Design investigation

design philosophy_the idea According to the WHO Traditional Medicine Strategy 2002-2005 traditional medicine is referred to as Though not recognized as vehicles through which the modern day culture is carried through and evolves A symbolic representation of the tree, a source of life food and in some instances shelter. The column non-medication therapies – if they are carried out primarily without the use of medication".

> Today traditional South African Healers commonly referred to as Sangoma's or Inyanga's would fall into Arguably, also used for evil, but a place of knowing nonetheless. this category.

this continent.

as a traditional healer would have been within a village or settlement organization the person that was simple needs of body, but the complex ones of intellect. (W.R. Lethaby: 1). not only taxed with the health of the settlement but also with the spiritual well-being of the people within that community.

The channel and way through which the ordinary people communicated and interceded to and on behalf time again into the super – natural realm that protected provided for and enriched the community.

As persons entrusted with the spiritual, physical and cultural well-being of society they carried out rituals that brought the community together, advised rulers and where considered a source of wisdom and a hope through which futures and destiny's were lived and relived. With them came traditions and culture, these were matured evolved and sometimes born because of traditional healers.

As with a painting, the pigmentations are the vehicle through which they are brought to life, traditiona healers it can be said where the vehicles that brought about life in culture.

"traditional Chinese medicine, Indian ayurveda and Arabic unani medicine and to various forms of the role of traditional healers is still an important one today. A larger majority of African's and within not only holds up the roof covering it also allows for a building's skin to happen, it is fundamental to any indigenous medicine – if they involve the use of herbal medicine animal parts and/or minerals – and context South African still practice and believe in the powers and remedies that are passed on through building structure. This thesis uses the column as a symbolic representation of the characteristic nature traditional healers. An alignment to what was a medium through which people could allow themselves a of the medicine delivered by traditional healers. In more cases than not is a derivative from a natural connection, ascension into a spiritual realm that provided peace comfort hope and a sense of protection. source. The translation of nature through the idea of a tree is indicative of the life giving qualities that

This thesis attempts to translate the traditional role of traditional healers in an modern urban context that The concept of traditional healers is one that is as real in any African context as the ground that defines allows for an interpretation into the mysticism and sacredness of a way of life from which the culture that governs a lot of South Africans was derived.

Today the healers practice from market places and sometimes their homes. What is referred to today In this instance the architecture then, interpenetrates building not for the simple satisfaction of the

Taking into account the realization, or the code of symbols, accompanied by traditions that govern the discipline of architecture. In an attempt to create a sacred architecture whose purpose is the translation of the perception of the super-natural and the divine. Allowing for an architecture that ascends within of the various deities and gods. They held a senior position within there societies ascending time and itself and within its context to a place where the tensions between tradition and modernity play out. Where modifications to what the indigenous and/or traditional can with an equal footing compete and highlight itself in a context otherwise governed by the rules of modernity.

> This thesis proposes to create a sense of place that is symbolic of the autonomous mode of cognition. Symbolically restoring a tradition that is sometimes referred to as archaic and primitive. This symbolic thinking is consubstantial with human existence; it comes before language and discursive reason (Eliade: 12).

By envisaging the study of man not only inasmuch as he is a historic being, but also as a living symbol, a reawakening and renewal of consciousness through symbols and ideals that reach into the traditions and cultures translated into architecture then become more of a reality as opposed to a nostalgic need to recreate the past.

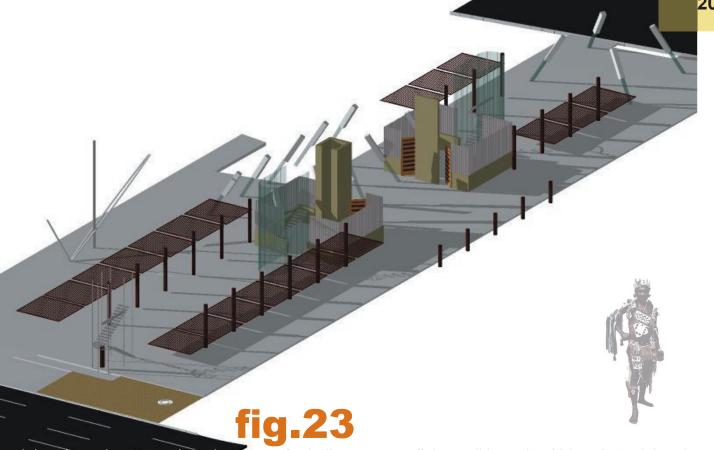
Building elements used to create this architectural typology are key in the symbolizing the traditions and the roles that the traditional healers played and are still playing out today.

