



THE EXPLORATION OF AFROCENTRIC DECOLONIZATION IN THE BUILT ENVIRONMENT. A proposed Mixed-use Development in Skukuza Kruger National Park.

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i. DECLARATION.

A document submitted in partial fulfilment of the requirements for the degree of Masters, in the Graduate Programme in Architecture, University of KwaZulu-Natal, Durban, South Africa.

I declare that this dissertation is my own, unaided work and carried out exclusively by me under the supervision of Dr. Majahamahle Mthethwa. It is being submitted for the degree of Masters in Architecture in the University of KwaZulu-Natal. It has not been submitted before for any degree or examination in any other University.

Name: Linsey Linnete Khumalo

Singed:  _____

Date: 14 Apr 2021 _____

ii. DEDICATION.

This document is dedicated to my Mother who has Always been my biggest supporter. Your unwavering support and love will never go unnoticed and unappreciated. To my late big brother Vusumuzi Patrick Lubisi who always has been my biggest fan and encouraged me to pursue my masters, this one is for you. Your physical manifestation is missed but your memory lives on Ngceshe.

To the Compound dwellers of Skukuza Kruger National Park, without whom the inspiration for this research would not have been realised. Thank you.

“Ngobe ngiyawati emasu lenginawo ngani, yebo, emasu ekuniphumelelisa, hhayi ekunilimata, emasu ekuninika litsemba nelikusasa.”

(Jeremiah 29:11)

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iv. **ABSTRACT.**

Inspired by living and working in a compound set up, the researcher advocates for a change in the built environment with regards to the lack of exploration of Afrocentric solutions and their decolonization in the built environment. The researcher's inspiration is mainly drawn from the research problem which explores the lack of decolonization of the colonialist or oppressive spaces in the built environment in Post-Apartheid South Africa, focusing on the labour compound setting.

The purpose of this study is to investigate and explore the role that architecture can play in facilitating African people through socially responsive Afrocentrically decolonized built environments. A lack of understanding of the underlying social principles that define decolonization and Afrocentrism drives this study toward seeking to find the threads that connect Africans to the built environment that was previously colonised by integrating and exploring Afrocentric decolonization threads into an Architecture which the African people can identify with. The study focused on the Skukuza, Kruger National Park Labour compound.

The research philosophical worldview utilized for the discourse of this dissertation is one of a Constructivist approach. Constructivist approaches are based on understanding, multi participant meanings, social and historical construction and the generation of theory. This research approach positions the researcher within the context of the study by collecting participants, generate meanings focusing on a single concept or phenomenon. It brings personal values into the study by studying the context or setting of participants, validating the accuracy of findings, interpreting the data to create an agenda for change or reform. Constructivism involves the researcher in collaborating with participants (Creswell; 2014: 35-38).

The research approach utilized for the discourse of this study is one of a Qualitative research approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particulars to general themes, and the researcher making interpretations of the meaning of the data. The final written report has a flexible structure. Those who engage in this form of inquiry support a way of looking at research that honors

an inductive style, a focus on individual meaning, and the importance of rendering the complexity of a situation (Creswell; 2014: 32)

This study will briefly present a background of the history of Africa in Pre-colonialism by seeking understanding of ancient African civilizations, pre-colonial settlements and the colonization of Africa. It will briefly analyse the origins of decolonization within a global context with a focused investigation on regions that have defining issues as the South African or African context i.e. countries with post-colonial cities that have issues similar to Skukuza Kruger National Park. The study, informed by the background analysis, will focus on the social and physical aspects that define Afrocentric decolonization through the individual versus the collective. The research, informed by the background analysis, will focus on the social and physical aspects that shape the built environment in the aforementioned regions.

The study will then briefly put forward a constructive argument that highlights the current disconnection between the built environment and the process of decolonization. The research will then move into the main discussion where it attempts to put forward a strategy that outlines how the underlining social and physical principles behind Afrocentric decolonization efforts can be used to be integrated and explored into a new built environment that can be considered meaningful by people in the spatially segregated context.

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CHAPTER ONE: RESEARCH BACKGROUND AND METHODOLOGY.

1.0 INTRODUCTION.

1.1.1 Background.

South Africa is a previously colonized country with a rich cultural background and identity yet it faces a major challenge of loss of identity due to foreign influence, the existence of spatial segregation and existence of colonialist or oppressive spaces. According to the author there has been little or no decolonization efforts of built environments in the South African context occurring. This research posts itself in exploring and comparing the causes and effects of colonial labour compounds in the nineteenth-century Southern Africa. It is in the author's view that Labour compounds have continued to function in Post- democracy South Africa without an architectural intervention taking place to decolonize them.

It is possible to speak of "the history of Africa" as a particular project of an African vision and therefore forming a History of Africa, African History, or the History of Africa. All historians are particular and precise to in as much as they are descriptive and interpretative narratives of the themes and chronologies of a specific reality. There has been a misrepresentation in the crucial ways the discernment and perceptions on African history resulting from the specialities of African's existence for over 400 years, because of colonization and enslavement. History is always about ancestors, their lives, failures, success, deeds, cultural institutions, behaviours, economics, politics and social dynamics. (Asante; 2007: 01).

Decolonization is the amendment that a colonized country goes through after political independence from their former colonizers. It is not simply a subject of political independence. Other institutions and structures of the state, the way in which a country is economically standardized, as well as the way in which former colonial subjects were stimulated to think, are often still driven by the former colonial powers in post-colonial countries (Oelofsen ,2015:1). In the Akan culture of western Africa there is the symbol of the Sankofa, a bird reaching back to retrieve the past to use in the way forward, this is the sort of progress that is demanded by decolonization (Ritskes 2012).

Afrocentricity is defined as the idea that African people must see themselves and must be seen in a historical context as centred within the framework of their own realities, experiences and ideas. It is not against other ideologies, but it is for an understanding of African people just as there should be an understanding of all people. It does not deny any other ideology anything (SUNYSFLK (2018). Dr.Molefi Kete Asante. Available at: www.youtube.com (Accessed: 03/04/19).

The purpose of this ethnographic study is to contribute literature addressing the needs of communities that are spatially segregated and live in colonialist/ oppressive space to explore Afrocentric Decolonization in the Built Environment for the compound dwellers in Skukuza Kruger National Park. At this stage in the research, the exploration of Afrocentric Decolonization into the Built Environment will be generally be defined as a representation of a process that advocates for Architectural liberation of the labour compound dwellers through an ideology that is rooted in African people viewing themselves in the essence of who they are historically, contextualizing them within the framework of their own realities, ideas and experiences.

1.1.2 Motivation/Justification of the study.

This research sets out to investigate the role that architecture can play in facilitating Africans through a socially responsive Afrocentrically decolonized built environment. It also seeks to find the threads that connect Africans to the built environment by integrating Afrocentric decolonization threads into an Architecture which the African people can identify with. According to the author's view, there is a lack of understanding of the underlying social principles that define decolonization and Afrocentrism is what drives this research. It will unpack the concepts behind Afrocentrism and decolonization to propose a framework architects and urban designers can use to generate meaningful built environments.

Many may question why the term "Afrocentric decolonization" was chosen in the title of this research. It is specifically and purposefully "Afrocentric decolonization" and not "Decolonization" because to be relevant and successful it must be contextualized and focused on decolonization for African people;

hence Africa needs to be Afrocentrically Decolonized. The exploration of this subject can facilitate the reintegration of Africans who have been previously segregated spatially, giving them the opportunity to experience Afrocentrically decolonised built environments that are inclusive in a global context.

The main aim of this study is to explore how Afrocentric decolonization can be integrated into the built environment. There is a need to explore how Afrocentric decolonization can be integrated into the built environment, since there is a process of decolonization of education, there is a need to decolonize spaces that were historically designed to enforce power and control on the colonized subjects. Built Form has been historically designed and used as tools of power and space, mentally altering and controlling the oppressed. The issues surrounding the existence of colonialist spaces is that they were historically designed by the Apartheid or colonial government as a tool of power and control, segregation and socio economical control to spatially separate the races.

1.2 DEFINITION OF THE PROBLEM, AIMS AND OBJECTIVES.

1.2.1.1 Definition of the Problem.

It is in the author's view that there is a lack of decolonization of colonialist or oppressive spaces in the built environment in post-Apartheid South Africa. Despite the implementation of the decolonization of Africa, there has been little or no decolonization efforts of built environments in the South African context occurring. This research posts itself in exploring and comparing the causes and effects of Architecture and urban planning in the Colonial and Apartheid era on Post-Apartheid South Africa, it focuses on colonial labour compounds designed in the nineteenth-century on modern day South Africa. It is in the author's view that Labour compounds, hostels and concentration camps have continued to function in Post- democracy South Africa without an architectural intervention taking place to decolonize them.

Compounds aren't new to South Africa. The mine owners had developed a compound system in the Kimberly Diamond Mines. All the workers were housed in large buildings next to the mines, where the workers ate and slept together. (Bezuidenhout 2008).

It is in the author's view that this problem has negatively impacted the people or modern day workers because they live in colonialist space or built environments in post- Apartheid. A possible cause of this

problem is the lack of an architectural intervention that connects the past to the present to conclude that the past is over. It is argued that there is a serious issue in the continuous use of colonialist space and developments, resulting in the in a number of negative effects like the disruption/destruction of family structures, spatial segregation, racial segregation, spatial control, socio-economic issues, poor infrastructure, lack of liberation in space, loss of identity, spatial exclusion and psychological issues compromising good human experience (physical, spiritual, symbolic and historical) in buildings.

The justification is to devitalize the superficially voracious importation of Western hegemonic practices drawn from colonial scopes of the built environment as part of an African-centred decolonial model (Mthethwa, 2019 :).

1.2.2 Aims.

The main aim of this research is to explore how Afrocentric decolonization can be integrated into the built environment.

1.2.3

1.2.3.1 Objectives.

- To explore the social principles that define Afrocentric decolonization.
- To determine the importance of Afrocentric decolonization in the creation of built environments.
- To explore methods and techniques through which the integration of Afrocentric decolonization may reflect itself through built form.
- Examine decolonization processes and how they can be implemented to generate Afrocentric environments within a spatially segregated area post-democracy.
- Demonstrate how the researcher's understanding of how decolonisation processes can influence Afrocentric contextualization of built form by designing a proposed Mixed-use Development in Skukuza Kruger National park.

1.3 SETTING OUT THE SCOPE.

1.3.1 Delimitation of Research Problem.

This study will briefly present a background of the history of Africa in Pre-colonialism by seeking understanding of ancient African civilizations, pre-colonial settlements and the colonization of Africa. It will briefly analyse the origins of decolonization within a global context with a focused investigation on regions that have defining issues as the South African or African context i.e. countries with post-colonial cities that have issues similar to Skukuza Kruger National Park. The study, informed by the background analysis, will focus on the social and physical aspects that define Afrocentric decolonization through the individual versus the collective. The research, informed by the background analysis, will focus on the social and physical aspects that shape the built environment in the aforementioned regions.

The research will then briefly put forward a constructive argument that highlights the current disconnection between the built environment and the process of decolonisation. The research will then move into the main discussion where it attempts to put forward a strategy that outlines how the underlining social and physical principles behind Afrocentric decolonisation efforts can be used to be integrated and explored into a new built environment that can be considered meaningful by people in the spatially segregated context.

1.3.2 Definition of Terms.

The following are some of the key terms that will be used throughout the study. By defining these key words and terms it will give a better understanding of their meaning and prevent their misinterpretation within the scope of the study. In order to determine a clear understanding of the topic and problem statement, the following terms have been defined in order to delineate their meaning in the context of this dissertation.

- **Afrocentricity:**

Afrocentricity is defined by Asante (2005) as a human liberation theory, and intellectual criticism was initially a practical social reform project for highly industrialized, complex heterogeneous nations. It is the idea that the people of Africa must see themselves and must be viewed in a historical context as being centered within the framework of their own realities, ideas and experiences.

- **Afro-communitarian:**

Is a philosophy that emphasizes the relationship between the individual and the community. Its overarching philosophy is based on the belief that a person's social identity and personality are largely shaped by community relationships, with the lesser degree of development placed on individualism (Wikipedia. 2021. Wikipedia, the free encyclopedia. [ONLINE] Available at: <https://en.wikipedia.org>. [Accessed 17 January 2021]).

- **Colonialism:**

The arrangement or practice of getting full or incomplete political command over another nation, possessing it with pioneers, and abusing it financially. Is the foundation, misuse, support, securing and development of provinces in a single domain by individuals from another region. It is a bunch of inconsistent connections between the provincial force and the settlement and between the homesteaders and the native populace.

- **Decolonization:**

The change that colonized countries undergo when they become politically independent from their former colonizers. Many scholars writing on decolonization viewed it first and foremost as an initiative taken by the metropolitan powers and tried to reconstruct the agenda of those powers with regard to colonial administration, constitutional reform and the final transfer of power (Oelofsen, 2015:131).

- **Mixed- use development:**

As defined by the Washington MRSC, mixed-use development is characterized as pedestrian-friendly development that combines two or more residential, commercial, cultural, institutional and/or industrial uses (Federal Reserve Bank of Minneapolis. 2021. Federal Reserve Bank of

Minneapolis. [ONLINE] Available at: <https://www.minneapolisfed.org>. [Accessed 17 January 2021])

- **Post-democracy:**

Refers to the current political state of a country that was previously subjected to oppression and slavery (Apartheid).

- **Spatial segregation:**

Caused by legal frameworks such as the apartheid regime, which stimulated an increase in land and housing prices in some urban neighborhoods, leading to the eviction of low-income groups. Separation of certain social groups within society. Spatial segregation is the expression of a greater concentration of the social group in a certain area of the city.

1.3.3 Stating the Assumptions.

This dissertation assumes that the current spatially segregated built environment does not reflect the transforming and dynamic characteristics of Afrocentrism and decolonization (Afrocentric decolonization) that are defined by the people in the Built Environment context thus this context has to be re-evaluated to adapt to the dynamic phenomenon. Based on this assumption the researcher further assumes that the abstract elements that define Afrocentric decolonization as a process of political independence can be used to be exploration into the built environment, resulting in a better suited use and relevance in the built environment. It is in this site of conflict that this dissertation assumes an exploration.

1.3.4 Key Questions.

Primary question.

- How can the process of exploring Afrocentric decolonization influence the creation of built environments?

Secondary questions.

- How can built form best respond to Afrocentric decolonization efforts?
- What is the appropriate interpretation of Afrocentric decolonization in built environment?

- What effective techniques and methods that can be used in the formation of Afrocentrically decolonized environments and society?
- How do people engage with Afrocentric decolonization through form and space, and how do forms become adaptable through time yet constantly remaining true to their objective? What technologies and methods can be used in order to ensure that architecture is inspired by Afrocentric decolonization?

1.3.5 Hypothesis.

Afrocentrism and decolonization could be instrumental in influencing the built environment in order to create innovative Afrocentrically decolonized built environments.

1.4 CONCEPTUAL FRAMEWORK.

1.4.1. Theories.

To prove the hypothesis and answer the main question, the following theories and concepts were selected to answer the aforementioned sub-questions to systematically outline how the Exploration of Afrocentric decolonization into the built environment, as a context defined by people, can be used to generate meaningful built environments.

1.4.1.1. Afrocentric theory.

The reference to Africa's impact to the universe of design arises Afrocentric engineering. Afrocentric engineering is a hypothesis which gives a systematic configuration to recognizable proof, investigation, scrutinize and plan in the advanced constructed climate which shows particular components in space, structure and tasteful got from the chronicled, social or ecological beginnings of the landmass of Africa. Afrocentric engineering as a hypothetical base noticeably distinguishes Africa's job and noteworthy point of reference in design. Afrocentrism in design incorporates investigation of the different classes of social components including the plastic expressions. The combination of relic and engineering is a characteristic Afrocentric measure and can lead the route to another cycle of configuration just as an unmistakable stylish.

1.4.1.2. Architectural psychology.

The term building brain science mostly alludes to the way of thinking that evaluates the mental ramifications that fabricated conditions have on individuals by understanding angles, for example, materials, shading, light, designs, scale, extents and shapes (Canter, 1970). It is firmly identified with tangible engineering, which is a type of design that has created in light of current advancements and individual's longings to turn out to be completely coordinated with their environmental factors. Tactile design can be considered as the encounters of spaces through the methods for utilizing our faculties and the capacity of discernment permits people imaginative investigation and disclosure. Inside the properties of room, individuals figure out how to adjust to fake or indigenous habitats. To forestall an estrangement of engineering, planners need to endeavor towards a higher familiarity with multi – tangible insight in their structures and spaces. It is troublesome nonetheless, to envision how individuals will respond to their environmental factors, since it is identified with singular feelings and faculties (Hesselgren, 1975).

1.4.1.3. Social Ecology.

Social biology is a hypothesis that was pushed by Bookchin (1986:38) attests that natural issues are straightforwardly identified with social issues. Specifically Bookchin claims that the progressions of force predominant inside current cultures have encouraged a various leveled connection among people and normal world Bookchin (2001:64) contends that people should perceive that they are essential for nature, not unmistakable or separate from it. Human social orders and human relations with nature can be educated by the non-progressive relations found inside the regular world. For instance, Bookchin brings up that inside a biological system, there is no species more significant than another, rather connections are mutualistic and interrelated. This association and absence of pecking order in nature, it is guaranteed, gives a diagram to a non-progressive human culture.

1.4.2. Concepts.

1.4.2.1. African philosophy.

The idea of African way of thinking alludes essentially to the African love for astuteness, that persevering enthusiasm of the African brain to know and to know reality with regards to human life

and the world. African way of thinking is Indeed a cautious assessment of everyday routine and of experiencing creatures. All things considered, it includes a levelheaded contemplation on affection, enduring, mortality, and everlasting status. It is a Reflection on methods of carrying on with a decent life and a steady addressing of the validity of organizations made to accomplish a particularly decent life. It continues via a methodic, orderly investigation of information and known marvels, an investigation of the central inquiries of human life, verbalized in an unequivocal, basic, auto basic, and efficient talk that is now and again emblematic and certifiable however frequently rambling. What is implied by African way of thinking, at that point, is the particular African method of comprehension and clarifying the world and the show of the human condition. It is the methodical exertion of the African brain to comprehend the world as an important universe and to comprehend the spot and part of people and different animals in the universe (Asante and Mazama, 2005:45-46).

1.4.2.2. African Aesthetics.

An elucidation of an African stylish requires a usable meaning of tasteful. In fact, the term developed out of the Greek word *aesthetikos*, which implies only "insightful," yet the term stylish is broadly held to imply a way of thinking of excellence. We ordinarily talk about a tasteful as speaking to the guidelines by which a general public appoints an incentive to their social creations, particularly their expressive works of art, for example, music, dance, theatre, and the visual expressions (e.g., painting and model). Albeit numerous African ethnic gatherings don't have a particular word or term like the word tasteful, the worth that they put on their aesthetic creations—music, dance, design, and concealed profound substances—is equivalent to the worth that different social orders put on comparable works of art, and consequently an African stylish exists by and by if not in name (Asante, M.K, Mazama, A 2005).

1.4.2.3. Afro- communitarianism.

A critical component in the conversation on African Communitarianism has been the discussion over the status of individual and local area. Numerous Africanist essayists have extended a curious comprehension of African Communitarianism which progresses a need of the local area over the person. In this exposition, while I don't expose the job of networks in encouraging the benefit of the individual, the local area in my view, isn't preceding the individual and the last doesn't pre-exist the

local area. The individual and the local area are not profoundly contradicted in the feeling of need however occupied with a contemporaneous development. Key in seeing such contemporaneity is a conversation on the governmental issues of basic great which numerous Africanist essayists have compared with agreement. Communitarianism. Agreement assimilates various perspectives through an extremist consistency.

1.4.2.4. Identity.

Kanneh (2002) finds Black character corresponding to Africa and the African Diaspora, to find how accounts associated with the mastery, the creative mind and the understanding of Africa are and have been helpful of a scope of political and hypothetical boundaries around race. Kanneh's book gives nitty gritty consideration to not just the different accounts that illuminate and move thoughts of Africa and African characters, yet additionally the associations between these assorted talks, teaches and times. Returning to banter inside ethnography, recorded request, self-portrayal and scholarly content, the contention inspects how these different textualities interconnect, proceed, re-decipher or repudiate one another.

1.5 RESEARCH METHODS AND CASE STUDY.

1.5.1 Introduction.

This section outlined the research approach and methodology applied to this dissertation. It defined the procedures for data collection and identified the techniques and methods used to gather all information.

1.5.2 Research Philosophy and Strategy.

Research Philosophy:

The exploration philosophical perspective used for the talk of this exposition is one of a Constructivist approach. Constructivist approaches depend on arrangement, multi member implications, authentic development and social and the age of hypothesis. This examination approach positions the analyst

inside the setting of the investigation by gathering members, produce implications zeroing in on a solitary marvel or idea. It carries individual qualities into the investigation by examining the specific circumstance or setting of members, approving the exactness of discoveries, deciphering the information to make a plan for change or change. Constructivism includes the analyst in working together with members (Creswell; 2014: 35-38).

The type of Constructivist approach utilized for the study is one of Social and historical constructivism. Social Constructivism is based on open- ended questions, understanding the context or setting of the participants through visiting this context and gathering information personally. It involves interpreting findings shaped by researcher's own experience and background, basic generation of social interaction with a human community, meaning generated from the data collected in the field (Creswell; 2014: 35-38).

Research Approach:

The exploration approach used for the talk of this thesis is one of a Qualitative examination approach for investigating and understanding the significance people or gatherings attribute to a social or human issue. The cycle of exploration includes arising questions and strategies, information normally gathered in the member's setting, information investigation inductively working from specifics to general topics, and the scientist making understandings of the importance of the information. The last composed report has an adaptable structure. The individuals who participate in this type of request uphold a perspective on that praises an inductive style, an emphasis on individual significance, and the significance of delivering the unpredictability of a circumstance (Creswell; 2014: 32)

Social constructivists accept that people look for comprehension of the world in which they live and work. People create abstract implications of their encounters—implications coordinated toward specific items or things. These implications are changed and different, driving the analyst to search for the unpredictability of perspectives instead of narrowing implications into a couple of classes or thoughts. The objective of the exploration is to depend however much as could be expected on the members' perspectives on the circumstance being examined. The inquiries become wide and general so the members can build the significance of a circumstance, commonly manufactured in conversations or collaborations with different people.

The more open-ended the scrutinizing, the better, as the scientist listens cautiously to what in particular individuals state or do in their life settings. Regularly these emotional implications are haggled socially and generally. They are not just engraved on people however are shaped through association with others (henceforth social constructivism) and through recorded and social standards that work in people's lives. Along these lines, constructivist analysts frequently address the cycles of connection among people. They additionally center around the particular settings in which individuals live and work to comprehend the verifiable and social settings of the members. Scientists perceive that their own experiences shape their translation, and they position themselves in the examination to recognize how their understanding streams from their own, social, and authentic encounters. The analyst's goal is to figure out (or decipher) the implications others have about the world. Instead of beginning with a hypothesis (as in post positivism), inquirers produce or inductively build up a hypothesis or example of significance.

Research Design

The research design utilized for the discourse of this dissertation is one of a Qualitative Ethnography. An Ethnography is a design of inquiry coming from anthropology and sociology in which the researcher studies the shared patterns of behaviors, language, and actions of an intact cultural group in a natural setting over a prolonged period of time. Data collection often involves observations and interviews (Creswell; 2014:41-45).

The examination configuration used for the talk of this thesis is one of a Qualitative Ethnography. An Ethnography is a plan of request coming from humanities and human science where the analyst examines the shared examples of practices, language, and activities of an unblemished social gathering in a characteristic setting throughout a drawn out timeframe. Information assortment regularly includes perceptions and meetings (Creswell; 2014:41-45).

1.5.3 Secondary Data Collection.

The study included secondary sources such as text books, magazines, journals, internet, Archives, which validate and explore ways and principles through which authors and Architects interpret and analyse the study of interest in order to create an appropriate Architecture. The literature provided clarity through a process of critical analysis and reference by examining a selection of projects with similar ideas. An accurate understanding and interpretation of the study facilitated the development of

an argument and debate whilst enabling a proper meaningful design. This was achieved through the process of exploring examples, by which case studies and precedent studies became guiding factors through the process of ascertaining information.

Secondary research was in the form of the following:

- Libraries: Journal, articles, books.
- The internet.

Precedent Studies:

Precedent studies were analysed to view both continental and local perspective of spatial transformation within communities. These precedents additionally aided in the analysis of compounds and colonialist spaces, as to provide adequate understanding of the methodologies of exploration of Afrocentric decolonization in the Built Environment, South Africa has a variety of Afrocentric Architecture that can be used to assess the exploration of Afrocentric decolonization into the Built Environment i.e. Mapungubwe Interpretation centre, Lycee schorage secondary school, Skukuza SLI Campus and The Northern Cape Legislature building were used.

Literature review:

Literature was reviewed in order to reflect on the respective theories toward the research question and response. Analysis of the aforementioned theories via the literature reviews were aimed at finding answers to the primary and secondary question mentioned. In addition, the literature assisted in characterizing the response of informality and principles toward spatial transformation in the future culture, identity, lifestyle and experience. The following literature was identified:

- Colonialism and Colonialist spaces.
- The concept of Decolonization.
- Contextualizing Afrocentrism.

In addition to the above literature, South African National Parks (SANParks) guidelines and policies were used as a tool for planning and designing of the mixed-use development and spatiality for the transformative development of the area.

1.5.4 Primary data collection.

The primary data consisted of interviews with key personnel, organizations and architects through personal interviews, observation and questionnaires. The use of interviews established an argument and discussion on Afrocentrism, colonization, the existence of colonialist spaces, decolonization and the issues regarding the designing of meaningful built form. The importance of exploring Afrocentrism and decolonization into built environment which is non-existent or rarely implemented in South Africa so far hence the interviews and questionnaires facilitated the testing of the hypothesis with the aim of creating Afrocentrically meaningful built form and viable built environments. Interviews with relevant organizations and architects were carried out to ensure the viability through which this processes may be applied using the underpinning theoretical principles for such a study.

Primary research was in the form of the following:

- Case studies which the author used to illustrate the topic, and the theories pertaining to the topic.
- Focused interviews were conducted with relevant sources.

The means of primary data was collected through case studies and interviews. The identified was key personnel within the community, architects and South African National Parks (SANParks) with prior experience of the task, and general primary observation.

The following case studies have been identified:

- Skukuza Living Compounds.
- Nelspruit Government Complex.

The case studies selected for this study were delineated into two groups, namely working and living. The living case studies on the Skukuza living compounds, South Africa. The working case study was conducted in Nelspruit government complex and Skukuza technical services department where there

is a drawing office that has an archive full of information on the formation of living compounds and the working staff can be of great assistance since they work and live within the compound setting.

Focused Interviews:

Firstly, the data was carried out by consulting with experts in Afrocentrism, the staff from SANParks and professional architects. The aim was to ascertain the need and viability to create decolonized spaces in Post-apartheid South Africa. Secondly, the data collection was aimed at gathering people's perceptions on the exploration of Afrocentric decolonization in the built environment, what their thoughts were with regards to the study in discussion and the need to create social exploration through Afrocentrically decolonized mixed-use developments. Thirdly, the interviews were designed to evaluate whether such, mixed-use developments will have a positive or negative impact on the society in as far as identity is concerned and whether the facility will contribute meaningfully to the function for which it is intended. The interviews will reveal the need for Afrocentrically decolonized inspired building in South Africa, buildings that manifest the identity of the local people. The research revealed that South Africa lacks the use of Afrocentrism and decolonization to influence its architecture hence this has resulted in the selection some South African buildings as precedents and case study. The use of such as a study was to ensure appropriate articulation, interpretation and translation of Afrocentrism and decolonization into futurist architecture with meaning.

1.5.5 Research Materials.

The following research materials were made use of in order to obtain the required knowledge for the research topic.

- The use of photographic evidence was used regarding the examinations of the case study.
- Interviews were conducted with a set of structured questions, but allowing for open-ended responses and the chance for surplus knowledge to be obtained in the process.
- Questionnaires were created to obtain a broader scope of understanding in the general public and built environment regarding labour compounds in the South African context.

1.5.6 Research Analysis.

Case studies:

A Qualitative approach via a thematic analysis were undertaken for case studies. The purpose of this study was to explore affective, historical, spatial, social, structural, urban and architectural factors that may have contributed to the lack of decolonization and exploration of Afrocentric decolonization efforts in the built environment.

The conduction of the selected case studies was established by the background research in previous chapters. Conducting a study into a National Park that has a history of Ancient African civilizations, traces of colonialist space and spatial segregation. It was necessary to draw parallels between the historical background and lack of Afrocentric decolonization of built form in the South African context. The Nelspruit Government complex is a representation of the introduction and implementation of Afrocentric decolonization efforts in what was the newly democratic South Africa

Interviews:

A Semi- Structured interview analysis were utilized to maintain the connection between formality and informality. To allow the researcher/interviewer to divert and explore new ideas.

Observation:

These was fundamentally the perceptions of casual way of life inside these networks and the impacts of colonialist space, living spaces and social relations between networks of advancement. This was reported and broke down by means of substance examination. The analyst become an individual from the setting where information was gathered, to more readily comprehend and catch the setting inside which individuals cooperate. It additionally gave an opportunity to learn things that individuals might be reluctant to talk about in a meeting.

Precedent studies:

Undertaken through a thematic approach.

Literature Review:

Undertaken through a thematic approach.

1.5.7 Summary (use attached Matrix and diagrams).

Problem Analysis and Diagrams.

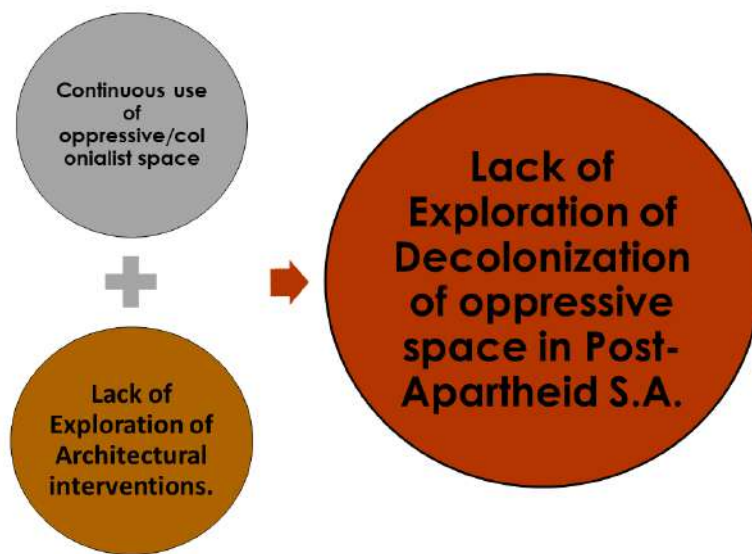


Fig 1.5.1. Problem Analysis diagram. (Author).

Problem Analysis.

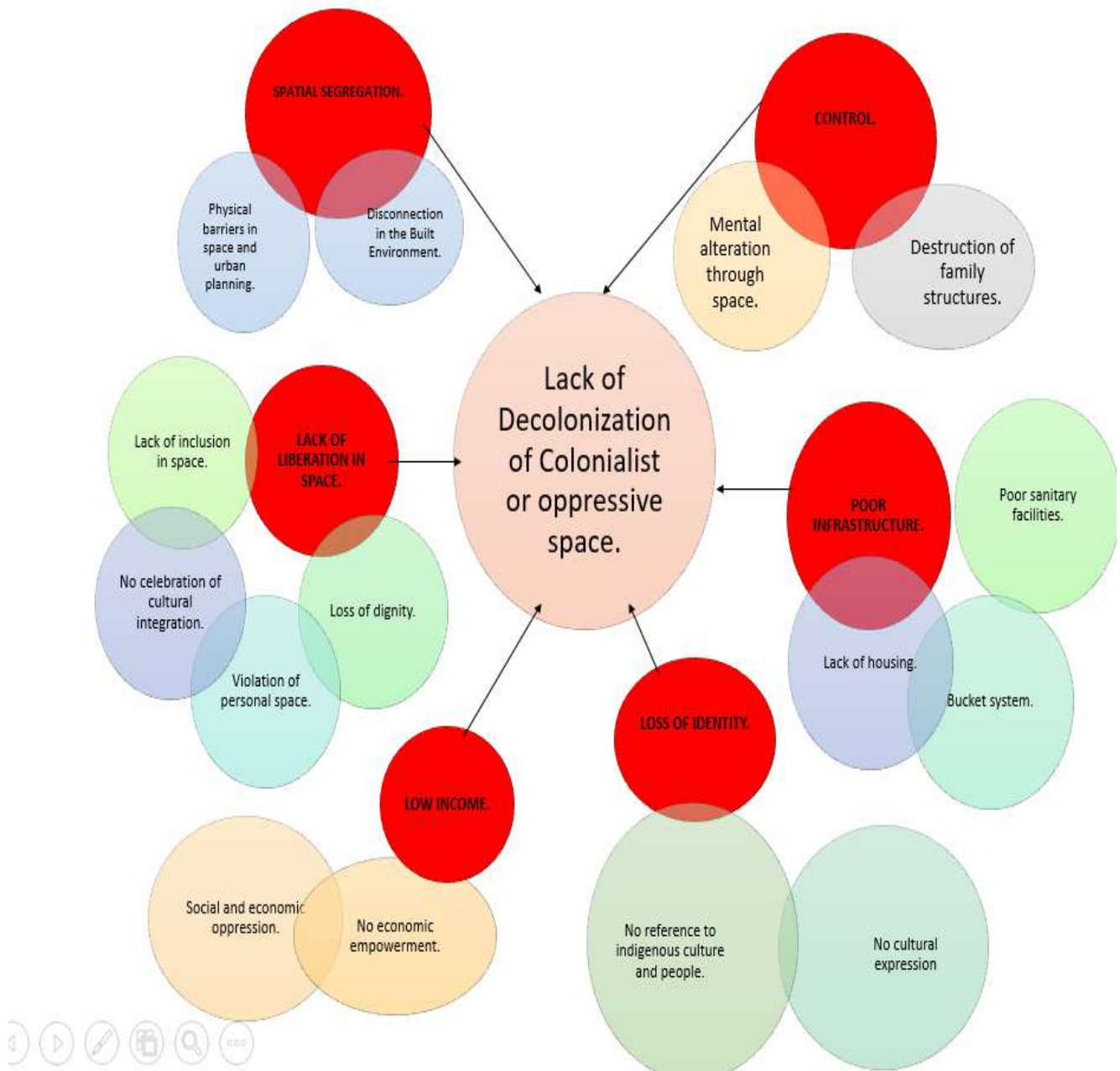


Fig 1.5.2. Problem analysis diagram (Author)

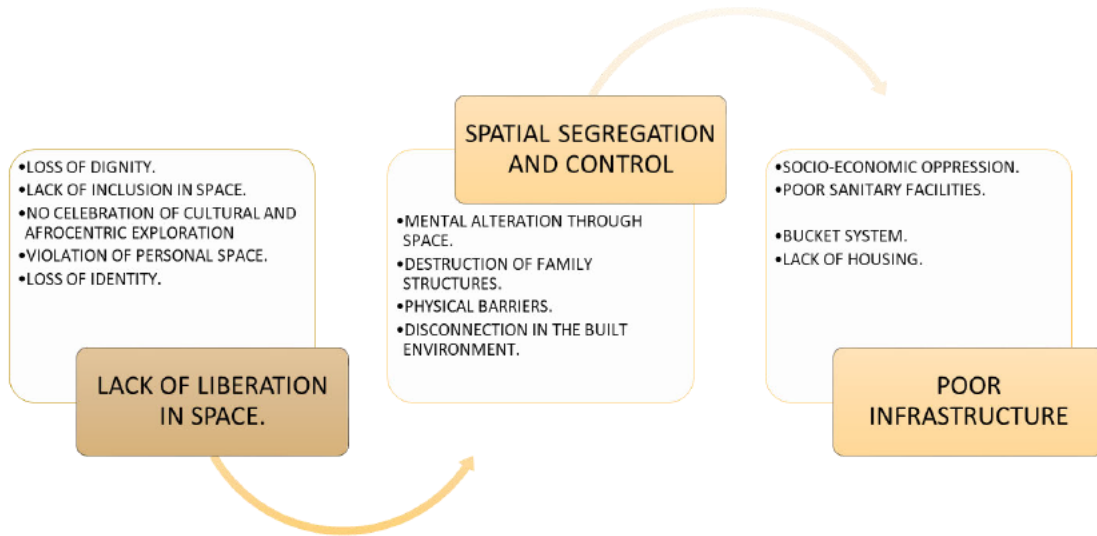


Fig 1.5.3. Problem analysis diagram (Author)



Fig 1.5.4. Theoretical framework summary diagram (Author)

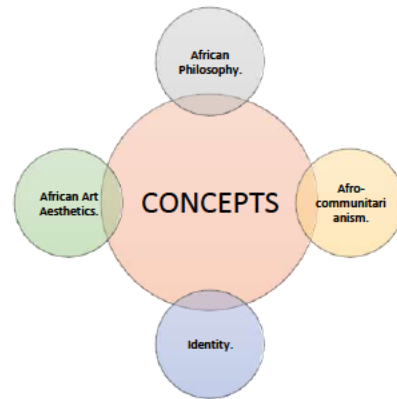


Fig 1.5.5. Conceptual framework diagram (Author)

Research Framework. Summery.

