

MTONI PALACE

Nurturing identity through landscape architecture



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Firstly I would like to thank God for always carrying me through, providing in every aspect of my life and His landscape creation
being the inspiration for becoming a landscape architect.

Cover image: Images from the Zanzibar National Archive (Author, 2014).

PREFACE

This document acts as informant for the design process of the thesis design proposal. It comprises integral concepts, studies and research that directly influenced the outcome of the design proposal and should, therefore, be read as components of the whole and not as a linear progression of development.

The first section investigates the concept of identity, its appropriation within a spatial design paradigm and the identity constructs of the Swahilli and Zanzibaris.

The second section investigates the Mtoni region and proposes a spatial development framework. Mtoni Palace, with all its current and historical attributes, are then analysed which again informs the development of a design programme for the site

The final section investigates form generation, appropriation of the theory and detail design solutions. This proposal incorporates Islamic and Eurocentric placemaking principles and will aim to nurture identity in a regionally appropriate manner.

ABSTRACT

Zanzibar has become a well-known tourist destination with its spices, friendly people, beaches and year-round warm climate. The tourism industry has become one of the main economic sectors of the island and provides income to people from all economic backgrounds.

Zanzibar's World Heritage Site, Stone Town, is known for its small alleyways and plazas. Tourists often get lost in this maze of alleys. This public open space acts as a place to exchange ideas, as well as cultural and religious practices. It contributed to the amalgamation of a cosmopolitan people into the Swahili culture.

Economic growth over the past 30 years has brought about rapid urban sprawl with a lack of well-designed public open spaces. The lack of public open space, as well as the negative impact of tourism on the local culture, is busy eroding the Zanzibari culture.

This research investigates how landscape architecture can nurture identity and aims to showcase the ability of landscape architecture to act as a catalyst towards nurturing identity through a well designed public open space.

Mtoni Palace is a national monument of Zanzibar and a site of high heritage significance. Today, the Palace lies in ruins and the aim of this study is to provide a new vision for Mtoni Palace.

SAMEVATTING

Zanzibar het onlangs 'n gewilde toeriste aantreklikheid geword. Toeriste word gelok deur die verskeidenheid van speserye, vriendelike mense, wit strande en warm klimaat. Die toerisme bedryf is een van die hoof ekonomiese sektore van Zanzibar en bied werkseleenthede vir talle landsburgers.

Zanzibar se wêrelderfenisterrein, Stone Town, is alombekend vir die talle klein gangetjies en plazas wat keer op keer toeriste verlore laat. Hierdie publieke oop ruimtes fasiliteer interaksie tussen mense, asook die oordrag van idees, kulturele- en godsdienstelike praktyke en dit het bygedra tot die samesmelting van die diverse inwoners van Stone Town en tot die ontwikkeling van die Swahili kultuur.

Ekonomiese groei oor die laaste 30 jaar is gekenmerk deur oorhaastige stadsuitbreiding, sonder deurdagte ontwerpte publieke oop ruimtes. Dié tekort en die impak van die toerisme bedryf op die plaaslike kultuur is besig om die Zanzibari kultuur te verweer.

Hierdie navorsing bestudeer hoe landskap argitektuur identiteit kan koester en het ten doel om te bewys dat landskap argitektuur die vermoë het om as katalisator te dien tot die versterking van identiteit deur publieke oop ruimtes.

Mtoni Paleis is 'n nasionale monument van Zanzibar en is 'n baie belangrike erfenisterrein. Vandag is die paleis net 'n murasie en die doelwit van die studie is om 'n nuwe visie te ontwikkel vir Mtoni Paleis.

“It was at Beit il Mtoni, our oldest palace on the island of Zanzibar, that I first saw the light of day, and I remained there until I reached my seventh year. Beit il Mtoni is charmingly situated on the seashore, at a distance of about five miles from the town of Zanzibar, in a grove of magnificent coconut palms, mango trees, and other tropical giants. My birthplace takes its name from the little stream Mtoni, which, running down a short way from the interior, forks out into several branches as it flows through the palace grounds, in whose immediate rear it empties into the beautiful sparkling sheet of water dividing Zanzibar from the continent of Africa”.

- Emily Ruete’s account of her days living at Mtoni Palace.

(Ruete, 1907:3).



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ABBREVIATIONS

GDP: Gross Domestic Product

ICOMOS: International Council on Monuments and Sites

TUDELFT: Technology University of Delft

UNESCO: United Nations Educational, Scientific and Cultural Organization

USA: United States of America

“An individual’s sense of self arises in part through his/her transactions with the material environment. It suggests that such environments do not simply serve as settings for individuals’ activities, actions or behaviours but are instead actively ‘incorporated’ as part of the self”
- Edward Krupat’s insight on the development of a person’s identity
(Dixon & Durrheim, 2004:457).



1 INTRODUCTION

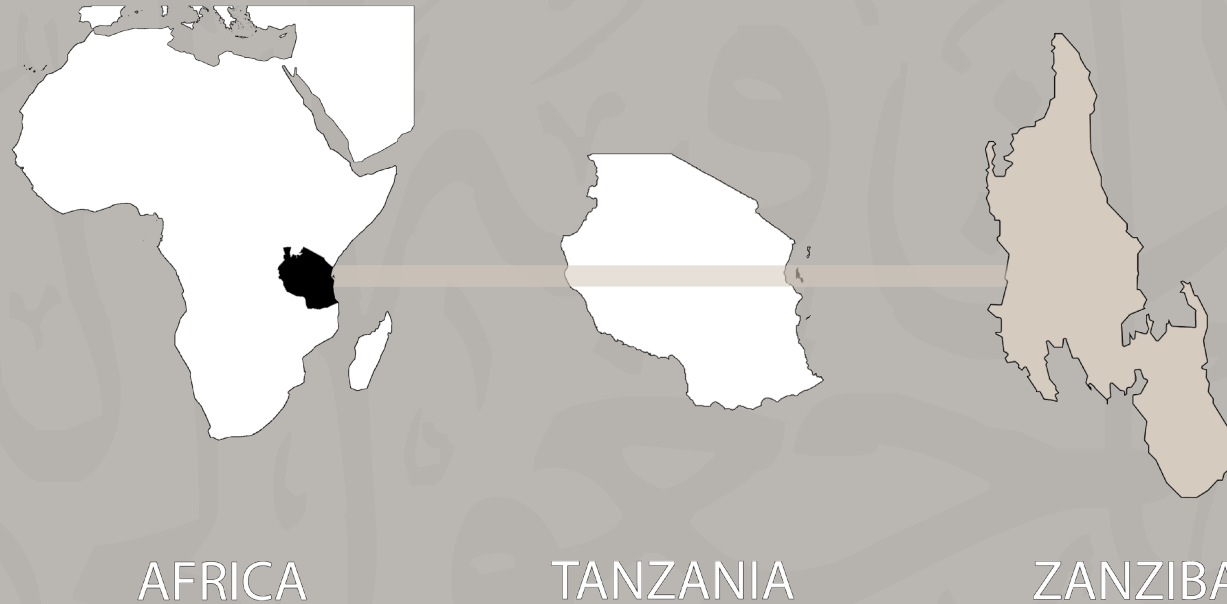


Fig. 2: Locality Maps (Author, 2014).

1.1. *Background*

Zanzibar is an island situated 28 kilometres off the coast of Tanzania, (Figure 2) on the East coast of Africa. It is inhabited by a cosmopolitan group of Swahili speaking people. The name Zanzibar is derived from the Perso-Arabic word meaning ‘the coast of the blacks’ (Aga Khan Trust, 1996:11).

Zanzibar is a renowned tourism destination due to its beaches, scuba diving sites and its tropical climate. It is also famous for its city centre called Stone Town (Figure 6). It was declared a UNESCO World Heritage Site in 2000.

1.1.1. Political landscape

Zanzibar has seen great political change and influence over the last 400 years of being under Arabian domination, a Portuguese colony, the Omani Seat of Power, a British Directorate and an independent but semi-autonomous Tanzanian state since 1964 (Ingrams, 1967:19). It's a cosmopolitan people with roots from East Africa, Arabia, India, China and inland Africa (Ingrams, 1967:20).

1.1.2. Socio-Economic climate

The people of Zanzibar, collectively named the Zanzibaris, are generally a low-income earning nation living on subsistence farming, fishing and small trade. The tropical climate of Zanzibar and its fertile soil allows for multiple fruit species and an assortment of spices to be grown on the island. Much of the economic trade is based around the above mentioned commodities as well as the fishing trade.

Ninety percent of Zanzibaris are Muslims (Mercer, 2009:4). Hundreds of mosques exist in Zanzibar, and the calling to prayer adds to the ambience of the island itself.

1.1.3. Tourism industry

Tourism contributes 15% of the Gross Domestic Product (GDP) and injected a projected US\$46 million in foreign currency into the economy in 2001 (Zanzibar: Department of Tourism, 2003:6).

On the one hand, tourism has a positive effect on Zanzibar, as it provides thousands of jobs and income to people that otherwise would have had none.

On the other hand, tourism is currently having a negative impact on the culture and identity of Zanzibari. Many factors contribute to this problem but the result is that the identity and culture of Zanzibar is being dissolved. This is due to the local culture being mainstreamed to create a more appealing and economically viable version, specifically aimed at the tourism market (Zanzibar: Department of Tourism, 2003:6).

1.1.4. Identity

The national Zanzibari identity has eroded over the years due to the political change, widespread corruption, the lack of socio-economic development and the negative impact of tourism (Zanzibar: Review of the Zanzibar Development Vision, 2011:1). Intangible factors that form part of identity, such as scent, linguistics and rituals, are being eroded and are losing their prominence.

