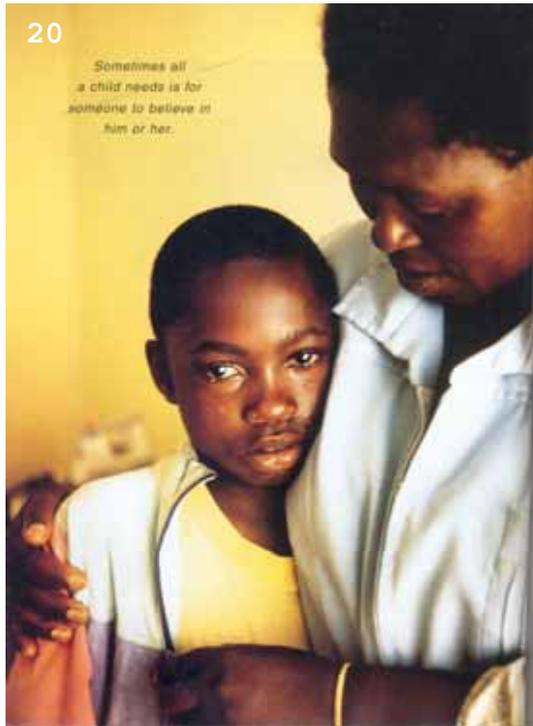


2.THE RISE OF THE **BLACK** PEOPLE: **YOU** BLACK MAN SHINE NOW



And I am certain that...
All shall be well...
For the Africa I love,
the Africa of my
heart's desire
Father Trevor Huddleston
Naught for your Comfort, 1956

Wipe away the tears from your eyes-**Black** man
There is hope for the future
Wounded you were; Winner you are
The past has passed away
Arise and shine **Black** man
Your light has come
The glory of the Light
Is risen upon you
Put off the garment of darkness-**Black** man
Put off the garment of slavery
Put off the garment of hatred
Put off the garment of grudges
Put off the garment of the racist past
Put off the garment of excuses
Put off the garment of depression-**Black** man
Remain but not naked with fear
Remain but not discouraged
Remain but not feeble-Bruised **Black** man
Put on the garment of Hope
Put on the garment of Faith
Put on the garment of Love
Put on giving-love-You **Black** man
Away with revenge
Away with violence
Awake, work and water your brother-My dear
Black man

-Author [2008] & Stern [1998]

20. Sometimes all a child
needs is for someone to
believe in him or her

2.THE RISE OF THE BLACK PEOPLE: 1994 NEW SOUTH AFRICA



"Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light not our darkness that most frightens us. We ask ourselves: who am I to be brilliant, gorgeous, talented and fabulous? Actually who are you not to be? You are a child of God. Your playing small doesn't serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to make manifest the glory of God that is within us. It's not just in some of us. It's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others."

-Nelson Mandela Inaugural Speech 1994

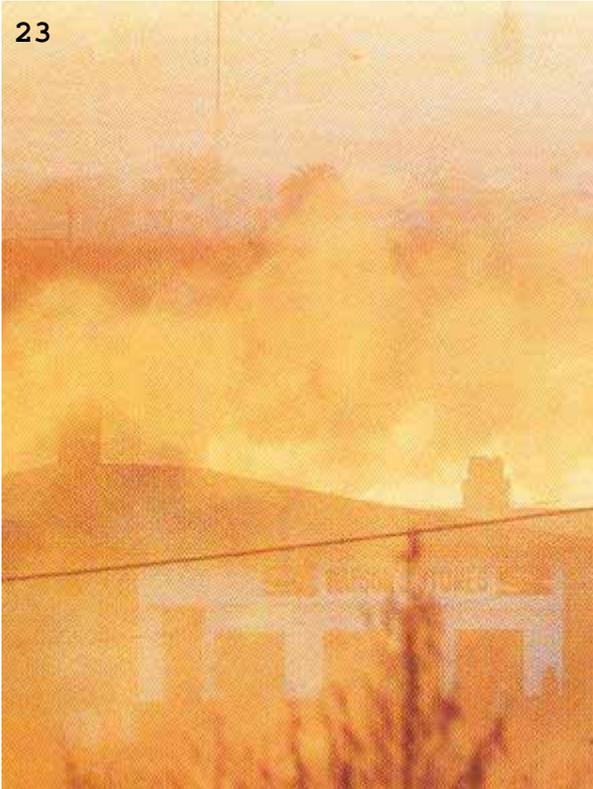


21.Nelson Mandela after release from 27 years in prison: with his ex-wife Winnie Madikizela-Mandela.

22.Nelson Mandela, President of South Africa 1994-99, at his inauguration.

2.THE RISE OF THE BLACK PEOPLE: AFRIKA SHALL RISE AGAIN

23



"Africa, mighty nation of kings and princes, the Lord says to Africa,

"Rachel, weep no more. Your children are coming back to their borders, and every anointing that was forfeited, sold and stolen on every foreign seashore will return to your continent a hundred fold in this lifetime and the life to come.

For I see Esau coming back to Jacob. I see the Queen of Sheba coming unto Solomon. I see the wealth of the wicked returning; returning to the shores of Africa. And you will rebuild the old waste places and the cities that have been ashes."And though gross darkness has covered you, My glory shall arise and shine upon you and you will not fail in the time of testing and you will pour it back upon the King of kings and the Lord of lords.Great charity will break poverty, and Africa will become a storehouse to the nations."

24



23.Soweto at sunset, with coal fires burning.

