

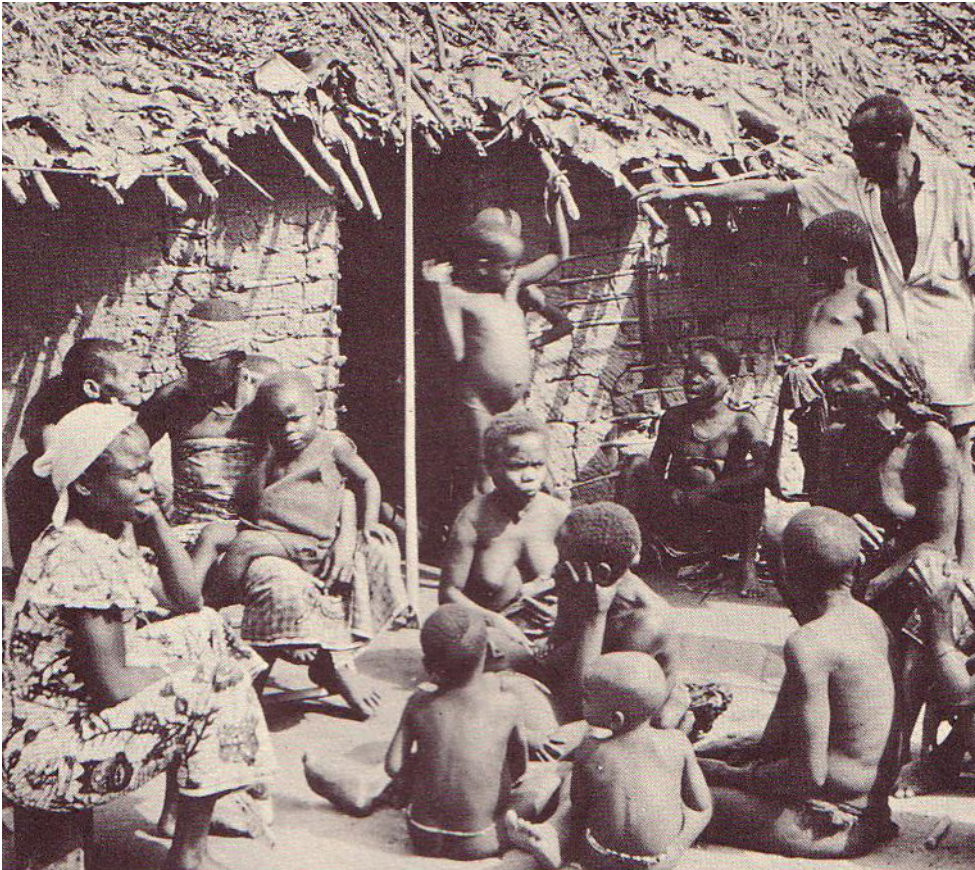


fig 5.01 awaiting the birth of a child (Kriger 1932:23)

“A building should grow out of its natural, social, and civilization context. It should reflect not only the personal values, needs and interests of its dwellers but also its relation to its natural and architectural site. Thus the formal organization of a building cannot be imposed on a people from the outside; it should originate from the context of human life in the given region. In this origination the process of spatial articulation results from a thoughtful grasp of the dynamic interaction between the material elements of the architectural work and the human vision which guides this activity.” (Mitias 1994:103)

This chapter deals with the development of a programme for the Ritual Centre; site selection and the arrangement of the programme on site. Through the study of three typical black rituals carried out in both rural and township contexts, the brief for the ritual aspect of the building will be determined. A site that suites the requirement of the rituals will be selected within the Johannesburg inner city. The urban requirements of the site will be analysed and amended to merge with the ritual aspects of the programme. The fusion between the marginalised black ritual space with the stringent urban requirements would result in a hybrid building typology which facilitates the hybrid cultural practices of the city's inhabitants.

designing the ritual center

This paper is neither an ethnographic nor an anthropological study, therefore the following exercises focus on the spatial implications and not the origins or meaning of these black cultural practices. It is not possible within the scope of this study to cover the plethora of black cultural practices in all their variations. The study on cultural practices therefore analyses some traditions of the Zulu tribe and the typical hybrid township practices, to develop the programme. The spatial analysis is based on the use of a combination of ethnographic studies, interviews, personal observations and personal knowledge of black practices.

Ethnographer, Eline Jensen Krige (1981) states that in many black cultures the individual passes through a series of well marked stages, which are entered into through ceremony and celebration, she goes on to state that even birth and death are mere steps in the process or journey of life. The processes and spatial requirements of these “ceremonies and celebrations” are the rituals that will be analysed.

In order to determine private and public activities the following legend is used to determine rite of access and public private gradients.



fig 5.02 young male initiates (Krige 1981)

zulu kraal

Zulu ceremonies and rituals often take place in the homestead. the fig 5.03 to figure 5.05 are drawings and photographs depicting a typical Zulu family settlement . The following descriptions relate to the areas indicated by the lettering on fig 5.05.

- a The cattle kraal
- b young male quarters
- c young female quarters
- d entrance
- e senior wife's quarters
- f main patriarchal quarters
- g junior wife's quarters
- h non cattle livestock

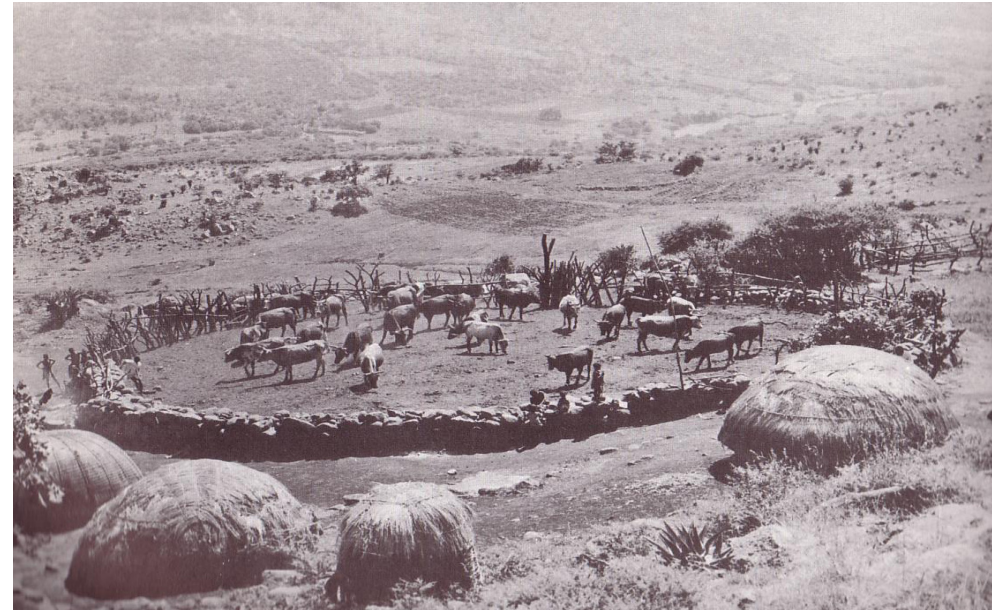


fig 5.04 Zulu home stead (Krige 1981:5)

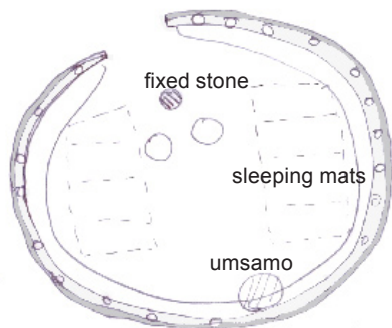


fig 5.03 Zulu hut (author)

