

Migrant Sanctuaries

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M.Arch Professional 2020

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MIGRANT SANCTUARIES:

A look at African Independent Churches in Johannesburg- local practices within
a global city context

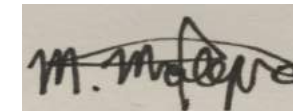
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Abstract

Johannesburg is an African city which can be uniquely characterized as a city of migrants. The discovery of gold along the Witwatersrand, resulted in gold mines being excavated all over the province. With this lucrative opportunity for many investors the mines needed a labour force to be maintained, attracting many labour migrants to Johannesburg. Over time Johannesburg became a city which offered a lot of work opportunities for internal migrants, labour migrants and international migrants.

With an influx of people coming into the city, over time the city became incapacitated to accommodate this new working population resulting in increased spatial displacement. On the other hand, migrants who entered the city without being accounted for were confronted with social displacement too. At the core of this dialogue is the resulting disorientation and displacement that has occurred over the years and is synonymous with migration globally.

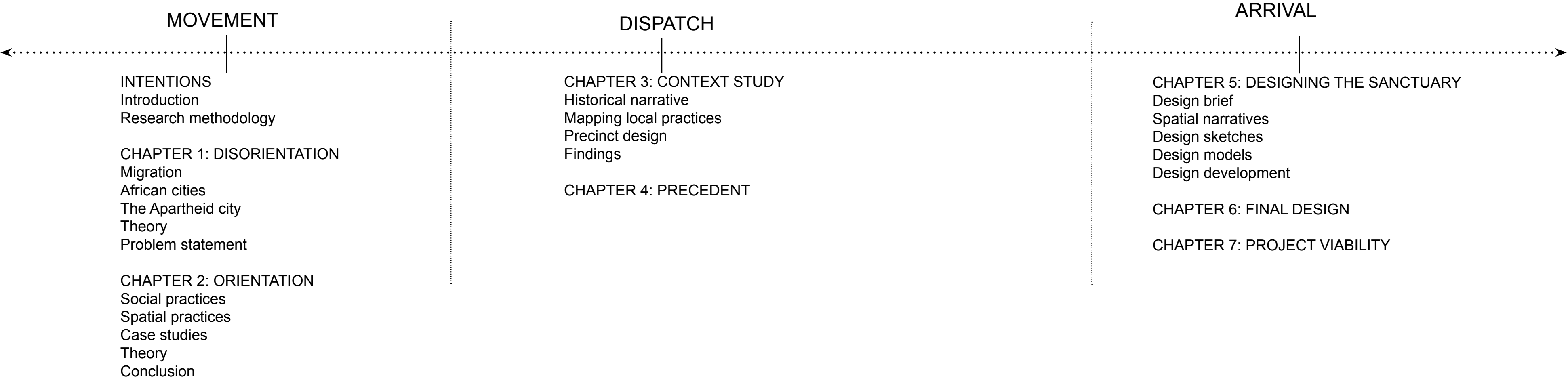
People have adapted coping mechanisms in dealing with displacement on spatial and social grounds. Religion, faith and cultural belief plays an important role to mitigate this sense of loss. As one of the case studies the research focused on the presence of African Independent Churches in the city. These groups of people are seen in hidden landscapes of the city on the peripheries. My interest in this group is their capacity as migrants and their exclusion from the formal structures of urban life. Zion Christian Church, which originated in Polokwane, Limpopo, has members who come for work in Johannesburg as labour migrants and migrate in and out of rural life.

They seem to use the church to maintain social ties amongst fellow members when in urban areas. This creates a sense of community and is a coping mechanism for dealing with displacement. However, many have witnessed some of these churches operate either in the open or in small structures with inadequacies. The research explores why this is so, as many of these organizations serve as sanctuaries and safe

spaces for people. This report problematizes the inability of cities, like Johannesburg, to accommodate groups of people who find themselves in this and similar situations.

Earlier we mentioned social displace which is “peoples self-perception of being out of place” (Bakewell, 2008). African Independent Churches use principles of Christian methodology with cultural practices to run their churches. The idea of cultural practices here speaks to rituals and customs which are used to create a sense of identity and pride for people. This report will look at whether there is a link between churches and the value that cultural practices can provide to mitigate social displacement. Presenting churches as the main role players in addressing one of the ways that cities can be accommodating to migrants and vulnerable people.

It is expected that not all people will participate in the rituals and custom beliefs of the church. However, this report will aim to present the idea of a sanctuary as an all-encompassing spatial proposal, together with the social participation of churches to address the immediate and long-term needs of migrants in Johannesburg. Globally people migrate into city centers and as a result encounter displacement and because of this, spaces like reception areas are needed. They can be used to provide broader social and civic solutions for the immediate needs of new migrants. Alternatively, this space can be used to provide relief for people who have already been in the city. One of the inquiries will be to investigate where central areas are for migrants (arriving) and local labour migrants already living in Johannesburg are. Then to ultimately present, a sanctuary operated by the church body, to accommodate people who are displaced in the city.



Contents

Declaration	pg. 3
Acknowledgments	pg. 4
Abstract	pg. 5
Contents Overview	pg. 6 - 7
Contents	pg. 8 - 9
List of figures	pg. 12 - 16
Prologue	pg. 18

PART 1: MOVEMENT

Intentions	pg. 22 - 23
- Introduction	
Research methodology	

Chapter 1: Disorientation	pg. 26 - 33
- Migration	
- African cities: Johannesburg + Apartheid City	
- Theory: Le Fefebvre- Rights to the city	
- Problem Statement	
- Theory: Focault- Heterotopia	
- Conclusion	

Chapter 2: Orientation	pg. 35 - 53
- Orientation: social practices	
Case Studies: Customs in Africa ; Rural spaces and Way finding landmarks	
- Orientation: spatial practices	
Case Studies: Faraday market; Mai Mai market and St Johns Apostolic Faith Mission church	
- Theory: Victor Turner- Rites of passage	
- Conclusion	

PART 2: DISPATCH

Chapter 3: Context study	pg. 58 - 85
- Historical narrative	
- Mapping local practices	
- Precinct design	
- Findings	

Chapter 4: Precedent	pg. 87 - 95
- Church in Lalibela, Ethiopia	
- Ashwinikumar crematorium by Mathoo architects and associates	
- Freedom Park by GAPP + MMA + Mashabane Rose architects	

PART 3: ARRIVAL

Chapter 5: Designing the sanctuary	pg. 100 - 128
- Design brief	
- Spatial narratives	
- Design sketches	
- Design models	
- Design development	

Chapter 6: Final design	pg. 131 - 174
-Concept drawings	
- Site plan	
- Floor plans	
- Sections	
- Elevations	
- Detail section	
- 3D exploration	
- Perspective views	
- Details	

Chapter 7: Project Viability	pg. 175 - 186
------------------------------	---------------

Bibliography	pg. 186 - 188
--------------	---------------



Figure 1: Sacred pilgrimage

List of figures

Figure 1- West, M., 1975. Bantu Bethlehem Christian Apostolic Church of SA. Photograph. Available at: <https://digitalcollections.lib.uct.ac.za/islandora/object/islandora%3A2381/datastream/OBJ/view>. [Accessed January, 2019] .

Image 2- Author unknown., 2014. Hold hands in God’s Land. Photograph. Available at: <https://www.jozirediscovered.co.za/2014/04/29/gods-land-yeoville-ridge/>. [Accessed March, 2019].

Image 3- Author unknown., 2014. In God’s Land: An exploration of Yeoville Ridge. Available at: <https://www.jozirediscovered.co.za/2014/04/29/gods-land-yeoville-ridge/> [Accessed February, 2019].

Image 4- 1) West, M., 1975. Soweto scene: Old Pimville after rain. Photograph. Available at: <https://digitalcollections.lib.uct.ac.za/islandora/object/islandora%3A2481/datastream/OBJ/view>. [Accessed August, 2019]
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Figure 6- West, M., 1975. Dawn baptism and healing. Photograph. Available at: <https://digitalcollections.lib.uct.ac.za/islandora/object/islandora%3A2101/datastream/OBJ/view>. [Accessed February, 2019].

Figure 7- Goldblatt, D., Photograph. Available at: <https://loeildelaphographie.com/en/david-goldblattthe-transported-of-kwandebele/> [Accessed August 2019].

Figure 8- Goldblatt, D., 1967. Women on Sauer Street. Silver gelatine print on fibre based paper. Available at: <https://www.mariangoodman.com/artists/david-goldblatt>. [Accessed August, 2019]

Figure 9- Goldblatt, D., 1952. Migrant workers waiting for train to Bechuanaland. Silver print. Available at: http://www.artnet.com/artists/david-goldblatt/migrant-workers-waiting-for-train-to-bechuanaland-zom-LgxMkP5DxdBJB_R-D1Q2. [Accessed August, 2019].

Figure 10- Goldblatt, D., 1970. Mineworkers in their hostel. Silver gelatine print on fibre based paper. Available at: <https://www.businesslive.co.za/bd/life/2019-07-02-mining-golds-legacy-in-light-filtered-by-david-goldblatts-lens/>. [Accessed August, 2019]

Figure 11- Author unknown.,1972. Young black men in the Jabulani mens hostel. Photograph. Available at: <https://www.sahistory.org.za/article/hostel-dwellers-association-hda>. [Accessed August, 2019].

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Figure 13- Tower of David the abandoned skyscraper. Photograph. Available at: <https://www.demilked.com/tower-of-david-abandoned-skyscraper-caracas-iwan-baan/> [Accessed January, 2020]

Figure 14- The real “tower of David”. Photograph. Available at: <https://www.newyorker.com/culture/culture-desk/the-real-tower-of-david> [Accessed January, 2020]

Figure 15 - West, M., 1975. Bishops and Prophets in a Black City. David Phillip, Cape Town.

Figure 18- source unknown.

Figure19 + 20- Huffman, T., 2012. Ritual space in pre-colonial farming societies in Southern Africa. Photograph. Available at: https://www.researchgate.net/publication/272310738_Ritual_Space_in_Pre-Colonial_Farming_Societies_in_Southern_Africa [Accessed August, 2019].

Figure 22 to 26- GCRO GIS website version: Esri WebApp Builder version 1.1. 2019. Available at: <https://gcro1.wits.ac.za/gcrojsgis/> [Accessed August 2019]

Image 27- Author unknown., 2019. Faraday muthi market. Photograph. Available at: https://www.biznews.com/wp-content/uploads/2016/10/faraday_muti_pics.jpg. [Accessed September, 2019]

Figure 28- Author unknown., 2019. Faraday muthi market. Photograph. Available at: <https://2summers.net/2016/04/08/big-news-about-joburgs-newest-inner-city-development/>. [Accessed September, 2019]

Figure 29- Author unknown., Photograph. Available at: <http://mmastudio.co.za/portfolio/faraday-precinct/>. [Accessed September, 2019].

Figure 30- Mbonani, C., 2018. A general view of Kwa Mai Mai Market. Photograph. Available at: <https://citizen.co.za/news/south-africa/2008003/kwa-mai-mai-in-jeppestown-a-safe-haven-in-crime-hell/> [Accessed September 2019].

Figure 31- Bennett, J., 2014. Inside Mai Mai Market. Photograph. Available at: <http://1to1.org.za/publicactsjohannesburg-act-5-6-participatory-research-socio-spatial-action-research-within-mai-mai-market/>. [Accessed September, 2019]

Figure 32- Bennett, J. 2014. Mai Mai food court. Photograph. Available at: <http://1to1.org.za/publicactsjohannesburg-act-5-6-participatory-research-socio-spatial-action-research-within-mai-mai-market/>. [Accessed September, 2019.]

Figure 34 to 42- West, M., 1975. Bishops and Prophets in a Black City. David Phillip, Cape Town.

Figure 44- West, M., 1975. Bishops and Prophets in a Black City. David Phillip, Cape Town.

Figure 45- 1) West, M., 1975. Bishops and Prophets in a Black City. David Phillip, Cape Town.
2) West, M. 1975. Dawn baptism and healing. Photograph. Available at: <https://digitalcollections.lib.uct.ac.za/islandora/object/islandora%3A2095/datastream/OBJ/view>. [Accessed August, 2019].

Figure 47- Dickie, N., 1929. Digital image. Available at: <https://johannesburg1912.wordpress.com/2015/04/25/a-rare-and-detailed-street-map-of-johannesburg-from-1929/>. [Accessed July, 2019]

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Figure 51- Davis, J. 1893. Wanderer's club. Photograph. Available at: [https://en.wikipedia.org/wiki/Old_Wanderers#/media/File:JOBURG_\(1893\)_Wanderers_Club,_athletic_sports.jpg](https://en.wikipedia.org/wiki/Old_Wanderers#/media/File:JOBURG_(1893)_Wanderers_Club,_athletic_sports.jpg). [Accessed August, 2019].

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Figure 55 + 56- Source unknown
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Figure 57 + 59- Source unknown
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Figure 74- 1) Author unknown. 1955. Photograph. Available at: <https://www.thoughtco.com/apartheid-signs-image-gallery-4122664> [Accessed September, 2019]. 2) Goldblatt, D., Whites only train. Photograph. Available at: <https://za.pinterest.com/pin/353110427032396900/>. [Accessed September 2019].

Figure 76- GCRO GIS viewer. 2019. map edited by author

Figure 77- Furlong, C., 2013. People worship on a hill overlooking Johannesburg. Photograph. Available at: https://www.gettyimages.ie/detail/news-photo/people-worship-on-a-hill-overlooking-johannesburg-as-they-news-photo/454242733?uiloc=thumbnail_more_from_this_event_adp. [Accessed February, 2019]

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Figure 79- Andersen, O. 2013. Worshippers arrive for an outdoor church service on the Melville Koppies . Photograph. Available at: <https://www.gettyimages.com/photos/melville-koppies-hill?sort=most-popular&mediatype=photography&phrase=melville%20koppies%20hill>. [Accessed March, 2019].

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Figure 82+87+93+94- GCRO GIS viewer. 2019. map edited by author

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Figure 100- Author unknown. 2015. Lalibela (Roha), Ethiopia. Photograph. Available at: <https://ashtonort.wordpress.com/2015/02/12/monolithic-madness-lalibela-ethiopia/>. [Accessed September, 2019].

Figure 101- Author unknown. Photograph. Available at: <https://za.pinterest.com/pin/409757266070626196/?nic=1>. [Accessed September, 2019].

Figure 102 to 104 + 107- Matharoo Associates., 2004. Photograph. Available at: <https://architexturez.net/doc/az-cf-20472>. [Accessed September, 2019].

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Figure 110- Bird, S., 2011. Photograph. Available at: <http://arquitectura.estudioquagliata.com/socializarq/freedom-park-phase-2-gapp-mashabane-rose-architects-mma>. [Accessed September, 2019]

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Figure 112+113 - 2012. Freedom Park phase 2 drawings. Available at: <http://arquitectura.estudioquagliata.com/socializarq/freedom-park-phase-2-gapp-mashabane-rose-architects-mma>. [Accessed September, 2019]

Figure 114- West, M. 1975. Healing a member of his congregation. Photograph. Available at: <https://digitalcollections.lib.uct.ac.za/islandora/object/islandora%3A2104/datastream/OBJ/view>. [Accessed August, 2019].

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Figure 121 to 125- GCRO GIS viewer. 2019. map edited by author

Figure 185- JDA projects. Available at: <https://www.jda.org.za/programmes/public-infrastructure-delivery-programme/> and https://www.joburg.org.za/media_/Newsroom/Pages/2017%20Articles/Hillbrow's-Ekhaya-Park-gets-new-lease-on-life.aspx [Accessed May, 2019]

Figure 186- City of Joburg. [online]. Available at: https://www.joburg.org.za/about_/Pages/About%20the%20City/About%20Joburg/Migrant%20Helpdesk/Johannesburg-Migrant-Advisory-Panel.aspx [Accessed May, 2019]

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Figure 189 to 125- GCRO GIS viewer. 2019. map edited by author

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Prologue

My interest for this research report is a personal one. The earliest memories of my childhood growing up in Yeoville on the Highlands Ridge and travelling up and down the ridge to get to school was my daily ritual. When I was older and able to read I remember coming across a magazine article detailing a rape incident, which took place less than one hundred metres from our townhouse complex. The incident took place in an unoccupied building on a piece of land called God’s land. This area is popular in South African film and television because of the direct views of Ponte, the Telkom tower and the city at large.

To me that land represented a prohibited, dangerous and conspicuous space. For the longest time all there has been there is an unfinished bare concrete structure which is now used by the homeless for shelter, drug dealings and criminal acts.

Over the years, the nature of Highlands Ridge had changed. The drive down the ridge to get to school was populated by taxis strewn along the street, children playing on the sidewalk and adults standing on the street waiting to get their hair cut. My daily ritual had changed and God’s land represented sacred ground, a space for people to pray and gather to hear sermons. Recently a newspaper article was published showing masses of people gathered up on Gods land to pray after the death of former President Nelson Mandela.

The piece of land now is deteriorated; overgrown; the bare structure is still used as housing for the homeless and its been fenced up by the authorities barring public gatherings.

I was not able to articulate my curiosity with the site as a young girl but I did wonder about spaces which are used by people who can not go anywhere else. Amongst all the issues the site presents like ostracized communities; left over spaces in the city; the rise of migration in the city. The most significant subject for this report is how people create a sense of place and community in urban spaces. With the latter being

my core interest I want to understand the reasons for migration and how the city aids in the physical and social transition for people arriving and navigating the city from different environments. I am also interested in the church communities in the city whom gather in vacant spaces and the significance of sacred spaces as sanctuaries in cities.

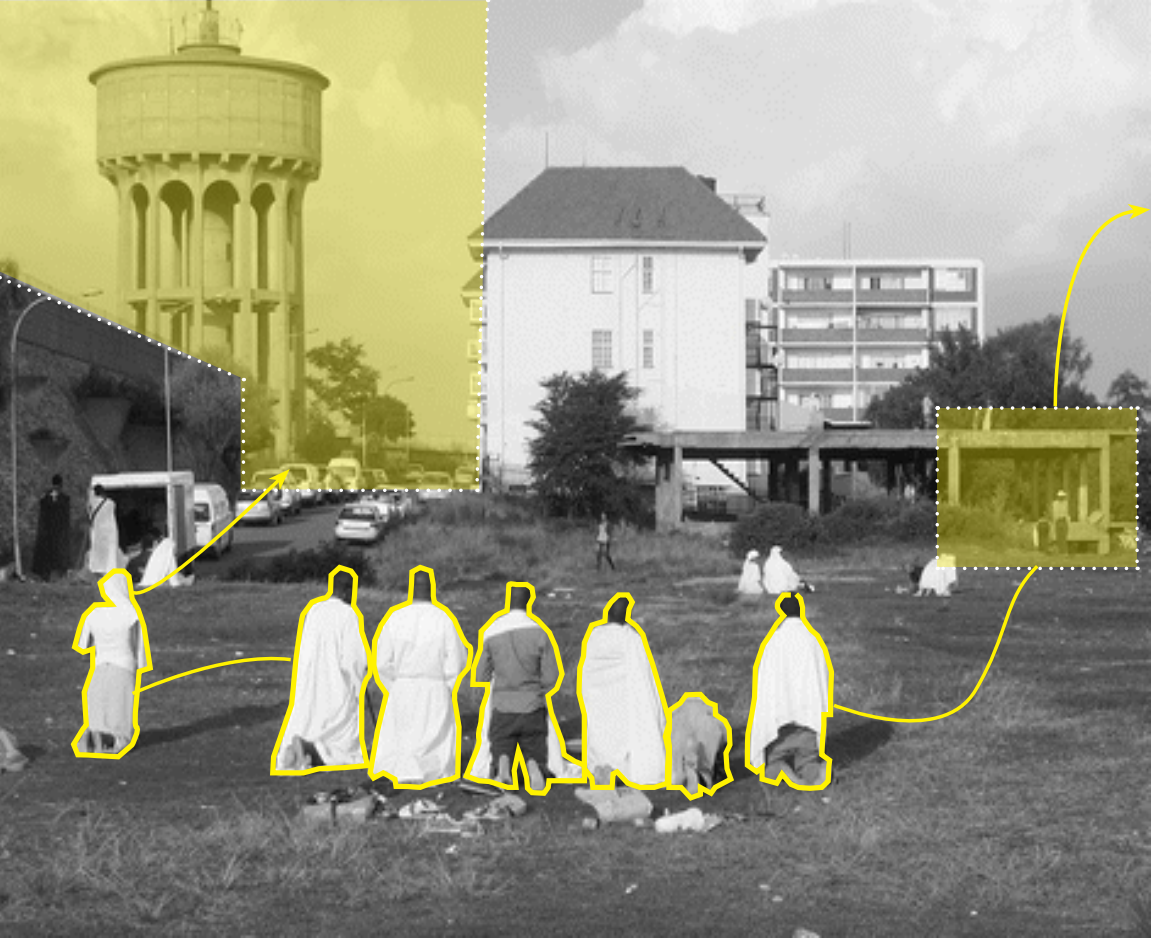


Figure 2: Highlands Ridge

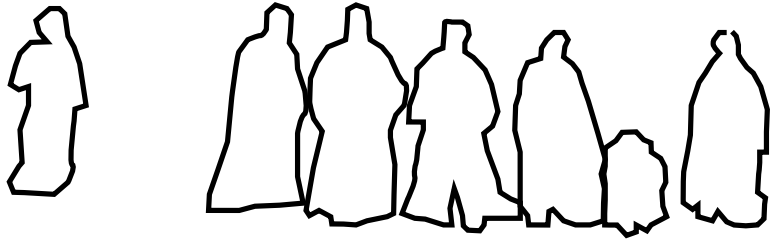


Figure 3: Gods land

PART 1: MOVEMENT



Figure 4: Collage by author

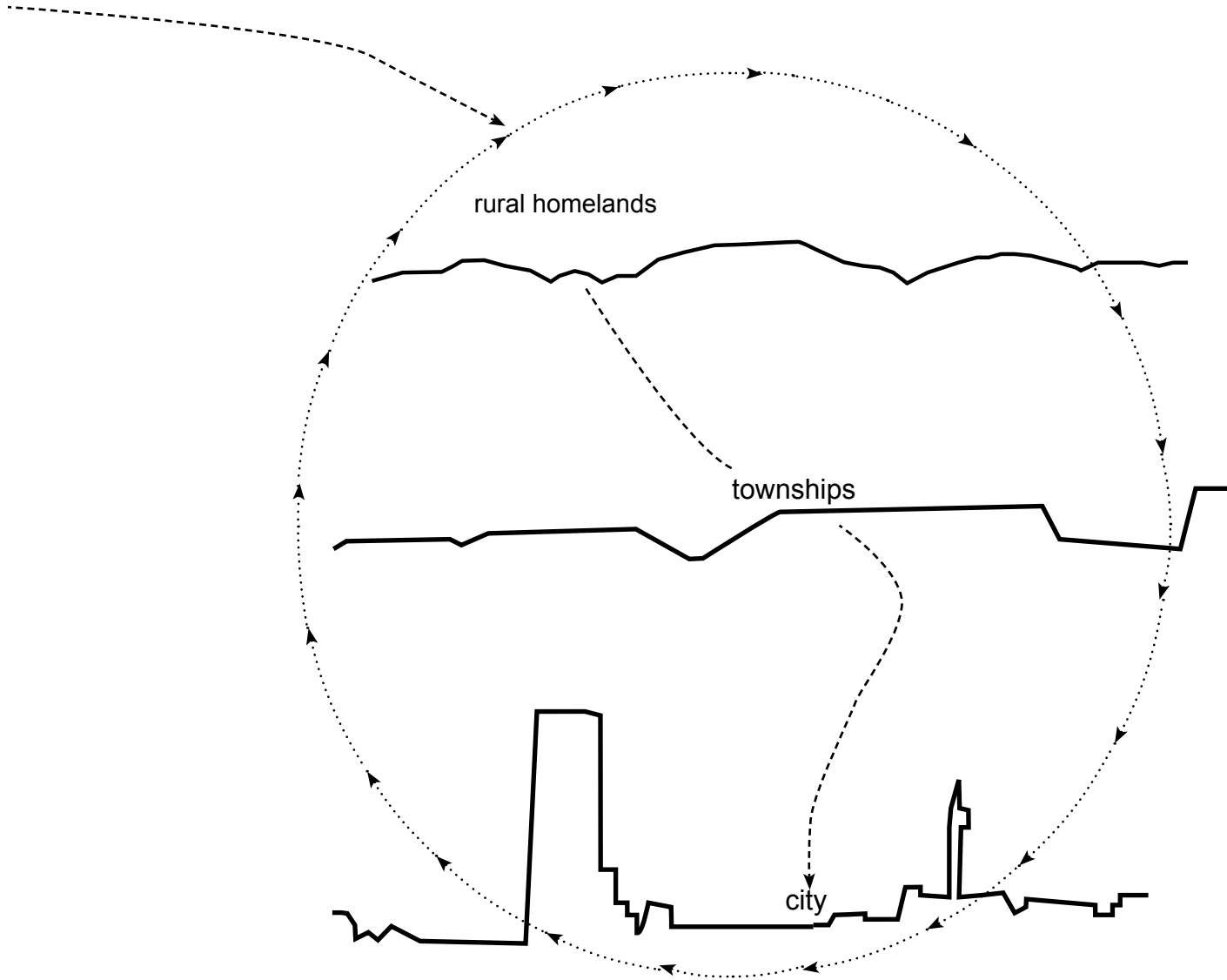


Figure 5: Sketch by author

Intentions

- Introduction
- Research methodology

Intentions

Introduction

The core theme for this research is migration in Gauteng and how over time people have faced spatial and social exclusion from Johannesburg. As a result, the narrative focuses on disorientation and the role of rituals and alternative spatial practices in orienting people in their long- and short-term accommodation in global cities.

Through understanding the current situation of migrant movement and occupancy in Johannesburg, it will assist in navigating the volumes of people who come to the city and what that transition translates to in reality for them. This research will briefly look at the city of Johannesburg in the global context and expand on its migration history and characteristics as a city today. The study will address socially integrating ostracized and marginalized groups of people into the urban fabric of Johannesburg, by engaging and designing spaces which are conducive for them to use and feel a part of.

Research methodology

Creative research through design is a combination of inductive reasoning, interpretation and imagination linked to various themes, constraints (such as technology considerations, building site, client and user groups) and precedents (urban and architecture). The creative research process in terms of discourse and design alike, takes an iterative (inductive-deductive), non-linear, cumulative, cyclical, and open-ended exploration to achieve its creative outcomes.

The research combines qualitative and quantitative approaches to knowledge and argumentation, whilst the creative component translates the same into a defensible architectural proposition. Intended research methods will include mapping of ritual spaces in Johannesburg. For this, the researcher will use secondary sources which includes data capturing and analysis by anthropologists and sociologists to understand the social and spatial nature of ritual practice.

The study will not include any interviews with religious leaders of African Churches because there is a code of secrecy associated with these groups which is why not much information is documented about these churches or practices. There is value associated to the information that is kept secret, which is only accessible to individuals who are members of the church, which involves an initiation process. Due to confidentiality, it would be difficult to attain primary information from the church leaders especially with an intent to publish, which would be unethical and negligent on the researcher’s part. Some information on the churches is available in secondary form through literature and has also been documented by professionals like anthropologists.



Figure 6: Sacred baptism in stream

Chapter 1: Disorientation

- Migration
- African cities: Johannesburg + Apartheid city
- Theory: Le Fefebvre- Rights to the city
- Problem Statement
- Theory: Foucault- Heterotopia
- Conclusion

Disorientation

Global

Migration can be described as the movement of groups of people from one location to another. As people move and navigate spaces there is a breakdown of cultures and social ties. Migration occurs because of seasonal changes, economic reasons, trade and labour. In the context of Africa mobility is said to be central to African life... (Koser, K. & Martin, S. (2011). People and movement are synonymous with the creation of life whether people move internally within a country or state or people move across borders and seas. Groups of people move in search of a better quality of life, but the paradox is that with this mobility is the reality of displacement or a sense of loss.

For many people who travel and settle in cities permanently there is a spatial displacement which occurs, it is the same for migrants who return home permanently from cities. Countries have systems and categories to identify the different types of reasons people migrate. Despite these efforts there is no inclusive strategy to protect and account for the numbers of people who are displaced (internal or labour migrants). As a result, this group of people become highly vulnerable and have their rights violated because they are not protected. At times the difficulties lie with distinguishing internal migrants from ordinary citizens in urban areas as they all live amongst each other. Although people can return to their homes changing the self-perception of being out of place needs social and spatial coping mechanisms.

African cities

Johannesburg and the Apartheid city

Migrants came from South Africa's labour supply areas namely the SADC (Mozambique, Zimbabwe, Lesotho, Malawi). In this case the movement of people into the country at the time was contract mine migration. The discovery of diamonds and gold in the 19th century brought white and black migrants into the country. However, the discovery of gold and diamonds was not the beginning of labour migration.

According to Wentzel and Tlabela (2006), a migration system for workers in Kimberley existed in the late 1860's. Bapedi men from Sekhukhune worked on farms in the Cape Colony and Basotho men worked on farms in Orange Free State. The Kimberley diamond fields which operated from 1870, created a demand for unskilled labour and by 1874 the majority of workers on the mines were migrants from all over South Africa. The change in mining methods from opencast to underground extraction in the 1880's created a need for skilled labour. Kimberley mines then provided housing for workers to create a continuous source of labour to service the mines. Over time migrant workers moved to mines closer to white urban areas and this influx of labour introduced a system of control on migrant workers, which dominated the migrant labour sector in the country for decades.

In 1886 gold was discovered on the Witwatersrand, mining companies were in need of cheap labour, thus increasing the number of workers travelling to these areas (Wentzel & Tlabela, 2006). Foreign workers from neighbouring countries were willing to work in the mines for lower wages than their South African counterparts. In 1896 the South African Chamber of Mines established the Rand Native Labour association to recruit labourers. They ended up recruiting a majority of their workers from Mozambique, Malawi and Zambia. By 1920 recruiting stations were set up followed by a modern transport system to provide access for this huge labour force heading for Johannesburg and mining towns. Between 1890-1899 the number of Africans on gold mines rose from 14000-97000 coming from all over the country (Wentzel & Tlabela, 2006).

Initially migrant workers were not allowed to work or live in South Africa permanently (Wentzel & Tlabela, 2006). Regardless of formal contracts or agreements made with employer's migrants had to return to their countries after their contracts ended. This constant movement of labour migrants suited the then governments restriction of African people

settling in urban areas. The laws that controlled this policy and enforced the restrictions of Africans was the Native Urban Areas Act and the Pass Laws. Even though the pass laws were abolished by 1986, (Wentzel & Tlabela, 2003) rural workers continued to oscillate between the city and their homelands. Many Africans were labour migrants but did not settle in towns. The restriction of Africans movements in the city was successful in keeping migrants out of urban areas. By 1923 there was an Urban Areas Bill drafted to embrace an African black middle



class in urban areas. This was not successful because the need to limit a growing African urban population was more essential and justified by law. What the Group Areas Act did successfully was to ensure that Africans were excluded on an urban scale from the city (Parnell, 2003).

At this time Johannesburg became known for its racially mixed slums. As a result, by 1904 the need for accommodation became a rat race on getting a place to stay as close to the city as possible. Numbers in the city increased and the demand for housing followed. Eventually Africans were allowed to move to factory sites and hire rooms in white suburbs and slum yards. Slum yards, back rooms and compounds characterized Johannesburg's slums and the growth of the industry continued with the practice of renting rooms. These areas include Ferreirastown, Marshallstown and Doornfontein. The South African gov

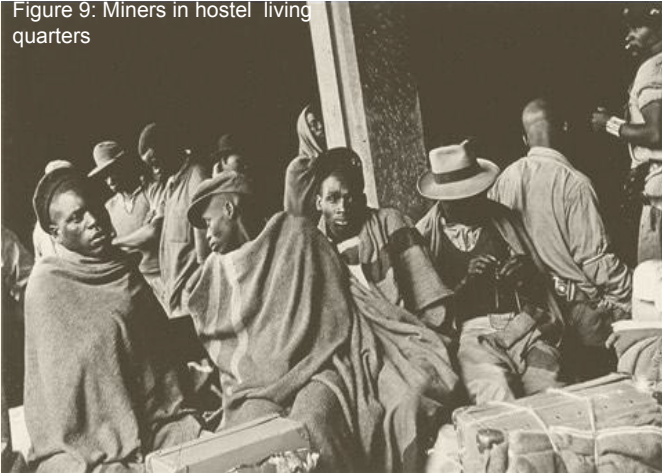
ernment had succeeded to restrict the movement of Africans and force them to remain temporary residents in urban areas. Migrants lived on the periphery of the city, allowing authorities optimal control over their movements (Parnell, 2003).

Black people were not included in formal economic structures of urban environments or city centers. In the case of Johannesburg, it is because of the planning and design of the Apartheid city that deliberately

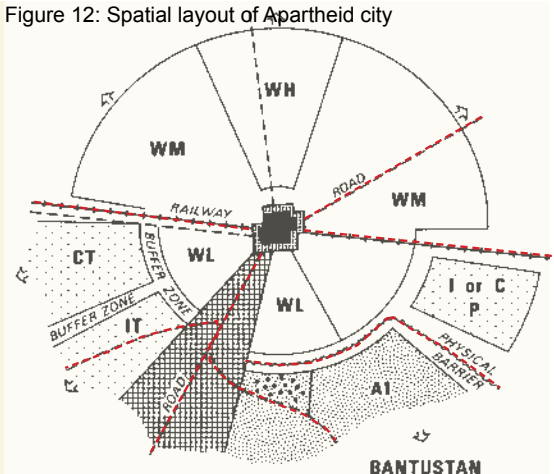


kept black people away from the city. The apartheid city was born out of the need to preserve white supremacy through spatial segregation.

People were separated racially and those who were not accommodated in the city were forced to live in homelands. This was all part of a larger project of the National Party, "to expand the political and economic gain of the state in the city of Johannesburg" (Hindson, 1996, p.76). By the 70's the racial city became unstable and there was a collection of black families finding homes in white suburbs. Economic resources were concentrated in white suburbs neighbouring the city center but relied on black labour for sustainability. Industrial parks were deliberately designed around mine towns to control the influx of black labour and families.



By the 80's more African moved into the city through urbanization and access to the city became important. As time progressed, it was evident that the city could not cope with the needs of black residents living in urban residential areas. White people moved further away from the suburbs neighbouring the city and went further north of Johannesburg. What sustained the idea of an Apartheid city was the belief that black people were not a permanent feature of the city's urban life.



Inclusion
Rights to the City

In recent years there has been conversation around human beings and their right to own their sense of agency in urban areas. The Global South is a term used to describe some of the third world developing countries in the world (Molepo, 2012). Where the common trend is the poor making a living through alternative modes of production and occupation. These moves can be rebellious in nature and strive to denounce a system which prohibits access to the very people that need it most. As a case study, the researcher looked at previous work, an essay entitled When the modern city does not adapt to the people the people will adapt to the city (Molepo, 2012). It describes the failed attempts by the city to integrate informal slum dwellers and the larger civic society into low cost housing schemes.

The Caracas Tower in Venezuela is an example of revolt and rebellion against civic society. The tower is an abandoned office tower which is used today as apartments for the homeless and destitute. Architect Enrique Gomez and developer David Brillembourg worked on a project together with intention to build a commercial tower. The building was supposed to stand and function as a symbol of capital marking the peak of Venezuela’s economy at the time. Unfortunately, the construction of the building came to an end due to the weak economy at the time. Construction was never completed and what was left was a concrete frame standing as a ruin, of what could have been, and people left to occupy abandoned spaces due to failed low cost housing schemes and an increase in informal slums (Molepo, 2012).

Today the Caracas Tower is occupied by an average of 625 families organised by a missionary church the tower is a community which have accustomed themselves into vertical living (Molepo, 2012). There is an organized system developed to keep the tower operating as efficiently as possible. The elderly and the disabled are placed on the lower levels of the tower. They have the role to navigate administrative duties.

The levels above work as a service and retail channel split into two. There is an active barbershop, hairdresser salon and butchery on the one level and on the other level there is a shop selling groceries to residents at a marked down price. On the roof top there is a functioning fitness centre for all residents. All of these functions are navigated and structured into a single living strategy. A self-sustained community has adapted to the stringent structure of the building which is a modern ruin. Its lack of safety measures and meeting fire regulations has given the residents more of a reason to adapt the building to their needs. Their revolt has been able to transcend from the internal functioning of the building to the physical structure of the tower (Molepo, 2012).

The tower is a culmination of mixed cultures and nationalities, but they are all bound by the same struggle. There is no obvious anarchy although there is a discreet hierarchy which keeps the tower functioning. The lack of structural walls dividing the rooms is a safety precaution but besides the 24-hour security on the ground level, punctures and niches through walls offer safe



Figure 13:
Visuals of the tower

and instant access to neighbouring units. Even in these dire conditions many residents argue that their living conditions are better than most suburban schemes (Molepo, 2012).

Le Fefebvre’s theory ‘Right to the city’ speaks of the agency displaced in Caracass that everyone has the right to inhabit and gain access to any city (Purcell, 2013). An alternative citizenship which encourages individuals to actively participate in the city by moving away from capitalism and the state and taking ownership of their agency. This concept is a rejection of people being equated to economic value. Lefebvre was an advocate for a holistic view on social life, considering it to be part of the human experience (Purcell, 2013).

Often the capitalist system imposes industrialization on the city by seeking to make everything in the about the economic market exchange. This is because of the manner in which cities deliberately design segregation and the separation of means of uses to make money. This separation limits the chances for people to encounter spaces together and a large part of allowing access to the city is making urban spaces visible and reachable to all people.



Figure 14:
Male in the tower

This theory tries to validate and encourage human beings that occupy public space within cities which were designed, from the beginning, to deny people a sense of autonomy.

Social infrastructure

Aiming to investigate alternative productions of spaces in cities and focusing on displacement, social ties and networks can add diverse coping mechanisms for migrants. Johannesburg is generally known to have an urban social infrastructure (Simone, 2004). Johannesburg's richness in social diversity sets it apart as a global African city. This provocative discredit the Eurocentric narrative of how cities are rated globally. Peoples activities in the city contribute directly to how cities are inhabited and used.

The interesting tension around Johannesburg as an African city, lies in who really inhabits and uses the city and why it's important to adapt a new approach in analyzing the social infrastructure of African cities in the post-colony. With the influx of migrants coming into South Africa over the past 20 years, interactions and networks between long term Johannesburg residents and the new residents from within the country and the continent describe the social infrastructure of the city. Similar to Kinshasa, which doesn't rank high on the scale of global cities, is extremely vibrant and is characterized by networks of informality and culture.

Other Places

"Heterotopia can be widely described as a heterogeneous landscape having multiple narratives and meanings at the same time" (Sudradjat, 2011, p. 29). Foucault suggests that we experience space as a series of networks, moving from a binary idea to a diverse set of exchanges of space. This experience is described spatially as Heterotopia. This is a real place which exists like another place contrary to a utopia which is a perfect unreal place. This place is a complex combination of spaces which would not originally exist in one place but reveal paradoxes of our lived experiences.

It's difficult to describe Heterotopia as one entity because it has been described in two types. An example is a burial site, which is a place

that is used to place the dead but is alternately a place which gives closure and peace for some. Another is a transition of a woman through puberty to pregnancy. In this case, it's a blend between Heterotopia of crisis and deviation, where the nature of the norm is not present (Sudradjat, 2011).

There are two major types of Heterotopias. One type of Heterotopia is in how things are interpreted over the course of history and how they can change depending on the context and time they are used in. The other type of Heterotopia is one which can be in one place and in several places, which are incompatible, like watching a play in a theatre (Sudradjat, 2011).

The first description of Heterotopia is the one I relate best to the spaces which exist in cities which are daily being re-interpreted by citizens of that space and over time become known as something else. Heterotopia can be widely described as a heterogeneous landscape having multiple narratives and meanings at the same time because our experience of space is linked to our experience of time.

Conclusion

This chapter has indicated some of the long-standing effects that historical segregation has caused in fragmenting the lives of many people in Global cities. For years the driving force for cities like Johannesburg was the need to support the goldmine industry with a huge labour force. Employment was the core reason migrants across the continent travelled to South African cities and towns.

Over time the city of Johannesburg was over-populated with migrants who became urban dwellers but their permanent exclusion from owning and living in the cities, meant that a huge population of migrants settled in peri-urban areas of Johannesburg. Whilst people were kept close enough to the city to support the need for a constant labour force, geographically the planning of the city kept people away from the centre and produced a system of oscillating residents- both locally and in the rest of the continent.

After concluding on reasons why people migrate, how can global cities accommodate this movement and settling of people from mostly non-urban environments without dictating and forcing a version on them of what settling and occupying the city should be?

The idea of 'Rights to the city' indicates the need to challenge the Eurocentric notion of the production of cities - often diminishing human beings to an economic commodity. This dissolution of human interactions as an active production of space in the city forms the basis for rights to the city. Rights here speak of access, autonomy and ownership to be able to dictate and create an alternative mechanism of interpreting and occupying cities. Crediting people who occupy urban spaces as representing rights to the city challenges how Black people were kept from being in public spaces. This idea of re-positioning and reclaiming spaces that were once restricted to a certain group of people is a physical act of claiming a right to the city. This reclaiming will definitely produce alternate spaces and narratives within the city that previously did not exist.

The ongoing movement of migrants also causes spatial displacement. Directly translated to the construction of spaces in different environments despite the remoteness of the areas. The people who find themselves in these positions and are not accommodated in the peripheries of the city are often susceptible to homelessness and squat. In these areas people are vulnerable and have no sense of protection and are not always accounted for. Social displacement is another cause of migration, which affects peoples worth and sense of self. Support systems like churches and communities can create a sense of safety for people who find themselves in this position, offering communal security and ownership amongst similar people. The problem here is that some of the ways in which people connect and commune are not always accommodated for and tends to be informal infrastructure.

There is a need for a new narrative that is inclusive and represent the most vulnerable people who live in the city. The nature of Global cities and the rapid rate of globalization means that cities around the world will become places of migrant's multiple ethnicities and cultures. The notion of global cities suggests encompassing all these factors and adapting spaces for plurality. However, there is a need for a move towards alternate spaces of ownership this will be an ongoing process and meaningful dialogue is needed on how to deal with the sense of displacement urban dwellers have inherited over the years. This is so that informed decisions relating to how to re interpret cities is truthful and authentic. Ideas of Heterotopia, which allows for a space to be reinterpreted and occupied in different ways over time ought to be embraced and encouraged. The places which people have access to in the context of the city, need to be safe and address some part of a social or spatial displacement which is synonymous with migration.



Figure 15: A group of congregants during a church service

Chapter 2: Orientation

- Orientation: social practices

Case Studies: Customs in Africa ; Rural spaces and Way finding landmarks

- Orientation: spatial practices

Case Studies: Faraday market; Mai Mai market and St Johns Apostolic Faith Mission church

- Theory: Victor Turner- Rites of passage

- Conclusion

Orientation

Social practices

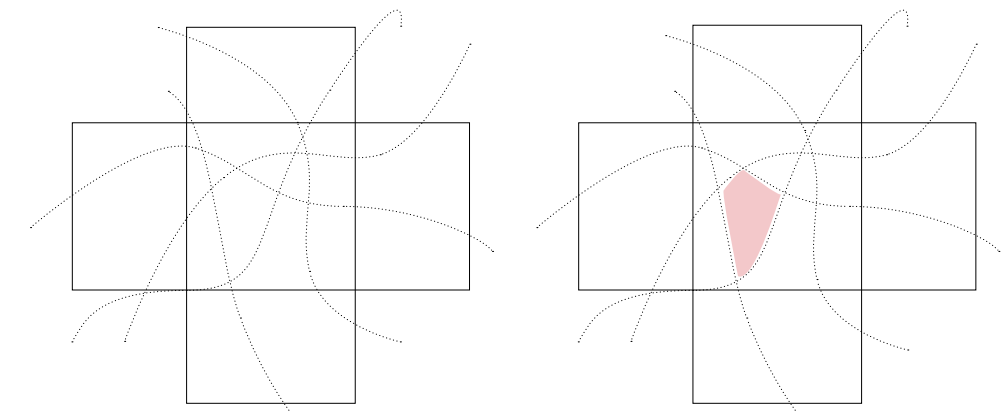


Figure 16: Sketch by author

Figure 17: Sketch by author

In the wake of this research looking at the context of Johannesburg through the Apartheid city I will show how people who move adapt coping mechanisms to deal with the social and spatial exclusion that comes with moving into new spaces. Some of these mechanisms have been adopted for representation in the city and others are linked to more traditional methods which are culturally and religiously specific. In the research displacement has been associated with feelings of not being rooted somewhere and this chapter explore methods which give people a sense of home and belonging, and proposing an architectural response to mitigate this.

“Human beings regardless of their cultural and social background need a place to identify as home...the phenomenological sense of place” (Najafi and Shariff, 2011, p.1054). Human beings wanting to have a sense of grounding is closely related to connecting to a place. Earlier it was mentioned that mobility is synonymous with the creation of life, one would argue that associated to this is a need for a permanence. A space or social practice which is more than a coping mechanism that people can assign value to. Research has shown that human beings attach messages and meaning from certain spaces based on how we

experience and occupy them. In the case of migrants moving into a new place, there will be little connection to place, this is like being in a place without realizing its meanings. Often people don't feel they belong to the place. Disorientation caused by spatial or social displacement has been dealt with in specific ways and this report will analyse case studies which show this.

