CONTEXT

03

3 Context

3.1 NARRATIVE INTRODUCTION : HERE I AM NOBODY

When i arrived here it was late at night and we had an aunt who would meet us at the bus stops. Eventually after what felt like hours she found us we were cold, hungry and tired but the thought of finally being in the big city was all that kept me going. The lights and all the cars were so foreign yet so exciting. After changing taxi's twice we were finally "home".

In the Peri-urban township of Mamelodi, we were nobody.The strain on the urban area had caused the poor to get pushed to the slums of Pretoria. We Became Another number on a long waiting list for an RDP house. Pushed to the periphery into the townships of Mamelodi. We waited until we eventually moved into our "Indlu" our own little piece of the city. Here the limitations on how we practiced our daily lives and traditional practices were challenged and slowly our culture began to dissipate. We had left our ancestors behind and slowly we were losing our way. Slowly we were becoming nobody.

"Village culture is characterized by common bloodlines, intimate relationships, and communal behavior whereas urban culture is characterized by distant bloodlines, unfamiliar relations, and competitive behavior"(Wikipedia: 2010)
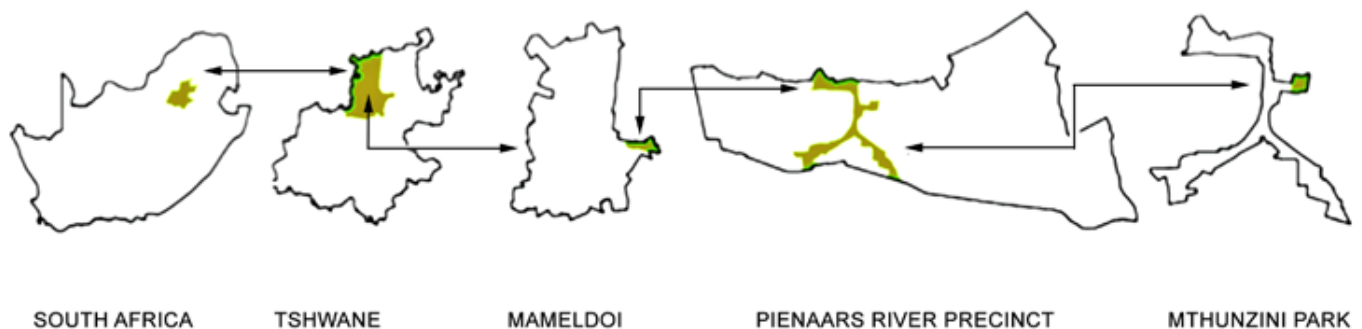

SOUTH AFRICA   TSHWANE   MAMELDOI   PIENAARS RIVER PRECINCT   MTHUNZINI PARK

Figure 3.1 -Relational Location Maps from National to Nodal Scale (Roberts 2010:47).

3.2 BACKGROUND: UNDERSTANDING MAMELODI

In this chapter an overview of the urban African woman's life in the Peri-urban Township of Mamelodi will be presented. Addressing the growth of the then Vlakfontein farms into the multifarious culturally diverse township it is today with specific focus on the role the women of Mamelodi. Mamelodi is one of South Africa's oldest townships which began in 1860 as a settlement of indigenous people seeking settlement close to the newly formed city of Pretoria. It began with a population of 12 households on the Vlakfontein farm as it was previously known as.

It was one of the only planned township iTn South Africa designed by N.T Cooper, who based the layout on the American Town House planning. Mamelodi serves as the threshold to the city with it's ability to still accommodate people holding on to their rural lifestyles. The traces of the legacy of Apartheid planning are quite evident in the Peri-urban township of Mamelodi. At present, Mamelodi epitomizes the current context of expanding settlements in South Africa pushed to the peripheries of the city, yet accommodating the ever increasing housing needs of the impoverished (Pieterse, 2012). The low grade urban tissue of the township is exacerbated by the informal settlements and repetitive housing units on individual plots (Joubert 2009: 14), known as Indlu. The problem the context of Mamelodi faces today arises from the issues surrounding the historical urban sprawl brought about by the apartheid regime.

The official Policy was in the first place, that African women in towns are migrants and not immigrants- i.e. they are temporary sojourners rather than permanent residents (Schapera 1947:112). In the second place it was a fundamental principle that Africans should reside in segregated townships away from the white parts of town (Schapera 1947:114) African women earned extremely low wages working as domestic workers or informal traders particularly up to the 1950s this meant that either white employers or local authorities had to provide housing or the people had to erect what ever dwellings they could.

For over half a century African's in town were variously accommodated in compounds provided by large employers such as mining companies, municipality, railways and others (Schapera 1947:115). In smaller scales single men and women living beyond the contexts of family and tradition, hostels in South Africa were and still are a fascinating and paradoxical reminder of the apartheid program, in large scale housing schemes erected by local or central authorities in slums comprising crowed and ramshackle shanties out up by the people themselves (Schapera 1947:118).

This is how a small farm comprising of 12 households became a culturally diverse multifarious township township of Mamelodi.

3.3 HISTORY F MAMELODI

3.3 HISTORY

1860 - Mamelodi began as a settlement of indigenous people seeking settlement close to employment in the newly formed city of Pretoria.

1890 - The Delagoa Bay railway line was built to connect Pretoria to Lorenco Marques (Maputo) with the first railway stop being the Eerst Fabriek Station.

1913 - The location of the factory and the railway led to the decision to turn it into a black African residential area in terms of The Native land act of 1913 and was one of the few places where black people could own land.

1945 - Then named, Vlakfontein, was one of the only planned townships, designed by N.T Cooper, who based the layout on American town house planning.

1947 - The first government sponsored houses were fashioned after the "traditional" bantu village. They were thatched and shaped as Rondawels to mimic traditional living conditions- Residents REFUSED to live in them.

1951 - Group Areas Act was introduced.

1953 - Vlakfontein was formally proclaimed as a "Black Township".

1860

population 12
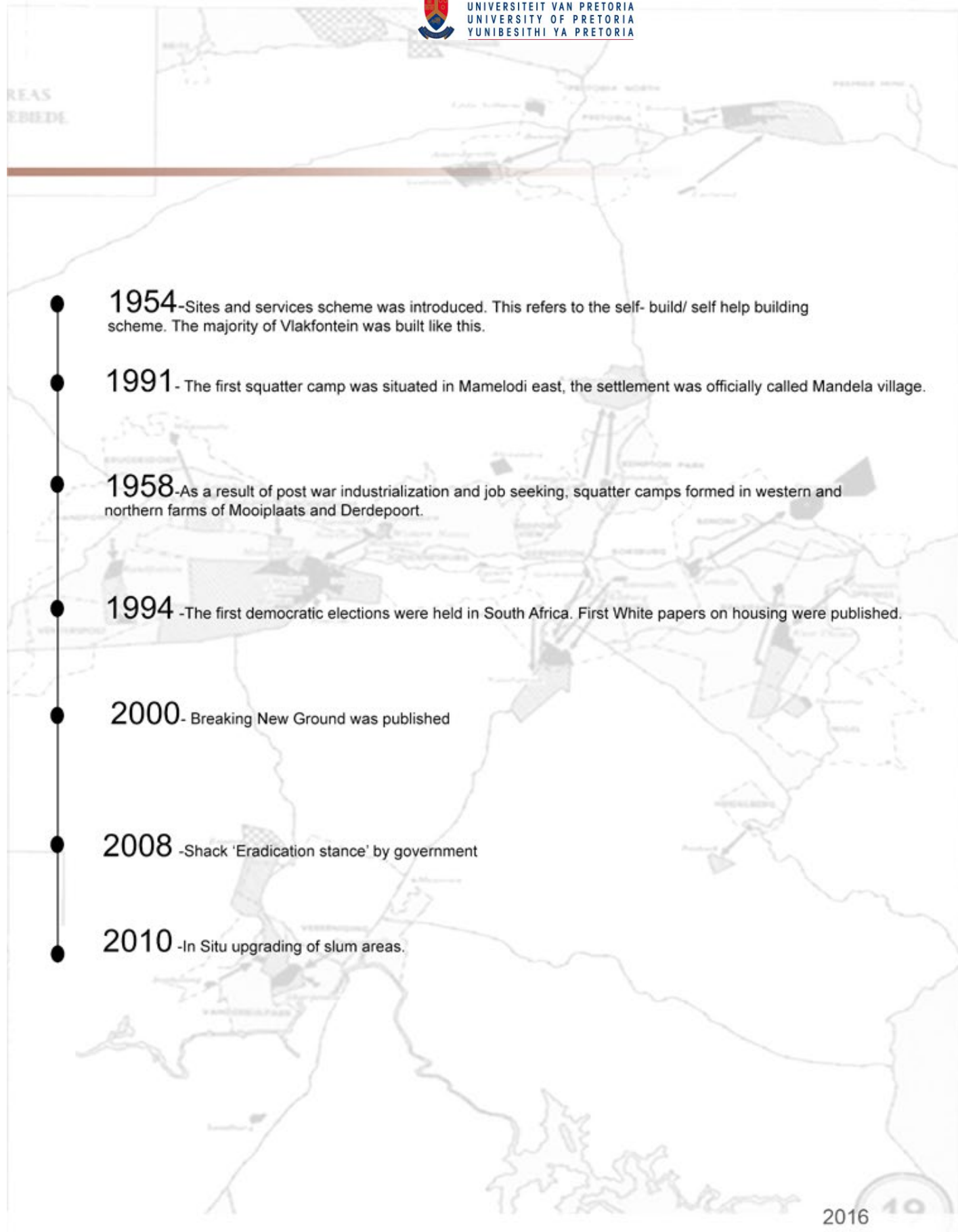
1954-Sites and services scheme was introduced. This refers to the self- build/ self help building scheme. The majority of Vlakfontein was built like this.

1991- The first squatter camp was situated in Mamelodi east, the settlement was officially called Mandela village.

1958-As a result of post war industrialization and job seeking, squatter camps formed in western and northern farms of Mooiplaats and Derdepoort.

1994-The first democratic elections were held in South Africa. First White papers on housing were published.

2000- Breaking New Ground was published

2008-Shack 'Eradication stance' by government

2010-In Situ upgrading of slum areas.

2016

Current population 360 000

- Total population 334,577
- Density 7,400/km2 (19,000/sq mi)

3.4 HERITAGE of Mthunzini Park

HERITAGE OF MAMELODI'S MTHUNZINI PARK

Spiritual activity is on the site is only evident as Further
observation of the site takes place. The Site is spiritual in its very nature as Mthunizini park is a spiritual space with it's tall Pine trees reaching into the sky.
Mthunzini park is used as part of many rituals that take place inthe surrounding community. The Initiation school for Girls is the most prominiant sign of spiritual activity on the site as the initates gather in the park as part of ceremonial dances before and after the initiation proceedings.

There are several traditional healers, spiritual diviners surrounding the park that are all part of the fabric. The river also forms a large part of the spiritual analysis of the site as it is used in most of the cleansing ceremonies.

The church holds a strong spiritual aspect in the community aslo as not all inhabitants of Mamelodi are traditional.

Figure 3.- Aerial of the context and its surroundings. (Author) 2016.

Figure 3.- Aerial of the context and its surroundings. (Author) 2016.

Figure 3.- Aerial of the context and its surroundings. (Author) 2016.

51

3.5 SITE LOCATION- Mapping Mthunzini Park

NDLOVU STREET

DUMEHLEZI STREET

VILAKAZI STREET

MOKHONDO STREET

RINGANE STREET

MTHUNZINI PARK

TSAKO THABO SECONDARY SCHOOL

TSOMO STREET

Figure 3.- Aerial of the context and its surroundings. (Author) 2016.

LIKHULENI STREET

DAVID LUKHELE STREET

MTHUNZINI TAVERN

MTHUNZINI HOSTELS

SIBANDE AVENUE

PIENAARS RIVER

3.5 SITE LOCATION- Mapping Mthunzini Park

DUMEHLEZI STREET

VILAKAZI STREET

LIKHULENI STREET

DAVID LUKHELE STREET

MTHUNZINI TAV

MTHUNZINI HOSTELS

MTHUNZINI PARK

SIBANDE AVENUE

PIENAARS RIVER

SCHOOL

TSOMO STREET

Figure 3.- Aerial of the context and its surroundings. (Author) 2016.

Figure 3.- Collage of The context and its surroundings: Mthunzini park (Author) 2016.