There exists, however, an opportunity to reverse this process and re-construct a national identity that will enhance the local culture. Alongside this, sustainable tourism has to be implemented to mitigate the effect of tourism on the local culture and to create an engaging tourism industry that celebrates the local culture.

1.2. Problem Statement

Over the last 400 years Zanzibar has had multiple political and cultural influences and today the Zanzibari people can be considered a cosmopolitan people from diverse geographical, political and cultural backgrounds. Zanzibaris have experienced much violence in their struggle to become a democratic society.

Historically, the public open space created by the streets and squares of Stone Town (Figure 3) created the platform where the cosmopolitan people of Zanzibar interacted. These public open spaces acted as a catalyst for the cultural fusion and development of a national identity.

Rapid urban development over the last 30 years has produced communities without well-defined public open spaces - as can be seen in Figure 4. This created a problem where Zanzibaris lack a well-defined national identity and the tourism industry contributes to the problem by eroding of the Zanzibari culture.



Fig. 3: Stone Town Figure-Ground study (Zanzibar: Department of Urban Planning, 2014).

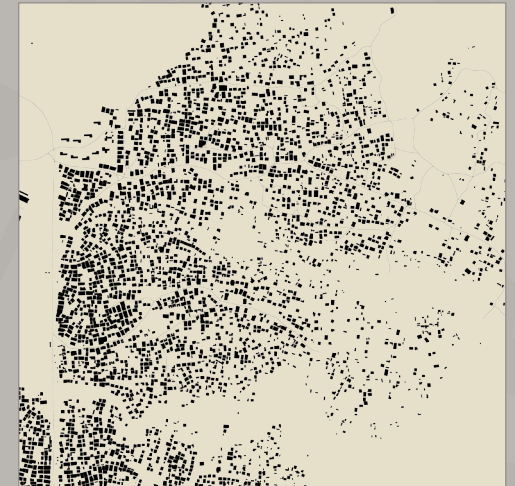


Fig. 4: Figure-Ground study of a typical new neighbourhood (Zanzibar: Department of Urban Planning, 2014).

1.3. Statement of Intent

This study proposes to demonstrate the ability of landscape architecture to nurture identity of individuals and groups through the design of public open space that establishes and perpetuates identity.

1.4. Hypothesis

Mtoni Palace, as a public open space, can become a catalyst for nurturing a Zanzibari identity that fuses heritage management, placemaking and sustainable tourism.

1.5. Research methodology

The goal of this dissertation is to produce a landscape design proposal for Mtoni Palace. In order to obtain a deeper understanding of the context, a qualitative research method will be used. This method is used when objective study is required of subjective objects or matters (Packer, 2011:69).

Figure 5 is a diagrammatic representation of the research methodology that will be used:

The research will include unstructured interviews, observations and an analysis of documents (Dahlberg & McCaig, 2010:118).



Fig. 5: Research Methodology (Author, 2014).

In order to understand the context of the project, the following research activities were completed: a site visit, desktop study, site interviews and literature studies. This resulted in the following research questions:

- How does a nation develop a sense of identity?
- What is the identity of Zanzibar?
- What is the significance of Mtoni Palace in terms of the Zanzibari identity?
- What is the influence of tourism on the Zanzibari culture and identity?
- How can Mtoni Palace, as a space, contribute towards growing a Zanzibari identity?

The research will be analysed using the Grounded Theory because it develops theory inductively (Dahlberg and McCaig, 2010:151). This process of analysis is appropriate as it doesn't start with a hypothesis, but develops one through observation and research. The theory is built and a hypothesis is created. This can then be tested in different settings (Dahlberg & McCaig, 2010:151).

This process resulted in the formulation of a problem statement that was followed by an in depth study of landscape architectural discourse. The design process followed an iterative process in order to produce a well-founded design proposal for Mtoni Palace.

1.6. Stakeholders

- Client:
 - Mtoni Marine
- Current users:
 - Recreational users: local residents that use the beach.
 - Nursery operator: an independent plant grower on the grounds of Mtoni Palace.
 - Attendees of Mtoni Palace concerts.
- Future user:
 - People who could potentially use the site.
- Mtoni Palace conservation agency:
 - An agency to develop Mtoni Palace, comprising of Mtoni Marine and the Department of Antiquities of Zanzibar.
- Adjacent land owners
 - Mtoni Marine: Hotel adjacent to Mtoni Palace.
 - GAPCO: Oil Storage Company adjacent to Mtoni Palace.
- Planning professionals:
 - Professionals involved in the development of the Mtoni Area.
- Historians:
 - People interested in the history of Zanzibar and Mtoni Palace.

1.7. Definition of terms

Commemoration:

The term can be used as a broad or narrow definition:

Narrow: Only memorials can be considered commemorative.

Broadly: Any space that acts as a memory bank for future generations. Even a park can, therefore, be a commemorative space - as it is secure and protected, and will preserve the natural landscape for future generations (Wolschke-Bulmahn, 2001:55).

Cultural significance:

Cultural significance means that there is aesthetic, historic, scientific, social or spiritual value for past, present or future generations. It is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups (BURRA Charter, 1999).

Terms such as *Heritage significance* and *Cultural heritage value* can serve as synonyms.

Cultural landscape:

Particular landscapes that reflect interaction between people and their surroundings.

Mnemonic device:

Any stimulus that evokes memory.

Intangible heritage:

The practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage (UNESCO, 2003:2). The term *living memory* is often used as a synonym.

Mtoni Marine:

The hotel located next to the Mtoni Palace.

Mtoni Palace:

Mtoni Palace refers to the architectural ruins and the current surrounding landscape that forms part of the cadastral boundaries of the Mtoni Palace ruins.

Muslim:

Refers to the believers of Islam, who believe that God conveyed his word through the prophet Mohammed (Ruggles, 2008:xii). The term Muslim is, therefore, a subset of the overall Islamic cultural phenomena.

Islamic:

The term Islamic is used broadly to refer to a community of Muslims, as well as a set of social practices, material forms and their culture. Not only the religious adherents, but also the non-Muslims living in their midst are characterized by these cultural phenomena (Ruggles, 2008:xii).

Makuti:

Makuti is a local building technology similar to thatch roofs, whereas on Zanzibar palm leaves are used. This technology is used as fencing and roof covering.

1.8. Limitations

- Limited knowledge of archaeological processes is available and no ground radar studies have been concluded.
- Due to urban development, the extent of the historic Mtoni Palace estate cannot be determined exactly.
- The two week site visit allowed for a limited time to be spent on site and in the surrounding area and, therefore, a comprehensive understanding of the context and local identity is difficult.
- Interviews with the public were conducted by means of a translator, but this still proved ineffective to source information from local residents.

1.9. Assumptions

After careful consideration and research, the following assumptions were made:

- This design proposal will be implemented by the Mtoni Palace Conservation Agency in order to further the conservation and development of Mtoni Palace.
- No original plant material of archaeological significance remains, but four large trees on site can possibly date back to the late 19th century.
- Historically the landscape in front of Mtoni Palace was more extensive.
- The large courtyard that Sayyida Salme referred to is the one that is still to be found between the cluster of buildings. It was divided into two sections by a wall in 1916.

1.10. Delimitations

The Marahubi Palace gardens were not incorporated into the strategy, even though some historians believe it was part of the original Mtoni Palace estate. This decision is due to the geographical division of Mtoni Palace and Marahubi Palace by the Marahubi Hotel and Mtoni Marine.

“They have a great store of food, for there are found rice, miller, flesh-meats in great quantity, oranges, limes and citrons (of which the woods are full) and every other kind of fruits. There are a great plenty of sugar-cane, but they know not how to make sugar”
- a 19th century account of Zanzibar
(Ingrams, 1967:100).



© University of Pretoria Fig. 6: Aerial view of Zanzibar's capital Stone Town (Author, 2013).

2 HISTORICAL BACKGROUND

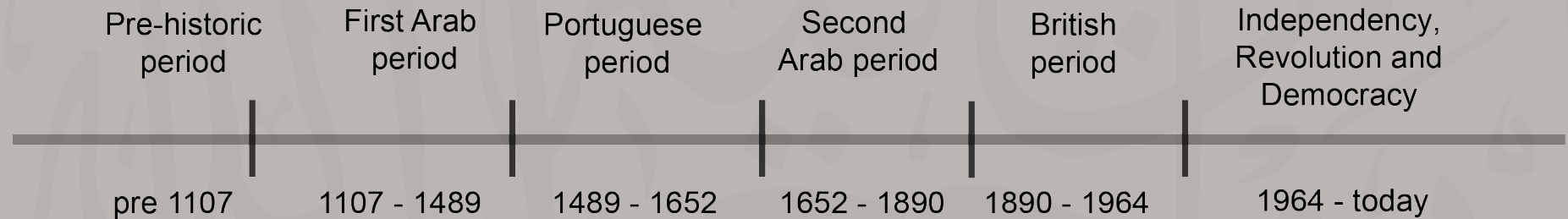


Fig. 7: Developmental periods of Zanzibar (Author, 2014).

2.1. Introduction

Terms such as ivory, slaves, sea fare, spices, exotic cultures and Sultans don't even begin to describe the colourful history of Zanzibar. Zanzibar has a history that is out of proportion for such a small island, but rich beyond compare. It is this narrative of Zanzibar that makes Zanzibar such a wonderful place (TUDELFT, 2007:3).

The history of Zanzibar can be divided into 6 main developmental periods (Figure 7) that started somewhere after the Stone Age, and stretches to this day.

2.2. Pre-historic

It is difficult to determine a specific date when people arrived on Zanzibar for the first time. No stone tools have been found on the island to date and it is, therefore, concluded that Zanzibar was first inhabited sometime after the Stone Age (Ingrams, 1967:42). W.H. Ingrams theorises that well-established people were living on Zanzibar at the beginning of the Christian era (1967:42).