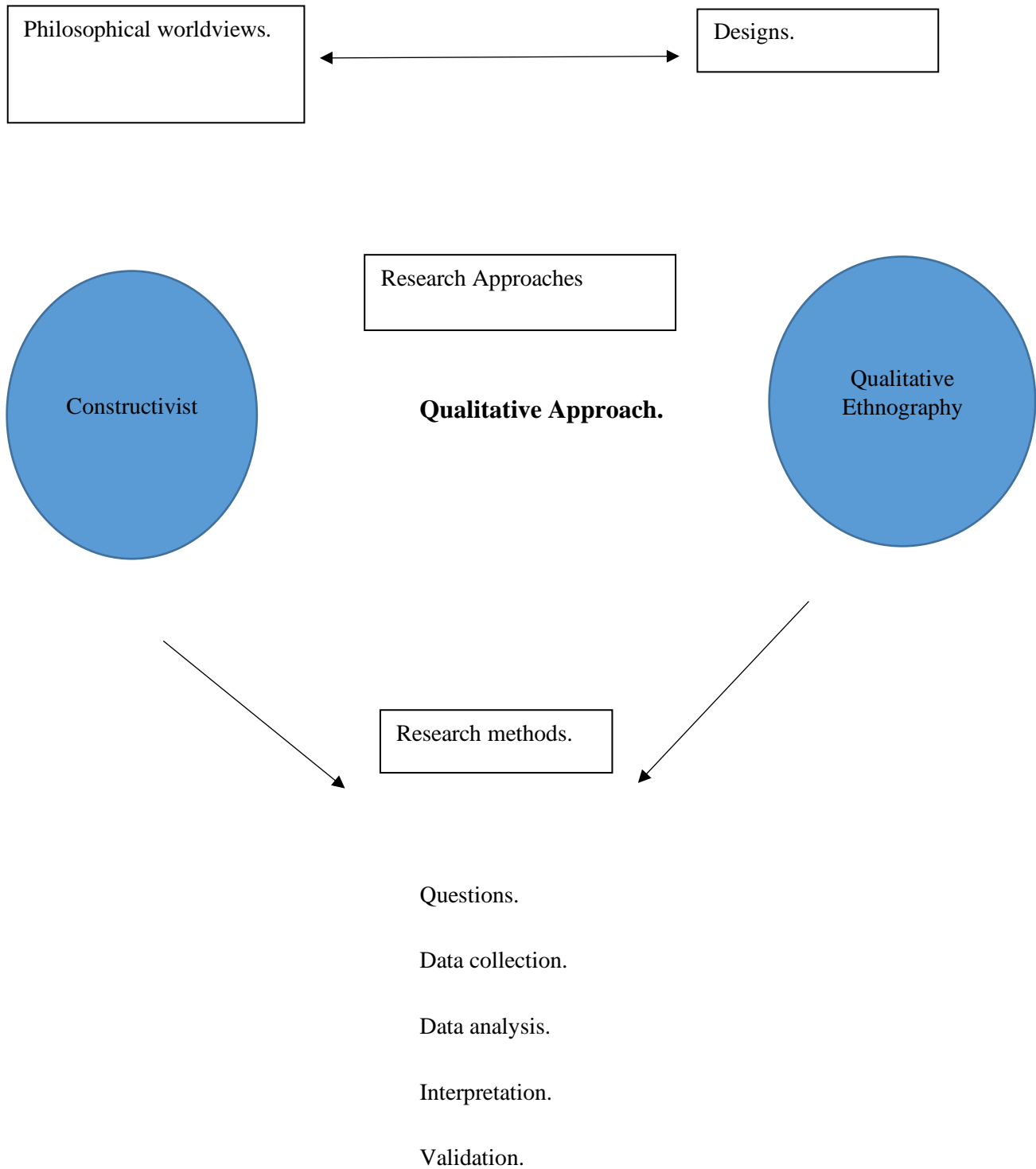


Fig 1.5.6. Research Framework. Summery (Author)

Objectives	Research Question	Data Sources	Sample size	Data Collection Methods	Data Analysis Method	Data Presentation Forms and Style
To determine the importance of Afrocentric decolonization in the creation of built environments.	How can built form best respond to Afrocentric decolonization efforts?	Published documents, journals, magazine	100	Questionnaires	Descriptive statistics	Tables, graphs, maps
To explore methods and techniques through which the integration of Afrocentric decolonization may reflect itself through built form.	What is the appropriate interpretation of Afrocentric decolonization in built environment?	Key informants	6	Interview informants	Thematic analysis Discourse analysis	Themes, Pictures
Assess the social principles that define decolonization and how do people within the context define the phenomenon according to their needs and background.	What effective techniques and methods that can be used in the formation of afrocentrically decolonized environments and society?	Compound dwellers and Sanparks personnel.	6 women 6 men	FGDs	Thematic analysis	Themes, Pictures
Examine decolonization processes and how they can be implemented to generate Afrocentric environments within spatially segregated area post-democracy.	How do people engage with Afrocentric and how do forms become adaptable through time yet constantly remaining true to their objective? What technologies and methods can be used in order to ensure that architecture is inspired by Afrocentric decolonization?	Compound dwellers, Published documents, journals and magazines.	Adequate to address the research question	Desktop study/ Document analysis Questionnaire and interviews	Document analysis Content analysis	Text/narrative, Frequency Graphs, Frequency Tables

TABLE 1.5.1 Summary Matrix (Author).

Through the investigation of the various theories thought to be relevant to an academic framework that could assist in the conceptualisation of what Afrocentric decolonization is, and how it can best be explored in the Built Environment to create meaningful built environments for people in Post-Apartheid South Africa, the researcher aims to use this knowledge as a means to inform an inclusive architectural model for a particular Afrocentric community. Each of the concepts and theories chosen represent part of the complexity of being an African, particularly within a Decolonized country and most especially what this means for the continent at large.

1.5.8 Conclusion.

Through this dissertation, the researcher endeavours to build on the “concepts and theories” that may be pertinent to the research question. Furthermore, this research will form part of the literature review chapter whereby the researcher can explore the various bodies of literature that have been published that relate to the research question in order to build and strengthen the argument that will be presented in terms of Afrocentrism and Decolonization. The empirical studies gained from the above sources will aid in generating a sound argument posed by the research question that can thus be tested by the primary sources and data analysis.

1.6 CONCLUSION

Taking everything into account this section has set up, by methods for the examination foundation and procedure, exploration and plan boundaries for the thesis. Strategies utilized by the creator have been reported and the data gathered has set out the hypothetical and applied structure which will be alluded to and drawn upon all through the thesis. The accompanying parts will reach inferences from the different types of examination embraced by the specialist to advise techniques toward investigating Afrocentric decolonization in the Built Environment.

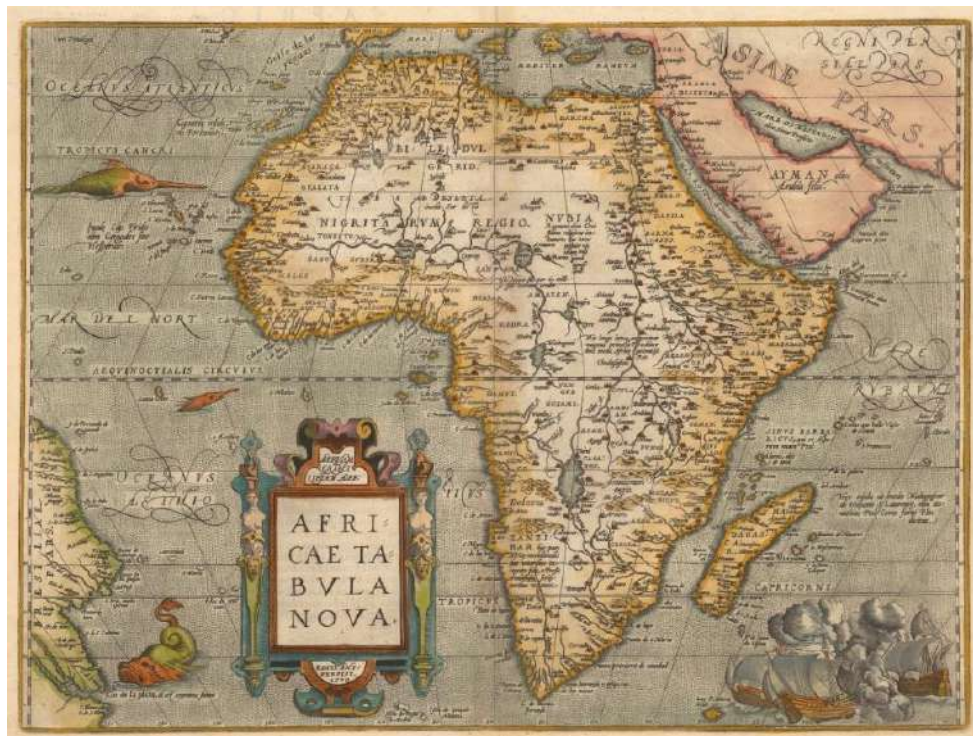
CHAPTER TWO: COLONIZATION AND COLONIALIST SPACES.

2.1. Introduction.

Colonization can be characterized as the strategy or practice of getting full or fractional political power over another nation, possessing it with pilgrims, and abusing it monetarily. It is the foundation, misuse, support, obtaining and development of settlements in a single region by individuals from another domain. It is a bunch of inconsistent connections between the pioneer power and the settlement and between the pilgrims and the native occupants. This part of the research will focus on the latter context in its discussion of African History, pre-colonialism, colonization and the existence of colonialist space and architecture in Post-Apartheid South Africa.

2.2. African History.

2.2.1. Introduction.



Map2.2.1. Ancient Africa Map. (Source:https://libweb5.princeton.edu/visual_materials/maps/websites/africa/maps-continent/continent.html; (Accessed 12 July 2019)

There has been an immense expression and education of Greek, Roman and many more Histories, but there is a lack in the acknowledgement of the significance of African History. Africa must be studied from within in order to retrieve her (sic) identity (Archibald Monwabisi Majefe in: Dastile; 2013:93).

"There is no such action as composing the historical backdrop of Africa, one can just compose a past filled with Africa."(Asante, 2007:01)

It is possible to speak of “the history of Africa” as a specific project of an African vision and therefore creating a History of Africa, African History, or the History of Africa. All historians are precise and specific to in as much as they are expressive and interpretative narratives of the themes and chronologies of a particular reality. There has been a misrepresentation in critical ways the perspectives and perception on African history resulting from the specialities of African’s existence over the past 400 years, due to colonization and enslavement. History is always about ancestors, their lives, their failures, their success, behaviours, cultural institutions, deeds, politics, economics and social dynamins. On account of African history our progenitors have regularly been without intelligible voices of their own (Asante; 2007 01).

"Progress arose first on the African mainland and any remaining landmasses are the inheritors of those first people who involved the African land mass" (Jackson; 2001:3).

African history has been often racialized by modern historians as a historical profile base on ideas of racial superiority. This is seen in the work of the popular historian J.D. Fage, who wrote (197: 5-6) that “Race is a contentious, indeed emotive, theme” and then went on to say that blackness as a mark of Africans created problems when discussing African history (Asante; 2007:20). A person whose ancestors have been in Africa for several thousand years is clearly African in behavior, attitude, and response to environment. Blackness is a related to social practice, language, and cultural expressions. A proper reading of African history must always begin with Africa as the source and the inspiration for deeds done on the continent. One does not have to look outside of Africa to explain African creations, phenomena, or activities. No aliens from mars will be found responsible for building great Zimbabwe or the great pyramids. Thus, whatever cultural expressions. They are neither European, as we understand Europe, nor Asian, but African. (Asante; 2007: 21).

2.2.2. Ancient African Civilizations

Egypt is the principal significant progress of Africa, verifiably on the planet, to make an authoritative effect on the heading of human culture was that of the unified nation called Kemet by Africans and a lot later called Egypt by the Greeks. Kemet implies the "Place that is known for the blacks" or "the dark nation". (Asante; 2007: 24).

Kemet remains in an uncommon spot in relationship to other antiquated civic establishments. It is simply the main case of people building up themselves into a country included of a wide range of ethnic and social networks. This is accordingly the principal country on earth, made and created out of estimations of the African climate. There had been networks of individuals, pilgrims of different cultivating lands, peaceful gatherings moving starting with one spot then onto the next, yet without precedent for mankind's set of experiences with the foundation of Egypt a country was brought into the world with numerous towns and towns brought heavily influenced by a focal government. The centuries old examples of life, customs that had been communicated from age to age, and the convictions in the heavenly with every chaperon name and assignments for gods turned out to be in excess of a family or group accomplishment, those parts of life were currently public. (Asante; 2007: 24).



PLATE 2.2.1 The rise of Kemet/ Egypt, the first major civilization of Africa, indeed in the world, to make a definitive impact on the direction of human culture was that of the united country called Kemet by Africans and much later called Egypt by the Greeks. (Source: <https://www.nationalgeographic.com>); (Accessed 12 Jul. 19)

Spirituality and Moral order.

The underpinning of order in Egyptian religious order and language is a pedestal (a block that looks like a carpenter’s plane to make things smooth). One of the most significant aspect of spirituality in Kemet has to do with the concept of Maat which is understood as a representation of the ubiquitous power throughout the universe that maintained balance and harmony and the order throughout the universe and on earth. Maat was represented by a female figure with wings and ostrich feather (prototype for angels within other religions.) Maat was fundamental to the Nile valley because it was its Moral code. Ancient Kemetians believed that when one passed from this. In short Maat represents the Law.



FIG 2.2.1. Maat was venerated as the goddess of justice, morality and truth and as such was strongly associated with the law of ancient Egypt <http://www.landofpyramids.org/maat.htm> (Accessed 26/07/2019)

Matrilineal

Circle is small

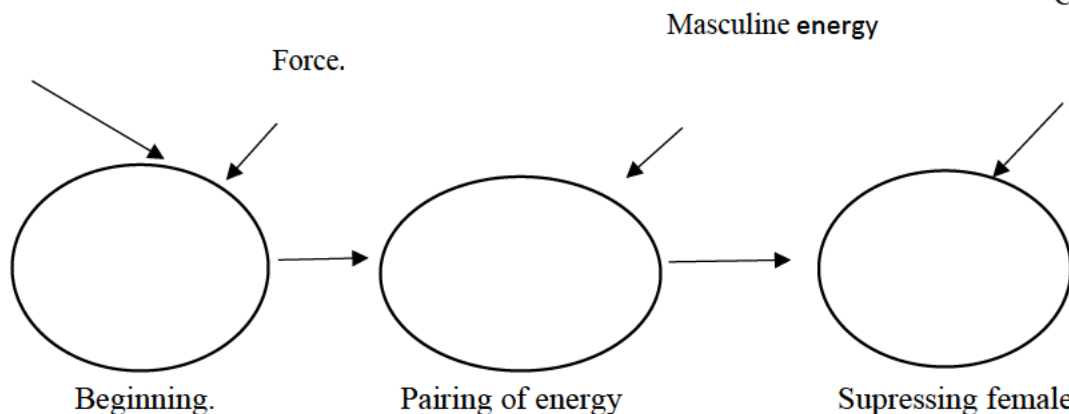


FIG 2.2.2. Kemetian understanding of spiritual order. Author.

The representation of male and female is important in the 2 different forces coming together. Africans understood that it wasn’t just about gender, it was about the understanding of the energy and how it moves, how masculine and feminine energy moves, and how to marry the two to create balance in life. The main idea was to create a land that was created up in the skies and beneath the earth. In that sense they saw how they were raised in families was also how the gods must also have been raised in families,

the spiritual energies of the universe must also be raised in families because, they were raised in families. Three of the most important attributes in Kemet were Ausar, Auset and Heru, also known as Osiris, Isis and Horus. They originally came from Kush. Their stories are as much mythology as they are history.

Osiris- original father of Kemet.

Auset- the original Virgin mother.

Heru- Born a King.

Ausar- God of death and resurrection.

Kemetic monarchy is said to have existed since the beginning of the world. Each King was given the title “Heru” whose “eyes” were the sun and moon. It was believed that he embodied the spirit of the Great Creator God. Horus ruled through God’s divine order.

Temples and Education.

Temples were really important in Ancient Kush and Kemet. They were Universities, developing languages, Mythology, Religion. Not only acting as places of worship but also places of learning. One was the house of the book and the other a house of life. The Education system was holistic, you couldn’t study Math without studying Geography, Biology and everything was interconnected. Science and religion were interconnected. The Temple itself was not to be worshiped, the people themselves understood that they were sacred.

The pre-dynastic cultures of the ancient Nile valley appear to have three distinct periods in upper Egypt, where they were most prominent: The Gerzean, Badarian, and Naqada cultures. There are four elements of the early African civilization: Writing, Recording of historical events; Communication between the king, priests, and scribes and Literacy and instructional writings. Writing occurred in Kemet about the same time as the first dynasty. It is believed that writing was invented around 3400 BCE in Kemet, about 300 years before we see a cuneiform system of writing on clay tables in

Mesopotamia, today's Iraq. In Kemet writing was done on almost any type of surface, but the favorite was papyrus, a reed that grew in the Nile, now found far south of Egypt in Sudan. Immediately writing served three purposes: Recording of historical events; Communication between the king, priests, and scribes; Literacy and instructional writings. (Asante; 2007: 21-22)

Technological advancements.

There were people who studied Astronomy, Geology, Agriculture and Architecture (Construction, technique and material, design of structure).

Astronomy.

The people of the Nile valley were responsible for developing the first calendar 365 and ¼ days

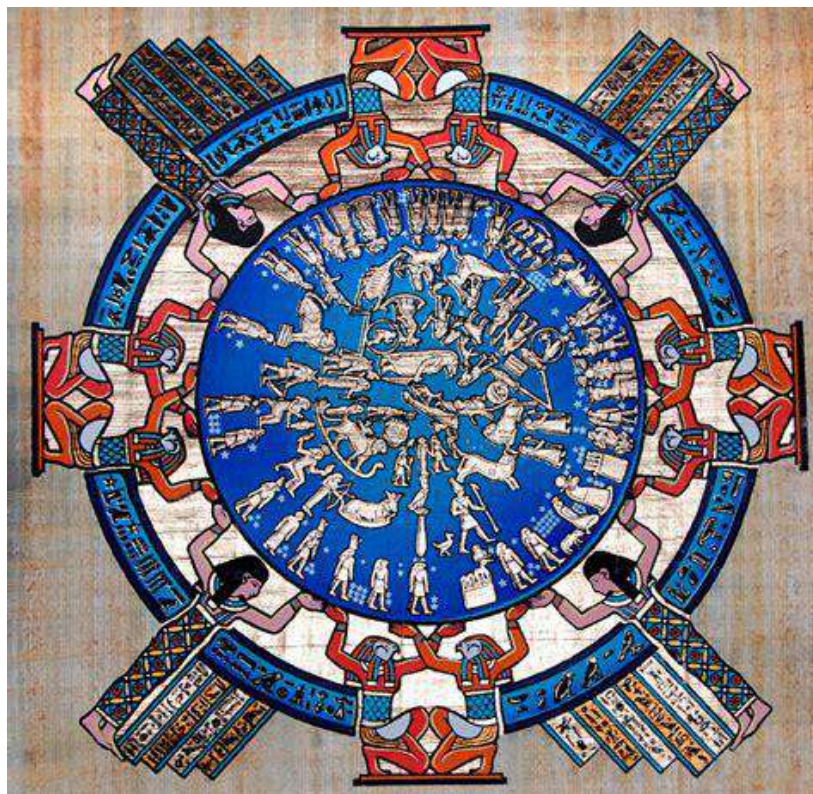


FIG 2.2.3 Ancient Kemetian calendar created approximately 6000 years ago.<https://www.bloomfieldmedicalclinic.com/egyptian-calendar.html> (Accessed 26/07/2019)

Agriculture.

In the Nile valley there was a concentration of heavy-yielding grasses called cereals. These were barely and wheat in north-eastern Africa and sorghum and millet in the tropical regions to the south. Here on the fertile banks of the Nile, human beings began the rigorous protection of wild plants where they grew and then began the practice of hoeing and ploughing or encourage the special crops while discouraging the grasses that were not useful for food. Perhaps farming may be said to have come into being when plant selection happened. This would have been when a woman or man chose to keep the seeds of strong plants while rejecting the seeds of the weaker ones. Agriculture had taken a great leap in the valley. With the development of farming, which originated in crop cultivation and grain gathering and selection along the banks of the Nile, we see an increase in the food supply. (Asante; 2007:22-23)

Although the view is widely held, Egyptian stone architecture does not have its roots in the worldwide megalithic building activities of Neolithic cultures, which go back at least to the fifth millennium b.c. In Neolithic Egypt—from ca. 5200 (or 4800) to ca. 3200 (or 3000) b.c. the common building materials were pisé, mudbrick, reed, and wood; there was no stone architecture. Why the use of stone for structural or other important parts of building started only in the first two dynasties is an unanswered question. In the Third Dynasty (ca. 2700 b.c.), true stone architecture appeared like with the mortuary complex of King Djoser at Saqqara. The existence of other primitive forerunners of this type is possible, but they remain beyond our grasp. (Dieter; 1991: 3).

Architecture (Construction, technique and material, design of structure).



MAP 2.2.2 Map of Egypt. (Dieter; 1991: 2).

This relatively late appearance of stone building, when brick architecture was already flourishing, had important consequences for the development of Egyptian building forms. Practically all the main

features of Egyptian architecture, such as the battered walls, the Egyptian cornice, the screen walls, the false doors, and the various types of columns, were distinctive features of a building in a different kind. This process of translation also influenced the new dimensions of the building, which were comparable to those of the brick architecture and did not, at least during the transitional period, surpass human proportions. (Dieter; 1991: 3).

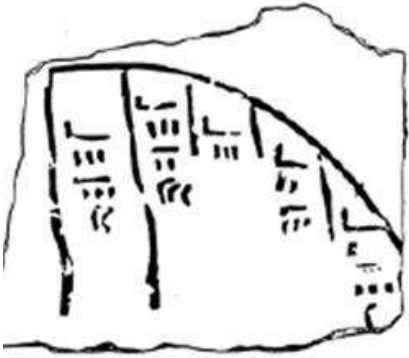
The construction methods of brick building were applied at first to building in stone. Small, regular blocks were set in a pattern of brick bonding, frequently in rows that inclined inward and were joined with a lot of mortar. Both these characteristics of brick building soon disappeared, however. Just a few generations after King Djoser, in the reigns of Snofru, Cheops, and Chephren, pyramids and pyramid temples of gigantic dimensions were erected with blocks weighing up to 200 tons. (Dieter; 1991: 3).

The early form of architecture was developed in Kemet, where the first masonry building was the Saqqara Pyramid, built by Imhotep for Per-aa Zoser in the Third Dynasty.. The Saqqara site was not simply the step pyramid structure that was used as a burial chamber but was also a huge complex of temples, including a funerary temple that still stands today. (Dieter; 1991: 3).

Plans.

On the dividers of the stone burial places and sanctuaries of the New Kingdom, Egyptian craftsmen drew precise and definite heights of arches, churches, castles, private houses, and different structures. Such craftsmen were unquestionably equipped for drawing engineering plans and rises for building purposes too, however couple of drawings of this sort have made due; indeed, no evident structure plan as executed by a modeler for development purposes has been saved.

The layout of Egyptian buildings shows that whole cubit measurements were preferred for overall inside and outside measurements. Obviously fractions of cubits such as palms and fingers—or, according to another system, half-cubits—could not always be avoided.² One may therefore assume that the original plan of a building was developed with the help of a grid, the squares of which represented 1 cubit



The layout of Egyptian buildings shows that whole cubit measurements were preferred for overall inside and outside measurements. Obviously fractions of cubits such as palms and fingers—or, according to another system, half-cubits—could not always be avoided.² One may therefore assume that the original plan of a building was developed with the help of a grid, the squares of which represented 1 cubit

FIG.2.2.4. Third Dynasty ostrakon from Saqqa, with sketch for the construction of a vaulted roof. (Dieter; 1991: 9).



FIG 2.2.5. Paving slab from the temple of Mentuhotep at an estate. . (Dieter; 1991: 9).

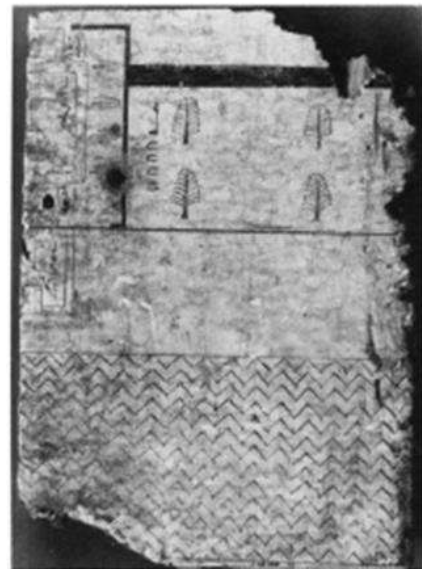
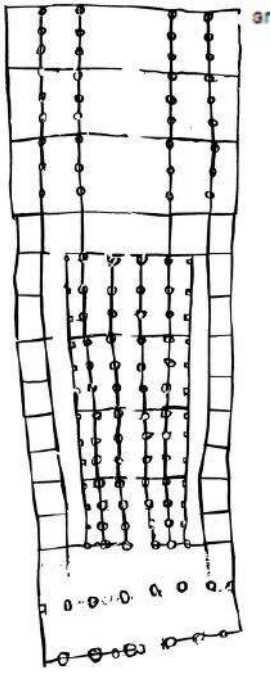


FIG.2.2.6. wooden panel of the eighteenth dynasty, with the plan of Deir el-Bahari, with the plan for a garden or temple. (Dieter; 1991: 9)



The only plans that have survived are not real building plans as we would expect them, but were created for slightly different purposes.

FIG.2.2.7. Graffito in the quarries of Sheikh said representing the plan of a temple.



PLATE 2.2.2. .user-maat-re, setep-n-Re, the Heru name of Ramses II, Eighteen dynasty. <https://www.timetrips.co.uk>

(Accessed 26/07/2019)



PLATE 2.2 3. Saqqara Pyramid built by Imhotep for Per-aa Zoser. <https://www.flickr.com/photos/yourdon/3140270189>
(Accessed 05/09/2019)

The Sphinx is said by some to have carved nearly 15,000 years ago. Others argue this, saying that the stone sculpture dates from the time of the Per-aa Khafre. We know, of course, that it was not called “Sphinx” by the ancient Kemetic people. The name Sphinx derives from the Greek word “sphingo”, to strangle, based on the Greek sphinx’s habit of strangling its victims. The name was subsequently applied to Egyptian sculptures by Greek travelers. They called this the Great Sphinx, although the construction of the “Great Sphinx” predates any in Greece. The people of Kemet called it Heru-em-akt—meaning Heru (Horus in Greek) of the horizon; sometimes it was referred to as the Bw-Heru (Place of Heru) and also as Ra-Horakhty (Ra of Two Horizons). (Asante; 2007: 32)



PLATE 2.2.4 Avenue of sphinxes, Luxor. <http://www.mummies2pyramids.info> (Accessed 26/07/2019)

The African public were the best developers of "sphinxes", to such an extent that European researchers have ordered them by type: Androsphinx (Lion body with human head), ovisosphinx (lion body with slam head), and hierocosphinx (lion body with sell head). One can think about these figures, when they show up before sanctuaries like the incomparable Karnak or Luxor by Napoleon's military in 1798, many sphinxes have been uncovered from underneath the sands. The colossal idea of the antiquated Egyptian Artists and Artisans appeared to be unbeatable by human hands. One can't overemphasize the magnificence of the engineering fortunes of Kemet on the grounds that no place on the planet is there such an assortment of antiquated structures. All of old Greece and Rome don't add up to the engineering legacy of kemet. Coordinating an organization to develop enormous sanctuaries, burial places, and public structures got one of the qualities of the Kemetic culture. (Asante; 2007: 33)

Temples like the massive Karnak Temple at Waset and the tombs of the Kings and Queens in the Valley of the Kings and the Valley of the Queens have acquired enormous capacities, and the Kemetic people have mastered all the skills needed to build the most perfect buildings of their day.. The Kemetic people were great stone builders. They built on a large scale, in relationship to gods, it seemed, and not in relation to humans. During the third and fourth Dynasties we see the construction of the giant pyramids at the Giza plateau: for Khufu, Khafre, and Menkaure. It is the pyramid worked by Khufu of the fourth Dynasty around the year 2560 BCE that we call the Great Pyramid, one of the seven marvels of the world. The custom of pyramid building began in old Kemet as a swap for the mastaba or "stage" sort of illustrious burial place. At the point when a few stacked mastabas were utilized it was conceivable to make a stage pyramid. Khufu's pyramid required around twenty years to assemble. To start with, the site was readied; squares of stone were moved down the Nile and set at the site. An external packaging (which can't be seen now was then used to smooth the surface. In spite of the fact that it isn't realized certainly how the squares were set up, numerous hypotheses have been progressed. For instance, one hypothesis includes the development continued. This slope, covered with mud and water, facilitated the relocation of the squares, which were pushed (or maneuvered) into place (Asante; 2007: 33-34)

Philosophy.

Several dynamics led to the Kemetic origin of philosophy. In the first place it was essential to explain the challenges of the physical universe in terms that agreed with the spiritual ideas of the people. Second, it was important that the Per-aa received good solid information that was the result of reflection, not someone just providing an opinion. The Per-aa appreciated the priest, scribe, vizier, philosopher who has given thought to the questions put before him. There were numerous philosophers, wisdom all of the Kemetic philosophers but it is necessary to provide you with several of the most important ones. (Asante; 2007: 35)

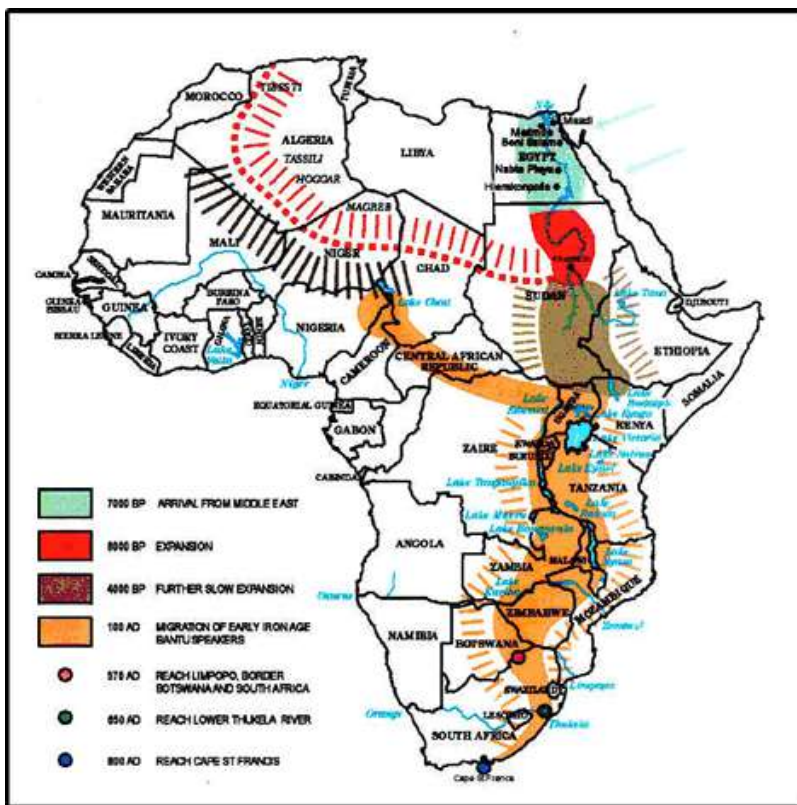
2.3. Pre-Colonialism in the African Built Environment.

The decolonization agenda continues into discourse the reaffirmation of a primordial African identity and thus challenges to naturalize the communication between the African subject and his/her natural world view. Pre-colonialism reveals raw cultural practices that were not contaminated by external

supremacy of an African standpoint on the universe and its natural approach was broken up by colonialism. In the case of European post-colonialism, the colonial master changes from being white to being black and this is reflected in the built environment (Mthethwa; 2019: 24)

2.3.1. Pre-Colonial Africa.

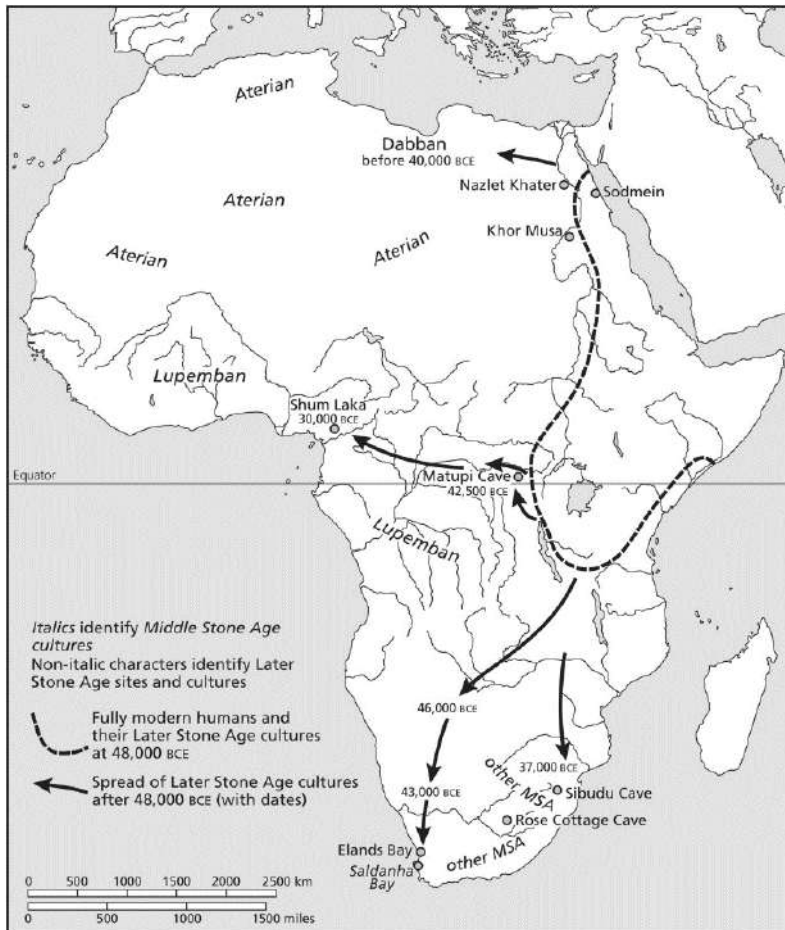
The world of precolonial Africa, with its various geography, maze of languages, long cultural history, and complex of indigenous societies, was multilayers and complexly textured: its story is little assorted from that of the rest of the preindustrial world. In sub-Saharan Africa, we have the first thrilling of humankind-physically progressing in eastern Africa and developing new technologies and conducts unique to humans. Successfully modifying to the open grasslands of the highlands in East Africa, these early humans explored new environments elsewhere and began the long trek to the intricate ecological measures humans engage in today. (Vogel; 1997: 26)



MAP 2.3.1. Earliest evidence for *Canis familiaris* on the African continent. <https://www.africanis.co.za/history.htm> 28/07/2019

Throughout the history of the subcontinent the pattern of successful adaptation to changing conditions, of people reacting to challenges can be traced. Over time, the northern and southern savannahs, as well as deserts and high mountainous regions. They used every kind of society known to mankind: from the hunter-forager band to the creation of elaborate states. Their art and technologies have left a long-

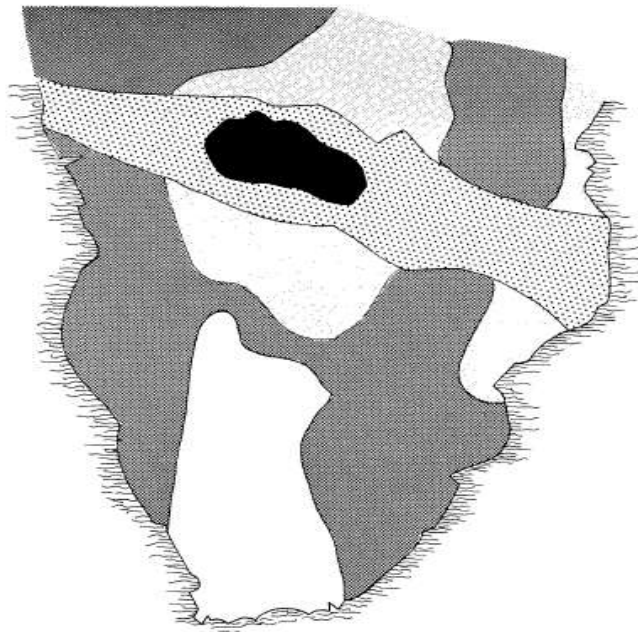
lasting archaeological record, and products created on the African continent made their way into world markets through the exertions of indigenous entrepreneurs. Cut off of unnecessary exaggeration or undue prejudice, we may safely conclude that precolonial Africa produced an exciting and significant record of achievement (Vogel; 1997: 26)



MAP 2.3.2. Stone age Africa
<https://www.cambridge.org>
 (Accessed: 28/07/2019)

2.3.2. Pre-Colonial Nguni settlements and Built form.

African people who lived in close vicinity to large lakes like Lake Victoria, lake Malawi and Lake Tanganyika migrated South of Africa a large group of the people who migrated south towards the Indian ocean became known as the Nguni. The east coast of Africa, the south along the east coast is where the Nguni people settled. The southern Nguni people (Xhosa) still live in the Eastern cape today. The Northern Nguni people currently live in Kwa-Zulu Natal, Swaziland and Mpumalanga. . (Halala, 2014; 15)



MAP 2.3.3. Map showing supposed stages in the spread of Bantu-speaking peoples. (1974:35)

Supposed stages in the spread of Bantu-speaking peoples.