3.6 ANALYSIS- Mapping Mthunzini Park

3.6.1 NATURAL SITE CONDITION

The Site plays host to three Main Natural phenomena: Densly
vegetated rocky highveld grasslands, one of Mamelodi's oldest Pine trees and
the Pienaars river toward the south of the site. The site sits at the bottom of the
Magaliesberg ridge and slopes from east to west. Pine trees densly populate the
site in large groups that grow on the lower terrace of the Magaliesberg Ridge
where water is able to collect along the riparian basin.
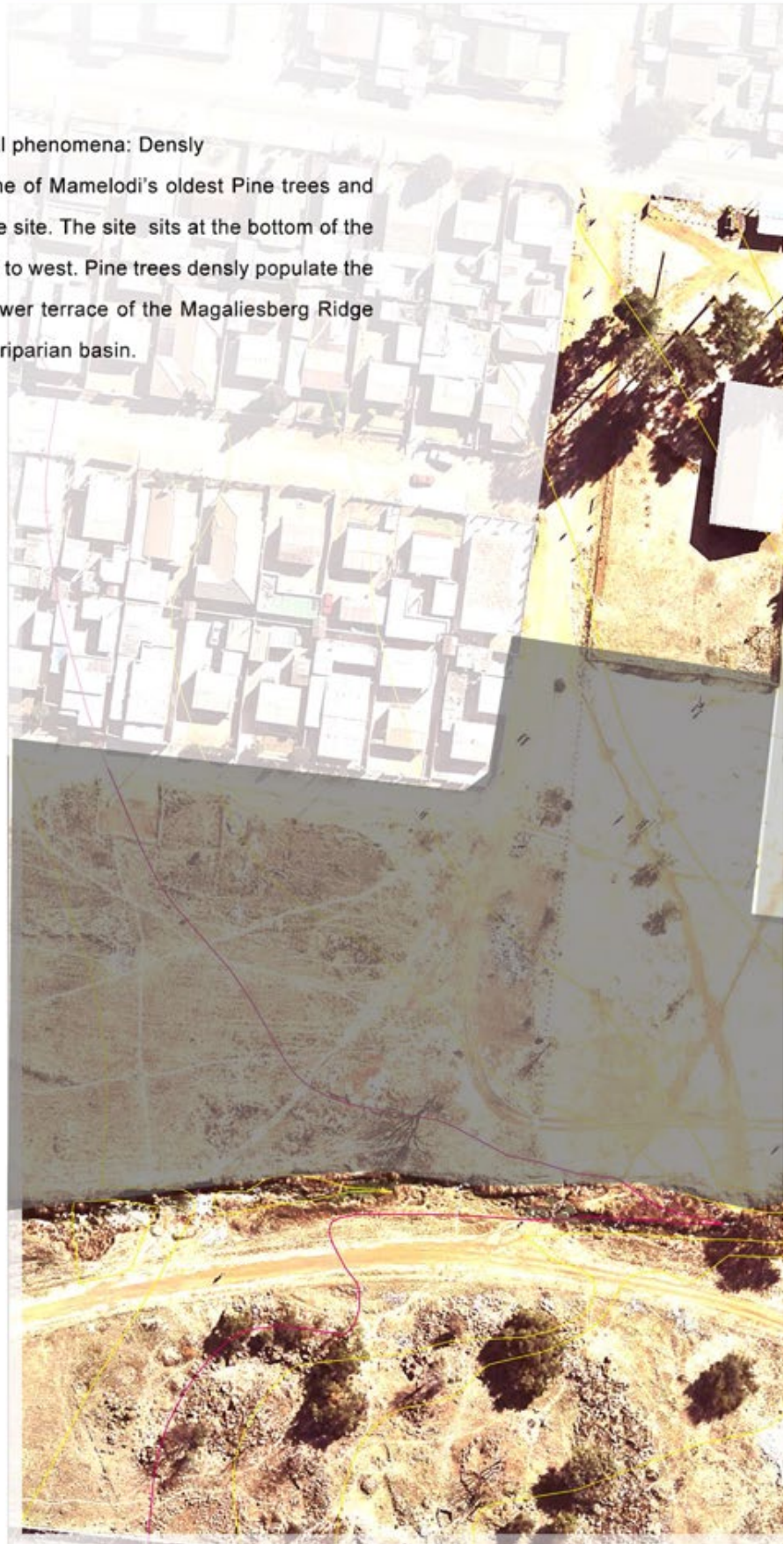
Figure 3.-Site under investigation(Author) 2016.

3.6 ANALYSIS- Mapping Mthunzini Park

3.6.2 HIGH ENERGY CONCENTRATION POINTS

The Site has two major points of high energy conentration. The Main point of energy is the entrance of Mthunizini park which is used daily by park goers, school children on their way to school and people who fall part of the pendulum migration on their way to work in the CBD. the secondary point of high energy is the eastern access point which is used mostly by men in the community.Cars are parked and music played out loud it becomes a social gathering point for men only in the community only.
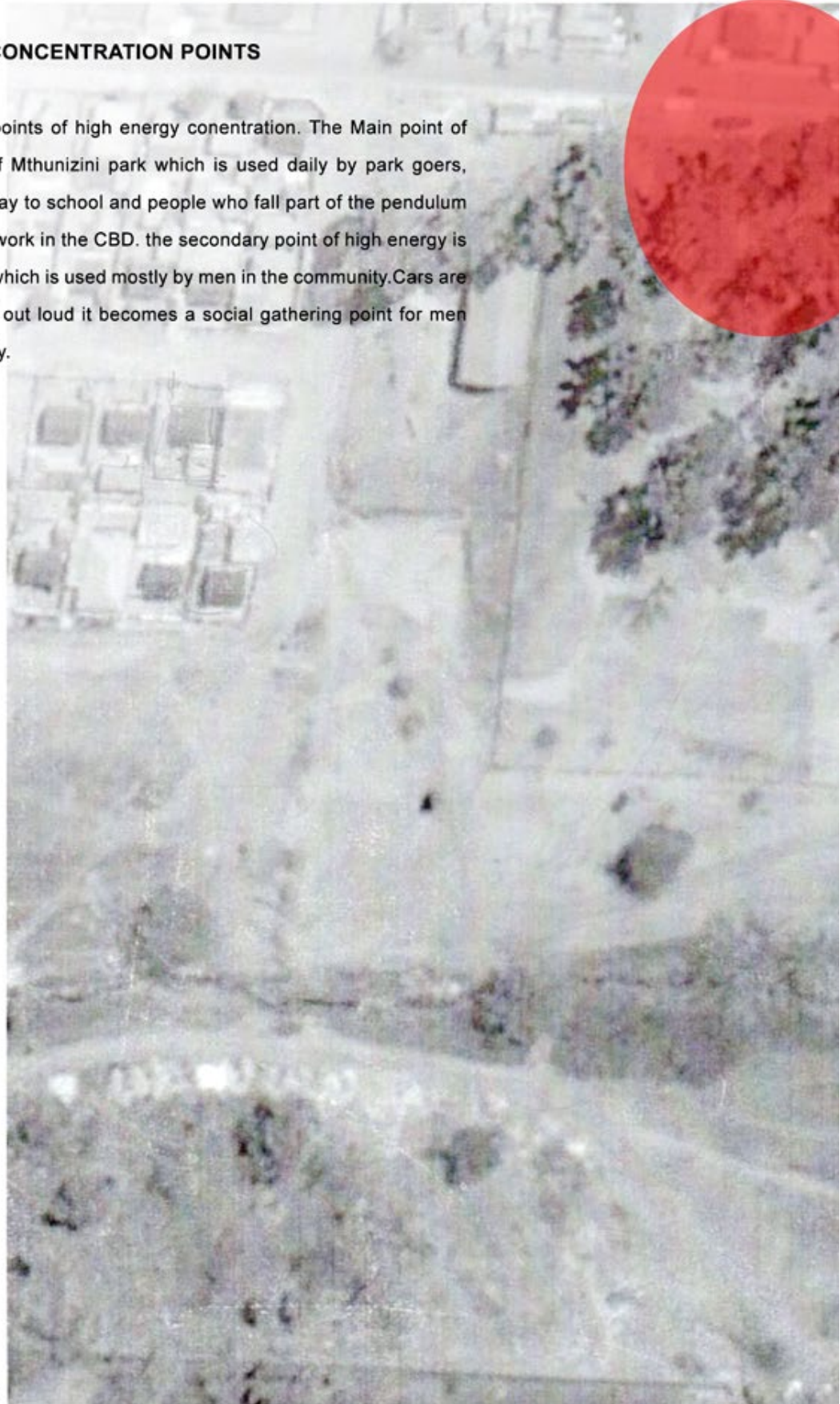

Figure 3.- Energy concentration on

Site under investigation(Author) 2016.

3.6 ANALYSIS- Mapping Mthunzini Park

3.6.3 SPIRITUAL ANALYSIS

Spiritual activity is on the site is only evident as Further observation of the site takes place. The Site is spiritual in its very nature as Mthunizini park is a spiritual space with it's tall Pine trees reaching into the sky. Mthunzini park is used as part of many rituals that take place inthe surrounding community. The Initiation school for Girls is the most prominiant sign of spiritual activity on the site as the initates gather in the park as part of ceremonial dances before and after the initiation proceedings.

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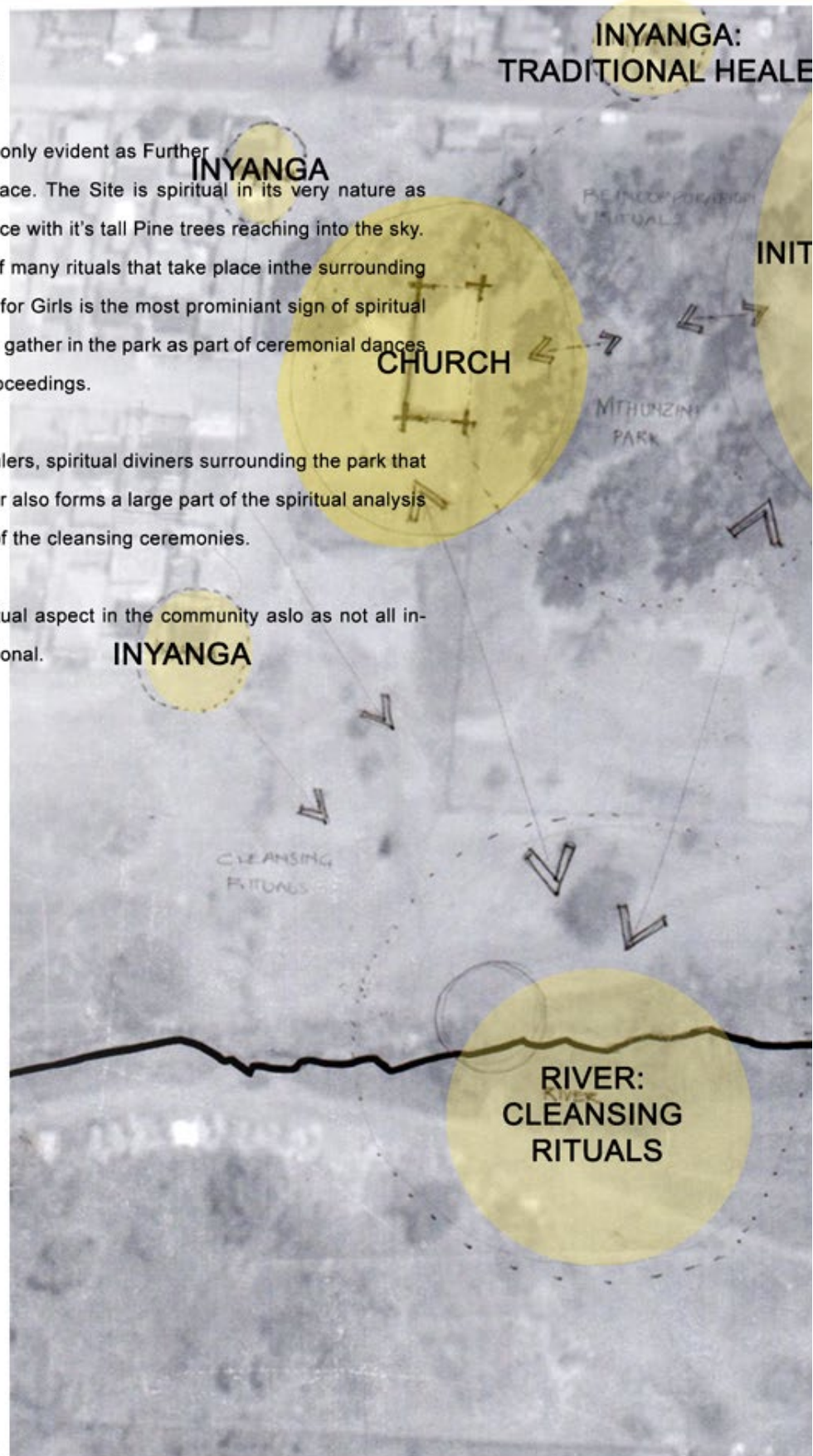

INYANGA: TRADITIONAL HEALE

INYANGA

CHURCH

INIT

INYANGA

CLEANSING RITUALS

RIVER: CLEANSING RITUALS

Figure 3.- Spiritual analysis of Site under investigation(Author) 2016.

