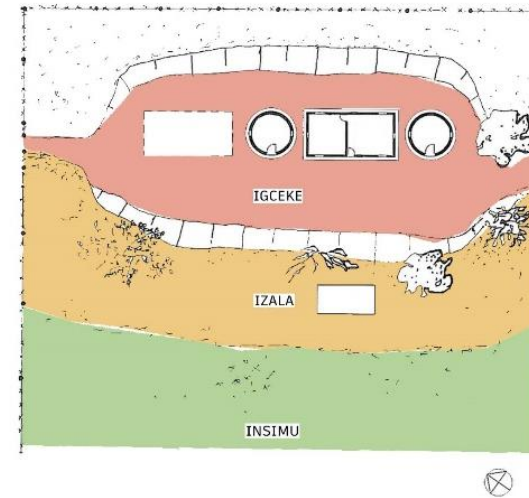


FIGURE 27: Linear Plan Layout Of A Homestead Within Umvenyane Settlement, Highlighting The Three Zones Of 'Igceke', 'Izala' And 'Isimu'

In addition, the buildings of the different structures demonstrate the use of indigenous skills, knowledge and materials which enable the settlements to respond appropriately to the given climate, available materials, and local and traditional skills of the area. Many of the structures found within the analysed homesteads make use of timber frames with earth infills as a

means of constructing the built forms, especially those which are cylindrical. The timber frame keeps the structures form and allows for the earth infill to be maintained, repaired, and changed over time. The natural materials also ensure that should a structure no longer need to be used; it can easily return to the landscape without being detrimental.

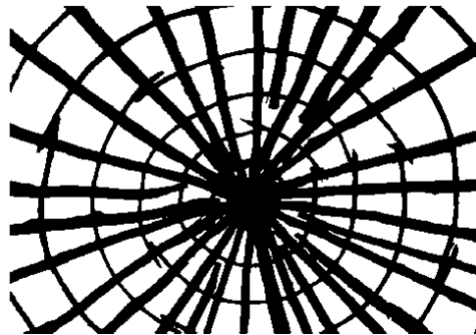
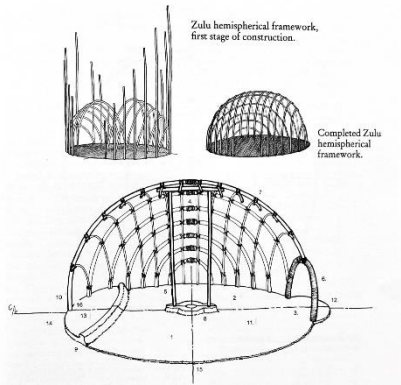


FIGURE 29: Images Depicting Frame Structures Seen in KwaZulu Natal Homesteads being used Rooves.

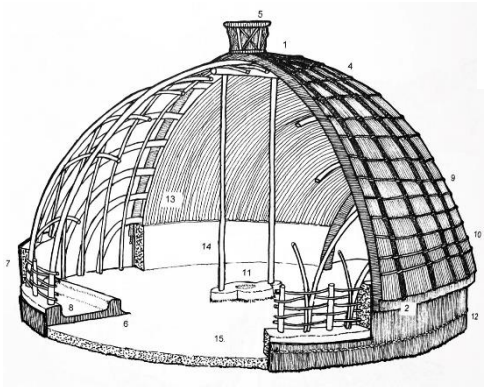


FIGURE 28: Images Depicting Frame Structures Seen in KwaZulu Natal Homesteads being used for the form



FIGURE 30: Earth Walls Being Used as Infill to Enclose Frame Structure

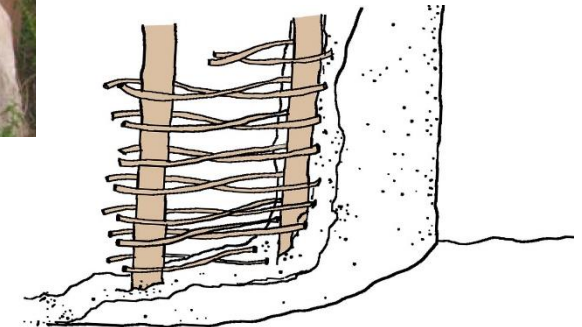
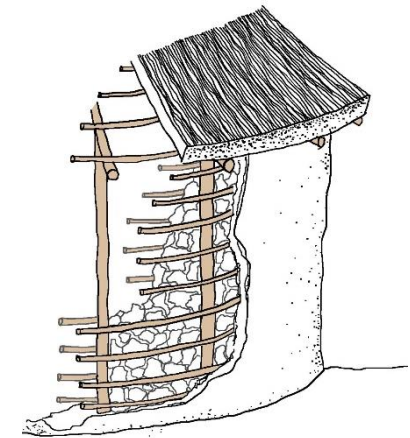


FIGURE 31: Earth Walls Being Used as Infill to Enclose Frame Structure

Overall, several principles and lessons can be drawn from indigenous architecture and place-making in KwaZulu Natal. It is envisioned that this knowledge could be translated into the urban context and inform a more afrikan-centered, contextually responsive, and sustainable architecture. Some principles include utilising local and natural materials which can be sourced on site or in close surroundings, ensuring that there is little impact on the environment as these materials can be easily put back into the landscape from which they came and do not cost a lot to source. Building skills and techniques used in the homestead are passed down and

commonly known, making repairing and constructing of structures sustainable and efficient. These skills have been improved and adapted over time to best suit the context and the occupants. Adaptability further comes in when considering the arrangements of structures within the homestead. The functions of the homestead are fragmented into standalone units which subsequently make the homestead flexible and adaptable, allowing incremental growth without majorly impacting the existing arrangements and structures.

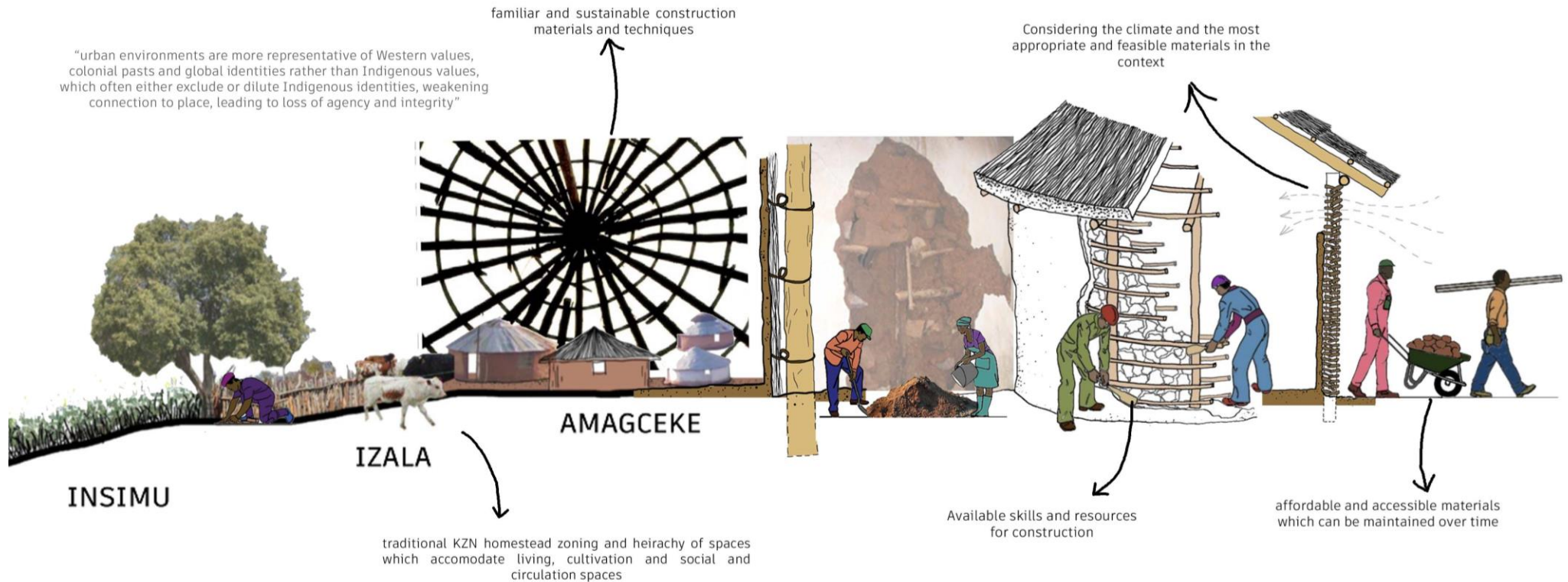


FIGURE 32: Collage depicting Principles and Lessons Learnt from Analysis of Selected KwaZulu Natal Indigenous Architecture

Hybrid Building Technologies

In thinking about ways in which to translate indigenous skills and knowledge, into the context of the city, I consider the works of Francis Kéré who considers hybrid building technologies which incorporate traditional and indigenous ways of making, whilst taking advantage of contemporary methods of building. Francis Kéré pioneers for new and innovative architecture in the global south, which draws from the vernacular of its context. He is interested in redefining the typical discourse and challenges around Afrikan architecture which has commonly been simplified and reduced to clichés. Kéré's buildings in his hometown, Burkina Faso, are known for incorporating vernacular technologies, skills and materials into his designs, with local traditions being a key design informant. This is reflected in his design of the Burkina Institute of Technology.

The institute was completed in 2020 and demonstrates Kéré's use of local materials, skills, and knowledge as a way of producing sustainable, regenerative, and appropriate buildings in the context of Burkina Faso. The buildings are constructed using the commonly found and easily accessible clay of the area which has traditionally been used for the construction of domestic dwellings for centuries. To make the clay more durable whilst keeping its integrity, it is mixed with parts of cement and aggregate. This mixture was used to form cast in-situ walls which are poured and cast on site into modular formwork. This technique involved prototyping which created a new technology that can be used in the area in the future, to get more use out of readily available material whilst using less machinery and more local labour and skills. Additionally, the community was involved in the process of fabricating the buildings and sourcing local materials.



FIGURE 33: Local Clay Commonly Used for The Construction of Small Dwelling Structures



FIGURE 34: Cast In-Situ Clay Walls Being Mixed and Poured on Site by Local Community Members



FIGURE 35: Burkina Institute of Technology Looking into Courtyard Space

The clay is secondly used for the flooring of the different spaces of the institute. Here traditional skills and local labour is required. The clay is carried to site where it is compressed by older local women and younger men using their feet and traditional tools. Stones are additionally used to polish and finish it at the end. As mentioned, this technique has been around for many years and the skills required to construct the floor has been passed down over time and has proven to be effective in the context. In addition to the local clay the building utilises indigenous eucalyptus wood which is located close by and is accessible and transportable by the community. It is used for ceilings cladding and as shading devices.

This study shows sensitivity to the vernacular and local skills, traditions, and materials of the area. Kéré's work incorporates traditional and existing methods of construction, whilst hybridising some methods with contemporary ones. Despite inclusion of contemporary techniques and occasional materials, the fabrication process is still made to ensure that it can be done with the existing skills and experiences of the locals who are part of the fabrication process and who will be responsible for the maintenance and upkeep of the buildin



FIGURE 36: Local Men and Women Using Their Feet, Water and Traditional Tools to Compress And Stamp The Clay Flooring

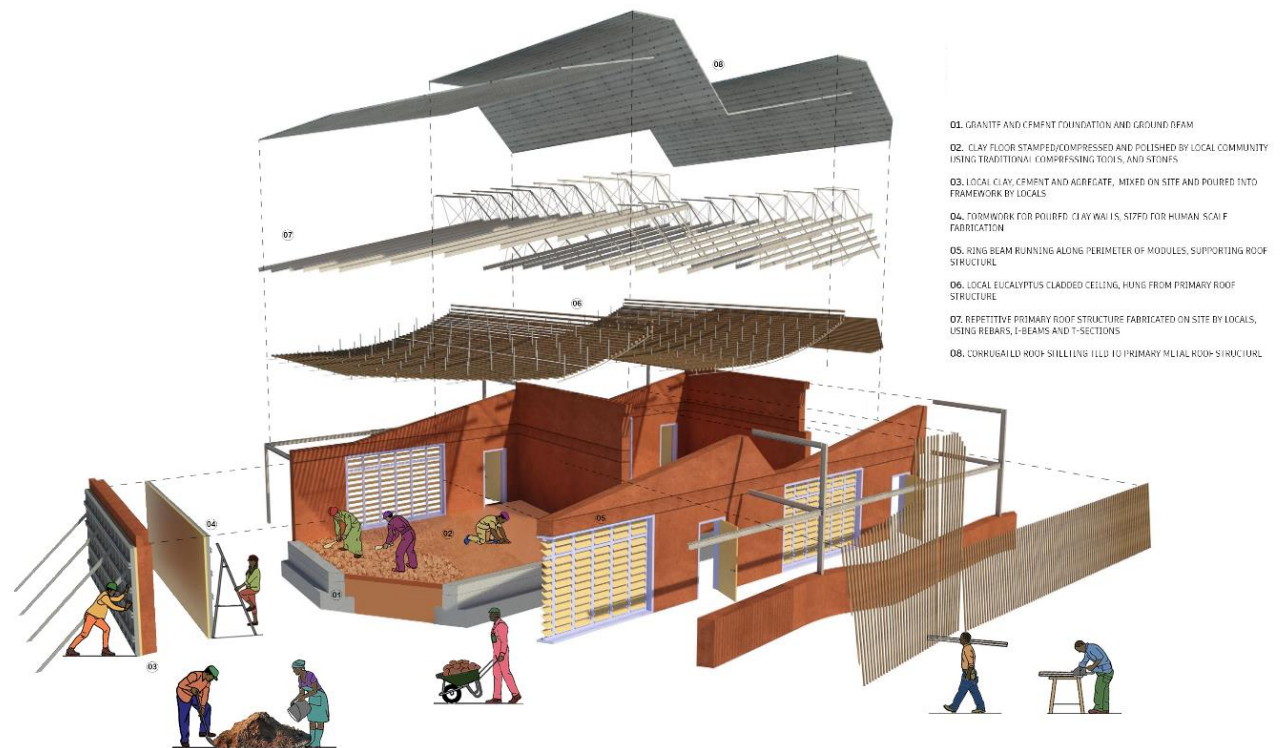


FIGURE 37: Conceptual Poster Showing Construction of Burkina Institute of Technology, Highlighting Use of Local Labour, and Skills in Addition to Indigenous and Available Materials

Afrikan Identity in the Urban Environment

Afrikan Beer Halls

Afrikan beer halls in Pietermaritzburg can be seen as an example of *Afrikan* identity and *Afrikan*-centered development being included in the functioning of the city. Beer halls were erected from 1909 by the city council as a way of controlling and monitoring the manufacturing and sales of traditional afrikan beer called uTshwala (Whelan, 2015). Despite the sites being erected for oppressive purposes, they were soon reinterpreted and adapted to be sites in the city where black bodies were able to participate in trade and leisure without influence from western ideals. The beer halls provided Afrikan entrepreneurs an opportunity to legally do business in the city at the time. Besides the sale of traditional beer, the halls gradually provided a place for entrepreneurs to hire a table and sell food to those who were visiting the halls. Additionally, traders would utilize the areas outside

the hall to sell items such as umuthi (medicine), snuff, selected groceries, and ornaments. The halls became “social, recreational and entrepreneurial centres for Africans” (du Plooy, 1988, p. 142). The halls would also be used for events such as wedding receptions, dances, and meetings. eMatsheni beer hall was a popular beer hall in the city centre of PMB. It was demolished in 2016 by the municipality as a means of getting rid of the illegal activity which was taking place in the hall. As a result, a reported 200 traders were displaced from their place of business without a new location to go to (Oelleman, 2017). Traders were promised new infrastructure for their businesses to continue however, nothing has been built up until today with many of the traders having to find new spaces around the city to continue their trading.



FIGURE 38: Image of Lady Selling Food Inside Pietermaritzburg Beer Hall



FIGURE 39: Image of Lady Selling Outside Old Beer Hall



FIGURE 40: Image of Traders Set Up Outside of Beer Hall Selling Various Items



FIGURE 41: Image of Beer Hall Being Demolished In 2016

Warwick Junction

Warwick junction is a major transit hub in Durban's central business district and surrounds the train station, taxi ranks and major bus roadways. The precinct prioritizes previously excluded traders with +6000 informal traders using the space to provide perishable and non-perishable items to the +500 000 commuters who use the transport node. During apartheid, the Warwick junction area was neglected and unmaintained with traders using only the sidewalks for business. The junction was the main entrance into the white-only city of Durban by marginalized groups. The redevelopment and renewal of the market junction took place shortly after the end of apartheid in 1995 in response to the unsafe, unsanitary, and inadequate conditions of the major transportation node of the city. The project is considered a good example of successful collaboration between local government and

microenterprises in the city. The precinct is made up of 9 different markets which sell various goods such as fresh produce, prepared food, medicines, music, textiles and more. The items sold in the different markets accommodate types of trade which were previously banned from being sold, as it was unfamiliar to western knowledge. These restrictions were enforced by laws such as the 1957 Witchcraft Suppression Act which prohibited the trade of certain herbs and medicines which stopped traditional umuthi from being sold by afrikan traders. The renewal plan for the junction acknowledged that street and informal trading activities are dynamic and cannot be addressed and catered for as a homogenous entity or be looked at through a Eurocentric lens.



FIGURE 42: Aerial View of Warwick Junction Around Different Transport Nodes

VARIOUS MARKETS OF WARWICK JUNCTION

BOVINE HEAD COOKING MARKET



EARLY MORNING MARKET



BEREA STATION MARKET



BROOK STREET MARKET



MUSIC BRIDGE MARKET



HERB MARKET



UMCAKO AND IMPEPHO MARKET



BEAD MARKET



FIGURE 43: Image of the Various Markets Which Exist Within the Junction

DESIGN PROPOSAL

THE CENTRAL BUSINESS DISTRICT

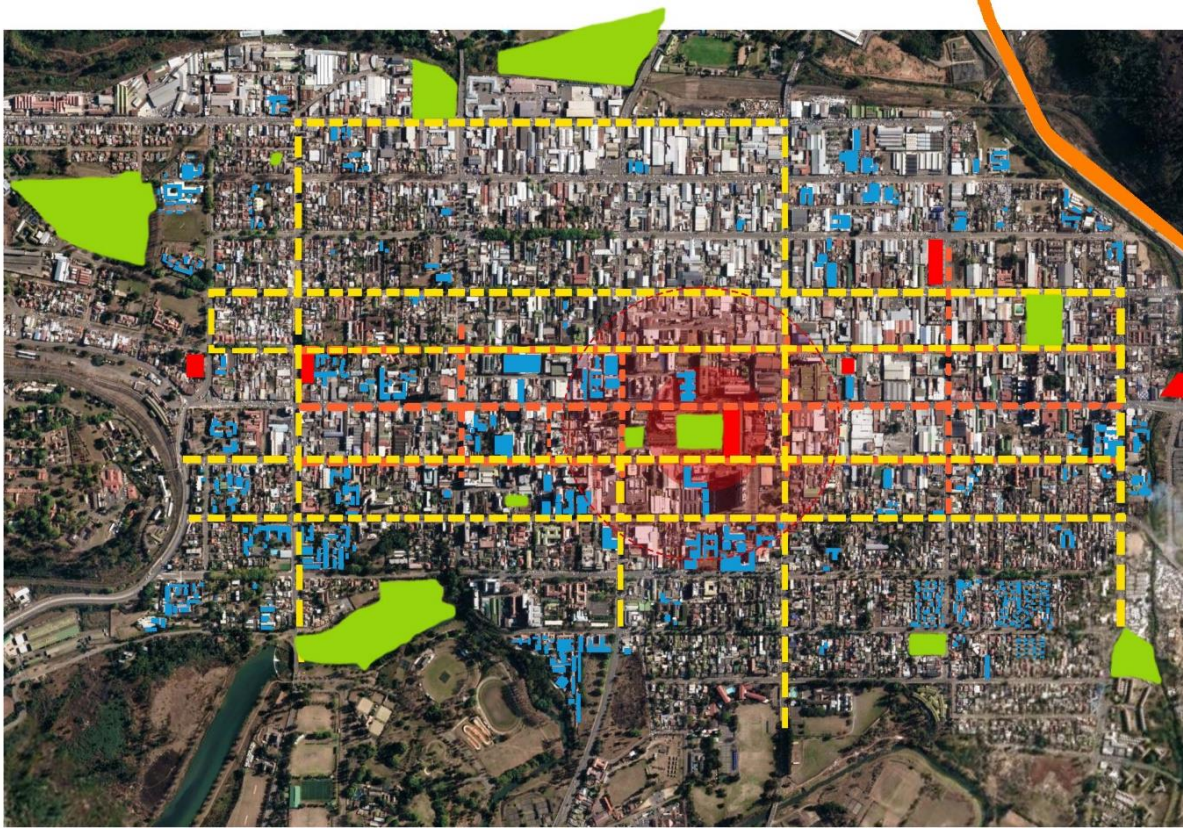


FIGURE 44: Map Displaying the public spaces, main pedestrian and vehicular routes, public transport nodes and public buildings in the city centre of Pietermaritzburg

The CBD retains its prominence as a primary intermodal facility for transportation. However, access and gateway points into and out of the CBD are limited. There is a lot of pedestrian activity within the CBD, especially around the commercial infrastructure. The infrastructure, however, does not promote this pedestrian activity as there are few sheltering devices including trees, which exist along routes. There is also minimal connectivity or networks made between significant and catalytic sites in the area. Additionally, the routes and sidewalks which accommodate pedestrian traffic and flexible/informal trade, are inadequate and have become potentially dangerous. Priority is given to vehicle traffic and parking, leaving minimal space for pedestrian activity. Despite minimal maintenance, some green spaces exist within the CBD. Local public, open spaces and infrastructure are limited and are often neglected, limiting public interaction and potential communal and civic events within the CBD. The core of the city centre hosts a combination of functions, accommodating offices, retail, commercial and government activity. It is identified as the economic and civic hub of the city's business district. The highlighted zone at the core of the CBD is the chosen study area for the purpose of this research.