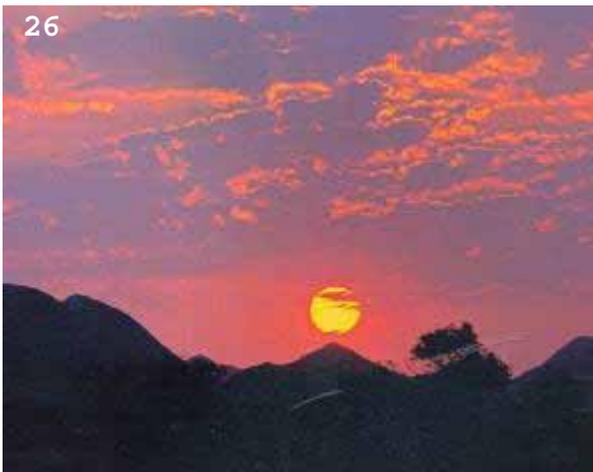
24.Ceremonial candle lighting, Ethiopia.

-Chad Taylor [2008]

2.THE RISE OF THE BLACK PEOPLE: AFRIKA SHALL RISE AGAIN



"There will be storehouses filled with new manna and new bread, and other countries in the next decade will come to Africa to fill their bags and fill their ships. And I am recapturing the minds of your youth. They will become doctors and they will become geniuses in their fields.



They will become physicists and doctors and lawyers and they will defend you and they will stand for you. And I will raise them up to be the head and not the tail, as prophets and kings--as priests."

I hear the Lord saying, "A star is born, and kings will come to the brightness of its rising to bring their gifts, to bring their wealth and to bring their wisdom."

-Chad Taylor [2008]

25.These are the ones who will soon demand that their voices be heard, Pretoria.

26.Sunrise-the brightness of Africa, Namibia

2.THE RISE OF THE BLACK PEOPLE: AFRIKA SHALL RISE AGAIN



*"Hospitals, Universities and
Technological Breakthroughs*

*I see medical hospitals and medical
colleges rising up within Africa that
will be the envy of the nations, and
people will come there to attend those
schools and those universities. Like
Oxford was in England, God is raising up
the academic anointing in the nation of
Africa, and you will be the envy of
England and the envy of America.*

*Great medical institutions and great
academic institutions shall arise from
the ashes of civil war."*

-Chad Taylor [2008]

27. There is light at the end
of the presently dark tunnel
for Africa

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



AFRICAN RENAISSANCE AND THE BIBLE

"...those of us who so value the Christian way of life and would like to see AFRICANS and AFRICA become the true heirs of the Christian heritage so that with the best in their culture they could be enabled to make a noble contribution to true Christian civilization not resist to the utmost this diversion of the African to a dangerous secular stream-heathenism."



Albert Luthuli [28] 1953, former president of ANC and co-founder of ANC Youth League.

"My nation is poor and degraded, but the word of God is their stay and their hope. The word of God has brought my nation so far, that if a Hottentot young lady and an English young lady were walking with their faces from me, I would take them both to be English ladies...We are coming on; we are improving; we will soon all be one. The Bible makes all nation one. The Bible brings wild man and civilized together. The Bible is our light. The Hottentot nation was almost exterminated, but the Bible has brought the nations together, and here am I before you."

Andries Stoffels [29] , Khoisan Christian convert who testified in London in 1835.

28.Chief Albert Luthuli with Danish clergymen, Oslo, Norway, 1960.

29.Andries Stoffels, 1837.

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



The history of the Jews is similar to that of Black Africans as Bishop Desmond Tutu [30] affirms [Hoffman, Alan Fischer, and Bradlow: 1988].



Both have been made slaves. Both have faced the hatred of racist enemies. Both have been betrayed and bruised by other ethnic groups and religious groups⁷.

Both have demonstrated that freedom from all oppression and prejudices is a course of dignity worth attaining. They both share a common history-the rise of the oppressed and hated .

⁷C Jews. The authors of the Christian Bible were all Jews. Jesus was a Jew. Therefore, Christianity came from the Middle East not from the Europeans. Europeans received it from the Jews [King & Stager 2001]. However, the problem is not with Christianity in itself, but the greed, jealousy, and racism of colonisers.

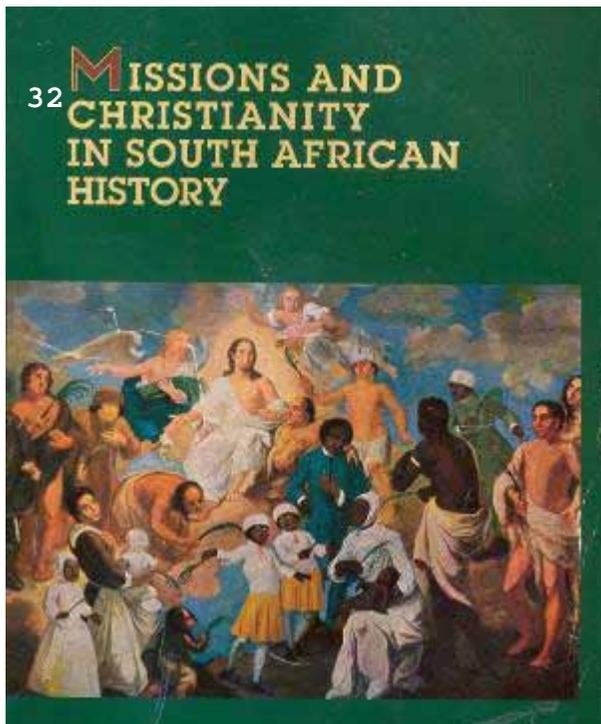
True Christianity has contributed immensely to the realisation of African Renaissance [31]. Freedom fighters like Martin Luther King Jr used Christian faith and prayers to fight against racism [King, Jr 1968].