SPIRITUAL ANALYSIS

SPIRITUAL ANALYSIS

3.6 ANALYSIS- Mapping Mthunzini Park

3.6.4 SITE EDGE CONDITIONS

The park is closed off with a steel palisade fence that wraps around the entire edge of the park, keeping the children safe. The park ss completely visually permeable allowing the community to keep their eyes on events happening in the park.The Mthunizini car parts centre is also sealed off from the public with a thick brick wall preventing any visual connection to the rest of the community.
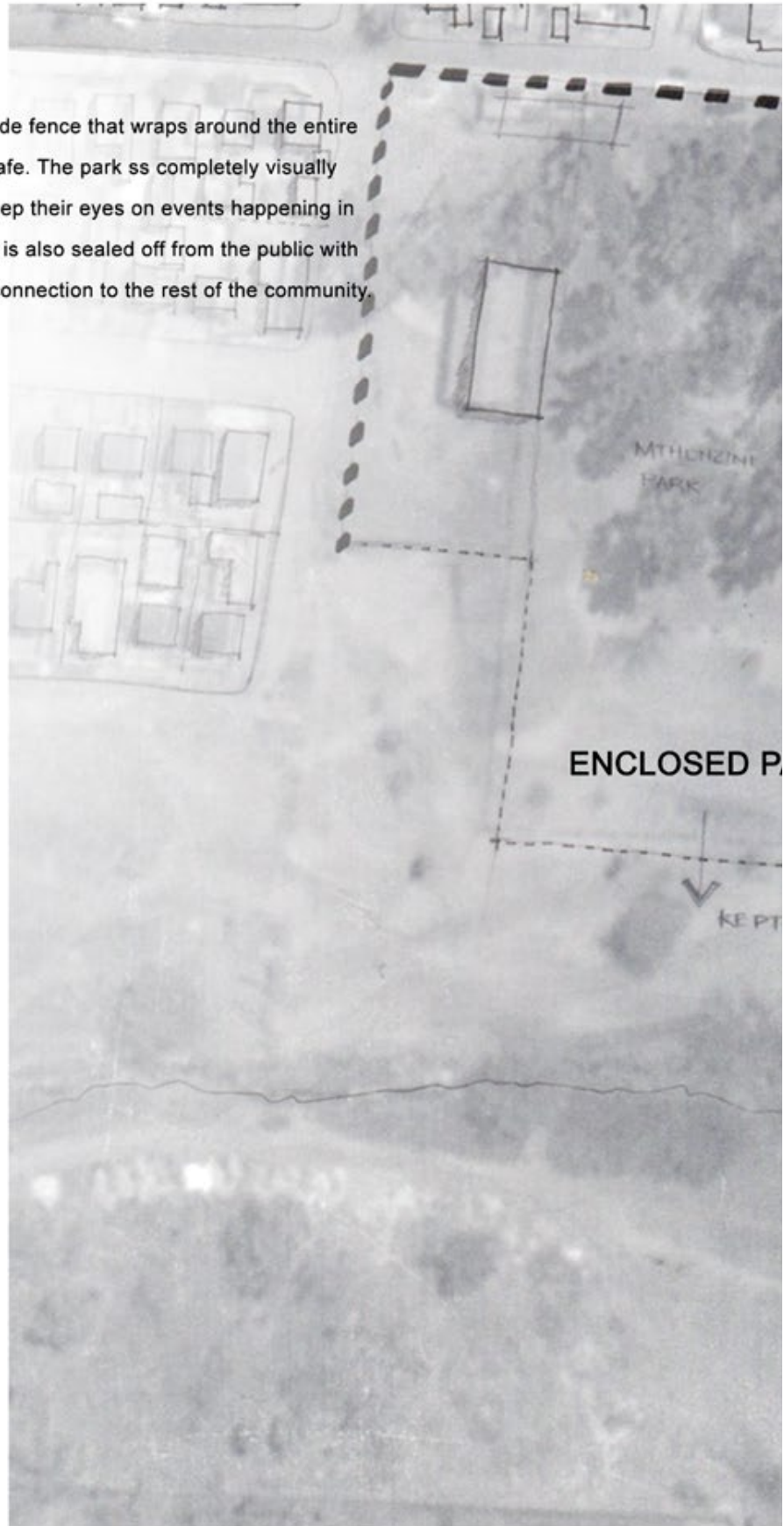

MTHUNZINI PARK

ENCLOSED P

KE PT

Figure 3.- Site Edge condition of

Site under investigation(Author) 2016.

THICK BRICK WALL

ARK

GATED SECTIONS

INFORMAL
SOCIAL
PATHS

LANNS

PONTS OF INTEREST

3.6 ANALYSIS- Mapping Mthunzini Park

3.6.5 POSSIBLE BUILDING SITE

The possible Building site is guided by the way the park functions. Addressing movement and how people move through and around the site helps in defining where exactly the proposal should be in relation to the greater site.

The Church is currently a feminine space in the community where it is attended mostly by women in the community. The site also reveals layers of the spatial legacy of Apartheid as the current Church building was used as a Beer hall during the apartheid era: as a male dominated public space.

The current Masculine space has been moved to the shade of the Tall pine trees towards the river. It is an open clearing in the park where men gather . This space is not enclosed or prohibited, But women do not gather there as it is defined as a masculine space by the society and greater community.

The entire park sits as a back drop for the Mthunizini car parts complex making it a dangerous space during the evenings and unattended children. This is due to the buildings on the site all facing the street leaving the site with a back of building effect. This gives the proposal a new opportunity to turn the site to face the inside making the possible building site the focus of the site. The chosen site is a combination of the sites currently working factors, where the two spaces intersect.
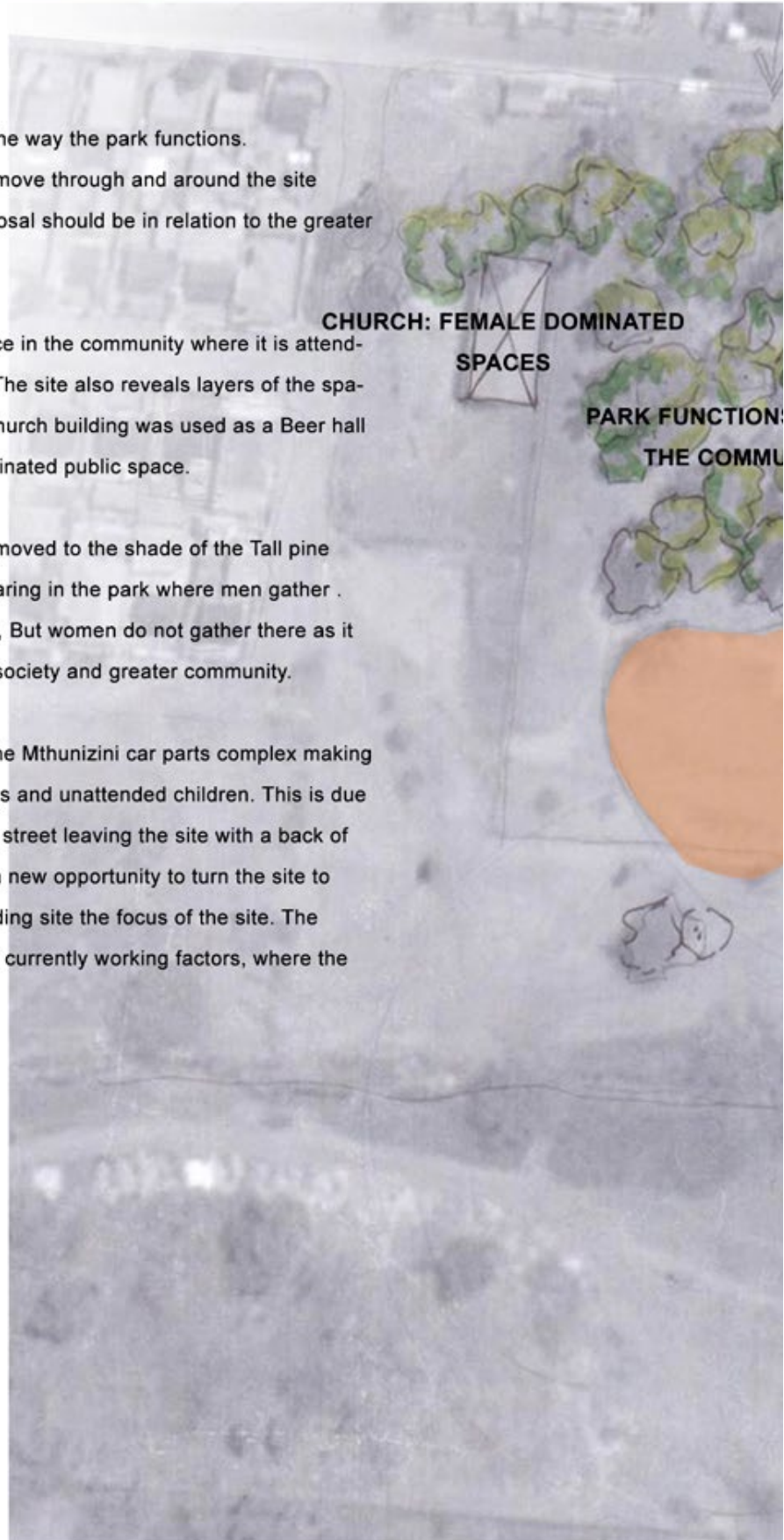
CHURCH: FEMALE DOMINATED SPACES

PARK FUNCTION

THE COMMU

Figure 3.- Possible position of proposed building on Site under investigation (Author) 2016.

S WELL IN
INITY

POSSIBLE BUILDING SITE

MALE DOMINATED SOCIAL
PUBLIC SPACE IN THE
COMMUNITY

3.6 ANALYSIS: Mapping Mthunzini Park

3.6.6 ACCESSIBILITY OF SITE

The possible Building site is guided by the way the park functions. Addressing movement and how people move through and around the site helps in defining how the proposed building should be accessed. The building can be accessed from David Lukhele street through the initiation school for the initiates . This allows for the building to be and remain a part of the existing urban fabric. The entrance from Sibande Avenue is for the rest of the community hoping to access the site., this entrance is selected as it sits on a high energy point where there is taxi- drop off point.

This is also a vehicular access point to the site which allows for parking opposite the proposed building. Intensive site investigation on the movement pattern and desire lines will be crucial and the pedestrians link- ages should therefore be strategically located on the site without compromising the natural flow of people and vehicles that is currently taking place on the site, this should be integrated into the site in order to contextualize and ground the proposed building within its surrounding context.
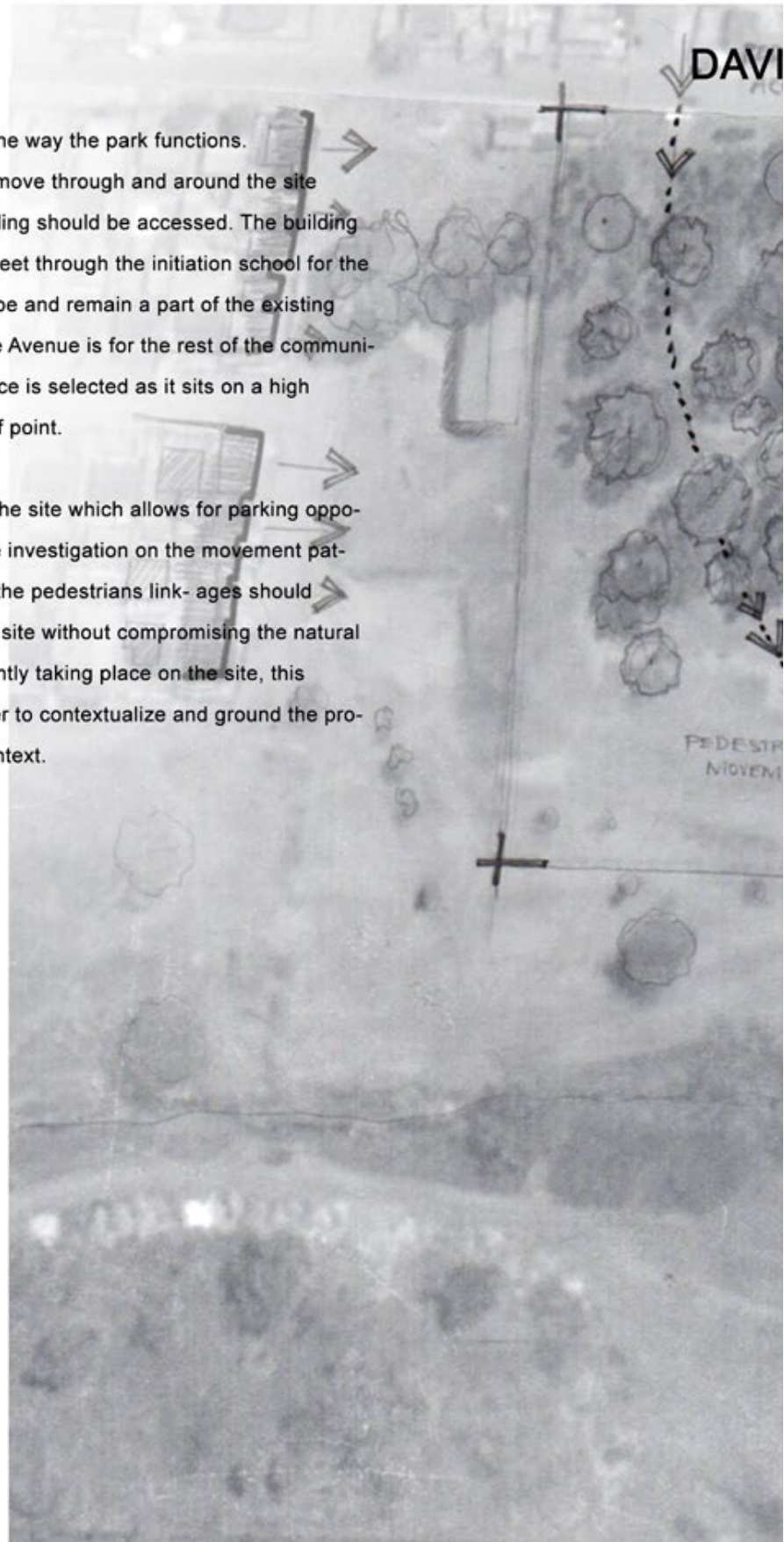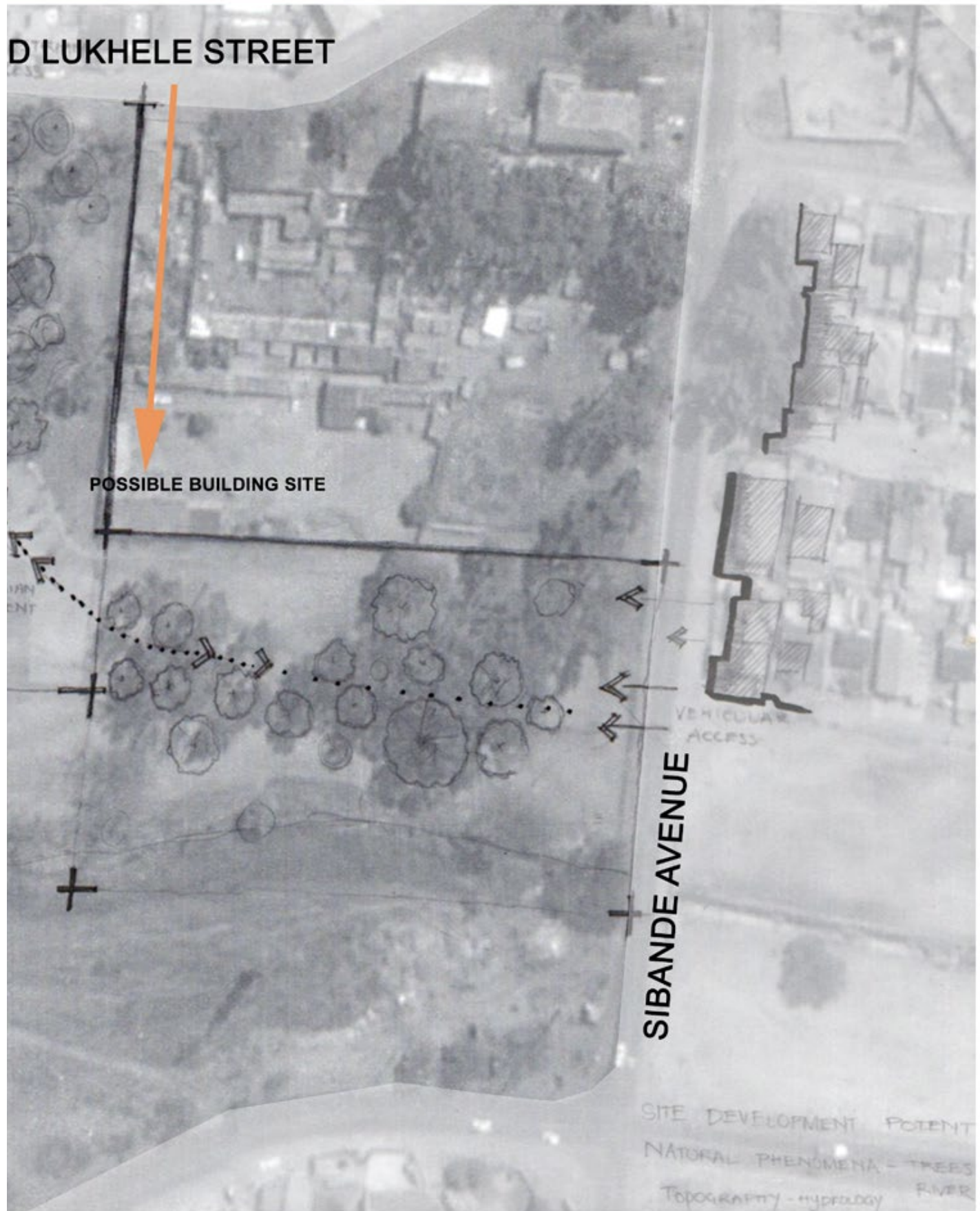

