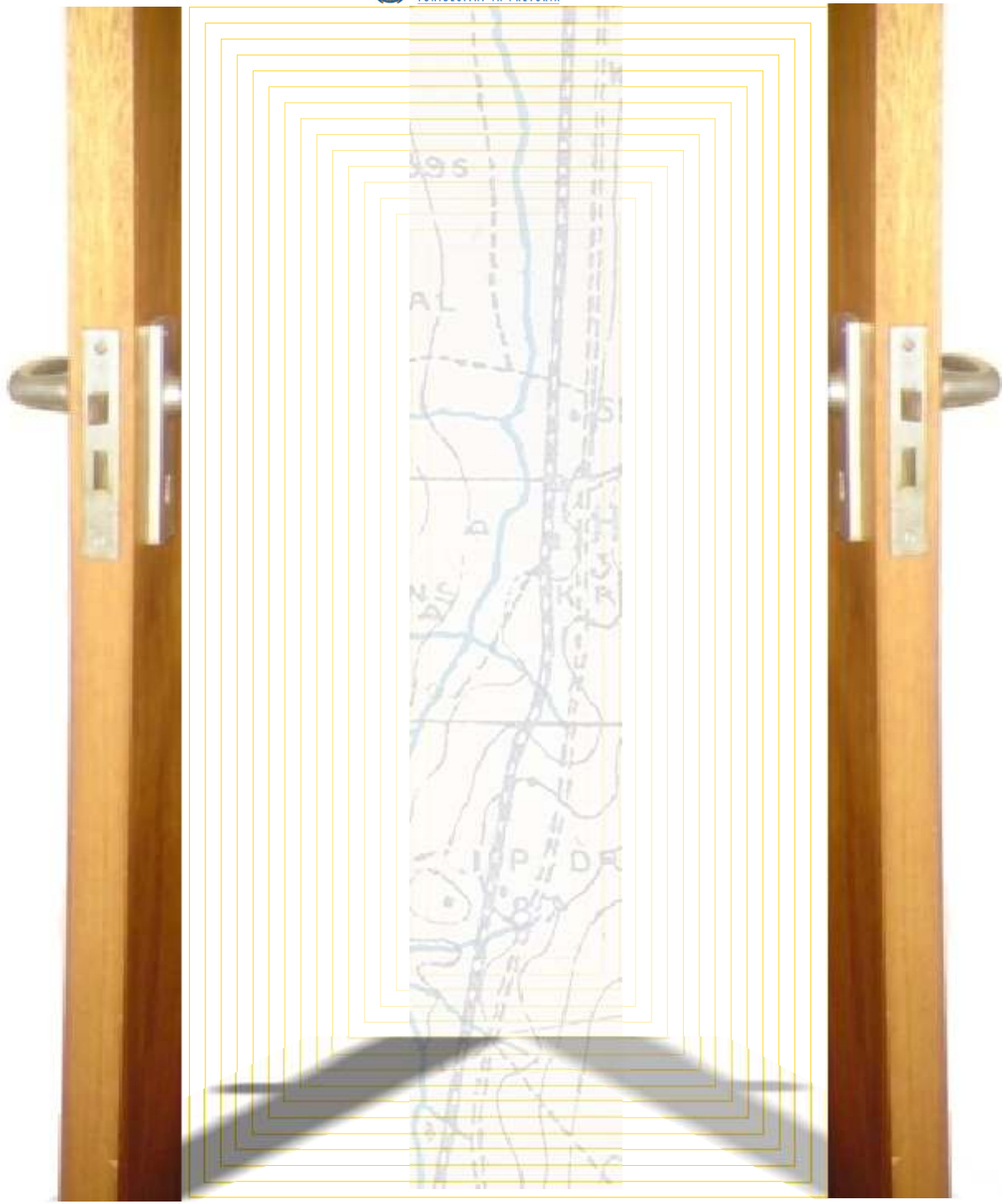


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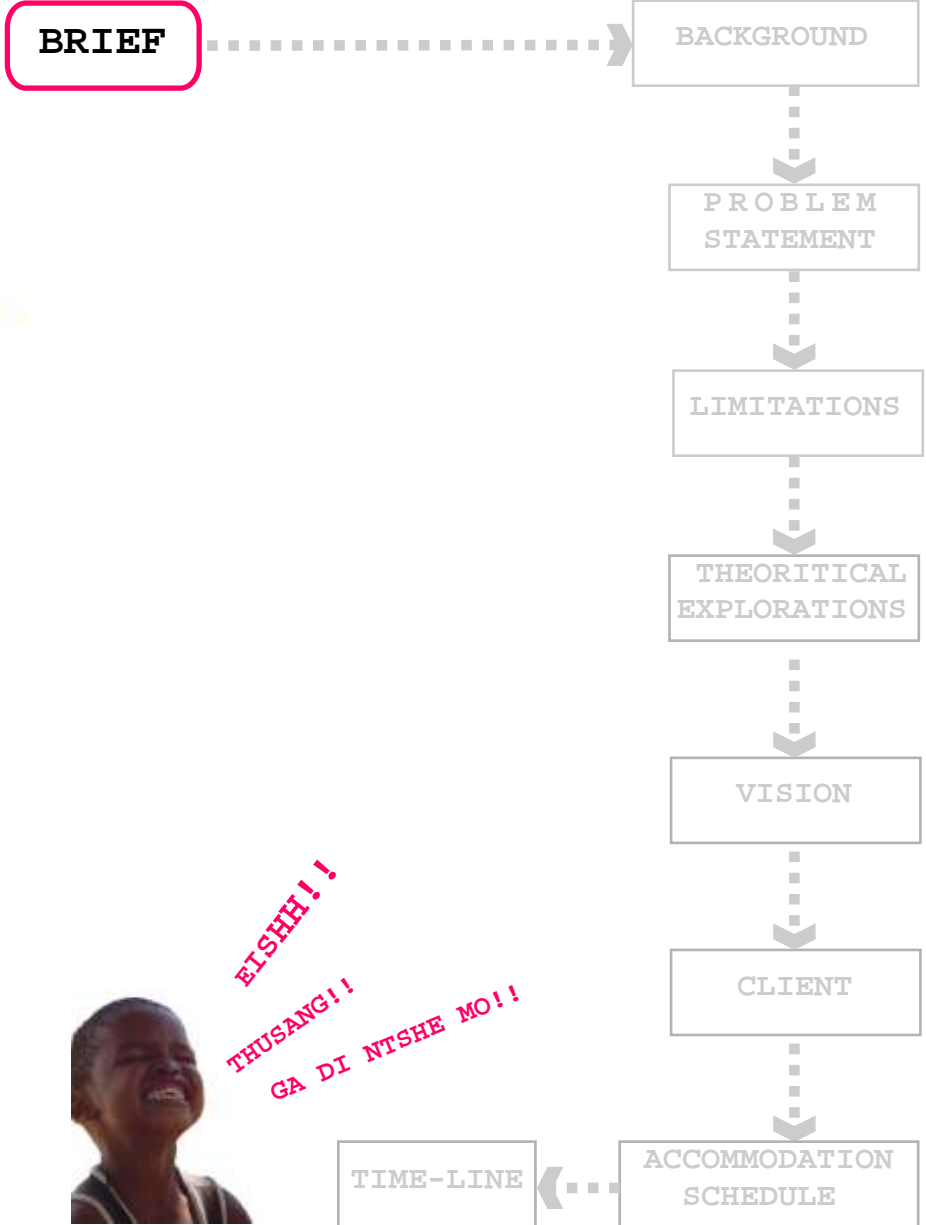
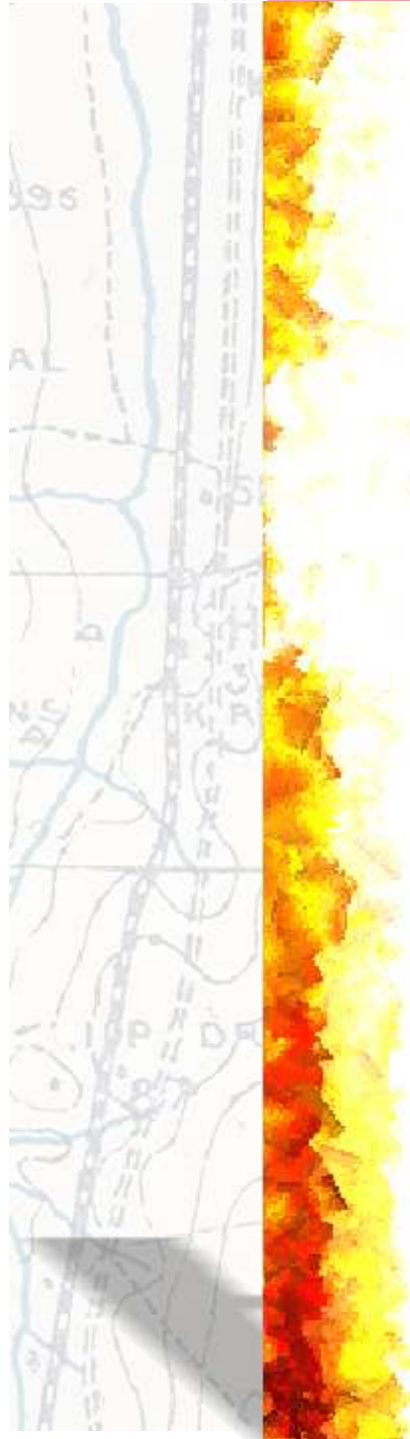
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BACKGROUND

