



# in between homeplace + public

a relationship between home, landscape and civic infrastructure in the transformation of everyday life with a focus on sport and recreation in Mamelodi.

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# Dedication

To God I give glory. For He is my refuge and gives me strength and I would not been able to complete this year without.

I would like to thank my friends and family for their unwavering support and belief in me. I thank you all for all the conversations in between life's stresses.

To my uncle Khutso, who helped open my eyes to a new perspective on the place we call home.

# Glossary of terms

**Transformation:** The overall societal changes through system, environment, behaviour that happens over time.

**Civic infrastructure:** the building/public spaces provided by government.

**Social infrastructure:** the systems set up by people to facilitate community interaction and social cohesion.

**Townships:** The townships were residential areas created for non-white citizens on the periphery of the city and were separated by industrial buffer zones from white residential areas. In general this implied far poorer service provision, infrastructure and access compared to the white suburbs.

# Table of Content

Plagiarism Declaration	1
Acknowledgment	2
Glossary of terms	3
Preface	6
<b>Part 01</b> - Beginning	
1.1 Introduction	8
Methodology	10
Vision	10
<b>Part 02</b> - Context	11
Township as Place	18
<b>Part 03</b> - Theory	
3.1 What is home?	28
State of the home	29
What is home outside of home?	31
3.2 What is homeplace?	32
Solid & Void	33
The everyday as ritual	34
The state of the civic	35
Regenerating the township landscape	38

<b>Part 04</b> - Siting	
HM Pitje Sport Precinct Project	41
Client, Stakeholder and User	48
Site Analysis	51
Programme Development	55
<b>Part 05</b> - Precedent	
Placemaking structure as crafting landscapes	57
<b>Programme:</b>	
Park de la Villette	58
<b>Form:</b>	
Casa Andreis - Paolo Portoghesi	60
<b>Roof:</b>	
Serpentine Pavilion - Francis Kere	63
<b>Part 06</b> - Design	
5.1 Initial Response	66
5.2 Design Development	70
<b>Part 07</b> - The End	
Conclusion	81
List of Figures	82
Bibliography	84
Ethics	87

# P r e f a c e

I enter the project as someone who grew up in the township and as a lover of beautiful things. Unfortunately, for me, I had always associated the township as a space of lack, in terms of having to go out to seek “better.” If it was not friends leaving for gated estates, we were faced with having to go out into town or suburbia to find better schools, malls and infrastructure, or simply more options.

My research is based on the idea that recognises recreation as important similarly to the home, not ignoring the role the home plays in one’s life. My struggle to associate the township with beauty and wanting to better one’s own community and the greater space has led to my architectural journey. I want to enliven what beauty could mean in the context of Mamelodi. In many ways including the use of nature, but also the culture of community that’s evident that makes the experience beautiful. When I became exposed to the field of architecture, my perception changed, and it allowed me to recognize it as a space of opportunity and beauty.

I grew up playing in the streets, I have no recollection of occupying another public space in my younger years for leisure except for the festive season, which is the norm that almost everyone is on work leave and school break during the December break, making this period the liveliest. It is this thought of no memory of being situated at a park or public building in my hometown at other times of the year that has given rise to my research. Today, play seems to have been lost on us as those same streets are now empty when it is not pertaining to using handheld devices because... free Wi-Fi, or settings that include loud music and alcohol.

My interests are beckoned by the philosophy that “architecture is the backdrop of life” challenging what it may mean to be surrounded by nothingness as opposed to supportive structures that can further assist in moving away from the plight faced by the consequences of being young, black, female and South African. I took this an opportunity to also learn about the place that I am from and speak to the beauty of space and culture and, asking what being present in it can inspire. Architecture as backdrop, acknowledges it as a part of life, as contributing to everyday life and placemaking – it is about being exposed to beautiful spaces that nourish.

# 01 Introduction

In *Between Homeplace and the Public* aims to showcase the possibilities of infrastructural development and/or redevelopment in the context of township spaces. It uses the township Mamelodi in Pretoria, as a site of study. The focus is specifically on civic infrastructure namely; parks, pools, fields, libraries, and halls, and how these can be explored as an extension of the home. As noted by Dewar (1992: 246), there seems to be a lack of consideration in the making of public spaces or in establishing a relationship with the public realm in townships. This lack of consideration can be seen to manifest itself in the left-over large and narrow space along the Pienaars river. This neglected space, in addition to serving as both an outdoor/public space, harbours the potential to transform the cultural and social landscape into a homeplace. This potential is explored through an investigation of the site, which reveals the culture of the place, its socio-economic factors, as well as what is lacking in resident's homes. Some of which include habitable spaces, restorative spaces and ablutions, which highlight the need for an extension of the home into the public realm. According to Carmona (2010:8), relationship between people and place reveals what individuals value and which spaces they identify with and care for. Civic spaces are meant to offer the same sense of warmth, welcoming, and comfort. They should act as a place of restoration and refuge. As such, my focus is on civic spaces as it is the duty of the public sector to ensure access for all people.

Townships in South Africa have long been associated with bad infrastructure, from its very lack of existence to its dilapidation and lack of maintenance (Breed 2012, 27). My curiosity lies in the kind of social infrastructure people create to support one another. Social infrastructure as it relates to the systems set up by people to facilitate community life. The dissertation will reference literature and theory exploring infrastructure and placemaking, including usage, functionality, design, and the spaces they create, and how they can be enriched. I pose the following research questions:

- What is the role of civic infrastructure in everyday life for people in Mamelodi?
- What is transformation and how does it relate to the gradual changes in behavioural and social activities which can lead to an improved quality of life?
- How can civic infrastructure be utilised in facilitating transformation in everyday life?
- How can public space in the form of civic buildings be designed in a way that is an extension of home as defined by hooks (2015) to the community, so that the community takes better care of the spaces, at the same time exposing the youth to opportunities?
- How can the relationship between home and public space be expressed architecturally in terms of design?

The paper aims to unpack the status quo whilst also presenting ways of rectifying it by using key theories from bell hooks (2015) and Kent's (1990) analysis of domestic architecture to define the notion of home and dwelling.

**Part 1** is the research outline and introduction.

**Part 2** offers a contextual analysis of Mamelodi drawing on my experience and a desktop study analysis. Media reports are used to provide additional perspectives to understand the urban characteristics of Mamelodi.

**Part 3** is the theoretical framework that firstly, unpacks the notion of home and dwelling and secondly, the notion of homeplace. It further extends on hooks' (2015) theory but delves into the civic space to establish a way of designing spaces and buildings that feel and resonate with the home. I use literature from Shannon and Smet (1990) and Dewar (1992) to discuss the development of effective civic infrastructure. I refer to Shannon and Smet's (1990) text with a focus on infrastructural performance, functionality, design considerations, and theory on regenerating infrastructure in relation to placemaking through urban design principles. The first section goes into studying how people in Mamelodi have adapted and live in their homes. The second section of homeplace comprises of a critique of the current state of civic infrastructure in Mamelodi.

**Part 4** takes a closer look at the project site and critiques a precinct project that is currently underway. I evaluate the current infrastructural proposals from the government using principles gathered in theory and refer to articles to capture the opinion of the residents. The findings will justify the topic of sports and recreation. The section highlights the role players, programme development and site selection.

**Part 5** looks at themes of making forms, space, and roofscapes in relation to concepts that are explored in the project design.

**Part 6** involves the design development of the project, which includes exploring various design options through sketches and model making to arrive at the final design.

**Part 7** concludes the study.

# Methodology

The research methodology involves extensive use of theoretical material and research articles on the significance of civic space use, including articles specific to Mamelodi. I will investigate the place using an ethnographic study conducted by researcher Dr Breed (2012) to delve into the culture of Mamelodi West. Qualitative research methods in the way of site visits, interviews, and a desktop analysis to discover the site for what it is and has to offer to everyday life are also employed. I will look at the role of placemaking and homemaking in public projects undertaken or provided by the municipality through the critique of the proposed project. I question the participatory framework of government and critique the extent of community members' inclusion in the process of creating good public spaces. I conduct this exploration in order to understand how space, users, and other factors interact and contribute toward its creation.

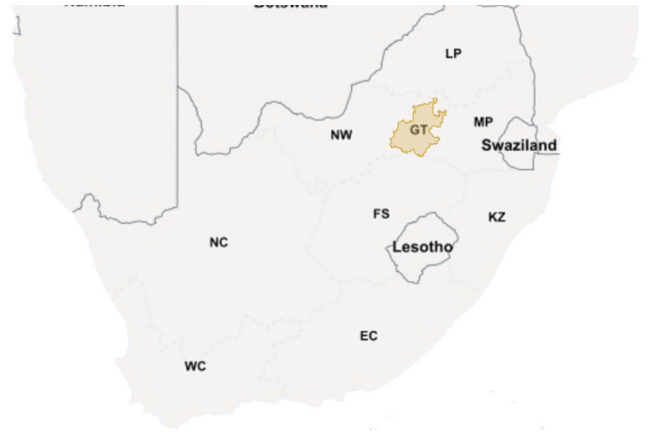
The findings from precedent studies will ensue principles that will be further explored to establish meaning in design, considering both indoor and outdoor spaces, program and scale exploration, and brief development to design homeplaces, recreational and sports venues.

# Vision

The project seeks to identify the current recreational structures in Mamelodi, as well as future developments, to contribute to a dissertation project that aims to inspire the regeneration of the township landscape through the design of public spaces, bringing new ways of seeing and living. The research highlights the importance of establishing a greater relationship between built work and its landscape while also connecting with the extended outside world.

To achieve social transformation, the project explores how sports and recreation can bring people together. Proper infrastructure that meets the needs of the community is essential for the public sector and mandated by the government as a crucial aspect of community life. Empowering and developing youth can contribute to social change and transformation. By studying the environment in which the people of Mamelodi live, we can understand what factors contribute to a positive outlook and feelings of safety among members of society.

# 02 Context



Gauteng, South Africa



City of Tshwane



Region 6

Mamelodi, loosely translated to “Mother of Melodies” is located in the eastern part of the City of Tshwane in Gauteng, South Africa (fig. 1). It lies approximately 17.5km from Pretoria Central, which is a 25-minute commute. Mamelodi falls in region 6 under the City of Tshwane. Covering a land area of 45.2 square km, it is home to 334,577 people who live in approximately 110,703 households. The population of Mamelodi is predominantly African, with 98.8% of residents belonging to this group with 42.5% speaking Sepedi as their first language (Frith, Census 2011: Main place: Mamelodi).



Mamelodi

1: Locality map. By Author.

# History

Mamelodi was established as a black township for migrant workers coming from the homelands. It is located east of Pretoria, founded in 1945 on a farm called Vlakfontein. It housed those coming to work in Pretoria (Breed, 2012:4). Townships were created under The Group Areas Act of 1950 to segregate black people from the white-only city centre (fig. 2). As one of the major apartheid settlements, Mamelodi was rapidly growing due to the high migration of workers, in turn requiring more housing needed to be built using the standardised NE51/6 house model (Calderwood, 1953).

Apartheid's character of separation was deeply ingrained in Mamelodi. Groups of people were segregated based on their ethnicity (fig. 3), resulting in the blending of cultures and languages into a common spoken vernacular while preserving individual cultural values within one's own home (Breeds, 2012). This created sections (figure 3), which are still used by residents to indicate their place of residence.

Over time, it expanded eastwardly over the Pienaars River. The river divides Mamelodi into two sections, namely Mamelodi West and Mamelodi East (Gottsmann & Osman, 2012:74) and the East still being the growing part of the town with the formation of informal settlements further east (Breed, 2012).

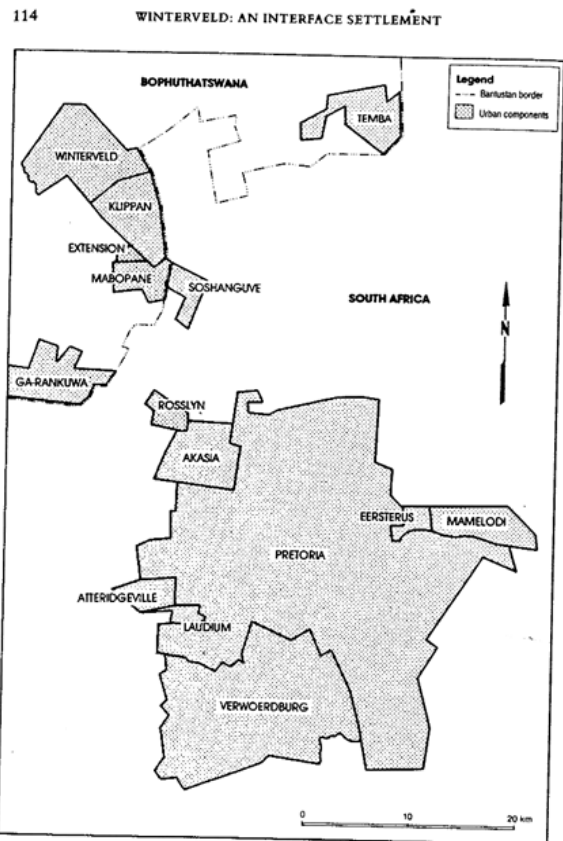
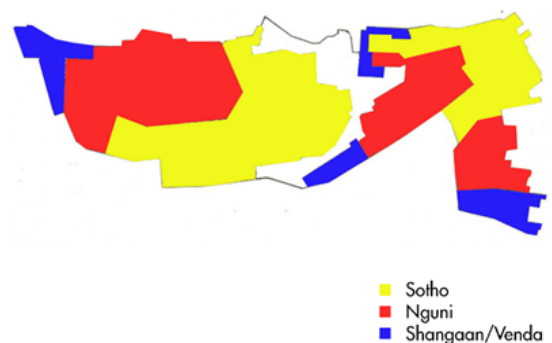
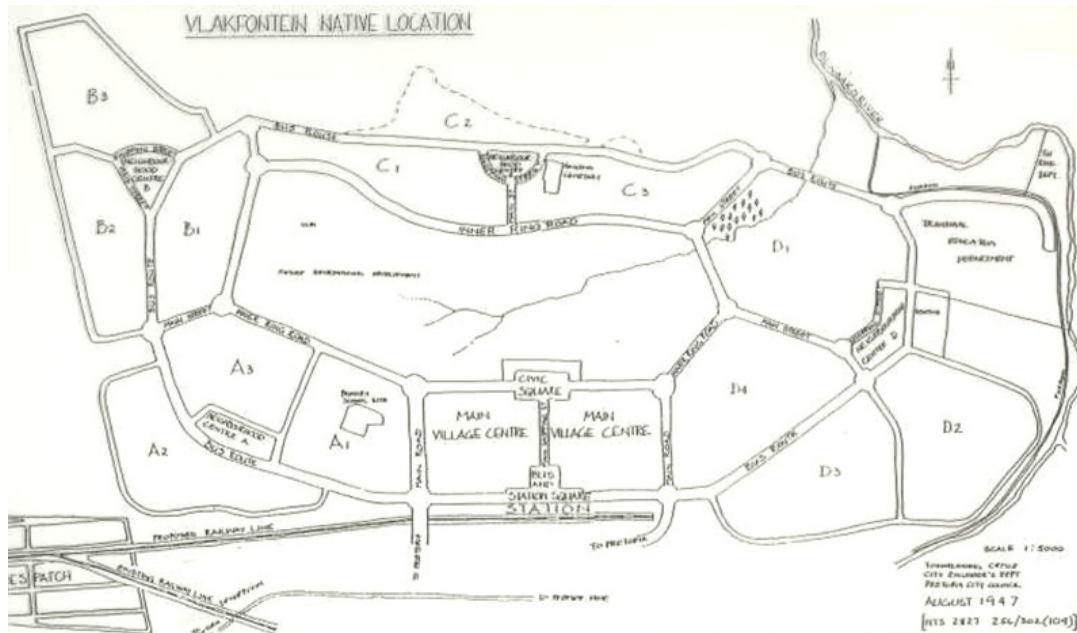


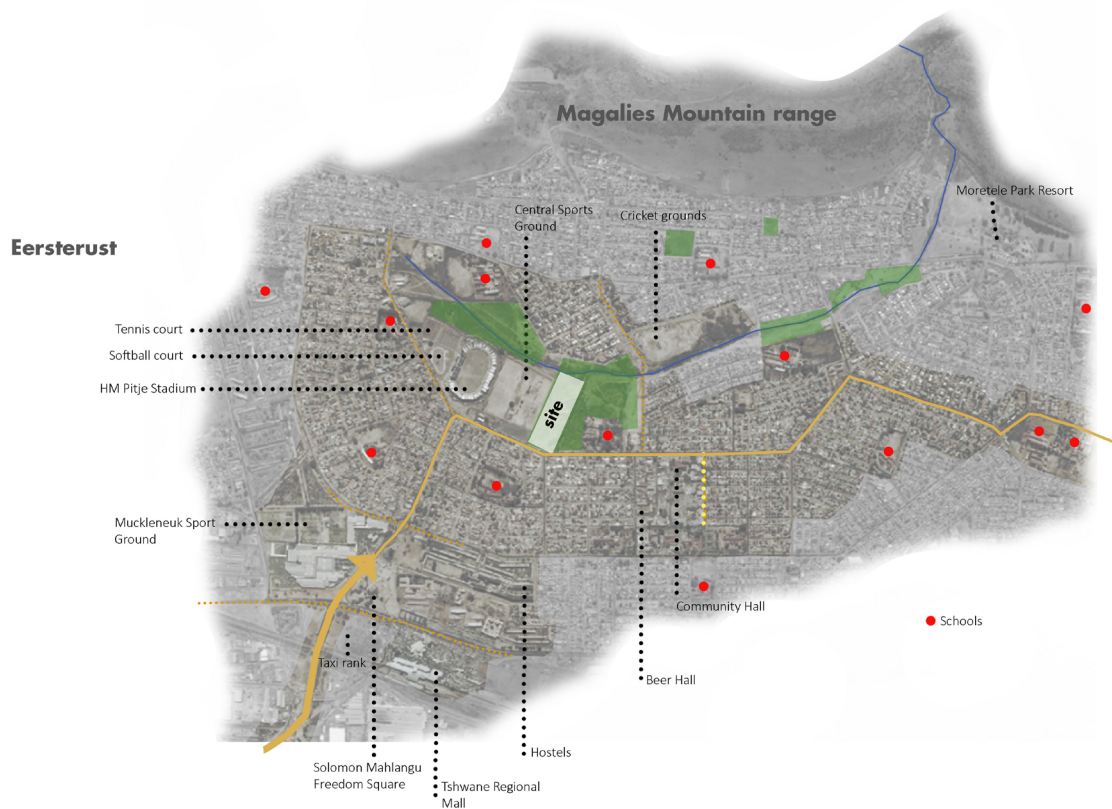
Figure 9.1 The Pretoria urban system.  
2: Historical map of townships. Source: Smith et al.(1992).



3: Division of Mamelodi by ethnic groups. edited by Author.  
Source: Breed 2012:5.



4. Subdivisions of Mamelodi West indicating different sections inhabited by different cultural background of African people. Source: Van der Waal in Breed 2012:5)



5: Map of present day Mamelodi West indicating places of significance and major infrastructural elements. By Author.

# DEVELOPMENTAL TIMELINE



200,000  
years  
ago

Early, Middle and Late Stone Age communities occasionally inhabited the Pretoria region and manufactured stone tools and weapons years ago from quartzite rocks of the Magaliesberg.

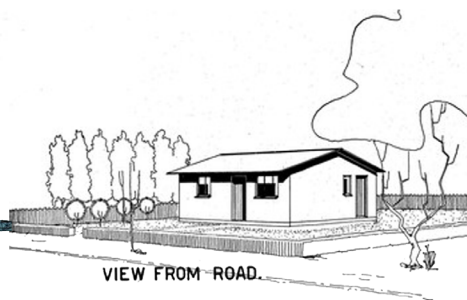
AD  
1200 -  
1826

- Earliest evidence of settlement by black communities in Pretoria. They grew crops, kept domesticated animals, made pottery items and smelted iron to make tools and weapons.
- The Matebele tribe conquered the Bakwena tribe and, led by Mzilikazi, settled along the Magaliesberg.

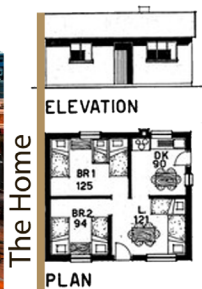
1861  
to  
1947

- 15 January: Original Vlakfontein farm registered in the name of C J Ansen.
- 30 October: The Pretoria City Council bought land for a black settlement on the farm Vlakfontein.
- An effort to provide houses based on the rondavel type failed when residents rejected the scheme.

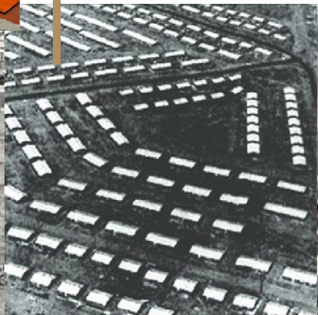
6: Developmental timeline of Mamelodi. Adapted from van der Waal Collection 2000, UP. By Author.



VIEW FROM ROAD.



The Home



Outdoor rooms & public spaces

1949 to 1953

- Vlakfontein Industrial School opened. Students were trained to build houses in Vlakfontein a few years later
- Government Notice No. 182 of 1953 proclaimed Vlakfontein as a black township under the Group Areas Act.
- Standardised houses (4-roomed types called NE51/6 and NE51/9) were built through a government mass artisan training programme.

1955 to 1962

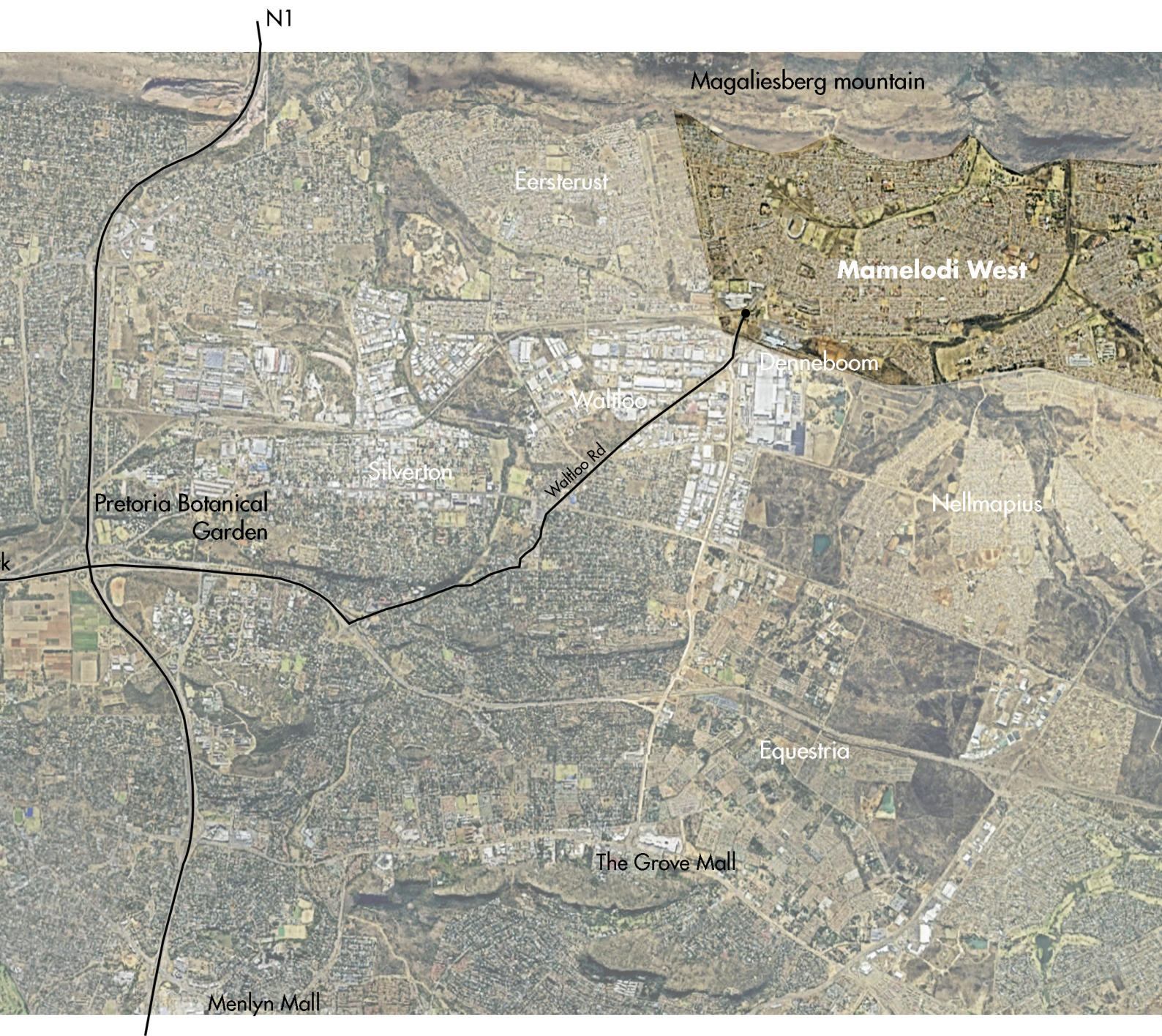
- Electricity brought to Mamelodi.
- Mamelodi High School founded.
- March: Mamelodi Post Office opened.
- Tsamaya Road tarred.
- Bus boycott by Mamelodi residents.
- Mamelodi West Clinic built. Bridge connecting Mamelodi West and Mamelodi East.
- Vlakfontein renamed Mamelodi

1964 to 1990

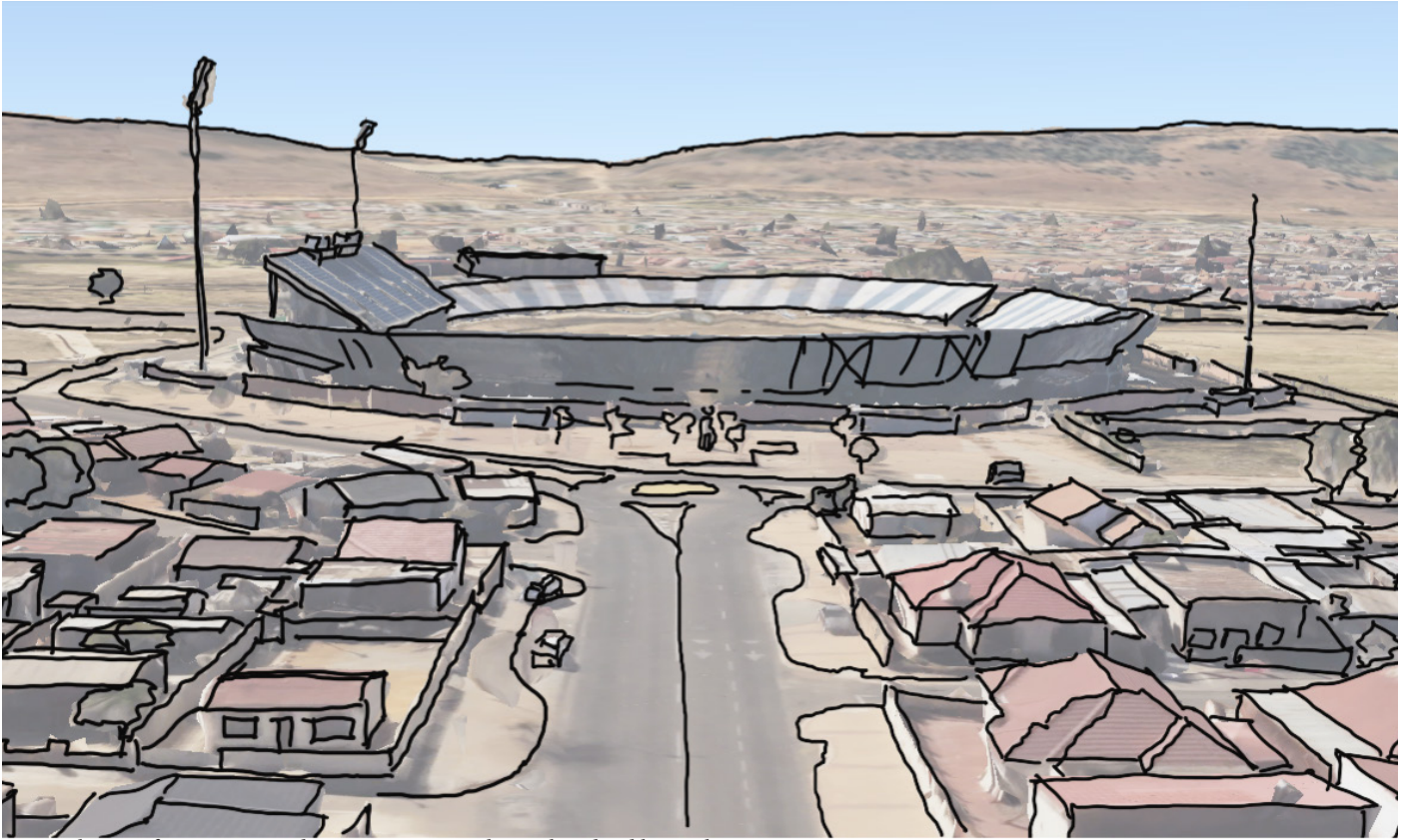
- Thebu Cinema (run by Mr HM Pitje) opened. First cinema in a black township in South Africa.
- First houses built in Mamelodi East.
- Mamelodi Civic Association established.
- Mamelodi East Library rebuilt and new post office opened.
- Development of new areas such as Ikageng, Khutsong, Buffer Zone and Mamelodi Gardens.



7: Aerial view, Region 6 Mamelodi in relation to Pretoria CBD and other landmarks. Source: Google Earth. Edited by Author.