2. Rituals

“The ‘existential insideness’ of a person is unconsciously experienced. In this level a person is integrated with place. Symbols, traditions, myths, ritual reinforce the sense of place” (Najafi and Shariff, 2011, p.1057). It is said that African customs are true lived embodied experiences. Unfortunately, rituals were categorised as primitive which is the reason why there was no recorded history of sacred texts, philosophy and rituals associated to African customs. Since African rituals credit space as a revelation of the divine the body in that space is an important aspect as well. The context here is the body and its transition through circumcision or initiation rites.



Figure 18: A local ritual ceremony

Cultural practices

This level of experience is perceived unconsciously, they will pay close attention to symbols of place usually this is found in familiar or sacred places (Najafi and Shariff, 2011). A study was done amongst the Bantu-speaking Nguni, Sotho, Tswana, Shona and Tsonga people. The significance of the study was to understand ritual space in archaeological sites which were full of ritual objects and activity areas (Huffman, 2012).

Spatial locations had a social significance which allowed for social and cultural behaviors to manifest. The daily lives of people were characterized as social behaviours which sustained cultural practices. It is said that though most belief systems and rituals are invisible forces that help socialise people in ways that can be expressed spatially. There is a belief that the earth sits between the world of heavenly bodies and ancestors and that in death all people go to this world. The terrain of this world is the bush which is where the sacred resides away from the profane structures of human settlements (Huffman, 2012).

Places where people within a family were buried signified the role of ancestors. Traditionally the cattle pattern is male dominated in the centre, this is where men and people of stature were buried. The spatial arrangement followed a hierarchy of seniority which was expressed from left and right. The front-back dimension is particularly important for sacred spaces: back areas were reserved for ancestral activities. (Huffman, 2012). To continue the hierarchy of space in a rural settlement man, senior women or a chief's family are buried in the cattle kraal. “People buried in the kraal lay on their right-hand side, the side associated with seniority (Huffman, 2012, p.124). Some of the findings around archaeological sites included ash, broken pottery and burnt bones which was all residue from ritual sacrifices which were thrown in the family kraal.

sacred site/mountain

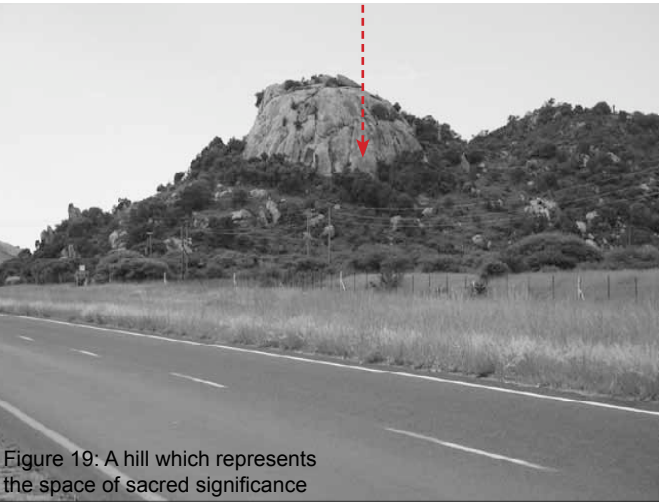
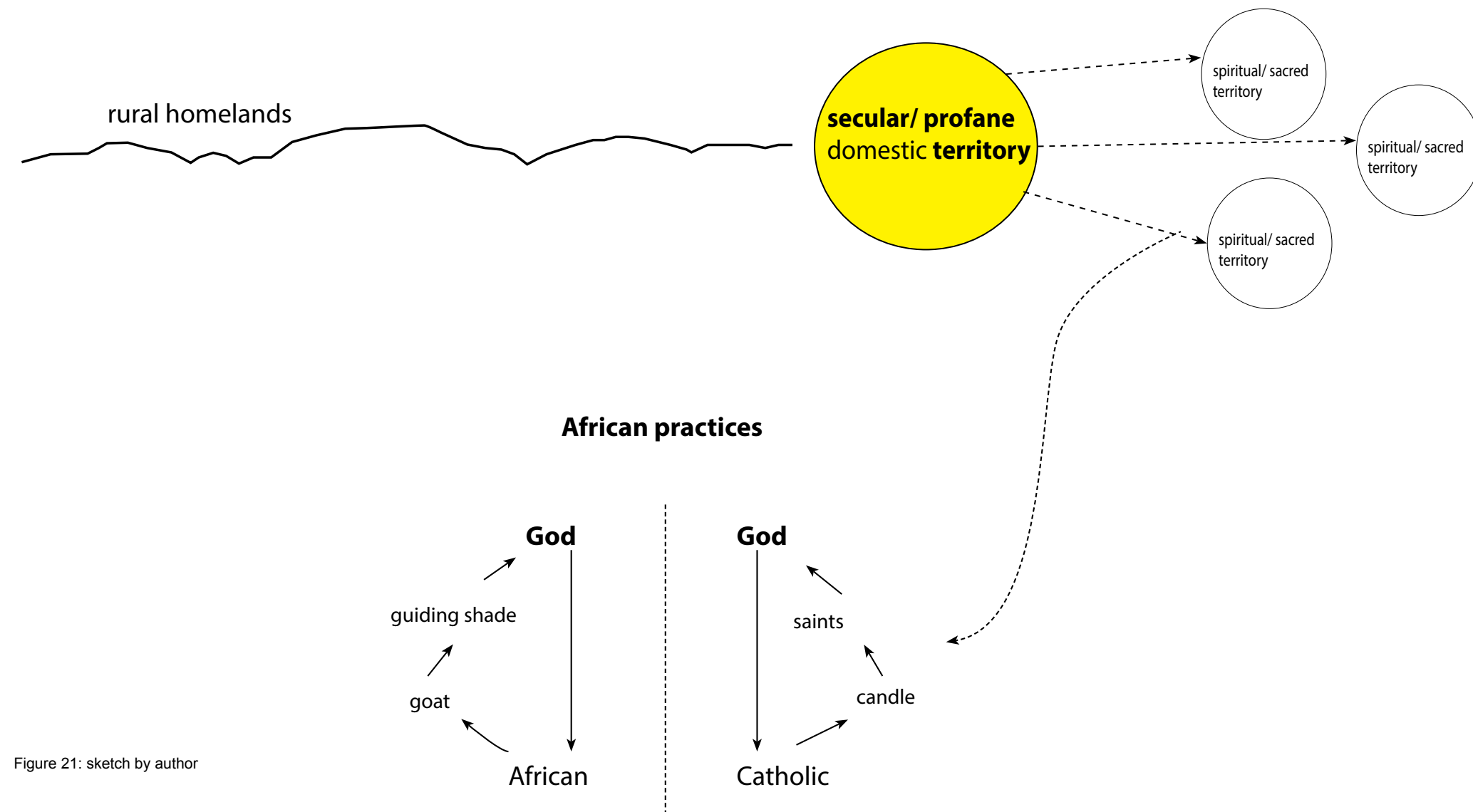


Figure 19: A hill which represents the space of sacred significance

sacred family kraal



Figure 20: A Zulu residential layout

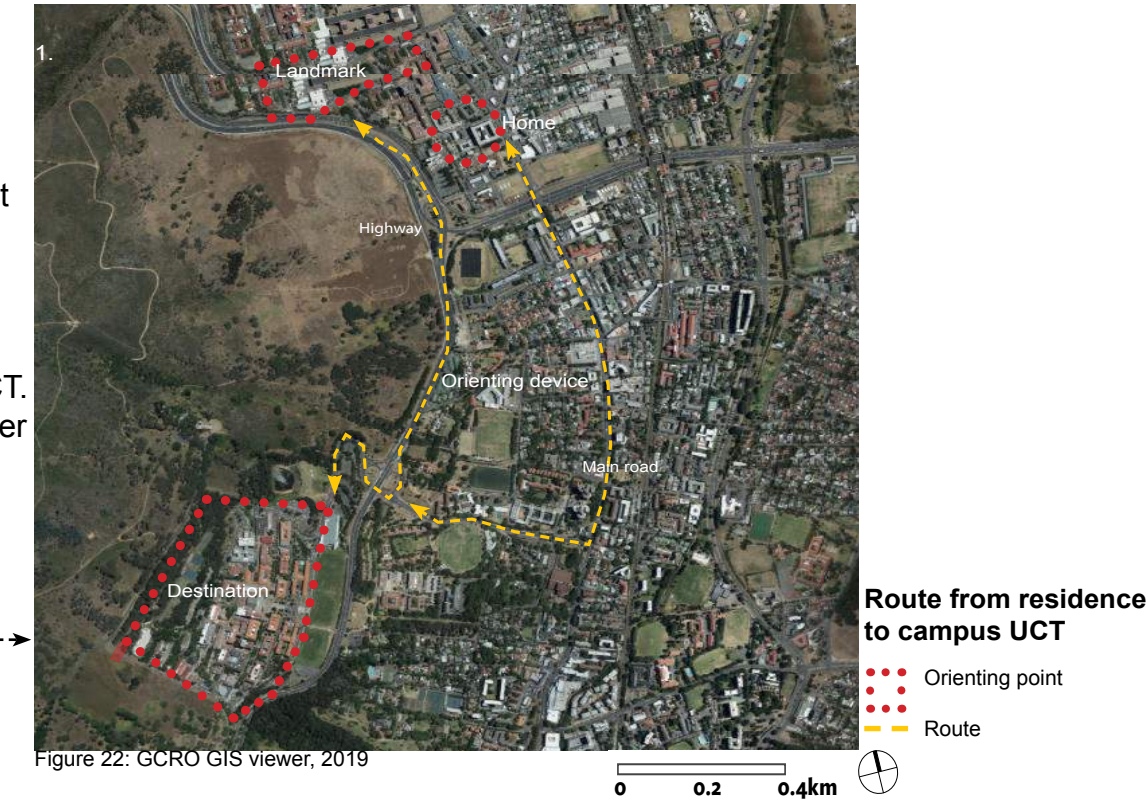


Spatial landmarks

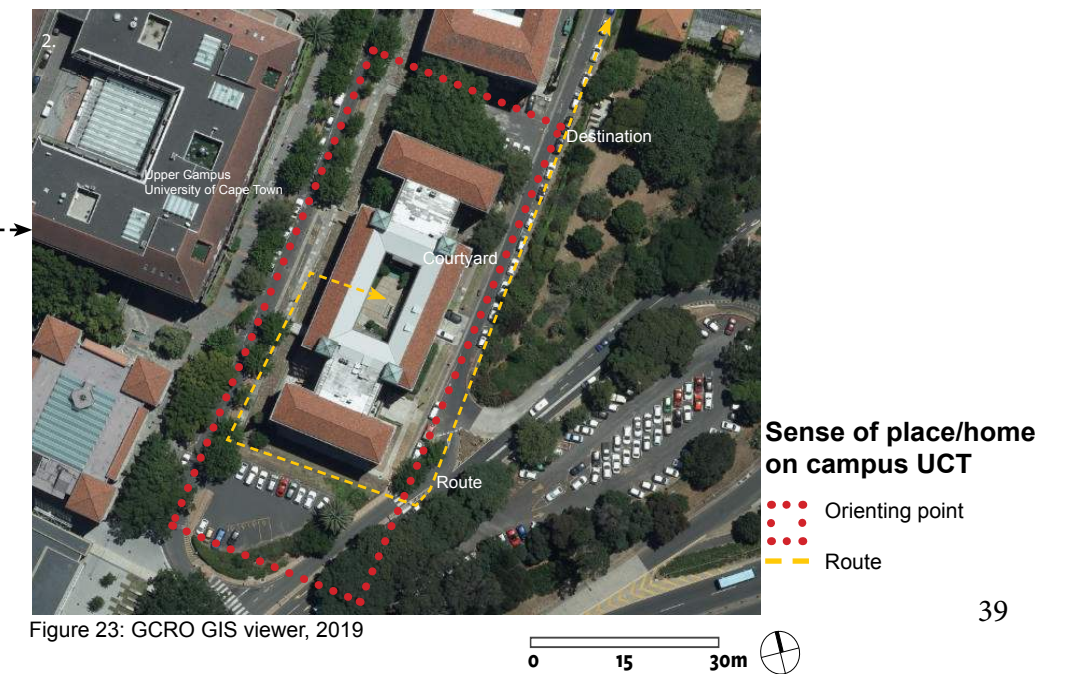
In trying to understand migration, we learn that people who arrive in a new place and form new communities need a sense of grounding before being integrated into existing city networks. In order to connect with this need, the research will explore the various ways human beings orient themselves in certain spaces.

The researchers experience of needing orientation was in 2018 in Cape Town living alone for the first time as an Honours student at UCT. The researcher is a South African citizen by birth but felt like a stranger and an outsider in their own country.

1. Instinctively within the first few months the researcher began to look for landmarks and buildings to mark my daily route to campus.



2. On campus there was a courtyard that the researcher associated as my landmark because it represented a piece of the researchers house and the garden at home.



3. Certain times when the researcher needed to leave within close radius of campus and go into town, Table Mountain and the ocean became a landmark. Essentially the researchers sense of orientation increased or decreased in scale according to the place the researcher was navigating and that's how the researcher became familiar with their surroundings and created my sense of place in a new city.



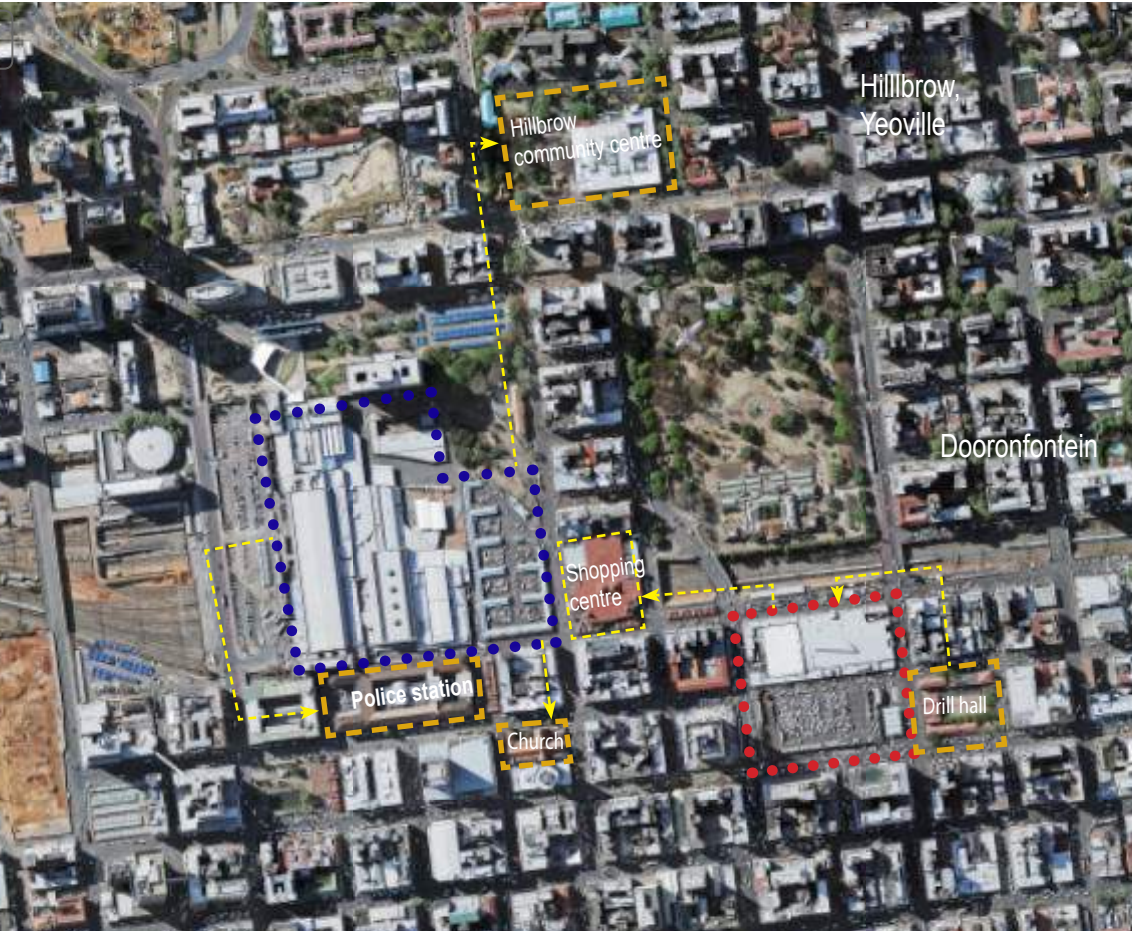
Mapping migrant displacement

In sharing the researchers journey of finding a sense of orientation in Cape Town the researcher has looked at a similar scenario to uncover the process a migrant's experience when they arrive in Johannesburg for the first time.

- Planned arrival of migrant/refugee to Johannesburg
- Orienting point
 - Park station
 - Route
 - Orienting point
 - MTN taxi rank



Figure 25: GCRO GIS viewer, 2019



- Planned arrival of migrant/refugee to Johannesburg
- Orienting point
 - Park station
 - Route
 - Orienting point
 - MTN taxi rank
 - Safe Haven

Figure 26:GCRO GIS viewer, 2019

Orientation- spatial practices

As an introduction to the practical measures people have taken to create their own heterotopias in urban spaces, the researcher looked at precedent in the city of Johannesburg. These spaces have culminated out of a need to serve migrants, who have settled in the city due to work, with spaces that suit cultural and traditional needs that speak to a certain crisis. These spaces provide alternative traditional medicine and potions to heal people with a specific ailment that requires a specific type of access and knowledge to approach and comprehend. There are similar spaces in Johannesburg, along taxi ranks with the selling and purchasing of traditional meals and cultural entertainment.

The study looked at two case studies which have a significant history in the city as alternative places of local practices and speak to African practices in relation to rituals.

Case studies
Faraday Market

The Witwatersrand is often described as the region that originated from the gold trade. The labour network was made up of the migrant laborers who went to the gold mines. This presence of rural-urban black laborers in the city, introduced black rural culture into the city in the 80's. The Faraday market was established to meet the needs of the migrant laborers and expand the use of traditional medicine amongst the urban rural population.

It was established as a Fridays only market, adjacent to the transport node of Faraday train station, bus terminal and taxi rank. It was originated after people left Mai Mai once it became formalized. Traders began selling and eventually elected committees to represent the vendors. Currently there are 166 stalls with traders selling plants weekly.



Figure 27: Men looking at medicine at Faraday



Figure 28: Faraday stalls



Figure 29: Traders at Faraday market

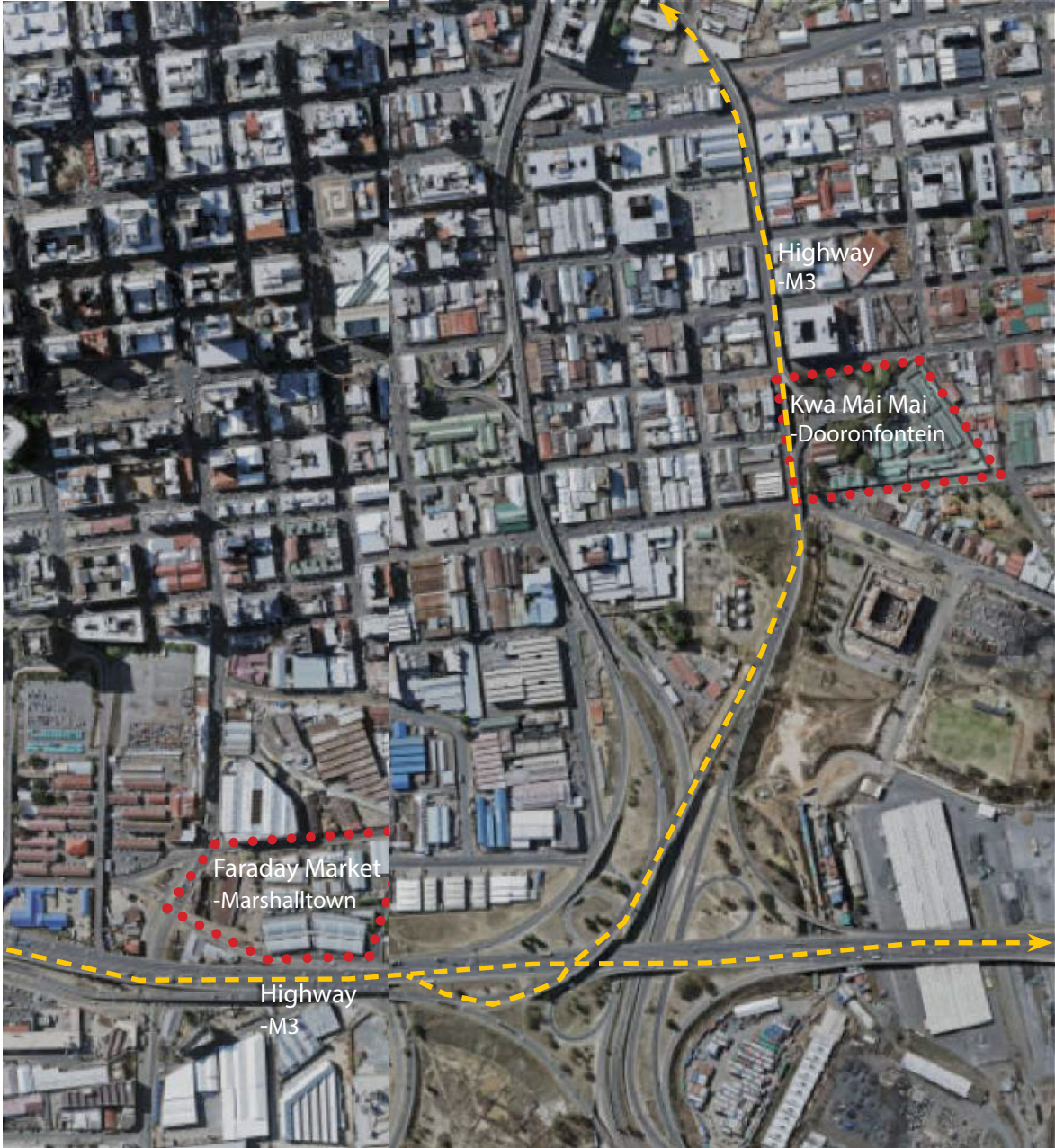


Figure 29: Google map image of Johannesburg, downtown

Kwa mai-mai market

Originally the Mai Mai market was on the corner of Wemmer, Jubilee road and Weiligh street. It was adjacent to the grounds of the Salisbury and Jubilee gold mine. However after the first world war the mine was closed and used for housing of migrant labourers in the city.

To local residents the Mai Mai market was known as 'the Place of Healers' (Ezinyangeni). People go to the market in search of traditional herbal medicine. After it was closed down in Salisbury it moved to the corner of Anderson and Berea Streets. Over time a community has settled at that site which consists of a hostel, traders and local business owners creating the business and cultural hub the market is known for today.

Amongst the traditional medicine sold there are skin workers, bangle makers, carpenters, snuff makers, sjambok makers. The skin workers and the bangle workers manufactured the regalia used by the mine Dance Teams and would set out from time to time, laden with goods they had made and travelled along the Reef from one Mine Compound to another.



Figure 30: Mai Mai entrance



Figure 31: Hostels at Mai Mai



Figure 32: Mai Mai market

African religious practices

St John's Apostolic Faith Mission Church in Gugulethu, Cape Town, South Africa

To contextualize the churches in South Africa during Apartheid these churches were founded in secret. A lot of these churches were created in resistance to white Christian control. Some of the earliest churches formed in the Eastern Cape were influenced by African nationalism. The church fought with members on issues regarding politics; voting; land rights; wages and labour relations (Thomas, 1999). There was an extended mission for liberation that the church advocated for.

African Independent Churches are a hybrid between Christian beliefs and African customs. "...the original religion of Africans which has been embraced by forefathers generations before" (Thomas, 1999, p. 50). Most people who came to the church came because of a physical or emotional ailment. It's called 'ukugula', which is a Zulu word for a disease of the body, distress, mental depression, misfortune or bad luck. The church conducted healing services up to four times a day and each one followed a process. A sick person comes to the Reverend who is identified as the healer with divine authority. The sick person is asked if he/she wants to be healed and then he/she is told to live in temporary accommodation (a shack/tin house) with other sick people.

Another important component of the healing services in the church is the Holy Spirit translated in Zulu as 'umoya' which is said to administer healing. It does so by taking possession

of a person during worship services. Usually people respond outwardly by showing signs of being possessed, they show emotions and make aggressive movements with their body. Typically, this happens during congregational singing, otherwise called worship services. In the church each member had a role to play in healing rituals. It is believed that certain powers manifest through material objects like the belts and cords which are worn by the senior members and put around ailing body parts of those who need healing. "...ritual created an orderly world where members believed themselves to have some semblance of control" (Thomas, 1999, p. 50).

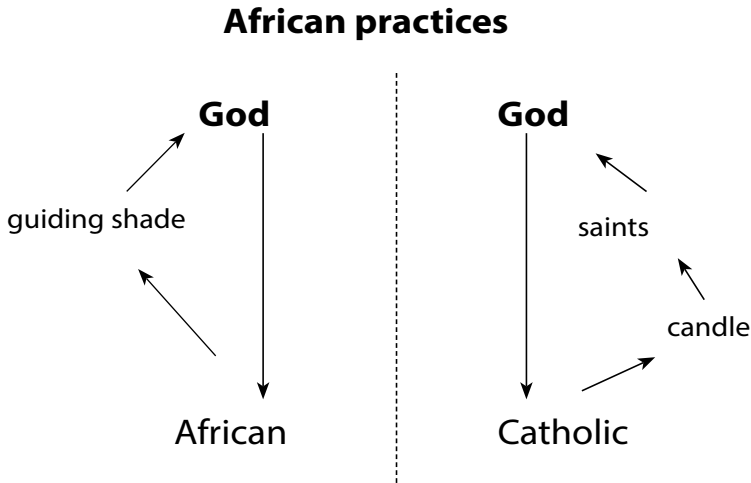


Figure 33: Sketch by author showing church principles

ST JOHN'S APOSTOLIC FAITH MISSION CHURCH

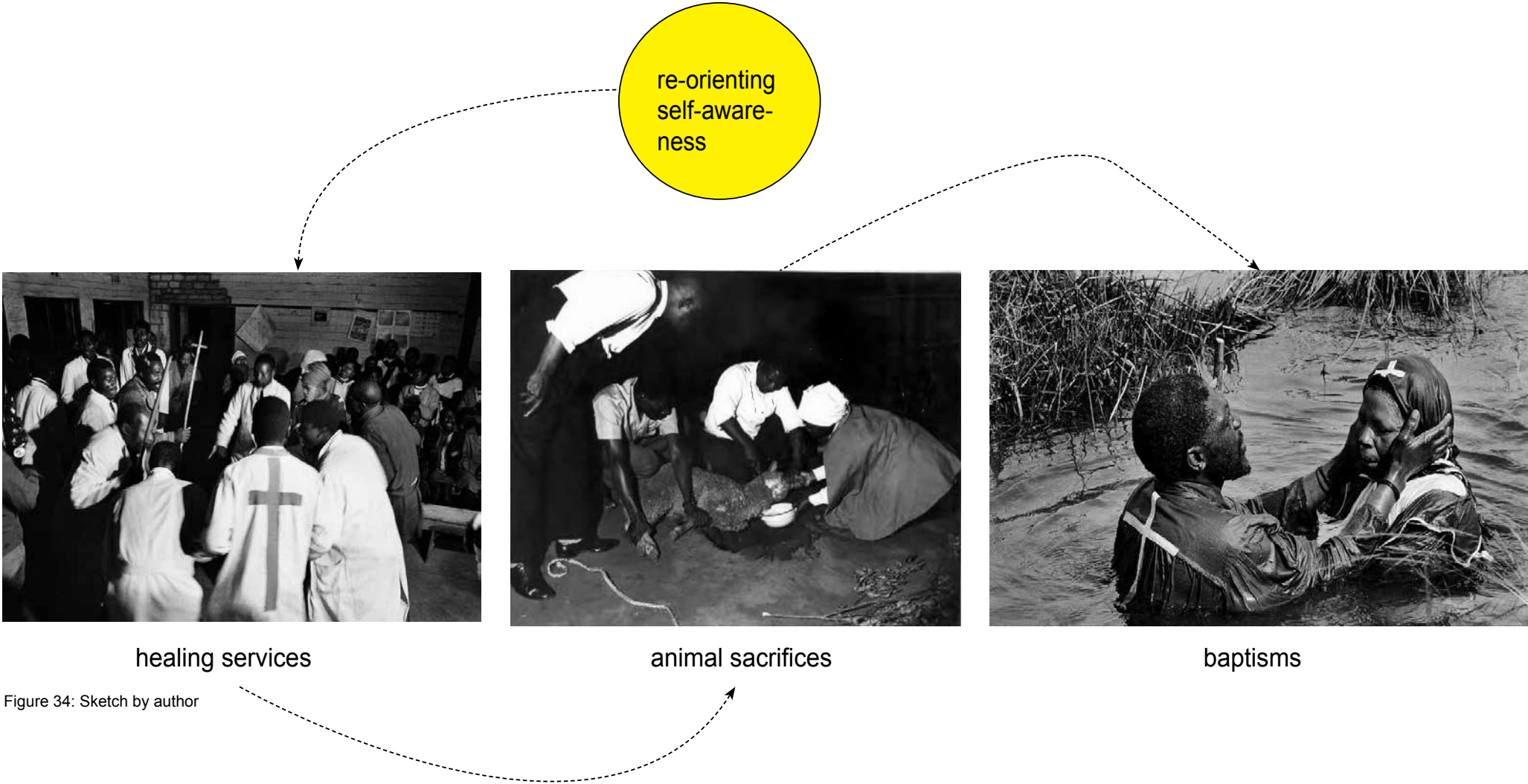


Figure 34: Sketch by author



Figure 35: Prophet's wife in consultation with patient

There is a rank of divinities in the church with the most important divinity being the Supreme Being and the intermediaries(ancestors). Ancestors are people who have made it to the spirit land and have transcended to the level of intermediaries who are between the Supreme being and human beings. The principle of the church is based on the synthesis of African religion and Protestant Christianity. In these churches there is a need to make a sacrifice or perform a ritual with medicines when there is an imbalance between God and spirit beings.

The Holy Place

There is an area in the church where services and healing sessions, this area is sacred and appears in the centre of the floor. In this centre people are not allowed to wear shoes and it is usually covered by an animal skin. There is an emblem in the centre which has symbols that represent heaven on Earth. "...the star, suns and moons are symbolic of heaven and the power which is believed to come from heaven" (West, 1975, p. 27). The physical structure of the Holy Place is similar to the Anglican church:

- The wired off area is where the congregation sit,
- The circle in the middle is the altar,

- Outside the circle, is the tent and whitewashed stones "they represent the Israelites still wandering in the desert. The layout is taken from Deuteronomy 27: 2-7 ('... that thou shalt set thee up great stones and plaster them with plaster.... Thou shalt build the altar of the Lord thy God of whole stones and thou shalt offer burnt offerings thereon unto the Lord thy God. God....')" (West, 1975, p. 33).

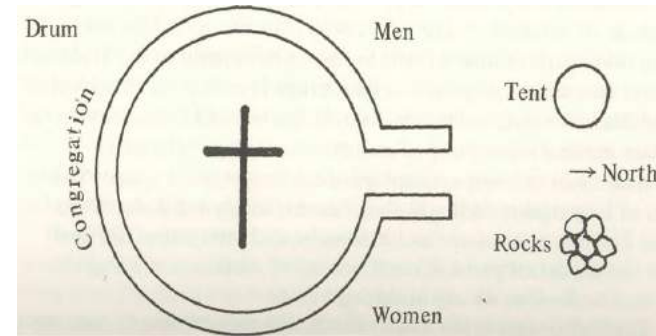


Figure 36: Image showing Holy place plan

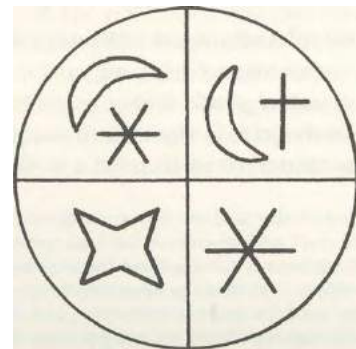


Figure 37: Image showing church holy sign

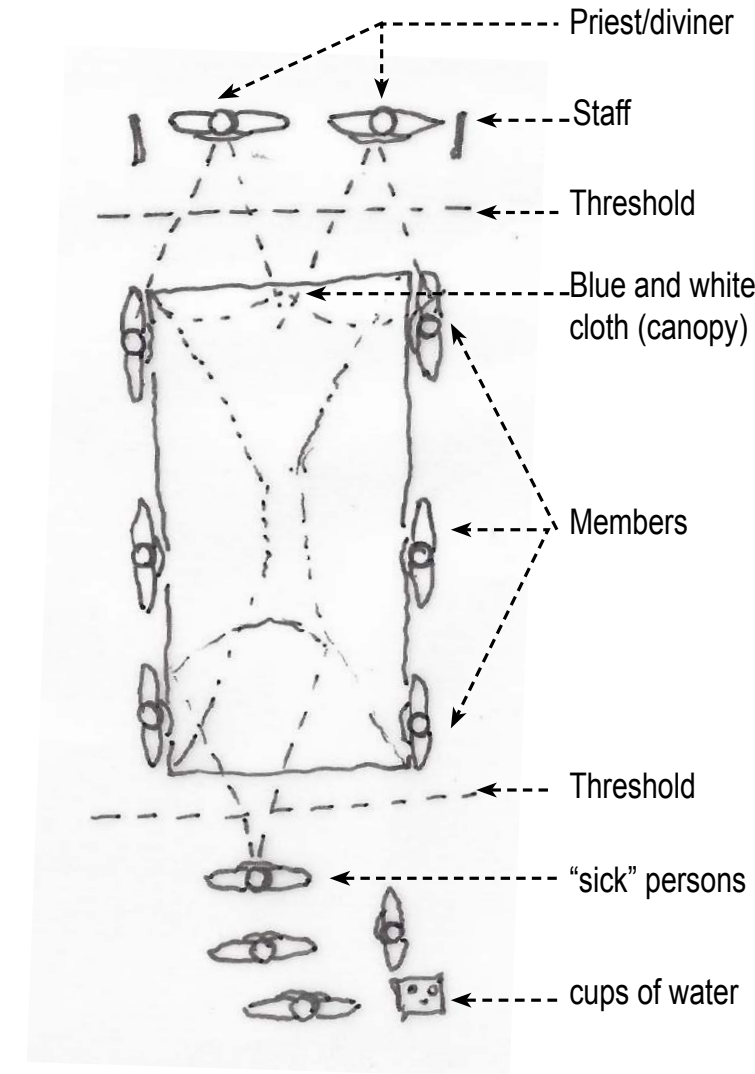


Figure 38: Sketch by author Canopy set up in church aisle

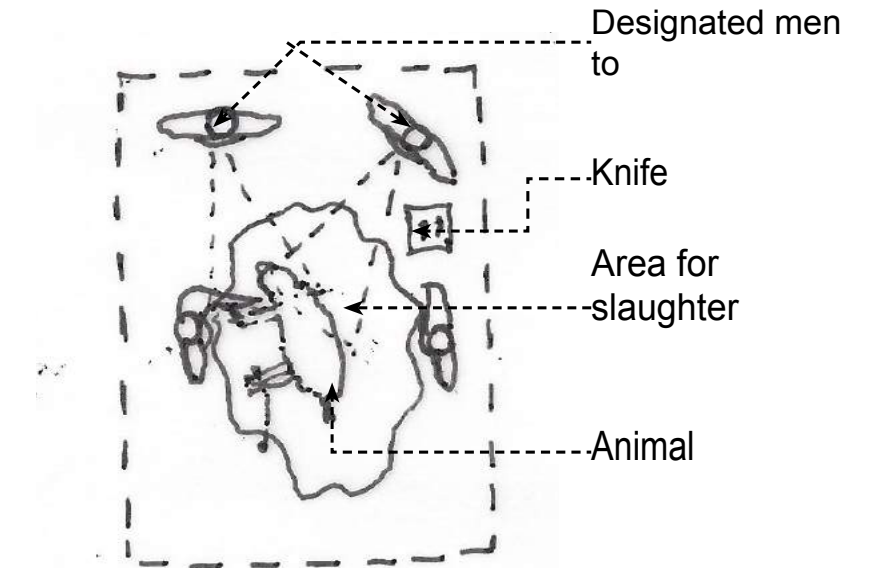


Figure 39: Sketch by author Animal sacrifice

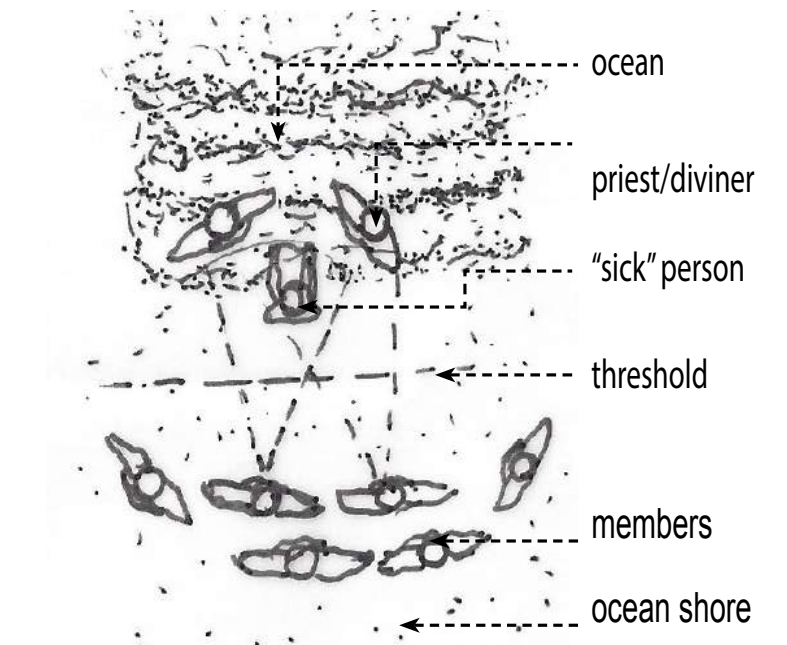


Figure 40: Sketch by author healing by ocean



Figure 41: Collage by author



Figure 42: Collage by author

Rites of passage

The case studies have shown various coping mechanisms that people use to sustain their worth and sense of worth when faced with difficulties. Social practices range from customs, cultural beliefs and psychological way finding which is all synonymous with navigating displacement. The spatial practices are case studies which show results of exclusion and not being accommodated for. Setting up a space which allows for the practice of cultural sustenance connects people to the places they have left to seek work in urban areas. The church of St Johns is one of the case studies which can serve both social and spatial displacement, by administering healing to people who are sick and allowing them to recover in the safe space.

Rites of passage are generally performed when life changes occur. It varies from the birth of a child, moving to a new place, an imitation related to age etc. There is a phase in which these rites are performed. The first is a separation which is removing an individual who is about to enter a new phase of their life from their secular environment. The second is the margin, this stage is where a person is in a liminal state between a new phase and the one, they have left.

Liminality can be described as a physical state of a stranger in a new city (Turner, 1969). There is no stability in the space. The last phase is the aggregation where a person is reinstated into a new social state.

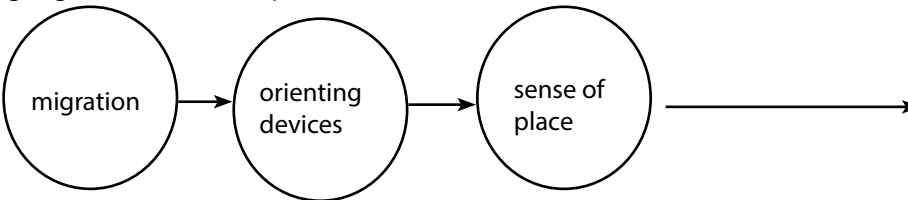
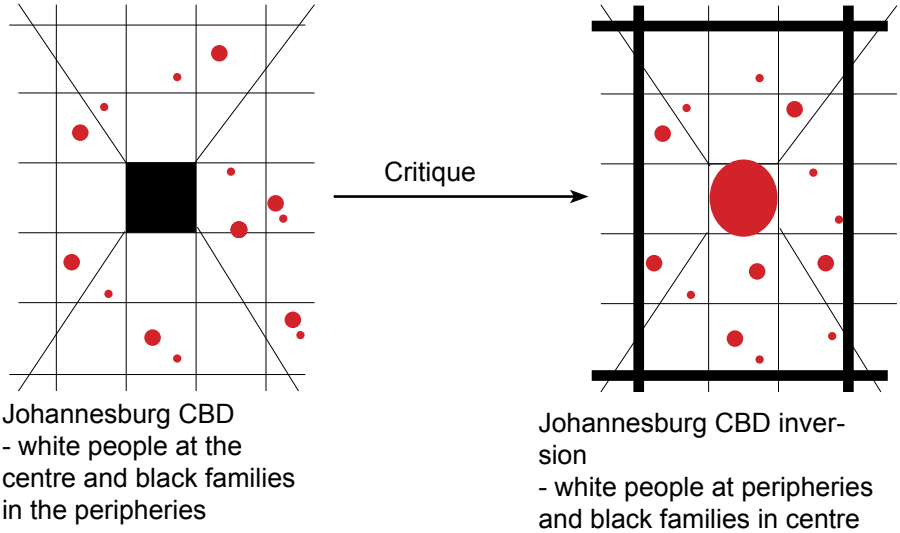


Figure 43: Diagram by author

Conclusion

There is a history of African people being barred from contributing to the production of public spaces in Johannesburg. African men were sent to live in mine compounds or locations on the edges of the city. Over time this created constant oscillation between spaces, urban and rural, and social backgrounds. I would argue that this left no space for people to ground themselves with permanence in cities. Instead people were forced to create temporary versions of home for themselves until they had to leave again. This is a direct indication that there was never any means taken to permanently accommodate black people that came from all parts of the continent in Johannesburg

In addressing social and physical displacement I discovered through the theory of sense of place that human beings inherently need to belong and identify a space as their own. The question is how people who were not considered to be part of the city demographic create the sense of place in the city? The study looked at various case studies which essentially look to get a sense of orientation through self-awareness, religion, cultural beliefs and practices.



African people are socialized through rituals to keep structure within their communities. The process of isolating and restating human beings into another system has proven to be a successful way of validating people and creating an importance on their social growth in life. In rural settings, how villages are set up suggests that there is a distinction between the profane and sacred domain which is where many rites of passage take place. This is at the macro scale but even at the micro scale African residences in villages have set apart an area within their homes dedicated to ancestral rites or rituals. Personal way finding and the use of landmarks can be described as an immediate coping mechanism when in a new place for the first time.

All these examples show the need humans beings have to place and ground themselves in a space they can call home and how the city was not designed to allow people to orient themselves in the manner they see fit. Often this is why people turn to places within the city that have similar characteristics, physically or socially, that are conducive for certain practices in the city. These spaces are not considered formal or part of the city structure and are not treated as such which overlooks the inherit value of these places in Global cities.

It can be seen in a fascinating light how the religious groups on the Highlands Ridge:

- had created a Heterotopia (profane and sacred), and how
- their use of African customs and rituals within the context and safety of religion to orient themselves in the city, in a place that represented holy ground.

Personal way finding and the use of landmarks can be described as an immediate coping mechanism when in a new place for the first time. With the introduction of mapping disorientation, in a situation where one is not familiar with their surroundings landmarks and 'safe havens' are important and become useful in creating familiarity. Spaces like police stations, churches, community halls or government offices of

ten become a safe, first encounter when finding information regarding housing, transport etc. ... However, these places are not designed to cater for a daily influx of arrivals into the city especially those who are vulnerable and not familiar with a new city.

It can be argued that the main ideas of rituals, space and religion can be used as tools for orienting and creating a sense of place for human beings. These are theoretical principles which can be physically designed as a space in the city that encourages plurality, a space which caters for multiple narratives and uses with the core purpose of giving people a sense of place and direction in navigating their way through Johannesburg.