Over the decade the key word in every sector of South African life has been "progress" (de Klerk,2004), but today every African living in South Africa is ever hearing on the radio or television, people talking about transformation. For most of the literate Africans (as we speculate), this word, "transformation" could be a step in the direction of addressing the problems which we are currently facing as a country and as a community.

Dr Gwen Ramokgopa, Executive major of the City Of Tshwane, highlights similar issues that need attention. According to her presentation (to the growth and development summit: SARB Tshwane in 9 October 2006), focuses on three statement which are the vision, mission and strategy. The vision is to make Tshwane the leading African capital city of excellence that empowers the community to prosper in a safe and healthy environment. The mission is to enhance the quality of life of all people in the city of Tshwane through a development system of local government and rendering of efficient, effective and affordable services.

The city of Tshwane strategy (priorities) is as follows:

- Provide quality services and infrastructure
- Accelerate higher and shared economic growth and development
- To fight poverty, build clean, healthy, safe and sustainable communities
- Foster participatory democracy and Batho Pele principles through a caring, accessible and accountable service.
- To ensure good governance, financial viability and optimal institutional transformation with capacity to execute its mandate.



With the City of Tshwane's strategy in place, I see this as an opportunity for professionals such as Landscape Architects to assist in terms of skill development and address the socio - economic needs of the communities, especially in South African townships such as Hammanskraal.

PROBLEM STATEMENT

Throughout the decades, the issue of South Africa's open space in townships has been provided by means of addressing the psychological and environmental concerns of man. Dump site in most townships has been turned into parks. The historical content of townships has been ignored. Factors such as ecology have been on the tip of most Landscape architects mouth.

From Landscape Architect's perspective (Mcharg), we are in the position to ensure that man and natural environment are rather one than separated. This idea has been positively achieved in some townships such as Soweto. Though achieved, the community still lives in poverty, with only a park to go to. Most open space in poor communities is subjected to vandalism due to fact that the socio-economic needs of the community are not addressed. Hence, provided open space fails.

Further in other South African townships such as Soshanguve, Atteridgeville and my home (Hammanskraal), where currently there is no open space, we travel long distances to Pretoria CBD for work and sadly for recreational purpose. The mere salary that one worked hard for is wasted on transport and other necessities in the Pretoria CBD open space (Fountain Valley). Our townships are not viable and we hardly spend time in them.

Then, with the issues mentioned above, the underlying questions to be asked are:

1. How can a Landscape Architect approach historical context research differently as a basis to investigate the potential of public open space in Hammanskraal?
2. How can a Landscape Architect use the potential of public open space to address the socio-economic needs of the community in Hammanskraal?



LIMITATIONS

As mentioned above and evident that most of the sectors in our country focuses and emphasizes on similar concerns, the fact is that still today no priorities and actions has been taken further to eradicate these problems in Hammanskraal.

As mentioned before, I intend on embarking on the past historical events of Hammanskraal as to justify the lack of public open space. In order to provide an understanding of the approaches to and within history, I will try to briefly reflect on the history and the discourses surrounding it. I have by no means attempted to give a complete overview of the past and current discourses in history and some philosophy of history. I briefly look into a post modern approach to history and discourses surrounding that.

My intention is to determine how a study in historical context could be done so as to indicate the needs of the specific community. To investigate significance of public open space and to form an understanding of the events and intentions pertaining socio-economic developments.

I, however, will reflect (in a limited manner) on the discourses of historians of history, to form an understanding of how history is approached and interpreted in our seemingly post modern world and how it thus affects the present.

The underlying question to be asked is: "How can a Landscape Architect approach historical context research into public open space with a view as to uplift, transform and enrich the specific communities through a design intervention?"



THEORITICAL EXPLORATIONS

A REFLECTION ON SOME DISCOURSES IN HISTORY

The first step is to get to grips with the recent western, discourses and discussion within the field of history.

According to Dray (1986:9), a central way to understand the past in a properly historical way, a re-enactment of the past experience or re-thinking of the past thought is required of the historian.

Collingwood, suggests further that an historian's work may begin with discovering the outside of an event (factual, data, dates and etc) but it can never end there, he must always remember that the event is an action and that his main task is to think himself into this action, to discern the thought of the agent (by re-thinking them in his own mind) in (Dray, 1980:10).

One realizes that there are more events than a mere "outside of an event", the question that arises, is how can a Landscape Architect be able to re-think himself into other peoples actions?

The idea of Collingwood arose in 1940's; some historian has by now critically evaluated this modernist perception.

I will try to come to some form of understanding of the thinking surrounding history by embarking on the discourses and arguments in the post humans' edition of "what is history?" by E.H Carr (1986).

In this edition I found discussions of discourses regarding objectivity, causation, changes in history, and the influence of the social and political environment and the value of history quite important.



THEORITICAL EXPLORATIONS

RADICAL VIEW ON THE RALATIVE NATURE OF OBJECTIVITY

Carr did not agree with the empiricism in history. According to him it is based on the belief that all problems can be solved by a value-free method, meaning that there is a way of reaching an objective right solution.

Furthermore, Carr also rejects the idea that facts speak for themselves and that an episode can be analyzed without reference to the whole.

According to Davies, this could be brought in connection with Marx's views, because to study the part without reference to the whole, the fact without reference to its significance, the event without reference to the cause, or consequence, the particular crises without reference to the general situation would have seemed to Marx, barren exercise (Davies in Carr, 1986: xx)

Although Carr denies empiricism, adhered to the relativity of historical knowledge and voiced a radical opinion on objectivity, he still regards it possible to be an objective historian, even though with some preconditions.

He argues that, while no historian can claim for his own values on objectivity beyond history, an objective historian can be said to be one with capacity to rise above the limited vision into the future in such a way as to give him a more profound and more lasting insight into the past (Carr, 1986:xxii)

THE COMPLEXITY OF CAUSATION TO DETERMINE RATHER GENERAL CAUSES THAN PARTICULAR CAUSES

As I have always been interested in the history of this country, from Cape of Good Hope to the hope for Freedom – I found Carr's discussions and discourse regarding cause, very intriguing.

When he explains the issue of cause, he notes that each historical event confronts the historian with several and complex causes, which then he tries to bring into relation with one another.