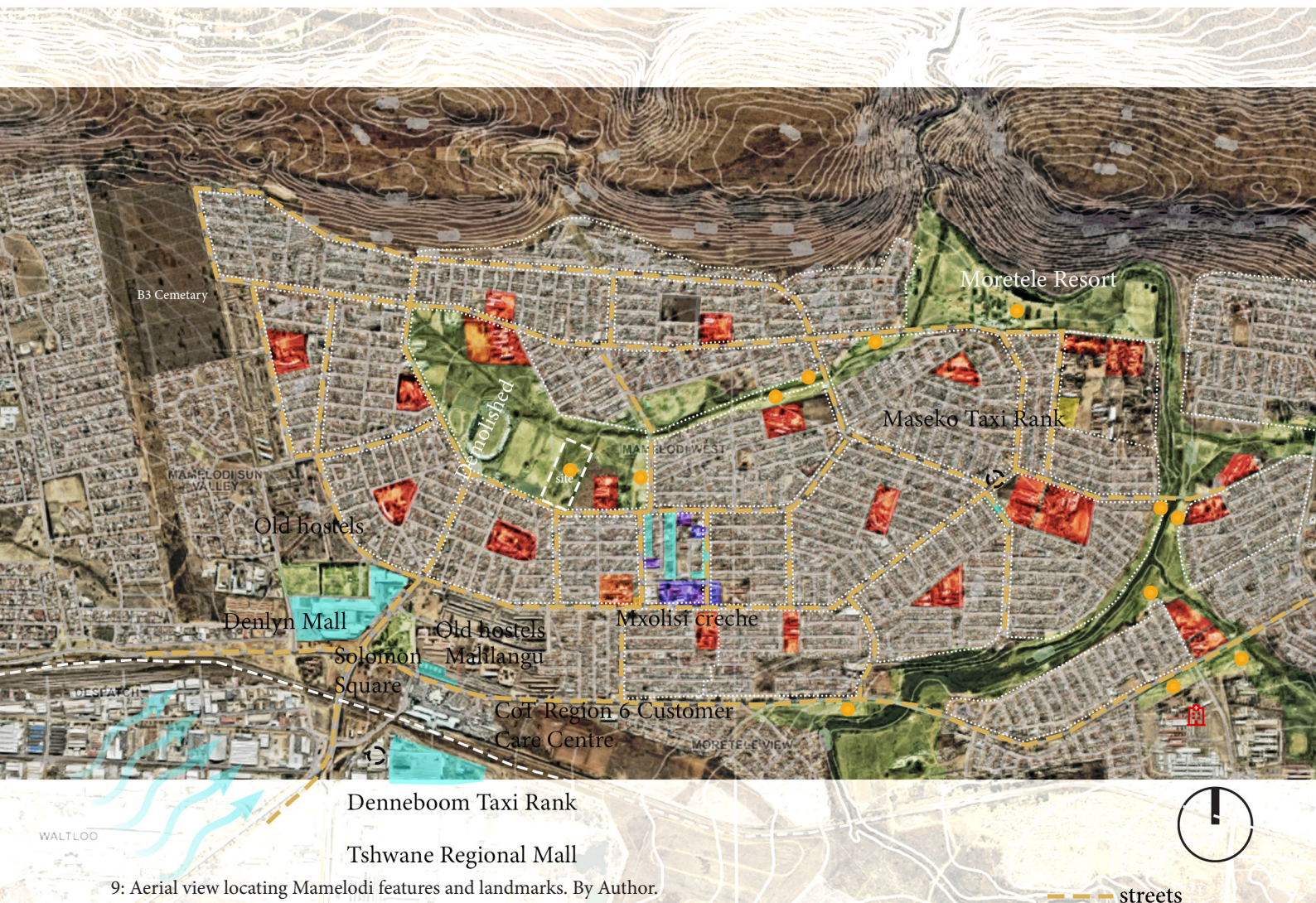
# Township as Place



8: Aerial view of H.M. Pitje stadium. Source: Google Earth. Edited by Author.

In *Dwelling, Place and Environment* (1989), Francis Violich, a Croatian urban planner, writes a chapter which suggests a way of understanding the sense of place by observing the landscape. To understand Mamelodi's sense of place, I will follow Violich's principles, using my knowledge of Mamelodi. Violich (1989) believes that places are inseparable from the people who inhabit and use them. According to Violich (1989:113), the significance of a location can only be unveiled through the way humans respond to their surroundings, and this can serve as a model for comprehending everyday life. It can be said that places only exist in reference to people, and by examining everyday life, we can begin to understand the environment created by the residents in Mamelodi and where they place value. Therefore, people give meaning to place, and the place reciprocates, as geographer Seamon (2014:11) suggests that people and their worlds are intimately intertwined, leading to emotional connections with a place.

People-place relationship highlights the connection with H.M Pitje stadium (fig. 8) in Mamelodi, named after its first mayor and human rights fighter Hezekiah Mothibe Pitje (van der Waal, 2000). It could be said that its construction was pivotal in forming social bonds as this was interrupted by the separation of ethnicities (Ibid). The stadium, which became home to the Mamelodi Sundowns Soccer Club circa 1979 (Ibid), is symbolic of the sports culture of Mamelodi. The stadium represents vibrancy, celebration, and a lively atmosphere and could possibly be a reason people celebrate their homeplace. Residents are to this day fighting for its refurbishing from its dilapidated state (Moatshe, 2023). This further suggests the need for sports and recreation for community life and attachment to place which can encourage collaborative initiatives aimed at improving one's local area.



9: Aerial view locating Mamelodi features and landmarks. By Author.

## Character of the natural environment

Mamelodi is situated at the base of the Magaliesberg mountain. The area was previously a farm, resulting in a dry, flat terrain with minimal vegetation. This township is encompassed by a mix of natural and man-made features. The mountain acts as a boundary on the north and eastern sides, while a cemetery serves as a buffer between Mamelodi and Eersterust on the west. The Waltloo industrial area provides a separation to the southeast from Silverton. Several commercial and residential developments are located towards the southern region.

During the summer days, people tend to seek refuge in their homes due to the lack of vegetation which provides cooling and shade. The river within the area may not be the most pristine, as it is shallow and often filled with dirt. Furthermore, its tendency to flood during times of heavy rain has caused some settlements to relocate. However, exploring the area on foot can reveal pockets of serene tranquillity where one can encounter unique fauna (fig.10) that may not be visible when traveling by car or public transport.

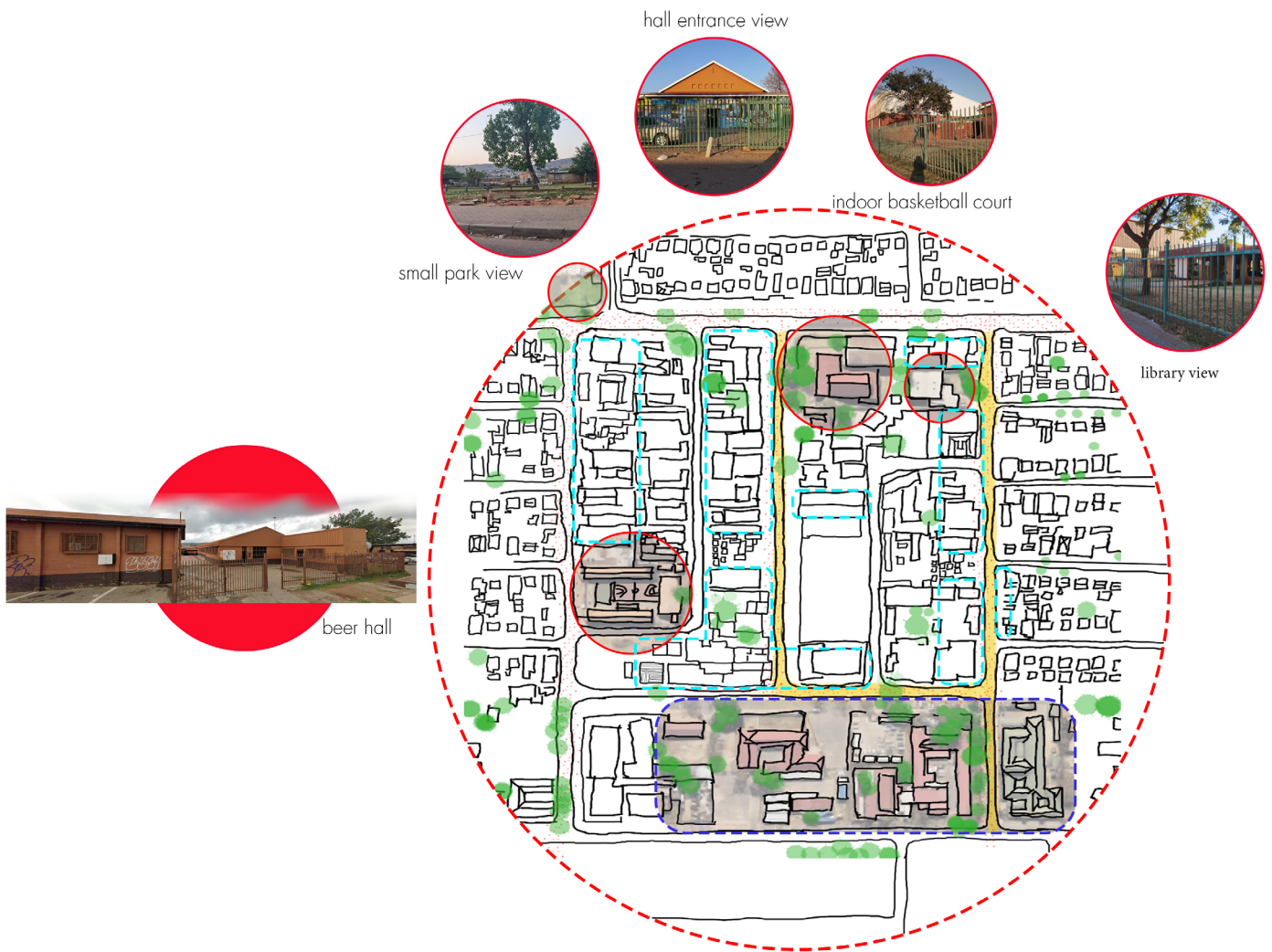


10: Bird life on site. image by Author.

## Built environment as a social instrument

This section delves into the relationship between the built fabric of Mamelodi and its inhabitants, revealing the social intricacies that emerge from these spaces. Despite its high population density and Western planning influences, Mamelodi's spatial design serves as a robust foundation for communal life. The grid pattern divides the land into equal sections, featuring individual living units at their core, while larger plots are designated for public facilities such as schools, a police station, and a clinic. Despite having a single entry and exit point, a remnant of the apartheid era, Mamelodi remains a lively and well-maintained community that fosters positive interactions and a strong sense of identity among its residents. While commercial activity primarily occurs on the outskirts, all necessities are still easily accessible on foot or by a short local taxi ride which would be a drive of less than 10 minutes. This creates a busy main road where majority of the economic activity occurs in the form of informal traders and more formalised mall spaces that contain the social life of Mamelodi.

Mamelodi serves as a testament to the fact that a well-crafted community can fulfil basic needs and establish an environment where individuals can live creating a responsive environment which is characterized by its democratic and enriching nature, enabling users to have a wide range of options (Carmona et al, 2010:8). This is also evident in the civic precinct which was the old town centre comprising of the old beer hall, old magistrates court, clinic, police station, community hall, library and post office (fig. 11). Of which some have been adapted for more current offerings, such as the gym in the beer hall. The civic space being recognised as a space of high foot traffic has fostered new economic activities such as local bars, restaurants and other businesses.



11. Civic centre of Mamelodi. Edited by Author.

## People and cultural identity

There is diversity in Mamelodi in terms of people's cultures. The prevalent activities that people mostly participate in are those that involve food, music and sport. There are yearly events that are hosted in the sports ground and the Moretele Resort that occur throughout the year like the Jazz Festival, Dinho Café, and All-white Party to name a few. Many developments recently have been places of commercial activity, such as malls. Sadly, these promote a culture of consumerism and do not offer many places of entertainment or leisure except for a cinema. Although people often create their own space for gathering. Notable individuals such as musicians, football players, and freedom fighters originate from the area.



12. Social life of Mamelodi. By Author

## Readability

It is easy to read the landscape of Mamelodi, although the structures are not as monotonous because residents have put their personal touch on houses throughout the years. These tend to perform as landmarks way-finders for residents and visitors. People also utilise the pedestrian walks to wash their cars (fig. 13). The streets become active with life. The traffic circles found at each intersection along the main road can also act as landmarks for giving directions. The economic activities and personal decorations create a spontaneous landscape that which makes the space refreshing and giving it character. The types of economic opportunities that have been noticed are those of; selling food or treats, car repair, and a spaza shop that sometimes acts as a threshold between the street and one's home (fig. 14). The economic centres are predominantly informal, mainly operating from transport hubs. The main formal economic centres are located at the entry of Mamelodi and the taxi rank in Mamelodi West – Maseko which marks the end of Mamelodi West.



13: Local washing car on sidewalk. Image by Author.



14: Spaza shop. Image by Author.

## Freedom of choice

The primary entry point into Mamelodi West is through Maphalla Street, which leads to secondary roads connecting residential areas. However, there are limited options available for routes which maintain the monotony of township life. Such a 'totally planned' environment is indicative of the lack of citizen participation and the sterile quality of the surroundings. While movement around the area is straightforward, the grid layout of Mamelodi fails to create a responsive environment that offers many choices achieved through permeability, legibility, and robustness (Bentley et al, 1985:9). A democratic space is defined as one that presents multiple options, but the design of Mamelodi fails to provide these, and people have more options on foot than by car. In particular, the youth face limited choices in terms of recreation, and the spaces do not offer new experiences. Nevertheless, the people of Mamelodi create and bring new experiences to the township through setting up groups and using community halls for various activities.

The design of a place can impact people's decision-making ability, including where they can or cannot go. Despite numerous routes within Mamelodi, the boundaries and main access route restrict movement and only benefit visitors in terms of mobility. However, the community life people manifest demonstrates the determination of the people of Mamelodi in overcoming the limitations of the design that was meant to work against them. Thus, it is crucial to understand how design affects the lives of people and how it can be improved to create a more democratic, inclusive, and dynamic environment.

## Privacy and sociability

A form of retreat to privacy is afforded in one's home. This is the setting that offers a sense of belonging to the place. As a visitor one feels a part of the community, due to the human scale of the physical environment and intimate feel of the space. Nothing is overbearing – There is a friendly and sociable atmosphere although it lacks a balance between spaces for casual gathering as part of daily life (Violich, 1989:133). Most places where young people gather, such as streets, corners, spaza shops, and sidewalks, are informal.



15: Movement/ Transportation routes. Image by Author.

## The impact of contrasting urban forms

Mamelodi is a low-density, single-residential area. There is not much contrast in the urban form as most large-scale developments occur on the periphery of Mamelodi which means one is not exposed to these daily. The mountain, the largest structure, gives a sense of openness and is not overbearing despite the houses that climb up it. The largest man-made structures are malls, which represent public spaces, as opposed to the more private, individualistic clusters of single residential houses that have a finer grain in their backyards.



16: Zones. Image by Author.

## The awareness of regional ties

Mamelodi is home to the Moretele Resort, situated on the slopes of the Magaliesberg mountain. The resort offers hiking trails, a park, pool, and numerous shaded spaces. While constantly being exposed to the mountain, being in the resort stimulates an appreciation of the stunning surroundings. The place becomes the setting for numerous cultural events that take place throughout the year. Additionally, residents are bringing back the immersion in nature through planting gardens and trees that bear fruits such as mulberries, avocados, apricots, mangoes, and lemons. This showcases the fertility of the land and allows people to establish and grow produce of their choice.



17: Green spaces in Mamelodi along river stream. Image by Author.



18: Collage reflecting Mamelodi's potential. By Author.

# 03 Theory

# What is home?

I use the essay by bell hooks (2015) and Amos Rapoport (1990) on what dwelling means to establish an idea of home and what it could entail. I view the home as foundational, hence being set as the datum through which the project begins. I will use house to mean structure and home to refer to the qualities of dwelling, where applicable.

In the essay *Homeplace: A Site of Resistance* (hooks, 2015), the home is at first described as a site of relief upon arrival, which speaks to attributes of feeling safe in an environment that would be unfamiliar to one. The familiarity and feelings of safety is due to the interiority of the space, the people inside, the activities that happen there, and the conversations that happen that allow one to release and restore oneself as a result, forgetting one's troubles. Belonging fosters a sense of relief, making life less of a struggle for survival and restoring dignity. This understanding is supported by Anthony Vidler (1992) in *The Architectural Uncanny*. Vidler explains that "homely" means a sense of security and freedom from fear (1992, 25). Hooks (2015) describes a space created by women in what is termed "homeplace" to credit those who a nurturing space. The women create a safe space for self-discovery and meaningful connection – where you find warmth, comfort, nurturing of the soul and feeding the body, literally and figuratively. This releasing also allows for the continuation of an identity and culture for hooks also states that those who dominate and oppress us benefit most when we have nothing to give our own (2015:43). This further supports that restoring and releasing can be a way of sharing knowledge and experiences, instilling community mindset, teaching dignity, integrity and faith.

The project entails that if the home is foundational and has an impact on how we engage with society and our perception of the world, then home should be designed with care. The project aims to suggest the public space as an extension of the home to relieve the house in the case of small-scale housing such as the Reconstruction and Development Programme (RDP) of 1994. It only further highlights why the housing crisis all over the world is so important, and not only the provision of it in terms of churning out numbers, but in the quality of the homes, so to have positive spaces that translate into positive community members. The paper acknowledges the housing crisis (Masterson, 2022) and critiques the condition of the NE 51/6 house type which is the model for the RDP housing for its failure to design or engage with outside spaces. During times of crisis, it is crucial to explore options for finding solace in public buildings that are accessible to all. These civic infrastructures, such as museums, parks, halls, and libraries, should serve as extensions of the home, providing spaces for restoration, release, and comfort. It is important that they prioritize this role in order to effectively support the community.

An alternative perspective on the concept of home involves examining domestic spaces and their characteristics, particularly in terms of how they are utilized. Drawing upon the insights of Rapoport (1990), it can be argued that the notion of home is closely intertwined with the various activities that take place within its confines. These activities are then said to translate into the *direct expressions of lifestyle and ultimately of culture* (1990:11) of the people who inhabit the space, furthermore, highlighting the need for specificity when identifying these important activities to reveal the essence of the people. When we consider the factors that shape our home environments and the care we put into them, we can also apply these ideas to public buildings that serve those who may not have the luxury of a comfortable home. The house is thence a repository of such activities that either hides or reveals them, and the home takes its shape according to the activities as defined by the people.

These activities are not only foundational, but it is where living thrives as echoed by hooks (2015) and Habraken (1988) when he describes home as having architectural values that are shared by the people who live in it.

*In their implicit way house types have always offered a stable physical environment fitting social life as the glove fits the hand, making the house a cultural artefact: the collective product of what a people is all about (Habraken, 1988: 3).*

When it comes to understanding the concept of home, it's important to examine how people feel at home in a place that isn't necessarily their own. Vidler (1992), for instance, explains how a space can be made to feel un-homely through the use of architectural elements, such as the positioning of elements to evoke certain emotions of uncanniness (1992:27). To turn a house into a home, it's essential to consider architectural elements such as light, darkness, and spatial design and those that add to the aesthetic appeal. These elements play a crucial role in creating a sense of belonging and comfort.

However, the question remains: what does a house represent? A home represents the more qualitative aspects of life, such as well-being, dignity, status, self-respect, security, entitlements, skills, employment, privacy, and more (Breed, 2012:24). Unfortunately, these aspects are often overlooked or taken for granted by those who have them.

## State of the home

The houses built in townships were of two types - the NE 51/6 model (fig. 20), commonly known as the "4 room" house, and the NE 51/9 model, also known as the "match box" house, which included a bathroom. The houses constructed in Mamelodi were of the NE 51/6 type. The houses were designed to have 6 occupants (Calderwood, 1953). The dignity denied as mentioned by hooks (2015:42) is felt in the scale, lack of ablutions in the home and the sameness to which showed no identity of the inhabitants. Over time, the residents have occupied and adapted the NE 51/6 in various ways.



19: NE 51/6 drawings and in context. Source: Hickel, 2014.



VIEW FROM ROAD.

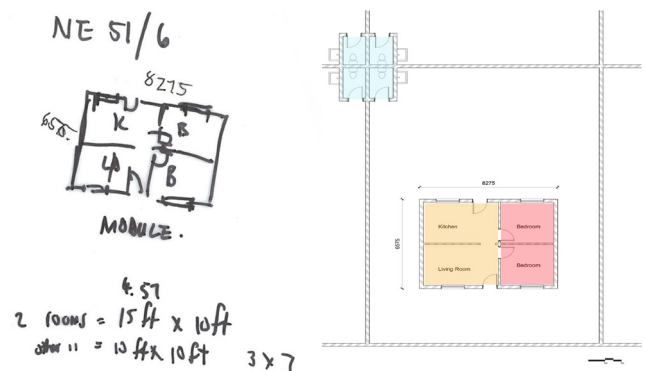


ELEVATION



PLAN

The lack of space found in the homes due to minimal rooms and resulting the shared room



20: "4 room house" with outside toilets. By Author.

# Ways of Occupying

## Standard NE 51/6 House

These houses are still common, and some remain unmodified. These are usually occupied by elderly people with a mixture of extended family members. The residents have managed to occupy these to offer more than just sleeping and eating, but also economic opportunities through selling and day-care centres operating in the yard space. The houses came with an outhouse ablution with just a toilet; therefore, bathing would occur in the bedrooms using plastic or metal tubs.

## The “big house”

These houses are occupied by residents who have the resources to upgrade the NE 51/6 to accommodate a growing family, with additions as they see fit. These require more investment financially and emotionally and is a testament to Mamelodi West as a space to live in. It is an investment in the community.

## Residential Extensions

Some residents have utilised their backyards for shack dwellings to rent out or for extended family members. These offer small economic opportunities for the residents when rented.

Another type of occupation is the “backroom” which can also be rented or used by extended family members. These rooms are usually open spaces where one can cook, rest, and have access to ablution facilities.

Some residents build larger flatlets or “Backroom Flats” that can be rented out at a higher cost as these are of good modern standard. The residents that have moved to other places have converted their entire property into this type. This essentially brings new people into the area.

## Retail/Commercial/Service Extensions

These include residents operating businesses in their front yard or outside the boundary of their house. These include informal trade such as spaza shops, mechanics, eateries and salons. These can be permanent structures or temporary structures like shacks or containers. Some residents run day care-centres from their homes.

Mamelodi West was established earlier as a settlement with few informal shack dwellings (fig. 32a). The NE 51/6 has formed the basis through which people generate economic opportunities for themselves, using the services the house offers and extending them to the street life of the place. The house becomes home in that it offers the building block of one’s culture, through the activities and lifestyles one establishes. Already the house has little offerings besides the basics but there is a multiplicity in the use of spaces both inside and outside that enables new opportunities. The additional activities residents introduce into their homes extend the function of the house and establish a connection with the greater community, at the same time bringing a level of care through the familiarity that is established.



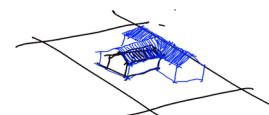
21: Existing standard 51/6. Image by Author.



22: Diagram standard 51/6. by Author.



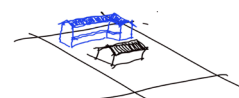
23: "big house". Source: Google Earth



24: Diagram of "big house". By Author.



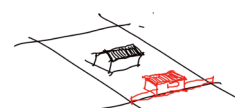
25: "Rooms" constructed on former house erf. Source: Google Earth.



26: Diagram of back rooms. By Author.

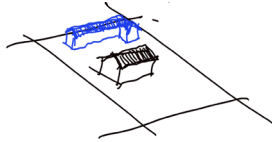


27: Retail extension in the front of the yard. Image by Author.



28: Diagram by Author.

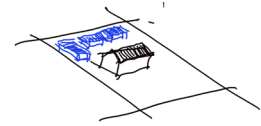
After acquiring some wealth, individuals in townships either renovate their "4 room" homes or expand into larger ones. Asbestos roofing, which was commonly used in these homes, has been found to have carcinogenic properties. In response, metal zinc sheeting was adopted as an alternative. Unfortunately, not much thought was given to insulation and the overall comfort of the living space during the replacement process. The government has maintained a consistent approach of little consideration of the comfort of space.



29: Diagram of double storey backrooms. By Author.



30: Diagram of informal economic activity. By Author.



31: Diagram of "shack" backrooms. By Author.



a



b



c

32: Housing typologies in Mamelodi. Images sourced from Google Earth. Edited by Author.

## What is home outside of home?

*Heidegger states that dwelling involves the process by which a place in which we exist becomes a personal world and home. Dwelling incorporates environments and places but extends beyond them, signifying our inescapable immersion in the present world as well as the possibility of reaching beyond to new places, experiences and ideas (Seamon & Mugerauer 1989: 8).*

Underdeveloped places such as townships, are increasingly getting affected by natural disasters, for example, the floods in Kwa-Zulu Natal (McCain, 2023). I argue that civic infrastructure should fulfil a duty of accommodating the civic themselves at all times, so to assist when these challenges are faced by these communities, in a way, serving as homes outside of one's house. People should be able to find temporary refuge in civic infrastructure provided for by the municipality to avoid residents being left homeless. Dewar (1992) states that it is incorrect to continue the notion of the entire range of a family's needs to be met within the individual house. Urban planning should strive to generate qualities of the "city" rather than of suburbia which further highlights the idea of publicness being accommodating for private activities and presenting of opportunities (Dewar, 1992:247). This concept highlights the importance of physical surroundings in developing a sense of familiarity and attachment. It emphasizes the close relationship and immersion between a person and their environment. According to Seamon and Mugerauer (1989), the built environment projects a civilized way of living and seeing that becomes a part of one's embodiment. As a result, home becomes something that one carries with them.

# What is homeplace?

The United Nations explains civic space as *the environment that enables ordinary citizens to play a role in the political, economic and social life of our societies* (United Nations – OHCHR [UN], 2023) through ensuring access to information, a space for conversation to express dissent and communicate their own views so to contribute to policy-making that affects their lives. I argue that civic buildings should be all-encompassing of these qualities of the city to expose people to economic, social, cultural and recreational experiences, opportunities and facilities (Dewar, 1992:247). Accessibility and equity to these spaces for all citizens is important and ensuring access determines the user and determines engagement (Ibid). Public civic space should be welcoming enough to allow people to take up space and express themselves in ways that they would in the comfort of their own homes. I argue that civic infrastructure can serve as sites of resistance (hooks, 2015) in place of those spaces that do not allow for restoration like the homes in Mamelodi.

Shannon and Smet (2010) in *The Landscape of Contemporary Infrastructure* focus on the transformation of transport infrastructure as it relates to the public realm. I adapt it in my research as they pertain to transportation infrastructure and its contribution to recreation and further extend into homeliness in the public realm and infrastructure as essential to the expansion of the public realm. They stipulate infrastructure as the “ultimate public space” due to its accessible nature, being financed by the public sector, and as a repository of a collection of activities. These qualities are pivotal to articulate the aspirations and dignity of contemporary society, therefore bringing to the forefront what matters to a place, simulating a homely way of living.

Investing in the infrastructure that the community sees fit for themselves enables public management or partnership for urban transformation and realizes positive, dense urban improvement (Shannon & Smet; 2010:184). This results in the diverse use of space, offers opportunities of compatible activities that reinforce one another promoting various elements that are mutually inclusive to satisfy inhabitants of space and maintain a healthy relationship between built and unbuilt environment (Dewar, 1992:247) thus promoting agency of the civic space.

Modernism created a separation between entities that should be working together, and urban planning through time has strived to reconnect the different relations. Infrastructure serves as a connecting device (Shannon & Smet, 2010). The relationship between home and public space is somewhat separated still in one's community when infrastructure serves solely as single basic amenity and not a part of daily living. The research aims to strike a connection with the outside world of one's homes into a public sphere that is homely. The aim is to seek an integrated way of living outside of the home, within public buildings and outdoor spaces. My argument is that these amenities and qualities attributed to being homely in terms of activity, people and culture should be an all-encompassing experience no matter where you are situated, home or public space. The idea of Homeplace (hooks, 2015) becomes the space in between one's homes and the civic space as they relate to another promoting civic buildings as a public right and act as homeplaces that aim to restore dignity back to the people.

## Solid & Void

Thuers and Nam (2023) have defined the relationship between solid and void as a new way to connect buildings with their surroundings, or objects with their surrounding spaces. By adopting this approach, architects and designers can create a careful balance between the two elements, giving equal importance to both. This results in a well-designed outside world, where even the in-between spaces are planned and utilized to the fullest for developing new infrastructure (2023:2).

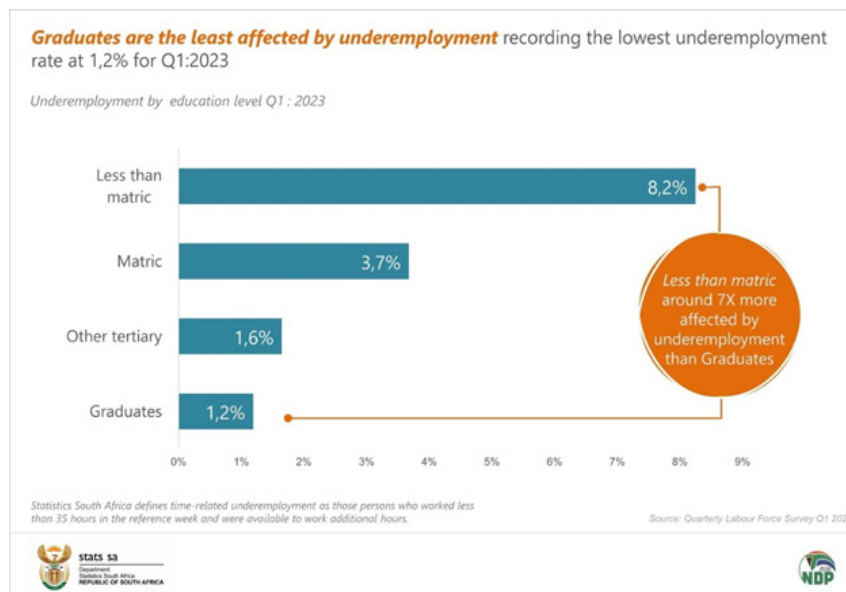
Void design approach applies green strategy to existing structures or places, as a way of regeneration. Design has focused on the built form mostly, and more recently strategies pertaining to urban sustainability or urban regeneration have ensued to focus on 'space' to create a balance. According to Thuers and Nam (2023:2), designing the void has been enhanced by adding natural elements. It is important to prioritize the focus on space in order to create sustainable cities and environments, as well as to upgrade the existing ones (Ibid).