- MAIN PARENT AREA OF BANTU (ANCIENT) UP TO ABOUT 2,000 YEARS AGO
- ▨ FIRST AREA OF BANTU SPREAD; MAINLY BEFORE AD 500
- SECOND AREA OF BANTU SPREAD; MAINLY BEFORE AD 1,000
- THIRD AREA OF BANTU SPREAD; MAINLY AFTER AD 1,000
- NON-BANTU

Each clan had its own sovereign rulers until about midway through the eighteenth century. At around this time, the way in which people began to move away from places and settle in new places began to change. Three groups of people started to become more powerful than the other groups. For many generations, members of different clans fought with each other. This peaceful co-existence changed when slave hunters and traders started capturing people and selling them as slaves. . (Halala, 2014:15)



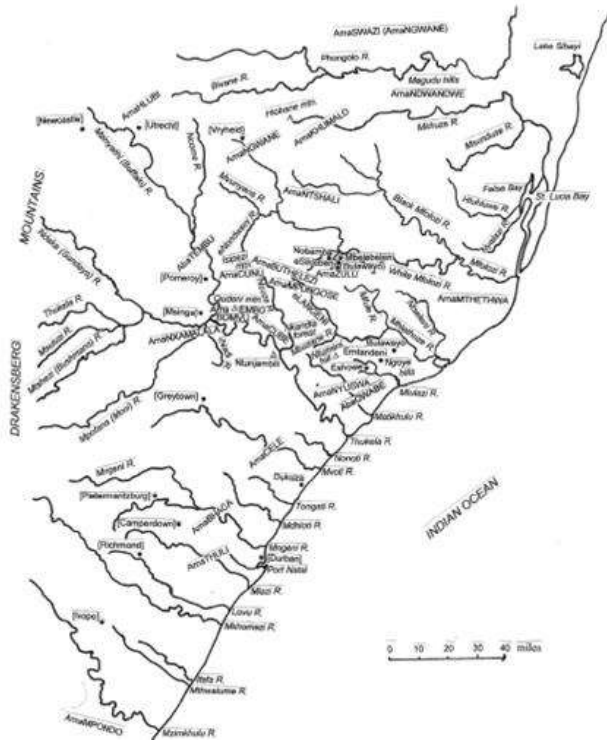
MAP 2.3.4. Map of South Africa before European division.
<https://saheritagepublishers.co.za>
 Accessed 08/08/2019

It is important to explain how the Nguni people moved around and settled in the areas that we know today as Kwa-zulu natal, Eastern cape, Mpumalanga and Swaziland. The Ngwane under the Dlamini royal family lived mainly in the northern part of the region. Before they came into the Northern part of the region, they lived for many centuries with the Varhonga people as eka Mpfumu or eNhlangueni. This means the place of reeds, and is where the city of Maputo stands today. Maputo is a corruption of a Rhonga name, Maputsu. Corruptions of the names of people and places often happen when people from another culture invade a place. After some time, the Ngwane people moved further south. They took over small clans north of the Pongola river and made them part of their group. This group later became known as the AmaSwati or Swati people. (Halala, 2014:15)



MAP 235. Map of Northern Nguni territories
<https://saheritagepublishers.co.za>
 Accessed 08/08/2019

The second group of people are the Ndwandwe, they became more powerful under their mighty leader Zwide. The Ndwandwe group moved from around Delagoa Bay, also known as eNhlangueni, and settled in the Mkuze area, around the Ntshaneni Mountain. The third group of people are very powerful Mthethwa. They settled in the south between mfolozi and mhlathuze rivers. This group dominated the area and became very powerful under the leadership of Godongwane.who later became known as Dingiswayo. At the same time Godongwane of the Mthethwa and Zwide of the Ndwandwe experienced their most powerful time as the leaders of their people. . (Halala, 2014:15)



MAP 2.3.6. Map of Nguni settlements in Kwa-Zulu natal
<http://assets.cambridge.org>
 accessed 08/08/2019

The new political set up in Kwa-Zulu natal changed the story of the Nguni people when Europeans came to southern Africa. They sought ivory and slaves so Africans began to supply them with ivory. They also began to supply slaves to the white slave hunters at the cape, Nyemebeni, also known as Inhambane, and Delagoa Bay. This trade was very valuable to the Africans, and this is when the trouble started. The Nguni people started to fight amongst themselves to protect the trade. Many small African communities joined larger and more powerful groups so that they could survive in the fighting. Some of the small independent clans disappeared completely when they became part of larger groups. (Halala, 2014:15)

Stronger clans set up a military system called amabutho. In this system, all the men who were able to fight had to join the army. They also came with new military tactics and new and more effective ways of organizing their armies. The leaders who became most prominent in the struggle to protect their people were Zwide, Dingiswayo and Shaka Zulu. The Nguni people became unstable because of insecurity and drought. With their crops failing, people felt very insecure about where their food would be coming from, the ivory trade was also a huge reason why the Nguni became unstable. The trade was valued by the Nguni as stable income they were receiving from the white traders. The groups began to compete with each other for this trade. Some of the leaders began to lead their groups out of the region to get away from the instability. Most of them moved northwards and settled amongst

different communities. Other groups, such as the Gaza-nguni under Manukosi, formed strong Kingdoms. These powerful kingdoms only collapsed when they were beaten by the strong weapons of the European settlers and colonisers. (Halala, 2014:15)

Manukosi was a part of the Ndwandwe clan, who lived in the Northern part of Kwa-zulu natal. The earlier traditional leader of the Ndwandwe people was Yanga. The community leader lived between the Pongola and black Mfolozi rivers with other small Nguni groups. Their spoken language was isiNguni. Manukosi led a branch of the Ndwandwe people called the Gaza. They settled in the Ntshaneni mountains, part of the same area where the rest of the Ndwandwe lived. (Halala, 2014:14-15)

In the beginning of the nineteenth century, many small communities lived in the Northern Nguni territory. These communities were mostly left in peace to govern themselves. They benefited from the wider social and political control of the Ndwandwe and Mthethwa people, who lived in the south between the Mfolozi and Tugela rivers. The Ndwandwe controlled the main trade route between the east and the inland areas in the north. The Ndwandwe under Zwide built up a strong and powerful confederacy. . (Halala, 2014:14-15)

He attacked his brother in law Sobhuza, because he needed more land. Sobhuza and the Ndwandwe both claimed that the fertile land in the Pongola valley belonged to them. This was the land that Zwide wanted, he fought Sobhuza for it driving him out to move north and settle in present day Swaziland which was then called Enshiselweni. .(Halala, 2014:15) In 1818, Zwide realized that Dingiswayo had a bigger and better trained fighting force, and that his forces had very little chance in a full-on confrontation with them. So he attacked and killed Dingiswayo. (Halala, 2014:15-16)

The death of the Mthethwa leader resulted in dire consequences for southern Africa. The clan who had once been so powerful, now became vulnerable and without a leader. This opened up an opportunity for opportunist to take over. Shaka was a leader of the small Zulu clan and a general to Dingiswayo's army. He took advantage of the Mthethwa being without a leader and took over the Mthethwa

confederacy. Late in 1818, Shaka led a joint Mthethwa-Zulu army into a vicious attack on the Ndwandwe under the command of Shoshangana. He defeated the Ndwandwe at the battle of Mhlathuze. By the end of the battle, Zwide had lost five of his sons: Nomahlanjana, Sixobana, Nombengula, Mpejia and Dayingubo. Shoshangana and what was left of the once invincible Ndwandwe armed forces were forced to return home hungry, exhausted and demotivated. This defeat led to the collapse of the great Ndwandwe kingdom in the region. . (Halala, 2014:16-17)

Shoshangana, Nxaba and Zwangendaba were the three traditional leaders who were Zwide's subordinates. They were shocked by how severe the defeat by Shaka's army had been, so they took their people to the southern Mozambique and beyond. Shaka followed the retreating army and also sent his fastest men to capture Zwide. When Shaka's men got to Zwide's palace, they found that the King had already fled with what was left of his followers to the north over the Pongola river. From that day, Zwide lived like a fugitive, moving from one place to another. He finally settled in the upper Nkomati valley at Umjindini, near the present town Barberton in Mpumalanga. This is where he died at around 1825, and where his remains lie buried. Some of the Ndwandwe people desperate to survive, remained and gave their loyalty to Shaka. Others fled the region altogether. Amongst those who left was the grandson of Zwide Mzilikazi ka Mashobane ka Khumalo. Like Shoshangane, he formed his own kingdom elsewhere. . (Halala, 2014:17)

Zwide's heir, Sikhunyana, still hoped that the Ndwandwe would become dominant in the region again. In 1826, he led an attack on Shaka's army. The battle was quick and Sikhunyana was completely defeated. The survivors fled northwards to join other clans and groups. Some of the survivors joined Shoshangana and his gaza-Nguni, who were settled in the land of the Vatsonga. Zwide's other son, Somaphunga, later returned home. . (Halala, 2014:18)

The long draught and the threat of slavery may have contributed to the breaking up of the Ndwandwe confederacy. However, it was probably their disastrous defeat by Shaka that really destroyed them. After the great defeat, Zwide's army, Shoshangana, together with Nxaba, moved north. They reached the Vatsonga territories across the Pongola river in what is known as Mozambique. Their invasion of the area disrupted the lives of the peace-loving Vatsonga and the Portuguese settlers. It was here that

Shoshangana later formed Gaza Kingdom named after his grandfather Gasa with his Shangaan or Machangana followers. (Halala, 2014: 18)

The Zulu Village.



PLATE 2.3.1. Traditional Zulu Homestead (Source: www.google.com. Accessed: 31/10/2019)

The Traditional Zulu Homestead was built according to the Ancient Nguni Tradition, where animals had a crucial role in society. The Kraal was positioned at the centre because cattle were very important in most Nguni economies because they were a part of crop cultivation, used for lobola, a source of milk and meat, their hides were used for battle-shields and clothing. Most importantly the cattle-fold was a place where ceremonies and rituals to the ancestors took place (Monteiro-Ferreira, 2005: 350).

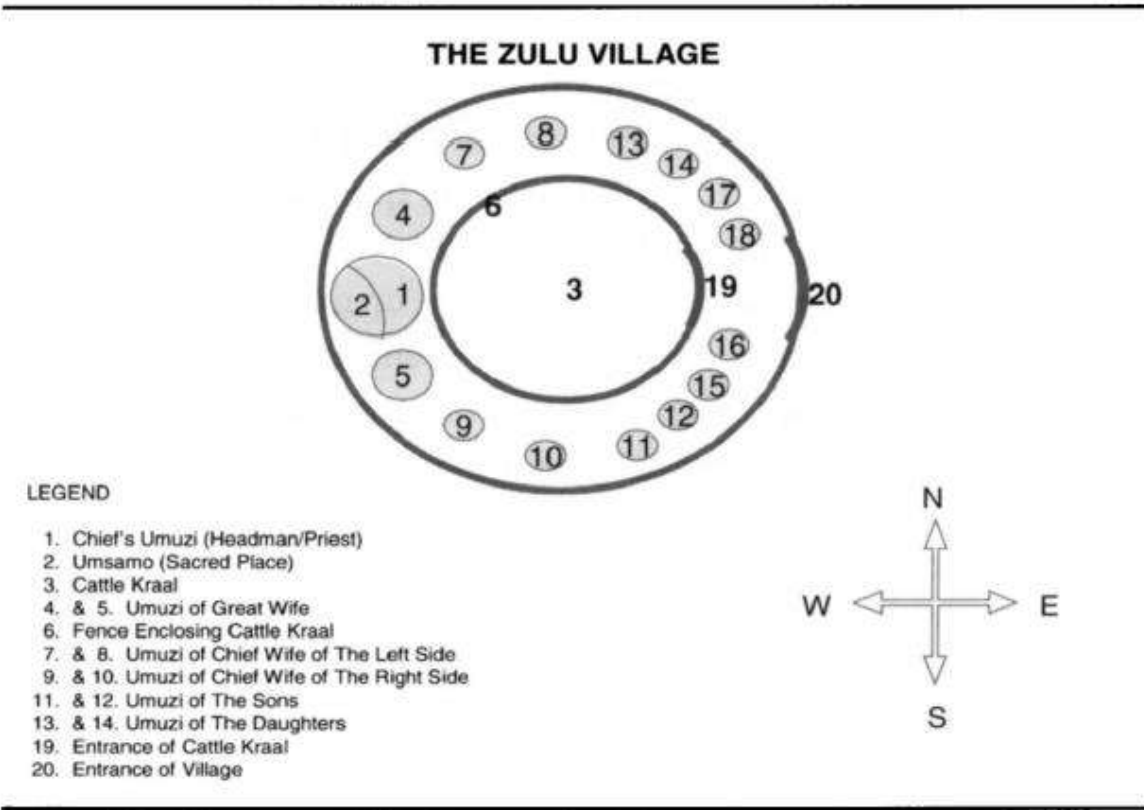


FIG. 2.3.1. The Zulu village (Monteiro-Ferreira, 2005: 350).

Homesteads were arranged in a crescent at the top of a sloping piece of land with irregularly shaped fields for planting vegetables and grains around it, making them self-sufficient as illustrated in FIGURE 2.3.1. (Monteiro-Ferreira, 2005: 350).

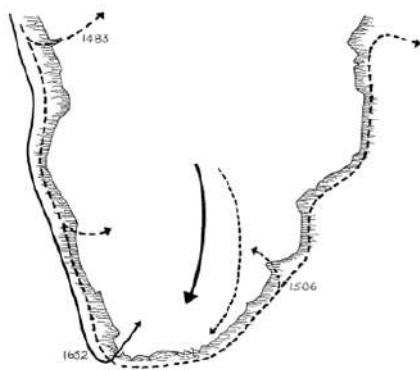
2.4. Colonialism in Africa.



FIG. 2.4.1. Graphic representation of colonization of Africa. (Source: www.google.com. Accessed: 31/10/2019).

2.4.1. The colonization of Africa.

Colonization is a result of the division of Africa and its resources into political subdivision at the Berlin conference of 1884-85 facilitated by European power. By 1905 African soil was almost completely owned and controlled by European governments, with the only exception being Liberia and Ethiopia (Alinor, 2017) the historical colonization of Africa by Foreign people started with the exploits of the Phoenicians in Mauretania. (Races, and Johnson, 1930:32). Africa was colonized by different foreign countries like the Portuguese, the Spanish, Dutch and British, French and many more.



MAP. 2.4.1. Map showing the movement of people in South Africa during Apartheid. (1974:34)



MAP 2.4.2. Map of Southern Africa (1974: 33)

The individuals of color living in eastern and focal South Africa toward the start of the Christian time in Europe-communicated in Bantu dialects. From as ahead of schedule as A.D. 1000 it very well may be prominent that two significant, however related. Semantic gatherings the Mbundu whose lord was known as the Ngola (henceforth Angola) and this thusly was vanquished and colonized in 1683. Until the nineteenth century, be that as it may, Portuguese guideline was kept to the coast and its quick hinterland. The inside was just a wellspring of slaves for the state in Brazil; countless Africans were traded. In the east (Mozambique) the Portuguese experienced Arab merchants who had been chosen the Indian Ocean seaboard for ages (“Racism and Apartheid in Southern Africa”(1974: 15).

The Portuguese endeavored to infiltrate the inside looking for gold and slaves. They before long came into contact with the Shona Empire of Mwana Mutapa, and in 1629 a progression debate empowered the Portuguese to introduce their own competitor as ruler, offering devotion to the King of Portugal. As in Angola, Portuguese standard barely stretched out past the coast, however there were different endeavors to either curb or convert the occupants generally to no end. (“Racism and Apartheid in Southern Africa”(1974: 15).

The Dutch were the close to show up, settling at the Cape in 1652 in the interest of the Dutch East India Company under the order of Jan van Riebeeck. The organization proposed the settlement essentially as an arranging post for India-bound boats, however van Riebeeck required steers to supply the boats with meat, and this carried the Dutch into unavoidable clash with the San and with the Khoi, who had enormous crowds of cows and who opposed Dutch interruption in their territories. Inside a couple of years, the issue of land, which was to torment relations among white and dark for some, ages, had evidently meddled with the scene (“Racism and Apartheid in Southern Africa”(1974: 15).

Khoi obstruction was controlled and many were subjugated. The posterity of relationships and contacts between the Dutch and the Khoi were either caught up in what was to turn into the Afrikaner people group, or were with the relatives of slaves from the East Indies, to shape the greater part of the 2 million Coloreds in South Africa today. Numerous Khoi likewise kicked the bucket from new sicknesses or established new networks. The San, as well, discovered their lifestyle radically undermined by the Dutch. Thousands were essentially executed by the Dutch, yet kids were frequently taken as slaves and later intermarried with the Colored worker local area (“Racism and Apartheid in Southern Africa”(1974: 16).

Nguni and the Sotho. Iron, copper and gold were mined and worked. Sociopolitical structures were unpredictable and on occasion amazing authorities arose and fell, concerning case those of the Luba and the Mutapa. Significant settlements and exchanging focuses existed, for example, the still neglected city of Zimbabwe. An amazing society which prospered from the 11th to the fifteenth century was that of the Shona. Shona impact spread generally across the focal pieces of northern South Africa under the administration of Mutota (c. 1420-50) and Matope (c. 1450-80) every one of whom conveyed the title of Mwana Mutapa (“Racism and Apartheid in Southern Africa”(1974: 16).

In 1779 what is known as the main Kaffir war broke out; it finished tragically for the Xhosa, and the River Fish turned into the limit of the new Boer domain. Xhosa obstruction, nonetheless, proceeded over succeeding many years. In 1806 the British took over organization at the Cape. The Boers, detesting both authority impedance and abolitionist bondage pressures, journeyed off again away from the Cape and, in the nineteenth century, across the Drakensberg, the Orange River and the Vaal. To hold the entire Cape Colony, Britain imported 5,000 new migrants the '1820 pilgrims'. This Boer development followed intently upon the movements of some southern Bantu-talking gatherings and the union of numerous different gatherings into the Zulu realm. This occurred under Shaka who is viewed as a saint by numerous Africans from one viewpoint and an autocrat by the infringing Europeans on the other. With exchanging courses upset by European settlement, with the rise of another ground-breaking African realm a few gatherings including the Ndebele and the Ngoni moved northwards once more ("Racism and Apartheid in Southern Africa"(1974: 17).



MAP. 2.4.3 Map showing the great trek.(1974:36).

2.4.2. Apartheid in South Africa.

Politically-sanctioned racial segregation is characterized as the approach of "separate turn of events", including racial isolation and political monetary victimization non-white gatherings, that won in South Africa until the mid 1990s. It influenced "hued" (blended) and Indian South Africans, just as the lion's share dark populace. It has additionally been applied to comparative frameworks in different pieces of the world, politically-sanctioned racial segregation was instituted in the 1930's by the South African Bureau of racial undertakings (SABRA), yet the strategy had sources in before enactment, for example, the locals land demonstration of 1913, which set up isolated territories for European and non-European Farms (Thieme, J, 2003).

Apartheid was more fully implemented from 1948, when the Afrikaner National party came to power and passed a programme of legislation that drastically curtailed the civil liberties of the non-white population. This included the group Areas act, which established racially segregated townships such

When the British finally took over Cape Colony in 1806, many of the Dutch settlers resented this imposition of alien rule, the enforced usage of English as the official language, and the British attitude to Africans and Coloureds. They were horrified, for example, when the British in 1812 set up the 'Black Circuit' court which dealt with complaints by servants and slaves against their white masters. The final blow came in 1834, when slaves in southern Africa, as in the rest of the British Empire, were set free. Slavery was a fundamental part of the Dutch settler society and this law seemed to be an attempt to undermine the life they had built for themselves. It was part of their tradition, however, to make journeys or treks in search of new land, and this is what they did in 1837. This is known as the Great Trek. .(1974: 18)

as Soweto and the immorality act, which banned inter-racial marriages. In the early 1960s the South African government began to establish ten self-governing Bantustans, independent black African “Homelands” which further restricted the freedom and mobility of non-whites. (Thieme: J: 2003).



PLATE 2.4.1: Signs (English and Afrikaans) in Johannesburg.1957
(online: www.cvltnation.com/institutionalized-hatred-signs-of-apartheid-1950-1990)

Black opposition to apartheid led to a number of uprisings, such as that at Sharpeville in 1960, when 69 demonstrators against the policy were killed by the police. After this, the government declared a state of emergency and organizations, such as the ANC, which opposed apartheid were banned. Internal opposition to the policy in the 1970s and 1980s, together with international sanctions, brought about the repeal of central aspects of the apartheid system such as the pass Laws, which had limited the movement of non-whites, in the mid-1980s. In 1991 President F.W.de Klerk dismantled most of the remaining legislation (Thieme: J: 2003).

The finish of politically-sanctioned racial segregation was guaranteed when, in 1994, the ANC won a greater part in South Africa's first races open to votes, everything being equal, and Nelson Mandela turned into the nation's first races open to votes, all things considered, and Nelson Mandela turned into the nation's first dark president, heading an administration of National solidarity. Politically-sanctioned racial segregation penetrated all zones of south African life during the period when it was in power and essentially all the composition of this time drew in with it somehow. (Thieme, J, 2003:17)

2.5. Spatial segregation and colonialist space.

2.5.1 A history of spatial segregation in South Africa.

Spatial methodology and arranging dependent on framework and foundations being connected along with rustic estates, towns, mining focuses and towns was the center of Colonial and Apartheid social designing. (Bezuidenhout, Buhlungu, 2010: 237). During the 1950s a progression of laws presented 'frivolous politically-sanctioned racial segregation' racial isolation in broad daylight places, for instance, in all transports, trains, taxis, parks, zoos, exhibition halls, displays, films, theaters, public toilets, sea shores, sports grounds, bistros, cafés, etc (Separate Amenities Acts (1953) and (1960); Motor Transportation Amendment Act (1955); State-helped Institutions Act (1957)). Isolation was likewise applied to emergency clinics, where high contrast are dealt with Separately by staff of their own racial gathering, and game, where blended groups, blended rivalries and blended onlookers are totally taboo (Litchtenegger, 2016: 2-4).

Manufacturing plants needed to give separate doorways, checking in gadgets, pay workplaces, medical aid rooms, ceramics and cutlery, washrooms, toilets, evolving rooms, rest-rooms, lounge areas and work-rooms (Factories and Machinery Act (1960)). The Group Areas Act and the inside transitory work it is proposed to deliver comprise another instrument of politically-sanctioned racial segregation which influences the economy. In order to control the stockpile and cost of work needed by the white local area without jeopardizing its strength and restrictiveness, different races were obliged from getting comfortable territories marked as white. The social impacts of this are twofold. To start with, in everything except a couple of outstanding cases, Africans were limited to dark municipalities on the edges of the huge towns, for example Soweto, with a populace of 500,000 on the edges of Johannesburg. Also, the vast majority in these municipalities were transitory inhabitants, qualified for live there just as long as they have work; else they needed to re-visitation of the 'countries'. They were not permitted to carry their spouses or families to the municipalities. As per politically-sanctioned racial segregation belief system, a person of color is permitted into a white region just to give low-paid work. (Litchtenegger, 2016: 2-4).

As indicated by the patriot strategy of independent turn of events, there were to be not any more enormous African municipalities on the edges of white towns when the African people groups live in their own 'countries'. Their economy was to be discrete from the economy of the white regions, however they would even now supply work for white firms in neighboring territories. This spatial isolation was additionally reached out by the Promotion of Bantu Self-Government Act, a law which revamped South African government by isolating the dark populace in practically discretionary public units that were designated explicit zones, the purported Homelands. Signs cautioning white individuals that they were going to enter dark regions were situated at the passageway to municipalities, while multi-lingual signs distributed territories and offices to explicit race-gatherings (Litchtenegger, 2016: 2-4).



PLATE 2.5.1: Johannesburg, 1956 (online: www.cvltnation.com/institutionalized-hatred-signs-of-apartheid-1950-1990)



PLATE 2.5.2. Image 6: Train station (rfklegacycurriculum.wordpress.com/day-of-affirmation-speech/)

A specific measure of industry was to be decentralized, for example moved to 'line regions' abutting the Bantustans. Africans would then work in the white area of the economy, live in dark territories and be a significant distance away from white towns. Diverted industry would profit, with compensation even lower in boundary zones than in towns, and work considerably more simple to direct and control. There is no proof that this approach was working. At an early stage it was decided that a simple exposition of architects and their work was an inadequate way to describe the complexities of the making of South African space. Furthermore, it was agreed that buildings displayed out of context were 'a meaningless architectural self-indulgence' in the context of framing such a review project (Murray, 2005). Important questions were posed around the relation between architecture, colonialism and apartheid in South Africa. As an alternative way in, a set of themes or 'positions' were identified,

including: 'Invasions', 'Violence', 'International Tendency', 'Fortification' and 'Promised Land'. (Murray, 2005:10-12)



PLATE 2.5.3. Image 7: sign indicating the separation of public space according to skin colour (www.southafrica-travel.net/history/eh_apart1.htm)

The traveler work framework was the establishment of the scene of pilgrim and politically-sanctioned racial segregation South and southern Africa. This framework included African men being forced to leave their families in provincial places of the sub-landmass and travel to mining focuses where they were housed in single-sex mixes while they chipped away at the mines. Their developments to and from the mines were firmly constrained by the pass framework. All things considered, politically-sanctioned racial segregation was likely perhaps the most extraordinary instances of spatial designing in mankind's set of experiences. This spatial methodology relied on the production of a range of foundations and framework connecting together two hubs, country estates and towns, at the one end, and mining focuses and towns, at the other. Control was practiced at the two finishes, yet in addition opposed at the two closures. The main hub, different "work sending zones", was controlled through what Mamdani (1996) terms roundabout guideline as conventional initiative structures administered by the different manifestations of the Department of Native Administration (Bezuidenhout, A, Buhlungu, S, 2010: 238).

The rationale of control in mining mixes was strengthened by metropolitan isolation in spots where mines were found. Extensive consideration has been paid to these two hubs, the explanation among them and the commonly strengthening types of control have been ignored. Mining mixes would not have been conceivable without country estates and towns as antitheses, just as the neighbourhood metropolitan and peri-metropolitan topography of provincial and politically-sanctioned racial segregation South Africa. Yet, as far as we might be concerned, isn't just state establishments and significant organizations that shape scenes of controls Herod (2001:257) contends, "space can be utilized by both capital and work—and by various portions inside these two classes—to additional

political and financial plans". Structuralist ways to deal with the topography of work (instead of work geology) neglect to consider laborers to be "dynamic geological specialists" (256), he contends. To consider laborers to be their associations as dynamic geological specialists, there is a need "to see how different gatherings of laborers approached developing spatial fixes in quest for their fluctuated political and monetary targets" (Herod 2001) (Bezuidenhout, A, Buhlungu, S, 2010: 239).

Spatial control was implanted in the manner by which laborers were enlisted into the business. The time frame up to the last part of the 1970s was described by consistent work deficiencies, halfway because of the low wages offered by the business, and the way that by and large rustic networks were moderately independent through resource farming. Frontier land arrangements were acquainted with disturb country economies and to consolidate rustic territories into indispensable spatial hubs for the production of a work market for the business (Bezuidenhout, A, Buhlungu, S, 2010: 239).

The pioneer and politically-sanctioned racial segregation period spatial control appeared as containing individuals inside assigned spaces, from the freedom time frame onwards, spatial control appears as separation and division, driven by the market. The unwinding of the politically-sanctioned racial segregation spatial request additionally implies that ways to deal with conceptive control have changed. Citizenship status has become a significant separation point, with unfamiliar transients exposed to being isolated from their families. All things considered, the quantity of South African travelers stays high.

2.5.2. The dynamics of a labour compound.

Boer freedom was not extensive, due to the revelation of gold and jewels inside their limits making them by and by into the circle of British impact Economically and strategically. The Boers were primarily ranchers, and were less inspired by this mineral potential than the British. The factor which made the circumstance in South Africa very not the same as that in some other settlements in Africa was the industrialization which followed the disclosure of gold and jewels. New outsiders filled South Africa from Europe to make their fortunes. A couple became moguls yet most became individuals from the amazing new white workforce (UNESCO, 1974:20).

These disclosures happened when the Europeans had laid qualifications to incredible pieces of the land in southern Africa and, thusly numerous Africans were landless and looking for business. The land was around then heavily influenced by the Orange Free State, yet Britain had the option to re-have it in 1871. Europeans, Coloreds and Africans filled the zone, the Africans by and large turning out to be workers and the Europeans miners or 'diggers'. By 1872, 5 million worth of precious stones had been found (UNESCO, 1974:20).

The Diamond Diggers' Protection Society professed to be stressed over jewel robberies by Africans and rivalry from African and Colored diggers. They hence attempted to have enactment acquainted which would make it unfortunate for a 'local' to be allowed a permit to burrow or to hold cases of jewels. The British high official of Griqualand West would not acknowledge such prejudice in the law however the announcement he did in the end make put comparable limitations on 'workers', who were typically African or Colored. 'Workers' were likewise needed to have a work contract and to deliver a testament of its enlistment on interest. After 1875, when the cost of jewels fell, numerous little men were constrained bankrupt. Consolidations occurred and the jewel business started to be progressively run by enormous organizations. At last, one major company, De Beers Consolidated Mine, was framed of the relative multitude of organizations. This revamping prompted numerous progressions that influenced the manner by which the laborers worked and lived (UNESCO, 1974:20).

Compounds for the African workers were set up for the first time at Kimberley where they were required to spend the whole of their contract period. They lived in cabins, twenty to a room, in an area surrounded by a high fence. They were never allowed out of the compound, except when they went into the mines, and could only buy food at the company's stores in the compound. At the end of every working day Africans were required to strip naked and undergo a search for stolen gems. When attempts were made to search white workers in a similar way in 1883 and 1884, strikes and riots followed and, eventually, the employers agreed to hold only surprise searches. The white miners were quick to form themselves into a powerful group to protect their own interests, both from the mine owners and from the Africans whose cheaper, unorganized labour they saw as a threat (UNESCO, 1974:21-22).

In 1900 the execution of shut mixes for African specialists and the laborer towns for white managers that were actualized over the 1880s in Kimberley should be talked about The South African metropolitan mechanical scene which is the compound or lodging, are depicted as somber and practical military enclosure that are firmly controlled. Mixes have been worked for over a 100 years by digging

organizations for the principle reason for lodging an all-male dark transient workforce. They have since created enormous academic writing. Engineering was utilized as a device of force and control, mixes in this manner augmented the capacity of the organizations to control the conduct of African laborers, secluding them from their families and society around them. The infamous mine compound were key pieces of the scene of work control that had annihilating ramifications for the social texture of the dark diggers and their networks. At the core of the traveler work framework was a spatial technique that needed to guarantee an ordinary stock of modest dark work to the business (Johnson, 1975:38).

A few years after the revelation of precious stones at Kimberley, another incredible mineral disclosure was made-this season of gold at Witwatersrand in the Transvaal in 1884. As at Kimberley, numerous miners came. The conventional fortune-tracker, nonetheless, had minimal possibility of accomplishment since such individuals as C. J. Rhodes and Barney Barnato, who had become tycoons at Kimberley, contributed a portion of their fortunes at Witwatersrand and exceptionally soon their organizations were controlling the gold business as they controlled the jewel business. The mixes and pass arrangement of Kimberley was presented in the Rand and, somewhere in the range of 1895 and 1897, the normal profit of the African specialist tumbled from E3 3s. 6d. to E2 8s. 7d. there were no clinical offices at the mines. By 1902-03, the passing rate was 69 for every thousand; among gatherings of men from tropical locales it went from 118 to 164 for each thousand. It was 1906 preceding a clinic was opened (UNESCO, 1974:22)

To begin with, there were the businesses generally of British starting point large numbers of whom made tremendous fortunes in a couple of years. They were and have stayed intrigued consistently in finding new supplies of modest work, from whatever source. Besides, there was the white workforce. Many had been baited from Europe by the gossipy tidbits about gold and precious stones. Worker's guild action at home made them aware of the requirement for association, yet they did exclude dark specialists whom they viewed as contenders whose less expensive work would constrain down wages (UNESCO, 1974:24).

Thirdly, there were the Afrikaners (Boers) who were principally ranchers. Gold carried incredible abundance to their state, which they planned to keep in their own hands. They were resolved that contemporary social and monetary changes would not bring about carrying blacks any closer correspondence with whites. At last, there were the Africans, illegal by law or suggestion from burrowing their own cases, paid significantly not as much as whites, housed in jail type conditions,

denied of quite a bit of their opportunity, lacking worker's guilds to speak to them and to express their complaints, and for the most part held in coercion by their new bosses. This is the foundation to the present-day conditions. (UNESCO, 1974:24)

The First Camps: The 1886 Closed Labor Compounds It is huge to inspect the camps that existed at the peripheries of evident fighting. On account of provincial South Africa, issues of work, mineral abundance, theoretical fever and security concerns arose with the disclosure of jewels during the 1870s and accordingly with the revelation of gold on the Witwatersrand reef during the 1880s (Turrell 1982; Worger 1987). These worries rotated around making sure about the benefits of precious stones from unlawful exchange, hastened shut specialist mixes and work dormitory, and set the managerial and building basis for parts of politically-sanctioned racial segregation. As Van Onselen clarifies, by their very nature the inhumane imprisonments, jails and mixes practiced a serious level of power over their dark detainees. This was not exclusively a wartime interest, for these organizations spoke to the vanguard of those harsh instruments that kept on working under the post-war organization (Van Onselen, 1978:79)

The specialist mixes of the early mining organizations of the Diamond Fields not just isolated and detained workers for the time of their agreement, yet they likewise depended upon vital suspensions of the law—engaging a condition of exemption, regardless of whether just with the end goal of item security. The connection between the 1880s work mixes of precious stone mining organizations, for example, De Beers and the ensuing organization of mechanical work frameworks under politically-sanctioned racial segregation later raised worries among organization chiefs about correlations with the notorious connection between the I.G. Farben organization and the Nazi system (Ibhawoh 2008:281).

The combination of serious and work engineering at Kimberley during the 1880s gives a significant point of reference to the ensuing metropolitan developments of Johannesburg and other work places in southern Africa (Bozzoli 1981:71–72; Home 2000). The twin cycles of proletarianizing and condemning southern African transient workers have been lost somewhat during the time spent chronicling frontier tasks of work control. However, it is this criminalization in its constructed structure and spatial rationales which keeps on reverberating with metropolitan scenes in post-politically-sanctioned racial segregation South Africa and imprints a genealogical establishment for contemporary talk of criminal savagery and confusion in the post province (Comaroff and Comaroff 2006).

Displaced people were delivered from the inhumane imprisonments either to private bosses, to profit to work for their unique homesteads, or to join compound frameworks in the gold mines on the Witwatersrand (Kessler 1999). The Birth of the Closed Compound on the Diamond Fields Circa 1886 In January 1885, the way toward compounding formally started when one of the three significant amalgamated organizations, the "French Company," walked 110 African laborers into a bunch of shut sleeping quarters, where they were confined for a half year (Worger 1987:144). The engineering of isolated specialist lodging was generally duplicated in modern zones all through southern Africa, with rural cantonments for European administrators and shut sleeping quarters for African workers.

This style of work imprisonment was believed to be tied in with making sure about modest work (laborers famously leaving the fields during helpless pay conditions), yet it is likewise critical to comprehend that this engineering point of reference was figured by the subject of the workers as hypothetical jewel cheats. Along these lines, this design injected the work climate with all the issues of the camp: security, guardianship and the bio political organization of human existence (Smalberger 1974; Worger 1987). Specialist lodging at the jewel mines turned into a drill sergeant lone wolf space for African workers, and a private neighborhood for European workers. At the point when the compound became "shut," it turned into a punitive scene. The draftsman of the compound, Thomas Kitto, a mining auditor from Cornwall, had been authorized in 1879 to compose a report on the Kimberley mines; Kitto expressly put together his structural proposition with respect to Brazilian Diamond Field slave lodges (Turrell 1982:57).

Kitto was viably supporting the engineering and controlled way of life of slave work as a type of taskmaster change the solitary option being a situation wherein the African worker would remain "a lean, shuddering defile" (Worger 2004:70). Alluding to the Brazilian slave sleeping quarters framework, he portrays the proposed security nook for African workers: The blacks were held up in dormitory, which were inherent the type of a square, the external divider being a lot higher than the inward divider; the rooftop slants inside. The passageway to the spot is by a huge entryway, over which around evening time hangs a ground-breaking light. People offered an explanation to the call of their names while dropping at the entryway toward the beginning of the day and at night when entering. They resigned to rest early, and a manager secured the premises every evening. (Kitto 1882 refered to in Turrell 1987:97). Robert Turrell states that the Kimberley mixes "were in reality, planned to forestall burglary, and they later developed to be primarily indistinguishable from convict stations with

passageway and leave passages to the mine, wire network over the military enclosure and detainment cells for laborers to flush out taken precious stones when their agreements lapsed" (Turrell 1982:65).



FIG. 2.5.1 a representation of local geography of mining communities before and during apartheid.

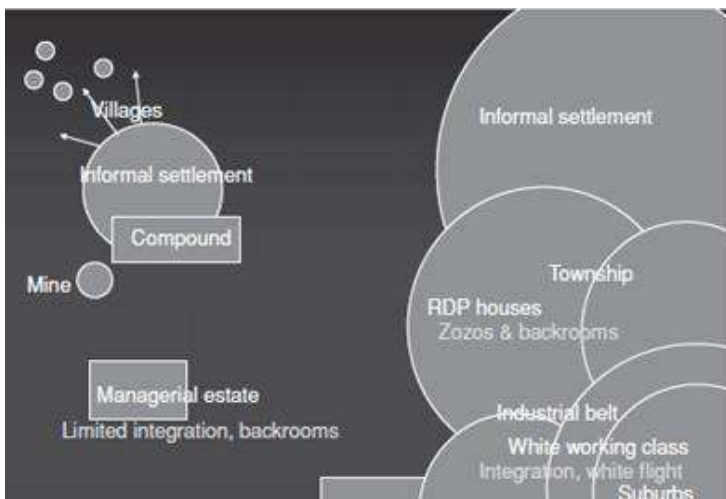


FIG. 2.5.2. A representation of local geography of mining communities after apartheid.

	Colonialism and apartheid	Resistance	Liberation
Dignity	Loss of dignity of workers and families at micro and macro levels	Dignity asserted at micro level	Dignity at macro level, new indignities at micro
Identity	Contending racialized masculinities	Collective African masculinity asserted	Non-racial masculine solidarity, women bear the brunt
Sanctions	Physical assault Imprisonment Insecurity of contract	Assaults limited Disciplinary procedures Permanence of contract	NUM still provides protection Legislative improvements Contracting and whip of the market
Agency	Informal, individualized, spontaneous, sporadic, localized, eg individual retreat, "faction fights", sporadic strikes and protest action	Formal, collective, goal directed, sustained, national, eg formation of the NUM, strikes, political alliances	Formal, collective, directed, sustained, national, but solidarity begins to fracture along new forms of exclusion

TABLE. 2 5.1. Table illustrating the Shifts in the normative-corporal order and resulting forms of worker agency.

The looking through framework that African workers went through toward the finish of their work contract was actually equivalent to that rehearsed at the Diamond Field's colossal focal jail (Simons and Simons 1983:25). The united building marks which extended from Brazilian slave sleeping quarters to South African work mixes and at last to death camps, exhibit how effectively frameworks of repression and criminalization consolidate and change scenes. The correctional family of the compound space, in its extra-administrative ability to arrange and rebuff by race, was a building result of a "condition of exemption" in which the security of ware stream came to accept surviving political and lawful foundations, and at last came to educate the more extensive advance toward control regarding Africans who gave off an impression of being "living enormous" without "noticeable methods for help" (Turrell 1982:57). It was through the mixes, the penitentiaries, work terminals and camps that Rhodes and other mining entrepreneurs "came to characterize the dark specialist not as a real piece of a financial structure or of a developing city yet as a possible lawbreaker" (Worger 1987:111).



PLATE 2.5.4. Hostel Dwellers with families sharing a dormitory in at Khiki Hostel.



PLATE 2.5.5. Social dynamics in Khiki Hostel. (A) Family.

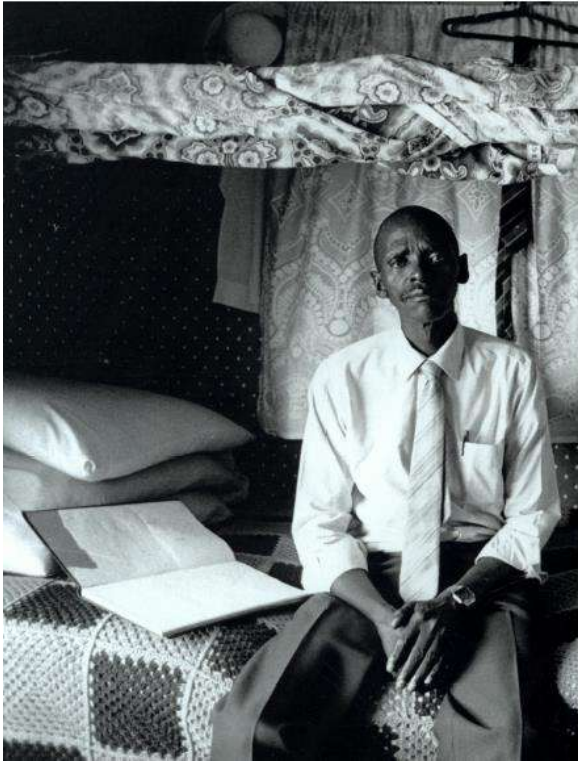
From Barrack to Compound to Concentration Camp barely 10 years after the usage of the shut mixes on the Diamond Fields, the main wartime execution of the inhumane imprisonment happened in South Africa, during the Anglo-Boer War of 1899–1902 (Agamben 1998:166). Considered by some to be the primary current battle of the 20th century, it started in 1899 between British provincial officers and Boer commandoes fundamentally over the regional option to as of late found gold-bearing locales—part of the more extensive "scramble for Africa" (Pakenham 1979). The inspirations and political collusions were intricate (Ally 1994: De Kiewiet 1966), however "whatever the belief system, the intention in the Boer war was gold" (Hobsbawm 1987:66).



PLATE 2.5.6. (B) Family



PLATE 2 5.7. (C) Friday night in a +shebeen.



Camp executives discovered it progressively hard to propagate the manner of speaking of British philanthropy even with persuasive nook (Netz 2004:144). Inside the Boer camps power was stated through the controlled gathering out of food and protection, with need stood to those families thought to not be connected to Boer commando warriors. Camps set up for southern African outcasts were worked by a totally unique vision; occupants were required to assemble their own havens and abodes; protection, home life just as food and fundamental clinical consideration were methodologically disregarded (Kessler 1999).

PLATE.2.5.8. Hostel Dweller on a Sunday Afternoon.

The public facade of "defensive authority" in the case of the solely African camps offered approach to "trained presence" and extractive work, separated by the hypothetical guiltiness of the African—who, either deliberately or automatically, would somehow or another have become complicit with the scattered guerilla missions of the Boers. The rationale of security in provincial South Africa, both with regards to mineral extraction just as in guerilla fighting, came to revolve around politically-sanctioned racial segregation style inhumane imprisonments. The social geography of the unlawful precious stone exchange, inquiries of security and the "item special case" were the developmental talks for the principal confinement camps in southern Africa. This point reasonably realigns the early mixes of the Diamond Fields with security worries that reappear in the 20th century mobilized changes of the National Party of South Africa under P. W. Botha (Louw 2004:88), and, all the more extensively, verbose nerves that keep on circling about wrongdoing and race in the contemporary South African neoliberal scene (Comaroff and Comaroff 2006).