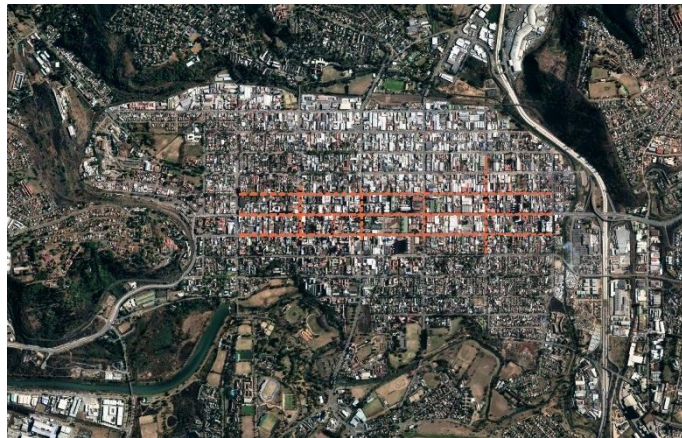
OPEN GREEN SPACES



N3 NATIONAL HIGHWAY



PRIMARY VEHICULAR ROUTES



PRIMARY PEDESTRIAN ROUTES



PUBLIC TRANSPORTATION NODE



PUBLIC AND CIVIC

FIGURE 45: Aerial View of Pietermaritzburg highlighting public spaces, main pedestrian and vehicular routes, public transport nodes and public and civic buildings in the city centre of Pietermaritzburg

Study Area



FIGURE 46: Aerial Image of Study Area in the Core of The CBD

The chosen site in the central CBD area, between Boshoff and Albert Luthuli Street, forms the civic core of Pietermaritzburg. This area has the greatest concentration of public buildings such as the City Hall, Provincial Legislature Buildings, a public library, the Supreme Court, Provincial Department offices, and other cultural attractions such as museums and an art gallery. This study area is approached as a pilot site in the city, acting as a catalyst for urban regeneration. This central area hosts the core elements of the CBD which serves the whole municipal area and city (Msunduzi Municipality, 2019). According to the municipality's 'CBD Core | Precinct Plan and Urban

Management Plan' from 2019, the vision is for the CBD core is to develop it into a "vibrant '24/7' civic, social and economic precinct that serves the wider high quality 'live-work-play' inner city, the Msunduzi Municipality as a whole and the surrounding region" (Msunduzi Municipality, 2019, p. 18). The municipality's plan for the core area is envisioned as a precinct which facilitates cultural and community orientated activity, as well as being an administrative service hub that provides an "efficient, convenient and attractive business environment" (Msunduzi Municipality, 2019, p. 18).



Pedestrian Activity and Informal Trade

Pedestrians form a significant percentage of users in the CBD and yet facilities for movement are primarily designed for vehicles. Sidewalks are narrow or unable to accommodate activities of both pedestrians and street traders at the same time. Street movement is restricted, and market and trading activities have spilled over onto the road. This, together with

informal taxi ranking, deliveries and parking severely affect the connectivity and movement in the area. The below map illustrates concentrated pedestrian and informal trade activity (in yellow), in relation to commercial shopfronts (in orange) across the study area. The five main commercial nodes identified are explored more through the below sections.

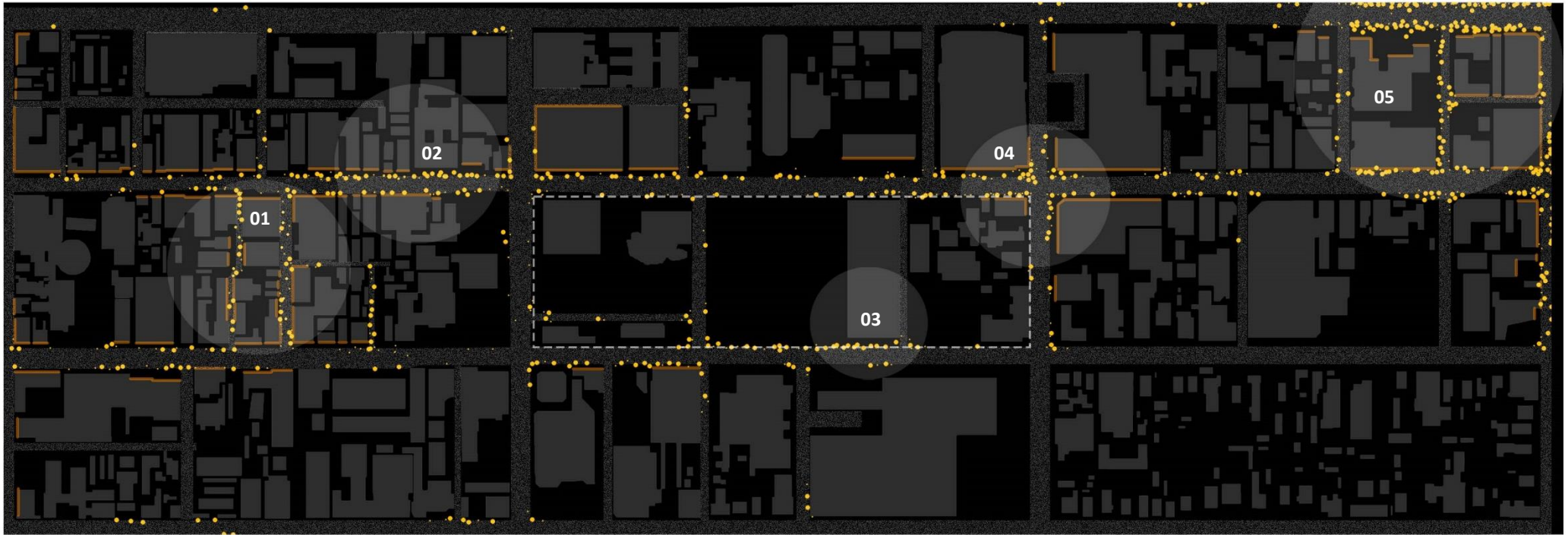


FIGURE 47: Map showing the study area major pedestrian nodes where trade commonly takes place





FIGURE 48: Cross Sections Through Major Commercial Nodes in the Study Area

These diagrammatical cross sections of the main commercial nodes in the study area, highlight the static and kinetic elements that make up the different layers of the street. Vehicular roads and parking take up a large part of the street realm with minimal space being allocated for the high

pedestrian activity that exists along the street edges. A variety of trade types occupy the sidewalks and account for most of the pedestrian activity that exists in the study area.

The below illustration represents that various trade types and activity found around the study area and within the identified nodes. The different trade activity requires different spaces for business to take place. The microenterprises that were identified consists of temporary, semi-permanent and permanent trade types. Temporary traders are mobile and often make use of shopping trolleys as a means of selling small quantities of produce in different locations and often around transport nodes and

interchanges, catering to the pedestrian's movement. Semi-permanent enterprises set up and pack away all of their goods, as well as their whole stall, leaving their trading area completely empty by the end of the day. More permanent trading stalls found within the street realm are constructed with robust material such as metal, and stay in their location for extended periods of time. In this case, traders once again remove their goods from their stalls, setting up and packing up every day.



TEMPORARY

Mobile traders with no set trading location



SEMI-PERMANANT

Set-up and pack-up every day usually in the same location

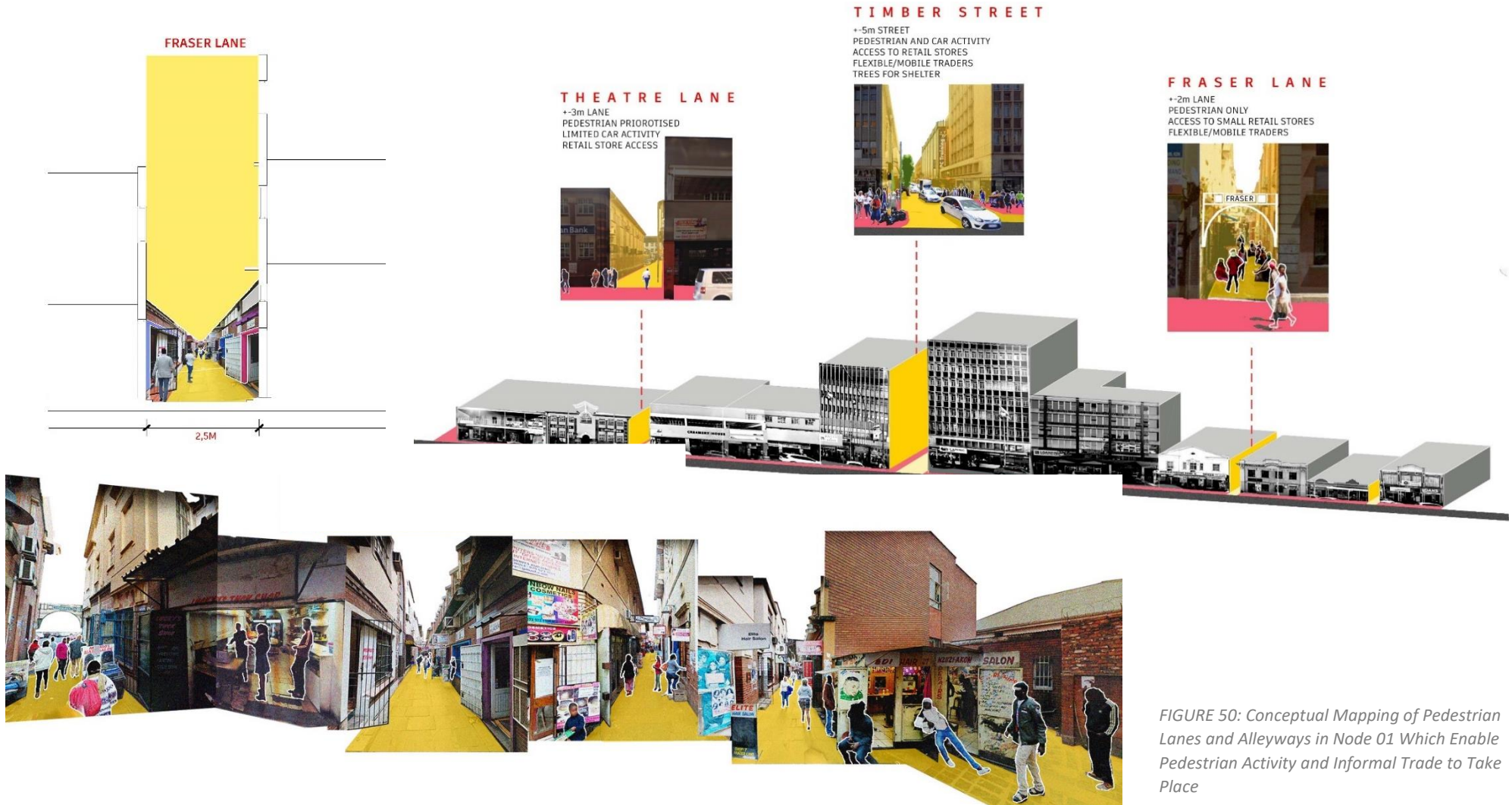


PERMANANT

Built-in trading areas

FIGURE 49: Collages Identifying Different Trade Types Found in the Study Area

The high pedestrian and commercial activity in node 01, differs to the other identified nodes which are located along main streets of the CBD. Node 01 looks at the pedestrian activity and trade that happens along the alleyways, lanes and pedestrian prioritised roads incorporated into the city during British arrival. The pedestrian prioritised routes fragment the large city block and breaks up the significantly long building frontages. The identified lanes and pedestrian prioritised road allow for better connectivity and movement for city dwellers, especially traders who rely on the street and its activity to provide a place for their business. Temporary, semi-permanent as well as permanent trading activity, all happen along the narrow, pedestrian-only lanes which are intimate and encourage social interaction



The Core Civic Block

As previously mentioned, the current CBD area was formed in 1839 on a historic grid during the Voortrekkers arrival. The voortrekker dorp was laid out with large 480m X 150m blocks. The city block which I have chosen to look at more carefully is located in the heart of the city and has historical significance. The block is enclosed by two main roads of the CBD, Church and Langalibalele Street. Church Street which runs through the middle of the town and forms the primary route which performs the role of an integrative conduit bringing together pedestrians, traders and mixed-use activity in the heart of the CBD. Langalibalele Street running parallel to Church Street, is a secondary street which additionally supports the central civic, commercial, and mixed-use activities of the CBD.



FIGURE 51: Map Highlighting the Core Civic Block



This core civic block was originally the Market Square, a main centre in the city before any major buildings were erected in Pietermaritzburg. This market was responsible for transforming Pietermaritzburg into the economic hub of the Natal midlands as it catered to farmers from nearby farms as well as other smaller enterprises.

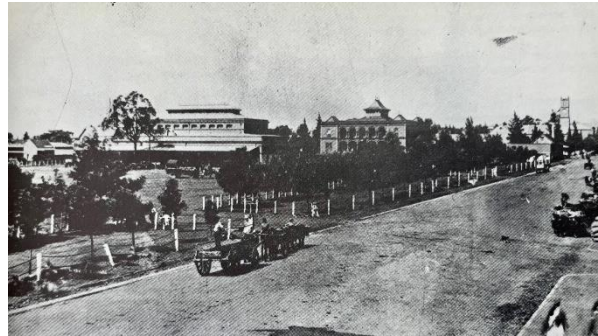
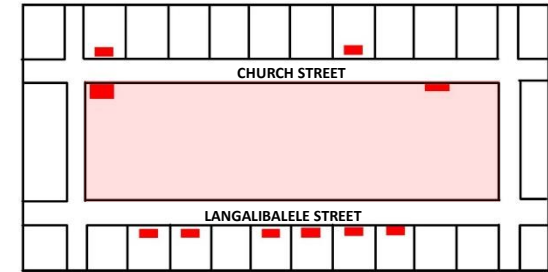
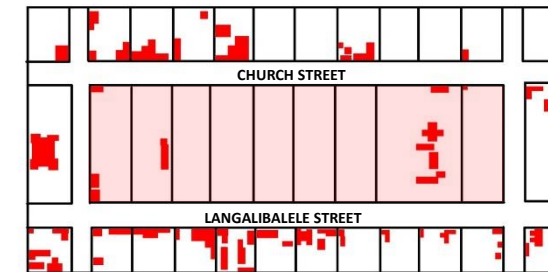


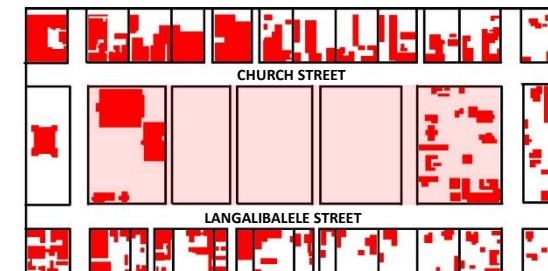
FIGURE 52: Images of Historical Market Square During Colonial Times



1845



1870



1906

FIGURE 53: Development Market Square in relation to Growing CBD

Today, this core civic block still holds significant functions and spaces in the CBD which contribute to the city and municipality area socially, politically, and economically. It can be seen as an ideal catalytic and pilot site for renewal and appropriate redevelopment in the city centre. The municipality's 'CBD Core | Precinct Plan and Urban Management Plan' of 2019, focuses on this area and provides a framework for future development in this significant site. The framework reviews the current development taking place in the CBD and explores different strategies and visions for addressing the "stubborn inner-city problems" (Msunduzi Municipality, 2019, p. 7) which are evident in the CBD and need urgent addressing.

The large city block accommodates numerous commercial buildings as well as a significant amount of local and provincial government infrastructure including offices and courts. Additionally, there is a cluster of green spaces which sit predominantly within in the block and which account for some of the few green spaces that can be found around the CBD. There are some public buildings found within the area and are significant to the history, culture, and identity of the city. Also significantly contributing to the whole city and its centre, is the major transportation node of the taxi rank which accommodates a substantial number of citizens travelling in and out of the city. There are few buildings which provide accommodation in this area and even fewer buildings which relate to education or learning. There is a large amount of space that is reserved for private vehicular parking in the area.



TRANSPORT NODE



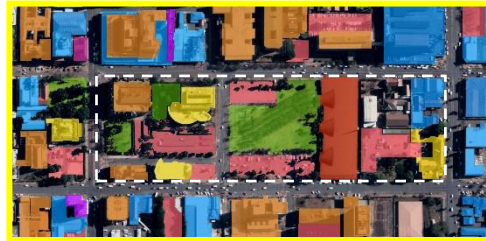
PUBLIC BUILDINGS



PARKING



GREEN SPACE



GOVERNMENT BUILDINGS



EDUCATIONAL BUILDING



ACCOMODATION BUILDINGS



COMMERCIAL BUILDINGS

FIGURE 54: Significant Buildings and Spaces Found in the Core Civic Block



PUBLIC BUILDINGS

1. UMSUNDUZI AND BESSIE HEAD PUBLIC LIBRARY
2. TATHAM ART GALLERY
3. NEW TOURISM HUB
4. UMSUNDUZI MUSEUM AND VOORTREKKER COMPLEX



FIGURE 55: Map and Collage highlighting Public Buildings in the Core Civic Block

GREEN PUBLIC SPACES

1. MARKET SQUARE
2. UMSUNDUZI LIBRARY GARDENS
3. CABINEERS GARDEN OF PEACE
4. FREEDOM SQUARE PARK



FIGURE 56: Map and Collage highlighting Green Public Spaces in the Core Civic Block



MARKET SQUARE TAXI RANK



FIGURE 57: Map and Collage highlighting the Taxi Rank in the Core Civic Block

GOVERNMENT BUILDINGS

1. MASTER OF THE COURT
2. KWAZULU-NATAL PROVINCIAL TREASURY GOVERNMENT OFFICES
3. KZN DEPARTMENT OF CO-OPERATIVE GOVERNANCE AND TRADITIONAL AFFAIRS OFFICES
4. PIETERMARITZBURG MAGISTRATES COURT
5. KWAZULU-NATAL DIVISION OF THE HIGH COURT
6. MSUNDUZI MUNICIPALITY A.S. CHETTY CENTRE
7. PIETERMARITZBURG CITY HALL
8. OLD PARLIAMENT BUILDING GOVERNMENT OFFICES
9. PUBLICITY HOUSE MSUNDUZI TOURISM ASSOCIATION OFFICE
10. UMGUNGUNDLOVU DISTRICT MUNICIPALITY, HEAD OFFICE
11. KWAZULU-NATAL LEGISLATURE ADMINISTRATION
12. GOVERNMENT EMPLOYEES PENSION FUND CLIENT SERVICE KWAZULU NATAL
13. KWAZULU NATAL OFFICE OF THE PREMIER
14. DEPARTMENT OF HEALTH REGIONAL GOVERNMENT OFFICE AND NATALIA BUILDING



FIGURE 58: Map and Collage highlighting Government Buildings in the Core Civic Block