The void as explained as the open spaces that are "genuinely unplanned". Majority of such spaces in Mamelodi take the function of parks as these leftover spaces predominantly occur near the Piensaars river. Recreational spaces are an important part in placemaking and should be thought of and designed in the same vigour as the buildings they are attached to. Recreation is synonymous with being immersed in nature and this relationship is emphasised by Dewar (1992) stating that, *contact with nature and agricultural landscapes provides opportunities for necessary escape from the intensity of urban living and represents the most fundamental form of recreation and opportunity for urban dwellers* (Dewar 1992:248). Nature and art can serve as places for reflection, slowing time and providing insight into oneself (Harbison, 1991:16). Being immersed in nature can act as safe places for sites of release or restoration or resistance.

## The everyday as ritual

*The goal of incorporating concrete realities of daily life into design is the creation of heterogeneous and plural urban environments that accommodate and celebrate local identity. The physical environment can become an element of emancipation if it corresponds to the actual behaviour and activities of existent people (Foucault in Leach, 1999).*

The activities that a place generates create a cultural landscape to which people relate or experience the world through. These activities thus translate into the lifestyle (Kent, 1990:11) and thus the everyday life. Through qualitative data capturing in an ethnographic site study, the everyday life can be revealed. Once translated into design, these activities form the basis to which the programme of a building is attached. Therefore, to make a homely space, it must attribute to the activities one partakes in and wishes to partake in at home. In the case of the poor, these rituals pertaining to functional, social and emotional needs of the everyday is extended to the public sphere. The problem witnessed with the township landscape is that many a people, and especially young adults and adolescents, tend to fall into inappropriate behaviours and crime activity, this being a result of the failing systematic and economic transformation with the high unemployment rates (Statssa, 2023) (fig. 33). Which further emphasises the need for other forms of recreational activities which are said to being lacking for quite a long time in townships (Breed, 2012).



33: Unemployment Statistics. Source: <https://www.statssa.gov.za/wp-content/uploads/2023/05/Underemployment-by-education-level-final.jpg>

# The state of the civic

Though the study by Breed (2012) was conducted in the far-east side of Mamelodi, I believe it rings true for the whole of Mamelodi in terms of community culture as narrated by her interviewees to explain Mamelodi as *a place of trust and sharing where people greet each other and speak to each other on the streets*. (2012:21). Therefore, communal interaction and activities are encouraged by the space (Ibid).

The development of townships included limited civic infrastructure, consisting only of schools and health facilities (Dewar, 1992:245). Therefore, leaving unused land that may not achieve desired government outcomes (Ibid). These open spaces are sometimes transformed into parks that as a result are underutilised due to the lack of planning and designing that went into them. Little care for these spaces is still evident in the treatment of these parks as they are not well-maintained. The parks currently perform as thoroughfares, with occasional visits by children as swings are dilapidated. With this, the township is a place that sees little growth (Dewar, 1992:246). The public spaces are inhospitable, dangerous, and frequently serve as dumping grounds for rubbish (Ibid).



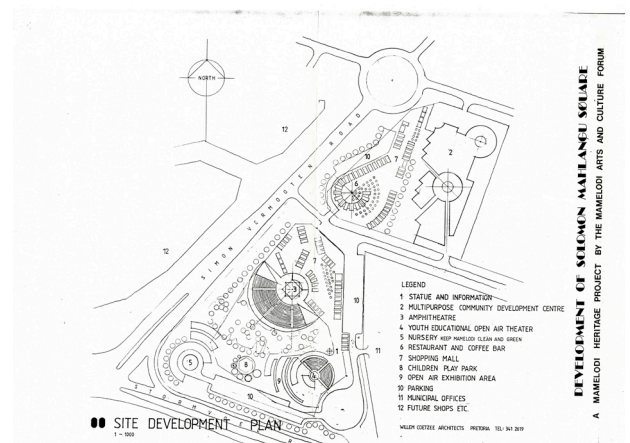
34: Cows grazing in park area. Image by Author.

The newer developments of social space like the Solomon Mahlangu Freedom Square (SMFS) (fig. 35) are fenced off which work against the idea of a square as public space, but the treatment of the square as civic space and belonging to authority has resulted in it being fenced. This fenced edge also interferes with the mobility of people which is essential to how people would experience a square, allowing one to immerse in the space.



35: Empty SMFS hawkers on fence edge. Image by Author.

It was planned to have a multi-purpose community development centre, restaurant and coffee bar and a children's play park (fig. 36) of which did not materialise in the final development of the square. Instead, it performs as a backdrop for the informal trading. The fence gives a sense of protection for the space so to possibly prevent it from being overused as suggested by Hardin (1968) that placing a restriction on a resource reduces its depletion or dilapidation in this case. The suggestion comes with the notion that it is a mutual agreement that I question whether to be the case. This can also speak to the lack of thought in terms of waste management as the square does not appear to have much bins for the high dense foot traffic that occurs on site due to the malls nearby, taxi interchange and the informal trading opposite the square.



36: SMFS Plan. Source: van der Waal Collections, 2000

The train station used to be a lively place where informal traders and a taxi rank were located. However, now a mall (fig. 37) has taken over the space, causing a disconnect between the infrastructure, the informal traders, and the main road. The mall introduces the commuters to new opportunities in terms retail and commercial activity and promotes a form of recreation that comes at a cost. No provision of leisure public spaces occurs, as malls focus on the interior, which deadens the space as there is a focus on the building. A connection to the train station and rank is now lost and hidden from the public realm. The informal traders are moved across the street to a much smaller space though the design provided platforms for trade. The SMFS and malls are on the periphery, at the point of entry into Mamelodi to take advantage of the human traffic.



37: Tshwane Regional Mall exterior. Source: Google Earth



38: Library exterior condition. Image by Author.

The civic infrastructure located in the central part of Mamelodi West includes a police station, clinic, pool, old beer hall, a library (fig. 38) and a community hall (fig. 39). All these spaces are treated with an edge condition that closes them off to the public, be it a wall or fence. I argue that this offers little integration with the public as there is no visual connection as well as in their functionality. The spaces perform as individual elements with single functions. They are sterile and monotonous.



39: Community Hall with indoor court in the far left. Image by Author.

40: Civic infrastructure and their edge condition. Images from Google Earth. Edited by Author.



According to Dewar (1992:246), there is no tradition of creating pleasant urban environments in the township whereas there is dire need for it. People recognize the importance of recreation and leisure in the respect shown for open fields when setting up settlements (fig. 37). I argue that public buildings no matter the context should add a layer of difference in the fabric of the town and can be designed in an inspiring way as poor people also deserve beautiful spaces.

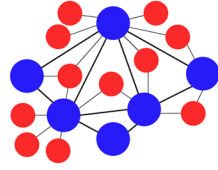
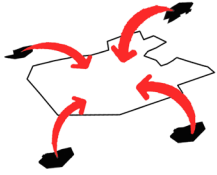


41: Juxtaposition of homes and recreation/play, source: [Environments of change - Gottsmann Osman FINAL APRIL 2010x \(csir.co.za\)](#)

## Regenerating the township landscape

Public spaces, including green spaces and trees, traditionally, provide spaces for gathering, but during apartheid times, the gathering of black people in groups was prohibited (Riotous Assemblies Act, 1956). I argue that this might have added another layer to the lack of care that went into designing the open spaces that accompany residential dwellings. Government projects' emphasis on cost-effectiveness has resulted in a sameness, with public amenities that resembles the same bland housing. This has continued the bland landscape of the township, in addition to the barren open land. Residents exercise more agency over their own homes by beautifying them with nature, plastering, painting and adding decorations or even the "big house" extensions. The public realm has needed a relook at the built environment and its accompanying urban spaces, because they influence how a city is perceived, created, lived in and ultimately transformed (Breed, 2012:1). Neglected aspects of urban space such as recreation, serving the in-between spaces in the townships are important to be identified and revealed as spaces to be regenerated and be made more encompassing of the place and involving of its people (Ibid). These spaces must be serving to building as they are the equipment of life (Harbison, 1991). I suggest that all buildings be perceived as homes and be revered and designed as such. Schools are home to education, hospitals or care facilities can be homes for healing and thus argue that public municipal buildings are homes outside the home in terms of offering rest, leisure, culture, retreat, beauty and opportunities.

A new philosophy to regenerate the township and its buildings and spaces can be as follows as according to Dewar (1992:249):



### 1. Compact the city by imploding growth

Strategically & sensitively implode the new growth within the boundaries of the existing.

View the new growth as resource to improve permanence of existing areas.

Maximises generative capacity of urban systems, presenting diverse potential for economic opportunities.

compact systems promote higher levels of social and commercial services and equitable access to them.

Cost of social and other services to consumers reduces.

42: *Adaption of philosophy on urban planning from Dewar (1992).*

### 2. Promote a more integrated urban form & more complex levels of order

Integrated urban systems i.e urban activities & land uses within the city to create more opportunities.

Promotes convenience and equity: exposing people to wider range of facilities and activities.

Developing activity routes tying local areas together.

### 3. Redefine infrastructure

Site improvement and resource creation; using nature like small-scale agriculture.

Positively made and celebrated urban public spaces, form the primary social infrastructure.

Public provision of economic infrastructure: spaces for trade and manufacturing.

Access to information & communication.

Individual association of activities to single elements of urban infrastructure to change. Multifunctional use of

### 4. Stimulation of more complex processes of urban management

Include a wide range of agents to participate in delivery systems Circulates capital to the poor sector of society

Encourages a diverse, complex and spontaneous Quality of environment as opposed to sterile and monotonous environments of one agent.

Ensure roles for smaller agents  
1. land release  
2. Necessary

institutional back-up i.e financial and legal

The philosophy presented in this proposal appears to be well-considered and has the potential to promote sustainable urban environments. The ideas put forward promote a diversity of spaces, achieved through the inclusion of a variety of agents, activities, and functions, ultimately giving new meaning to space and creating convenience for residents. This approach also promotes the idea of the "township economy". According to Rapoport (1990:12), the most important function of a place is not its purpose but rather achieving meaning within it. The proposed ideas are intended for implementation at an urban scale, with the aim of adapting key elements to the design of the project and viewing new developments as resources that improve the performance of existing areas.

However, proposing development in townships poses a challenge due to the politics of the area. With the involvement of other economic sectors from the community, it will foster engagement with the project and ultimately lead to the protection of the space.



# 04 Siting

# HM Pitje Sport Precinct Project

## Background

HM Pitje is the local stadium of Mamelodi named after its first mayor. It was built in the 1970s and was a multi-purpose stadium hosting local smaller teams and school programmes. It is the ancestral home to the local football team Mamelodi Sundowns. It was earmarked for the 2010 World Cup to serve as training grounds for teams but failed due to non-compliance with safety regulations (Parliamentary Monitoring Group [PMG], 2021).

The stadium is currently demolished, after years of refurbishing and a period of being delapidated (fig.44), which made it a hotspot for criminal and drug activity (Ndlazi, 2021). It had a softball court added later on that is now demolished. It is surrounded by sporting fields, tennis and softball courts. The fields serve as training grounds for the local football association that exposes children to opportunities in the field of sport. The grounds also are used as event spaces for yearly gatherings.

Fitness is a daily occurrence and celebrated by the community as the space is also used by the residents to exercise in the parking area. The residents have protested and raised concern about the stadium to show the importance of the facility to the community (Moatshe, 2021). It was through public protests and demonstrations that the project has gained traction, though facing internal political obstacles (PMG, 2021).



44: Dilapidated stadium. Source: <https://www.iol.co.za/pretoria-news/news/city-of-tshwane-hopes-treasury-will-fund-r15bn-revamp-of-hm-pitje-odi-stadiums-6b851234-3941-43b0-be2c-6318aa60f75e>



45: Timeline of previous stadium development. Source: [pmg.org.za/committee-meeting/33226/](http://pmg.org.za/committee-meeting/33226/)



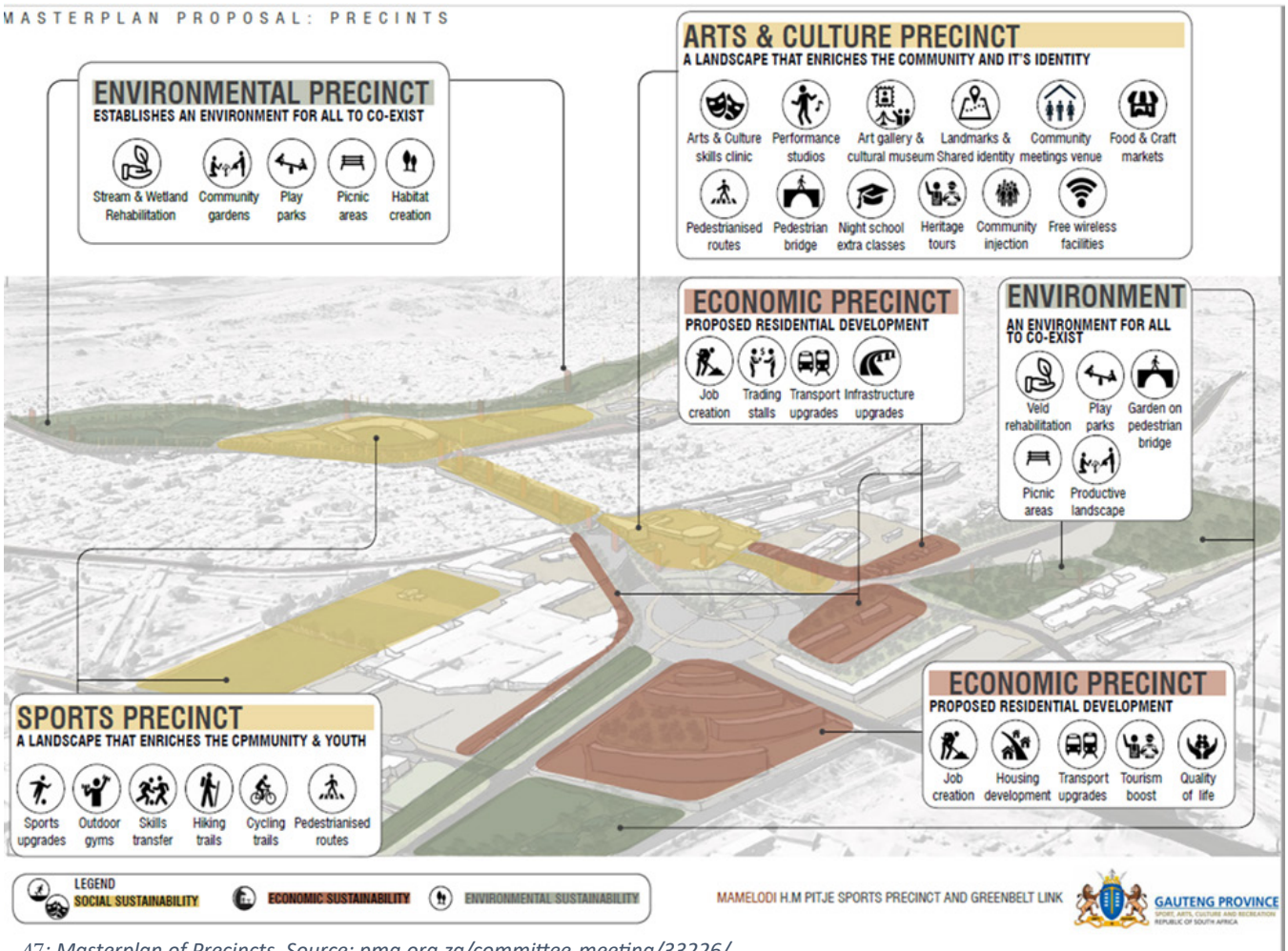
46: Current demolished site. Image by Author.

# Proposal

The rebuilding of the stadium proposes a sport precinct comprising of multipurpose sports facilities with a major focus on the stadium re-construction. The redevelopment would include installing a new grass main field, floodlights, athletic tracks, security fencing and parking (PMG, 2021). Also upgrading the existing multiple courts. Adding the construction of new ablution facilities, change rooms and a clubhouse (Ibid).

The proposal masterplan indicates the development of four types of precincts pertaining to social, environmental and economic sustainability of Mamelodi (fig. 47). These are spread out from the entrance of Mamelodi with a link between them and the sports precinct development, which is the first phase of development. Not much is mentioned in publications about the other 3 types of precinct spaces each containing a variety of activities.

The proposal shows a desire to use the large amount of residual land that has been awaiting new or expanded facilities but with the internal political issues faced deems to delay the progression of the project, this often hampers the results produced. The focus seems to lie with the stadium as residents themselves have emphasized the development would be of benefit to the community.

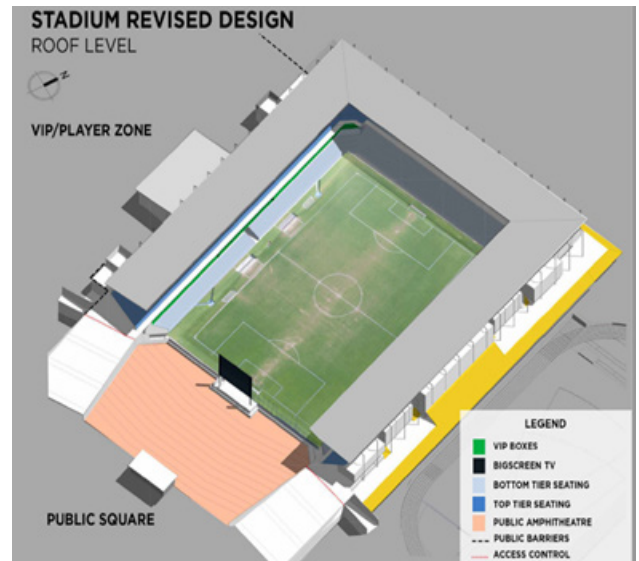


47: Masterplan of Precincts. Source: [pmg.org.za/committee-meeting/33226/](http://pmg.org.za/committee-meeting/33226/)

The public show an interest in participating in the making of the space but there has been little evidence of engagement with the community by the Department of Sports, Arts and Culture as it is a provincial project (PMG, 2021). The residents seem to share the same focus on the stadium by the nostalgia expressed with the opportunities it formerly served.

The stadium is proposed to be rebuilt to meet FIFA and local football standards with the residents requesting a 30 000-seater, 15 000 standing room stadium with multipurpose sports facilities (PMG, 2021). The design of the stadium proposes a grand entry through an amphitheatre that would serve as a public square to foster social interactions.

The sports precinct will transform Mamelodi, encouraging a thriving economy for local businesses and the wider community (Moatshe, 2023). The stadium redevelopment (fig. 48) is an opportunity to inspire the future generation of athletes. The focus of the redevelopment I argue is that it places emphasis on the built form, the solid, whilst no discussion of the surrounding spaces take place. I propose equal attention be given to designing the surrounding spaces and exploring their potential. The development is a positive one as it brings about physical changes that result in improving the surrounding areas. However, the stadium seems to only cater to activities related to sports, even though this activity is highly regarded by the residents. It would be beneficial to establish other functions complementary to this development, in order to prevent it from becoming inactive.



48: Stadium Proposal. Source: [pmg.org.za/committee-meeting/33226/](http://pmg.org.za/committee-meeting/33226/)

## Accessibility & Equity

The paper aims to prove that the civic spaces can be potential sites of restoration or release. And through analysing the culture of Mamelodi, I suggest the project pursue a programme in sports and recreation. To make sports and recreation accessible to those that are unable to participate on an advanced level and further celebrate leisure as a part of life that fosters enrichment through exposure to diverse activities. The masterplan shows a suggestion of outdoor gyms on the open sites, which has results of not being used seen in the dilapidated existing outdoor gym. I would argue the failure of these sites because they are not defined well enough as places. Leaving these open spaces unused keeps them as negative space (fig. 47).

The redevelopment of an existing site should aim to change its fabric. Whilst creating exposure to social, economic, political, recreational and cultural facilities, that I argue can be encompassed on a single site. Accessibility to these determines engagement and a diverse user demographic.

## **Solid & Void**

The relationship between solid and void creates a potential for integration. While smaller temporary elements have been proposed to cater as informal markets during match days, the stadium still asserts its dominance over the landscape. However, I believe that integrating the precinct with its surrounding landscape is possible by opening up supplementary spaces for other activities and people, thus ensuring the precinct is active at all times. The green strategy of revitalizing the wetland and stream serves as a means to regenerate the landscape and bring new life into the environmental precinct.

## **Everyday as ritual**

I argue that the precinct proposal does not offer much in terms of enhancing daily life through its activities. The proposal aims to promote a lifestyle centred around sports, fitness, and recreation, which is a positive and healthy approach. However, it is important to ensure that spending more time on the site would enable people to engage in activities other than those mentioned above. This is necessary to prevent the space from becoming an isolated entity that operates only within itself. Therefore, exploring ideas of permanence and temporality can help influence the site's overall design and functionality.

## **Compact the city by imploding growth**

The new growth has potential to be a resource that improves the performance of existing areas. Not in a way to erase them. Diversity in activity can promote a higher level of social and commercial in establishing what can hold the space on a regular basis for a longer period of time as currently the site is activated after school when children and adolescents come for football training.

## **Promote a more integrated urban form and more complex levels of order**

The current focus on the stadium creates a limited experience of the area. The redevelopment should strive to provide access to a broader range of facilities and activities. Activity systems that are already in place near the site can incorporate new activities in a modern and innovative way.

## **Redefine infrastructure**

It is important to create public spaces that will be celebrated. Mobility through the precinct proposes new pedestrian routes. Considering the how vast the site is, placemaking elements like shading structures are important. The pedestrian routes should be more enjoyable and comfortable. The site should expose people to access to information and communication. The stadium proposes a big screen tv that can be used to advertise these. The proposal of the economic precinct remains in the commercial area by the entry, there are economic activities that exist internally that can be promoted.

## **Stimulation of more complex processes of urban management**

The professional agents have produced proposals that have been rejected by residents which speaks to the processes followed in the development of projects. Design is not linear process and I argue that conversations with people on the ground should be ongoing to encourage a diverse, complex and spontaneous environment. The capital from the project should circulate to the poor sector and in this case, to residents through job creation in the development and construction phase, and it continue to stimulate economic activity.

## Client



For the regeneration strategy to be successful, it's crucial to involve multiple agents from various departments and disciplines. This will help to stimulate complex processes in project management and create an enriching and diverse environment. The project's scale provides an opportunity for multifunctional spaces and a diverse group of people. The site can be transformed into a recreational space that serves multiple purposes. It's important to involve the community from the planning to the construction phase. A bottom-up approach that incorporates the community's opinions can lead to the protection of spaces by the community itself, giving them agency over the spaces they inhabit and promoting a dynamic and diverse environment rather than a bland landscape (Dewar, 1992).

The Department of Forestry and Fisheries and the Environment is identified as a potential partner due to the environmental aspect of the project. The Motsepe Foundation, which focuses on community development, bursary programmes and sports, music, and arts for youth, women, and vulnerable groups, was also chosen as a stakeholder. With its association with the local football team and the rebuild of the new stadium, there are hopes to bring live matches back to Mamelodi (Moatshe, 2023).

## Stakeholders



Private funding

**MOTSEPE  
FOUNDATION**



## Community Members

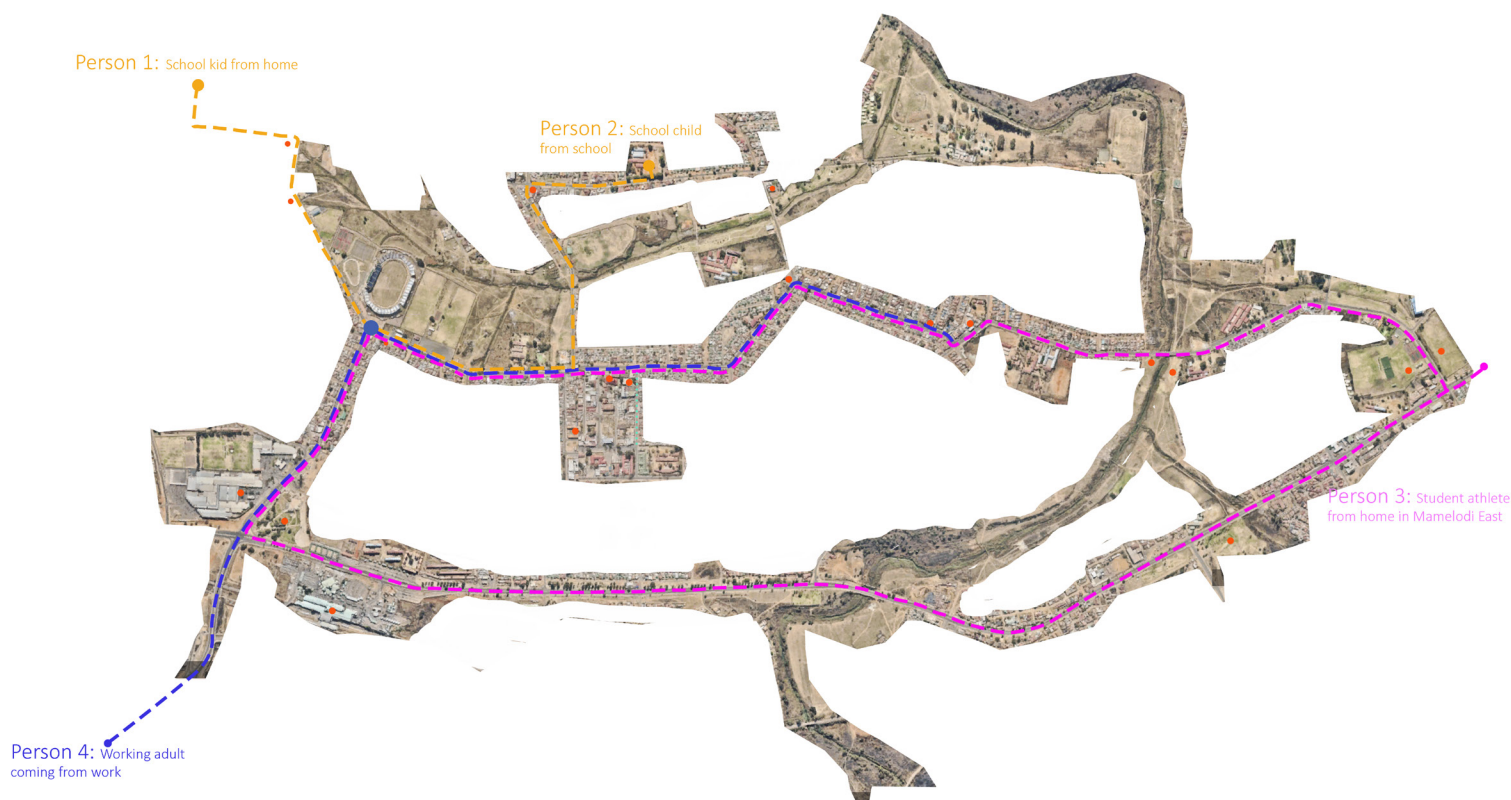


Local  
members,  
NPOs/NGO





50: Map indicating journey of the users to the stadium as the final destination. Locating the social spaces through ones journey. Edited by Author.



51: Journeys. By Author.

Problem statement: Mamelodi, like any other township in South Africa faces the plight of the youth into socially ill behaviour, and this has been reasoned as a result of lack of recreational spaces. The youth do not have much to do to keep themselves busy. The mapping depicts the social spaces one is exposed to on their journey to the stadium as the final destination. It reveals that not much activity is exposed along the main road and that civic and public social spaces blends into the housing. The social activities are not defined as some are hosted in existing old buildings and parks are vast sites with little playground spaces with no definition.

Young boy  
12 years old



Adolescent  
19 years old



Young professional  
26 years old



Retired elder



School child  
Sports  
Playing  
Reading

Athlete  
Student  
Enjoys music  
Arts & Culture  
activities  
Job expos/  
Employment  
opportunities

Working from home  
Enjoys music/  
events  
Performance  
Plays sports and  
Indigenous games  
Art  
Food  
Exercising

Teaching Karate  
Art & Culture  
Groups  
Dancing  
Knitting  
Chess  
Gardening

52: User profiles. By Author.

Mamelodi is a predominantly young place. According to the 2011 census, the population was recorded at 334,57 with 73.7% being of working age (15-64), 23.3% being young children, and 3% being elderly. The male population makes up 52% of the population, while the female population makes up 48% (Statssa).

Considering that South Africa's youth falls within the age range of 18 to 35, this group forms the main users of the space. The project intends to continue the site as public space for all. However, young children are also essential to the project as they are the future generation and the original users of the site and elders to impart knowledge.



The love of sport and most especially soccer, is one that is embraced by all the ages. The chosen site is adjacent to a sport field that hosts an influx of young aspiring athletes that move through the park site from home or school to train on a daily basis. The second deputy chairperson of the Mamelodi Local Football Association (MALFA) states that there are a total number of 74 local clubs registered with the association, each with 5 age divisions. The association partakes in life skills development to encourage and emphasise the importance of education because the association loses players due to under performance at school. And also states that there is no support from the schools in the area.



53: Children leaving training. Image by and edited by Author.

# Mamelodi Public Realm



**NATURE**

**CONNECTION WITH NATURE**

MOUNTAIN VIEW

SOMETHING FOR EVERYONE

REHABILITATE RIVER

RESTORE

WELLNESS

GARDENS

LOCAL SKILLS

**COM**

**VIBRANT**

FITNE

SOU

Y

P





# Site Analysis



55: Site Analysis. By Author

The site was chosen for its proximity to the stadium and due to the foot traffic that occurs as depicted with the desire lines on site and the influx of school children coming from football training that use the site as a thoroughfare to go home.