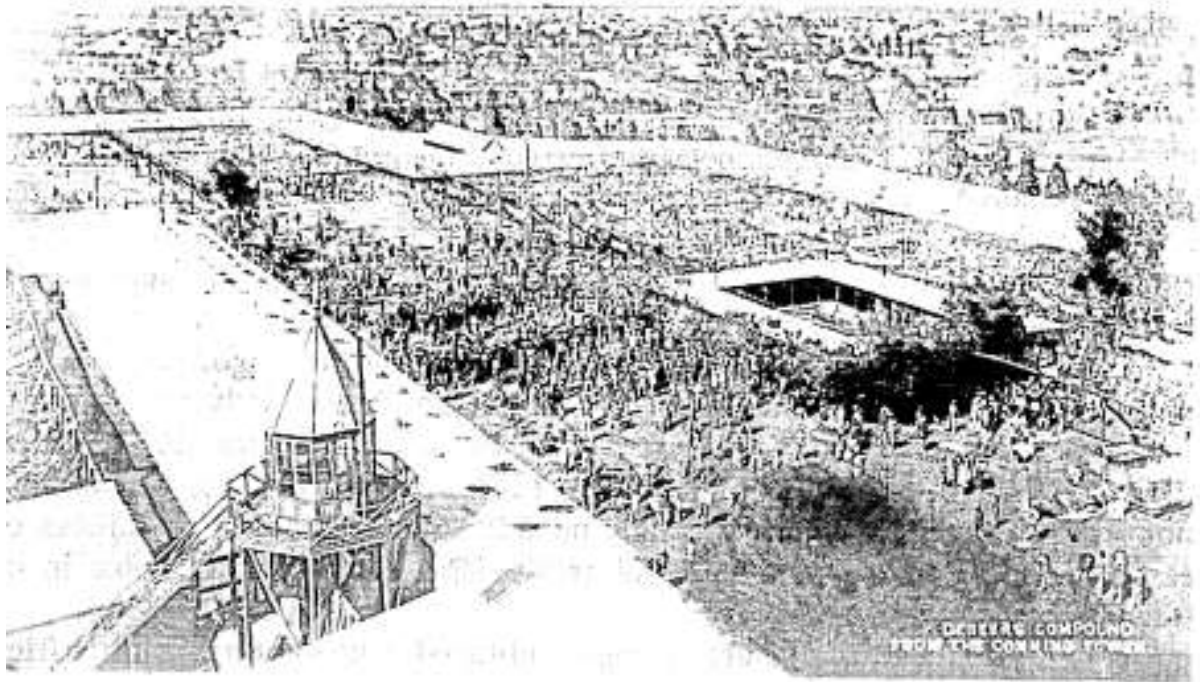


PLATE 2.5.9. De Beers West End Compound, Kimberley (courtesy of De Beers Consolidated. Mines Ltd, London).(Crush, 1994: 305)

The wide arriving at social impacts of the compound's taskmaster impacts were not restricted to the material structural type of the real mixes yet coursed all through the southern African scene. By 1889, there were 10,000 Africans living in shut mixes out of nowhere (Meredith 2007:157), yet on some random month, a huge number of these workers were being turned with recently contracted workers. The net impact of such spaces, and their work of eliminating past propensities and airs, successfully emanated across the whole southern African scene with each new turn of digger contracts. The sign of politically-sanctioned racial segregation style approaches was about a cynicism of room—as much about evacuation and migration as it was about the burden of stickler spaces (Bremmer 1999; Judin and Vladislavic 1998; Robinson 1999).



PLATE 2.5.10. Early Witwatersrand compound, circa 1890s (courtesy of Africana Museum, Johannesburg). (Crush, 1994: 307)

The shut compound, similar to the death camp, appeared to address the deficiency of either legitimate or rebel equity upon African traveler workers as they became symbols of the broad view of illegal exchange and robbery. They came to represent breaks in the surefire make easy money life of the surge camp that appeared to undermine the overall prosperity of pilgrim project. This contains an undeniable similarity to the Nazi fixation of the Jew "all over the place and no place," the figure that enemy of Semitism classed as at the same time financially all-incredible and subhuman, a figure at the base of Germany's recorded disappointments (Arendt 1966:87).

The overabundance of viciousness that made these camp scenes was established in dreams of unbridled riches, both pilgrim and authoritarian the same (Arendt 1966:87). It is this syncretism between the customary authoritative type of sovereign exemption and the bio-political organization of work that denotes the contemporary space of the camp. What was most clearly in question in the development of the compound spaces was the quick suspension of the privileges of citizenship, which came to set a significant point of reference for the metropolitan presence of 20th century South Africans.



PLATE 2.5.11. Mine compound, Johannesburg, circa 1910 (courtesy of Africana Museum, Johannesburg). (Crush, 1994: 308)

In *A Bed Called Home* (1993), Mamphela Ramphela analyzed the impacts of the inn and compound culture in the metropolitan South African setting. Her determination is a ground-breaking one, and it draws straightforwardly from the material states of camp life in making the correlation between life in the Nazi camps and life in the 20th century South African specialist inns. Most importantly, it flags how significantly these misleadingly divided spaces came to flag a totally extraordinary political

universe of rights and needs—and how effectively these sensibilities came to obscure with the razor wire and fences and fragile planking inside which this climate was developed (Ramphela 1993:134).

It proves the strong way that even the most falsely developed actual habitudes come, from this at first weak and unfamiliar execution, to involve what can be known as a significant phenomenological space of abiding for the inhabitant. Referring to a record of life in a death camp, Ramphela endeavors to pass on life in the mixes: Shut up behind spiked metal, looted of all rights including the option to live, we had quit seeing opportunity as something normal and undeniable. Progressively the possibility of opportunity as an inheritance became obscured it must be procured and battled for, an advantage that is granted like an award. It is not really workable for individuals to live for such countless years as slaves in ordinary contact with fundamentalists and one party rule without getting by one way or another wound, without any that dry decay accidentally and reluctantly. (Kovály 1988 in Ramphela 1993:134).



PLATE 2.5.12. Harmony gold mine, Orange Free State, circa 1960 (courtesy of Chamber of Mines Library, Johannesburg). (Crush, 1994: 309)

The likeness of the encounters is delivered most express when the dehumanizing cycle of setting up the worker to leave the compound is perceived in detail. The last cycle of leaving the work camps—which reached out into the mid-20th century—was significantly dehumanizing. Political disappointment, by correlation with the savage and damaging prioritization of the jewel over the laborers protection, wellbeing and real independence, would have indistinctly become a characteristic situation.



PLATE 2.5.13. Unisex mine, with panoptical compound in background (courtesy of Chamber of Mines Library, Johannesburg). (Crush, 1994: 310)

For multiple weeks they needed to live stripped, and in complete detainment, not being permitted any correspondence with their companions of the 'compound'. They need to wear hard calfskin fingerless gloves of huge measurements, which keep them from utilizing their hands, and oblige them to take their sustenance like four footed creatures. Their effects are removed and looked, and during the week they have yet a sweeping having a place with the organization to cover them. Their bodies are analyzed in each part, and never was this articulation utilized with stricter precision. Their teeth even are inspected; and on the off chance that they have gulped some valuable stone; the gloves forestall the chance of their taking care of it to swallow it once more (O'Rell 1894:269).

This substantial cycle was authorized on each and every one of the huge number of laborers who left the mixes, and denoted a fundamental arrangement of bio-political burdens that prepared framework for the 20th century politically-sanctioned racial segregation project. The impacts of compounding and camp sequestering were something other than spatial partition; notwithstanding, these spaces were authorized through an outright isolation of methods of utilization, trade, socialization, admittance to security, sexual works on, childrearing, recreation exercises, eating and dozing. The functions of imprisonment worked through a lattice of related material culture, building scenes and objects of disappointment (Casella 2007:84).

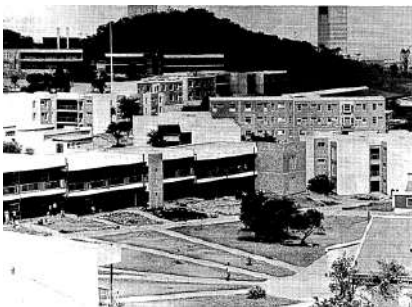


PLATE 2.5.14. Elandsrand hostel complex, circa 1980 (courtesy of Chamber of Mines Library, Johannesburg). (Crush, 1994: 310)

Inside the compound, when one bunch of possibilities was confined, very quickly arose such a daily existence, and with it, the "disguise of inn [compound] life" that finished in the 20th century wonder of won't, with respect to lodging occupants, to return to homegrown unit-style facilities—a refusal that Ramphele comprehends inside the more extensive discussions encompassing detainee reemergence (Ramphele 1993:8 in Mamdani 1996:262). While the facts confirm that firm fortitudes, particular practices, moral economies and subcultures likewise arose in these spaces, for example, the shrouded organization of casual standards, known as mteto (Crush 1994:314; Moodie and Ndatshe 1994), it is additionally evident that during the basic late 20th century long periods of protection from politically-

sanctioned racial segregation, the acts of these lodging occupants had come to be scorned by African metropolitan municipality inhabitants, that they were excused as ama-overalls (the individuals who wear overalls) and minimized from full incorporation inside the battle against politically-sanctioned racial segregation (Mamdani 1996:263).

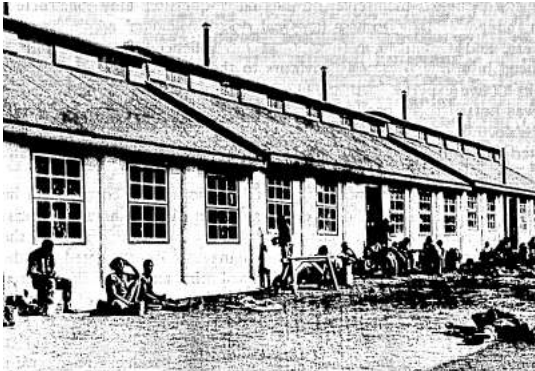


PLATE 2.5.15. The Rand Hut (courtesy of Chamber of Mines Library, Johannesburg). (Crush, 1994: 311)

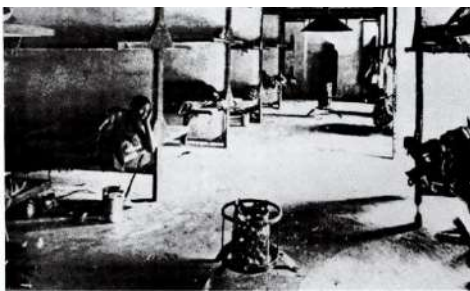


PLATE 2.5.16. Compound dormitory



PLATE 2.5.17. Compound workers made to strip for a medical examination.

The implementation of worker compounds and concentration camps in British southern Africa in the late nineteenth century problematized the discrete consideration of wartime labor camps, detention camps and labor compounds that were ostensibly solely about labor. The genealogy that links the establishment of these historical camps traces some contiguities of the bio-political project, which re-inscribed the laboring body as a sort of *Homo sacer* (as a figure both sacred and subhuman). The workers' presumptive criminal condition intrinsically demanded their excision from the fabric of society and which ultimately entered them into the bare life of the camp, a state which arguably exceeded their physical containment within the confines of the camp (Agamben 1997, 1998).

It is important to emphasize, however, that for all their wire meshes, panoptical towers, rigorous scheduling and denuding of privacy, these spaces never obtained any hermetic sort of state of exception outside of their abstract conceptualization. These spaces continually set into motion flows of people, commodities, and contraband, and fantasies of limitless profit which collectively constituted a transfiguring force which always exceeded the bounds of the modern political sovereign power as construed within Agambenian terms.



PLATE 2.5.18. Compound workers pose with the manager for a visiting photographer in 1899.



PLATE 2.5.19. Youngsters cutting hair.(45)



PLATE 2.5.20. Workers making ornaments in their spare time. Removed from normal society, close friendships were very important. Often, a chief would send an entire “age regiment” off to the mines, so that at least they could be together in the world of the compound (45)

The regulating corporal request under politically-sanctioned racial segregation comprised an assault on the poise of laborers and their family units, interceding in the most private circles of human life, from preparing food to having intercourse. Laborers reacted to this separately and all things considered. A scope of techniques included endeavors to dodge the framework or angles thereof, and this incorporates the refusal by numerous imminent and previous workers to take contracts in any case. Some endeavored to sidestep enlistment offices while others abandoned from their agreements (despite the fact that, until 1974, this was unlawful). It is actually this insecurity in the mining work market that propelled the business to initiate brutal punishments for excavators who broke their agreements (Beinart 1979; Massey 1983).



PLATE 2.5.21. Compound workers in a dance contest. The teams were divided along ethnic lines.(46)

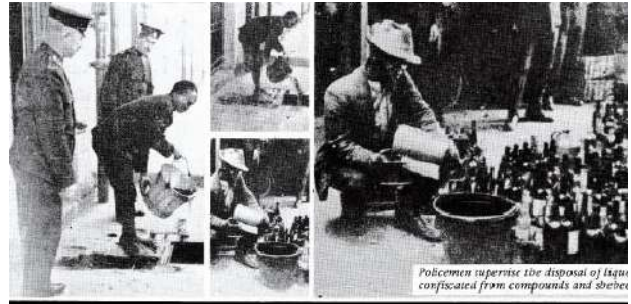


PLATE 2.5.22. Policemen supervising the disposal of liquor

Policemen supervise the disposal of liquor confiscated from compounds and shebeas

People of the Compounds

The compounds represented a carefully worked out system of control. There were people in charge at every level to watch over the workers and to make sure that the system worked smoothly.



The compound manager was in charge of the compound as well as the underground section. He was usually chosen because he could 'understand the native' – in other words, he could 'control the workers'. The compound manager wielded great power over the men, meting out punishment. His job was so important to the mine-owners that he was put in a class above the ordinary white worker and paid much higher wages.



The induna was appointed by the compound manager. He was usually a 'boss boy' who had satisfied the manager with his good work. The induna lived in his own rooms. He received higher wages than the other black workers, and extra beer and meat. The job of the induna was to keep order amongst the workers and settle their quarrels. Some indunas saw themselves as chiefs, but often workers did not accept the induna because he was chosen by the manager. 'We don't elect him,' said one worker, 'he is appointed in the night.' 'He does not care about worker problems,' said another. 'He sides with management.' **From Another Blanket*

However, this was not always the case. Indunas sometimes acted for the workers. Early reports show many cases of indunas writing to chiefs and magistrates in their home districts to complain of bad treatment in the mine. The induna had privileges and owed his job to the compound manager but at the same time he was still a worker. His job was a difficult one, because he had to play a double game.



Compound policemen were also appointed by the compound manager. They were allowed to carry knobkerries or sticks and they guarded the compound gate and controlled the queues to the kitchen and the washing rooms. They had to wake the workers in time for the next shift.

They helped the induna to settle quarrels, acting as his advisers or councillors. They were given the power to search rooms for stolen goods, alcohol, dagga or dangerous weapons. In many compounds they also had the power to detain workers.

Compound policemen were paid extra money for their jobs, but lived with the workers.



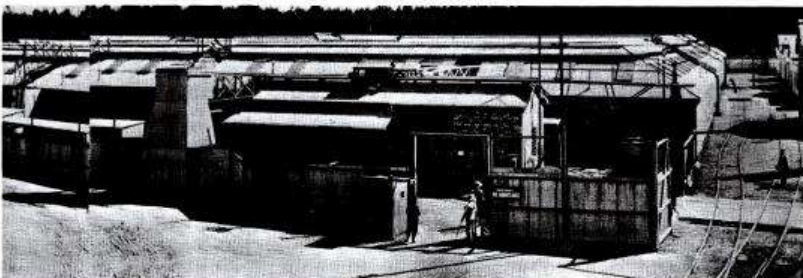
The Sibonda – In each room a sibonda was chosen by his room mates to keep order in the room. He would give tasks to each person in the room so that it was kept clean and tidy. The Sibonda would settle small quarrels in the room.

The sibonda was responsible to his room mates and did not get the higher wages or other privileges for his job. He spoke for his room mates if there was any complaint.

Nevertheless, the compound manager found the sibonda system useful because he could find out what was happening in the rooms if he needed to.



The workers – There were about 3 000 men in each compound. The workers were divided into three main language groups – Sotho, Xhosa and Shangaan. Workers of one language group had very little to do with other workers in the compound. They ate and slept separately.



'In many respects the compound resembles the barracks, and it becomes a simple impossibility to maintain order and discipline unless the compound manager is recognised as having considerable power.' – Editor of 'SA Mining Journal', 1894.

PLATE 2.5.23. The compound resembling the barracks and illustration of the people of the compound. (Editor of SA Mining Journal, 1894: 47)



PLATE 2.5.24. The compound policemen.



PLATE 2.5.25. A Compound Hospital where many mineworkers died from diseases, injuries underground and malnutrition.

2.6. CONCLUSION.

During the process of outlining African History, Pre-colonization, Colonialism and the existence of spatial segregation and colonialist space. This chapter has uncovered a lack in the acknowledgement of the significance of African History even though civilization emerged first in Africa, all the other continents inherited from it. Ancient Egypt, Nguni civilizations have been outlined to uncover their relationships with the design of space before colonization and the introduction of colonialist space and spatial segregation.

In the South African setting, racial isolation was situated in individuals' psyches as well as showed in its scene with the utilization of Spatial arranging and Architecture. Lodging and compound life is the quintessential politically-sanctioned racial segregation experience for a huge number of dark South Africans. It is the mortar and block portrayal of the as of late rejected pass laws. Men—and, less oftentimes, ladies—denied the option to settle for all time in the towns where they had to look for work, and denied the option to be joined by their families, gone through eleven months of every year in some lodging or compound complex, regularly returning for quite a long time to a similar residence, even a similar bed (Lewis, 1990: 12).

Pilgrim Architecture and Urbanism in Africa is a welcome commitment to the developing collection of information that grills how the assembled climate of Africa is perceived. Fassil Demissie contends,

"More than steamers, assault rifles, cameras and material objects of imperialism, design and urbanism made domain obvious and substantial."

These instruments of realm were urgent for the foundation and support of political power. In addition to other things, they filled in as labs for actualizing new building structures and metropolitan hypotheses, communicated pioneer personality and made the magnificence of a settlement noticeable, even as they advanced racial progressions through observation, authority over the development of provincial subjects, and isolation.

CHAPTER THREE: THE CONCEPT OF DECOLONIZATION.

3.1 INTRODUCTION.

Decolonization of Africa trailed World War 2, as the colonized fomented for autonomy and provincial forces pulled out their chairmen from Africa. The idea of decolonization is about the adjustment in the colonized brain and how African way of thinking can be utilized as a device all the while. African way of thinking can create ideas with their underlying foundations in Africa. The possibility of African way of thinking helps in advancing a valuable contention that features the current separation between the assembled climate and the cycles engaged with decolonization (Alinor, 2017).

3.2 EXPLORING THE CONCEPT OF DECOLONIZATION.

The decolonization of the European settlements in Africa and Asia was maybe the main recorded cycle of the 20th century. Inside under twenty years from 1947 to the mid-1960s a few pioneer realms vanished and scores of new countries got free. Out and out it had required over three centuries to extend and merge these domains, yet it took under twenty years for imperialism to turn into an erroneous date (Rothermund, 2006)

Numerous researchers composing on decolonization saw it above all else as an activity taken by the metropolitan powers and attempted to remake the plan of these forces with respect to provincial organization, protected change and the last 'move of force'. The individuals who investigated European files were normally affected by the kind of sources accessible to them. Pioneer proconsuls and the staff of pilgrim services just as European lawmakers examining provincial undertakings were the entertainers in the show which they depicted (Hussein and Fahram, 2014:34).

Perhaps the main impacts of decolonization is the flimsiness of the post-pilgrim political frameworks, which involves another, sweeping results. These incorporate profound financial issues, restraining development and broadening aberrations between the northern and southern piece of the globe. These variations are considered plainly the African landmass. Encounters an especially significant issue - quick urbanization, with genuine financial and social outcomes. Growing the city, and particularly its rural areas, the regions occupied by individuals with low earnings, henceforth the personal satisfaction

in these territories is incredibly low. The issue becomes to fulfill their essential basic freedoms, for example, admittance to schooling, medical care and clean water. Government assistance framework doesn't exist, and faction customs that supplant it, were supplanted by the Western European model of metropolitan life - atomization, center around getting an occupation for his own family, rivalry. Notwithstanding the African district, comparable issues exist in practically all significant urban areas in its region (Hussein and Fahram, 2014:34).

The future historiography of decolonization may also wish to highlight other aspects than those mentioned here so far. In reviewing the historical debate on the end of the British Empire, John Darwin has stressed the deficiencies of all standard approaches to this subject. He has brought up that the individuals who follow the intentions of decolonization to the homegrown governmental issues of the provincial powers just as the individuals who feature the 'Attack of Nationalism' can't give sufficient clarifications of the cycle of decolonization. But he is also not satisfied with those who restrict their vision to economics or to international politics.

He pleads for a mix of interpretations but does not provide a recipe for a proper mix. Perhaps the proper mix will have to be composed according to the particular constellation studied by the historian. Phyllis Martin in her article 'Beyond Independence' has mentioned another reason for changing the focus of historiography. She feels that the life histories of those who experienced the attainment of independence rarely reflect the triumph portrayed in standard national historiography. She pleads for a 'decentring of decolonization' as reflected in such life histories. There is an element of postmodern resistance to structural explanations of history in her plea. However, the need for new narratives in the field of decolonization is very obvious. The rivalling master narratives of the smooth 'transfer of power' and of triumphant nationalism no longer find receptive audiences. A more comprehensive social and cultural history of decolonization is required. It will not produce a new master narrative but may contribute to a deeper understanding of the causes and consequences of decolonization. Mahmood Mamdani has opened up new lines of historical research in his book *Citizen and Subject* in which he discusses the legacy of late colonialism in Africa. He tries to steer a middle course between structuralism and its postmodern critics. He states that whereas structuralism puts 'agency' into the straitjacket of the iron laws of history, its critics tend to diminish the significance of historical constraint in order to salvage agency. He wants to find out how the subject population was incorporated

into the arena of colonial power. As he sees it, the colonial rulers operated a system of decentralized despotism by means of 'native authorities'. This system has been maintained by the post-independence state. But there are instances of peasant resistance movements. Such instances are of special interest to Mamdani and he has done field work in areas where such movements are in evidence. His approach may provide new insights into the process of crossing the threshold of decolonization.

After World War II, just four nations on the African landmass were free: Ethiopia (Abyssinia), Egypt, Liberia and the Union of South Africa. All the rest was under the standard of the pioneer European forces. Both the degree of monetary turn of events and training of nearby individuals intentionally kept low. Native world class comprised principally of ancestral nobility and lower authorities of the provincial mechanical assembly. For these circles were enrolled activists first self-assurance of the people groups of Africa, for example, Ghana's Kwame Nkrumah, Jomo Kenyatta of Kenya, Leopold Sedar Senghor and Senegal (Hussein, B. Fahram, M; 2014)

Perhaps the main impacts of decolonization is the unsteadiness of the post-frontier political frameworks, which involves another, sweeping outcomes. These incorporate profound monetary issues, repressing development and augmenting inconsistencies between the northern and southern piece of the globe. These aberrations are thought about plainly the African landmass. Encounters an especially significant issue fast urbanization, with genuine monetary and social outcomes. Extending the city, and particularly its rural areas, the regions possessed by individuals with low livelihoods, consequently the personal satisfaction in these territories is amazingly low. The issue becomes to fulfill their fundamental basic liberties, for example, admittance to instruction, medical services and clean water. Government assistance framework doesn't exist, and faction customs that supplant it, were supplanted by the Western European model of metropolitan life - atomization, center around acquiring an occupation for his own family, rivalry. Notwithstanding the African district, comparable issues exist in practically all significant urban areas in its territory (Hussein, B. Fahram, M; 2014).

3.3. AFRICAN IDENTITY IN THE BUILT ENVIRONMENT.

3.3.1. South African Identity in Space.

Provincial guideline and Apartheid left South Africa strongly crushed. The nation was in cataclysm. The self-character of most residents was covered. Conflicts between and inside racial gatherings controlled the basic long periods of this zone. Even after the end of Apartheid, regardless of the authority destruction of racial isolation and segregation, racial perspectives and white predominance left profound cuts in the country's structure, which couldn't be cleared out in a matter of a couple of years. The manner in which one characterized one's own personality was profoundly situated in the spirit of each resident. Subsequently, Apartheid ought to be viewed as the most significant political and social framework that influenced the personality, all things considered, and still characterizes the character of most South Africans today. The significance of Apartheid for South Africa's set of experiences brings up a few issues: How is its social structure and apartness experienced? How can it feel to be South African? What occasions, circumstances, and social connections may shape the character of South Africans? Furthermore, – most strangely – is it conceivable to discuss public personality? A few thinkers have talked about post-pioneer originations of character and otherness identified with individual, social, and public personality, which appear to merit investigating (Lichtenegger, 2016: 1).

The unpredictable idea of South Africa's social structure yet in addition of our overall contemporary society with all its ambiguities and logical inconsistencies makes the require to comprehend personality not as particular but rather complex, and at times opposing. Stuart Hall contends that "personality is consistently during the time spent arrangement character implies or means the cycle of distinguishing proof, of saying that this here is equivalent to that, or we are a similar together in this regard. Structure of ID is constantly developed through inner conflict". This definition has two significant ramifications. To start with, character isn't viewed as a steady aloof general quality, as it is consistently in cycle; the subject consistently becomes another person. Consequently, Hall plainly contends for a non-essentialist idea of personality" (Lichtenegger, 2016:6-7).

It may be disputed that such identities are based on classificatory structures, resulting from insights of similarities and differences. A person might be classified according to race, nation, gender, family, religion, class, profession, or any other category, with outward, perceptible symbolic characteristics, such as skin colour, age, language, or fashion, serving to identify the person as a member of a specific

group. Notably, these cultural categories are contingent; they may change over time and space. (Litchtenegger, 2016:11-12).

3.3.2. Spaces of Identity.

The cycles of recognizable proof and portrayal don't occur in a vacuum. They are situated in reality. As Foucault keeps up, "our age is one in which space takes for us the type of relations among locales". He proposes to "endeavor to portray these various destinations by searching for the arrangement of relations by which a given site can be characterized". Thus, in the wake of having thought about how categorisation and apartness add to character arrangement, this piece of the exploration plans to show how personalities structure, change, and conflict in spaces which are exemplary of pioneer times and Apartheid. Municipalities can be viewed as the pathetic and the homestead as heterotopic space. Politically-sanctioned racial segregation was clearly not exclusively to show in individuals' musings and sentiments yet in addition in space. The Group Areas Act of 1950 set up living regions as indicated by race. Subsequently, truly created urban communities and social scenes were much of the time upset and devastated (Litchtenegger, 2016:11-12).

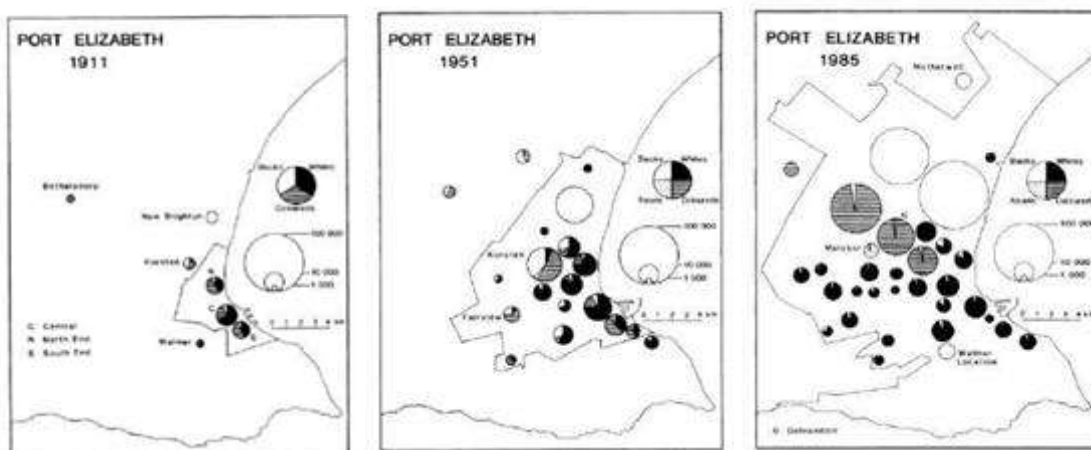


FIG 3.2.1. Distribution and racial pattern of population in Port Elizabeth 1911, 1951, 1985 (Christopher 1987: 198)

The White circles speak to gatherings of dark residents, dark circles represent white residents, striped ones for coloreds, and speckled circles show where Asians (counting Indians) used to live. The size of the circles demonstrates the quantity of habitants per region. (Litchtenegger, 2016:14). Municipalities structure a basic piece of Apartheid society and add to individuals' personalities. They comprise "a weight both anti-agents and repulsed", a space like the clouded side of the moon, consistently close with no opportunity to part oneself from it. In the midst of Apartheid there existed places where whites

and blacks lived in outrageous nearness, to be specific homesteads. From provincial occasions onwards life on far off ranches necessitated that dark laborers and their white experts lived respectively in the center of no place, sharing a moderately restricted space of living. Subsequently, homesteads can be seen as heterotopic space as in "the heterotopia is equipped for comparing in a solitary genuine spot a few spaces, a few destinations that are in themselves contrary". (Litchtenegger, 2016:14). Politically-sanctioned racial segregation spoke to a philosophy which caught the brains of thousands of individuals, formed their character, and drove them to perpetrate outrages for reasons which can't be perceived by outcasts (Litchtenegger, 2016:21).

3.3.3. The concept of Afro-communitarianism.

An Afro-communitarian comprehension of personhood perceives the significance of history, setting, and local area in the development of one's character and stresses the reliant relations among people and aggregates. Perceiving association and the significance of relational relations for oneself, this perspective considers itself to be as essentially socially inserted and influenced by her setting in a profound manner. Nonetheless, it actually recognizes that there are people and that these people should be very much evolved with the goal for there to be the chance of solid connections. Afro-communitarianism doesn't infer that sub-Saharan Africans simply are, or live, along these lines. The language of Ubuntu has gotten used in such countless settings and from numerous points of view that the idea has gotten too challenged to ever be valuable for my present purposes. The idea of "Afro-communitarianism" is intended to catch a hypothetically thorough record of the individual motivated by Ubuntu, yet in addition comparable perspectives on the individual by other African scholars (Oelofsen, 2018: 304).

Rather than just zeroing in on records of Ubuntu, the Afro-communitarian account is advanced drawing on Gyekye and Wiredu's understandings of communitarianism, just as Eze's record of Ubuntu. Wiredu gives a thorough otherworldly record of the Afro-communitarian origination of oneself and personhood when he contends for a solid interrelation and association between oneself and local area. Wiredu composes that "An individual is the result of a culture" (Wiredu 1995, 31). With this he doesn't imply that there is an unforeseen connection among individual and local area. Or maybe, the individual can't appear without being arranged locally, the local area makes the individual. Networks are in a real sense vital for people to exist, as people's "personalities" are made by language and correspondence.

As Wired notes, "we are not brought into the world with a psyche, not even with one that is clean slate; we are just brought into the world with the capability of a brain (as a sensory system)" (Wiredu 1995, 52).

A psyche is made inside correspondence with others, and that language is a focal element of its creation. Hence, there is extraordinary pressure set on sociality and the significance of social relations in Wiredu's idea. Kwame Gyekye is another African mastermind who has stressed the social embeddedness of oneself. He composes that the supernatural inquiry is whether an individual, despite the fact that he/she lives in a human culture, is an independent nuclear person who doesn't rely upon his/her associations with others for the acknowledgment of his/her closures and who has ontological need over the local area, or whether the individual is commonly a shared (or communitarian) being, having characteristic and basic associations with others (Gyekye 1998, 297).

3.3.4. The concept of African Philosophy.

The Google web crawler demonstrates a solid African presence in the way of thinking world. Without a doubt, while there is no class for white way of thinking in the internet, measurements from February of 2004 show 3,050,000 hits for dark way of thinking, 1,620,000 hits for African way of thinking, and 1,220,000 hits for African American way of thinking. African way of thinking got a lot a bigger number of hits than Indian way of thinking (1,340,000), Japanese way of thinking (1,320,000), Jewish way of thinking (1,300,000), Arab reasoning (367,000), Islamic way of thinking (644,000), and Spanish way of thinking (6,180). African way of thinking comes nearest in number of hits got to Chinese way of thinking (1,650,000) and Greek way of thinking (1,770,000). In spite of the fact that the presence of African way of thinking in the internet comes after that of significant European conventions, the presence of dark way of thinking outperforms that of British way of thinking (2,090,000) and German way of thinking (2,610,000) and is equivalent to the presence of French way of thinking (3,050,000). The presence of American way of thinking, with 5,130,000 hits, rules in the internet (Asante and Mazama, 2005:45-46).

Albeit only characteristic, this presence of philosophical writing in the internet focuses in its own restricted path to the presence and impact of African way of thinking in this day and age. These days, African way of thinking is important for the ordinary educational program in way of thinking

divisions in Africa and around the globe. But then, only thirty years back, the very thought of the presence of African way of thinking was questionable, and numerous in way of thinking offices accepted that the sane venture of theory was inconsistent with African societies, if not contradictory to the structure of the African brain itself. Moreover, in certain edges of the world local area, a few scholars stay distrustful and dubious of African soundness, regardless of the presence of various books, diaries, and relationship of African way of thinking (Asante and Mazama, 2005:45-46).

Contemplations of African history, particularly of the slave exchange and expansionism, have since 1945 put the accompanying inquiries at the focal point of the discussion about African way of thinking: What is African way of thinking? Who qualifies as an African savant? What makes explicit African idea philosophical? What makes a way of thinking African? Nonetheless, the historical backdrop of African way of thinking and its object of study are more extensive and more profound than this distraction with generally late African history recommends (Asante and Mazama, 2005:45-46).

The thought of African way of thinking alludes just to the African love for shrewdness, that constant enthusiasm of the African psyche to know and to know reality with regards to human life and the world. African way of thinking is Indeed a cautious assessment of daily routine and of experiencing creatures. In that capacity, it includes a reasonable reflection on adoration, enduring, mortality, and interminability. It is a reflection on methods of carrying on with a decent life and a consistent addressing of the validity of organizations made to accomplish a particularly decent life. It continues via a methodic, orderly examination of information and known wonders, an investigation of the major inquiries of human life, enunciated in an unequivocal, basic, auto basic, and precise talk that is now and then emblematic and world renowned however frequently rambling. What is implied by African way of thinking, at that point, is the particular African method of comprehension and clarifying the world and the show of the human condition. It is the deliberate exertion of the African psyche to comprehend the world as a significant universe and to comprehend the spot and part of individuals and different animals in the universe. It is along these lines a thorough quest for truth and a normal quest for the significance of human life. African way of thinking is without a moment's delay a movement of the psyche, a method of articulation, and a lifestyle dependent on authentic information and intelligence. (Asante and Mazama, 2005:45-46).

3.3.5. African Aesthetics.

The term culture alludes to the examples of conduct and feeling that individuals living in social gatherings learn, make and offer. Culture along these lines recognizes one human gathering from different creatures. A people's way of life incorporates their convictions, rules of conduct, language, ceremonies, workmanship, and innovation, styles of dress, methods of delivering and preparing food, religion, political and monetary frameworks.

Oby Nwankwo, a leading proponent of Feminist Movement in Africa defined culture as follows:

"Culture is the entirety of methods of living developed by a gathering of individuals and sent starting with one age then onto the next. It is the aggregate of the lifestyle of a people that decides their governmental issues, financial interests, and information, convictions, mentalities, some other capacities and propensities obtained by man as a citizen" (Gender Dimension of culture in Africa, in Indaba 2003 History and Culture in Africa: The Movement of thoughts, individuals and books, Zimbabwe International Book Fair).

There was a new thrust towards highlighting the cultural or creative industries. The African states were signatory to the international standard setting instruments. The OAU, for example, adopted the cultural charter in 1976. a number of conventions such the one relating to the safeguarding of natural and cultural world heritage sites had been crafted in 1972. More strides on the cultural front were made.

The Circular Design.

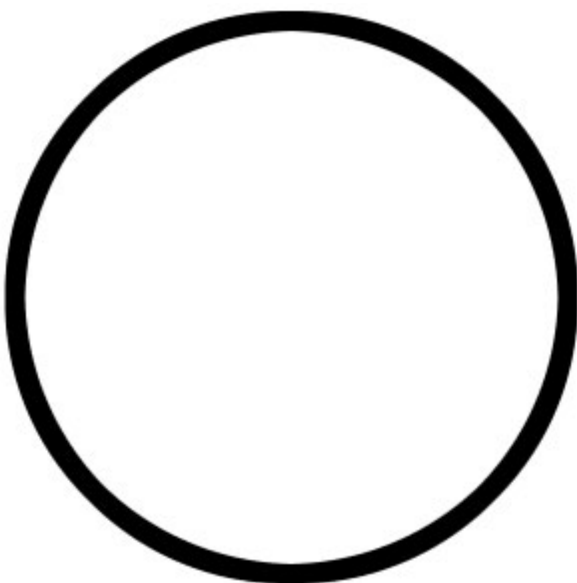


FIG 3.3.1. The circle (Nyathi and Chikomo, 2016: 52) Source: www google.com.

Art and nature are inextricably interlinked and intertwined. The cosmos constitutes the oldest forms of nature and have continued to inspire African thought, African Art, African aesthetics and African Spirituality. The circle symbolizes fertility, continuity and eternity. It has neither beginning nor end. The end is the beginning. Where demise closes life takes off. This is the life-passing life-cycle inside which time everlasting and fruitfulness are communicated. The Africans have always known the shape of the sun. It is circular. It was only proper and natural for them to use the shape of the sun to represent the idea of eternity or continuity.

Human fertility.

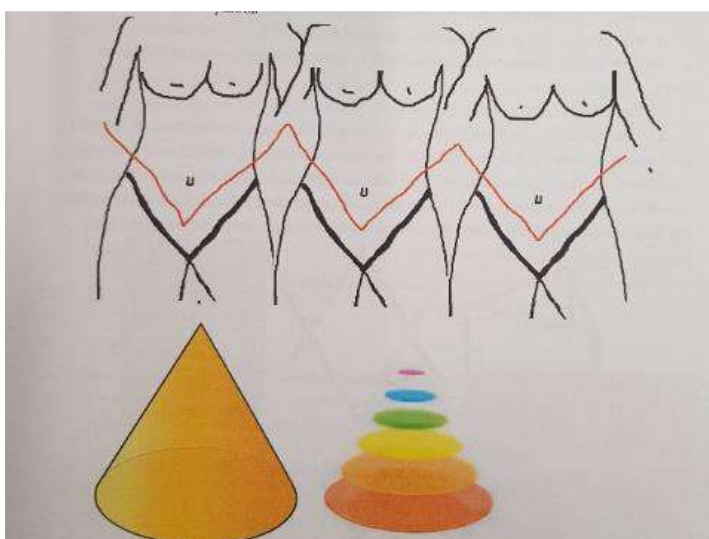


FIG 3.3.2. Human fertility represented by the woman. (Nyathi and Chikomo, 2016: 63)

At the natural level continuity has best been represented by sexual reproduction. To human beings, their own sexuality has been the source of continuity/fertility. The traditional African could not help seeing the link between the circular shape of the sun (and the moon) and human fertility. Human fertility is best represented by the woman and more specifically her mid-region which carries the womb which plays the greatest part in fertility. The body of woman thus inspired African philosophers and artists who adopted its shape, an open V to represent both the woman and the idea of fertility or fecundity. The chevron, which is no more than a repeated open V, came to represent the idea of continuity/fertility. Its beauty and message saw it being adopted by all African ethnic groups as the prime aesthetic groups motif of Africa. The chevron's ubiquitous design carries the idea of a circle but pins it down to sexual reproduction. The circle deals with the general while the chevron deals with the specific.

Symbolism of the circle.



FIG 3.3.3. Symbolism of the circle, its meaning and role in artistic expressions. (Nyathi and Chikomo, 2016: 82)

There is a need to bring out the symbolism of the circle, its meaning and role in artistic expressions. Equally, it will seek to identify the source of inspiration for the circle and demonstrate the link between art, the cosmos and cosmology. The circle is not a static reality. While it may appear to be so on a surface, when it is engaged academically and spiritually it will reveal its varied expressions which the African deciphered and used in communicating through the arts. Engaging in a dialogue with a circle is as spiritually artistically satisfying as consuming the aesthetics enshrined and encapsulated within a circular design-like the AU headquarters.