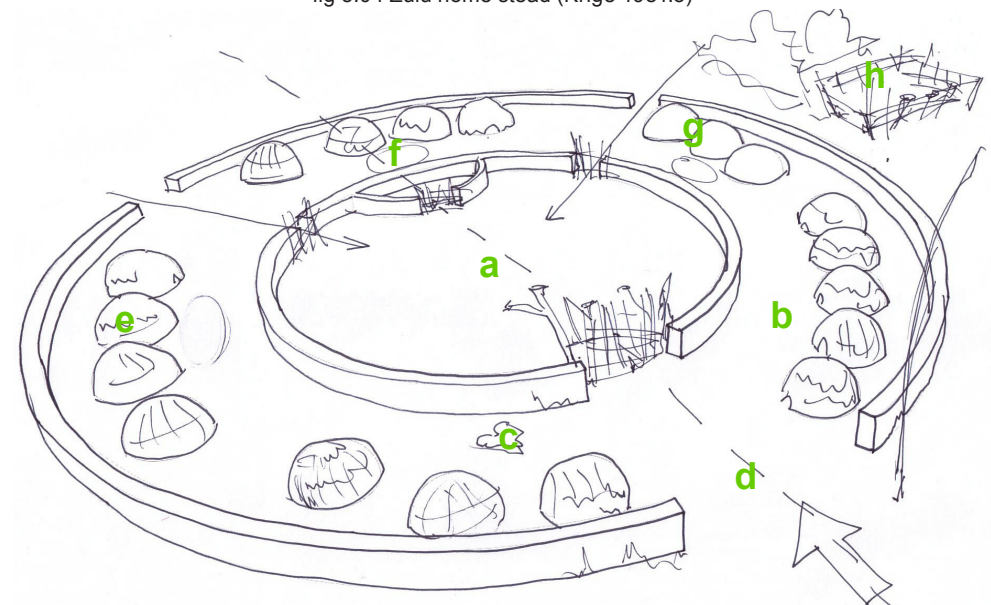


fig 5.05 Zulu homestead (author)

township house

Many black rituals in the township take place within the confines of the yard and the street. The images below describe a typical township house.

- a street
- b road reserve/pavement
- c front garden
- d passage way
- e rear courtyard
- f main house
- g out buildings for lodgers or extended family



fig 5.06 Soweto home (author)

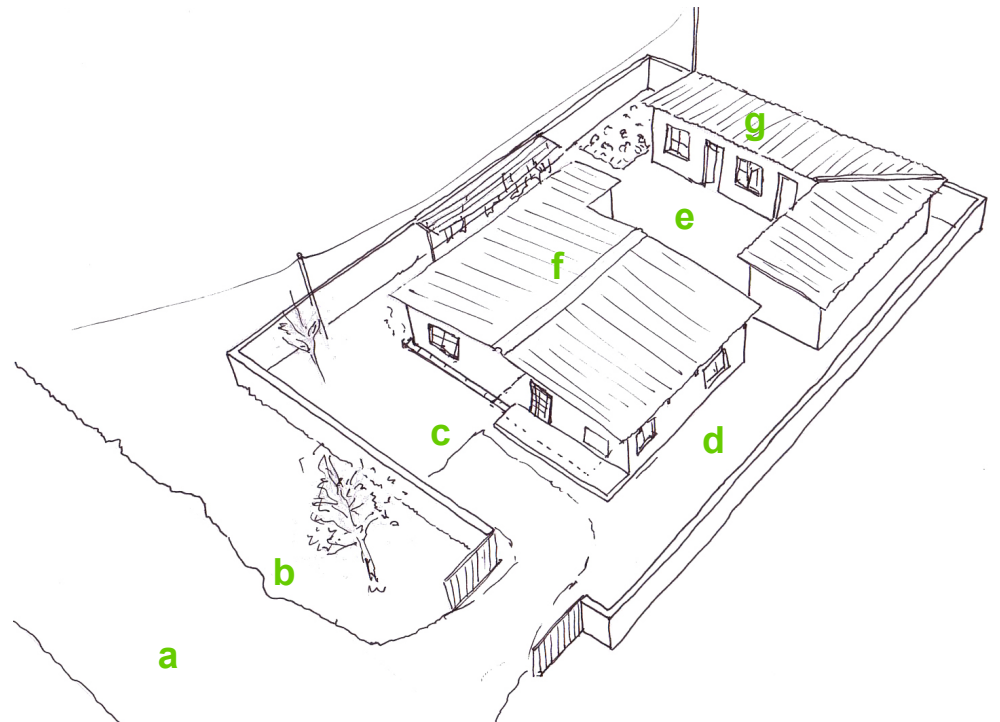


fig 5.07 typical township house (author)

christening rituals



fig 5.08 Christening (Spencer 1932:36)



public, uninvited guests



invited females



invited males



direct participants (male and female)

It is believed that christening ceremonies developed because of the atmosphere of high infant mortality. Babies were only named after they had passed the risky stage of early infancy. At a christening the infant is officially introduced to the clan.

- private space for women and infant (first hair cut)
- cooking and feast preparation by women outdoors and indoors
- gathering space for guests
- public limited access (controlled by male relatives at entrance)
- sacrificial slaughter of animal (optional)
- separate skinning and preparation area
- eating space
- dancing and festivities



close female relatives



close male relatives



private indoor space

legend

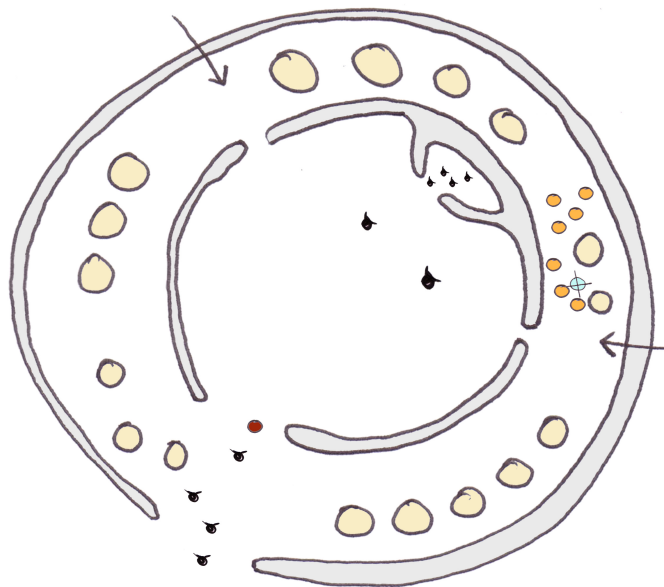


fig 5.09 morning of ritual (author)

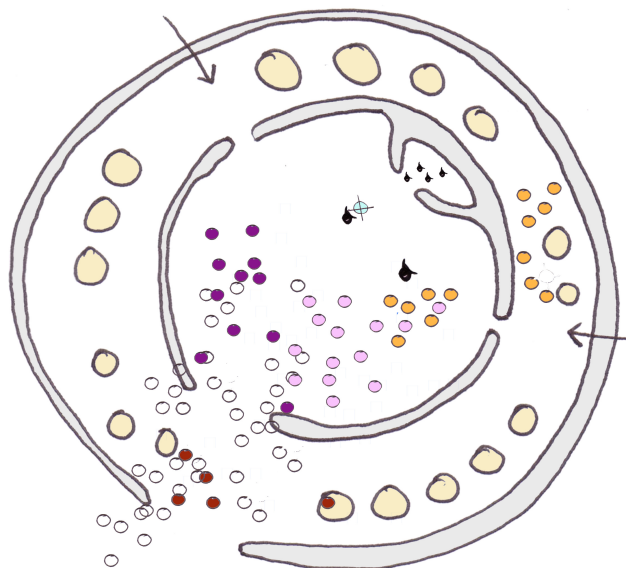


fig 5.10 public gathering (author)

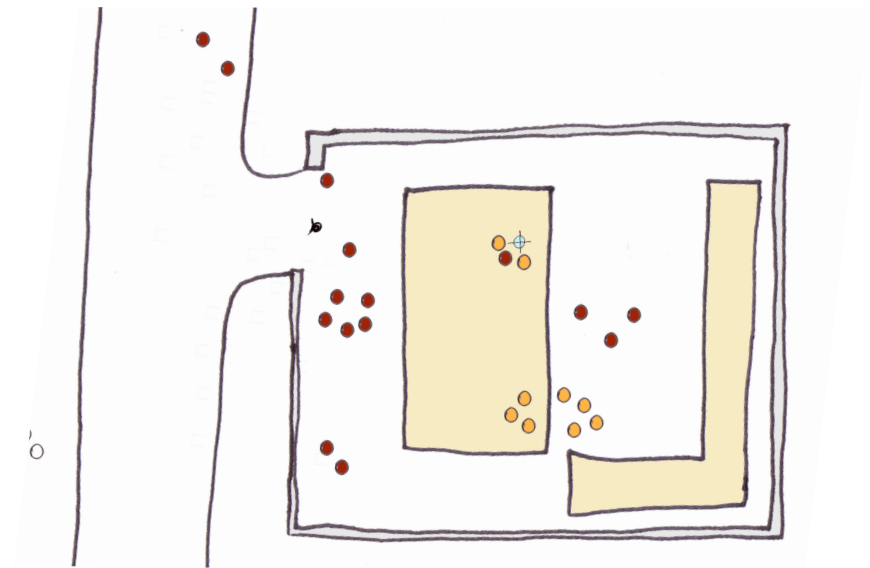


fig 5.11 morning of ritual (author)