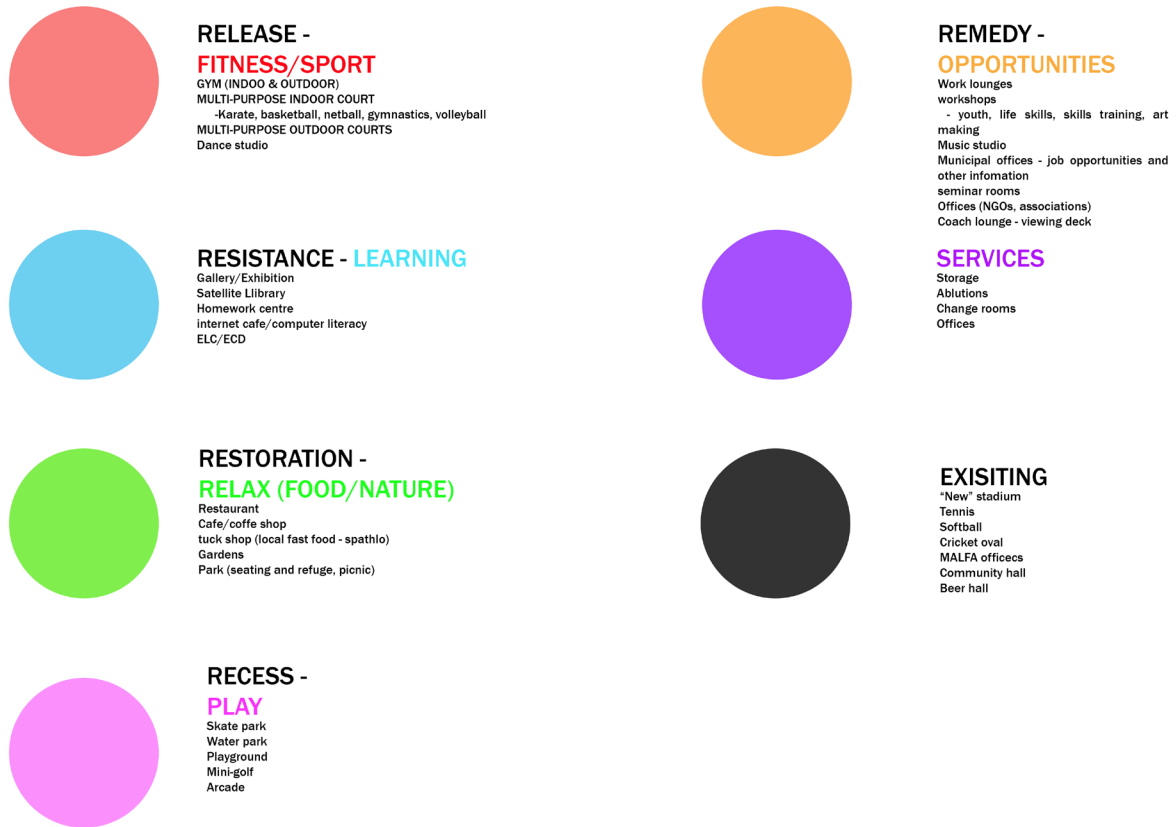
The site has potential to give an offering that performs as a retreat before one goes home or when home may not be conducive for working, studying or leisure.

The Pienaars river slits into the site which introduces an opportunity of creating beautiful settings that accentuate nature.



56: Site images. By Author

# 4.5 Programme Development



57: Adaption of homeplace theory into qualities on site and programme

As a result of the theoretical and site investigation, the programme of the projects adapts the theory of homeplace into various sites of the themes named above (fig. 57). The investigation of the home and its shortcomings highlight the need for release and recalibration that one is not afforded. The themes drawn are further unpacked into various activities relating to sport and recreation. This is as a result of the identified need of the community in order to inspire, empower and develop the youth. The project aims to achieve this through identifying the prominent ways of "release" and "resistance" found in the youth, which is sport and fitness. Sports is thus the main anchors on the site and introducing other activities along the way to create a diverse space, bringing a diverse group of people together and creating a convenient space of enjoyment and leisure.

The affordance of the key themes is what makes the site a home away from home. Introducing enough space to play, rest, be alone, be with friends and a landmark to feel safe, and a place parents are comfortable knowing their children are.

Utlwa, utlwa melodi ya Mamelodi (Listen, Listen to the melody of Mamelodi)  
Utlwa, utlwa melodi ya Mamelodi (Listen, Listen to the melody of Mamelodi)  
Ke melodi ya Mamelodi. (It's the melody of Mamelodi)  
Thabeng tsa Mogale\* segudi (In the mountains of Mogale segudi)  
Ke melodi ya Mamelodi. (It's the melody of Mamelodi)  
Thabeng tsa Mogale segudi (In the mountains of Mogale segudi)  
Gotheogela nokeng ya Moretele goretetse ka mmimo wa batho (Down to the Moretele River we are filled with people's music)  
Gotheogela nokeng ya Moretele goretetse ka mmimo wa batho (Down to the Moretele River we are filled with people's music)

Ka bo mogale tabane  
Yena wa Malopo (With the heroes of the story, he of the Malopo's)  
Mogale makgalemele  
Yena wa dinoto (The mighty rebuke, he of the hammers)  
Etl'a o hwetse Mahlasela a go opelele direto (Come and find Mahlasela, let her sing you poems)  
Bare ngwanyana theka lesesane o re abuti ntsware kearobega (They say a girl with a thin waist says brother hold me I'm broken)  
Keoba ke melodi ya Mamelodi (The Melodies of Mamelodi)  
Keoba ke melodi ya Mamelodi (The Melodies of Mamelodi)  
Melodi ya Mamelodi (The Melodies of Mamelodi)  
Melodi ya Mamelodi (The Melodies of Mamelodi)  
Melodi ya Mamelodi (The Melodies of Mamelodi)  
Melodi ya Mamelodi (The Melodies of Mamelodi)

- Vusi Mahlasela in Melodi ya Mamelodi

\*Local name for the Magaliesberg mountain(van der Waal, UP Collections)

# 05 Precedent

# Placemaking structure as crafting landscapes

It's important to emphasize the skill of dexterity in the making of art in Mamelodi because it's often overlooked. Making art is a way to achieve success in this community, and it requires both mental and physical engagement. Artisanal work is prevalent in Mamelodi, and this introduces the idea of crafting as a measure to emphasize the using of one's hands to produce an artifact. This led to discovering creative ways to incorporate this skill on site, including bricklaying and welding, which are predominant. The idea of "using hands" is emphasized to promote participation, collaboration, tactility, and an embodied experience. Artisanal work in Mamelodi is mostly performed by men, but the craft of crocheting is introduced to emphasize the role of women in creating the homeplace and to further drive the idea of "homemaking". This notion will extend itself into the project as a measure of crafting "scapes" that foster place-making.

## Creative: Crocheting

A method in making that relates to homemaking is crocheting. One artefact found in the homes of people and sometimes made by the resident themselves is the doily (figure 28), these are used to cover furniture and make tables and cupboards more presentable. Apart from natural public space, a table can be symbolic of social space, which is important for the project as represented by civic spaces. This is how people create beauty for themselves, crocheting to beautify one's homes.

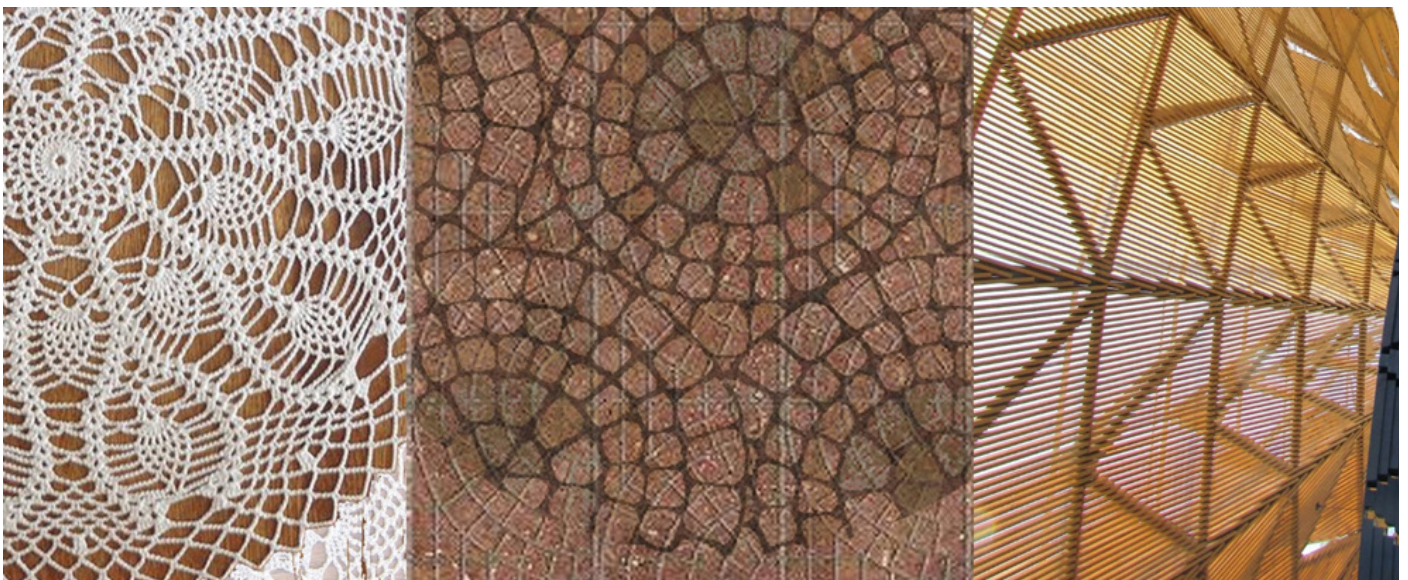
## Normative: Artisan

The way of constructing in Mamelodi is artisanal. Using local skills and materiality people have become skilled at, being brick construction. Exposed brick in construction is not celebrated as it may be representative of poverty, tied to the struggle of the apartheid NE 51/6 in the township. I reveal this to reimagine a township landscape encouraging of imagination using what is normative and exploring how it can be used in a creative way in the project. Other artisanal skills such as welding is found in Mamelodi.

## Imaginative: Crafting "scapes"

To contrast the flat, bland landscape of the township, I will explore roof structures in the next section to introduce roof construction to create difference. Analysing a pavilion roof as a type for creating and holding space in terms of placemaking and larger spaces.

The site has environmental potential, and the idea is to create park spaces that relate to nature by crafting landscapes.



58. Ways of crafting. Images from Google. Edited by Author.

# Parc de la Vilette

OMA - Rem Koolhaas

Paris France

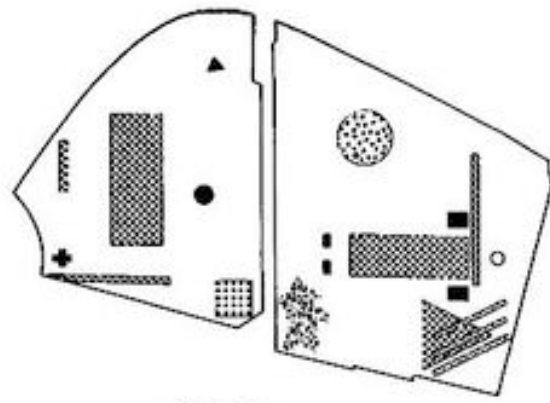
1982

## The Meaning

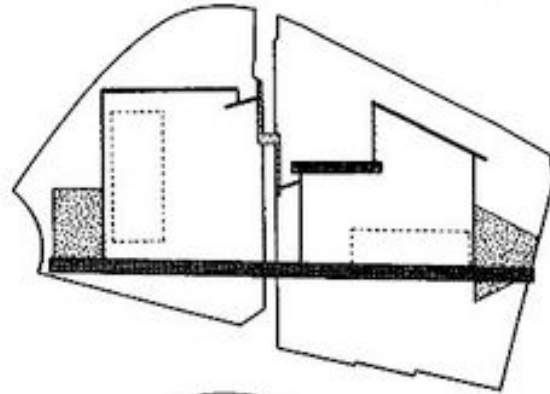
The project is a response to a park competition organized by the city of Paris. However, the site was considered too small for the program of a traditional park, which Koolhaas defined as a replica of nature with minimal facilities for services and enjoyment (OMA, 1985). As a solution, a framework was designed to generate a park through a system of "programme indeterminacy". The proposal focused on maximizing benefits and maintaining an unstable aesthetic experience. The framework generated the idea of maximum permeability of the program elements required by the brief, using nature as a program to ensure the natural aspect of the park. Vegetation was used to simulate different landscapes to enhance the experience (Ibid).

The site was divided into strips of varying width at intervals of 5 meters, and the program requirements were spread to avoid creating clusters. This maximized the experience on the site, allowing visitors to explore various landscapes and engage in different activities. The two major routes that crossed the site created a cumulative experience, where no two spaces were the same. This concept was translated into smaller scale elements such as kiosks and playgrounds. Although a kiosk is programmatically the same, its location in the park and the strip it is situated in presents a unique aesthetic and experience .

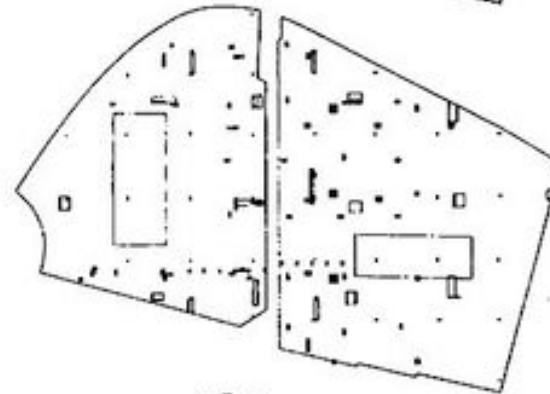
The project demonstrates a logical approach initially derived mathematically to create patterns in the landscape and impose an experience that would not have fit otherwise. The project also shows a measure of layering programs to create variance forging a grouping where no two groups are the same. This creates a sense of adventure and curiosity among visitors.



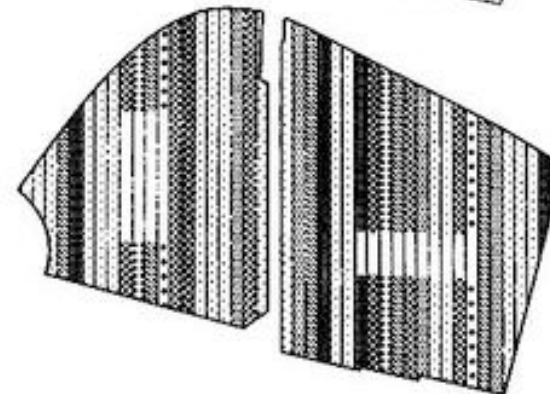
*The final layer*



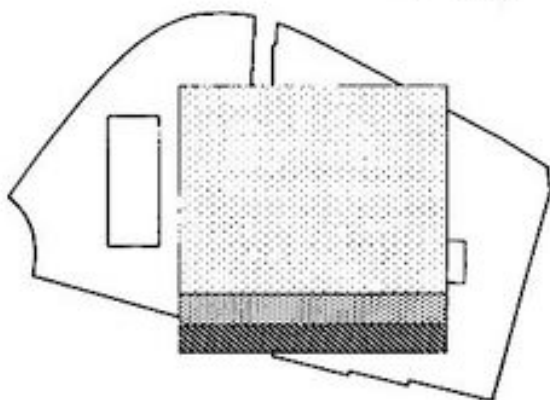
*Access and circulation*



*Point grids, or confetti*



*The strips*

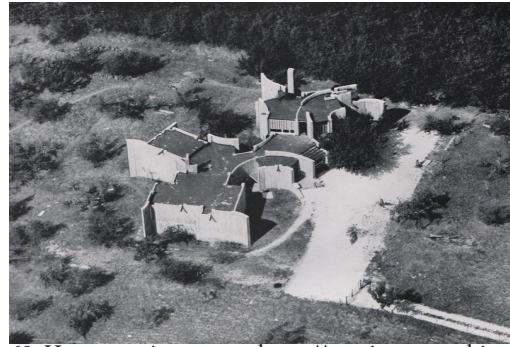


*Initial hypothesis (scale: 1/20,000)*

## Form

### Casa Andreis

Paolo Portoghesi  
Scandriglia, Italy  
1964 - 1969



60. House on site. source: <https://censimentoarchitetturacontemporanea.cultura.gov.it/scheda-opera?id=4056>

## The Meaning

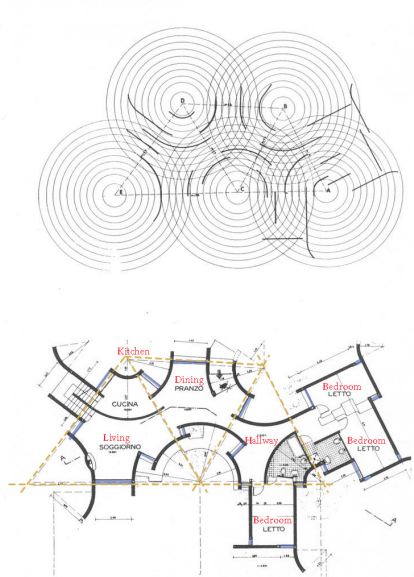
The house, designed in the style of its time, presents itself as a brutalist relic. Architect Portoghesi had a fascination with Roman Baroque architecture, but he was also concerned with contemporary matters, and sought to promote a more organic form of modernism (Vanucci, 2020). He achieved this by responding to the building's surroundings, using breaks and seemingly monolithic structures that attempt to blend with the landscape (Ibid). The project demonstrates how to achieve linearity through a concentric model in juxtaposition with curves. This notion draws visual connections to other spaces, both indoor and outdoor. And instead of creating straight lines that divide, the circles give the impression of wanting to morph and sinking into the landscape (fig. 60).

## The Making

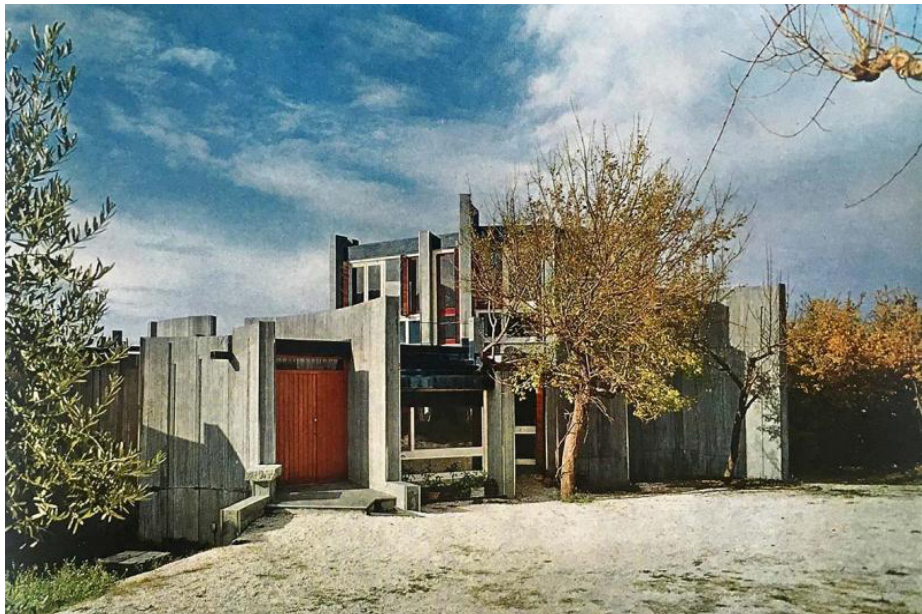
Spatiality of the house was achieved using a precise geometric matrix. The architect used generative diagrams as an organisational principle to which he placed walls and divided spaces (fig. 61). Taking into account its surroundings, the house is designed with three main areas: a living room, dining room, and hallway for the bedrooms, which are diagrammatically connected by three different triangles. These triangles are made up of five circles that dissipate to create the enclosures. (fig. 62) (Casa Andreis, 2012).

The walls divide and contain, and become a suggestion of movement, light, views concentration and create spaces that can function as a collection of interconnected places that have an impact on one another (fig. 63) (Casa Andreis, 2012). The form is a discontinuous perimeter breaking the monolith, the walls are isolated as they never touch and are separated by tall, glazed slits. The walls are of different heights creating variance, which separate but do not close the three functional nodes (living, dining, and hallway), channelling the space creating seamless transitions and fluidity between solid and void.

The house cements itself in its place and blends in with the landscape (fig. 64). A relationship between the public and private spheres is demonstrated using large windows in the living spaces and more intimately sized windows for the bedroom, which celebrate the connection between indoor and outdoor spaces. The house has three floors, the basement, ground and first floor with a roof terrace that comprises a spacious study area, which leads out to the large open space. The terrace offers a view of the surrounding fields and olive groves and an open space that overlooks the living room below, creating an airy and spacious atmosphere (Ibid). The dynamic space of the living area – the double-height entrance-living room is enriched by a sloping roof consisting of a convex vault connected to the walls by two scaled surfaces -, characterized by a fluid succession of spaces, is flanked by the static space of the bedrooms which, organized around the hallway, are closed by flat walls.



61. Plan of house and diagram. source: <https://censimentoarchitetturecontemporanee.cultura.gov.it/scheda-opera?id=4056>



62. House front elevation source: <https://censimentoarchitetturecontemporanee.cultura.gov.it/scheda-opera?id=4056>



63. Interior space. source: <https://censimentoarchitetturecontemporanee.cultura.gov.it/scheda-opera?id=4056>



64. Exterior material blending with the ground. source: <https://censimentoarchitetturecontemporanee.cultura.gov.it/scheda-opera?id=4056>

# Materiality

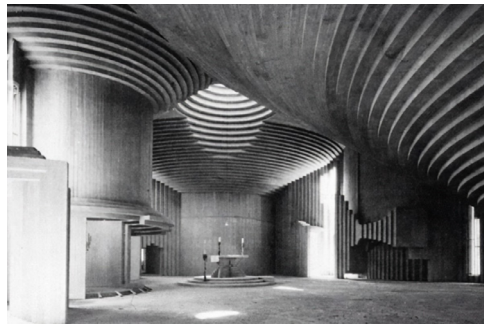
The house incorporates the concepts of refuge and prospect. The use of concrete creates the solid materiality of the house which gives the sense of being nestled in a cave, while the openings create the apertures allowing natural light to enter and providing a glimpse of the outdoors from the inside.

The house predominantly consists of concrete construction that eases building organic shapes. The walls are all 280mm and are made of exposed concrete cast on site keeping the texture of the formwork to create verticality in the traces left behind (fig. 65). The curved walls of the house are composed of two layers with insulation in between. The linear walls, on the other hand, have a concrete outer layer and hollow bricks inside. Portoghesi pays attention to detail even in the minimalist style of Brutalism. The interior spaces have polished satin-finished stainless-steel profiles trimming the edges and vertical incisions with a semicircular section (Ibid). The use of concrete in interior design can add texture and create a tactile element, making the building more human. Incorporating artwork onto the walls is another way of softening this face, however, the installation of such pieces can prove challenging in the case of curved walls.

Drawing linearity from a concentric base presents many opportunities for creating dynamic spaces of character and harmonious environments. The use of concentric circles in the form as seen in his Church of the Holy Family in Salerno (fig. 66) create more opportunity for expressing space. Using geometry to suggest ways of movement or occupation presents exciting concepts for conscious spatial design.



65. Interior space showing materiality. source: <https://censimentoarchitetturecontemporanee.cultura.gov.it/scheda-opera?id=4056>



66. Interior of church, concentric form. Source: <https://censimentoarchitetturecontemporanee.cultura.gov.it/scheda-opera?id=4056>

## Roof

### Serpentine Pavilion

Francis Kere

Kensington Garden, London, England

2017



67. Pavilion in context. Source : Serpentine Pavilion in context. source: [https://www.metalocus.es/en/news/new-serpentine-pavilion-2017-designed-francis-kere-](https://www.metalocus.es/en/news/new-serpentine-pavilion-2017-designed-francis-kere)

## The Meaning

Using cultural references to create meaning, the architect, Francis Kere took inspiration from the Baobab tree found in his home country of Burkina Faso, where people often gather to meet. His vision was to create a sense of community at the same time connecting people with nature to simulate a landscape that forges a bond between the warmth of his home community with the rich architecture of London. Showcased in the making of the structure's tree-like steel and timber canopy (Aecom, 2021) to merge the two worlds. The canopy branches out just like a tree to shelter people in the gathering space as if you were sitting beneath branches. Allowing sunlight to shine through the timber cladding to add to this simulation. This place of gathering is further created by the curved wooden walls that create flexible spaces that encourage the activity of people watching with your back against the wall emphasising the idea of togetherness and community. Culture is also referred to in the use of the rich blue colour representing traditional formal wear in Kere's home village (Ibid). The pavilion illuminates in the evening stating that *the canopy becomes source of light, in this way, the pavilion will become a beacon of light, a symbol of storytelling and togetherness* (Ibid).

## The Making

Kere employs architecture and the process of making to stage a perception in the pursuit for meaning with his design. His reference to nature and culture translates into an expectation of creating attraction and simulating intangible aspects such as emotions and harmony achieved architecturally by means of the interpretation of architectural elements.

The blue walls are 3m tall and are made of prefabricated wooden blocks that are 75mm thick, 175mm – 200mm wide to create a tapering edge and have varying lengths with the longest being 700mm and shortest at 100mm. The planks are built onto one another creating a triangular module (fig. 68). The tactile element of the building comes from the non-flush edges on the longest side, which creates slight openings between them. This gives a sense of lightness and transparency to the building's enclosure, while also providing a glimpse of the activity taking place behind the wall. The wall is curved, split and detached from the roof, allowing for free airflow. Using architecture as a tool for staging sensations, the African culture was simulated in the western world.

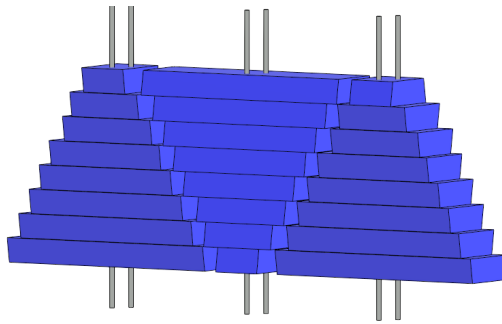
The complex structural geometry is a result of detailed engineering to ensure its successful construction (Aecom, 2021). The construction took 5 months, requiring extensive collaboration between the team of professionals. Given the duration, use of prefabrication enabled ease of construction on site (Ibid).

The canopy achieves long spans through triangulation of trusses and cantilevering, resulting in a branch-like structure. The trusses range from 6m to 10m in length. The branches converge into 14 structural steel columns to form an elliptical tree trunk at the centre. The trusses are kept stable by an elliptical ring truss (fig. 69) and trussed columns (fig. 70) that are 970mm deep (Smale, 2021). The roof is covered with polycarbonate fixed to the top members of the trusses to provide shelter from rain. The design aims to collect rainwater at the centre of the structure for irrigation, with the opening creating a relationship with the sky, reinforcing the idea of immersing in nature as users have the option to sit in the opening. The timber cladding on the underside of the canopy follows the shape of the structure and lets sunlight shine through.

# Materiality

In order to create a lightweight and visually appealing exposed structure, the construction of the project utilized four main materials. The primary structural element of the structure was steel, onto which the polycarbonate sheeting and timber cladding were affixed. Concrete was used for the flooring and features openings that the walls "float" from. The materials were used in a simplistic manner to create a cohesive design and to keep the structure lightweight.

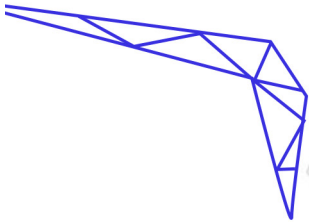
Creating inspiring spaces requires a significant level of symbolism that references culture. However, this translation becomes complex when incorporating a different setting. Introducing the symbolism in a new context reveals an appreciation for African culture and lived experiences. This approach leads to an architecture that requires imaginative thinking and interpretation. Designers use metaphors to give meaning to space, and this pavilion is an example of meaning being the most prominent function of space (Rapoport, 1990). The use of materials in unconventional ways poses a challenge that introduces new ways of thinking and doing. Pavilions serve as an example of how to approach shelter when designing public spaces. Roofs can be used as an architectural element to frame and direct views towards important elements, creating a unique and memorable experience that transports visitors to another realm. The pavilion, with its communal and nature-charged concept, is suggestive of these qualities.



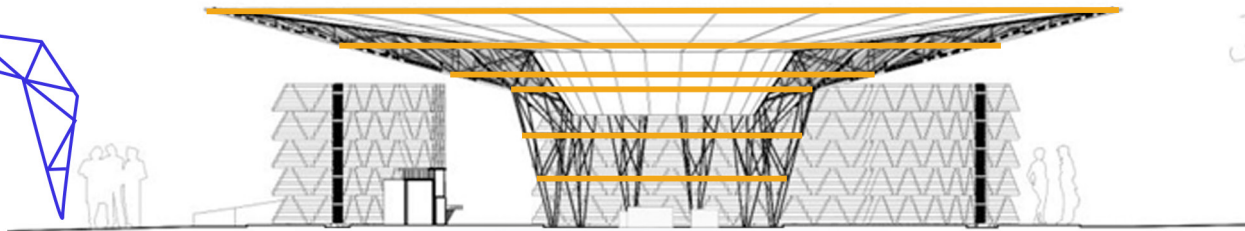
68: trangular module. By Author



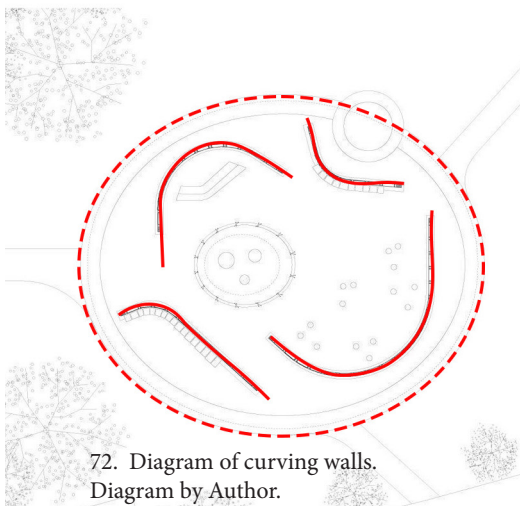
69: Elliptical ring trusses. Diagram by Author.



70. trussed column diagram. By Author.



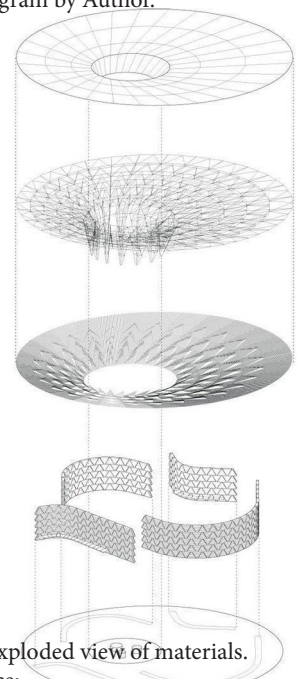
71. Elliptical trusses stabilising the trunk. Diagram by Author.



