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PROGRAM

05



EVERYDAY ACTIVITIES: **THE DAILY**

The women's daily pendulum
Migration for work [she needs a safe space where she can leave her child]

The women need to feed their families daily
[She needs to buy food conveniently on her way back from work]

The women are part of a stokvel society where they pool money together in order to save for:

- school fees
- groceries
- burial society

[she needs a space where they can gather once a month for these gatherings]

The women need social support [she needs a space where she can be empowered by meeting with counselors or other women in her community for support]

The women need social gathering spaces that are dedicated to them
[She needs a space where she can be empowered by meeting with other women in her community for support]

The daily activities **ENHANCE** the traditional activities on the site.



SCHOOL



COMMUTING



WASHING



WAITING



TRADING



PLAYING



COOKING



HAIR BRAIDING



WALKING

Fig. 5.1 Photo collage depicting the **EVERYDAY** activities on and around the site(Author, 2016).

5.1 THE PROGRAM

CEREMONIAL ACTIVITIES: **THE TRADITIONAL**



WEDDING



GIRLS INITIATION-
BYALE



TRADITIONAL
HEALERS



LOBOLA
NEGOTIATIONS



FUNERALS

Fig. 5.2 Photo collage depicting the **TRADITIONAL** activities on and around the site (Author, 2016).



Fig. 5.3 Main focus of the project the **TRADITIONAL** activities on and around the site related to **the INITIATION SCHOOL FOR GIRLS** on the site (Author 2016).



THE WOMEN OF MAMELODI

THE WOMEN OF MAMELODI

The project overall looks at providing an urban nest for the women of Mamelodi. A space where they can carry out their Daily rituals in a safe environment, that allows for the traditional/ceremonial rituals to become a part of the urban fabric. The women of Mamelodi hold the fabric together, they are usually the bread-winners in most homes due to absent fathers. The women need a space that supports them emotionally, economically and empowers them through the ability to carry out their traditional rituals



THE INITIATE 'BALE'

THE INITIATE

These are the girls born in the city; a generation that has no ties to the Ikhaya. A generation that has no strong cultural ties to a homestead. The parents of these girls would usually take them to the closest initiation school in the area in order to ensure the carrying down cultural principles and customs. The process of being Initiated results in the initiates becoming proud women of their tribes.

A Collective status change takes place surrounded by elaborate ceremonial processes that take the initiate from one state of being into another. A transition from a girl into a woman, a 'Bale' to a 'Dikgarebe' a process known as a 'Byale'.

Fig. 5.4 Photo collage depicting the **USERS** of the site(Author, 2016).

5.2 THE MAIN USERS

THE TRADITIONAL PRACTITIONERS

An analysis of the fabric of The site showed that people rely on traditional practitioners for different needs. The Traditional Practitioners are divided into three groups, the traditional doctor is known as the Inyanga, The Spiritual Diviners are known as the Sangomas and the Faith healers are the Umprofeti. Initial observations and after a few interviews within the surrounding Mthunzini Park area revealed that there are active traditional healers, Diviners and Faith healers. *Krige describes the traditional practitioner as Someone who is recognised by the community in which he lives as competent to provide healthcare by using vegetable, animal and mineral substances and certain other methods based on the social, cultural and religious background as well as the prevailing knowledge, attitudes and beliefs regarding physical, mental and social well-being and the causation of disease and disability in the community (Krige, 1998).*



THE TRADITIONAL HEALERS
'INYANGA'

THE COMMUNITY

The Rest of the community is welcome to use the centre as it allows for men to engage with women in a respectful manner with boundaries. The space has defensible spaces set out only for women or initiates and these spaces allow for visual connections while keeping men at a distance within the centre. Men are needed in the space as many rituals involve men. All the space has done is challenged how space is defined and used turning the concept of the Central Cattle pattern inside out. The centre puts men on the outer edge of the space while creating defensible spaces allocated to women.



THE VISITORS

Fig. 5.5 Photo collage depicting the **USERS** of the site (Author 2016).





Fig. 5.6 Photo collage depicting the **USERS** of the site : The project focus (Author 2016).



5.3 THE FOCUS: A CELEBRATION OF THE JOURNEY INTO WOMANHOOD

THE INITIATES JOURNEY 'BYALE'

FROM ONE STATE OF BEING INTO THE NEXT

**THE ROLE OF THE SCHOOL IN SHAPING THE
NEXT GENERATION OF WOMEN IN MAMELODI.**

**A CELEBRATION OF WOMANHOOD KNOWN AS
'BOSADI'.**

SCHOOL



Fig. 5.7 Photo collage depicting the USERS of the site depicting HOW THE USERS OCCUPY the site (Author 2016).

5.4 THE PRECINCT



THE WOMEN OF MAMELODI



THE TRADITIONAL HEALERS 'INYANGA'



THE INITIATE 'BALE'



THE MEN



THE VISITORS



THE GIRL CHILD

Fig. 5.8 Photo collage depicting the **USERS** of the site (Author, 2016).