Ingrams' theory is based on the existence of the widespread sea trading and sea exploration by the Sumerians, Assyrians, Egyptians, Phoenicians and the Jews. Many cultural practices of these civilizations were present in the East African region and will, therefore, have been transferred to Zanzibar inhabitants in some form during these trade periods (Ingrams, 1967:41-53).

The Wahadimu tribe is believed to be the native people of Zanzibar. They still lived in an aboriginal state in remote parts of Zanzibar in the early 20th Century (Ingrams, 1967:31). It is assumed that the Wahadimu people came from mainland Africa to Zanzibar from time to time to fish (Ingrams, 1967:123).

References to Zanzibar can also be found in Egyptian temples, Phoenician and Greek navigation manuals and Arab legends (TUDELFT, 2007:5) but no dates are connected to these records and no extent of the contact with Zanzibar is mentioned. Ingrams writes that these references are important since it was the Pharaohs of Egypt that made the first voyages as far as Zanzibar (1967:47).

Both the Greeks and the Romans had active trading expeditions to the East African coast. Hippalus discovered the influence of the Monsoon on the sea and this allowed Europeans to travel to East Africa. This expedition is recorded in the first century AD Greek navigation record called the *Periplus*:

“There are sewed boats, and canoes hollowed from single logs, which they use for fishing and catching tortoise. On this island they also catch them in a peculiar way, in wicker baskets, which they fasten across the channel-opening between the breakers.”
(Ingrams, 1967:45).

This quote seems to be the first description of Pemba - the sister island of Zanzibar and is of great importance as it substantiates the deductions made concerning the East African coast in this early period (Ingrams, 1967:59 -60).

2.3. First Arab period

Europeans didn't explore Africa during the period of 1107-1489 AD. This was due to unrest within their own territory but the Arab people continued to visit the East African coast. Continuous interaction took place between the Arab territories and Zanzibar, but no major historical event occurred that influenced Zanzibar.

Around the 11th century, Hasan bin Suleyman bin Ali, Sultan of Kilwa fled to Zanzibar to avoid attacks by local Kilwa tribes (Ingrams, 1967:133).

The first recorded date on Zanzibar was in 1107 AD, when Hasan bin Suleyman bin Ali's son founded the ancient Mosque at Kizimkazi (Ingrams, 1967:133). Kizimkazi is the most Southern point of Zanzibar and it was the capital during that period. This mosque was ornamental - which indicates that the people were already well established on Zanzibar at that time.

2.4. Portuguese period

The Silk Road between Asia and Europe was a highly used trade route during the 14th Century. When the Arabs started settling in the Middle East, they also started to dominate the region and exerted higher and higher levies on the caravans travelling from Asia to Europe. These levies made the goods very expensive (TUDELFT, 2007:5).

In this context, and due to the rediscovery of the ancient Phoenician maps, the Portuguese, captained by Vasco da Gama, set out in 1498 to sail around Africa, looking for a sea route to Asia. Da Gama moored off the coast of Zanzibar in 1499 but never set foot on it (Ingrams, 1967:135).

Interest in the East African coast intensified due to the reported wealth of the region (TUDELFT, 2007:5) and more ships passed along the East African coast. The Portuguese found that the Arabs were still ruling the region, but that they were too widely spread. The Portuguese used European warfare strategies to overcome the Arabs and thereby became the new rulers of the East African coast.

Zanzibar only a few direct interactions with Portuguese ships until 1508, when Dom Duarte de Lemos was appointed governor of the provinces of Ethiopia and Arabia (Ingrams, 1967:100).



Fig. 8: Map of Zanzibar in relation to Muscat (Aga Khan Trust for Culture, 1996).



Fig. 9: Seyyid Said: 1828 -1856 (Beit el Sahel, 2014).

2.5. Second Arab period

The Muslim people of the East African coast did not approve of the Christian Portuguese government and they requested aid from the Muslim Arabs. It was after Imam Sultan bin Seif defeated the Portuguese at Muscat in 1650 that the chiefs of Mombasa appealed to him for assistance to overthrow the Portuguese on Zanzibar (Ingrams, 1967:119).

In 1652 an Arabian expedition from Oman attacked the Portuguese governed Zanzibar (Figure 8) and a large number of people were killed. The Portuguese retaliated by destroying the old capital at Kizimkazi (Ingrams, 1967:119).

The alliance of Zanzibar with Oman remained, even though the direct ruling of Zanzibar by Oman was interrupted at times. In 1822, Seyyid Said (Figure 9) again restored Zanzibar as an Omani territory and this relationship lasted until 1862 (Ingrams, 1967:121).

Sultan Seyyid's first visit to Zanzibar was only in 1828, after he had defeated the Mazrui tribe at Mombasa. A treaty was then signed that the Mazrui tribe accepted the Sultan's supremacy (Ingrams, 1967:161).

After the victory at Mombasa, Sultan Seyyid went to Zanzibar and immediately started with upgrades. Seyyid Said found the

town had “only a line of huts with a few stone houses belonging to Arab and Indian merchants” (Folkers et al., 2010:16). By 1850 the population was estimated at 10 000. In the same year, Seyyid Said was called back to Muscat due to a local rebellion.

In 1832 Sultan Seyyid moved to Zanzibar and declared it the capital of Oman and Zanzibar; Mtoni Palace became the official royal residence (Folkers et al., 2010:38).

It is the influence and will power of Sultan Seyyid that developed and increased trade in Zanzibar (Folkers et al., 2010:6). Seyyid Said sent caravans deeper into mainland Africa and thereby developed a large slave trade network that covered most of Southern Africa. Seyyid Said also advocated the planting of clove trees. By the last quarter of the 19th Century, Zanzibar was responsible for producing three quarters of the world's clove production (Folkers et al., 2010:6).

In 1837 the first consulate of the United States of America was opened in Zanzibar, due to the 1833 treaty for *Amity and Commerce* between the Zanzibar and the United States of America. A British Consulate was established in Zanzibar in 1841 and Seyyid Said became good friends with Colonel Hamerton, the first consul in Zanzibar. In 1844 a *French Commercial Treaty* was also signed between Zanzibar and France (Ingrams, 1967:162).



Fig. 10: Seyyid Majid: 1856 -1870 (Cambridge, 2010).



Fig.11: Seyyid Bargash: 1870 - 1877 (Zanzibar Archives, 2010).

In 1856 Seyyid Said was called back to Muscat due to another rebellion and on 19 October 1856, enroute to Zanzibar from Muscat, Seyyid Said passed away. Contrary to the muslim practice, his body was preserved by his son Bargash. In secret and in the absence of his brother Majid, Bargash buried Seyyid Said behind the town palace. This was the first indication of the power struggle that was to start in Zanzibar (Ingrams, 1967:163 & Folkers et al., 2010:27).

Seyyid Majid (Figure 10) reigned in Zanzibar after the death of Seyyid Said. In 1862, England and other powers recognised Zanzibar as an independent state from Oman. During Seyyid Majid's reign, his own brother, Seyyid Bargash, attempted to murder Majid, but both attempts failed.

Seyyid Majid died of poor health in 1870 and Seyyid Bargash (Figure 11) was declared Sultan. In 1872, a cyclone hit the island and destroyed almost all the clove plantations on the island and, therefor, the economy in part.

2.6. *British Period*

The Sultan's power in the East African region started to dwindle after Seyyid Bargash's death in 1888. His successor, Seyyid Khalifa bin Said, signed a concession giving the British East African company control over the Sultan's mainland territories.

On 17th February 1890 Seyyid Ali bin Said became the Sultan of Zanzibar, and in June 1890 he agreed to a Protectorate of Zanzibar by Great Britain.

Keeping the Sultan in position, the British started taking control of the governmental powers of Zanzibar and in 1891 a constitutional government was established (Ingrams 1967:176). The royal family was kept in place as the public face of Zanzibar, but they were mere puppets of the British (Folkers et al., 2010:7).

Zanzibar benefited from trade with the British empire and substantial upgrades were made to Stone Town during this period. These upgrades included the construction of the deep water harbour and the draining of the creek that separated Stone Town from the mainland Zanzibar.

2.7. *Independence, revolution and democracy*

In 1963 Britain retreated from Zanzibar and Zanzibar regained her independence. The Sultan was reinstated as sovereign power in Zanzibar and all the wealth went to the old Arab families again.

This was not what the people of Zanzibar wanted and in early 1964 a bloody uprising took place. The local people were victorious and Sheik Abeid Amani Karume became the first president of the Revolutionary Government of Zanzibar (Folkers et al., 2010:7). This was the first time, in over 500 years, that Zanzibar had an African leader.

In the next twenty years the economy, which had already been in decline for many years, suffered even more. This was due to a drop in the price of cloves and copra, the two main exports of Zanzibar during that period. Strict and unconventional government policies weakened Zanzibar's economy even further (Folkers et al., 2010:7).

It was only 20 years later, in the 1980's, that government policies became more moderate. This made investment possible and the tourism industry started developing. The tourism industry grew steadily and is a primary source of income for Zanzibar today (Folkers et al., 2010:7).

“My concern here is to make connections between identity and the construction of these *meaningful* places. Such places include landscapes, monuments and sites where commemorations are performed, collective memory is reinforced and national identity is constructed, both formally and informally”

- Brian Osborne writing about the nurturing of identity
(Osborne, 2001:3).



Fig. 12: Sunset on Zanzibar (Author, 2013).

3 THEORETICAL INVESTIGATION

3.1. *Introduction*

Good design theory always demands a good understanding of the sense of place. It encourages the designer to base design decisions on the local culture and its people, as well as the biophysical aspects of the site and larger context. Research indicates that the Zanzibari identity is being eroded due to tourism development, globalisation and rapid urban development which is not respectful towards the sense of place (Zanzibar: Department of Tourism, 2003:6).