DAVI

PEDESTR
MOVEM

Figure 3.- Accessibility of the
Site under investigation(Author) 2016.

D LUKHELE STREET

POSSIBLE BUILDING SITE

VEHICULAR ACCESS

SIBANDE AVENUE

SITE DEVELOPMENT POTENT
NATURAL PHENOMENA - TREES
TOPOGRAPHY - HYDROLOGY

3.6.7 DESIRE LINES OF SITE

Addressing movement and how people move through and around the site helps in defining how the proposed building should be accessed and poisitioned. The desire lines assist in an in-depth analysis of the site and how the community utilises it. By understanding the pedestrian movement patterns it reveals various layers of information that later are evident in the design development. Information such as important points on the site are highligghted in the paths people use on the site and it assist in the design process without compromising the natural flow of people, cows and activity found on the site.
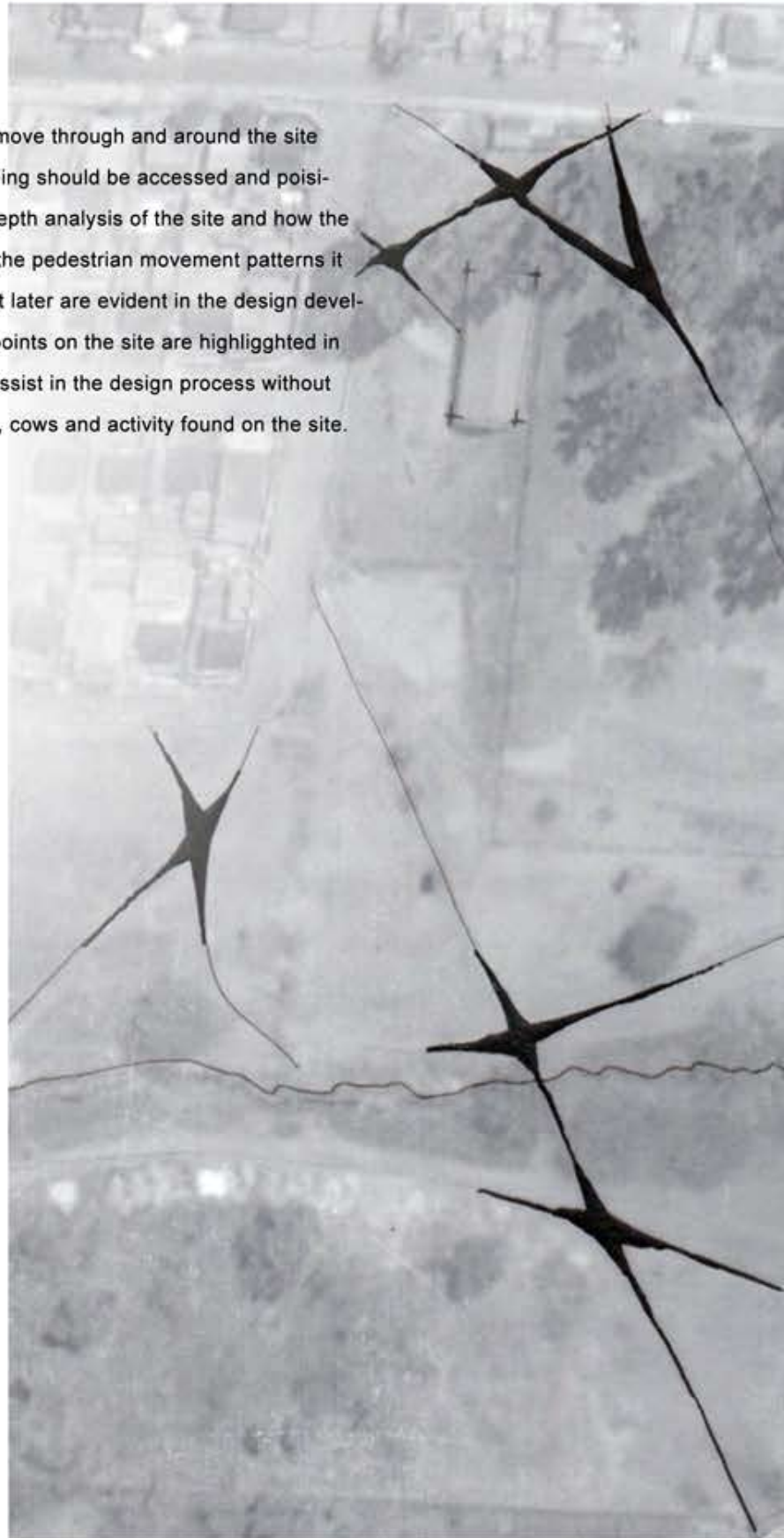

Figure 3.- Desire lines of the
Site under investigation(Author) 2016.

DESIRE LINES

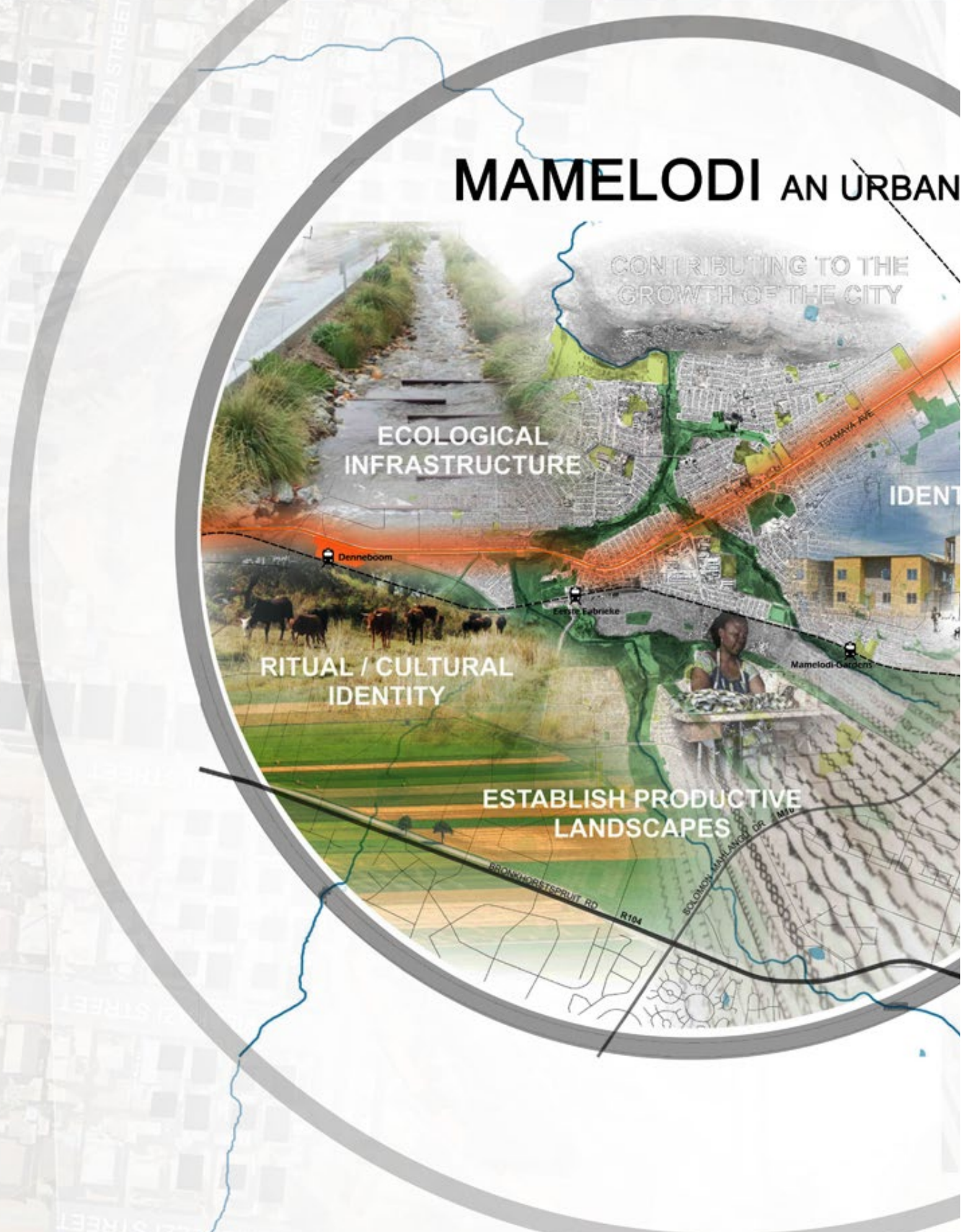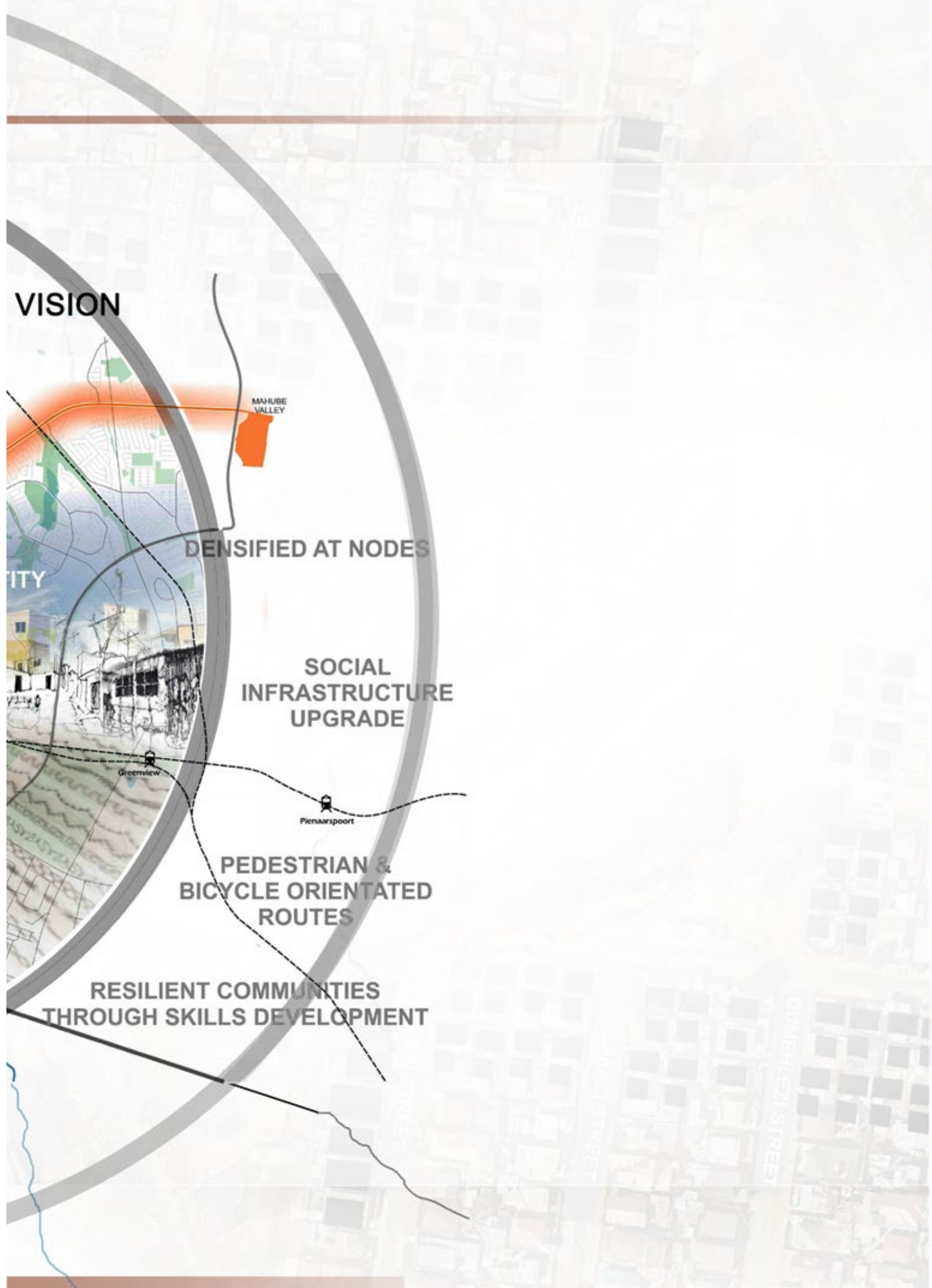## 3.7 URBAN FRAMEWORK- Macro