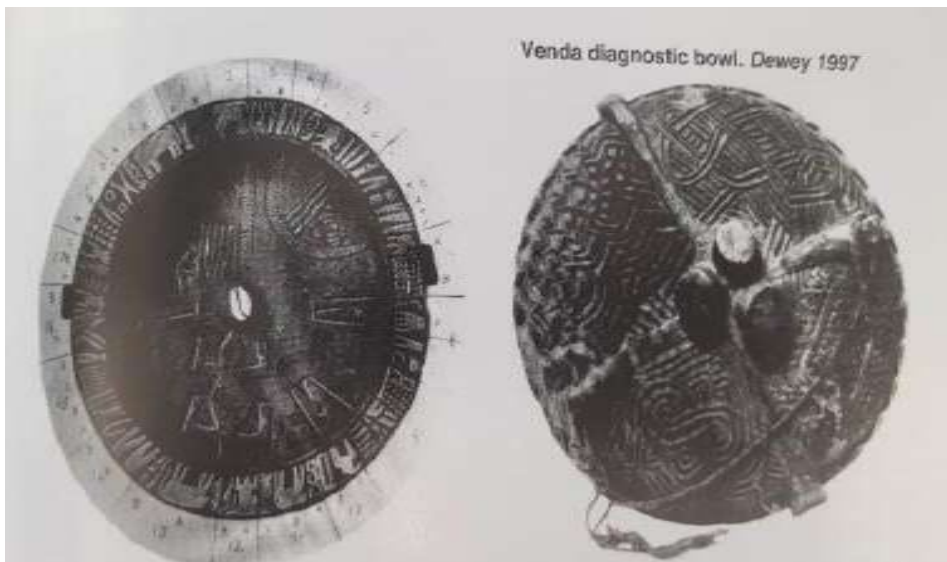


PLATE 3.3.1. Venda diagnostic bowl. Dewey 1997. Source: *The Chevron and circle iconography in African Aesthetics*.

The circle and the chevron were engraved or painted on various crafts to communicate certain meanings. Over the centuries the meanings behind the motifs have been lost. If we did care to decipher the hidden meanings we would unravel a lot of knowledge and information regarding African thought, African beliefs, African spirituality and African cosmology. The African past is communicated

through oral traditions and folklore, in performances, in ceremonies, in festivals and rituals and the decorative motifs on the crafts (visual Arts). Art is an expression of the community's culture. Our concern with the circle is within the context of the arts which embrace architecture, visual arts, crafts, theatre, video, film and television, design and gastronomy. Art as pointed out above is rooted in oral traditions. It is inspired by the human, natural, and terrestrial and cosmic environments.



PLATE 3.3.2. Ndebele Pompoms (izigula). Dewey 1997. The Chevron and circle iconography in African Aesthetics.

The circle in Nature.

African art is inspired by nature, both terrestrial and cosmic, then the circle must exist in nature.



PLATE 3 3 3. Tonga Stools. Dewey 1997. Source: <https://www.worthpoint.com/worthopedia/black-geometric-tonga-zambia-stool-508427920>

In the cosmos the shape and form of the cosmic bodies are the inspiration of the circular design. Scientists and philosophers have speculated how the planets came into being. Logician Immanuel Kant and Mathematician Pierre Simon de Laplace saw of the development of the planets as getting from a haze of gas that broke into rings that dense to shape planets. While the hypothesis might be undermined taking into account more current logical however, the reality remains that the planets and their stars are round fit as a fiddle and plan.

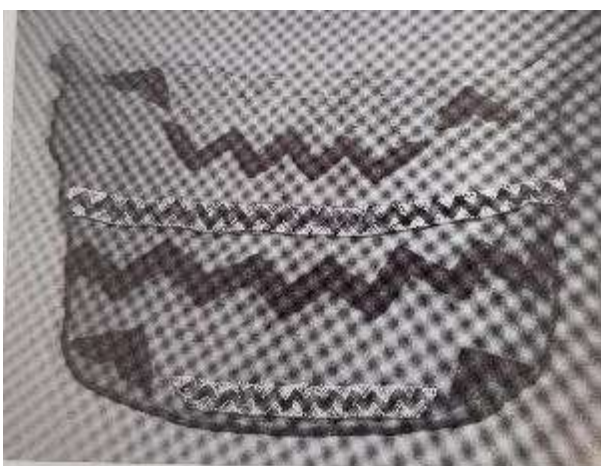


PLATE 3.3.4. The Chevron design. Source: <https://za.pinterest.com/jeanlathamrobin/zim/?lp=true>

The Chevron Design.

"In any case, the human body is lovely and that makes it an ideal subject of workmanship. It contains varieties of all mathematical shapes, for example, the cone and chamber making it the best concentration in clarifying expressions ideas and structures" (Kamputa, C in Art Life August 2012 Volume 5 Issue 1).

Steppe art views the cross as a basic design that abounds in utility objects such as weaving, pottery, carving and painting. It may be simply decorative, or it may have symbolic meaning.



Zezuru leather skirt. Dewey 1997

PLATE 3.3.5. Zezura leather skirt. Dewey 1997. Source: The Chevron and circle iconography in African Aesthetics.

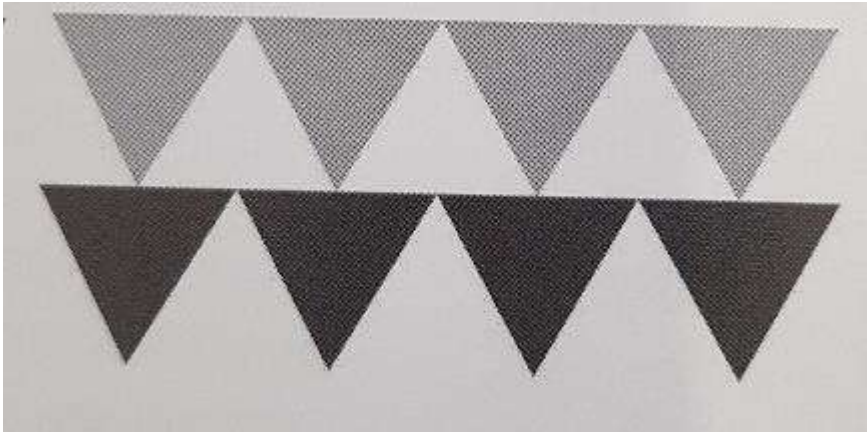


PLATE 3.3.6. The triangle and the chevron motif. Source: *The Chevron and circle iconography in African Aesthetics*.

The triangle and the chevron motif.

Before we deal with the chevron motif or design we need to show the relationship between it and the triangle. What is here termed the triangle is, in actual fact, the basic unit of a chevron design. As will become evident later, the triangle, or the essential unit (an open V) is a shape that is enlivened by the collection of lady who Africa perceives as assuming a more noteworthy part in ripeness or reproduction. The triangle is that part of her body that embraces the womb. The part of her body in question looks like an open V. it is this open V that is also perceived as a triangle, the triangle of life. The two motifs are used interchangeably. It is important to realize that the motif refers to a single woman, although when it is executed on utility objects, the chevron design is long or extended. This is as a result of repeating the single basic unit as seen on the body of woman. The whole idea of repeating the basic shape (open V or triangle) is so as to meet African aesthetic traditions or aesthetic senses. Redundancy is, for example, a significant African stylish sense that it dwells in every single masterful articulation: music, dance, mold, verse, refrain and other works of art including visual expressions. The shape and type of a mud pot affirm to African stylish conventions. The circular form bears artistic traits such as movement, rhythm, regularity, periodicity, repetition, balance and equilibrium. The circle is informed by the shape and form of cosmic bodies.



PLATE 3.3.7. Tonga stools. Source: The Chevron and Circle Iconography in African Aesthetics

The Chevron design and aesthetics.



PLATE 3.3.8. Royal enclosure at Great Zimbabwe.

Source: www.google.com

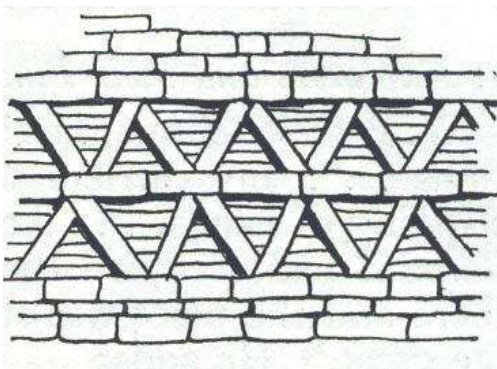


PLATE 3.3.9. Royal enclosure at Great Zimbabwe

. Source: www.Reseachgate.com.

The shape and form of a clay pot confirm to African aesthetic traditions. The circular form bears artistic traits such as movement, rhythm, regularity, periodicity, repetition, balance and equilibrium. The circle is informed by the shape and form of cosmic bodies.

The chevron is Africa's most used decorative design. As far as we can establish, there is not a single African community that has not used the design, one way or the other. Surely there must be a reason for this. The Chevron has strong visual appeal. This is simply because it bears African aesthetic characteristics. Repetition, an important aesthetic sense is present and obvious. As pointed out above, a chevron has a basic unit, an open V or a triangle which is inspired by the body of woman. When the open Vs are connected, repetition is achieved. Repetition is a characteristic that is present in the universe. The seasons exhibit repetition through the movement (revolution) of the Earth around the sun. The Earth's rotation around its own axis also exhibits repetition. The moon too repeats its own movement around the Earth as do other moons around their own planets. It is important to appreciate that repetition is possible where there is movement. The movement of cosmic bodies is regular or periodic. This is another way of saying their movements are periodic or seasonal. This is predictable movement. This trait is clearly present in a chevron design. This is achieved through the sides of the chevron motif which are the same length and symmetrical. The human eyes seem to enjoy symmetry and order, both of which traits are present in the chevron design.

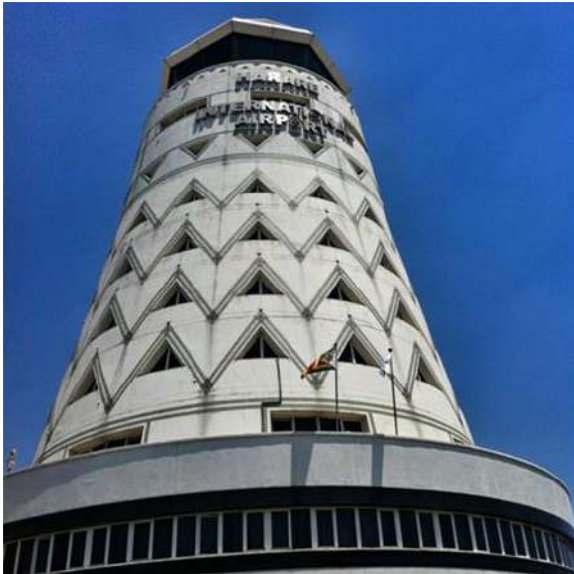


PLATE 3.3.10. Control Tower at Harare international airport

. Source: www.google.com.



PLATE 33.11. The moon. Source: <https://www.google.co.za/>



PLATE 3.3.12. Image: sculpture of a woman.

Source: *The Chevron and Circle Iconography in African Aesthetics*.

The net result is that the moon's eternity or continuity is attained through renewal or regeneration on a monthly basis. This could be seen in terms of phased acquisition of solar eternity. Other artistic expressions of women's association with fertility. Writing is Art life, volume 5 issue number 1 August 2012, freelance journalist Kamputa C observed that Spanish painter, sculptor, print maker, ceramicist and stage developer Picasso adopted African artistic traditions, thus freeing himself from artistic conventions popularized by the impressionists and the pre-Raphaelites." He took from the African masks, an alternative of the natural face which is an indication of prehistoric exorcism, spiritual exploitation and female beguiling.

Among the BaVenda of South Africa the male figurines had their genitals exposed. This was not so with the female genitals. Even the San left rock art in caves that exhibited men with genitals exposed; and in most cases erect. An erect penis better captures the concept of fertility than a flaccid one. There were no women stylistic figures showing their genitals. The Chevron motif was inspired by the body of woman-that triangle which incorporates the all-important womb. We demonstrated too that the chevron motif is a two-dimensional representation of a three-dimensional reality. Humans are not two dimensional. We established that the chevron motif is, in reality, a cone which consists of circles of increasing diameters. The centres of the circles are joined by a vertical line. The question then is how did African artists represents women’s fertility other than making use of the chevron design?



PLATE 3.3.13. Pottery (the clay pot).

Source: The Chevron and Circle

Iconography in African Aesthetics.

The pot was yet another available alternative to drawing women in the nude. The woman was regarded as one associated with fertility more than the man. In most African communities’ trees that carry male flowers are said to be male. Those with female flowers are said to be and are associated with the production of fruits. The pot symbolizes the womb, regarded as the most important part in sexual reproduction. Some African creation myths make reference to human beings made from clay similarity, the pot is made from clay.

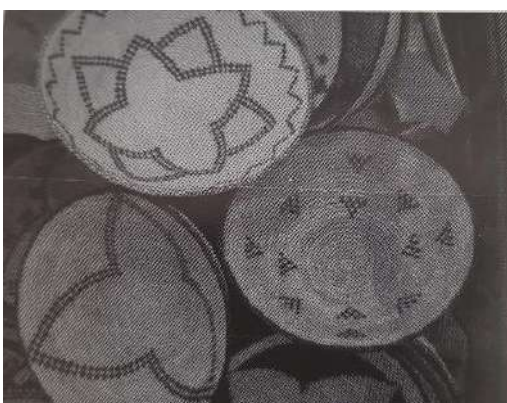


PLATE 3.3.14. Ilala palm baskets. Source:

The Chevron and Circle Iconography in African Aesthetics.

The grass basket, like the clay pot, has a circular design, a form that carries the idea of eternity and hence fertility. Interestingly, both items of material cultures are associated with women in terms of manufacture but also in terms of use.



PLATE 3.3.15. Stone wall on Mapungubwe hill. Source: <http://bushmanafricatours.com/khami-ruins-national-monument/>



PLATE 3.3.17. Zulu bead work showing chevron design. Source: www.google.com



PLATE 3.3.16. Image: Great Zimbabwe. Source : <http://searchoflife.com/the-citadel-of-great-zimbabwe-2014-02-18>



PLATE 3.3.18. Isiqholo in Zulu. Source: www.google.com

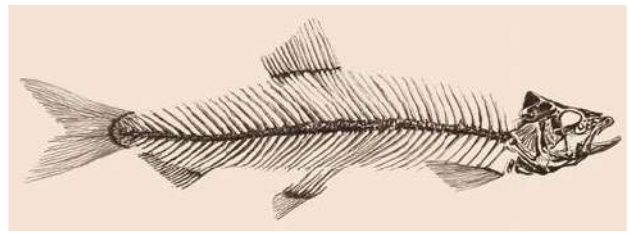


PLATE 3 3.19. Herringbone. Source: www.google.com



PLATE 3.3.20. Herringbone designs on Tonga baskets.

Source: (Nyathi and Chikomo, 2016: 68)



PLATE 3.3.21. Encoding done by an artist. Source:

(Nyathi and Chikomo, 2016:16)

This is a good example of a symbol executed to give variety. What will be pretty obvious is that the herring bone symbol uses a clear single unit which is the chevron. The difference here is how repetition was executed. In cases that we have cited above the units were repeated in such a way that the top ends of the V-shape were joined thus producing a longitudinally repeated V unit.

Art for communication.

There are messages that are encoded into artwork. Encoding is done by the artist. The consumer decodes the messages in order to fully appreciate the inherent or underlying meanings. “The human mind is looking for meaning and giving attributes to things. This is a part of the process to make sense of life. It shows your longing for belonging (Kerber 2015:580). Art is expressive culture. Through creativity, a people’s culture is expressed and articulated. It is possible to work from a people’s art and discern their culture and cosmology.

3.4. EXPLORING ARCHITECTURAL PSYCHOLOGY IN THE BUILT ENVIRONMENT.

Design Psychology, as the third phase of Environmental Psychology, additionally has limits as its archetypes. It started in the last part of the 1950s and mid 1960s, and finished in the last part of the 1980s. A lot of writings on the connection among conduct and climate showed up in this stage. Fundamentally of them were zeroed in on assembled environmental factors. Besides, it offered ascend to a plenitude of assembles for conferences or meetings regarding the matter of Environmental Psychology or Architectural Psychology. The stage finishes up with the solidification of what we

consider the two-crease social and natural move of this field another fluffy change period somewhere in the range of 1988 and 1992 (Pol, 2007: 02)

From the '60s however particularly during the '80s and '90s, Environmental Psychology was arriving at different mainlands. The Environment-Behavior Studies course at the University of Sydney, Australia had just started during the '60s with the presence of naturalistic-orientated works and assessments on ecological effect, as imaginative segments (Thorne and Hall, 1987). This is currently run by Gary Moore. In 1980, this gathering were to advance the making of the PAPER affiliation (People and Physical Environment Research) which characterizes itself in the Australian and Asian area (Pol, 2007: 09)

In 1982, MERA (Man-Environment Research Association) was made and run from the Osaka Architecture Department in Japan. It consolidated its own old custom and impact from worldwide Environmental Psychology with a specific accentuation on debacles, swarming and contamination (Hagino, Mochizuki and Yamamoto, 1987). In the University of South Africa, Johannesburg, Henning Viljoen, Fred Van Staden, Kate Grieve and Vasi Van Deventer (1987) distributed an exceptionally far reaching prologue to Environmental Psychology for their courses. All the more as of late, in China, EBRA (Environment-Behavior Research Association) has showed up which held its First International Conference at the University of Nanjing in the year 2000.

In Latin America, the main commitments additionally happened in the last part of the '70s and mid '80s. We need to make reference to Esther Wiesenfield and Euclides Sánchez (Caracas, Venezuela) who zeroed in on the connection between the climate, local area, social lodging, and participatory cycles. In the National Autonomous University of Mexico (UNAM) the pioneer was Serafín Mercado. In 1984, along with Patricia Ortega, Javier Urbina and María Montero they made a Master in Environmental Psychology. In this manner, effectively during the '90s, it is important to specify Bernardo Jiménez and Rosa López in the Master in Urban Studies at the University of Guadalajara. Javier Guevara in Puebla, and Gabriela Luna in the University of Guanajuato dealt with public strategies and resident conduct in waste administration. Perhaps the most popular Mexicans is Víctor Corral-Verdugo of the Univeristy of Sonora, who was an unquestionable perspective concerning issues of ecological concern. In Brazil, Jose Pinheiro made a gathering in Natal and drove the Latin American Network of Environmental Psychology (REPALA), Hartmut and Isolda Günther lead the research

center in University of Brasilia, and there is likewise a lab on the field in the University of Sao Paulo, with Eda Thassara. (Pol, 2007: 09)

To put it plainly, this time of Environmental Psychology can be viewed as the reformist recuperation of a comprehensive viewpoint and the interdisciplinary development of information. Its item will be individuals as-social-creatures in their-climate with the objective of changing individuals' and society's conduct to improve the climate, improving the socio-actual climate to encourage mindful environmental conduct and social prosperity, and adding to the development towards manageability as another positive social worth. The test is to make ecological brain research genuinely ecological (and thusly including the constructed climate just as the "regular" climate), one that shares the goals of the recently referenced stages, however with an alternate point of view as per what has been set by the natural worldview of technical studies. Yet, we dread that this is a task which is as yet under development (Pol, 2007: 21).

3.5. EXPLORING SOCIAL ECOLOGY THEORY.

It is suggestive, maybe, that engineering history and hypothesis once in a while follow this course, which goes through such catches as technophilia, against humanism, supernatural quality, way of life showcasing, and neoliberalism. The objective nonconformity," ran the reasonably suspicious judgment of somebody who partook in it, "outfitted no intelligible philosophy for either its social or engineering tests," a perspective to a great extent affirmed by the New Age industrialism, libertarianism, and technophilia referred to as the tradition of the nonconformity and its list in a large number of late writing (Sadler, 2008: 102).

The Whole Earth Catalog spoke to a tasteful of "entire plan" focused on an intercession of individuals and entirety far surpassing that suggested in customary building training. However, inside Architectural culture, fervor about the nonconformity's rediscovery of nature everything except evaporated after its passing cachet in France, around Italy's neo-cutting edge Global apparatuses activity (1973-1975), and at reformist schools like London's Architectural affiliation. (Sadler, 2008: 109).

The idea driving Whole frameworks was to configuration supported social and mechanical practices that advance by constant reconfiguration. The entire earth index didn't determine plan as something that exists without anyone else, it shows a comprehension of how configuration is all over the place and no place, it is a training among rehearses, a framework among frameworks (Sadler, 2008: 110).

3.6. CONCLUSION.

To conclude this chapter explored the concept of decolonization, Afro-communitarianism, the Exploration of Architectural psychology and Social-ecology. Decolonization uncovers the need for a change in the colonized mind and idea of how African philosophy can be utilized as a tool in the process. The exploration of decolonization in the European colonies in Asia and Africa is regarded as the most important historical process of the twentieth century. Africa identity in the built environment, exposes the intense devastation colonial rule and the Apartheid regime left on South Africa, South African identity in space is shattered because of the clashes between and within racial groups controlled the critical years of this country.

The idea of Afro-communitarian reveals the comprehension of personhood perceives the significance of history, setting, and local area in the development of one's personality and underscores the associated relations among people and aggregates. Perceiving reliance and the significance of relational relations for oneself, this perspective considers the to be as fundamentally socially inserted and influenced by her setting in an extremely profound manner. In any case, it actually recognizes that there are people and that these people should be very much evolved with the end goal for there to be the chance of sound connections.

The investigation of Architectural Psychology in the assembled climate can be viewed as the reformist recuperation of a comprehensive viewpoint recuperation of an all-encompassing viewpoint and the interdisciplinary development of information. Individuals are being seen as social being in their current circumstance with the objective of changing individuals' and society's conduct to improve the climate, improving the social-actual climate to encourage dependable environmental conduct and social well creatures, and adding to the development towards manageability as another positive social worth.

CHAPTER FOUR: CONTEXTUALIZING AFROCENTRISM.

PRECEDENT.

4.1 INTRODUCTION.

Afrocentricity is the idea that African people must view themselves and must be viewed in a historical context as centred within the framework of their own realities, ideas and experiences. According to an Afrocentric Historiography, Africa remains a complex area for scholarly study because of the ambiguity of the subject continuing to be a source for imagination, interpretation, and debate based on what we have learned from Europe. This misinterprets everything and renders us unable to digest African thought and culture. Africa's paradox is that it perhaps the richest continent with the poorest people. All architecture has its origins in Africa. Yet contemporary African cities, for the most part, are filled with architectural points of orientation from Europe (Asante, M.K, 2008).

4.2. UNDERSTANDING AFROCENTRICITY

4.2.1. Afrocentricity and history.

Asante (2007) portrays Afrocentricity as a hypothesis of human freedom and scholarly study that was at first undertaken of down to earth change for profoundly industrialized, complex heterogeneous countries. As such it tested the continuation of white racial authority over all images and social frameworks by restricting obsolete structures of race dependent on the burden of a specific social reality as though it were general. Afrocentricity is introduced as one way out of the stalemate over social and social authority. One shows up at an agreement and rapprochement by tolerating the office of the African individual as the fundamental unit of investigation of social circumstances including African-plunged individuals (Asante, 2007:105)

Afrocentricity is an important step in achieving community hegemony. It turns out to be totally important to acknowledge the subject situation of Africans inside the setting of authentic real factors if progress is to be made in understanding, examination, amalgamation, or development. The significance of this is that each framework that has relied on the corruption of the African perspective, the forswearing of African humankind, and the disregarding of African accomplishments in development to improve its own justifications should be gone up against. With the finish of the Great

Enslavement in 1865 there were almost four and a half million African evacuees in the United States (Asante, 2007:105). Afrocentricity enters the scrutinize of European authority after a progression of endeavors by European journalists to progress basic strategies for the development of reality with regards to Europe itself. Be that as it may, Europe has been not able to acceptably scrutinize itself from outside the bigot, authoritative worldview set up as the amazing story of the European public. It is here that Afrocentricity gives the primary profound investigation of the social and political circumstance characteristic in authoritative social orders. It seems as though we can't gain from Europe in the territory of human relations on the grounds that wherever Europe has been it has been the destroyer of correspondence and regard for different mankind. In no spot where Europe has showed up with non-European individuals has Europe looked to live in shared harmony with others. Wherever Europe has looked for mastery, rout, ethnic purifying and triumph. All European belief systems from rationalistic realism to postmodernism ensure the savage Eurocentric thought of white triumphalism and authority. What stays risky with European idea is its powerlessness to permit space for different societies and in this way it gets self-assimilated in some thought of Europe as the downright all-inclusive for the world (Asante, 2007:107).

Such narcissism has left the remainder of the world looking for a hypothetical remedial. Among the chief ways that Europe has moved toward its own meeting with fate has been the foundation of ways of thinking that have responded to a portion of the inquiries of uprooting, monetary disparity, fracture, universalism, stupendous stories, and moral issues. To discover how and where Afrocentricity enters the image with regards to the Western world. I will talk about a portion of the important Eurocentric methodologies and propose how they vary from Afrocentricity. In fact, one of the chief ideological positions of most Western scholars is the privilege of Western science as a mode of acquiring knowledge. Rather it should become knowledge be grounded in cultural understandings (Asante, 2007:107).

4.2.2. Understanding Afrocentric theory.

Afrocentricity is a hypothesis of social change, human freedom and scholarly evaluate, it was at first a task of down to earth social change for profoundly industrialized, complex heterogeneous countries. As such it tested the continuation of white racial authority over all images and social frameworks by contradicting age-old structures of race dependent on the inconvenience of a specific social reality as

though it were all inclusive. Afrocentricity is introduced as one way out of the stalemate over social and social authority. One shows up at an agreement and rapprochement by tolerating the organization of the African individual as the fundamental unit of examination of social circumstances including African-plunged individuals. It is a supporter for the examination of African history and culture and, all the more for the most part, world history and culture from an African point of view. Afrocentric study arranges the investigation of wonders in the social organization of African individuals. The Afrocentrist affirms that the information on traditional and contemporary, mainland and diasporic African history and culture is inseparable from and irreplaceable to any examination or legitimate understanding of Africa and Africans (Asante and Mazama, 2005:72-73).

In spite of the fact that the hypothesis of Afrocentricity has precursors and acquires from a few social and political speculations, it was not until the distribution of Afrocentricity that the hypothesis got its originally modern and efficient treatment. This book turned into the mark work in the field. It flagged another experience in scholarly movement and lifted crafted by researchers in African American Studies (additionally called Black Studies) to a more hypothetical plane and gave a premise to an Afrocentric investigate of Western culture. A second, updated and extended release of Afrocentricity: The Theory of Social Change was distributed in 2003 by African American Images of Chicago. Asante saw that in spite of the fact that Afrocentrists regularly harbor changing scholarly plans and interests, which mirror their preparation in assorted scholastic orders and their fundamentally unique political influences, what makes them Afrocentrists is their cognizant use of a truly and socially grounded African way to deal with and investigation of information and experience (Asante and Mazama, 2005:72-73).

The book Afrocentricity expands on the idea and practice of numerous lobbyist learned people and features key territories for creating Afrocentric scrutinize. Hence the focal assignments of a genuine conversation of Afrocentricity, as both a basic hypothesis of contemporary society and a social awareness raising development, are (1) clarifying its center attributes, ideas, and essential classifications of investigation; (2) bringing to the front the significant minutes and the frequently covered importance of its talk and discussions; and (3) truly and solemnly outlining the reactions of Afrocentricity. Afrocentricity looked to give a lucid theoretical structure. This system in Asante's view takes culture to be at the same time vital and basic with respect to endeavors focused on the

psychological and actual liberation of Africans specifically and humankind when all is said in done (Asante and Mazama, 2005:72-73).

Asante contends in Afrocentricity that culture is exactly what empowers one to find a scholar and their content, translating whether the language, mentality, and heading, among different parts of the content, are hostile to African and hence against human. After finding an enemy of African content, the Afrocentrist investigates the content by fundamentally rehashing it, that is, finding it considering African chronicled and social experience. Afrocentricity considers the verifiable actuality that the European majestic motivation has prompted Native American holocaust and practically total physical and social devastation of Native Americans; African Holocaust (maangamizi in Kiswahili), oppression, and colonization; and the control and colonization of different Asian people groups. In this manner, Afrocentricity contends, Africans should stop mirroring Europe and its mores and offer moral and populist options in contrast to the set up majestic request by asking Africa inquiries and looking for from African history and culture answers to the significant issues of the advanced age (Asante and Mazama, 2005:72-73).

4.2.3. Contextualizing Afrocentrism.

Afrocentricity has consistently been situated not as an enemy of European view, but rather additionally a route for Africans around the globe over to proactively look to clarify marvels from their own perspectives. This point of view made, bury alia, troubles with the numerous researchers who hold imperializing and hegemonizing mentalities and have demanded a ruling philosophical viewpoint where just Europe is right, accentuating that solitary European thoughts are substantial, and Europe turns into the all inclusive model for all idea and conduct. The change achieved by Afrocentricity had been augured in the compositions and activities of various researchers. Maybe, as both Daryl Zizwe Poe (2004) and Kwame Botwe-Asamoah (2004) have asserted, Kwame Nkrumah was the main African to require an Afrocentric reaction to the political, financial, and social real factors of Africa (Asante and Mazama, 2005: xxvii).

Afrocentricity can be characterized as a worldview that tries to find or migrate African wonders and encounters inside the setting of African organization, topographical area has nothing to do with Afrocentricity except for it is a cognizant comprehension of the job that African individuals played in

history at that point and now (Asante, M.K, 2018).According to the African Diaspora and culture, African people came to the American slave trade from nations that had a language, concepts of the divine and the sacred. Asante (2018) argues that Afrocentricity is not against anybody, but it is rather for an understanding of African people just as they would want an understanding of all people. It doesn't deny anybody anything. The reality of the African experience is the loss of African religion, language, knowledge that began in Africa, connection with the ancestors, the concept of what was beautiful and good, not just in the Americas but also in Africa. This was caused by the placement of African people on European terms (Disorientations, misplacement) (SUNYSFLK (2018). Dr. Molefi Kete Asante. Available at: www.youtube.com (Accessed: 03/04/19)

Africans in the world are dislocated psychologically, spiritually, culturally, aesthetically. Asante proposed that in order to alleviate the dislocation of African people, there is a need for acceptance of African people as people who are centered in historic African narratives is a solution. He states that the Africans are not marginal to the European experience, they are a historical people in their own right. Tillitson states that African people always find themselves fighting against agency reduction formation as confronts African people who try to get off the plantation, oppression and slavery. There always people who try to stop them and push them back, when a change that encourages the enhancement or advancement of African knowledge is brought forward. The idea of Agency reduction formation is to maintain the dislocation of African people (SUNYSFLK (2018). Dr. Molefi Kete Asante. Available at: www.youtube.com (Accessed: 03/04/19)

“You can't claim that Africa is a continent of darkness, when Africa gave the world its first light” (Asante. K).

All humanity is from Africa, the origin of the human race is Africa that is a fact. The Pyramids taught us a lot about astronomy, structure, masonry, construction and biology etc. All architecture has its origins in Africa. Yet contemporary African cities, for the most part, are filled with architectural points of orientation from Europe. It is as if the European chateau of fortress or castle with moats or Tuscan high-rises are the only possible example for the African architects. What would a modern city, built along the lines of classical, that is, neo-Kemetite classical, traditions look like? What if our architects

simply interrogated designs and themes of west Africa, creating out of them new, innovative, modern technologically efficient and convenient structures? Asante was convinced that if we do not locate our own revival in our antiquity others will claim it, as they have in the past, as theirs (Asante, 2007: 76,105).

4.2.4. Main assumptions about Afrocentricity.

African cultures have certain common elements: Ancestral reverence, burial of the dead, extensive greetings, xenophilia etc. African origin of humanity and civilization. All economic events are related to culture and location. Afrocentricity is a critique of Domination. It is assumed that classical cultures from Egypt, Nubia and Ethiopia are examples of Afrocentricity, making classical Africa the cradle of African and world civilization because of its orientation of data and agency. Orientation means the discovery of the centered place of African literature, history and religion. Afrocentricity is an orientation of data, like Marxist theory, Deconstruction theory, development theory, or post- colonial theory, it is not data itself. (SUNYSFLK (2018). Dr. Molefi Kete Asante. Available at: www.youtube.com (Accessed: 03/04/19).

Who criticizes Afrocentricity?

- Some white scholars- anti-white.
- Some black scholars- it's about Africa
- Most Liberals- its collective
- Most Marxists- it's about culture
- All conservatives- its radical
- All reactionaries- its progressive
- All black conservatives- its separatists.

Why is Afrocentricity criticized?

- It is a new departure in analysis, a black response to oppressive theory.

- At the intersection of race, sex, class and culture in contemporary American society.
- It insists that human values must not be neutral but rigorously anti-racist and Anti sexist.
- It insists on the putting African interests in the centre of our narrative.

4.3 EXPLORING AFROCENTRIC ARCHITECTURE IN ANCIENT AFRICAN BUILT FORM.

4.3.1. Great Zimbabwe.

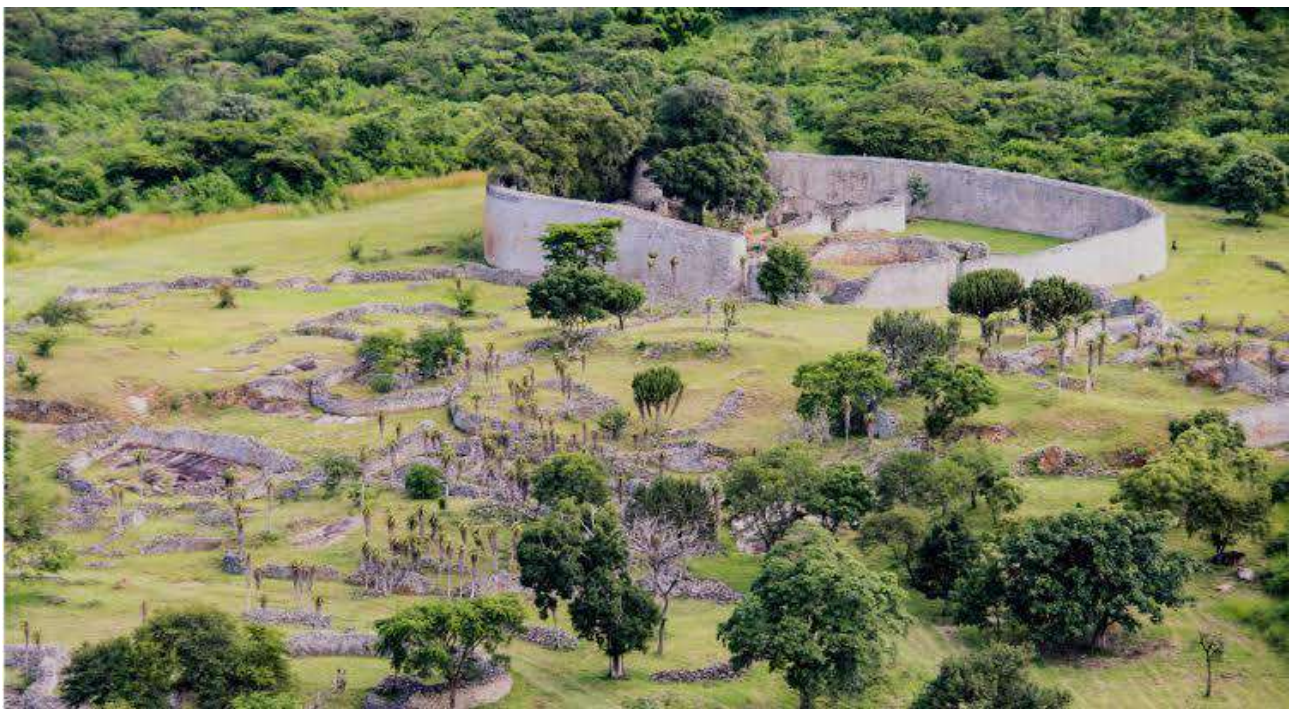


PLATE 4.3.1. A Great Zimbabwe. (Source: Google).

Great Zimbabwe, elevated on a mountainous plateau, in the Southern region of Africa was the seat of the Shona Empire. Situated between two great rivers- the Zambezi and Limpopo. In relative terms, this social, political and administrative center was only recently brought to the attention of the western world and much of its magnificence in planning, design and construction is still being assessed. Great Zimbabwe used to be the capital of a vast Kingdom of the Shona that was home to over 18000 people at its peak in the fourteenth century AD. The empire it once controlled extended over 100000 square kilometres between the Zambezi and Limpopo rivers. There is abundant display of Shona architecture at Great Zimbabwe.



PLATE 4.3.2. Conical tower at Great Zimbabwe. (Source: Google).



PLATE 4.3.3. Ariel view of Great Zimbabwe. (Source: Google).

A number of factors played out in the social stratification of the Bantu people's as they migrated south from the Congo basin. These included religion, control of grazing land and traded routes. Whoever has authority with regard to these three major factors was able to accumulate power and wealth. As a result, a class-based society evolved in the twelfth and thirteenth century. It is known whether this was due to competition with Great Zimbabwe or natural disasters (ibid). Great Zimbabwe retained its dominance in trade from 1270 AD to approximately 150 years later (Swart et al, 1987: 3). It stands out from other stone building in Southern Africa by virtue of its size, quality, and the unprecedented interest expressed in it (Mallows, 1985:33). It consists of three main areas, i.e. the Hill Complex, the Valley Ruins and the Great Enclosure. (Mthethwa, 2019:243)

Important leaders lived in seclusion on high ground as a symbol of their authority: these were referred to as “mountains” in proverbs and poetry (Swart et al, 1987:6). This symbolism is embedded in contemporary Shona culture whereby youngsters are not supposed to see the top of the head of their elders (Munhu mukuru haawonekwe panhongonya). Thus, an elderly person sits on a chair and youngsters sit on the floor. The Hill Complex was a predominantly male domain whilst the Great Enclosure was predominantly a female one. (Mthethwa, 2019:244).

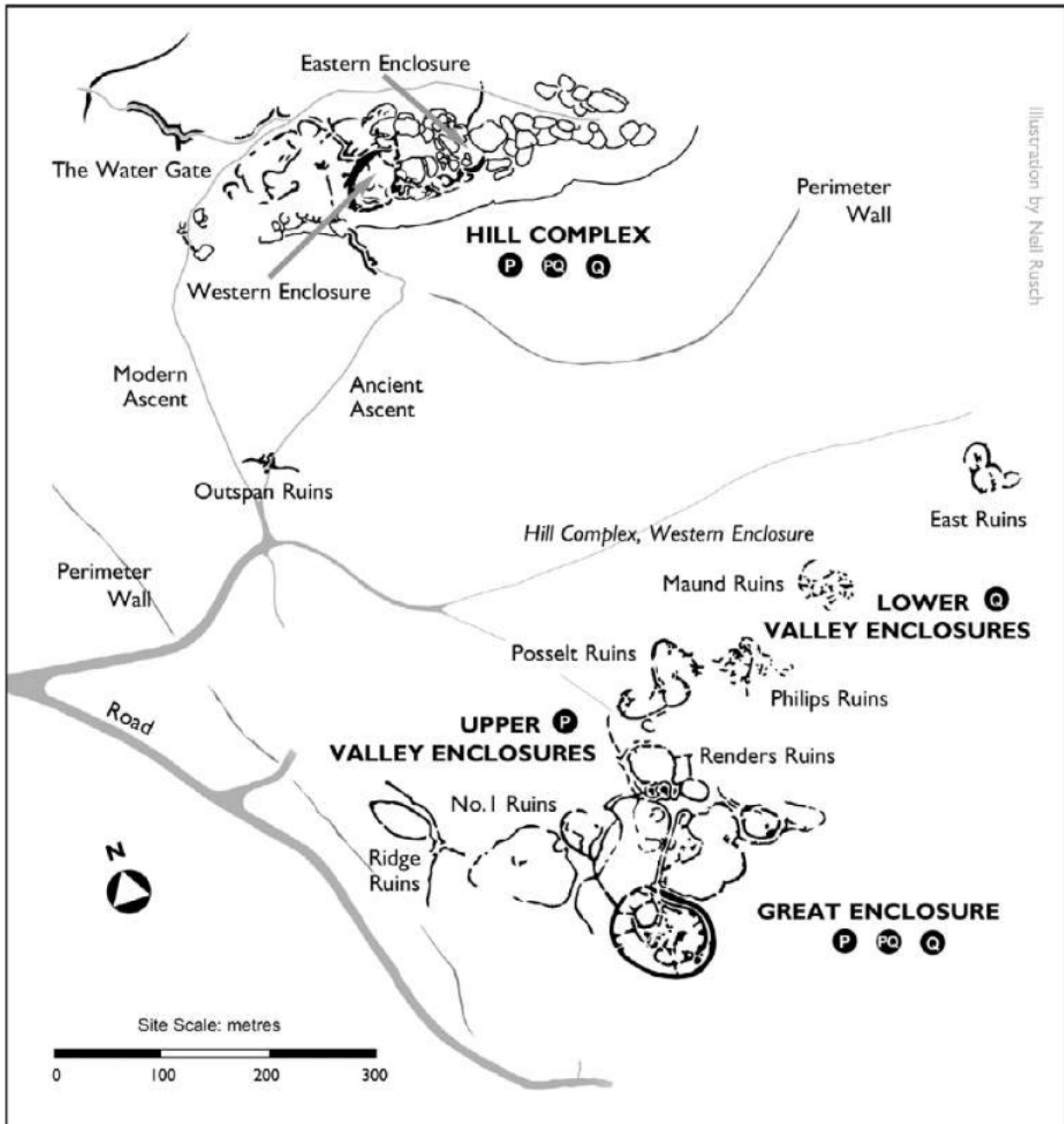


FIG 4.3.1. Location plan of Great Zimbabwe. (Source: Google).