This investigation aims to answer how landscape architecture can mediate and mitigate these challenges that are imposed on communities and nations.

3.2. *What is identity?*

Identity is the foundation to a sense of belonging. It is the manner in which people associate with groups and how they define their place in society (Jamieson, 2009:1). It is a universal quality of all people that creates coherence and provides association with specific values (Osborne, 2001:3).

The identity of people is never neutral as it is always rooted in the politics of time and place. It is a relative and dynamic concept that is ever evolving - in flux with shifting social configurations. It is a process where “power and status are negotiated; disinheritance and oppression are legitimized; and liberation struggles are waged” (Mazrui & Shariff, 1994:4).

African identity must be understood in the context of Western colonialism and the repercussions brought about by colonial rule (Baaz & Palmberg, 2001:6). A person’s identity is the name given to a person’s current role and the role played by them within the narrative of the past and the future (Hall, 1993:394).

3.3. *Development of identity*

A person’s identity is partially developed by their interactions with their surrounding environment. This suggests that such environments “do not only serve as places for a activities, actions and behaviours, but are actively incorporated as part of a person’s identity” (Dixon & Durrheim, 2004:457).

This suggests that place and identity are interdependent and Walmsley confirms this by stating “place lies at the centre of a person’s identity and sense of psychological well-being” (1988:68).

The interdependence of place and identity is, therefore, of utmost importance in a design realm, because people live in places. They can either identify and relate to these spaces, or be alienated by them (Osborne, 2001:3).

This implies that if spaces are well designed, their direct influence on a person’s identity can be substantial. The role of the spatial designer is, therefore, to understand what values a person’s identity should be based on, which factors contribute to the local culture and what elements are iconic and then reinforce these through the sound design of spaces. This affords the opportunity to have a contributory role in the development of a person’s identity, as well as a nation’s identity.

3.4. *The identity of the Zanzibaris*

3.4.1. Historical overview

The people of Zanzibar form part of the larger Swahili community that occupies a narrow coastal strip of east Africa that stretches across five countries: from Mozambique up to Somalia, and includes Tanzania, Kenya and the Comoro Islands.

The monsoons between Asia and Africa allowed for trade between Africa and countries like India, Arabia, Persia and China (Mazrui & Shariff, 1994:3). The Indian Ocean trade industry that was developed lasted for centuries.

Small communities of foreigners settled in this region and intermingled with the local people and were ultimately absorbed into the community. The indigenous people assimilated part of the foreigners' language and religion. This developed an Africanized Islam of "local temper and taste" (Mazrui & Shariff, 1994:3). Colonialism and Treaties of Protection brought more foreigners to the region and they were once again absorbed into the Swahili community.

3.4.2. Relativism and dynamism of the Swahili identity

The best explanation of identity is the Swahili word *kabila*. It captures the relativism and dynamism of the Swahili identity (Mazrui & Shariff, 1994:6).

The question: "What is your *kabila*?" can evoke any of the follow responses:

"Shikeli" - a member of the Shikeli clan

"Muamu" - a native of Lamu Island

"Swahili" - a Swahili

"Mwislamu" - a Muslim

"Mkenya" - a Kenyan

"Mwafirka" - an African

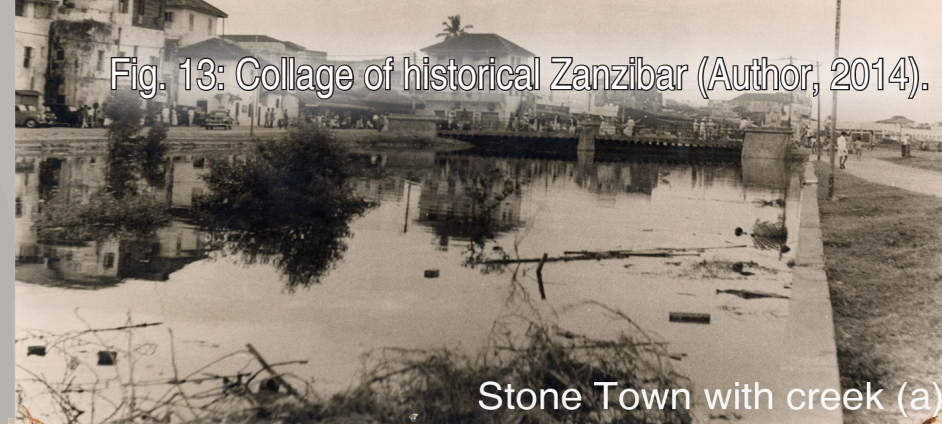
"Mwarabu" - an Arab.

This shows that identity to the Swahili people is not denoted by their geographical region, nationality or community but can cross all of these boundaries. Individuals can acquire multiple identities and shift between these, depending on the politics or economics of the place (Mazrui & Shariff, 1994:8).

3.4.3. Historical identity during the 19th Century

In the 19th Century, Seyyid Said lived at Mtoni Palace and built an empire of great proportions. It was a time of Arabian elitists, an expanding slave trade, an ivory trade and of a growing colonial idea (Figure 13).

Fig. 13: Collage of historical Zanzibar (Author, 2014).



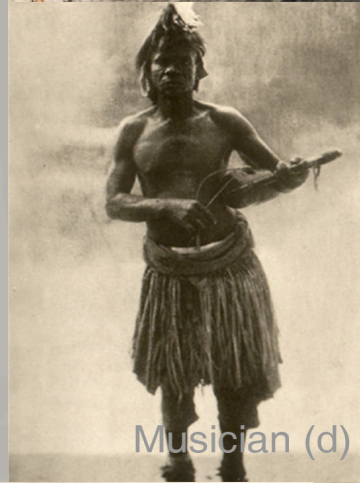
Stone Town with creek (a)



Slaves swimming contests (b)



Coffee bearer (c)



Musician (d)



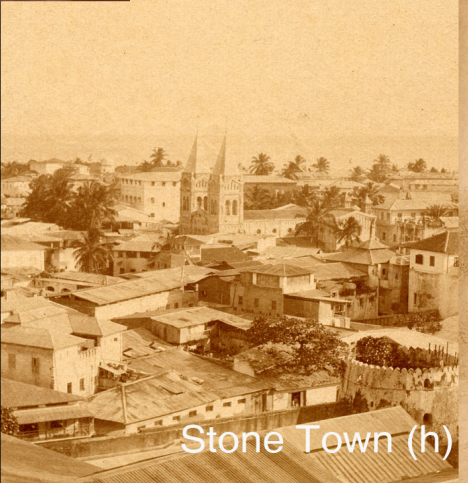
Slave trade & market (e)



Sayyida Salme (f)



Seyyid Bargash (g)



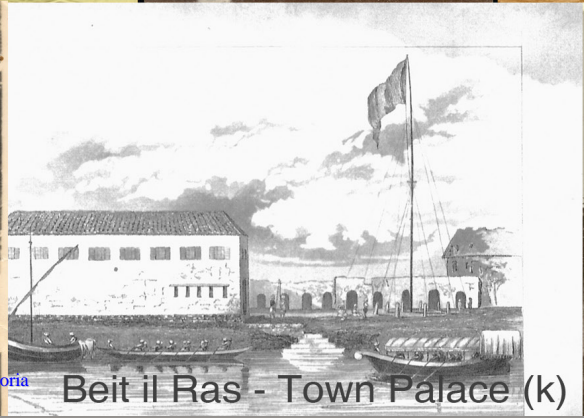
Stone Town (h)



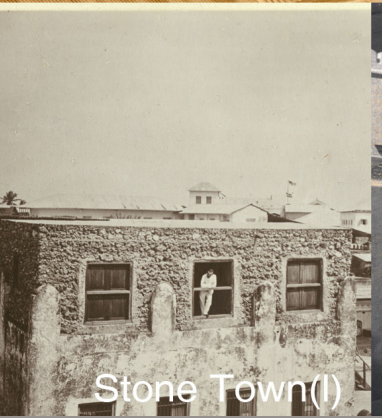
Clothing (i)



British officials with Arab rulers (j)

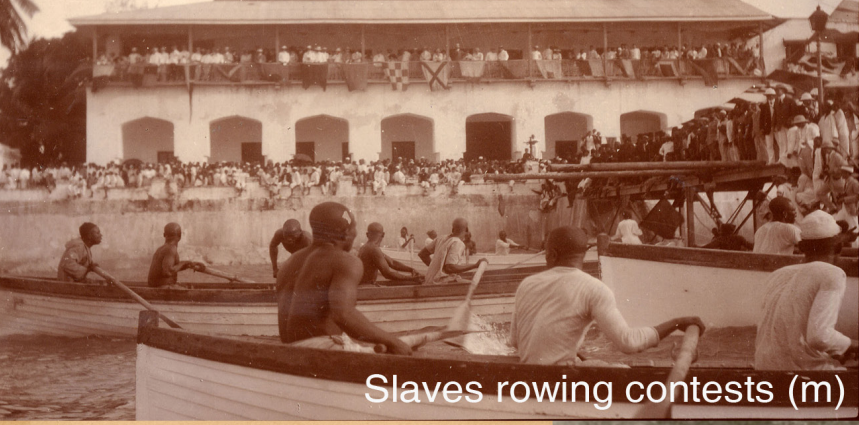


Beit il Ras - Town Palace (k)



Stone Town (l)

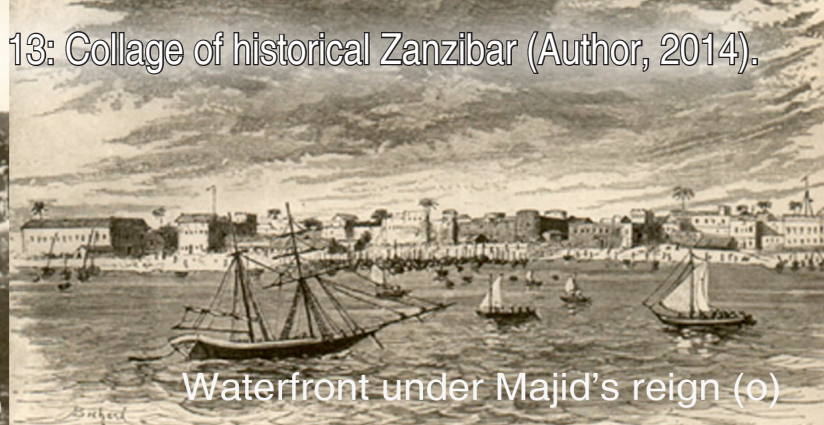
Fig. 13: Collage of historical Zanzibar (Author, 2014).