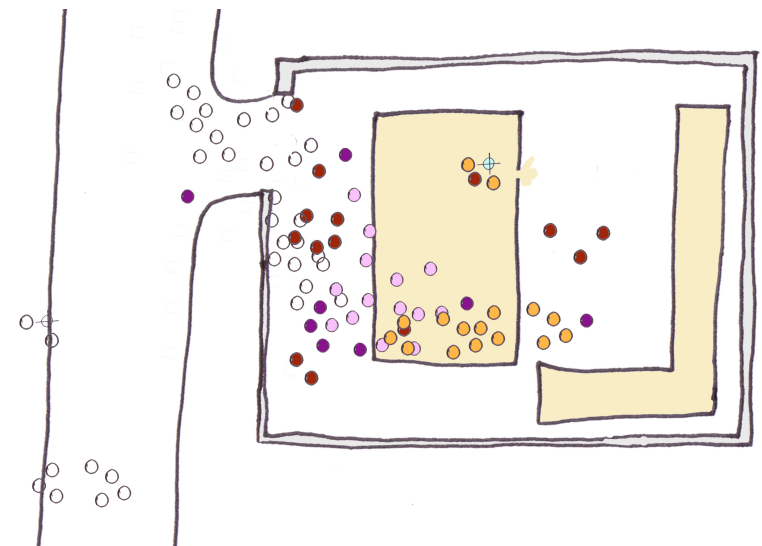


fig 5.12 public gathering (author)

wedding



fig 5.13 wedding party (Krige 1981)



fig 5.14 wedding party (author)

private space for family negotiations.
cooking and feast preparation by women outdoors and indoors
gathering space for guests
public limited access (controlled by male relatives at entrance)
sacrificial slaughter of animal (optional)
separate skinning and preparation area
eating space
excessive dancing and festivities
processions and parades in the public domain
wedding party leaves for photos at a park
public welcome to join in festivities
council of men holding meetings
wedding party cars are adorned and need to be shown off
public address



fig 5.15 cars at wedding (author)



fig 5.16 strictly family negotiations



fig 5.17 dancing and parading in public domain

funeral

The funeral takes place for a number of days; close family members are required to stay at the funeral for the entire duration of the funeral. Other friends and distant relatives come to the funeral everyday after work or during the day.

ladies occupy internal space, men come indoors to offer condolences by shaking every one's hands, then they leave.

women offer condolences by shaking hands and stay indoors.

supportive weeping and crying every time someone new comes in.

men occupy external space drinking and chatting

animal slaughtering and beer spilling to the ancestors (optional)

separate skinning and preparation area

cooking and food preparation by women outdoors and indoors

Eating

sleeping quarters

usually three church services a day

council of men holding meetings

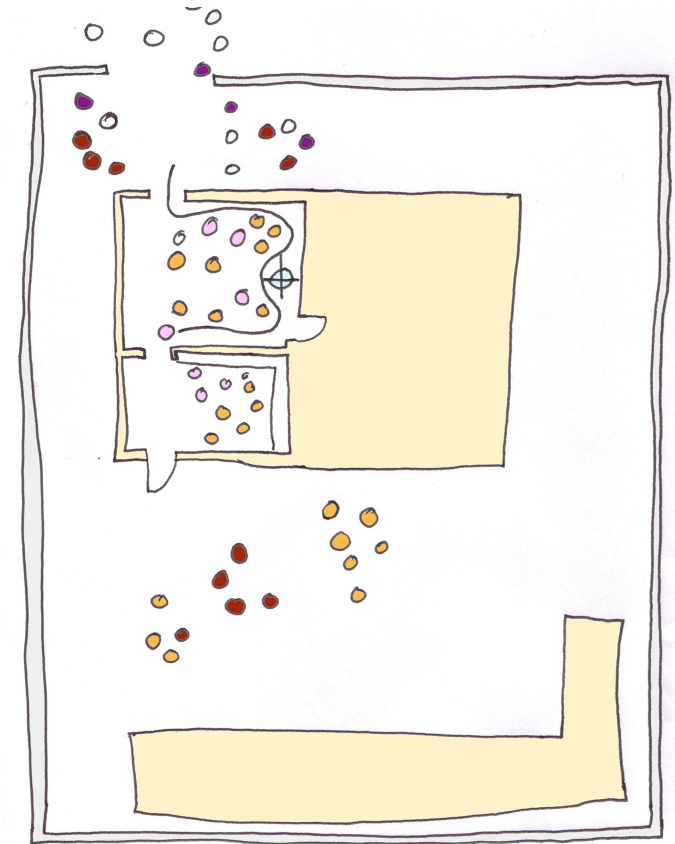


fig 5.17 women offering condolences

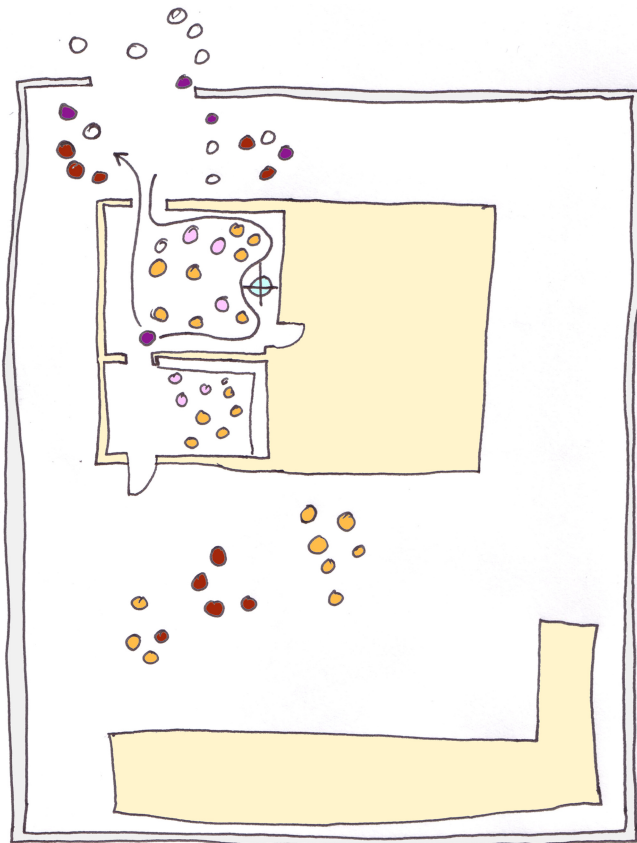


fig 5.18 men offering condolences



fig 5.19 women get first preference to sleeping indoors

animal slaughter and beer spilling

Animals are slaughtered ritualistically during the ceremonies. It is believed that, as the blood seeps into the earth the ancestors are appeased. This practice is contrary to christianity and in staunch Christian families it is either not practiced or done secretly. The ancestors are also fed beer, which is spilled onto the ground. The ancestors are appeased, because it is believed that they are the link between man and God and they are able to intercede on behalf of the living.

The traditional Zulu slaughtering ceremony is a spectacular event, the best cattle are displayed in the kraal and the young men in the clan chase and capture the targeted bull. The person being honoured by the ceremony or the head of the clan then stabs the bull with a spear, while on lookers cheer and ululate.

In urban areas a single animal is often used due to the spatial constraints. The animal is either stabbed by a spear or the throat is slit. For some, the pancreas is eaten raw and for others parts of the liver are eaten raw by the honoured. Zulus empty the contents of the gaul bladder on to the honoured person. The meat is often skinned quickly, prepared and eaten on the same day.