Figure 44: A group of congregants
in a healing service

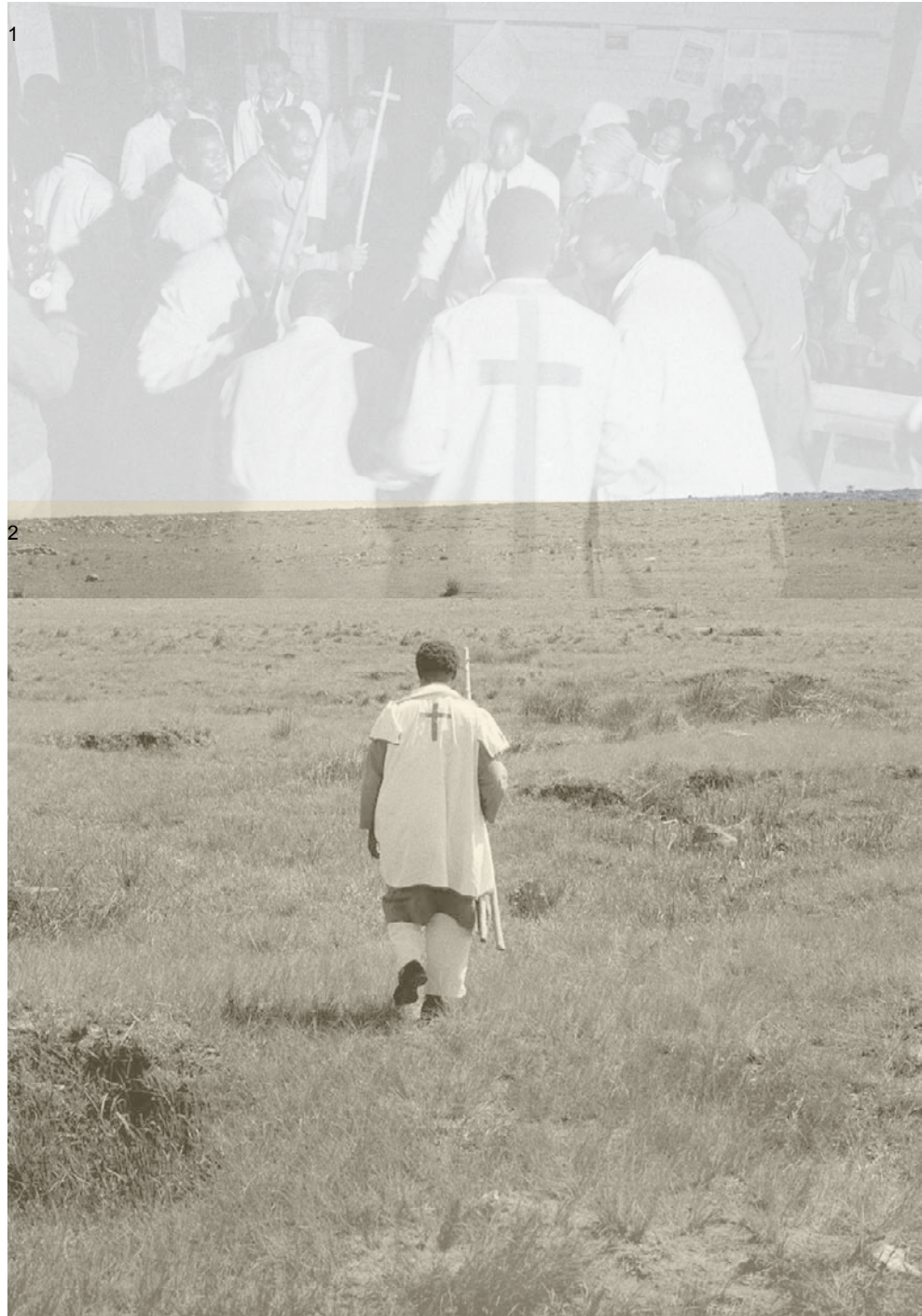
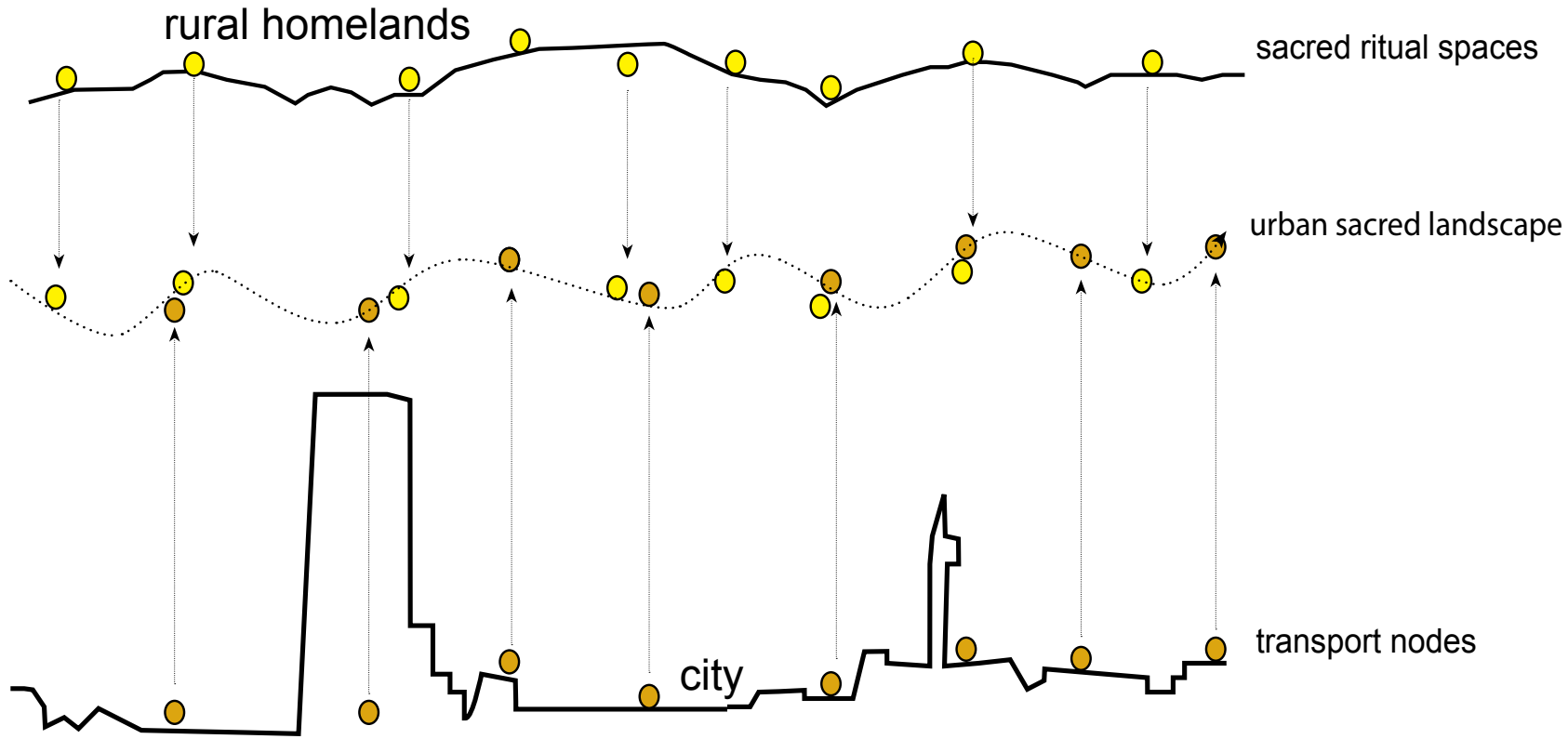


Figure 45: Collage by author

Figure 46: Sketch by author



how do people
navigate the
city?

Chapter 3: Context study

- Historical narrative
- Mapping local practices
- Precinct design
- Findings

Historical Narrative

The current location of Park Station in city deep, was the original Wanderer's cricket grounds in Johannesburg.

With the need to expand the stations infrastructure and the positioning of the railway lines, the park was the suitable location to relocate the station.

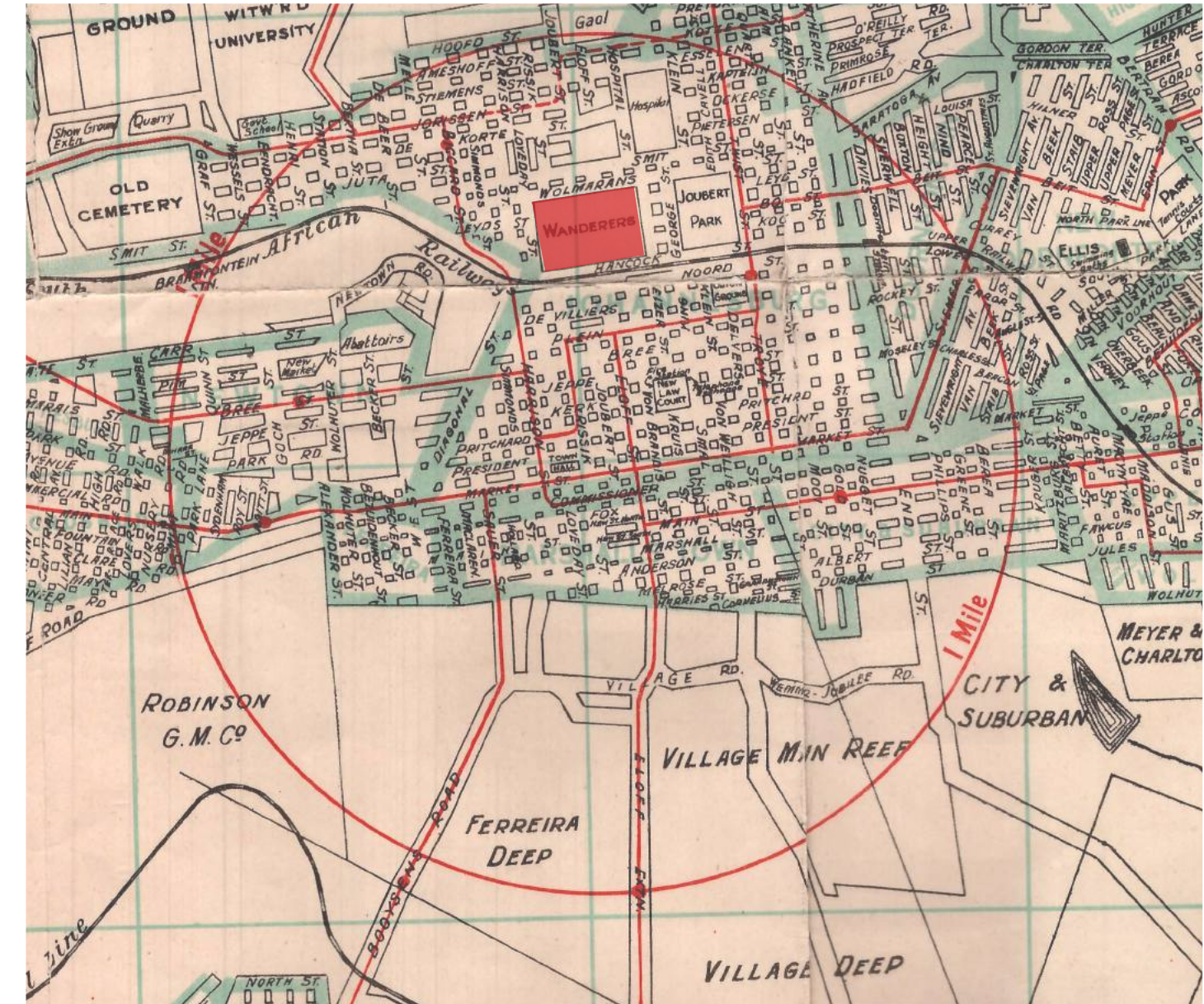


Figure 47: Historical map of Johannesburg

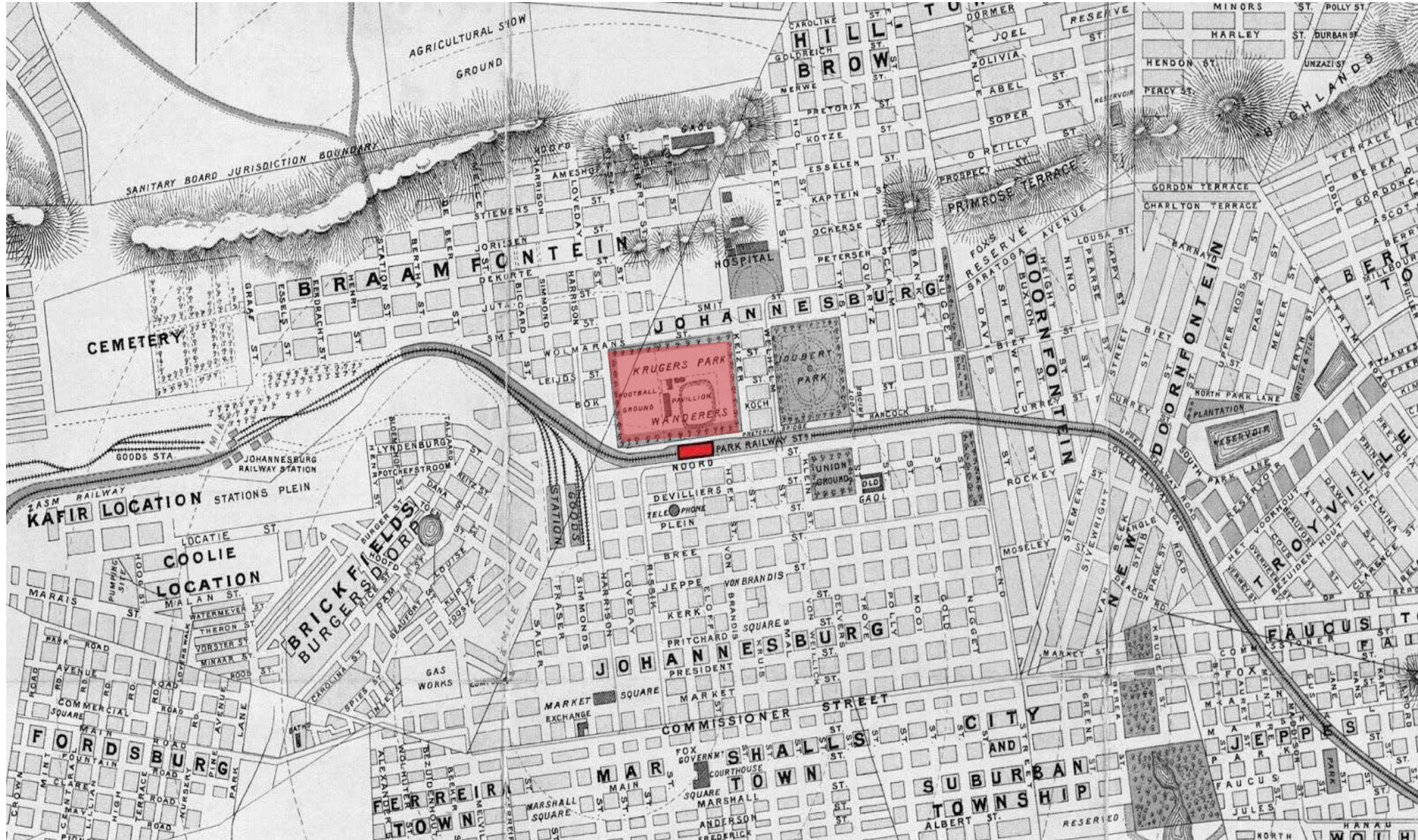


Figure 48: Historical map of Park station

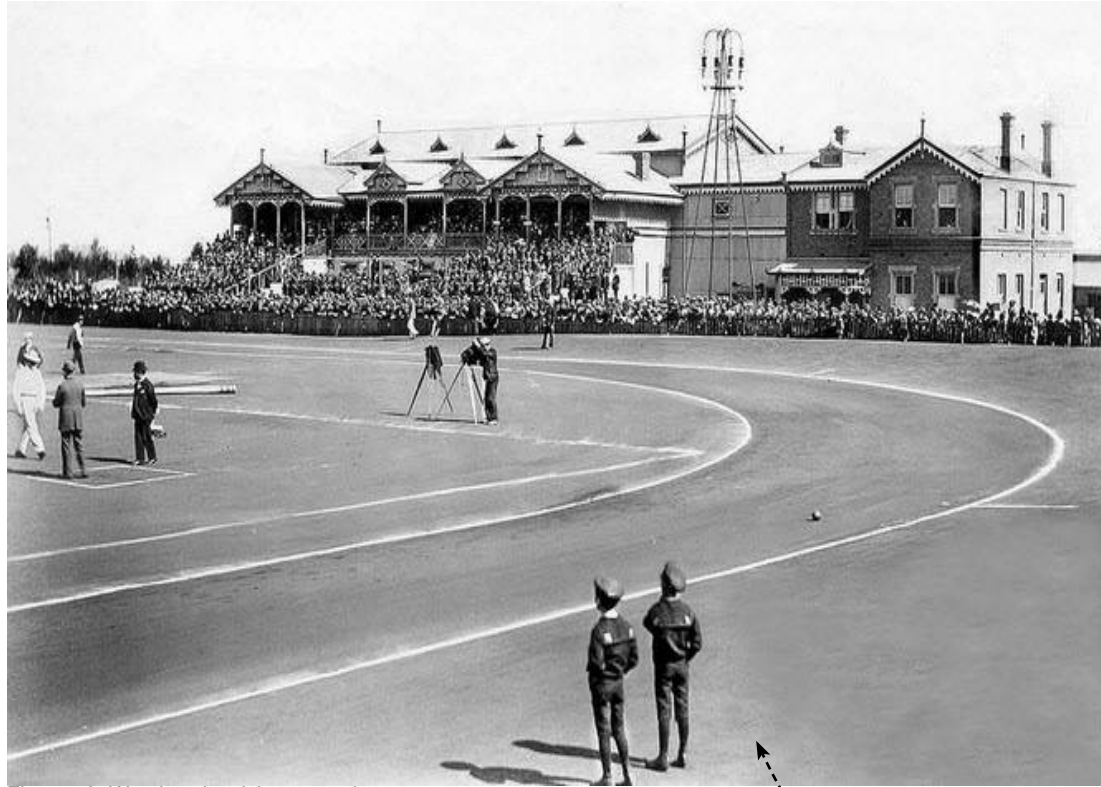
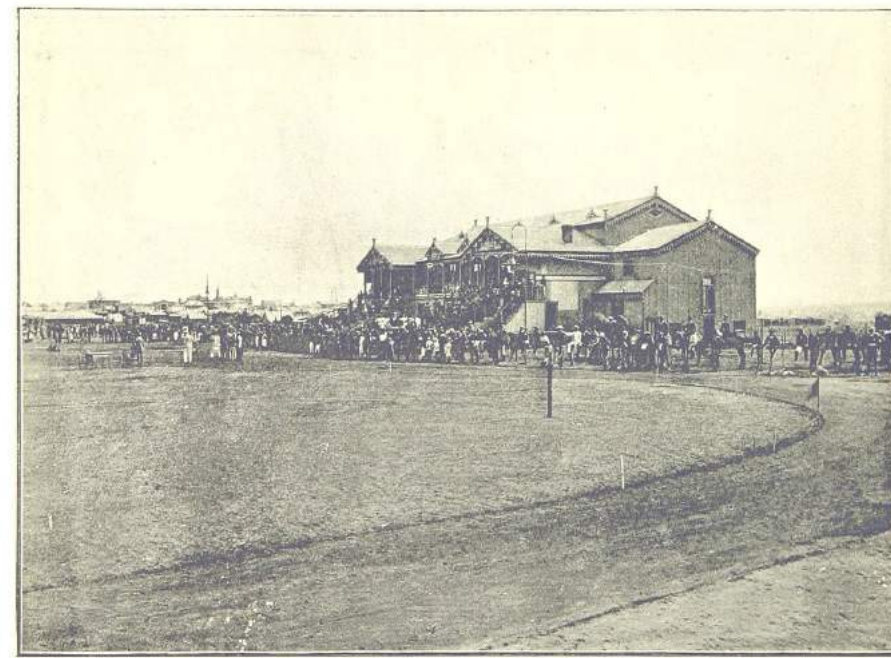


Figure 49: Wanderer's cricket grounds



27—WANDERER'S CLUB, ATHLETIC SPORTS.—PHOTOGRAPHED BY I. DAVIS.
Figure 51: Wanderer's cricket grounds



Figure 53: Old Concourse building archways



Figure 54: Old Concourse entrance



Figure 50: Old concourse building at Park Station



Figure 52: Original station in Newtown

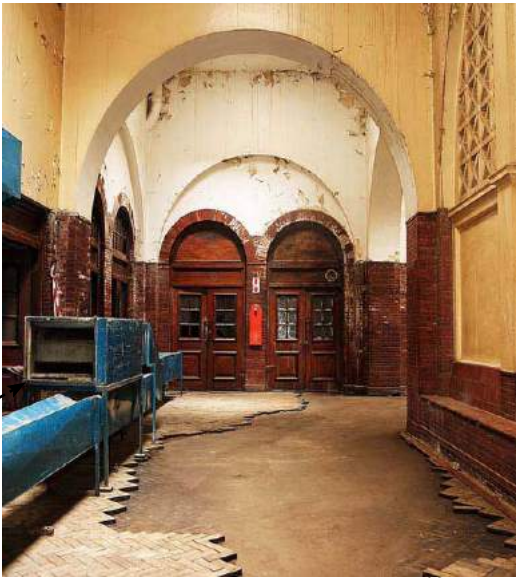


Figure 55: Old concourse interior

Old Wanderer's grounds

Old Wanderer's grounds

Old Concourse at Park Station

Old Concourse interior

Old Concourse exterior view
from De Villiers street

Old Concourse interior

Old Park Station Concourse- history

Cited next to the busy, hustle of DeVilliers street the station was originally called Park Halt and quickly became the hub for transport in Africa (Oberholzer, 2018). The train station went through various transitions, in 1897 a new structure was put up and used till 1920. This structure still stands in Newtown as a ruin, to the architecture and station that was. In 1932 the concourse was built and completed by Gordon Leith and had eight platforms, four tracks and had about 16-million passengers each year (Oberholzer, 2018). With features like elephant head sculptures Tuscan columns, fishponds and arches which lead into an atrium like space presenting the illusion of public space has a classical ornamental feel. In the coming year the Park station was augmented and lowered by 4m to allow more tracks and passenger access. The station was eventually closed off in 1990 with the design of the current Park station which was part of the city’s public renewal project - ‘Park City.’



Figure 56: Old concourse at full capacity

Johannesburg Park Station Concourse- the “hidden”



Figure 57: Old Concourse main hall

Johannesburg Park Station - the “exposed” + “hidden”



Figure 58: Park station entrance



Figure 59: Park station under construction



Figure 60: Image by author- entrance to the station along De



Figure 61: Image by author- street trading along De Villiers



Figure 62: Image by author- entrance to the station



Figure 63: Image by author- entrance to the station and retail



Figure 64: Image by author- entrance to the station looking towards police station



Figure 65: Image by author- police station

68



Figure 66: Image by author- Towards De Villiers



Figure 67: Image by author- markers along De Villiers

69



Figure 68: Image by author- route towards taxi rank



Figure 69: Image by author- corner of De Villiers



Figure 70: Image by author- route towards taxi rank on Wanderers road



Figure 71: Image by author- route towards taxi rank



Figure 72: Image by author- Wanderers taxi rank

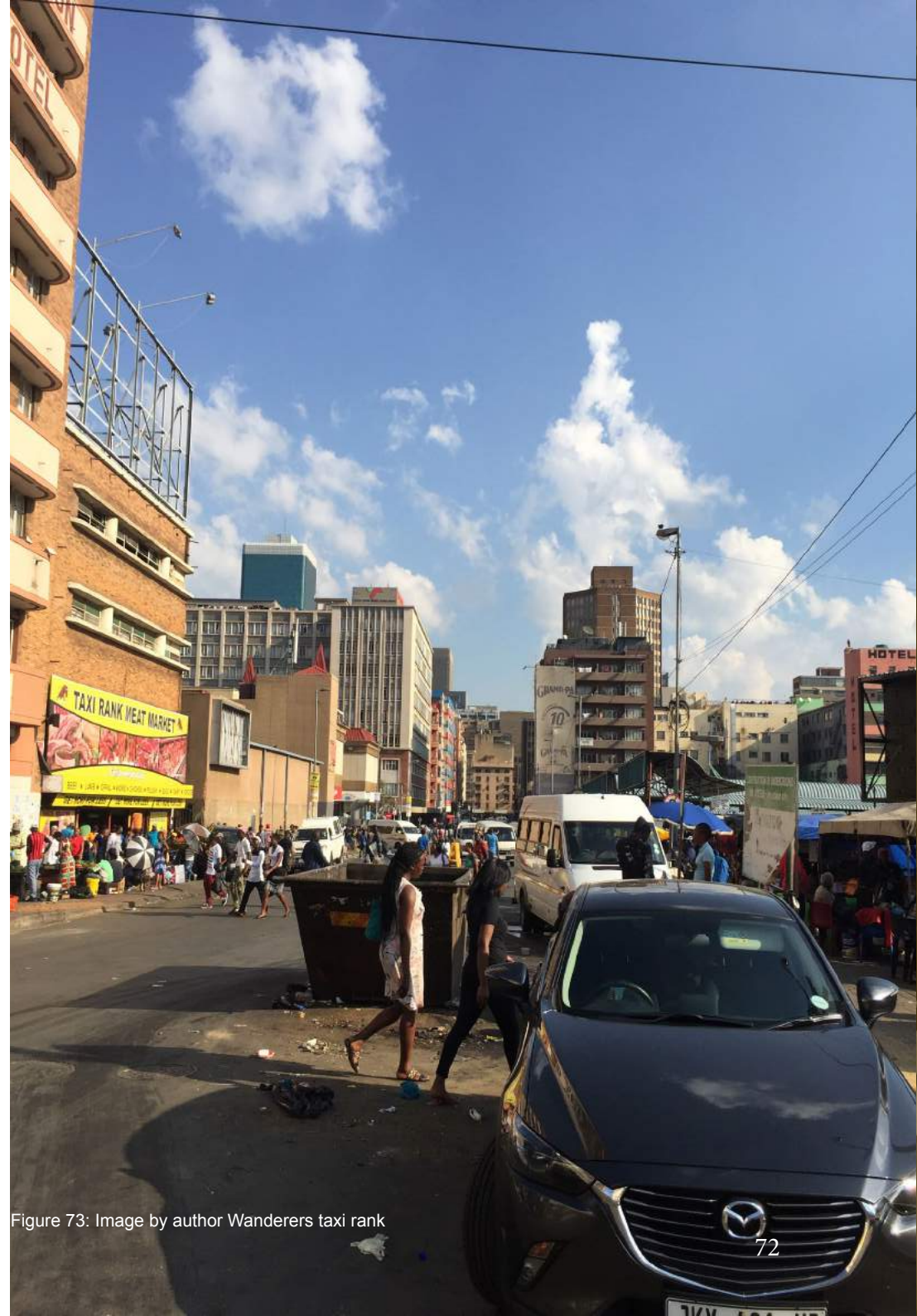


Figure 73: Image by author Wanderers taxi rank

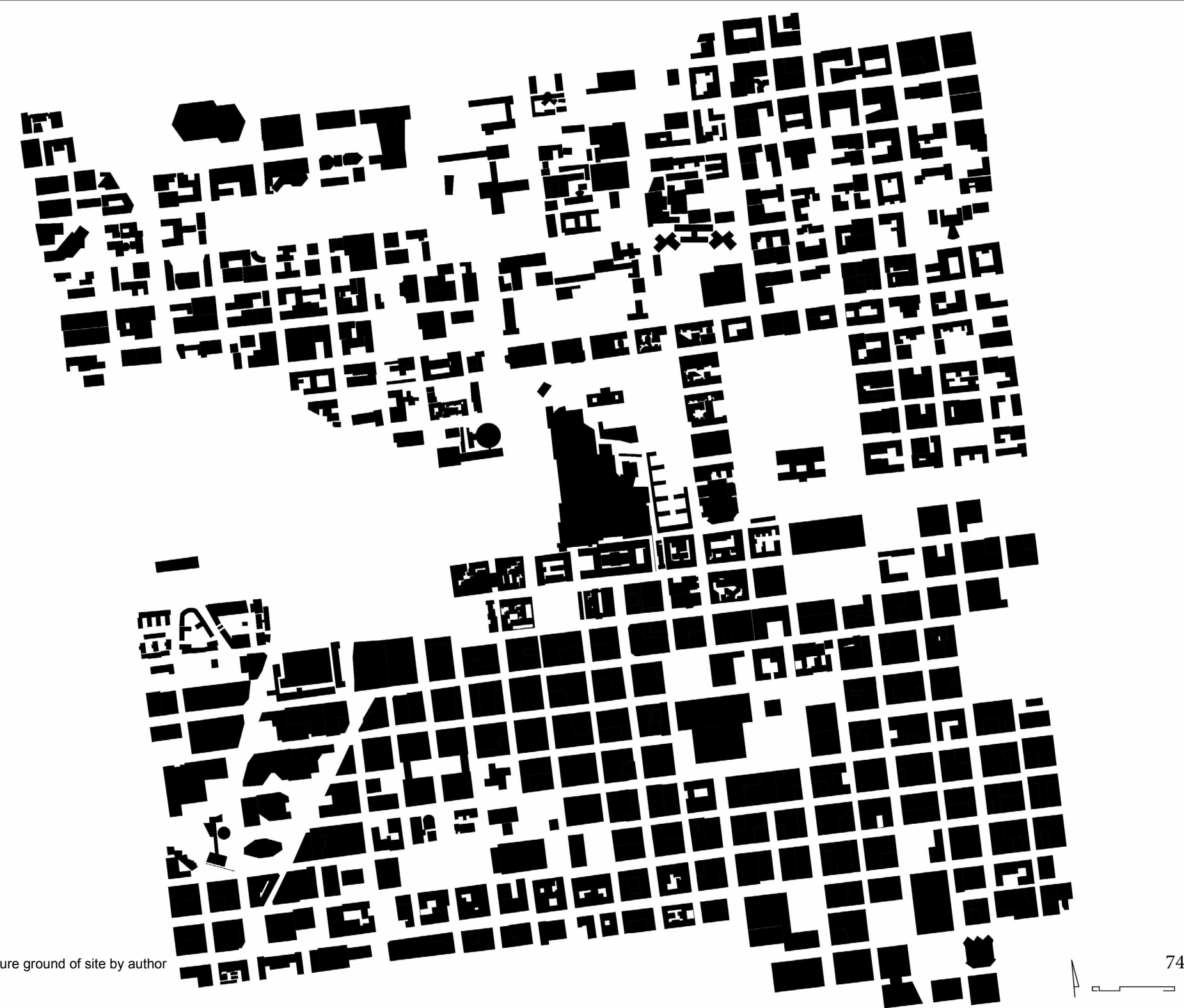
72



Figure 74: Collage by authot



73



Mapping - sacred sites for rituals (nature)





Figure 77: Two men praying on the Highlands Ridge

individual prayer



Figure 78: Man praying on the ridge

group pilgrim to sacred site



Figure 79: Two congregants in Melville

collective sacred gathering



Figure 80: Congregants in the bush

collective baptism



Figure 81: Congregants in water

Mapping - formal churches in context



Figure 82: GCRO GIS viewer, 2019

Of all the churches mapped in the site area:
6 are Muslim mosques and 35 are Christian churches of various denominations.

Christian church
Spatial arrangement - Holy communion

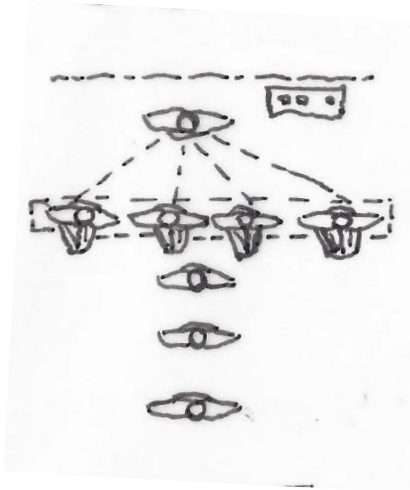


Figure 83: Sketch by author

Spatial arrangement- Baptism

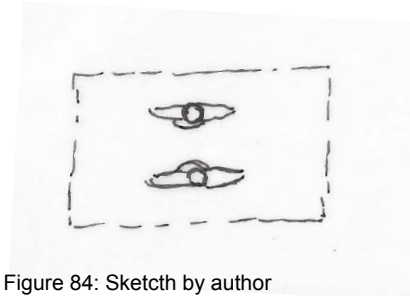


Figure 84: Sketch by author

Muslim mosque
Spatial arrangement - Wudu cleanse

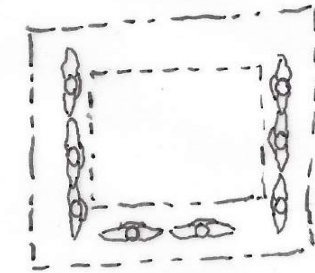


Figure 85: Sketch by author

Prayer in the mosque
Spatially- men and women sit separately

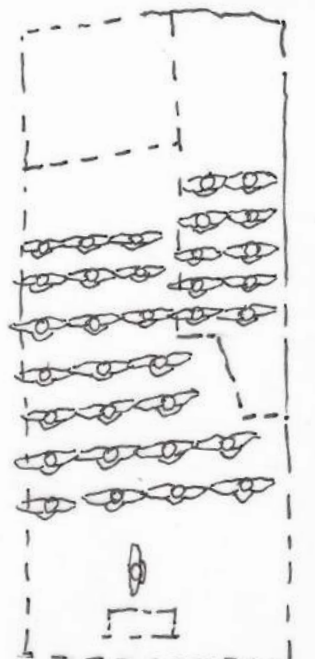


Figure 86: Sketch by author

Mapping - daily city practices



Figure 87: GCRO GIS viewer, 2019



Figure 88: Security in Park station

1.



Figure 89: Formal shops in Park station

2.



Figure 90: Formal structures for trading

3.



Figure 91: Taxis by a taxi rank

4.

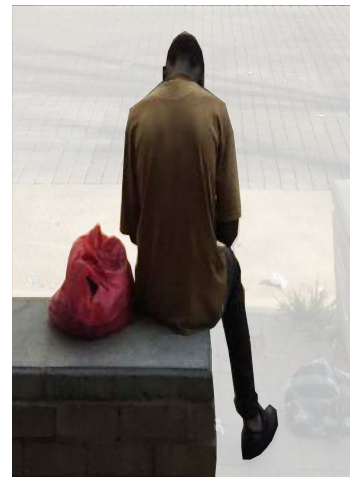


Figure 92: Man sitting on a ledge

5.

Decoding the mapping

The combined elements from the various analysis exercises can be read as a code which represents the parts of the city that make the whole. One can clearly see that the most activity occurs in the east and south end of the site, with informal shops and security concerns dominating that area.

There are also many churches which are sited in this area and function alongside a very vibrant economic and transport network in the area.

In many ways the station is at the centre of all the surrounding neighbourhoods and mobility from west to east.

Geographical placement of Park Station

The station lies at the centre of the city and is wedged between Braamfontein, Constitution Hill, Hillbrow, Berea, Ellis Park, Fashion District, Doornfontein and Newtown Cultural Precinct. These neighbourhood support the transport nodes and economic industry in the area. (Margot Rubin and Alexandra Appelbaum, 2016) Towards the north east, Joubert park and Hillbrow link the station to Braamfontein and the civic Centre.

Mapping practices in the city - everyday uses

The station lies between a variety of land uses. From arts and recreation to historical landmarks like Constitutional Hill. All these important buildings are in close proximity to the station, which links all of them through the taxi and bus transport networks.

Other important building in the surrounding areas:

1. Carlton Centre
2. Johannesburg City Hall
3. High Court of South Africa
4. Noord Taxi rank

5. Johannesburg Art Gallery
6. Hillbrow Community Health Care Centre
7. The Old Fort
8. Constitutional Hill
9. Johannesburg City Council
10. Johannesburg Civic Centre
11. University of Witwatersrand campus.

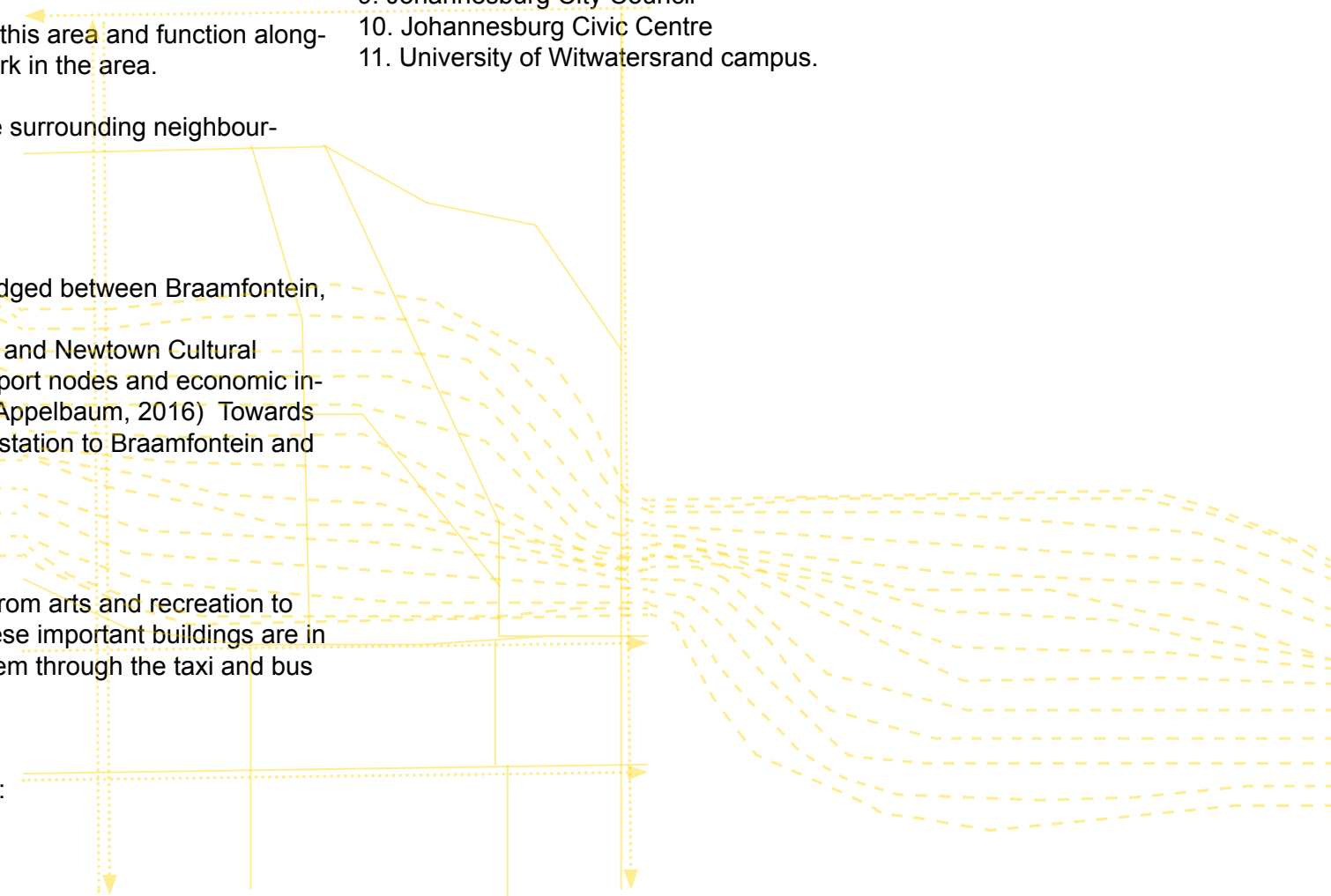




Figure 93: GCRO GIS viewer, 2019

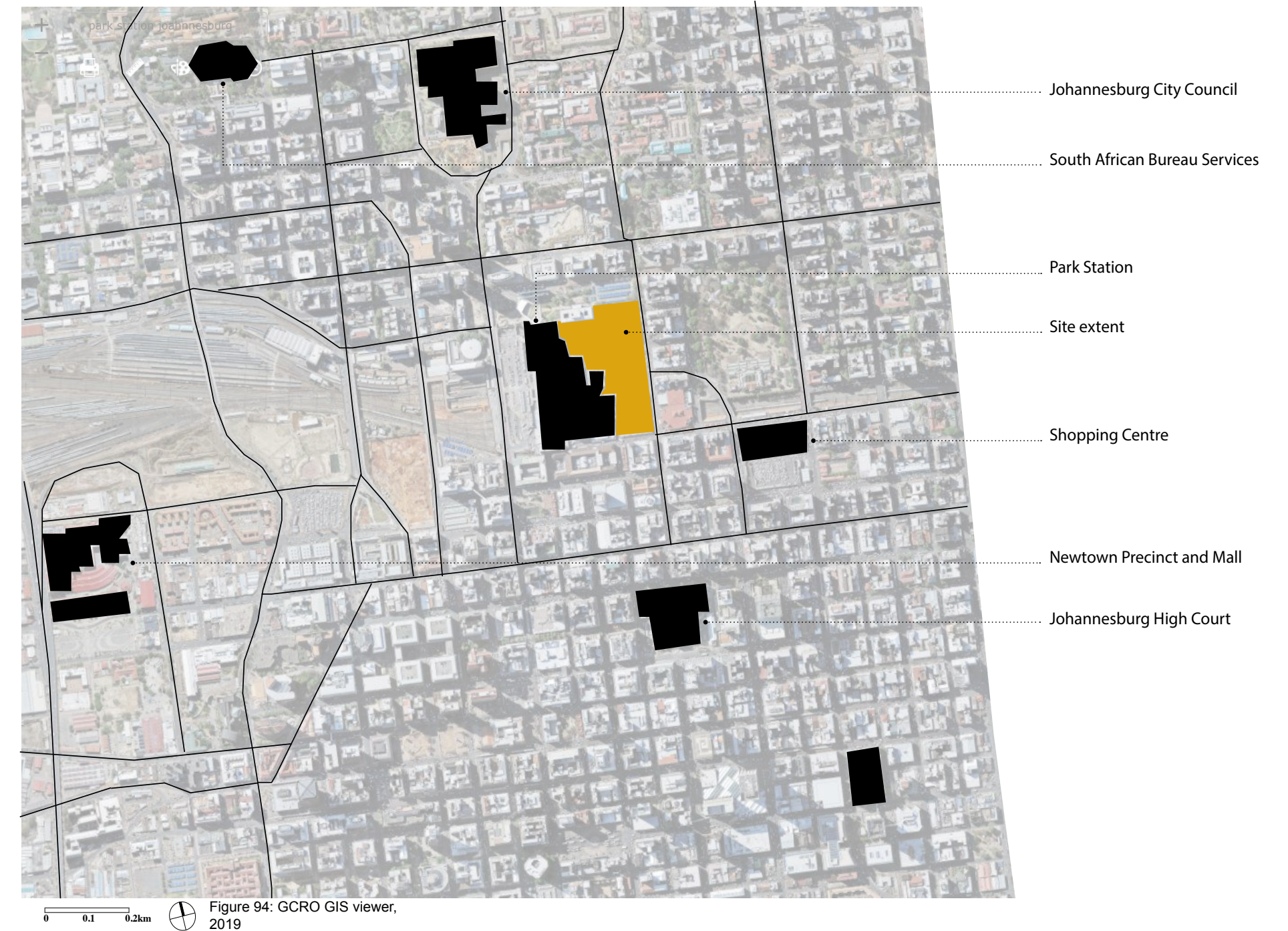


Figure 94: GCRO GIS viewer, 2019

Site selection

The choice of site for this project needed to consolidate the spatial exclusion of certain buildings in the heart of the city. Park Station which is one of the biggest railway stations that service people from the continent and the country. This place is the first point of contact for commuters and migrants who have come into Johannesburg.

Movement

My analysis of migration and people moving from rural to urban environments indicated that the site needs to represent the masses of people who flood into transport nodes and extended networks into the urban city fabric of Johannesburg. Transport nodes are punctuated with different modes of production which produce economic livelihoods for small businesses. These include informal trading, security around the station etc. The spaces around the station is what confronts a first time traveler into the city.

The harsh physical environment around the site include lots of concrete and brick buildings as in the rest of the city. The only suggestion of greenery is Joubert Park, and the few trees that lie within the deserted courtyard that separates the taxi rank from the hotel on site. After visiting the site I had no sense of orientation as to where the entrance was and where people exit. I was myself disoriented and this is what I find interesting as it relates to my report. I was also afraid to walk in certain places around the station. Visible public space and a sense of arrival was missing from my experience of the site.

Growing up in Johannesburg and Yeoville, I have always related stories of crime and violence to trains stations especially Park station. In trying to create a sense of place through orientation I think the site offers an opportunity to invert this narrative of fear and suspicion by designing courtyards and bringing visibility to the station.



Figure 95: People clinging onto a train

Figure 95: People at the De Villiers entrance of Park station



Figure 96: Photograph showing road leading to station



Figure 97: Women dressed in religious regalia

Chapter 4: Precedent

- Church in Lalibela, Ethiopia
- Ashwinikumar Crematorium by Mathoo architects Surat India
- Freedom Park by GAPP + MMA + Mashabane Rose architects Pretoria, South Africa

Church at Lalibela, Ethiopia

The village of Lalibela, is mid-way between the capital Addis Ababa, and the next largest Ethiopian city, Asmara. It is not connected to any major highway connecting to the cities and sits isolated at a high altitude in a rocky landscape. (New York, 1967).

What is unique about these churches is that they were carved from the landscape, the building was carved out of a huge rock in rectangular pieces. With walls reaching up to 30m, roofs, ceilings, floors and windows were all carved from the rock. The end result is a complete church in a single mass attached only at the base to the contiguous mountain.

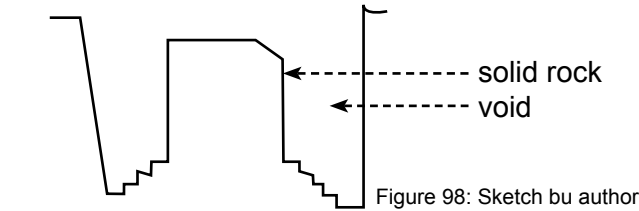


Figure 98: Sketch by author

The Rock-Hewn Churches of Lalibela are some of the last physical building that show traces of the ancient village layout. The site was originally a pilgrimage site, and continues to show evidence of the continuity of social practices. It is home to monks and priests and is used to celebrate events in the Ethiopian Christian calendar.

This building, is an indication of a physical sense of grounding which culminates into a permanent form in the landscape. It interestingly, represents the longevity and solidity of social and cultural practices through time and how they remain relevant.