COMMERCIAL BUILDINGS

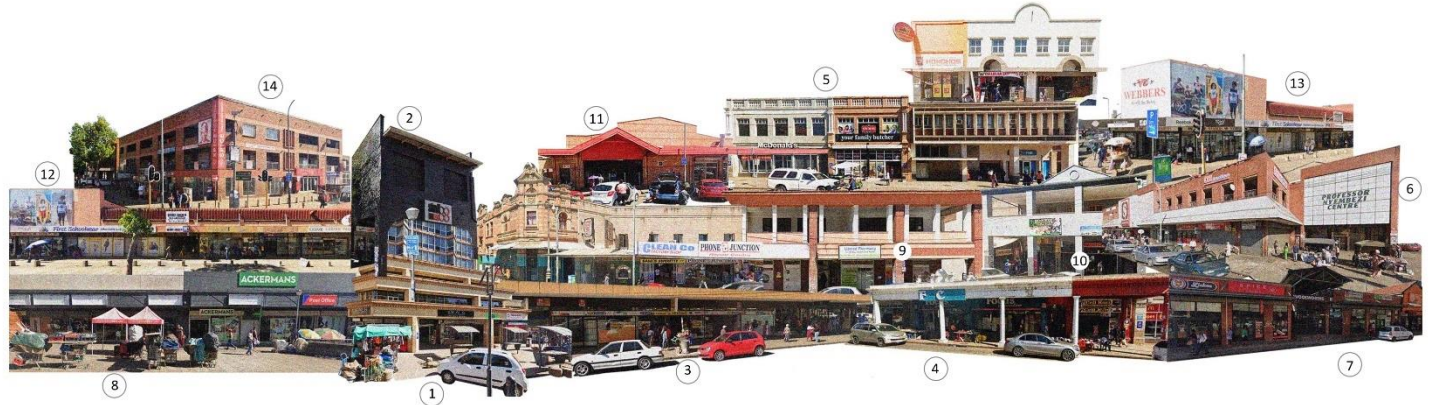


FIGURE 59: Map and Collage highlighting Commercial Buildings in the Core Civic Block

ACCOMODATION BUILDINGS

1. PRIVATE ACCOMODATION
2. (DUT) STUDENT RESIDENCE



FIGURE 60: Map and Collage highlighting Accommodation Buildings in the Core Civic Block

EDUCATION BUILDINGS

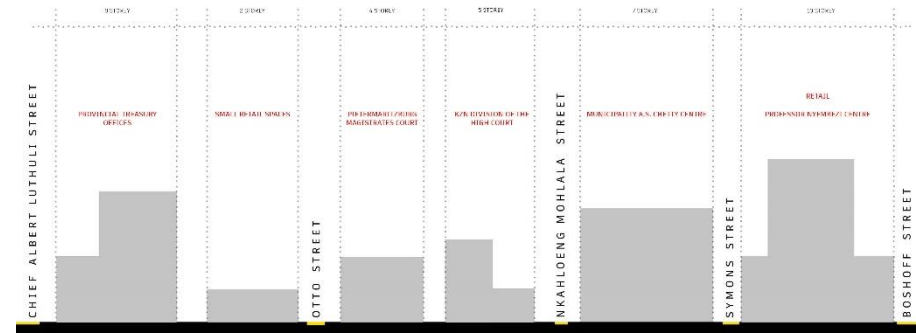
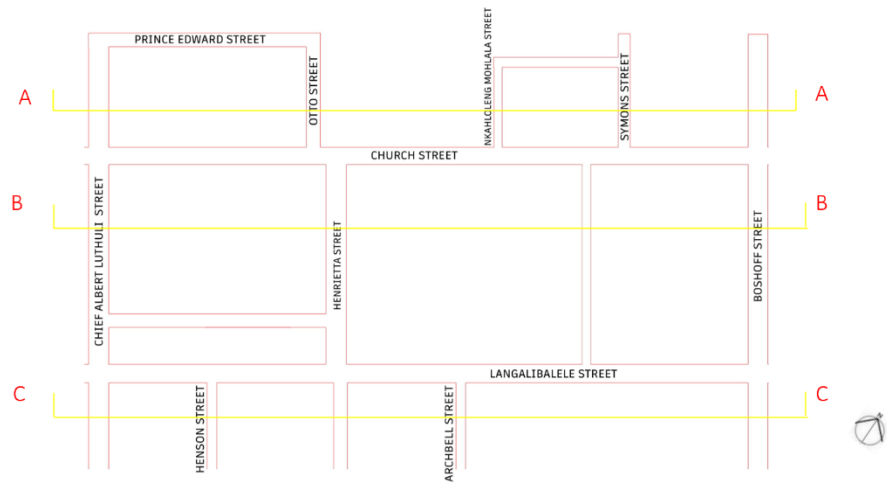


FIGURE 61: Map and Collage highlighting Educational Buildings in the Core Civic Block

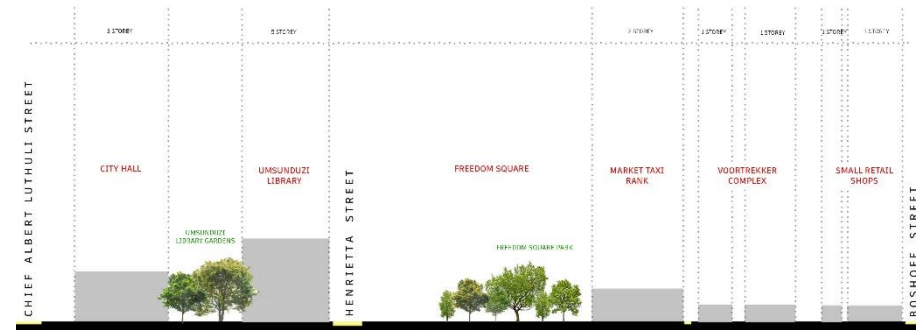


Longitudinal Sections

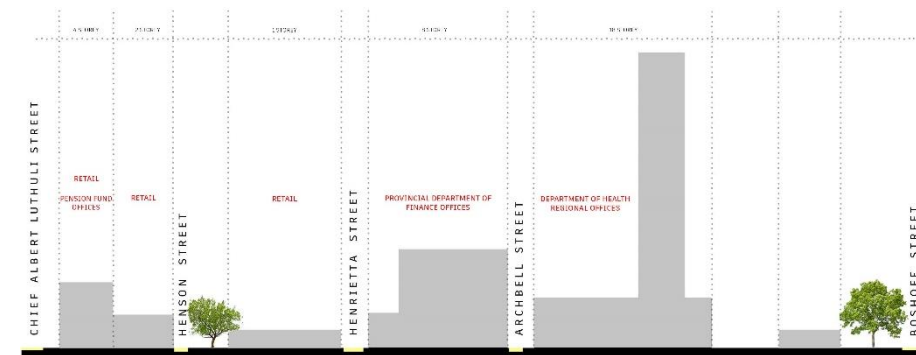
These longitudinal sections show the various heights of the buildings in the study area. The heights range from 1 storey to 18 storeys. Public and civic buildings are on average 5-8 storeys. Retail and commercial buildings are no more than 3 storeys.



SECTION AA



SECTION BB

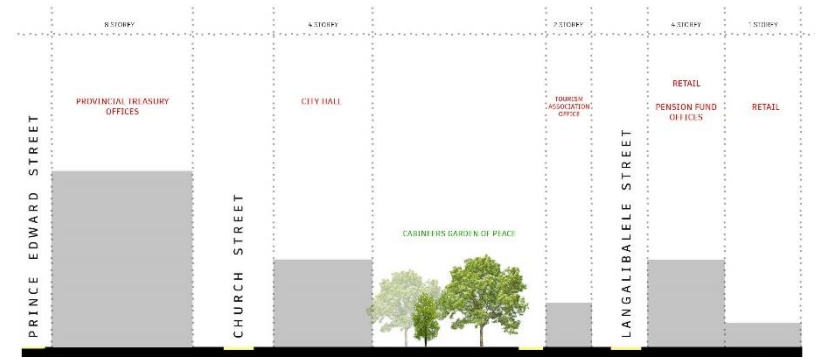
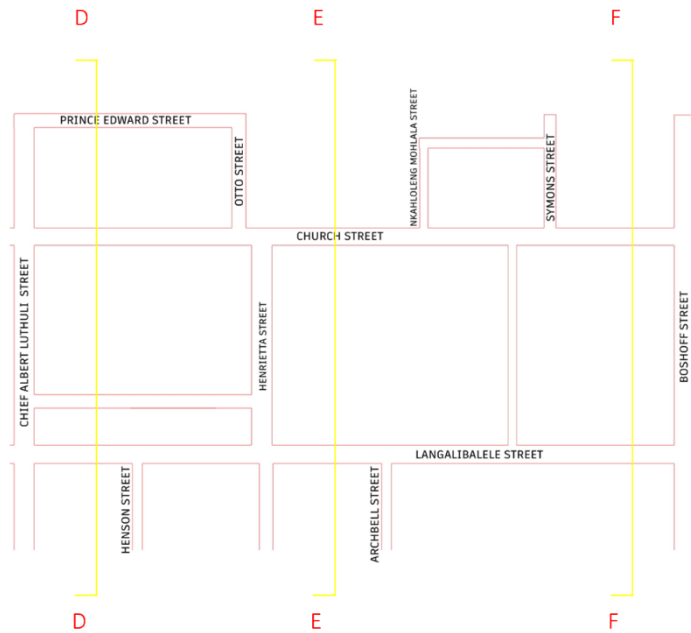


SECTION CC

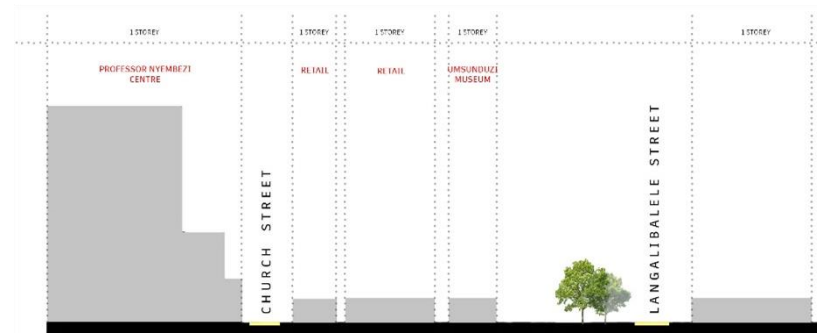
FIGURE 62: Longitudinal Sections Showing Building Masses in and Around the Core Civic Block

Cross Sections

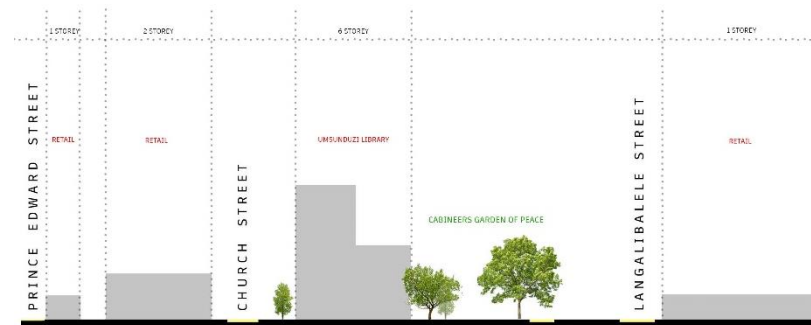
These cross sections show the various heights of the buildings in the study area. The heights range from 1 storey to 18 storeys. Public and civic buildings are on average 5-8 storeys. Retail and commercial buildings are no more than 3 storeys.



SECTION DD



SECTION EE



SECTION FF

FIGURE 63: Longitudinal Sections Showing Building Masses in and Around the Core Civic Block

Street Edges with High Informal/Flexible Trade Activity

The diagram maps the placement and intensity of informal and flexible trade along the street edges of the study area. This activity is found predominantly around commercial buildings, transportation nodes and public spaces.

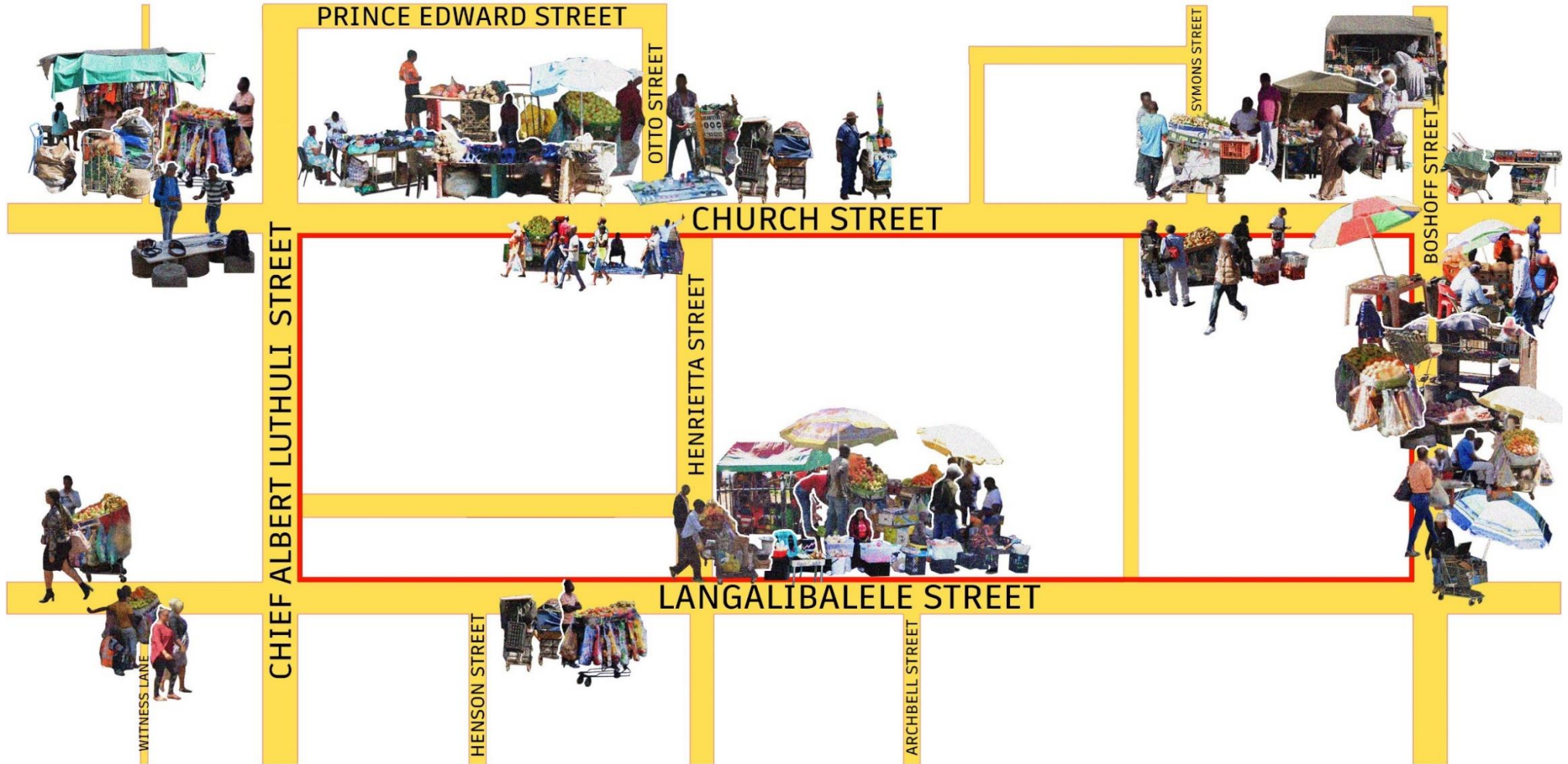


FIGURE 64: Conceptual Mapping of Trade Activity that is Found Around the Core Civic

SITE

The chosen site is in the heart of analyzed study area and includes Freedom Square Park as well as the Market Taxi Rank.



FIGURE 65: Aerial View of Chosen Site within Core Civic Block, Highlighting Freedom Square Park, and Market Taxi Rank

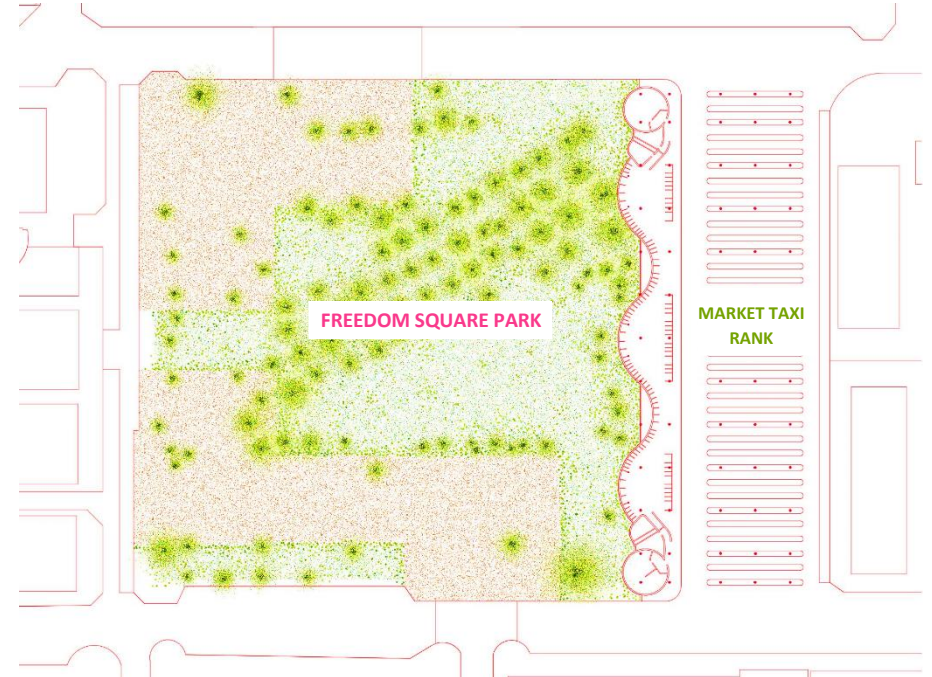


FIGURE 66: Drawing of the Chosen Site within the Core Civic Block, Highlighting Freedom Square Park, and Market Taxi Rank Ground Floor Plan



Freedom Square Park

The large open park accommodates various pedestrian and vehicular activity on the grass and paved spaces. The site is vast and is fenced off, with few access points to and from the public space. There are a number of trees which are predominantly located in the centre of the site. Taxis from the neighbouring taxi rank often use a large portion of the paved space as a car wash and place to park their vehicles when the adjacent rank is overcrowded. A lot of the grassed space is used by pedestrians for leisure

and as a place of pause before or after travelling. There has been an increase in criminal activity found deep into the site, facing the hard edge of the taxi rank, making the space unsafe and negatively impacting the public activity that would usually take place in a park. In addition to the lack of visibility and surveillance across the large open space, the park also pays little attention to human-scale activity, providing minimal and inadequate urban furniture for the users.



FIGURE 67: Images of Different Views Inside and Around the Park

Market Taxi Rank

The taxi rank accommodates a large number of citizens who travel to and from the CBD. The current taxi rank is hardly acknowledged or celebrated as a primary transportation gateway into the city. Pedestrian and vehicular entrance and access points of the rank are mostly shared, making it unsafe for pedestrians on foot and additionally interrupting vehicular circulation and movement in and out of the space. The circulation and routes through the site require improvement for better efficiency and accessibility. In

addition, the built structure of the rank is predominantly enclosed, somewhat hiding the activity of this major transportation node from the street and the public realm. Additionally, adequate ventilation and access to natural daylight is limited as a result of the metal shell that closes off the rank from the street. Improving the taxi rank will have an overall better impact of the future development of this core area and the use of the adjacent park.



FIGURE 68: South-Facing Images of Market Taxi Rank and Adjacent Park.

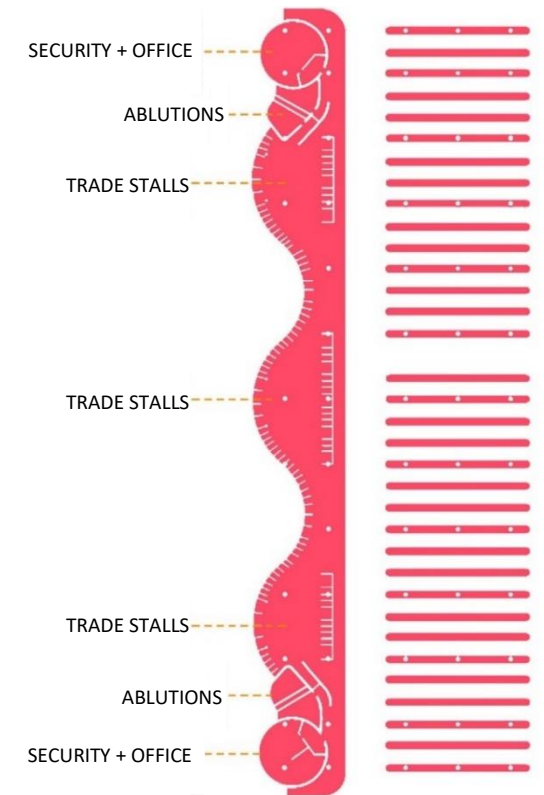


FIGURE 69: Diagram of Taxi Rank Ground



Market Stalls Inside Taxi Rank

There are around 116 trade stalls that are located along the inside part of the transport node, adjacent to the park. The market area provides a space for traders to sell their services or to sell and store items. Access to these trade spaces is limited with trade and pedestrian activity being completely closed off from the street and public view. Many of the traders in the rank,

used to occupy the park space where they would sell items to the public. They were however, prohibited from trading in the park and were relocated by the municipality, inside allocated spaces within the taxi rank. This already invisible sector is made more invisible by being hidden from the public and confined to allocated spaces.

RENTABLE TRADE STALLS BEING USED AS A SPACE FOR MEALS TO BE PREPARED, COOKED AND SOLD. TABLES AND CHAIRS ARE PLACED OUTSIDE THE STALLS TO FORM COMUNAL EATING AREAS.