Slaves rowing contests (m)



Slaves carrying spices (n)



Waterfront under Majid's reign (o)



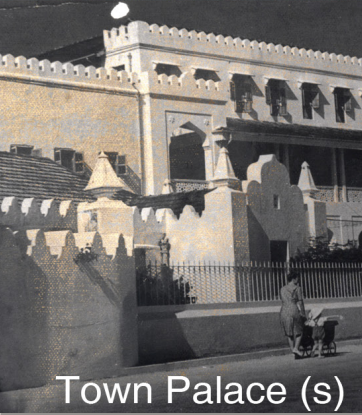
Mtoni Palace (p)



Taarab musicians (q)



Cloves (r)



Town Palace (s)



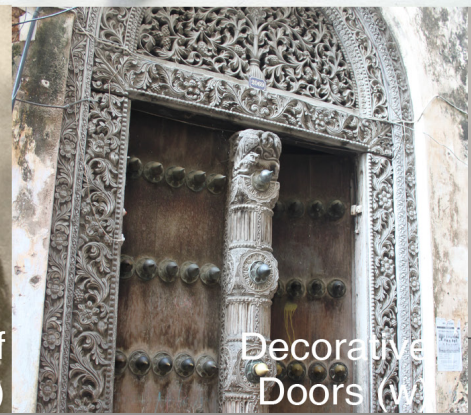
Beit il Ras (t)



Clove picking (u)



Members of Royal House (v)



Decorative Doors (w)

In order to survive and expand their riches, the people of Zanzibar were directly dependant on sea fare, and the trading of slaves and several other commodities such as spices and ivory. It was this trade industry that made Zanzibar Stone Town an important trading town from which commodities could move from mainland Africa to the rest of the world. Stone Town was an ever growing urban region with merchants from India, China and Arabia, building shops and trading.

3.4.4. Identity crises

A multitude of scholarly studies and writings about the identity of the Swahili people have emerged over the last century. Most of these writings were by Eurocentric scholars. These scholars did not understand the Swahili culture and a number of misinterpretations were made. The result of these writings was an imposed paradigm that created a people dispossessed of their identity, history and partially of their political and economic rights (Mazrui & Shariff, 1994:4).

It's these underpinnings of identity that have made the Eurocentric interpretation of the Swahili people seem correct in an era when Zanzibar and other African countries were under colonial rule. As discussed in paragraph 3.2, the identity of the Swahili people became a complex construct based on the politics of the time.

Cultural identities have, of course, undergone radical changes as a result of the gradual shift from the direct rule of colonialism to a period of democracy. Colonial history still shapes contemporary identities - in the sense that the colonial period is still one of the narratives to which the people are positioned and position themselves (Baaz & Palmberg, 2001:6).

3.4.5. Contemporary identity

The identity of the Swahili people encompasses centuries of traditions and a long standing history. The Swahili culture shows a visible homogeneity that is cemented by Islamic ethos.

As in many African societies, the line of descent is combined with cultural and linguistic attributes to provide people with their distinct stamp of identity. The use of the Swahili language is a very strong binding element for the Swahili people. Paternal descendants of the Swahili people are automatically seen as Swahili themselves, irrespective of their national origins (Mazrui & Shariff, 1994:9).

Ethnicity, on the other hand, is a flexible concept in Africa and does not denote a person to a specific identity. The common predominant religion, that of Islam, coupled with a high rate of intermarriages among ethno-racial groups have made the cultural homogeneity very strong (Killian, 2008:99).

Fig. 14: Collage of contemporary Zanzibar (Author, 2014).



Forodhani market (a)



Fishers (b)



Islands (c)



Clothing (d)



Shops (e)



Rural housing (f)



Markets

Fish market (g)



Traffic interchange (h)



Soccer (i)



Beach activities (j)



Night vending (k)



Forest (l)



Logistics (m)



Agriculture (n)



Cuisine (o)



Dhows (p)



Fishing (q)



Mosques (r)



Sea culture (s)



Alleys (t)

Spices (u)



House of Wonders (v)



School children (w)



Vegetation (x)



Arts & Culture (y)



Cattle carts (z)



Urban fabric (aa)



Hotel recreation (ab)



Colourful garments (ac)



Street vending (ad)



Social housing (ae)



Stone Town (af)



Waterfront (ag)



Public squares (ah)

Zanzibar has, however, experienced much violence due to racial differentiation by politicians (Burgess, 2003:3).

It is impossible to define the Zanzibar identity without an in-depth survey and analysis - a task suited for anthropologists, geographers and linguists. However, some overriding traits and rituals by which Zanzibaris have defined themselves over the last few centuries have been observed and investigated (Figure 14).

3.5. How does a nation develop a sense of identity?

Every country is a collection of a diverse group of people within a specific geographic region, with an overriding culture and identity. The creation of a unified nation starts with creating a common past and a collective memory, as well as a common future (Ben-Amos & Keissberg, 1999:13).

Monuments (in whichever form) urge an individual to remember the past, but also define each individual as a member of a larger community that shares this past. These places are used as mnemonic devices for national narratives and shared values (Osborne, 2001:3).

A nation develops an identity through the use of symbols and myths, symbolic acts, festivals, commemorations and monuments that create a common history, tradition and heritage. A commonly held set of symbolic meanings about places reinforces peoples' identification with specific social values (Ben-Amos & Weissberg, 1999:13; Osborne, 2001:3).

The aim is not to recreate the cultural identity or start *tabula rasa*, as discoursed by Wolff (2001:3), but to recognise a national narrative in which the existing cultural identity informs the design to unify, based on past and present cultural identity, in order to create a national identity. The aim is to develop a landscape marked with symbolically loaded sites and events.

This will create spatial and temporal reference points telling the narrative of the nation's collective memory (Harootunian, 1988; Fogelson, 1989; Davies, 1994). The incorporation of symbols and meaning in the landscape, that people can identify with, will allow people to incorporate the sense of place into their own identity.

Through this process, a national cultural identity is developed that is "self-consciously aware of place" (Osborne, 2001:3).

3.6. Case study

Canada, like Zanzibar, was a conglomeration of people from different geographical regions, histories, ethnicities and socio-economic status. Nation building in Canada has been an ongoing process. Canada invented several metanarratives that created an awareness of belonging and an overriding national identity for Canada (Osborne, 2001:3).

National identities are constructions of history that are constantly reimagined and reconstituted to fit the present political and economic situation. New nations across the globe have had to confront this situation: assimilating a diverse group of people into a homogenous unit.

In order to do this, Canada engaged several state agencies and high-profile citizens to enforce the “new” Canadian ideas through mass media, architecture, ceremonies, books, school curricula, popular culture, monuments, events and people.

Osborne writes that these “iconic metanarratives included: the spirit of the land; the cult of the hero; the transformation of the wilderness into home and commodity; an ethic of progress; the nurturing of democracy and social justice” (Osborne, 2001: 10)

This cultivated a national consciousness of belonging with the aim of integrating factions and groups (Osborne, 2001:11).

3.7. Conclusion

Osborne states that it is possible to nurture identities through social construction, creating a common history by using mnemonic devices (2001:3).

Figure 15 is based on the writings of Osborne. It describes the theoretical process that this research will follow in order to nurture identity.



Fig. 15: Diagram indicating the design strategy (Author, 2014).

“Riding is a favourite amusement in a country where theatres and concerts are unknown, and frequently races were held out in the open, which but too often would end with an accident. On one occasion a race nearly cost me my life. In my great eagerness not to be outstripped by my brother Hamdan, I galloped madly onward without observing a huge bent palm tree before me; I did not become aware of the obstacle until I was just about to run my head against it, and, threw myself back, greatly terrified, in time to escape a catastrophe”
- Emily Ruete’s personal account of her life at Mtoni Palace during the early 19th Century (Ruete, 1907:4).



Fig. 16: Aerial view of the Mtoni region (Antoni Folkers, 2008).

4 SPATIAL DEVELOPMENTAL FRAMEWORK

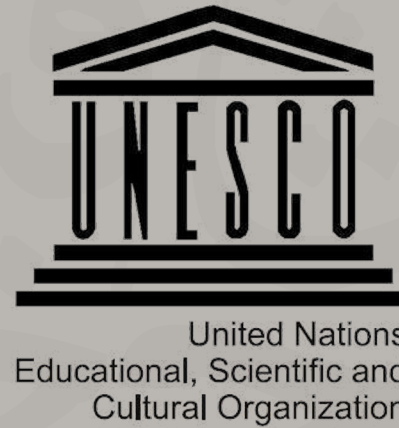


Fig. 17: UNESCO logo's (UNESCO, 2014)

4.1. Introduction

The historic urban landscape approach of the United Nations was selected in 2009 as the developmental approach for the larger Zanzibar's Stone Town region (University of Pretoria, 2011:16).

This approach states: "If dealt with properly, urban heritage will act as a catalyst for socio-economic development through tourism, commercial use and higher land and property values. This provides the revenues out of which to pay for maintenance, restoration and rehabilitation" (UNESCO, 2013:14).