Figure 99: Plan of church in Lalibela

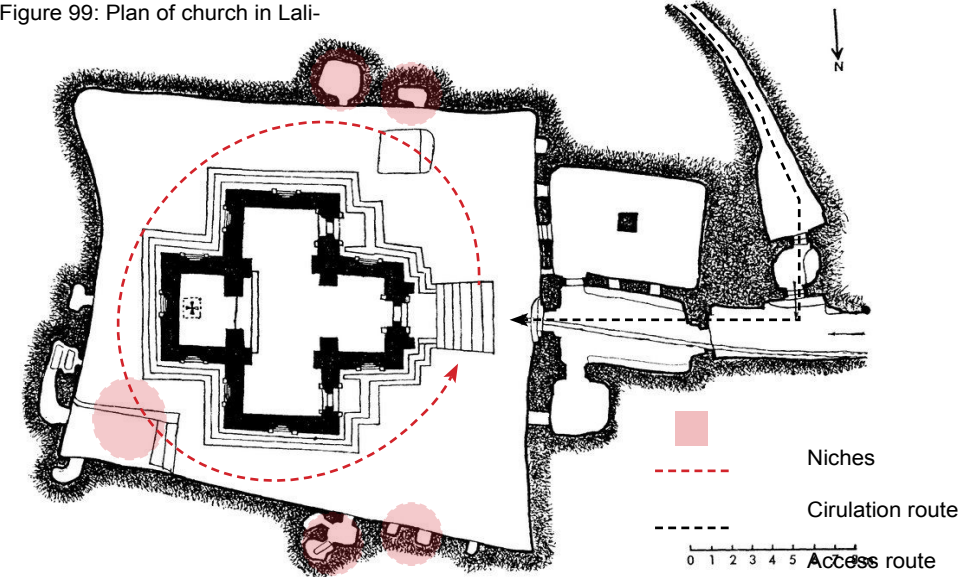


Figure 100: Church of Lalibela in Ethiopia



Figure 101: Church of Lalibela in Ethiopia from above

Ashwinikumar Crematorium

As a result of a plague that hit the city of Surat, thousands died and there was a need to build a crematorium. The building site is in the midst of the city designed with a huge courtyard which creates a buffer for privacy between the street and building, and the only connection being a small entrance out from the street.

In India Hindu is the majority religion and the architect, Mathoo, had to integrate multiple cultures and religions into the building design. At the core of the brief was designing a place which reflects the ceremony of passing life, where in the Hindu culture a human is cremated to separate the deceased into their eternal elements (air, water, space, earth and fire).

The building reflects this circle of life though the circulation and visitors literally stroll the building like a journey which starts and ends in the same place. The variance in scale along the building is deliberately done to make visitors aware of each space as part of this sacred journey.

The building provides a conducive environment for the ritual of cremation, one enters through a large reception and as you progress through the building you approach a ceremonial hall, here is where families of the deceased are able to perform any rites.

Similar to my site, this building is in the city and its programme has been successfully hidden amongst the bustling daily of Surat. The building through the use of courtyards is able to retain the sense of calm and remind the users on the sacred nature of the building.



Figure 102: Entrance to Ashwinikumar Crematorium



Figure 103: Fire chambers in Ashwinikumar crematorium



Figure 104: Family performs rituals in crematorium



Figure 105: Open fire in the chamber at the crematorium

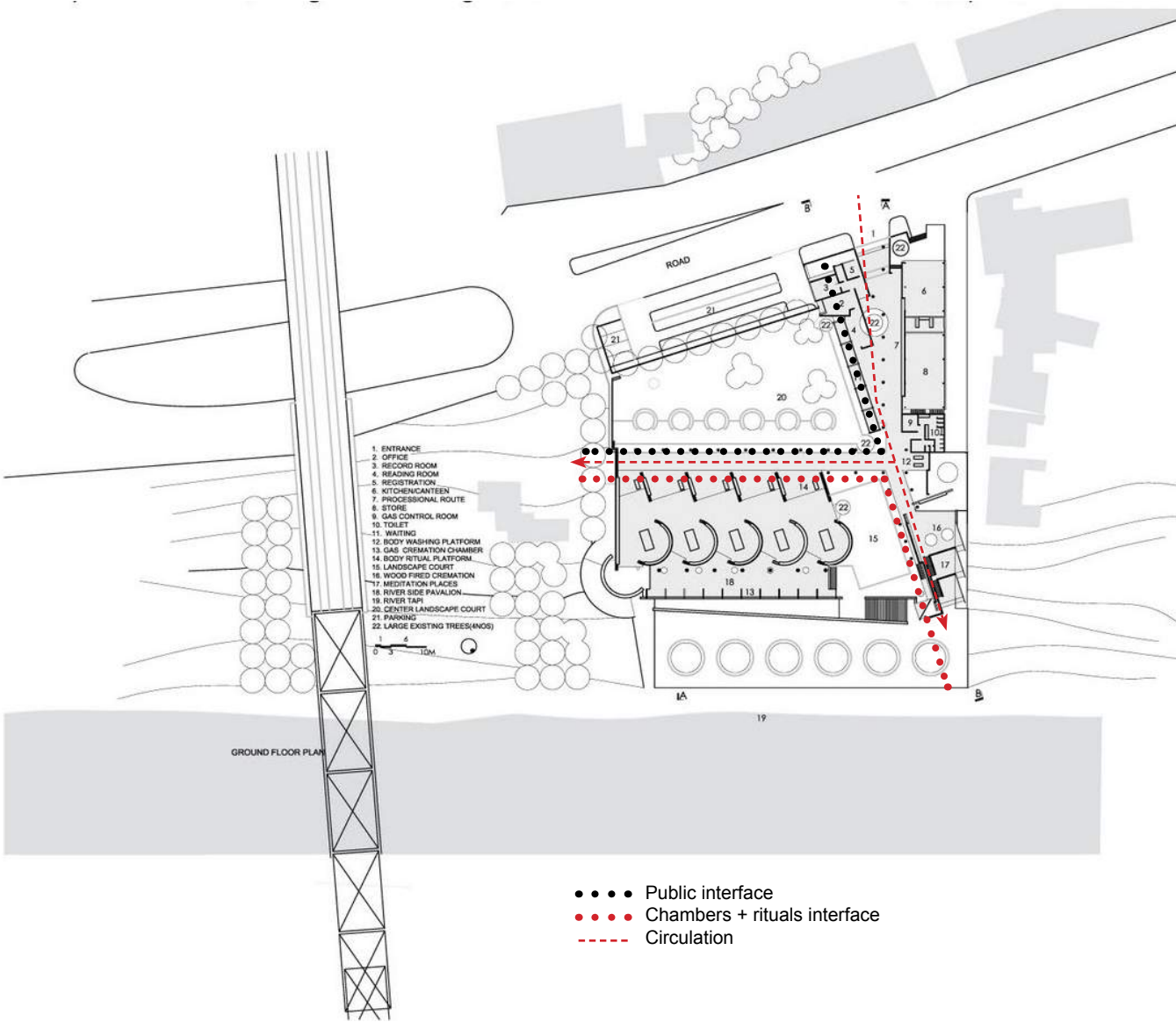


Figure 106: Ground plan of crematorium



Figure 107: Crematorium exit towards the river

Freedom Park

The inspiration for the second phase of the Freedom Park project and museum called //hapo was Credo Mutwa's healing garden at Kuruman in the Northern Cape. (Jethro, 2013).

The main concept which was adapted to the building was a sketch of rock forms placed around a central space. Credo Mutwa's history of indigenous African knowledge gave the architecture team good insight into the significance of rocks and boulders in African epistemology. "The stones and bones of the earth and some of the mountains are identified as places where the gods reside. Because they are ancient and timeless, because they have long been here before us, they carry sacred networks of information."

The building can be described as large boulder-like volumes and they appear at the base of the Salvokop hill, resembling a rock. This building is the first point of arrival for visitors on their journey and was clad in copper sheeting so that overtime the rust can merge

The museum was divided into 7 elements of history, representing an African perspective. earth, death and afterlife, civilizations, urbanization, nationalism and democracy.



Figure 108: Pedestrian garden leading to Phase 2 museum

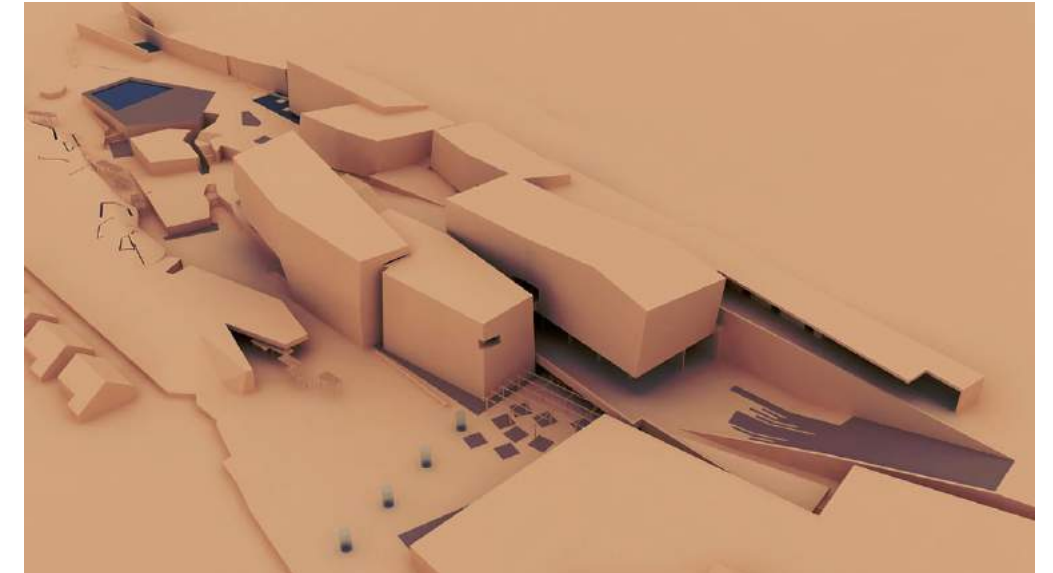


Figure 109: Digital model of Phase 2 museum

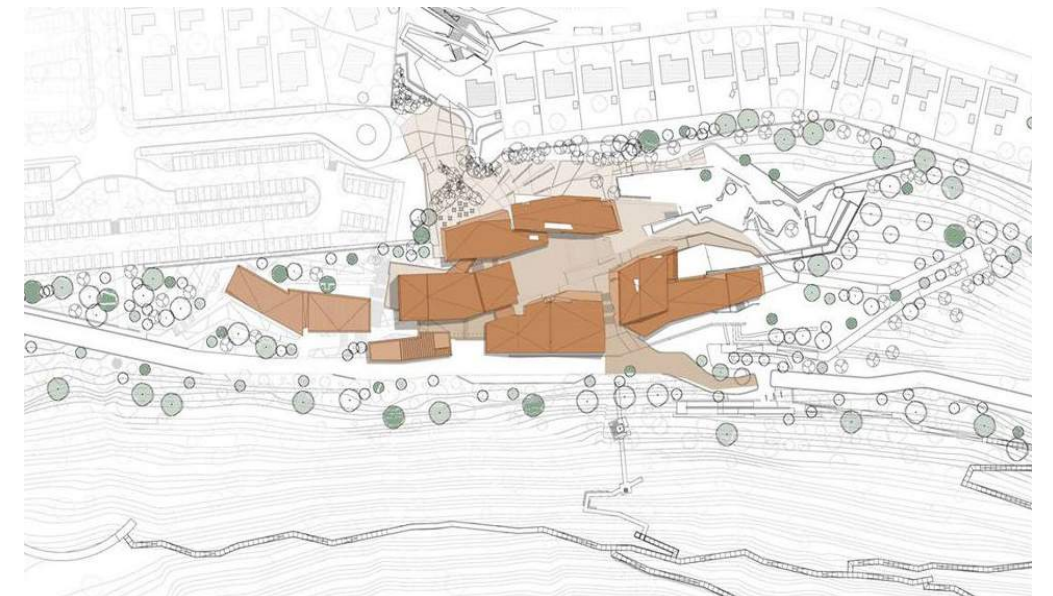


Figure 110: Site plan of Phase 2 museum



Figure 111: Walkway towards entrance of museum

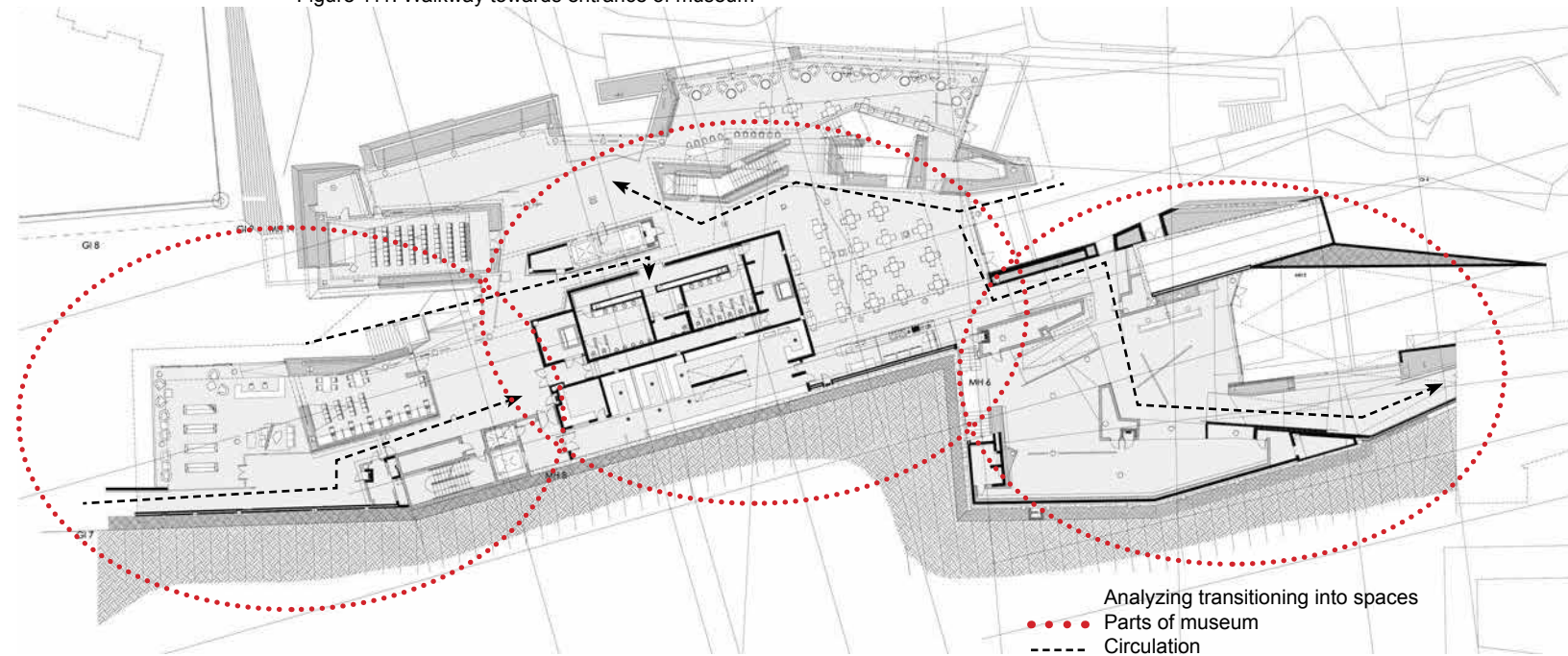


Figure 112: Ground plan of museum



Figure 113: Approach towards



Figure 114: Group baptism in open stream

PART 3: ARRIVAL

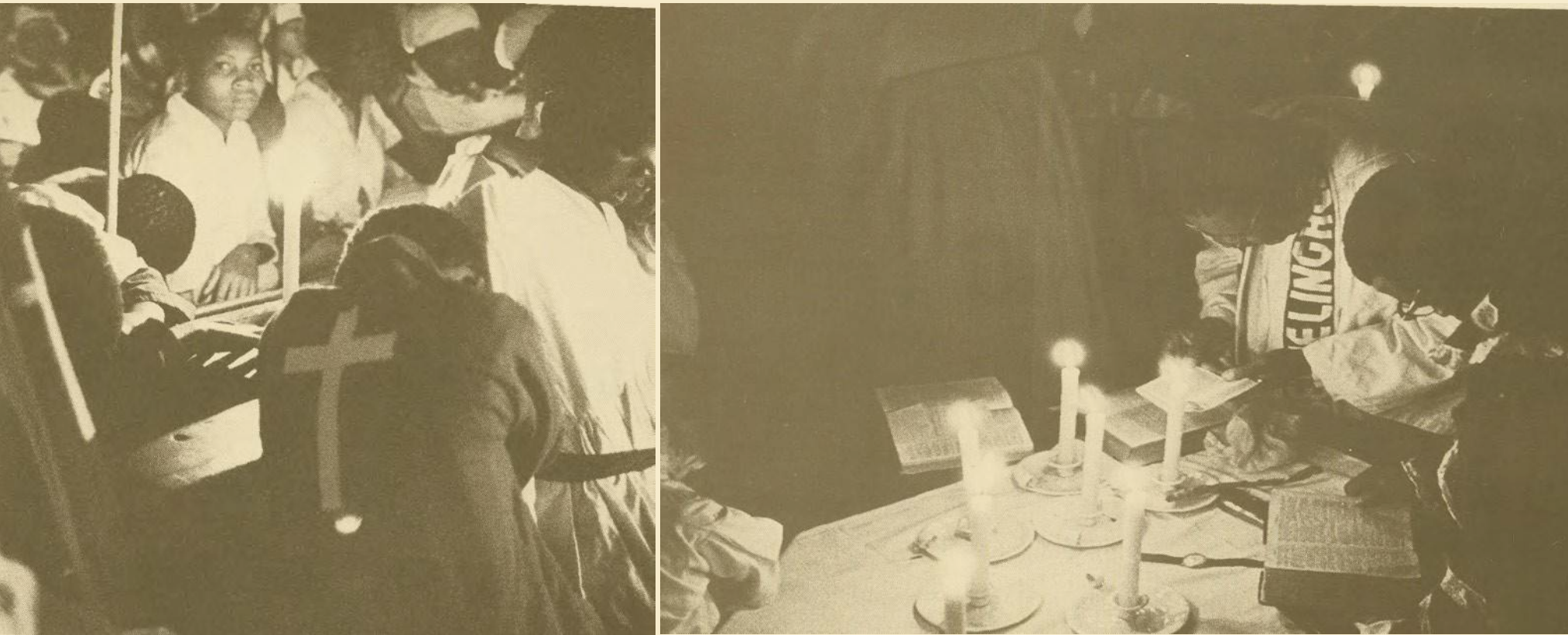


Figure 115: Collage by author

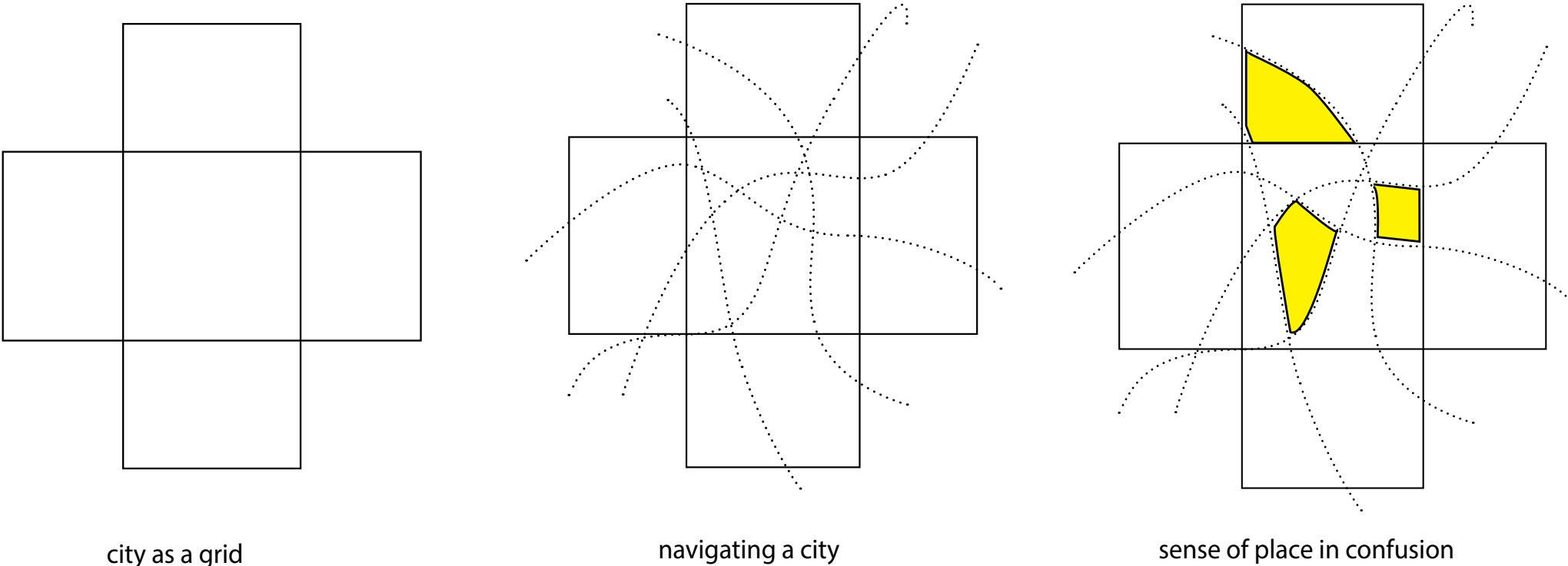


Figure 117: Sketch by author

Chapter 5: Designing the sacred

- Design brief
- Spatial narratives
- Design sketches
- Design models
- Design development

Design brief

The city of Johannesburg is an arrival destination for migrant workers, job-seekers, asylum seekers etc in the catchment area of South Africa , Gauteng. There is a responsibility to navigate this in a responsible manner and still provide for the many opportunities that arise in a place characterized as an arrival hub for Gauteng.

The project is split into two programmes, one being a migration centre to address the issue of migrants in and around transport nodes.

The other is a church which will accommodate the spiritual needs of people in the inner city of Johannesburg. These churches exist but remain part of the marginalized parts of the society especially when it comes to being accommodated for in the urban fabric of Johannesburg.

Site principles

- Accessibility – allow movement into and within the transport interchange
- Integration – amongst transport modes, existing informal markets and the building
- Sustainability – use scale appropriate to the location
- Operations – merge the operation of the park station with the permanent programme of church facilities
- Live ability – enhance the urban experience for people



Figure 118: Adapted Google image of site

Lost people/migrant/travellers

- public square
informal market
- entry hall
- reception and information
- official representatives

Home affairs - identity documents + visas
Consulate

- public facilities
ablutions
water point
- emergency services
24 hr medical treatment
trauma unit (women and children)
overnight travelers unit
police and crime unit
- manager’s office
assigned NGO
representative for JMAP
representative for SACC
- kitchen facilities
kitchenette
storage
- multi purpose hall
medical screenings
community meetings

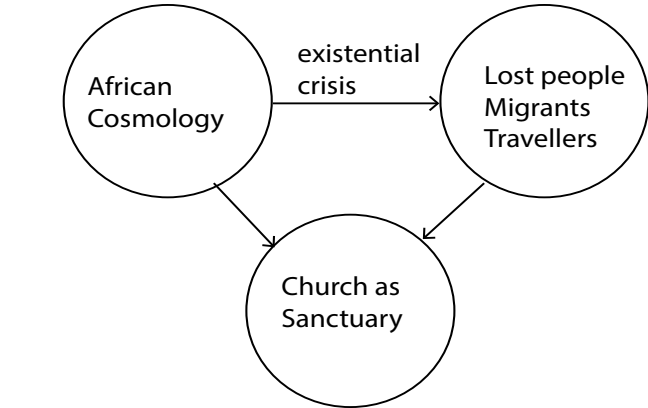


Figure 119: Sketch by author

Church as Sanctuary

- sacred entry hall
thresholds
platforms
- church auditorium
Sunday sermons
worship services
healing services
- church administration
priests office
temporary healing rooms
consultation rooms
storage
- ritual auditorium
initiations
cultural rituals
animal sacrifices
- sacred courtyard
-public baptisms
-private baptisms
-prayer nooks
- public facilities
ablutions
change rooms

Site plan

1:1000

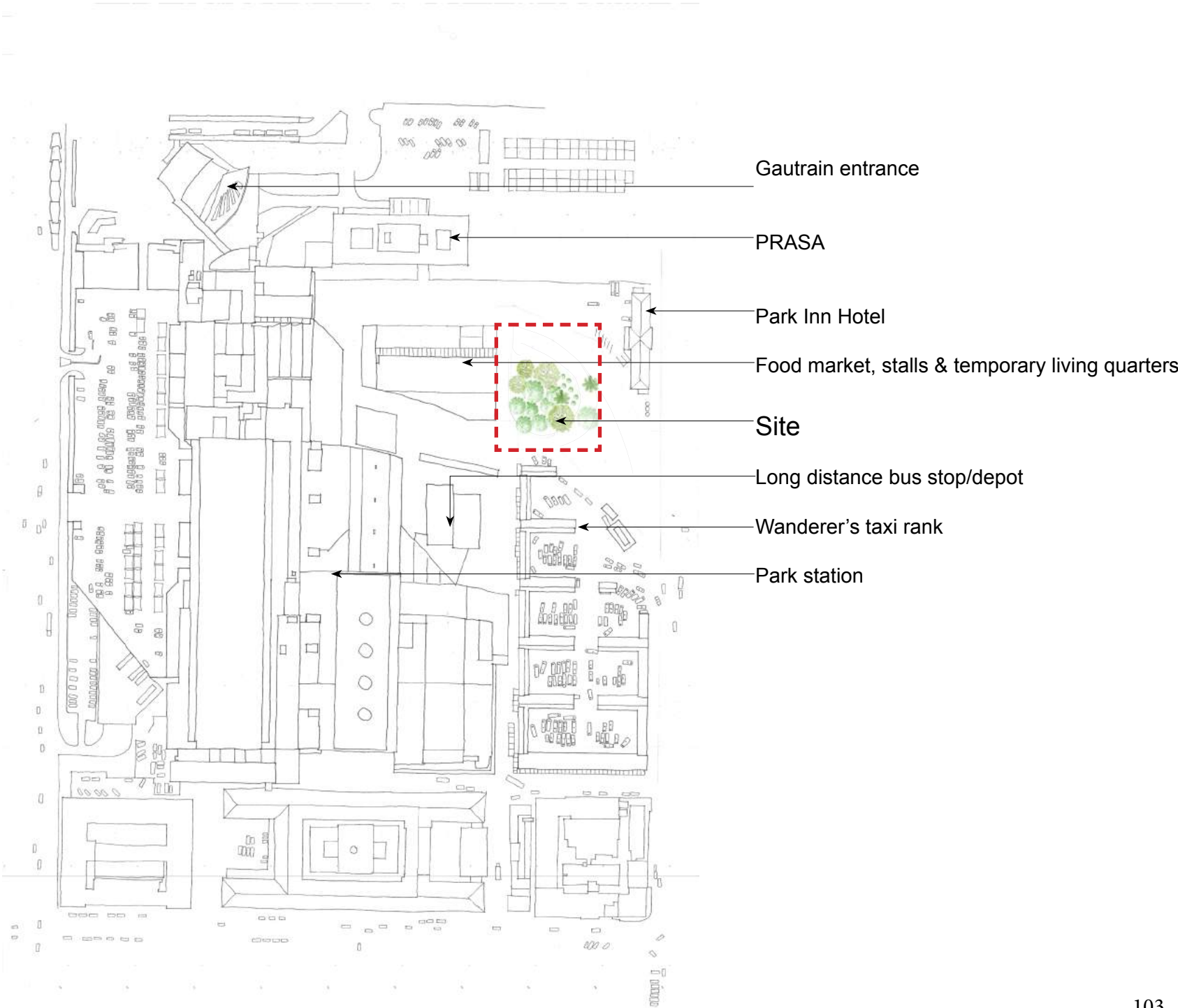


Figure 120: Sketch by author author

Spatial narratives

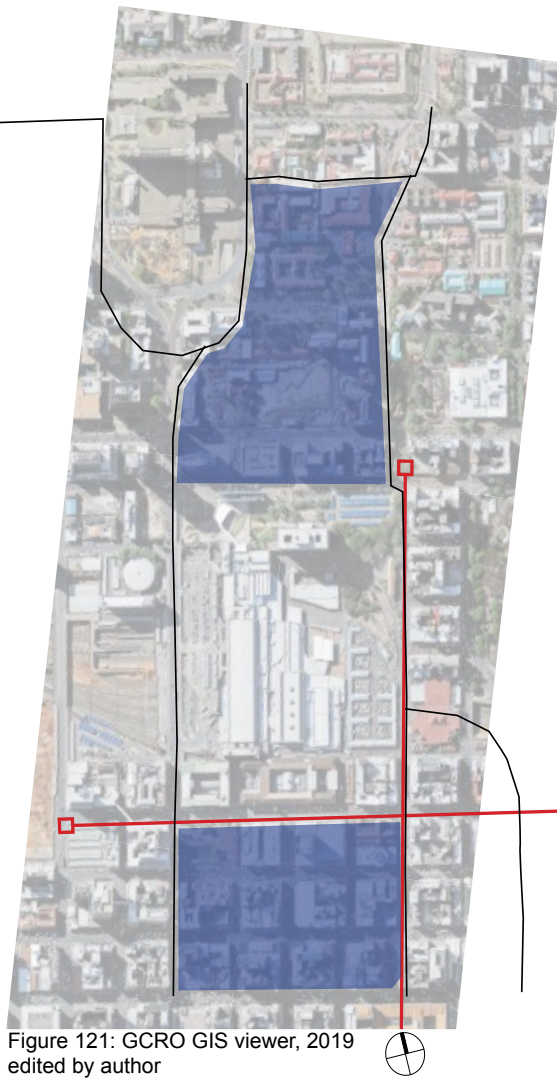


Figure 121: GCRO GIS viewer, 2019 edited by author

Site boundary
The site is located between the railway line exchange from East to West and views in between Braamfontein and the Fashion district. With A clear axis across both directions this is also the main roads and circulation route.

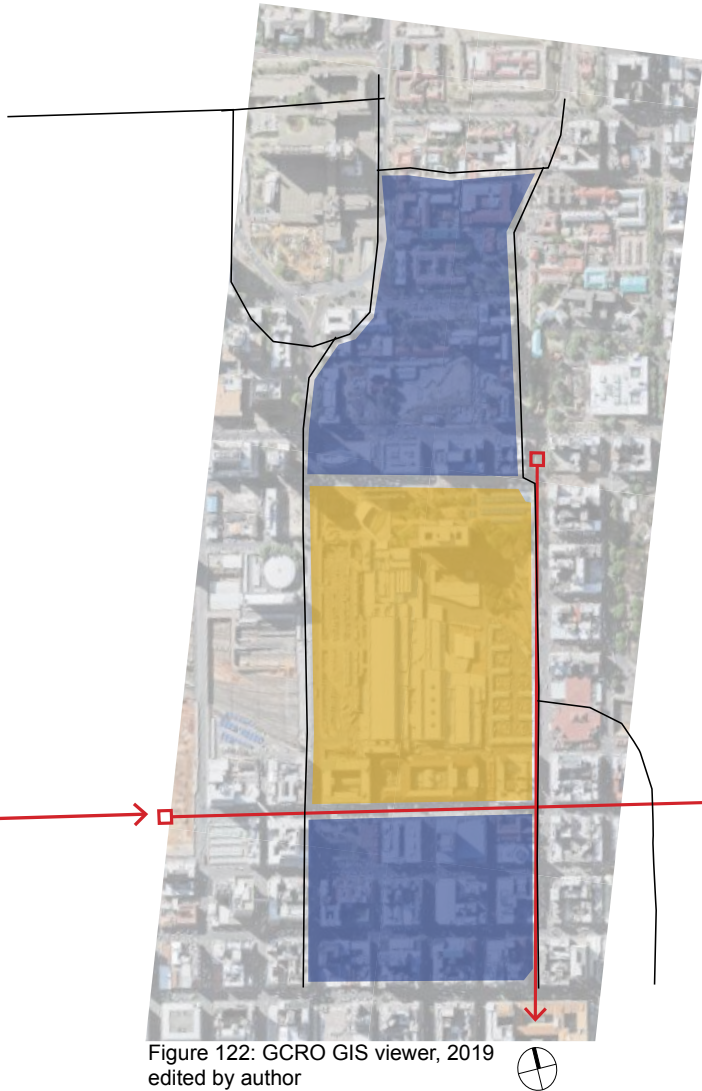


Figure 122: GCRO GIS viewer, 2019 edited by author

Site extent
The precinct includes the station, the Wanderer's taxi rank, the PRASA building and the Old Concourse building. The intervention will sit in the centre of all these buildings.

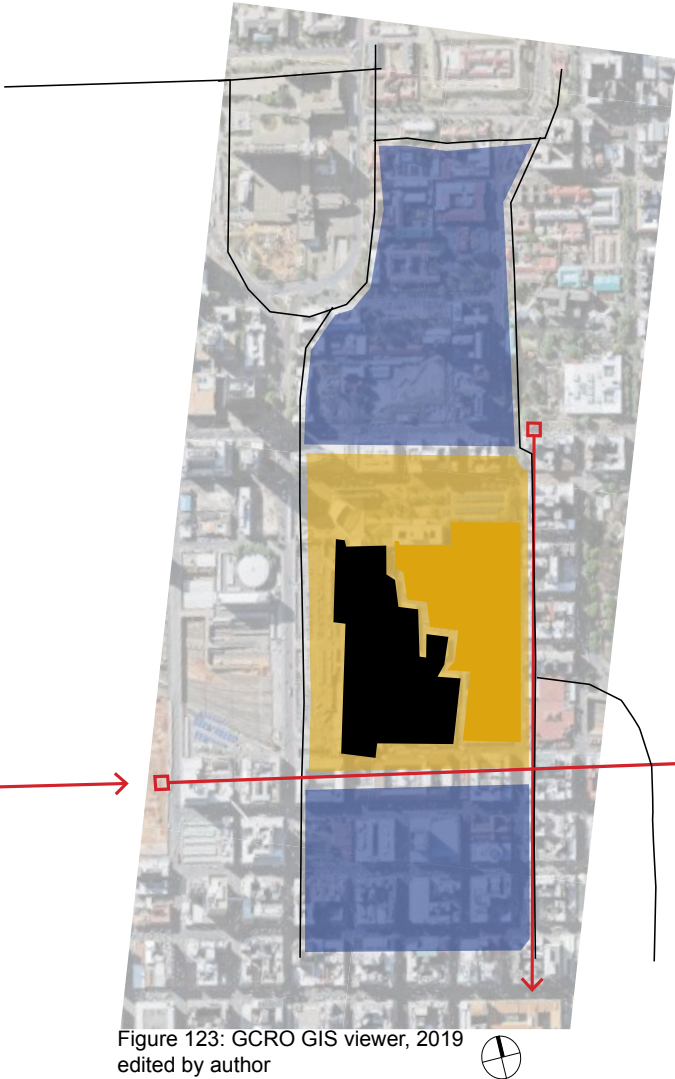


Figure 123: GCRO GIS viewer, 2019 edited by author

Building parameter
In trying to design a public square and entrance into the station, the site on the east of the station will be used. It is the one side where there is no sense of visibility of the station and is the less pronounced but busier part of the train station as it includes travelers disembarking from the taxi rank.

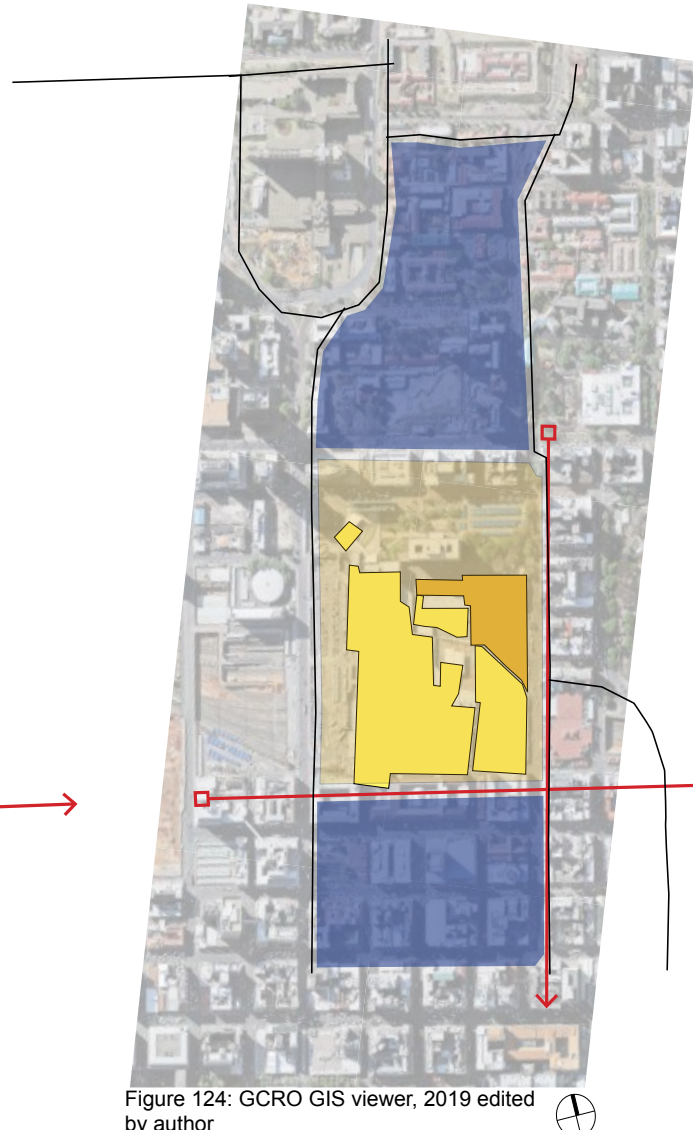


Figure 124: GCRO GIS viewer, 2019 edited by author

Unoccupied void
In orange is the courtyard which is not utilized and it is not visible from the street because its 6,5m deep. in yellow are the occupied buildings around the courtyard namely; the taxi rank, the bus terminal point of the station, the Gautrain entrance, and the station tuck

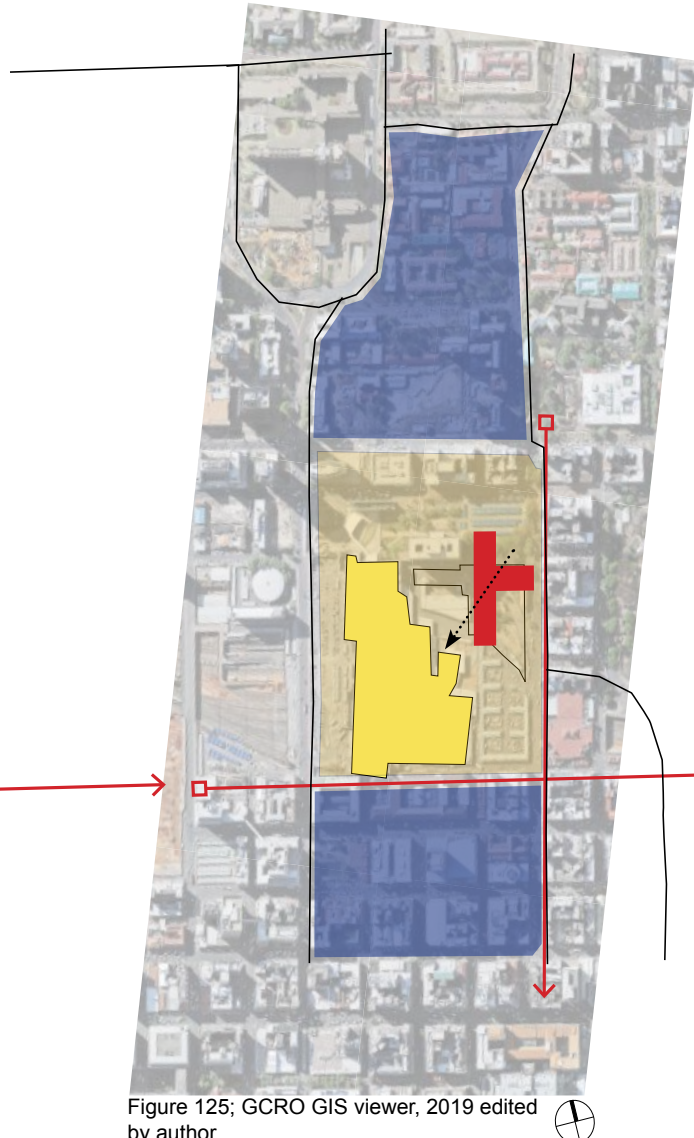


Figure 125: GCRO GIS viewer, 2019 edited by author

Sacred building
This building will serve as a new entrance into the station from the east. In red is the proposed orientation of the new design, which will bring street visibility.

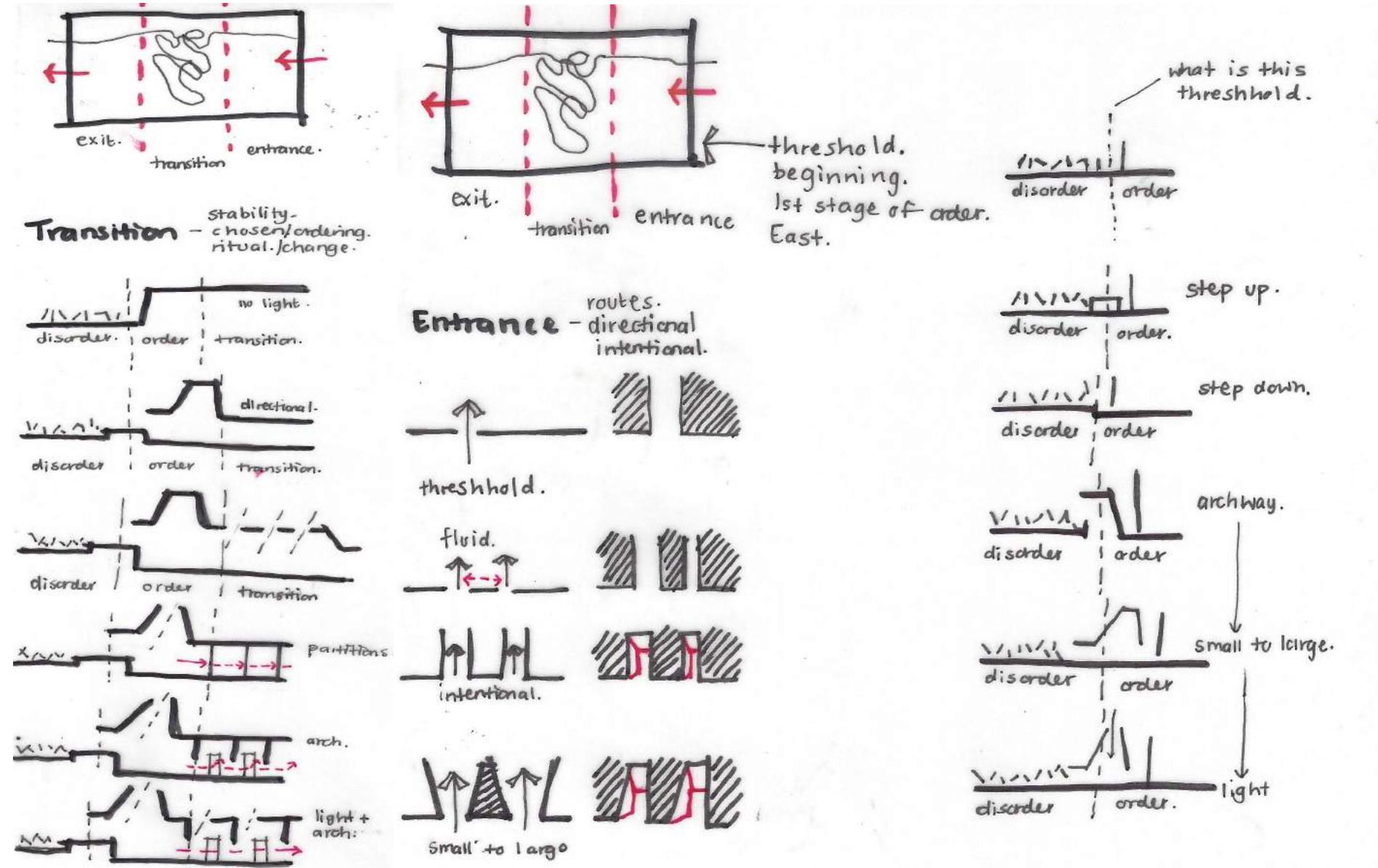


Figure 126: Sketch looking at thresholds

Figure 127: Sketch looking at entrances

Figure 128: Sketch analysis orientation

In looking at sacred spaces, I used the precedent of a typical Christian church and the spatial hierarchy of the tabernacle. The main idea whilst entering into these spaces is the idea of thresholds, which all represent a way of experiencing a space.