Figure 3.- Mamelodi urban framework. (Mamelodi Urban Framework Group) 2016.

VISION

MAHUBE VALLEY

DENSIFIED AT NODES

SOCIAL
INFRASTRUCTURE
UPGRADE

Greenview

Pienaarspoort

PEDESTRIAN &
BICYCLE ORIENTATED
ROUTES

RESILIENT COMMUNITIES
THROUGH SKILLS DEVELOPMENT

71   THE URBAN FRAMEWORK: MACRO

3.7 URBAN FRAMEWORK- Macro

AN URBAN VISION FOR MAMELODI

The broad objectives of this urban framework are rooted in the creation of opportunity within the context of Mamelodi, through the above-mentioned pointers as a guideline. The generation of opportunity will be ensured by the integration of all the cells that make up the greater Mamelodi as a whole. Cells of social and economic opportunity will provide access to many physical and social resources that will result in the reduced dependency on the CBD. Through understanding the energy that leaves Mamelodi on a daily basis through the daily exodus of people going to work in the CBD and other surrounding areas we have come up with a proposal to channel this energy back into Mamelodi.

Through the Addition of multifunctional nodes to already existing energy points in the urban fabric of Mamelodi we propose urban and rural development strategies, upgrading already existing points.We begin to view Mamelodi as this cell that consists of various smaller cells that all work together in creating energy and opportunity in Mamelodi.

Mamelodi has numerous barriers that divide the context into a West and East Mamelodi. Tsamaya road is one of the contexts greater axis that runs diagonally connecting two major energy nodes. The Denneboom station and the Max Mahube mall, these two existing energy points function well and are used by the community efficiently. By proposing the Tsamaya upgrade, we are able to identify other nodes along the long road where networks of public transport, commercial and light industry have crossed to identify new nodes. We Identified 2 major nodes at the Eerste Fabriek interchange which has the train station, taxi and bus drop off and the second one being the Khutsong Interchange which is surround by a few amenities such as a hospital, school and commercial and light industry. Along Tsamaya, we identified residential edges with little tuck shops and commercial activity happening on the sidewalks that led to the proposal of moving all residential along Tsamaya a level above and making all of Tsamaya's street level commercial.
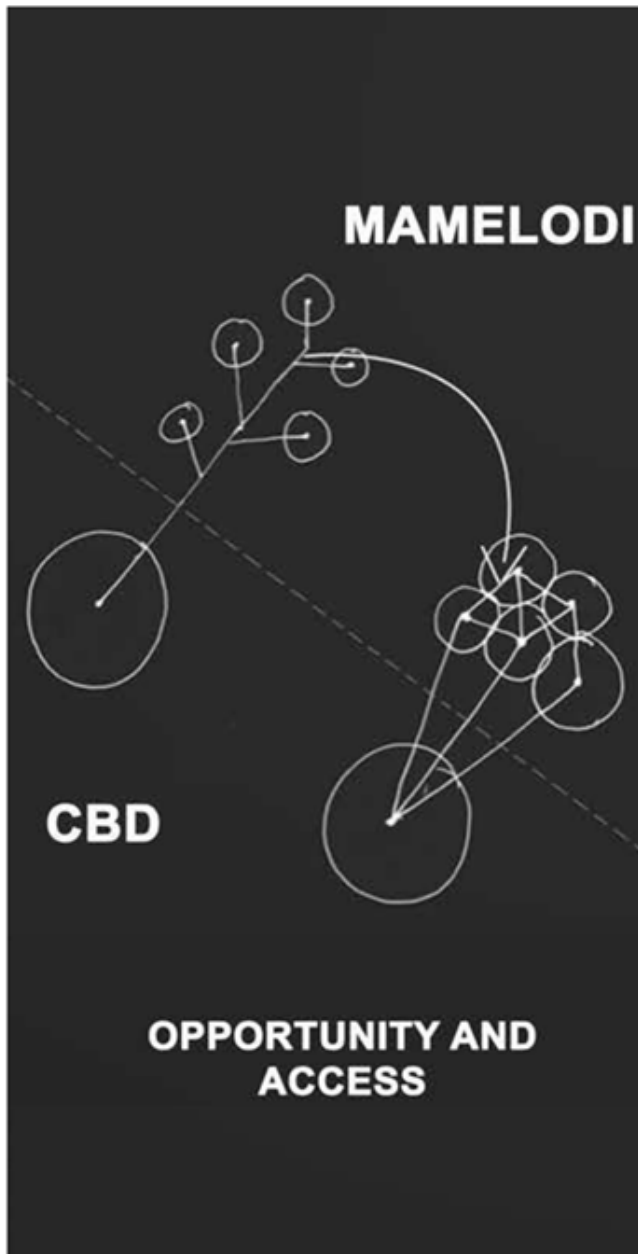
We identified stretches of sidewalk where we proposed widening of sidewalks to completely pedestrianize all the sidewalks along the main road, as many people do not own cars and have to walk long distances to get to primary modes of transport. The provision of bicycle lanes also makes access to primary modes of transport easier for people who do not own cars.

The upgrade of Tsamaya is intended to make movement routes through Mamelodi more accessible to all through both modes of transport be it, primary modes: busses, trains and taxis down to the secondary modes of transport, which are the bicycles and walking. By enhancing, the movement routes through the highest energy nodes of Denneboom and Mahube mall will result in higher need for the commercial street edges as more people will have access to Tsamaya road.
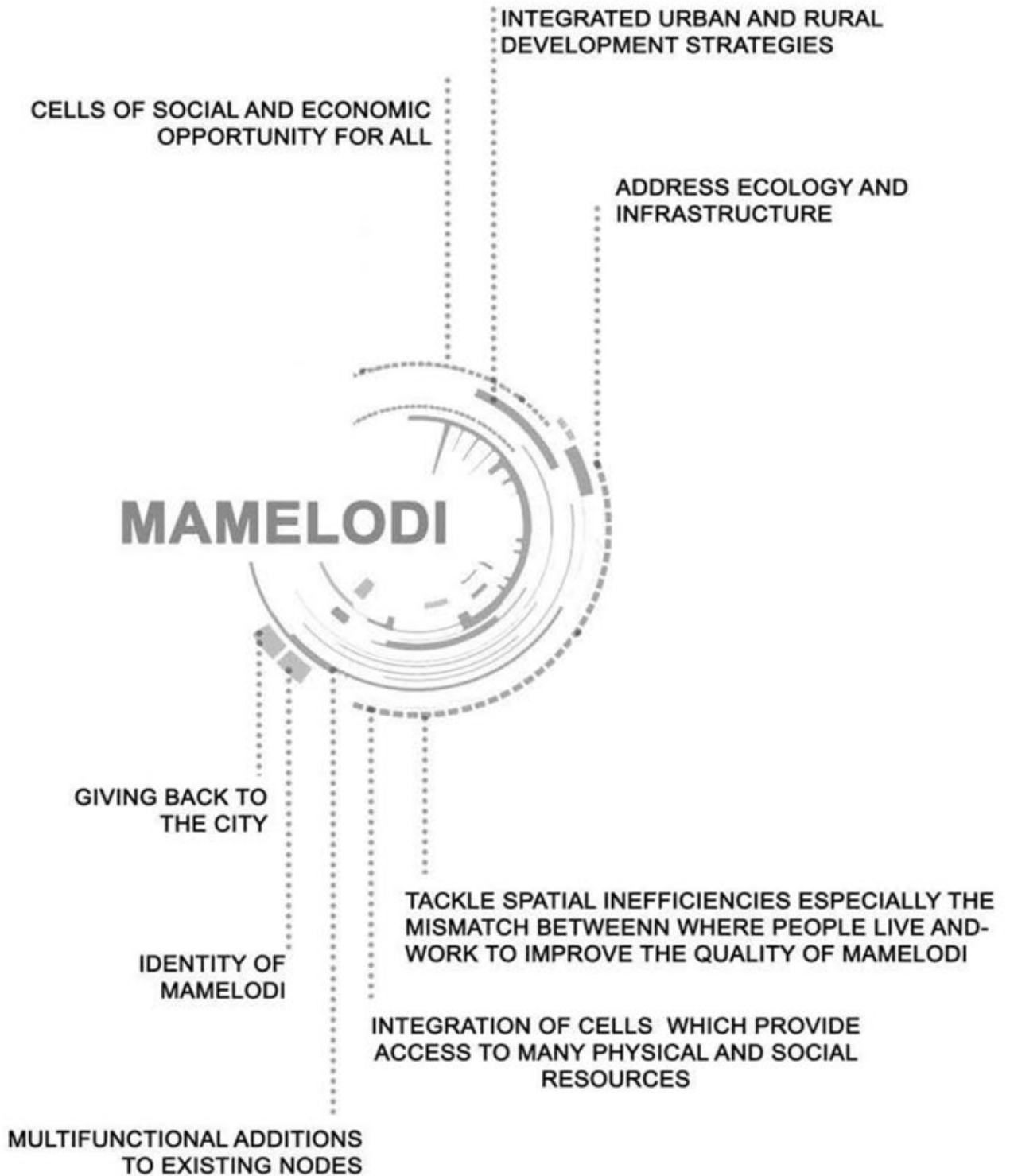
The overall broad vision for Mamelodi is the creation of access and opportunity to ensure that we establish not only better access to the city but generate enough energy to support the local cells of energy within the Mamelodi greater cell, making it less dependent on the city.

Figure 3.- Mamelodi daily migration to the CBD (Adapted from Pieterse, J. 2012)

(Mamelodi Urban Framework Group) 2016.