4.2. Mtoni region

Mtoni Palace is situated in the Mtoni region which is approximately 8 kilometres north of Stone Town (Figure 18).



Fig. 18: Site in relation to Stone Town (Author, 2014).

Figure 19 shows the view towards Mtoni Palace from Stone Town, with the white Mosque at Mtoni Palace clearly visible.



Fig. 19: View towards Mtoni Palace from Stone Town (Antoni Folkers, 2008).

4.2.1. Historically

Historically, Mtoni Palace was part of a large estate (Ruete, 1907:5). In the middle of the 19th Century most of Zanzibar was still forest with no delineated boundaries. Folkers writes that it is probable that the palace estate stretched from the creek North of the bulk oil storage facilities down to the Marhubi Palace in the South, and from the sea to the foothills of the Zanzibar hills (2010:42). Figure 20 indicates what could possibly have been the extent of the Palace estate, as explained by Folkers (2010:41).

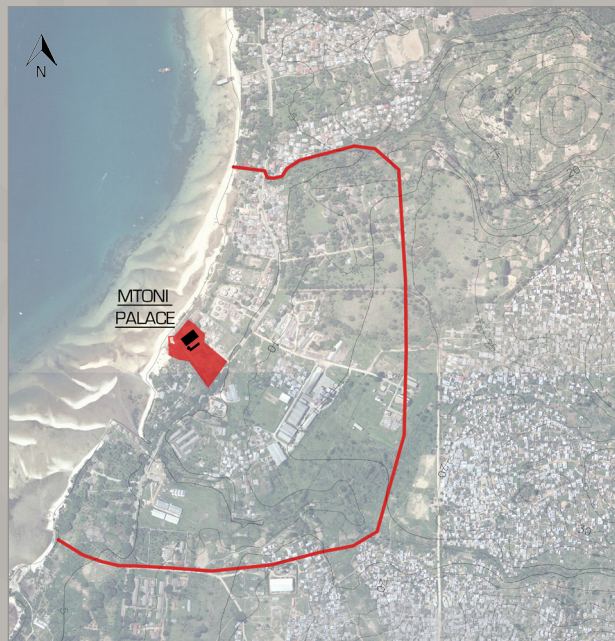


Fig. 20: Possible extent of the Mtoni Palace estate (Author, 2014).

4.2.2. Status Quo

Today the Mtoni region has multiple land uses, as can be seen in Figures 21-23, that includes industrial, residential, commercial and governmental uses.

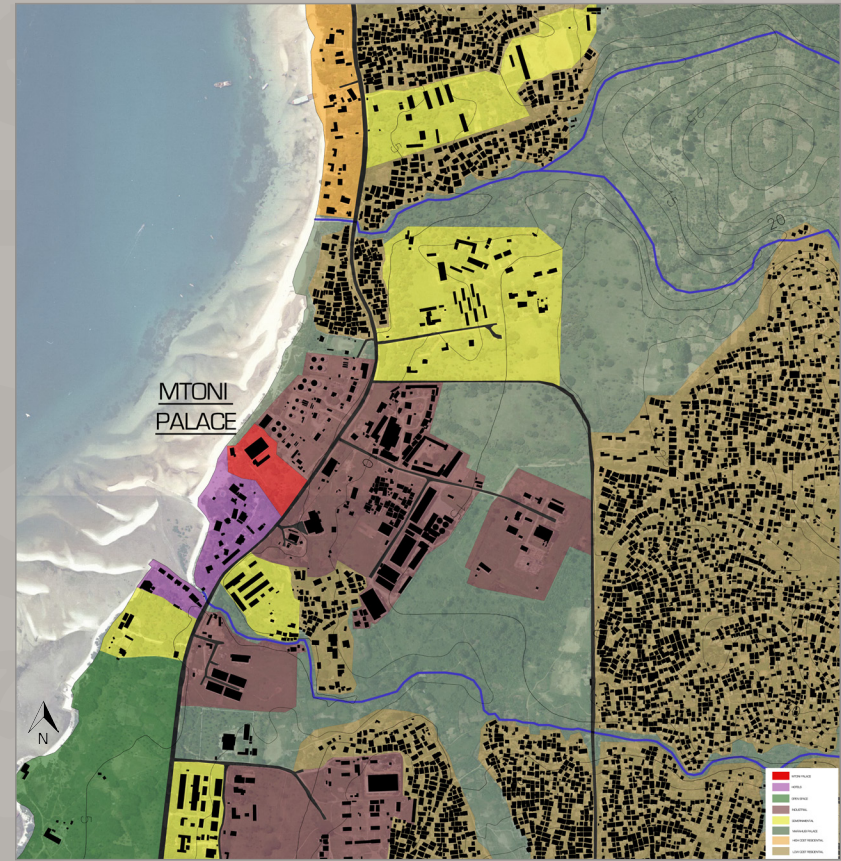


Fig. 21: Mtoni region land uses (Author, 2014).



GREEN OPEN SPACE
HIGH COST RESIDENTIAL

INDUSTRIAL
HOTELS

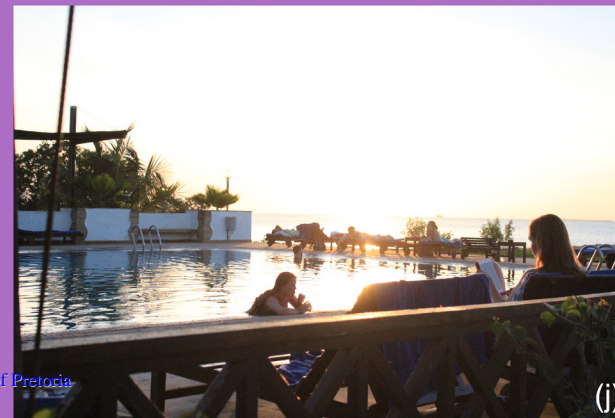


Fig. 22: Mtoni region land use photographs (Author, 2014).



(l)



(m)



(n)



(o)



(p)



(q)



(r)



(s)

HERITAGE OPEN SPACE

LOW COST RESIDENTIAL

HOSPITAL

STREET ACTIVITY



(t)



(u)



(v)



(w)

Fig. 22: Mtoni region land use photographs (Author, 2014).



Fig. 23: Western view of the Mtoni region (Author, 2014).

4.3. Existing development plans

The Tourism Master Plan of 2003 is the current tourism development policy. It explains that tourism is eroding the Zanzibari culture and calls for better tourism opportunities where the local culture can be expressed and tourists can engage with the local people in a sustainable manner. It also indicates that locals people need more opportunities to market products and services directly to the tourism market (Zanzibar: Indicative Tourism Master Plan, 2003:6).

4.4. Concept

The framework concept (Figure 24) aims to create a tourist destination where the local Zanzibari culture can be engaged with in a sustainable manner, that is neither invasive nor destructive to the local culture and identity.

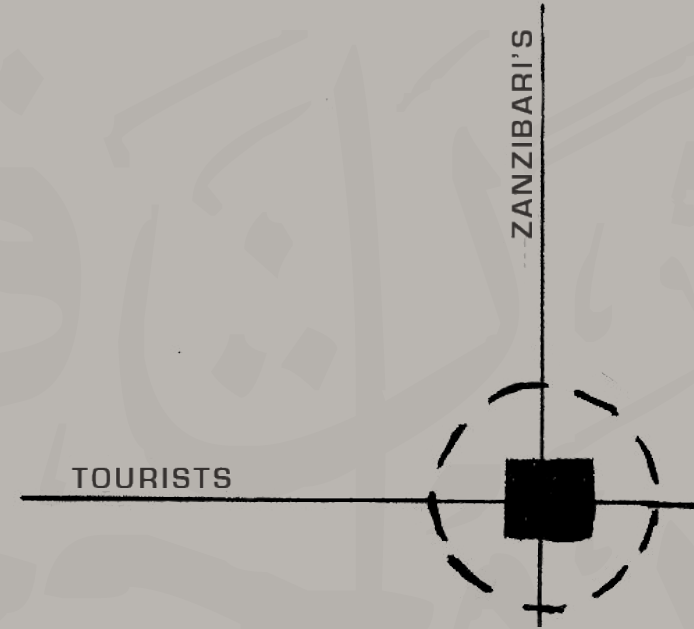


Fig. 24: Diagram indicating the developmental framework concept (Author, 2014).

4.5. Analysis

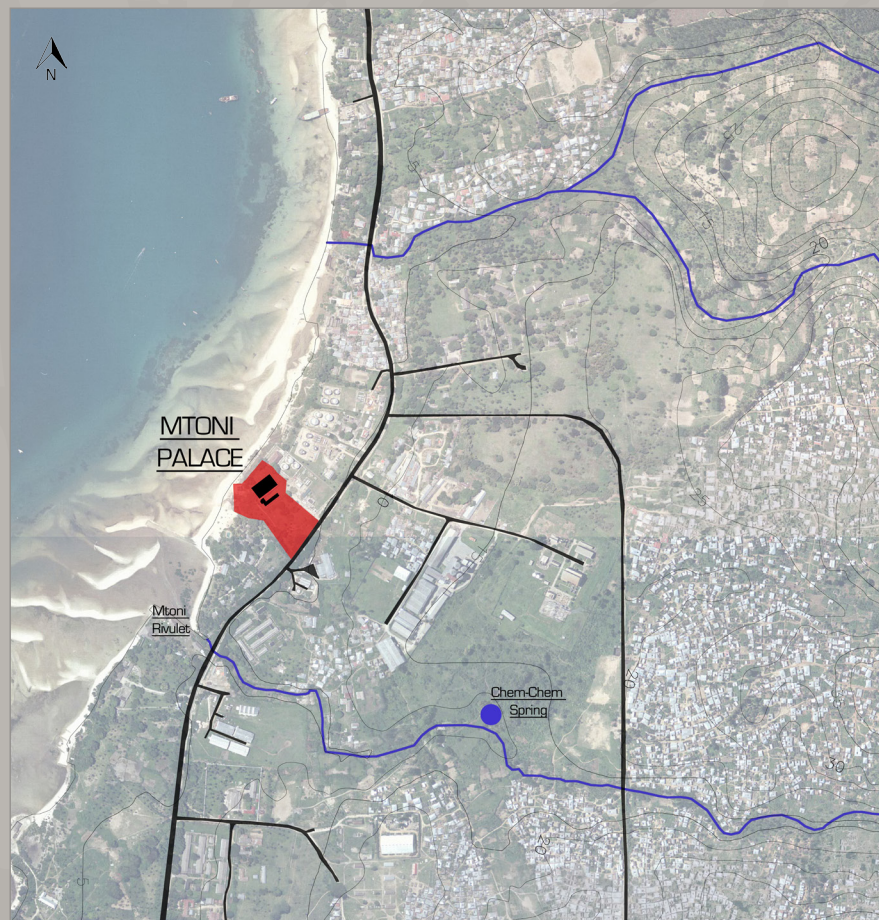


Fig. 25: Permanent streams and spring (Author, 2014).