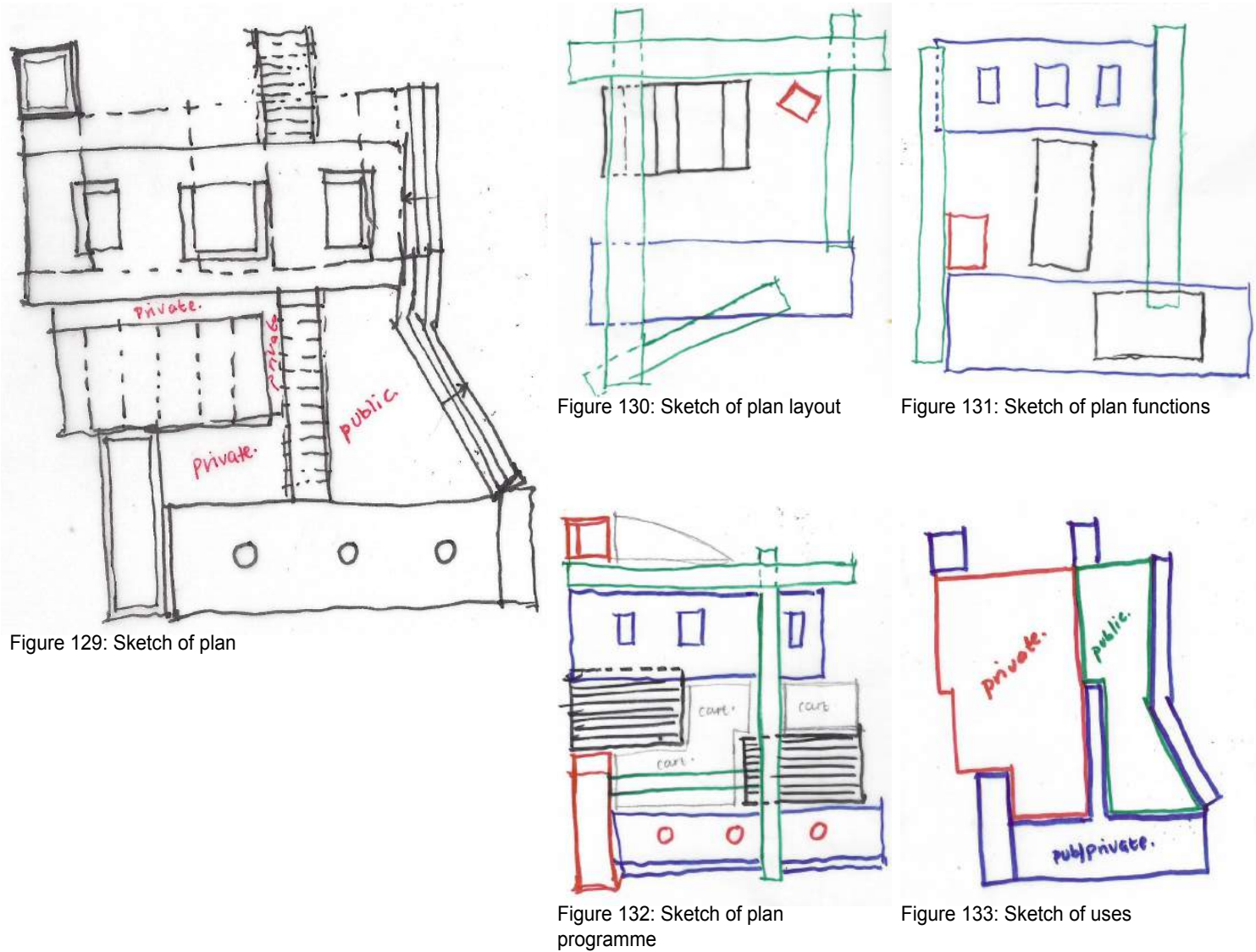


Figure 129: Sketch of plan

Figure 130: Sketch of plan layout

Figure 131: Sketch of plan functions

Figure 132: Sketch of plan programme

Figure 133: Sketch of uses programme

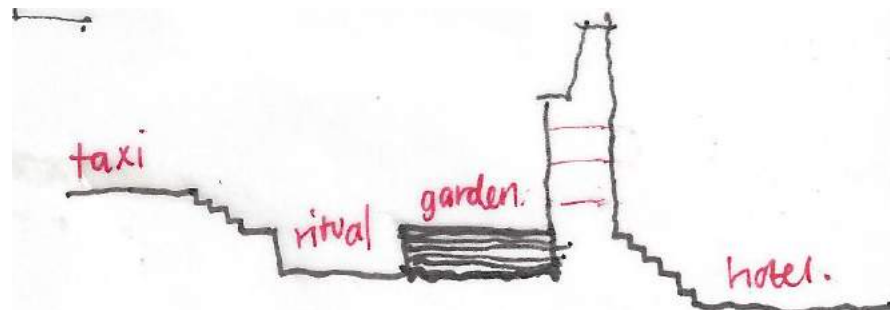


Figure 134: Sketch of visibility in section

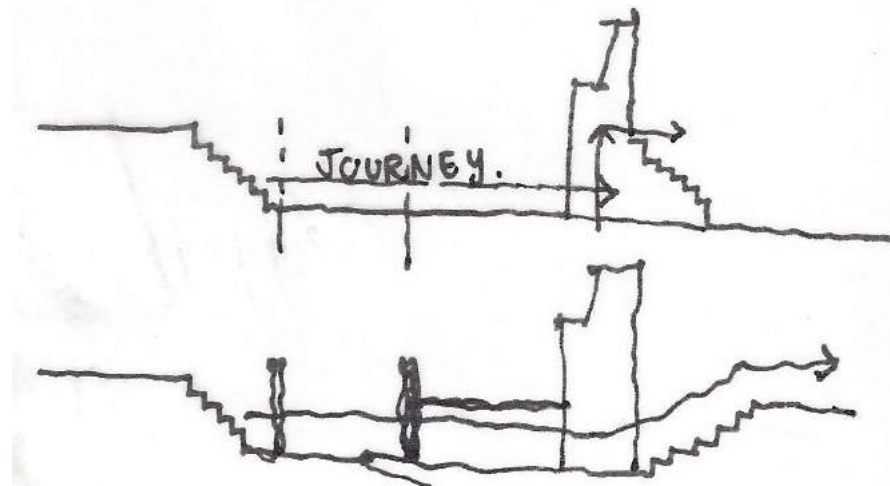


Figure 135: Sketch of elevation

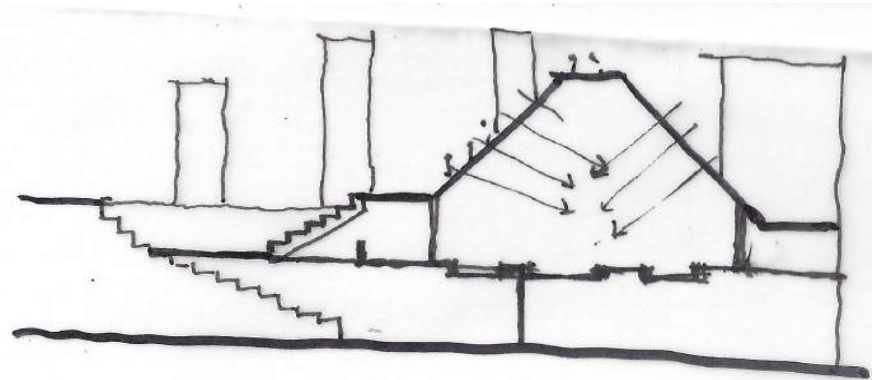


Figure 136: Sketch of light and the roof

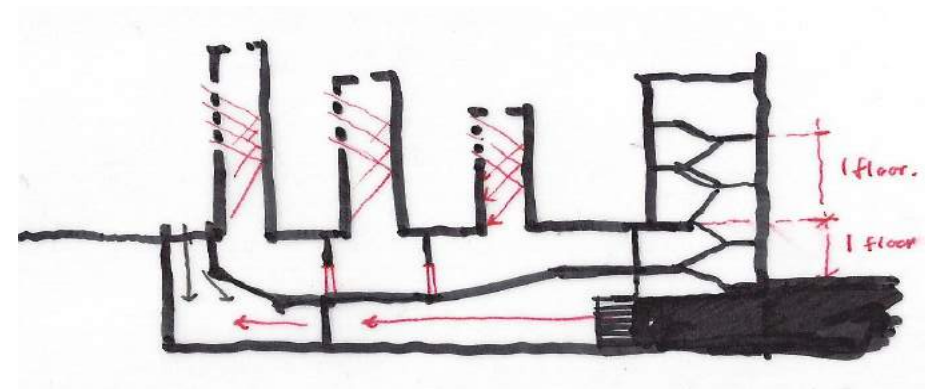


Figure 137: Sketch of circulation

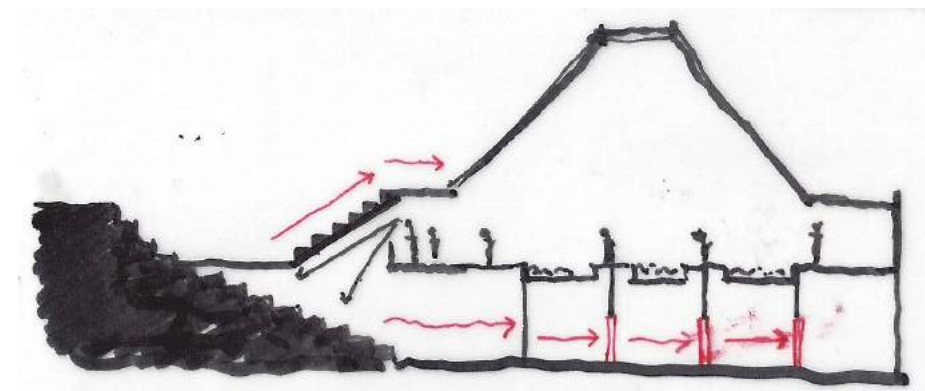


Figure 138: Sketch of thresholds

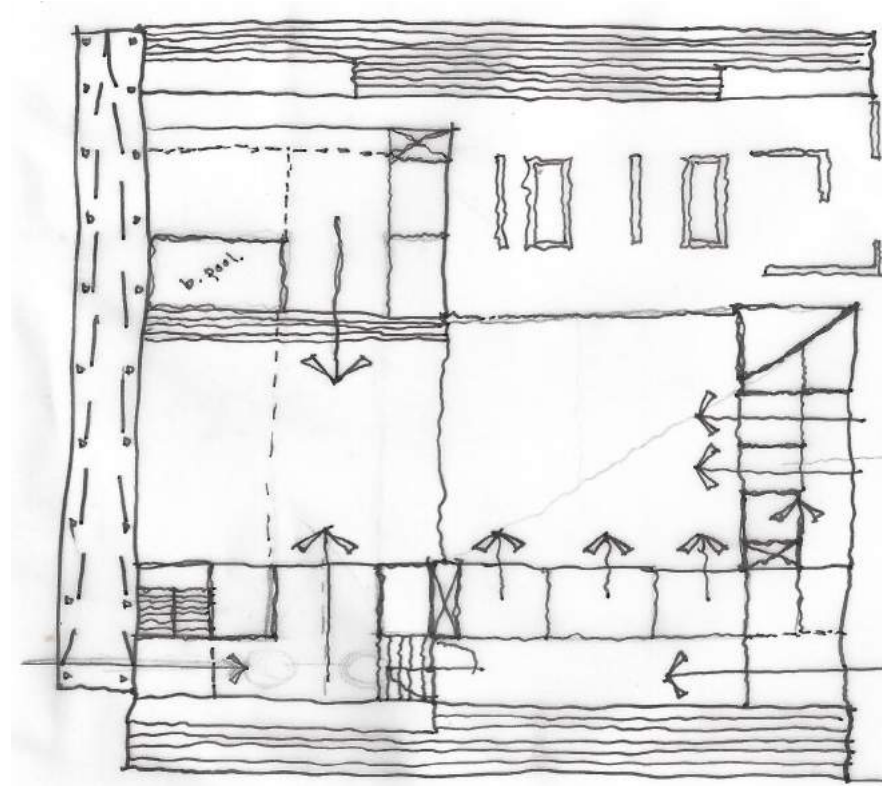


Figure 140: Sketch of plan and roof

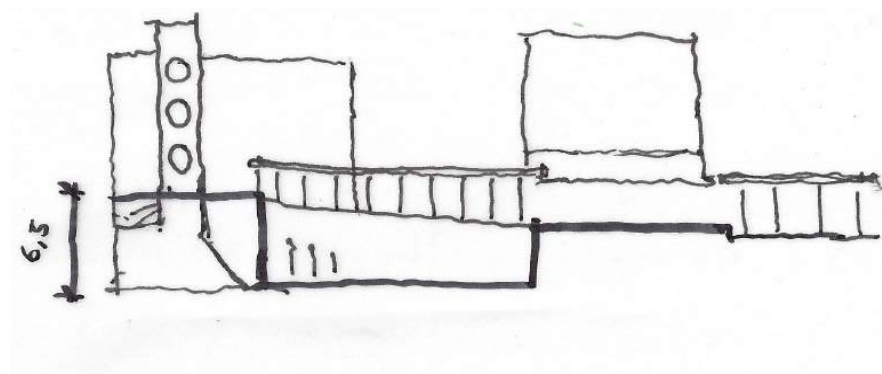


Figure 141: Sketch of elevation form

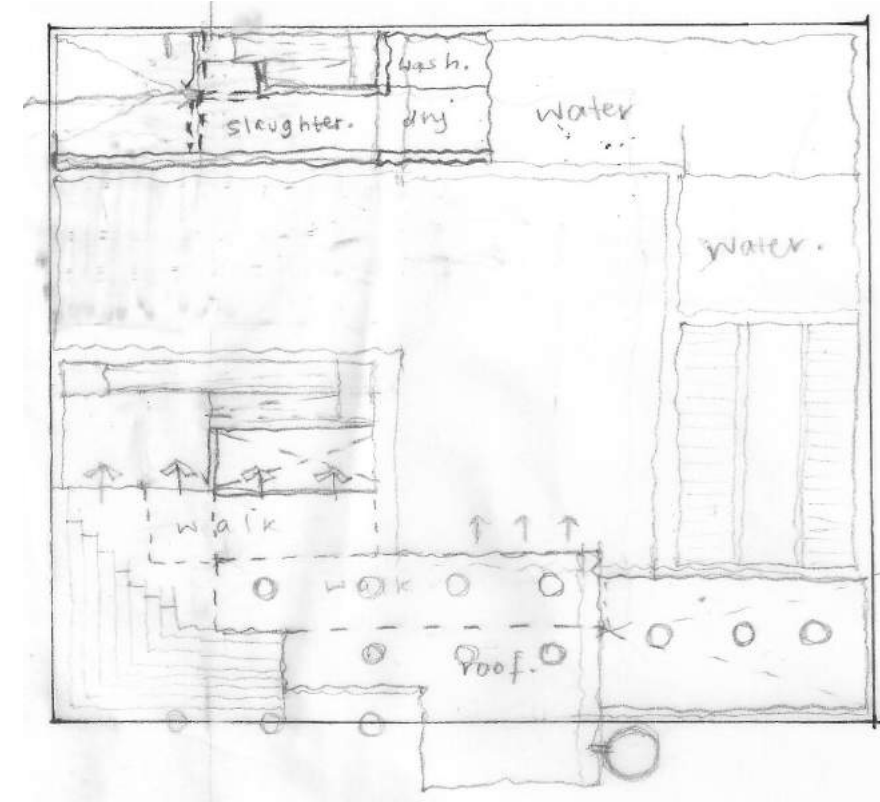


Figure 142: Sketch of plan and circulation

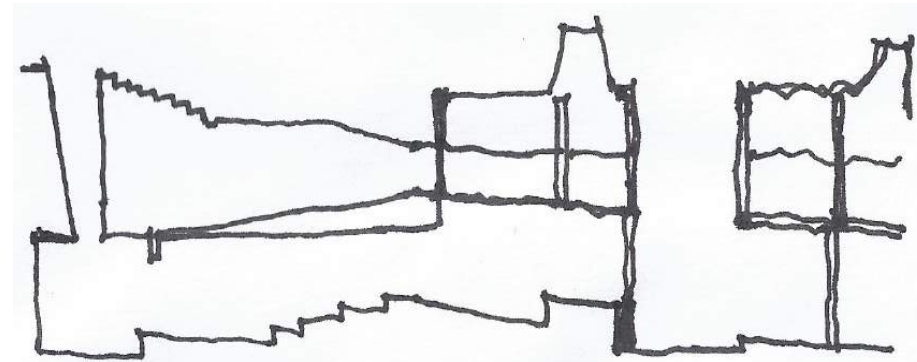


Figure 143 Sketch of section and courtyard

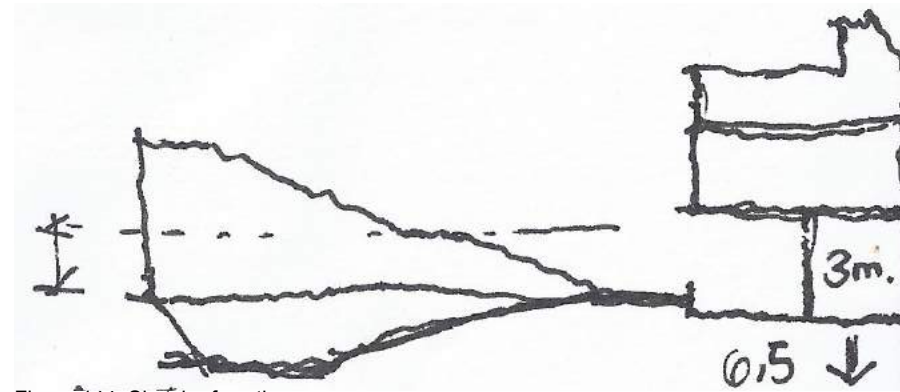


Figure 144: Sketch of section

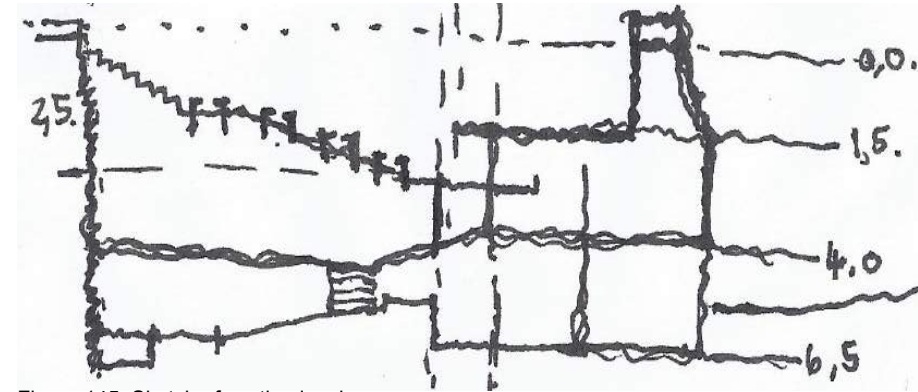


Figure 145: Sketch of section levels

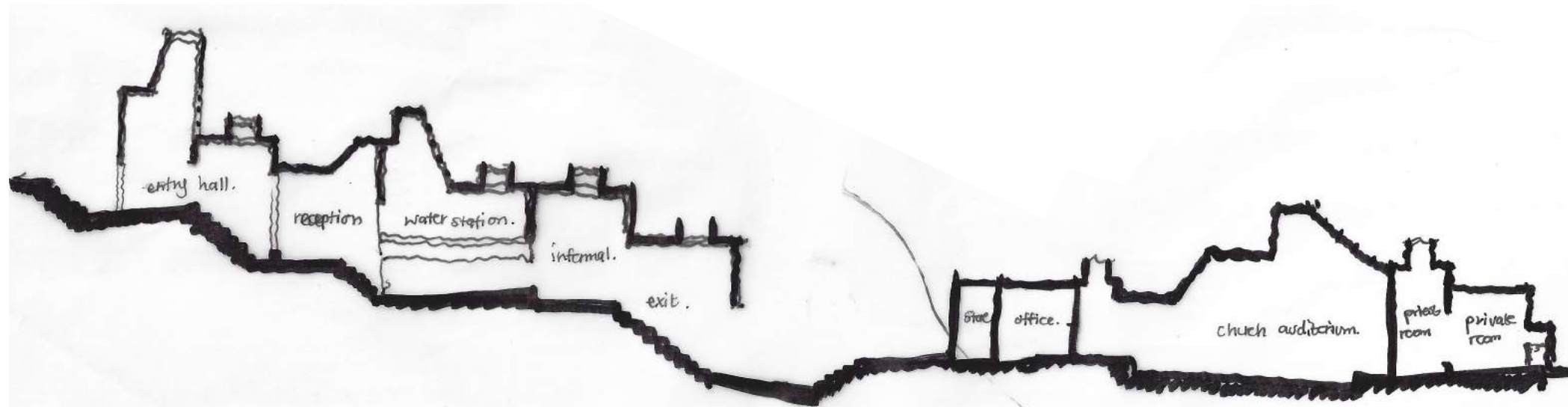


Figure 146: Sketch of section from street to hotel on site

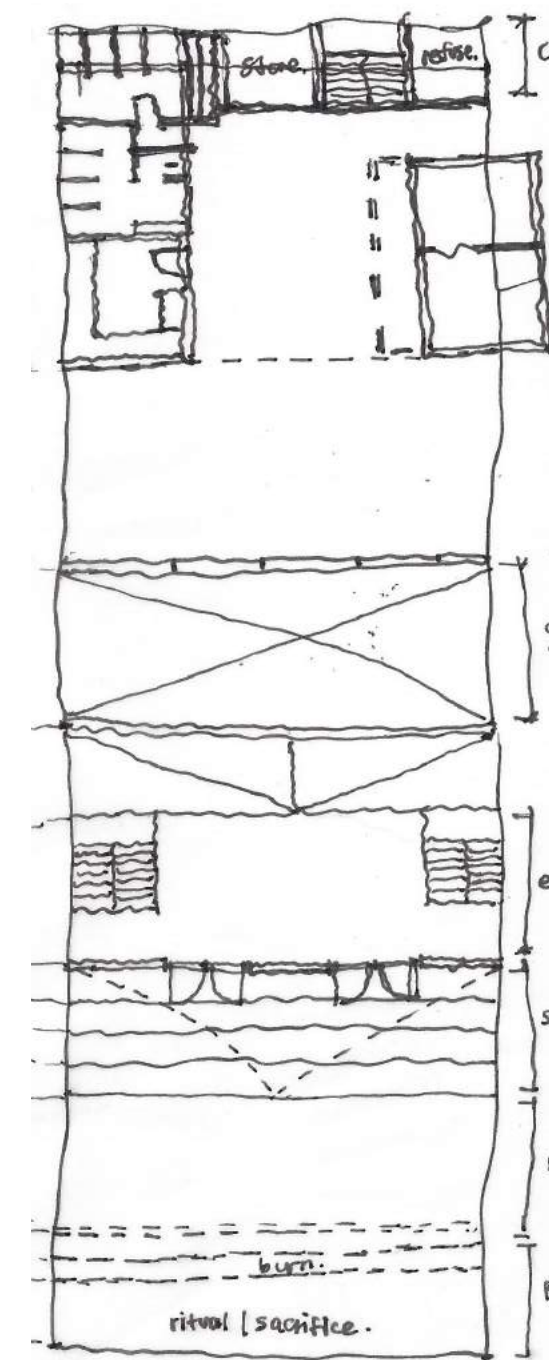


Figure147: Sketch of ground plan

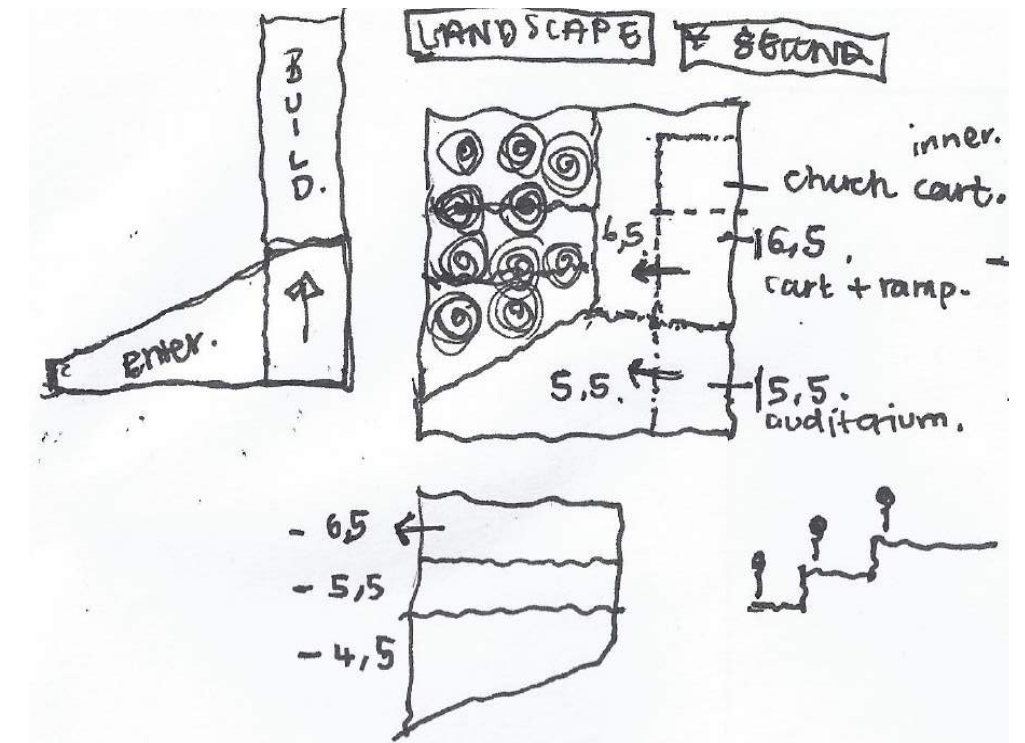


Figure 148: Sketch of programme scheme

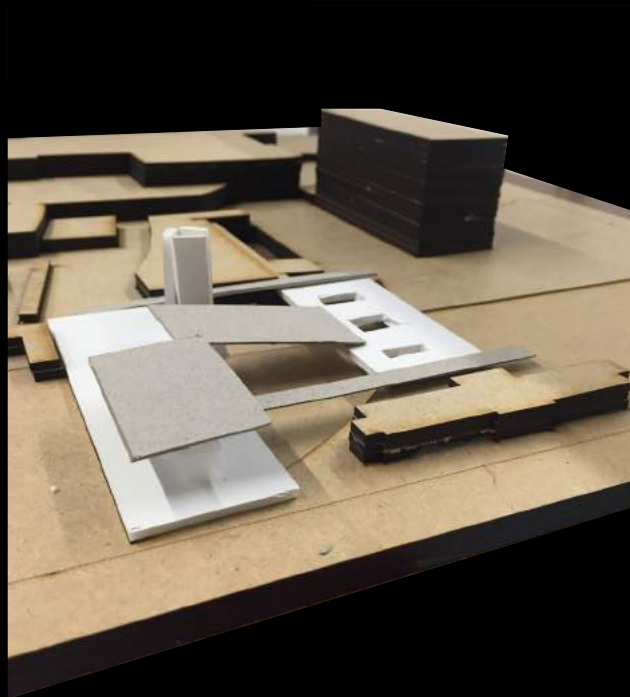


Figure 149: Model photograph by author

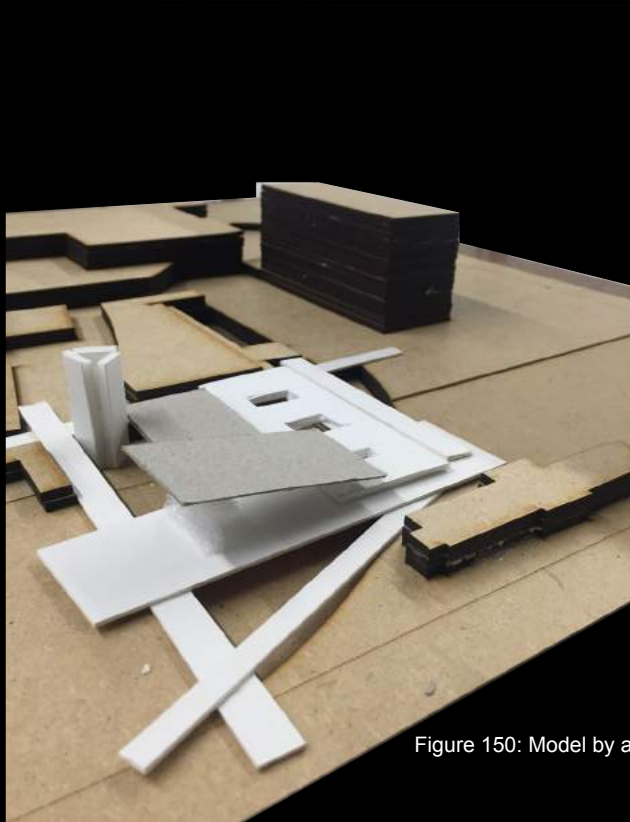


Figure 150: Model by author

Model 1

The experiment started with platforms and different roof systems which would create the base for the building. This created a network of pathways above the courtyard and clearly defined a covered area. The main space was below the street level with the pitched roof being the only visible portion to the ground.



Figure 151: Model photograph by author

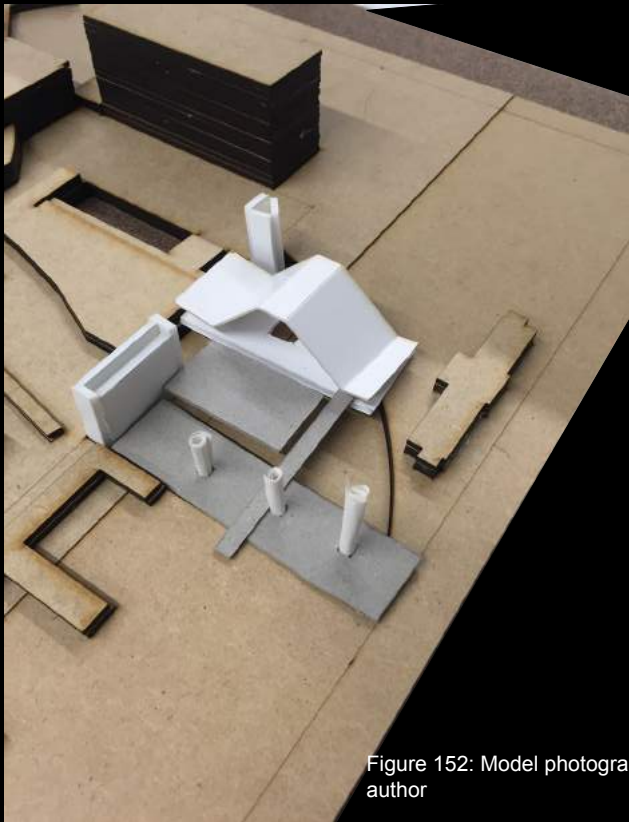


Figure 152: Model photograph by author

Model 2

The elements that speak to light and creating place by defining an orienting device are key. The centre is for the formal programme submerged into the courtyard. The space for rituals is expressed and covered in the roof which defines the site. The use of walkways is an attempt to create a connection to the courtyard from the street level.

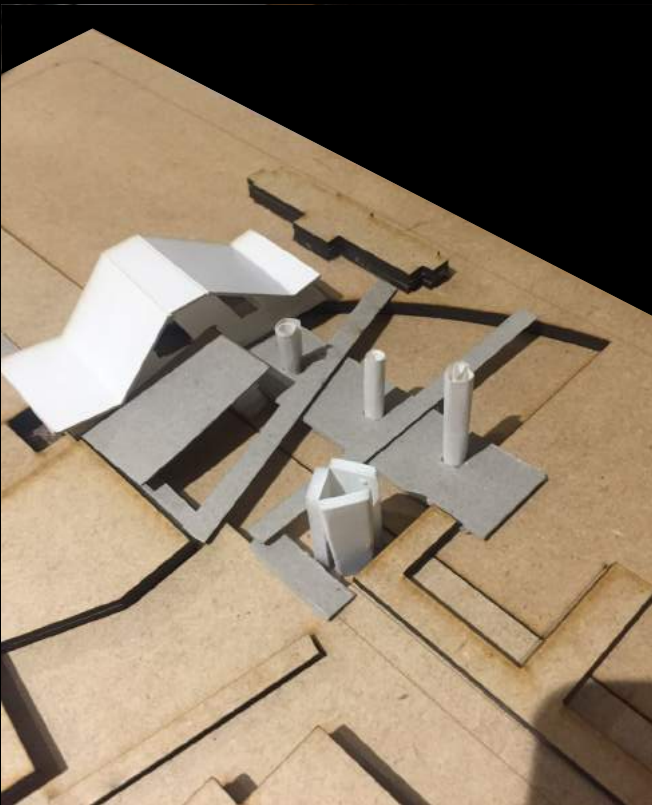


Figure 153: Model photograph by author

Model 3

The idea here was to create more courtyard space by rotating the roof to face east. That way space was created for two walkways allowing more visibility into the sacred courtyard space.

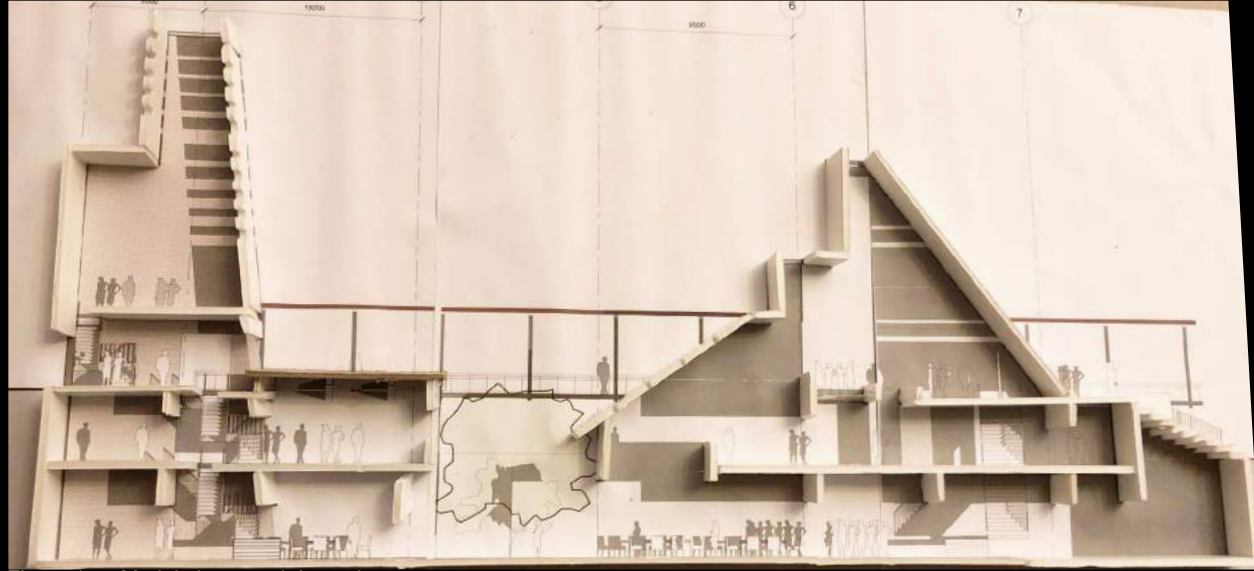


Figure 154: Model photograph by author

Model 4

This model, was an exploration of different roof systems that would bring in as much light as possible into deep spaces. The two buildings broadly indicate the programme for the scheme, with a church and an information centre for migrants.

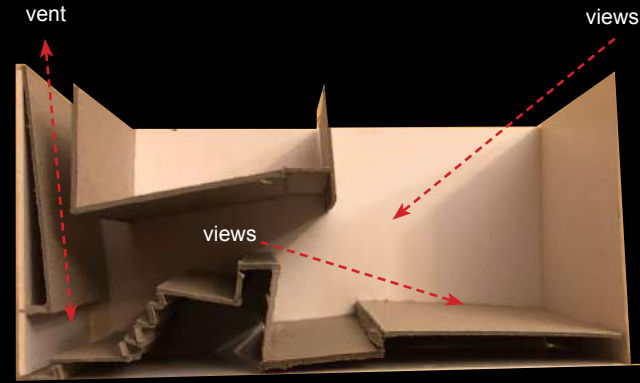


Figure 155: Model photograph by author

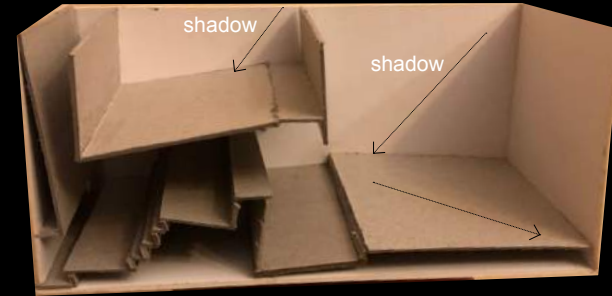


Figure 156: Model photograph by author

Model 5

These models further explored the idea of light and shadows, reflections and how it bounces off the walls. The space in the model is the sacred ritual auditorium meant for rituals. The long slanted wall is for ventilation, allowing for any smoke or incense smoke to escape the building,

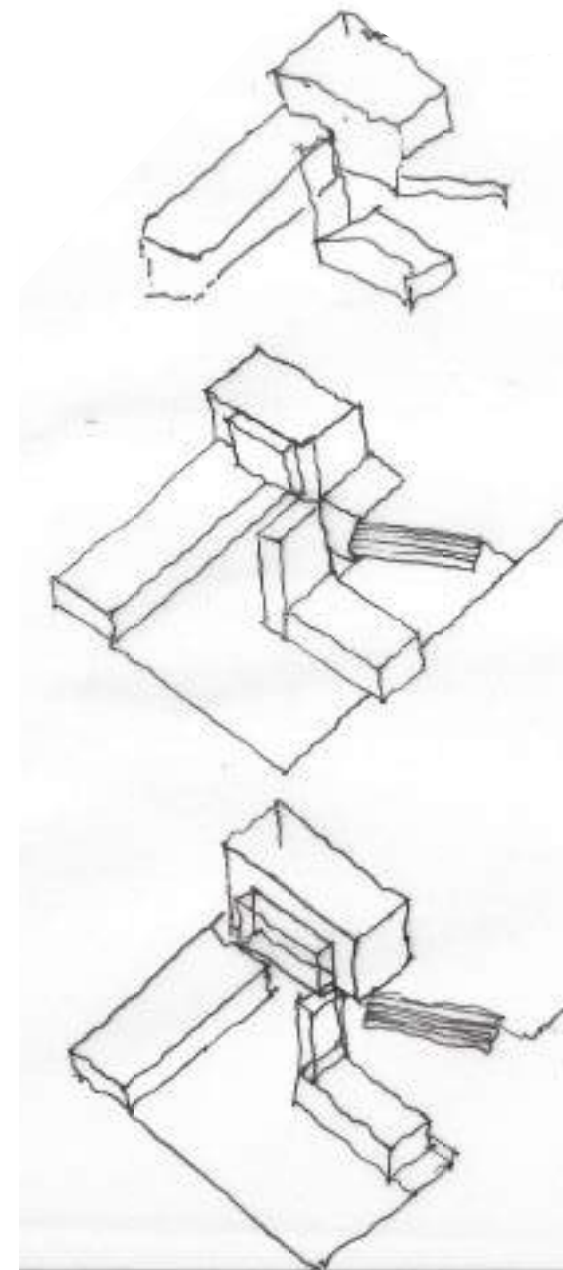


Figure 156: Sketch showing massing

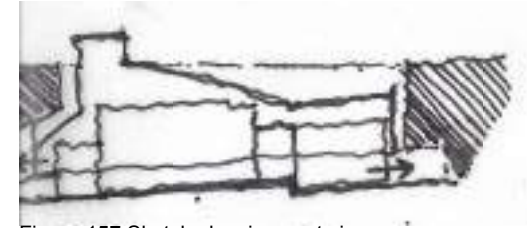


Figure 157 Sketch showing east view

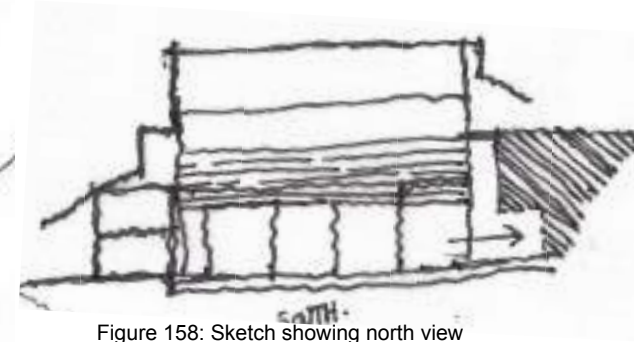


Figure 158: Sketch showing north view

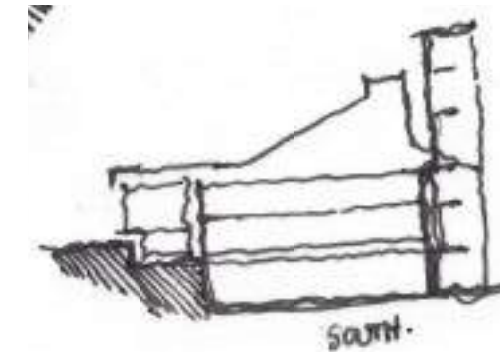


Figure 159: Sketch showing south view

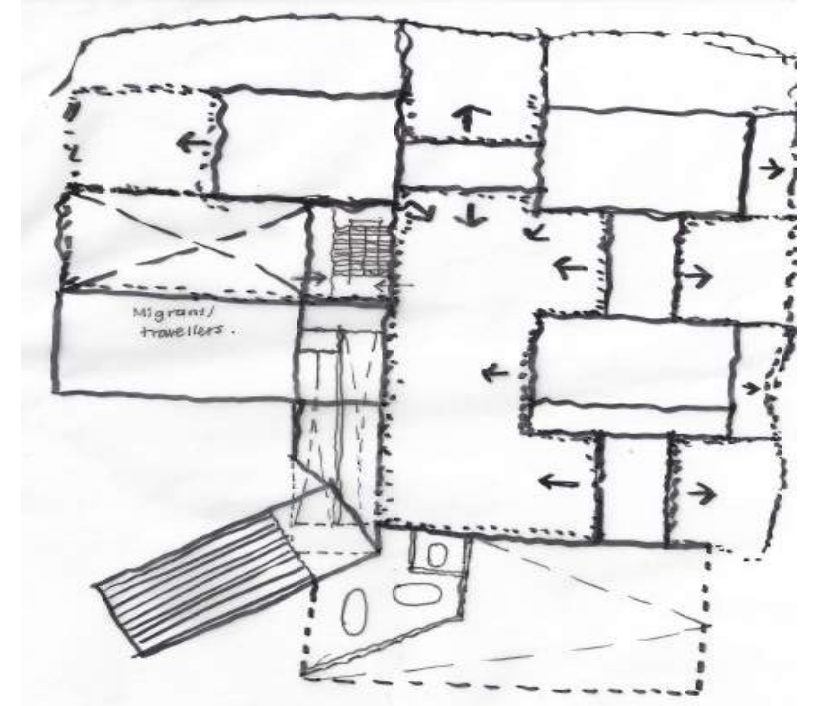


Figure 160: Sketch showing plan layout

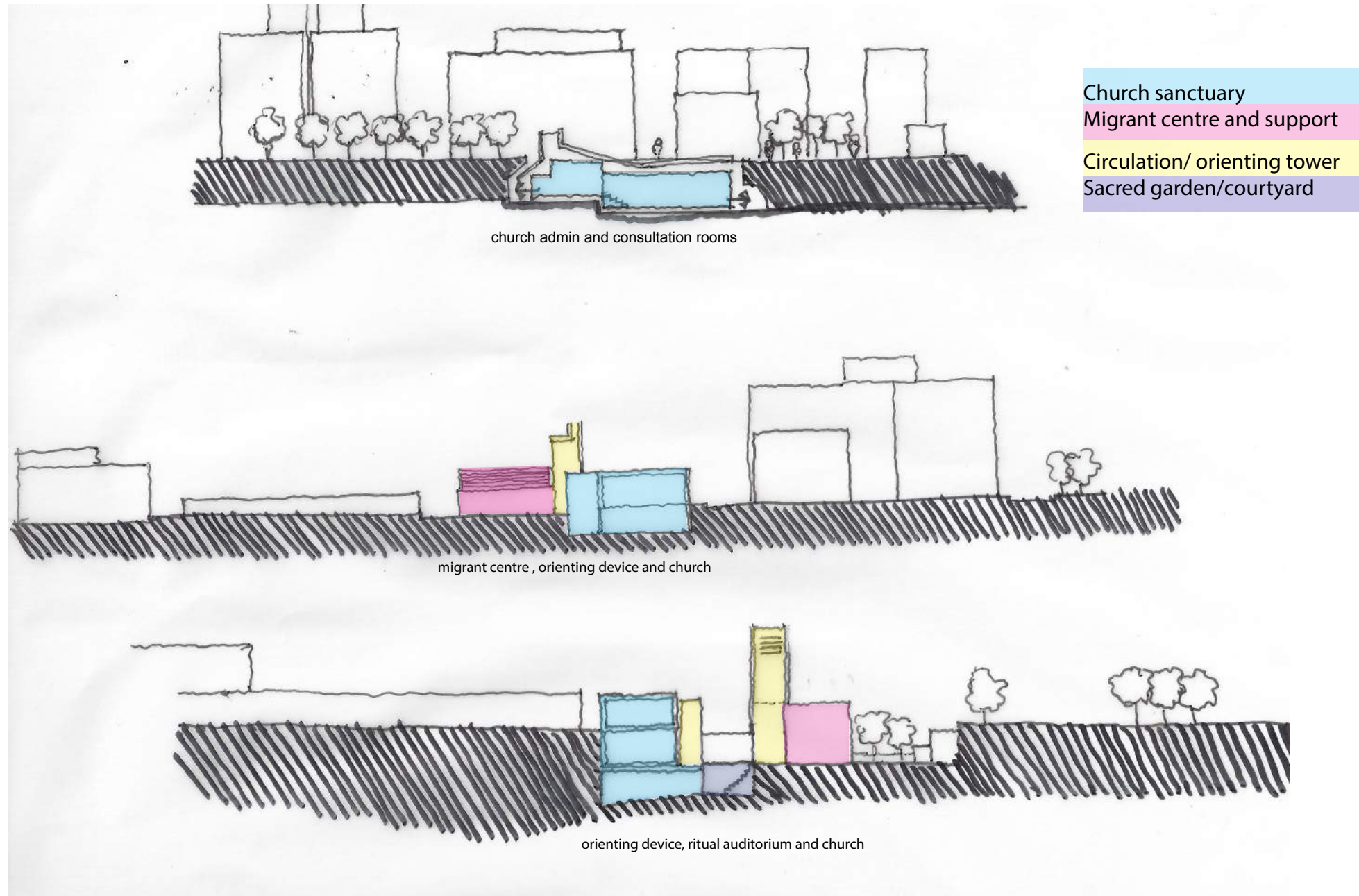


Figure 161: Sketch showing elevations

Circulation

- the main route connects people from the street to the station. The sloped roof forms part of the public square in front of the taxi rank. The staircase then leads to a main entry building and down a ramp to the other buildings

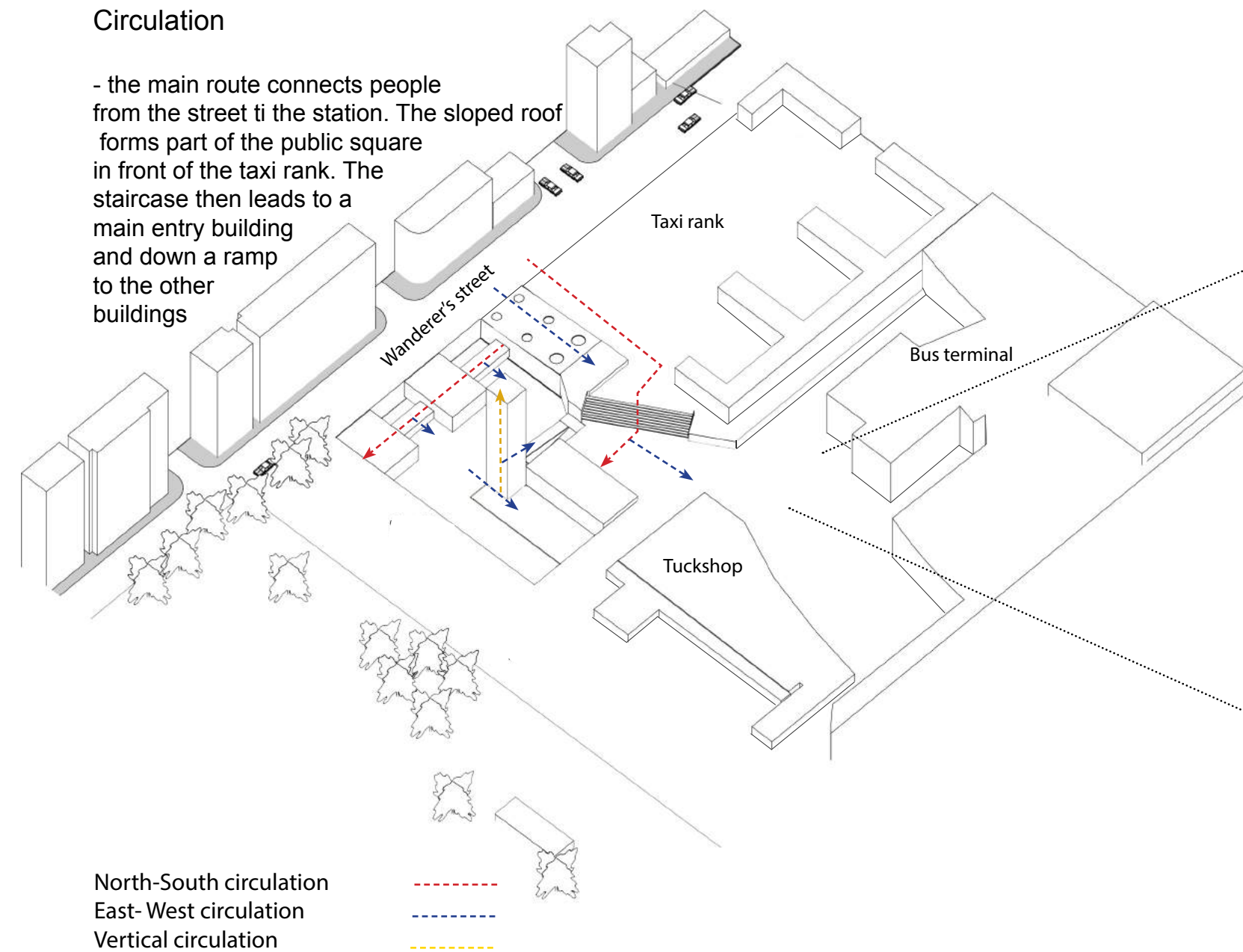


Figure 162: 3d sketch by author showing circu-

Figure 163: Bus depot on site

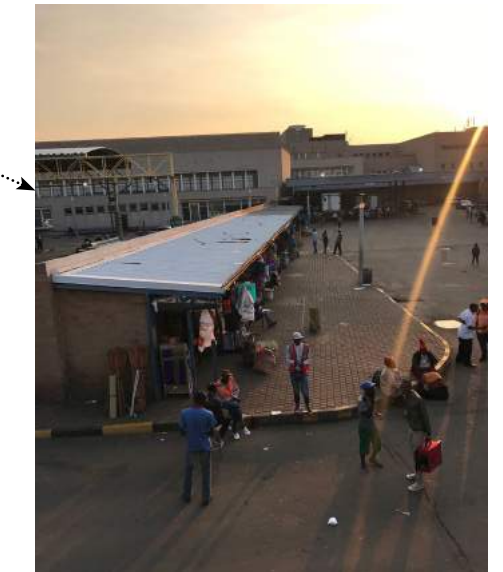
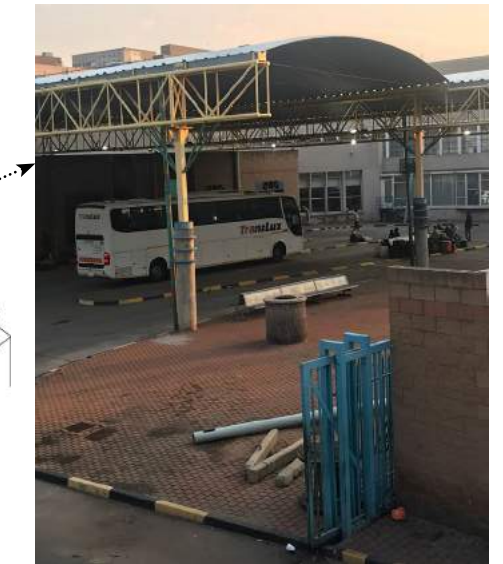


Figure 164: Retailers on site

Programme

- the idea with the buildings was to conceal the forms as much as possible. The parts of the building that are visible are open to the public with no restrictions.