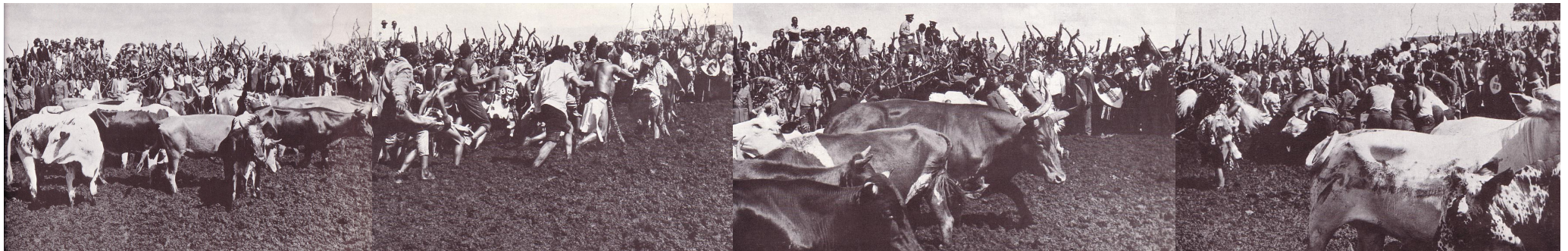


fig 5.20 zulu slaughtering ceremony (Krige 1981)



fig 5.21 zulu slaughtering ceremony (Krige 1981)



fig 5.22 slaughtering ceremony (Unknown 2008)

programme

animal storage space
private animal slaughter space
animal skinning and preparation
public animal slaughter space
public arena and audience seating
multi function public space and private function space.
procession space
wedding photo, park space
funeral sleeping quarters
bathrooms showers and toilets
foyer and lobby spaces
food preparation

please note that the final drawings to be inserted will illustrate these aspects graphically and give areas.

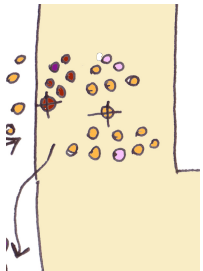


fig 5.23 programmatic collage



site selection



fig 5.24 proposed site diagram derived (Google Earth 2008)

The site chosen, is the green field site indicated in fig 5.24 that sits within the cultural arc as shown in fig 5.25. The site is predominantly owned by Transnet and partially owned by the COJ.

The site is selected primarily because of the quality it possesses, it is a site that is in the city but is not of the city. The site appears to be at the edge of the city because of its proximity to the wide railway tracks. The northern boundary is faces onto the railway tracks which would be the idea place for the animal storage.

The southern end of the site faces onto metro mall taxi rank and there is an existing taxi rank (servicing the inner city) which would make the ritual centre easily accessible by public transport.

The fig 5.24 shows the extent the ritual centre site, which the COJ intends to place commercial activity on. The COJ has an urban development framework to which this paper proposes minor adjustments as illustrated in the diagrams to follow.



fig 5.25 proposed site (author)

cultural arc

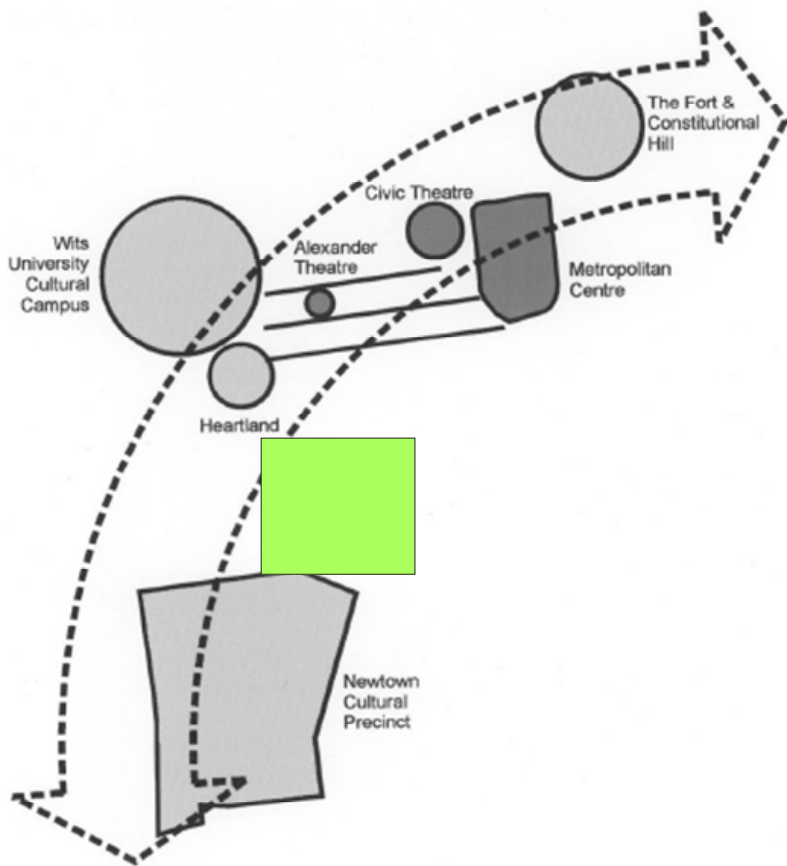


fig 5.25 proposed site in relation to cultural arc derived (Dinath 2006)



fig 5.26 proposed site (author)

scale comparison
jda plans for site



fig 5.27 understanding the scale (Author)

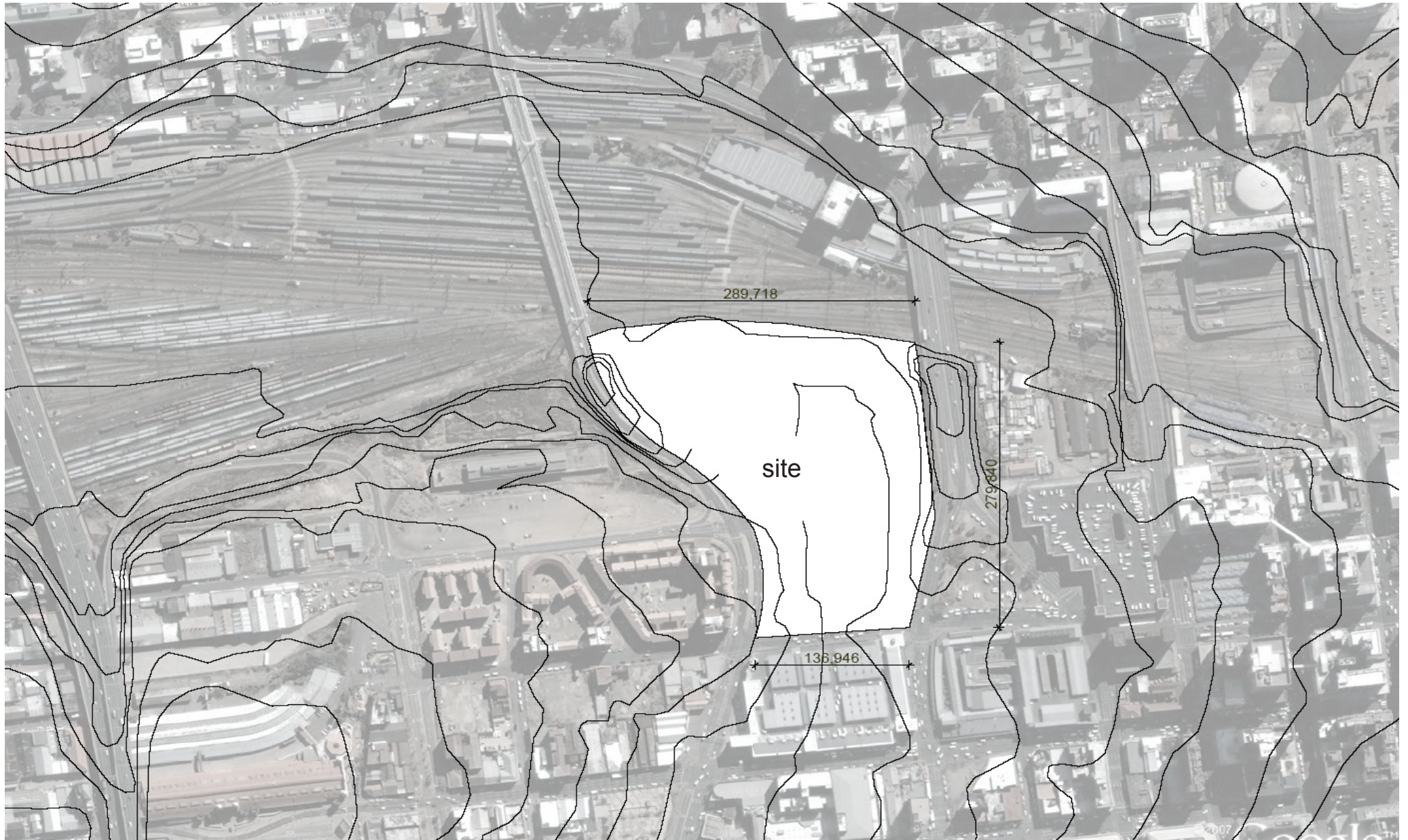


fig 5.27b urban landscape (Author)