30.Archbishop Desmond Tutu with Nelson Mandela.

31.Methodist Manyano women celebrate the new South Africa

2. THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA

also responsible for the social degradation of the Africans. After harvest, farmers supplied labourers with much liquor. They also protested against Khoikhoi who left them to reside in the Baviaans Kloof mission station [32]. These led to family separation and neglect with destructive liquor abuse [Viljoen 1995]. Having attended a missionary school during my primary school days I know the value of missionaries in Africa. Some Trek Boers resisted that Khoikhois should be educated [33] and treated as their equals. Early missionaries in South Africa laid the foundation of equality, freedom, and economical development of Black Africans.



32 MISSIONS AND CHRISTIANITY IN SOUTH AFRICAN HISTORY

By 1792 the trekboers had intruded into the traditional grazing land of the Overberg Khoikhoi. The missionaries found a Khoikhoi community that had been dispossessed of its land, robbed of its cattle, assimilated into colonial society as farm labourers, and subjected to colonial laws.



33

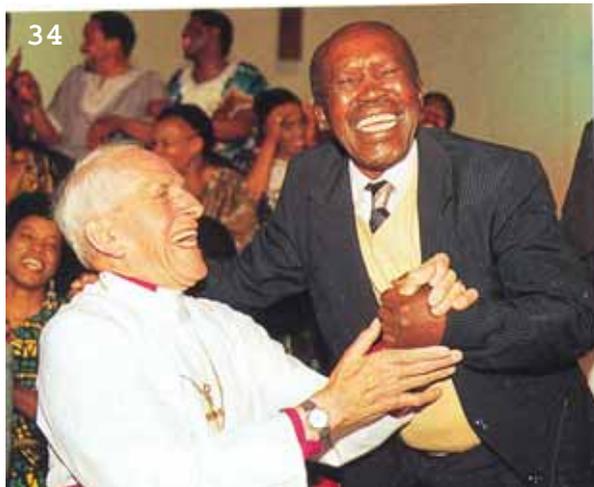
Their work amongst the Khoikhoi involved more than simply spreading the Gospel; they helped to improve the standard of life of the Khoikhoi. They offered the Khoikhoi labourers 'an alternative society where they could be protected from exploitation and ill-treatment⁸ [Viljoen 1995].

32. Detail of 'First Fruits' of the Moravian Missions amongst various nations.

33. Staff and scholars at Inanda Seminary, Natal.

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA

Nigeria, Uganda, South Africa etc are evidence of the role Christian faith and prayers [36] have played in bringing positive results to entire nations [Adamo 2001].

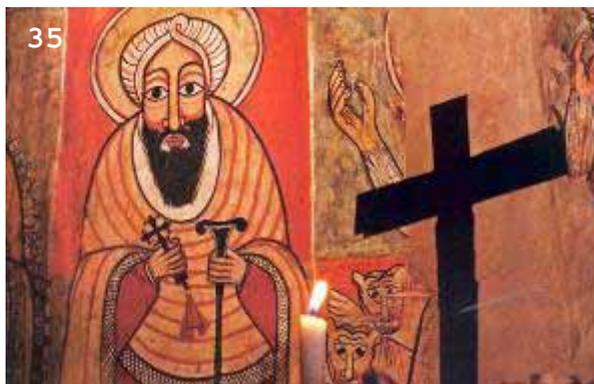


34 What does the Bible⁹ have to say about this subject?

Rabbi Goldstein answers this question by giving a profound Biblical view;

"What does it mean to be human and how does this affect our understanding of the African Renaissance [35]?"

"It means being created in the "image of G-d" (Genesis Ch.1) which means that every human being has a G-dly soul and is therefore precious and has inherent potential greatness."



It "...means being a child of Adam and Eve...G-d created humankind from only one man and one woman in order to eradicate racism. If we are all the children of one father and one mother then we are all brothers and sisters." God decided to create the world with just one man and just one woman so that everybody would know that they have a common ancestor, and nobody would feel superior to another [34].



It also "...means being irreplaceable...and living for a higher cause." Mandela & Goldstein [2003 ,pp.14-6].

34.A great champion of the liberation struggle, a priest in Sophia town when black residents were forcibly removed to Soweto, Bishop Trevor Huddleston of the Anglican church with George 'Kortboy' Mpalweni a former gangster.

35.A Christian Church, Ethiopia.

36.A man praying in the desert, Tchad.

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



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history provide infallible proofs that all men were created equal. Hence, all races should be recognised as equal partners in the pursuit of noble existence on earth. It is these proofs that inspired many Black Africans and Americans to pursue the ideals of freedom. We are all from the same man and woman. Therefore we are one family despite our differences. The colour of our blood is red, all of us.



The Black man [37] is an equal¹⁰ to any other race under the sun despite differences in culture, education, traditions, etc. The main cause of racism is lack of recognition. Reconciliation is not sufficient because equality did not exist between the Blacks and the whites.



According to Price (2008) the Black people "...have been accepted as inferiors. And you cannot reconcile an equal with an inferior. The first step towards a good relationship between blacks and whites is not reconciliation, but recognition."

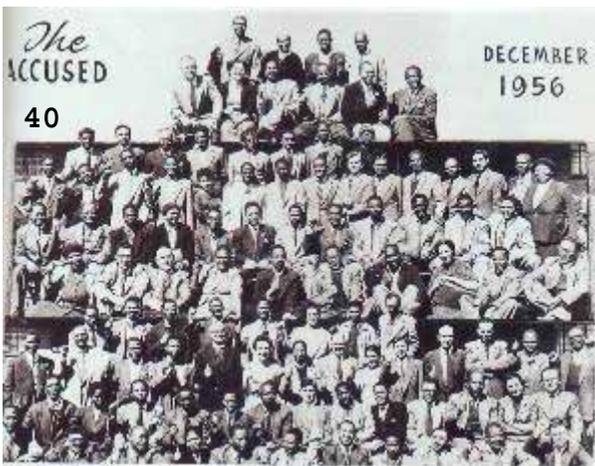
37.A Zulu man, an African in Zulu traditional attire is equal to any other race on earth despite his different skin colour.