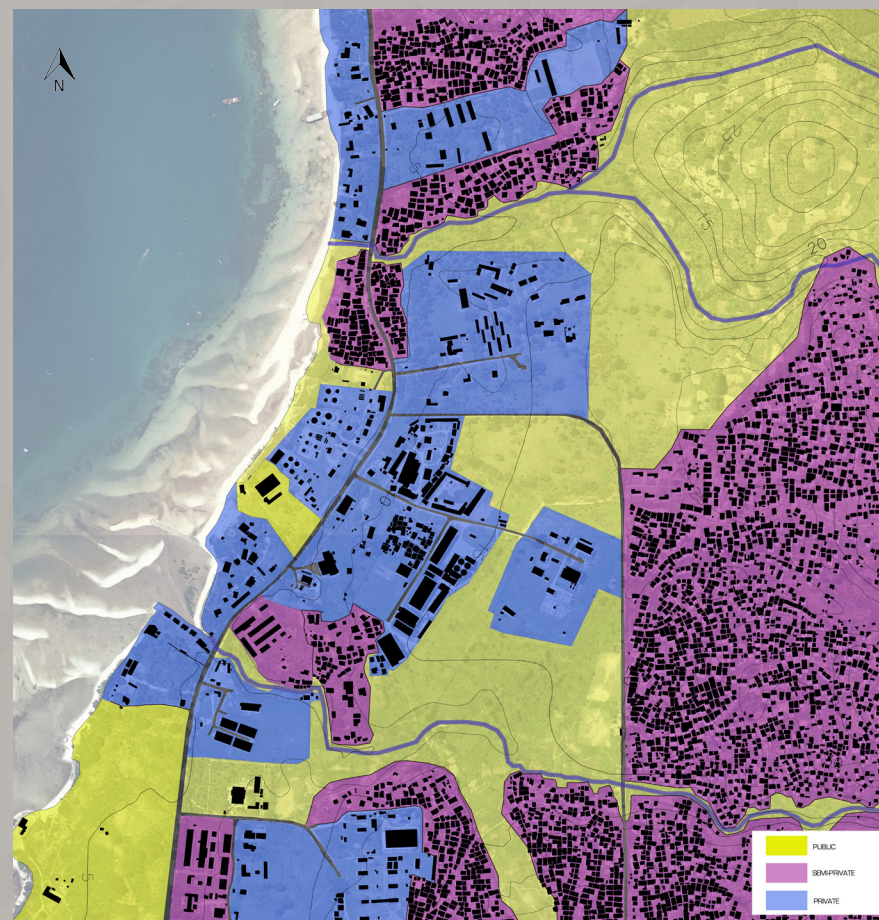


Fig. 26: Public-private mapping (Author, 2014).

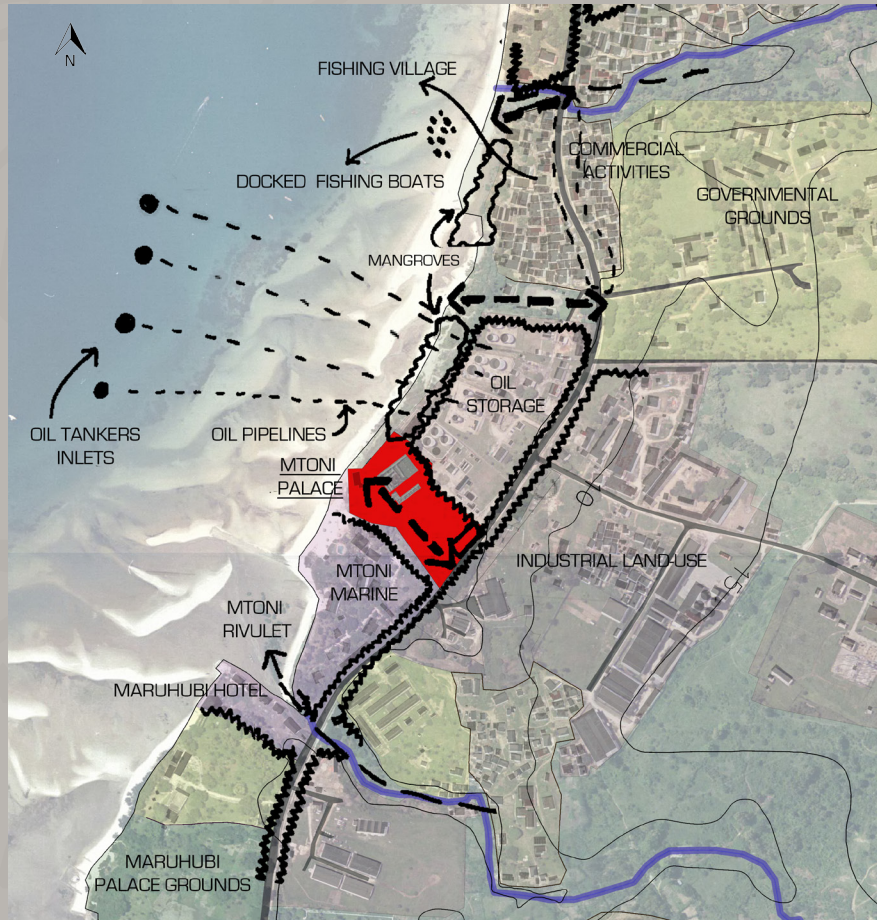


Fig. 27: Mtoni region mapping (Author, 2014).

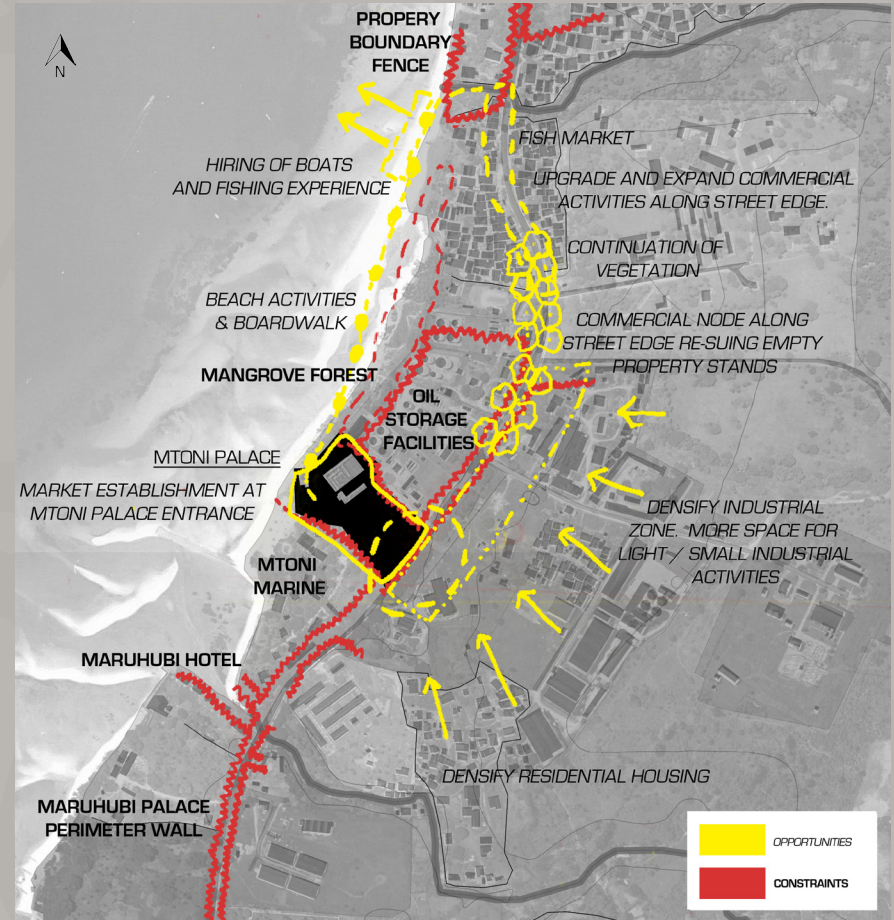


Fig. 28: Constraints and opportunities (Author, 2014).