According to Davies, Carr drew from the notes from Montesquieu, who stated that a cause becomes less arbitrary when it has a more general effect. Thus we know better what gives a certain character to a nation than what gives a particular mentality to an individual...what forms the spirit of societies that have embraced a way of life than what forms the character of a single person
(Carr, 1986: xxvi)

THE CHANGES IN THE INFLUENCE AND TOPICS WITHIN HISTORY AND INFLUENCE OF SOCIAL AND POLITICAL ENVIRONMENT

I totally agree with (Van Hyssteen et al, 1997) when she argues that history has not been and never will be a fixed subject about the past. The whole nature of history, the approaches and attitudes towards it, aspects guiding it, continually change. She further regards her reading and writing, including my dissertation, as well as a personal reading here, as just an example of the changing of history and deliberation on the discourse in history.

According to (Carr, 1986: xxxi), since the First World War the materialist conception of history on historical writings has been very strong and mostly influenced by Marx. To him, this lead to a change of general topics of history from aspects such as battles towards aspects such as economic factors, social conditions and class struggles.

THEORITICAL EXPLORATIONS

According to Davies, it is evident that Carr regards history and social sciences to be in a crisis (Carr, 1986: xxxii). He argues that Carr saw history as taking cover in methodology, which he calls the cult of quantitative history in which statistical information is made the source of historical inquiries. (Positivists vs. Phenomenology)

THE RELATIONSHIP BETWEEN THE PERCEIVED VALUE OF HISTORY, THE PAST AS A STORY OF PROGRESS AND CONFIDENCE IN MAN'S FUTURE

As evident as Carr has been critical of historical studies of the time, he has a very positive assertion of the value of history in its own right, especially the value of a general history (Carr, 1986: xxxiv). He claims that the historian would be molded by his social environment.

According to (Van Huyssteen et al, 1997) Carr gives regards to the Britain of the 1970's and stated in 1974 that to a society which is full of confusion about the present and lost faith in the future, history of the past will seem a meaningless jumble of unrelated events. If our society regains its mastery of the present, and its vision of the future, it will also in virtue of the same process, renew its insight into the past (Carr, 1986: xxxv).

Davies states that Carr reasserted that man's past had by a large degree been a story of progress and proclaims his confidence in man's future (Carr 1986: xxxviii)

According to Carr, the view of history as progress (introduction by rationalist of the Enlightenment) has been rejected by intellectuals of twentieth century (who), who were being sceptic about progress in the past and pessimistic about prospects for the future.

Apart from the above statements, Carr believed that an understanding of the past carries with it an enhanced insight into the future. But Davies added what I think and belief could be true, that the converse could also be equally true: our vision of the future influences our insight into the past.

HISTORY IN THE MODERN BRIEF REFLECTION ON MODERNISM

I will not attempt to cover the Modernism concept in depth here; instead I will only briefly touch on few aspects of Modernity as explained by Cook in his covering of the question of Modernity (1990)

THE ORIGIN OF MODERNITY: NEW WAYS OF MODERN THINKING

According to Cook, following the French Revolution, Modernity became the expression of individual and collective reason to bring about the achievement of some great social projects (1990:5)

With change from agricultural peasants' existence towards emigration to cities, modernity was experienced as transitory and implying social upheaval. The prospect of Modernity implied that a person could regard his life as a project or adventure in which he is free to make choices regarding jobs, friends and etc, which implies that the person himself exercises a considerable amount of control over his life.

Cook regards this entrepreneur – adventure notion of Modernity as coinciding with competitive capitalism (1990: 8-9) which has the effect that lesser developed regions will become dependent on developed regions for resources etc and that an advanced system of economics of scale seemed to develop in the more developed regions.

THEORITICAL EXPLORATIONS

SPACE AND PRE-PLANNING IN MODERNITY

Cook (1990:13) further mention the notion of modern space in the urban environments and accompanying necessity for per-planning and preparedness to cope with urban changes and problems.

He argues that the division between town and country, where inhabitants of the former were exploiters of the latter, is kind of class based division that so exercised modern critics of the origins of capitalist development, most notably by Marx (Cooke, 1990:23)

The modern city increase developed into the centre of production, consumption, administration, labor and industrial development. It also is marked by pollution, congestion, deteriorating living environments and political consciousness of the working class.

According to Cooke (1990:26-27), the idea of progress provided the motivation to organize, structure and transform the cities, via urban reconstruction and city planning.

In his words "the modern grand narrative of progress with its subtext of centering, segregating, distancing and thereby reorganizing the space of the city into an authoritative social order reached its peak with the development of railways and related modes of transport (Cooke, 1990:27).

I totally agree with (Van Huyssteen et al, 1997) in saying that the centre - periphery city structures, garden city and suburbia in cities worldwide, followed with increase of mobility, distances and a rural lifestyle for those who could afford it.

These urban centers are, however in interaction with the rural hinterland. Although the intervention could in a lot of instances have been regarded as a resource - exploitation; dominant dependent relationship with urbanization; congestion in the city centres; decentralization of offices and shopping facilities to the suburbs; the relativity of distance and changes in technology; urban systems were all the more introduced to change even more enhanced by the globalization of markets and localities (1997:17).

CHANGE IN COMMUNITY LIFE BE AS CONCEPTS OF MODERNITY

According to Cook (1990:42 - 46), modernity has become the dominant culture since the mid - nineteen century, focusing more on association than community and embedded with aspects such as progress, change and affluent lifestyles, marked by a secularization of culture. Modernity also resulted in a change in community life towards being collectively emancipatory and politically reformist in trade unions etc, from having powers at local authority level towards such powers being centralized with the welfare - state, and from urban social movements towards local issue - based partnerships, challenging the uniformity of modernity and ever conscious of the central opposition between individual and community.

Cook further suggests that planning (Built environment) is not the only birth within modernism. The modern notion of state and system of parties within, can also be regarded as a concept of modernity, marked by aspects argued to be of cultural - political and economic rationales, such as the expansion of colonial territory and therefore markets on the one hand and nation building aspects such as common standards of education, a dominant language and culture, on the other always striving towards progress.

THEORETICAL EXPLORATIONS

THE ECONOMIC PROGRESS AS THE BASIS OF MODERNITY

The basis of economic progress and affluent lifestyles with in modernity was mainly the Fordist regime, with its method of mass production, industrial capitalism and unionized worker alienated from his labor but incorporated in the spirit of consumption.

Linked with these were the claims (Cooke,1990:69) that the main aim of the welfare state was to subsidize modern capitalism, with capital gaining from a workforce with better living standards, not keeping in mind the political pressure from those who were homeless and needy.

POST MODERNISM

I should however explain, briefly some of post modernism aspects. For this brief reflection I mostly drew from Rosenau (1992) and Cooke (1990) and their view on post modernism.

POST MODERNISM AS CRITIQUE AGAINST MODERNISM

Cooke (1990: viii) argues that the tension between individualism and those values that bonded communities, which were kept in check by the modern nation- state such as protecting the individuals freedom as well as the less privileged from exploitation, has snapped in 1980's. The tension can be detected in spheres such as science, literature and art.

According to Cooke, some argued that the enlightenment is exhausted, that modernity, defined as commitment to live by the rules of reason rather than superstition has come to an end (1980: x)

He further states that those who jointed in the challenge to the inheritance of modernity are labeled post modernist, criticized for being superficial (populist) and not serious about any moral basis to what they seek to express (Cooke, 1980: i)

Furthermore, post modernism in its many guises is more of an internal critique of modernity, than attempt totally to subvert it. Cooke argues that if post modernism has an objective which some has doubted, then it is to criticize the advocates of modernity for what they left out and what they stress (Cooke, 1990: x)

In other words, post modernism perspective value, amongst other things, the concerns for minorities, local identity, non western thinking, a capacity to deal with difference, the pluralist culture and the cosmopolitanism of modern life.

Rosenau (1992:6) describes post modernist as challenging global, all encompassing world views, be they political, religious or social. According to him, the post modern goal is not to formulate an alternative set of assumptions but to register the impossibility of establishing any such underpinning for knowledge.

Post modernists question the superposition of the present over the past, modern over the post modern (Vattimo, 1988)

According to (Karmouth, 1986), post modernists reject any preference for complex, urban life style of the intellectual over rural routine of the peasantry in the country side.

