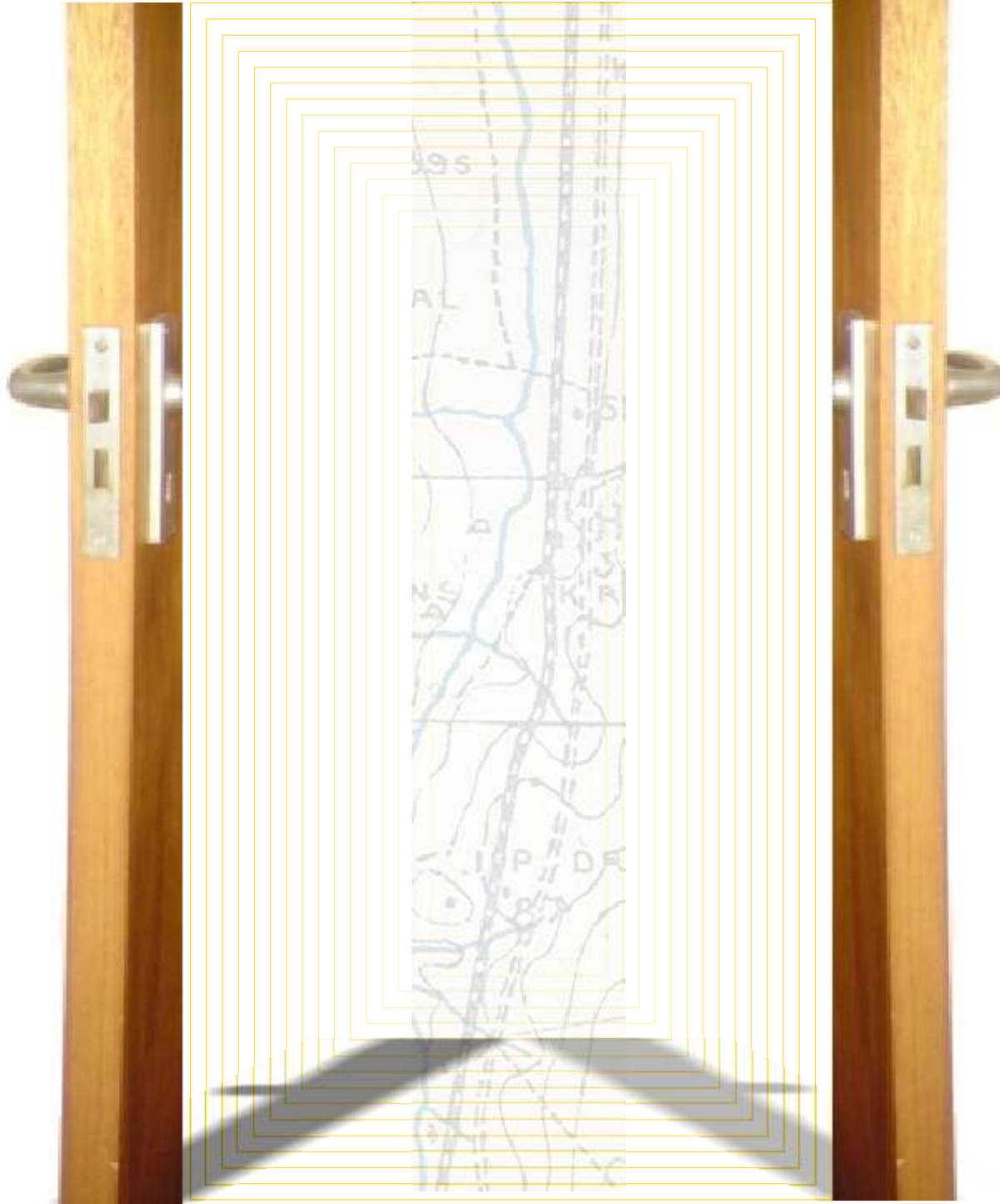
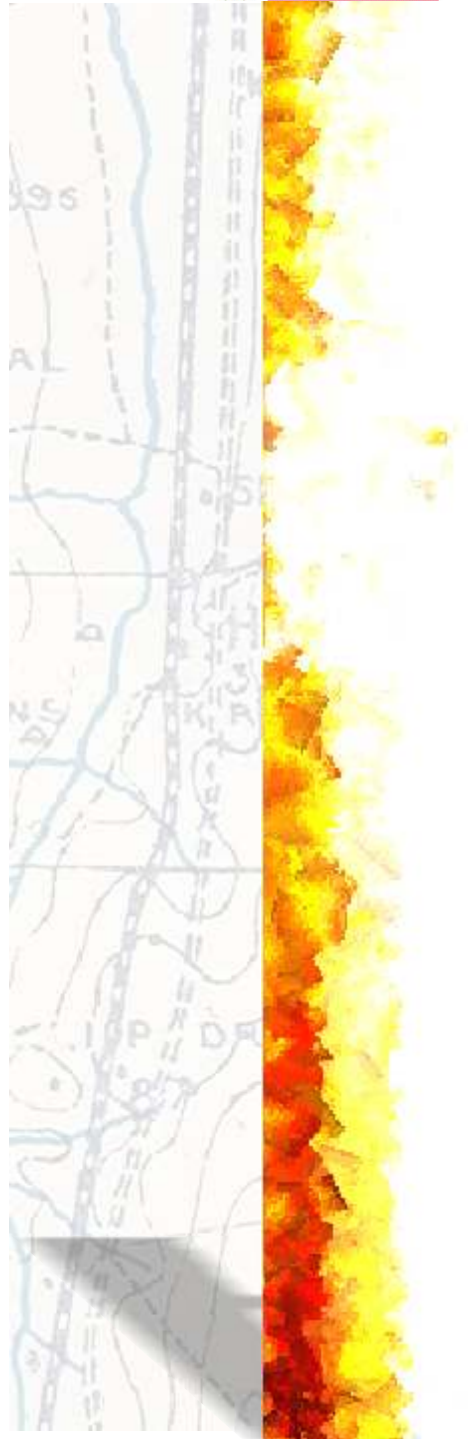


OPEN SPACE!
free - mind!



THE DIARY OF HAMMANSKRAAL!



The **begin**ning of wisdom is to
know who you are,
draw near and **listen**,
to the music of the day before
yesterday,
for the **people** of the day after
tomorrow.

Study leader:
Ida Breed

CO - Study leader:
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we were **in** one huge village called
Africa...

Strangers came and took some of us
away...

Our village was the world...

It was all that we knew...

But now the world has become
our village...

And we **plan** to make it more
humane...

Between **now** and the day after
tomorrow...

INTRODUCTION

Man is changing; society is changing; the world is changing. Whether these changes are to be beneficial or catastrophic is the fundamental question we face today. A landscape architect is one of the professionals whose role is to answer these questions and how he or she channels and directs change so that human life be more humane, more satisfying and productive is very prominent task of modern society. A landscape architect is able to look at the environment as a whole. A landscape architect understands the scale and properties of regional, community and neighbourhood landscape as total complexes of man made and natural elements, not as distinct and unrelated parts.

A landscape architect studies the environment and the people; Where could they gather? Where could they stroll alone? What games would they play and where could they play them? But how important is the role of a landscape architect when there is no interaction (linkage) and learning stage (public participation) in the process of study. One can see as being useless, if it does not address the issues that we are currently facing in this country, that of segregation and hope for transformation.

The study is prompted firstly by my exposure to Landscape Architecture with regards to the lack of Landscape Architecture theory, now and during my previous years of study in Boukunde, so by that I intend to look at historical events of the specific case study (Hammanskraal) and secondly by my personal love of Hammanskraal. The latter being my place of birth, "Kasi", my home.

In order to address the issues, I see as necessary to unfold the History of the Hammanskraal and use it as a guide to reveal the needs of the people of Hammanskraal through specific

periods in time and to tell respective role players stories of the shaping of the socio-economy in the area. Instead of giving an all encompassing truth or purposely simplifying the study in a chronological structure (Modernistic approach: giving a reader no choice but to agree with the argument), I rather opted towards telling some of the stories reflecting on various experiences regarding socio-economic needs of the people of Hammanskraal before my birth and my personal experience of public open spaces through out my childhood.

Looking at the history of the area, one uncovers the stories of capitalism, of separation, of under development, of people struggling and suffering and a unviable town of demarcations. In these stories, the huge influence and effect of policies and socio-economic developments on people's lives, as well as on the physical, social and economical environment, are highlighted. However the historical proceedings and my childhood experience of Hammanskraal illustrate that there is also an enormous lack of public open space.

The value of this study lies in the way it makes sense of the events, actions and experiences, revealing stories that I think, deserve to be told, and uncovering new ways of looking at Landscape Architecture through history of the specific case study. It illustrates the complex relationships and problems of an area and casts a glimpse on the socio-economic needs of the community to eradicate poverty. In the lives of those who have to live with it in the worst instances, or struggle against it, it demonstrates how significant the public open space should be, to give people hope. Hence, through a proposed design intervention that specifically concentrates on uplifting, transforming and enriching a specific community, I intend to explain the importance of history and provision of public open space that is essential in the ever changing landscape of Hammanskraal.

" lefatshe je ke le tshelang
le nkisa dinaleding
le ha tsela e mpalela
le nkentsha dikeledi

ga nkitla ka lo latlha
ka lo atlarela ka diatla
ba go tsenya le tsapa
ke ba le sa boneng

lefatsheng je!

ke la diphiri
ke la magotlo, dinoga le ditshitshidi
ke la bophokoje ba go dulela dibiri
la magakabe a gonna a go jela mmidi

ke la dipodi tsa manaka matona
ba go je go sale lerapo ba le kokona
la dintja tsa gonna di go bogola
di go leba maswe ga mpa tsa gago digola

ke la diphologolo tsa go tilhasela pelo
mmogo le go leka go go senyetsa botshelo
tsona di batla go go bona o sa ye felo
o tla lefela bana o nketse stilo

ke la dikokwanathoko tse na tsa mafele
a go go tsena ka madi le mae a ipele
itlhokomele maragaraga ana a fele boss!
ntumele se ke se buang o rapele! "

- HHP -
"lefatshe je!" (This world)

" omang moAfrika in that dark skin?
are you the media or the press?
are you African - American?
or European - African?

ke ra gore Africa for Africa is
the order of the day...
when that order manifest...
o tlo wela kae?

who are you?

you will not need to be indecisive
in the value of decision...
you need to find the god that's in
you...
assess and reassess...
so that when I ask...
who are you?

o kgone go mpotsa...

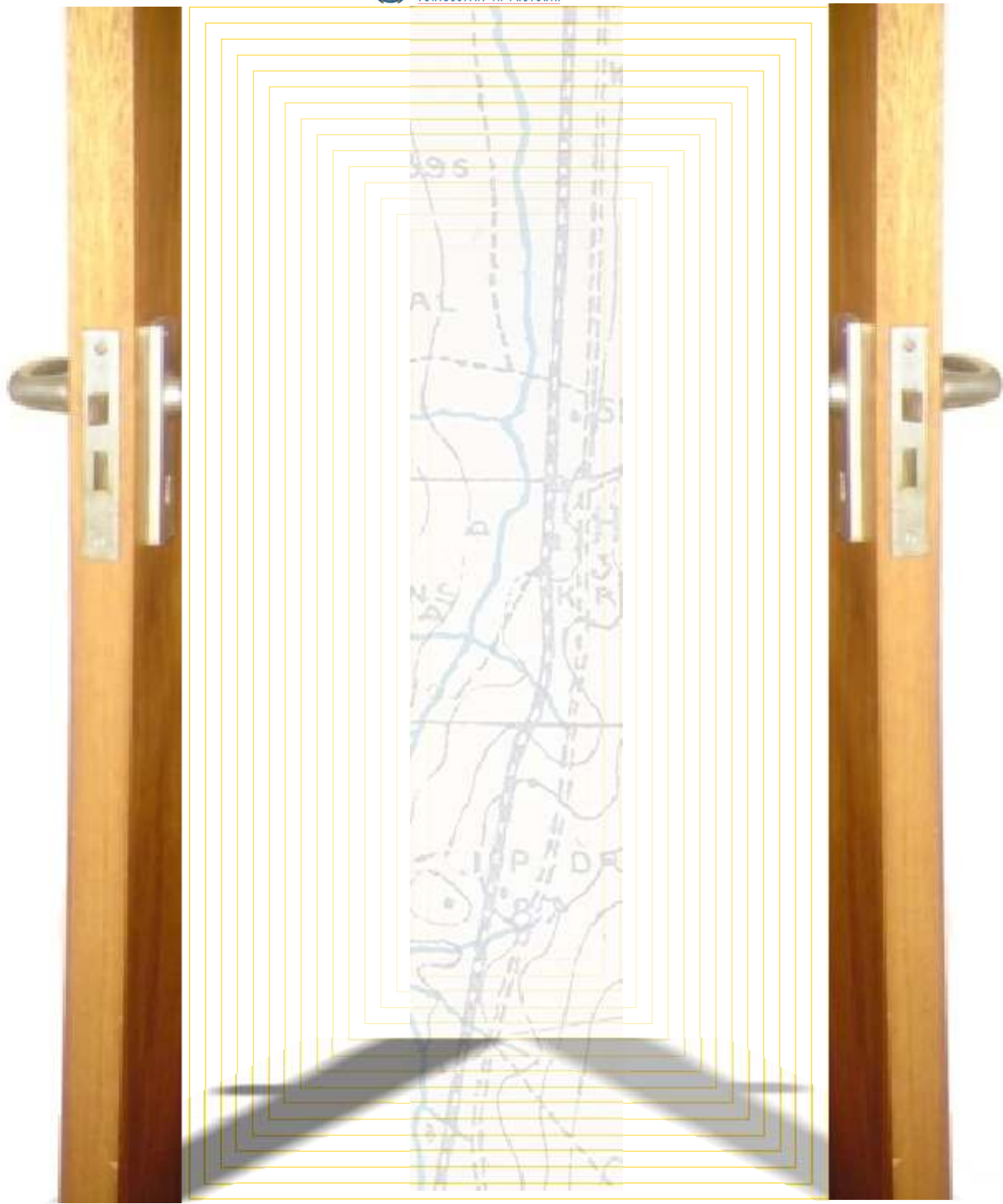
omang moAfrika?

omang mo Afrika?"

- HHP feat. Phaps & Uhuru -
Omang?

EPI SODE 1

free - mind!



CONTENTS
ENTER!

001. BRIEF

PROBLEM STATEMENT
PROBLEM CONTEXT
LIMITATIONS
THEORETICAL EXPLORATION
VISION
CLIENT
ACCOMMODATION SCHEDULE
TIME - LINE

002. CONTEXT

METROPOLITAN CONTEXT
REGIONAL CONTEXT
CURRENT CHALLENGES
STATUS QUO
FRAMEWORK
SITE CONTEXT
SITE ANALYSIS
SITE FRAMEWORK
PROPOSED ACCOMMODATION SCHEDULE

003. PRECEDENT

CONSTITUTIONAL HILL
WOMAN'S JAIL
APARTHEID MUSEUM
FREEDOM PARK
CRADLE OF HUMANKIND (MAROPENG)

004. CONCEPTUAL DESIGN

GENERAL
FRAMEWORK
LAYERING

005. DESIGN EXPLORATION & TECHNICAL

MASTER PLAN
SKETCH PLAN
DETAILS

006. CONCLUSION

007. REFERENCES

BOOKS
INTERNET

WELCOME!



GREET!



SIT!



INQUIRE!



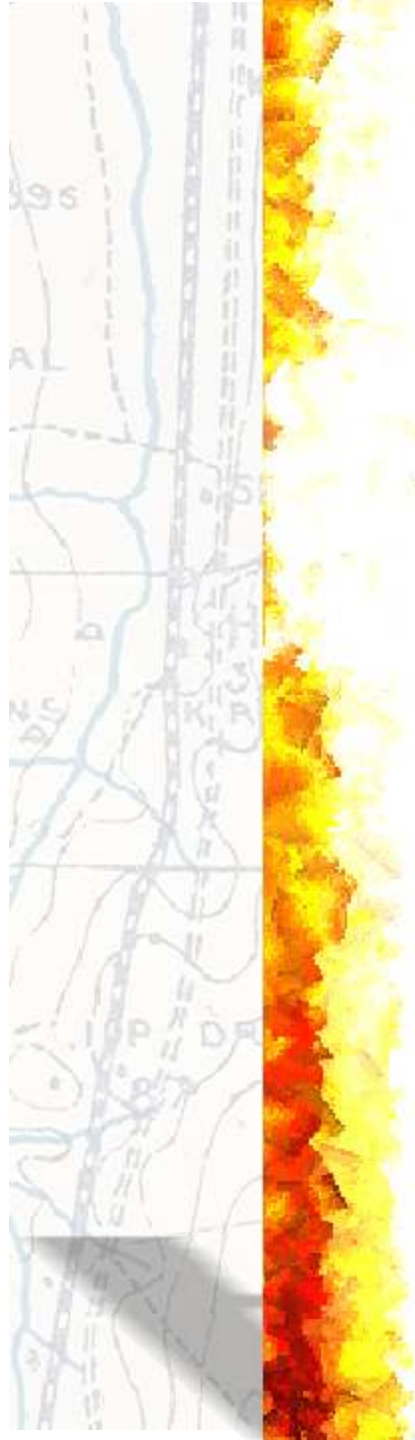
OFFER!



INDULGE!



THANKS!



BRIEF

BACKGROUND

PROBLEM STATEMENT

LIMITATIONS

THEORETICAL EXPLORATIONS

VISION

CLIENT

ACCOMMODATION SCHEDULE

TIME-LINE



*EISHH!!
THUSANG!!
GA DI NTSHE MO!!*

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 considered 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 Affairs 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

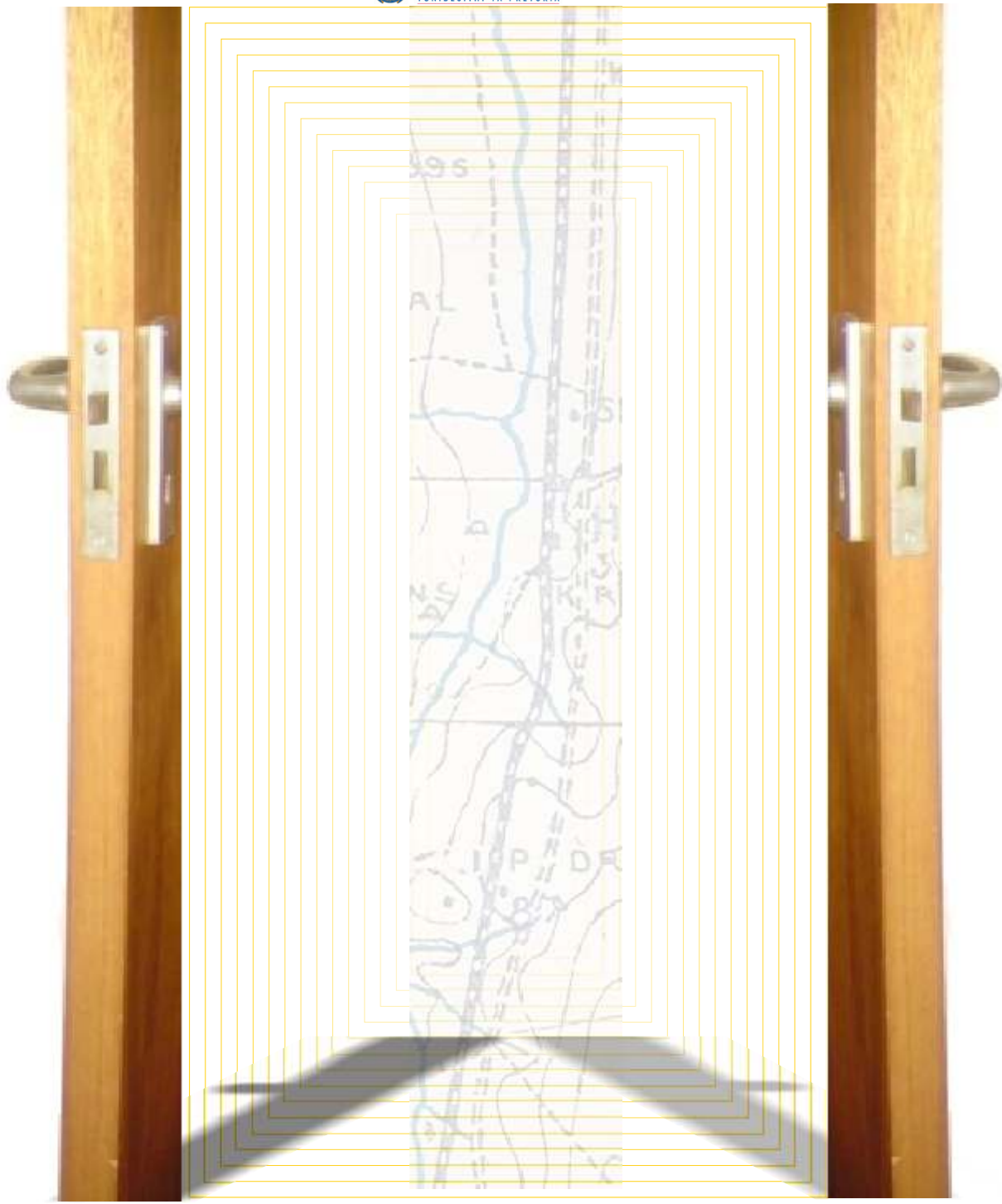
According to Henning (1969: 193 – 207), the programme proposed the following aspects regarding towns and administration thereof:

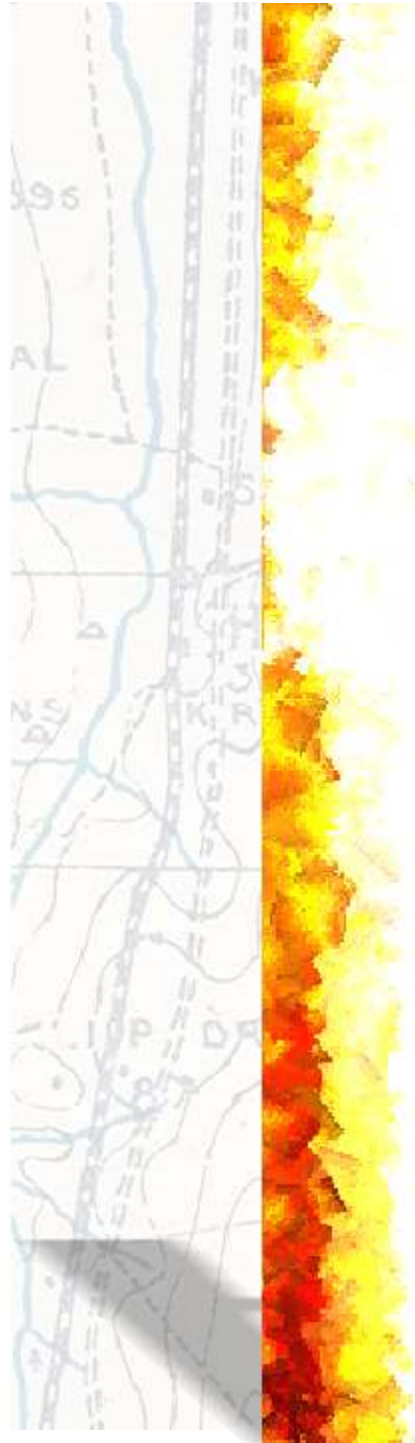
1. A town should have an economic base; however the nearby employment opportunities should be in the white areas, using migrant labour and should be regarded as an economic base for a town in the reserve.
2. Planning must be regarded as very important in order to minimize costs and identify effective 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.

EPI SODE 2

free - mind!





CONTEXT



METROPOLITAN



REGIONAL



CURRENT CHALLENGES



STATUS QUO



FRAMEWORK



SITE CONTEXT

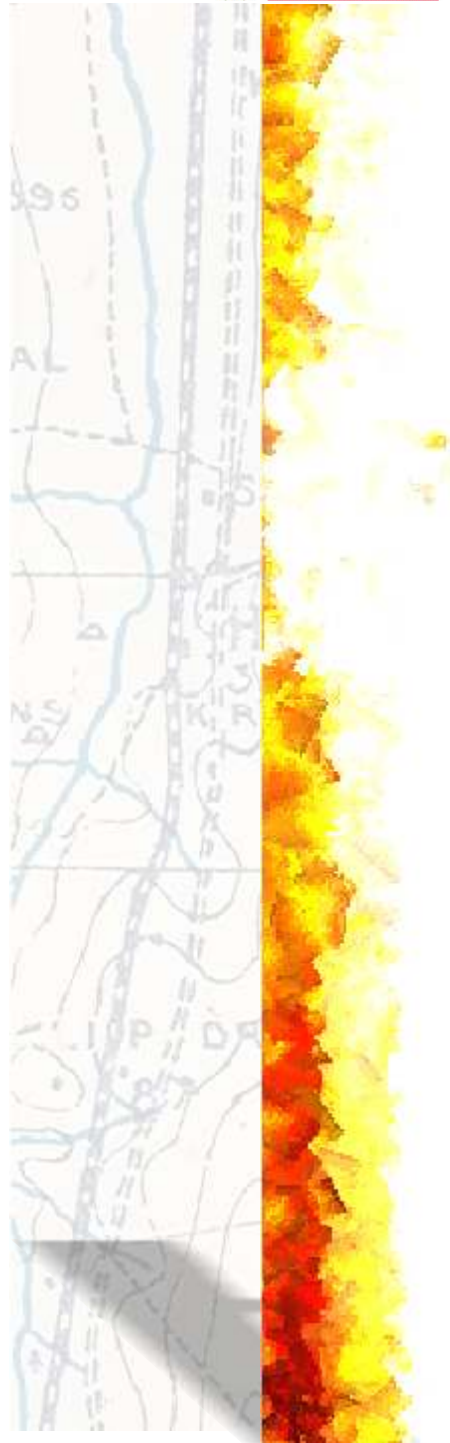


SITE ANALYSIS



FIGURES

002 . IMAGES !



LIST OF FIGURES

Fig.1: Gauteng Province in context	Pg. 1
Fig.2: City of Tshwane Province in context	Pg. 1
Fig.3: Hammanskraal in context	Pg. 2
Fig.4: University of Pretoria in context	Pg. 3
Fig.5: Zoning	Pg. 4
Fig.6: Circulation analysis	Pg. 5
Fig.7: Topography & drainage analysis	Pg. 6
Fig.8: Open Space analysis	Pg. 7
Fig.9: Existing Public amenities	Pg. 8
Fig.10: Hammanskraal status quo	Pg. 9
Fig.11: Exit & Entrance nodes of importance	Pg. 10
Fig.12: Enhancement of natural features	Pg. 11
Fig.13: Linking historical elements	Pg. 12
Fig.14: Proposed framework	Pg. 13
Fig.15: Photo analysis – linear movement	Pg. 17
Fig.16: Site locality map	Pg. 18
Fig.17: Existing site facilities	Pg. 19
Fig.18: Nelson Mandela statue – pen sketch	Pg. 20

CONTEXT

INTRODUCTION

“South Africa (figure 1) consists of the first world archipelago buoyant on a third world sea. This has been brought about, and exacerbated, by hundreds of years of racial division, only lately brought to an end. The effects of urban landscapes have been intense and contrast between first and third world can be seen no more obviously than in the contrast between the ‘authentic’ cities built for whites, and the ersatz cities built by whites for the blacks. :(Schaug, 2003)

During the pre-democratic period, when the government built townships for the black communities, decisions were made behind closed doors. The sites were chosen, consultants briefed and design and construction followed without consulting the dwellers for their input.

Now in the democratic South Africa, things are done contrast to pre-1994; all role players such as municipalities (figure 2.), stakeholders and the community members play a part in decisions.

South Africa, although a developing country with a population of about 42 million is accompanied by massive growth of rural settlements with a flood of people in migrating to the largest cities (Appleton, 1993; Urban Foundation, nd). The flood is mostly brought into the city due to job opportunities available, lack of facilities and public open space in the South African townships. One cannot stop to wonder at how much worse things are in the rural areas from where they migrated. The current urban fabric still reflects the segregation that dominated the apartheid regime by not being able to absorb or allow for transformation of ill perception about the need of public open space in South African townships such as Hammanskraal.

PROVINCIAL



Fig. 1: Gauteng Province



Fig. 2: City of Tshwane

CONTEXT

METROPOLITAN

The city development strategy views the north of the city of Tshwane as the entry point for development. Hammanskraal is one of the townships, north of Tshwane CBD area. (Figure 3)

"Townships are the centres of their region. A circle could be drawn to show the area where people go to work do shopping or visit government offices. A larger circle could be drawn to show the area from which people occasionally go to restaurants, concerts and football matches. Much larger still will be the circle within which people take their crops to selling the markets, or buy goods in the markets to sell in their spaza shops." (Oram, 1965:5)

The current development strategy for the region is planned by professionals that have been trained in western (European) conditions, where standards of services, development, and building are high. (Oram, 1965:47)

There is often a failure to provide opportunities for small craftsmen, such as bicycle repairers, tin smiths and sandal makers. These often work on shop verandas or in the street in constant fear of removal by the police.

There is no sympathy for the mechanic who wishes to repair cars and motor bicycles at his own house, because to do so is against zoning regulations. The activity of such people is disliked because they are untidy, but they are useful and meet a need of a community such as Hammanskraal.