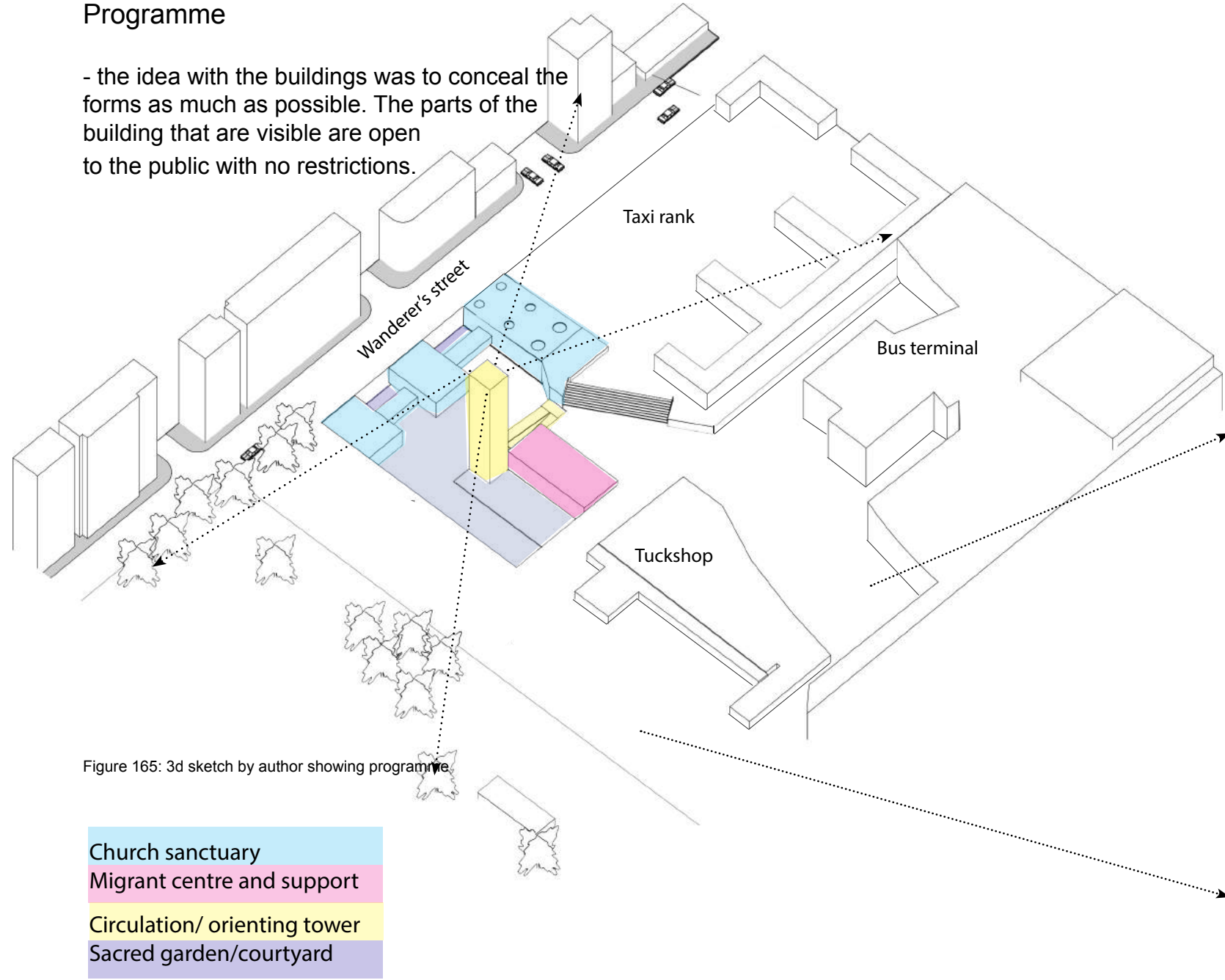


Figure 165: 3d sketch by author showing programme

- Church sanctuary
- Migrant centre and support
- Circulation/ orienting tower
- Sacred garden/courtyard



Figure 166: View towards station and taxi rank

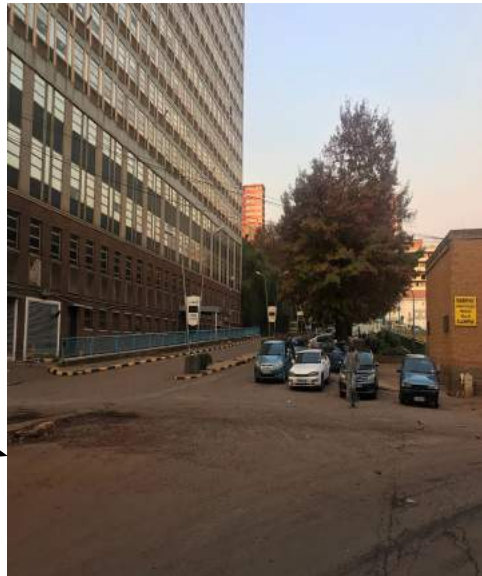
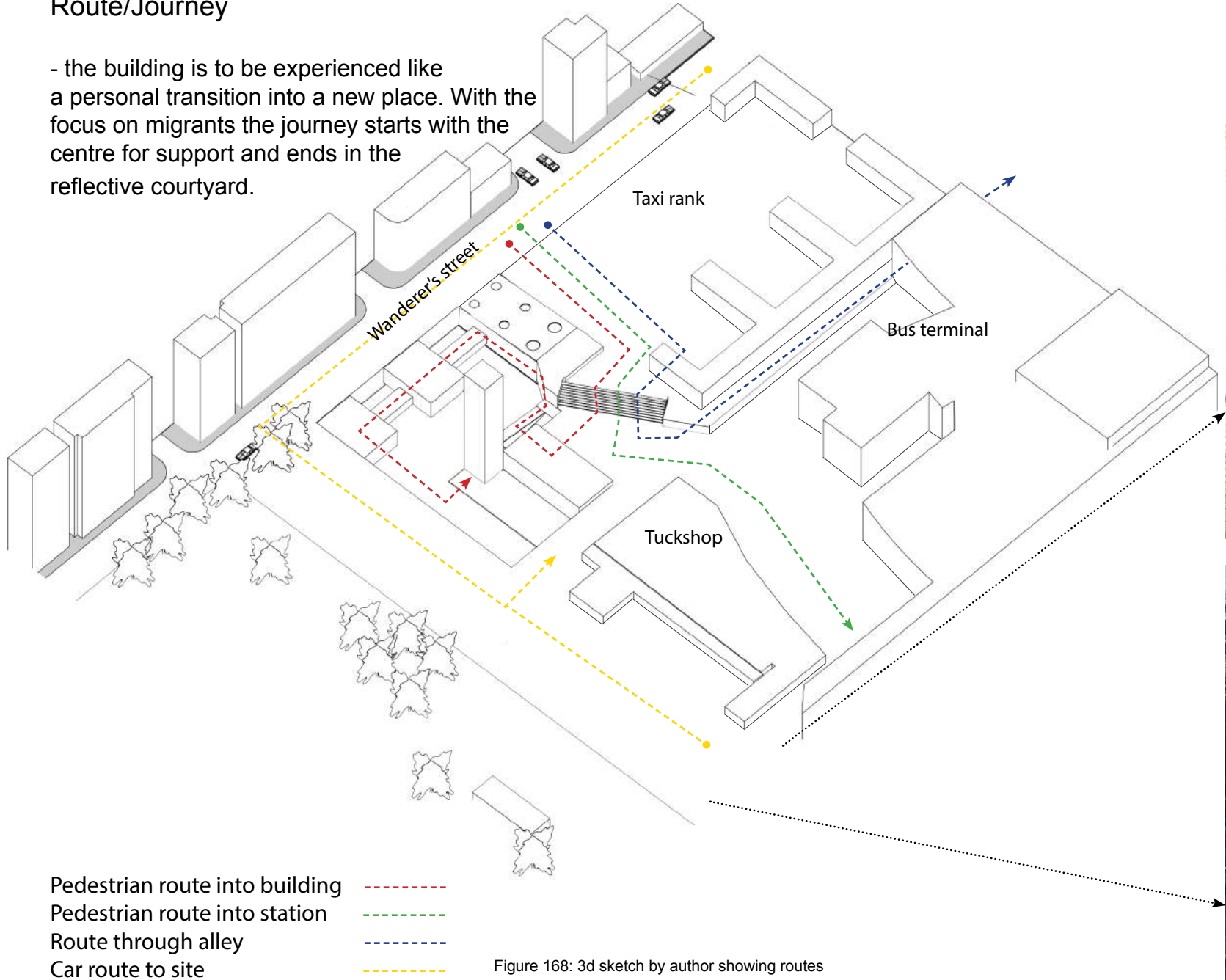


Figure 167: Entrance to hotel

Route/Journey

- the building is to be experienced like a personal transition into a new place. With the focus on migrants the journey starts with the centre for support and ends in the reflective courtyard.



- Pedestrian route into building
- Pedestrian route into station
- Route through alley
- Car route to site

Figure 168: 3d sketch by author showing routes



Figure 169: Approach from bridge



Figure 170: View looking at bridge

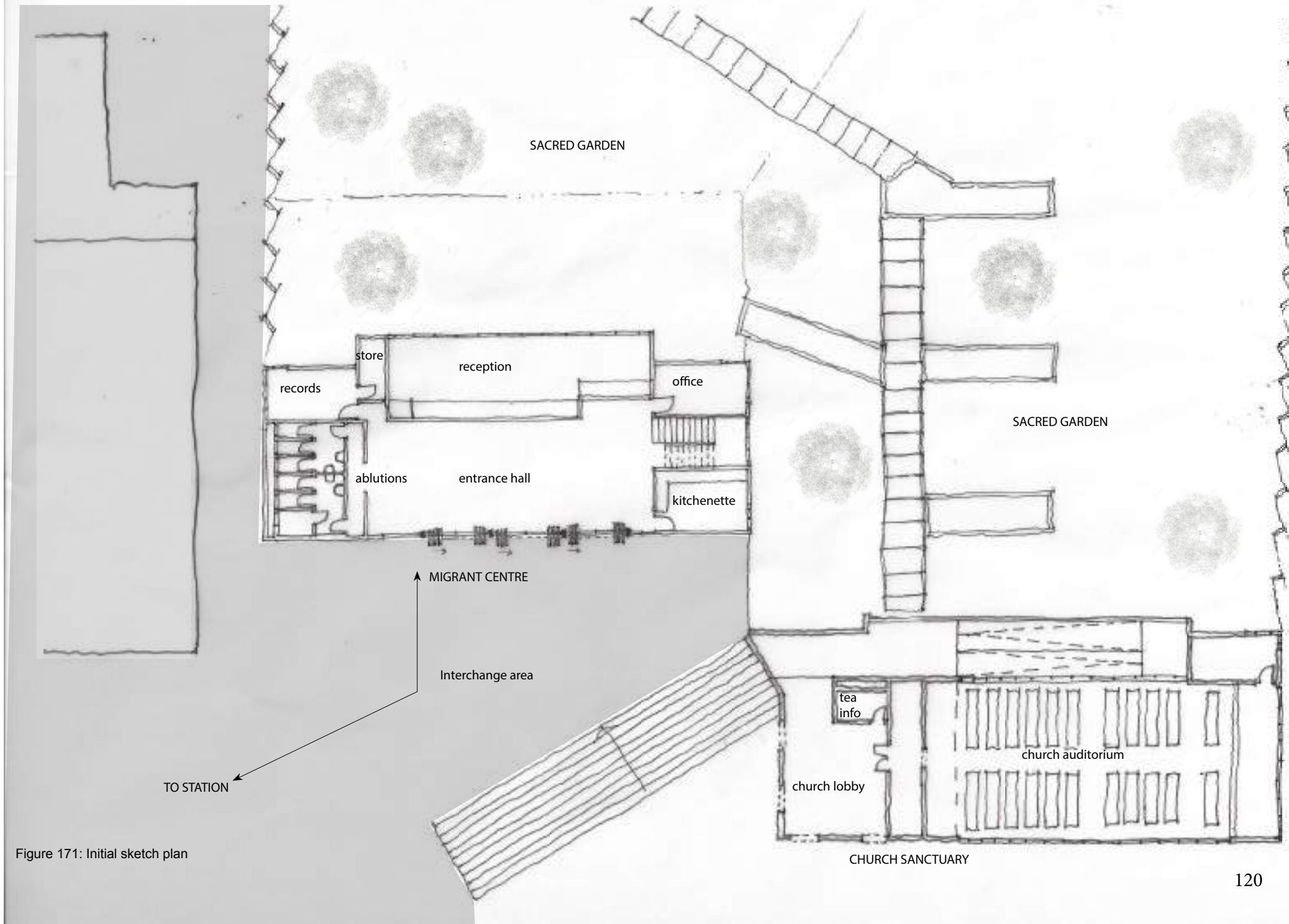


Figure 171: Initial sketch plan

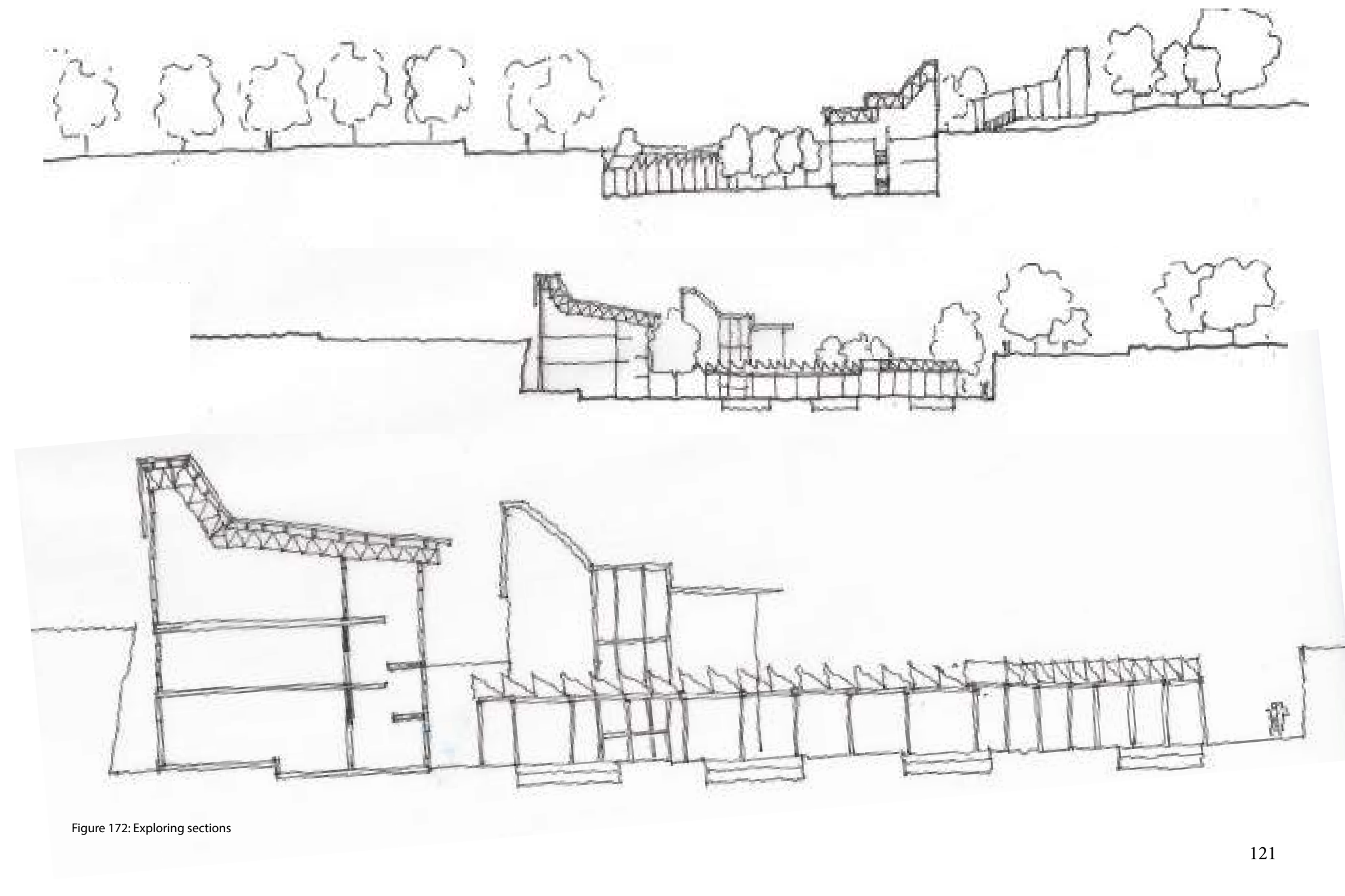


Figure 172: Exploring sections

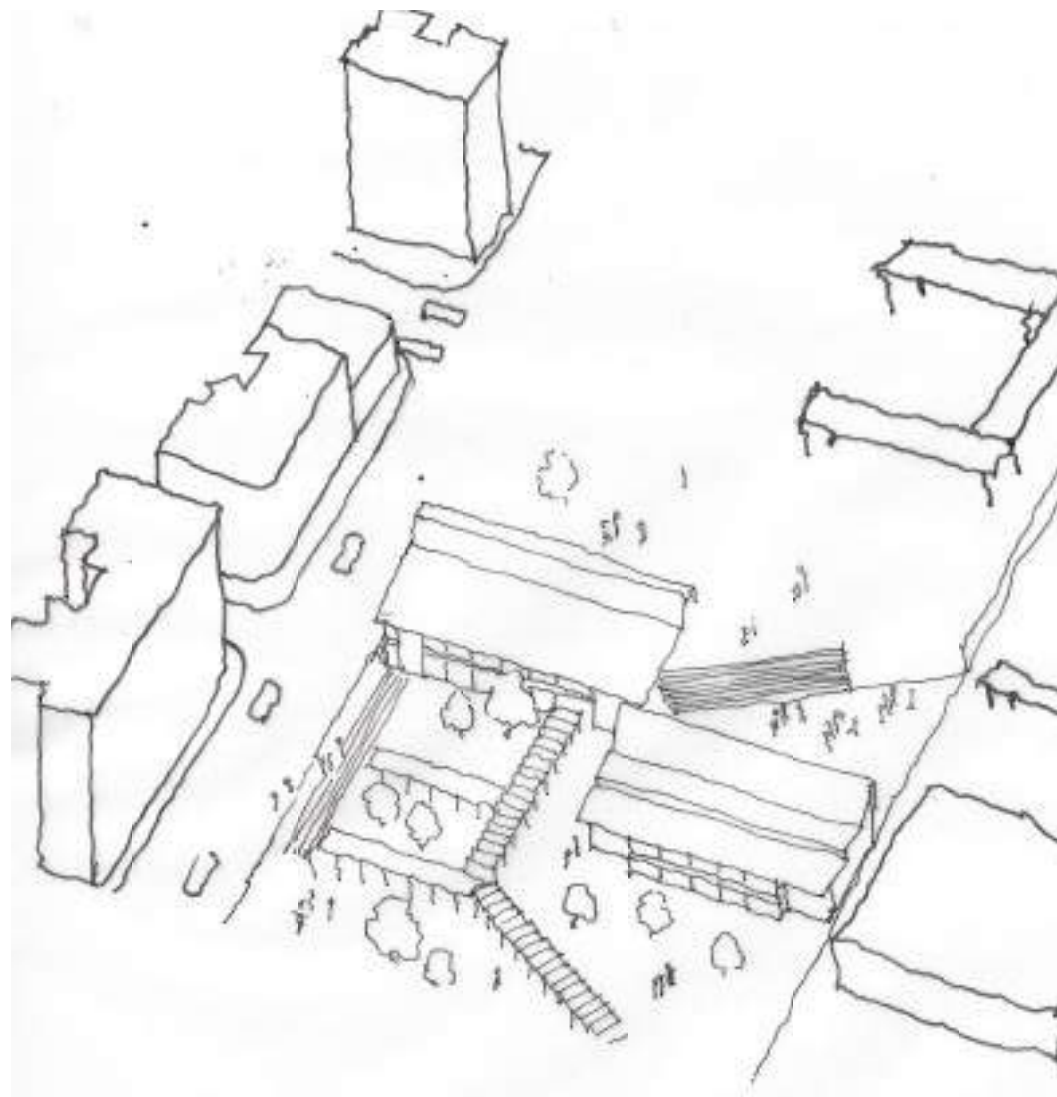


Figure 173: 3D view of scheme

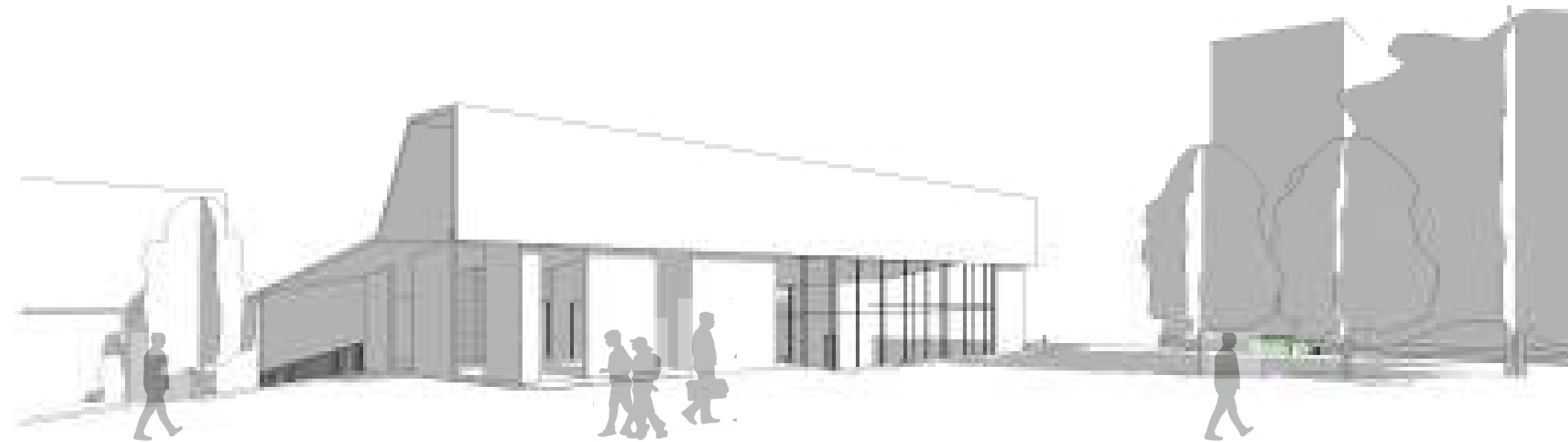


Figure 174: Perspectives

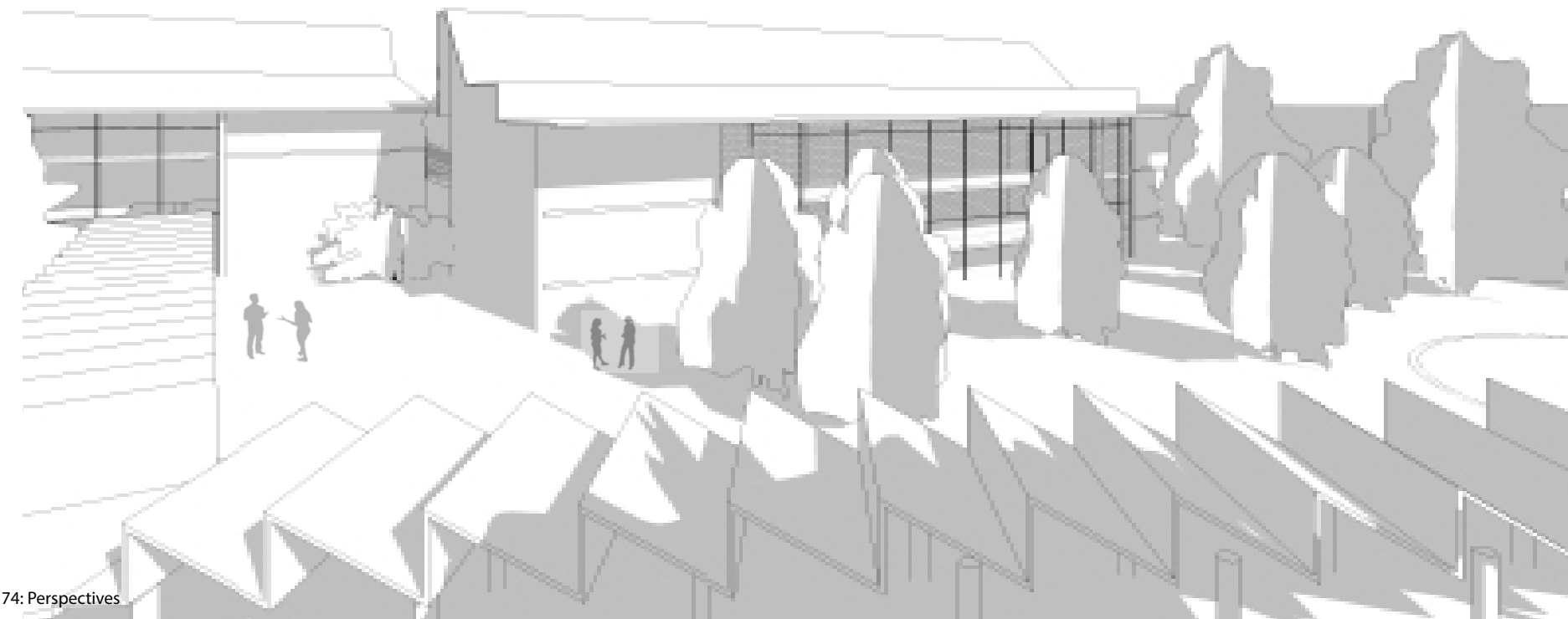




Figure 175: Site courtyard



Figure 176: Site courtyard staircase



Figure 177: Site retaining wall within courtyard



Figure 179: Site courtyard looking East



Figure 180: Site showing North end of courtyard

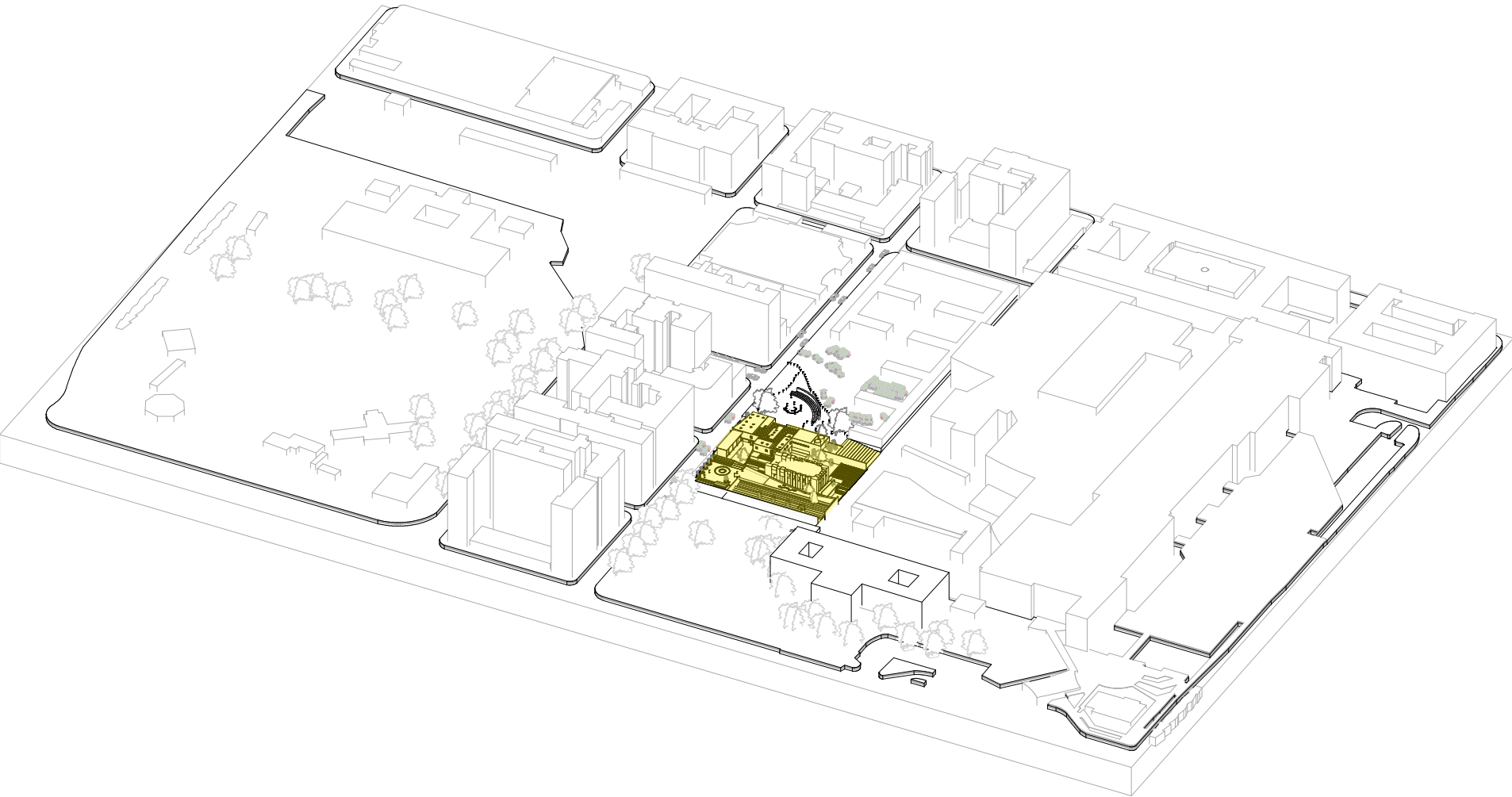


Figure 181: Groups of worshipers gather on the Highlands Ridge to pray

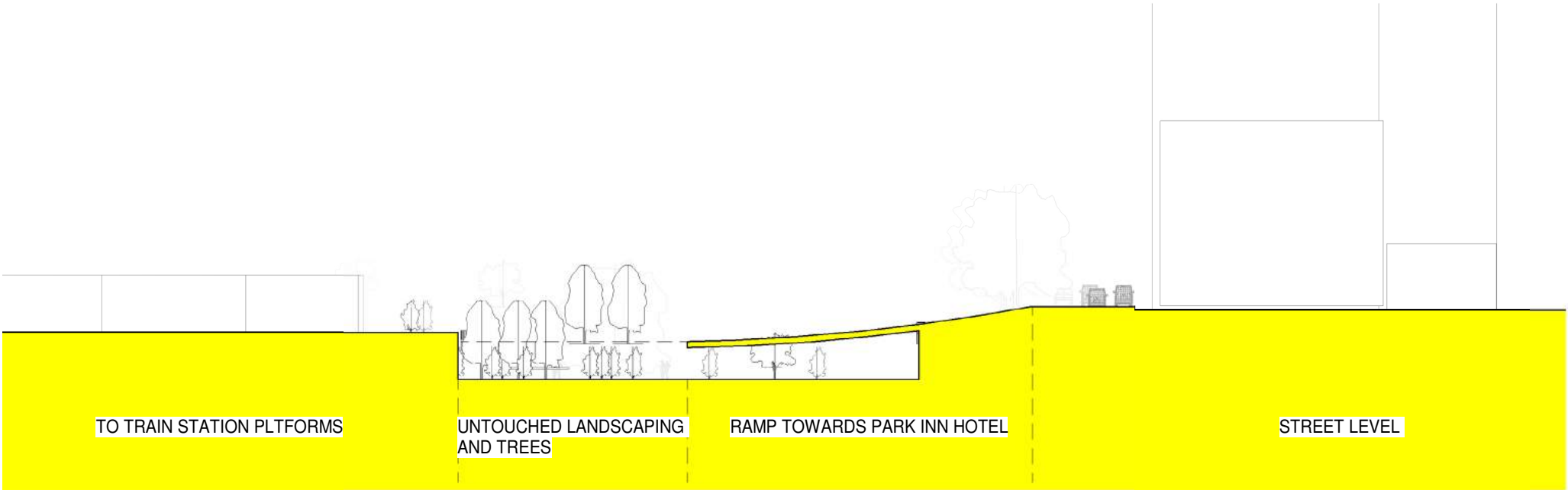
Chapter 6: Final drawings

- Concept drawings
- Site plan
- Floor plans
- Sections
- Elevations
- Diagrammatic sketches
- Building technology
- Perspective views

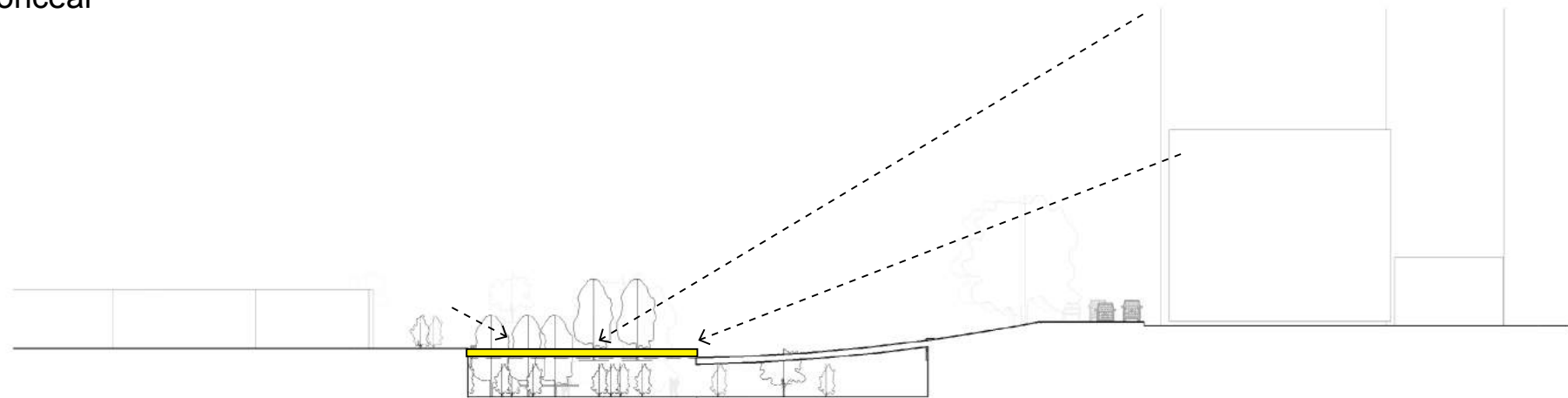
Building in Context - 3D



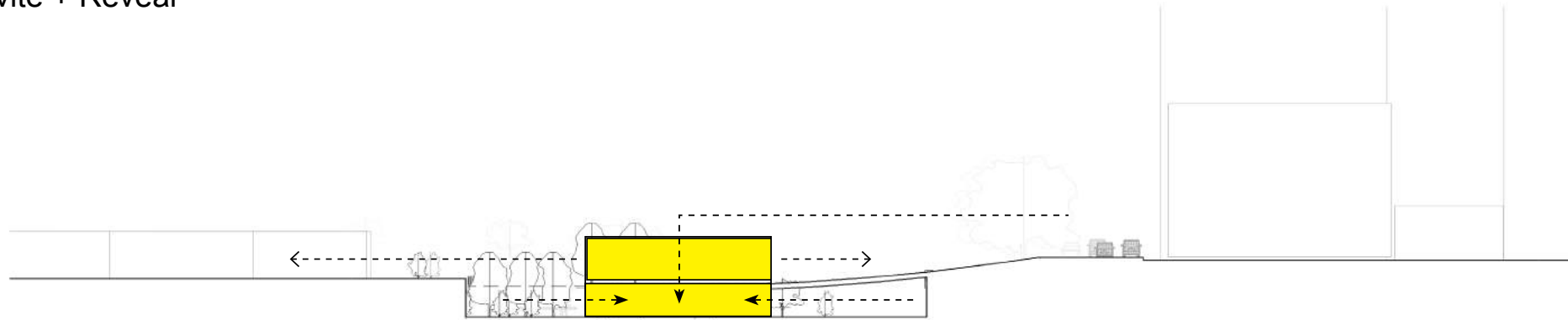
Site Section



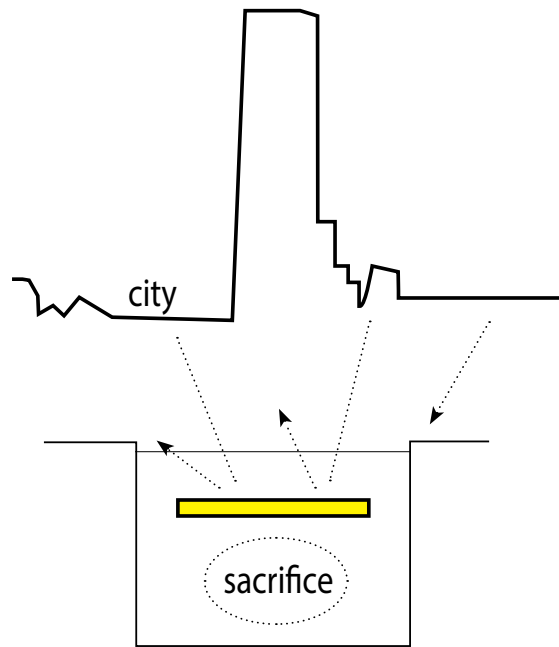
Conceal



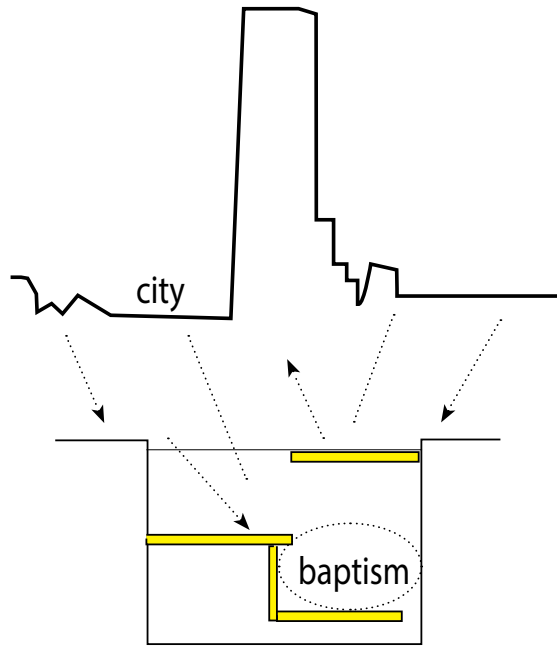
Invite + Reveal



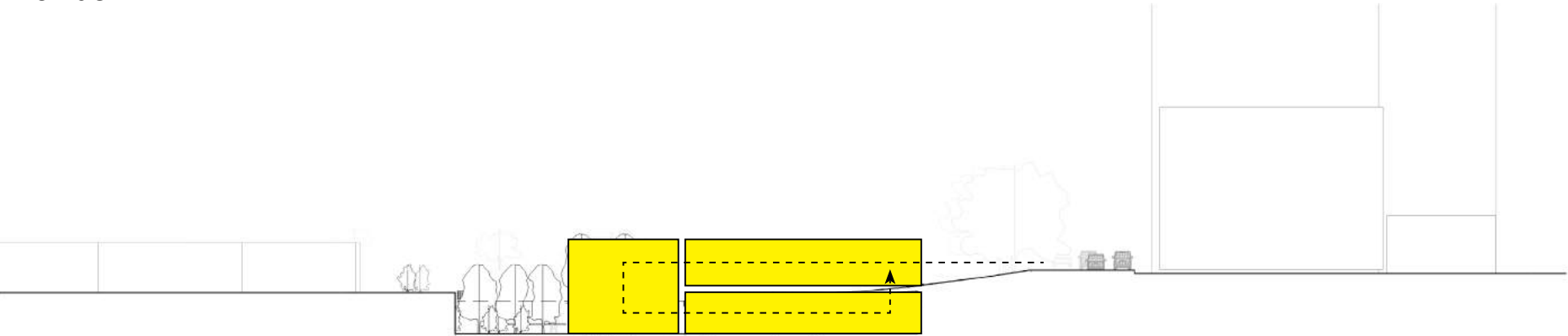
animal sacrifices



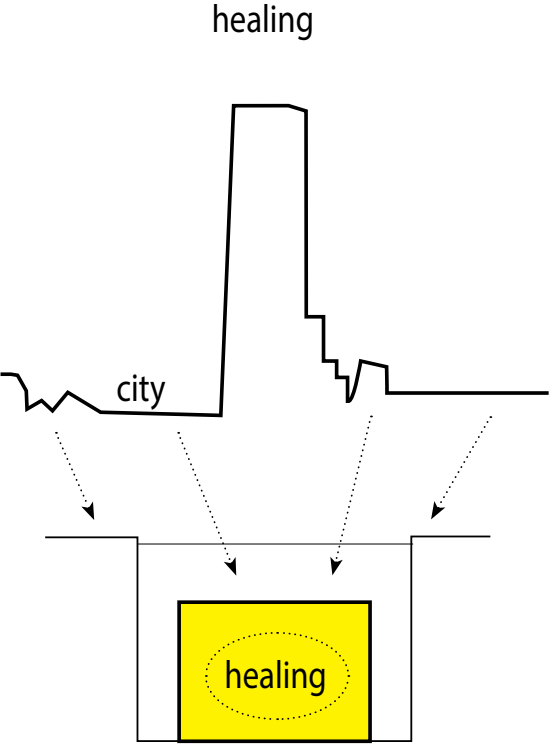
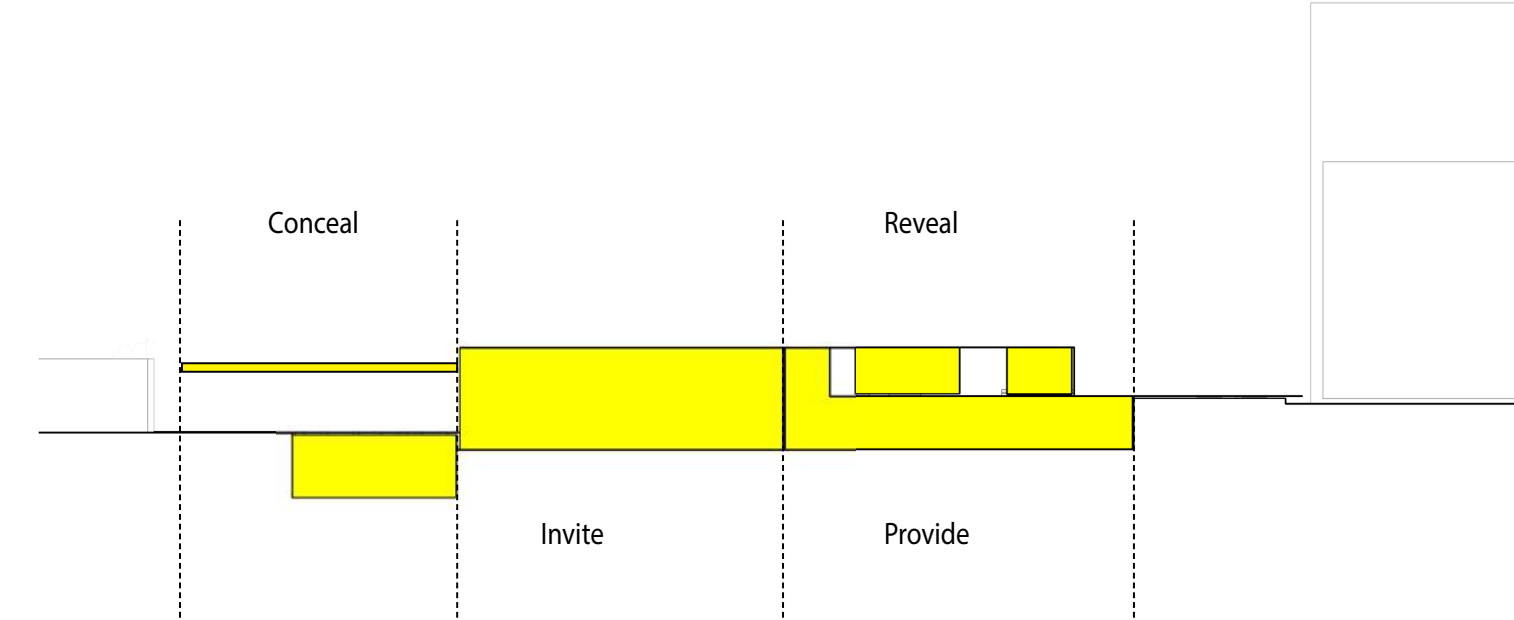
baptisms