38.Africanized Christianity, a group of Zionist believers during baptism ceremony.

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



"The God who made the universe and everything in it, and who is Lord of heaven and earth...it is He himself who gives life and breath and everything to everyone. From **one man** he made **every nation**¹¹ living on the entire surface of the earth [39], and he fixed the limits of their territories and the periods when they would flourish. God did this so that people would look for him and perhaps reach out and find him although in fact, he is not far from each one of us, for in him we live and move and exist.' Indeed... 'We are actually his children [40]."



APARTHEID MEANS
SEPARATENESS BUT UBUNTU
MEANS TOGETHERNESS

UMUNTU NGUMUNTU NGABANTU-
A PERSON IS A PERSON BY
OTHER PERSONS

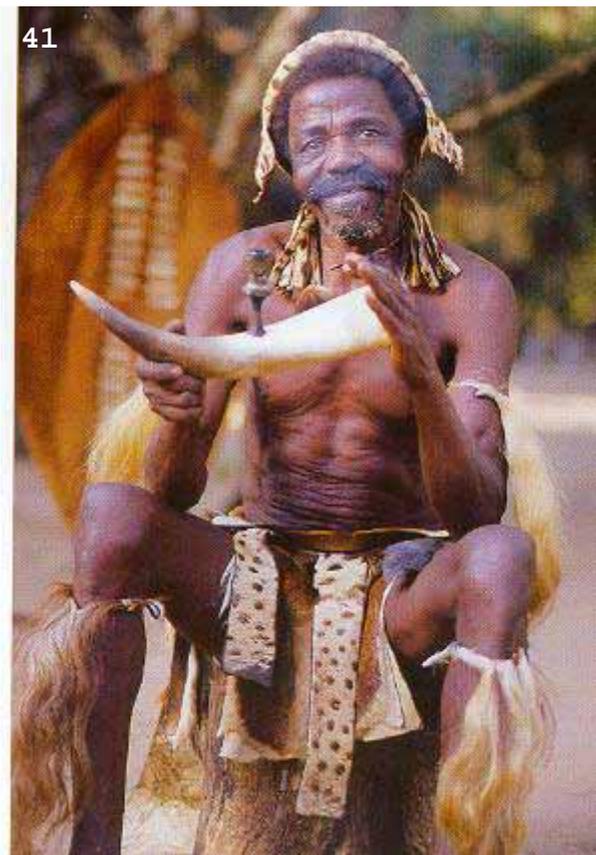
-Stern [1998:1385]

created equally, no one is superior to the other even though, each human being possesses a unique and peculiar individuality of personality. The greatest investment we can make as a nation is to train and build tomorrow's man. This can happen if our nation supports and creates a good atmosphere for family building activities. That is where a man is built.

39.Regina Brooks with her partner, Richard Kumalo, and their baby, were both sent to prison for four months in 1955.

40.The 156 people arrested and tried for treason following the Freedom Charter Congress, 1956.

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



We are all brothers and sisters¹². Together and united we can build South Africa. The African philosophy of ubuntu encourages a collectivist orientation toward life.

Therefore, if collectivism is high, societies are more likely to have strong family structures that place much importance on family integrity . It is through this that Africans can arise and shine. When they find out who they are and what they can do. When they realise that what matters is how they think rather than the colour of their skin [Burgess 2002:32-3].



was founded on this Biblical understanding. It is the Bible that founded the freedom we enjoy today in South Africa. It is the Bible that inspired Abraham Lincoln, Martin Luther King, Jr, Albert Luthuli, Andries Stoffels, and many others to fight for the freedom of the Black man. The Black family will fully arise to its greatness by understanding and applying this Biblical truth- we are brothers and sisters, so we are equal [Viljoen 1995].

41.A Zulu chief proffers visitors to his village a pipe.

42.Mission stations in South Africa.

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



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The author does not intend to discriminate other religions and views. However, he is revealing the hidden beliefs, ideas, and convictions that directly influence his design process and product. In the context of this study the focus is Black family restoration.

Why choose Rev William S. as client?: Winston¹³ an African American has committed himself to help bring healing to South African Black families. His mission is to help develop upcoming entrepreneurs [44] in life skills, values, ethics, character, and business skills.



44

43. Rev. William S. Wilston, founder of Joseph School of Business.

44. Graduates at the Joseph School of Business.

2. THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA

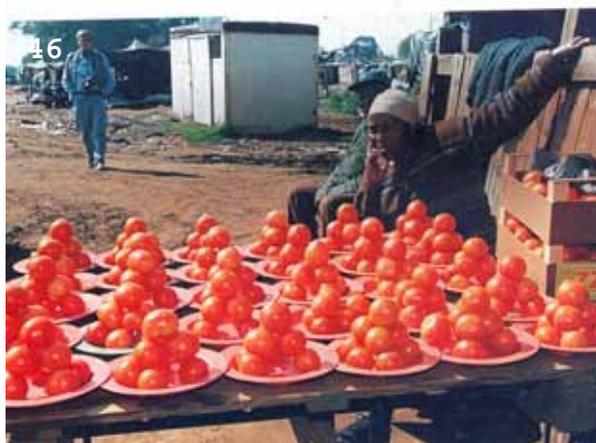
¹⁴In Africa, some European missionaries created a bad reputation to Africans [Adamo 2001]. They enforced colonisation and Westernisation against the genuine Christian faith [45].