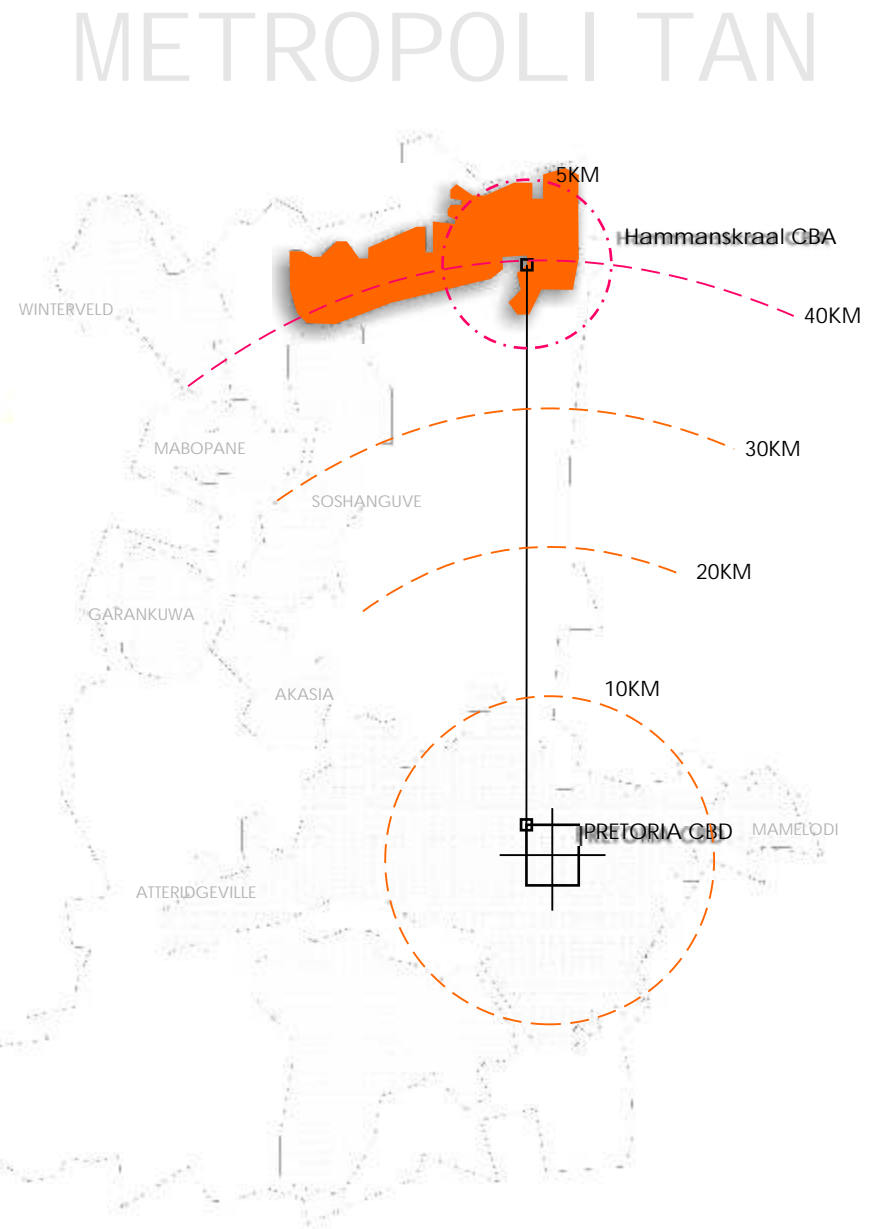


Fig. 3: Hammanskraal in relation to Pretoria CBD

CONTEXT

REGIONAL

The town of Hammanskraal is situated north of the city of Tshwane, known as the Tshwane Cross Border Area. It comprises of residential settlements of Ramotse, Marokolong, Mandela village, Rens town (Hammanskraal Ext1), Kanana (Hammanskraal west) and Portion 9, Leboneng and Temba.

The area holds a total population of about 206 000 people (Census 2001) which are predominantly African people from disadvantaged communities (99.6%). Much of the land on which these settlements exist is under tribal authority and many of the developments took place in ad-hoc way with no formal overall plan for the area.

We live in a less grand style in Hammanskraal, but it is Marokolong village that I spent some of the happiest years of my boyhood and whence I trace my earliest memories.

The village is dissected by two major routes that connect the city of Tshwane to Limpopo province. The N1 on the east and R101 known as Old Warmbath road on the west. The village is about 30km to the north of the CBD of the city of Tshwane.

There is only one primary school with one soccer field and netball court in devastating conditions. There are no proper roads but what is important about them is that they are wide enough for us to play street soccer.

There is high percentage of formal brick structures and shacks, majority are owned and fully paid off. The provision of services, as mentioned previously, especially water and sanitation needs serious attention.

REGIONAL

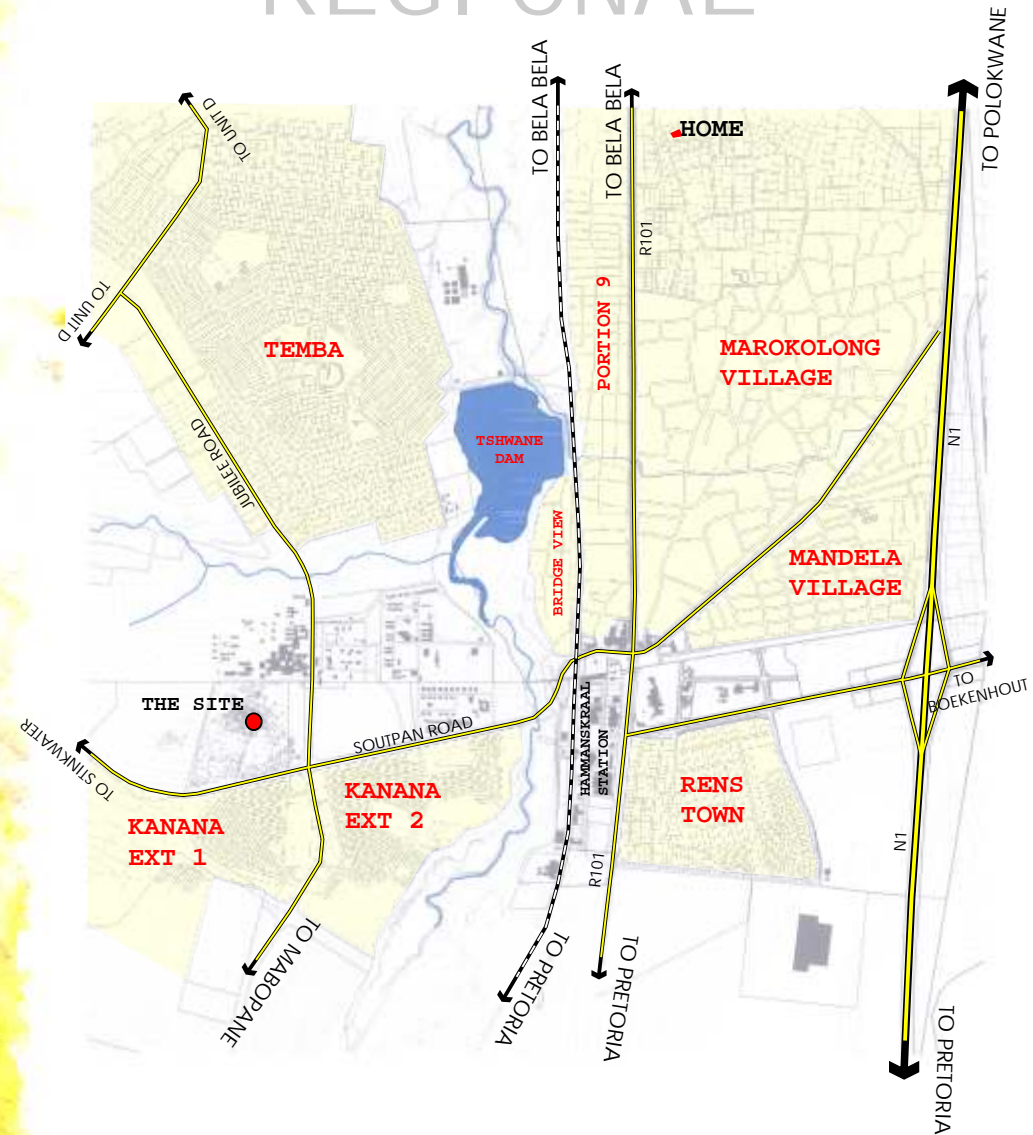


Fig. 4: University of Pretoria in relation to Hammanskraal

CONTEXT

REGIONAL

The majority of industrial uses are located in the Babelegi industrial area, situated in the north-eastern part of the village along the Pretoria – Babelegi railway line and Old Warmbath road (R101). There is a trend of non-residential functions to concentrate in the north-south direction along R101 from Hammanskraal up to Babelegi.

The settlements are served by one shopping centre (Kopanong shopping centre) located at the access route from the N1 freeway and at the Hammanskraal railway station. Other retail forms such as spaza shops are scattered throughout the village.

According to the Hammanskraal Spatial Development Framework(2005), as far as highest education qualifications for people older than twenty years are concerned, it was indicated that about 13% of the people in the area had no formal schooling background and another 31,3% only had some primary school education (not necessarily completed primary school).

In total about 52% of the population only have qualifications at primary school level and lower. Only 17,8% of the total population completed their school careers and/or had higher educational training.

This is not surprising to me, because as I have grown up in the area, education was never seen by the people in my neighbourhood as imported as getting a job. But the other fact is that there is not enough school in the area, especially tertiary institutions. There are more primary schools than any other forms of schooling, which statistically is correct according to the Hammanskraal RSDF.



Fig. 5: Zoning

CIRCULATION

CIRCULATION

CONTEXT

There is currently no passenger rail in the area. The existing railway line is a trail of the past.



Majority of the people in the area are pedestrian and rely mostly on taxi's as the other form of transportation



the existing bus terminal is at capacity and there is high congestion in the morning and afternoon.

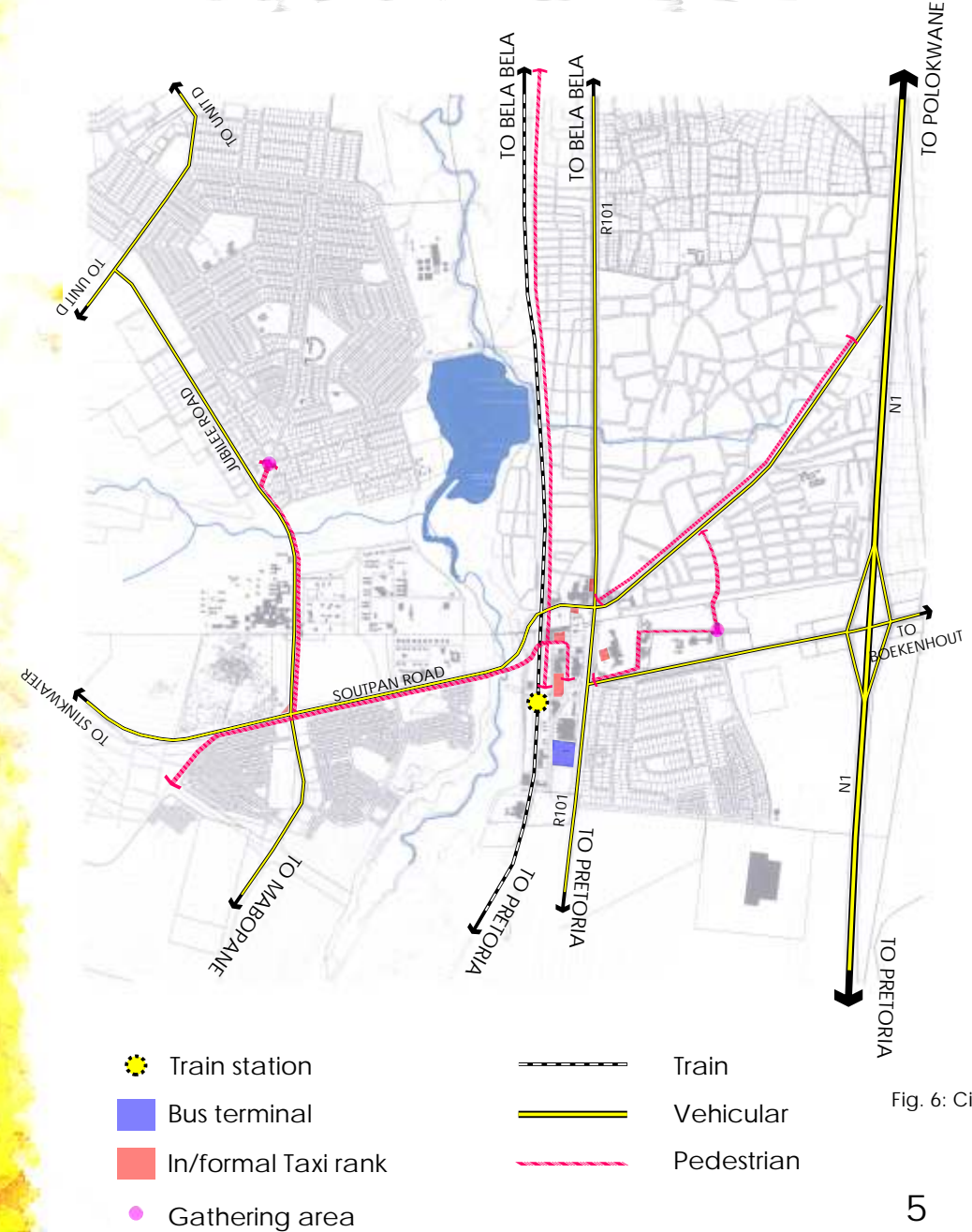


Fig. 6: Circulation

CONTEXT

TOPOGRAPHY AND DRAINAGE

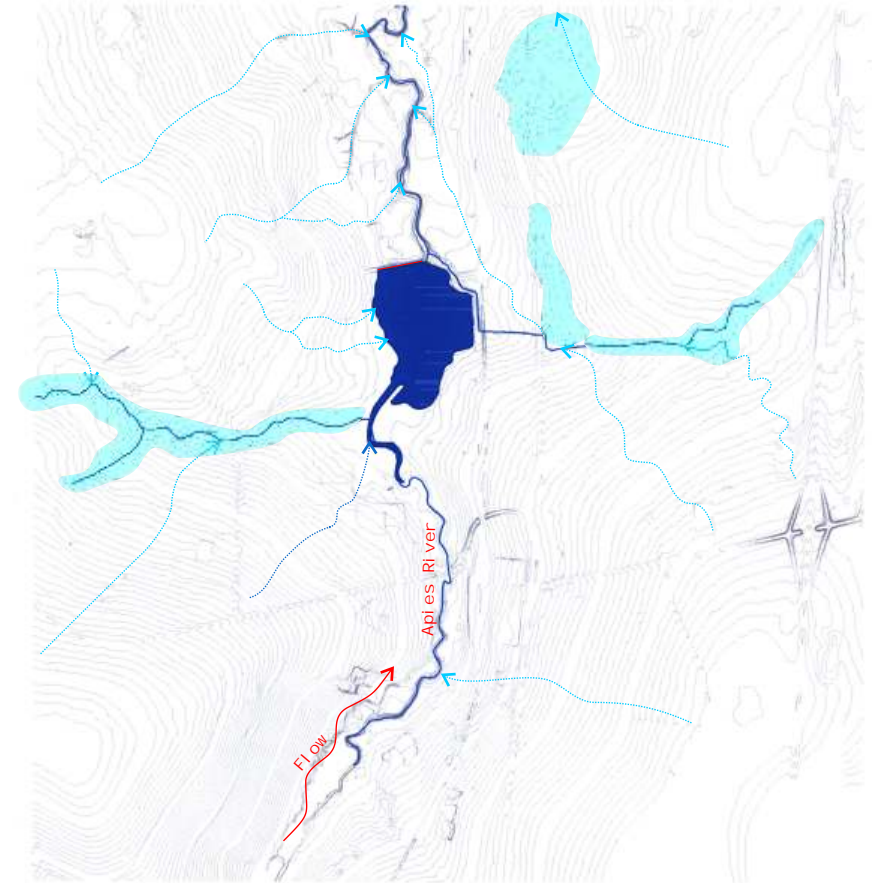
The Apies river is in a terrible condition. The existing pedestrian bridge is not safe. The river edge is subject to erosion and is not stable.



FISHING, CROSSING, SWIMMING



TOPOGRAPHY



DRAINAGE

- Dam
- Wetland
- ~ Tributaries
- ~ River

Fig. 7: Topography & Hydrology analysis

CONTEXT

OPEN SPACE



The existing park is not being used.
Streets are used as play grounds.
The University of Pretoria is not only fenced off but not operational.
Majority of children rely on day care centres for play equipments.
The existing Nelson Mandela statue is not enclosed by buildings of importance



OPEN SPACE



- Bushveld
- Riverine
- Public open space
- Cemeteries

Fig. 8: Open space analysis

CONTEXT

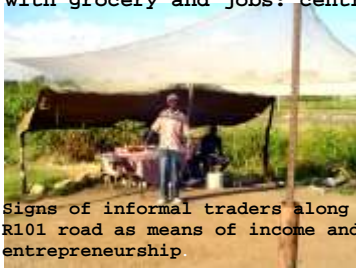
PUBLIC AMENITIES



Kopanong shopping complex: serves the surrounding communities with grocery and jobs: centrally located.



Management of informal traders and taxi industry is poor to non-existence.



Signs of informal traders along R101 road as means of income and entrepreneurship.



Entrance to Jubilee Hospital is not well defined hence not legible.



Existing skill development center is not closely located to the community, hence it makes it difficult for people to get empowered.



Informal traders on the intersection of Jubilee Road & Soutpan Road creates great exposure to general public passing by.

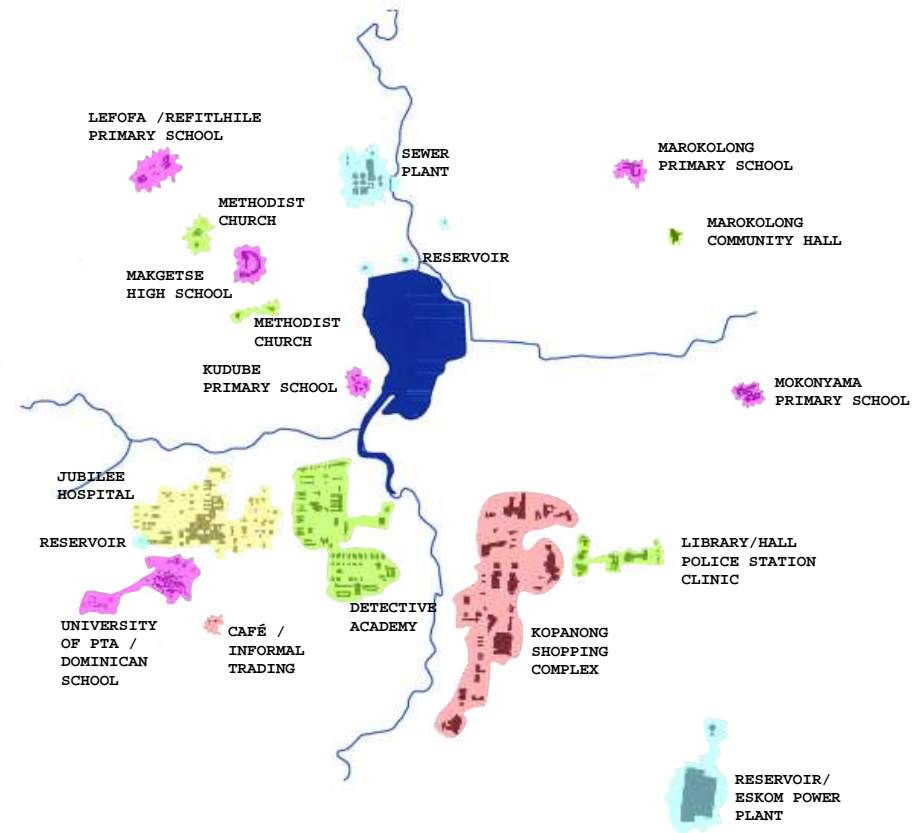


Detective Academy, recently re-opened, provide jobs and education to the local youth who does not have funds to further their education



Existing schools are beyond capacity and with lack of open space in the area, streets are playgrounds

PUBLIC AMENITIES



- Retail / Spazas
- Health facility
- Public amenities
- Institutions / Schools
- Industrial

Fig. 9: Existing public amenities

CONTEXT

CURRENT CHALLENGES

According to TIDP (2006 - 2011), the current situations in Hammanskraal are as follows:

Crime, safety and security

There is a high need for police patrols in the area due to high rate of crime. The police station is not habitable and it is at a terrible state. There is a great need for a complete new building.

Medical emergency services

There is currently only one fire station in no-mans land (Babelegi industrial area), which needs to be relocated to the township. For emergencies it becomes difficult for our constituencies to get quick service, as ambulances take 30 minutes to reach the township.

Community centre, halls and multi-purpose

The existing Temba multi-purpose sport centre, community hall and library are beyond capacity and controlled by a fence, hence limiting access to the community in general but well located. The existing Hammanskraal multi-purpose sport centre, community hall and library are under resourced; as a result they become vacant.

Schools, educational facilities and libraries

There are currently four high schools, which are accommodating learners from Bridgeview, Kanana, Mandela village, Marokolong village, Rens town and Portion 9. These schools are full to capacity and overcrowded. Building of extra classrooms is so essential.

CHALLENGES

We have primary schools built years ago, namely; Kudube primary school, Mosaledi primary school, Mokonyama primary school and Marokolong primary school. These schools need to be extended and refurbished. In 2004, an additional primary school (*Makgake* primary school) was built as a result of the above mention need, but with no sport and recreational facilities.

Sports and recreational facilities

Existing facilities, Temba multi-purpose sport facility with soccer, tennis and basketball are located only in reach of Temba community and is not accessible to all people in Hammanskraal. Proper sports field, tennis court, combination courts and cricket oval as well as recreational facilities are not available.

Business and economic development

Hammanskraal skills developments centre; built in 2006 for training *SMME's* in tour guiding, tour operation and SA hosting (Tourism division) is not properly marketed within the community.

Tourism, marketing and communication

Hammanskraal is a rapidly growing community. Hammanskraal residents and the surrounding communities fight a battle against unemployment and poverty. The concept of tourism is completely unknown to them and as such is not seen as an opportunity of economic development that could make a difference in their lives. One of the community members said: "Tourism does not put bread on my table." "Our community has a lot to offer" said another, "The problem is that we need more feet" The challenge is: What can the community of Hammanskraal do to unleash its tourism potential and attract more tourists?

CONTEXT

Tshwane dam and Apies River are identified as future tourist attraction in Hammanskraal, but not yet developed. The existing Mandela village community-trading complex has not fully competed in tourism but has great potential as can be incorporated in *Dinokeng Tourism initiative*.

Agriculture development land and trading

Workshop was held on 24 august 2007 to discuss possible options to address needs for fresh produce market in the north of Tshwane; nothing has really been followed up after such initiative.

Pavements, sidewalks and pedestrian bridge

Having the Apies River across Hammanskraal, a safe pedestrian bridge is needed to allow kids from surrounding settlements to cross on and commute to school. Sidewalks are also essential including traffic safety.

Roads maintenance and management

All internal roads need to be planned, paved and maintained.

Transportation – bus, taxi, pedestrian and parking

Bus and taxi bay needed. The entire population uses *North-west star* buses that have got only 50 buses to transport the workers to Tshwane CBD on daily bases. The buses are expected to make several trips a day and this results in breakdowns.

CHALLENGES

From above mentioned situation one will try to find answers to the following questions in order to suggest solutions to this problem:

1. Does Hammanskraal have the potential to become a unique tourist destination in the city of Tshwane and greater Gauteng?
2. What does this community have to offer?
3. Can this community realise the enormous potential that they have, have a shared vision for this area and work towards a common goal?

Other challenges that may counteract socio-economic development in the area are:

1. Lack of knowledge and understanding of what public open space really is.
2. Wider opportunities offered by public open space is not appreciated
3. Poverty and unemployment
4. Crime and safety in public open spaces.
5. Domestic tourists are sceptical about visiting areas such as Hammanskraal.

In general: Townships are not safe; townships such as Hammanskraal, have nothing to offer in terms of sport and recreational leisure; Lack of commitment and involvement of the people in the community. (Planning, decision-making, development or marketing); Skills and lack of training opportunities; Lack of capital and funding; Language barriers; Hammanskraal lacks access to existing open spaces information and tourism markets as visitors stay in hotels or lodges in Pretoria or Johannesburg and therefore do not take opportunities to visit the local craft and enjoy the natural environment within a park or resort since the latter does not exist; Some people in the community are negative due to lack of information and awareness of socio-economic developments and public open spaces; and Lack of proper

CONTEXT

STATUS QUO

As I grew up in Hammanskraal, public amenities were built in an ad hoc manner as to answer the needs of the community. As a result the public amenities became islands within different communities.

Hammanskraal is blessed with one of the most prominent natural feature in the City of Tshwane. The Apies River dissects the area into two halves and becomes the binding element that runs within the area. The river and its tributaries is uninviting, mismanaged and neglected.

Current management of informal traders and taxi industries within Hammanskraal is poor to non-existent. These sectors are an important part of the movement economy within the urban cores.

The area currently, lacks identity, as it is poorly defined and always being seen as a mess by tourist and even the local communities.

There is currently lack of good quality urban public open spaces, where people can meet to see and to be seen, spaces where a variety of amenities are immediately accessible.

Hammanskraal is blessed with a variety of historical elements, be they buildings or statues. These elements are currently not seen as means of marketing the area, culturally as well as historically.

The above highlighted aspects are important to not only for the area but for my community. It was important for me to provide guidelines addressing such issues in order to establish a framework for the Hammanskraal area as a whole.

STATUS QUO

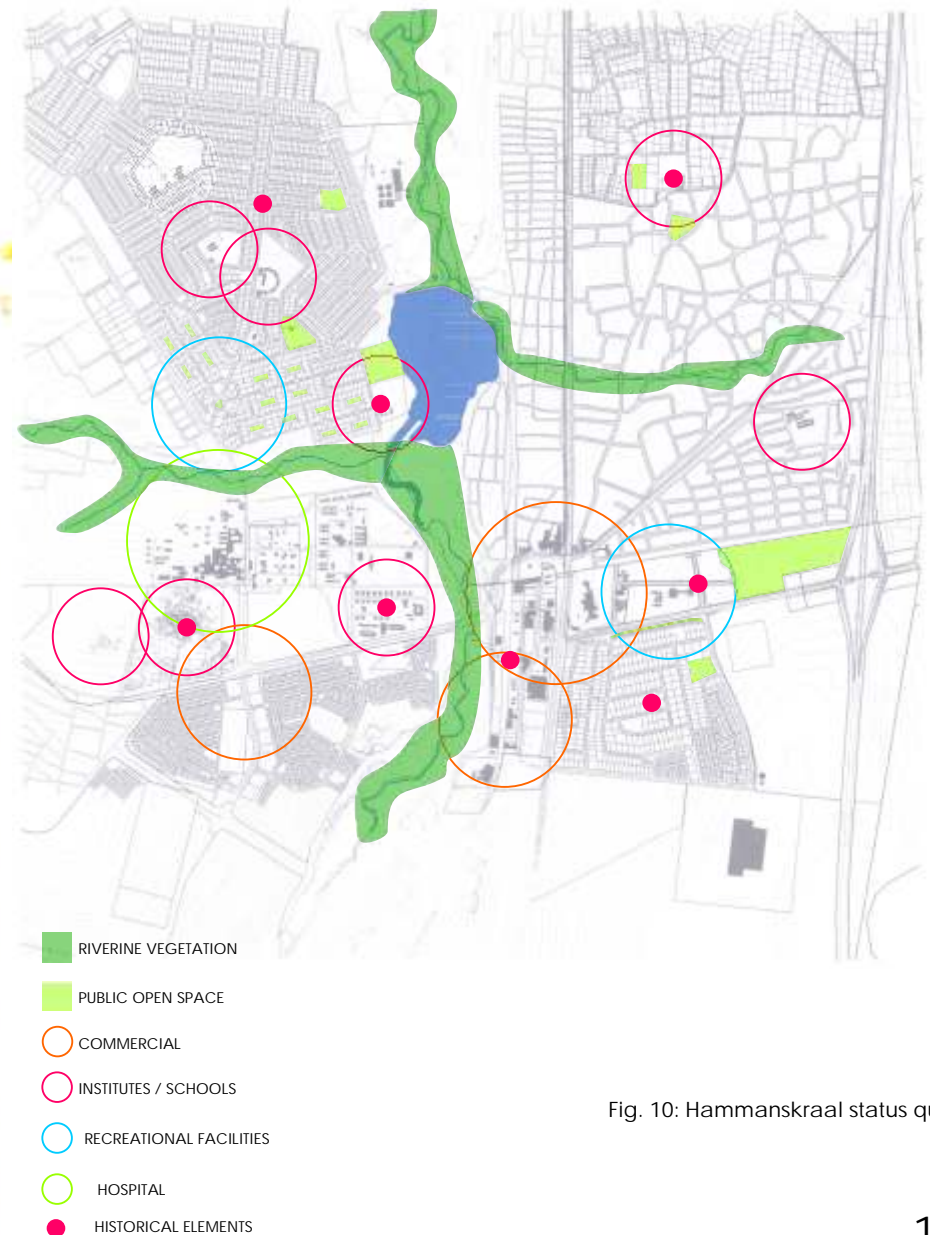


Fig. 10: Hammanskraal status quo

CONTEXT

GUIDELINES - TOWARDS AN INTEGRATED FRAMEWORK

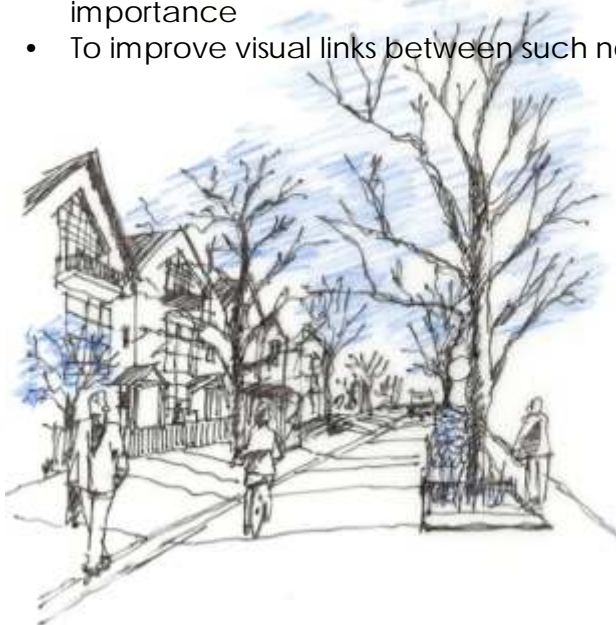
The following guidelines were derived from Hammanskraal status quo. My focus has been to resolve the fragmentations that exist in the area. The guidelines aim to highlight the nodes of importance in the area.