Fig. 5.8 Photo collage depicting the celebration of 'Bosadi' (Author 2016).



5.5 THE ROLE OF AN INITIATION SCHOOL:

THE INITIATES JOURNEY 'BYALE'

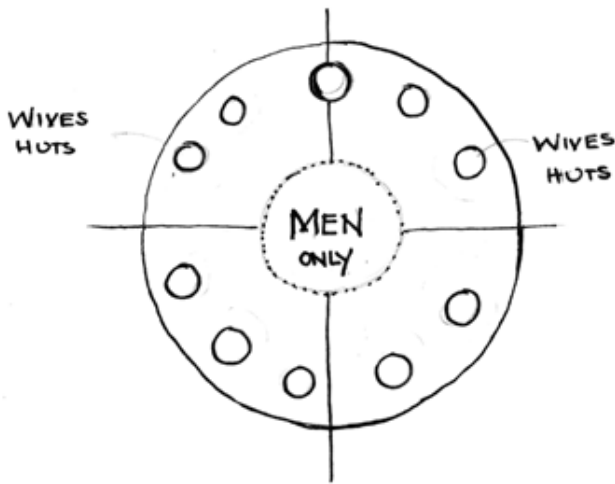
FROM ONE STATE OF BEING INTO THE NEXT

**THE ROLE OF THE SCHOOL IN SHAPING THE
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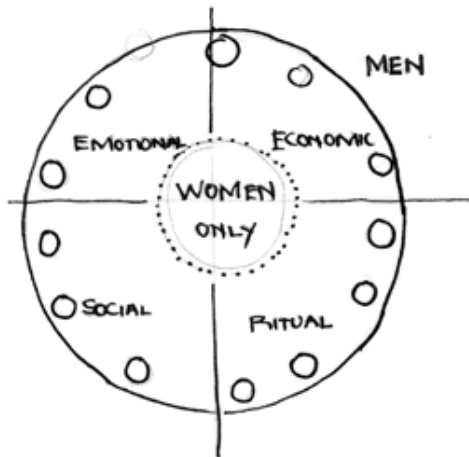
HOW DOES A PROGRAM LIKE THIS FUNCTION ?





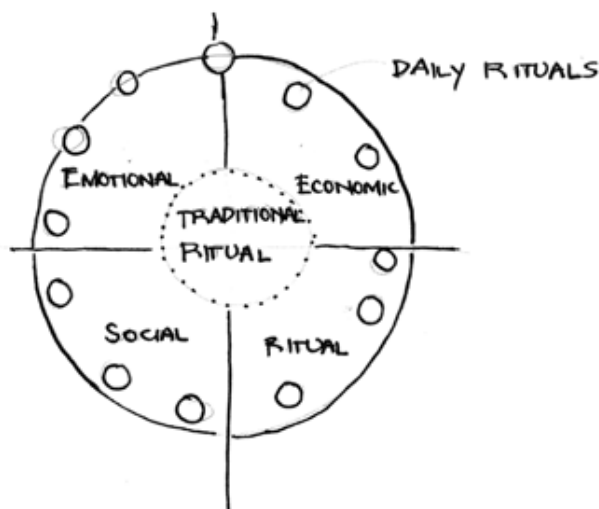
THE CENTRAL CATTLE PATTERN

Men are found at the centre of this layout that consist of the Womens hut placed on the outer edge of the settlement. The kraal or cattle byre is a space set aside for Men only. This ideology represent the sets of ideals held by a society and reflect the secondary role women serve.



THE MAMELODI WOMENS QUADRANT OF NEEDS

By addressing this ideology the role of women in this society is challenged and new questions arise. By inverting this Central cattle pattern, the women become the focus of the layout. The women are placed at the centre in a defensible space that meets their EMOTIONAL, SOCIAL, ECONOMIC AND TRADITIONAL RITUAL NEEDS in the urban context.



THE NEW MENTAL SPACE

When women become the focus, the mental space changes. The role of the women in this society is uplifted. By bringing the Traditional Ritual at the centre you empower the women Culturally. A space is provided where the Women can carry out traditional practices in a safe, secluded space. A space that focuses on empowering them to empower their communities. This is seen in the exploration and design of an Initiation school that addresses the traditional aspect of the quadrant and a precinct at Master plan level that addresses the daily rituals of the women in an urban Ikhaya.

Fig 5.9 The role of The precinct. (Author 2016).



5.6 Chapter 5 Synopsis

By inverting the central cattle pattern women are brought to the foreground. A reclaiming of public space for women means designing a space that serves the same function as the *meeting space for men (the Kgotla)* but now for women. The program takes the woman and puts her in the center of the quadrant as she is the thread that keeps this community together. The center as a whole is an exploration of the lived experience of the woman from the beginning of the timeline where she is an ancestor to the end of the journey where she returns to being an ancestor. The project focuses on the journey as a whole yet with the specific focus on the Rite of passage that takes place as she transitions from one point to another through the process of initiation at the Lehkuleni Initiation school for girls.