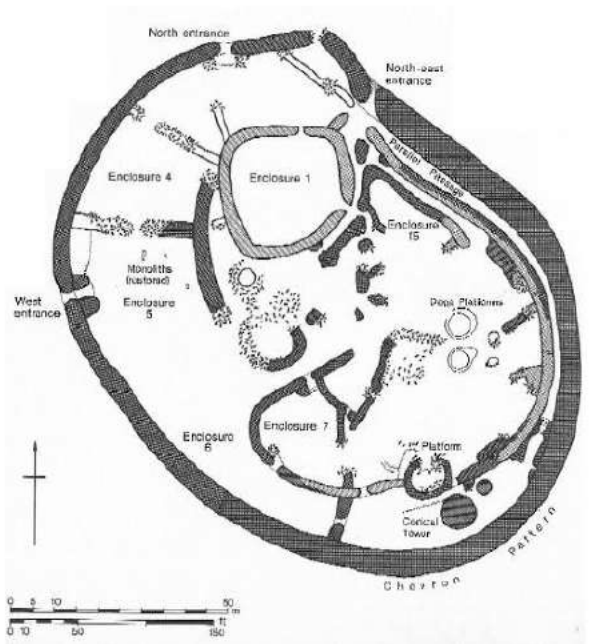


FIG 4.3.2. The great enclosure of Great Zimbabwe. (Source: Google).



PLATE 4.3.4. Stone walls crown the Hill, a section of Great Zimbabwe that looms steeply above the rest of the site.



PLATE 4.3.5. This narrow passage is sandwiched between the inner and outer walls of one of Great Zimbabwe's most important ruins, the Great Enclosure. At the end of the passage lies the Conical Tower.

In Shona tradition, chieftainship is comparable to the majesty and loneliness of the hills. People living around Great Zimbabwe believe that the King, or mambo, lived on top of the hill on the Hill Complex and the royal wives below in the Great Enclosure.

The King provided security, fertile land and abundant crops to his people. In accordance with Shona tradition, the stone towers next to the monoliths were symbolic grain bins/ granaries and can be seen at the gateway of the Ancient Ascent. However, scholars such as Cosmos Nyamutswa (2017) refute this assertion and argue that Great Zimbabwe was built by the Mwenye people, who are erroneously called the Lemba people (Nyamutswa, 2017: 119) and whose origins lie in East Africa and the Middle East. The Mwenye have lived among Bantu communities ever since they arrived in the area as they were not able to bring their women and took locals as wives. Today, they are classified as Shona although their culture is clearly non-Shona (Nyaamutswa, 2017:123). Nyamutswa states that Great Zimbabwe was built as an initiation centre by the Mwenye, consisting of Lemba, Hwesa and Beta. This argument is based on the importance of circumcision rites within Mwenye society. To this day, circumcision rites are considered to be a sacred and confidential practice that should be hidden behind high walls such at the Great Enclosure. The practice marks the coming of age of both boys and girls. Phathisa Nyathi and Kudzai Chikomo (2013) note that these rites of passage highlighted the importance of reproduction in ensuring humanity's continued existence of polites (Nyathi and Chikomo, 2013:55).



The argument that Great Zimbabwe was a centre for initiation is supported by the symbolism around fertility that is evident throughout the complex and is gender balanced. Aspinall and other scholars argue that a grain bin represents a phallus (Nyathi and Chikomo: 2016: 76-87). Great Zimbabwe's features and artefacts can be explained in terms of sexuality- fertility, sex and procreation. While there are male and female characteristics in many architectural symbols at Great Zimbabwe

PLATE 4.3.6. The Eastern Enclosure of the Hill as it appeared in the late 19th century, around the time of Theodore Bent's "scientific" Study. Much of the walling from this part of the site no longer survives.

4.3.2. Thulamela ruins.



PLATE 4.3.7. Thulamela Stone walled site.

Thulamela is a stone walled site is arranged in the Far North area of the Kruger National Park and goes back to roughly 450 – 500 years before present. This late Iron Age site frames some portion of what is known as the Zimbabwe culture which is accepted to have begun at Mapungubwe. Mapungubwe's decay corresponded with the expansion of Great Zimbabwe's significance. At the point when Great Zimbabwe was deserted around 300 years after the fact, perhaps because of political separate, a few gatherings got south across the Limpopo stream into the North Eastern zones of South Africa (and Northern Kruger) and set up new more modest chiefdoms, for example, Thulamela (Kruger National Park.(2019). KNP History. Unpublished).

Sacred Leadership.

It is accepted that the thought and arrangement of holy administration created both from an expansion in exchange along the east coast and in the inside just as from an increment in populace at Mapungubwe. As per oral narratives the Nyai division of the Shona – speaking Lembethu involved Thulamela and accepted that there was an enchanted connection between their chief and the land. They accepted that the progenitors of the pioneer (or Khosi) would mediate in the interest of the country. The Khosi, who was a subtle figure and must be seen by specific people, lived in an isolated ridge castle taking into account the everyday citizens as a sign of his holiness (Kruger National Park.(2019). KNP History. Unpublished).

The Khosi had a number of officials working for him, some of the most important included:

- The Messenger – a close and trusted confidant who kept the chief informed of all court proceedings and visitors
- Personal Diviner and Herbalist – safeguarded the Chief's health and scrutinized the intention of the visitors
- Makhadzi (ritual sister) – the chief ruled together with her. Her function was that of national advisor and had to be kept informed of all decisions taken by the council. She was also instrumental in the appointment of a new chief.
- Khotsimunene (brother) – legal expert in charge of the public court.

If a commoner wished to meet the Khosi he would go to a special chamber with two entrances (one from the Khosi's hut which he would use and the other for the visitor). The chamber was divided

probably by a central wall separating the visitor from the Khosi and so emphasis the Khosi's sacredness.

Trade at Thulamela.

Exchange was an essential piece of life at Thulamela and exchange networks expanded however the inside of the landmass to incorporate Botswana, Zambia, Zimbabwe and Central Africa (proof given by the iron gong on the site). At the time that Thulamela was involved exchange on the Indian Ocean was overwhelmed by Muslim Traders which encouraged development of merchandise from the Middle East, India, South East Asia and China. Ivory and gold were regularly exchanged along the east coast (conceivably at Sofala, present day Biera) for glass dots, dress and coated pottery (Kruger National Park.(2019). KNP History. Unpublished).

Food and Farming.

The site was most likely picked because of the fruitful soils of the zone where different sorts of sorghum and millets were cultivated. The grains from these yields would be ground to be utilized for porridge and lager. Dirt axle wheels would recommend that cotton was additionally developed for making fabric. The axles were utilized to turn the string by the ladies while men would weave the string on low level weavers to the ground. While the Khosi lived in a stone walled castle on top of a slope, the average citizens most likely lived close to their fields. The various potshards found on the site are the remaining parts of disposed of mud pots made by the ladies at Thulamela for cooking, eating and drinking. The pots were of different shapes and measures, and frequently beautified (Kruger National Park.(2019). KNP History. Unpublished).

Graves.

During the unearthings 2 graves were found underneath hovel floors. Graves offer data about people of the past by reflecting conviction frameworks from the entombment itself, innovation from the grave articles and from the bones diet, wellbeing, height, sex and age. He first skeleton was that of a female and dates to around AD 1600. The individual was matured between 45 - 60 years and was + 1.73m tall. The generally oval molded grave had been dove through a cottage in the spouses region and the individual was laid on her side. The subsequent skeleton was that of a male which dated to around AD

1450, which could recommend that the individual never inhabited Thulamela. The skeleton was likewise broken and stuffed in a square shape, proposing that the individual didn't kick the bucket on the site (Kruger National Park.(2019). KNP History. Unpublished).

4.4 Masorini ruins.

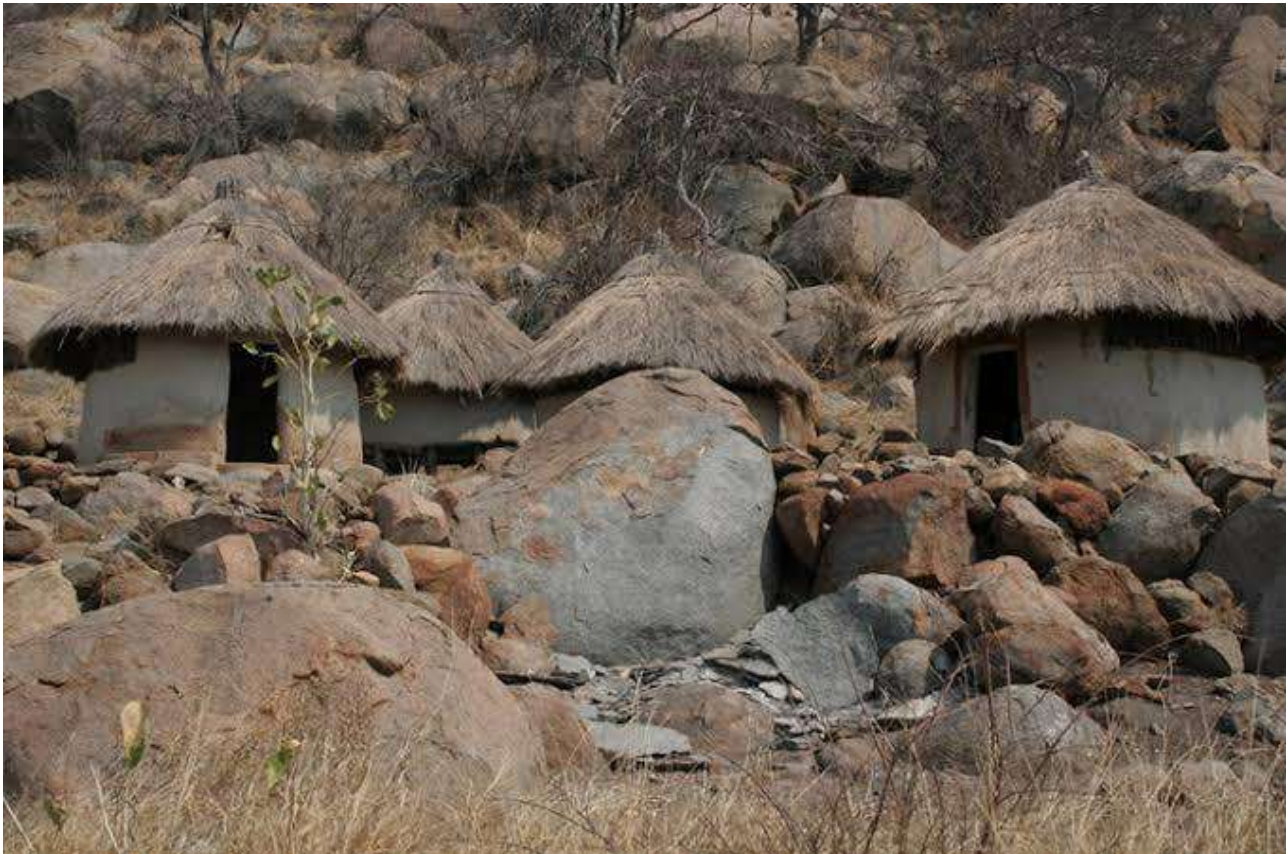


PLATE 4.3.8. Masorini ruins.

This late Iron Age site can be found on a conspicuous slope only 12 km from the Phalaborwa door on the tar street to Letaba rest camp (39km from Letaba on the Phalaborwa street). It was occupied by the Sotho speaking Ba-Phalaborwa during 1800's, who built up a high level and refined industry of mining, purifying iron mineral and exchanging these iron items. The site was possessed by the Sotho speaking Ba-Phalaborwa during 1800's, who built up a high level and complex industry of mining, refining iron mineral and exchanging these iron items (Kruger National Park.(2019). Masorini Heritage site. Unpublished).



PLATE 4.3.9. Reconstructed huts on the hillside of Masorini



PLATE 4.3.10. Remains of an original furnace



PLATE 4.3.11. Reconstructed hut and artefacts.



PLATE 4.3.12. Reconstructed artefacts.

Arch molded mud heaters found on the site were utilized to smelt the iron mineral. Skin sacks joined to the furthest limit of mud channeling were utilized as chutes. These earth pipes drove into the arch heaters through 2-3 openings. The mineral would stream into the center of the heater because of the internal inclining floors and once cooled would be eliminated and put away. When there was sufficient refined metal for creation it would be warmed, beaten (to eliminate debasements) and formed into the ideal items, for example, lances, sharpened stones and straightforward rural implements (Kruger National Park. (2019). Masorini Heritage site. Unpublished).

For over 1,000 years exchanging was a necessary piece of life on the sub-mainland with exchange occurring inland between various gatherings and along the coast with Arab and Chinese vendors. Because of this different shipping lanes were set up, with a significant one bypassing Phalaborwa where metal was worked and exchanged for glass dabs, ivory, creature items and food. Exchange between the Ba-Phalaborwa at Masorini and the Venda in the North and the Portuguese on the east coast expanded refining and guaranteed a more prominent freedom for them. Through archeological and ethnographic examinations the site has been remade as honestly as could reasonably be expected. The cottages have as of late been remodeled by neighborhood Ba-Phalaborwa individuals living on the lines of the recreation center. There is a site exhibition hall and outing zone at the foot of the slope and guided visits to the top where the remade cabins and heater can be seen (Kruger National Park. (2019). Masorini Heritage site. Unpublished).

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4.5. CONCLUSION.

To conclude this chapter covered the contextualization of Afrocentrism, understanding Afrocentricity, exploring Afrocentric architecture in Ancient African built form

Afrocentricity is simply the possibility that African individuals should see themselves and should be seen in a verifiable setting as focused inside the system of their own real factors, thoughts and encounters. Asante (2007) portrays Afrocentricity as a hypothesis of human freedom and scholarly evaluate that was at first a venture of useful change for profoundly industrialized, complex heterogeneous countries. As such it tested the continuation of white racial authority over all images and social frameworks by restricting bygone structures of race dependent on the burden of a specific social reality as though it were widespread. Afrocentricity is introduced as one way out of the stalemate over social and social authority. One shows up at an agreement and rapprochement by tolerating the office of the African individual as the fundamental unit of investigation of social circumstances including African-slipped individuals (Asante, 2007:105).The exploration of Afrocentric Architecture in Ancient African built form covers Great Zimbabwe, Thulamela ruins and Masorini ruins. These ruins uncover the relationships between Architecture, African people and cosmology.

CHAPTER FIVE: EXPLORATION OF AFROCENTRIC DECOLONISATION IN THE BUILT ENVIRONMENT.

KEY PRECEDENT STUDY.

5.1. INTRODUCTION.

This part of the research outlines how decolonization processes can be implemented to influence the exploration of Afrocentric built environments in a spatially segregated area post-democracy. It focuses on the existence of colonialist spaces post-apartheid, a lack in the decolonization of architecture historically designed to enforce power and control on the oppressed and the need to explore how architectural design can impact their decolonization. It also seeks to expose the lack of change in the built environment regarding oppressive spaces that continue to function effortlessly.

5.2. MAPUNGUBWE INTERPRETATION CENTRE.



PLATE 5.2.1. Mapungubwe Interpretation Centre. (Archdaily search. Accessed 23/10/2019).

5.2.1. Historical Background.

Mapungubwe, situated on South Africa's northern boundary with Botswana and Zimbabwe, succeeded somewhere in the range of 1200 and 1300 AD by being one of the main places that delivered gold, yet

after its fall it stayed uninhabited for more than 700 years, until its disclosure in 1933. The general public living in what today is Unesco World Heritage Site, is thought to have been the most perplexing in the locale, executing the five star based social framework in southern Africa. What's more the social legacy, Mapungubwe is additionally home to a hugely rich vegetation, including more than 1000 years of age Baobab trees and a major assortment of creature life, including elephant, giraffe, white rhino, pronghorns and 400 winged animal species (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

This is the scene of the Mapungubwe National Park, delegated a World Heritage Site on account of the significant archeological disclosures made here. Graves containing curios from the ninth to twelfth hundreds of years show that the site was involved by brokers with Egypt, Persia, India, Malaysia and China. The middle was developed with the expectation of blending the normal area with the recreation center's social legacy, by utilizing current naturally touchy procedures. The stone-walling strategy utilized in the structure of the middle was received from a local technique pervasive in the Mapungubwe area (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

The gallery houses recorded antiques, pictures and data that recount the account of Mapungubwe's unfathomable history. The sacred goal of the gallery is the Golden Rhino which was found in a grave in 1932, over seven centuries after the progress possessed the territory. The historical center visit closes with a short stroll to a post point where you will have the option to see the slope that was, as per legend, the motivation behind modeler Gerard Moerdijk's Voortrekker Monument in Pretoria (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

5.2.2. Site Location and context.

The juncture of the Shashe and strong Limpopo waterways mark the territory where the boundaries of South Africa, Botswana and Zimbabwe meet. Here, tremendous tracks of veld with cracks of excellent

local trees such the fever tree and the amazing baobab substitute with valleys, level beat slopes, rugged even edges and gatherings of adjusted stony hillocks. This is a region practically distant from the remainder of South Africa, a territory so brimming with nature and species that it should be immaculate in the last 1000years (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

5.2.3. Architectural Exploration.

Peter Rich who is broadly known for domed block engineering was tested with planning for fallen wonder and for a people who were at one time the most complex and predominant power in culture and social framework, to modernize their method of living yet at the same time keep a feeling of blood vessel association with their foundations He deliberately moved the complexities of social sounds and reasonable mantra to assemble the Center (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



Peter Rich planned a guest's center which incorporates spaces to recount the accounts of the spot and house curios, alongside vacationer offices and SANParks workplaces. The complex is an assortment of stone cladded vaults adjusting on the inclined site, against the scenery of Sandstone arrangements and mopane forests (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

PLATE 5.2.2. Mapungubwe Interpretation Centre brick domes. (Archdaily search. Accessed 23/10/2019).

5.2.4. Architectural design response and Technology.

The vaults were been planned as a team with John Ochsendorf from MIT and Michael Ramage, University of Cambridge, utilizing a 600 years of age development framework to accomplish a low conservative and natural effect. The conventional timber vaulting, utilizing privately made squeezed soil concrete tiles, permits the plan to be emerged with negligible formwork and no steel fortification. What's more, the desire was to likewise coordinate neighborhood incompetent work into a destitution alleviation program via preparing them to create the more than 200,000 tiles vital in the development of the vaults (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



FIG 5.2.1. Section of low cost vaulting system
(Archdaily search. Accessed 23/10/2019).

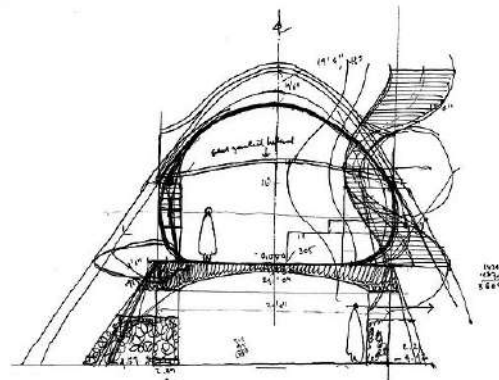


FIG 5.2.2. Detail Section of low cost vaulting system
(Archdaily search. Accessed 23/10/2019).

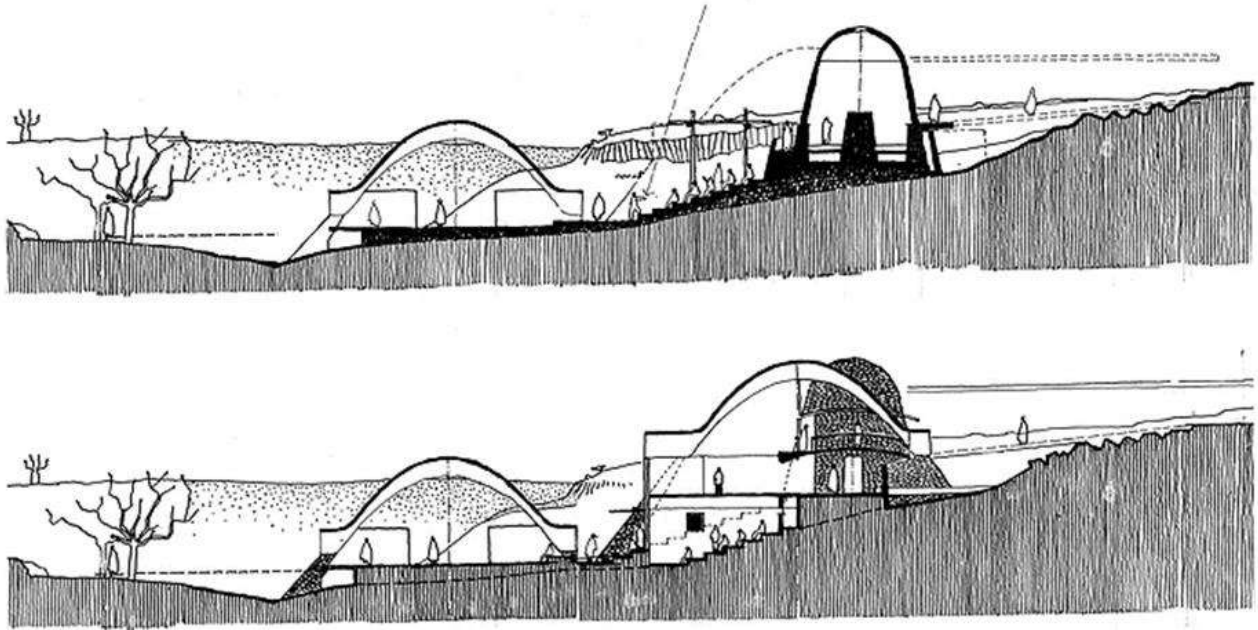


FIG 5.2.3. Longitudinal Section through the building. (Archdaily search. Accessed 23/10/2019).

The presentation of synergic structures into this territory provoked Rich to consider the utilization of timber vaults - old structures beginning in the Mediterranean district 600 years prior and still being used today by the Catalans. Molded by characteristic primary powers, enormous vaulted ranges can be accomplished with insignificant rooftop thickness. Neighborhood materials were utilized to make the block vaults and on account of the effortlessness of the development, incompetent work could be utilized. This had the benefit of being both prudent and giving work to neighborhood individuals. The vaults look like an arrangement of caverns, which is socially critical. Caverns were viewed here as spots of asylum and sanctuary as well as utilized ceremonially, in rainmaking services. Enormous zones cut out of the vaults concede a delicate, practically hallowed half-light to the presentation territories inside. These openings are shielded from glare by polycarbonate sheeting and eucalyptus stalks, and from primates with iron grilles dependent on the example of kanniedood plants filling in the yards beneath (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

5.2.5. Architectural Psychological and Socio Ecological Response.

The complex rough scene was both the motivation for the plan and the wellspring of the materials for the development of the new Interpretation Center, bringing about a piece of structures that are legitimately attached to their area. The structure, set at the foot of a plateau at the recreation center passageway, is outwardly contained by three empty cairns that bring out stone course markers regularly found in Southern African societies. Timbrel vaulting, a basic articulation of regular powers and materials, is utilized to develop emotional cavern like spaces. From a distance the undulating rock clad vaults mix into the scene. On methodology the meager curved edges are uncovered and the vaults take off and appear to surge out of the earth (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

Sensitive walkways make a crisscrossing sloped course through the mind boggling, through show spaces, delicately climbing the plateau to the most elevated point on the site, giving the guest a variety of encounters and perspectives, summoning the perplexing social associations of the numerous societies that have navigated the land. The venture's plan stretches out past the introduction of the region's set of experiences to stir a comprehension of the weakness of the neighborhood nature. Subsequently, the Center isn't just symbolic of the site, Africa and its extraordinary spot in the cause of the world become part of a story that is as yet unfurling, of culture creating in beneficial interaction with its common inheritance (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

The venture not just gives irregular and creative show spaces for spreading the complex history of progressive civilisations who have involved this territory from the ninth century until the present, yet it additionally brings issues to light of the weakness of the neighborhood environment and the significance of its conservation. This comes supported by a solid social measurement. Jobless nearby individuals were educated and enlivened to utilize the encompassing earth and shakes to make building materials and utilize these in development (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



PLATE 5.2.3. Stone flooring (Archdaily search. Accessed 23/10/2019). PLATE 5 2.4. Earth Flooring (Archdaily search. Accessed 23/10/2019).



PLATE 5.2.5. Locally sourced stone cladding (Archdaily search. Accessed 23/10/2019).

Obvious from its passage entryway, the Mapungubwe Center is drawn closer through a valley from where the outcrop of new structures consolidates normally into the southern incline of a rough level. From here, there is a view to a slope about 1km away, where the first archeological site was found and uncovered. The astute examination of the site and the manner in which it is organized to oblige the program turns out to be more evident as you move from the passageway in the valley to the level 14m

above (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



FIG 5.2.4. Site Plan. (Archdaily search. Accessed 23/10/2019).

The entire complex is uncovered and connected outwardly to the archeological site on the slope past. As you experience the succession of evolving headings, the direction and assortment of structures, from softly covered walkways to vaulted spaces, all accentuated by open patios finished with rocks, plants and pools, you can just wonder about the brilliant association of a complex and generally strong site. A progression of symmetrical triangles structures the scene and the manner in which the structures address it (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



PLATE 5.2.6. View of landscaping and Building blending in.
(Archdaily search. Accessed 23/10/2019).

The triangles are planned around a hub connecting the middle's passageway and the archeological unearthings. This pivot crosses the site, running corresponding with the peak edge and stream underneath. It isn't clearly expressed, however in any case gives a subliminal enthusiasm for the arranged manner by which the structures are gathered and the casual progression of outside spaces and arranged scene components between them (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

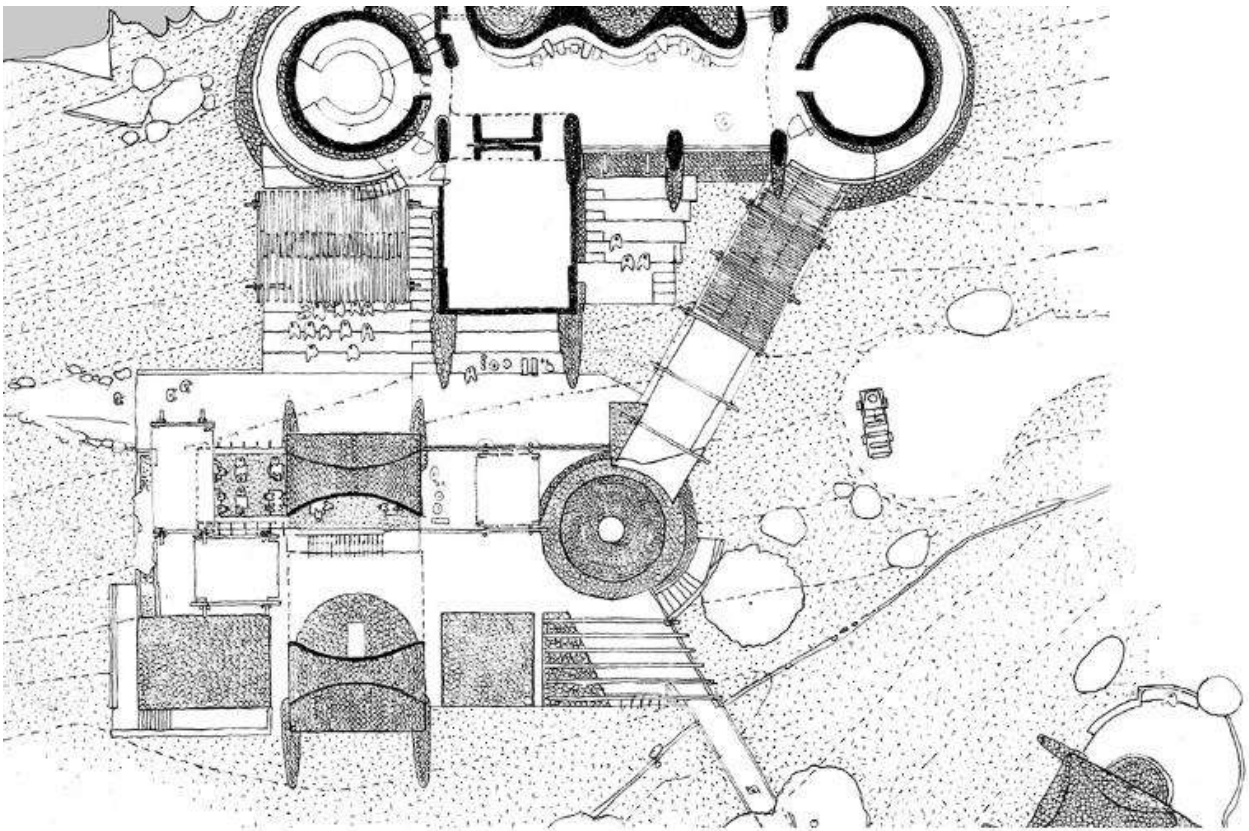


FIG 5.2.5.Detailed Site Plan. (Archdaily search. Accessed 23/10/2019).

Rich knew about the noteworthiness of the triangle in neighborhood Venda culture; a typical game plan is three abodes set in a symmetrical triangle and connected with low dividers. He had likewise seen separated triangles cut into stones at the close by archeological site. Showing up at the stopping territory (carefully clouded by a slope prod), you move past an outside initial presentation to cross the open veld to a gathering of shade-giving trees perspectives on the south height. A slanting scaffold carries you to the gathering cairn, which is penetrated by an oculus so the daylight washes the inside. An unattached vault liberally ranges the space between the bathing and café offices (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



PLATE 5.2.7.. Sloping bridge leading to the reception cairn
(Archdaily search. Accessed 23/10/2019).

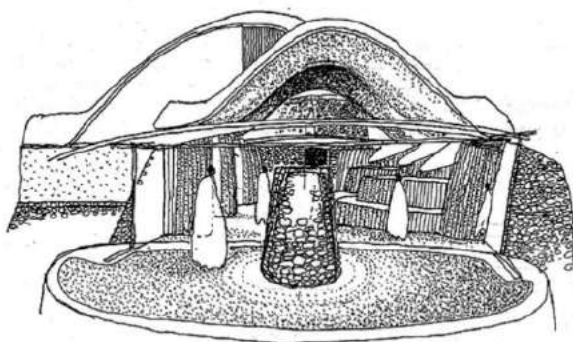


FIG 5.2.6.Vaulted Exhibition space. (Archdaily search. Accessed 23/10/2019).

From the reception area a darkened passage curves around the cairn to an inclined, elevated walkway with a slatted timber floor and mesh screen balustrade. Shaded by tall trees on either side, you reach a heavy, stone-clad sloping buttress marking the threshold to the crypt-like exhibition areas. In these spaces vaulted tiled soffits exhibit the faces of people who have been part of the historic continuum of Mapungubwe Outside patios are concealed by even braces to make regions suggestive of the conventional African get-together space, or kgotla. The concealed zones and covered walkways tie together the finished spaces between the structures which are planted with the native types of the encompassing veld, so nature appears to move through the structures (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



PLATE 5 2 8. External terraces shaded by horizontal slats to create areas reminiscent of the traditional African gathering space, or kgotla. (Archdaily search. Accessed 23/10/2019).

Going through the grouping of various spaces, ambiguously mindful of the three-sided requesting framework as you climb through the structure, you at long last show up at the liberal vaulted presentation region at the structure's culmination. Bending in two ways, the grand, undulating vaults bear softly as an afterthought dividers. Hued light falls through the glass boards on the south divider and the well known Golden Rhino, one of Mapungubwe's most valuable fortunes, sparkles in its own amazing presentation bureau (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).



PLATE 5.2.9. View showing Undulating vaults bear lightly on the side walls and Glass panels (Archdaily search. Accessed 23/10/2019).

A feeling of tranquility wins, bringing together relics, engineering and nature. Peter Rich's organization of room and light thunderously associates the structure with site and history, summoning stand amazed at the memory of such countless civilisations that strolled the earth before we did. Also, in light of the fact that engineering is about articulation, sway and social ways of thinking, at that point Peter Rich addresses these perspectives through an archeological structure that is so solidly attached to the ground and natural that it makes one wonder (Archdaily. 2021. Mapungubwe Interpretation Center/Peter Rich Architects. [ONLINE] Available at: <https://www.archdaily.com>. [Accessed 11 February 2020]).

5.3. NORTHERN CAPE LEGISLATURE.

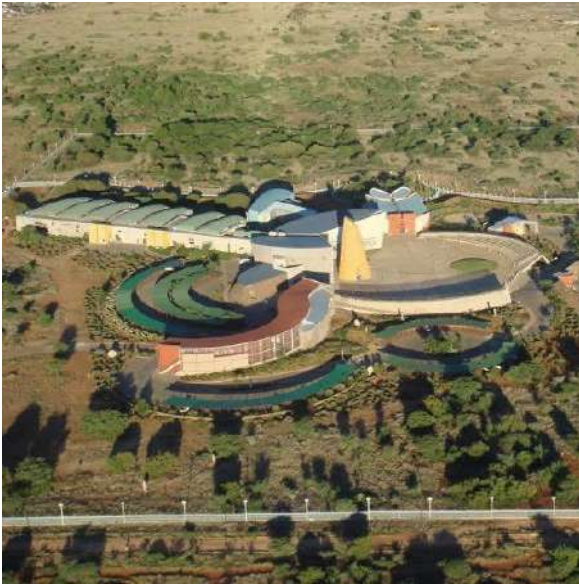


PLATE 5.3.1. Northern cape Legislature building.
(Google search. Accessed 23/10/2019).



PLATE 5.3.2. Northern cape Legislature building. (Google search. Accessed 23/10/2019).

5.3.1. Historical Background.

The year 2004 was a representation of an important moment in the development of South Africa, marking 10 years of democratic rule, as such it establishes some form of datum or measure for the construction of 'new histories'. This was even more significant for a society that tends to overwrite its past. The history of power relations in South Africa demonstrates a tendency for one homogeneity to exchange itself for another. (Low in Low el at ed; 2004:133)

2004 denoted the year that the Northern Cape Provincial Legislature was authoritatively opened: this venture intended to check a takeoff from the traditional structure and area of administrative design with regards to the democratization of South Africa. "The Northern Cape Province, with Kimberly as its capital was conceived out of the primary majority rule political decision in 1994. Kimberly depicted two things, a sparkling jewel mining industry of riches and abuse, and a discriminatory past of politically-sanctioned racial segregation arranging. The new lawmaking body, past its intervene regulatory capacities, denotes a fresh start in the city's set of experiences: as an image of recognition and recuperating and as a scene that associates the city's kin to their partitioned past and shared future (Shepard ed. 2006:11).

5.3.2. Site location and context.

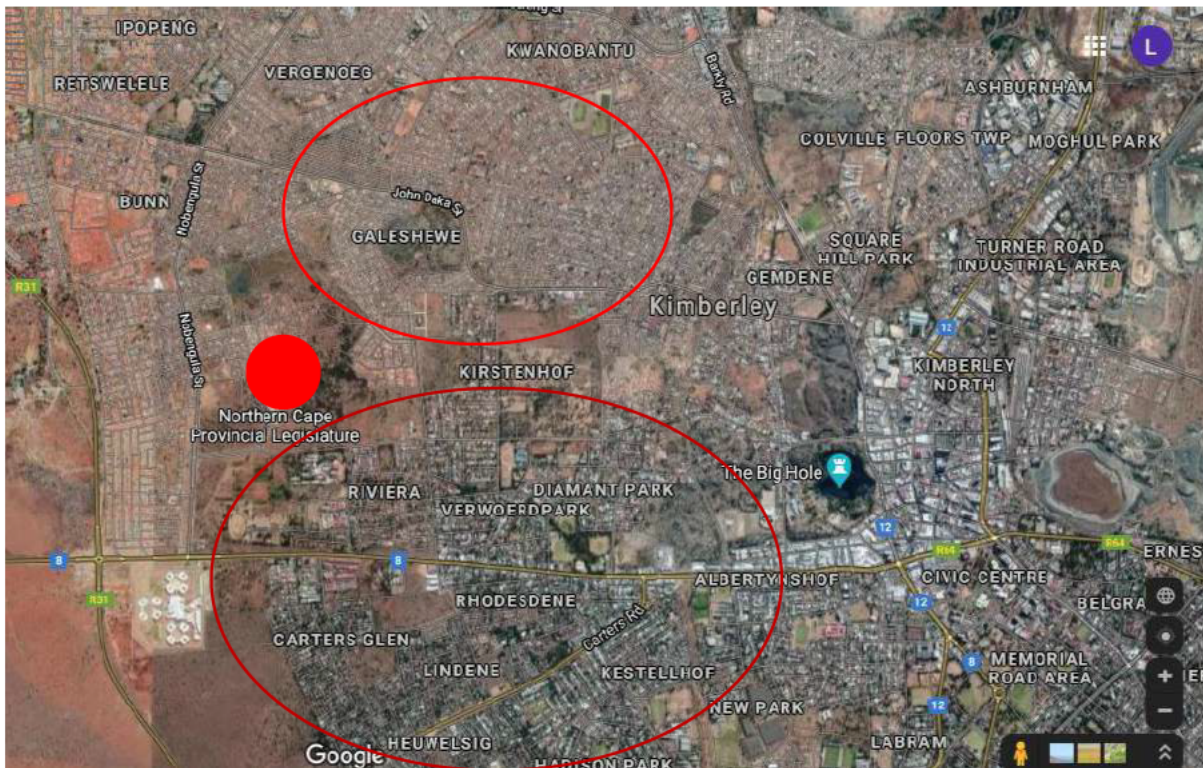


PLATE 5.3.3. The site is positioned on the outskirts of Kimberley and was “strategically positioned to merge the fabric of the ‘black’ township of Galashewe and the main ‘white’ town of Kimberley.” (Shepard ed; 2006:11). (Google search. Accessed 23/10/2019).

The site is situated on the edges of Kimberley and was "deliberately situated to blend the texture of the 'dark' municipality of Galashewe and the primary 'white' town of Kimberley." (Shepard ed; 2006:11). This was done to counter the politically-sanctioned racial segregation period political and geographic division between the white decision class and the predominately dark specialists (Woode ed 2005:50).