1. DISCONNECTED PUBLIC AMENITIES

- To identify and reactivate the nodes where such amenities exist to make them prominent and to ensure legibility

2. POOR LINKS BETWEEN HAMMANSKRAAL & NEIGHBOURHOODS

- To create vehicular system that will link the activated nodes as well as potential nodes.
- Enhance pedestrian movement between nodes of importance
- To improve visual links between such nodes



- ENHANCED PEDESTRIAN MOVEMENT -

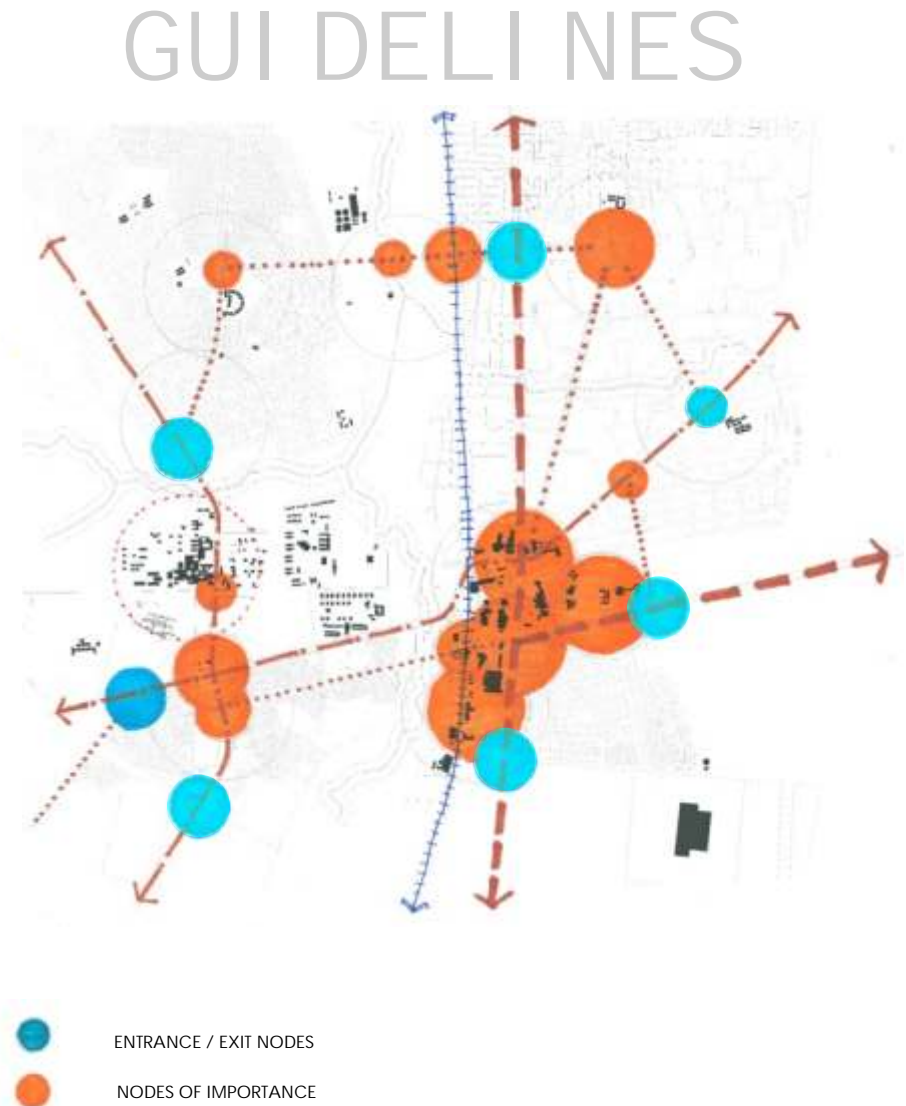


Fig. 11: Exists & Entrance nodes of importance

CONTEXT

3. Mismanagement of natural features

- Apies river cuts the CBA into two halves
- Aim to rehabilitate the river
- Enhance the quality and celebrating the natural resource as to support the community needs.
- Plant street trees which are deciduous, hardy and indigenous to south Africa – max 10m apart

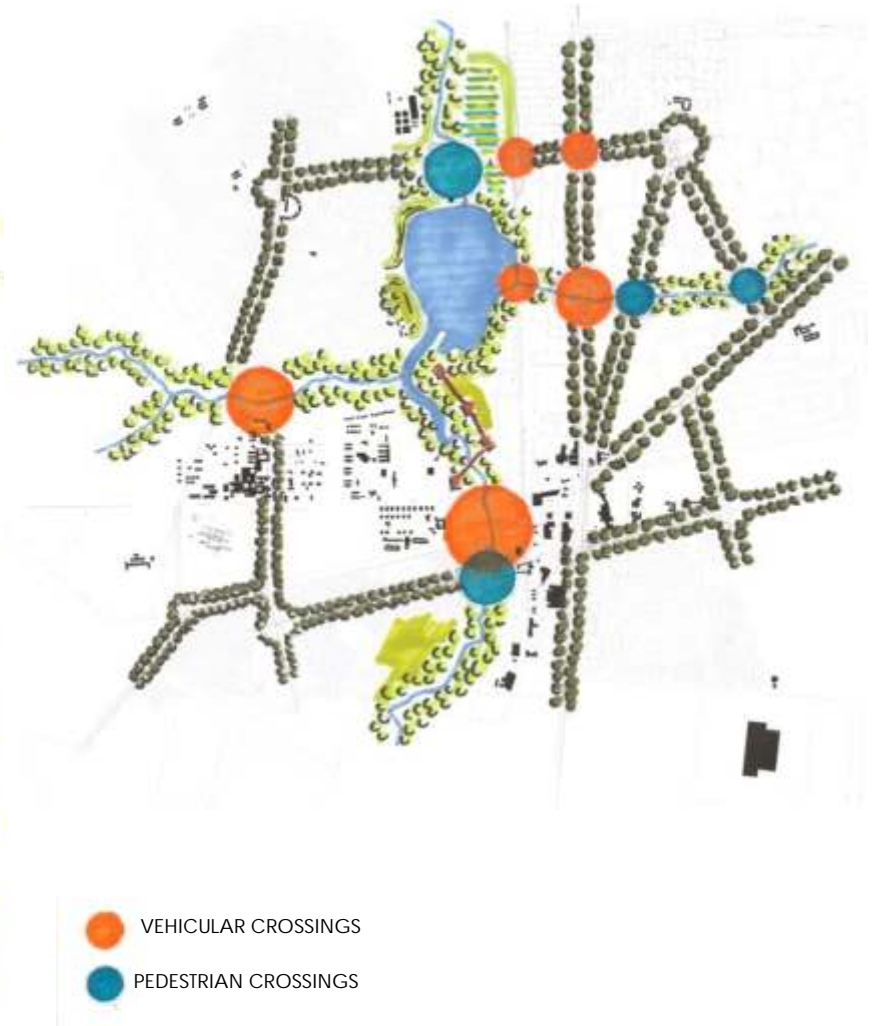


Fig. 12: Enhancement of natural features

CONTEXT

4. Historical fabric is not prominent
 - There are currently historical elements in CBA, buildings and statues.
 - These elements have memorial importance and enhance sense of place and identity. These nodes need to be identified and integrated into the larger vision.
 - Visual link should be encourage for orientation purposes between such nodes



- REVIVE HISTORICAL NODES -

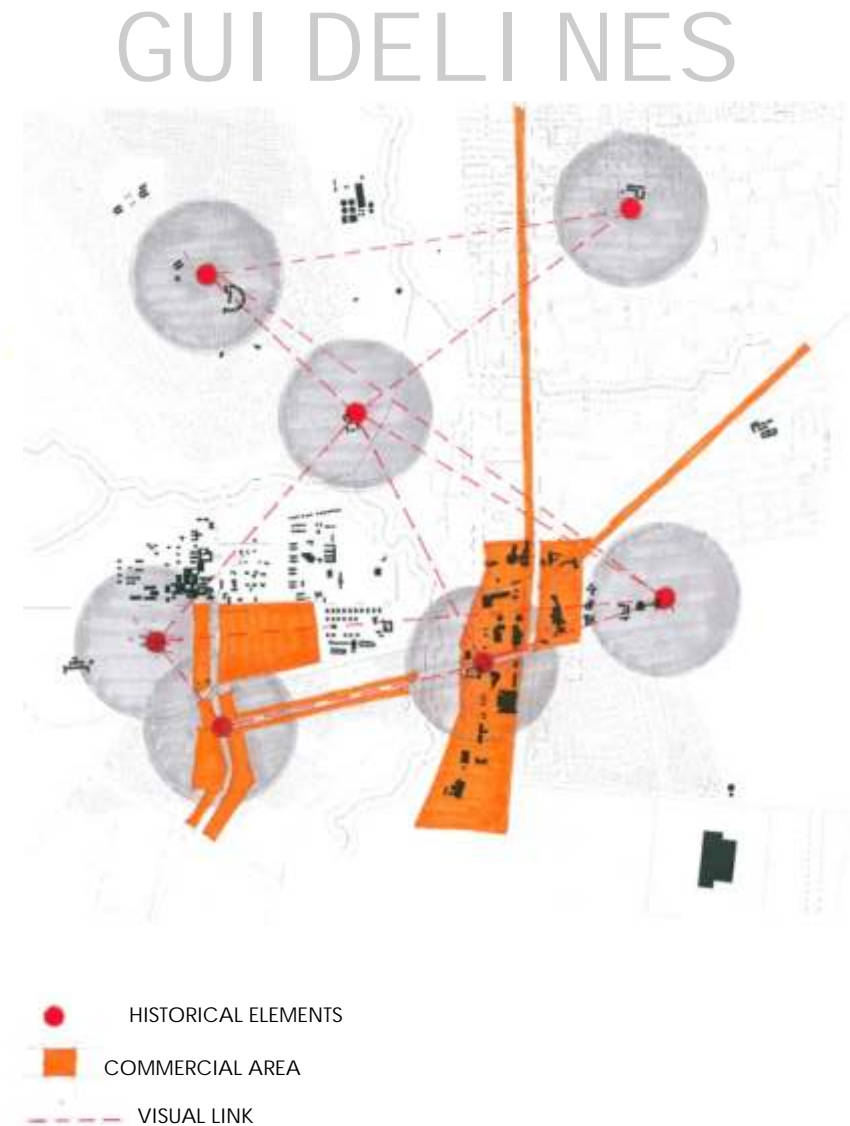


Fig. 13: Linking historical elements

CONTEXT

PROPOSED FRAMEWORK

The CBA development offers the opportunity to rectify the planning inadequacies of the past, which ignored space for social exchange. Instead focusing on the physical requirements, a broader view is taken to include the people that use those spaces and ensure exchange of views, ideas and friendship within them.

The vitality lies in the focus to create places around the people that use them.

The Hammanskraal Development Framework therefore sets out to create principles ensuring a coherent, easily understood and immediately legible environment for the local communities, visitors and users alike. The aim of the framework is to create a holistic impression, enforcing joint understanding of the future of the CBA.

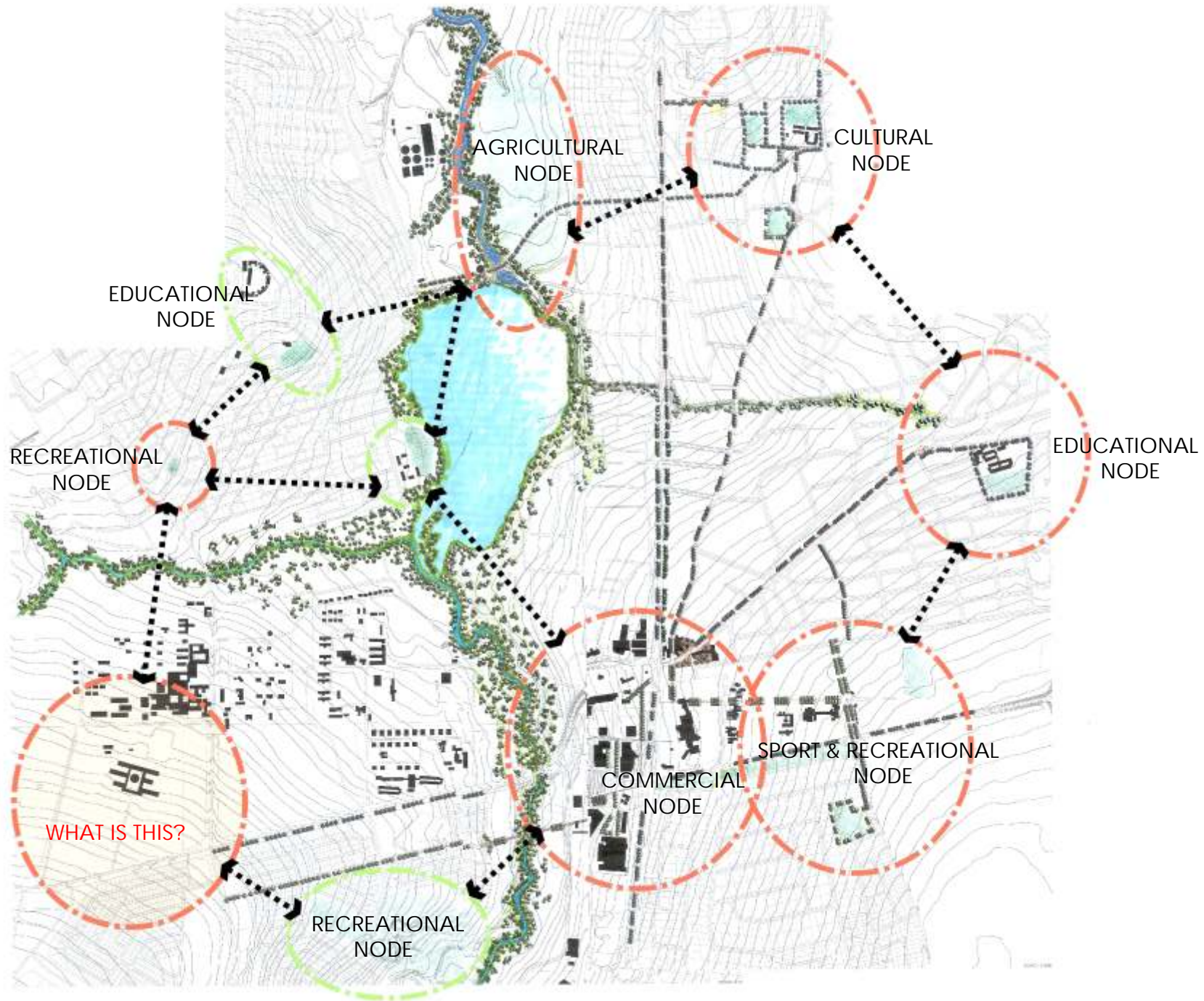
To achieve such vision, principles need to be set and jointly through the involvement of the general public and private relationship as aim to create a unique place. The principles should be easy to implement and most important to be understood by local people to ensure unity in design.

The principles set out to provide a spatial interpretation of the proposed development, will attempt to give meaning to them without giving direct instruction to what the architecture needs to embody.

Aim of the design framework

- To create a coherent, holistic vision with easily understood principles to address problems and needs of Hammanskraal communities
- To create sense of place and identity
- To maximise social exchange of all users
- To address issues of linkage, accessibility and legibility of all built form
- To facilitate exchange between people
- To integrate and manage the informal sector in Hammanskraal
- To emphasize and integrate historical elements
- To reactive existing nodes

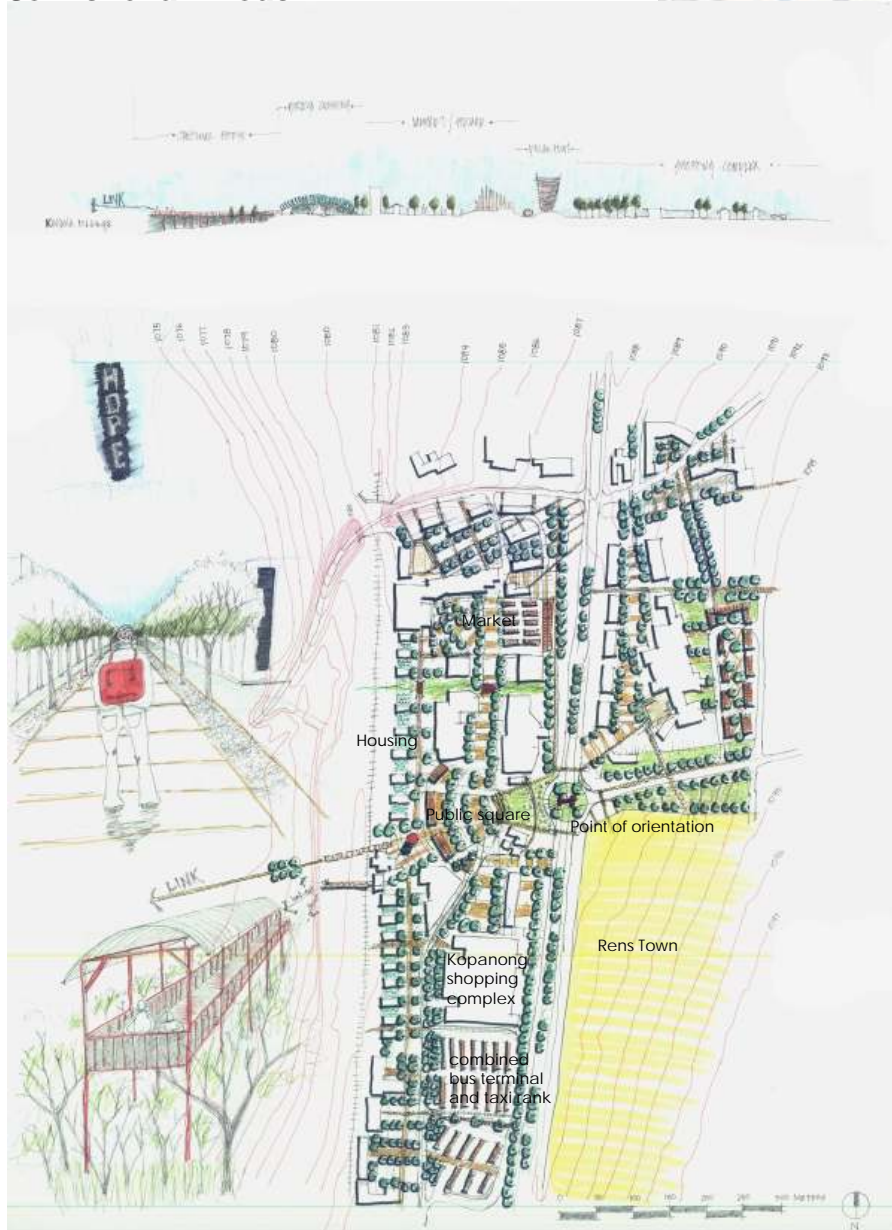




FRAMEWORK

CONTEXT

Commercial node

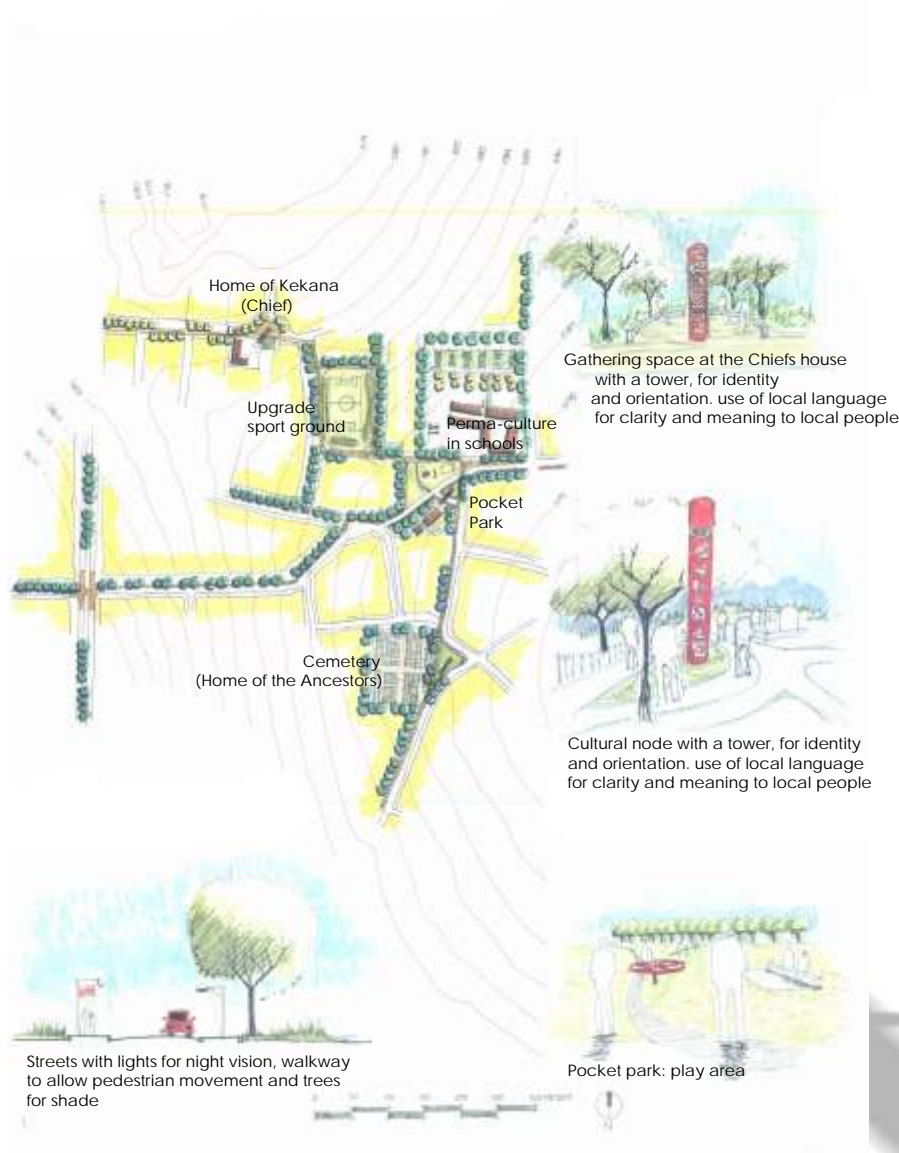


RECREATIONAL NODE

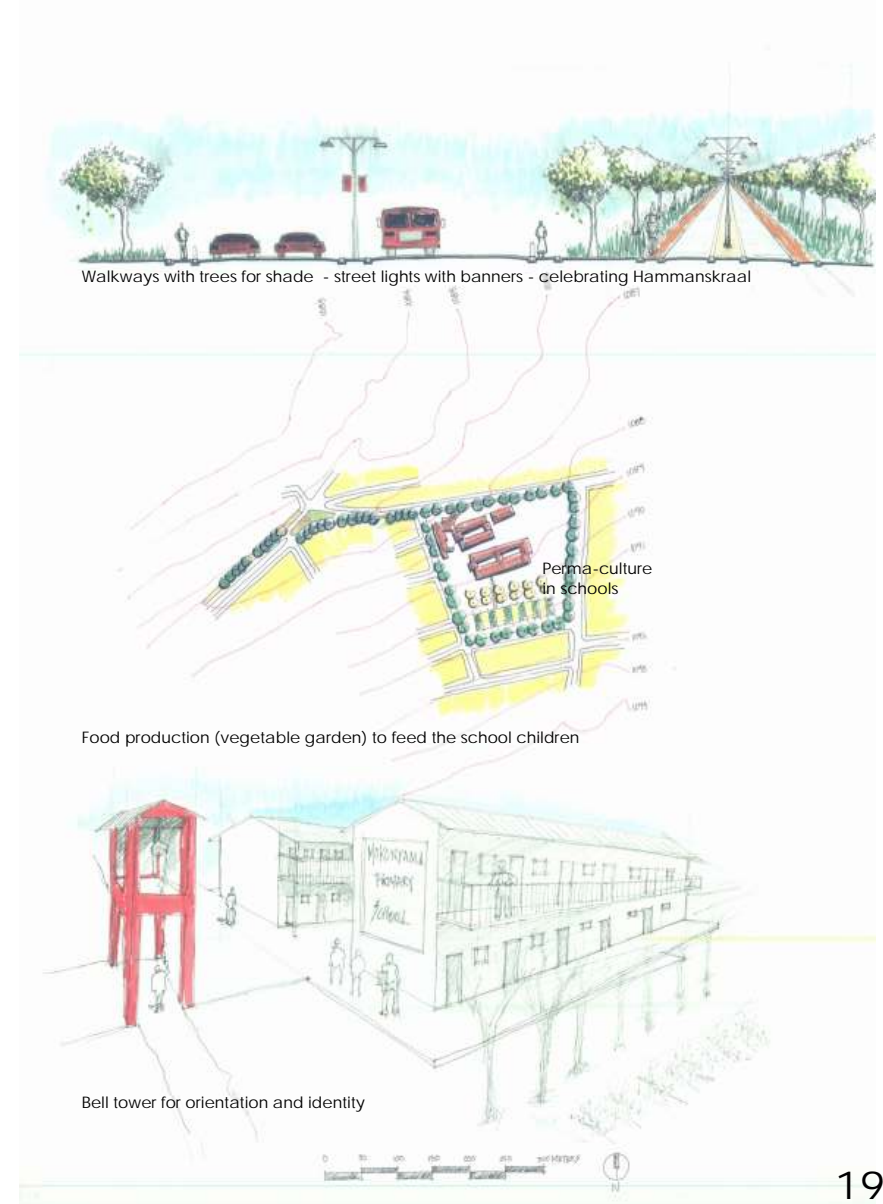


CONTEXT

Cultural Node



Educational Node



CONTEXT

SITE - HISTORY

SKETCH HISTORY OF ST PETER'S SEMINARY

The history of St Peter's seminary is linked to the beginning of the very efforts of forming a local Black clergy. Since those early beginnings, St Peter's has been in different places as Mrs Schaffler elaborates.

The Trappists who eventually became the congregation of Mariannahill missionaries came to South Africa to evangelise. They came to South Africa as a result of a request by bishop Richards of the vicariate of the Eastern Cape to come to and educate and evangelize Black people in South Africa. They first settled in Dunbrudy in 1880 but later relocated to the present monastery in natal in 1882 (Schaffler,2008).

Once they settled in Mariannahill the work of evangelization began. By 1884 they had a school with 100 boys. This school combined education, manual work and catechesis. A young man by the name of Benjamin Makheba became the first catechist who worked along the monks (Schaffler, 2008)

From the beginning it seems that the founder of Mariannahill Francis Pfanner was keen to establish the church as fully as possible. In 1887 he founded a congregation for man who were either unwilling or unsuited for the Trappist rule. This venture was not too successful at the beginning. However about the same time, a young man from the school presented himself wanting to be a priest. Abbot Pfanner, as he now was? sent him to Rome for studies. Edward Mnganga was ordained in Rome in 1898 and returned to Natal. He is the first black priest of South Africa (Schaffler, 2008)

SITE

The successor of abbot Pfanner was also keen to have more black men trained as priests. In 1894 he sent two more young men to Rome for training. These were alloys Mncadi from Mariathal, near Ixopo and Charles Mbengane from Marianhill. (Schaffler, 2008).

ST MARY'S IXOPO

It was not until 1923 that the training of black clergy began in South Africa with the opening of St Mary's seminary in ixopo. Although it started as a minor seminary, in 1929 it became both minor and major seminary. From this effort the first priest to be ordained from St Mary's until the separation of the major seminary from the minor in 1946. With this move to a new place, the name also changed to that of St Peter's seminary (Schaffler, 2008)

ST PETER'S PEVENSEY

Up to this date the formation of black clergy was the responsibility of Mariannahill congregation which had initiated the enterprise in the first place. However, in 1947 when the bishops of Southern Africa met in Mariannahill for their conference, the bishop of Mariannahill gave land for building of the seminary.

ST PETER'S HAMMANSKRAAL

The Dominican father found Pevensey no longer suitable as allocation for a seminary as stated in one of the pamphlets, but according to Mrs Brigitte Schaffler, the relocation of the Dominicanfather to Hammanskraal was due to the groups area act that was inserted by the white South African government in the early 1940's. The seminary was dominated by black people and the white government saw it as a threat as it provided education to black people. Hammanskraal became the home for the seminar as it was then and still far enough from the Pretoria/Tshwane CBD.

CONTEXT

The Dominican fathers negotiated for land through the Archbishop of Pretoria, in Hammanskraal north of Pretoria. At the same time negotiations had to be entered into with the government for building of a seminary for blacks. The department of Bantu administration had no objection to the building of a seminary.