Therefore, the post modernists, attribute renewed relevance to the traditional, sacred, particular and irrational (Touraine, 1990)

All that modernity has set aside, including emotions, feelings, intuition, reflection, speculation, personal experience, custom, violence, metaphysics, religious sentiment and mystical experience (Graff 1979:32-33) takes on renewed importance.

THEORETICAL EXPLORATIONS

THE ORIGIN OF POST MODERNISM

According to (Goodchild, 1990: 120) the modern / post modern debate emerged in United States in the 1960's and 1970's in terms of making new sense of literature.

During the 1970's, post modernism also moved into architecture and social philosophy. It showed its face in architecture in different styles, but with the key characteristics of being double coded i.e. Using and combining various aspects from the past and communicating differently to the public, narrowing gap between the high and low culture (Cooke 1990:106)

According to Rosenau (1992:13) post modernism is not entirely original. It represents the coming together of elements from number of different, often conflicting orientation (Stranthern, 1987)

It appropriates, transforms, and transcends French structuralism, romanticism. Phenomenology, nihilism, populism, existentialism, hermeneutics, western Marxism, critical theory and anarchism.

POST MODERNISM FOCUS ON LOCALITY

In the spirit of this study, dealing with Hammanskraal locality, an aspect of which, according to post modernist, has been under theorized in modernism and emphasized by post modernism, is local knowledge identity and activity (Cooke 1990 :xiii) and enhancement of local consciousness and locality (Rosenau 1992 :69).

Post modernism is marked by local sensitivity and Cook's words (1990: 114-5), the interpretations of the past in ways which give local meaning to the present are part of the project. The modern culture was marked by the overlooking of the local dimension and insensitivity to local aspirations.

Even the capacity of the state to handle problems of economic growth and distribution, unemployment etc, demises and is all the more devolved to the local arena (Cooke 1990: 115) as illustrated also by the widespread local economic development policies and decentralization of competencies and responsibilities from central to local levels.

THE POST MODERN FOCUS ON SUBJECT AS EVERYDAY PERSON, REFLECTION HIS SITUATION

The post modernist notions of the individual also influence history. The individual is seen as only as the reflection to a situation, he confronted with (Rosenau 1992: 52). The focus would also not be on great figures in history, but rather the everyday life and people.

POST MODERN REGARD TRUTH AND REALITY AS RELATIVE

According to Rosenau, post modernists argue that on the absence of the truth, one must welcome multiple interpretations whereas representation assumes something out there is true of valid enough to be represented. Modern representation assumes meaning or truth preceded and determined the representations that communicated it. Post modernists agree that it is the other way around; representations create the truth they supposedly reflect (Ryan 1992:95)

Many post modernist doubt the existence of reality and a few theories regarding reality exist within post modernism. Reality is seen by some as only existing in so far as those events that has meanings attributed to it by those perceiving them. Others see reality in terms of context, where truth for example is that which is agreed upon by certain professional community and where reality is the result of the social processes accepted as normal in a specific context. Another point of view is that language represents the only form of reality and therefore reality is actually seen as a linguistic habit (Rosenau 1992: 110 - 112).

THEORETICAL EXPLORATIONS

HISTORY REGARDED AS A FORM OF STORY TELLING WITH POST MODERNISM

According to Rosenau, post modernists would refer history as a form of story telling, as a local narrative without privilege and they would deprive it of much prestige and influence. There could be as many different and conflicting histories as there are consumers of the historical text. Efforts to learn from history would necessarily be discarded by the skeptics. The affirmatives would argue that such lessons may exist but are never very clear. At best they would produce temporary, local lessons, and different people could be expected to deceive distinct and disparate lessons from the historical records (Rosenau 1992: 171)

INTERPRETATION OF HISTORY IN ONE OF THE POST MODERN CONTEXT

Traditionally historiographic research was regarded as a combination of descriptive and historical research. According to Lang and Heiss (1991) in "A practical guide to research methods" historical research can be regarded as writing of integrated narrative about some aspect of the past based on a critical analysis and synthesis of sources. This is regarded as a research approach doing more than mere quoting, using principles of criticism, generating tentative new knowledge and having an ordering element, namely time, with significant period of time, a rather modernist approach which I totally disapprove of. Therefore I propose my specific vision.



VISION

Ever since 1994, African people in South Africa have claimed to be free, but are we really free? I think our country is like a game lodge. We live in a place that represents the ultimate pleasuring of colonial history. The place resonates with the aspect of our history which has remained relatively untouched in the discourse of freedom. The place that impedes the emergence of an image of Africa and its diverse cultures as transforming historical phenomena. The place that promised relief from the accumulated stresses of apartheid regime. But still we are isolated communities while praising unobtrusive personalised care. There is no guaranteed safety in the present day. The only guaranteed safety is the safety from the past. But for most, the past is gone. If the past is gone, then there can be no safety for the future.

One of the primary issues around which our country is built, is the relationship among people. At one pole of our interaction is an emphasis on individualism. The individual is self providing and communal obligations are minimal. The individual has the right to make any decisions that do not limit the right of the others a mere principle of Modernism as I have previously stated. The health and well being of the individual is seen apart from the others – Modernistic rejection of senses and feelings which affect the present population health especially in South Africa and Africa in general. This has generated an ever – widening gap between the affluent and the poor, a wide range of individual success. This promotes individualistic, overt expression and a complex landscape such as Hammanskraal.



VISION

Alternatively, communism focuses on interrelatedness and perceives obligations between the individual and others within a society; Post Modern principle. This gives the collective body of the community power in determining what types of behaviour and decision making are appropriate for the individual. Therefore the individuals are psychologically fused others within the landscape, which is a social consciousness.

The individual health and well being are perceived as being inextricably linked with the health and well being of the others and health and wellness of the society. Irrespectively, the high rate of crime, increasing urban stress, and great increase in heart disease and strokes that characterize many contemporary societies are all indications that the health and well being of even the affluent individual are integrally tied to the poor health of the others and to the society at large.

Therefore, the community that perceives interdependence of an individual will express itself with a multiplicity of public cues to communicate and encourage interaction. Private areas will link to public space with few perceptual cues to discourage movement between the two. The community that values privacy will setup a whole series of cues that serve as deterrents or social filters. Sidewalks are designed as cues to support a high degree of privacy. They communicate appropriate behaviour and serve as psychological barriers. The public is encourage to use the street related walk; walk to the house is more private than public; the front porch is considered part of the private residence.

THE PROJECT

The project will seek to provide a dynamic public open space where the community will generate wealth in terms of different skills exposure programmes focusing on locality and local knowledge, to change the community composition to self reliance and independent and to fill the community with the spirit of the past (local consciousness) as to inform ourselves that we are living the future of the past and we need to elate the present for the socio-economic growth of this country.

The project seeks to make a call to the past and to allow the landscape to reveal the past as to identify the socio-economic needs of the community whereby local knowledge and identity is important. All intervention should expose the potential that public open space can offer within the landscape. The project should use the full potential of existing forms of any kind within the site context. Borders (whether mental or physical) between intervention and the existing should be seen as non-existent, landscape, community and history of Hammanskraal are elements that are explored with and within the site.

Through the quality of the project, landscape is expressed to link fragmentation that exist and that affect the community. Meaning of self discovery is evoked through a design intervention. The project strives to connect with the people before yesterday, as to make sense of the present and hope for the future, for people of the day after tomorrow.

CLIENT

The City of Tshwane (CoT) is established as a principle client. But as the project targets the community, it is seen as essential to involve them in order for the project to be sustainable and to encourage management potential and ownership. In terms of finance and operational phases, the local private investors, local schools and community organizations (SANCO) should be encouraged and practically essential to make the project successful. Historians, performance artists, local schools and business / entrepreneurs should part take in the design of the development and become involved in attracting the general public as the users of the facilities, which the project might present.