access



fig 5.28 site accessibility (JDA 2005:03)

precincts

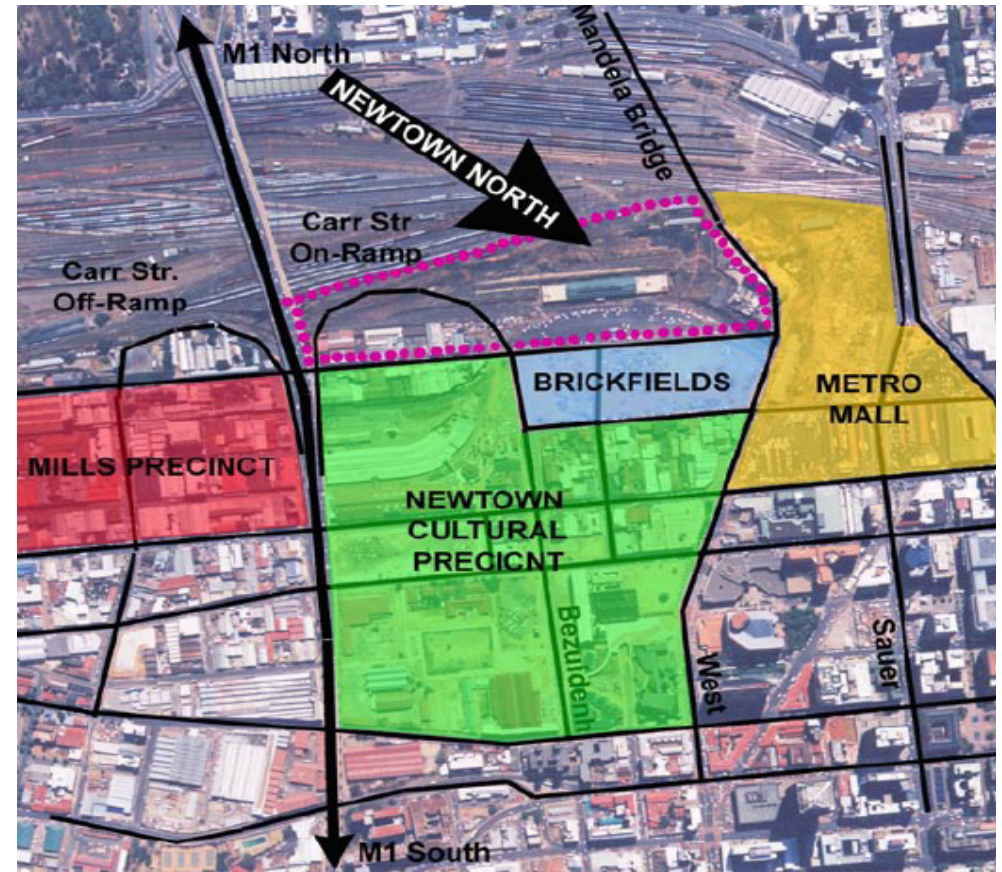


fig 5.29 precincts (JDA 2005:05)



fig 5.30 urban development framework (JDA 2005:25)



fig 5.31 urban development framework (JDA 2005:32)

animal storage



fig 5.32 amendment 1 animal storage derived (JDA 2005:32)

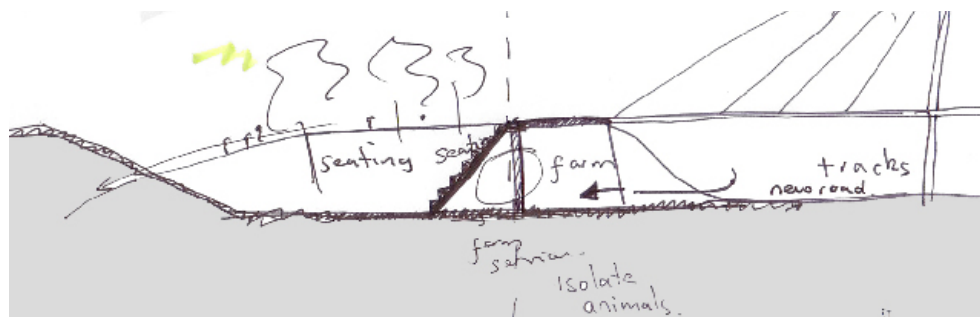


fig 5.33 animal storage below Nelson Mandela bridge facing railway

pedestrian traffic between taxi ranks

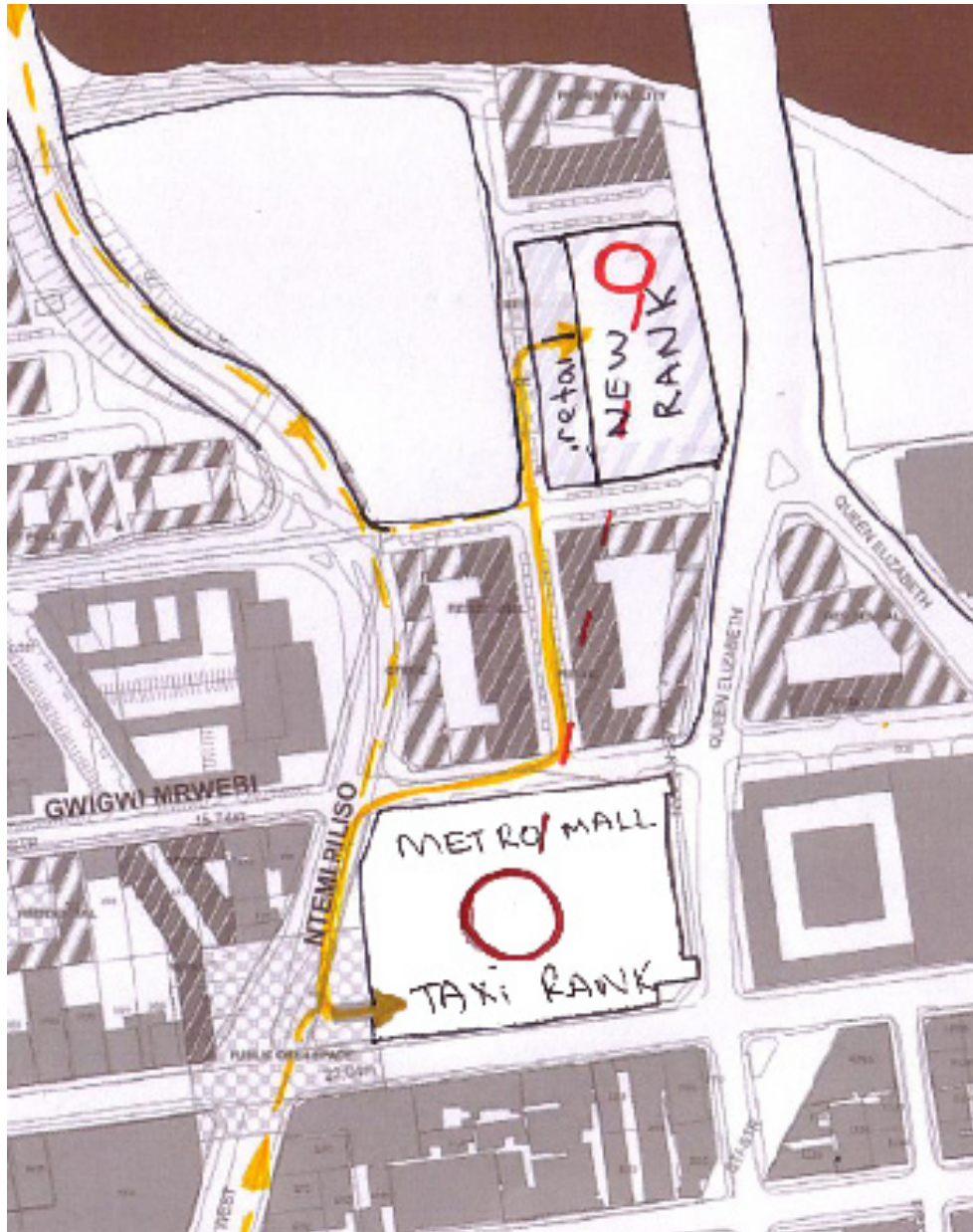


fig 5.34 amendment 2 pedestrian traffic between taxi ranks derived (JDA 2005:32)