What really puzzled me during the interview was the things that Mrs Brigitte Schaffler mentioned; "the seminary could only be built provided that: (in order to avoid possible racial friction points,...) buildings of this nature must be erected not less than 500 yards from the nearest European residence, 500 yards from any national road, 300 from a provincial road and 200 yards from any other road or adjoining private property, except where the adjoining property is a nature reserve..."

Now I realize that this kind of procedures or guidelines has fragmented Hammanskraal, period.

Preparations of the buildings of the new ST Peter's started in 1962. ST Peter's Hammanskraal had been built for about two hundred students. However, the number of students never exceeded eighty in any one year. In the early 1970's part of the student blocks was converted into a conference centre. This was welcomed by many organisations in the days when conference centres were few or could not accommodate both black and white participants. Decisions affecting the life of the country were taken here by such organizations as the Southern African catholic bishops' conference; the South African trade union; congress of south African trade union and many other organisations of women, students and church bodies.

SITE



FIG.15.

CONTEXT

SITE ANALYSIS

The site property is situated on the University of Pretoria Hammanskraal campus. The property is bordered by Jubilee Road on the east and Soutpan Road on the south. Adjacent to the site, is Jubilee hospital on the northern side, Dominican school for the deaf on the west, Kanana village on the south and Detective Academy (SAPS Training Collge) further east of the side. The land use is undetermined but the university is zoned educational.



SITE

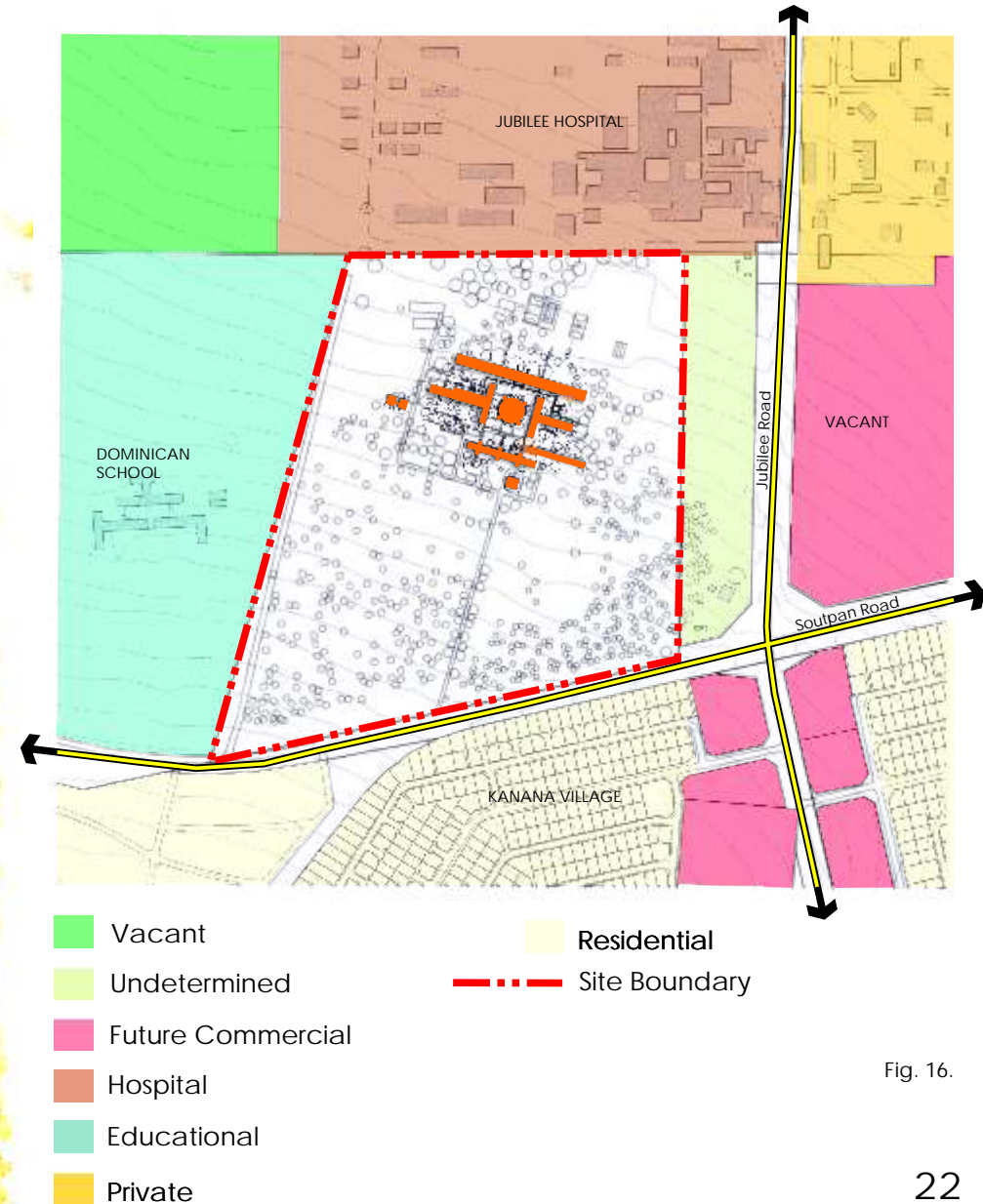


Fig. 16.

CONTEXT

The following facilities currently exist on site:

1. The chapel – not in use
2. Dining hall and kitchen – not in use
3. Administration building – site management building
4. Hostels – not in use
5. Lecture halls – not in use
6. Shade structures
7. Covered parking
8. Caretaker's house - locked



BRAAI AREA



CHAPEL



SHADED AREA



TENNIS COURT

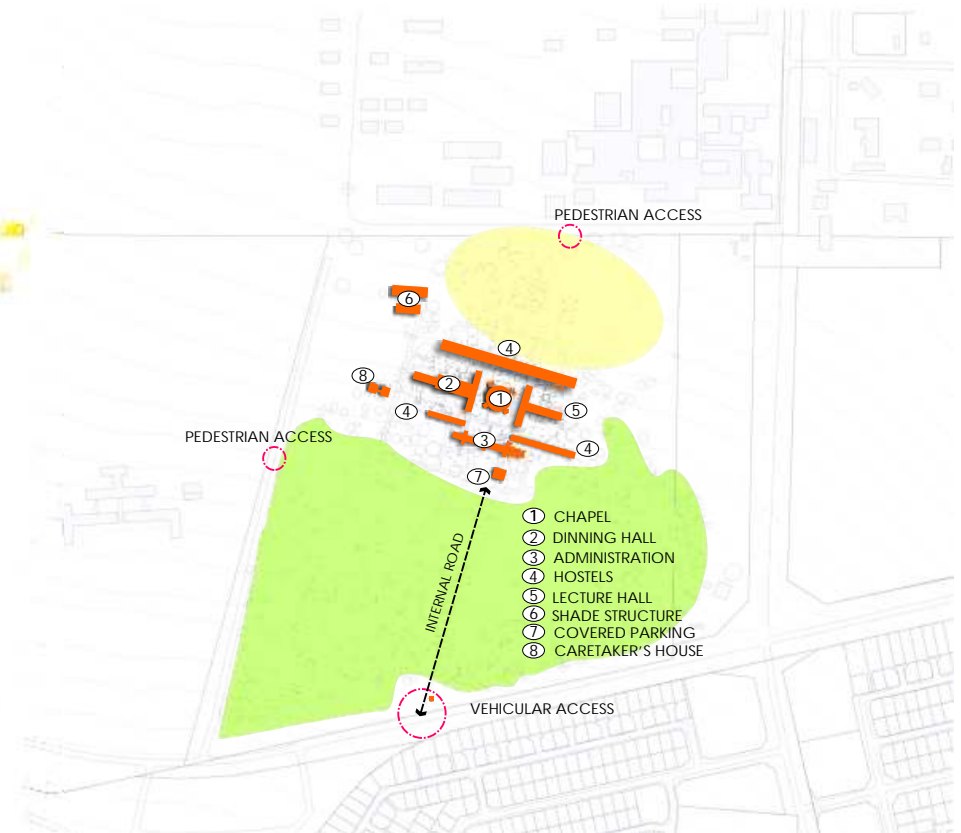


LANDSCAPE AREA / MANICURED LAWN



LANDSCAPE AREA / MANICURED LAWN

FACILITIES



- RECREATIONAL FACILITIES
- MIXED BUSHVELD VEGETATION

Fig. 17.

CONTEXT

I will not be able to explain each and every detail of the activities that took place on this site but rather portray images indicating events and moments that people had on this site.



SITE EVENTS



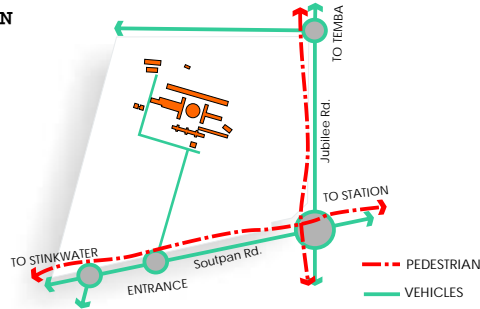
If you fail to see the person
But only the disability, who is blind?
If cannot hear your brothers cry for justice,
Then who is deaf?
If you do not communicate with your sister,
But separate her from you, who is disable, her or
y o u ?
If your heart & mind do not reach at your
neighbour, then who has the mental handicap?
If you do not stand for the right for all persons with
d i s a b i l i t i e s ,
Then you are crippled!

Fig. 18.

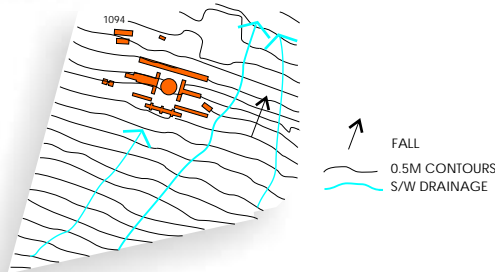
SITE

SITE ANALYSIS

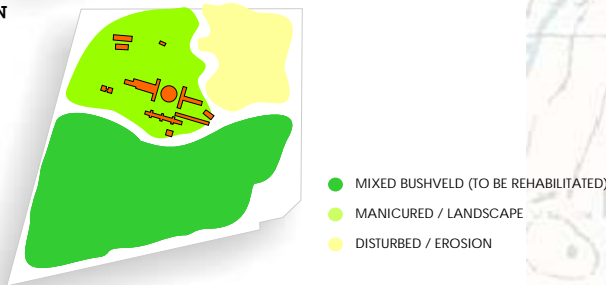
CIRCULATION



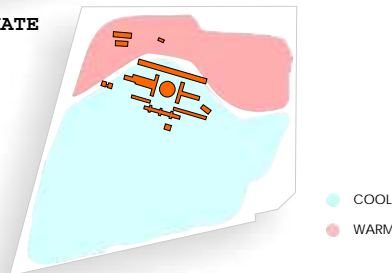
TOPOGRAPHY & DRAINAGE



VEGETATION



MICRO-CLIMATE



CONTEXT

SITE CONSTRAINTS AND OPPORTUNITIES

CONSTRAINTS

The university is not being used (closed).

The university should be open and its facilities should be used by the communities within which it sets.

Temperatures vary between -8 degrees Celsius and 40 degrees Celsius.

Shade structures and drinking fountains should be implemented to protect against harsh climate

Dry arid area which received 650mm rainfall in summer seasons and 350mm rainfall in winter seasons

Storm water management plan should be encouraged. storm water should be collected and retained on site. As water is a scarce resource, the local community should be taught about sustainability and ecology.

OPPORTUNITIES

The university is bordered by two prominent roads (Soupan & Jubilee road)

opportunity for commercial activities along the roads.

located within the future economic hub of Hammanskraal.

opportunity to encourage skills development projects to empower local communities

The university has a strong history :winning award, seminar for black priest, conference center for most political parties. located between Temba - pre-apartheid township (place of hope) and Kanana post-apartheid township (the promised land)

opportunity to be a memorial place and a link between the two townships.

CONTEXT

SITE FRAMEWORK

The University of Pretoria should open to the community so that the existing facilities can be utilized by the neighbouring communities and schools. New building could be added to the current ones with the idea of introducing the hand of the community.

The proposed buildings should respect the existing architecture and should by no means try to copy it. The proposed buildings should function as influenced by the local community. The buildings should follow the natural site topography.

Walkways (memorial path) should connect spaces enclosed by both the existing building and proposed. The paths should collect storm water during rainy seasons.

Storm water should be collected, harvested and retained on site according to the different stages of the proposed development.

The existing bushveld vegetation should be rehabilitated with the plant species similar to the ones existing on site. Environmental and sustainable principles should be applied as much as possible and such information should be extended to the local community.

Landscape elements should be utilized to portray the history of the area.

Natural materials from the site and local community should be the first priority for construction of any structure on site.

FRAMEWORK



Method of construction should be similar to that of the local community. This will give the opportunity for the development to employ local labour.

Existing informal traders should be incorporated into the development as a way of encouraging local skills and entrepreneurship.

CONTEXT

ACCOMMODATION SCHEDULE

As mentioned earlier in the previous chapter, the following listed activities are the most needed by the community in Hammanskraal. They were mentioned in the Regional Spatial Development Framework for the North Eastern Region Hammanskraal (2008) and by members of the local community as a step forward in dealing with poverty in the area as well as uplifting the community.

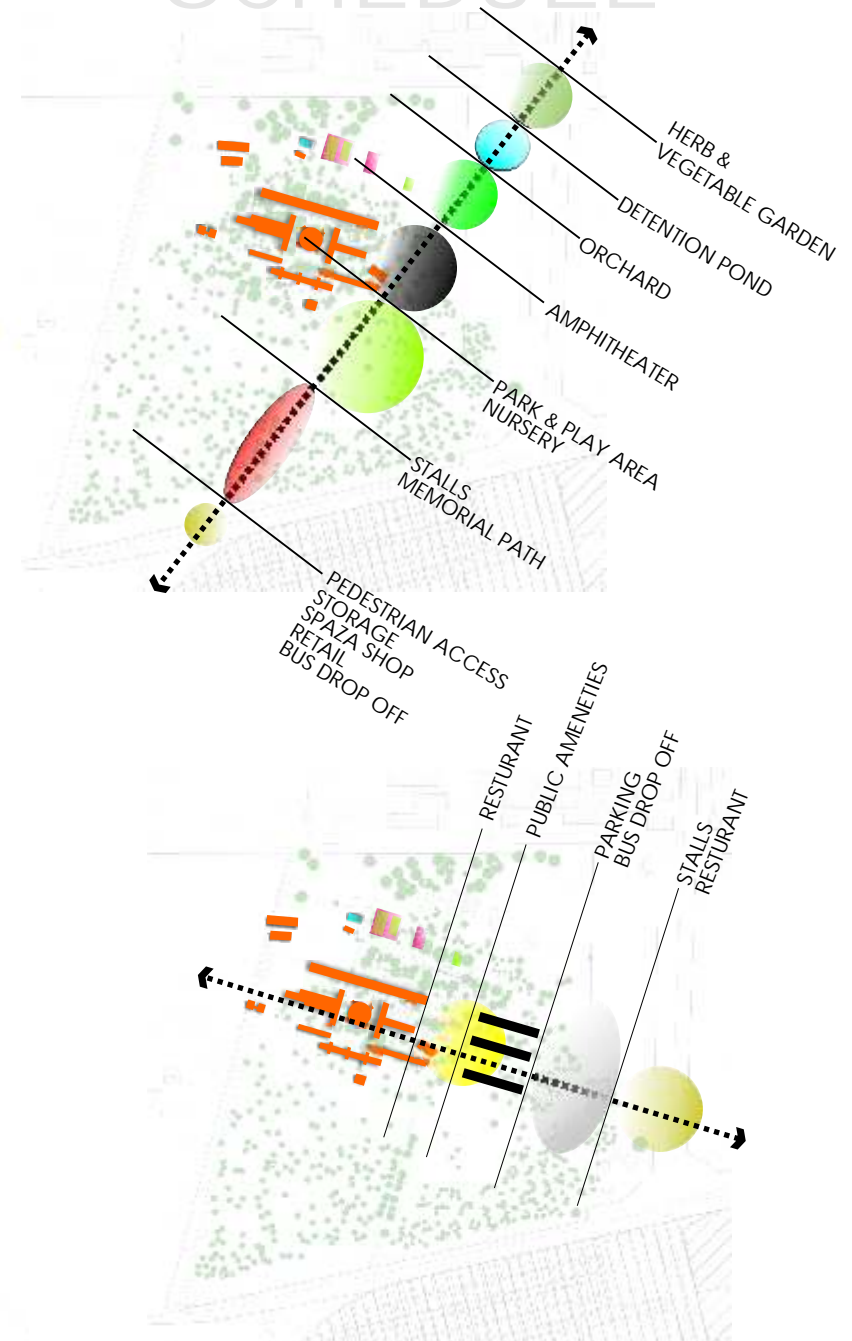
Note that they are listed in order of importance.

- LIBRARY
- COMMUNITY HALL
- GATHERING AREA – Amphitheatre
- URBAN AGRICULTURE
- RECORDING STUDIO
- MARKET

Also note that from the above mentioned activities by the community and legislation document, nothing has been mentioned about the history and environment. So I added the following facilities as also informed by the site and context.

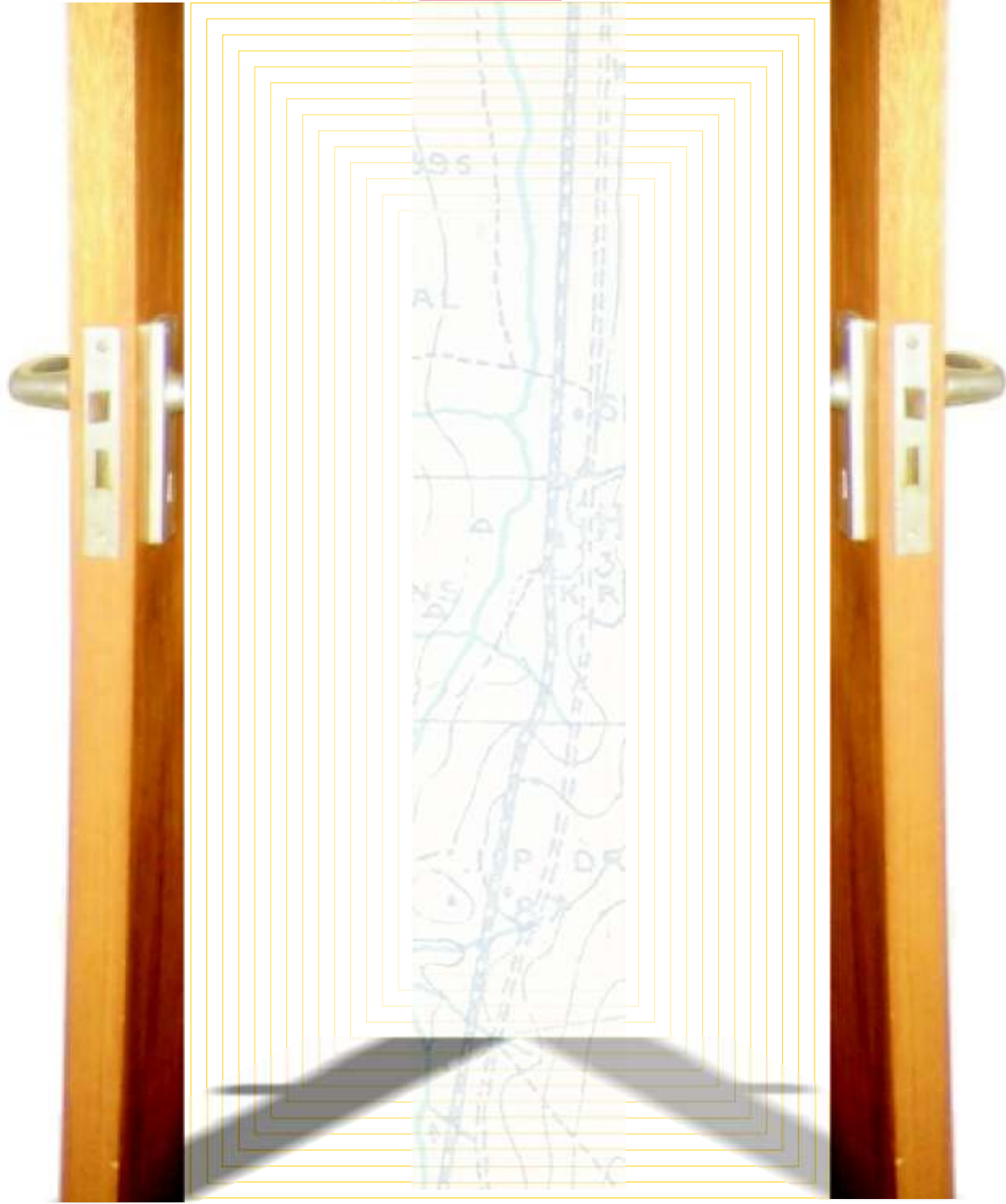
- MEMORIAL PATH
- MUSEUM
- ART EXPO
- RESTAURANT
- INFORMATION CENTRE
- ENVIRONMENTAL CENTRE
- NURSERY
- STORMWATER RETENTION STRUCTURES
- TRADING STALLS
- SHADE STRUCTURES

SCHEDULE



EPI SODE 3

free - mind!



PRECEDENTS

003.SIT!



PRECEDENTS

CONSTITUTIONAL HILL

WOMAN'S JAIL

APARTHEID MUSEUM

FREEDOM PARK

MAROPENG

RESPECT LOCAL CONTEXT!

HOLD MEANING TO SITE!

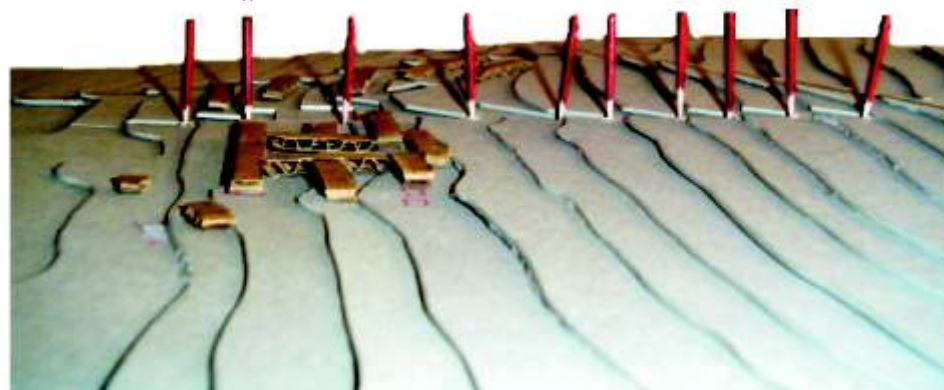
LOCALLY INDIGENOUS MATERIAL!

LINK TO OTHER HISTORICAL SITES!

RESPECT EXISTING ARCHITECTURE!

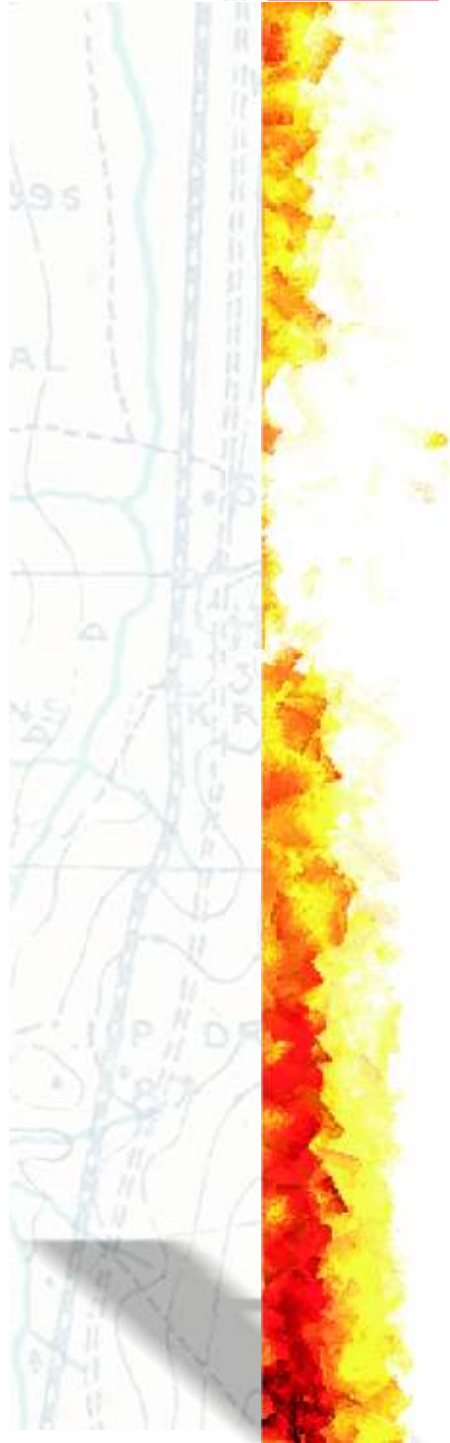
AREAS OF CONSTRUCTION AND RELEASE!

SALUTE!!
FREEDOM!!



FIGURES

003 . IMAGES !



LIST OF FIGURES

Fig.1: Constitutional Hill – Entrance approach	Pg. 1
Fig.2: Constitutional Hill – Folly / Fort	Pg. 1
Fig.3: Constitutional Hill –Façade texture	Pg. 1
Fig.4: Constitutional Hill – Building façade	Pg. 1
Fig.5: Woman’s Jail - Displays	Pg. 2
Fig.6: Woman’s Jail – Art work	Pg. 2
Fig.7: Woman’s Jail – Site furniture	Pg. 2
Fig.8: Woman’s Jail – Steel plate	Pg. 2
Fig.9: Apartheid Museum - Lettering	Pg. 3
Fig.10: Apartheid Museum – Display - unity	Pg. 3
Fig.11: Apartheid Museum – Entrance - separation	Pg. 3
Fig.12: Apartheid Museum – Site furniture	Pg. 3
Fig.13: Freedom Park – Symbolic plants	Pg. 4
Fig.14: Freedom Park – Sikhumbuto	Pg. 4
Fig.15: Freedom Park – Decked pathway	Pg. 4
Fig.16: Freedom park – Symbolic path	Pg. 4
Fig.17: Maropeng - Monolith	Pg. 5
Fig.18: Maropeng – Entry path	Pg. 5
Fig.19: Maropeng – Site furniture	Pg. 5
Fig. 20: Maropeng – Setting	Pg. 5

CONSTITUTIONAL HILL

Intimate understanding of the contextual issues and the manner of interpretation, layered approach to site, reveals structures and materials from various time frames.

Contemporary layer adds interest and comfort to visitors. Bold use of sculptural elements and text entices guests to engage with the information that the site has to offer.

The court is an extraordinary building for everyone, obvious in the integration of all official languages on the buildings facade. Spectacular architecture is affluent in symbolism and enhances the existing heritage fabric.

Interpretive signage is attractive and carefully designed so as to contrast the composition of the site in total. This is through considered placement and minimal clutter. The site is maintained in its decayed, worn out state.

Information is portrayed across a vast of delightfully executed interventions from demarcated cell dimensions to suggestion of a divider wall since demolished.

These interventions confine and grasp ones attention and thought for longer, encouraging the witness to think and portray their own conclusions.

Projected recordings of inmates recalling personal accounts of life in the prison capture these personalities and stories for all present and potential guests.

CONTEMPORARY



FIG. 1



FIG. 2

Site buildings are restored to incorporate concessionary enterprises such as restaurants, galleries and a visitor information centre.



FIG. 3



FIG. 4



Galvanized mild steel, concrete and clay brick



Smooth finish in situ concrete



Perforated steel sheet with rusty finish

materials



Concrete and in situ stone cladding



Clay brick channel for storm water collection



In situ concrete and clay brick combination

PRECEDENTS

WOMAN'S JAIL - JOHANNESBURG

Poignant installations are personal, probing, thought provoking and moving. As it's revealing and honest accounts / representation of past events and personalities. Personal tour guide makes learning and understanding easier while adding a local flavour and as one unfolds the past events presented by the site.

Value added through retention of the weathered gleam. The current intervention is firmly rooted in the site, thereby acknowledging the growth and development of the site, showing an intimate understanding of context. Interpretation is in direct relationship to the context and not just placed artefacts on a site.

Interactive involvement enables the participant to engage with the site and its history. Subtle acts of writing a note and leaving your mark makes you part of the site and its history rather than a passive observer. Personal messages inscribed on steel plates offer an additional level of interest.

Physically powerful design intent is clear within the Constitutional Court building. Principles of transparency, light and "justice under a tree" are uttered materially through the architecture and interior design.

Equipment have been re-used in a constructive way – the demolished bricks from parts of the woman's prison that presented little use as buildings were incorporating into the new building with an completely fresh connotation.

The design of the court draws clues from building traditions and materials that form part of the "Johannesburg Style." Lighting reinforces the notion of "Light on a Hill." Engineered strategies such as these solar shields present a standard for etching personality artworks.

CONTEMPORARY

Information is accessible in an advanced conduct that makes information reachable while providing design significance. Uplifting fresh design fundamentals are integrated where suitable to mirror a new coat of contemporary design. The new building block includes accommodation and judges' quarters.



FIG. 5



FIG. 6

All details and furniture hold meaning to the site, including a bench with a quote, unfolding activities in the garden in which it is sited.



FIG. 7



FIG. 8

PRECEDENTS

APARTHEID MUSEUM

Interpretation of heritage is offered as a memorial in its own accurate through gallant, iconic design. The installations expose a perceptive of programme that history offers, serving as a caution to future generations.