The column:

are associated with trees.

The column divided up into three parts:

- 1. The base
- 2. The shaft
- 3. The capital



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design philosophy_the idea The base:

The base itself divided into two parts: the rubble foundations (krepis, usually invisible), and the stepped platform wrapped around it on which the column shaft stands (Rykwert: 171).

The column shaft:

This is symbolic of a tree trunk standing on a base and held in place by the weight that it carry's. A part of the column that allows one to deconstruct the shape feel and meaning of the column.

The capital:

The very word capital reintroduces the terminology of the body image: capitelum as a diminutive of caput, "the head" (Rykwert: 176).

The enlargement of the capital depicts the emphasis of this thesis to try and intellectualize the experience and perception that the symbolism carried into the proposed project carries. Directly interpreting into the nature of symbolism.

The transparent roof:

A connection with the divine and the super-natural. The skies traditionally considered the gateway to the after life. By bringing this element into the design this thesis attempts to draw the spiritual role that traditional healers sometimes play into the design of the building.

The idea of a spiritual and physical ascension further symbolized in the raising of the "entrance" building so to speak this allows for an elevation of the site in terms of perception. The raising of the building also allows an interaction of peoples with the site and the surrounding elements. The medium through which the site communicates with its context and vice versa. Making the building symbolic of the role that traditional healers played and are still playing in today's society.

A holistic view of the urban environment that considers ecological, social, cultural and environmental issues. Were the urban environment is seen as one system comprised of the people, the place, the infrastructure, and the governance. The integration across all these components is central to the integrity of the urban system as a whole. Integration between various scales, as well as integration amongst different elements of the urban system, becomes essential. (Swanepoel, Campbell, Moffatt: 5)

As a form of catalyst, the design of multi-use space with flexibility in its structures increases the capability of all pieces of the proposed development to be adaptable to multiple uses, simultaneously and in the short and long-terms.

A sense of connectedness to it surroundings and between the various functions and activities accommodated so that all its pieces are finely linked into an integrated network that is well defined.

Designing within the urban landscape

A cohesive approach to urban development has been taken and this is derived from the sequence which underpins any design decision:

- Internal circulation pattern, with emphasis on human and non-vehicular traffic. Also addressing the need for a separation between this and vehicular traffic.
- Provision for commercial, social and industrial enterprises, which would then provide work and employment opportunities.
- Inclusion of a form of educational facilities
- Allowing for recreational opportunities
- Street design and planning, to minimize costs and energy demands for construction of roads and sewers. Use of local energy sources.

Urban generation

People come to cities to experience economical, social, cultural and recreational opportunities and facilities.

- Urbanization demands increasing levels of specialization and diversity

 The ability of an urban system to generate these opportunities is not related solely to its demographic size, it is affected by the way the city is structured.
- In developing countries where urban growth is rapid, the need to generate opportunities for self-generating economic activity is of particular importance. Therefore taking a facet of society, traditional medicine and beliefs as one of these opportunities allows for generation.
- Urban generation must allow people sufficient freedom to manoeuvre, to find opportunities to express there own ingenuity and creativity. This thesis attempts to introduce this with a traditional healer's complex that then combines the cultures and beliefs of South Africa's majority into the everyday life of the city of Tshwane.

Structural relationships pursued within the urban landscape

Compaction of the city and increased densities:

Central pre-condition for the achievement of high-performance urban environments is to compact the form of the city: to ensure that it develops over a period of time, into a system which works well at a pedestrian scale. (Dewar and Uytenbogaardt: 43).

The compaction of the city allows for parts of the urban fabric to be able to regenerate them-selves without borrowing too much in terms of densities, human traffic or the like from its surrounding areas, creating strain and pressure on them.

In compacting the urban environment there is an allowance made for the city to be able to bring together to "centralize" various diverse activities within the same range allowing for the pedestrian to take precedence.

In terms of the SMME's this compaction allows for their growth and success, as the costs of distribution are minimized. This allows for growth and creates a sustainable environment for them to operate. The proposed Traditional Healers complex draws on this urban generation philosophy, as situated in a dense part of the city it taps into the human and social aspects of the area of Marabastad.

Through structure, function and form, an enhanced urban activity and process of urban life, allows for all people easy access to the opportunities generated.