RENTABLE TRADE STALLS BEING USED AS BARBER SHOPS WITH WAITING AREA BEING EXTENDED OUTSIDE OF STALLS

RENTABLE STORAGE SPACES

TRADERS CAN RENT STORAGE SPACE TO STORE ANY GOODS OR EQUIPMENT.



2-5 m² RENTABLE TRADE STALLS

TRADERS PAY A FEE PER MONTH TO RENT OUT LOCKUP STALLS. THESE UNITS ARE USED BY ENTREPRENEURS TO SELL THEIR SERVICES, AS WELL AS A VARIETY OF ITEMS.



TRADING OF GOODS EXTENDING OUTSIDE OF RENTABLE STALLS

1m² RENTABLE TRADE CUBICLES

TRADERS PAY A FEE PER MONTH TO RENT OUT 1x1m OPEN TRADE SPACES WHICH ALL HAVE SHELVES AND PLUG POINTS. THESE PACES ARE OFTEN USED TO SELL VARIOUS SMALL GOODS OR AS A SPACE TO PREPARE FOOD TO BE SOLD.

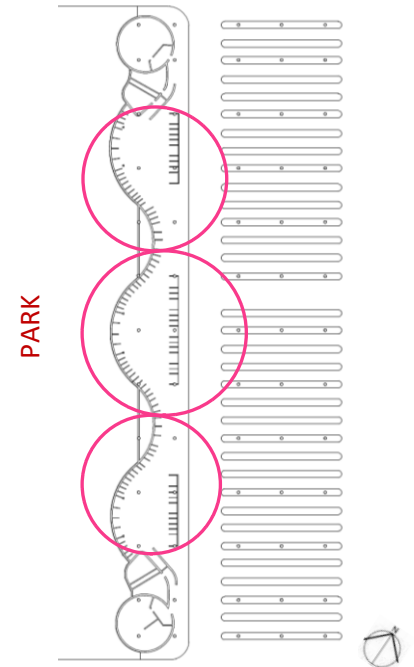


FIGURE 70: Collage depicting Market Stalls Inside Taxi



FIGURE 71: Images Taken Inside the Taxi Rank Showing Different Trade

PROPOSED FREEDOM SQUARE PRECINCT

In starting to reimagine and re-establish the identity of Pietermaritzburg's CBD, I consider a mixed-use precinct in the heart of the CBD, which will serve as a catalytic site for urban renewal and act as a pilot site for Afrikan-centred development in the city. The catalytic site is intended to accommodate a variety of programs and spaces in the city which draw from Afrikan Heritage and indigenous knowledge systems, whilst also addressing the concerns and needs of the current society, especially those of marginalised groups.

Through an Afrocentric approach, the intervention aims to contribute towards better reflecting an Afrikan identity in the city. Drawing from the

research that has been done, the precinct will accommodate and prioritise programmatic elements which respond to the needs of previously displaced and marginalised groups, ensuring spatial justice and the right to the city. The intervention will follow principles drawn from indigenous practices and will be translated into the urban context. Reintroducing spatial relationships which reflect indigenous placemaking of the specific context and which reflects a pre-colonial time. Additionally incorporating and learning from the indigenous techniques and ways of making and repairing built structures.

Setting Up the Precinct

When designing and planning the precinct spatially, the focus was on connecting the site to the existing taxi rank and the surrounding buildings as well as accommodating the existing trees on site. Additionally, creating open green spaces for public use and including flexible and ambiguous space for kinetic activity to exist and grow, especially for the existing informal trade that is present in the area. The process considered the inclusion of additional roads and pedestrian routes and the fragmenting of the footprint to create more human-scale and pedestrian-friendly spaces. Further consideration was around ensuring that buildings and public spaces would get adequate natural daylight and ventilation.

CONNECTING TO TAXI RANK AND SURROUNDING BUILDINGS



OPEN GREEN SPACES



FRAGMENTING MASSES ON SITE

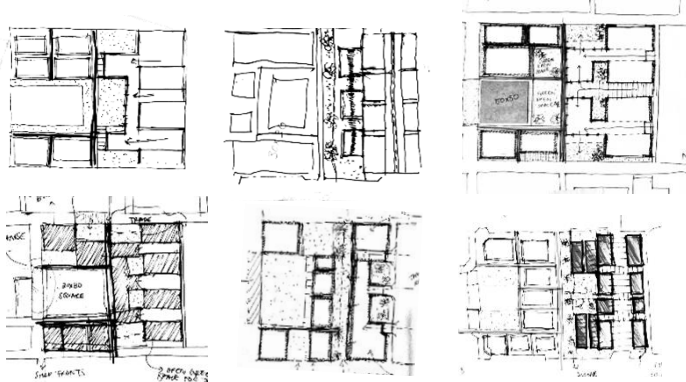
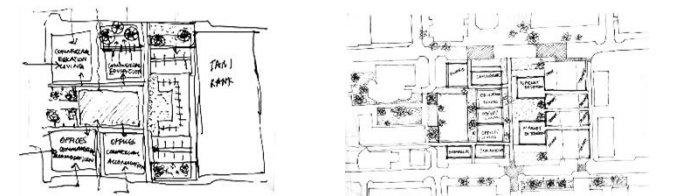
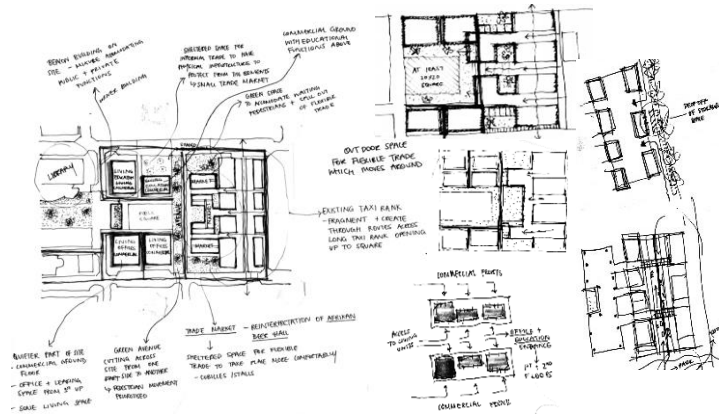
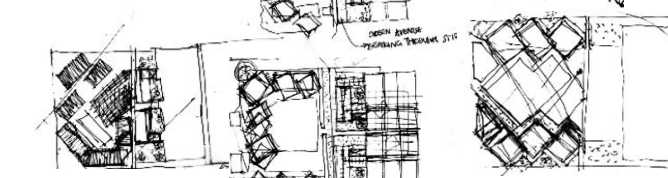
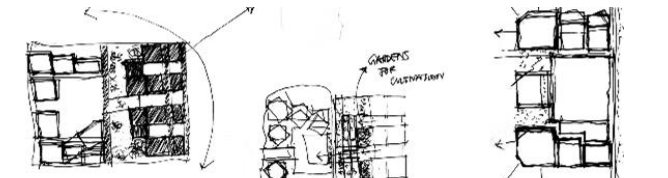
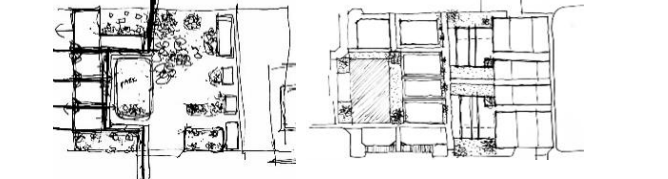
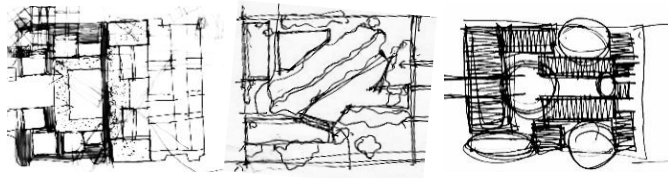
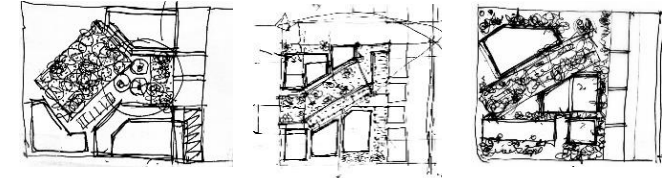
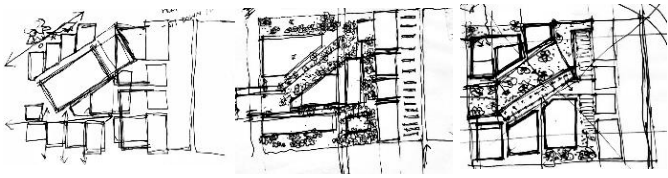
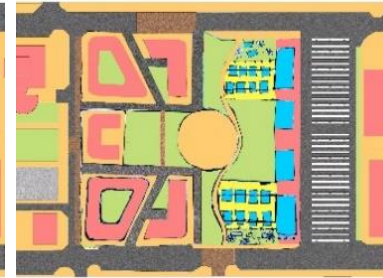
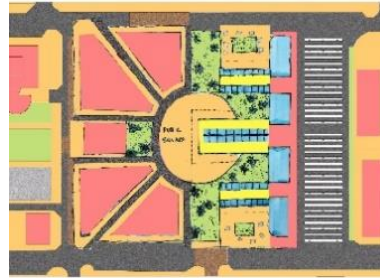


FIGURE 72: Process Drawings and Diagrams of Precinct Plan





INCORPORATING EXISTING TREES



ROADS AND PEDESTRIAN ROUTES AND AMBIGUOUS SPACE FOR KINETIC ACTIVITY



ADEQUATE NATURAL DAYLIGHT INTO BUILDINGS AND PUBLIC SPACES

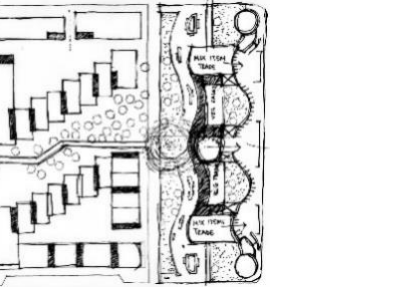
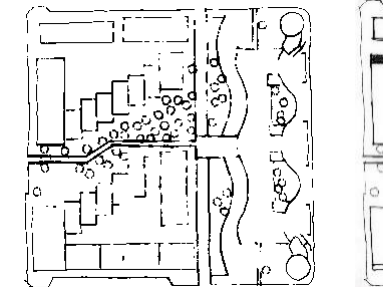
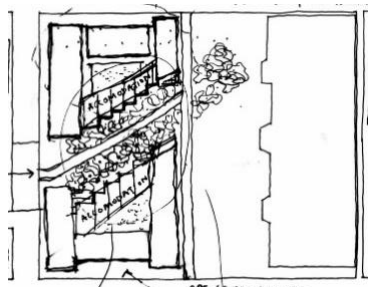


FIGURE 73: Process Drawings and Diagrams of Precinct Plan



Massing Exploration of Precinct

Models exploring the spaces and heights of some of the different design iterations.

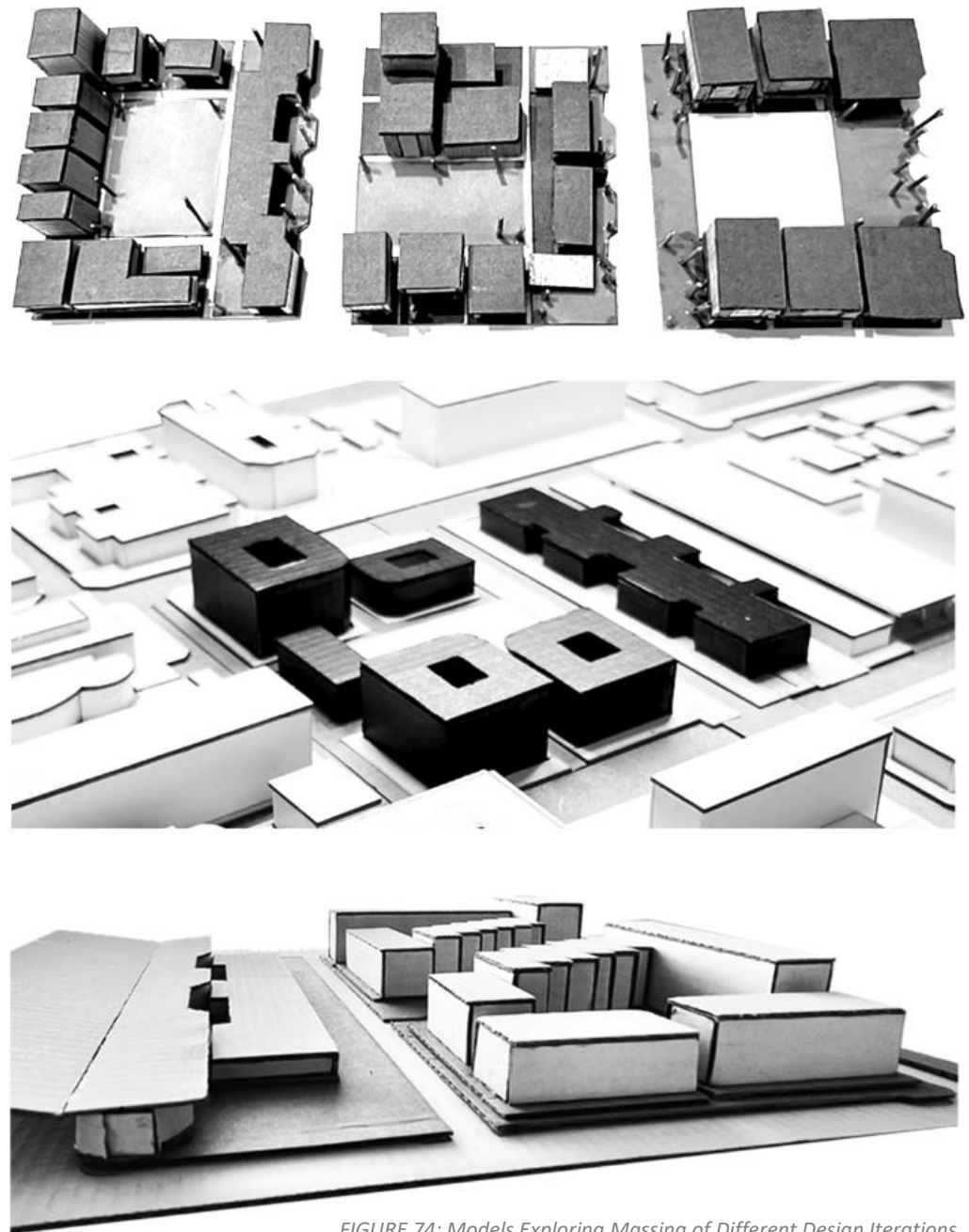


FIGURE 74: Models Exploring Massing of Different Design Iterations

Conceptual Precinct Plan

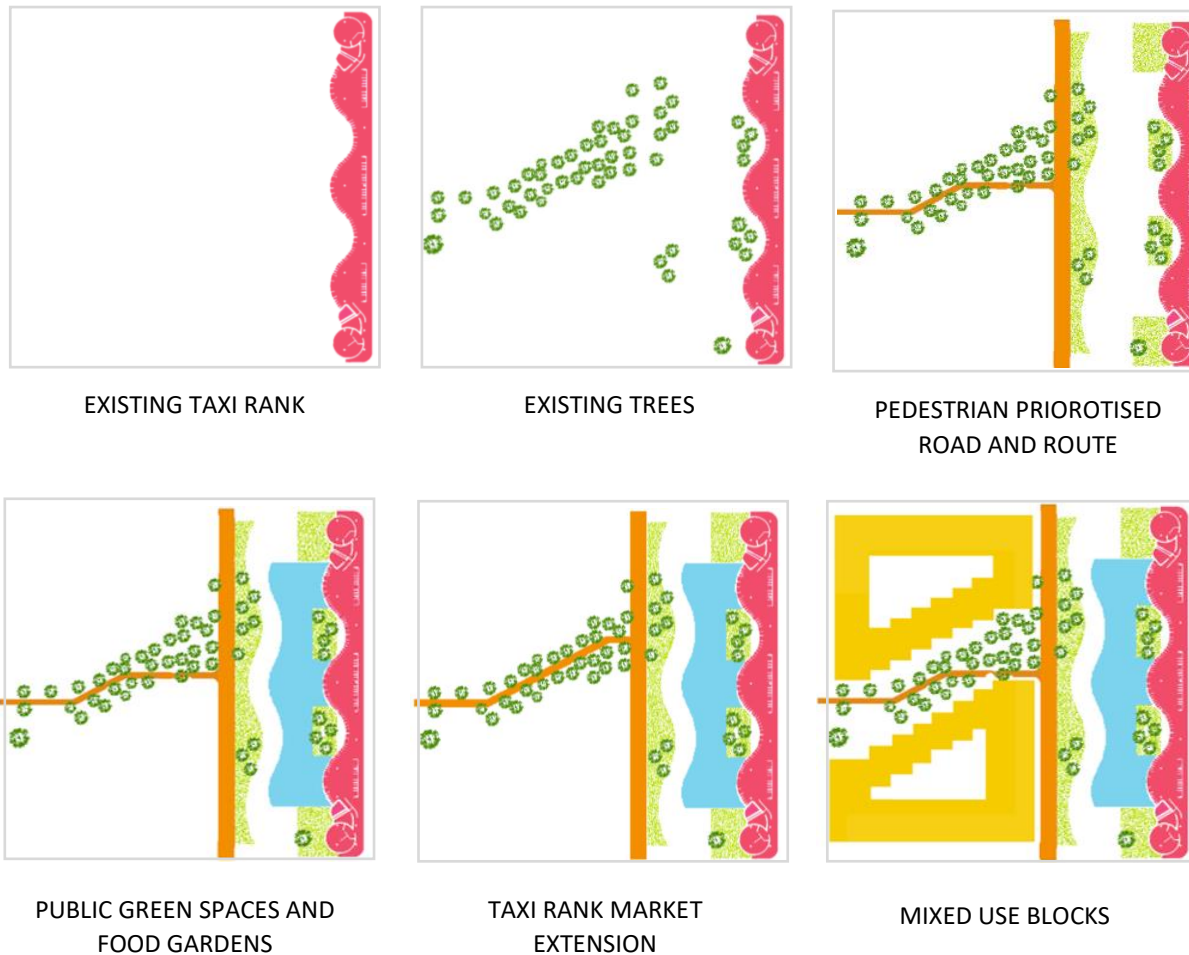


FIGURE 75: Break Down of Conceptual diagram for Proposed Precinct Plan

The current conceptual diagram of the precinct is focused on:

- Embracing the existing taxi rank and the numerous trees found in the middle of the park and along the taxi rank.
- Fragmenting the footprint through the use of vehicular roads and pedestrian routes. A road which cuts through the site vertically and which can be used by both pedestrians and vehicles equally and a pedestrian-only route which cuts horizontally through the site and through the existing trees.
- The inclusion of green spaces which will act as public space and as community food gardens.
- A market extension to the existing taxi rank which extends the existing trading spaces and accommodate various trade types.
- Two masses which will serve as mixed-use blocks which are stepped and hollowed in the centre with courtyards to maximise solar gain