ACCOMMODATION SCHEDULE

The accommodation schedule should be seen as a guide to direct and inform the decisions made concerning the proposed design intervention. The following listed activities have been informed by the interviews that were conducted with the people in Hammanskraal.

During the interviews, I realized that majority of the needs of the community were basic necessities such as clean water, houses, infrastructure and electricity. But most complains were about unemployment rate in the area. The listed activities should be incorporated where possible to fit the site and to provide the utmost user benefit. The listed activities to follow, is derived from interviews as interpreted by myself and highly influenced by the post modern thoughts as mentioned earlier.

- Nursery
- Storm water retention structures
- Urban agriculture / perma-culture
- Circulation network and transport interchange
- Rest areas with shade structure
- Resturant
- Ablutions
- Drinking fountains
- Amphitheatre
- Information centre
- Environmental centre
- Art expo in any form
- Recording studio
- Library
- Open museum
- Community hall

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METHOD OF INVESTIGATION

Information about public open space and socio-economic development in Hammanskraal was collected in three ways:

Site visits

The case writer visited the area. I spent time investigating the potential sites and interviewed people at these sites about current public open spaces in the area.

Interviews

Even though this township has great potential in terms of socio-economic development, only a small percentage of this community is actually participating in skill development alignment projects. A number of interested members of the community were interviewed at schools in Mandela Village, Marokolong village, Portion 9 and Bridge view. The aim of the interviews was to collect information about the need, quantity, but most importantly the quality of public open space and available opportunities in the socio-economic developments within Hammanskraal. Also my knowledge of the area became a bonus to the dissertation. Interviews were held with:

1. Traders at the Mandela Village Craft Market
2. Kedibone Baloyi , Councillor of the Ward 74 in Hammanskraal
3. Wilson and Maria Vuma, the owners of Marokolong Primary school in Marokolong Village
4. Ofentse Seroka – age 14 – Kanana Village Resident.
5. Tomas Baloyi – age 36 – Security guard at University of Pretoria Hammanskraal Campus.
6. Percy Hlongoane – age 27 - Security guard at University of Pretoria Hammanskraal Campus.
7. Mr JLM Mahlangu, Councilor of Ward 73 in Hammanskraal

1. Mr Mmushi – Portion 9 resident
2. Lucky Ndala - Ramotse resident
3. Salome Molobe – my grandmother

Statistical overview

Demographic and economic information was collected from Statistics South Africa, Dinokeng, South African Tourism and several applicable websites.

TIME - LINE (HISTORY OF HAMMANSKRAAL)

INTRODUCTION

In this section I will tell the stories and give a narrative account in terms of deconstructing discourses in the development that affected Hammanskraal. I will tell various role players stories of shaping and illustrating the influence and development on my home town. As I have already stated before that within this time - line the focus will specifically investigate why open space has not been provided historically in my home town.

The stories will be told as interpreted by myself with the guide of the local people (particularly elderly people who lived in the area before my birth) authority. The focus in the narrative will, however, be on the issues regarding the lack of open space that exist in Hammanskraal brought about by separation and boundaries.

The narrative focuses on local narratives (based on various subtext, interviews and official documentation. My intention is to explore / provide an expressive narrative based on sketches, photos and stories. It should be noted that the history of Hammanskraal is not clearly discernible, but to highlight the importance in the context that we live in today.

My interpretation of the local narratives is based on what has been narrated to me, understood and experienced by me. The narrative is not extensive as it was conducted orally and done in a reflective manner less bound by time, order and people illustrating the relatedness of events placed in context of the area.

In a typical post modern approach, the focus is placed on the people, character, problems, view points and consideration.

First of all, an aspect I could not other than notice is that of Hope, a trend of life meaning through unrelated events, people and actions.

Even though not in the usual and conventional manner, as set out in the beginning of this dissertation, I believe that the unfolding of stories as heard and understood by me and read by you at this moment as well as the conclusion to be made by either of us, could explain lack of public open space in Hammanskraal as caused by development intention.

To provide a background for the interplay of events and actions to follow, I will give a brief reflection on a section of South Africa's history as derived from limited historiographies of South Africa in my view relevant to the study.

According to Davenport (1986), in his discussion on the early history of South Africa; regarding the first inhabitants of South Africa, the Khoisan people and migration of Bantu - speaking people. He illustrates that some of the myths that existed and still exist in history for example that the highveld were depopulated by the time of the Great Trek have been proven to be untrue, which to me illustrates that traditional / local narratives are important in clearing this connotation.

However I will not try to give the reflection on history of South Africa but rather focus on some relevant events which influenced the current settlement pattern and landscape in Hammanskraal. I will give brief events before the time of South Africa's unification (1910), focusing on the development intended. It is important to recognize that several actions, events, thoughts, discussions and deliberation influenced the story to be told.

TIME - LINE (BEGINS)

HAMMANSKRAAL! - SEEN FROM THE EYE OF A TOWNSHIP BOY

I know that much of what I relate in my experience of Hammanskraal does not reflect well on me. So be it. I don't write this to justify my own pride but to make people aware of the situations that currently occur in South African townships especially Hammanskraal. I write this to give others a very rare look inside my home village, Marokolong, and share with you what I have learned on my odyssey. It is a personal story that holds a global lesson.

Hammanskraal has for years been ignored by the people who claim to be our representatives; not to mention the provision of infrastructure and economic growth. Projects are conceived and developed in vitro and little is asked of the people who will ultimately use the resulting spaces. It has been assumed that the 'experts' knows far more than the people themselves about how they want to live, and because the 'experts' see things in three dimensional formalism, they assume that the best solution is one based on three dimensional design, a legacy from the formalism of the baroque era. Luckily in my home village none of that has existed until recently.

I was born in the eighties, a period marked as a sign of hope for change in South African townships just after the student riot in the seventies. Growing in the township has never been easy, not only because of the Apartheid period and its circumstances but about what defines a township atmosphere. Life in Marokolong at that time, for a child aged five to ten is playing on the street and that was the only means of entertainment. Sometimes you will play at your friends' home. The location is basically determined by the size of the group; the larger the group the livelier you will see us on the streets.

Another fact that our parents have great love for their front yard or garden with colourful flowers and it will unacceptable to have a group of children destroying that ultimate mark for identity.

Games we play ranged from marbles (diali) to football (diski). How it works is that, I will wake up, brush my teeth (not really), eat breakfast (Borotho ka Rama le tee) and disappear to my friend home, either next-door or couple of blocks from my home. Lets say from 9:00 to 12:00 midday, you will experience a gradual gathering of children one by one on the street. Normally the street will be wide enough for us to knock the ball around. Accompanied by certain unfavourable conditions of the street (pot-holes), we will go and play at one of our friends home with big yard (obviously with none of our parents around), lawn or no lawn it did not matter; fun was the drive of the game.

We normally used bricks and tins filled with sand as goal posts. I am not trying to say that there are no recreational facilities; they are there but not enough; normally fenced and part of the community school. With the kind of situation we became creative without realizing or knowing that this kind of facilities can be provided by the state but what is the state? Is that a person? At that time it did not matter, what do we know? We were just kids.

Between 1990 and 2000, change in the government did not only affect the politicians but the communities, which they represent. With almost everything coming to the forefront, we surprisingly started playing cricket, (which was then white only sport) on the same street we have been playing soccer for ages. Still breaks my heart to see that no proper facilities are available for our village. We even wrote a letter to sport minister of that time for assistance.

TIME - LINE

He referred us to the local person responsible. The awkward thing is that the person appointed is in charge for Mandela village, a recent settlement named after former president Nelson Mandela; part of Dinokeng tourism initiative. We bowled and kicked and nothing happened. Bowling and kicking can only lead to one thing for a villager, especially a teenager; give up! We never entirely gave up on the game or play, we collected planks from Babelegi industrial area and craft our custom made bats and stumps; tennis ball was rapped with a black sello tape to give it mass and desired bounce when bowled.

We then challenged Mandela village cricket team; just to show their co-ordinator that we really need those facilities. We won the match by 56 runs and thought that our only community ground in the village will be upgraded to be both for soccer and cricket. That did not happen, so we went on challenging other teams in trying to earn our ranks in their advanced teams.