Sensitive issues are embraced - unmitigable in this "whites only" bench. The Museum parallels a substantial stroll through the site with a passage of finding and understanding. Guests are required to connect with issues in the means that they progress through the site. For example, they are isolated into "whites" and "non-whites" at the entry to the building. The site layout and built mirror the route from segregation to unification.

Design interventions and displays symbolize our united journey as a diverse country. The installations inside the museum are too meticulous, making it tricky for the guest to comprehend the narrative that is being told. A simpler narrative would have had better contact allowing the partaker to confiscate with precise issues. A clearly distinct formation to the exhibit would aid to illustrate how significant events fit in the context of time.

The huge plane roof is plated in parts but offers small shield from the elements, creating a remarkably designed but hostile place.

The building creates covered courts that strengthen the contemplative nature of the site, heartening an introspective environment.

Massive columns with thought aggravating captions are mark features of local contemporary heritage facilities. The site is mainly self-referential and the style might have been simulated anywhere. The adjoining garden of sculptural terraces and berms is mono-planted with swathes of locally indigenous grass species that existed on the site before it was developed.

CONTEMPORARY

The way out to the museum represents the conclusion of the events portrayed within. Guest partaking is facilitated by heartening passers by to take out a pebble from one side of the exit bridge and put it on the other side, signifying everybody's responsibility in the building of a new South Africa.



FIG. 9



FIG. 10

The design allegorically alludes to a breaking out into the light and to "Freedom".



FIG. 11



FIG. 12

PRECEDENTS

FREEDOM PARK

Sited on the crown of a hill, Freedom Park offers significant to university of Pretoria (Hammanskraal campus) in the way it acknowledges its setting by tucking structures into the landscape and responding to the form of the koppie (site context) through the use of curvilinear lines (following the contours). It is also visually linked to other historically important places in Pretoria such as; Church Square, Skanskop, Klapperkop and the Union Buildings.

A variety of activities and functions are catered for in a landscape architectural manner, creating striking spaces that can be pleasant even when the site is vacant.

The purpose of memorial has been accommodated as a prominent and thought-provoking landscape element.

The buildings themselves consign to the topography in their form and materiality. The incorporation of interpretive elements and open viewing platforms maximizes the use of the space, while providing significance.

The natural materials used in construction seam the site efficiently with its context.

A series of terraces offer guests inert recreational opportunities, allowing them to enjoy the site at their freedom, away from the foremost performance. The use of materials carries meaning for the site and expresses a well thought-out design objective and layering.

The contour of the koppie has been modestly affected from a visual point of view and functional elements such as LED obstruction lights for aircraft have been used in a symbolic land art display, focussing attention on the site at night.

CONTEMPORARY

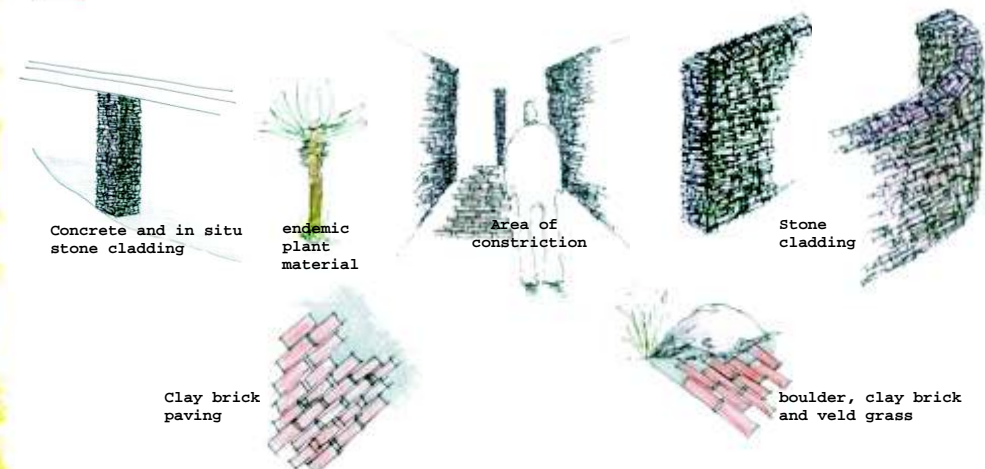


FIGURE. 14

It is located within the context of a lower income community, providing chance for social upliftment in the area.



FIGURE. 16



PRECEDENTS

MAROPENG

Monolithic entrance signage presents the site as a place of discovery. It is landscape as a destination, offering recreation and beauty.

The immediate landscape architectural involvement is very susceptible to the locally indigenous flora and land forms. Prominent combinations of plant species have been used to make this site tremendous, while reconciling flawlessly with its environment.

The site does not offer a large variety of building materials which have been imported. The use of natural materials, however expresses their form in an effortless but sophisticated manner.

Cautious placement of buildings and site furniture add to the making of a restful and peaceful environment. Some structures open up to the nearby grassland, but the deep -set position of this entry responds to the climate by providing shelter.

Higher budget concessions have been included with activate trade stands by incorporating them.

The main building is planted with local grasses to lessen its visual impact while giving it a comple te form. The scenery of an underground building adds to the pleasure of the experience.

The rear facade has high tech appearances which contrast the rest of the building. It has big terraces where guests can attend functions, eat a meal or enjoy the view.

A lookout platform with a planted grass roof appears to be part of a field until one walks to the end of the lookout which is also the exit of the museum.

CONTEMPORARY

A striking water feature of shards of shale forms the facade to another concessionary cafe. The entrance buildings form is cleverly tucked into the landscape reducing the visual impact while providing a sheltered place within the vast, open grassland that surrounds it.



FIGURE. 17



FIGURE. 18

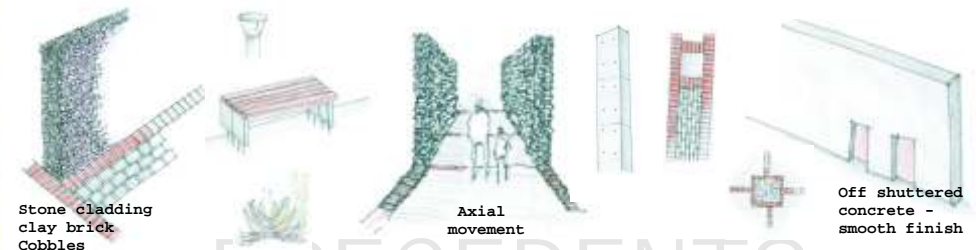
The pedestrian movement towards the main building are also enhanced through areas of constriction and release.



FIGURE. 19



FIGURE. 20



Stone cladding
clay brick
Cobbles

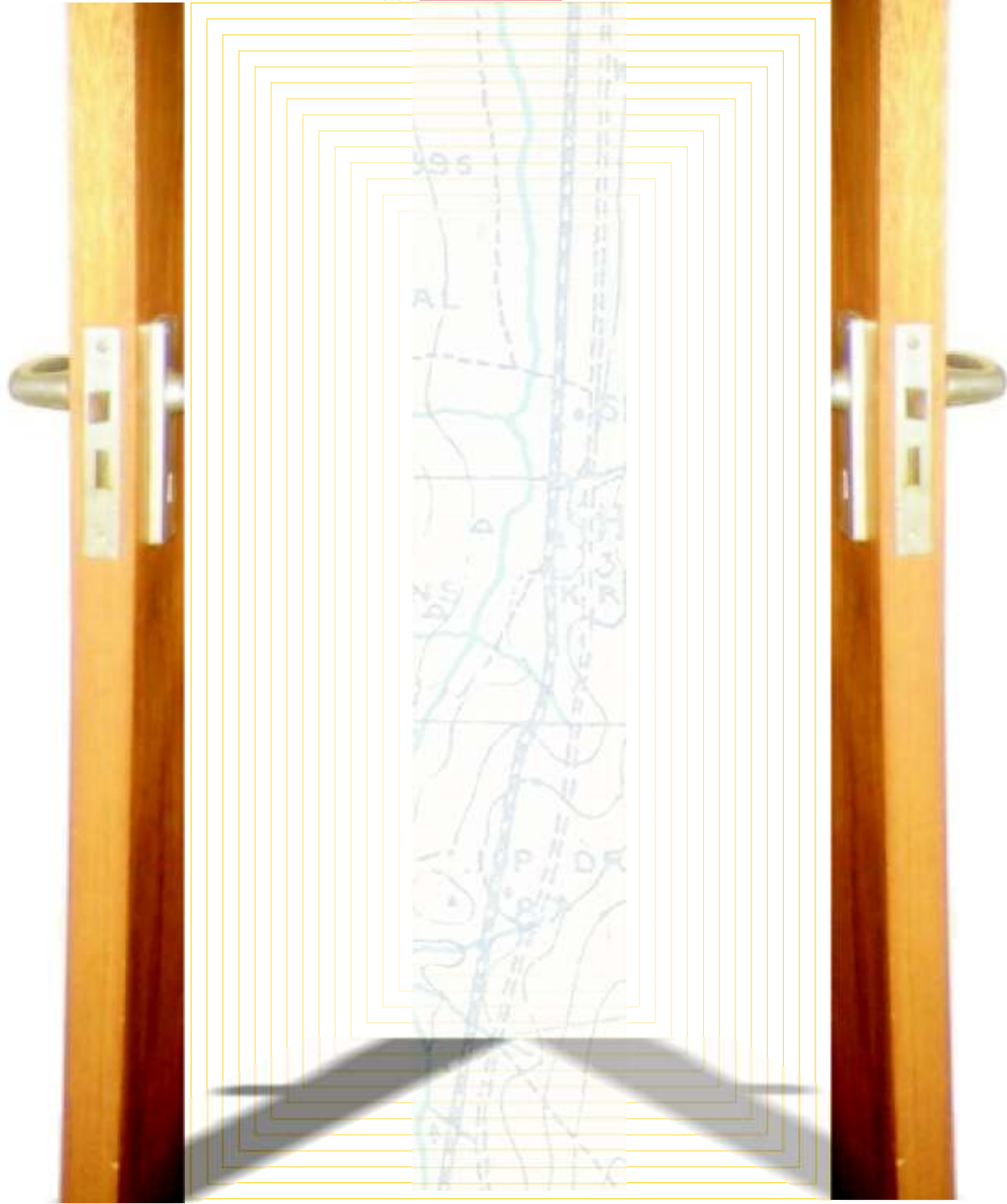
Axial
movement

Off shuttered
concrete -
smooth finish

PRECEDENTS

EPI SODE 4

free - mind!



CONCEPTUAL DESIGN

004.OFFER!



CONCEPT

GENERAL

SKETCHES



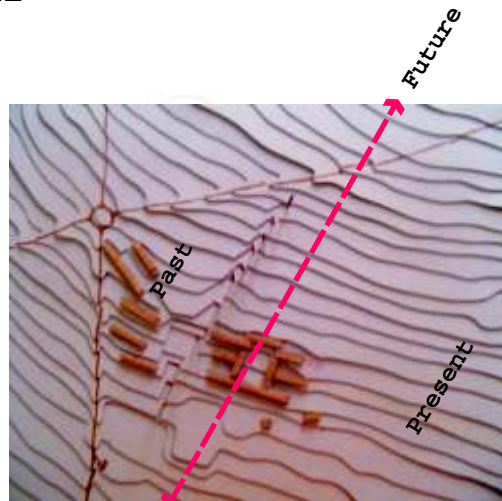
CONCEPT

General

CONCEPTUAL DESIGN

Sketches

Hammanskraal: Poverty, Drugs, Lack of education
Lack of public open space.



Memorial Path

Future

Past

segregation



IDENTITY

Present

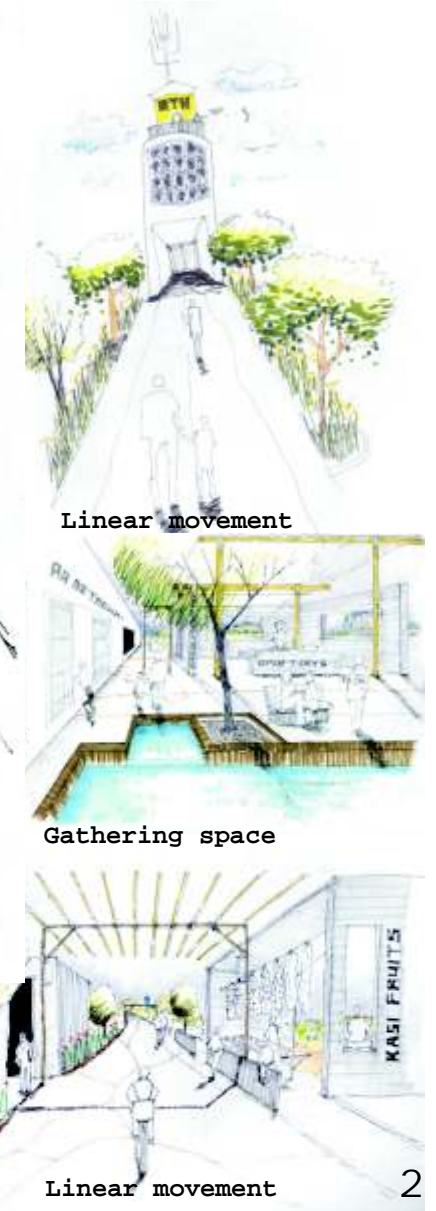
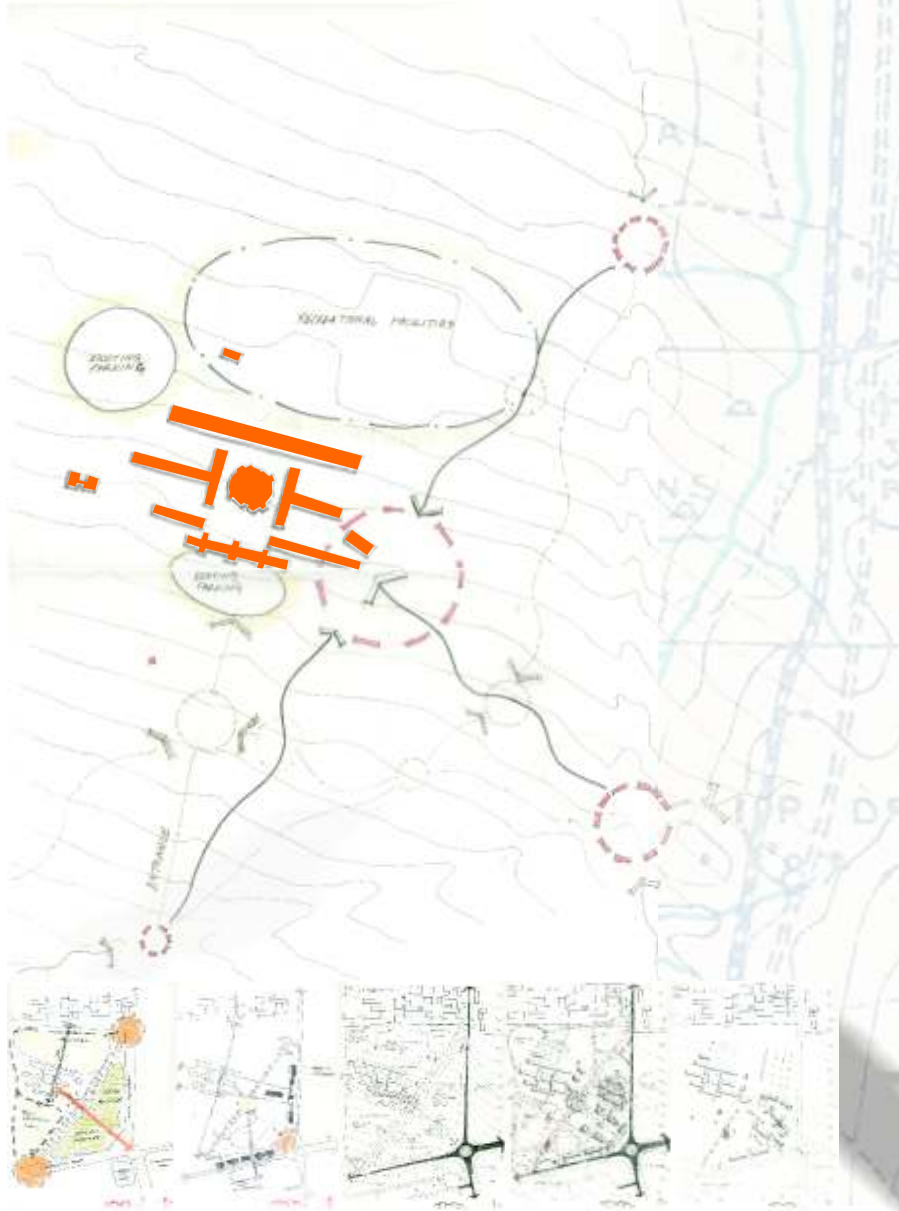
- Healing
- Merge
- Contrast
- Transparency
- Uplift
- Transform
- Enrich



CONCEPT

CONCEPTUAL DESIGN

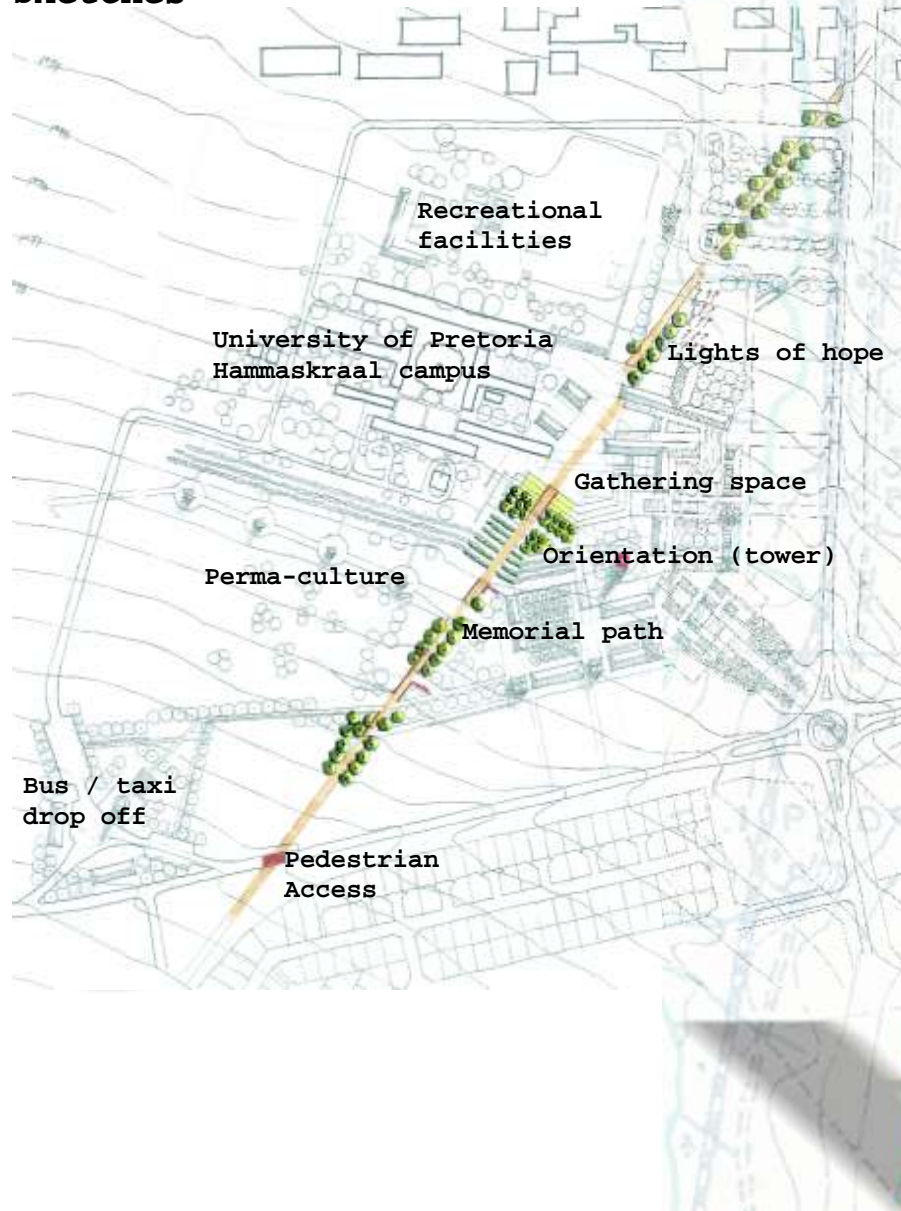
Sketches



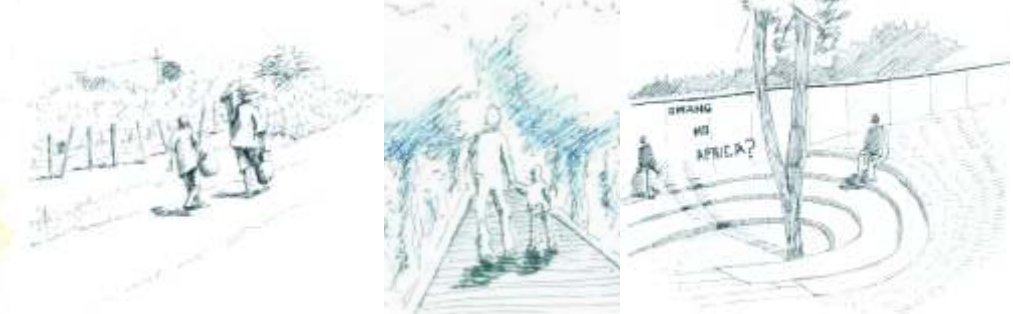
CONCEPT

CONCEPTUAL DESIGN

Sketches



Linear movement - gathering space - local text - local knowledge

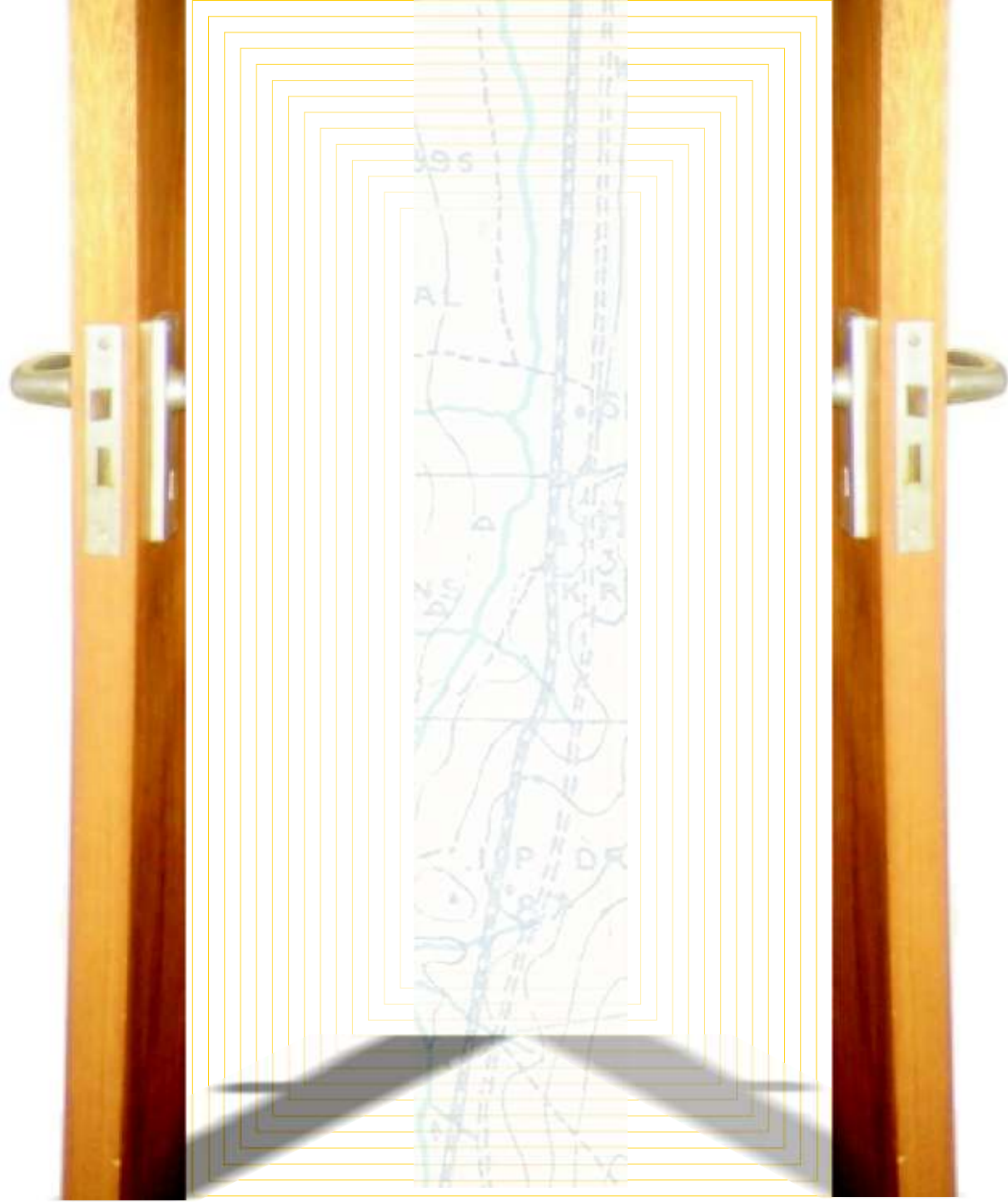


Rusty - Hardy - Robust - Durable - understood by local people



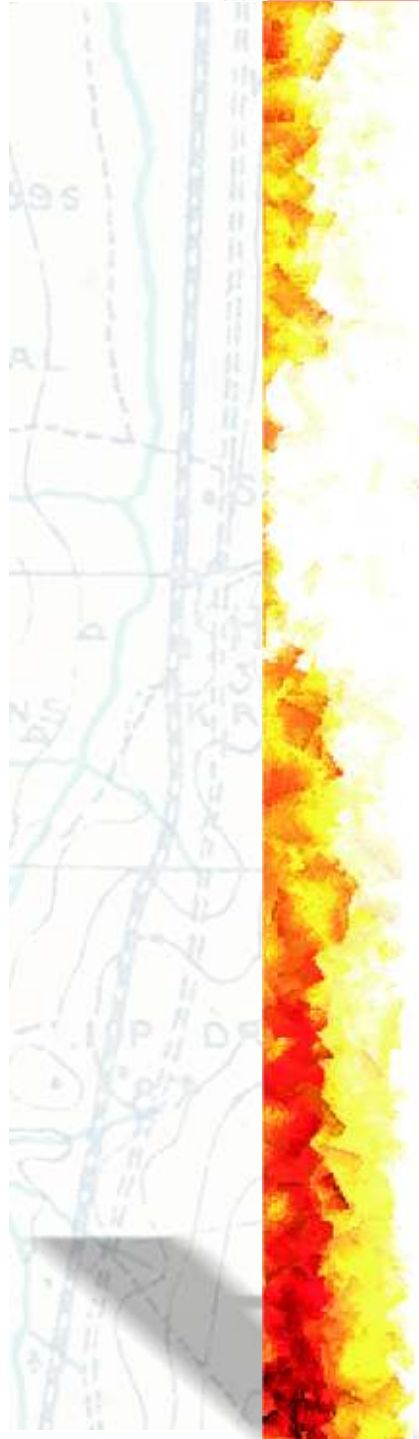
EPI SODE 5

free - mind!



DESIGN EXPLORATION

005.OFFER!

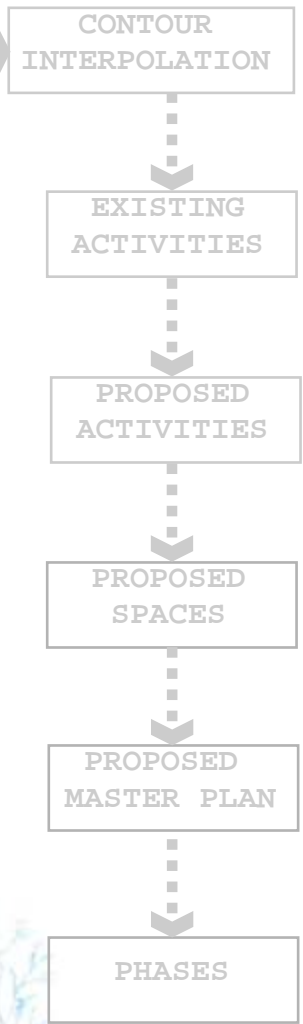


DESIGN EXPLORATION



SALUTE!!
FREEDOM!!

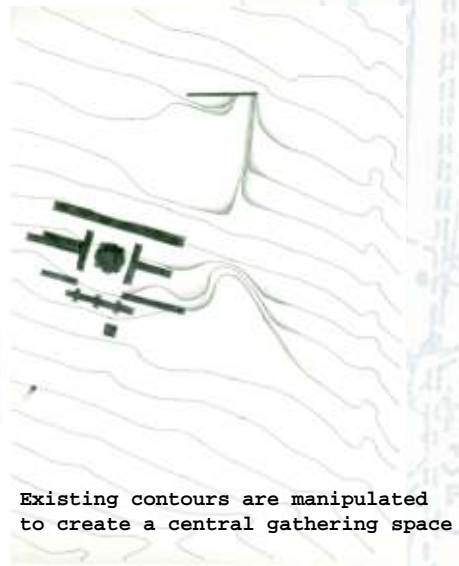
RESPECT LOCAL CONTEXT!