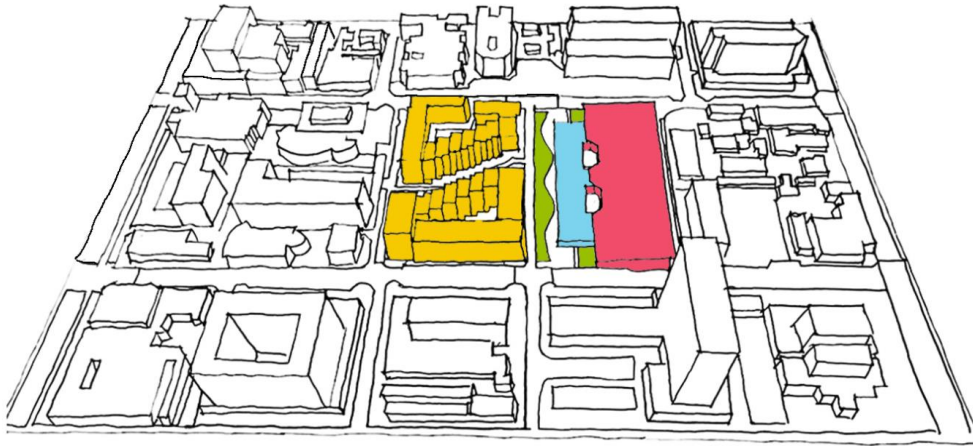


FIGURE 76: Massing of Precinct Plan in it's Context

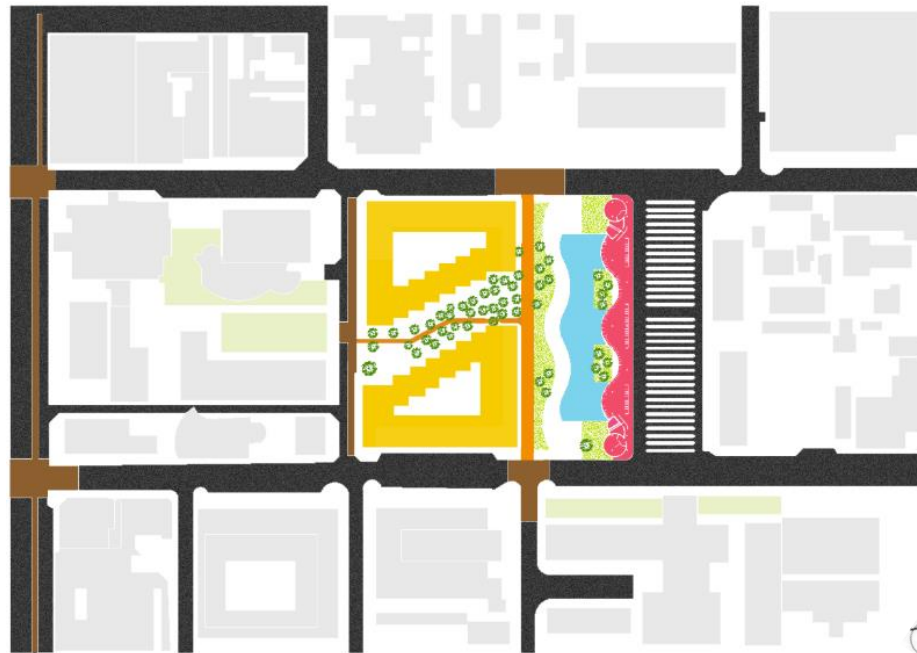
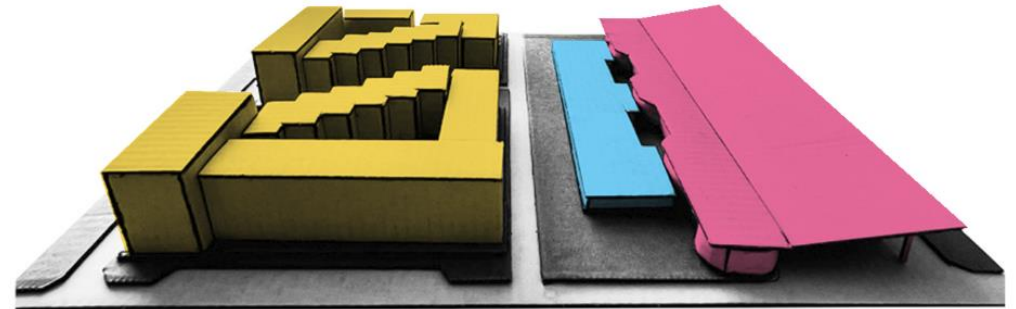


FIGURE 77: Diagram of Precinct Plan in its Context

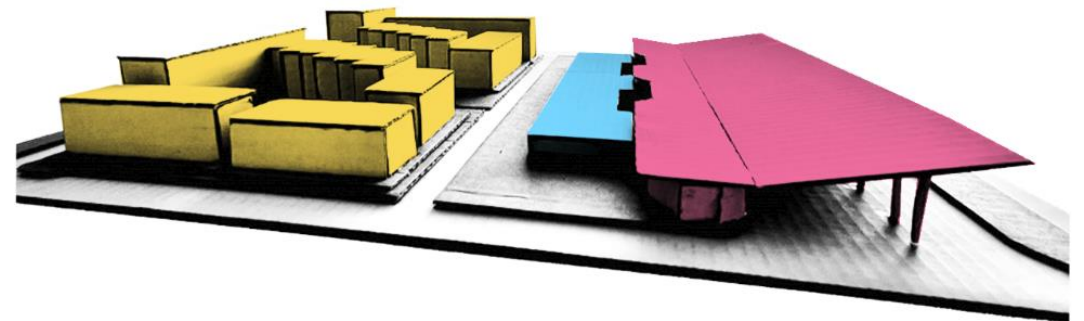


FIGURE 78: Conceptual Model Exploration of Precinct Design

REIMAGINING MARKET TAXI RANK

As mentioned, the current taxi rank faces a number of challenges and is not adequate as a primary transport node. Improving the existing Market taxi rank will have an overall better impact on the future development of this core area of the city. This significant node which accommodates thousands of citizens, should be celebrated as a primary transportation gateway to the city. The infrastructure predominantly accommodates preciously displaced and marginalised groups, especially black bodies, who were historically

pushed to the periphery of the city and who have to travel long distances via taxi in order to work and access resources in the city. The existing rank should be valued as infrastructure which prioritises and attends to these marginalised groups who are hardly accounted for in the life of the current city. It should be improved to ensure that people's health, safety, and security are better accounted for.

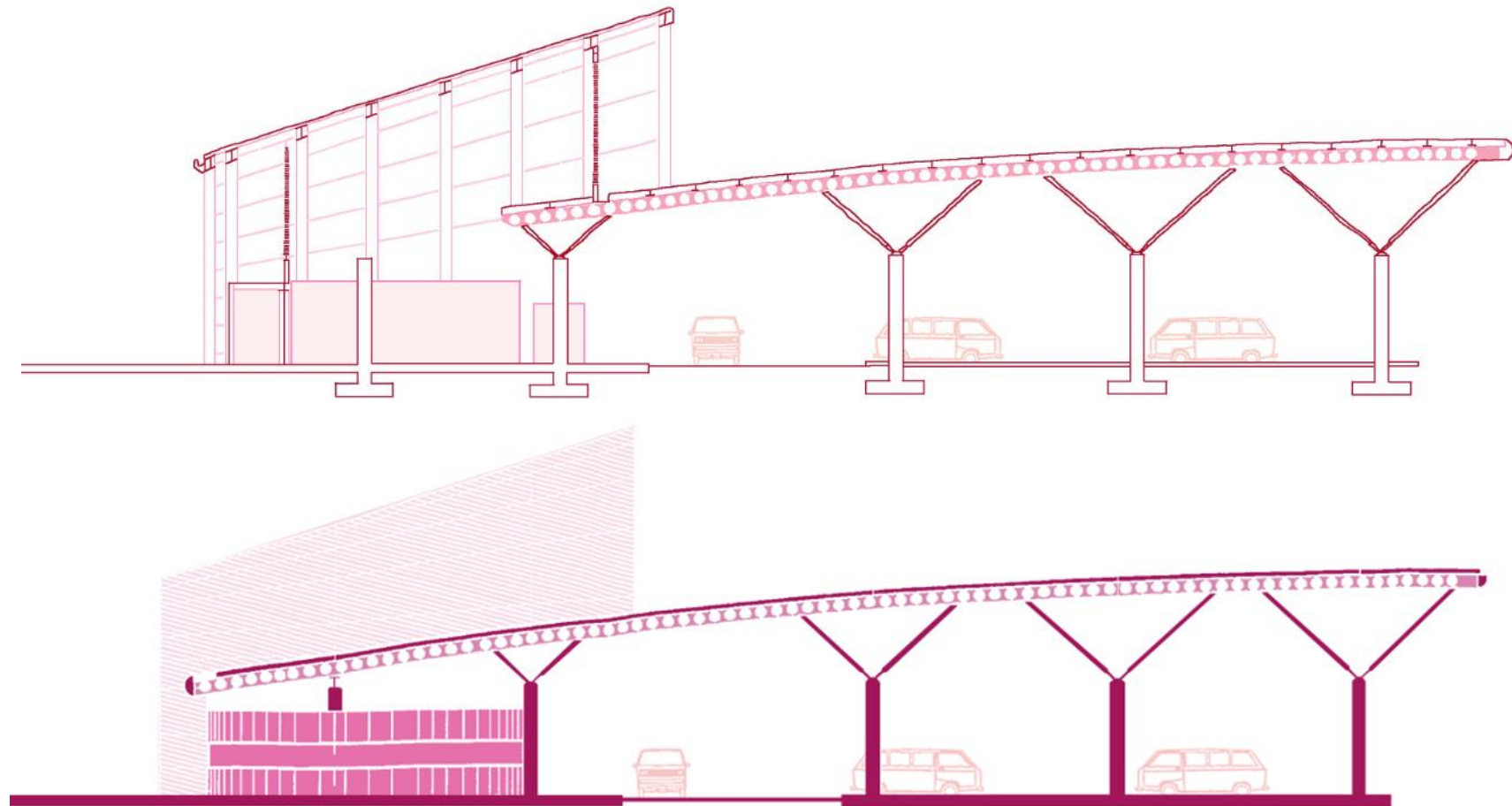


FIGURE 79: Sections Through Market Taxi Rank

Improving The Existing Rank

In considering strategies to improve the taxi rank, I look to Wallacedene Taxi Rank in Cape Town which was designed by SV architects and was completed in 2014. The intervention serves as a successful taxi rank which is permeable and safe, and which prioritises pedestrians whilst ensuring efficient circulation for taxis. The partially transparent roof and completely open structure contributes to safety and, ensures that the rank is a well-lit and well-ventilated space for commuters. Access and entrance points for pedestrians and taxis are well-defined and separated, ensuring clear and safe routes for traveling pedestrians.

Drawing from the successful elements of Wallacedene taxi rank, I suggest that the Market taxi rank also separate and clearly define the routes and access points into, and out of the rank to ensure that pedestrians enter and exit safely and so that taxis can circulate and move through the rank more



FIGURE 80: Wallacedene Taxi Rank Highlighting Permeability and Easy Accessibility

efficiently without putting pedestrians in danger. Additionally, I suggest the opening-up of Market taxi rank, so as to be less closed off and hidden from the street and to have better access to natural daylight and sufficient ventilation. This can firstly be done through the removal of the metal shell which closes the rank off from the street and its activity, restricting solar gain and airflow. Secondly, the solid, opaque IBR roof sheeting of the rank can be partially replaced by transparent or semi-transparent IBR sheeting in certain places on the roof to allow natural light into the very dark, and artificially lit space, making it warmer and a more comfortable space to be in. The rank can additionally be opened up and become more accessible to the public on the long vertical, western end of the structure which is completely closed off to the park. This is the edge where the suggested market extension of the taxi rank and trading space is proposed to be built.



FIGURE 81: Market Taxi Rank Highlighting the Metal Shell Proposed to be Removed from the Structure

Taxi Rank and Market Intentions

The following diagrams explain the development of the taxi rank and its proposed extension. The intention is to:

- Create openings in the existing rank, to provide safer pedestrian routes and access points into the rank.
- Provide communal food gardens which are envisioned to create courtyards between the taxi rank and market and to provide fresh grown food to market traders to sell or for members of the community to consume.
- Include a sheltered, internal market space for various trade to exist,
- Incorporate an outdoor living room or urban veranda which extends from the internal market space and enables informal trade to take place along a pedestrian route.

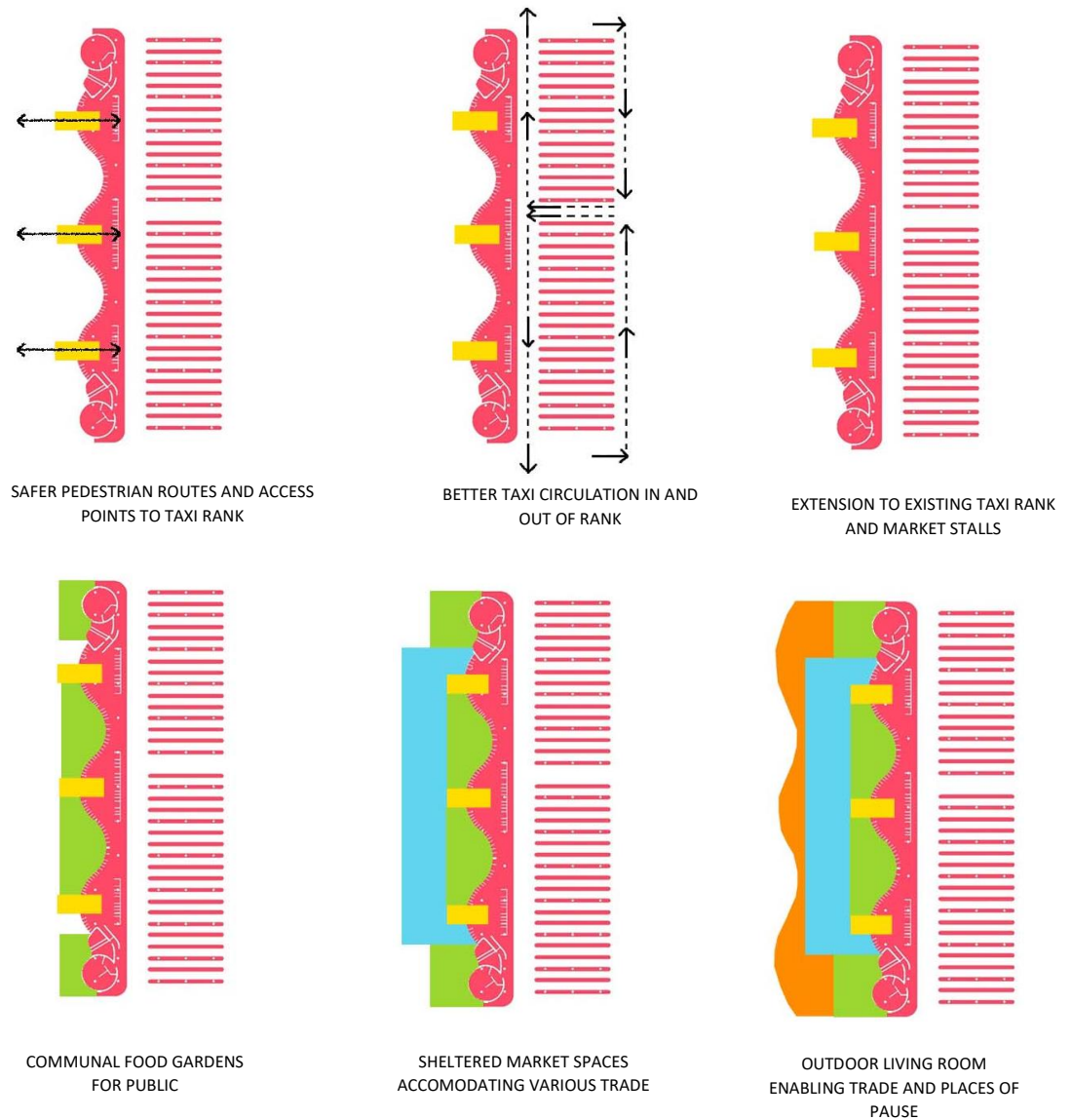


FIGURE 82: Diagrams Showing the Break Down of Proposed Intentions for The Taxi Rank and Market Extension



Internal Market Space

The built extension to the rank will act as a sheltered public market space, used at various times of day for various trade. It will extend the existing trade spaces where stalls have been closed off from the public inside the rank. This public market will be managed by the municipality and will provide an opportunity for the existing trade activity around the site, to exist in a sheltered and safe space close to high pedestrian traffic. The sheltered market space is not an attempt to formalize or confine trade into a building but rather acts as a space which reclaims the site where informal traders previously existed before being removed and banned from trading in the area by the municipality. Additionally, the space will accommodate types of trade which are better suited in a flexible space which is less formal than the enclosed stalls which are rented out inside the rank.

Referring to the markets of Warwick Junction which were previously mentioned in the paper, I draw principles from some of the trade spaces which share similar qualities and opportunities as the internal market space which I am proposing. With the enclosed stalls inside the rank having access to electricity and space to store items, they are ideal for traders who are either selling perishable items and need to keep them fresh, others who are selling their services, preparing food or having to store multiple items by the end of the trading day. These stalls will be better utilised by commuters and the general public once it has been opened up and pedestrian and access and circulation has been improved as suggested. In considering the

extension of the formal market stalls with the internal and more flexible market space intervention, I look to more fluid and undefined market spaces found within the Warwick Junction precinct in order to better understand how to accommodate trade types which need more adaptable, flexible, and unrestricted space.

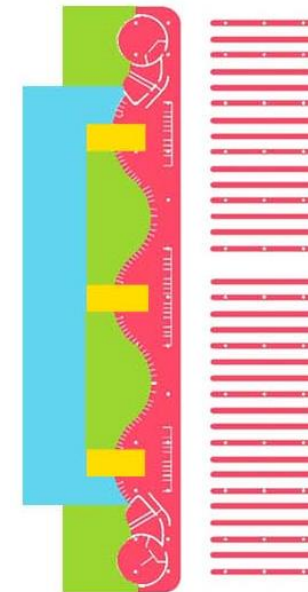

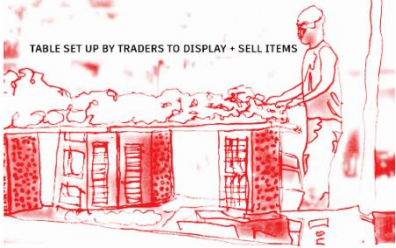








FIGURE 83: Conceptual Diagram Showing Internal Market Space in Blue

Drawing From Markets of Warwick Junction for Internal Market Space

INTERNAL FLEXIBLE TRADE IN WARWICK JUNCTION	DESCRIPTION OF TRADE TYPE AND TYPE OF SPACE REQUIRED	VISUAL OF TRADE TYPES
<p>BROOK STREET MARKET</p> 	<p>Trading space for non-perishable items which are affordable and not commonly sold at generic retail store. Items are often in the form of crafts, clothing, and household objects, and can be set-up, sold, packed away and then stored somewhere, every day. Traders also require furniture to display items, which can also be set up and packed away.</p>	
<p>BEAD MARKET</p> 	<p>Space allocated to traders and vendors who sell their products that they have designed and handcrafted themselves. The space allows enough flexibility for traders to work on their items and services, whilst displaying their produced to be sold.</p>	
<p>FRESH PRODUCE MARKET</p> 	<p>Trading space fresh produce which is sold in large quantities to the public as well as street traders who move around and sell small quantities. Produce is sourced by traders from farmers or from the food gardens on the proposed site. The fresh produce is sold on tables which are designed to temporarily display and store items. The items and produce get packed up at the end of the day.</p>	
<p>MIXED TRADING STRIP</p> 	<p>Space for trading a variety of items and goods which are sold in various quantities and which changes depending on the time of day and needs of potential customers at that time. Different traders use the space differently and at different times of the day depending on what they are selling and to whom.</p>	

Outside Urban Living Room and Trading Strip

The trade that currently exists around the site requires various spaces for the different activity to take place. Some can be accommodated for within the internal market space as mentioned, whilst other microenterprises require outside spaces and pedestrian routes in order for their business to thrive. In considering a way in which to accommodate this trade, without formalizing or confining these businesses set up spaces I look at the Philippi-Public-Transport-Interchange in Cape Town, designed by NM & Associates Planners and Designers in 2001. The interchange located near the Philippi Station, focuses on enriching and improving areas where there is an opportunity for maximum social interaction and therefore, opportunity for trade. The intervention within this interchange can be simplified and understood as a series of robust seating, verandahs, and outdoor living rooms. These spaces designed to be generous, adaptable, and open to appropriation in different circumstances by different social activity and at different times. These urban living rooms provide a place for pause, for trade to spill out from formal shops and for informal trade to exist. The fluid spaces contain trees which provide shading, as well as robust furniture used for seating or trading.



FIGURE 84: Images of Philippi Transport interchange, trees for shading and robust furniture



ROBUST URBAN FURNITURE FOR TRADE AND SEATING

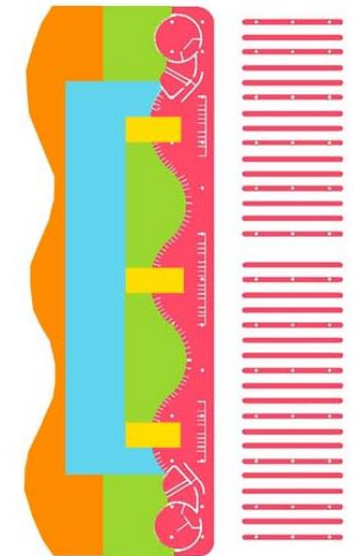


FIGURE 85: Conceptual Diagram Showing Urban Veranda in Orange

MIXED-USE BLOCKS

Intensions For the Mixed-Use Blocks

Both mixed-use blocks are envisioned to accommodate several programs which will:

1. Respond to the activity and infrastructure that exists in and around the site currently
2. Prioritise marginalised and previously displaced groups who have been given restricted access to the city
3. Address the current socio-economic and urban challenges that the city faces currently

The proposed mixed-use blocks will ultimately accommodate various commercial and specifically retail spaces which are inclusive of a various enterprises, focusing on microenterprises and new businesses which are responsive to the current occupants of the CBD today. Additionally, it will accommodate teaching, studying, and training facilities which will partner with the surrounding educational and learning buildings such as the adjacent library. Furthermore, it will contain working facilities and will additionally be focusing of various living spaces. The buildings will keep within the height range of its surrounding built environment but will be designed with consideration of incremental growth and future densification.