Intensity, diversity and necessary complexity

On an urban level this thesis attempts to encourage the following:

- Generation of urban opportunities created through interaction of popular support.
- The ease of access demand diverse activities over relatively small distances.
- Specialization, which in turn is dependant on high level of support over relatively small areas.

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design philosophy_the urban context Creating a continuity in the urban landscape

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In being, a connection through which the different parts of Marabastad are connected the proposed Traditional Healers complex allows for the formation of a dense urban fabric, the need for access through the urban fabric, while allowing for privacy and continuity. (Dewar and Uytenbogaardt: 48)

Within most cities, the movement or energy routes determine the intensity of the activities in the cities These energy routes are again dependant on the pedestrian/public interaction and use of the same. The Part of this balance relates to access – ensuring relatively equitable access to urban opportunities and proposed Traditional Healers complex falls on one of these routes and allows for the channeling of the same while drawing on this urban energy.

Clearly the case with the "link' suggested. Which allows for more intensive activities to respond directly to individuals to act. the movement flows by locating along them – to allow a symbiotic and mutually-generative relationship between movement-intensive flows and human intensive activities, resulting in linear corridors of activities or "activity spines" (Dewar and Uytenbogaardt: 49)

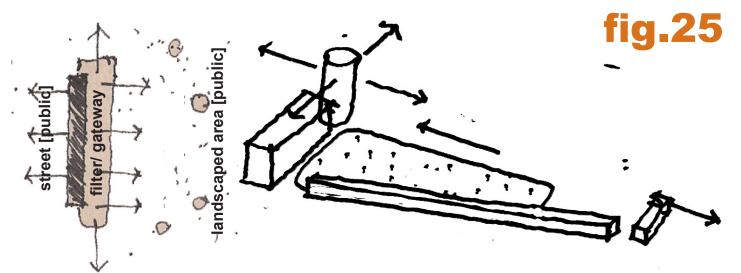
Arguably the concept of balance is in the relationship between people, as in urban activities; this relates to urban performances – the way in which urban structures (places, spaces and channels of movements) accommodates, promotes and enhances the activities and events which define urban life. Certain structural configurations generate greater opportunities for people and enhance living to greater degrees than others.

facilities for all urban dwellers

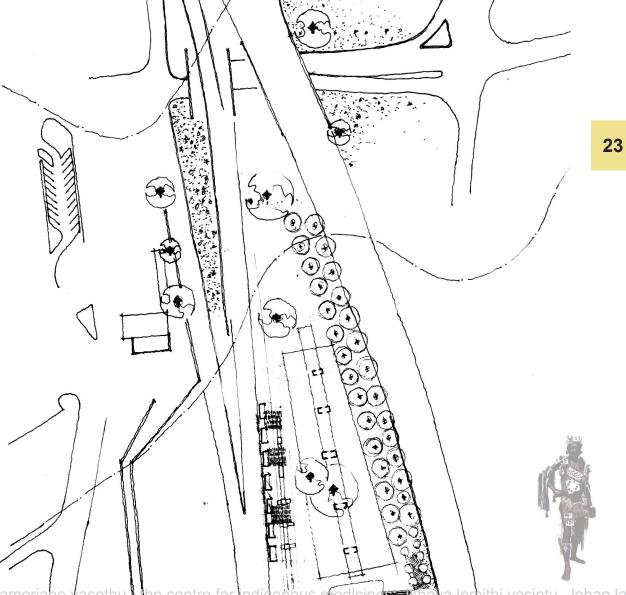
This thesis also attempts to promote the urban environment through the maximum positive freedom for

The Traditional Healers complex can be seen to release the energies and talents of many people in the making of environments.

A larger part of the site dedicated to the accommodation of public space. This allows for a high pedestrian movement on the site. Making the complex on that is flexible in terms of movement. Several factors considered in the design of the public space. These include:



- Appropriateness where the public space fits within the urban context and is usable in a manner that is both convenient and effective. Notably is that while addressing the need for a public space the need for a relationship to the human scale considered. Clearly shown in the scale of the buildings on site and in their relationship to the interlinking spaces.
- The public space suggested is one that has several layers of form and function to it. A combination of covered and uncovered spaces allows various activities to happen on the site. Commercial social and cultural activities given a platform from which they can play out. The introduction of level changes and overhead coverings to demarcate these differences still allows for the space to function singular or as a series of smaller spaces.
- The allowance for various activities gives the site a dynamic and multi-functional quality that lends itself to enhancing the urban fabric within which it sits.



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