72. Diagram of curving walls. Diagram by Author.

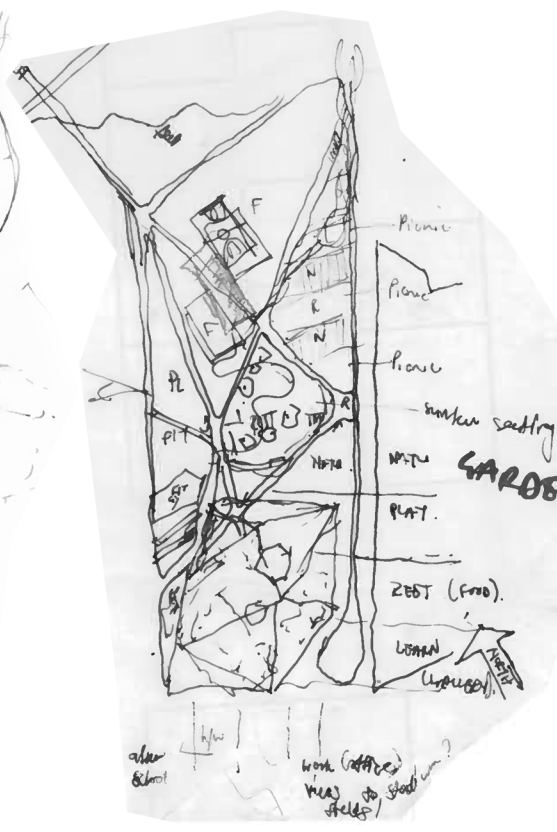
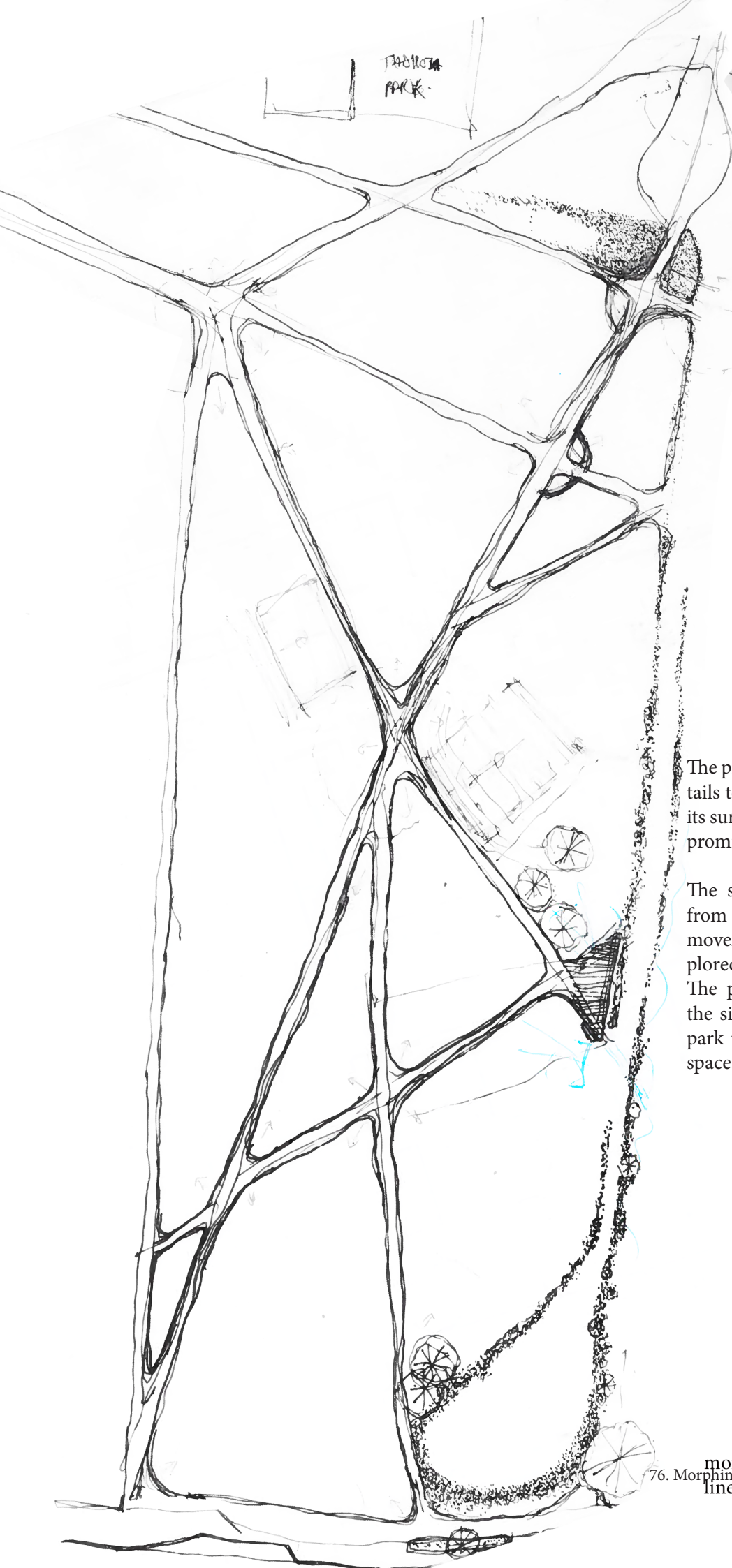


73. Construction of roof. source:



74. Exploded view of materials. source:

# 05 Design



75. Initial response. By Author.

The project proposes a park design that entails to immerse the people of Mamelodi to its surrounding to make the natural features prominent and celebrated.

The site exploration began with drawing from the existing suggestions on site of movement to divide it into qualities explored in the programme.

The project problematizes the vastness of the site and argue that its lack of use as a park is due to the lack of definition of the space.

76. Morphing the existing desire lines. By Author.



77. Exploring concept. By Author.



78. Exploring concept of crop circles. By Author.

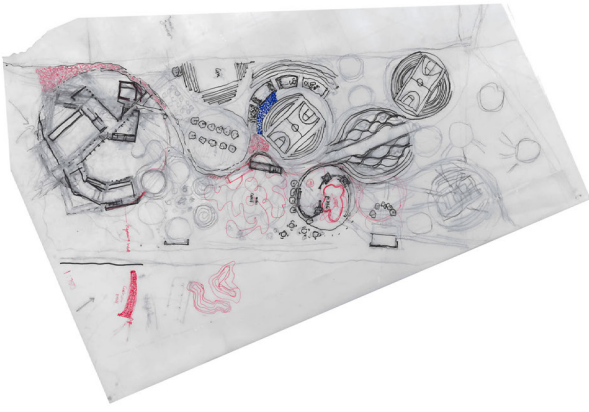


The idea of crafting the landscape led to a series of diagrammatic explorations. Referring to the doilie as symbolising a place of gather, the site adopted the idea of crop circles in varying sizes as an abstraction of the doilie.

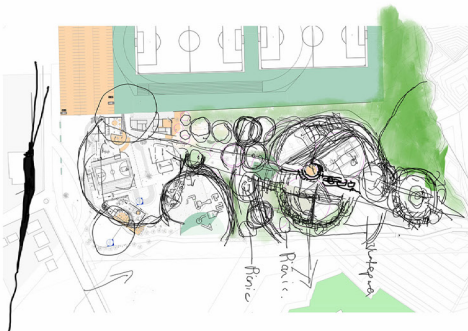
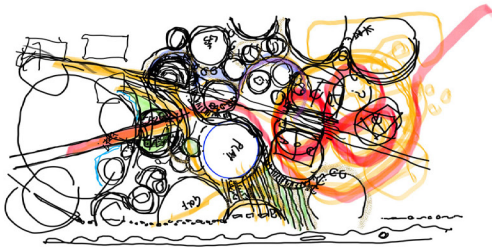
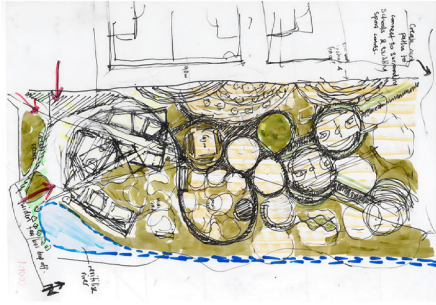
79. Exploring concept



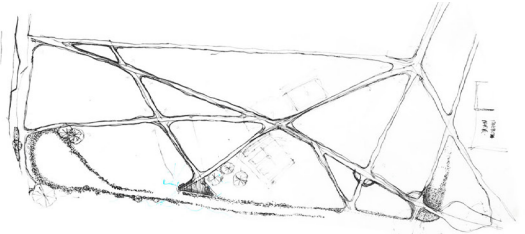
81. Progression of crop circle concept exploring different elements. By Author.



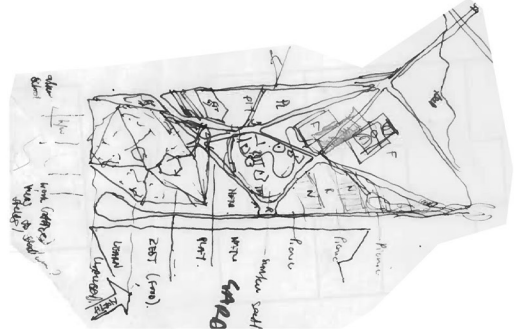
iterations



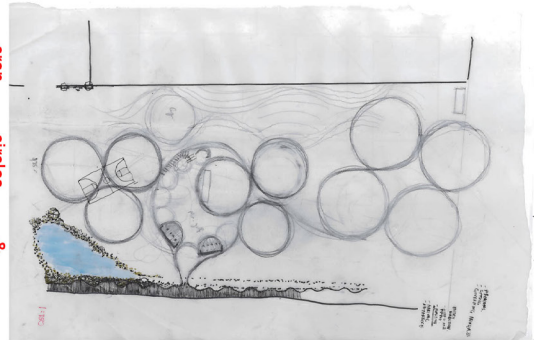
morphing existing desire lines



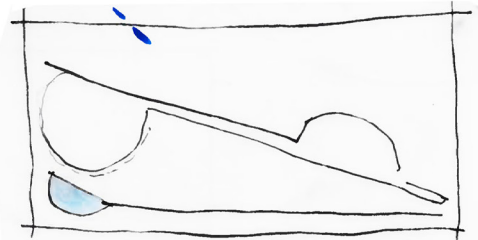
initial response



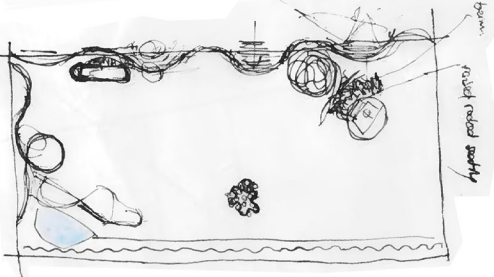
crop circles & meandering line



anchor site



boundaries

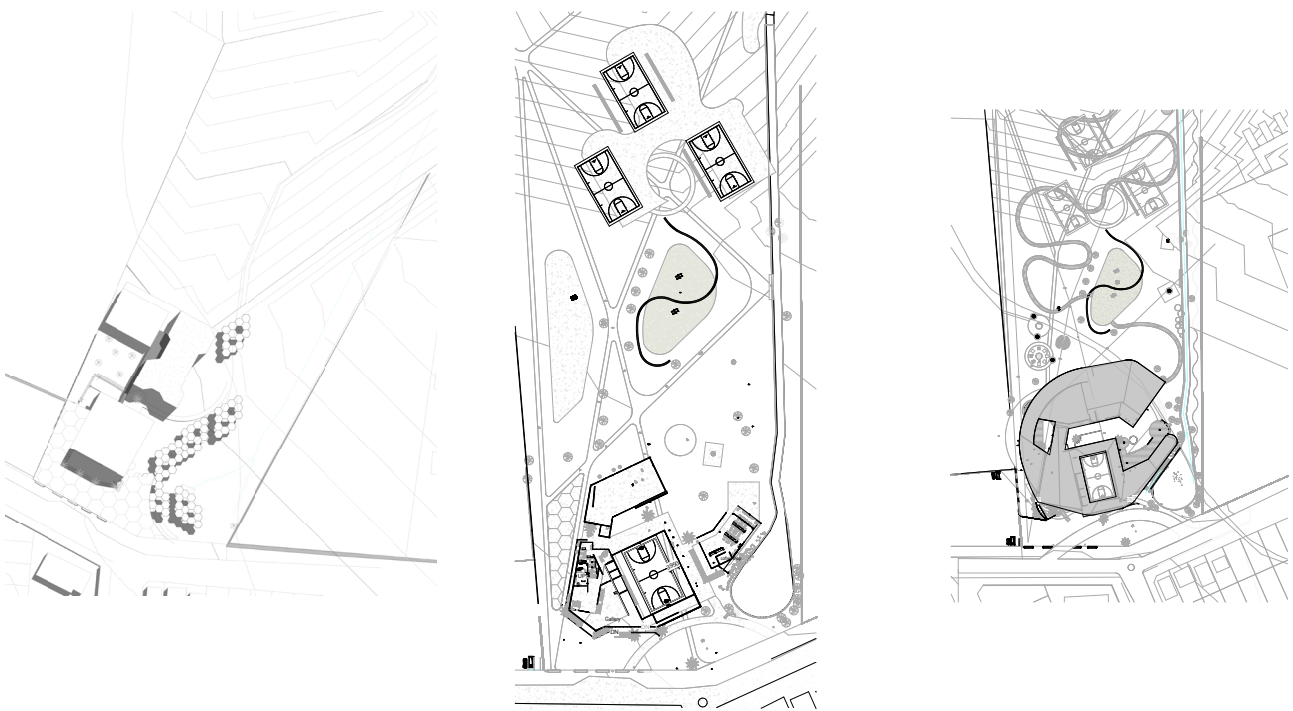


The site is explored to create edges referring to the existing boundaries and how the site can be intergrated into the greater precinct to establish a connection with the adjacent sporting activities. The anchors on the site define the space and create an intimate internalised park that is open from the river side and permeable from vaous entrances.

72 in between homeplace + the public



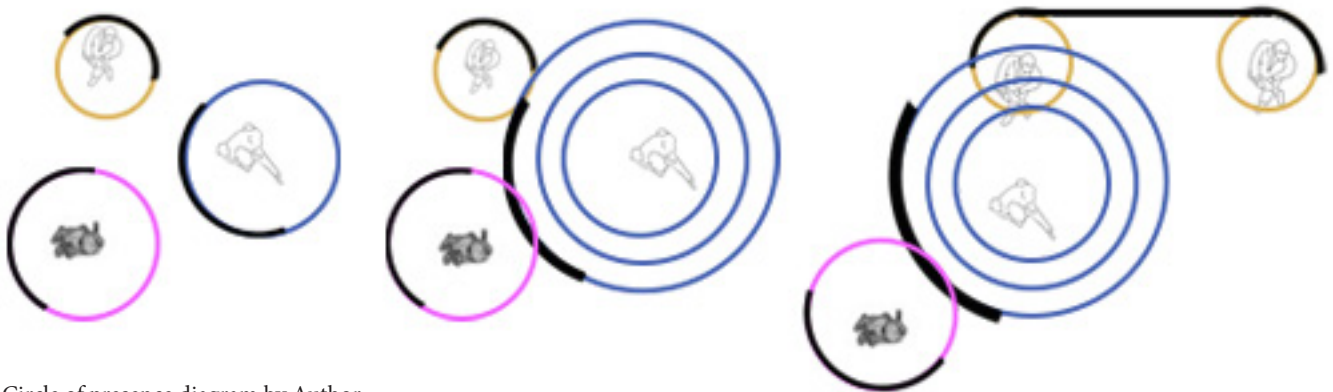
# 5.1 Design Development



83. Various plan explorations. By Author.

The project took many forms before reaching its final stage. The initial approach was of small buildings hosting different activities. The idea was to explore the site as a permeable space, continuing the use of the site as a thoroughfare. The interrelation of space was the second idea that was explored that led to the intergration of the programme into a singular building that further exposes one to opportunities in both the inside and outside space and the various activities found.

### circles of presence



84. Circle of presence diagram by Author.

The experiential quality of space can also be attributed to the form. When shapes merge, they can create intimate elements that enhance the space. By thickening the edges where these shapes meet, it is possible to create a space for occupying, making the wall a space of habitation and transitional space.

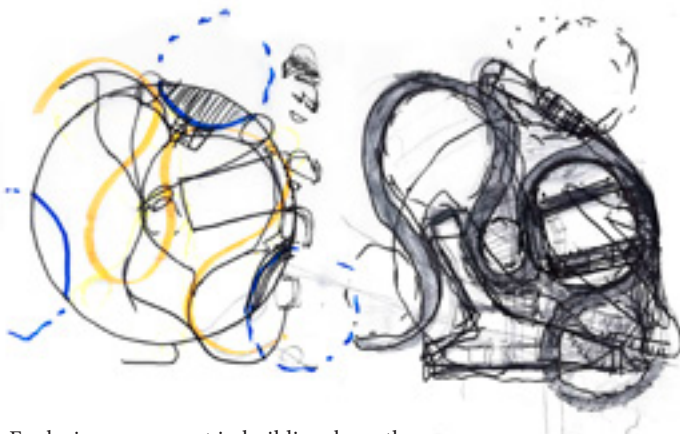
### refuge and prospect



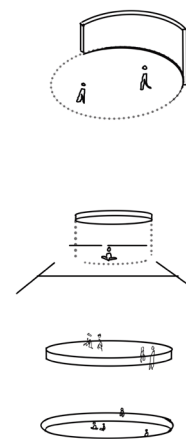
85. Refuge & Prospect. Diagram by Author.

The idea of refuge and prospects presents many opportunities for framing views to the mountain as well as the created landscape of the park. The idea is to be immersed in the life of the space and choosing to engage in the level one is comfortable.

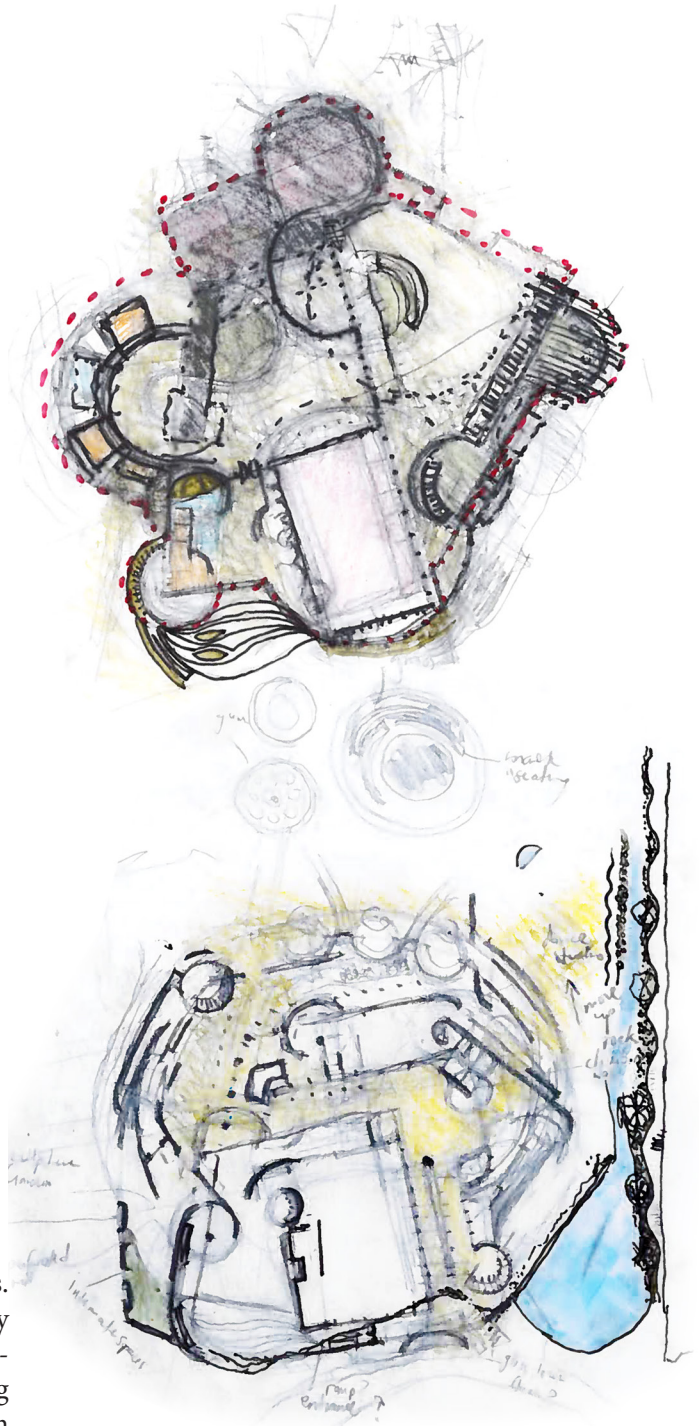
### movement as experience



86. Exploring movement in building. by author.

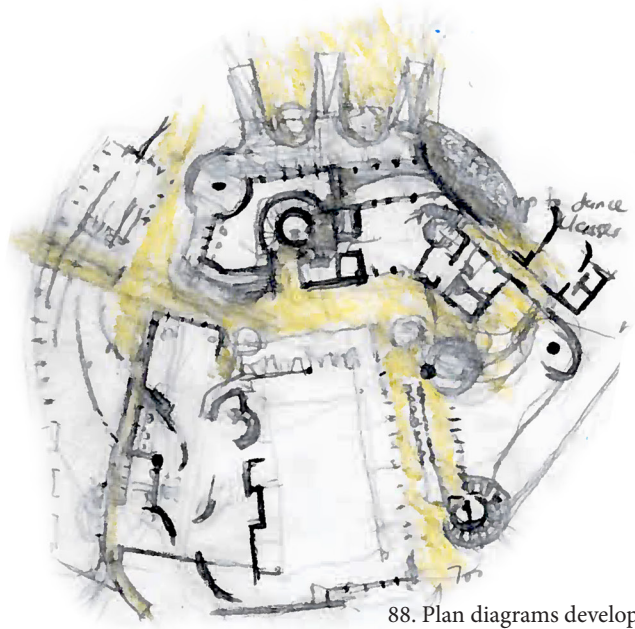


87. Adaption to experiences. By author.

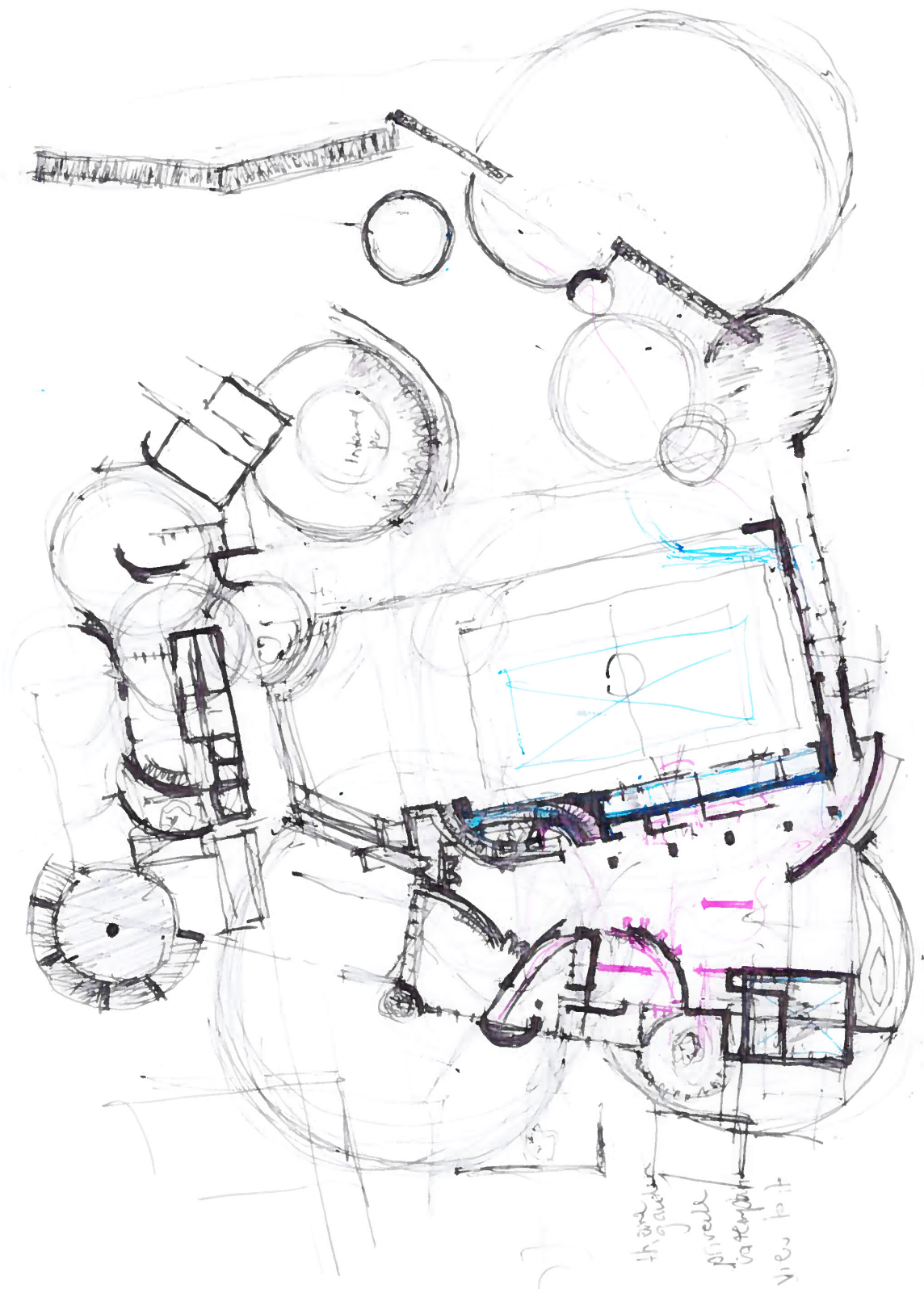


Using pure geometries can produce monolithic structures. To combat this, voids are created to break the geometry and that is where the interplay of circle and rectangle begin. The idea of the void also manifested when searching for ways to roof the indoor court in the case of a pavilion roof.

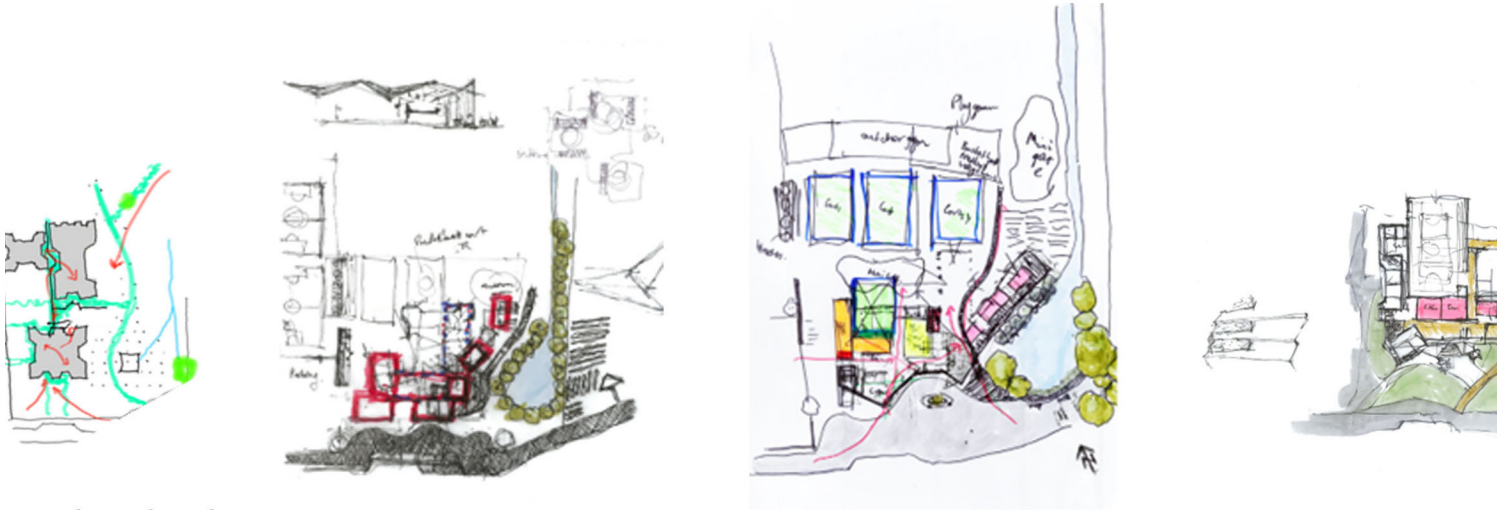
The design highlights v'iews out from the building to the recreation from a place of refuge. The site currently has no shading opportunities and thus the project introduces a shading device being the roof which encompasses activities within it. These places of refuge become the homely spaces which simulate the individualistic qualities of being home whilst still in the embrace of community - the large roof and diverse user group.