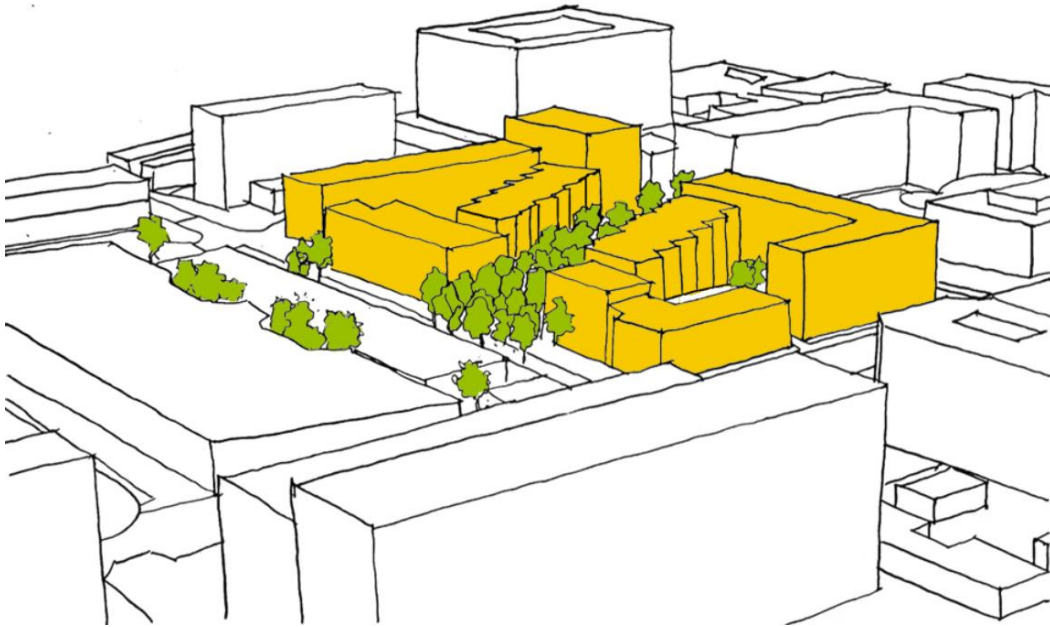


FIGURE 86: Conceptual Massing Sketch of Mixed-Use Blocks in Its

Mixed-Use Block 01 Programs

GROUND FLOOR	
WORKSHOP + TRAINING FACILITY	Practical workshop and training space for construction of furniture and trade infrastructure. Apart of Asiye eTafuleni NGO assisting informal traders in acquiring skills and a better understanding of urban development processes and how to improve their small businesses.
CAFÉ + STUDY HUB – LIBRARY EXTENSION	Extension to the adjacent library acting as a social and interactive study hub and café which is open to the public and serves as a space for students to work individually or collectively before taking a taxi at the taxi rank, to return home. It specifically considers students who have minimal or limited space to study or work at home.
GRAB AND GO/TAKEAWAY FOOD STALLS	Shared open kitchens used by different food enterprises providing diverse and affordable food options for takeaway or sit-down. Catering to the public and especially the passing-by commuters who are using the taxi rank, as well as workers from surrounding offices and other places of work.
SIT-DOWN RESTAURANT	Small local food restaurant for sit-down customers, encouraging different people from various parts of the city to access the precinct.
HOUSING FOR HOME INDUSTRIES	Walk-up duplex housing for families and various small home-industries in which entrepreneurs prepare and sell items and services from their homes, merging retail and living.
PUBLIC COURTYARD	Open courtyard serving as a semi-public space which is accessible to those who are utilising spaces within the block

The ground floor extends to the first storey and repeats in many cases in order to accommodate additional workshop, training and learning facilities, as well as extending the study hub, takeaway food stalls, sit-down restaurant, and the housing for home industries.

From the second storey and above, except where some learning facilities are extended and repeated, the block is focused on different housing and

living typologies which will continue to cater to home industries as well as provide short-term accommodation types which are envisioned to accommodate students, temporary visitors and low-income tenants. It will be considered through shared living spaces as well as small and micro apartments.

Mixed-Use Block 02 Programs

GROUND FLOOR	
PERFORMANCE AND EXHIBITION SPACE	Flexible performance and exhibition space for public and private events and exhibitions. The space will connect with the close by UMsunduzi Museum to exhibit and showcase Afrikan history and storytelling which is slowly being included back into the narrative of the city.
RETAIL STORES	Small retail stores with shopfronts for trade to spill out and for informal trade to exist. Retailers are envisioned as entrepreneurs with small businesses. In some cases, multiple retailers are able to rent and sell their products in one store.
ESSENTIAL GOODS CORNER SHOP	Typical corner shop often seen in the area, selling various essential goods. Items are sold in small quantities, appealing to hand-to-mouth citizens, residents on site and other commuters and everyday city dwellers.
SERVICE RETAIL STORES	Small rentable shops for service retailers such as barbers, hairdressers, beauticians, and seamstresses for example.
HOUSING FOR HOME INDUSTRIES	Walk-up duplex housing for families and various small home-industries in which entrepreneurs prepare and sell goods and services from their homes, merging retail and living.
PRIVATE COURTYARD	Enclosed courtyard accessible to residents residing in the living spaces of the block.

In the second mixed-use block, the first floor once again extends the ground floor programs in most cases. The home industries housing, performance and exhibition space as well as the commercial and retail spaces, are all continued on the first storey. The second storey starts to accommodate some private but predominantly shared office spaces. Additionally, there are mixed-income, single tenant accommodation units which consider

shared and communal spaces and prioritise sufficient low-income living options. Except for where the offices are continued to the storeys above, the rest of the floors are focused on accommodation and living spaces, now with more focus on larger accommodation types for multiple tenants, again of mixed income but with focus on low-income occupants moving into the city.

When approaching the spatial planning of the mixed-use blocks on site, the following aspects and considerations informed the design layout.



FIGURE 87: Diagrams Breaking Down drivers of the Mixed-Use Blocks

The suggested form, and arrangement of the blocks were explored in the sketches below, through the ground floor and with the potential programs being taken into consideration, as well as the surrounding building programs.

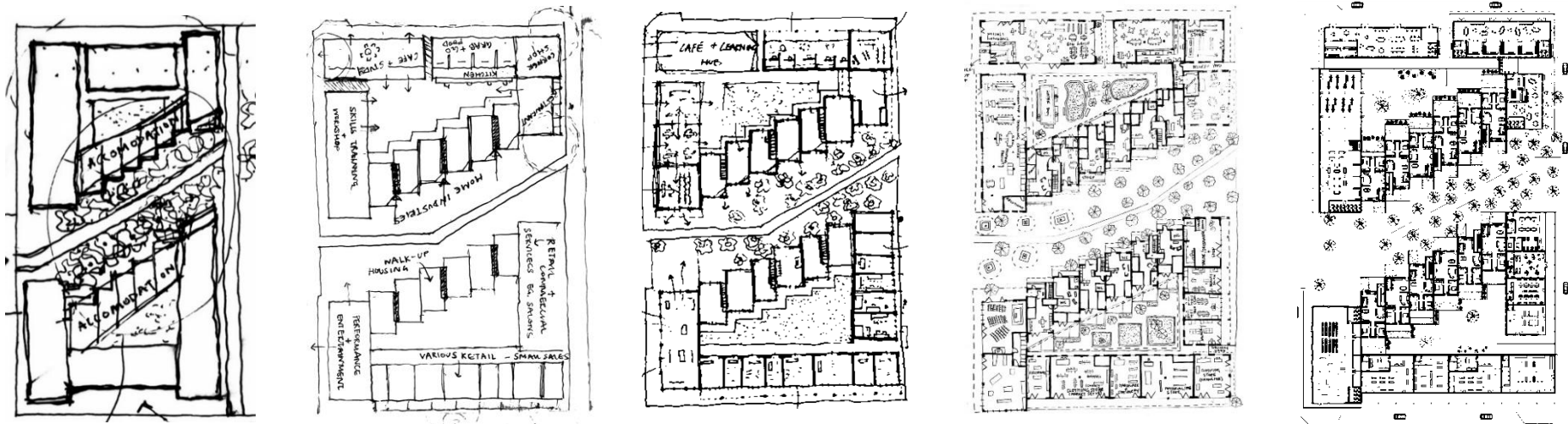


FIGURE 88: Process sketches developing Ground Floor of Mixed-Use Blocks

Home Industries Housing

Common to both blocks is the inclusion of walk-up housing units which accommodate two duplexes and a single simplex. The first duplex and simplex accommodate home industries, which merge retail and living in these spaces. Home industries are common in Pietermaritzburg with many entrepreneurs, operating their business from their homes as a part-time or full-time job. Drawing from my own experiences, I recall some examples of these industries in Pietermaritzburg being a dressmaker or tailor using their living and dining room to work and have consultations with clients. A food caterer or someone who prepares food in bulk in their kitchen and sells it from their home. Or a beautician whose beauty appointments take place inside the dining room or a spare bedroom of their house.

The final duplex on the top floor will serve as housing for larger families and will have no connection to retail therefore, being completely private.

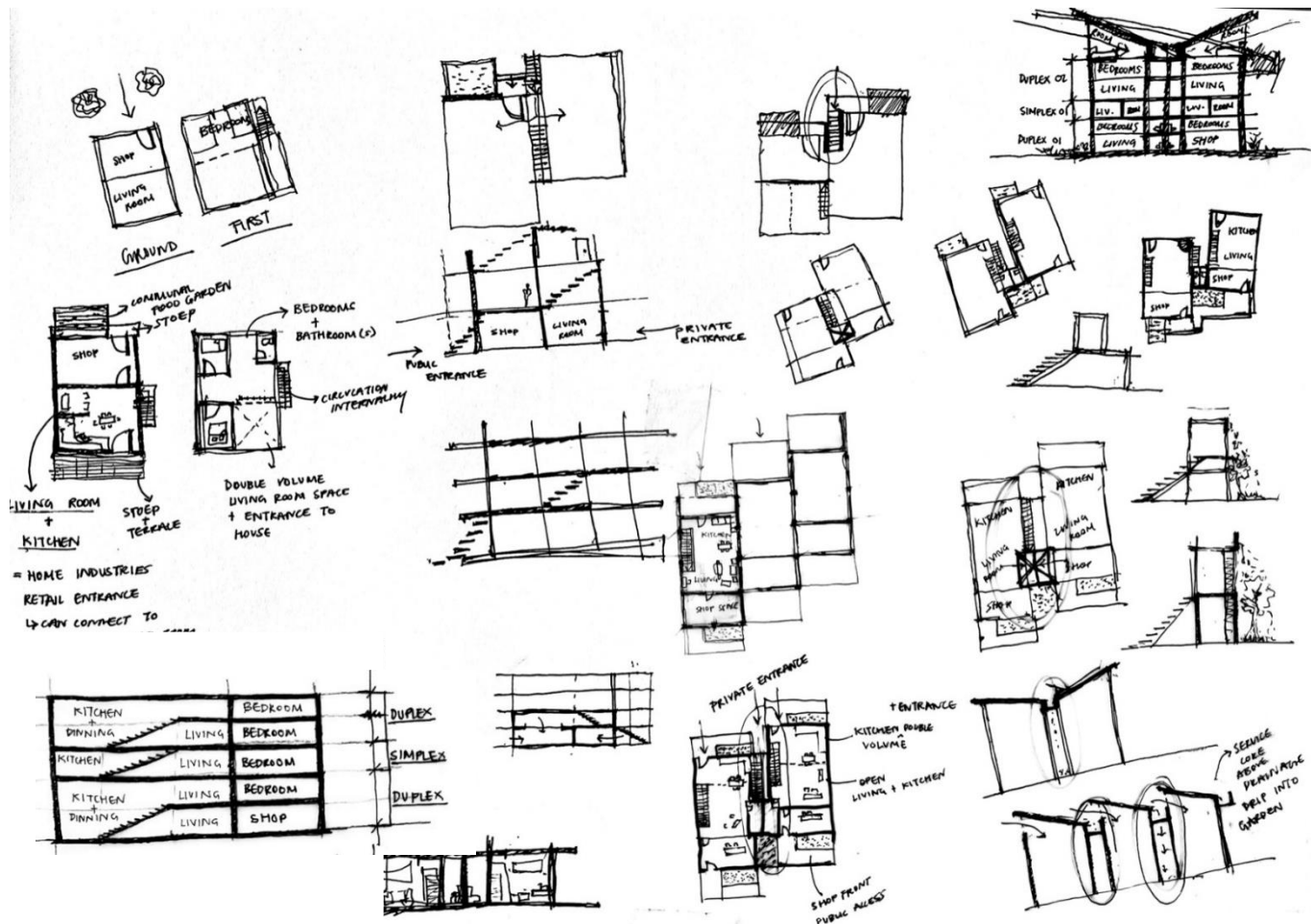


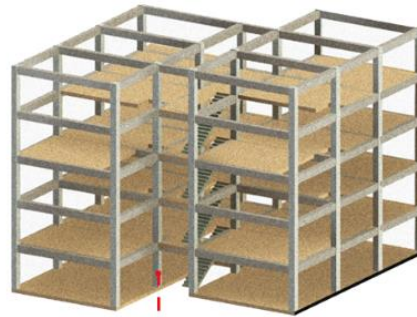
FIGURE 89: Process Sketches Developing Home Industries Housing Typology Through Plan and Sectional Diagrams

When exploring this housing type, I consider the design through the spatial relationships and principles extracted from Indigenous architecture in KwaZulu Natal and consider how they can be translated into the urban context.

The conceptual visual show the housing typology being explored and developed through:

1. Shared circulation and social space inside and around the living units which represents Izala surrounding Amagceke in the homestead
2. Inclusion of food gardens and green spaces around the units, reflecting Insimu
3. Echoing the homesteads potential for adaptability, through a frame structure with infill, making maintenance and incremental growth possible in the future

FRAMED STRUCTURE WITH INFILL ALLOWING ADAPTABILITY AND CHANGE OVER TIME



TRANSLATING SPATIAL RELATIONSHIPS OF INDIGENOUS HOMESTEAD INTO THE HOUSING TYPOLOGIES OF THE MIXED-USE BLOCKS

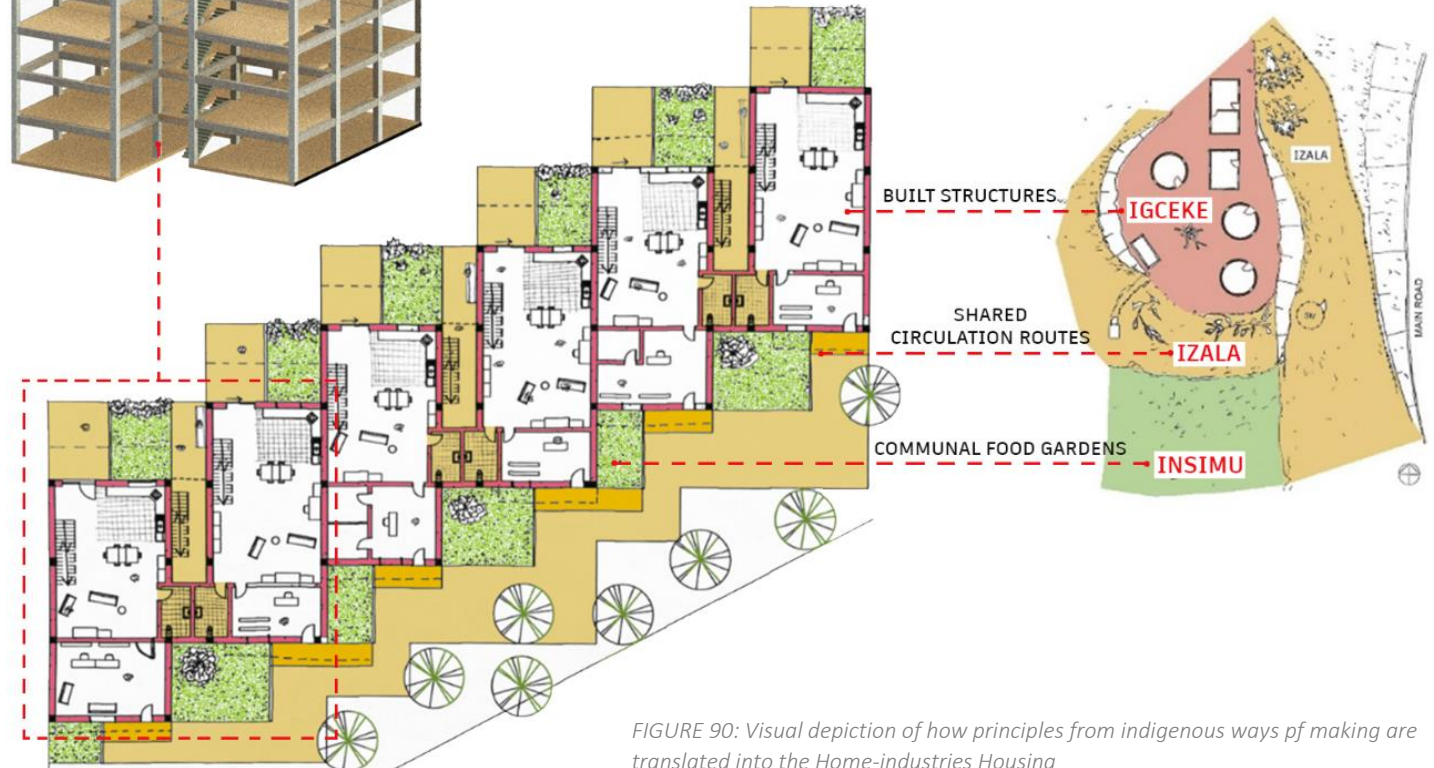


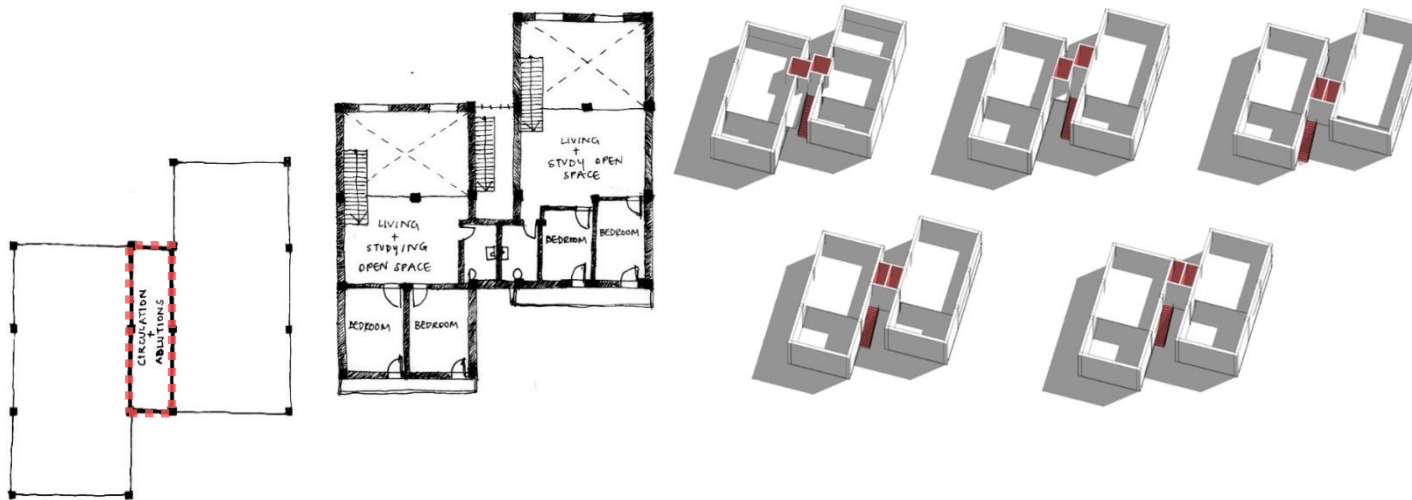
FIGURE 90: Visual depiction of how principles from indigenous ways of making are translated into the Home-industries Housing

Fenwick Lane residential development in cape town, done by Wolf architects, is a precedent which considers the possibility for adaptability and change of housing in order to respond to residential needs over time. In this instance, the stairs and bathrooms are in a separate double volume space.

With service spaces being separated and grouped away from the served spaces, growth and change can easily take place in the rest of the accommodation units over time.



FIGURE 91: Floor Plans of Fenwick Lane, Highlighting the Separation of Service Spaces into Volumes Separate from The Rest of The Living Spaces



The following drawings and diagrams explore the housing typology within a frame structure with services being separated and grouped, so as to allows incremental growth and changing of the served space of the houses over time.