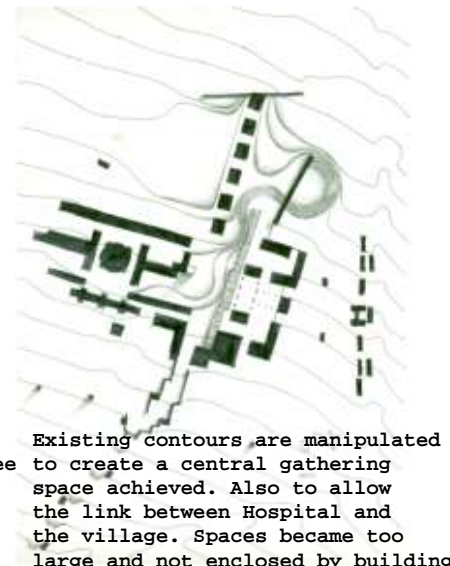
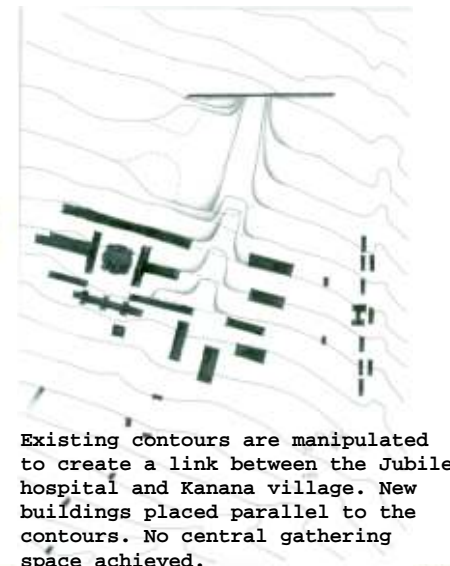
EXPLORATION

DESIGN EXPLORATION

Sketches



Existing contours are manipulated to create a central gathering space achieved. Also to allow the link between Hospital and the village. Spaces became too large and not enclosed by buildings

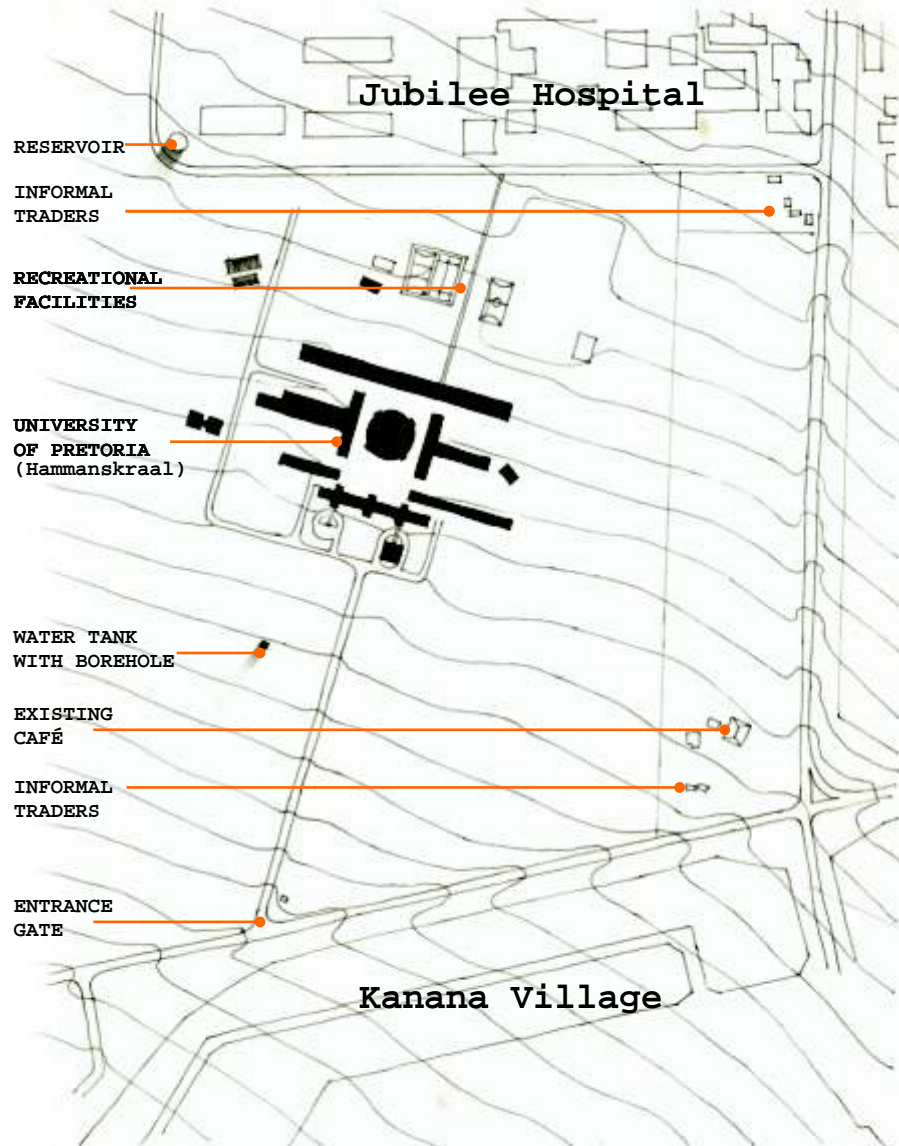


Existing contours are manipulated to create a central gathering space achieved. Also to allow the link between Hospital and the village. Spaces are enclosed by new buildings. new link between existing and proposed buildings is achieved

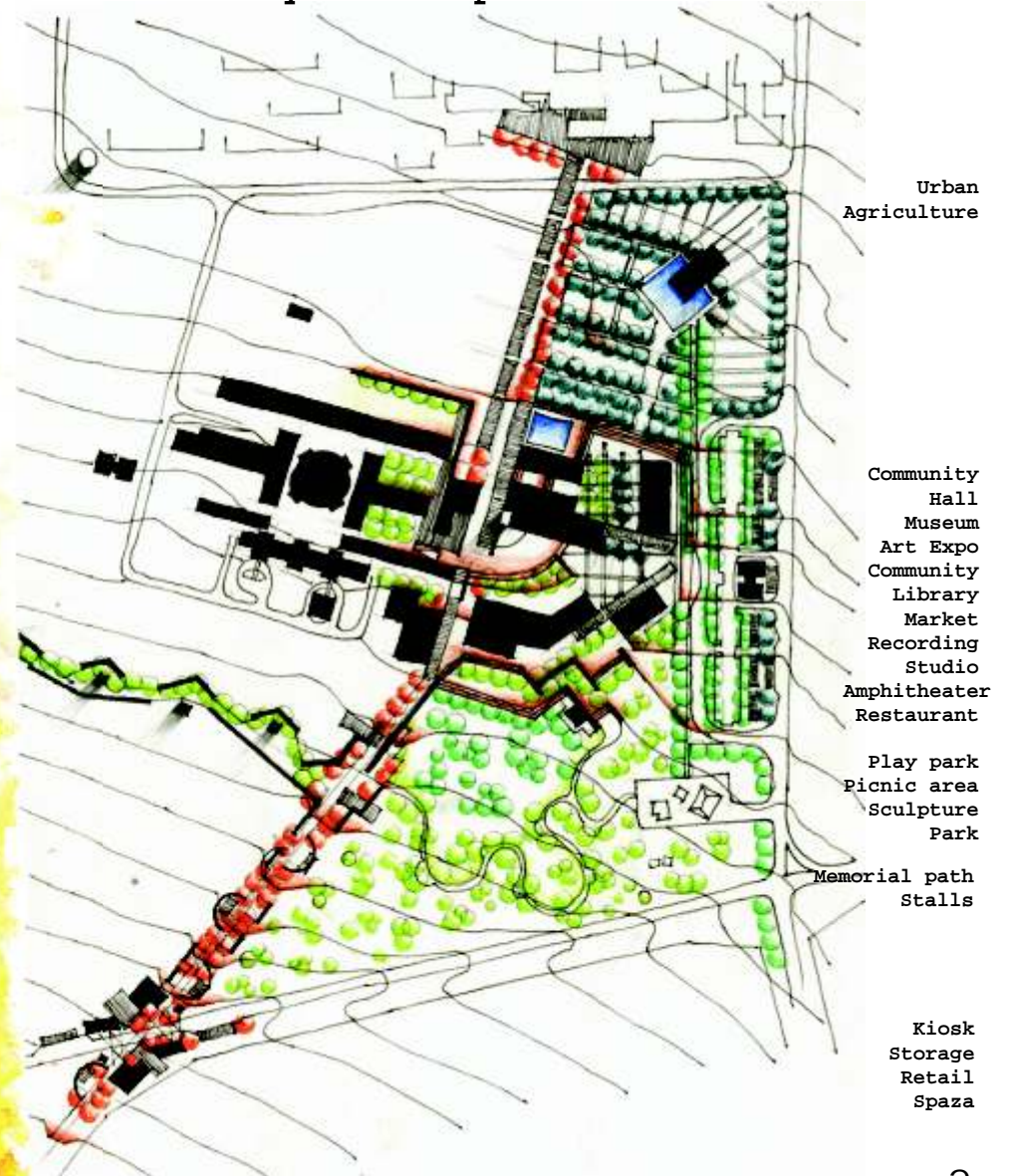
EXPLORATION

DESIGN EXPLORATION

Existing



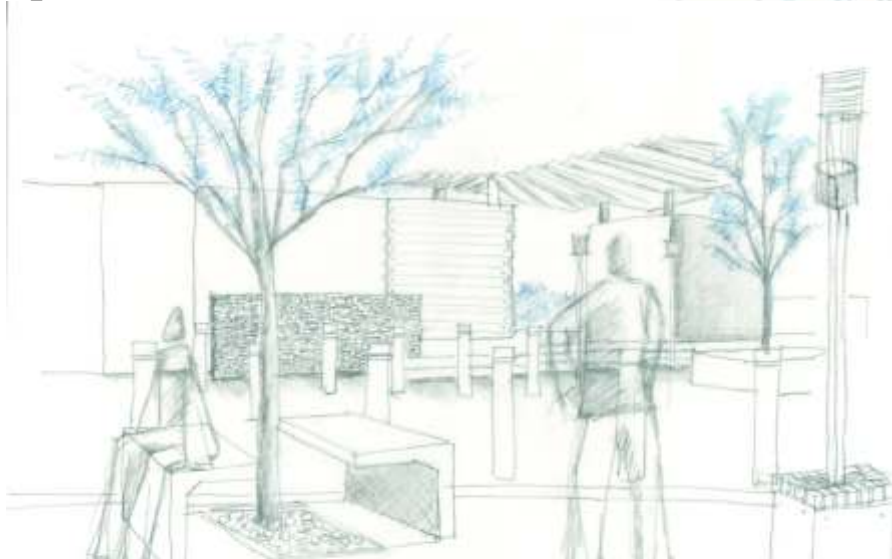
Pre-liminary Master plan



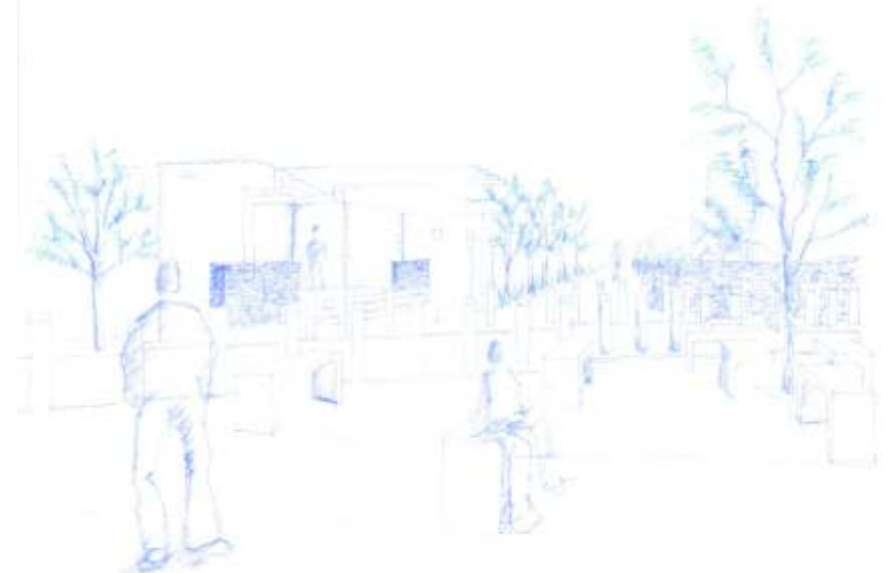
EXPLORATION

DESIGN EXPLORATION

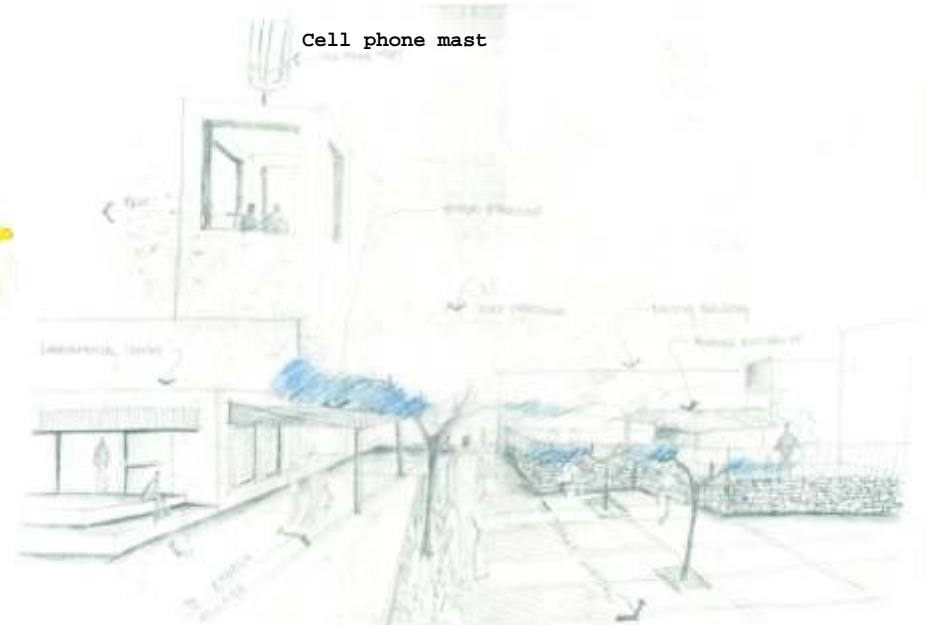
Space



Resting space: Kiosk at the pedestrian entrance



Resting space with extended views towards the memorial path



Linear movement with tree avenue leads one to different spaces

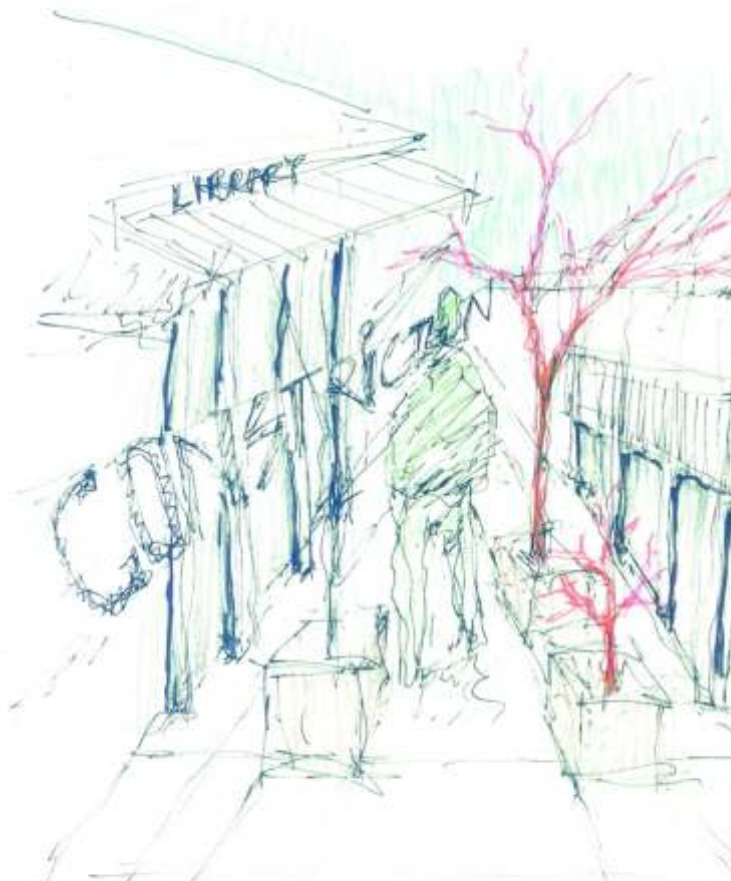


Linear movement with tree avenue leads one to different spaces

Gathering space, a spill out space from the museum and community hall

Developed Master plan





Constricted area: leading to a gathering space with planters representing the contained black removed from proclaimed white areas during the group area act



Memorial path: a link between Kanana Village and Jubilee hospital; a link between "The promised land and place of hope" The merging of the past and the present; The future of Hamanskraal ; The place for the unknown as well as the unseen; the path for one to free the mind and prosper; the path where barriers are invisible. The place to remember and know who you are!

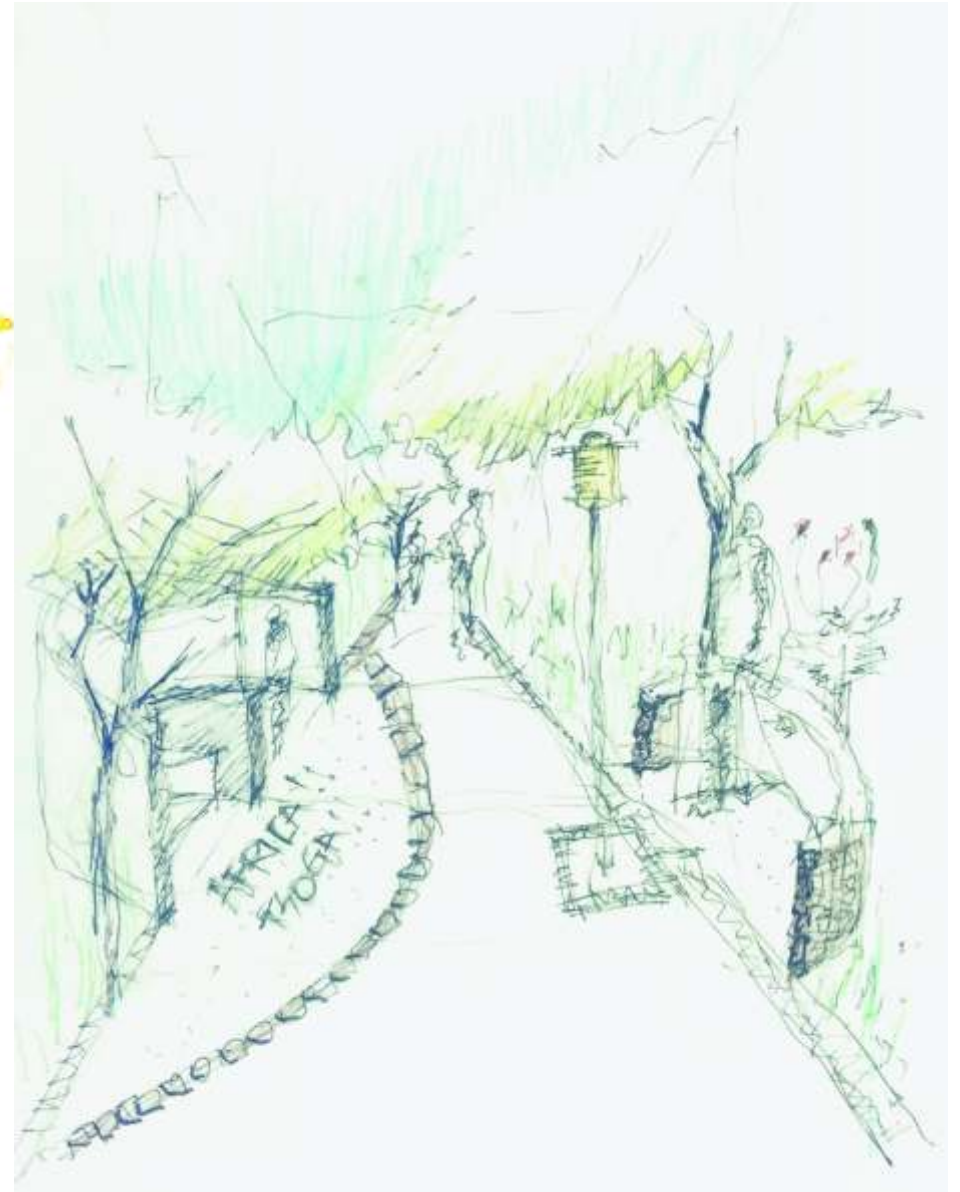


The wise African

"History is a great indicator of confidence we could have in ourselves"



Erythrina lysstemon: A Corel tree; a place where my ancestors rested; a place for rituals; a place for spiritual connections with the unseen; a place to heal; a place for shade; a place for remembrance



A stall: a place for selling; a place for business; a place for opportunity; a place for ideas; a place for conversations; an identity for every kasi; a home for an African.

We are not planters nor bricks
we are not like you
we can't be measured
we can't be weight
we are proud to be rocks
we are proud to be Africans



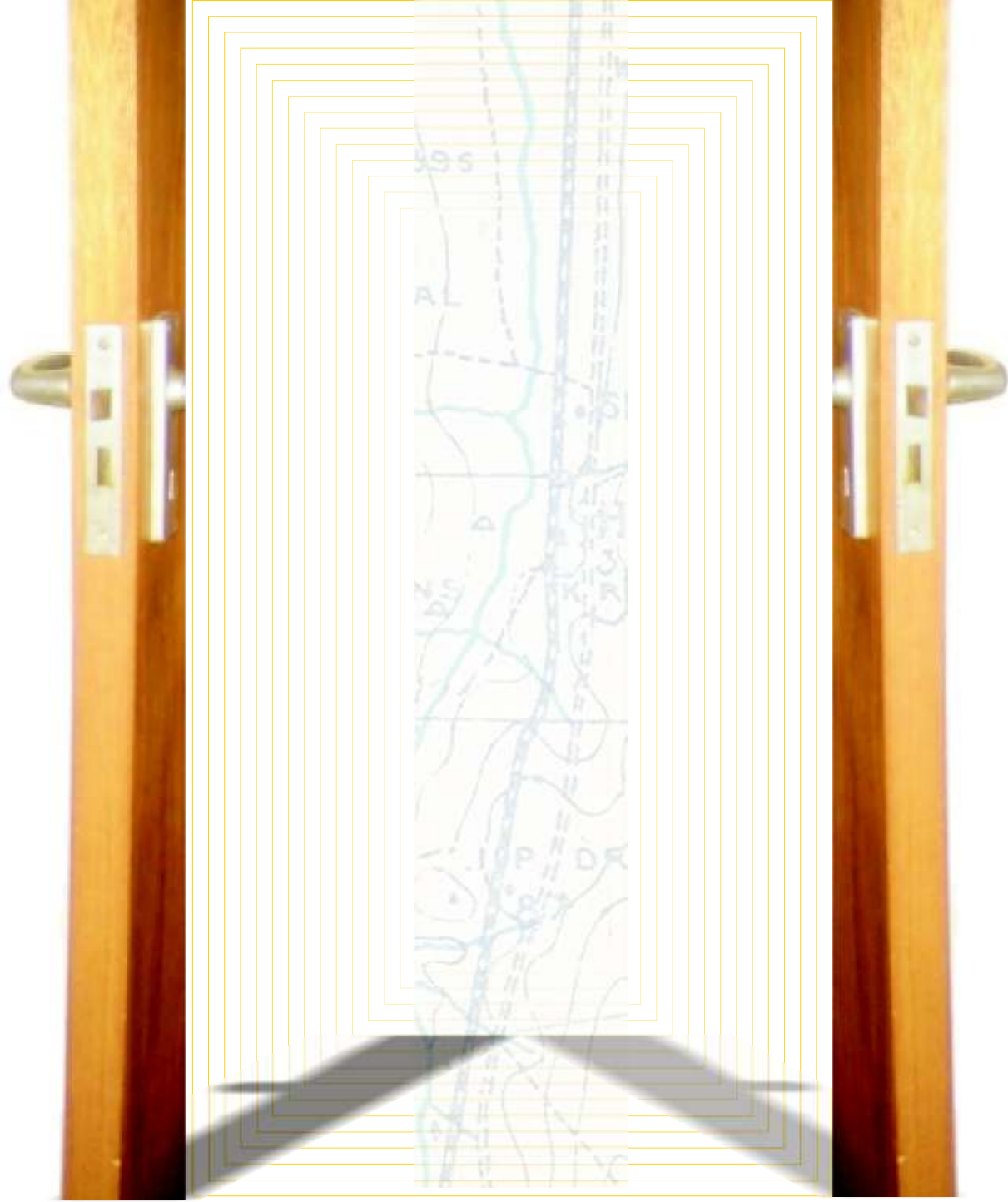
African

I am proud to be an African. I am proud to have been born an African. There has never been time in my life that I have ever wanted to be born in another racial group than of an African. I marvel at the great continent of Africa, the continent where man originated, the continent where university as we know it today began, and the continent which has the largest deposit of the world's natural resources. It is always a moment of pride to me to recite these great resource of Africa, and boast about the accomplishment of my ancestors. There is no continent like Africa and there can never be a continent like Africa. As much as we have not realized the dreams of Africa, the Black Race is blessed to call this continent their own.

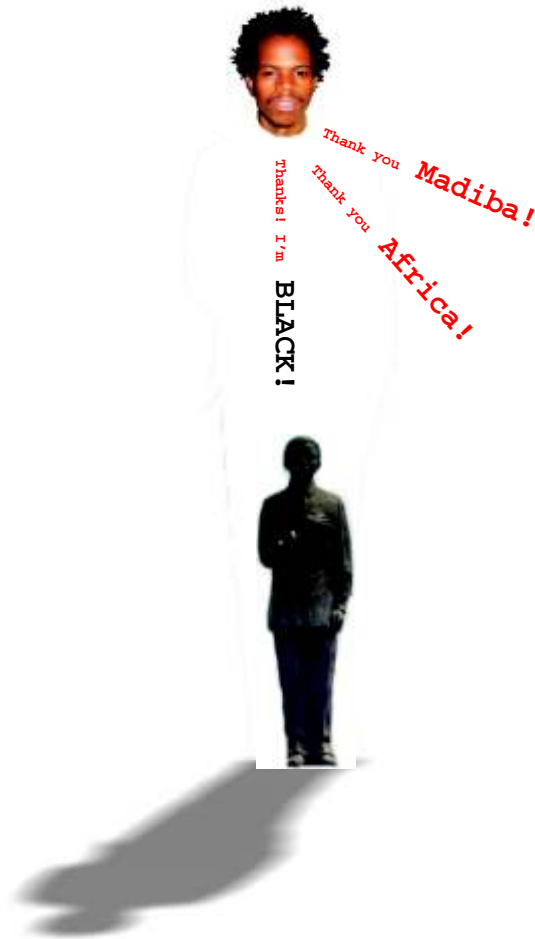
- Chika Onyeani -

EPI SODE 6

free - mind!



CONCLUSION



African dreams

We are almost there!! My Black people!!
Stay with me!!

You know what, ga ke tihaloganye why white man's
thoughts are trapped in my black skull?
Ke re ke tihlosa seane a re ke a chanda!
Kgane what happened to giving praise to Badimo,
ngaka tsa setso, ditaola, ditswa mmung?
Go alafa malwetse for the brighter future
How could I let a foreign religion e nchaele gore
badimo bame ke ba diseto?

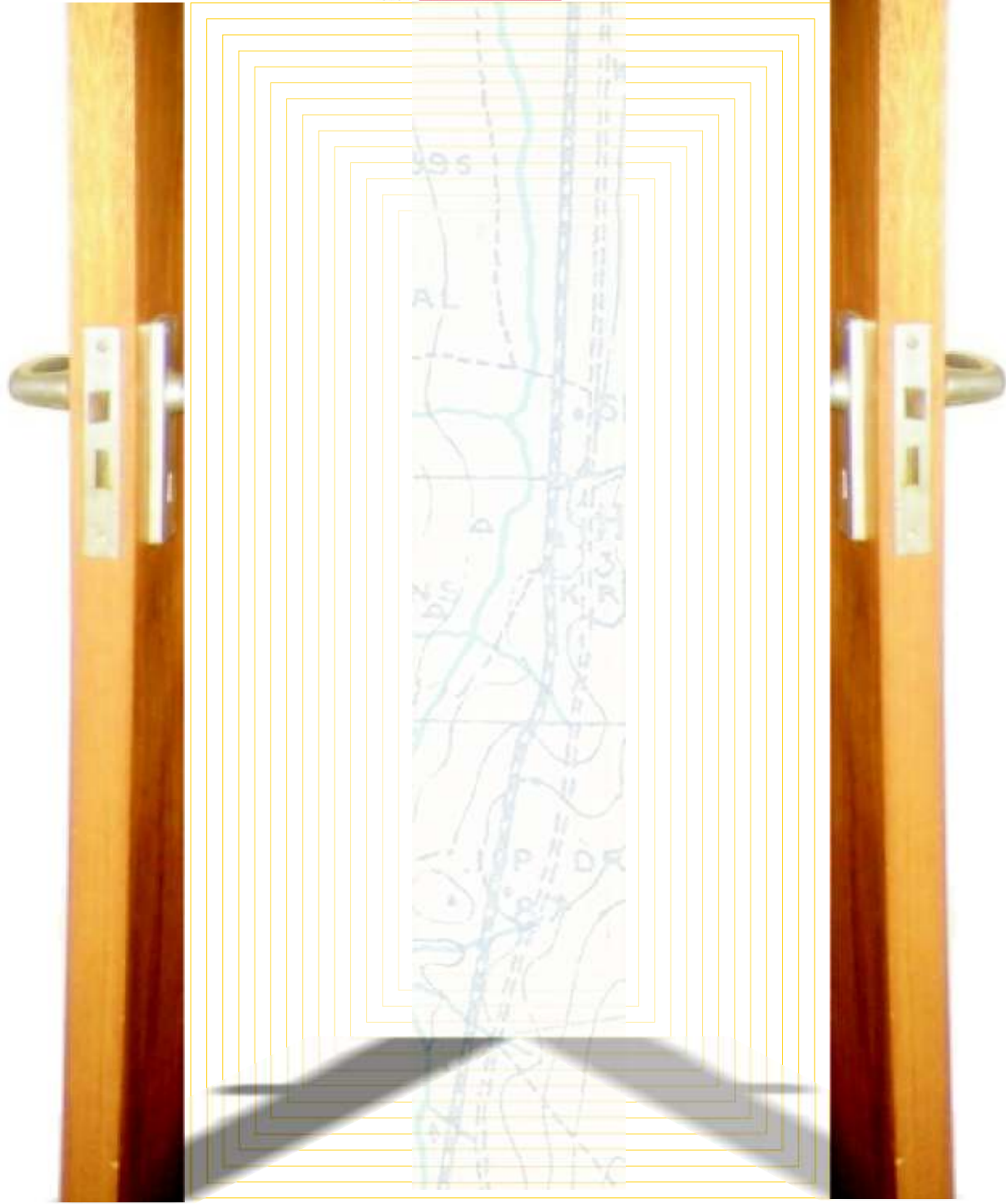
Am I confused?