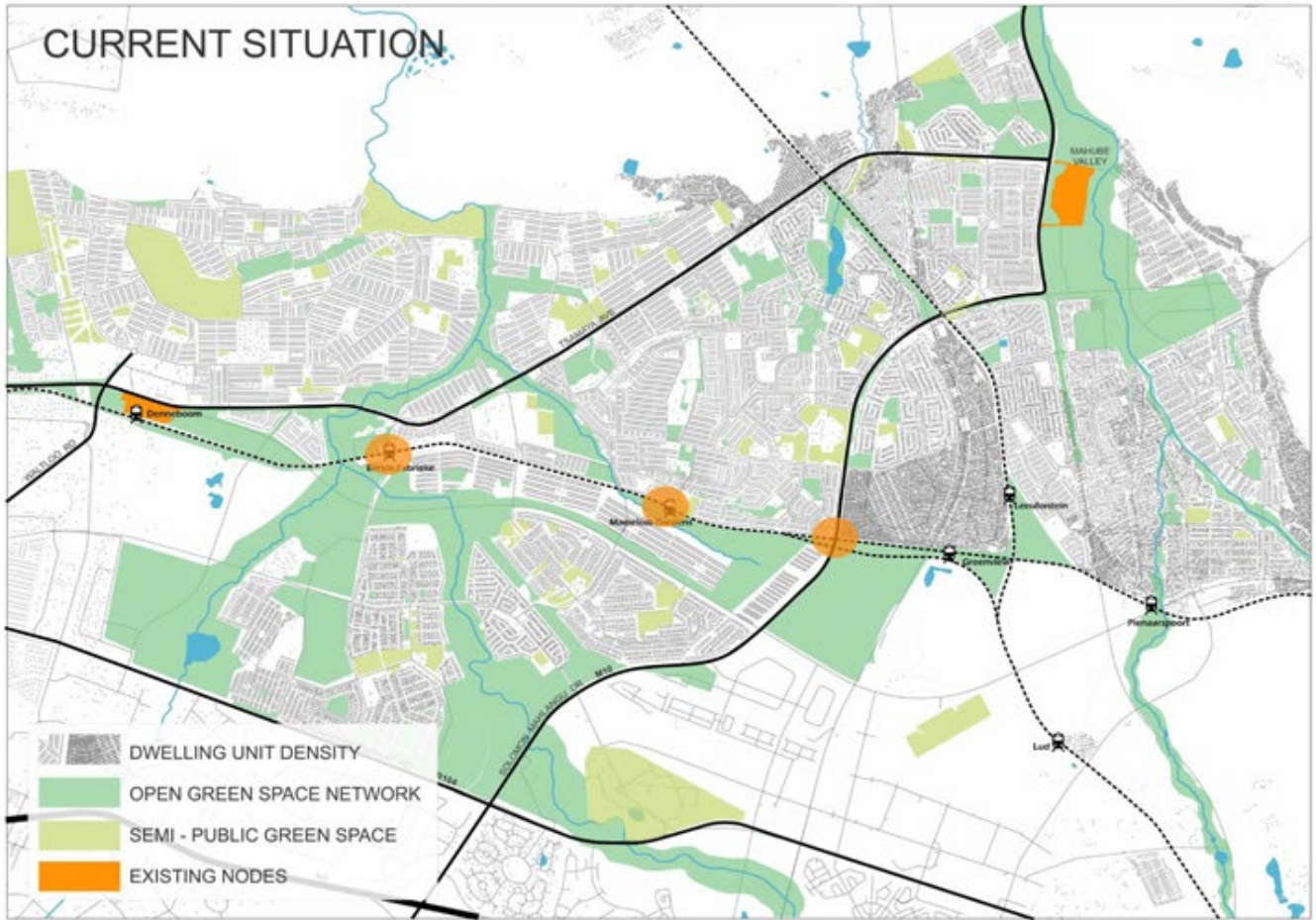INTEGRATED URBAN AND RURAL DEVELOPMENT STRATEGIES

CELLS OF SOCIAL AND ECONOMIC OPPORTUNITY FOR ALL

ADDRESS ECOLOGY AND INFRASTRUCTURE

MAMELODI

GIVING BACK TO THE CITY

IDENTITY OF MAMELODI

TACKLE SPATIAL INEFFICIENCIES ESPECIALLY THE MISMATCH BETWEENN WHERE PEOPLE LIVE AND- WORK TO IMPROVE THE QUALITY OF MAMELODI

INTEGRATION OF CELLS WHICH PROVIDE ACCESS TO MANY PHYSICAL AND SOCIAL RESOURCES

MULTIFUNCTIONAL ADDITIONS TO EXISTING NODES

Figure 3.- Current Situation :Existing Nodes of importance.(Mamelodi Urban Framework Group) 2016.

Figure 3.- Photographs of the major nodes : Eerste Fabriek.(Mamelodi Urban Framework Group) 2016.

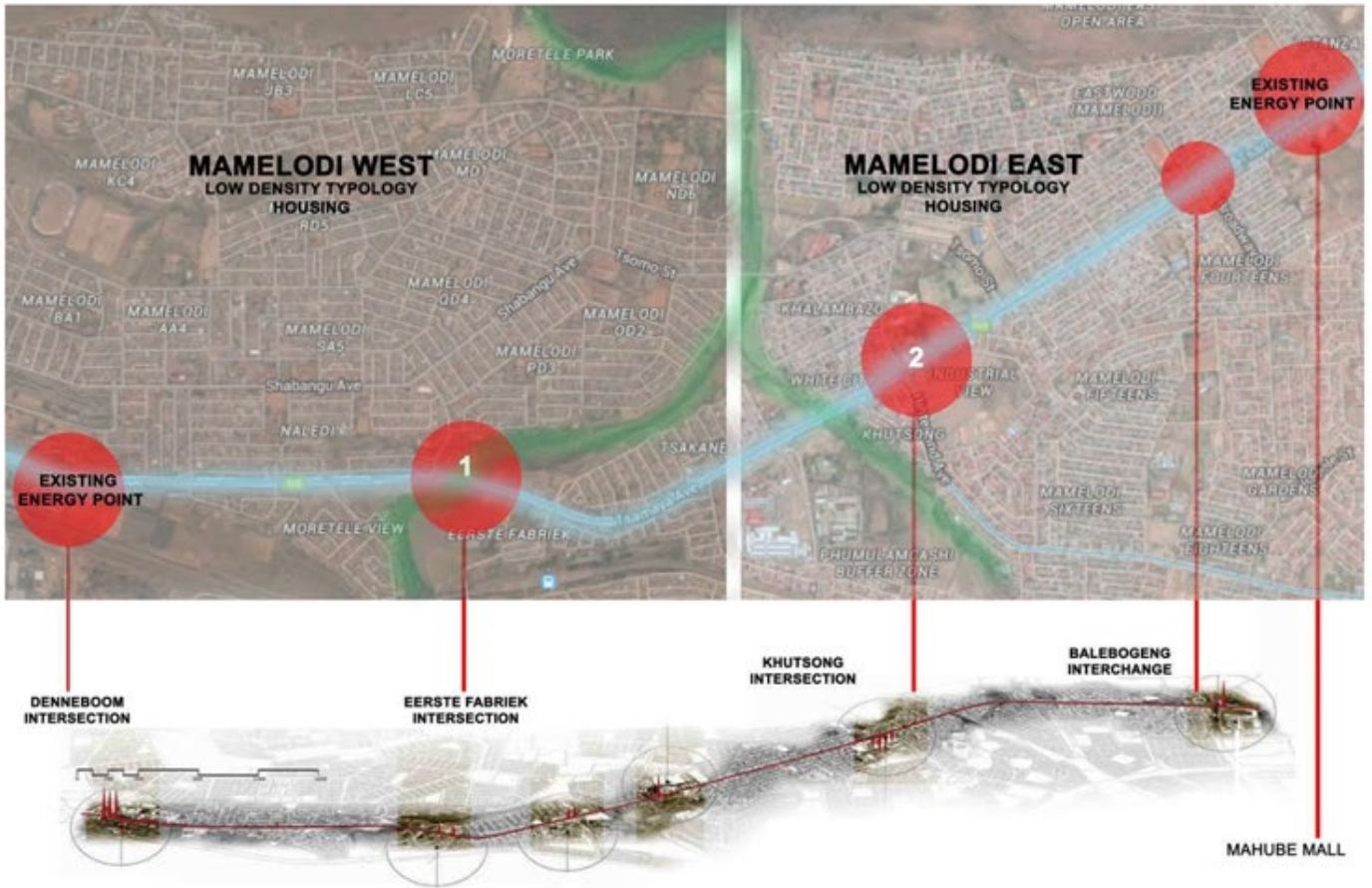# 3.7 URBAN FRAMEWORK- Macro

Figure 3. Energy concentration map of the current existing energy zones along Tsamaya avenue travelling through Mamelodi from the West to the East. Adapted from (Pieterse, J. 2012)

EERSTE FABRIEK INTERCHANGE

BALEBOGENG INTERCHANGE

- PROPOSED COMMERCIAL EDGE
- RESIDENTIAL
- TSAMAYA ROAD

Figure 3. Energy concentration map of the current existing energy zones along Tsamaya avenue travelling through Mamelodi from the West to the East (Author, 2016).

INSTITUTIONAL BUILDINGS
GROUND FLOOR- COMMERCIAL

DOUBLE STOREY RESIDENTIAL BLOCKS
GROUND FLOOR- COMMERCIAL

BICYCLE LANES   ROAD RESERVE- DOUBLE LANES   COMMERCIAL EDGE

TSAMAYA PROMENADE -
EESRTE FABRIEK INTERSECTION

Figure 3.- Upgrade of Tsamaya drive :Existing Nodes of importance.(Mamelodi Urban Framework Group) 2016.

ALL RESIDENTIAL ON TSAMAYA ROAD TO BE MOVED
A STOREY UP TO PROVIDE COMMERCIAL EDGES ON STREET LEVEL

PEDESTRIAN WALKWAYS   ROAD RESERVE- DOUBLE LANES   COMMERCIAL   EDGE

BICYCLE LANES

TSAMAYA PROMENADE

Figure 3.- Upgrade of Tsamaya drive :Existing Nodes of importance.(Mamelodi Urban Framework Group) 2016.

3.7 URBAN FRAMEWORK- Meso

ACTIVATING THE AREA
SURROUNDING THE PIENAARS RIVER HOSTING
COMMUNITY ACTIVITIES LINKING RECREATIONAL SPOTS

RE-
SPAC
OF U

GREEN SPINE AND GREENWAY SYSTEMS
ACTING AS AN ACTIVITY CORRIDOR PROMOTING ACCESS AND CIRCULATION.
LINKING DIFFERENT ACTIVITY NODES IN AND AROUND THE GREEN SPINE
FROM SECONDARY TO THE PRIMARY MODES OF TRANSPORT.

PIENAARS RIVER MOVEMENT NETWORKS

SAFETY AND SURVEILLANCE
SAFETY TOWERS WILL BE PLACED AT CERTAIN INTERVALS
ALONG THE PATHWAYS TO INCREASE SECURITY AND
"EYES ON THE COMMUNITY" ,ORIENTATION
AND PROVIDING REST POINTS ALONG THE PATHWAYS

HERITAGE
LINKS AND MOVE
SENSE OF HISTO

LINKAGES AND CONNECTIONS
INTERVENTIONS THAT RE-ESTABLISH THE IDENTITY OF THE COM-
MUNITY THROUGH LINKING
-WEST AND EAST MAMELODI (TANGIBLE)
-NORTH AND SOUTH (INTANGIBLE)

ESTABLISH
ES TO RE
BUNTU AN

Pienaar's River Precint
Connecting nodes by improving pedestrian and cyclist movement
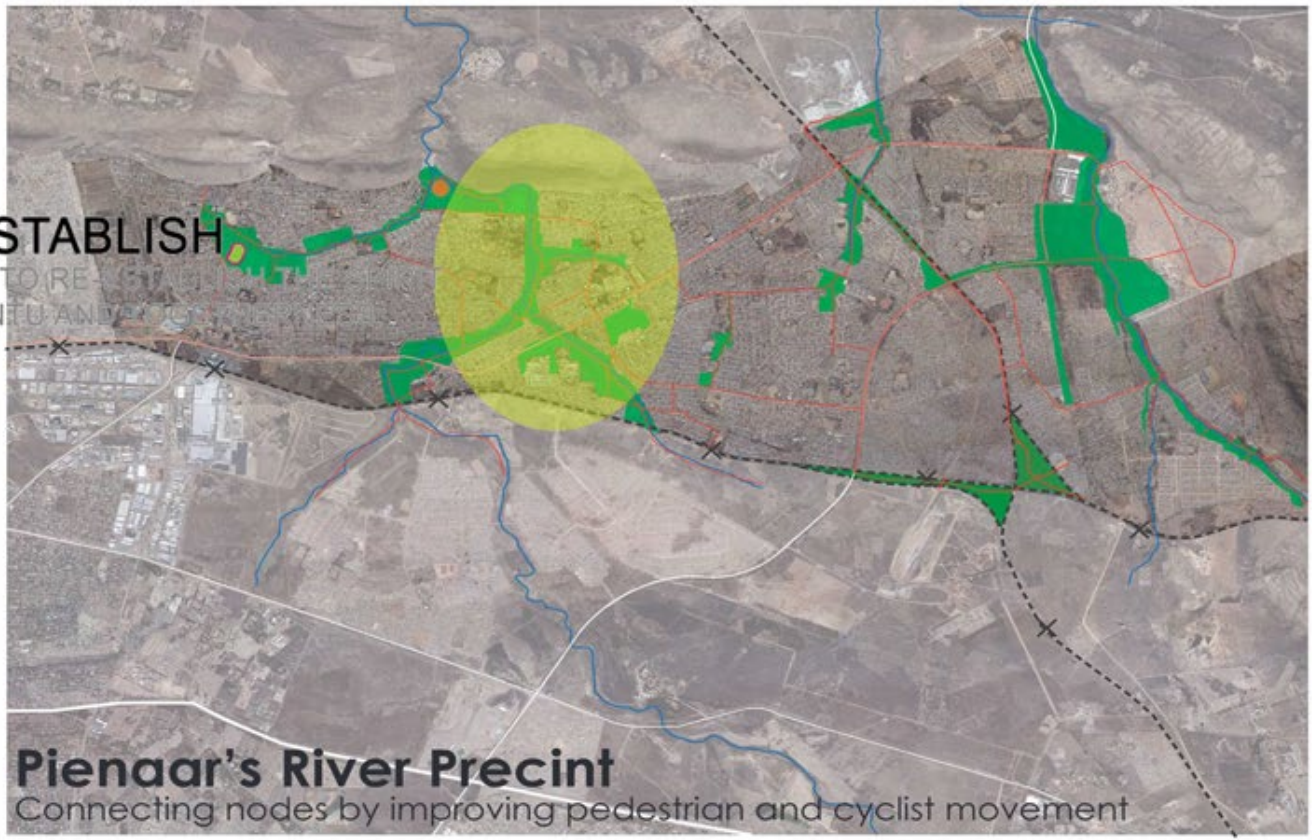
Figure 3.- Pienaar's River Precinct (Mamelodi Urban Framework Group) 2016.