Therefore Christian missionaries were sometimes seen as tools used by previous colonisers to enslave and tame the 'wild Africans'. Reverend Wilson is committed to transform this distrusted representation of the Christian faith. He is convinced that Biblical wisdom is fundamental in order to realize the rise of Black South Africans.

The rise of Black Africans will only be genuine and permanent if there is first a spiritual and moral rising [Viljoen 1995:202]. Therefore, the Joseph School of Business help develop potential African leaders through mentorship.

45.A family in the Mamelodi Township, conformity to white lifestyle.

46.A vegetable hawker, Soweto-duplication.



LEADERS

The client aims to create an environment where Black Africans¹⁴ are mentored to be tomorrow's leaders.

The highest form of leadership is the kind that duplicates itself [46]. Wise leaders are constantly cultivating leadership skills in the people around them. This is a truth that has been stated in much of the literature on leadership, but the principle originated from the Bible [Stern 1998].

2.THE RISE OF THE BLACK PEOPLE: MISSIONARIES IN AFRICA



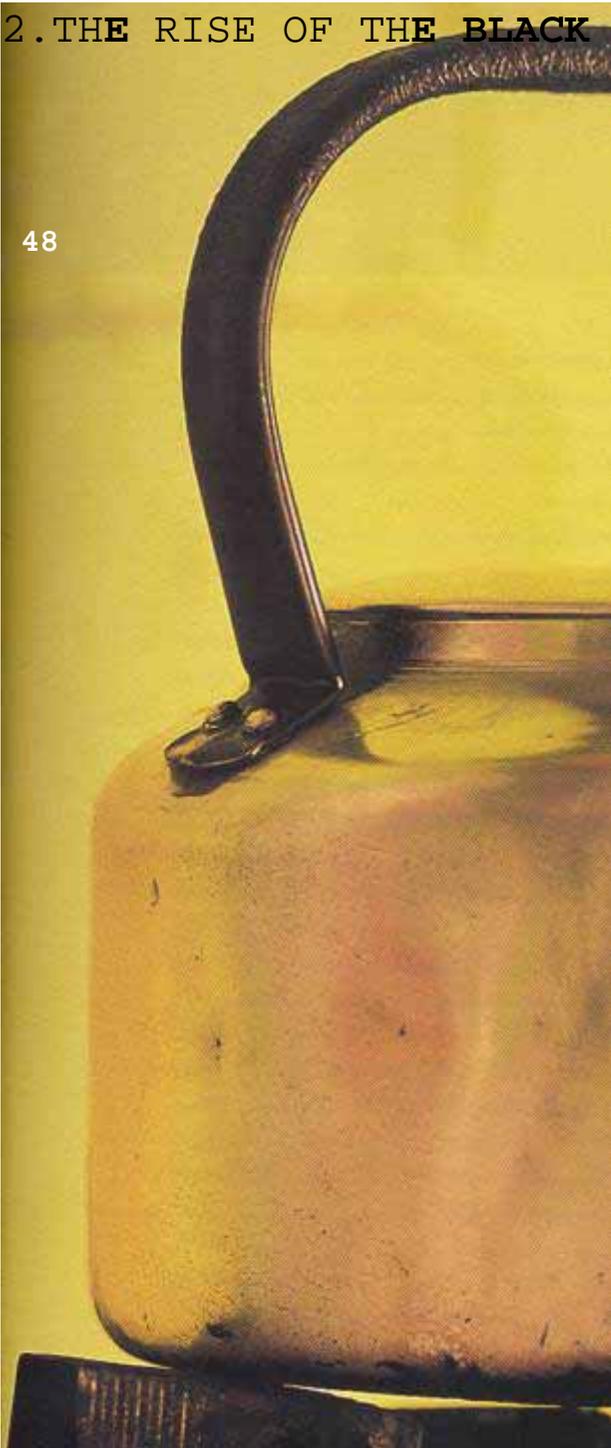
The objective of the project is to create an atmosphere in which poor, broken and neglected Black Africans can develop and grow an entrepreneurial spirit rather than an employee spirit [47].

We urgently need to do that in South Africa because many companies are reducing their staff numbers. For this country to rise up, Black Africans should learn to create and expand businesses of their own. In order to reach that level we need to raise our education standard through mentorship programmes¹⁵.

¹⁵Today It's Called
"mentoring." In the Bible it is referred to as "discipleship." The Bible makes it clear that each person is to exert as much positive influence as possible on those around him and to teach others to do the same.

-Winner's Way Broadcast
produced by Mac Hammond
Ministries 2008

47.Black workers at the South African Iron and steel Corporation [IsCOR], 1965.



1.4 DELIMITATIONS

"Not everything that can be counted counts, and not everything that counts can be counted." - Albert Einstein

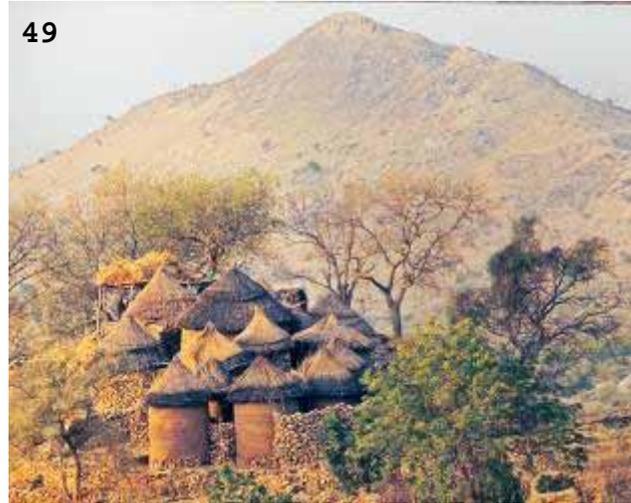
The studies in this thesis document will not focus on, African architecture and Symbols of different African clans as a main subject. Nor embark on the politics of RDP houses as experienced in townships. Concerning the existing building programme in the Mamelodi campus, the studies will focus on the restoration of the Black community through education. Therefore, the proposed programmes of the resulting architecture will investigate what the author terms 'AFRICAN ACTIVITIES ARCHITECTURE'. The aim of the study is to identify those African activities, then employ architectural form to serve those activities.