From year 2000 up to date, another change which year after year strike the villagers and most profound heartbreaking, this when a child finish high school, std 10, (now known as grade 12). This event removed children from their parents and the other way round, not only physical but also psychological.

I finished my high school at PHL Moraka High School. A high school about 4km from home. PHL Moraka was one of the most well-known high schools in Hammanskraal at that time. With no opportunities for one to prosper, the only place where guys of my age (at that time) reside to is Babelegi (means to take care of) Industrial Area. No skills were required, as one will be in service training (exploitation to me). A grade 12 certificated is enough to earn one a minimum wage.

With no recreational spaces available in Hammanskraal, one's pay will be spend on transport coming to the CBD, to places such as Fountain Valley. Fountains Valley is mostly packed by youth coming from nearby townships with Hammanskraal included. Yes, it might sound like it's a good thing to have different townships gathering on one of Tshwane regional parks / resort, but one has to highlight the impact that results after each and every event.

What I am trying to say is that we don't realize the potential that our townships have to aid in minimizing these impacts. It is well known in African cultures that a child must play as to enjoy his or her childhood. Then where is the appropriate place for a child to learn how to play, is it not his or her home? That is why I say growing up in a village is great when you are only a child but when you start to notice what you thought was fun when growing up, it is really sad. That's why I want to be that change rather than waiting for it. But what is change without knowing who you are and why the conditions around you are as they are. Then let's take a journey to the future; back to the past.

TIME - LINE

HAMMANSKRAAL AREA BEFORE UNIFICATION

Within the 1903 – 1905 report (1905: 6-7) of South African native affairs commission, the history of Transvaal as portrayed by the commission, follows: the commission stated that the first European settlers in Transvaal, were recognized in 1852 at the sand river convention. The South African republic (former Transvaal) was proclaimed by the British territory in 1877, followed by the retrocession in 1881 and again annexed to the British dominion in 1900.

According to the commission, the larger number of Africans that came from other parts of South Africa were only temporary and resided in the area (Transvaal) for labour purposes.

Then the contradiction that occurs further when the commission reported was that the Transvaal was the first resting place of the Zulu's (under Umzilikazi) which fled from Shaka's rule in 1817. Overwhelming the resident, Batswana and Bapedi tribes. It was further reported that Umzilikazi, fearing attacks from Dingaan (Zulu leader) moved further north to Marico District in 1830, where his tribe was driven further north by the Dutch.

According to the 1903 – 1905 report (1905:07) the majority of Africans in Transvaal during that time were Batswana and Basotho tribes as well as Matebele and Mashangan. These tribes were regarded by commission as living under unimportant chiefs.

During the same period, the general officer commander in chief for war office of the UK, ordered that there should be a report on African tribes of Transvaal which was called the 1905 Report. The report aimed to give background information about the administrative arrangement Native Affairs Department such as land tenure and taxes. The information has mostly been compiled by the so called 'authorities'.

According to the report the population of Hammanskraal area has been officially recorded as 27874 in 1904 (Native tribes of Transvaal 1905 – 38).

According to Rossouw (1963:6) the main tribes in the larger district of Hammanskraal are Bakwena (My mother's tribe) and Bakgatla tribes, originated from the Bahurutshe (which originated from Barolong, one of the three Tswana groups). Apparently the Bahurutshe split up after the death of Masilo in the 1600's to form the Bakwena, Bahurutshe, Bangwato and Bangwaketse. Further Rossouw (1963:6) states that a group under the leadership of Mokgatla settled in Waterberg area and gave origin to the Bakgatla baMoseitla, Bakgatla baMmakau and Bakgatla baMotsha who later settled in Hammanskraal. Together with the Bakwena tribe, these groups formed the Tswana inhabitants of the area in the western parts of the Apies River.

Apart from the Tswana population in the bigger Hammanskraal area, the central part of the area under consideration was the settlement area of a Ndebele tribe in the eastern part of Apies River. It is recorded in the war report that the Kekana Tribe originated from

Zulu / Amandebele (Matebele) tribes, which came from Zulluland early in the 19th century (Native Tribes of Transvaal, 1905:39) and were the descendants from Kekana, the son of Musi. The report further states that the descendants of Kekana's three brothers settled in Wallmansthal, Wonderboom and Bultfontein at Hammanskraal.

The Kekana's settled in Zoutpansberg, Waterberg and Leeuskraal in Hammanskraal (recorded at 1787 people in 1904). The occupations of the Africans were mostly described as stock raising and agriculture (Native Tribes of Transvaal, 1905:42).

TIME - LINE

According to a deed search done by Rossouw, (1963: 7 – 8) the first farms in the area were allocated to the whites, during 1860, although most of the land has been designated and owned by Africans but embarked as Bantu locations by the Zuid Afrikaanse Republiek. Between 1870 and 1890 the whites settled in a large portion of the area, which has only been surveyed and transported in the 1890's.

Rossouw (1963:9) further states that the urban development in Hammanskraal largely originated from missionary development (Dominican schools). Hammanskraal also developed itself because of its location on transport and trade route between Pretoria (Tshwane) and Pietersburg (Polokwane). Hammanskraal served as a resting place with a hotel and a shop, where switching of mule teams took place. Apparently the building on the railway line to the north of Transvaal (Gauteng) resulted in a railway station and later a police station (Hammanskraal detective academy) was developed in Hammanskraal. With the discontinuation of the postal coach, the hotel fell into disuse (Rossouw, 1963:10)

At this stage I have no answers as to why Hammanskraal is in such a state (lack of public open space). I have not found the answer to the question – “why?” why the hotel fell into disuse? Why farms were allocated to whites but not to indigenous black people living in them? Again why do I ask why? Why does it matter to ask why?

I hope to find answer or answers to such question in the next topic since it focuses on legislations which were put in place by white government in the 1900's.

THE UNIONIST GOVERNMENT POLICY LAID BETWEEN BLACKS AND NON-BLACKS

According to (Davenport, 1986:255) the amalgamation of the unionist government General Louis Botha on May 1910 seemed to have an objective of compromise between Brit and Boer.

Although the 1910 constitution had insisted on keeping the two parties as one, General Barry Hertzog of South African party had already started campaigning against the control over South Africa's external affairs. His campaign led to the policies which later paved a way for apartheid in South Africa affecting the indigenous black people. His campaign also led to the dismantling of the unionist party into pieces.

The separation was in 1914 where General Botha established a new parliament, consisting of both the unionist and South African party. The separation forced general Hertzog to remove himself from the parliament and establish the national party, which later had a big effect on (native policy and) areas such as my home town Hammanskraal.

Davenport further indicates that even though Botha and Smut's had united, their party did not differ regarding their dividing native policy as both disapproved racial integration. They both regarded the idea as unthinkable. They desired to see the restriction of African land ownership to the so called reserves.

They wished to see black urban emigrants segregated in locations such as Hammanskraal (Davenport, 1986:258). This upsets me as I see it as just capitalist empowerment (exploitation) where by farmers; industrialist and mine owners could use black people as free labour.

By the time of unification, about 500 – 600 units of tribal areas were scattered and designated through out the country. These areas were later homelands such as the Tswanaland (later Bophuthatswana) and land belonging to the Kekana tribe (Butler et al 1977:9).

TIME - LINE

In 1913 the government of South Africa introduced what I call the segregationist policy. This policy was introduced as to accept the 1903 - 1905 proposals of South Africa native affairs commission laid down and called the Bantu Land Act (Act no 27 of 1913) (Butler et al 1977:9)

The act caused the distribution of land between black and white people. From there on black people were restricted from occupying land outside the reserves. The Act was introduced to restrict blacks from purchasing land and offer whites right to own more than one farm (butler et al 1977: 10).

The Beaumont Commission's proposals of 1913 -16 which were made to enable black people to have additional land, never occurred. As a result black leaders such as chief Kekana became upset. All this was a result of the government intention to force separation between blacks and whites.