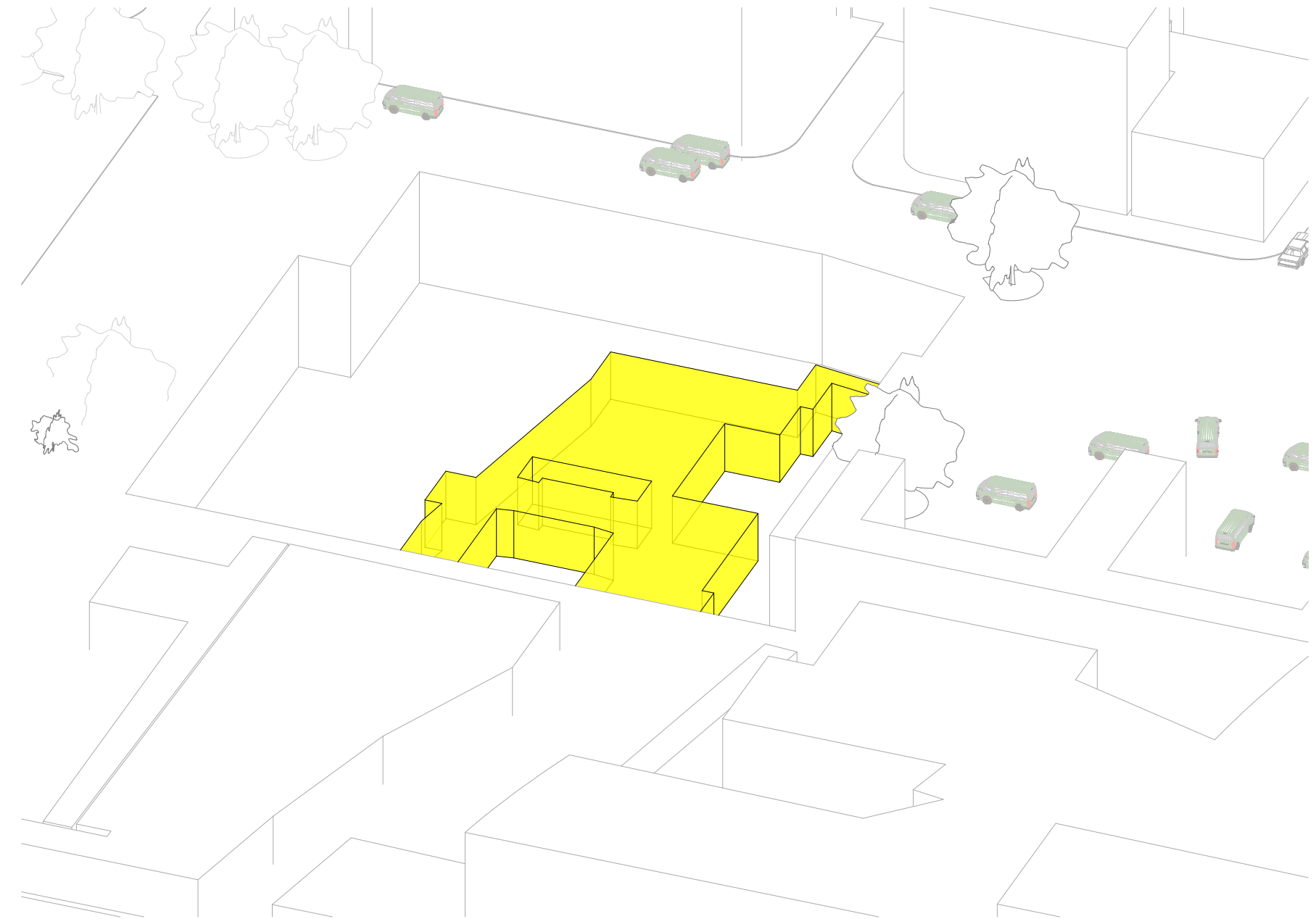
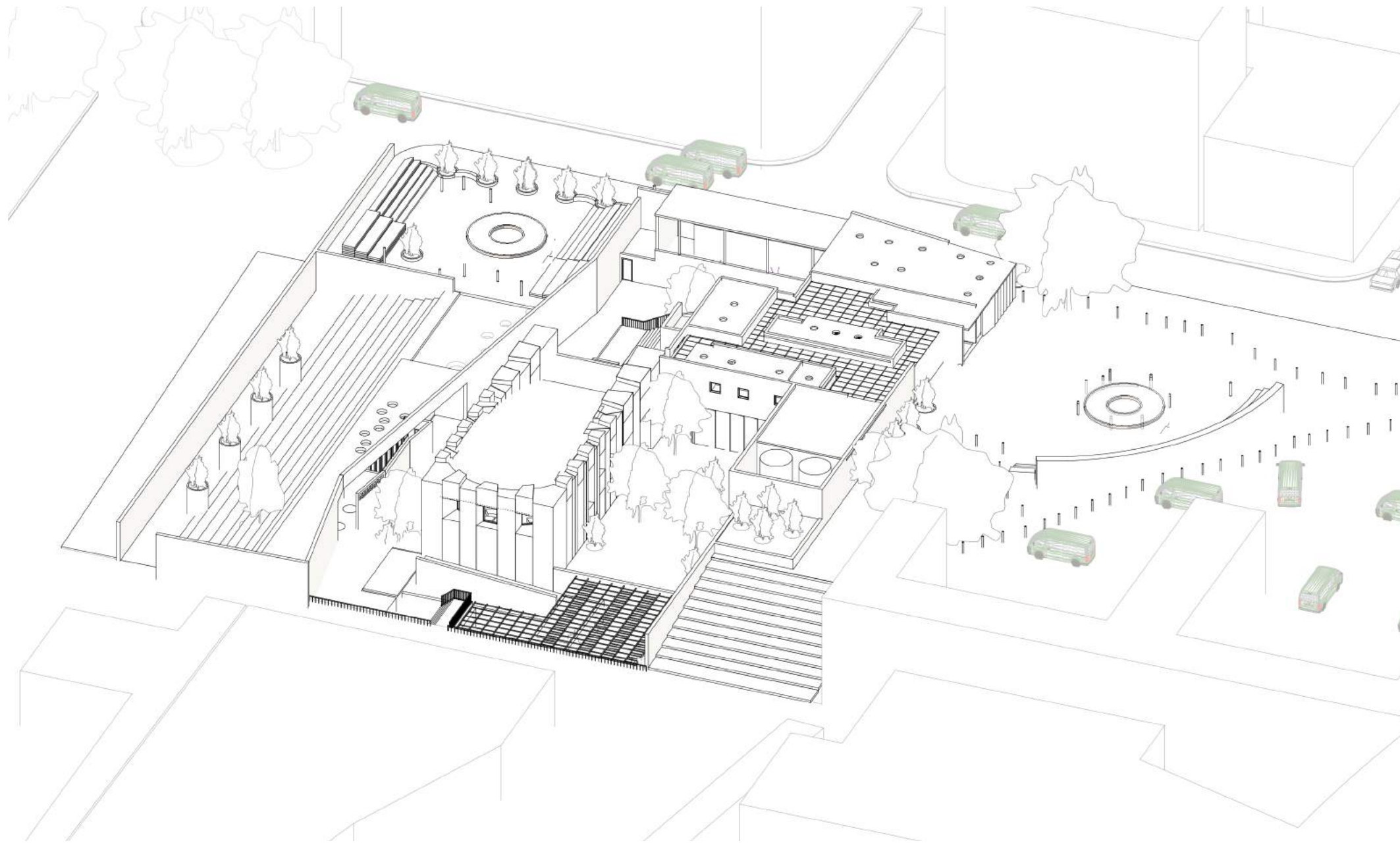


Provide



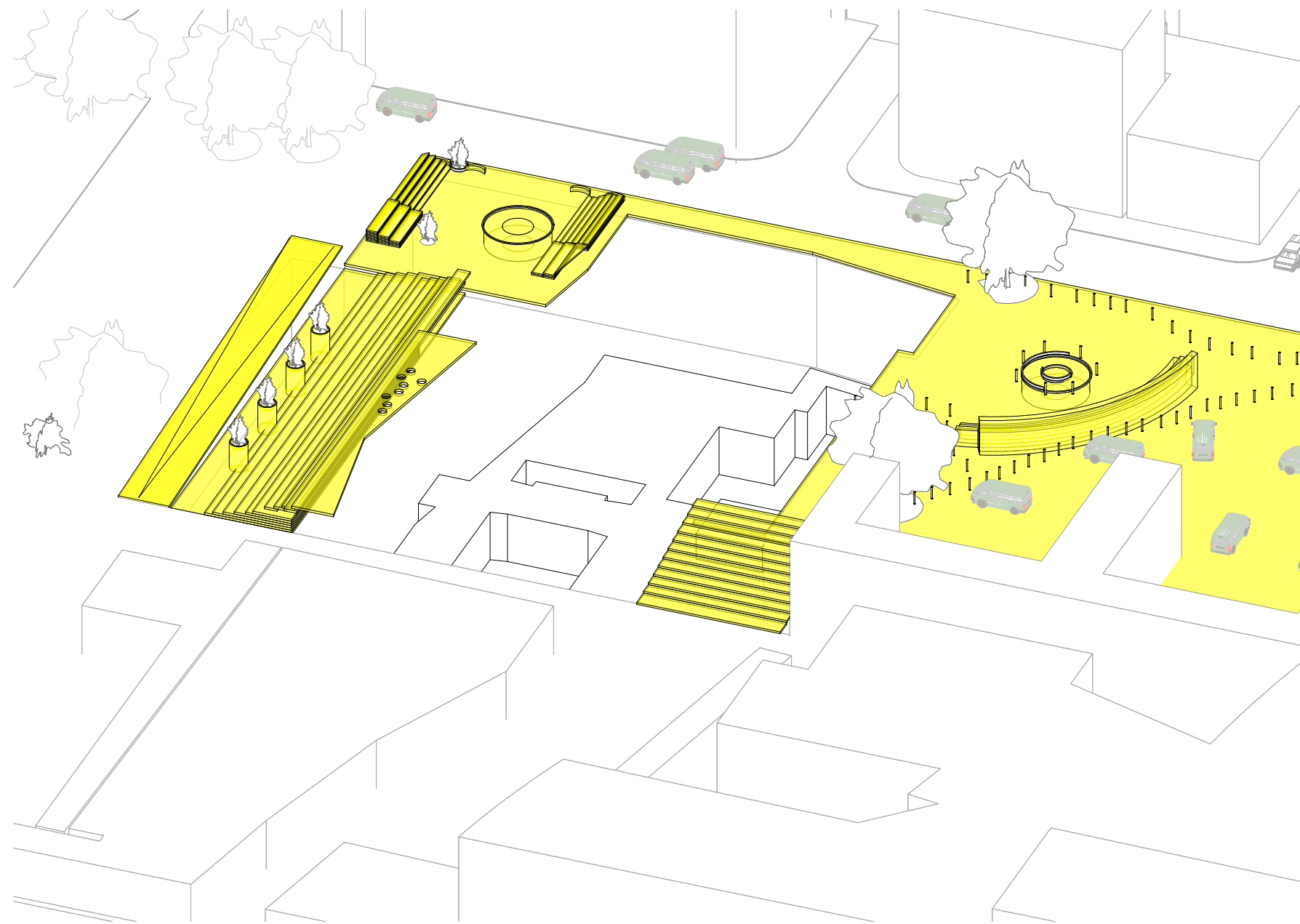
Building Mass





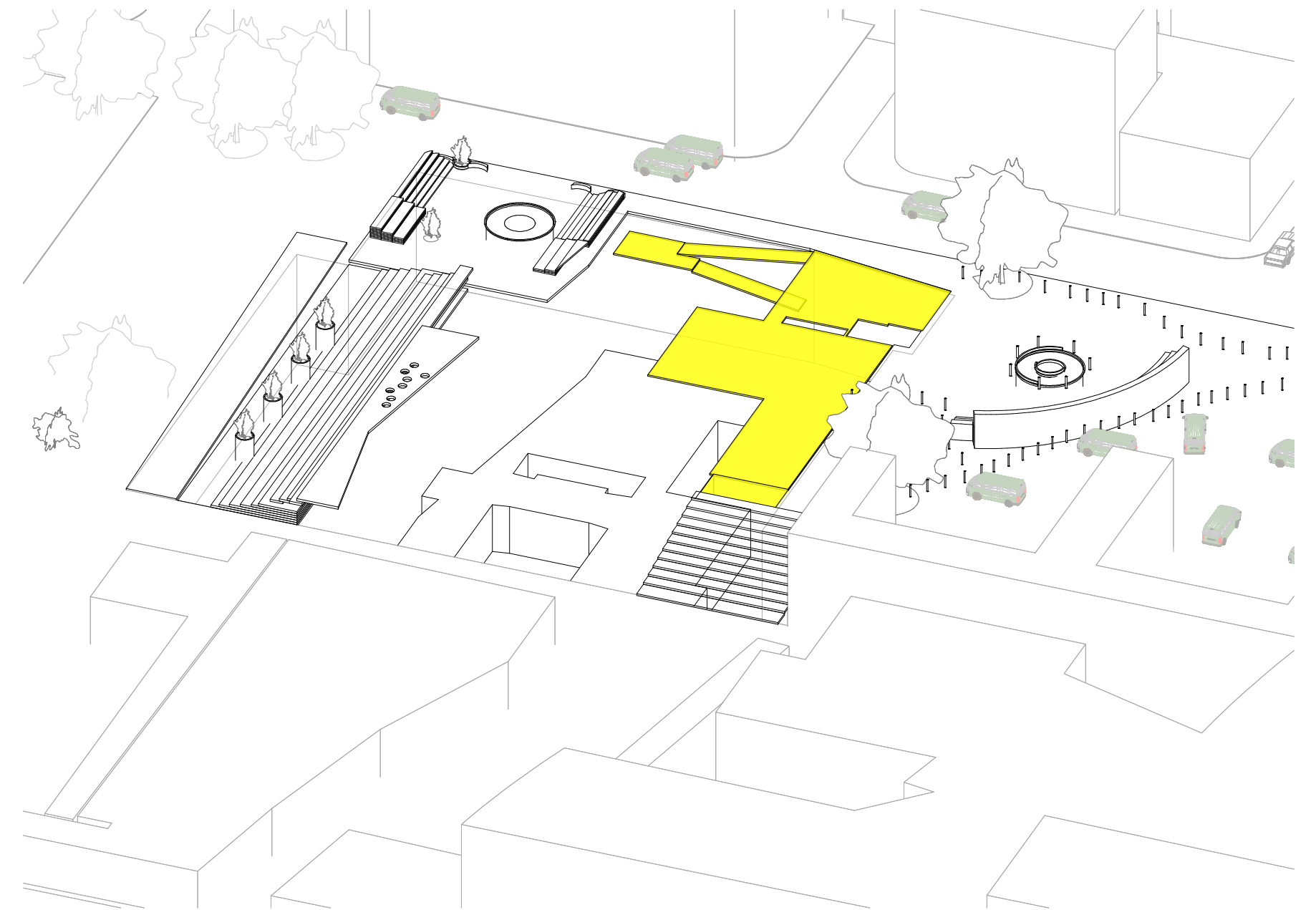
PLATFORM

- to place each building on site the ground was designed and filled with compacted soil for the form work of the foundations



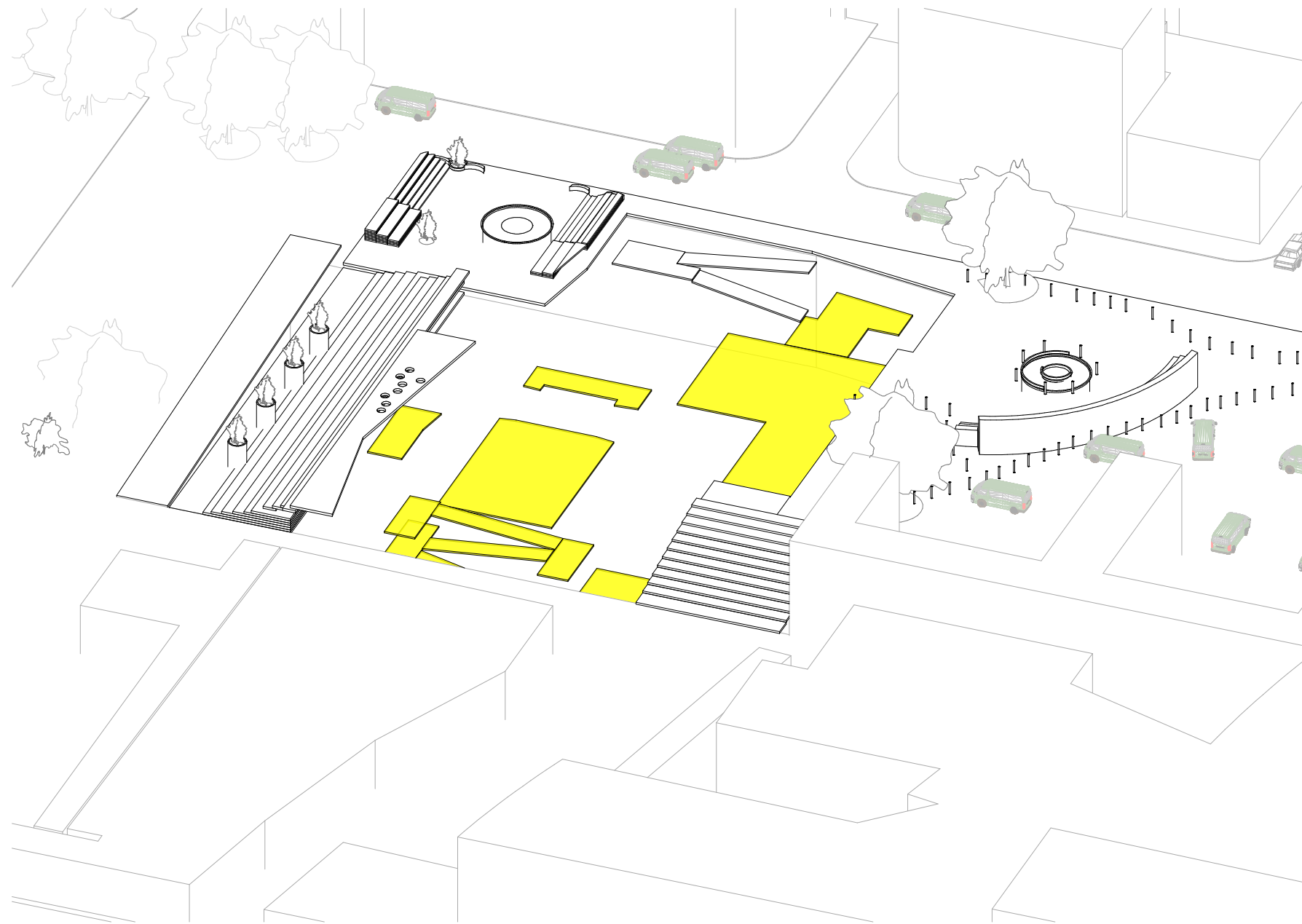
PUBLIC PLATFORM

- to extend the taxi rank floor into an extended public space
allowing for access to and from the train station



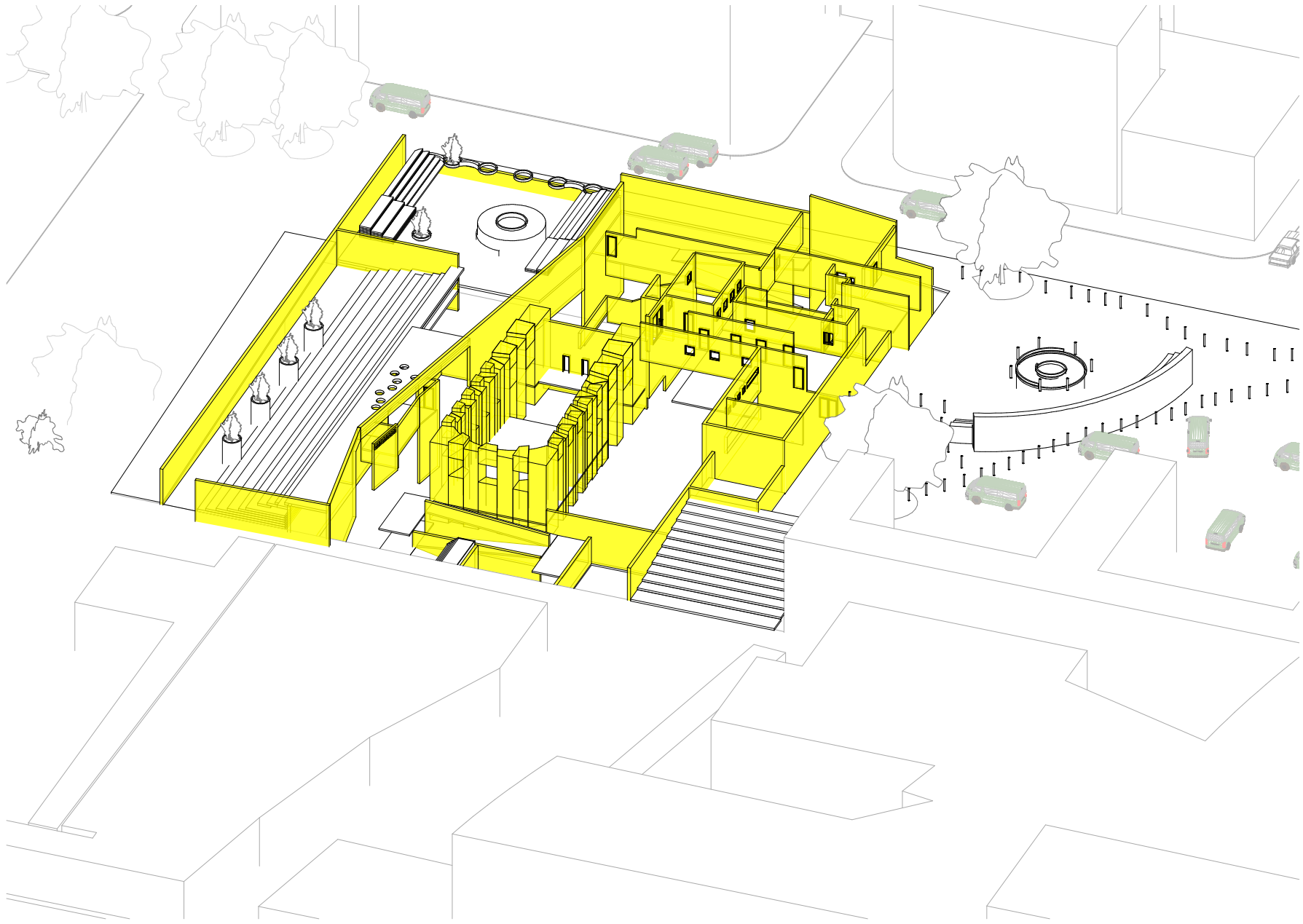
GROUND FLOOR

- to gain access to the lower ground the main entrance is
positioned closest to the taxi rank, which is also the main
interchange for pedestrians heading to the trains



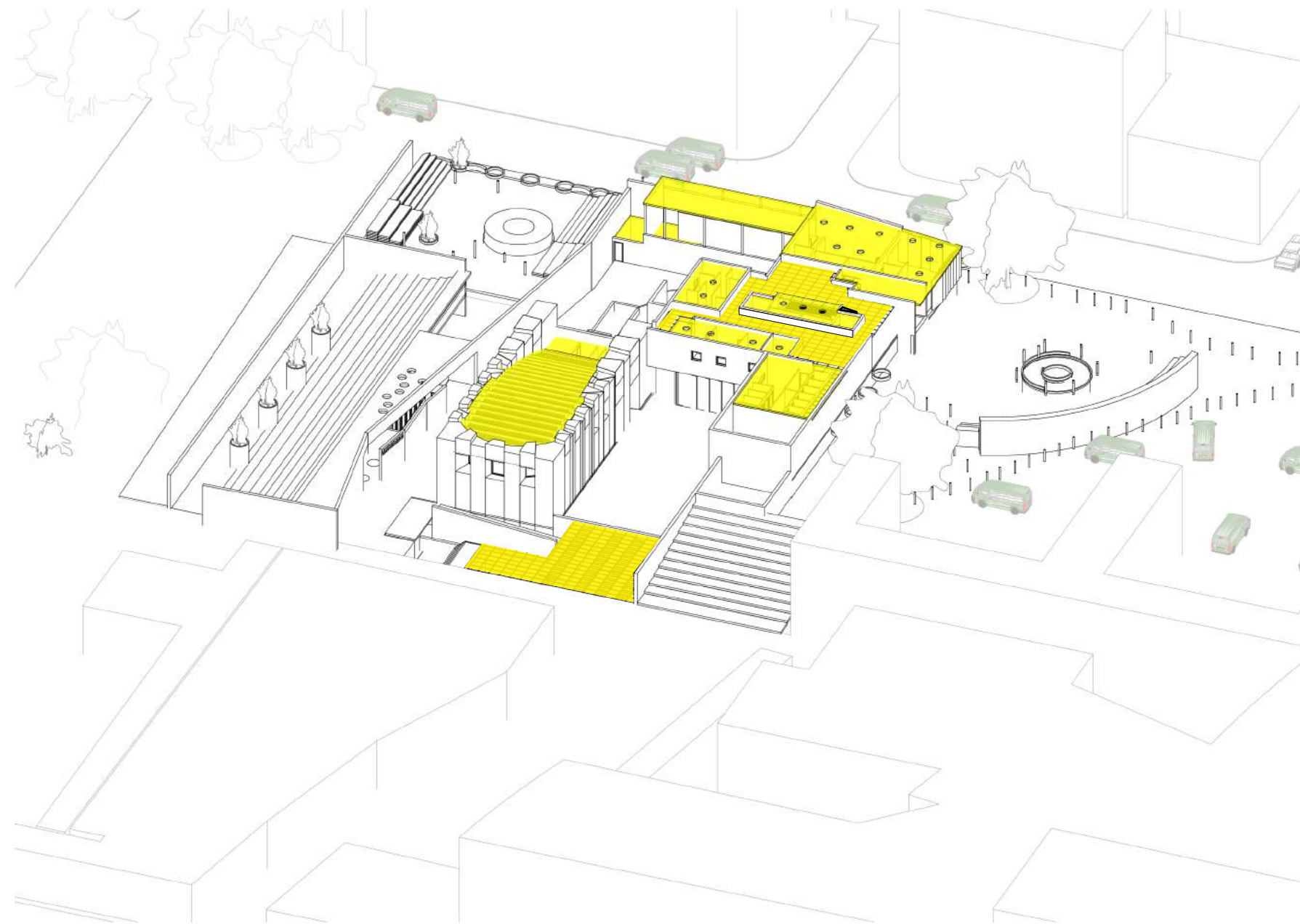
LOWER GROUND PLANE

- the circulation from the ground floor leads to the main courtyard on the lower plane which leads to the more sacred spaces



MAIN UTILITIES

- from the main boundary walls to the inner partition walls this is the basis for the programme split into 3 main parts (spiritual, health, public service)



ROOF COVERING

- the three portions of the building are all covered appropriately to allow for ample light and coverage to the sacred and public spaces

Site Plan

1:500



LEGEND/KEY

- 1. Information desk
- 2. Clinic
- 3. Clinic ablutions
- 4. Water tanks
- 5. Circulation
- 6. AIC church chapel
- 7. Public ablutions
- 8. Ritual + sacrifice space

Food court

Market stalls

Bus terminal

Wanderers taxi rank

Entrance to Park Inn Hotel

Leyds Street

Bok Street

Koch Street

King George Street

Wanderers Street

Joubert Park

Johannesburg Art Gallery

Twist Street

Ground Floor Plan

1:200



LEGEND/KEY

- 1. Information desk/ entrance
- 2. Bag drop/storage
- 3. Offices
- 4. Emergency staircase

- Clinic
- 5. Dispensary
 - 6. Wet store
 - 7. Dry store
 - 8. Doctor office
 - 9. Nurse office
 - 10. Treatment rooms/wards
 - 11. Consulting
 - 12. Reception
 - 13. General store
 - 14. Lab 1
 - 15. Lab 2
 - 16. Public ablutions
 - 17. Patients ablutions and showers
 - 18. Water tanks



Wanders Street

Bok Street

Upper Floor Plan
1:200

LEGEND/KEY

- Migrant/refugee status
1. Legal documentation
 2. Ablutions
 3. Stairs towards clinic

- Public facilities
4. Public ablutions

- Spiritual upliftment
5. Prayer platforms
 6. Chapel
 7. Priest quarters

Community

8. Private consulting
9. Central courtyard
10. Dining hall
11. Kitchen
12. Prep area
13. Cold store
14. Dry store



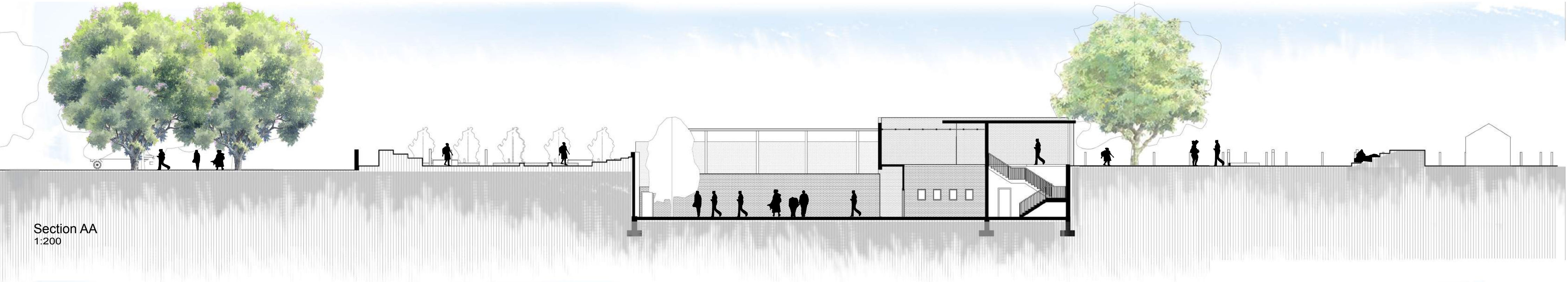
Lower Floor Plan
1:200

LEGEND/KEY

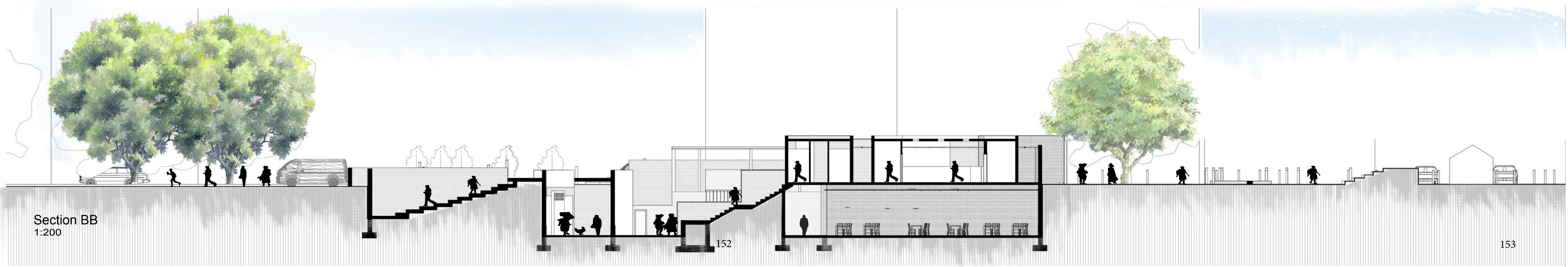
African spirituality

1. Baptism pool
2. Slaughter nook
3. Space for burnt sacrifices





Section AA
1:200



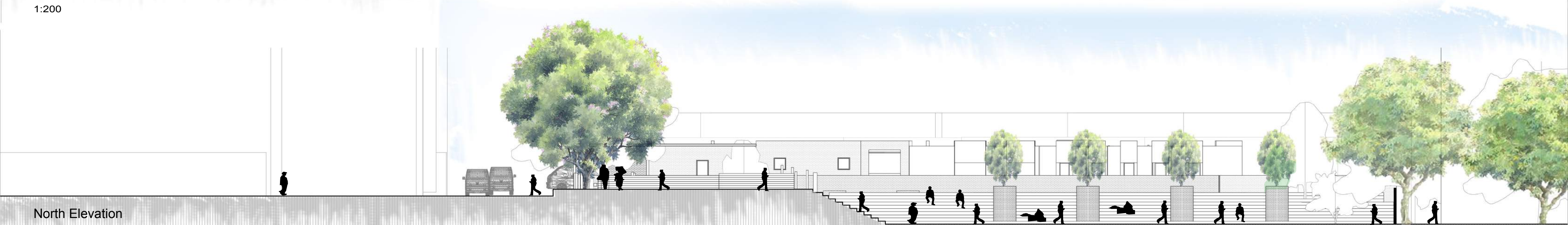
Section BB
1:200





South Elevation

1:200



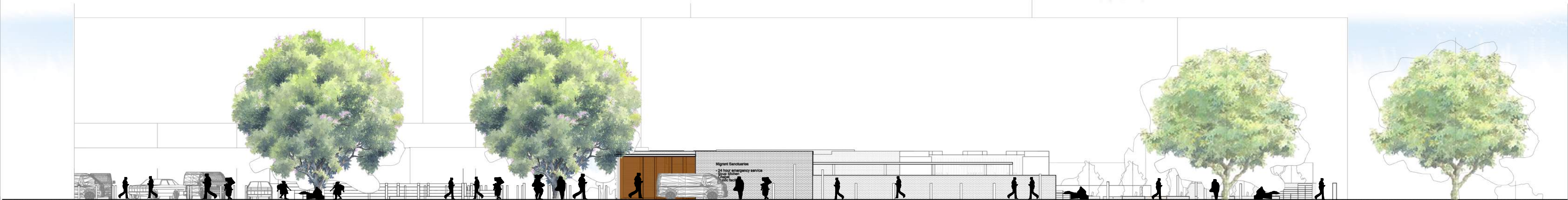
North Elevation

1:200



West Elevation

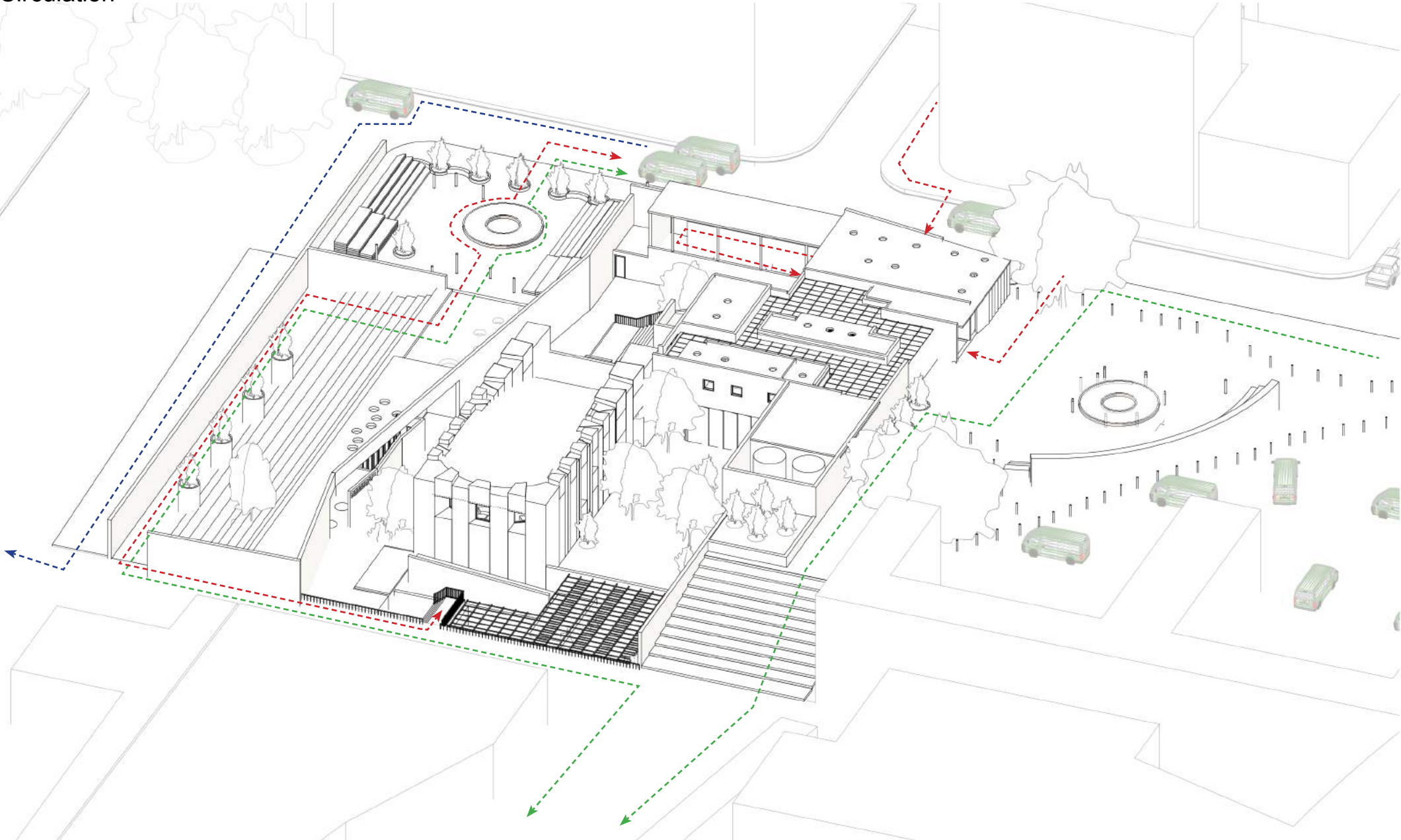
1:200



East Elevation

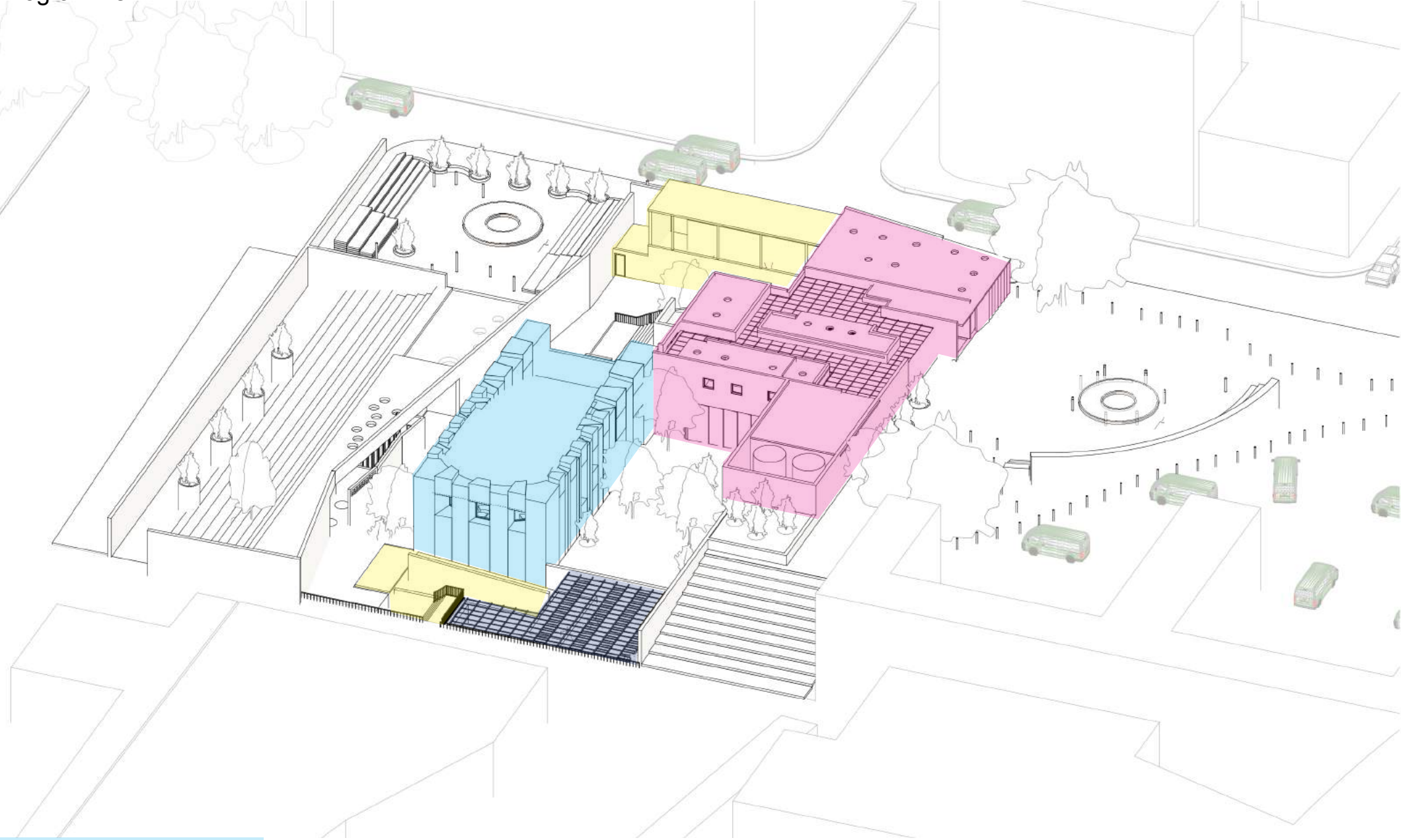
1:200

Circulation



- Pedestrian route into building
- Pedestrian route into station
- Car route to site