88. Plan diagrams development



89. Plan diagrams development. By Author.



Plan development



movement



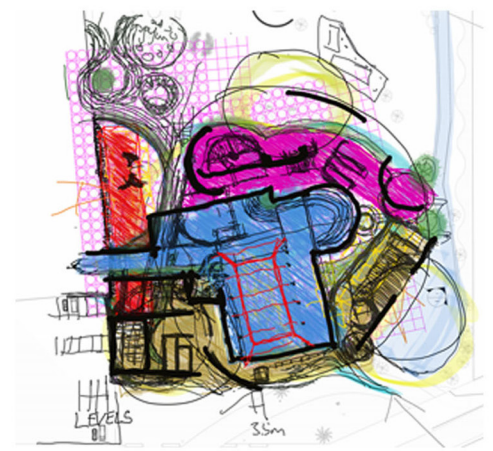
views



structure

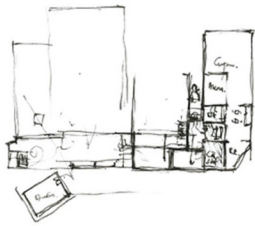


levels

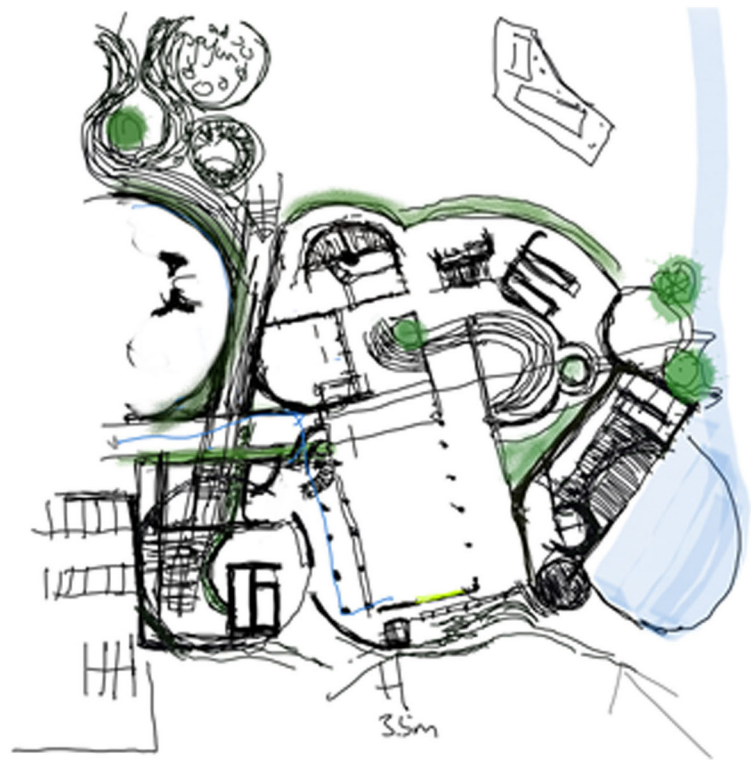


court roof

90. Plan diagrams development. By Author.



court roof iteration

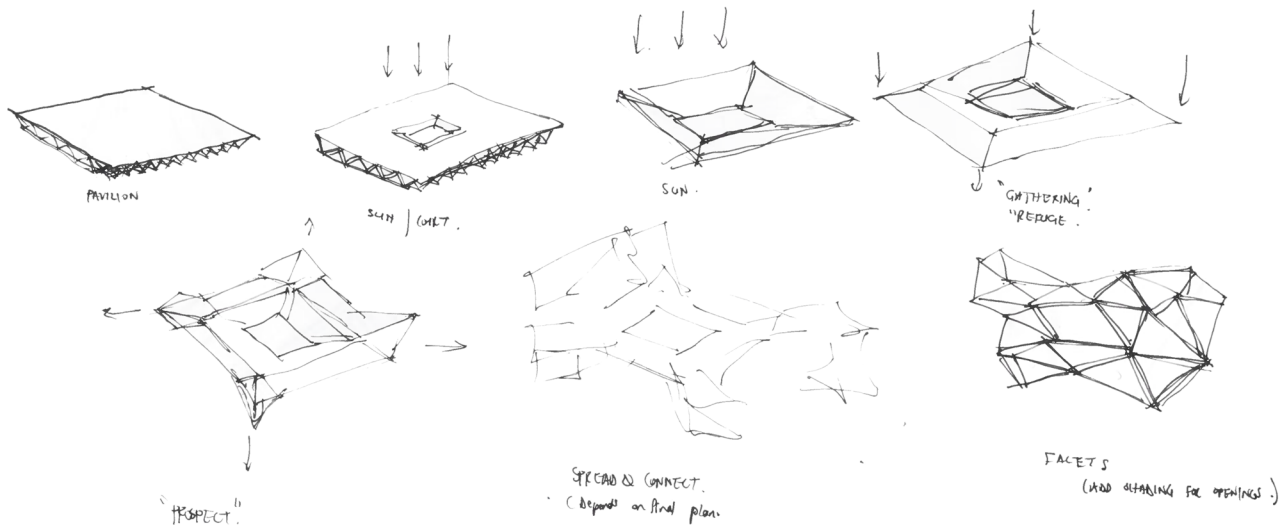


iteration



91. Concept model development. By Author

# The Roofscape



92. Roof exploration



93. Roof models. By author.

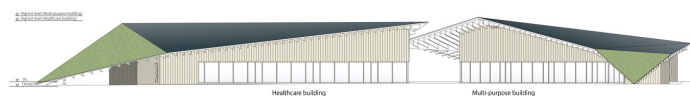
Through a combination of digital and hand drawing, the pavilion roof underwent multiple iterations while still maintaining its intended design – a vast space that encompasses a variety of different activities.

The roof is designed to stand out in contrast to the typical architecture found in Mamelodi. Its purpose is to inspire a new way of interacting with public spaces. The large roof represents the public nature of the area, symbolizing a vibrant and lively space. This design is in contrast to the fine grain of individuality of the houses. Despite this contrast, the roof embodies the spirit of community and provides moments of relief, retreat, resistance, and restoration.

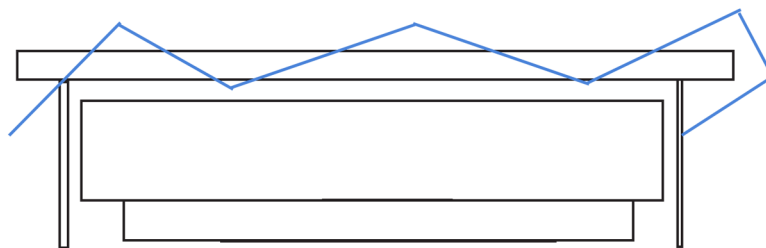
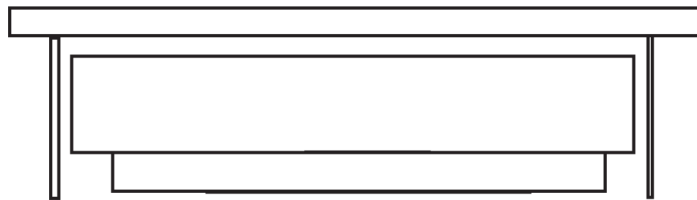
The design develops into two roof systems - a space truss over the indoor court and a faceted roof structure that creates hips and dips to create a dynamic roofscape for the rest of the building. The roof is meant to add to the play aspect of the site with its intergration in the programme, forming part of the mini-golf course obstacle.



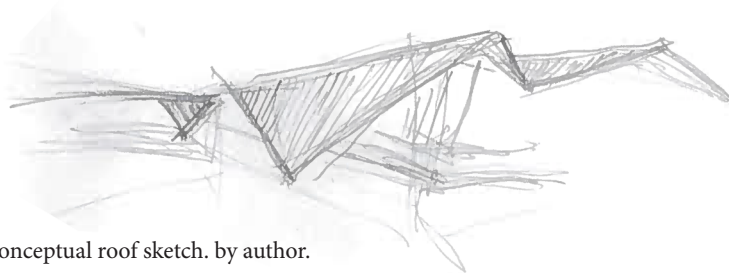
94. Le Fresnoy - Bernard Tschumi.  
Source: Archdaily



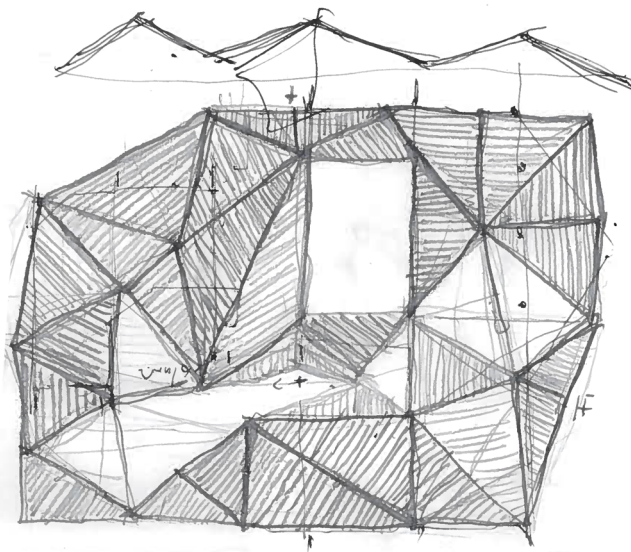
95. Kaneka Wellness Centre - Kengo  
Kuma. Source: Archdaily



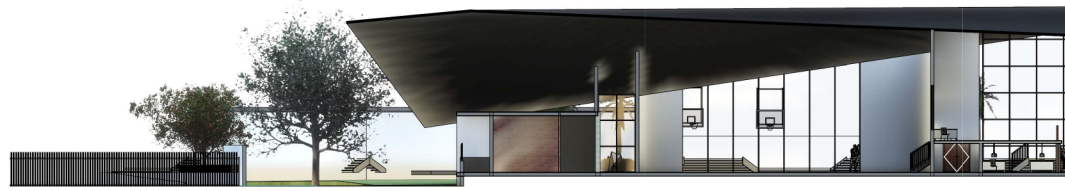
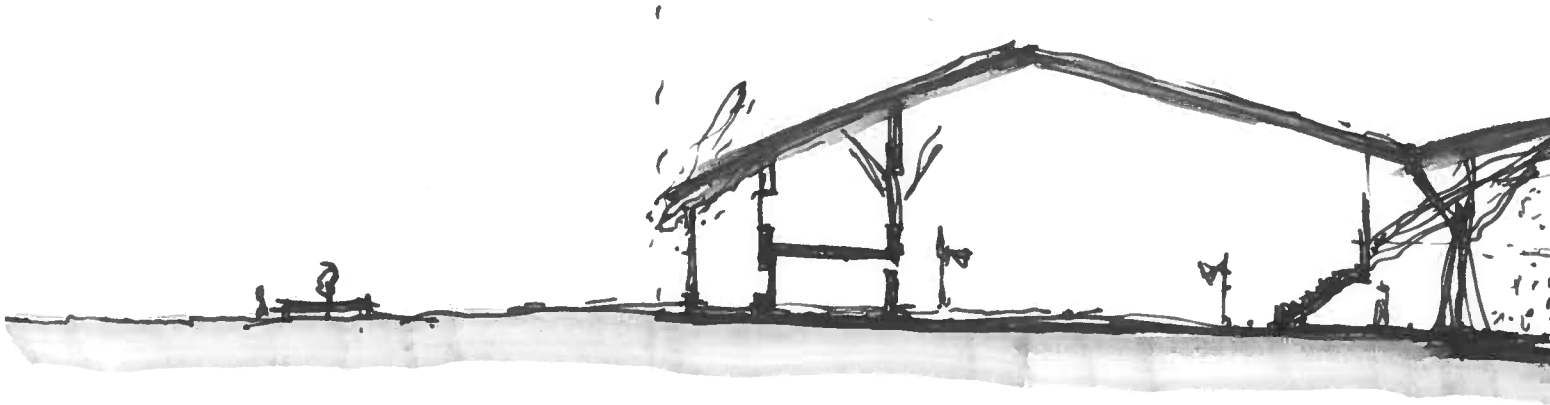
96. Roof concept diagram. by author.



97. conceptual roof sketch. by author.



98. Roof exploration



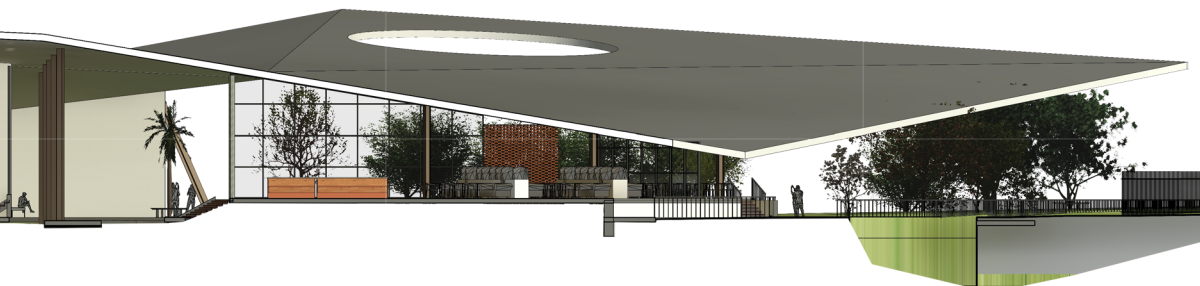
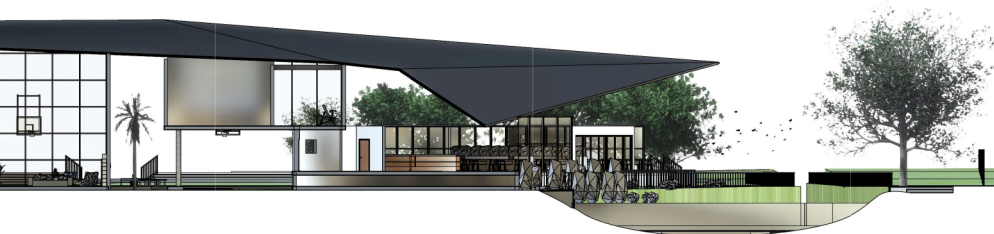
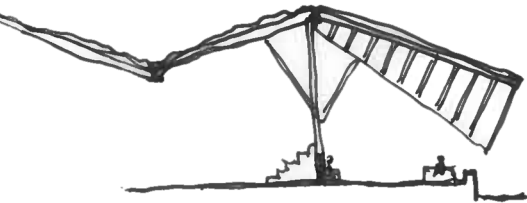
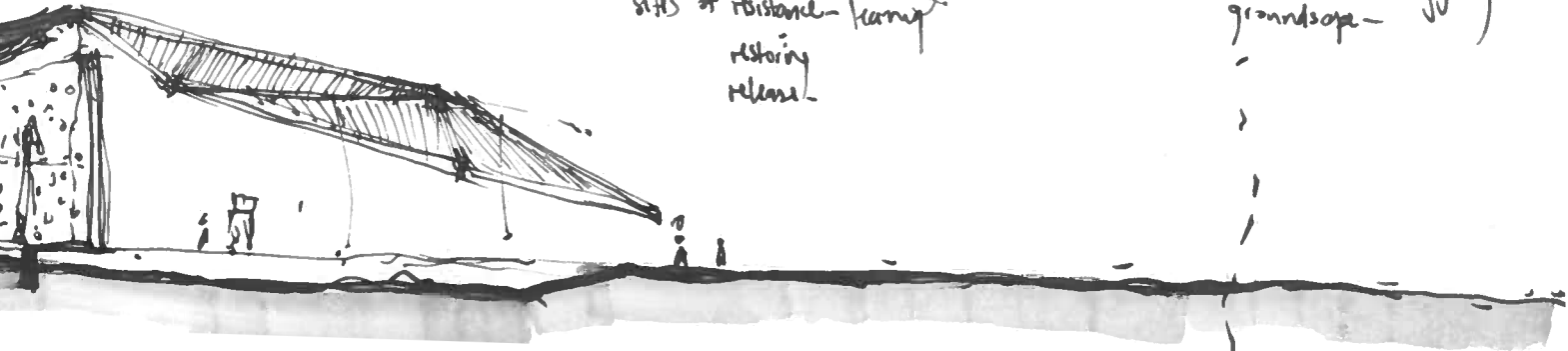
The roof sets to contrast the flat landscape and the mountain in the background by faceting the structure to create moment of depression and extrusion.

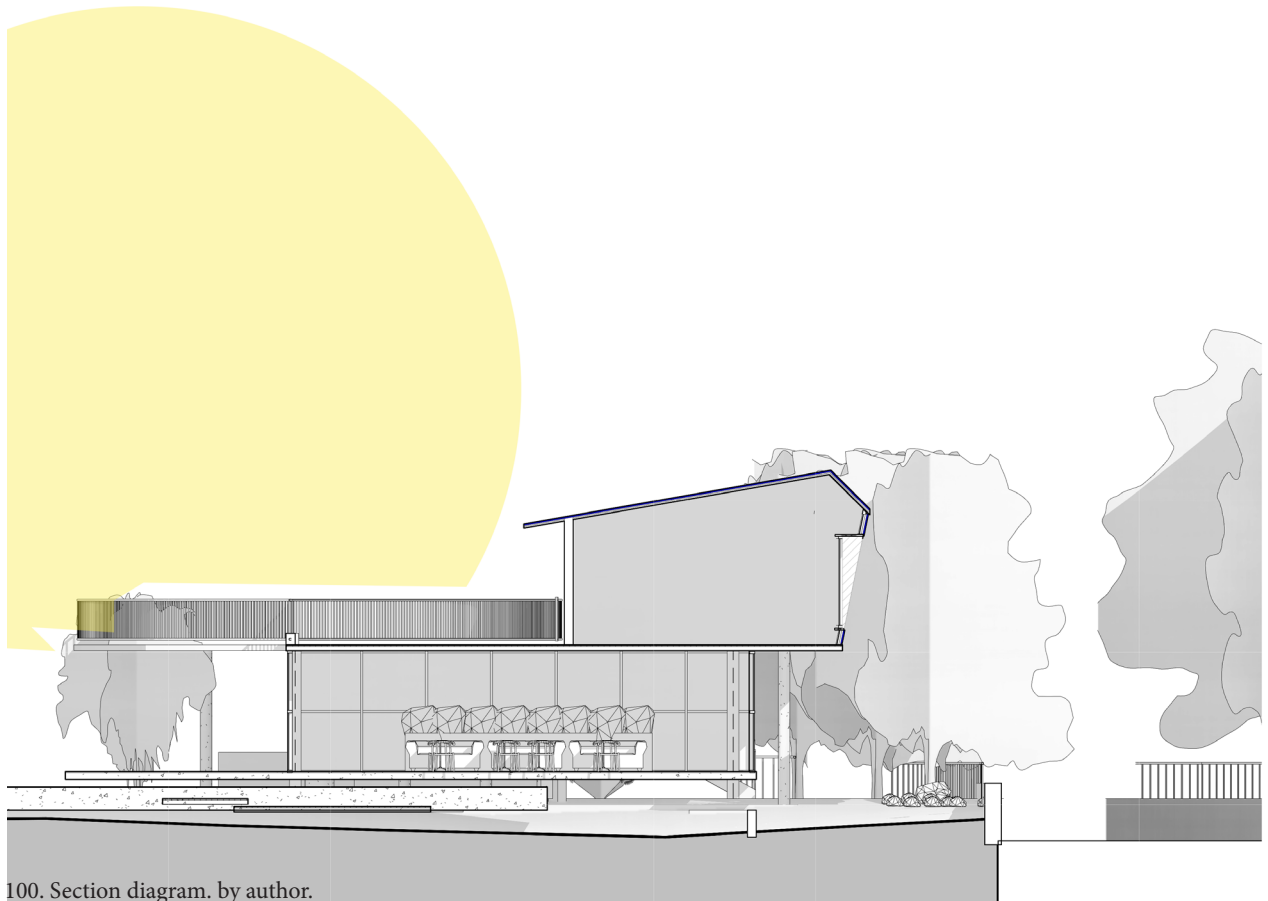


99. Section development. by author.

essence  
 homplace - - <sup>not hard</sup> light  
 - <sup>not with</sup> intimate.  
 relationship - interplay  
 sites of resistance - learning  
 restoring  
 release.

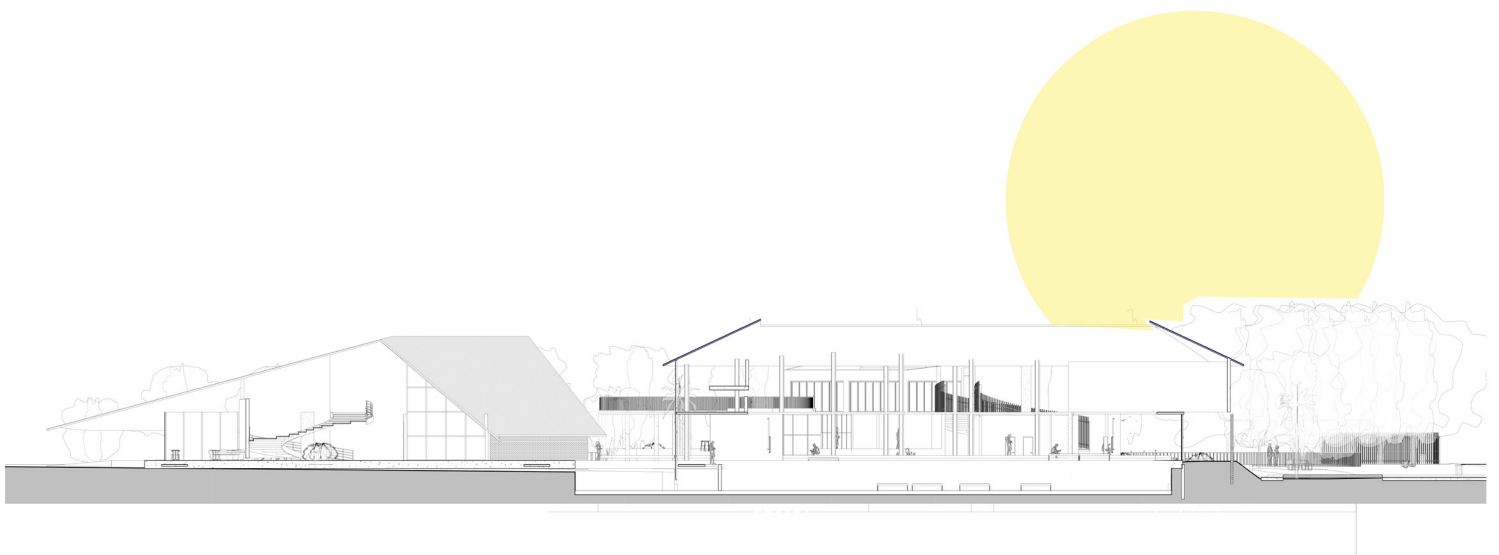
essence: 'scapes'  
 creating <sup>not</sup>scape - encompassing  
 gathering  
 hugging  
 groundscape -





100. Section diagram. by author.

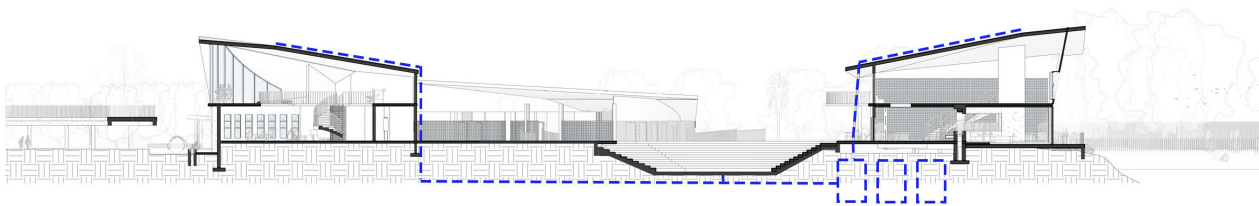
The site and building should be physically and visually permeable so to allow access from varying directions as well as present the user with options. The user is meant to be visually exposed to other activities on site to pique interest.



101. sections diagram. by author.

## Rainwater Harvesting

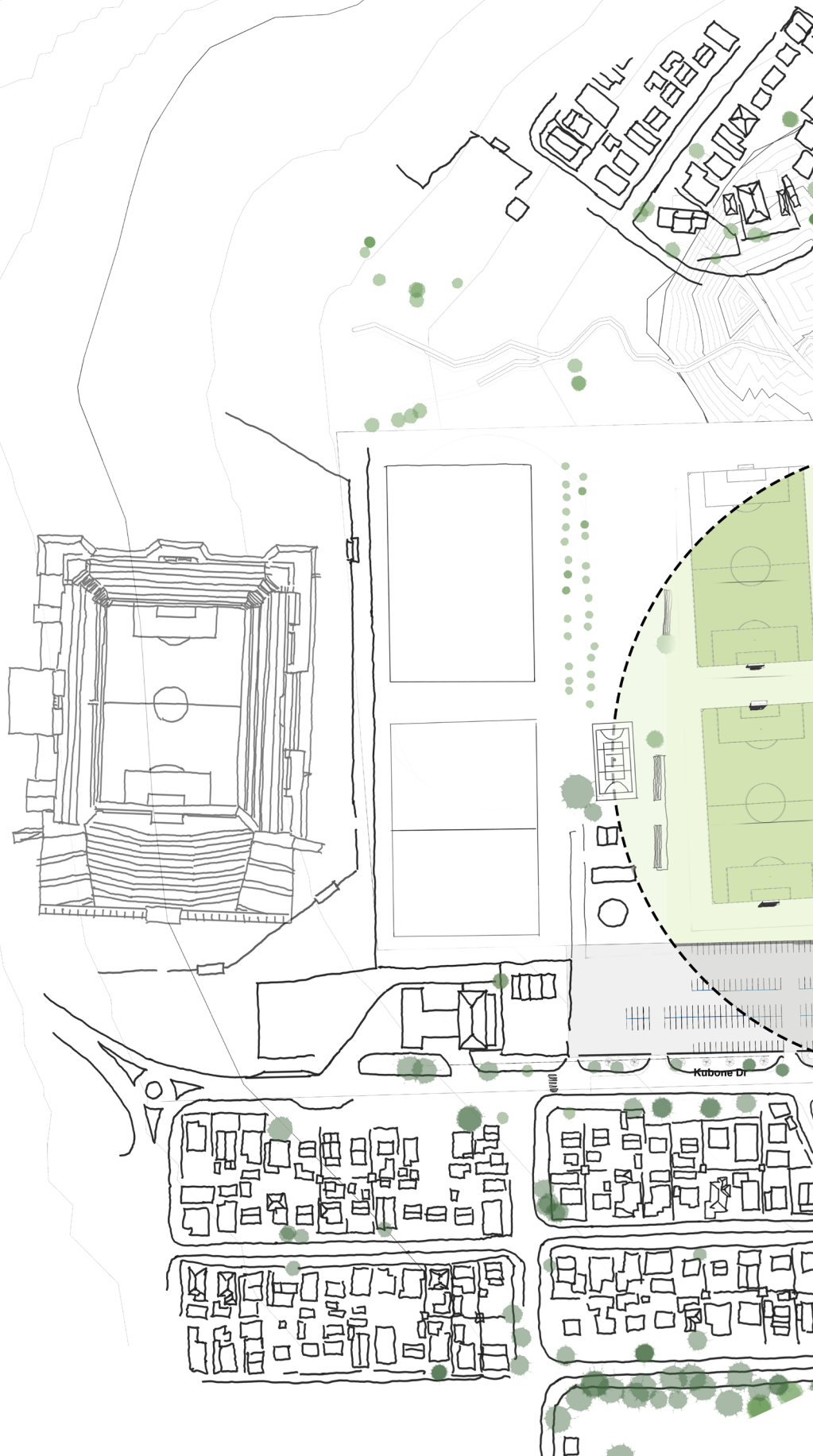
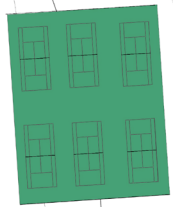
As part of rehabilitating the river and integrating it into the site. A system of rainwater harvesting is used to clean and maintain the river. The groundscape of the building fall inwards to the amphitheatre and therefore stormwater run off to the river and also stored in tanks for irrigation purposes.