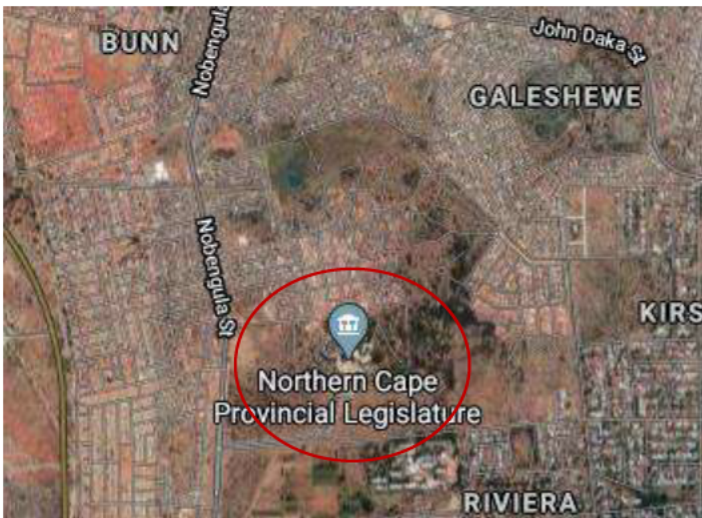


PLATE 5.3.4. Aerial of the site is located on a piece of land within the veld between the township fabric to the northwest and the suburban



PLATE 5.3.5. Northern cape Legislature building site

. (Google search. Accessed 23/10/2019).

From aerial photography, the site is located on a piece of land within the veld between the township fabric to the northwest and the suburban landscape of Kimberly to the southeast. The site does not front any existing roads, the access road that is used to enter the complex had to be specifically constructed. To the west of the site is the main road leading into Galashewe, which connects onto the service road of the complex. As such, the site is located in the apartheid ‘buffer zone’ that acted as a separating element between areas of different racial profiles. This veld landscape is predominantly flat and the architecture responds to this by creating tall landmark buildings.

This reinforces the postcolonial tendency to use a site outside of the urban centre to symbolize ‘inclusiveness and a spatial promise of unity.’ (Vale 1992:135) The site is a neutral ground between spatial divisions created by apartheid. However, if one analysed aerial photographs it is discovered that the site is geographically closer to the township although access to the site is on a service road equidistant to the two portions. The ‘peoples square’ and major building are orientated to the complex’s point of entry. This illustrates a closer affinity to the township while attempting to symbolize unity.

The site while being a geographic symbol of stitching together segregation, in reality is only a visual symbol of connectivity. ‘The project provides a strategic insertion, contesting apartheid’s segregation planning that produced the emptiness and mono-functionality of the townships. Noble in its intentions, the strategy has been severely compromised by the security imperatives post occupancy.’(Woode ed.2003:53). As the entire complex is surrounded by a perimeter fencing the good intentions of the architects, who designed spaces that follow existing footpaths in order to connect the township fabric, have not been fulfilled and as such function on a symbolic level only.

From this it is concluded that the site is an attempt of moving out of the historic centre of control to symbolize unity, between segregated portions of the apartheid landscape. The location however, shows a closer affinity to the formally Marginalized Township but the orientation of spaces and built form, suggest an equal platform of interaction.

5.3.3. Decolonization efforts through architectural exploration.



This striking structure reflects Kimberley and the Northern Cape's way of life, nature and history. The cone-formed earthy colored pinnacle, studded with tiles and the essences of South African symbols, takes after the abnormal plants and trees found in the region's open spaces. The principle structures review the stone veneers and folded iron that overwhelmed early Kimberley, and walkways stream between them like the area's long streets.

PLATE 5.3.6. Cone shaped brown tower, studded with tiles and the faces of South African icons, resembles the outlandish plants and trees found in the province’s open spaces (Google search. Accessed 23/10/2019).



PLATE 5.3.7. Local stones and plants used for landscape design. (Google search. Accessed 23/10/2019).



PLATE 5.3.8. Outer walls as you approach the Legislature are in the shape of buffalo horns protecting the kraal. (Google search. Accessed 23/10/2019).

The structures of this governing body complex fall around a focal kraal or get-together spot like a sangoma's bones. From the air it tends to be considered that to be external dividers as you approach the Legislature are looking like wild ox horns ensuring the kraal. Neighbourhood setting was of prime significance to engineers Luis Ferreira da Silva who won the plan rivalry that dispatched the undertaking. In this way it was additionally a superb spark for the scene, the point of which was to give an obviously normal setting to the native structures. Just plants happening normally in the territory were utilized, and stonework summons neighbourhood surfaces.



PLATE 5.3.9. Outer walls illustrating local material textures. (Google search. Accessed 23/10/2019).

5.4. SKUKUZA SCIENCE LEADERSHIP INITIATIVE CAMPUS.



PLATE 5.4.1. Skukuza Science Leadership Initiative campus. (Google search. Accessed 23/10/2019).

5.4.1. Introduction.

The Skukuza Science Leadership Initiative required the production of a moving and reasonably fabricated learning space in the Kruger National Park. A leader place for the KNP, the office should not just improve science instruction and experiential learning openings, however should exhibit to directors, vacationers and understudies the same, the attainability of low effect living by displaying the manners by which plan and materials can lessen our ecological impression in all parts of every day living. There is no better spot to guarantee that our advances in human improvement are accomplished while remembering nature than in South Africa's chief common objective itself.

Nicholas Whitcutt and Kevin Mitchell have planned the SSLI grounds comprising of a Resource place (incorporate talk theater, library and lab space), convenience and cooking offices to have 40

understudies. The office will be implicit stages as subsidizing opens up. Presently Phase 1 has been finished and Phase 2 is in progress. Financing is as yet needed for Phases 3, 4 and 5.

The SSLI is an activity of the Organization for Tropical investigations in association with HCD programs conveying science in South Africa. This task was roused by the key ecological difficulties looked in South Africa and the United States, Pyle expresses that elimination of involvement brings about the deficiency of human instinct connections (Pyle: 1993). The key difficulties recognized are as per the following:

- Less and less children have a daily interaction with nature.
- Public health and wellbeing are deteriorating.
- Emotional affinity toward nature decline and pro-environmental attitudes and behaviour have also declined.
- Lack of Education as a threat to biodiversity due to climate change, habitat transformation and pollution are key threats. Lack of skills in the environmental sector because of racial/gender equity and lack of Qualified graduates.
- SSLI's key aim is to provide integrated education in Social-ecological systems and Global health as a human right.

Skukuza Science Leadership Initiative (SSLI) Campus officially opened in September 2017.

- At 20,000km², Kruger National Park (KNP) in South Africa (SA) has a long history of world-class research on savanna ecology and, in particular, adaptive management of ecosystems.
- Since 2003, working in close association with the scientists in the KNP, the Organization for Tropical Studies (OTS) has operated a research-based education program for U.S. and South African undergraduates that includes semester and summer courses and summer research experiences.

- In 2011, a partnership of South African National Parks (SANParks), OTS, and a local non-profit, the Nsasani Trust, established the Skukuza Science Leadership Initiative (SSLI) to support the OTS students and researchers, run field-based human capital development programs for SA students, and offer training for local communities surrounding KNP.
- The SSLI was provided access to a plot of land on the outskirts of the Skukuza staff village in response to a proposal to establish a sustainably built education, training and research facility.
- After four years of facilities design and development, the SSLI Campus was officially opened in September 2017.

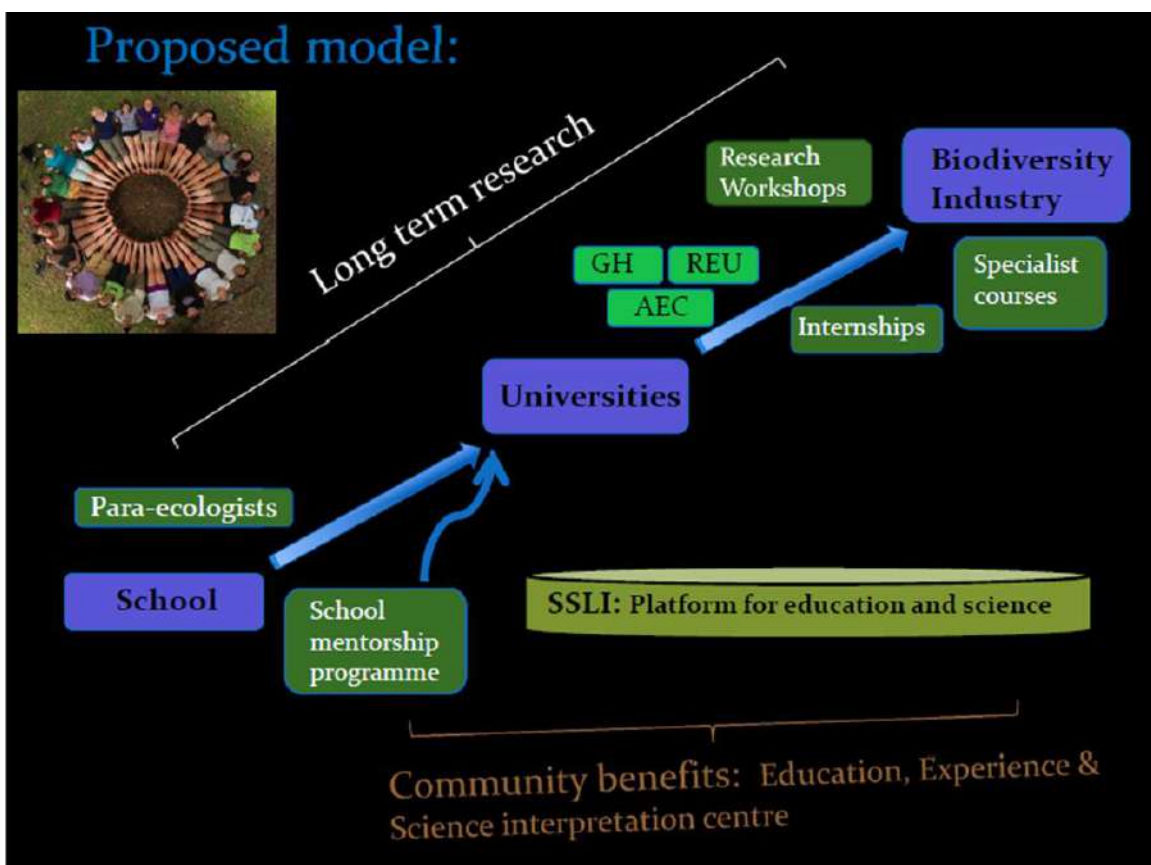


FIG. 5.4.1. Skukuza Science Leadership Initiative campus proposed model. (Google search. Accessed 23/10/2019).



PLATE 5.4.6. Stone wall. (Google search. Accessed 23/10/2019).



PLATE 5.4.7. Stone wall. (Google search. Accessed 23/10/2019).

On one side, a breathable, fireproof rammed earth wall was built using local soil; its thickness helps to moderate temperatures and control humidity. Inside, the floors consist of stabilised earth, while external ones are “soil-Crete” (half cement and half locally sourced soil).



PLATE 5.4.8. Breathable, fireproof rammed earth wall

. (Google search. Accessed 23/10/2019).

There’s no air-conditioning, but the campus was relatively cool on the sweltering summer day. This is thanks to elements such as the lecture hall’s clerestory windows (which facilitate cross-ventilation) as well as a roof garden of indigenous plants, which shields the spaces below from hot sun.



PLATE 5.4.9. Lightweight steel and corrugated roof.(Google search. Accessed 23/10/2019).



PLATE 5.4.10. Lightweight steel structure.(Google search. Accessed 23/10/2019).



PLATE 5.4.11. Ramp leading to roof garden. (Google search. Accessed 23/10/2019).



PLATE 5.4.12. Interior showing clearstory windows. (Google search. Accessed 23/10/2019).

SSLI co-founder Karen Vickers says that making the building as green as possible was important so as to highlight humanity's role in ecosystems. "In Skukuza, if you are filling up a bathtub, you are literally taking water away from the hippos. Everyone needs to make that connection. Kruger's ecosystems are the classroom, but the facility enhances this learning by also allowing us to collect data

on our own water use, electricity use and waste production, then to reflect on our consumption and challenge ourselves to do better,” (Vickers. K).

Vickers hopes that the sense of environmental stewardship that students gain while on the campus will continue long after they’ve returned home, because, even in cities, human “impacts are the same and nature is still present”. As the campus proves, it’s “possible to build comfortable, beautiful infrastructure that has minimal carbon footprint” and she hopes that this will inspire students should they ever consider building or renovating their own homes. The campus also offers, a test case for sustainable infrastructure development that could inform how SANParks builds infrastructure in Kruger and elsewhere in SA in the future.

5.4.4. Socio-Ecological response

Researchers staying at SSLI Campus in the Kruger National Park can take advantage of opportunities in a highly diverse semi-arid savanna environment. Given the size of the park, the diversity of vegetation types and landscapes, the ecological gradients (soil nutrient, rainfall and fire regime), and the intact faunal and floral communities, the SSLI Campus is ideally located to engage in a broad range of autecological, community, and landscape research as well as for conservation science. Furthermore, the contrast between the protected areas and transforming landscapes outside the park offer significant opportunities for social-ecological studies.



PLATE 5.4.13.
Internal spaces.
(Google search.
Accessed
23/10/2019).

Staff and visiting scientists focus on ecological pattern and process, employing both observational and experimental approaches in short-term and long-term studies. Education and research span a broad spectrum of ecology and conservation including contemporary approaches to plant trait ecology and disease ecology in disturbance-driven environments as well as investigations into the consequences of urbanization on ecological interactions using emerging technologies for biodiversity monitoring. Skills and knowledge are required to meet these challenges, and helping to address the shortage of both is the Skukuza Science Leadership Initiative (SSLI), a state-of-the art science facility in the Kruger National Park's administrative hub. Since it was launched in July 2017, the SSLI has been working with a lengthy pipeline of talent and experience, including local high school pupils, university students, SA National Parks (SANParks) employees and other scientists. The design and materials of the SSLI campus which includes a lecture theatre, library and laboratory put sustainability at the forefront.

5.5. LYCEE SCHORAGE SECONDARY SCHOOL.



PLATE 5.5.1. Lycee Schorage Secondary School. (Google search. Accessed 23/10/2019).

5.5.1. Introduction.

A ring-molded school by Architect Francis Kéré grounds its site in the edges of Burkina Faso's third biggest city, Koudougou. Following a ring-like course of action, the engineer utilized this school to once more represent that vernacular design can be extremely contemporary, with adequate utilization of nearby materials and work. The structure highlights wind-getting towers planted on top of the homerooms to empower wind stream in out of the classes. With a blend of wood, block, and steel, the structure appears to flawlessly find a way into its environmental factors. Combined with the outwardly convincing envelope, the laterite stone dividers house the spaces that are intended to oblige study halls and regulatory offices. A dental facility for understudies and the local area is additionally important for the short (Kerearchitecture. 2020. Lycee-schorage-optional school. [ONLINE] Available at: [https://www.kerearchitecture.com/projects/lycee-schorage-auxiliary school](https://www.kerearchitecture.com/projects/lycee-schorage-auxiliary-school). [Accessed 11 February 2020])

5.5.2. Site location and context.

The Lycée Schorge Secondary School situated in the third most populated city in Burkina Faso, not just sets another norm for instructive greatness in the district, it additionally gives a wellspring of motivation by displaying privately sourced assembling materials in a creative and present day way (Kerearchitecture. 2020. Lycee-schorge-optional school. [ONLINE] Available at: [https://www.kerearchitecture.com/projects/lycee-schorge-optional school](https://www.kerearchitecture.com/projects/lycee-schorge-optional-school). [Accessed 11 February 2020]).



PLATE 5.5.2. Lycee Schorage Secondary School site location. (Google search. Accessed 23/10/2019).



PLATE 5.5.3. Lycee Schorage Secondary School site location. (Google search. Accessed 23/10/2019).

5.5.3. Architectural response to context.



PLATE 5.5.4. Lycee Schorage Secondary School main entrance at night . (Google search. Accessed 23/10/2019).

The plan for the school comprises of 9 modules which oblige a progression of study halls and organization rooms. One of these modules likewise houses a dental facility which will give another wellspring of dental consideration for the understudies (Kerearchitecture. 2020. Lycee-schorge-auxiliary school. [ONLINE] Available at: <https://www.kerearchitecture.com/projects/lycee-schorge-optional-school>. [Accessed 11 February 2020]).



PLATE 5.5.5. Lycee Schorge Secondary School. (Google search.

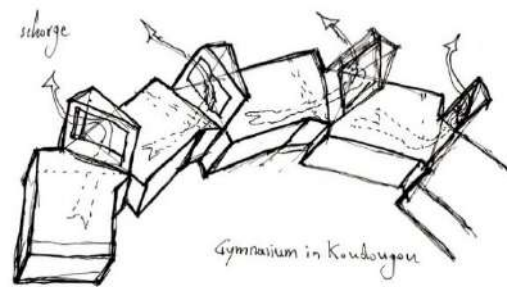


FIG. 5.5.1. Sketch of classroom modules (Source: Architect)

Folding over these study halls like a straightforward texture is an arrangement of wooden screens. This optional façade is produced using a nearby quickly developing wood and goes about as a concealing component for the spaces promptly encompassing the homerooms. The screens not just capacity to shield the earthen homerooms from consuming residue and winds, they likewise help to make a progression of optional casual social occasion spaces for the understudies as they hold back to go to their classes (Kerearchitecture. 2020. Lycee-schorge-auxiliary school. [ONLINE] Available at: <https://www.kerearchitecture.com/projects/lycee-schorge-optional-school>. [Accessed 11 February 2020]).



PLATE 5.5.6.
Lycee Schorage
Secondary School.
(Google search.
Accessed
23/10/2019).



PLATE 5.5.7. local material used as a walkway and screen.. (Google search. Accessed 23/10/2019).



PLATE 5.5.8. Building in relation to its context and the people who use it in the background. (Google search. Accessed 23/10/2019).

Making such a self-ruling 'town' condition, the spiral design of homeroom modules fold over a focal public patio. This setup not just makes security from the fundamental public area, it likewise shields and shields the inward patio from wind and residue. An amphitheater-like condition at the focal point of the patio will oblige casual social affairs just as formal congregations and festivities for the school and local area in general. Generally speaking, perhaps the main objectives of the plan is to fill in as an impetus for motivation for the understudies, showing staff, and encompassing local area individuals. The design not just capacities as a marker in the scene, it is likewise a demonstration of how neighborhood materials, in mix with imagination and collaboration, can be changed into something critical with significant enduring impacts (Kerearchitecture. 2020. Lycee-schorage-optional school. [ONLINE] Available at: [https://www.kerearchitecture.com/project/s/lycee-schorage-auxiliary school](https://www.kerearchitecture.com/project/s/lycee-schorage-auxiliary-school). [Accessed 11 February 2020]).

5.5.4. Exploration of material and technology.

The dividers of these modules are produced using privately collected laterite stone, which, when originally extricated from the earth, can be handily cut and formed into blocks. At the point when the stone is left presented to the air over the ground, it starts to solidify. The material capacities truly well as a divider framework for the study halls as a result of its warm mass abilities. This, in blend with the extraordinary breeze getting towers and overhanging rooftops, brings down the temperature of the inside spaces dramatically (Kerearchitecture. 2020. Lycee-schorge-auxiliary school. [ONLINE] Available at: <https://www.kerearchitecture.com/projects/lycee-schorge-auxiliary-school>. [Accessed 11 February 2020]).

To expand the material moved to the site, the school furniture inside the study halls is produced using nearby hardwoods and extra components from the primary structure development, for example, steel scraps from the rooftop. Thusly, the economy of the structure is stretched out by decreasing waste increasing the value of the expense of development. At first cut into blocks and left presented to the environment to solidify, the laterite stone was gathered locally from earth. Subsequent to solidifying, the material creates solid warm capacities which improve its usefulness as a divider framework. Combined with the breeze getting pinnacles and rooftop overhangs, the designer guaranteed the inside spaces would be cooled normally. Furthermore, the undulating roof structure with a wavy example empowers brightening and further ventilation of the spaces. The roof is painted white to empower dispersion of light in the spaces that ensures very much disseminated day lighting (Kerearchitecture. 2020. Lycee-schorge-auxiliary school. [ONLINE] Available at: <https://www.kerearchitecture.com/projects/lycee-schorge-optional-school>. [Accessed 11 February 2020]).



PLATE 5.5.9. School courtyard and gathering space. (Google search. Accessed 23/10/2019).

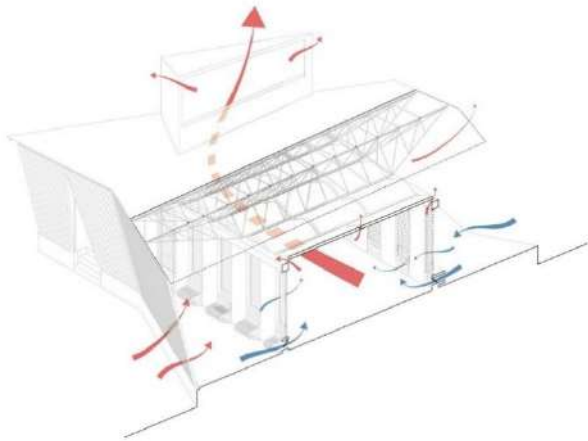


FIG. 5.5.2. Illustration showing airflow and heat flow in and out of the building. (Source: Architect)

Wooden screens have been used to shape a straightforward texture framework that folds over the classes to encase prompt casual social affair spaces outside the study halls, liberated from dust and troublesome breezes. Also, the shade the prompt study halls from direct daylight diminishing warmth acquire.

Another main consideration that serves to normally ventilate and enlighten the insides is a huge undulating roof. The wave-like example of mortar and solid segments are marginally counterbalanced from one another, permitting the inside breathing room and oust hot stale air. The grayish shade of the roof serves to diffuse and spread around aberrant sunshine, giving sufficient light during the day while keeping the inside taking in space shielded from direct sun based warmth acquire (Kerearchitecture. 2020. Lycee-schorge-auxiliary school. [ONLINE] Available at: <https://www.kerearchitecture.com/projects/lycee-schorge-auxiliary-school>. [Accessed 11 February 2020]).

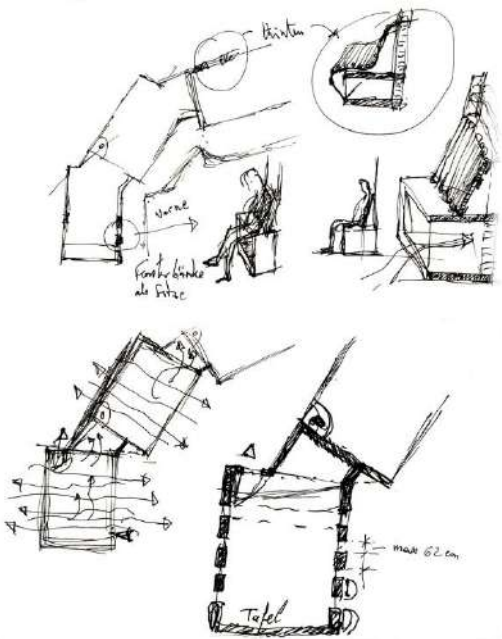


FIG. 5 5 3. conceptual sketches (Source: Architect)

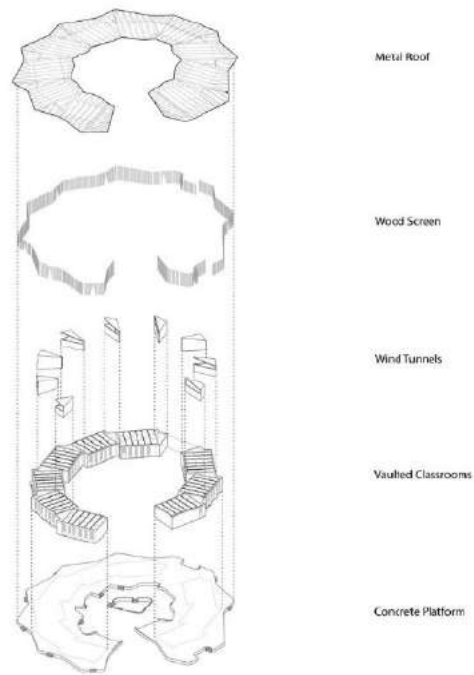


FIG. 5.5.4. illustration of building formation (Source: Architect)

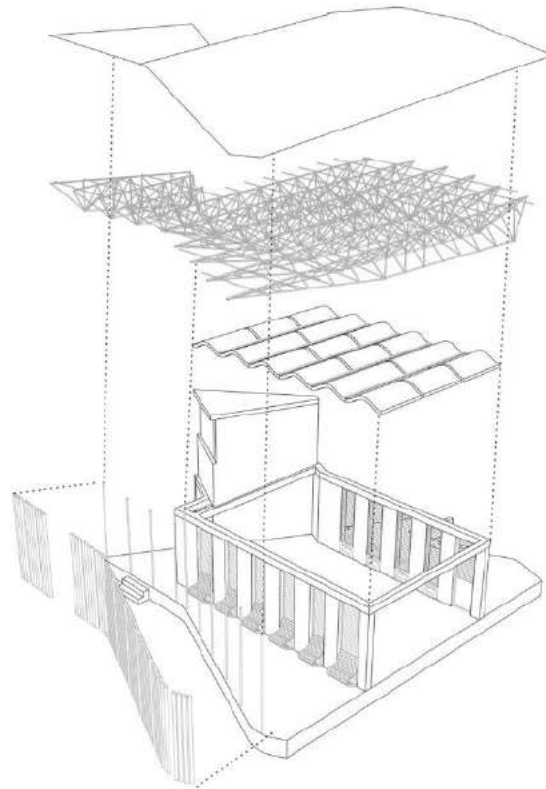


FIG. 5.5.5. illustration of building formation (Source: Architect)

5.6. CONCLUSION.

To conclude this chapter, key precedent studies were selected from existing buildings from Africa. This was done with the intention to see how African people deal with the theories expressed in the previous chapters.

The Mapungubwe Interpretation Centre is an ideal example of how the decolonization process takes place, by going back to the past to retrieve essential planning and design methods and translating them into modern day architecture. It was selected because of the theories and concepts expressed in previous chapters.

The Northern Cape Legislature was specifically chosen because it is a representation of an important moment in the development of South Africa, marking 10 years of democracy, as such it establishes a form of measure for the construction of “New Histories”.

The SSSL building was chosen as an ideal example because of its location being the proposed area for this research. The building is the creation of an inspirational and sustainably built learning space in the Kruger National Park. It was chosen because of the exploration of materials in response to site and socio-ecological response.

Lycee Schorage Secondary School is an illustration of a structure worked by a local area for the local area. The Architect utilized the school configuration to represent that vernacular design can be extremely contemporary, with adequate utilization of neighbourhood materials and work.

CHAPTER SIX: HOW CAN THE INTEGRATION OF AFROCENTRIC DECOLONISATION PROCESSES BE IMPLEMENTED TO GENERATE BUILT FORM.

CASE STUDY

6.1 INTRODUCTION.

The conduction of the selected case studies was established by the background research in previous chapters. Conducting a study into a National Park that has a history of Ancient African civilizations, traces of colonialist space and spatial segregation. It is necessary to draw parallels between the historical background and lack of Afrocentric decolonization of built form in the South African context. The Nelspruit Government complex is a representation of the introduction and implementation of Afrocentric decolonization efforts in what was the newly democratic South Africa. This chapter uncovers how in the integration of Afrocentric decolonization processes can be implemented to generate built form.

6.2. THE EXISTENCE OF COLONIALIST SPACE POST APARTHEID SOUTH AFRICA: Kruger National Park (Skukuza labour compound).

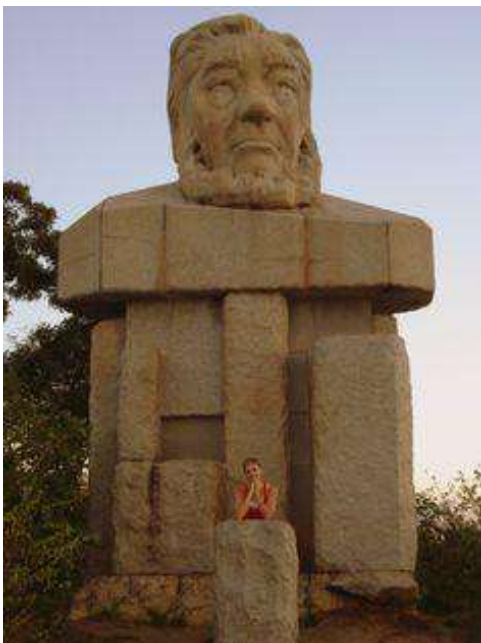


PLATE 6.2.1. Paul Kruger statue. (Google . Accessed 23/10/2019).



PLATE 6.2.2. A lioness and a cub (Google . Accessed 23/10/2019).

ARCHITECT: SANPARKS technical service department.



FIG. 6.2.1. SANPARKS LOGO. (Google . Accessed 23/10/2019).

CLIENT: SANPARKS.

FOUNDING DATE: Proclamation was in March 26 1898.

BORDERS: Mpumalanga Province.
Limpopo Province.
Mozambique.
Zimbabwe.

SIZE: 2 million hectares.

6.2.1. Historical Background.

Prehistory and early formative years of the Kruger National Park.

The years leading up to the proclamation, in 1898, of a game reserve in the Lowveld were rather tumultuous. In the mid-19th century, the area now encompassing the Kruger National Park was occupied by San and black settlements of varying densities, which subsisted to a greater or lesser degree on the wildlife in the area. Pressure on the animals increased with the growing number of annual winter incursions of parties of hunters and the gradual colonisation of the area by European settlers. In the closing years of the century, the Rinderpest panzootic took its toll and several of the animal populations were pushed to the brink of local extinction. The white and black rhino eventually succumbed to the pressures, while the populations of species such as elephant, buffalo and eland were severely reduced and fragmented. (Joubert, 2007: 01)



PLATE 6.2.3. Early San settlers. (Source: Pintrest).



PLATE 6 2.4. San Rock Art in KNP. (Source: www.Sanparks.org).

The history of the Lowveld can be divided into two time periods, Stone Age and Iron Age. In Kruger National Park, about 188 rock art sites have been documented throughout the park although most of the sites are found in the Marula Region of the park. Bushmen were the first people to settle in the Northern section of the park approximately 1.5 million years ago. They were hunter-gathers, literally meaning that they hunted and gathered roots and berries in order to survive. Bushman/ san used rock art as their best indication of their beliefs, traditions and life style. The paintings usually found in mountainous area. The paintings were naturally made from dyes that were mixed with blood, fat, urine or egg white this were applied to the rocks using fingers or paint brushes made from animal hairs or feathers. They respected and loved their culture e.g. they store water, their favorable container was the ostrich egg. (SANParks PowerPoint presentation)



PLATE 6.2.5. Early black settlers. (Source: Google).
www.Sanparks.org.

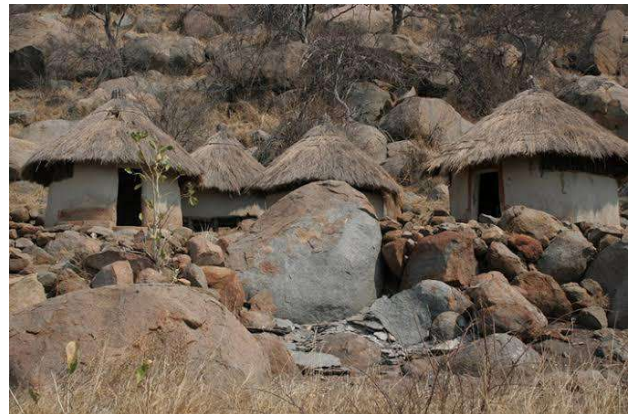


PLATE 6.2.6. Early black settlements. (Source:

There are traces of various groups of black settlers in the park, namely the Swati, Tsonga, Venda and BaSotho. Existing ruins are found in the park, Masorini and Thulamela ruins are preserved as heritage sites. Masorini is 11 kilometer away from Phalaborwa. The importance of this site is the history of the native people who live in the park in the Iron Age, these people developed the ability to fashion weapons and tools from metals which they then traded with other people. The community of this tribe was not many and as with most of the native community in that area the king had two to three wives. (SANParks PowerPoint presentation)

The men in the tribe were the only people who could melt the iron, it remained a secret to women that how the iron was collected and how was melted, claiming that if the women got married outside the community it means they will pass the secret of iron melting, and it meant that they would not trade

as much as they did before. For over 1,000 years exchanging was an indispensable piece of life on the sub-mainland with exchange occurring inland between various gatherings and along the coast with Arab and Chinese traders. Because of this different shipping lanes were set up, with a significant one bypassing Phalaborwa where metal was worked and exchanged for glass dabs, ivory, creature items and food. Exchange between the BaPhalaborwa at Masorini and the Venda in the North and the Portuguese on the east coast expanded refining and guaranteed a more noteworthy freedom for them. The site was occupied by the Sotho speaking BaPhalaborwa during 1800's, who built up a high level and modern industry of mining, purifying iron mineral and exchanging these iron items. (SANParks PowerPoint introduction)



PLATE 6.2.7. Thulamela ruins. (Source: www.sanparks.org).

Site Location-This site is arranged at Pafuri in the Far North of the Kruger National Park on the banks of Luvuvhu River close to its conjunction with the Limpopo. It is arranged in the zone most popular for its environmental variety. Thulamela implies spot of conceiving an offspring, and this site is assessed to have been involved between AD 1200 and AD 1600. Its disclosure is viewed as perhaps the most archeological site in South Africa. The stone walling at Thulamela was found in 1983 by a senior officer Flip Nel, and this disclosure of stonewalling show certain similarity with social locales of Makahane in the northern piece of the recreation center and other stone destroys somewhere else in the neighboring nations. (SANParks PowerPoint introduction).

In 1993 those ruins were excavated and rebuilt, and its inhabitants were skilled gold smiths who traded gold objects, glass beads from India and China. Thulamela is of paramount important because there is evidence that it's inhabitants had ties across the Indian Ocean, Asia, and China. The revelation of iron gong at the grave of the ruler was likewise another verification that this individuals were having exchange joins with West African nations. During the removal at Thulamela, the remains of a tall lady of about 1.7 m high were found. It was additionally assessed that was somewhere in the range of 43 and 50 years when she passed on. Her teeth were in amazing condition which implies she had been

exceptionally solid and actuality that she was so sound and had a considerable lot of brilliant adornments with here demonstrate that she had carried on with a day to day existence fit to be a senior lady of the Thulamela ruler. (SANParks PowerPoint introduction).

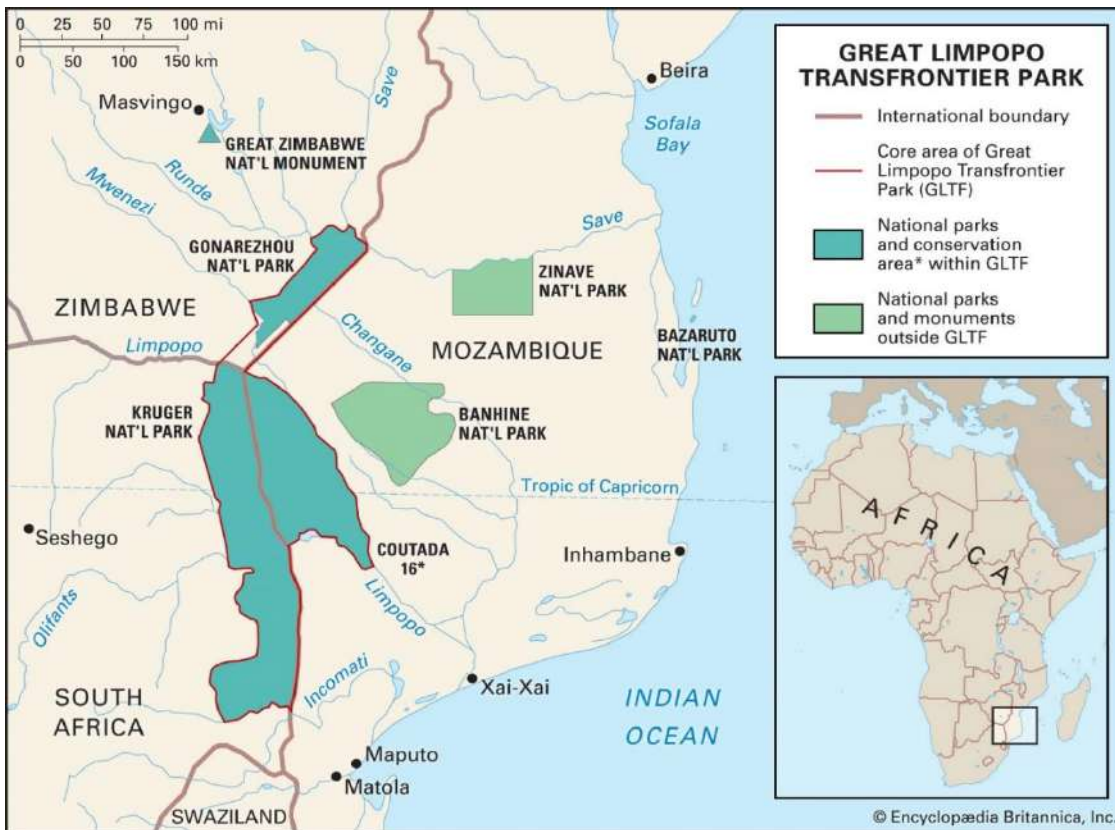
A skull of the great ruler of Thulamela was excavated and lifted up again after 400 years. Golden beads, Golden bracelets and long pieces of Golden wire have been found. He was between 45 and 55 years when he died. The discovery of the site marked the beginning of a partnership project between the Kruger National Park and the neighbouring communities of the Venda and Tsonga cultural groups. This is also marked the beginning of the paradigm shift by the National Parks Board from the traditional preservationist approach to conservation to a more people centered and participatory to conservation. The construction of this site was a joint venture between Kruger National Park and the neighbouring communities. The scientific investigation at the site and the oral history of the local communities provides the sound knowledge and understanding of the history and the culture of the people of Thulamela. (SANParks PowerPoint presentation).

These developments led to serious concern among a few perceptive visionaries on the Volksraad (parliament) of the Zuid-Afrikaansche Republiek. RK Loveday and JL van wyk, most notably, were concerned that the natural heritage would suffer irreparable damage if not afforded some form of protection. In 1898 their efforts, together with the support of others, eventually led to the proclamation of the area between the Sabie and Crocodile rivers as a game reserve. This was the first step towards that was to become the world-renowned Kruger National Park (Joubert, 2007: 01).



PLATE 6.2.8. Founding fathers of Kruger National Park.(Source: Www.Sanparks.org).

Paul Kruger, leader of the ZAR, declared the public authority game hold on March 26 1898. Its limits stretched out from the Crocodile River in the south to the Sabie River in the north, and from the Logies River in the west to the Mozambique line in the east. During the Anglo Boer battle from 1899 the decree was invalidated (Joubert, 2007: 01).



MAP 6.2.1. Map of Kruger National Park and surrounding country and provincial borders. (Source: Google).

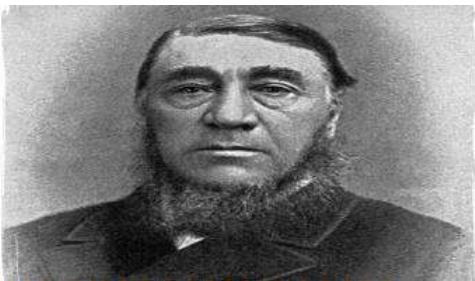


PLATE 6.2.9. President Paul Kruger. (Source: www.Sanparks.org).