THE SMUTS GOVERNMENT, PARLIAMENT AND NATIVES

In 1920, general Smuts proposed that measures should be provided for a system of district councils; where by a conference was annually held by black leaders, nominated by the government as a means of communication between parliament and black people.

It should be noted that the commission adopted some grinding principles to govern their activities. Two principles were that the native affair commission is the friend of the black people and that the needs and aspirations and progress of black people should be considers sympathetically.

However I find the so called sympathetic way in which the commission regarded the inputs from blacks reflected in the statement of the commission at the conference in 1921. The statement follows: "this presentation of black needs practical, sympathetic and able man" (white). This can be seen as a clear comparison and ability between blacks and white (union of South Africa, 1929:9).

THE SOUTH AFRICAN PARTY PERSIST ON SEGREGATION AFTER 1920.

According to Davenport (1986: 274) the nationalist party was overshadowed by the unionist party and South African party in 1921 later on the unionist party dissolved and members joined the South African party which became successful in keeping the nationalist out of power.

In 1923 the native bill was formulated to promote the so called public health. This was with a thought that black have disease such as tuberculosis as a result they were restricted to enter the so called white areas (Henning, 1969:131). According to the Native Affair commission, the bill had been discussed at 1922 Native conference which states as follows "the native appreciated the concern of the government about their health". Obviously such statements I see as being true since the majority if not all member attended the conference were white (Principal Native newspaper, 1923: 5).

The 1923 native affair commission reported that their tour to Transvaal (now Gauteng) to visit the tribal localities (Hammanskraal) occupied by blacks, was due to the fact that land was the main problem and such issue was brought forward in most meetings by the chiefs (chief Kekana) who ruled such lands. Other major issue was that the chiefs complained about there land being far from whites and also needed rights to purchase more land since the population was increasing rapidly. They argue that their land was barren and unproductive (evident in Hammanskraal) (Native affair commission, 1923: 17 - 18).

It was also the same time that the Hammanskraal Bantu Commission District was established consisting of Brits, Pretoria, Warmbad, Waterberg, Gliberdal and Bronkhorstspuit Magisterial district (Rosslouw 1963: 11).

These policies, to my mind, paved the way for the Apartheid era which is to come.

TIME - LINE

THE NATIONALIST - LABOUR PACT AND THE STATE TO DEVELOP THE RESERVES

According to Davenport (1986), the South African party became unfavoured amongst most people in South Africa during 1920's. This fact was highlighted by the Afrikaner rebellion, mine workers and the consolidation of the white working class.

Davenport (1986: 283 -5) further states that the merging of the nationalist and labour party in 1923 and gaining support from coloured people, made them gain victory during the 1924 election where black people were not allowed to vote. The victorious government then proposed to release the coloured people from the economic bar and also made an impression as to develop the reserves (Davenport 1986: 284).

I will now intent to focus on this notion of the elected government regarding its intention to develop the reserves with this political context.

According to Henning (1969: 173), General Hertzog declared in 1925 that the government will proceed to earmark territories for native use, which ended in nothing but allocating the so called reserves (Hammanskraal).

In 1919, 21 and 1922, the South African native affairs commission found that the designated territories for native use were not the government priority in terms of economic development. This were territories such as the tribal areas of the Kekana tribe in Hammanskraal (South African Native Affair Commission, 1921: 34 and 1922:12)

De kiewiet, quoted by Butler et al (1977: 10) stated that the majority of black tribes were forced to live on too little land which resulted in overcrowding and overgrazing with deteriorating effects on the environment and people. Such impact can still be traced in Hammanskraal to date.

In contrast to Butler statement, Henning (1969: 174) states that General Hertzog declared in the National Party's policy that the party will encourage and train blacks to help themselves so as to develop the reserves in an attractive manner.

These policies to my mind paved the way for Apartheid era still to come.

THE DEVELOPMENT OF THE RESERVES AND REGULATIONS TO KEEP BLACKS OUT OF THE WHITE URBAN AREAS

According to Davenport, (1986: 294) general Hertzog gave blacks in all provinces seven white representatives in the house of assembly. This was the measure of control and to monitor blacks from entering the so-called white owned land.

Henning (1969: 175) stated that the government did not foresee that blacks would eventually move to cities to find work. This migration then became unacceptable to the government who always to my understanding tried by all means to keep blacks in the so called reserves.

As a result the government saw this as a need (not intentionally) to partly develop areas such as Hammanskraal, but such development benefited white people economically.

With the growth of blacks in the urban areas, the government appointed the Economic and Native Commission in 1930 to take care of the economics and welfare of the blacks in urban areas as the main focus area (Henning, 1969:175). Then later the government enforced acts such as wage Act of 1925, Native administrative Act of 1929 and the Native Service Contract Act of 1932. The main purpose for such policies was to control labour as well as movement of blacks from their homelands to the white urban areas.

TIME - LINE

Henning (1969:176) further highlight the fact that the Commission noted that the road to prosperity should be that of developing the reserves and although steps in that direction should be limited or slow paced.

By that time in areas such as Hammanskraal, the community depended on white areas for income. The unavoidable movement to Pretoria became a norm and we grew up without a father figure in our home due to the fact that he either had to work in a mine or factory and only come home month end but most of the time end of the year.

SOUTH AFRICAN NATIVE TRUST TO DEVELOP THE RESERVES

Davenport states that (1986: 306), the nationalist and South African party merged, resulting in a combined united party in 1934. This gave way to the committee that governed blacks in the reserves.

According to Henning (1969:177) the chosen committee developed a policy of territorial, economic and political segregation as they introduced two bills to the fused parliament in 1935. The two bills being the Native Representative Act (Act no 12 of 1936), the Native trust and Land Act (Act no 18 of 1936).

This policy was described by the Native Affair Commission as a realization by the government that focus should not be on separation but on developing the reserves. Also such policies forced the government to release more land. The majority of the land released was either allocated to White farmers or Industrial development while at the same time areas that were called black spots or slums (homes to most black people) were identified and cleared (Native Affair Commission report 1937:38).

According to Henning (1969:180) the Native Trust focused on agricultural development in rural settlement rather than economic based development. No economic based development was considered for the benefit of areas such as Hammanskraal and due to forced removal, Temba became the only township to be developed with services.

INDUSTRIALIZATION IN THE RESERVES

(Glaser, 1987:28) states that for the first time in 1936, the board of trade and industry discussed industrialization in the reserves. The discussion was no other but the fact that the movement of black people to white urban area was increasing rapidly and that exerted pressure on the government. But also the pressure became an opportunity for the poor white as they will become managers of such development in areas such as Hammanskraal (Glaser, 1987).

However it seems that even though the Rural Industries Commission assessed the possibility of establishment of industries in the reserves, they did not favour the aspect of industrial decentralization but rather emphasized the retrogression of small rural towns such as Rens town in Hammanskraal (Pretorius et al 1986:45).

Further more, in 1937 – 38, the Native Affair Commission in its report stated that “ it is not in general interest of the country or the interest of the Native Policy that the wealth of the reserves should remain unexploited. But if the policy of territorial separation of the races is to be effected and maintaining the Native territories as the home of Native people, then the creation of Native industries to absorb the economic energies of a portion of the Native population in congested areas is essential” (Native Affair Commission, 1939).

TIME - LINE

The Native Affair Commission continues by stating that “all development plans should aim at making Native production complementary to that of the European, a demand for early establishment of industries where communal tenure prevails, make a room for increase population and to force congestion until the whole community become less able to support itself in areas such as Hammanskraal (Native Affair Commission, 1939: 12 – 13).

In the discussion of the periodization of South Africa’s industrial dispersal policies, (Glaser, 1987: 28) remarks that industrial dispersal policies in South Africa did not have a linear history, but could rather be regarded as the product of social, economic and political pressures. (Glaser, 1987)

To my understanding, this seems to be quite true if one takes the statement of the Native Affair Commission into account. I must say that such statements have angered me, how on this planet could the reason and need for developing areas such as Hammanskraal be set out and described very thoroughly but have a negative impact on white industries. This was just a concept of claiming to promote development in the reserves as the same time aim to benefit Whites.