Rainwater harvesting stored in tanks  
behind amphitheatre wall for river control

102. Rainwater Harvesting. by author.

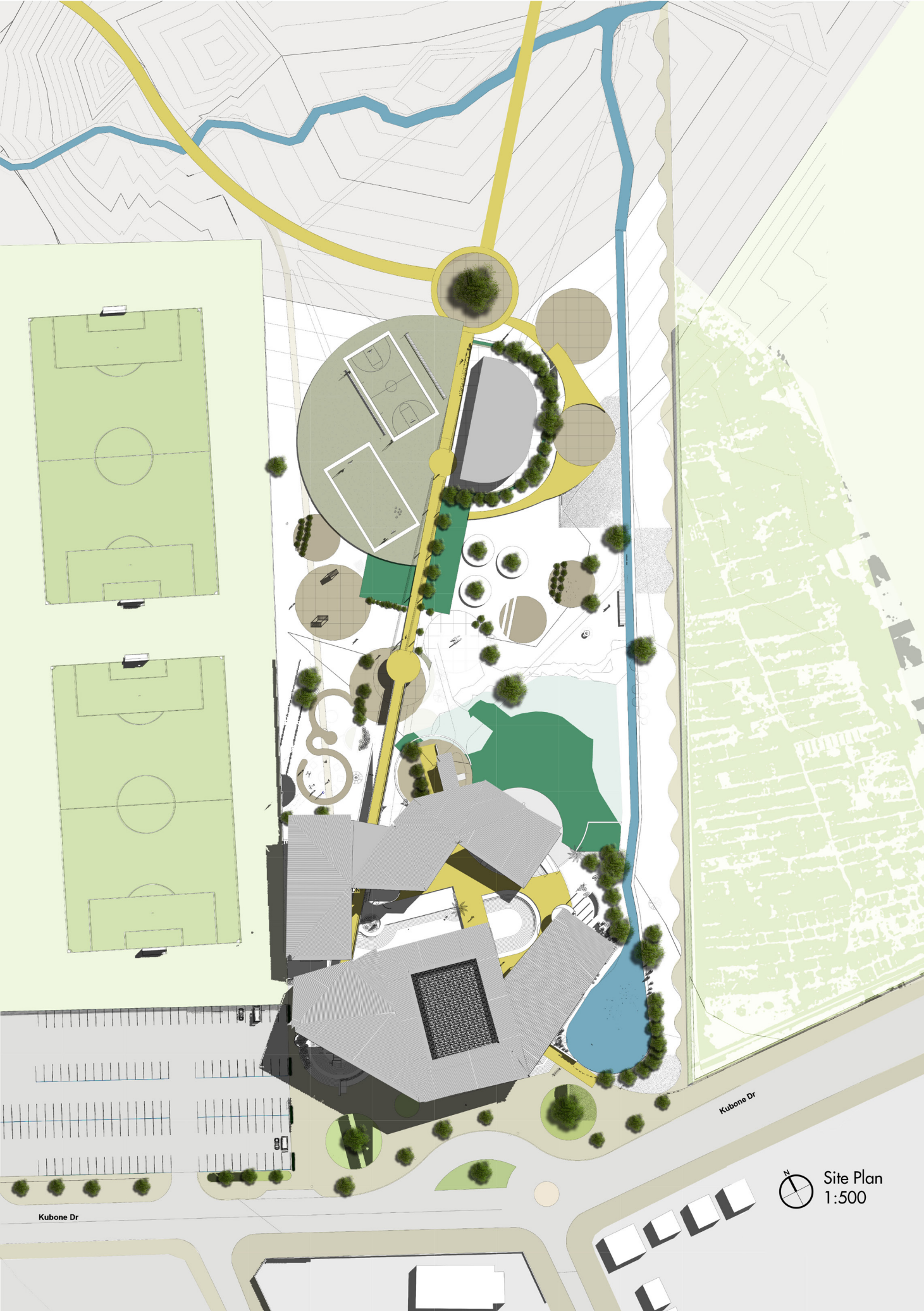
# Final drawings



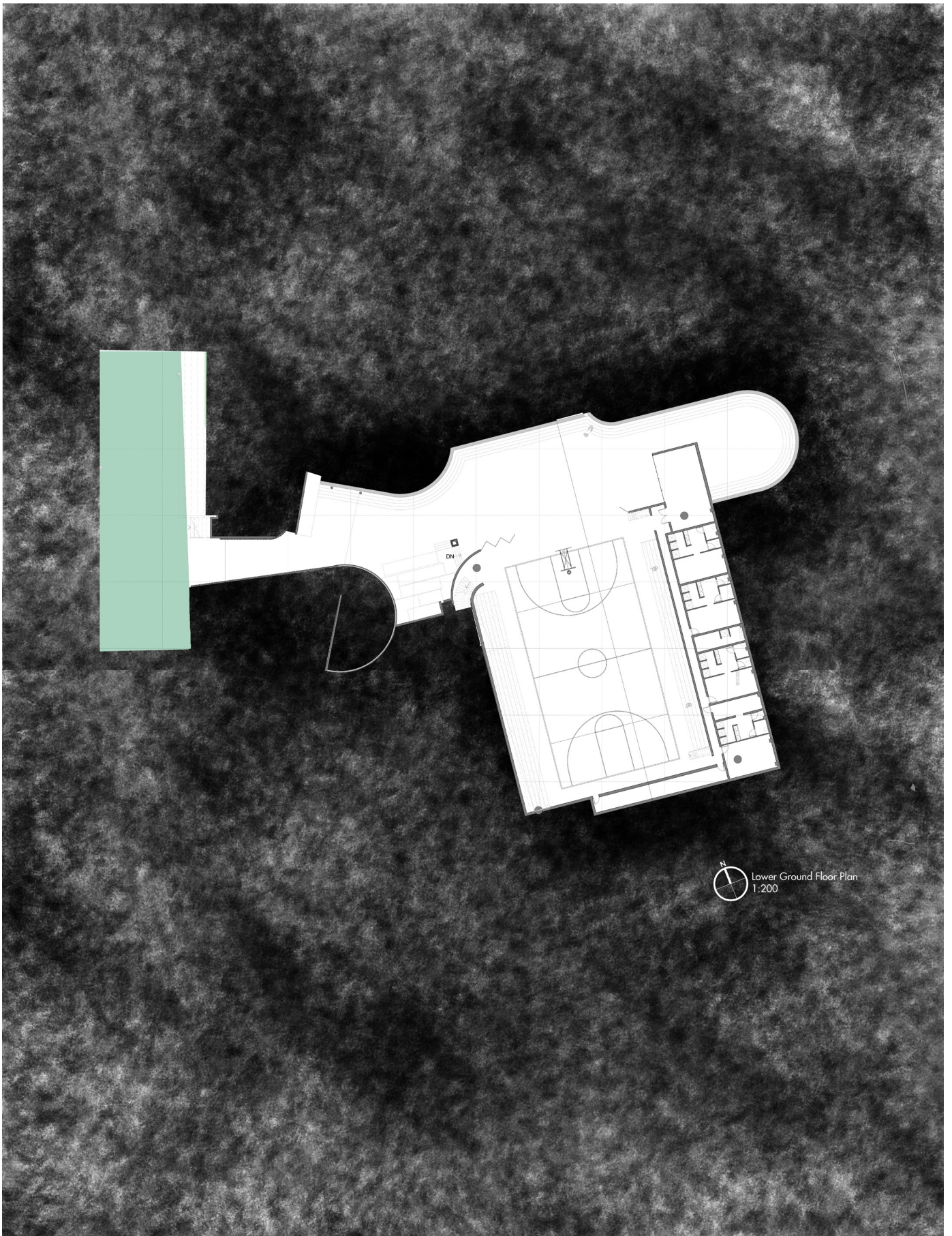


Context Plan  
1:1000

103. Context Plan



104. Site Plan presented at scale 1:500



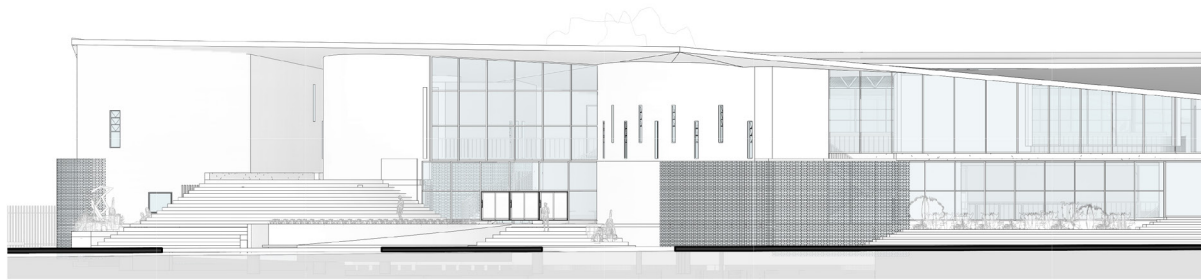
105. Lower Ground Floor Plan presented at scale 1:200



Kubone Dr

106. Ground Floor Plan presented at scale 1:200





Street Elevation  
1:200

108. Elevation



Approach from entering Mamelodi (left)

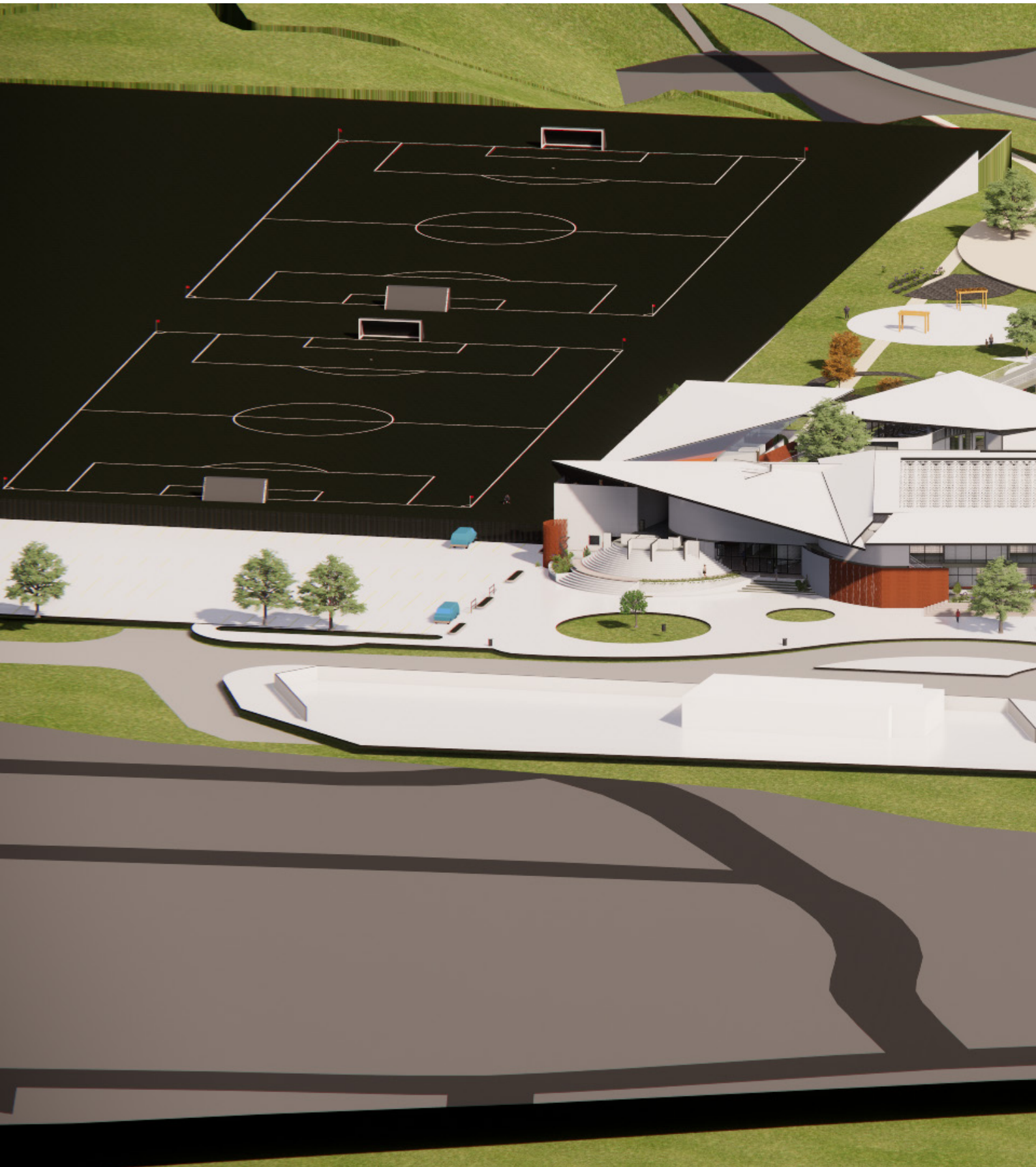
109. Approaches



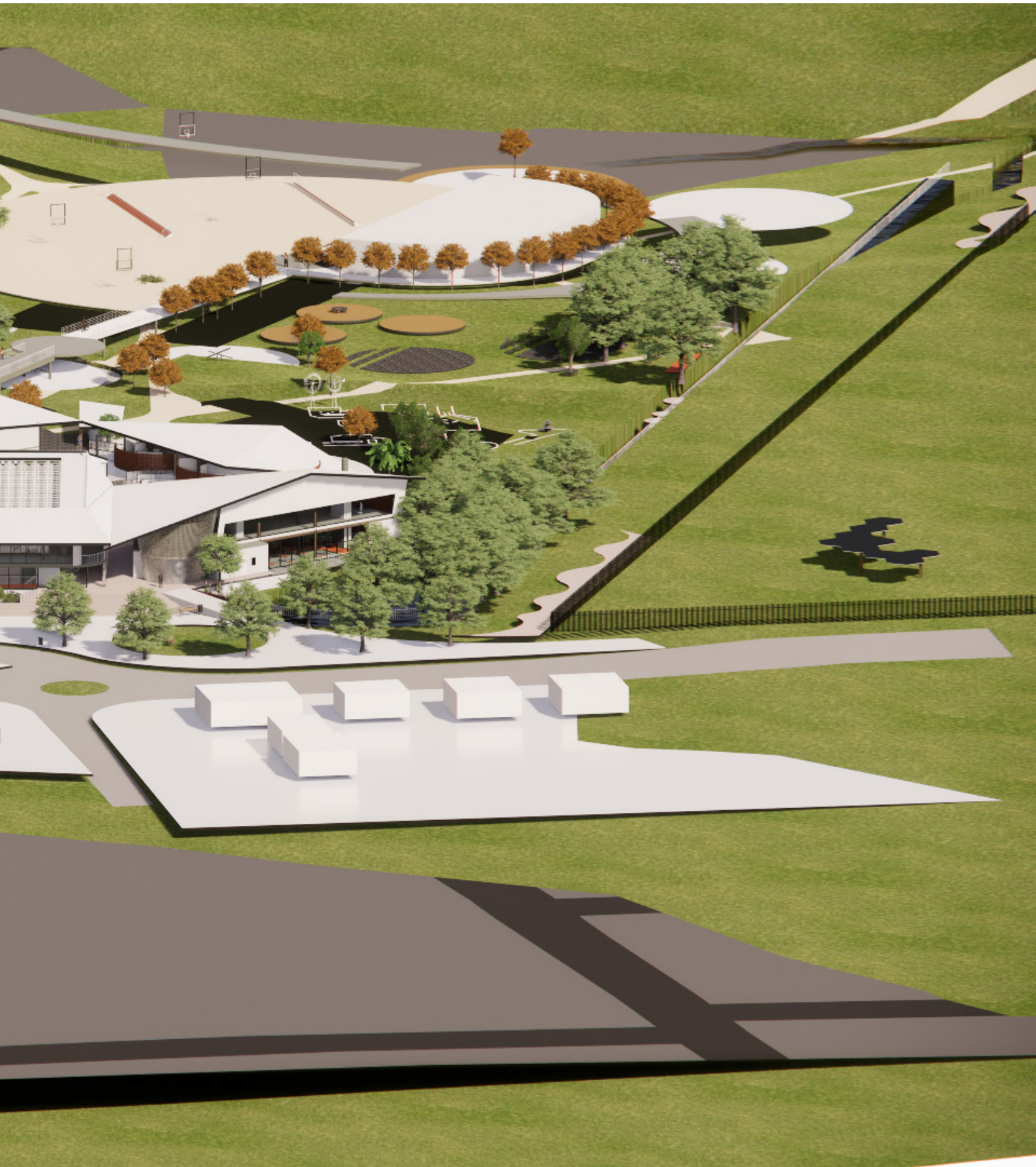
Approach from leaving Mamelodi (right)

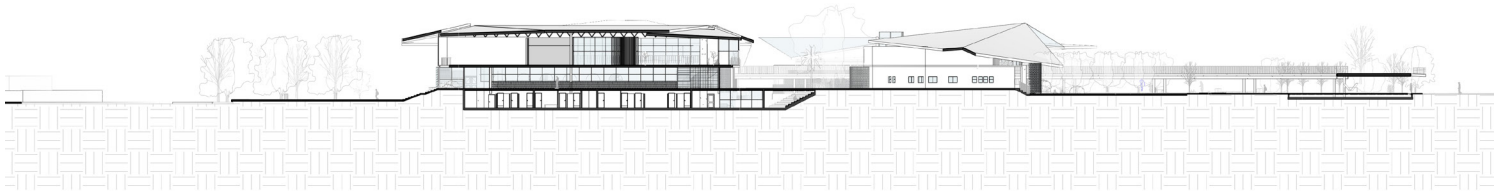


Approach from Park bridge



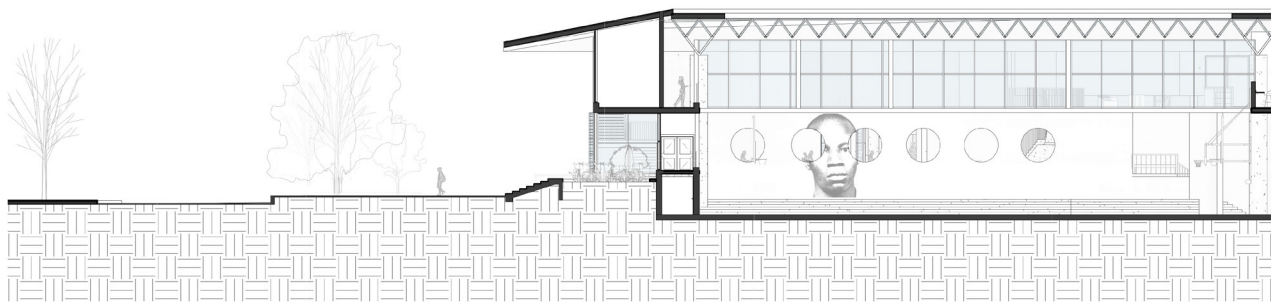
110. 3D Model



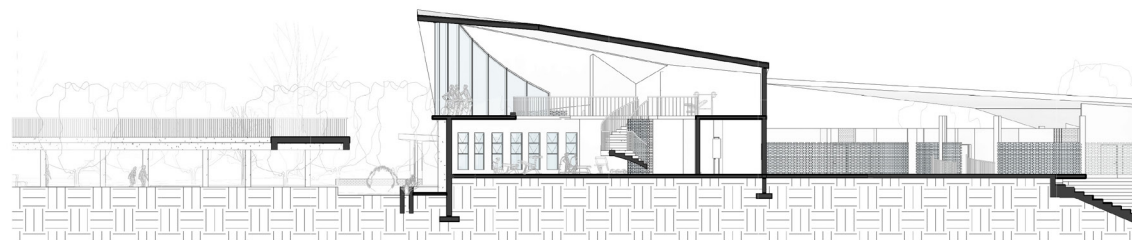


Site Section  
1:500

111. Site Section

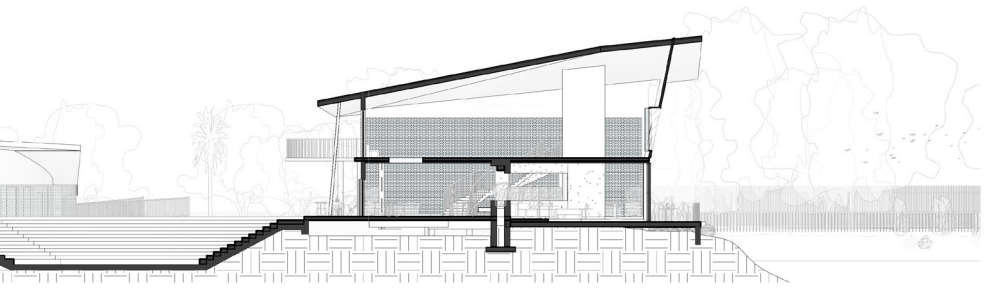
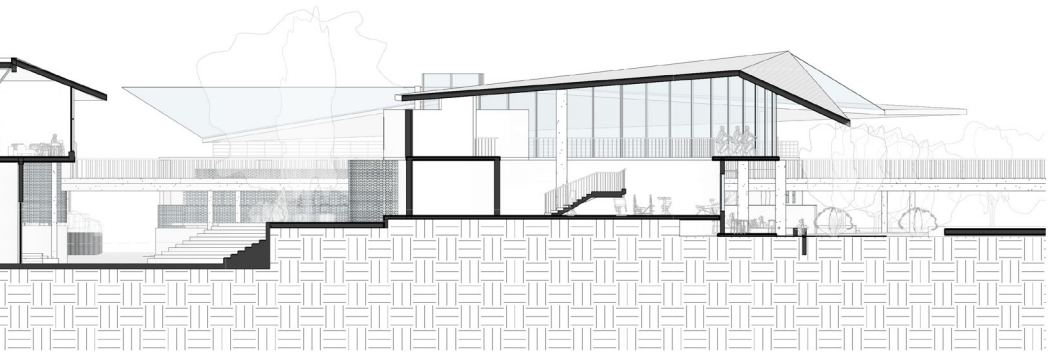


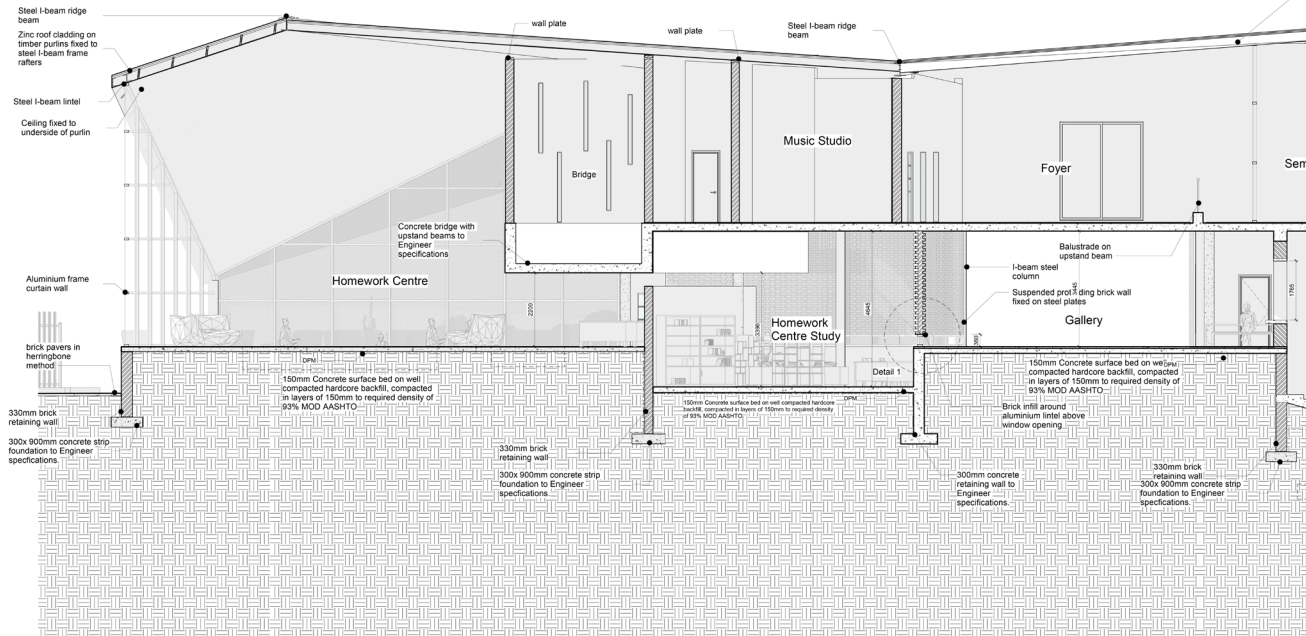
Section AA - Indoor Court and Gym  
1:200



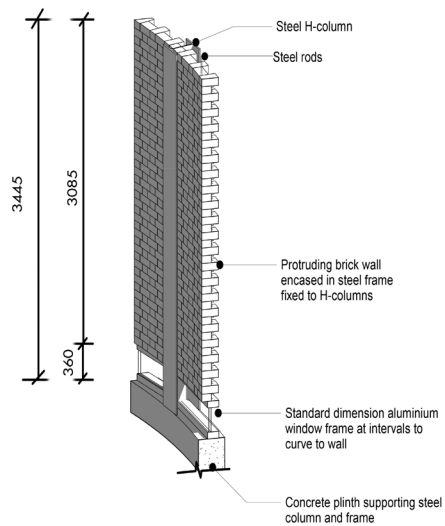
Section BB - Restaurant and Gym  
1:200

112. Building Sections



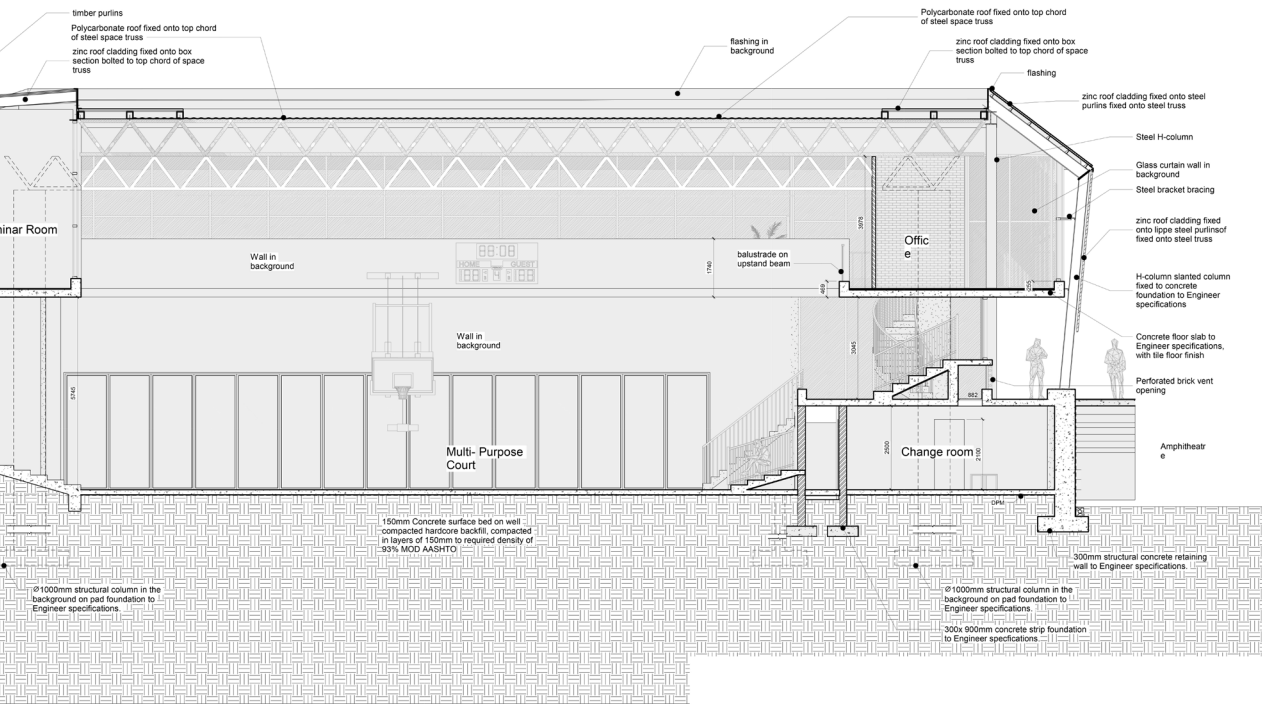


113. Tech Sections

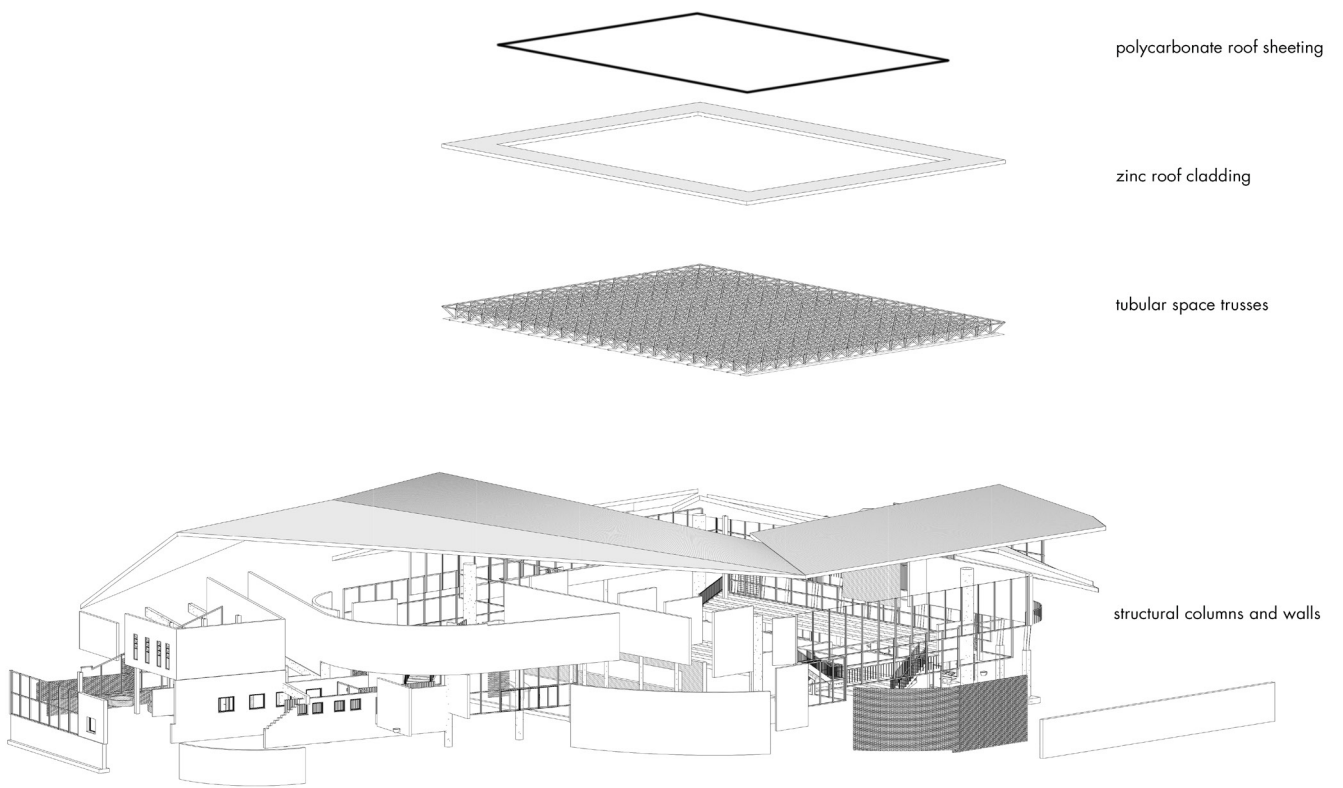


Detail 1

114. Detail



115. Detail



116. Exploded Axo



117. Approach from field

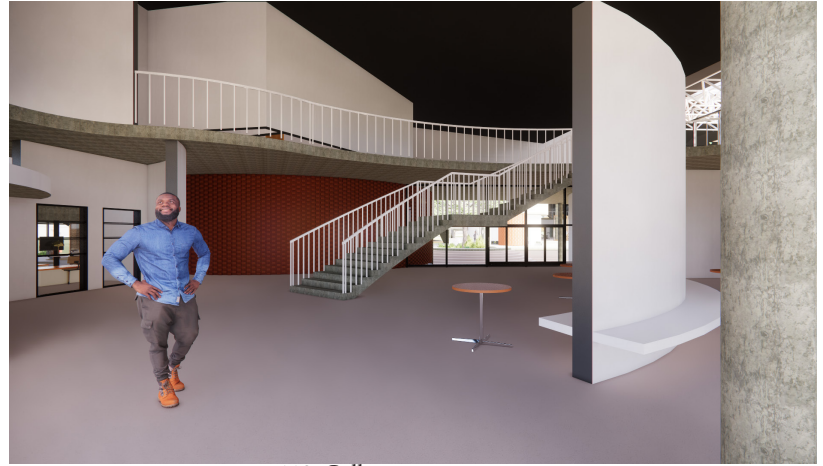
A series of render shots take one through the journey of the young boy coming from training on his way home traveling through the spaces are presented. The playful element of the roof is meant to draw the attention of the child into the space. The design entices and inspires the child and means to create curiosity as implied with the curving of walls and spaces, and the voids of the glass walls into the interior space. Creating a sense of wonder as he may not know what extracurricular activity the elders have introduced for the day.