taxi traffic

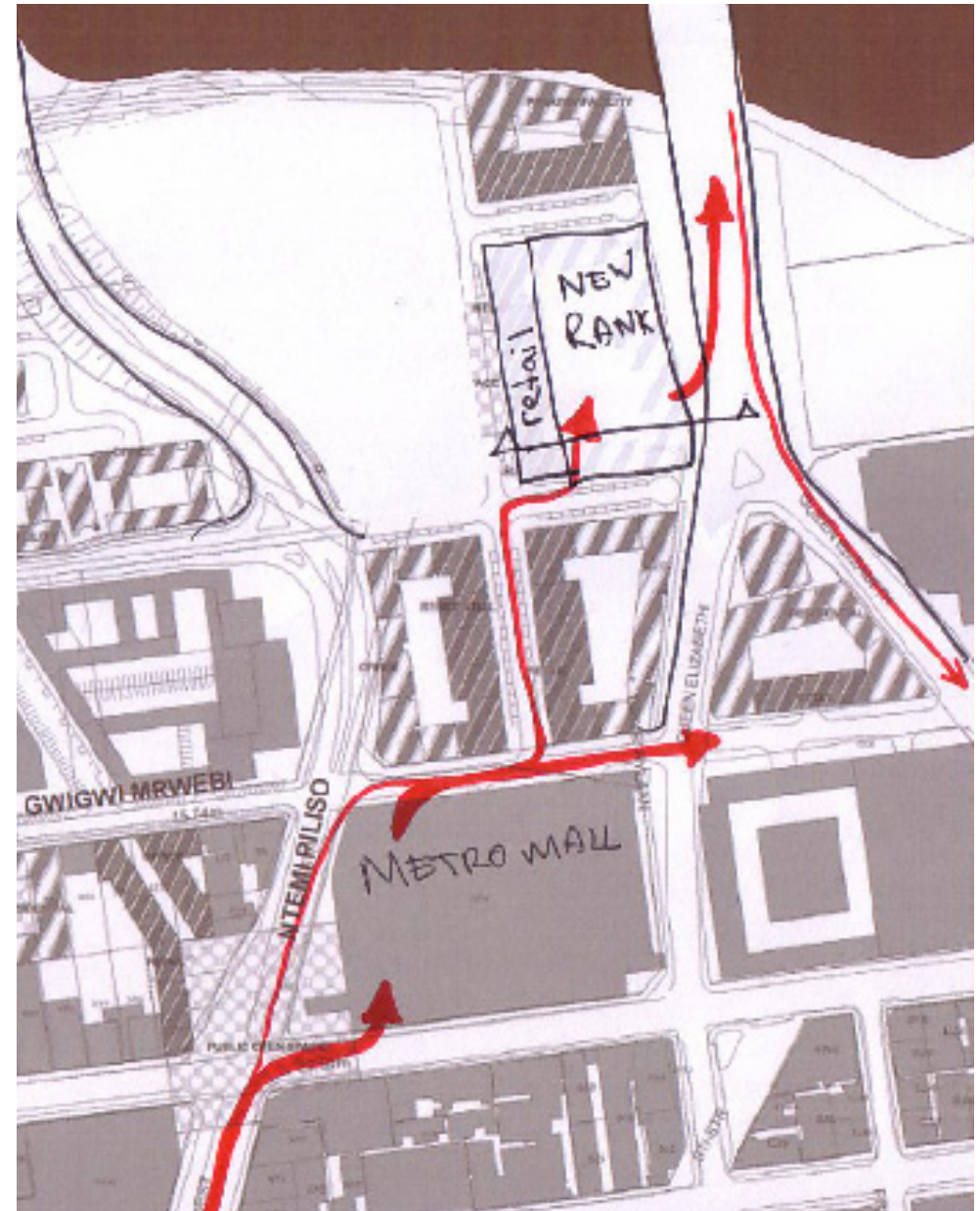


fig 5.35 amendment 3 taxi movement (JDA 2005:32)

taxi rank building

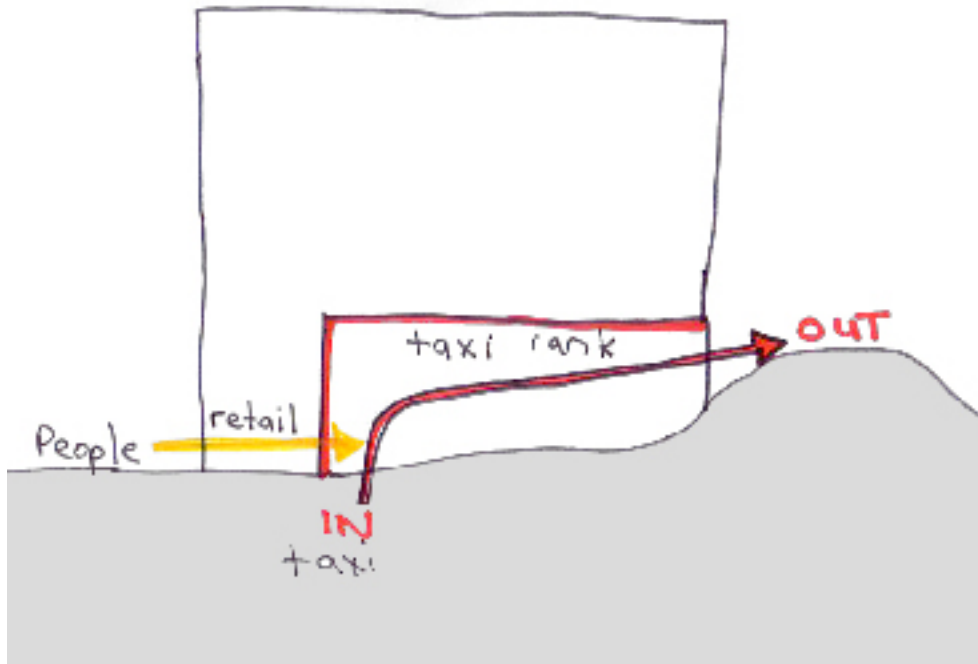


fig 5.36 amendment 3 taxi movement and retail street edge use (JDA 2005:32)

bus stops

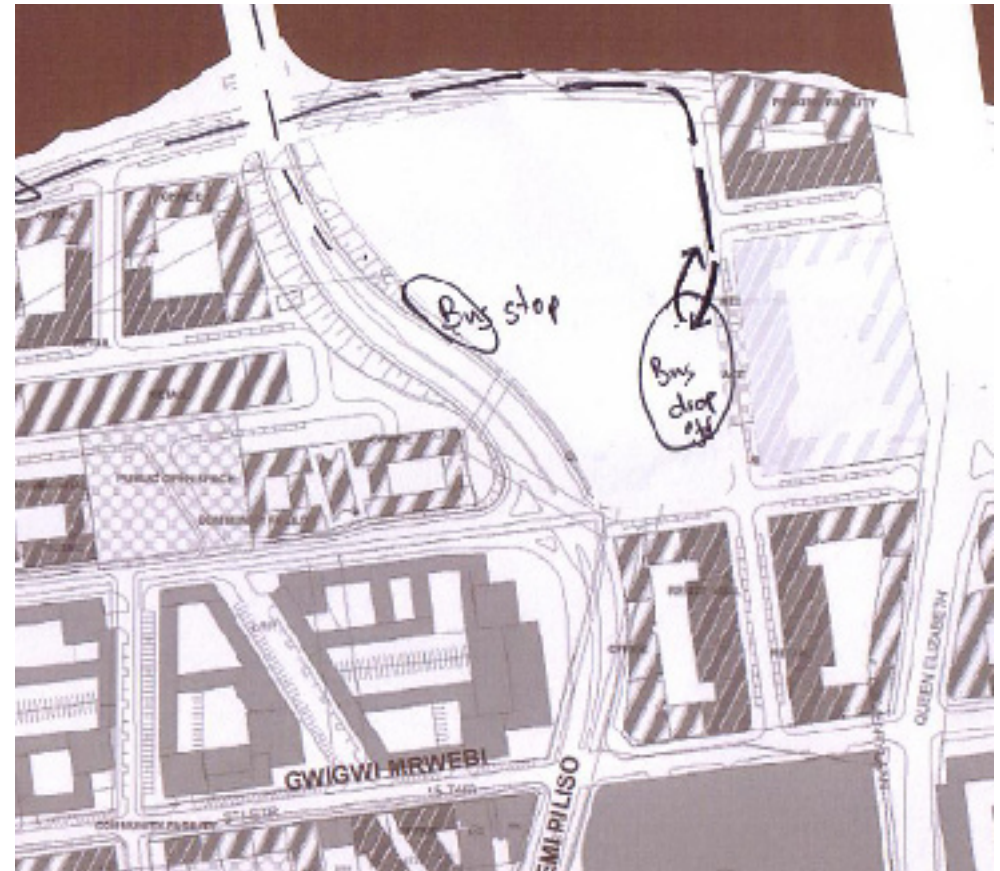


fig 5.37 amendment 4 bus stop and bus drop off (JDA 2005:32)

retail and open space



fig 5.38 amendment 5 retail street edge (JDA 2005:32)

Avoid building too close to bridge and build low rise not to compete with prominence of bridge on that street edge.