Creek road vegetation strategy (a)

Market in Stone Town (b)

Street restaurant in Stone Town (c)

Existing shop on Creek road (d)

Typical Zanzibar shopfront (e)



Bicycle hire station (f)



Nature trail on Boardwalk (g)



Cycling on boardwalk (h)



Boardwalk along the beach (i)



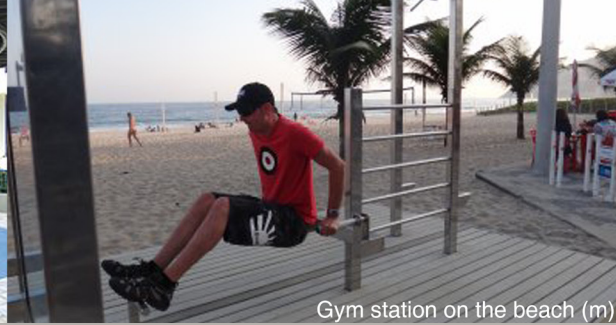
Boardwalk (j)



Gymming trail (k)



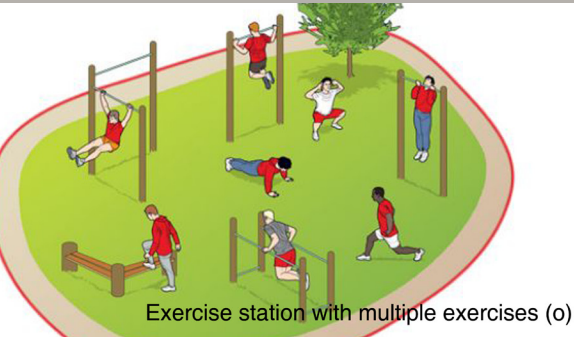
Exercise area with overhead canopy (l)



Gym station on the beach (m)



Beach gym station (n)



Exercise station with multiple exercises (o)



Gymming trail (p)



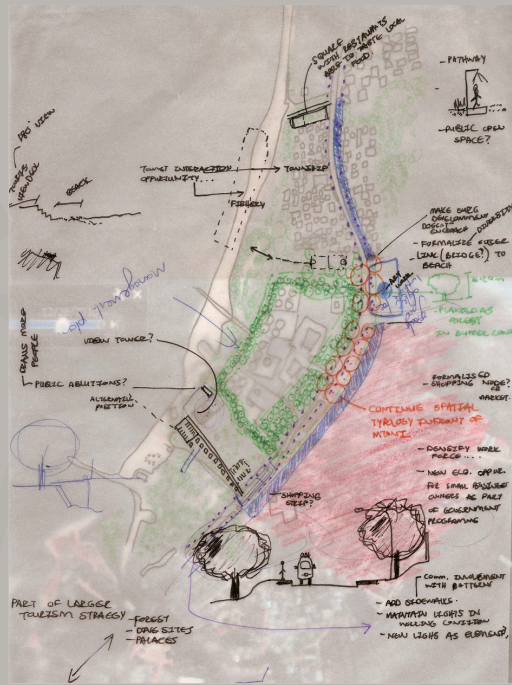
Gym equipment on beach (q)



Gym / Play station on beach (r)

Fig. 29: Collage of theme images for the Spatial Development Framework (Author, 2014).

4.6. Framework development



Initial concept (a)



Second proposal (b)



Hardscaping (c)



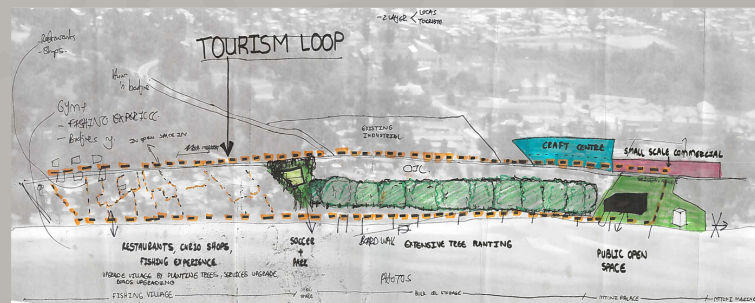
Softscaping (d)



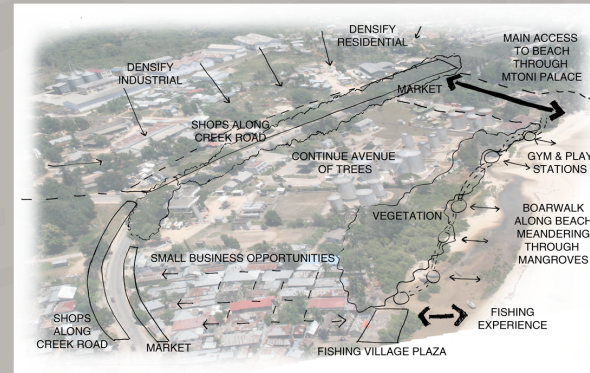
Zoning (e)



Recreation and Trading (f)



Tourism loop development (g)



Beach activities development (h)

Fig. 30: Framework development process (Author, 2014).

4.7. *Spatial development framework*

The spatial development framework for the Mtoni region, as can be seen in Figure 31, is based on the concept of catering for local residents' needs and then inviting tourists to explore the daily lives of Zanzibaris.

The proposal includes:

- Upgraded sidewalk facilities along Creek Road.
 - Continuation of the avenue of trees along Creek Road.
 - Commercial activities with local markets at Mtoni Palace and at the fishing village.
 - A timber boulevard along the beach allows users to easy access to the public beach by foot or bicycle.
 - Activity zones along the beach include seating, gymming stations and play areas for children.
 - Fishing experience for tourists - hiring a small boat for peddaling or going on a fishing trip with the local fishermen.
 - Dense planting between the oil storage facilities and the beach in order to obscure the large oil tanks when looking from the beach.
 - An iconic folly on the beach in front of Mtoni Palace.
 - A bicycle hiring station where people can hire a bicycle and explore Zanzibar.
- Market space at Mtoni Palace road interface.
 - Folly on the beach
 - Commercial activities along Creek Road between Mtoni Palace and the Fishing village with the continuation of large trees along the road.
 - Dense vegetation to obscure the oil storage facilities.
 - Series of gym stations along the beach that are connected by a timber boardwalk.
 - The fishing village will benefit due to more local residents and tourist visiting the beach.
 - Fishermen can rent out boats and take tourists on a fishing expedition.

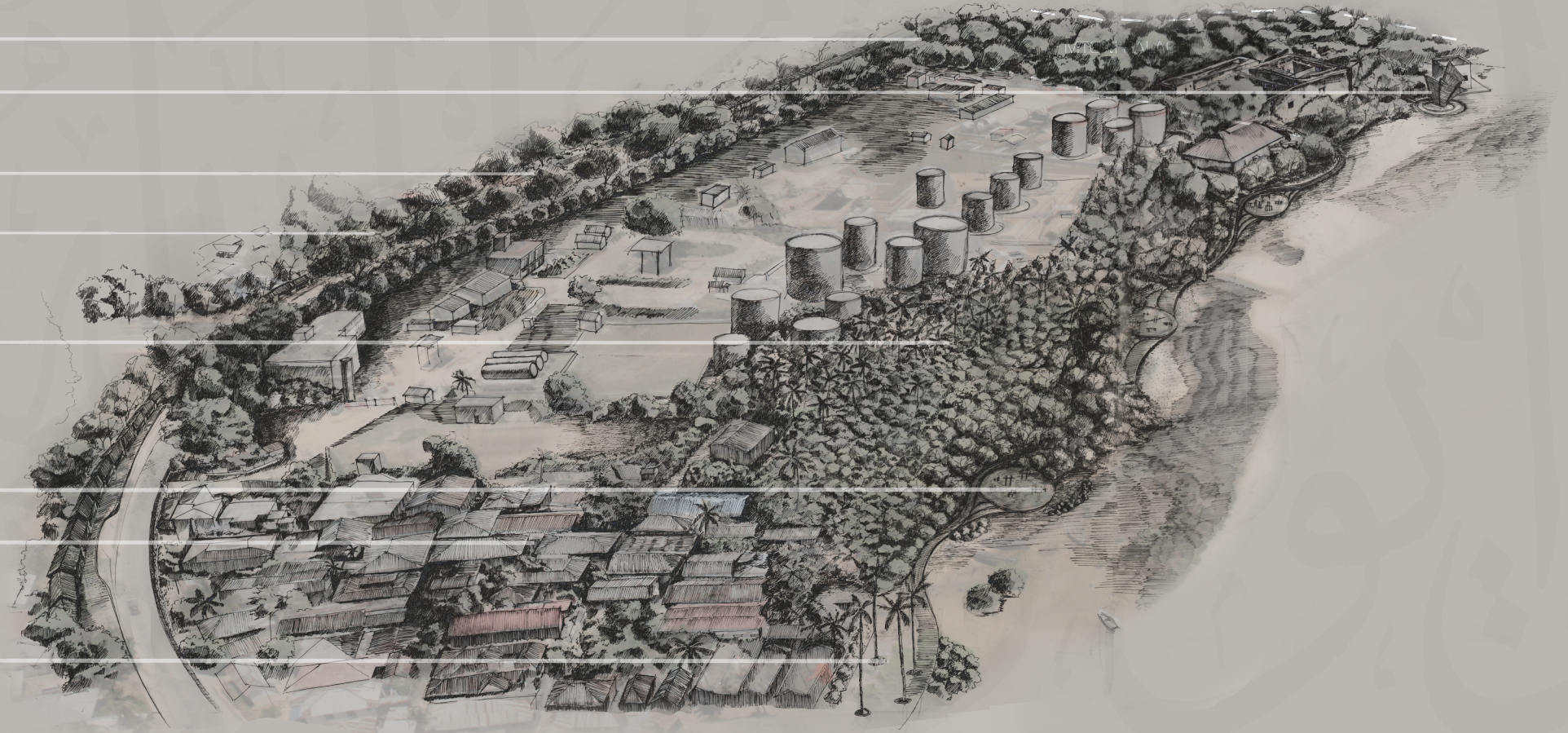


Fig. 31: Spatial development proposal (Rendered by Z. Qiao, 2014).