FIGURE 92: Diagrams Exploring the Frame Structure of The Houses with Services Being Grouped into A Central

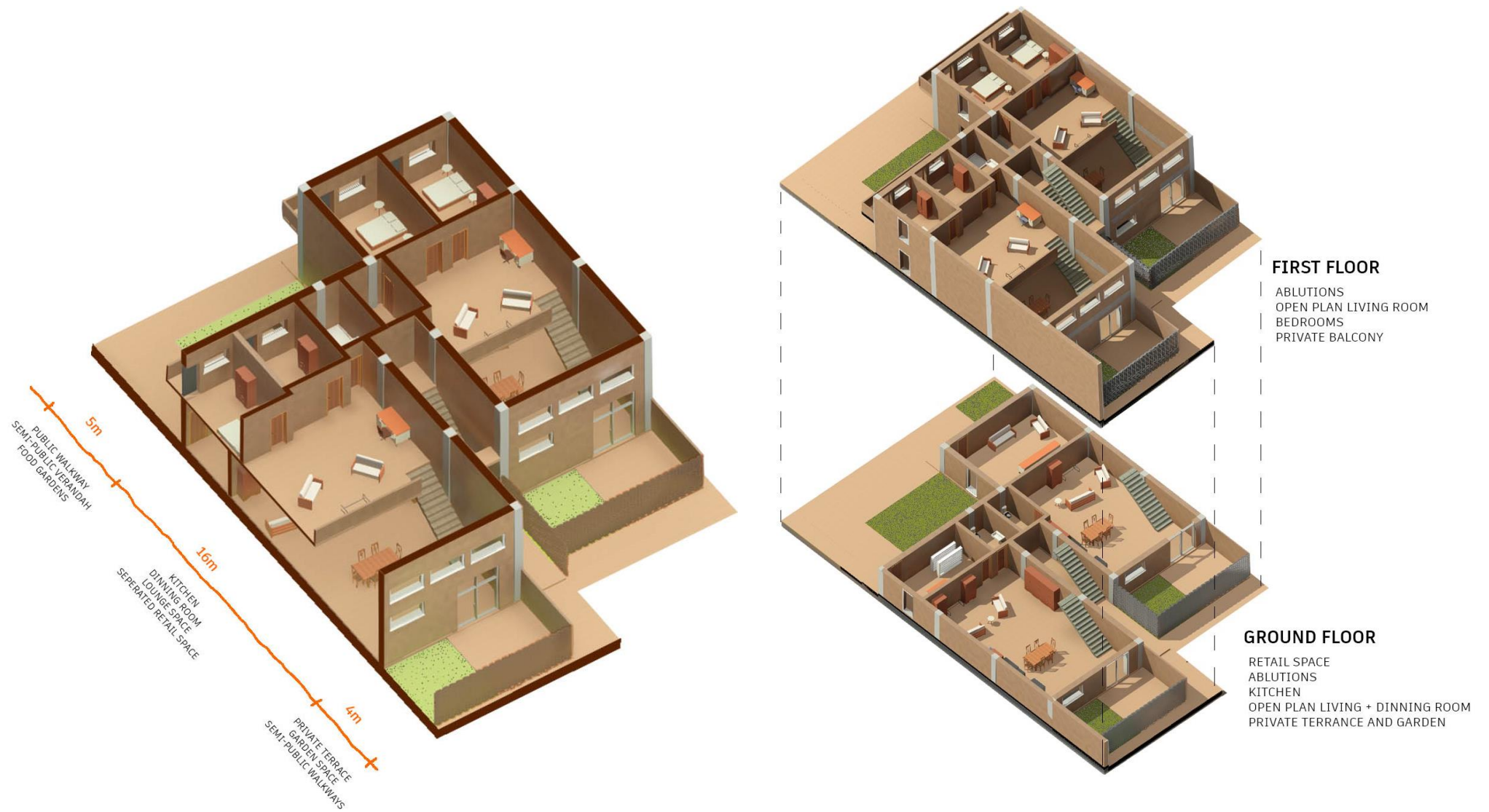


FIGURE 93: Axonometric Drawings of Duplex Housing for Home Industries Showing The Spaces Of Each Floor

TECHNICAL EXPLORATION

Similar to the housing, the rest of the buildings in the mixed-use blocks will make use of a frame structure with an infill that can be repaired, maintained and replaced when necessary, allowing for adaptation, growth and altering of the infrastructure. This technical idea which was drawn from indigenous architecture and ways of making, was tested in a short Archi Maki task where I experimented with the idea of a concrete frame structure with earth wall infill which is hybridised with concrete. Here, Kere's hybrid building technologies are considered in making use of commonly found earth in conjunction with more contemporary building techniques and materials. The earth walls, occasionally combined with concrete for durability, were explored through compressed earth bricks, rammed earth walls as well as cast in-situ earth panels. The frame determined the structure, and the earth walls defined the spaces that were being made. The incomplete walls speak of the dismantling and changing of the infill in the future in the future.



FIGURE 94: Visuals of Model Which Explores Frame Structure and Hybrid Materials

CURRENT PRECINCT DESIGN

Working Ground Floor Plan

Exploring:

1. Spatial relationships which echo indigenous homesteads (amagceke, izala and isimu)
2. The envisioned programs for the site
3. Hybrid building technologies through the structure and materiality

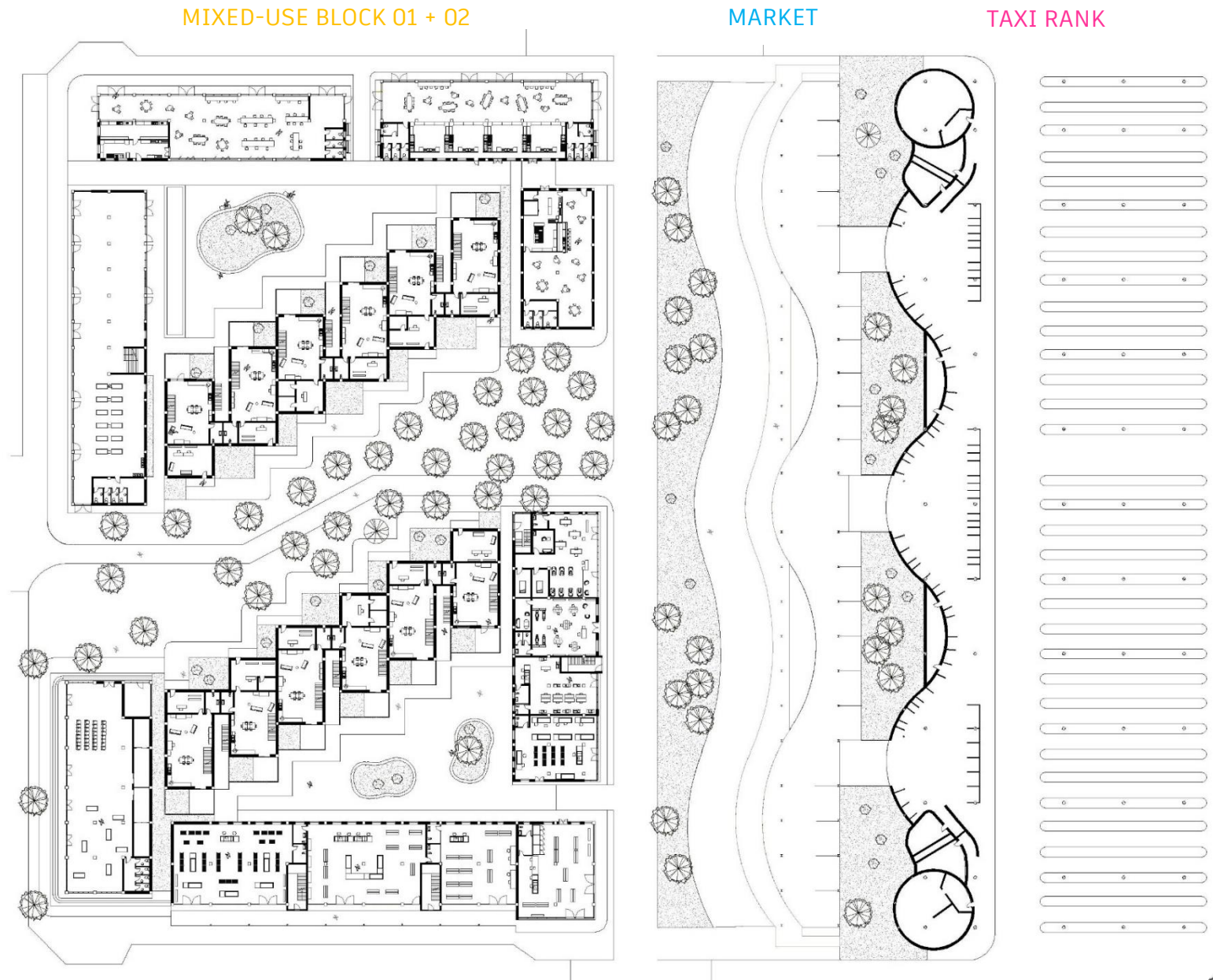


FIGURE 95: Proposed Ground Floor Plan of Precinct



Mixed-use block 01
Ground Floor Plan



FIGURE 96: Proposed Ground Floor Plan of Mixed-use Block 01



Mixed-use Block 02
Ground Floor Plan

HOUSING FOR HOME INDUSTRIES

- Shared food gardens
- Shared circulation cores
- Living spaces
- Kitchens
- Retail space



PERFORMANCE AND EXHIBITION SPACE

- Viewing/seating space
- Display and exhibition space
- Storage
- Ablutions

SMALL SERVICE RETAIL STORES

- Beauty salon
- Hair salon
- Print shop
- Tailor shop
- Staff areas

SMALL RETAIL STORES

- Mixed designers clothing market
- Electronics store
- Fabric store
- Corner essential goods store

FIGURE 97: Proposed Ground Floor Plan of Mixed-use Block 02



Market and Taxi Rank

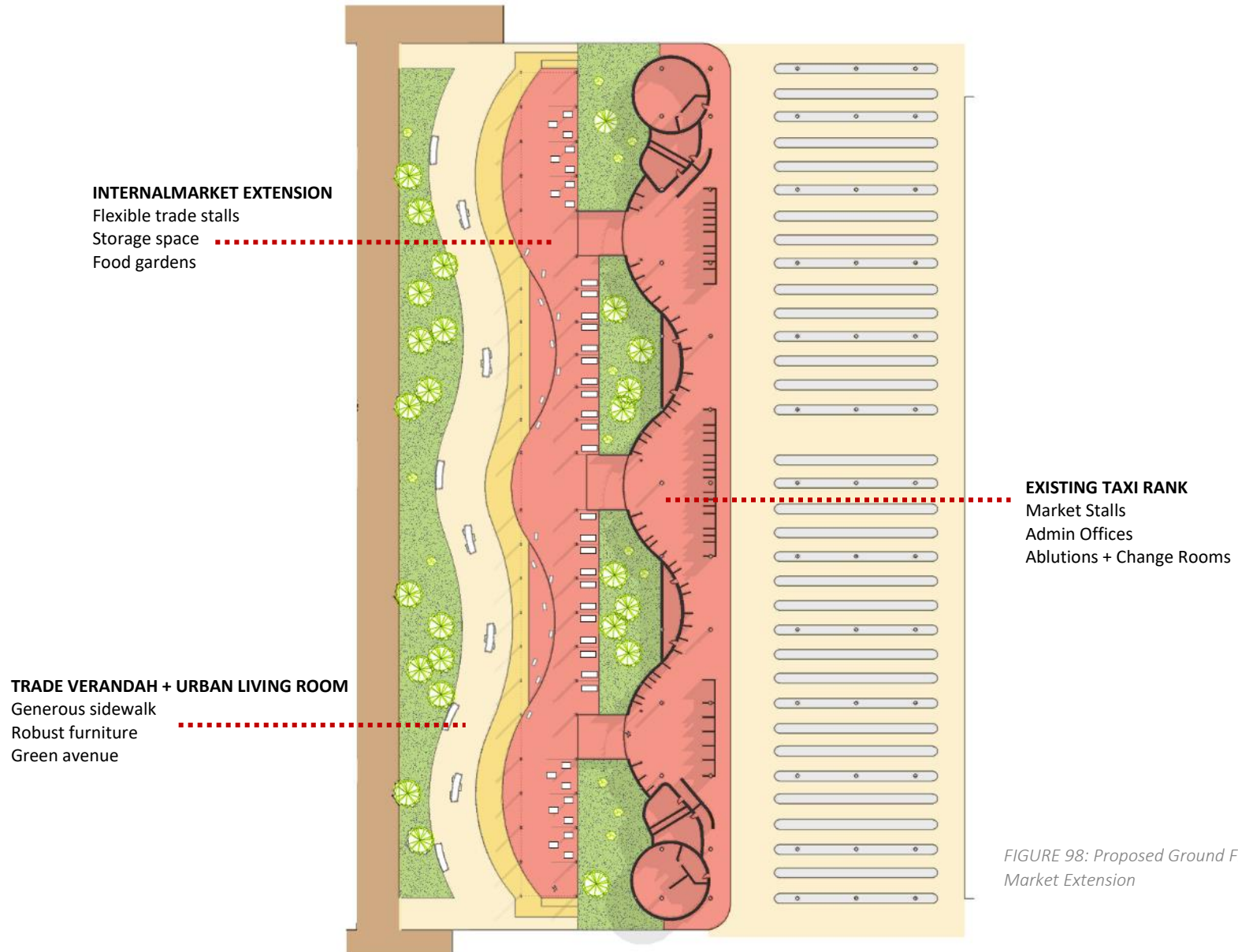


FIGURE 98: Proposed Ground Floor Plan of Taxi Rank and Market Extension



Explorative Sections and Perspectives

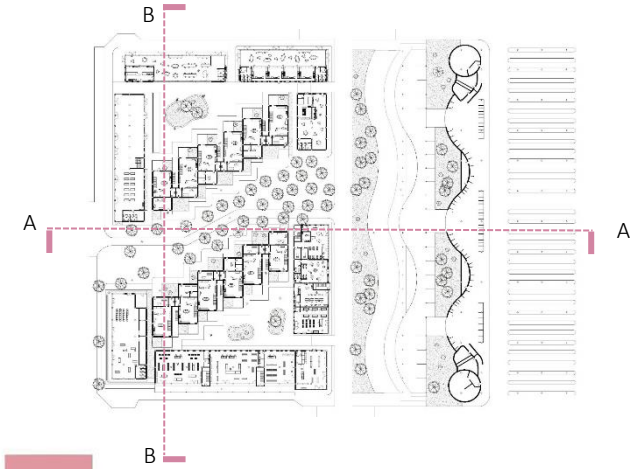
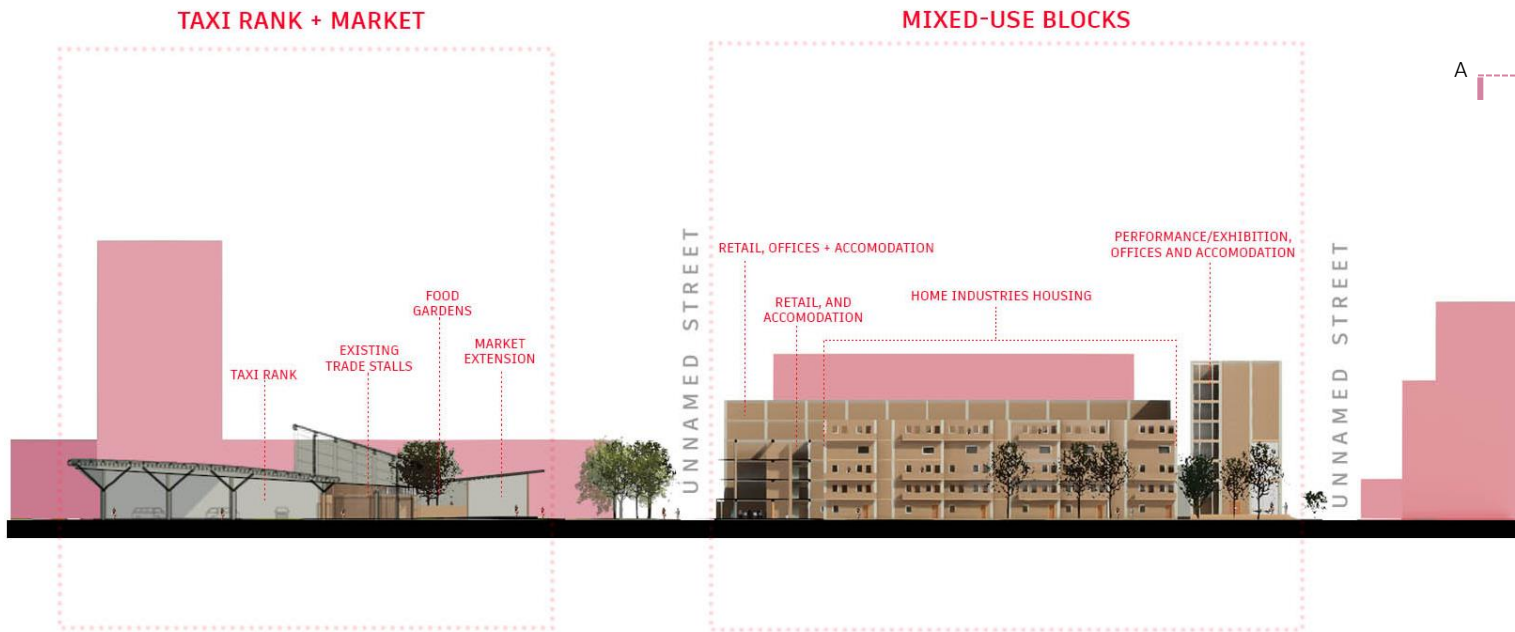


FIGURE 99: Explorative Longitudinal Section (AA) Through Precinct Considering Building Masses and In-Between Spaces



FIGURE 100: Explorative Cross Section (BB) Through Precinct Considering Building Masses and In-Between Spaces

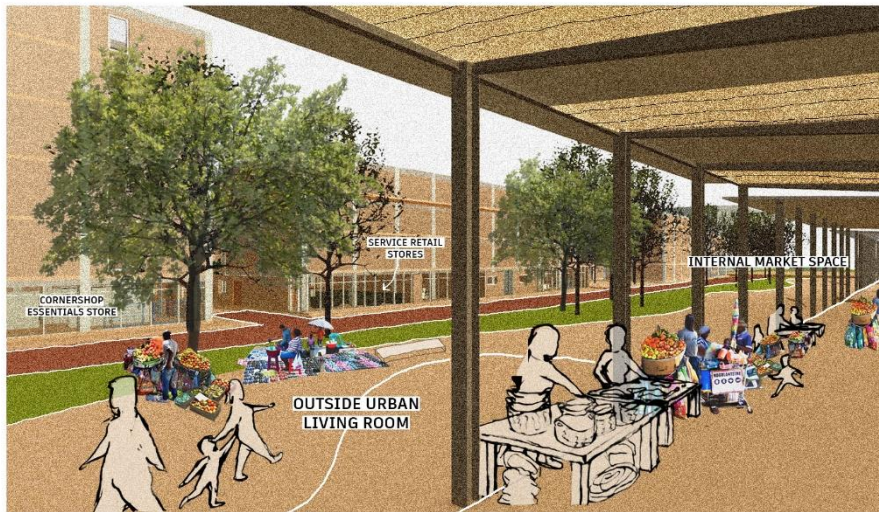


FIGURE 101: Conceptual Collage depicting the market extension and urban veranda being used for trade, proposed new road and mixed-use block highlighting frame structure and commercial ground floor

01



02



03



FIGURE 102: Explorative Views at Ground Level of Precinct

CONCLUDING THOUGHTS

The design dissertation has been focused on a reimagining of Pietermaritzburg CBD which was identified as a heavily influenced, colonial built environment which is unable to adapt or respond to the needs of the current society. The dissertation approaches the CBD through an Afrocentric approach which prioritises African voices experiences and histories so as to better reflect an African city and counter the oppressive nature and legacy that the current city holds. In trying to achieve this, the proposed intervention considers a mixed-use precinct in the heart of the city centre which will serve as a catalytic site for urban renewal and will be a pilot side for African centred development in the city. The designing of the precinct focused on drawing from ingenious knowledge systems and placemaking of KwaZulu Natal whilst also considering the current socio-economic and urban challenges that are evident in the city today and which impact marginalised groups most prevalently. From this consideration, the current intervention in the city is focused on programs which mainly prioritise marginalised and previously displaced groups who have minimal access to the current infrastructure and resources of the city. It also considers Indigenous placemaking of the area and starts to echo pre-

colonial spatial relationships into the design. Furthermore, the precinct addresses the potential for adaptability and incremental growth as it acknowledges the negative impact of the existing colonial buildings which are now stagnant and unadaptable. It considers technologies which require minimal and affordable maintenance, and which can eventually respond to the need for densification of our cities in the future.

Going forward, the intention is to further design the spaces and structures of the precinct so as to reflect the principles which have already started to be considered into the spatial planning and technology of the intervention. The next step is to develop the functions above-ground which are predominantly focused on accommodation and to develop the spatial relationships of the buildings vertically. Additionally, further consideration of sustainability of the precinct and the built forms will be explored when designing and considering each of the spaces more intimately.