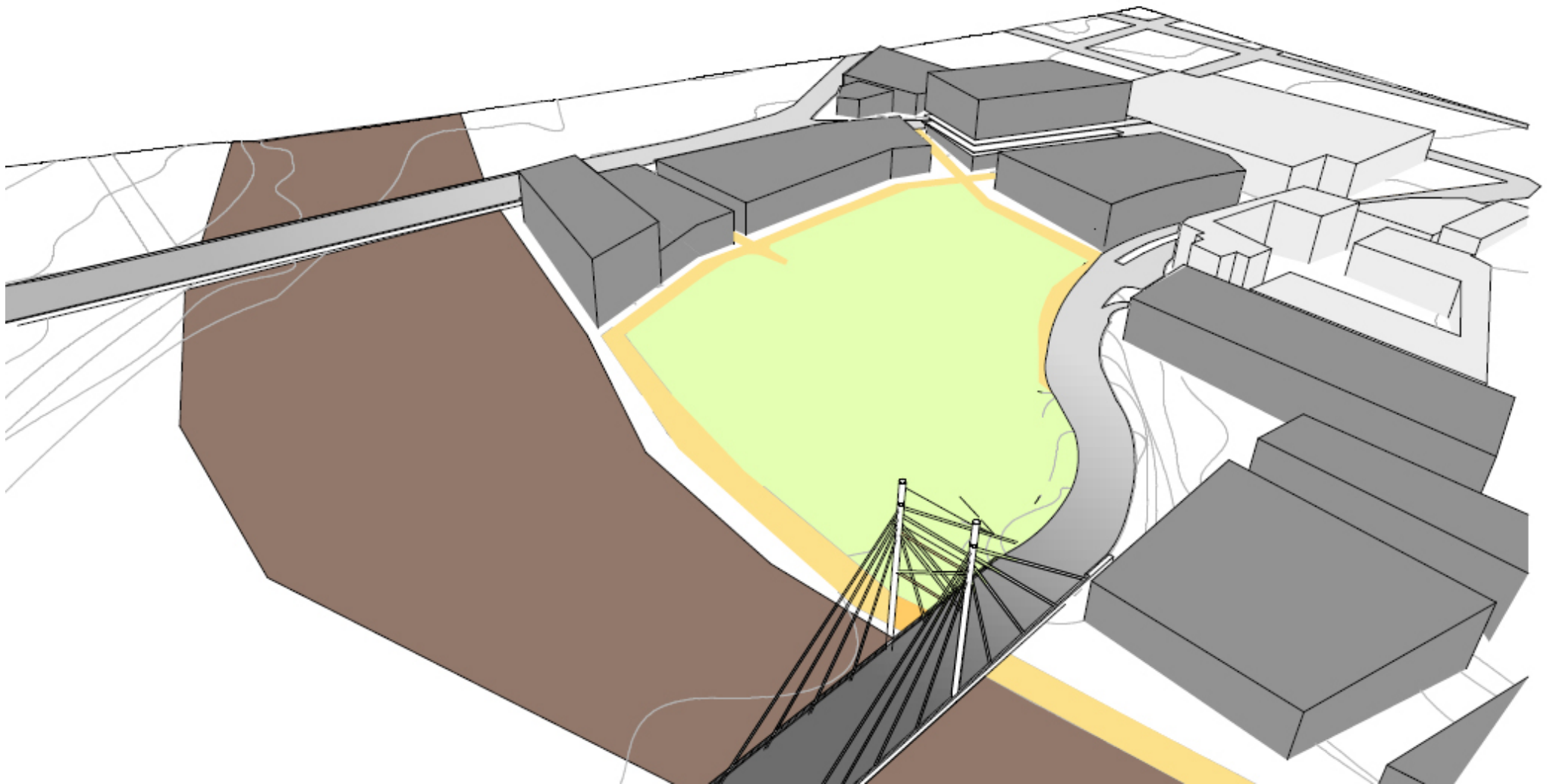
Close to bridge good place for out door arena

urban programme

In this urban context the following programme would be required to make the project viable. The resultant programme is a mixture of the ritual programme and the urban programme. The programmes overlap in places, as illustrated in the next chapter, creating spaces that are multi functional.

- retail
- gallery, exhibition space art or product launches etc
- hotel
- restaurants
- conference facilities
- park and recreation space
- parking