ROUTES
MENT NETWORKS USED TO MAINTAIN A
RY ASSOCIATED WITH PLACE.

Figure 3.- Pienaar's River Precinct (Mamelodi Urban Framework Group) 2016.
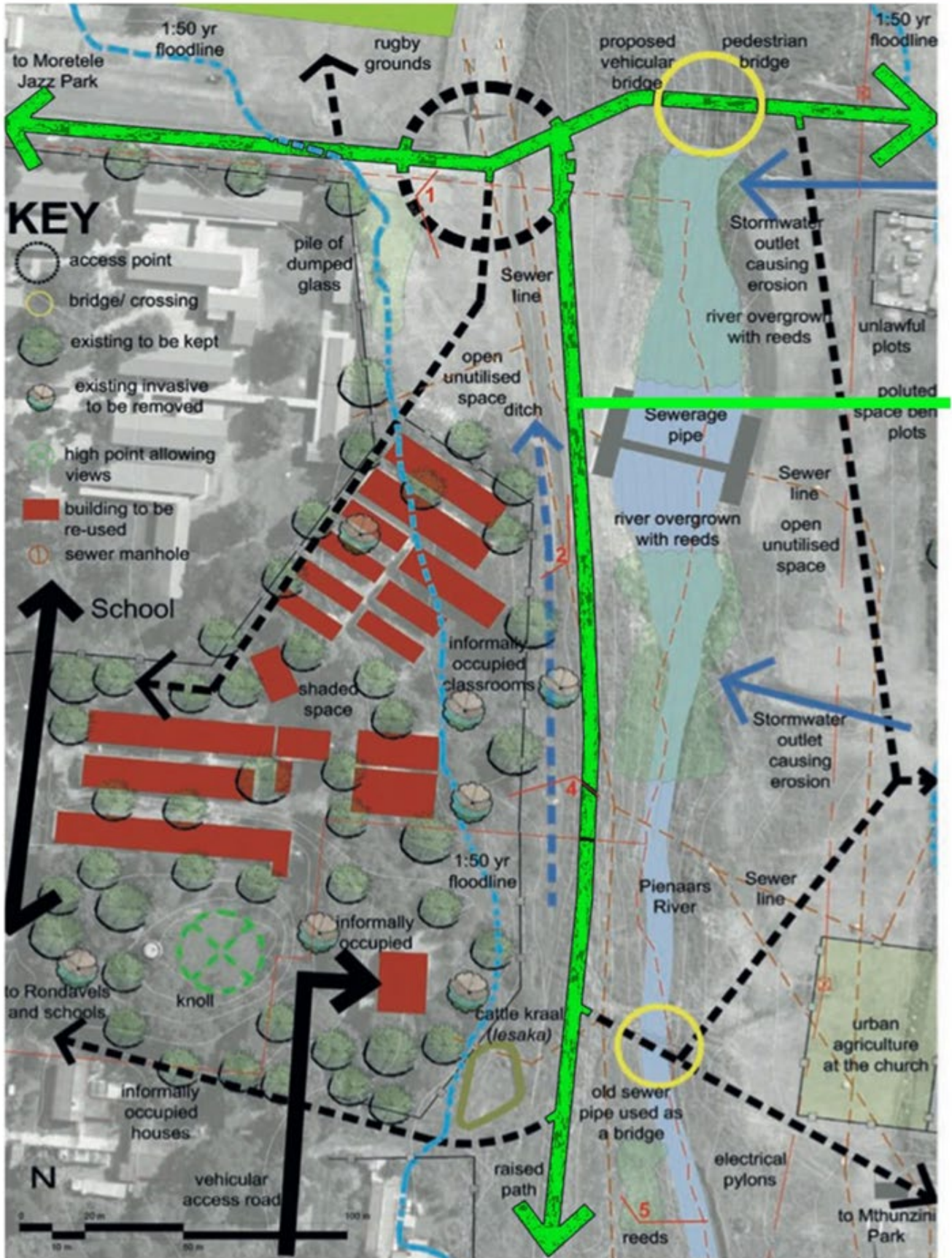
3.7 URBAN FRAMEWORK- Meso

Figure 3: Pienaars Precinct: Adapted from Mothowamodimo (2011:92).

1. GREEN-WAY SYSTEM

Forming functionally supportive spaces promoting Shared identity as a community.

Figure 3: Pienaars River Precinct: Green way system (Author 2016).

2. GREEN SPINE

Acting as an activity corridor promoting access and circula-tion. Linking different activity nodes in and around the green spine FROM SECONDARY to the PRIMARY MODES OF TRANSPORT.

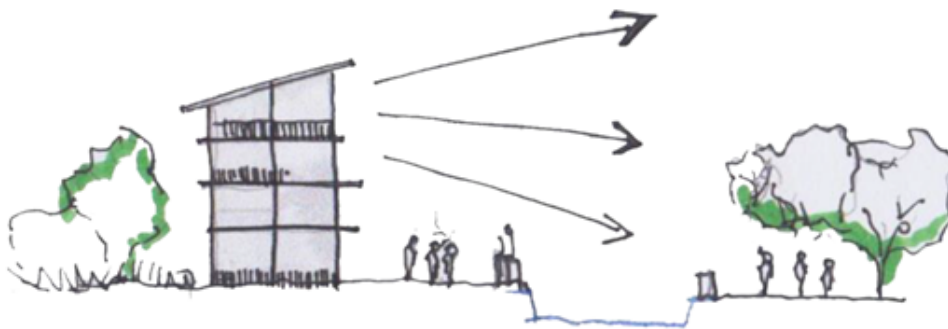Figure 3: Pienaars River Precinct: Green Spine (Author 2016).

3.7 URBAN FRAMEWORK- Macro

Figure 3: Pienaars Precinct: Adapted from Mothowamodimo (2011:92).

ANCESTORS (INTANGIBLE CONNECTION)
MOUNTAIN AND RIVER AS ANCESTRAL CONNECTORS

WEST AND EAST MAMELODI
(TANGIBLE LINKS)

CIRCULATION AND ACCESS
TO PRIMARY NETWORKS
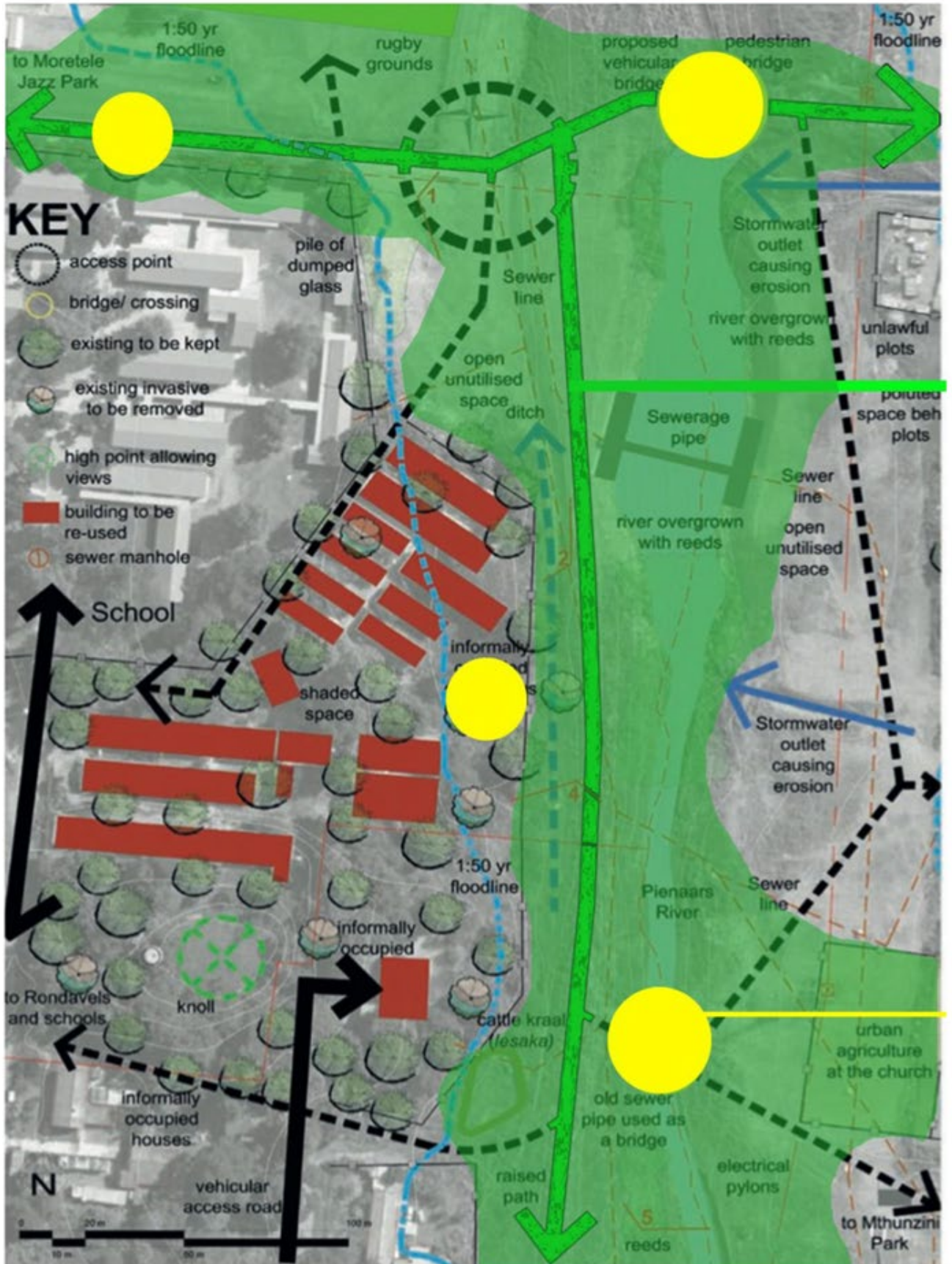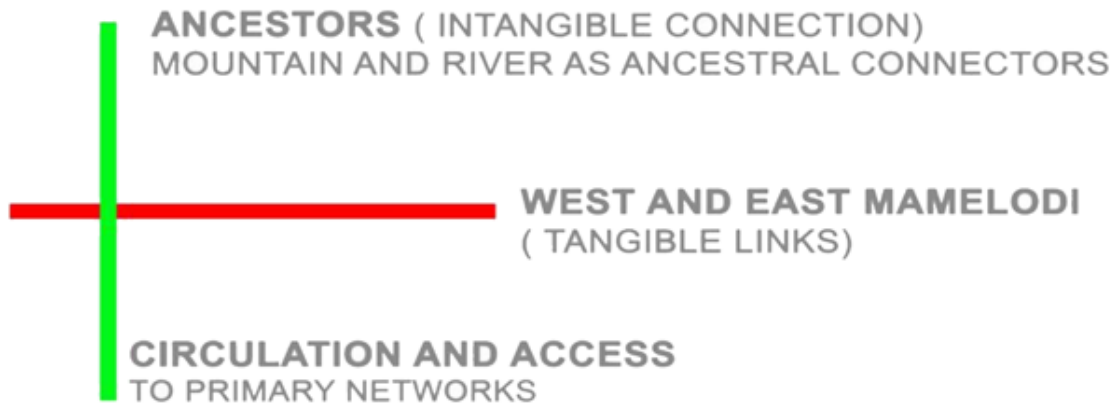
3. LINKS AND CONNECTIONS

Multi-functional spaces to activate
the community. Providing places for the community to carry out
socio-cultural activities like weddings and churches as well as
other rituals. Instilling the principles of Ubuntu and togetherness.
Linking
West and East Mamelodi (TANGIBLE LINKS)
North and South Mamelodi (INTANGIBLE CONNECTIONS)

Figure 3: Pienaars River Precinct: Links and Connections (Author 2016).

4. SAFETY AND SURVEILLANCE

Surveillance towers are placed at different points along the
Green-spine. These act as safety points, gathering points in the
community and give orientation to the site. Increasing use of
pathways along the rivers edge for longer hours.

Figure 3: Pienaars River Precinct: Safety and Surveillance (Author 2016).

3.7 URBAN FRAMEWORK- Meso

Figure 3: Mthunzini Park Precinct: (Author 2016).