THE END OF FUSION GOVERNMENT

Davenport (1986: 328) further states that, it was during 1937, with the disagreement on international neutrality (proposed by Hertzog) and the breaking off of relations with Germany (proposed by Smuts), that the fusion government came to an end with Smuts taking South Africa to the second world war. This gave chance for the Nationalist under Dr Malan and General Hertzog to unite to oppose General Smuts (Davenport, 1986: 331 – 337).

It seems that regardless of all the intentions and policies to develop the reserves before the war period even through what I call wrong reason and of shocking patriarchal nature, all proposed development in the reserves slowed down due to the lack of funds and man power (black people – were taken by force to war) during 1937 – 1945. It was however in this time in 1942, that the White South Africa needed place to deposit (dump) unwanted blacks and Temba got established near Hammanskraal, adjacent to the Kekana land (Pretorius et al, 1986: 47).

AFTER THE WAR

In 1947 report, the Native Affair Commission stated that “we are living in a world extraordinary different from the world of 1936, among the changes that have taken place since Herzog’s Bill were enacted, is a rapid industrialization in South Africa, the growing movement of Bantu families to industrial areas and the realization that this process of industrialization has come to stay. Politically speaking the change was brought about by the result of the Second World War. Now the Non-Europeans races occupy a far more prominent position than they did in 1936”

The report further stated that Native policy was becoming a highly contentious political issue. The political setup under the 1936 Act must become a high policy (Native Affair Commission, 1949: 3).

The commission subsequently identified the following as problems: lack of land in the reserves, the need for settlement near industrial areas, removal of “Black spots” and making livelihood in the reserves. The solution proposed by the Commission was to turn the released land in the reserves to agricultural land or industrial development but such land to be owned by White farmers.

These solutions could have been of an earnest nature and if addressed, could have done more for alleviating the situation in areas such as Hammanskraal. These solutions were voiced out just before the 1948 elections.

TIME - LINE

SEPARATE DEVELOPMENT : THE NATIONALIST ERA "APARTHEID"

This part of history will focus on the period "1948", in a modernistic way this period has become known for its policies of grand Apartheid. The period being Modernistic as more focus was on grand policies and technocratic mechanisms.

The general election of 1948 was an event in the history of South Africa, which according to Davenport (1986: 353) the new policies in place did not seem to eradicate problem (poverty) in the reserves (Hammanskraal). However, the 1948 election victory by the Nationalist Party was due to the support from white farmers as always wanting control of more land and support from the white working class looking for job security (Davenport 1986: 353 – 357).

What is interesting is that even before the election, (in the 1930's) the Nationalist appointed a committee to undertake studies regarding apartheid and to draft policies to enhance already existing separation between us and white people (Davenport 1986: 357).

The drafting of the policy in the pre-election period could have assisted the Nationalists to enact a drastic policy of political segregation when it came to power in 1948 (Butler et al, 1977: 28).

Government policy was now aimed for an ethnically based policy of separate development, leading to what was perceived as political independence in the reserves (Pretorius et al, 1986: 46).

The introduction of the Bantu Authorities Act (Act no 68 of 1951) established a hierarchy of Bantu Authorities on tribal, regional and territorial levels, each with limited powers and ultimately controlled by Whites. The Act established a solid political barrier on colour and physical separations and had a little impact on local African governance and later to be followed by the 1959 Promotion of Bantu Self-government Act (Butler et al, 1977: 28)

Still with the new policies in act, one may ask "what happened to the intention of South African (Native) Affairs Commission's intention to revise the legislation regarding Native Affairs and development of the reserves?" Well, with the introduction of the Apartheid policies in 1948, nothing was in place to reform intended (developing the reserves). It seems as if the Nationalist government, with their policy of powerful and separate development, as those before them, came to recognize that settlements in areas such as Hammanskraal could not be treated as a place (home) but as towns (Henning, 1969: 185).

The policies of apartheid seemed to be focused more on separation than development in the reserves. Separation in most if not all, cases, was achieved through erecting industries in the reserve as to make us think that we are independent with our own economic hub. But this was only to exploit us and elude most of the leaders or chiefs that they are living free in their own land and not knowing that they were owned by Whites. Quite absurd!

BORDER INDUSTRIES IN THE RESERVES

However, on October 1950 the dedicated Apartheid enthusiast, Dr H.F Verwoerd and W.M.M Eiselen, took over the Native Affairs Department (Davenport, 1986: 374). The Native Affairs Commission report of 1954 (of which Dr Verwoerd was the chairman), stated that the Bantu population can consider themselves lucky "fortunate" in that too much zeal and energy are devoted to their interest, to which we are happy to be able to testify from wide experiences, it being our duty to watch over their interest of the Bantu population" (erecting industries in the reserves) (1955: 11).

TIME - LINE

The report further states that “we know what is good for you and you better be thankful for what we decide to give to you” a typical attitude held by the Apartheid government towards Native development. Such attitude was reflected in any development done by South African Native trust in places such as Hammanskraal.

With in the above mention context, was the Tomlinson Commission report, issued in 1955, bringing together two stands of regional planning namely agricultural reform and industrial dispersal (Glaser, 1987 : 31). My personal understanding of the intention of the report was an attempt to demonstrate the interdependence Bantustan development, racial segregation and White survival as well as an effort to emphasize the policy of separate development.

The report stated that the separate development of the European and Bantu communities should be striven for, as the only direction in which racial conflict may possibly be eliminated (Commission from the Socio – Economic Development of the Bantu Areas within the union of South Africa, 1955: 194).

The report also regarded the issue of land tenure as another factor influencing development in the reserves, an issue, which we know became contentious as time went by. The Commissions proposal for development primarily entailed agricultural reform meaning that the reserve should be developed into economically viable units and that change should take place in tested farming methods. Secondary proposal implied the industrial development of reserves vis industrial decentralization and selection of specific developable sites were identified of which Hammanskraal was one.

Apart form the industrial development; it seems that the other task of the Tomlin Commission was to look into the aspect of township development in the reserves.

According to Henning’s research for township development in the reserves (1969: 191) the Commission proposed a programme that should look at the economic base and management of towns as well as the organization of township development. In this regard it proposed that the Department of Bantu Administration and Development should establish a Township Board, a division dealing with aspects related to local authorities and a special group to advice the Bantu regarding aspect of urban administration. As can be seen in the case of Hammanskraal, the Department of Bantu Administration and Development was involved in developing the town, however solely focusing on housing, while ignoring the original reason for undertaking township establishment and urban development, namely to create an economic base.

In the reflection of the programme, Henning (1969: 193 – 207) stated that the Commission identified one hundred (100) areas for township development and then the Department of Bantu Administration and Development consequently embarked on a large scale development programme, starting with the establishment of thirty five (35) Bantu town (where Temba in Hammanskraal was one) between 1953 and 1956.

TIME - LINE

According to Henning (1969: 193 – 207), the programme proposed the following aspects regarding towns and administration thereof:

1. A town should have an economic base; however the nearby employment opportunities should be in the white areas, using migrant labour and should be regarded as an economic base for a town in the reserve.
2. Planning must be regarded as very important in order to minimize costs and identify effective locations and sizes of towns, with minimum standard being used.
3. The township establishment and provincial administration procedures should be located within the Department of Bantu and Development.
4. The township board in the Department should have technical experts to handle all aspects of township development ranging from deeds officers, a mining commissioner, engineers and surveyors to town planners.
5. The administration of the town regarding function such as clerk, town planner, doctor, engineer, treasurer and e.t.c should be handled by and within the Department, with the purpose of accompanying the towns on a road to independence.

However, it seems to me that once again, problems were identified and then nullified. As stated earlier, the Commission stressed an importance of an economic base for a town, while in the very next paragraph proceeded to regard nearby employment opportunities in White areas as an economic base for a town such as Hammanskraal.