118. Gallery view from Courtyard Entry

There is a sudden consciousness, propelled by beautiful spaces, where you are aware of your inner feelings – that's when we feel happy and we create. I think architecture is a backdrop to life.

– b.v doshi



119. Gallery entry



120. Courtyard - Amphitheatre view



121. Work Lounge





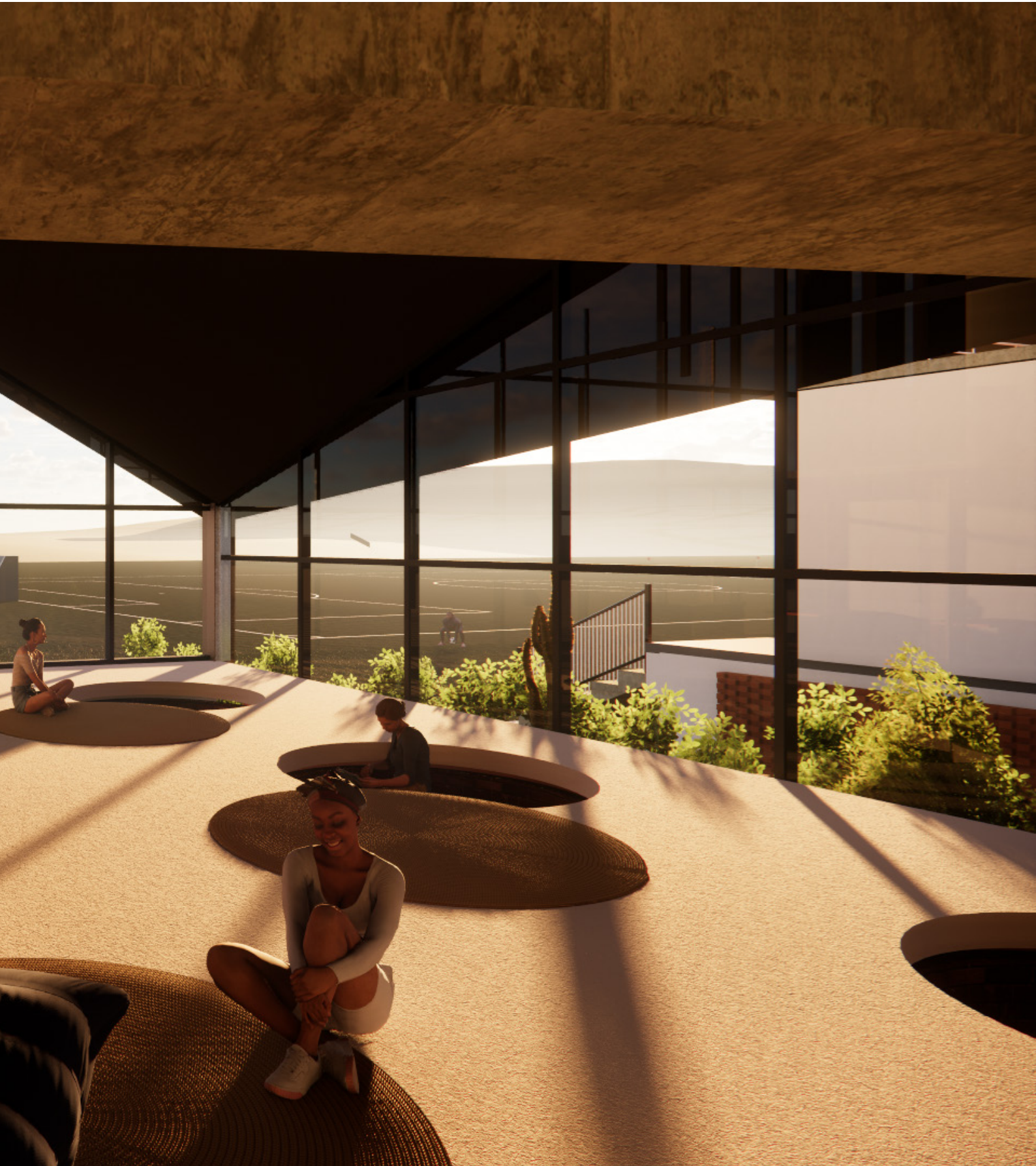
122. Restaurant



123. Indoor Court

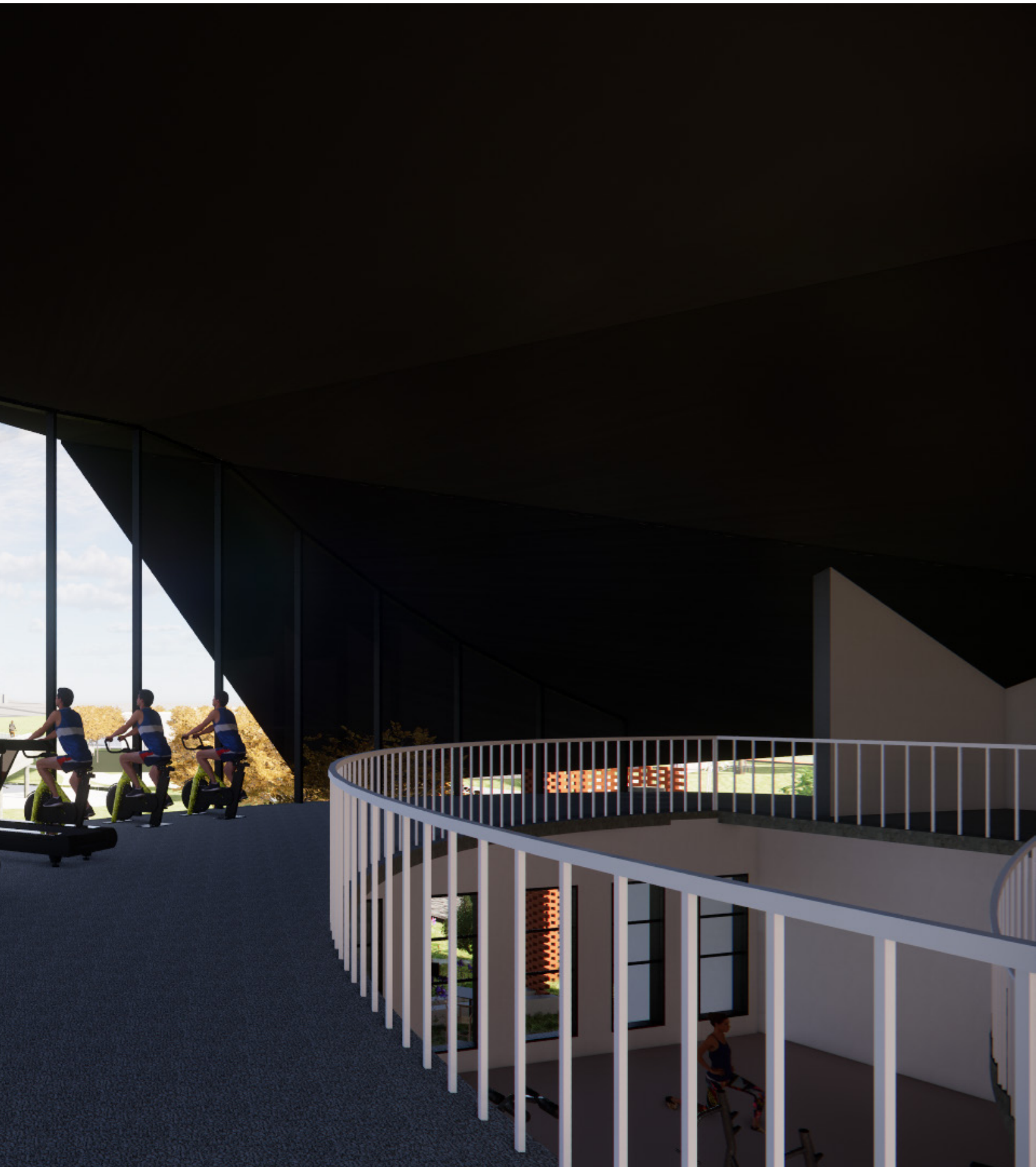


124. Homework centre

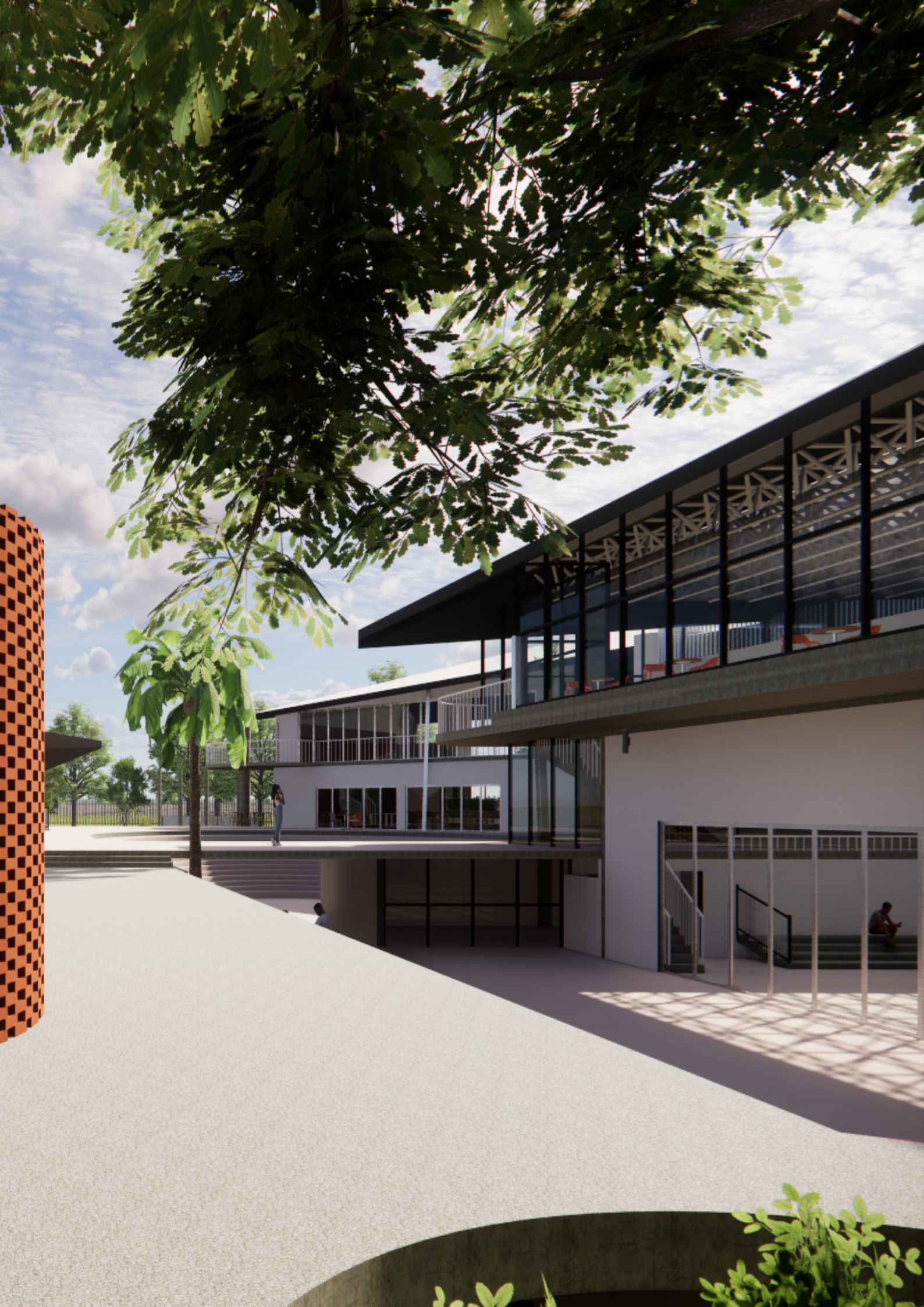


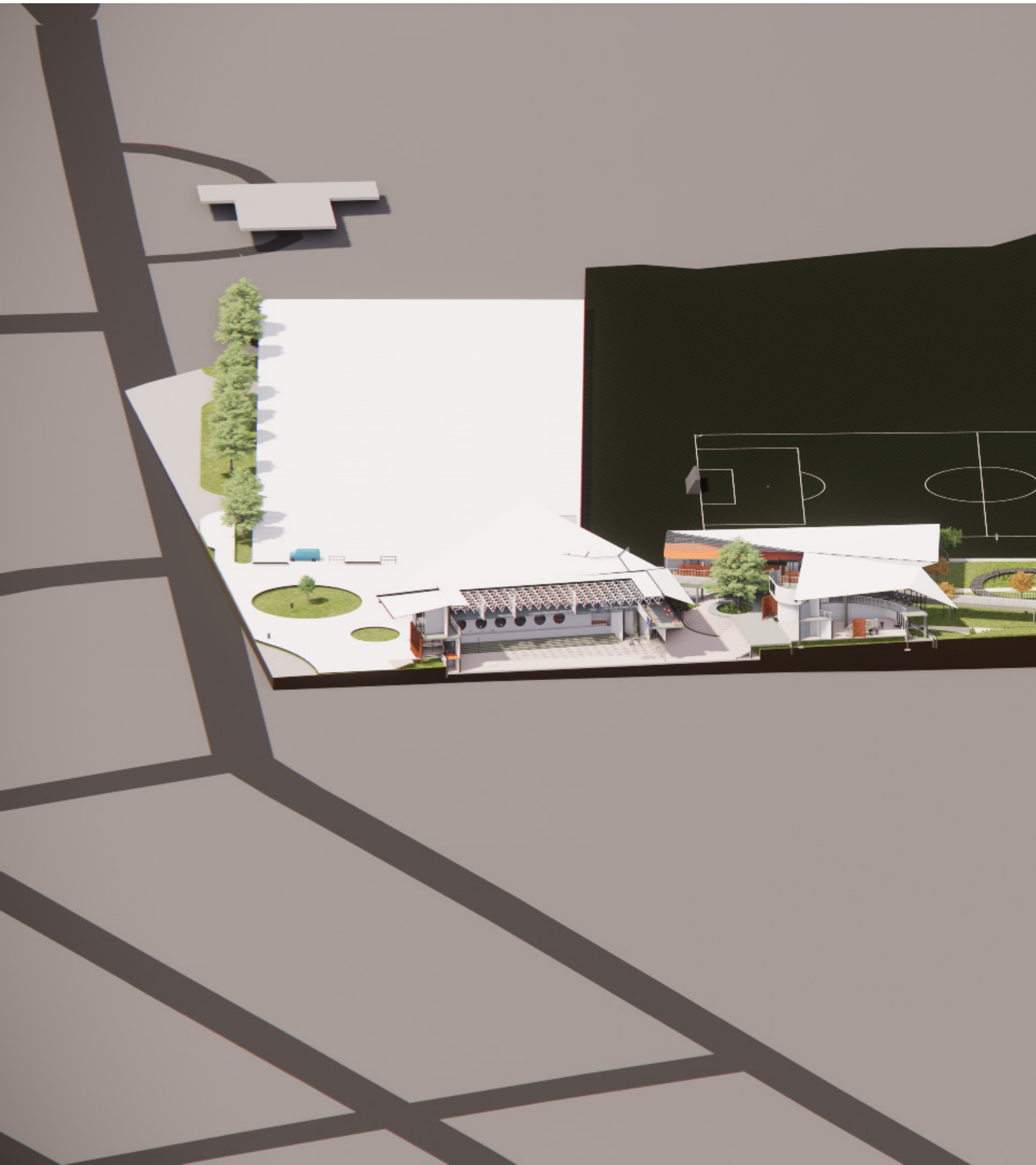


125. Gym

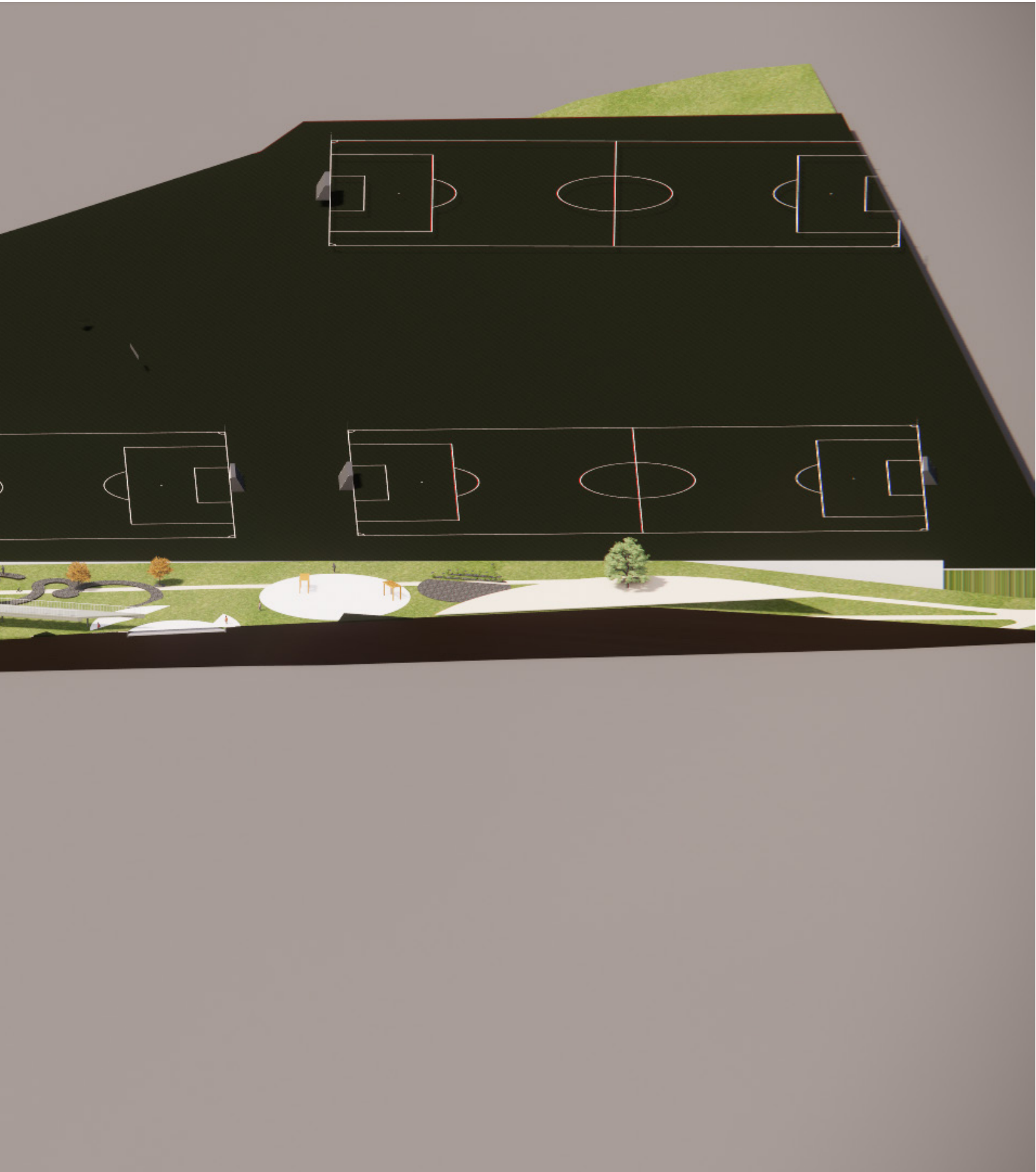


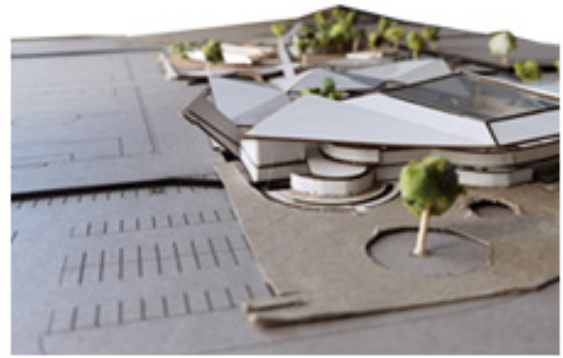






127. Sectional Axo





128. Final model



129. Final model

# 06 The End

# C O N C L U S I O N

Good quality public civic space is a viable means to which we can reconstruct relationships between person and world. This relationship is important in order to transform the landscape through which people inherently evaluate or choose to celebrate themselves and the environment. The idea that public space be host to activities lacking in one's home is critical in the success of the space. Home is critical as it is the primary interface of interaction with the world. It can be challenging to interact with something you are not aware of or do not have. Civic infrastructure is crucial in the lives of people, especially those who lack access to opportunities in their own community. To achieve this, it is essential to identify existing energy and areas where there is life. How these places are developed is important, requiring immense effort and participation of many agents both in the public and private sector so to generate outcomes that please all. This participation determines the engagement that further highlights the success.

Public civic spaces need to be accessible. It relates to the user demographic, at critical ages, it is important for young people to be exposed to recreation and different kinds of recreation from a young age to not fall into the trap of social ills. If someone grows up without the opportunity to express themselves and their home is what they carry with them, it affects how they occupy space and the types of spaces they expose themselves to. This is reflected in their actions. Having placemaking structures to add a layer of safety given the location of these public spaces in their vastness in the landscape, offers a space to retreat and restore oneself. The lack of public placemaking in the township is testament to the lack of care and use from the residents. The crafting of space is an extensive task requiring collaboration to solve technical issues so to create an aesthetic that either feeds into the idea or simply responding to the realities on site. The lacking should present an opportunity for appreciation when opportunities are made, but its usage is determined by the functionality of the space and the options it offers. The characteristic of separation is still present in the township, and although the community feel is evident and appreciated, it is not reflected in the built and unbuilt world, thus calling for a reimagining of the township landscape.

The message conveyed by the project is related to the concept of diversity. It achieves this by highlighting the existing sports practices and leisure interests, and by creating designated spaces to appreciate them. This helps to foster a sense of belonging and appreciation for the environment. The project enhances social practices that already exist and accentuates their character through positive placemaking. The project achieves this by recognising what the people love and celebrate and provide a smaller enclave should the big dream of the stadium not materialise. This is the space between the public sector and pursuing one's private interests in the public realm.

# List of Figures

1: Locality map. By Author. ....	11
2: Historical map of townships. Source: Smith et al.(1992).....	12
3: Division of Mamelodi by ethnic groups. edited by Author. Source: Breed 2012:5.....	12
4. Subdivisions of Mamelodi West indicating different sections inhabited by different cultural background of African people. Source: Van der Waal in Breed 2012:5).....	13
5: Map of present day Mamelodi West indicating places of significance and major infrastructural elements. By Author.....	13
6: Developmental timeline of Mamelodi. Adapted from van der Waal Collection 2000, UP. By Author.....	14
7: Aerial view, Region 6 Mamelodi in relation to Pretoria CBD and other landmarks. Source: Google Earth. Edited by Author.....	16
8: Aerial view of H.M. Pitje stadium. Source: Google Earth. Edited by Author.....	18
9: Aerial view locating Mamelodi features and landmarks. By Author.....	19
10: Bird life on site. image by Author.....	19
11. Civic centre of Mamelodi. Edited by Author.....	21
12. Social life of Mamelodi. By Author.....	23
13: Local washing car on sidewalk. Image by Author.....	24
14: Spaza shop. Image by Author.....	24
15: Collage reflecting Mamelodi's potential. By Author.....	26
16: NE 51/6 drawings and in context. Source: Hickel, 2014.....	29
17: Existing standard 51/6. Image by Author.....	30
18: Diagram standard 51/6. by Author.....	30
19: "big house". Source: Google Earth.....	30
20: Diagram of "big house". By Author.....	30
21: "Rooms" constructed on former house erf. Source: Google Earth.....	30
22: Diagram of back rooms. By Author.....	30
23: Retail extension in the front of the yard. Image by Author.....	30
24: Diagram by Author.....	30
25: Diagram of double storey backrooms. By Author.....	31
26: Diagram of informal economic activity. By Author.....	31
27: Diagram of "shack" backrooms. By Author.....	31
28: Housing typologies in Mamelodi. Images sourced from Google Earth. Edited by Author.....	31
29: Unemployment Statistics. Source: <a href="https://www.statssa.gov.za/wp-content/uploads/2023/05/Underemployment-by-education-level-final.jpg">https://www.statssa.gov.za/wp-content/uploads/2023/05/Underemployment-by-education-level-final.jpg</a> .....	34
30: Cows grazing in park area. Image by Author.....	35
31: Empty SMFS hawkers on fence edge. Image by Author.....	35
32: SMFS Plan. Source: van der Waal Collections, 2000.....	35
33: Tshwane Regional Mall exterior. Source: Google Earth.....	36
34: Library exterior condition. Image by Author.....	36
35: Community Hall with indoor court in the far left. Image by Author.....	36
36: Civic infrastructure and their edge condition. Images from Google Earth. Edited by Author.....	36
37: Juxtaposition of homes and recreation/play, source: Environments of change - Gottsmann Osman FINAL APRIL 2010x (csir.co.za).....	37
38: Adaption of philosophy on urban planning from Dewar (1992). ....	39
39: Aerial view of site. Source: Google Earth.....	40
40: Dilapidated stadium. Source: <a href="https://www.iol.co.za/pretoria-news/news/city-of-tshwane-hopes-treasury-will-fund-r15bn-revamp-of-hm-pitje-odi-stadiums-6b851234-3941-43b0-be2c-6318aa60f75e">https://www.iol.co.za/pretoria-news/news/city-of-tshwane-hopes-treasury-will-fund-r15bn-revamp-of-hm-pitje-odi-stadiums-6b851234-3941-43b0-be2c-6318aa60f75e</a> .....	41
41: Timeline of previous stadium development. Source: <a href="http://pmg.org.za/committee-meeting/33226/">pmg.org.za/committee-meeting/33226/</a> .....	41
42: Current demolished site. Image by Author.....	42
43: Masterplan of Precincts. Source: <a href="http://pmg.org.za/committee-meeting/33226/">pmg.org.za/committee-meeting/33226/</a> .....	43
44: Stadium Proposal. Source: <a href="http://pmg.org.za/committee-meeting/33226/">pmg.org.za/committee-meeting/33226/</a> .....	44
45: Diagram of stakeholders and client. By Author.....	48
46: User profiles. By Author.....	49
47: Map indicating journey of the users to the stadium as the final destination. Locating the social spaces through ones journey. Edited by Author.....	50

48: Public Realm Study. By Author.....	52
49: Site Analysis. By Author.....	54
50: Adaption of homeplace theory into qualities on site and programme.....	55
51. Ways of crafting. Images from Google. Edited by Author.....	57
52. Diagrams of the conceptual layers. Source: <a href="https://www.researchgate.net/figure/Diagram-Parc-de-la-Villette-Rem-Koolhaas-OMA_fig1_318985526">https://www.researchgate.net/figure/Diagram-Parc-de-la-Villette-Rem-Koolhaas-OMA_fig1_318985526</a> .....	59
53. House on site. source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	60
54. Plan of house and diagram. source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	61
55. House front elevation source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	61
56. Interior space. source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	61
57. Exterior material blending with the ground. source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	61
58. Interior space showing materiality. source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	62
59. Interior of church, concentric form. Source: <a href="https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056">https://censimentoarchitetturacontemporanee.cultura.gov.it/scheda-opera?id=4056</a> .....	62
60. Pavilion in context. Source: : Serpentine Pavilion in context. source: <a href="https://www.metalocus.es/en/news/new-serpentine-pavilion-2017-designed-francis-kere">https://www.metalocus.es/en/news/new-serpentine-pavilion-2017-designed-francis-kere</a> .....	63
61: triangular module. By Author.....	64
62: Elliptical ring trusses. Diagram by Author.....	64
63. trussed column diagram. By Author.....	64
64. Elliptical trusses stabilising the trunk. Diagram by Author.....	64
65. Diagram of curving walls. Diagram by Author.....	64
66. Construction of roof. Source:.....	
67. Exploded view of materials. Source:.....	64
68. Initial response. By Author.....	66
69. Morphing the existing desire lines. By Author.....	66
70. Exploring concept. By Author.....	67
71. Exploring concept of crop circles. By Author.....	67
72. Exploring concept.....	67
73. Exploring programme placement on site.....	68
74. Progression of crop circle concept exploring different elements. By Author.....	69
75. Progression of crop circle concept exploring different elements. By Author.....	69
76. Various plans. By Author.....	71
77. Circle of presence diagram by Author.....	72
78. Refuge & Prospect. Diagram by Author.....	72
79. Exploring movement in building. by author.....	72
80. Adaption to experiences. By author.....	72
81. Plan diagrams development.....	73
82. Roof exploration.....	74
83. Roof exploration. diagram by author.....	74
84. Roof concept diagram. by author.....	75
85. conceptual roof sketch. by author.....	75
86. Roof exploration.....	75
87. roof models. by author.....	75
88. Section development. by author.....	76
89. Section diagram. by author.....	78
90. Sections diagram. by author.....	78

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2023/07/19

EBE/00260/2023

RE: Research Ethics Committee Project Approval Letter

Dear Palesa Masha,

Your application for ethics review of your project titled

Homeplace and the Public: A relationship between home, landscape and civic infrastructure in the transformation of everyday life with focus on Sport & Recreation in Mamelodi

has been reviewed and evaluated by the  
Engineering & Built Environment Committee.

You may proceed with your research project titled:

Homeplace and the Public: A relationship between home, landscape and civic infrastructure in the transformation of everyday life with focus on Sport & Recreation in Mamelodi

Please note that should:

- (i) any serious or adverse effects to participants occur and/or,
- (ii) aspect(s) of your current project change and/or
- (iii) any unforeseen events that might affect continued ethical acceptability of the project occur then you should immediately report this to the approving REC. You may be required to submit an amendment to this application, in order to determine whether the changed aspects increase the ethical risks of your project.

Based on the information supplied your application has been successful and is approved.

Please note the following additional conditions associated with this approval:

- (i) The reviewer noted that the application is complete, and the ethical issues are explained, but that the notion of 'youth' referred to in the proposal and application might need to be defined (as an age band perhaps), given that the applicant says that no children will be interviewed, but the main focus of the research, based on the attached proposal, is to find out more about how members of local youth use a certain public space. The applicant mentions that she will talk to the manager of a sports club to find out about the youth's relationship to this space, but I'm wondering about a more direct and generative way of gaining evidence of this.

Regards,

Engineering & Built Environment Committee.