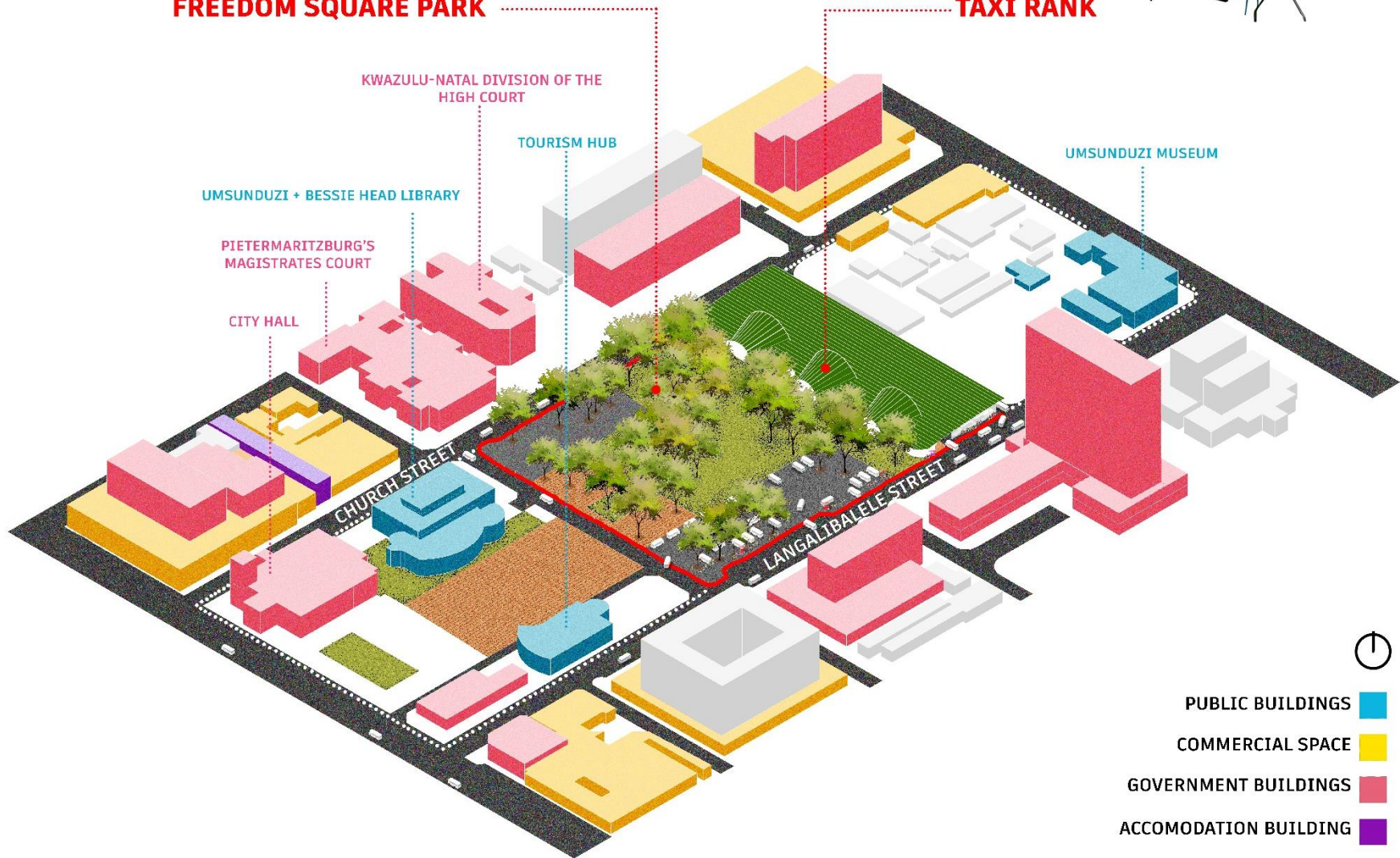
FINAL DESIGN DRAWINGS




FREEDOM SQUARE PARK

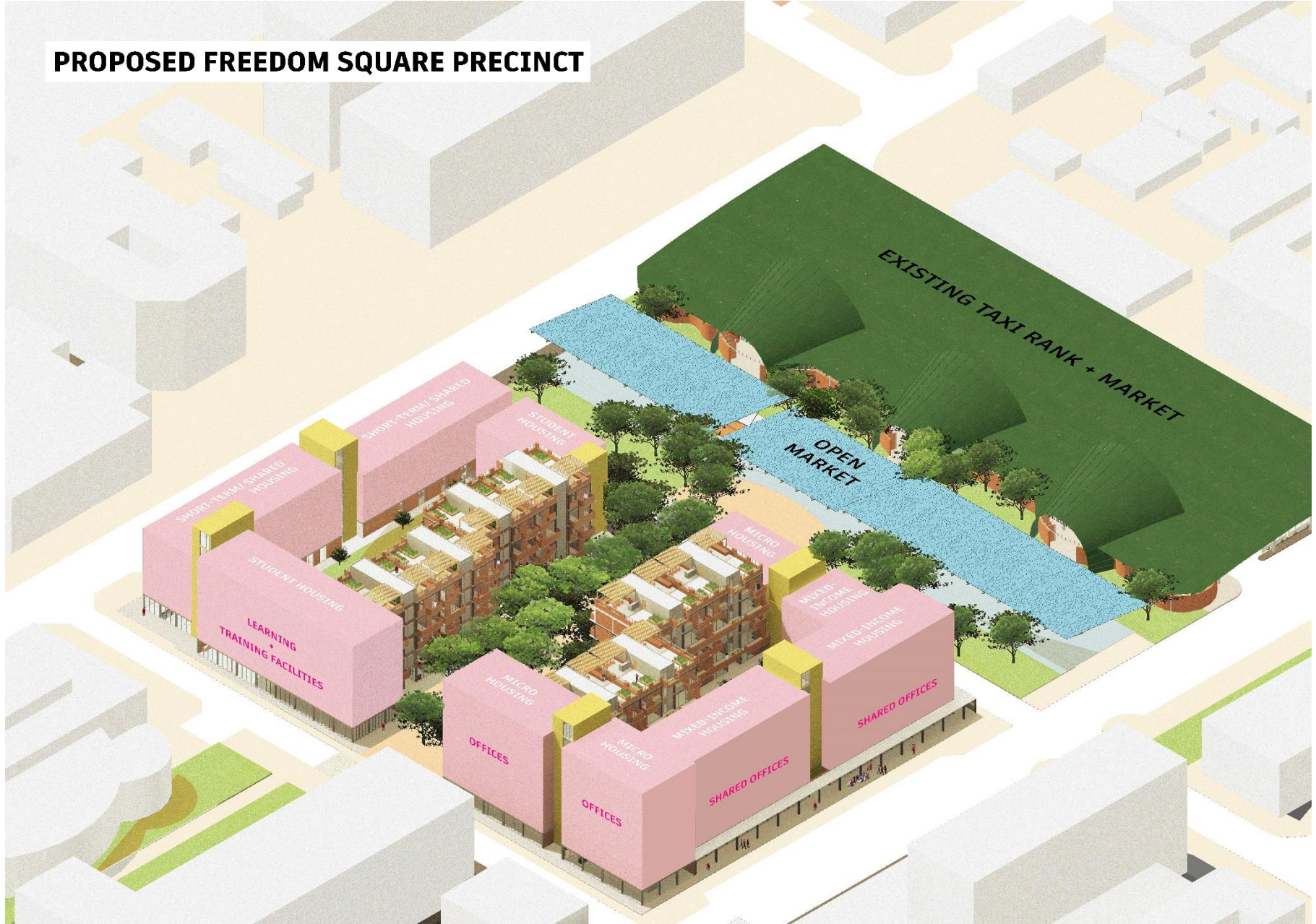


TAXI RANK




-  PUBLIC BUILDINGS ■
- COMMERCIAL SPACE ■
- GOVERNMENT BUILDINGS ■
- ACCOMODATION BUILDING ■

PROPOSED FREEDOM SQUARE PRECINCT






PROPOSED PRECINCT GROUND FLOOR
 1:200

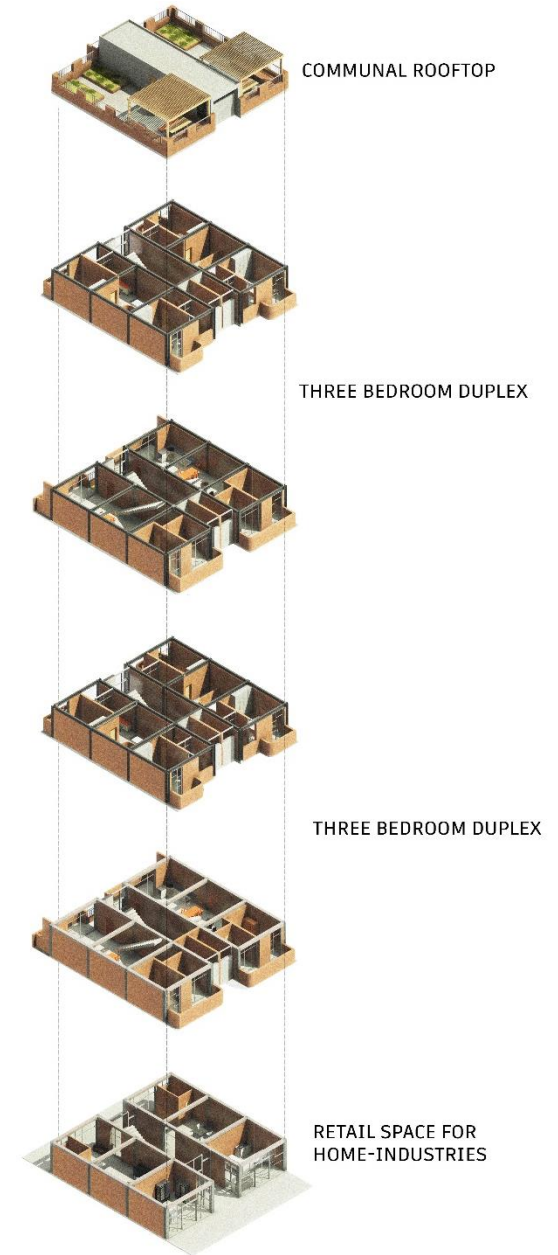


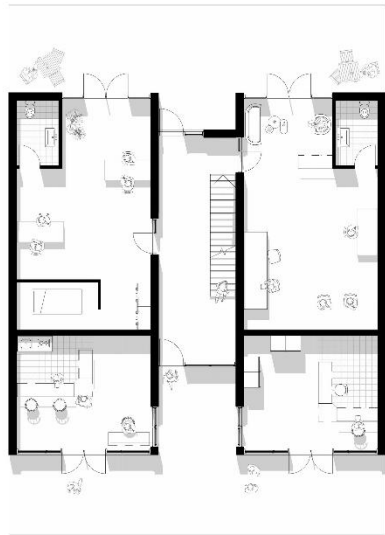
LONGITUDINAL SECTION THROUGH PRECINCT
1:200

HOME-INDUSTRIES HOUSING

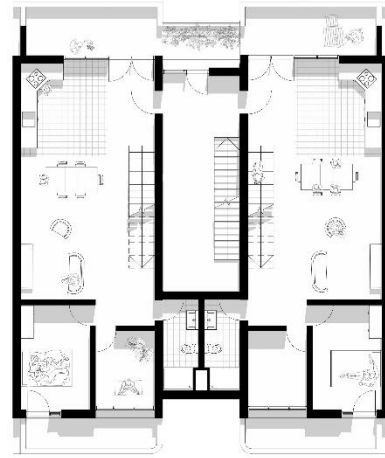


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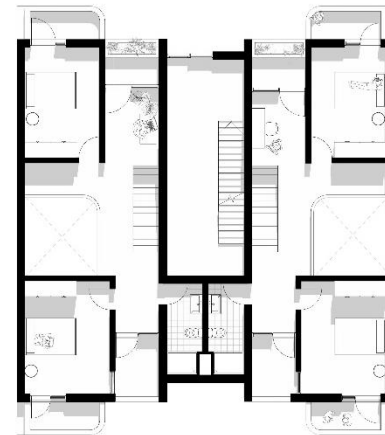




GROUND



FIRST + THIRD



SECOND + FOURTH



ROOFTOP



HOME-INDUSTRIES HOUSING PLANS

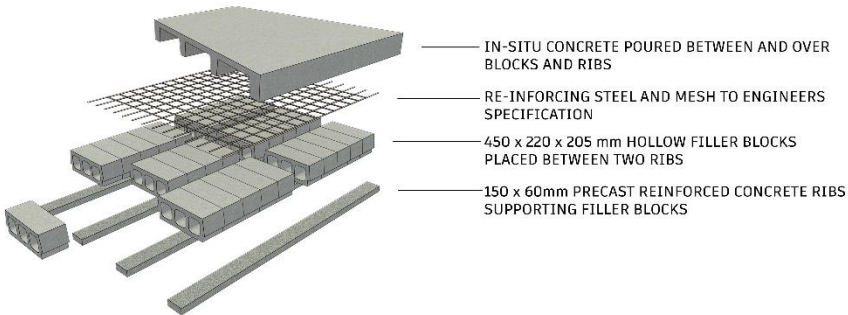
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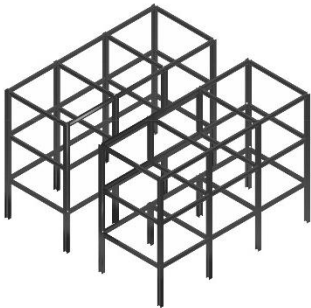
CROSS SECTION

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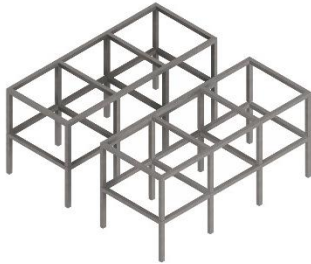
TECHNICAL EXPLORATION



RIB AND BLOCK CONCRETE

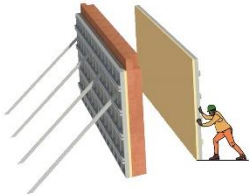


STEEL FRAME STRUCTURE

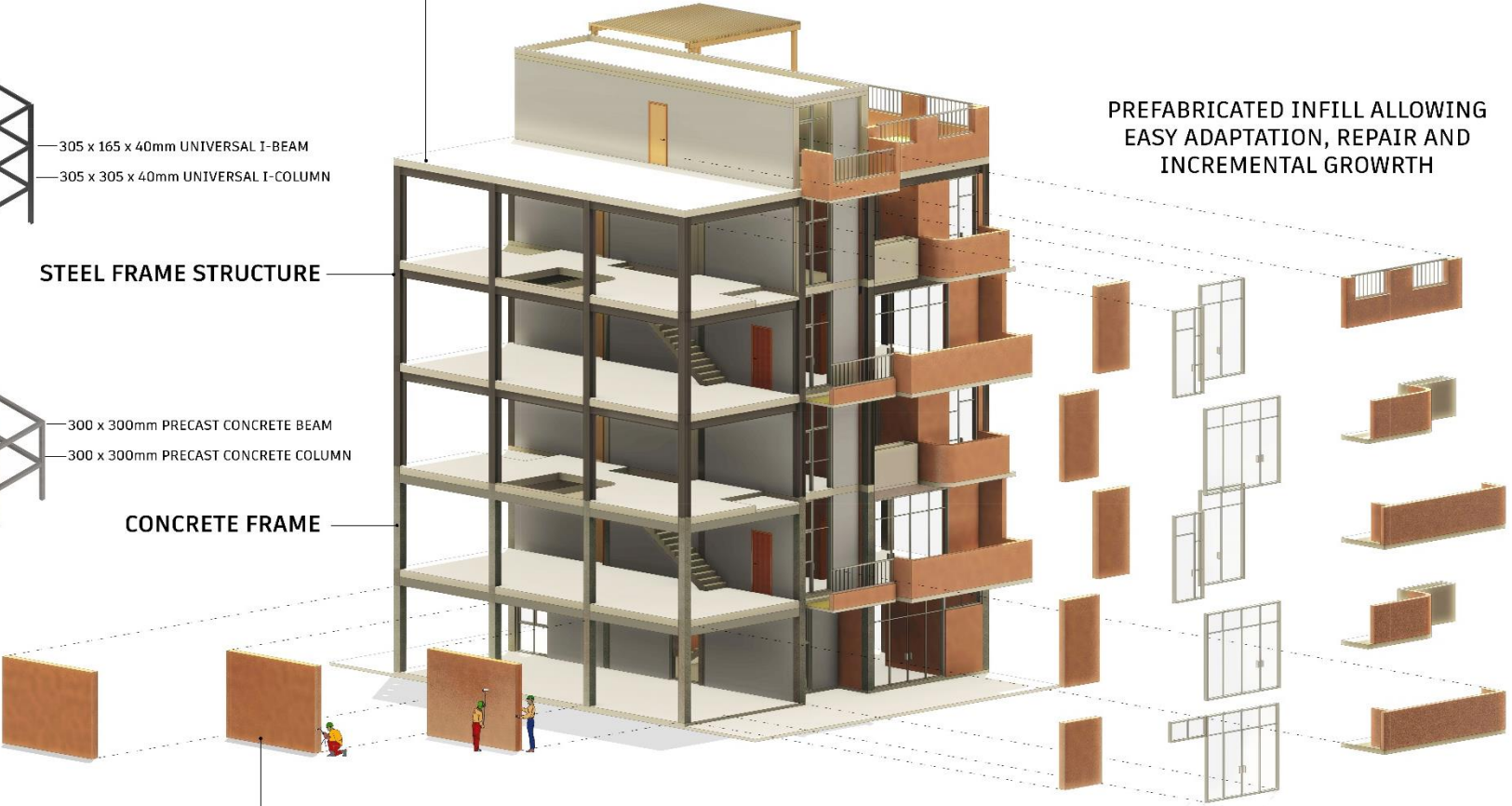


CONCRETE FRAME

PREFABRICATED INFILL ALLOWING EASY ADAPTATION, REPAIR AND INCREMENTAL GROWTH



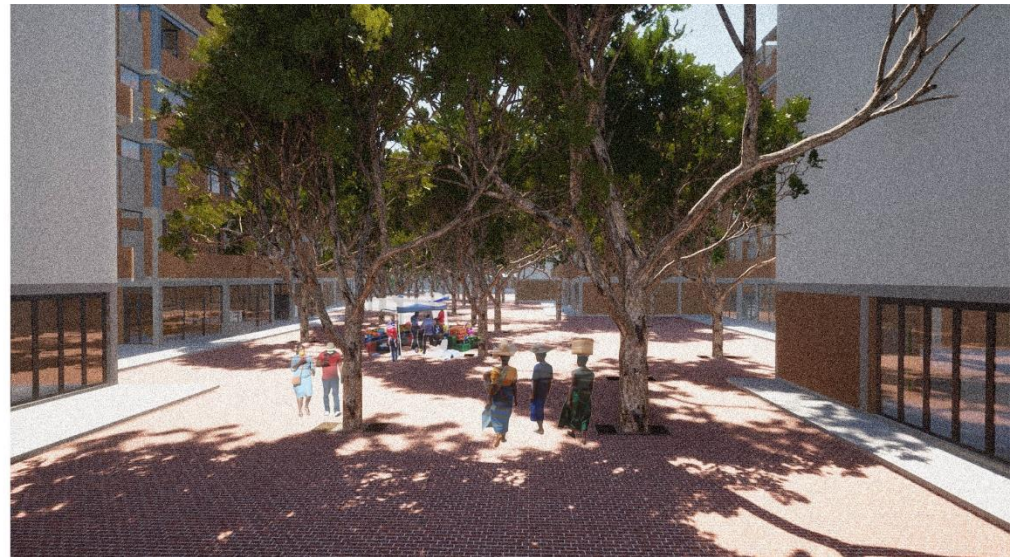
300mm THICK CAST IN-SITU EARTH-CONCRETE WALLS



VIEWS OF TAXI RANK MARKET EXTENSION



VIEWS OF PEDESTRIAN ROUTE THROUGH TREES



VIEWS FROM HOUSING UNITS





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PRE-SCREENING QUESTIONNAIRE OUTCOME LETTER

STU-EBE-2022-PSQ000027

2022/07/26

Dear Maxine Seethal,

Your Ethics pre-screening questionnaire (PSQ) has been evaluated by your departmental ethics representative. Based on the information supplied in your PSQ, it has been determined that you do not need to make a full ethics application for the research project in question.

You may proceed with your research project titled:

Pietermaritzburg as an Afrikan City:
Re-establishing the Identity of the Central Business District

Please note that should aspect(s) of your current project change, you should submit a new PSQ in order to determine whether the changed aspects increase the ethical risks of your project. It may be the case that project changes could require a full ethics application and review process.

Regards,

Faculty Research Ethics Committee