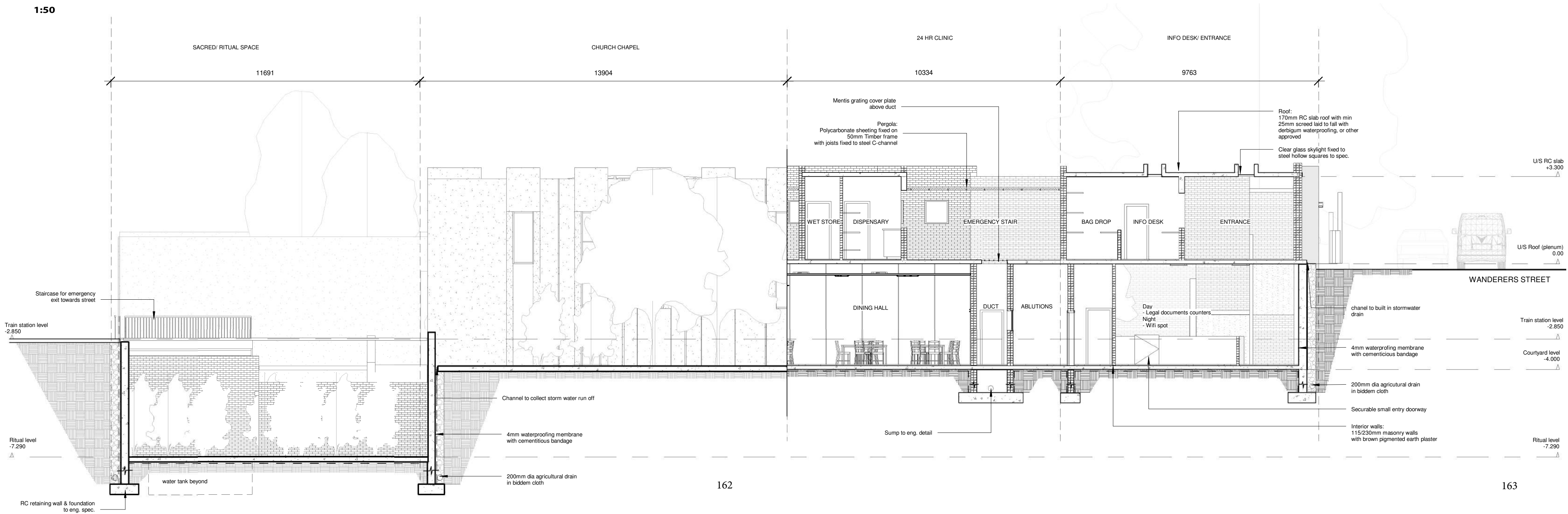
Programme



- Church sanctuary
- Migrant centre and support
- Circulation/ public utility
- Sacred garden/courtyard

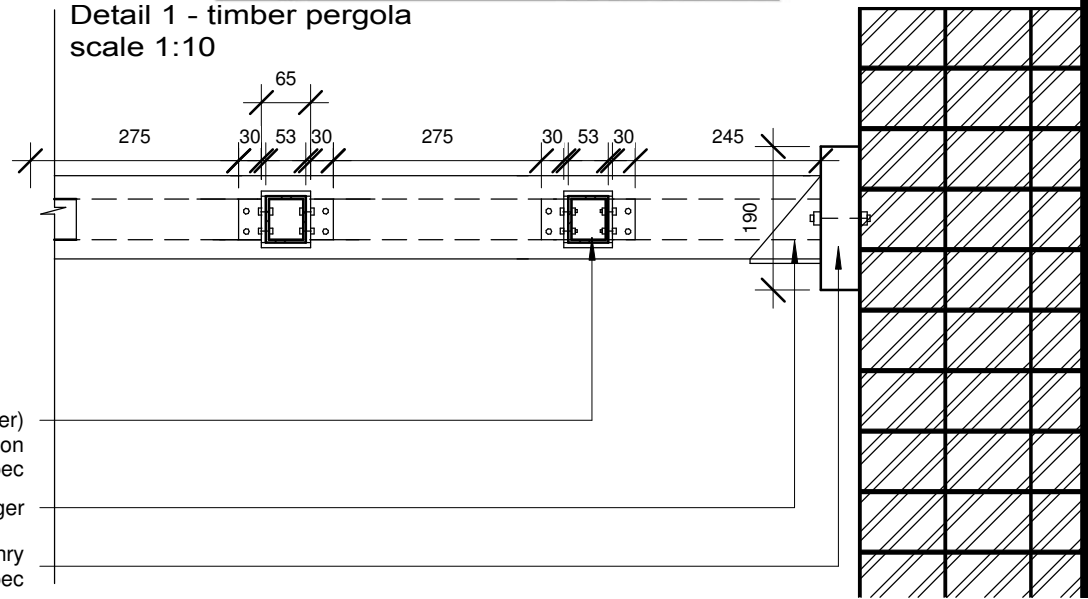
Detail Section

1:50





view looking towards sacrifice yard



30 x 30mm SHS structure (clad with timber)
bolted to 50x50mm steel hollow section
to eng. spec

Joist hanger

Pergola anchor bolted to structural masonry
wall to eng. spec

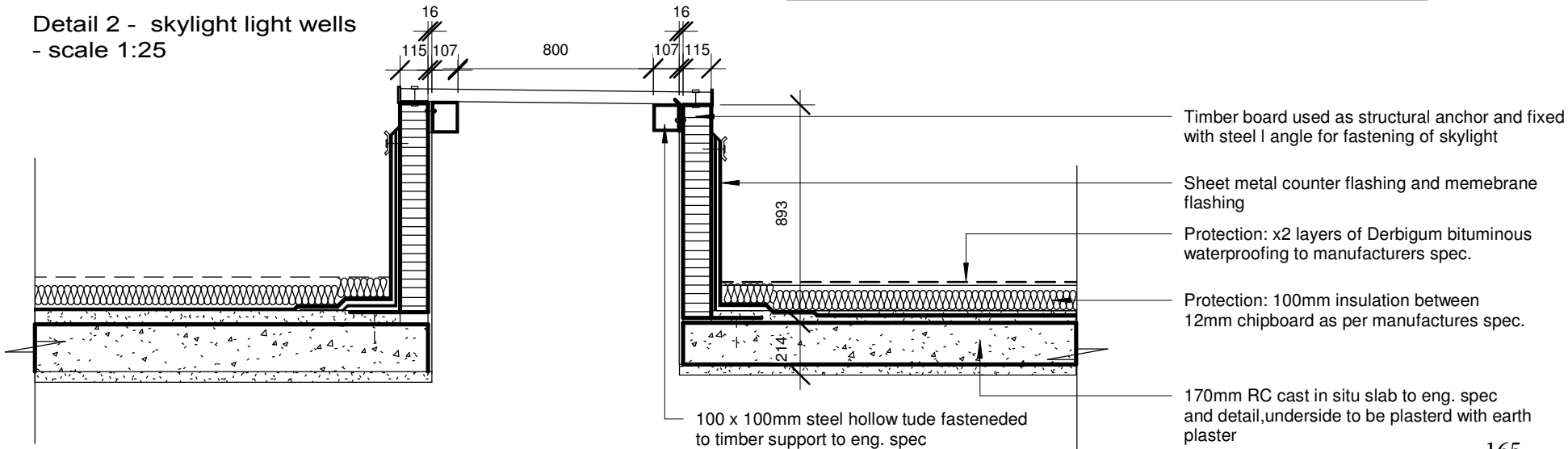


view into towards the circulation



view into entrance and information hall

Detail 2 - skylight light wells
- scale 1:25



Timber board used as structural anchor and fixed
with steel I angle for fastening of skylight

Sheet metal counter flashing and membrane
flashing

Protection: x2 layers of Derbigum bituminous
waterproofing to manufacturers spec.

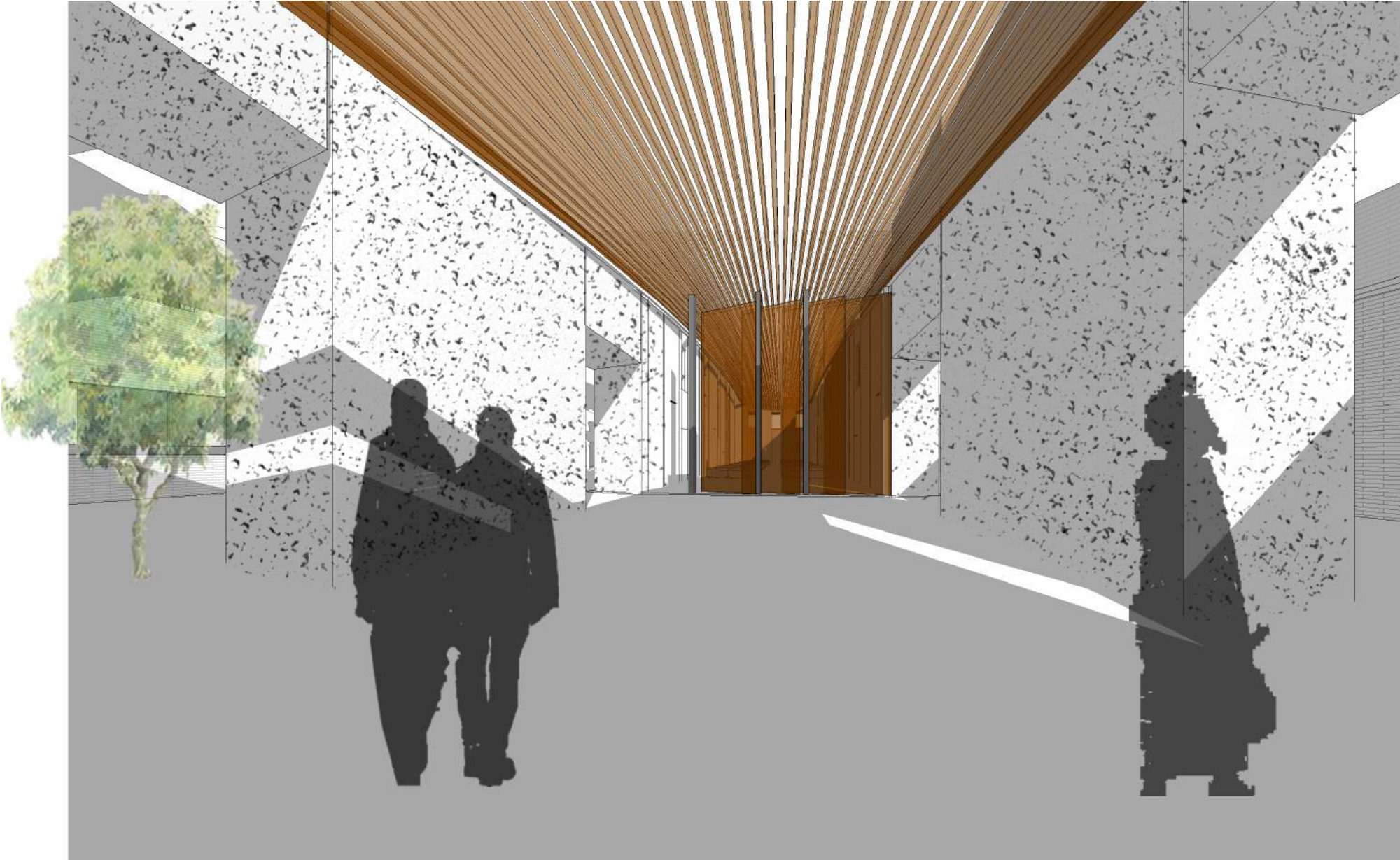
Protection: 100mm insulation between
12mm chipboard as per manufactures spec.

170mm RC cast in situ slab to eng. spec
and detail, underside to be plasterd with earth
plaster

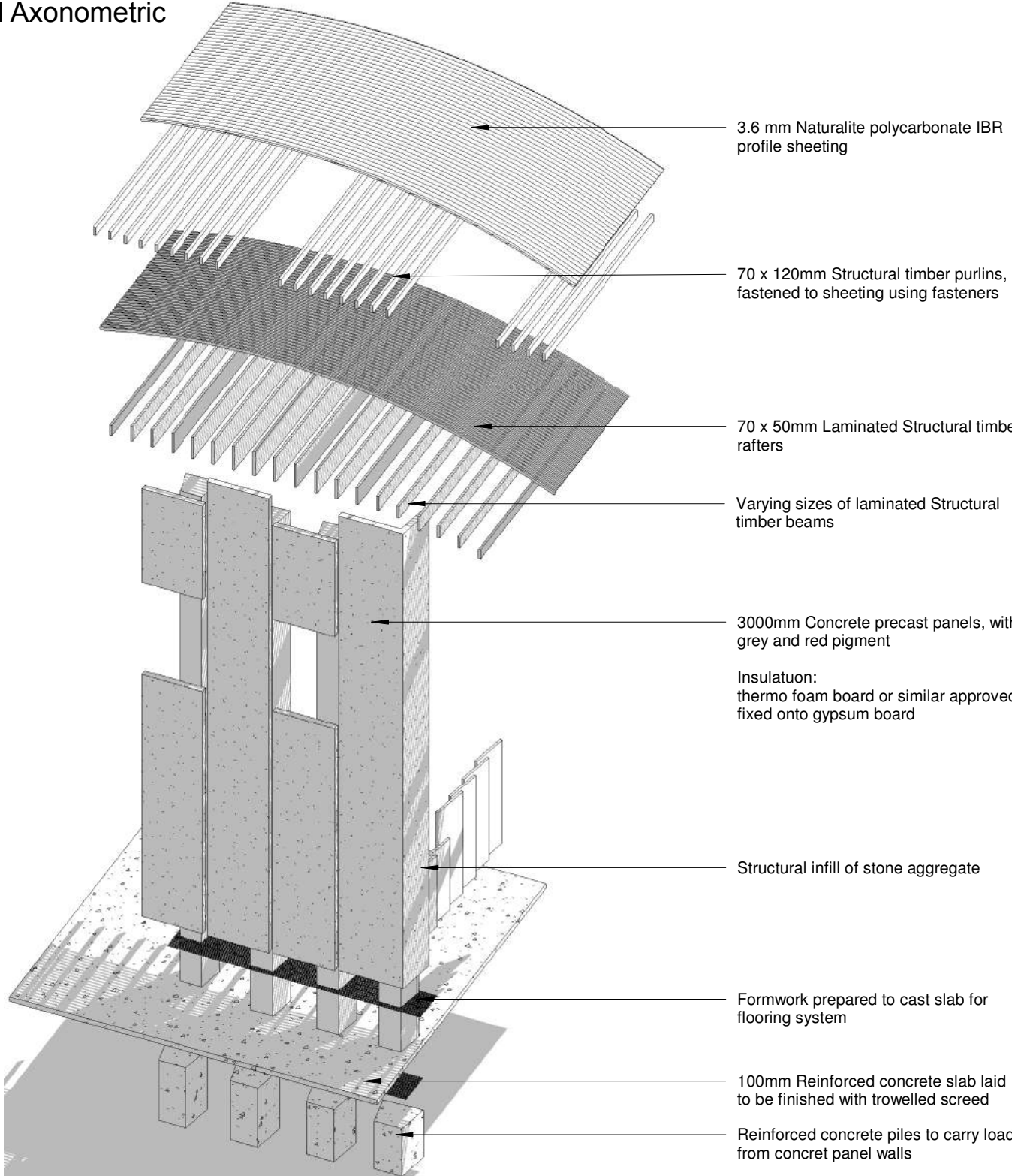
100 x 100mm steel hollow tude fasteneded
to timber support to eng. spec

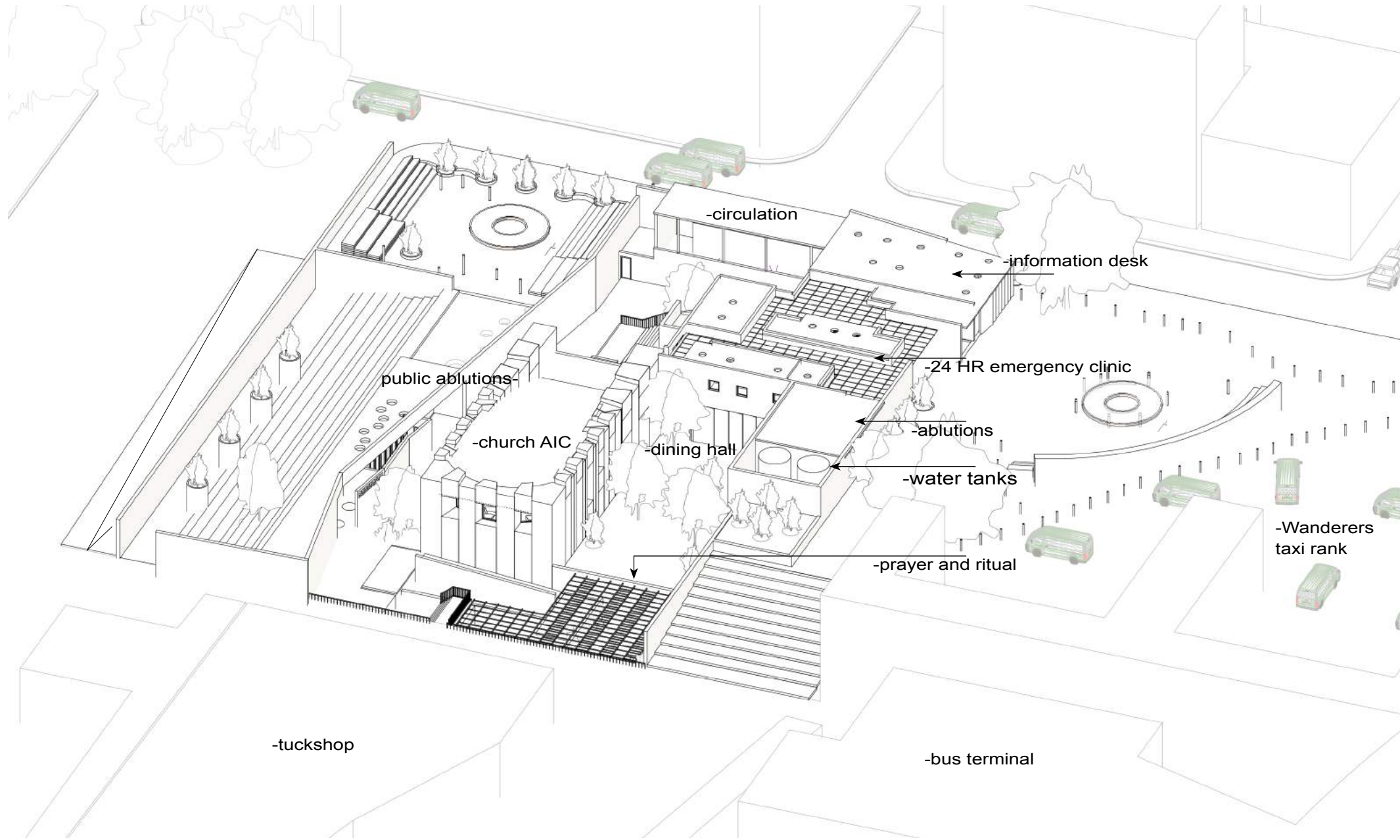
Exploded Axonometric

1:20



view looking towards church chapel





Perspective view looking west



approach along Wanderers street



view into courtyard



view looking towards entrance



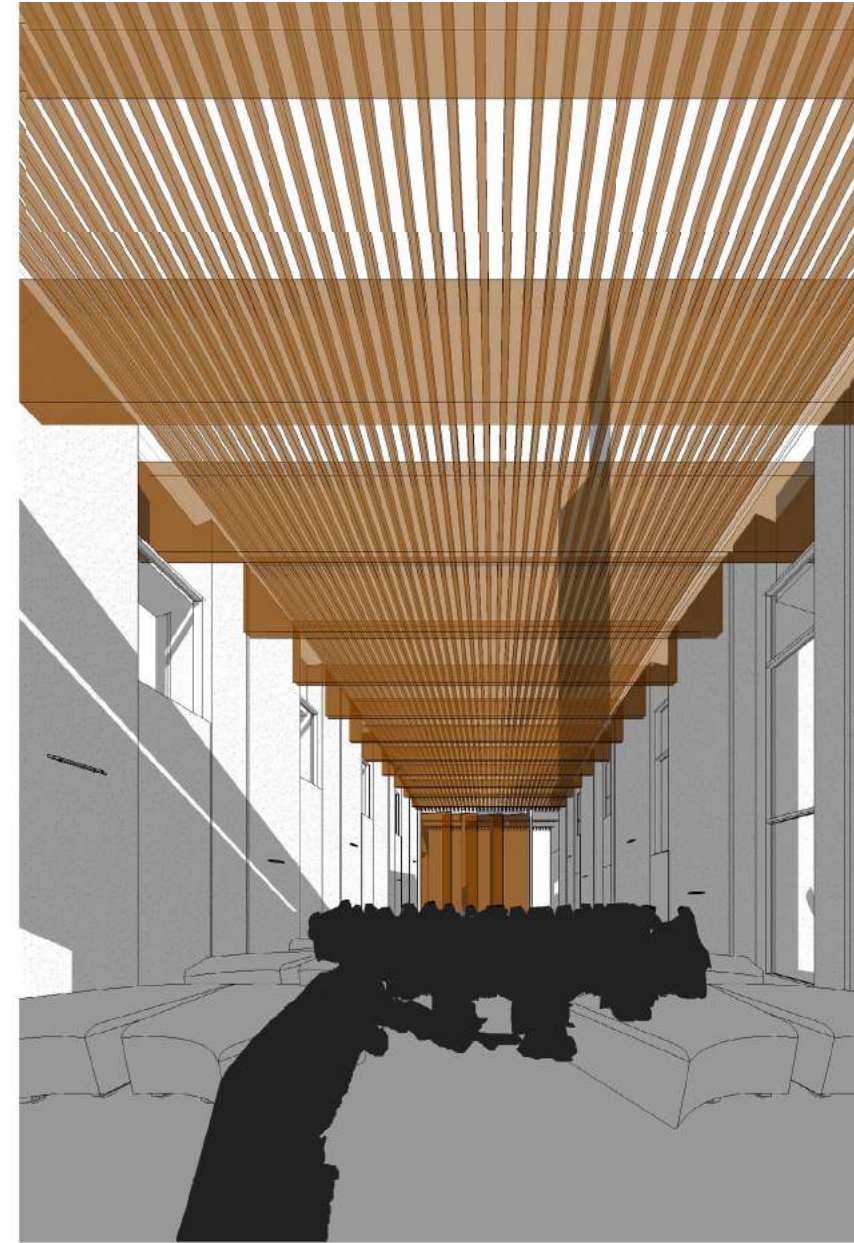
circulation from forecourt to clinic



approach towards underground praying area



ritual and prayer court



church chapel

Chapter 7: Project viability

- Business plan
- Partners
- Site location
- Implementation
- Partnership structure
- Financial considerations
- Precedent
- Conclusion

-The executive summary

The city of Johannesburg is an arrival destination for migrant workers, job-seekers, asylum seekers etc in the catchment area of South Africa , Gauteng. There is a responsibility to navigate this in a responsible manner and still provide for the many opportunities that arise in a place characterized as an arrival hub for Gauteng.

What draws millions of people to Johannesburg is its as a place of opportunity, the opportunities may be economic, residential or educational of which the variety is rich and endless. However the sad reality of the oppurtunites that are available in an African city like Johannesburg, indicate that the need outweighs the capacity and this has created a negative attitude between new comers and those who have been in the city for much longer. The Xenophobic attacks of 2008 are evidence of escalated hatred and violence towards foreign nationals. As a response there are various organizations and non profits who have dedicated their time and resources to assisting this transition for people coming into the city whether as immigrants or migrants or local travellers.

The dynamism of the City of Johannesburg is that in the midst of many people seeking opportunities, the very people also have traditional ways in which they want a conducive environment to practice their spirituality. The opportunity to establish a place for African Independent Churches in the city is one of the ways to provide this conducive environment and will be a joint-project in establishing a building which accommodates the needs of citizens around the city.

The project is split into two programmes, one being a migration centre to address the issue of migrants in and around transport nodes. The other is a church which will accommodate the spiritual needs of people in the inner city of Johannesburg. These churches exist but remain part of the marginalized parts of the society especially when it comes to being accommodated for in the urban fabric of Johannesburg. However for the purpose of this submission as a business plan, the focus will be

on the church as part of this viability study.

-Project objectives

Accessibility – of movement into and within the transport interchange
Integration – amongst transport modes, existing informal markets and the building

Sustainability – pitching style and scale appropriately to the location
Development value – identifying opportunities for future developments of this kind around transport nodes

Operations – merging the operation of the park station with the permanent programme of church facilities

Live ability – ensuring that the result enhances the urban experience for people

The Partners

This project will be made up of government and non-government funders and the majority of the cost will come from namely: Johannesburg Development Agency (JDA), the Joburg Migrant Advisory Panel, the South African Council of Churches and The City of Joburg. Below, I will briefly describe each of the identified partners:

JDA

Introduction

The JDA is part of the City of Johannesburg’s development agency which is set up to built towards a sustainable and resilient city. Together through creating flexible yet live able conditions around transit nodes and corridors across the city. As part of the JDA’s Inner City Transformation programme, which aims to establish the inner city as a credible business and residential node- the focus is to strengthen the areas of the city that are primary transit networks for the continent and province.

Relevance for project

I propose the JDA as one of the key partners and clients to invest in this project- they have the experience and the capacity to invest in buildings which seek to improve infrastructure in the city as well as public urban areas. There have been a few proposals for the Park station to design a park and urban park because there is a need to improve the public use of space in the congested transport node. A commendable project by the JDA which promotes citizenship, community and safety is the Ekhaya Park in Hillbrow (JDA report). With the addition of a soccer field, solar lighting points, an ablution block, landscaped grass etc the park is a safe haven for many children and commuters in the community of Hillbrow. These are all initiatives which my proposed project aims to create in promoting safety within public spaces.

The Joburg Migrant Advisory Panel (JMAP)

Introduction

This is an association which is made up of representatives from various departments within the City of Johannesburg and stakeholders in the migrant sector. As a panel they focus on four key issues and address these in teams through initiatives

and programmers in the city.

1. Housing and shelter
2. Business and economic group
3. Education, training and labour group
4. Safety and immigration group

Relevance to project

The JMAP does great work in Johannesburg, through initiatives but for this project they will be the key drivers in the realization of the building as a Centre for migrants, and a resource for the above mentioned groups, particularly education and safety. There is no group dedicated to social integration which will be important in a project which seeks to look at methods to integrate citizens of the city with migrants in a conducive manner. They will be essential in establishing support and being an advisory panel in finding out the struggles of migrants in the inner city and draw up a specific programme according to those needs.



Figure 185: JDA logo (2019)



a world class African city
Figure 186: City of Joburg logo (2019)

South African Council of Churches

Introduction
The history of the involvement of churches from the 70’s to 90’s in the political struggle of South Africa was fundamental , being “the voice of the people” they continue to seek national reconciliation to date. This forum is an interdenominational platform that is responsible for the census of 36 Christian organizations. They are devoted to ensuring social, economic and national justice in the church community. With a specific focus on spiritual inclusion to the marginalized their participation in this project is essential.

Relevance to this project
There is no group in the JMAP dedicated to social integration of migration which will be the focus of The South African Council of Churches. The idea is that they can assist through the implementation and recognition of African churches in the inner city, whom are sidelined, to assist in providing spaces that they can use in the city that suit their needs. There is an identified church in the area of Park station which uses an open space next to a building, as their space to worship etc on Sundays. This portion of the project would seek to accommodate them in a safe and inclusive manner in an area which is an important transport node. The aim is to strengthen the establishment of African Independent Churches, with a focus on the smaller congregations who gather on weekends around the outskirts of Johannesburg or inner city parks.



Figure 187: SACC logo (2019)

Site location

The Park station in town is said to attract one million people daily and is an important exchange node for commuters and travelers going in and out of the city and province at large. The station is a channel for bringing people to a place of economic opportunity, however the area is also notorious for crime, violence and homeless people. This leaves people in a vulnerable position but is also dense with informal and formal trade which generates a lot of food traffic around main streets.

The station is either a destination or departure point. The idea of the project is to present the building as a great welcome into the city. The type of building which provides people with little pieces from their ‘homes’ which they can recognize and orient themselves with. The project aims to establish a building which is considerate of the need for safety in Park Station and integrate the diversity of trade and foot traffic in a meaningful way to maximize the economic potential of Park station.

-Target market

Person trips daily	Passenger trip per day	Peak hours (week)
45% - taxi, mini bus 32% - vehicle 22% - train/gautrain	Bus - 2000 Gautrain bus - 2900 BRT - 3500 Gautrain - 17000 Long distance taxis - 11400	7:00 - 18:00 6:30 -8:30 / 15:30 - 18:00 6:30 -8:30 / 15:30 - 18:00 6:30 -8:30 / 15:30 - 18:00 5:30 - 8:30 / 15:00 - 18:00

Figure 188: SACC logo (2019)

On average there are about 1,4million recorded trips that people take daily. (Rubin & Appelbaum, 2016). The survey which recorded trips in the Park station indicates that the users of the building will be taxi users, who commute to formal ranks or wait in informal ranks from the station. The other users are those coming from the train.

Implementation

-Phase one: Design

Urban master plan

As part of the evaluation of the City of Johannesburg, the plan to implement this project will need to be analyzed as part of the on-going design development of the city. Particularly the Park station precinct with the new addition of the Gautrain station. There have been various design competitions and intentions published around the integrated design proposal around Park station, which will be used as precedent to establish the parameters for the design. A project of this size would have to be phased over a period of two years.

-Phase two: Tender

Social impact assessment

The social conditions of the area, vary from informal mobile traders, to those set up in allocated structures and those who sell formally inside shops. They dominate the nature of the node, which can be described as mainly trade and retail. The other social issue is the real poverty which is seen by people who stay around taxi ranks, the entrances to the station and in open spaces in the area. This raises concerns of safety in the area. The area is patrolled by local security companies and vigilante volunteers who operate on foot. The implications of the new project will affect all of the mentioned factors and a thorough strategy of integration is needed to strengthen the existing trade and improve other socio-economic issues between existing security structures and informal traders.

Infrastructural implementation

The site identified is within the PRASA premises and sits close to an old railway line interchange. The existing infrastructure may have services and servitudes which are important to the functioning of the current station , and a check by professionals will be done to confirm this. In addition to existing infrastructure, the may

be future plans to develop the station into the portion of the site we have selected. In this case we may explore shared ownership of any new and independent plans by PRASA.

Environmental impact assessment

A portion of the site is filled with debris and there is no indication of what type of waste it is. As a result the safety of the users and project team will need to be prioritized and an analysis and safe removal of the waste is needed before any construction commences.

-Phase three: Construction

Part 1:

The leveling of the site at 6.5m below the street level for construction of a new surface bed. This is where the church premises will be built and link to the level above using ramps. New servitudes, plumbing etc will need to be laid and not interrupt unused services along the existing railway platforms which will be sealed off.

Part 2:

The construction of the new platform , which would connect the street and Noord taxi rank to the bus terminal section of the station. Currently the level difference is about 6,5 meters and in one end is filled with debris and rubbish. That will need to be cleared and the unused railway platforms be stiffened to carry another floor.

Part 3:

The integration and migration centre will go up on the street level platform and connect the street to the station. Together with the idea to design landscaping and introduce a public square that links the station and the taxi rank to the surrounding neighbourhood and streets.



Figure 189: Johannesburg Google earth map (2017)



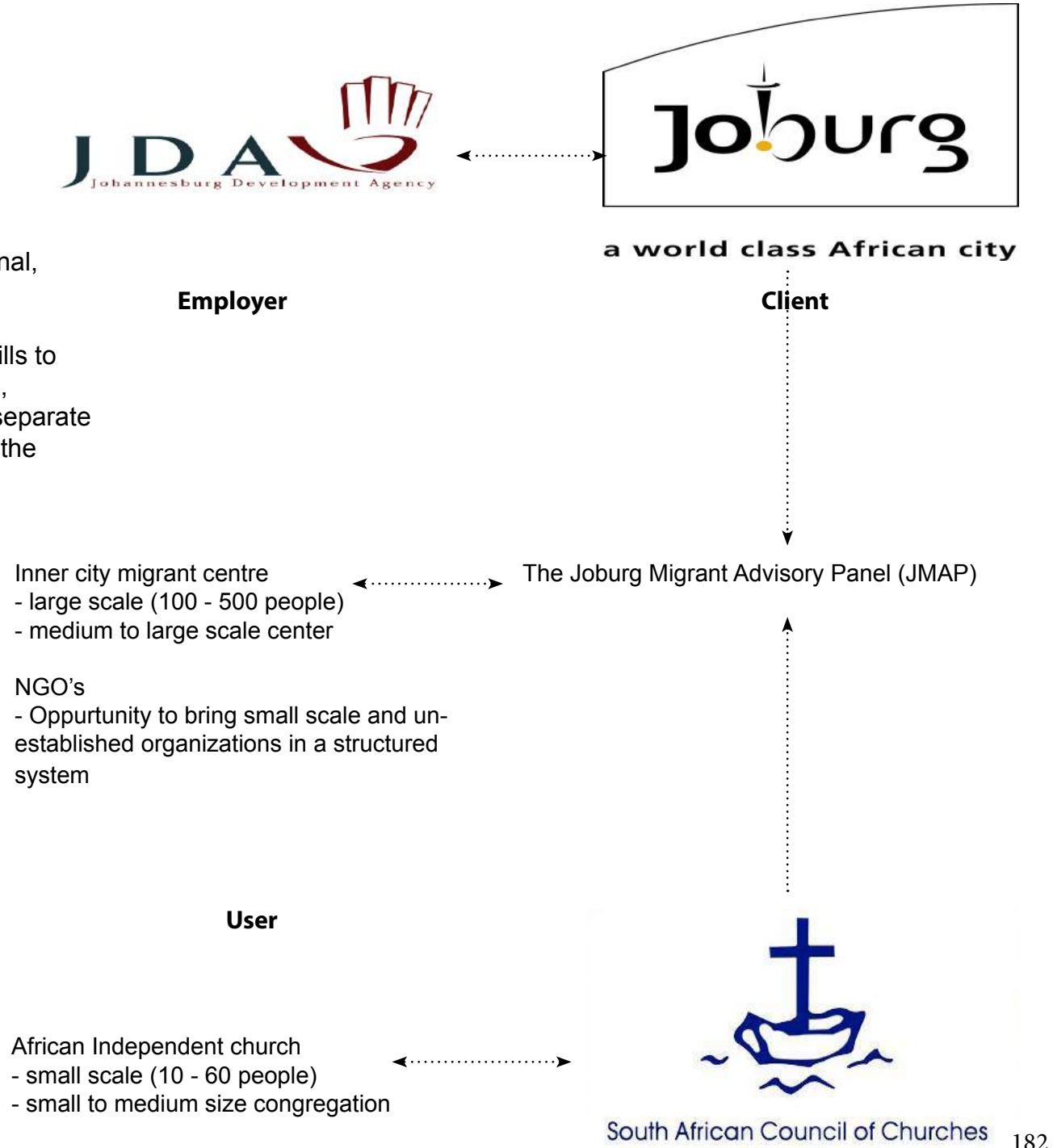
Partnership structure

Client- Partner symbiotic relationship

These entities will become a Public-Private Partnership a (PPP).

This partnership will ensure good governance throughout the project as it fits into a global, national, provincial, city and community framework.

The client body will also contain the necessary skills to ensure a coherent relationship between, research, infrastructure and social coherence between the separate bodies and ensure the best possible solutions for the development.



Partnership structure

-PRASA (Passenger Rail Agency of South Africa)

Introduction

This agency implements all projects pertaining to the National Department of Transport and their focus is to make sure that South African transport adheres with the legal requirements as per the transport Act of 1999.

Relevance to project

With the site being Park station, the land on which the project will be built is owned by PRASA, and they will form part of the private/ government partnership. The project will aim to capitalize on the current use of the station as a transport node and expand on other opportunities for economic trade, community citizenship and positive integration of migrants in Johannesburg.

PRASA may suggest that they are the sole owners of the new development and that we lease from them and City of Joburg.

-City of Joburg and JDA

1. JDA and City of Joburg

The City of Joburg will enter into an agreement as the main investors. The Migrant Advisory Panel will be advisors in this project, to JDA in actualizing the project in a contemporary time.

2. City of Joburg and PRASA

The City of Joburg will enter into an agreement with PRASA over the land usage and may suggest that they are the sole owners of the new development and will be a long term rental agreement to the City of Joburg.

Partnership structure



Project team structure

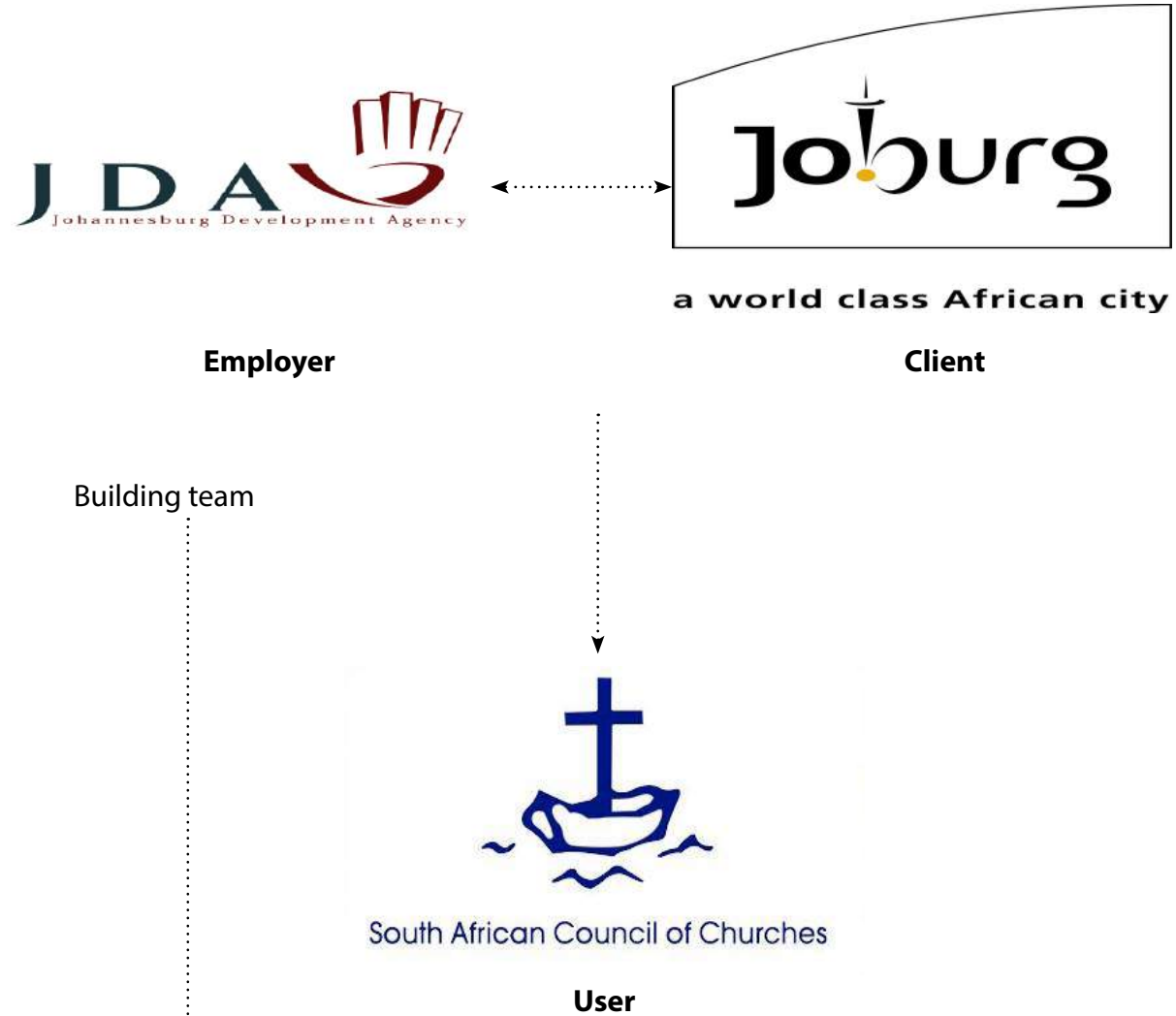
The client and users of the building have specific needs which will be outlined by the JMAP and the SACC. This will be done through meetings with church leadership and focus groups.

A construction manager will be hired to oversee the construction process, as the site is within an existing infrastructure which will need to be protected at all times. Other requirements will be to find subcontractors and consultants who will be helpful to the type of services needed for a building of this nature.

*please note that this part of the document focuses on phase 3 of the entire project the construction of the church.

Consultants

Architect, mechanical engineer, environmental consultant, structural engineer, civil engineer, quantity surveyor. land surveyor - is crucial because the building will be built in existing railway infrastructure and services or servitudes need to be sealed off.



Construction

Main contractor, sub contractor, NGO focus groups, suppliers church members/leadership - is crucial to the design process because they will indicate the brief and what spaces need to be included in the church.

Financial considerations

At this stage of the project, we can not include an exact estimate however we will use the existing projects completed by the JDA as way to get a sense of the scale in proportion to the amount of money needed. **In terms of scale, the project building is similar in size to Ghandi Sqaure as a development and the cost was R5 million.**

Some JDA implemented projects:

1. Metro Park: (JDA 2015)
Project scope : Converting what was once a dumping ground into a green play park in downtown Joburg in 2014.
Client: The Johannesburg Development Agency and Johannesburg City Parks and Zoo.
Cost: R13-million
2. Ekhaya Park: (Garner 2011)
Project scope : Converting derelict piece of land into a kids play park and AstroTurf soccer ground in 2009.
Client: The Johannesburg Development Agency and Johannesburg City Parks and the eKhaya Neighbourhood Improvement Programme.
Cost: R7-million
3. Mary Fitzgerald square: (Garner 2011)
Project scope: upgrading the square
Client: The Johannesburg Development Agency through City of Joburg funding.
Cost: R10-million
4. Gandhi Square: (Garner 2011)
Project: upgrading the square
Client: The Johannesburg Development Agency through IFC funding.
Cost: R5-million

Precedent

The implementation of the Park station national station precinct, has given me insight in terms of how a project of this nature would be realized. The development was in collaboration with JDA and the commissioned team was Intersite; Arup; JDA; Ikemeleng & Osmond Lange Architects. Both stakeholders JDA and ARUP had different objectives for this proposal with the one describing a larger master plan which could be implemented over years and the other describing more immediate short term goals. The objectives selected below fall in line with the public proposal for the church facility- which is all about improving the nature of social integration and space in Park station.



Figure 190: ARUP development framework , October 2007.

This is the section of the station that I would be utilizing and is interesting to analyze what the proposal from ARUP was suggesting in that same area, which they said is a shopping centre.

JDA Objectives for Park Station Precinct:

- To increase capacity (for long distance buses and taxis)
- To improve efficiency of intermodal interchange
- **To improve accessibility to the area by both pedestrians and motorists**
- **To improve legibility within the area**
- **To improve safety and security in the area**
- To make special places and experiences
- **To promote social integration and inclusion**
- To create jobs and economic opportunities in the area
- **To upgrade existing and provide new social amenities**
- To preserve and develop the heritage of the area
- To develop public open space in the area
- To balance the interests of land uses and users
- To provide housing of different types and tenures

Conclusion

This whole project is about establishing order in a city which is sometimes filled with chaos that comes from various socio-economic aspects, geographical aspects alike. Through architecture this project aims to establish a place for marginalized communities right in the centre of the countries economic hub. Issues about access, inclusion, citizenship and community are at the centre of this design as a proposal and idea.

The aim is to establish a church facility and migration centre which can be adapted to change the nature of Park station as an important transport node. These programmes are similar in that they seek to establish a place or a home for people who find themselves ostracized or isolated for various reasons. In hopes that this project becomes a prototype for networks of safety and social inclusion around important transport nodes throughout the province, which are important networks of access to opportunities in urban metros.

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