1.5 ASSUMPTIONS

1. There are organizations and individuals who are willing to take over the project in the future.
2. The Local authority is willing to accept a rezoning of the site from educational to mixed use.
3. Community members are committed to learn new skills and new things that will equip them for managing and sustaining the project on a long-term basis.

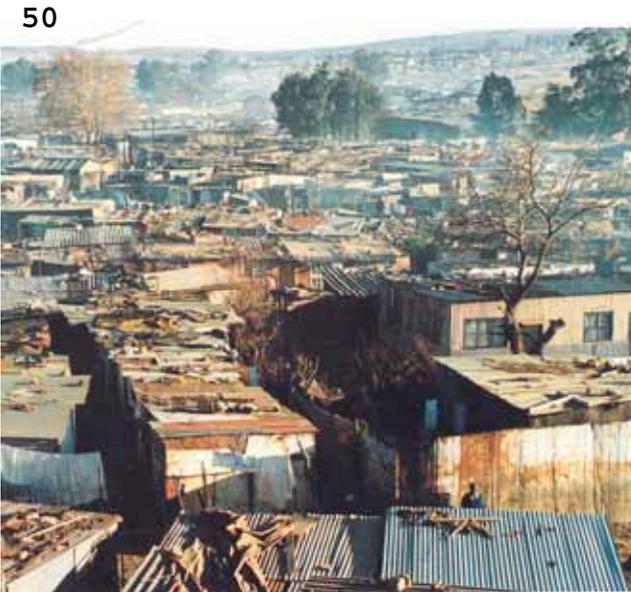
48. Stainless steel kettle on a paraffin stove - you assumed right!

2. THE RISE OF THE BLACK PEOPLE: ARCHITECTURE for AFRICANS



49

"THE BUILDING AS ARCHITECTURE IS BORN OUT OF THE HEART OF MAN¹⁶, PERMANENT CONSORT TO THE GROUND, COMRADE TO THE TREES, TRUE REFLECTION OF MAN IN THE REALM OF HIS OWN SPIRIT. HIS BUILDING IS THEREFORE CONSECRATED SPACE WHEREIN HE SEEKS REFUGE, RECREATION AND REPOSE FOR THE BODY BUT ESPECIALLY FOR THE MIND. SO OUR MACHINE-AGE BUILDING NEED NO MORE LOOK LIKE MACHINERY THAN MACHINERY NEED LOOK LIKE A BUILDING."



50

-Frank Lloyd Wright

family needs to be manifested through architecture. In the past, architecture in South Africa was imposing foreign values [50] and visions that are strange to African ideals [49], [Noero 1993]. It fostered separation and division. Breed Fevrier [2003:25] argues that an authentic identity founded on Eurocentric values is "...narrated and promoted by modern writers over the entire African continent." The tectonics of a shack [umkhukhu] in a squatter camp [50] is a reflection of a South African man's creativity for the pursuit of existence [Slessor 1994].

49. Traditional buildings for the Africans, Cameroon.

50. Squatter camp, Soweto.

2. THE RISE OF THE BLACK PEOPLE: ARCHITECTURE for AFRICANS

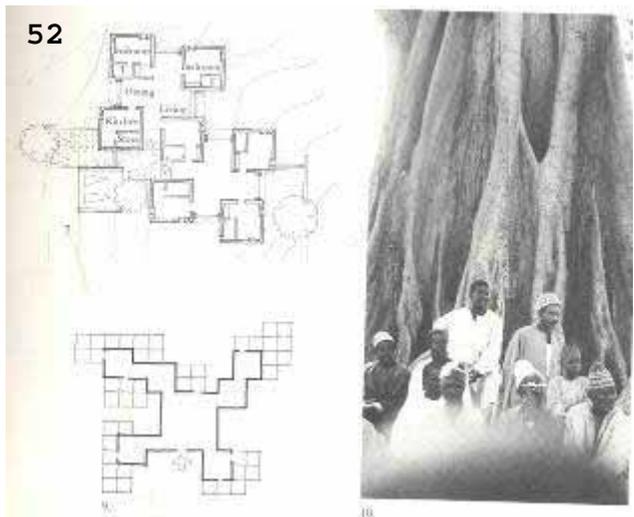
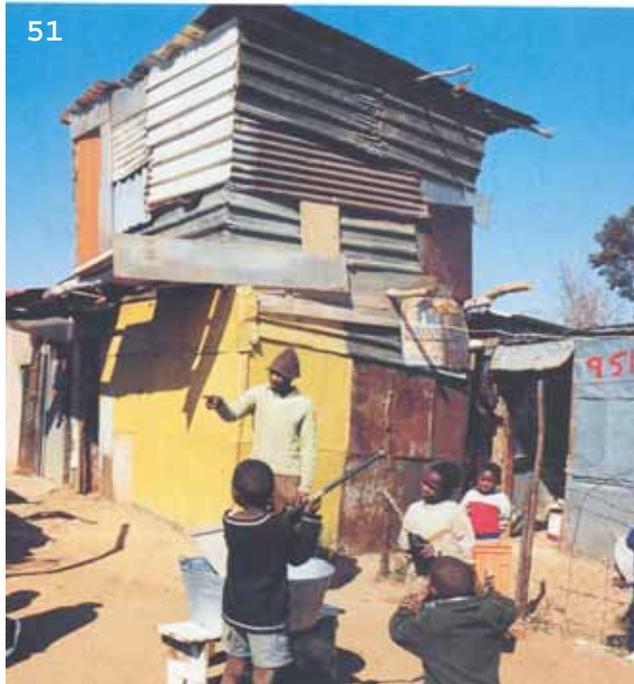
17. Design is a tool we use to