proposed urban framework



existing buildings proposed

fig 5.39 proposed site and urban frame work (author) subject to change

vehicular access

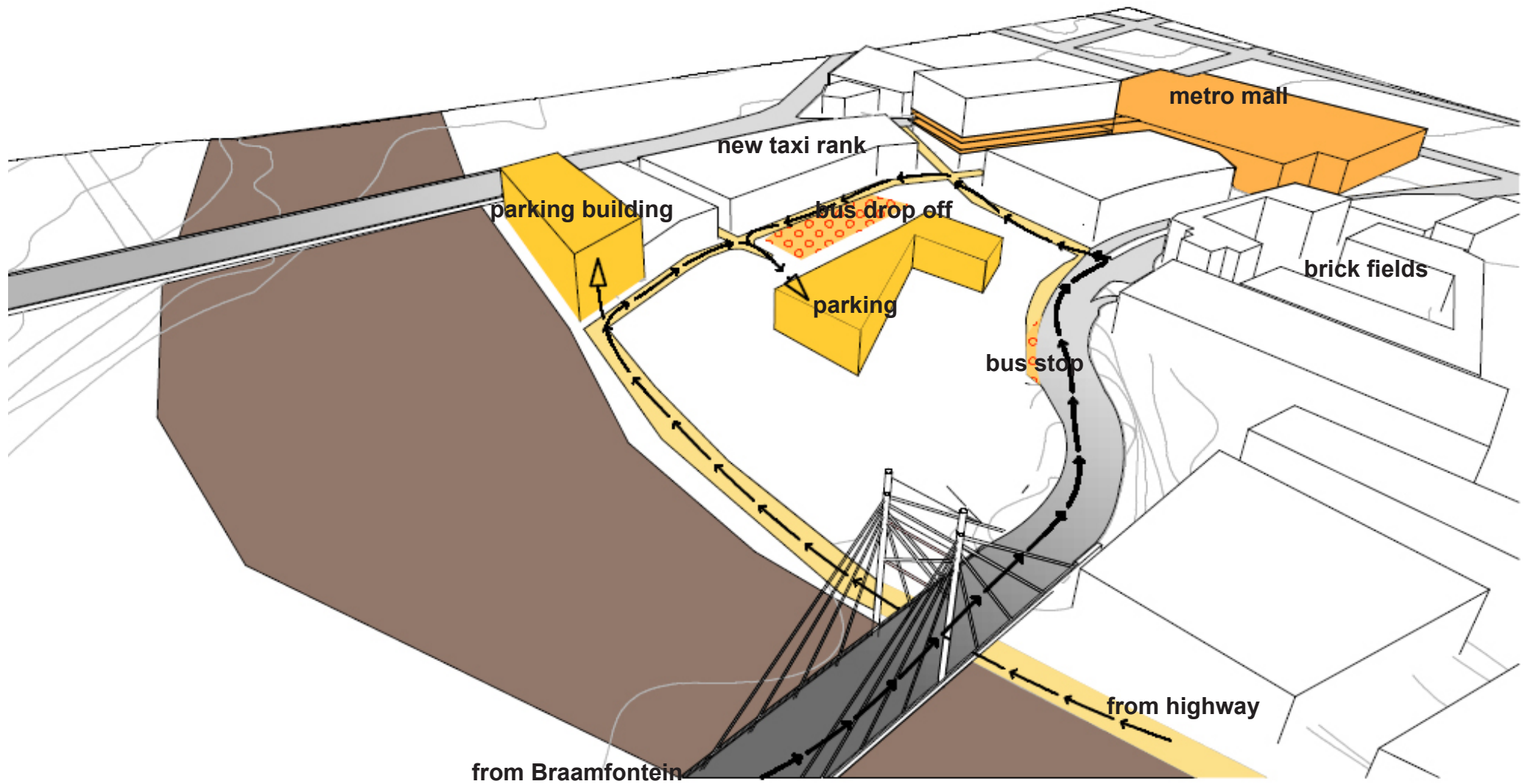
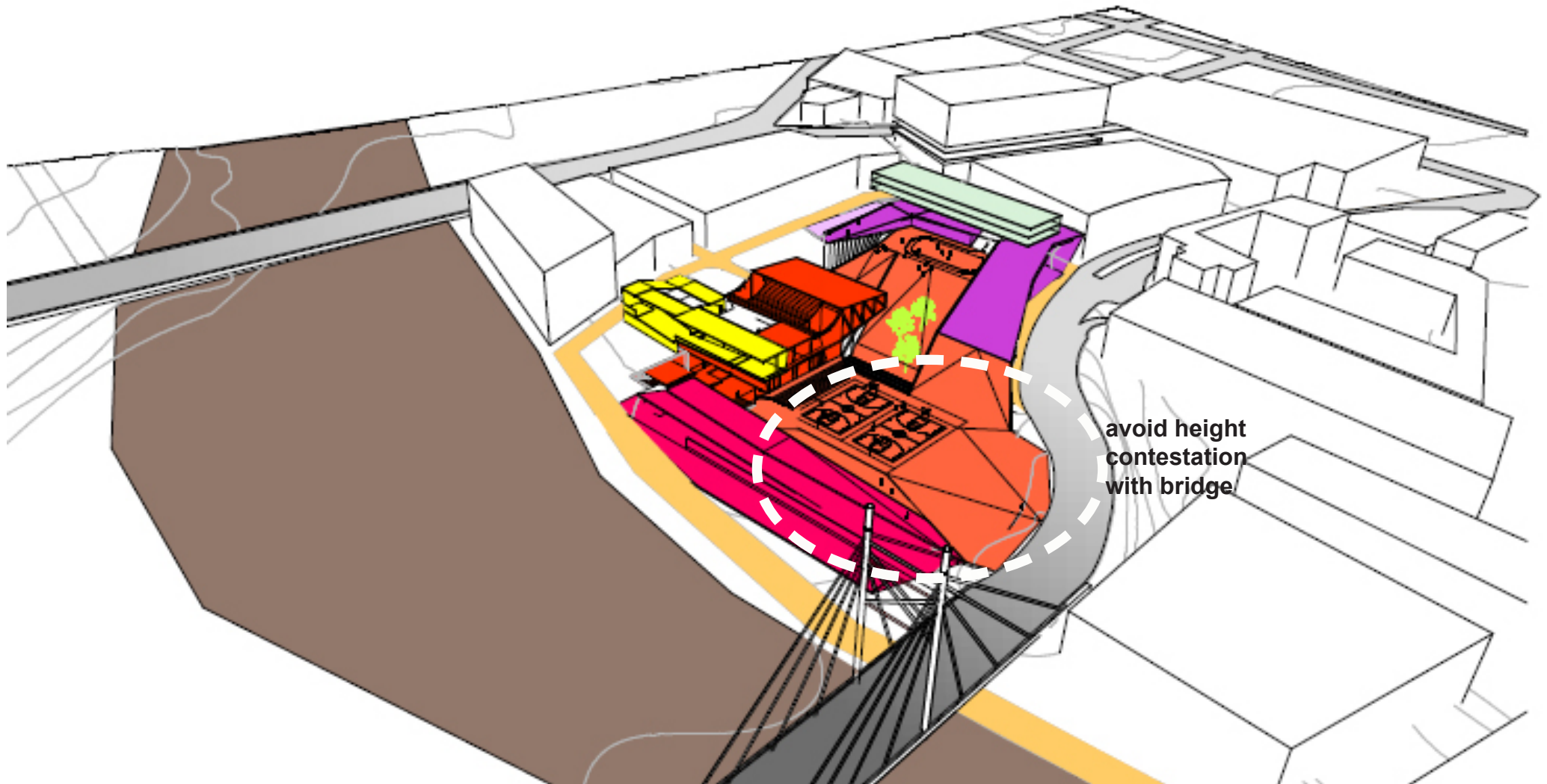


fig 5.40 vehicular access (author) subject to change

programme



■ animal storage

■ public/outdoor ritual

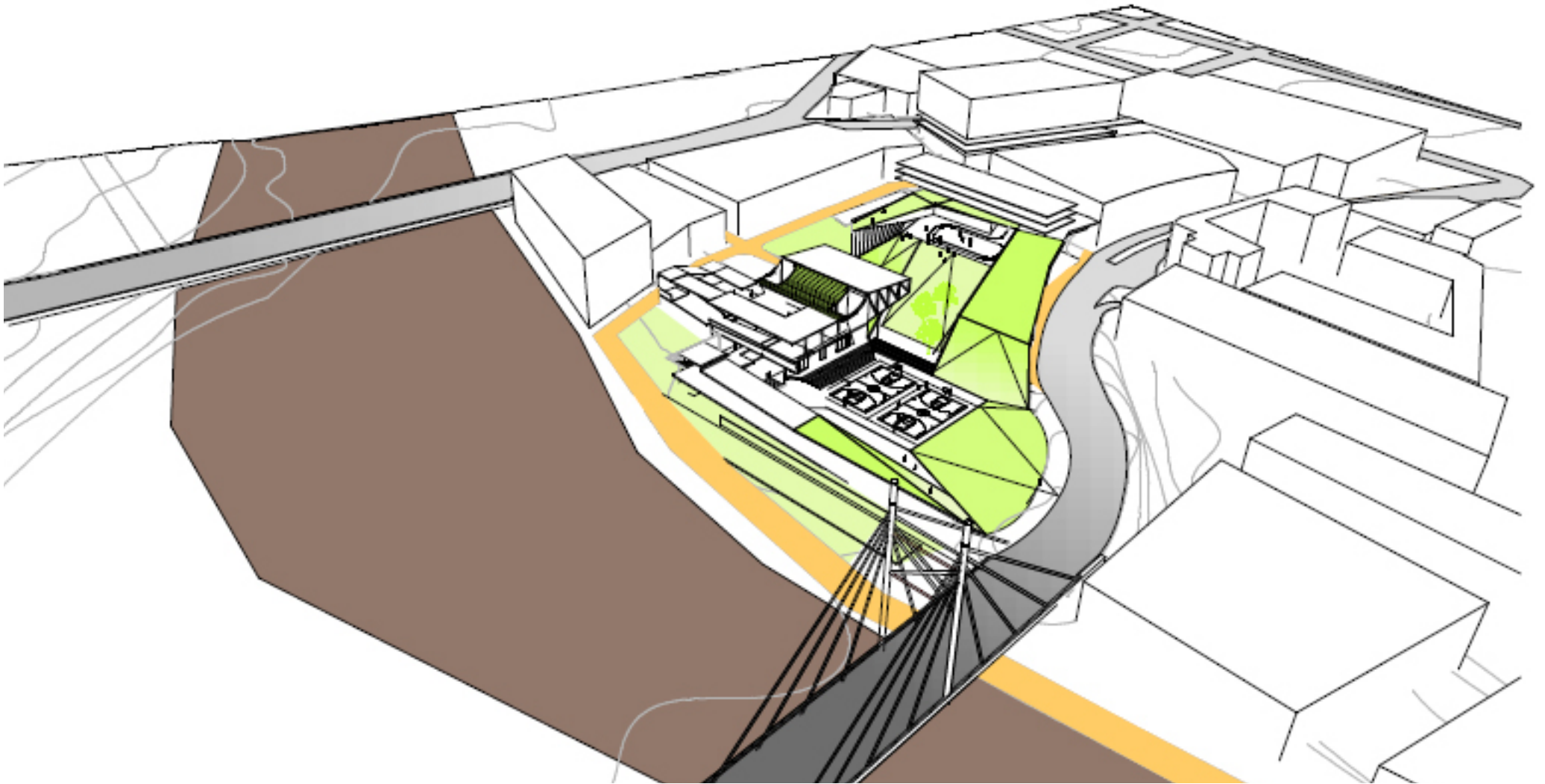
■ ritual space
fig 5.43 programme (author) subject to change

■ art gallery

■ retail

■ hotel

park area



landscaped park space

fig 5.42 green space (author) subject to change