A mme ke rapela modimo wa ba Juta?
Nchaele..... ke dumele setso sa me kgotsa buka?
But I understand the world better ke reeditse Credo Mutwa!
Tshaba the blue eye eya juta!
I Spend all this years ko sgela but I never learnt a thing about me!
Ke ipotsa gore a ba bua nnete ka heritage ya me mo bukeng
tsa history?

Ga ke bone border tsa this prison, this is slavery!
I wanna see myself free mentally!
Ke ba go mmona a mova to his own remedy!
Depending on no one but his own energy!
The spirit that he is Really eternally!
Batla go bona lerole la kasi settling down!
Dimenshene, di big house poping up!
Ka tlhaga ko phakeng!
Di golf estate without electric fence mo ma boteng!
Dreams!Of having di bookstores ko di khoneng!
Dreams!For being self reliance ka dipolase tsa rona,
supplying our own food!
Schools teaching African studies!
Monopolizing our own natural resources like the Saudi's!
Is it wrong to dream about better day?
Can we all be about making change?
If not, I have got nothing to say!

EPI SODE 7

free - mind!



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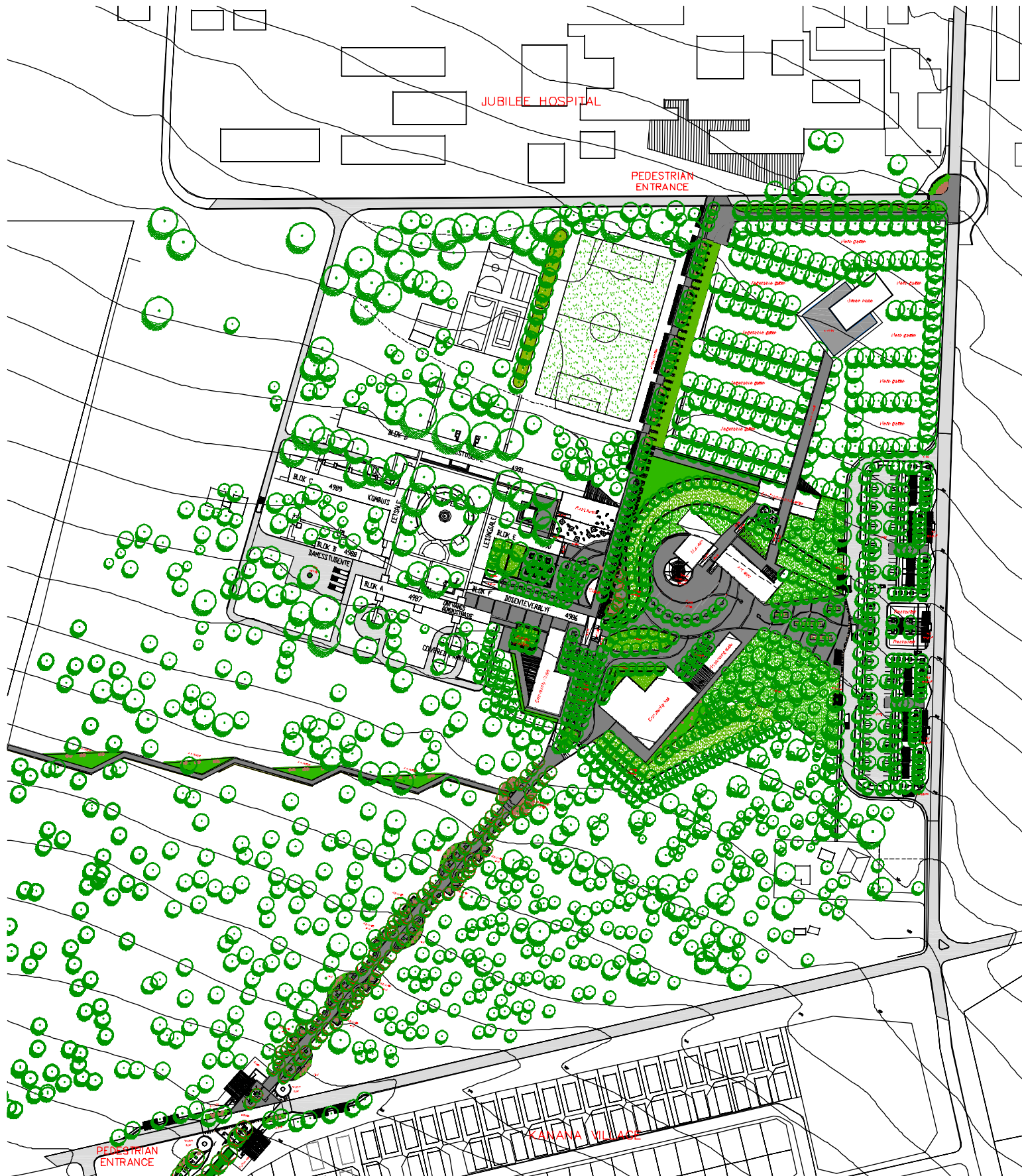
MUSIC

Tlokwe Sehume - Bo Motshepe (2004)

HHP – *Omang (Reloaded)* (2001)

HHP – *YBA 2 NW* (2007)

Tuks Senganga – *The Monopoly* (2008)



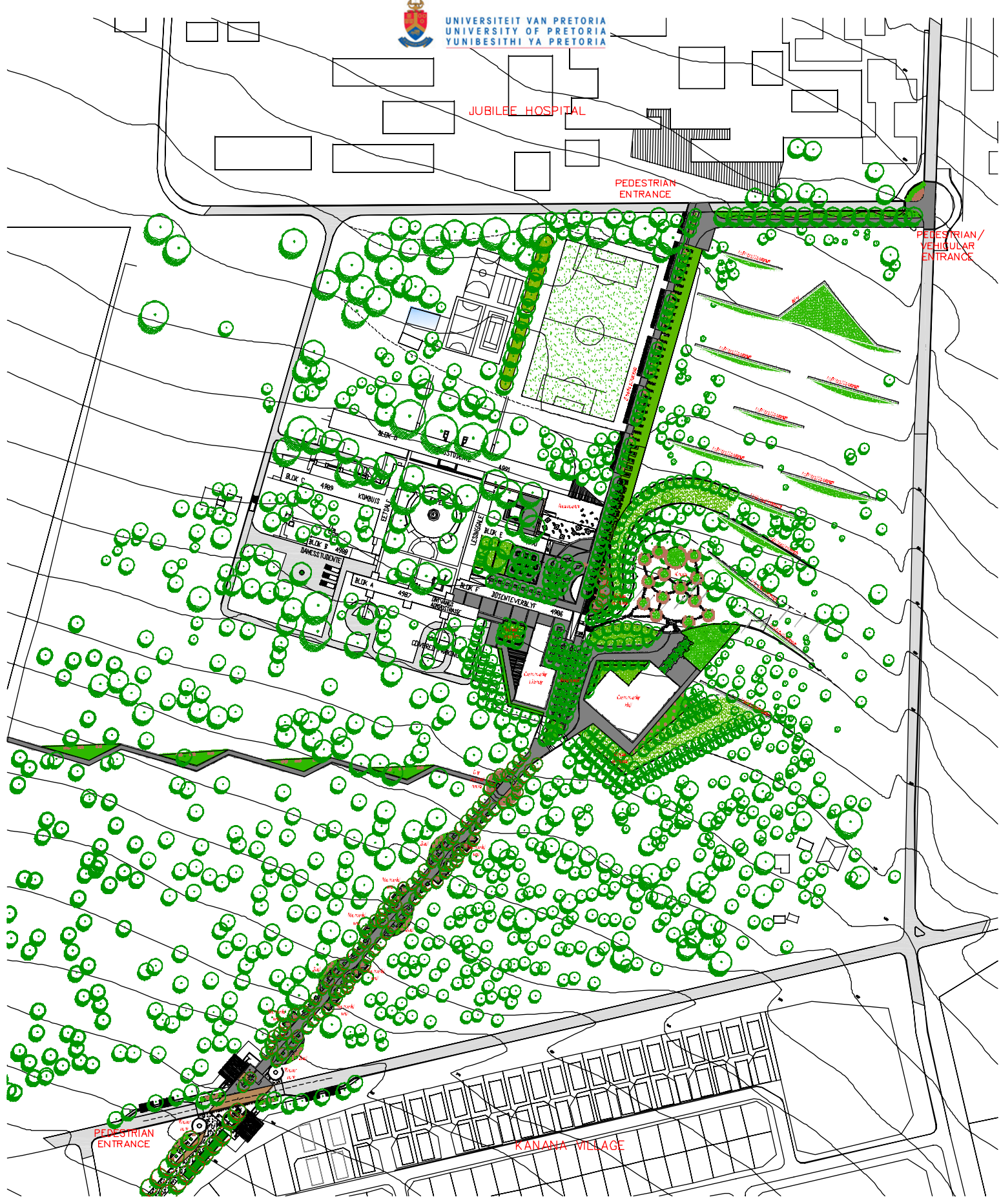


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UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

JUBILEE HOSPITAL

PEDESTRIAN
ENTRANCE

PEDESTRIAN/
VEHICULAR
ENTRANCE



PHASE 1 – MASTER PLAN



SCALE 1: 750



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JUBILEE HOSPITAL

University of Pretoria

FUTURE COMMERCIAL AREA

FUTUER COMMERCIAL AREA

KANANA VILLAGE

PHASE 1

CONTOUR MANIPULATION



SCALE 1: 750



JUBILEE HOSPITAL

PEDESTRIAN
ENTRANCE

PEDESTRIAN/
VEHICULAR
ENTRANCE



A. SCALE 1: 50

B. SCALE 1: 50

C. SCALE 1: 50

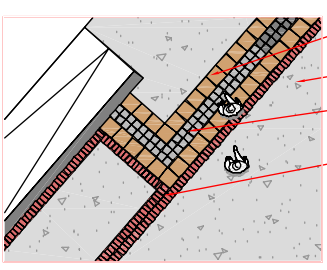
D. SCALE 1: 50

PHASE 1

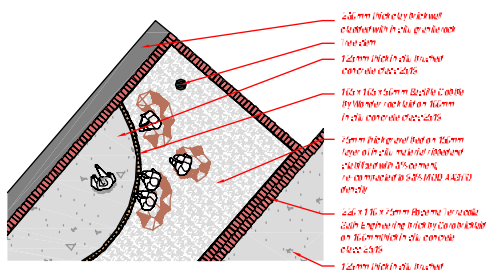
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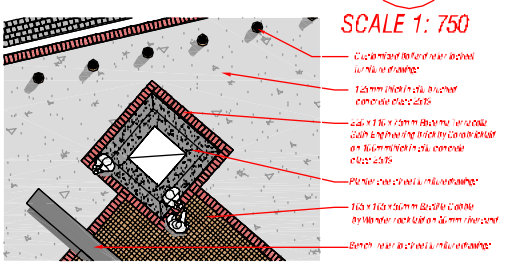
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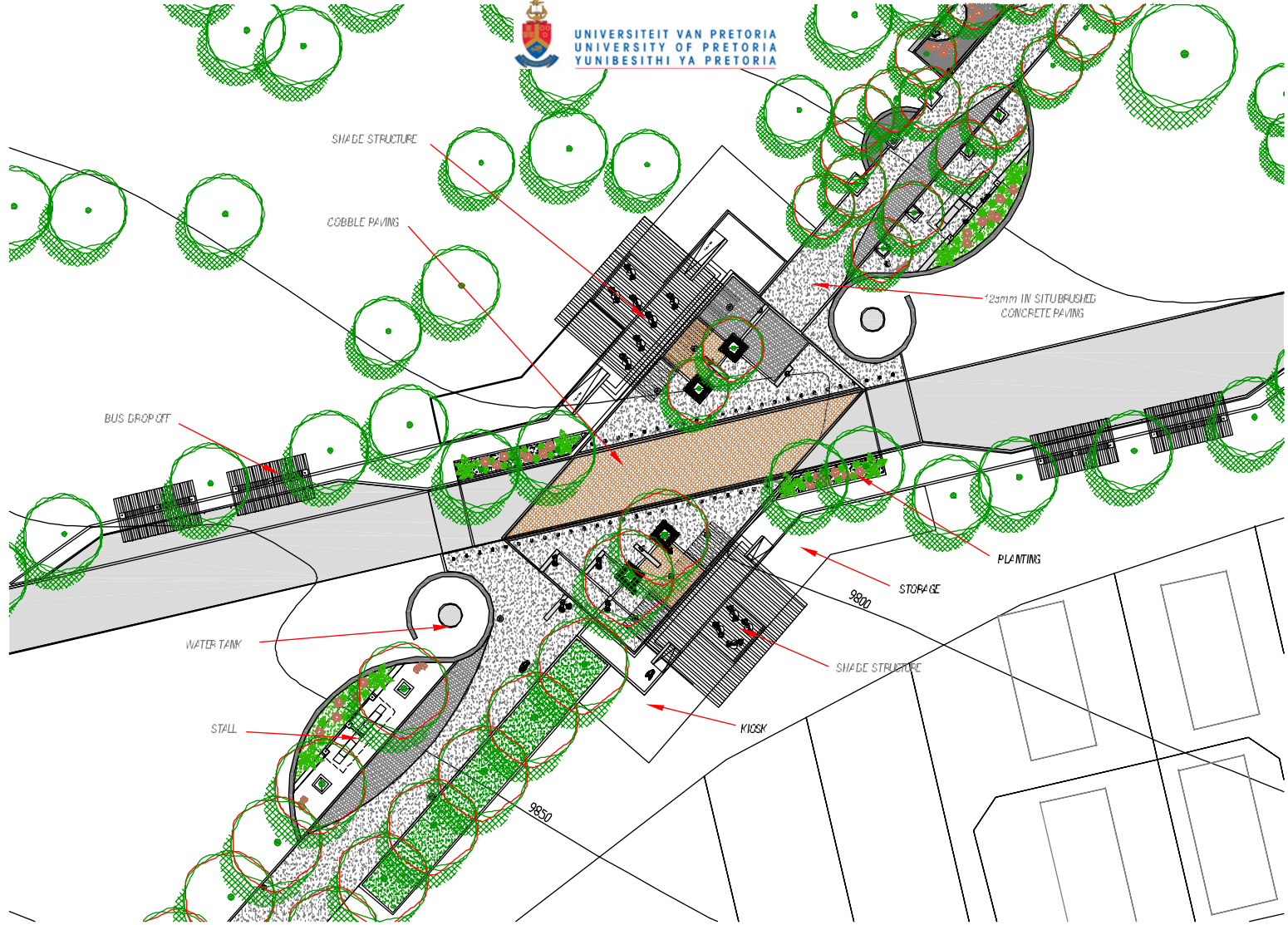
SCALE 1: 50



SCALE 1: 50

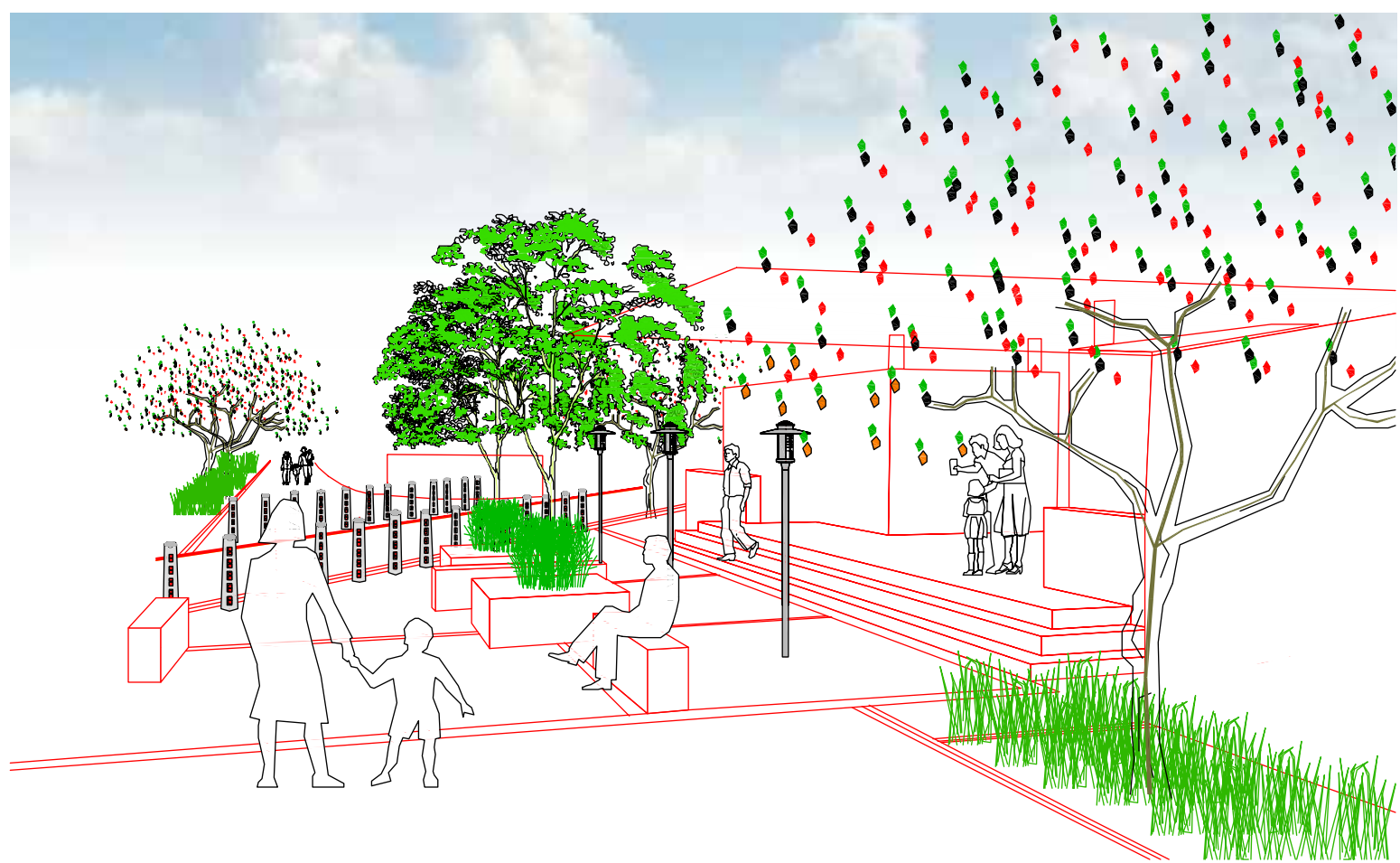


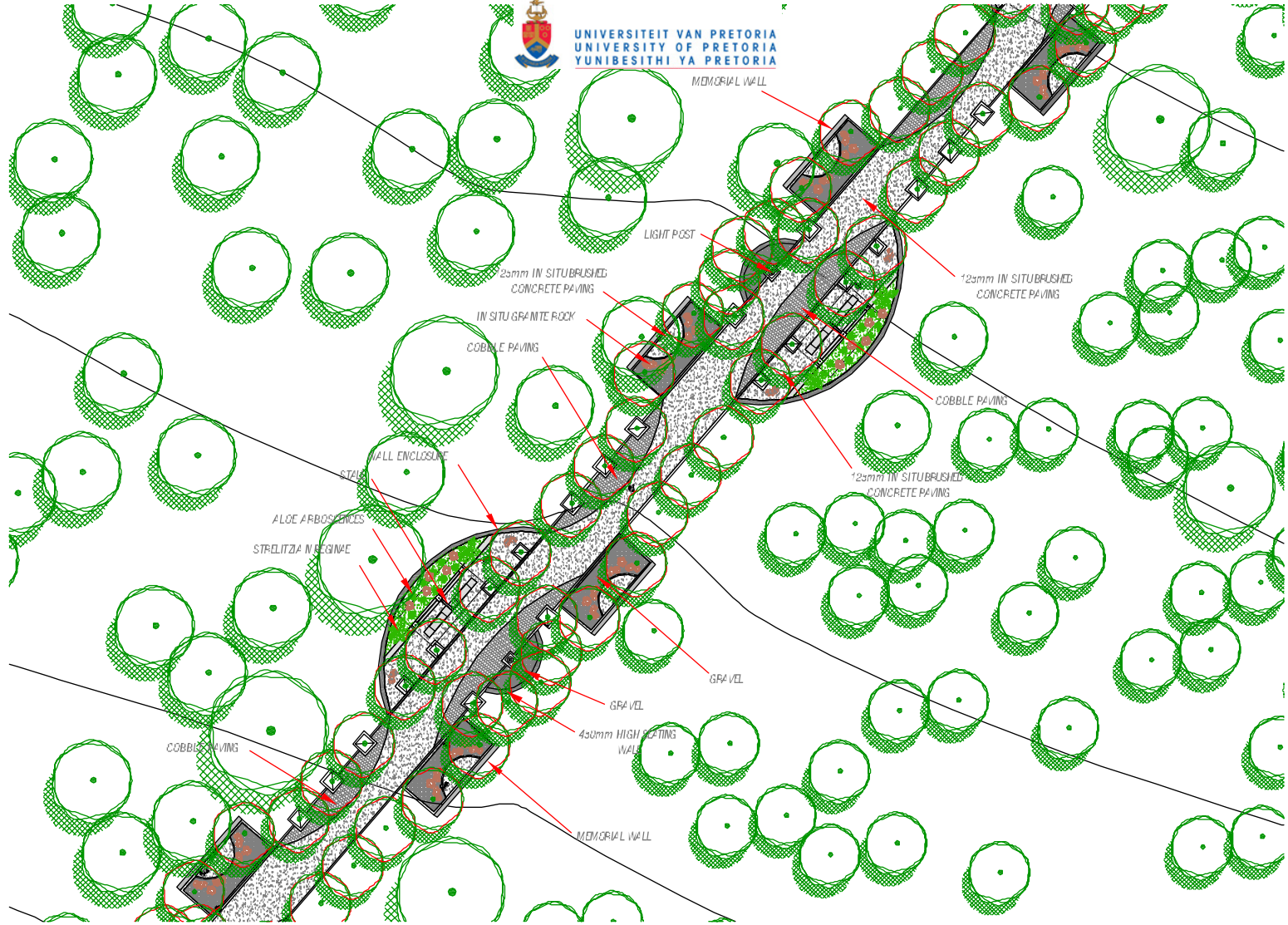
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PHASE 1 – PEDESTRIAN ENTRANCE

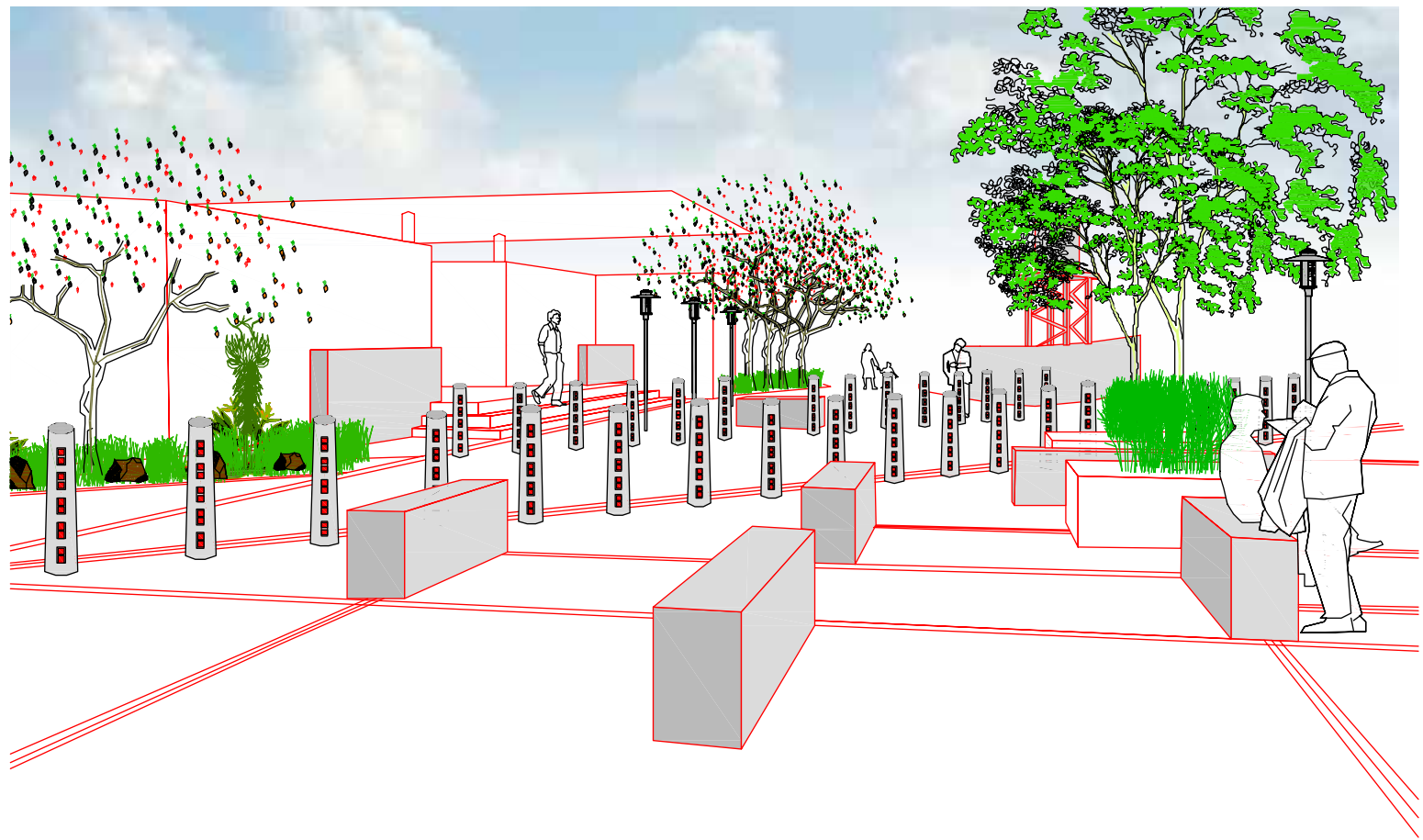
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PHASE 1 – STALL & MEMORIAL WALL