serve the needs of inhabitants of built form. Designers should find out what are the needs and wants of the future users, and then make the built form to serve them. Built form is the means and the result of inhabitation [Hamdi 1991:45]. Flexibility, participation, and enablement are attributes of architecture that serves the needs of inhabitants [Hamdi 1991].

According to Hamdi [1991:47] "...flexibility [52] is a quality by which to measure the capacity of physical settings to be easily modified, which could undergo a series of incremental transformations in order to ensure good fit through time." The built form changes when the needs of inhabitants change.

51. Umkhukhu in Mandela Ville Squatter Camp.

52. Flexible and incremental composition transferred and transformed from traditional Indian villages of Rajasthan, Charles Correa.



There is need to free architecture from Eurocentric ideals so that it will be motivated by African authentic identity [Watson 2004]. This should be done within the perimeters of social, environmental, and economic sustainability. Hence, the rise of Black people can be realised through the making of architecture¹⁷ [51].

2.THE RISE OF THE BLACK PEOPLE: ARCHITECTURE for AFRICANS

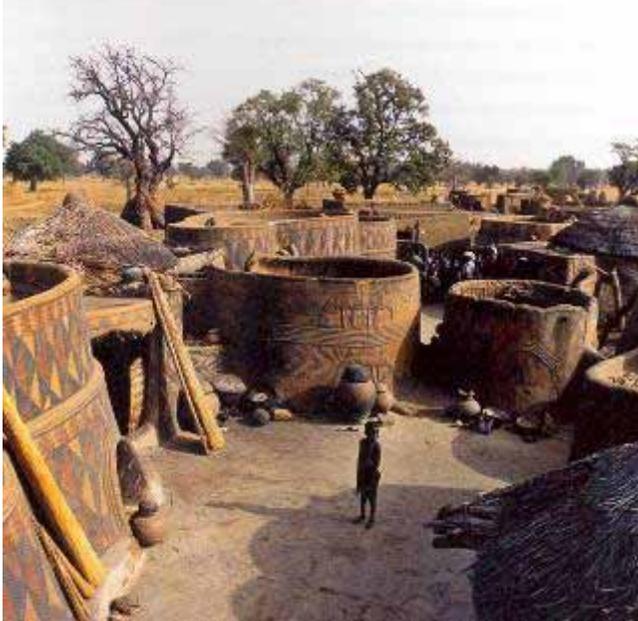
18. User participation on the other hand, combines the built form with inhabitants [54]. Participation repairs the natural relationship between people and places. It helps identify the needs and release the potential of the public. When the inhabitants of buildings are given the opportunity to engrave their own personalities, then spaces are transformed to places. The building should not be fully finished by the architect. Rather the architect should provide activity platforms for future performers [inhabitants].

Thirdly, we have enablement. According to Hamdi [1991:47] this "...is a process by which to cultivate physically and gradually the conditions that enable inhabitation, that enable neighbourhoods to grow and change in response to prevailing conditions...design for change and incremental growth."

53.Dwellings and courtyards of traditional compound in northern Ghana.

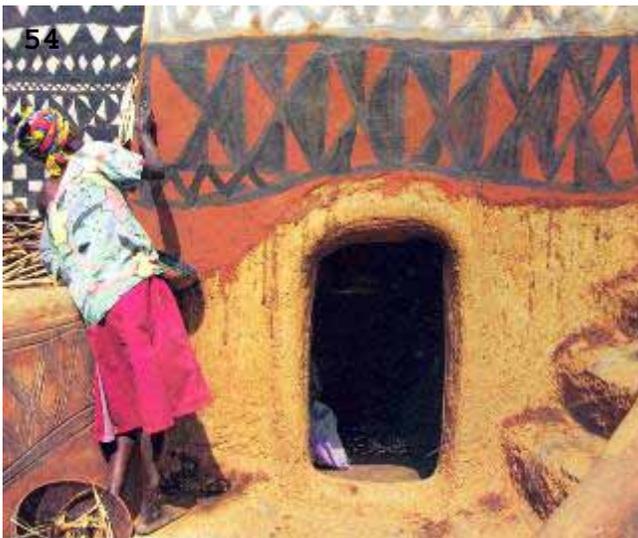
54.A African woman decorating a compound the traditional way, Burkina Faso.

53



"We have indeed been betrayed by the mysterious word Architecture away from the reality into a pretence about styles and orders and proportions and periods and conception and composition¹⁸. If we had no other words than building we might have been living in sound, water-tight dwellings... Architecture is human skill and feeling shown in the great necessary activity of building [53]; it must be a living, progressive, structural art, always readjusting itself to changing conditions of time and place."