Figure 3: Mthunzini Park Precinct: (Author 2016).

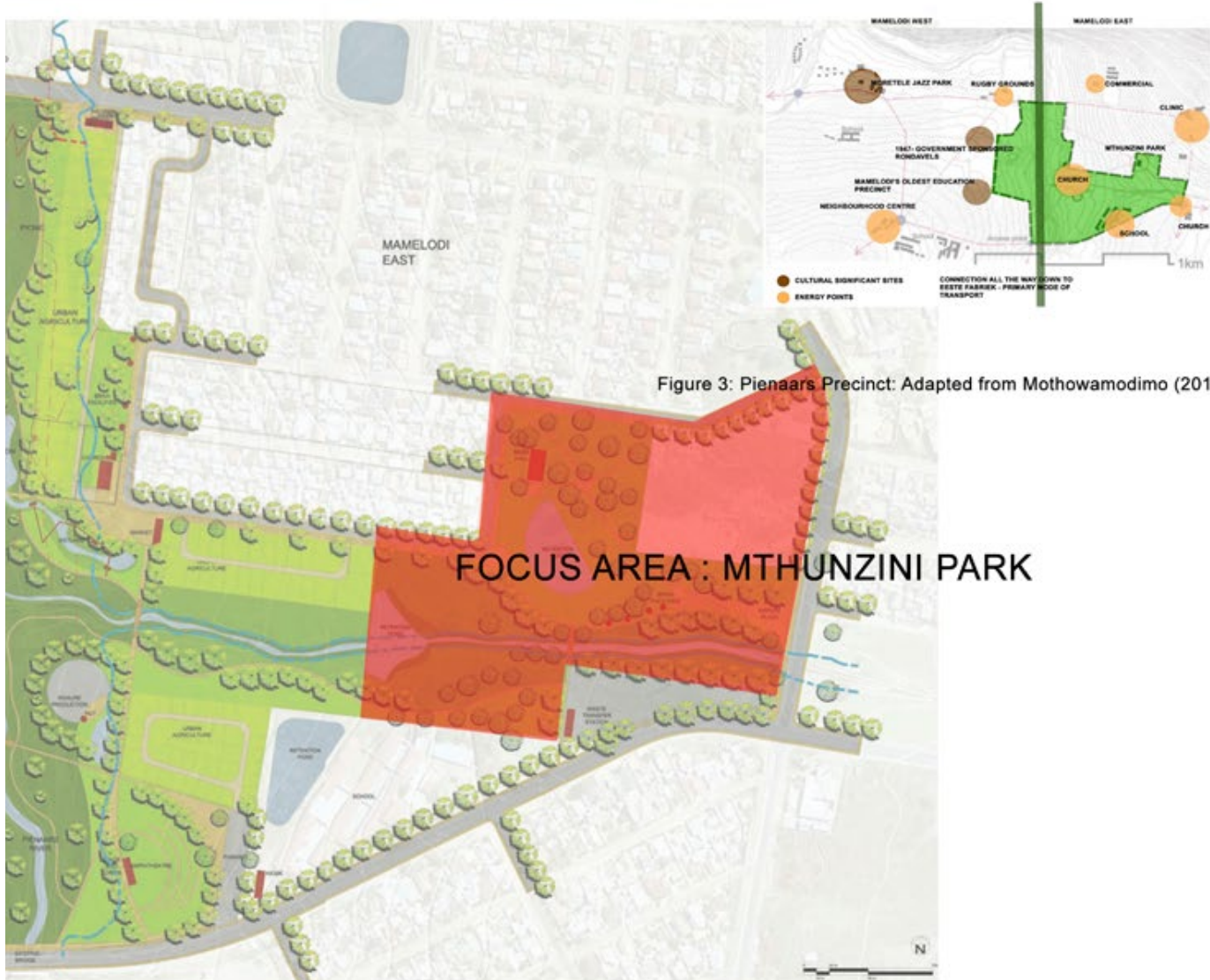Figure 3: Mthunzini Park Precinct: (Author 2016).

Figure 3: Pienaars Precinct: Adapted from Mothowamodimo (2011:52).

FOCUS AREA : MTHUNZINI PARK

Figure 3: Pienaars Precinct: Adapted from Mothowamodimo (2011:52).

Figure 3: Mthunzini Park Precinct: (Author 2016).

Figure 3: Mthunzini Park Precinct: (Author 2016).

EMOTIONAL

**T R A D I T I O N A L RITUAL: PRIVATE**

ECONOMIC

S O C I A L : PUBLIC
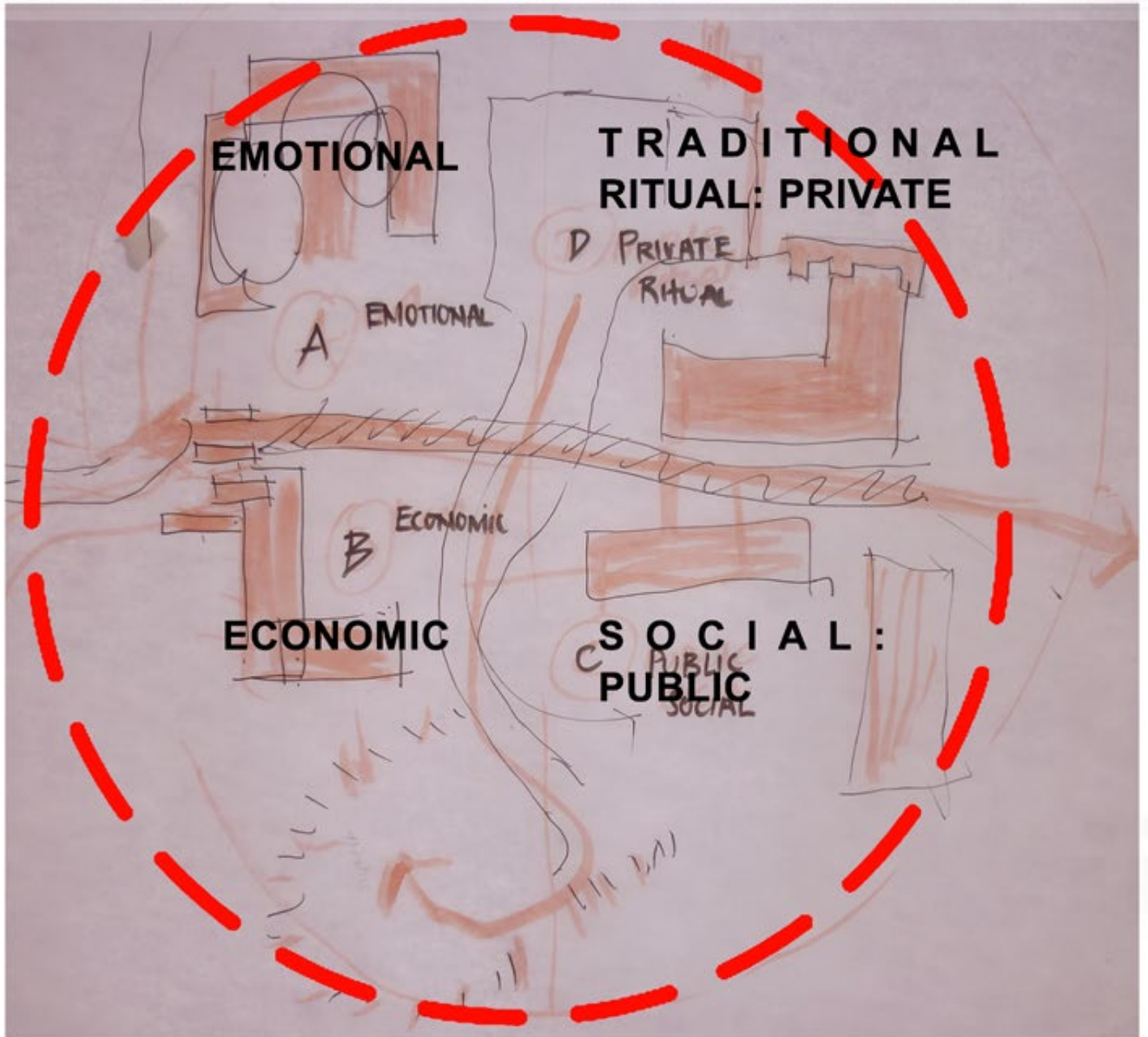
Figure 3: Vision For the Precinct (Author 2016).

1- [RE-LINK]

Difficulty configuring the use of left over space, lack of yard spaces to connect with Ancestors or practice traditional rituals in the urban context. Severance of communal ties, at odds with communal nature of African cultures.
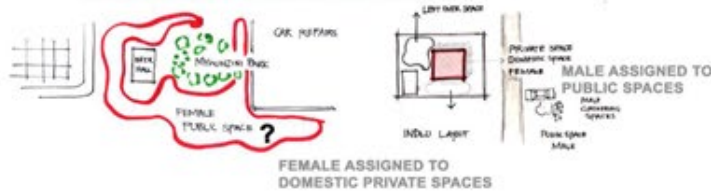
THE PROBLEM : TRADITION AND CULTURAL PRACTICES DIE OUT WHEN PEOPLE MOVE INTO THE CITY DUE TO A LACK OF SPACE TO CONNECT WITH OTHERS AND THE ANCESTORS. WOULD PEOPLE REGARD THIS AS THEIR IKHAYA IF THEY WERE ABLE TO PRACTICE THEIR RITUALS?
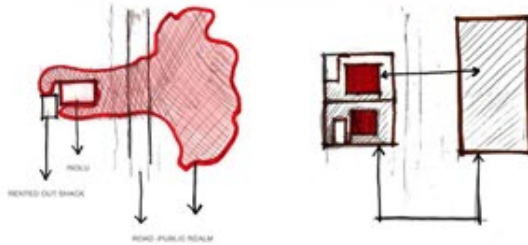
2- [RE-CLAIM]

Investigating how the women of Mamelodi can reclaim public space through architecture.

THE PROBLEM : WOULD WOMEN REGARD THIS AS THEIR IKHAYA IF THEY WERE ABLE TO PRACTICE THEIR RITUALS IN A SAFE, ACCESSIBLE PUBLIC SPACE? A PUBLIC SPACE FOR FEMALES WITH A COLLECTIVE EXPERIENCE TO BENEFIT THE URBAN ENVIRONMENT IN MIND.

MALE ASSIGNED TO PUBLIC SPACES

FEMALE ASSIGNED TO DOMESTIC PRIVATE SPACES

THE SITE STARTS A NEW DIALOGUE

3- [THE OTHER]

Investigating how ARCHITECTURE can enhance Traditional ritual practices in the urban context. Through the exposure of the other/ to the other.
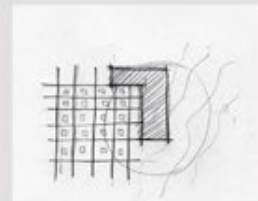
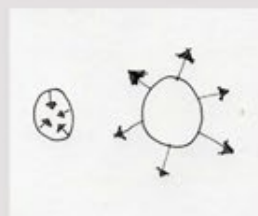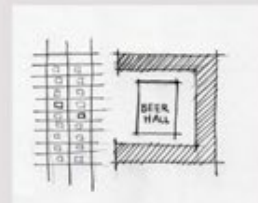THE PROBLEM : TRADITIONAL PRACTICES ARE SEEN AS BACKWARD AND NOT OF THE CITY

INFORMANTS

[RELINK]

[RECLAIM]

[THE OTHER]

3.7 URBAN FRAMEWORK- Meso

Figure 3: Mthunizini Park Proposal (Author 2016).

3.8 ANALYSIS- SWOT of Mthunzini Park

–Mthunzini park has diverse social enegies due to multiple functions taking place on the site.

– Proximity to the Urban fabric dealt with: The Indlu can possibly expand its space to the proposed building.

– Energy from surrounding traditional events/ spaces that currently take place in the community.

–Mthunzini Hostel and car parts center all live out to the street edge- making the park dangerous.

– Predominantly masculine space that fails to accommodate women in the public spaces.

– Lack of civic space for women.

– Lack of space in reconfiguring spaces in the 'Indlu' to use for traditional ceremonial rituals.

STRENGTH — EMOTIONAL | ECONOMIC — **WEAKNESS**

OPPORTUNITY — SOCIAL | RITUAL — **THREAT**

–Mthunzini park is in the perfect location to be able to address the issue of the lack of space for traditional rituals while enhancing the daily rituals practiced in the community.

– The community of Mamelodi is robust and adaptable.

– The concepts and practices of "The Ikhaya" can be practiced within the Urban context.

–Existing social structures could be disturbed by the proposal.

– Predominantly masculine space challenged by the proposed building.

– Social myths questioned and challenged.

– Lack of space in reconfiguring spaces in the 'Indlu' to use for traditional ceremonial rituals.

SWOT ANALYSIS

3.9 Chapter 3 Synopsis

The chapter takes a look at the context of Mamelodi. It starts by addressing the idea of how the context has evolved over time from a small farm of twelve to a strong Peri-urban township. The chapter investigates the context learning from it in order to understand it. Chapter 3 sets up a framework of boundaries, edges and nodes for the design chapter to grow from. Once again it starts at a broad scale down addressing the urban framework (set up by the Mamelodi urban framework group of 2016) to the very sensitive fine grain of the location of the initiation school: Mthunzini Park and its surroundings.