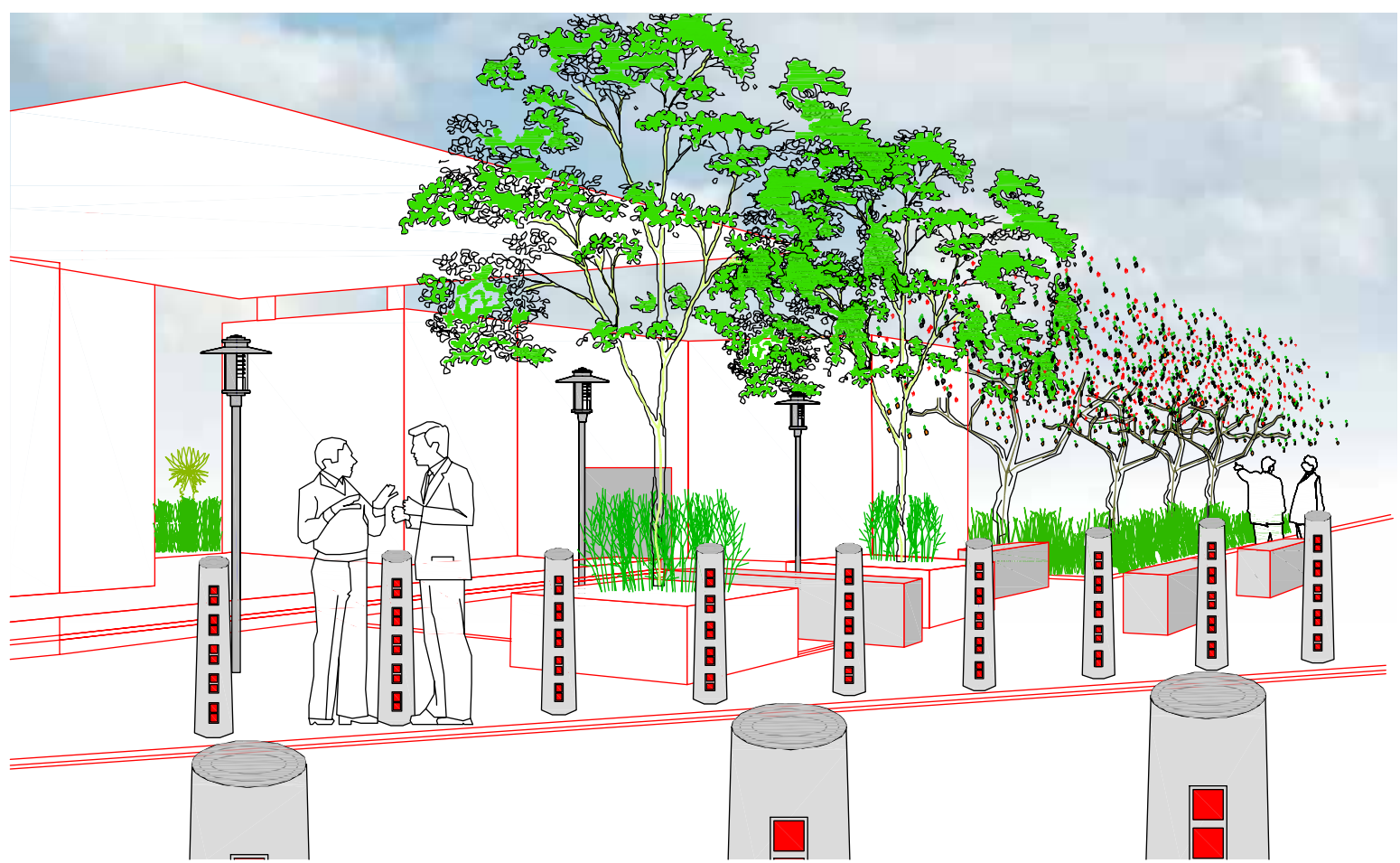
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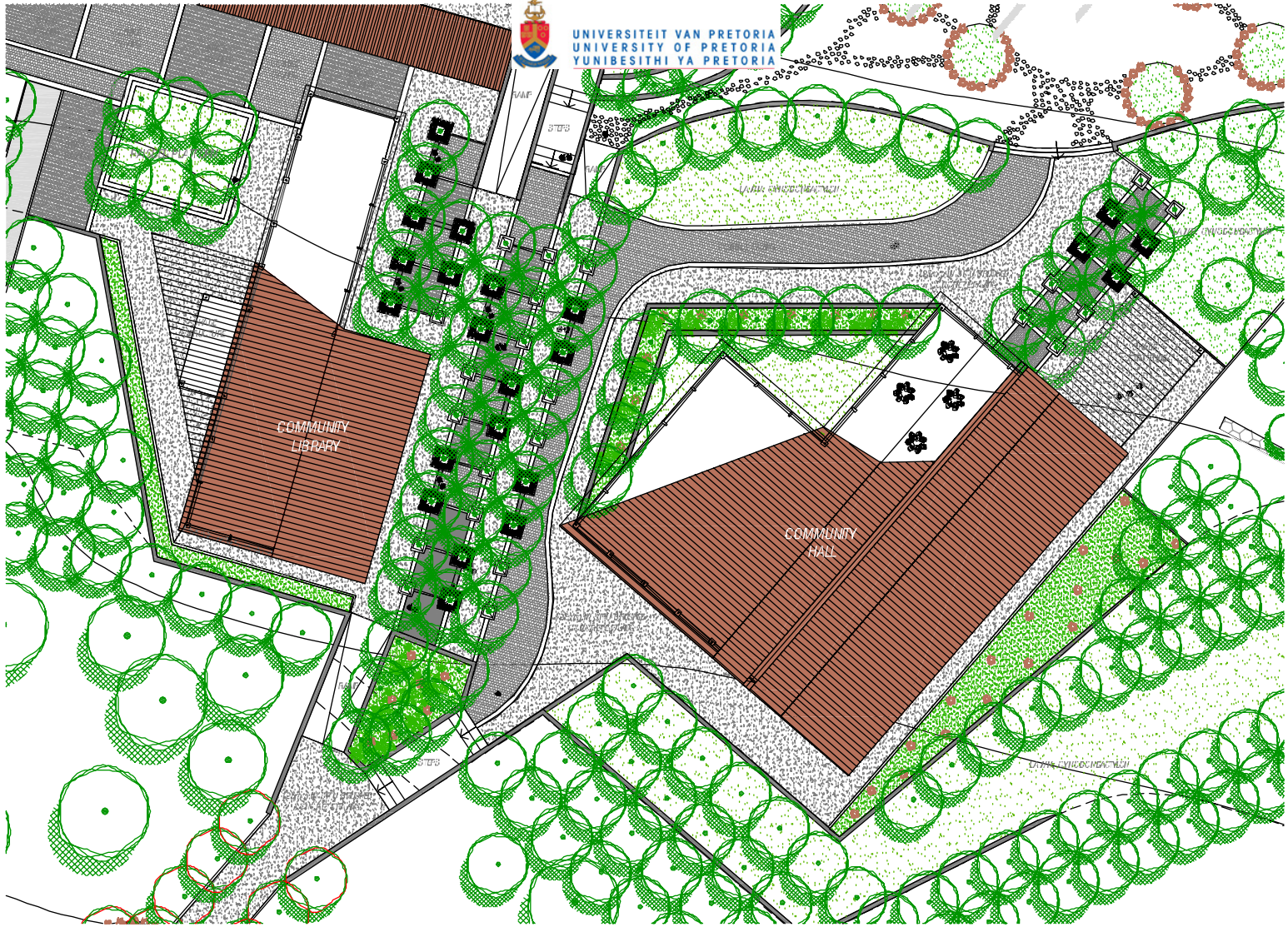




PHASE 1 – CONTEMPLATION SPACE

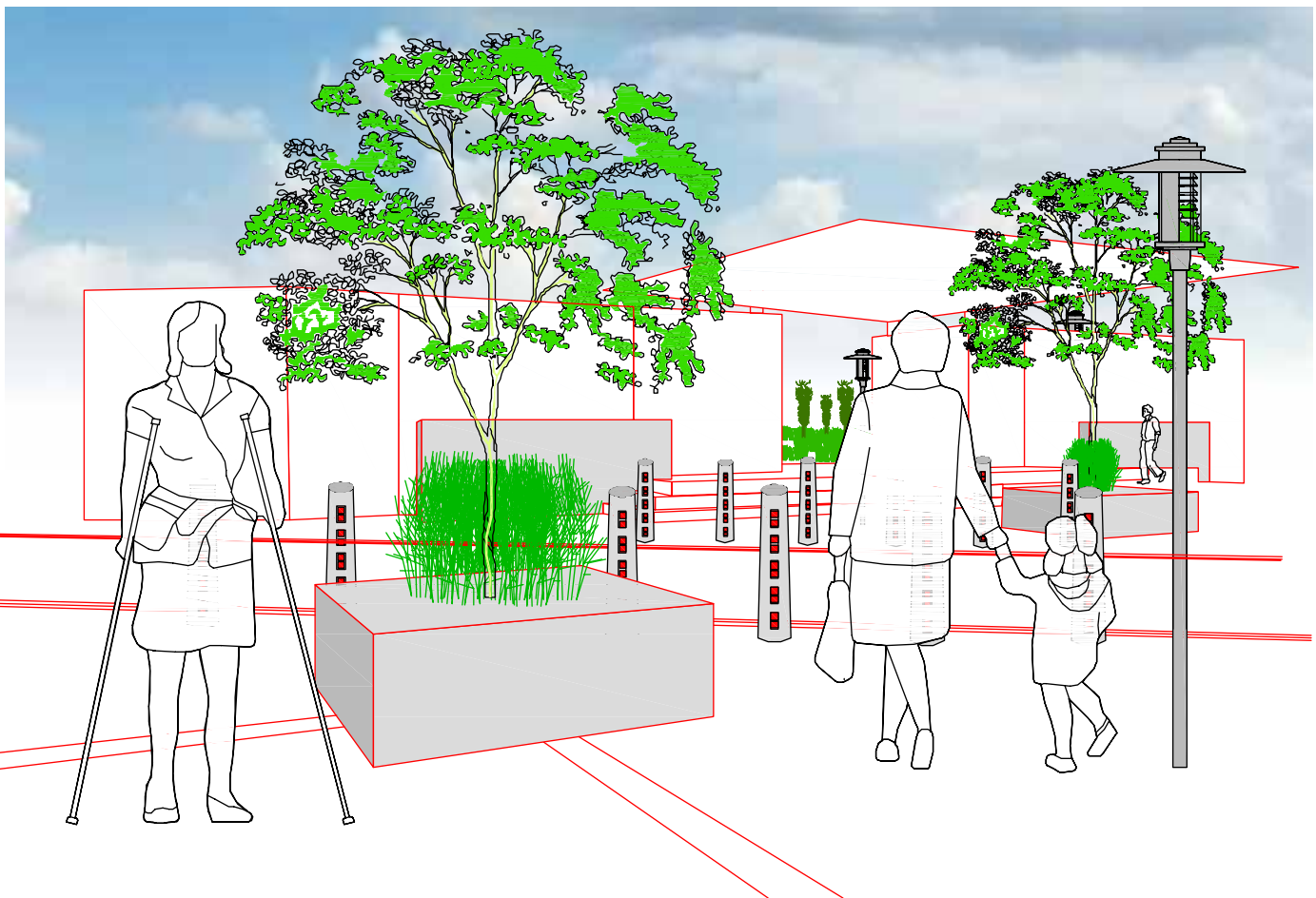
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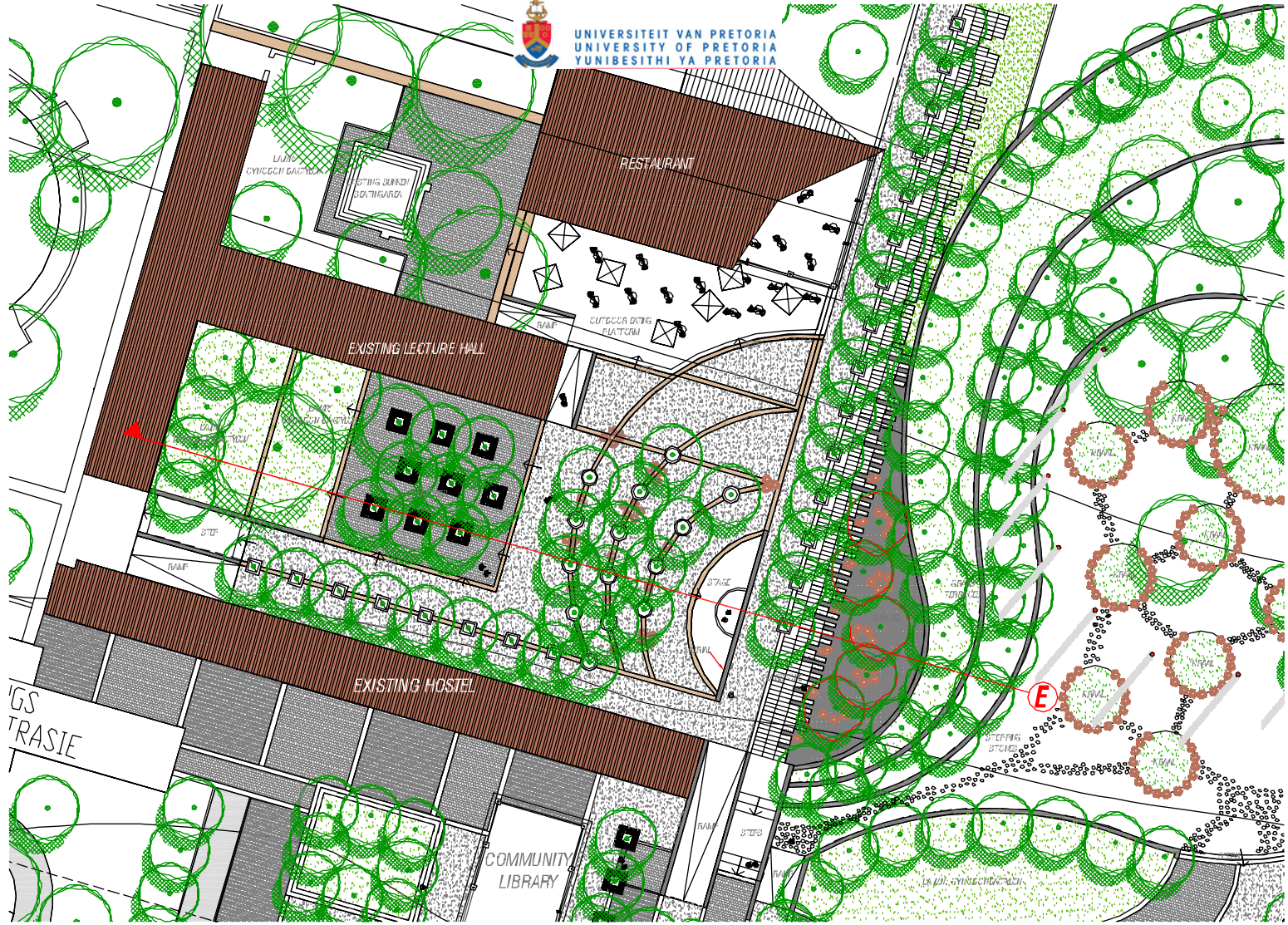




PHASE 1 – COMMUNITY LIBRARY & HALL

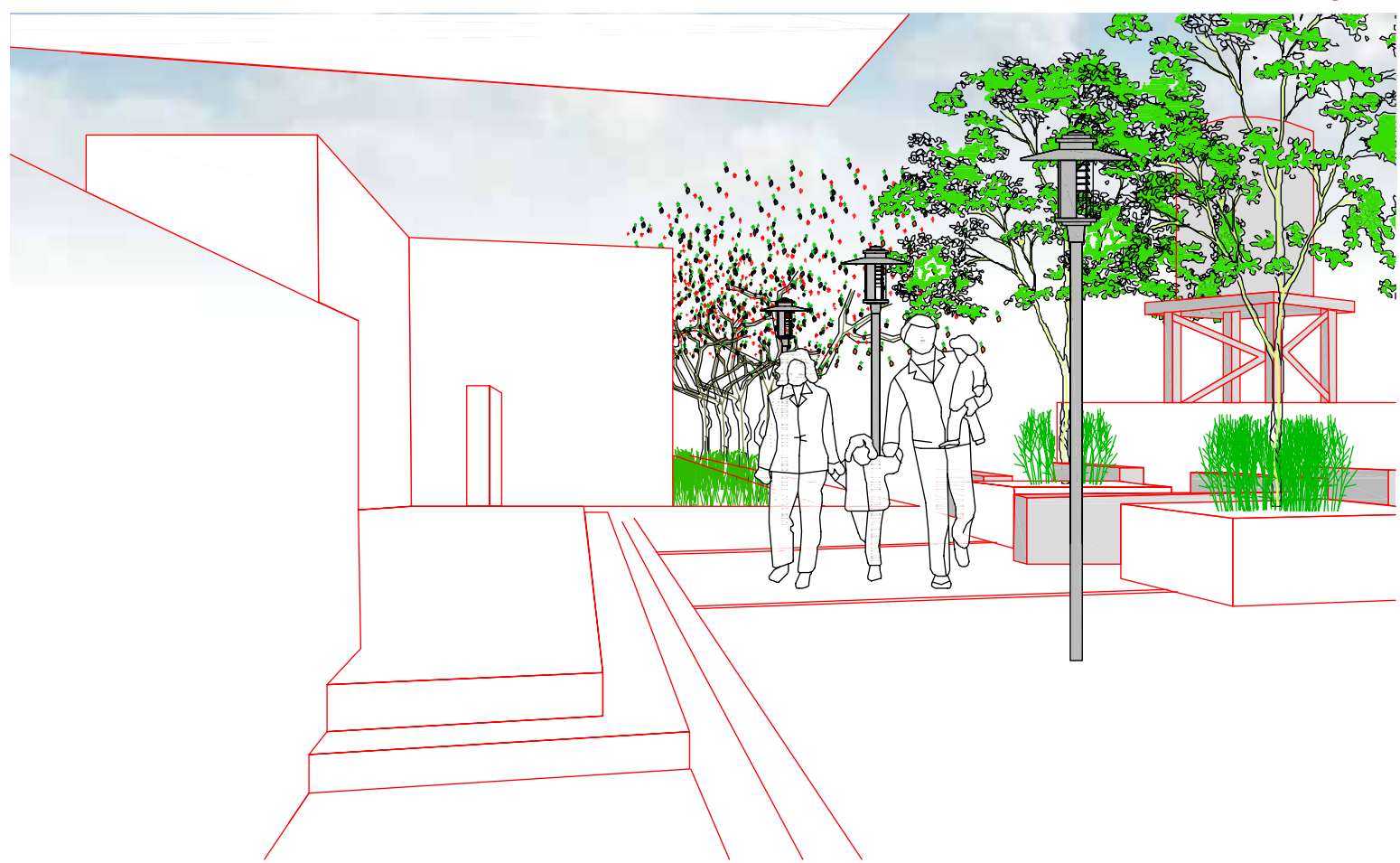
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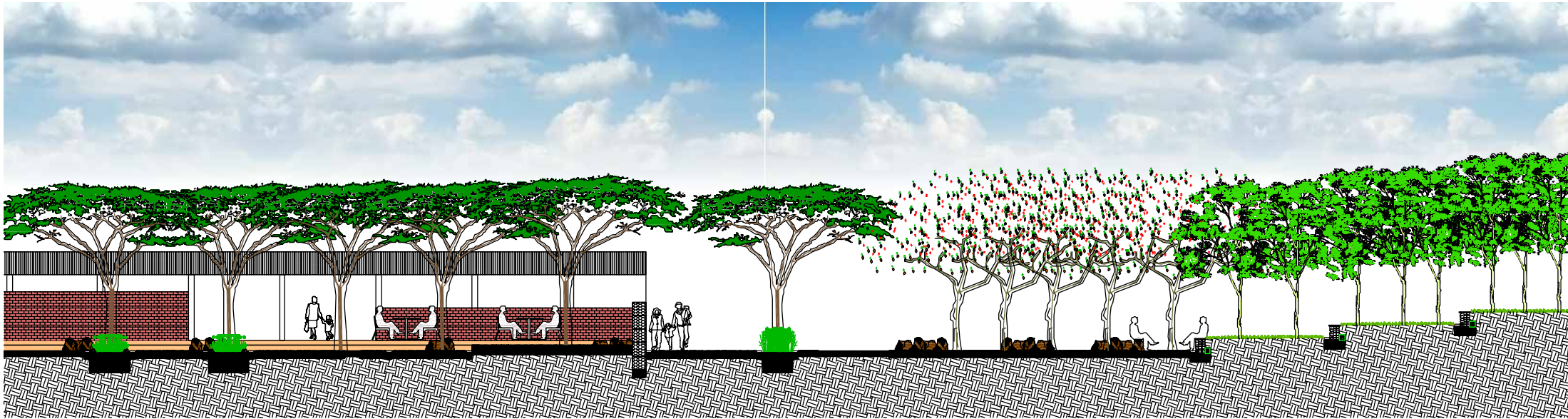




PHASE 1 – AFRICAN RESTAURANT & CULTURAL SPACE

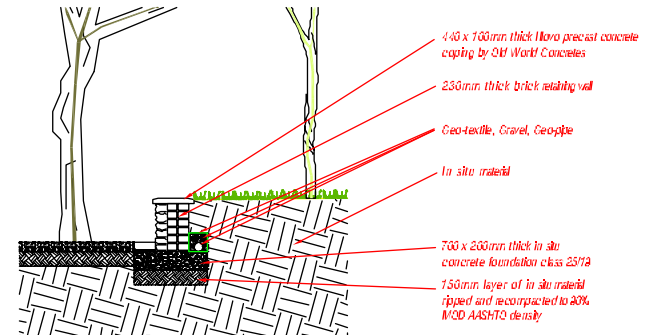
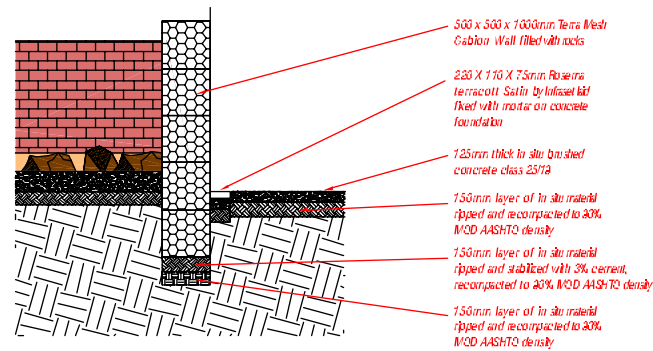
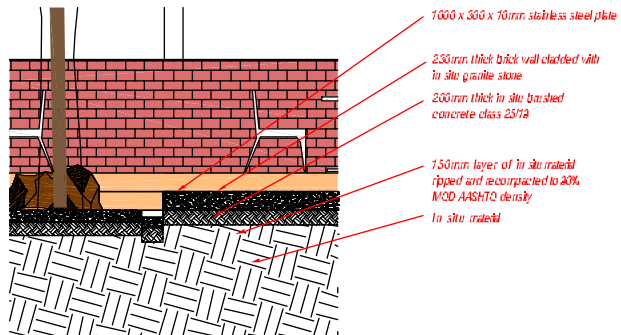
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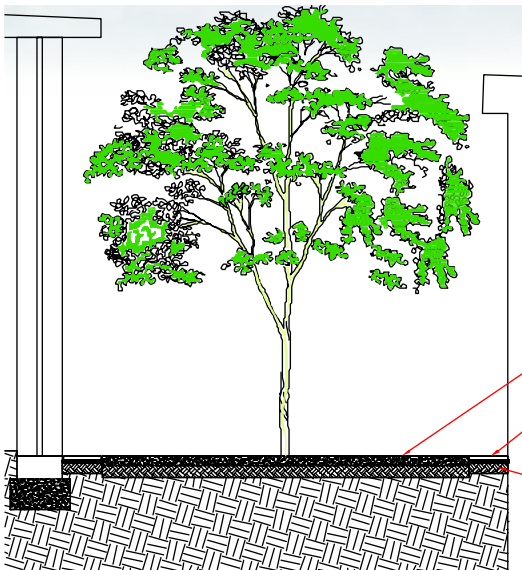
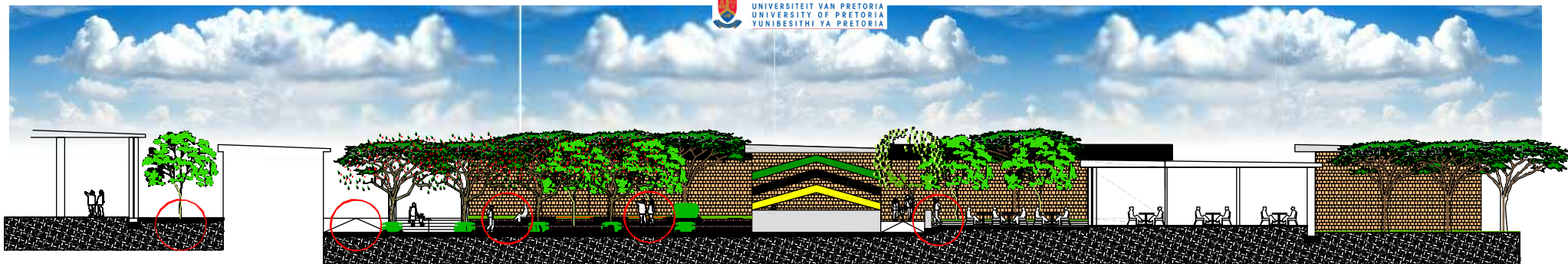




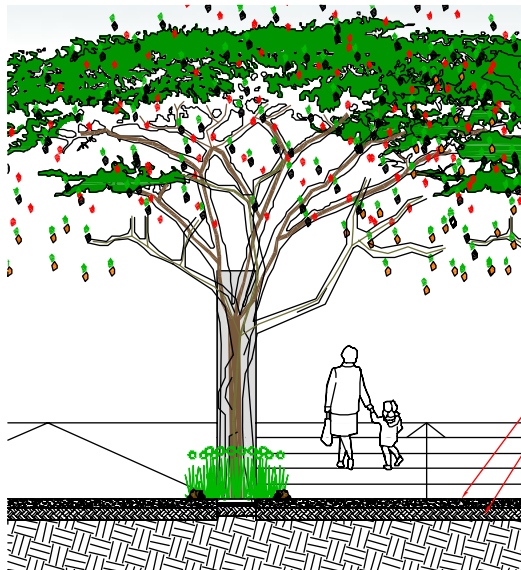
SECTION

SCALE 1: 50

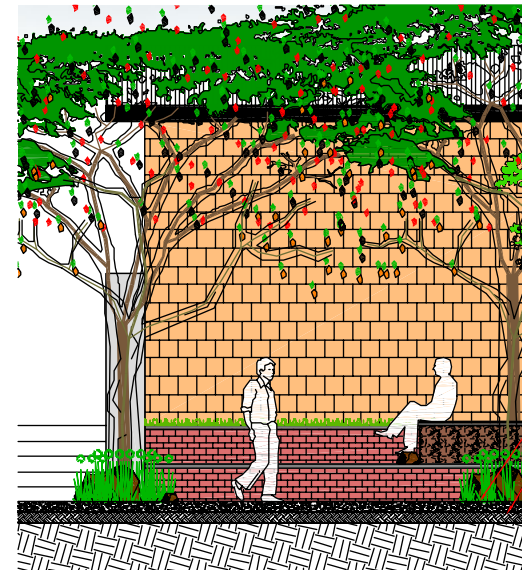




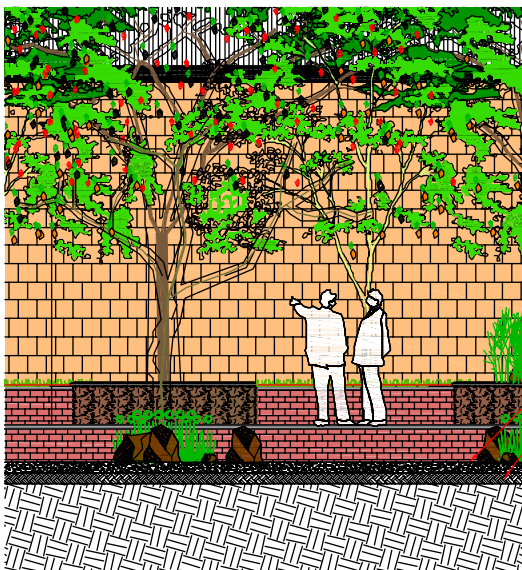
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500 x 500 x 30mm thick paver by Flexi pave laid on 30mm sand screed
150mm layer of in situ material ripped and recompacted to 80% MOD AASHTO density



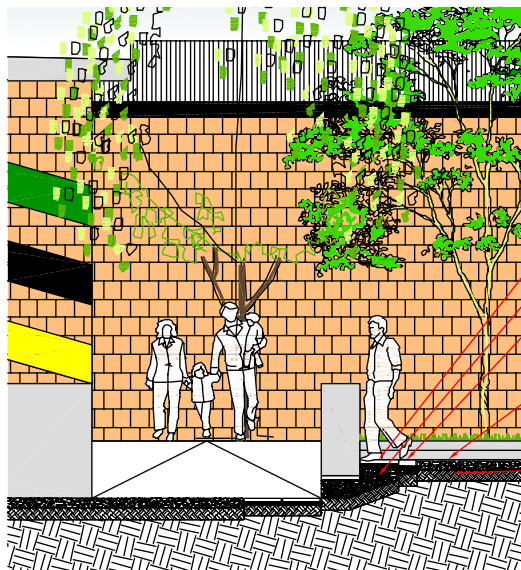
125mm thick in situ brushed concrete class 25/12
150mm layer of in situ material ripped and recompacted to 80% MOD AASHTO density



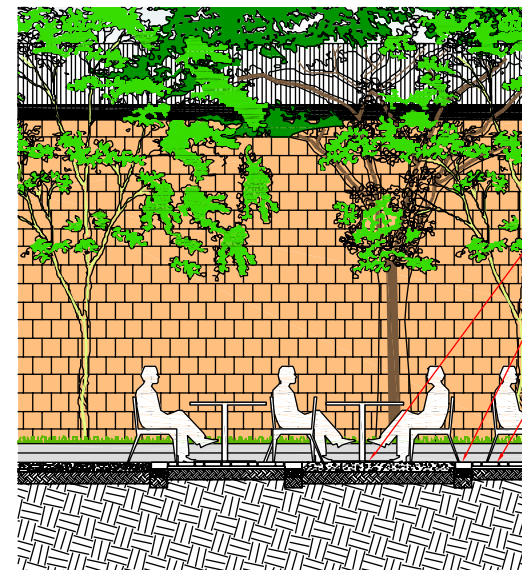
125mm thick in situ brushed concrete class 25/12
150mm layer of in situ material ripped and recompacted to 80% MOD AASHTO density



125mm thick in situ brushed concrete class 25/12
150mm layer of in situ material ripped and recompacted to 80% MOD AASHTO density



125mm thick in situ brushed concrete class 25/12
in situ concrete class 25/12
200 x 110 x 7.5mm Roseira terracott Saffin by Infaset laid on 700mm thick in situ concrete class 25/12
125mm thick in situ brushed concrete class 25/12
150mm layer of in situ material ripped and recompacted to 80% MOD AASHTO density



125mm thick in situ brushed concrete class 25/12
200 x 110 x 7.5mm Roseira terracott Saffin by Infaset laid on 700mm thick in situ concrete class 25/12
200 x 110 x 50mm mossique brick paver by Infaset laid on 30mm river sand