*William Richard Lethaby
[Ward 1983:104]*



2.THE RISE OF THE BLACK PEOPLE: ARCHITECTURE for AFRICANS

19.

is one that helps bring the rise of the Black family. One of the African proverbs says, 'umuntfu ngumuntfu ngebantfu' meaning, 'a person is a person by others'. The 'others' referred to, begins from the family then expands to the community. The foundation of being a 'person' is laid by our family members [56]. In order to realise the rise of Black people, architecture must be born out of the heart of the Black family's activities [55.3].

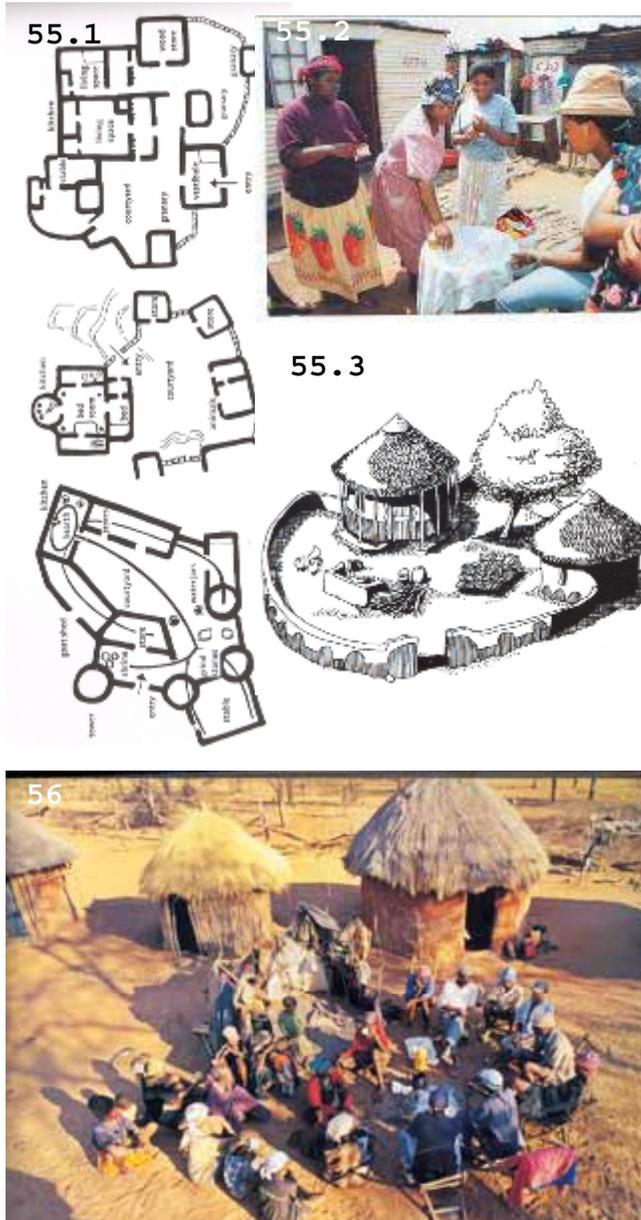
55.1.I idealized plan of the Dogon homestead having symbolic parallels with the human body. These may be compared with the plans of dwelling in Lower Ogol village, Mali.

55.2.African women gamble with a card games in a courtyard of a squatter camp, Soweto.

55.3.Huts, shade tree, and lolwapa of a Tswana homestead.

56.A family around the fire for breakfast, Namibia.

Architecture for Africans¹⁹ asks, "How can I live with my brother?". How to live in peace and harmony with the other people with whom we share our communities, our countries, and our planet? Architecture created by activities that serve the needs of our people. Architecture that fosters unity and friendship [55.1]. Architecture that creates places and linkages for the building of family and community relationships [55.2]. Architecture that is freed from destructive ego, and enslaved to selfless life-giving service to people's activities.



57



TO MY CHILD

*"Just for this morning, I am going to smile when I **see** your face and laugh when I feel like crying.*

Just for this morning, I will let you choose what you want to wear, and smile and say how perfect it is.

*Just for this morning, I am going to **step over** the **laundry** and pick you up and take you to the **park** to **play**.*

*Just for this morning, I will leave the dishes in the **sink**, and let you teach me how to put that **puzzle** of yours together.*

*Just for this afternoon, I will unplug the **telephone** and keep the **computer** off, and **sit** with you in the **backyard** and blow bubbles.*

*Just for this afternoon, I will not yell once, not even a tiny grumble when you scream and whine for the **ice cream truck**, and I will buy you one if he **comes by**.*

*Just for this afternoon, I won't worry about what you are going to be when you **grow up**, or second guess every decision I have made where you are concerned.*

57.Sophia town, 1955.

58



*Just for this afternoon, I will let you help me **bake cookies**, and I won't stand over you trying to fix them.*

*Just for this afternoon, I will take us to **McDonald's** and buy us both a **Happy Meal** so you can have both toys.*

*Just for this evening, I will hold you in my arms and **tell you a story** about how you were born and how much I love you.*

*Just for this evening, I will let you **splash in the tub** and not get angry.
Just for this evening, I will let you stay up late while we **sit** on the **porch** and count all the **stars**.*

*Just for this evening, I will snuggle beside you for hours, and miss my favourite **TV shows**.*

*Just for this evening when I run my finger through your hair as **you pray**, I will simply be grateful that God has given me the greatest gift ever given.*

58.Sophia town, 1955.

59



*I will think about the mothers and fathers who are searching for their missing children, the mothers and fathers who are visiting their children's **graves** instead of their **bedrooms**. The mothers and fathers who are in **hospital rooms** watching their children suffer senselessly and screaming inside that little body.*

*And when I kiss you goodnight I will hold you a little tighter, a little longer. It is then, that I will thank God for you, and ask him for nothing, except one more **day**....."*

By Zimbabwean Father to save his daughter from cancer 2008