After threats stopped, the region was reproclaimed and named the Sabie Game save, with Major James Stevenson-Hamilton named as the main superintendent. He was huge and instructing figure and was an amazing power for the great. In 1903 the Shingwedzi game hold, between the Letaba and Limpopo streams, was declared and this was additionally positioned under Stevenson authority. An enormous plot of the land toward the west of the Nsikazi River was added to the Sabie save in 1906 and part of the region between the Olifants and Letaba streams in 1914. The limits of the Shingwedzi game hold were changed in 1913 when the part north of the north of the Luvuvhu River and a segment in the outrageous north-western corner, south of the Luvuvhu River, were barred (Joubert, 2007: 01).



PLATE 6.2.10. One of the Entrance gates in the early 1900s

Source: Pintrest).



PLATE 6.2.11. Tourists Camping in the early 1900s

Source: Pintrest).



PLATE 6.2.11. Tourists crossing a river close to a rest camp in the early 1900s Source: Pintrest).

In 1916 the Sabie and Shingwedzi game save comprised of government-possessed land, a significant part of the Sabie game hold 152 homesteads and six segments of ranches was exclusive. Therefore, the western territories of the Sabie game hold were extracted in 1923, in anticipation of the formation of a public park. On 31 may 1926, the parliament of the association of South Africa passed a National Parks Act, and the hold was renamed the Kruger National Park, after Paul Kruger, President of the ZAR from 1880 to 1900. (Joubert, 2007: 01)

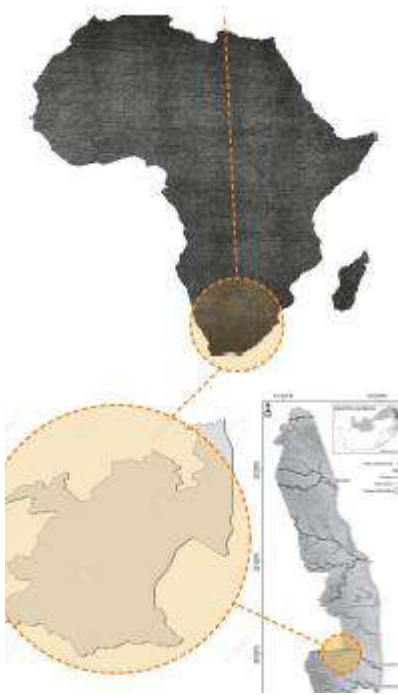


PLATE 6.2.12. Tourist sightings in the early 1900s Source: Pintrest).



PLATE 6.2.13. Letaba Rest camp in the early 1900s Source: Pintrest).

6.2.2. Location and social context.

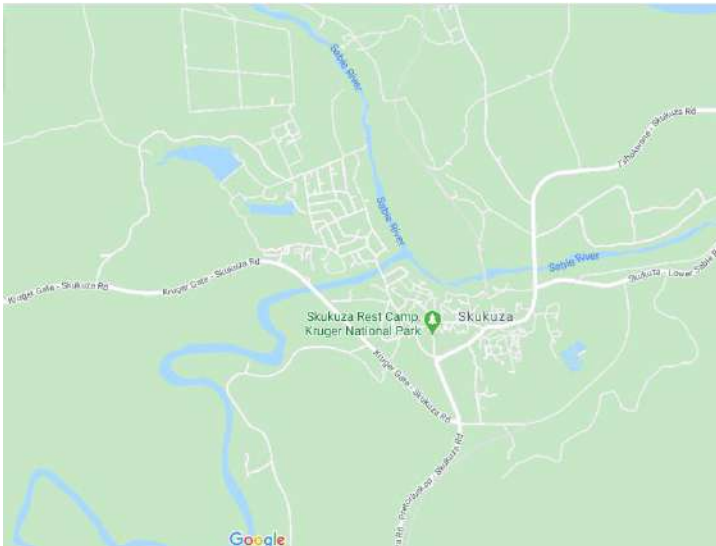


The setting of the examination is to be completed principally in Skukuza, Kruger National Park. Kruger National Park (KNP) is an untamed life park found in Mpumalanga and Limpopo Province in the north-eastern pieces of South Africa. The KNP is among the biggest game stores in Africa, covering a zone of 19,485 square kilometers (7,523 sq. mi), and stretches out 360 kilometers from north to south and 65 kilometers from east to west. In the north is Zimbabwe, and towards the east is Mozambique (www.sanparks.org/parks/kruger/. Gotten to 19/11/2018).

MAP. 6.2.2. Location Map. (Google . Accessed 23/10/2019).

Mabunda (2011) expressed that commercialization, which began during the 1930s in Kruger, is as old as the recreation center itself. The perspectives and yearnings that formed Kruger's advancement and improvement of offices mirrors those of the well-off areas of South Africa's politically-sanctioned racial segregation society subsequently they feel undermined by changes to what they think about their sole legacy. The perspectives on the African American populations living around the recreation center were completely disregarded by past park the board who viewed them as a disturbance and a wellspring of modest work for the solace of the favored first class (Mabunda.D, 2011).

It is in the author's view that the study should focus on Skukuza, its geographical and socio-economic character within the KNP areas. The KNP is an agglomeration of staff residential villages, rest camps, private game lodges and Labour compounds plagued by high levels of spatial segregation, social dislocation, and destruction of family structures. Skukuza is the biggest rest camp in the park, and has inadequate physical infrastructure and there are existing colonialist spaces. The park is ideal for exploring how built form can be conceived through Afrocentric decolonization because of its masterplan settings, there is a physical barrier separating the different parts of the camp, allowing for architectural interventions that are driven by decolonization settings.



MAP. 6 2.3. Skukuza Rest Camp Master plan.
(Google . Accessed 10/07/2020).

6.2.3. Spatial and Urban planning.

This part outlines and explores the Spatial and Urban planning of Kruger National Park to understand the issues pointed out in the problem analysis diagram in chapter one. The issues highlighted in the problem analysis diagram will be used to analyse the spatial planning of Skukuza Rest camp and more in detail the Skukuza labour compound, with the aim of finding solutions to eradicating spatial segregation and colonialist space.

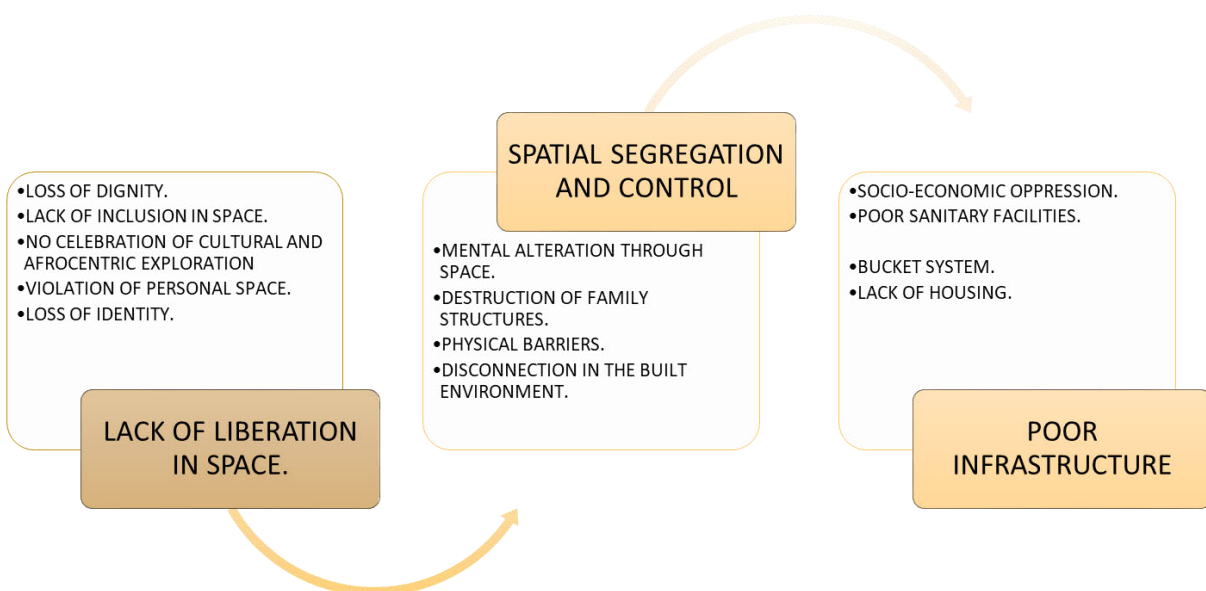


FIG. 6.2.2. Problem analysis problem. (Google . Accessed 23/10/2019).

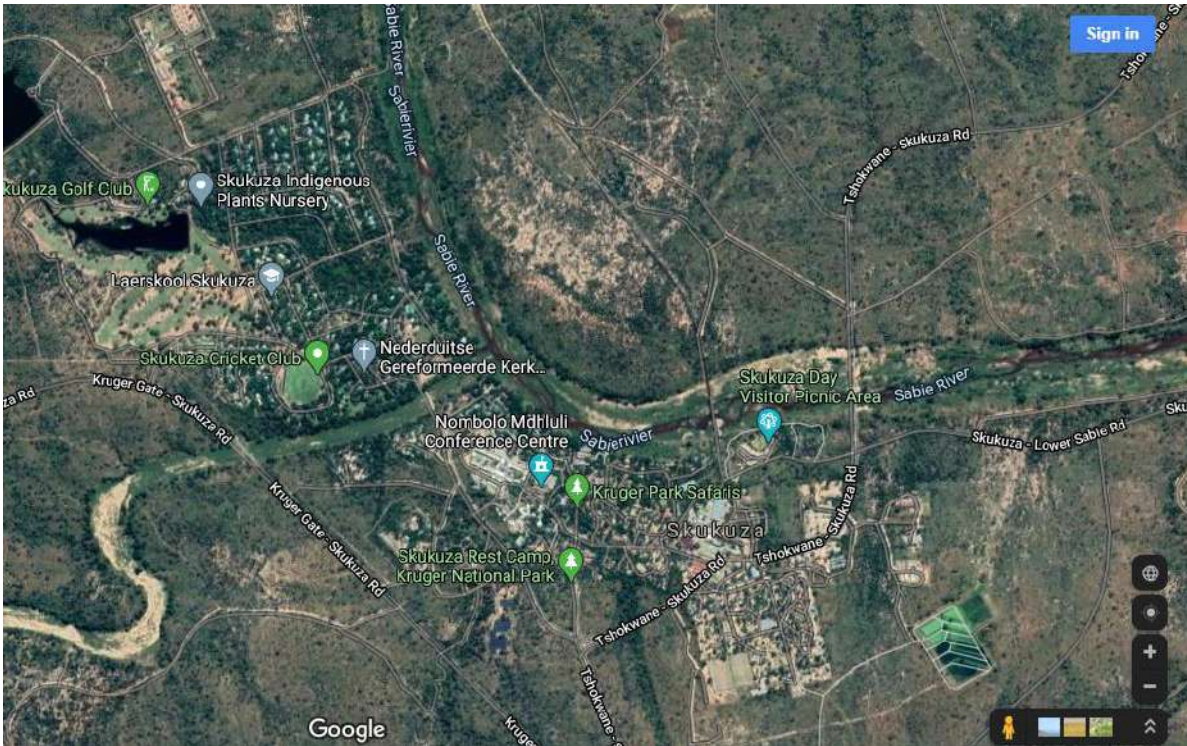


PLATE 6.2.14. Aerial map of Skukuza Rest camp.(Source: Google maps).

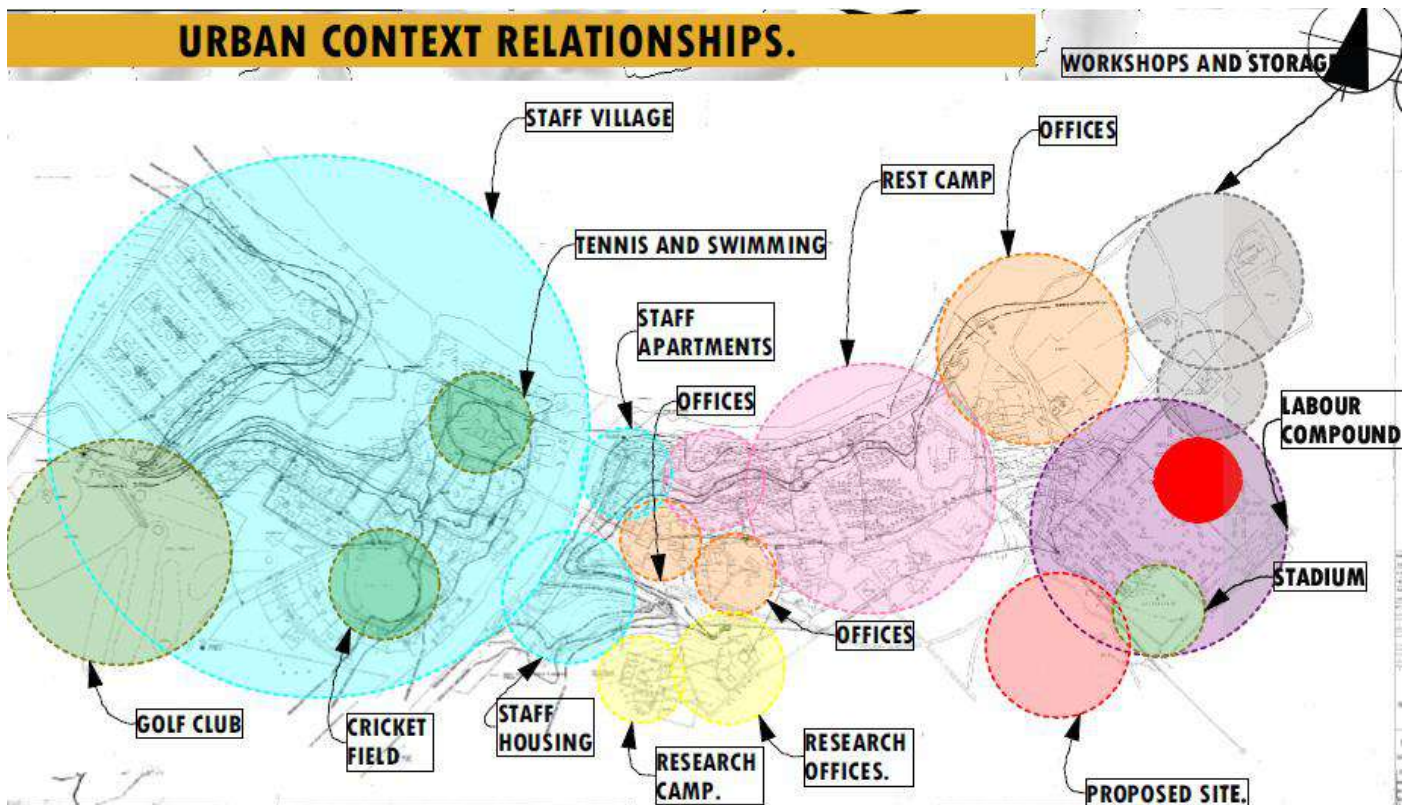


FIG. 6.2.3. Diagram illustrating the Urban context in Skukuza Rest camp.. (Source:Author.).



PLATE 6.2.15. Aerial map of Skukuza Labour compound.(Source: Google maps).

Exploring the research problem analysis.

Lack of liberation in space.

The research problem probes for the history of Apartheid architecture to be looked at, because it is a major part of why there is a lack of liberation in most spaces in South Africa, especially in the Kruger National Park. It orchestrated how people live and relate to space not just the actual buildings far beyond the Apartheid architecture regime. The 40-40 rule was designed to separate the labour force far away from the elite, therefore depriving the work force from equal economic opportunities and gathering spaces to avoid political implications. The Laws might have changed but the Architecture and urban planning remains in place. This is unfortunately still evident to most of the country including Skukuza rest camp.

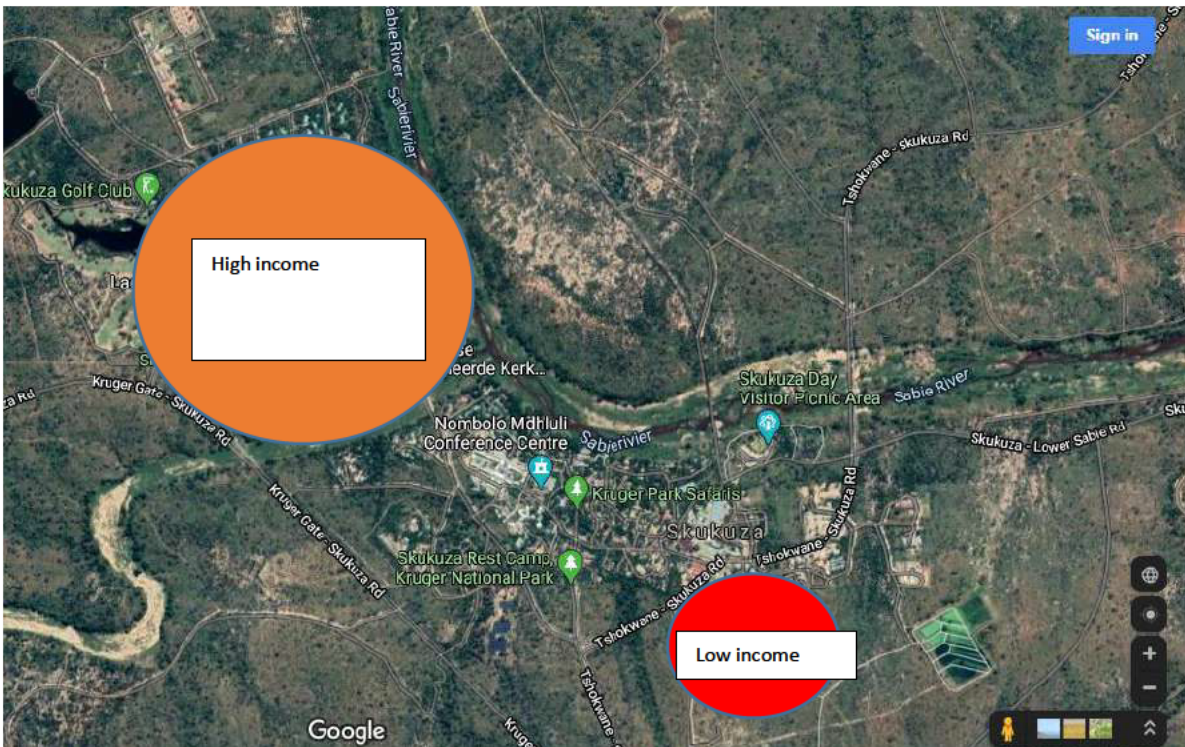


FIG. 6.2.4. Diagram illustrating the distance between the labour compound and staff village in Skukuza Rest camp.. (Source:Author.).

FIG.6.2.4. Simply illustrates the distance between the labour compound (Low income) and High income (Staff village). The urban plan for the Rest camp was designed in such a way that there is a division or separation in space between low income and high income workers allowing for the elite to have a private space and recreational spaces away from work and the low income community which is the Labour compound. It is a clear view of how space can be designed to separate people by the use of distance, natural resources (Sabie river and the bush), roads, other buildings and in this special case a bush full of wild dangerous animals. By separating the two classes, the low income community loses its liberation in space because of a lack of economic growth, its confinement leads to a loss of dignity, a lack of inclusion in space, no celebration of cultural and Afrocentric exploration.



PLATE 6.2.16. Main road sepersting labour compound and offices. (Source: Author).



PLATE 6.2.17. Dorm room Block (Source: Author).



PLATE 6.2.18. Dorm room Block (Source: Author).



PLATE 6.2.19. Dorm room interior (Source: Author).

Spatial segregation and control.

Spatial segregation and control has always been an important part of Apartheid Architecture and the creation of colonialist spaces in South Africa. The labour compound model was designed to house a cheap labour force mentally altering people through space, destructing family structures by initially not allowing for families to live together and most recently separating children from their parents because of a lack of infrastructure, only allowing same sex dorm room sharing. By not changing same sex dorm set ups the Skukuza labour compound plays a major role in the destruction of family structures, violation of personal space when a person has to share a dorm room with 7 other people. There is a major disconnection in the Built environment because the park keeps evolving architecturally because of new developments implemented to generate more income by designing luxurious hotels and many more income generating buildings and structures but little is done to change the labour compound model, where most of the work force resides. Alcohol was previously used as a form of control in hostels and compounds and that measure is still in existence. Simunye is a beer hall that is still functional in Skukuza labour compound.



PLATE 6.2.20. Dorm room interior (Source: Author).



PLATE 6 2 21. Dorm room interior (Source: Author).

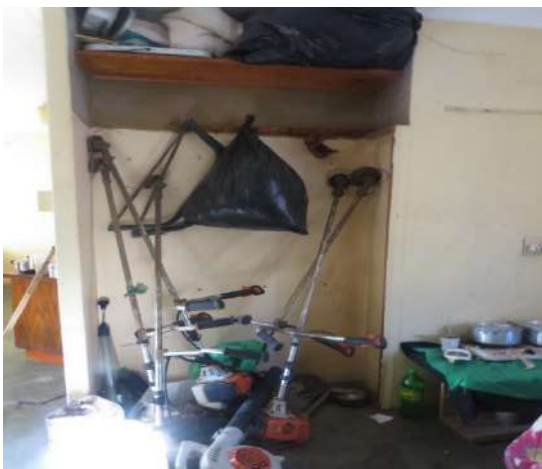


PLATE 6.2.22. Dorm room interior (Source: Author).



PLATE 6 2 23. communal kitchen. (Source: Author).



PLATE 6.2.24. woman in communal kitchen. (Source: Author).



PLATE 6.2.25. Dorm room blocks and ablution block. (Source: Author).



PLATE 6.2.26. Beer Hall (Source: Author).



PLATE 6.2.27. Informal market (Source: Author).



PLATE 6.2.28. Informal market (Source: Author).

Poor infrastructure.

Poor infrastructure is a major issue in most hostels and labour compounds, they are poorly maintained. Through the interviews conducted, it was discovered that labour compound dwellers live in unsanitary conditions that may be bad for their health. The labour compound model was designed to stagnate the worker's economic growth therefore resulting in their income being mostly spent in the compound itself through the beer hall, in present day Skukuza labour compound dwellers still spend the little they earn at the beer hall. Because of socio-economic oppression being inherited from Apartheid architecture those that have small business within the compound hardly thrive because of various reasons, poor infrastructure being one of them.

Poor sanitary facilities.

Through field work, it was discovered that the compound dwellers are still subjected using the “Bucket system” during the night because of dangerous wild animals roaming around at night, this is because the dormitories were never converted into houses after democracy. There is little or no maintenance of dormitories, ablution blocks and communal spaces in the compound. Below are images taken on site illustrating the harmful and unsanitary living conditions in Skukuza Labour compound.

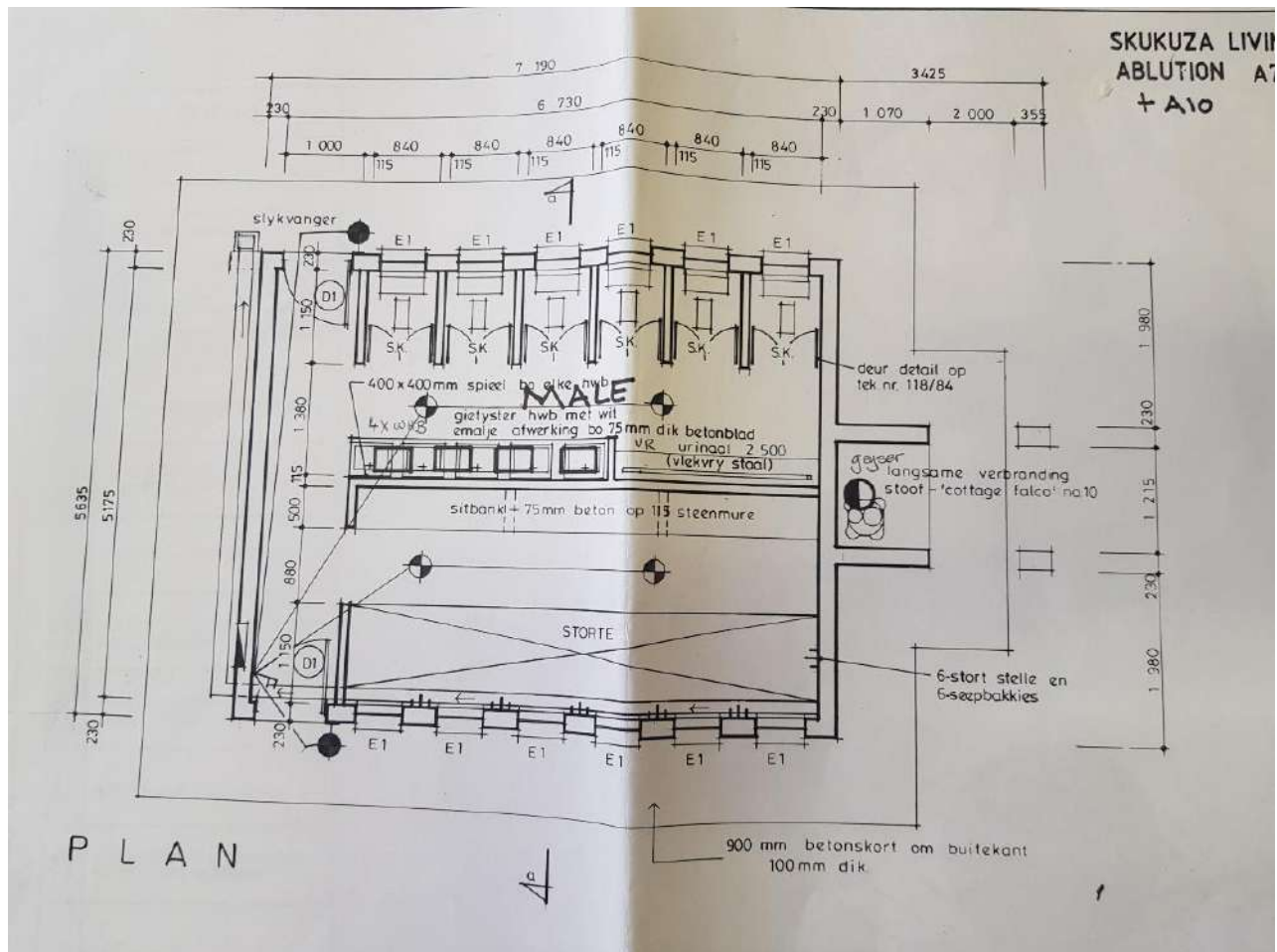


FIG. 6.2.5. Male Ablution block plan labour compound in Skukuza Rest camp.. (Source:SANPARKS technical services).



PLATE 6.2.29. Female ablution block (Source: Author).

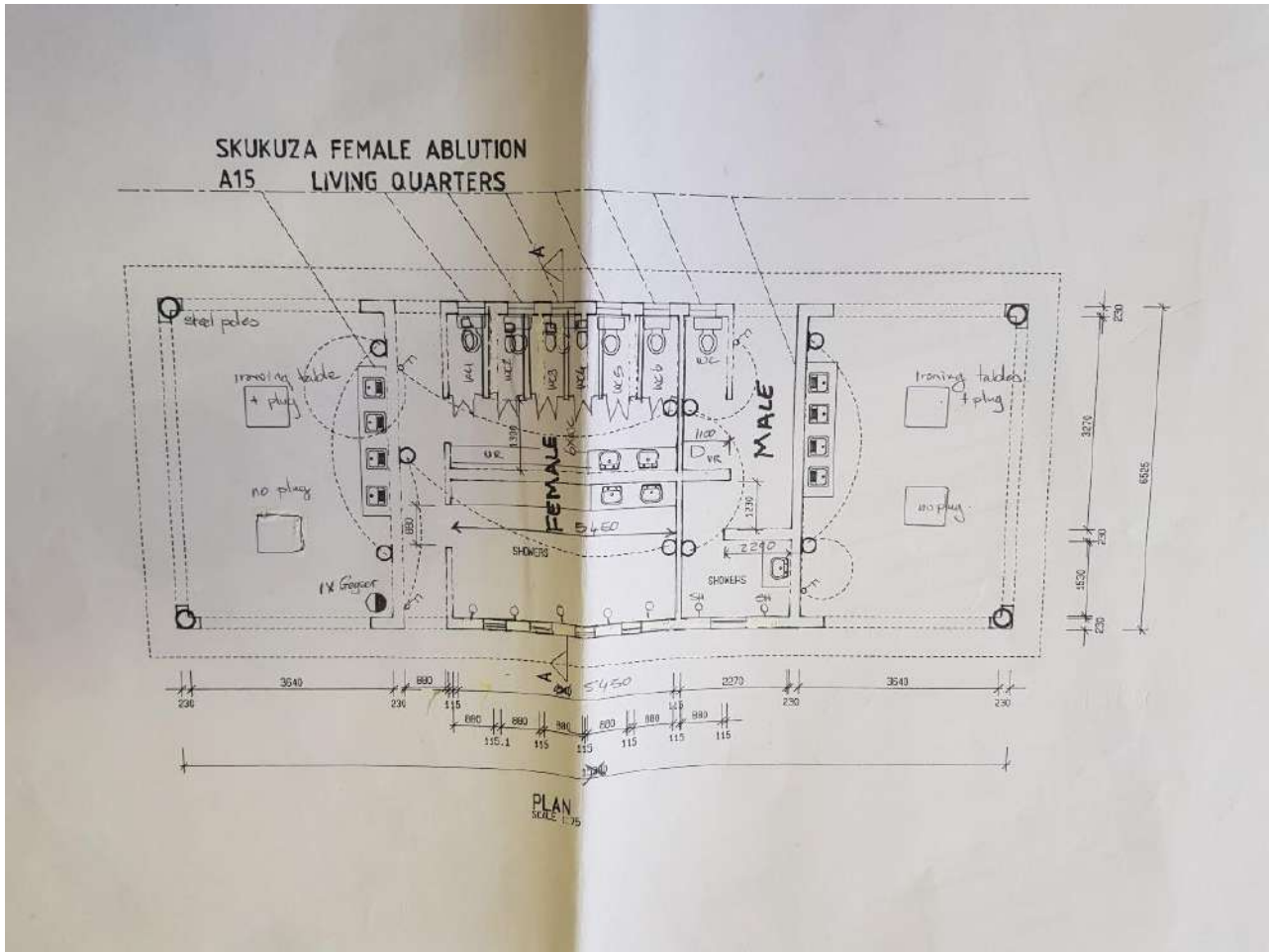


FIG. 6.2.6. Male and female Ablution block plan labour compound in Skukuza Rest camp.. (Source:SANPARKS technical services).



PLATE 6.2.30. Ablution block and Dormitory. (Source: Author).

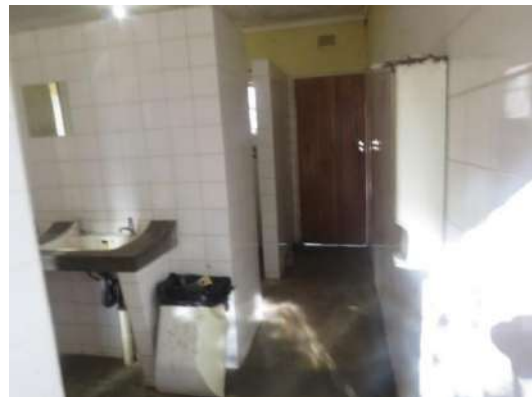


PLATE 6.2.31. Female ablution block (Source: Author).



PLATE 6.2.32. Female Ablution block. (Source: Author).



PLATE 6.2.33. Female ablution basins (Source: Author).



PLATE 6.2.34. female Toilet cubicle . (Source: Author).



PLATE 6 2 35. Female ablution showers (Source: Author).



PLATE 6.2.36. female shower cubicle . (Source: Author).



PLATE 6.2.37. Female unsanitary showers (Source: Author).



PLATE 6.2.38. Domitory ceiling . (Source: Author).



PLATE 6.2.39. Beer hall interior. (Source: Author).



PLATE 6.2.40. Domitory ceiling fan and light. (Source: Author).



PLATE 6.2.41. Domitory ceiling fan and light (Source: Author).



PLATE 6.2.42. Domitory space for one worker. (Source: Author).



PLATE 6 2.43. Damaged Domitory roof (Source: Author).



PLATE 6.2.44. Beer Hall interior. (Source: Author).



PLATE 6.2.45. Beer Hall (Source: Author).

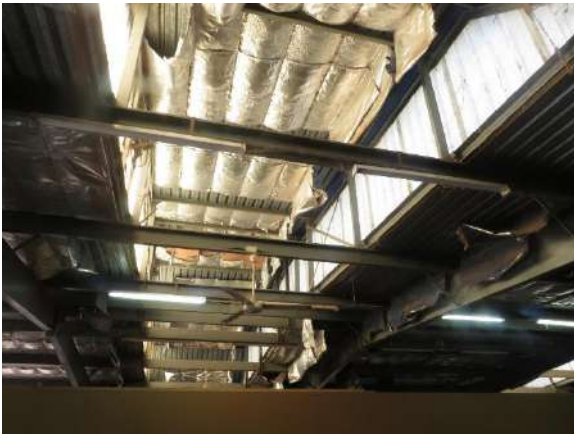


PLATE 6.2.46. Beer Hall interior. (Source: Author).



PLATE 6.2.47. views from the compound. (Source: Author).



PLATE 6.2.48. views from the compound. (Source: Author).



PLATE 6.2.49. views from the compound. (Source: Author).



PLATE 6.2.50. views from the compound. (Source: Author).



PLATE 6.2.51. views from the compound. (Source: Author).



PLATE 6.2.52. views from the compound. (Source: Author).



PLATE 6.2.53. views from the compound. (Source: Author).



PLATE 6.2.54. views from the compound. (Source: Author).



PLATE 6.2.55. views from the compound. (Source: Author).



PLATE 6.2.56. views from the compound. (Source: Author).



PLATE 6.2.57. views from the compound. (Source: Author).



PLATE 6.2.58. views from the compound. (Source: Author).



PLATE 6.2.59. views from the compound. (Source: Author).



PLATE 6.2.60. views from the compound. (Source: Author).



PLATE 6.2.61. views from the compound. (Source: Author).

6.2.4. Conclusion.

The first part of this chapter has uncovered the issues around the existence of colonialist spaces in Post-apartheid South Africa, it unpacked the labour compound setting in detail to establish and understanding of the importance of exploring the decolonization process in the Built environment, because Architecture was the main driving force in the Colonization and Apartheid regime. It poses a challenge for those in the Built environment to practice the exploration of Afrocentric decolonization in places similar to the Skukuza setting.

6.3. CASE STUDY: NELSPRUIT GOVERNMENT COMPLEX.



PLATE 6.3.1. Nelspruit Government Complex. (Source: Google).

6.3.1. Historical Background.

After the primary vote based decisions in 1994 ,the guide of South Africa was redrawn, from at first having four areas The Cape; Natal; the Transvaal and the Orange Free state, which had been in presence since the hour of the Union of South Africa(1910) were rearranged into nine new common districts the Eastern Cape, the Northern Cape, Limpopo(formally known as Northern territory), the North West region and the Western Cape-as a component of another arrangement of administration that includes nearby, commonplace and public spheres.(Noble;2011:17).

In July 1994 the Mpumalanga Provincial Legislature chose to concentrate all the administrative and chief elements of the commonplace government in a solitary complex of structures. The picked site, an old citrus ranch, was edged by riverine backwoods slopping steeply to the Nels and crocodile streams, which managed the cost of lovely perspectives across the valleys. NLA together won a plan rivalry with KWP Landscape Architects and in 1999 were selected to accomplish the work. Given the

touchy methodology utilized by the designers. Furthermore, alluding to the normal and social climate for relevant and account hints, the test was to make new scene that converged with and upgraded the texture of the structures yet additionally in spots, communicated for the good of its own. The general point was to make a setting that didn't show up as a self-sufficient "add on" yet rather coordinates the structures, the planned scene and the common habitat in a consistent way. This is apparent in the square zone where a moderate way of thinking was applied. A solitary kgotla tree, put against a scenery of orange segments, was compared and offset with a water include and a progression of Coral trees at the edge of the court to finish the organization. Altogether 790 trees, 6000 bushes and 51 000 ground covers were planted and 185 diverse native plant species utilized in the planting "palette"(Noble;2011:17).



MAP. 6.3.1. of old south Africa (source by Wikipedia https://en.wikipedia.org/wiki/Provinces_of_South_Africa#/media/File:Map_of_the_provinces_of_South_Africa_1910-1976_with_English_labels.svg (accessed 23 July 2019)



MAP.6.3.2. New map of South Africa (source: By university of Texas libraries) https://legacy.lib.utexas.edu/maps/south_africa.html

New provincial borders.

The result of the formation of five political regions, each requiring new legislative and executive powers was stemmed off from the formation of nine provinces out of the initial four, from a highly centralized apartheid state to a unique kind of post- apartheid federalism. In response to the practical accommodation requirements of new provincial government institutions, as well as in response to symbolic needs, architecture entered this geographical formation. In the latter, architectural aesthetics have contributed to the construction of new territorial identities. The Northern cape and Mpumalanga legislatures are the most significant works of architecture to have emerged from this geographical process. (Noble; 2011:18).

6.3.2. Location and Social context.

In the new Mpumalanga Provincial Legislature and Government Complex in Nelspruit nearby setting and culture has been converted into design of world quality. The outfitting of normal energy, utilization of suitable advances and the production of sound workplaces in the 90 000m2 Mpumalanga Provincial Government Complex, vouches for a plan culture which really focuses on our planet and its future. In a quickly changing nation, for example, South Africa any major municipal structure project moves the designer to consider and offer articulation to changing casings of reference and to the assumptions conceived from a feeling of restoration. The new government complex for Mpumalanga is the main major metro working to have been dispatched in our recently established, popularity based nation. As

such it ought to speak to not just a utilitarian plan reaction to an obviously detailed brief and a given site, yet ought to likewise attempt to recognize the worth (and systems) of majority rule government and to make an engineering which catches something of South Africa with which residents across our socially different society can distinguish. Site reaction and functionalism are solid engineering generators in their own right, which land themselves to some proportion of contemplated configuration approach have created the plan arrangement. Eventually the structure needs to justify itself and react to the trial of time without the braces of post-justification. In clarifying parts of the venture, subsequently, the attention here is on various generators, which have contributed with changing degree to an incorporated plan reaction (Noble; 2011:21).

As a recently settled region, Mpumalanga was directed from exorbitant leased convenience in around 15 separate areas. A need to concentrate all authoritative and leader government capacities on a solitary grounds led to a long term cycle of site ID and arrangement of an exceptionally itemized convenience brief, which shaped the reason for acquirement of building administrations by means of a plan rivalry. The venture financial plan was set up based on a fabricate work move course of action (changed to a standard structure contract partially through the development time frame), determined to amortize capital use over a long term on reimbursements comparable to the financial plan of the leased convenience. (Respectable; 2011:21)

The structure site is a setting of uncommon magnificence, on the juncture of the Crocodile and Nels streams, every one of which falls down a breathtaking canyon bordered by precipices and thick riverine timberland. The feign of land between the chasms, earlier a citrus manor, is lined by the sickle molded woods line, following the forms of the edge of the level. The siting of government buildings has serious political implications, especially in terms of public accessibility. In the context of South African cities, these issues are further highlighted and problematized by the urban legacy of Apartheid town planning. South African cities are invariably twin cities, one white and the other black, one privileged and the other marginalized, and for this reason the locating of a post-apartheid legislature is doubly charged with political meaning. (Noble; 2011:21)



PLATE 6.3.2. A google earth, aerial photograph that shows the proximity of the Mpumalanga province Legislature (Positioned to the right of the Government boulevard) to the riverside shopping mall and Emnotweni Casino (position to the right of Emnotweni Avenue)

The Legislature is located North of Nelspruit on a site dislocated from the established centre of town, and in close proximity to a commercial development node. The nearby shopping centre and casino both do what insular commercial buildings are designed to do. They suck like into themselves and negate the urbanity which surrounds them and, as a result, the graciously designed open public space which fronts the new Legislature stands empty. (Noble; 2011: 23)



PLATE 6 3 3. A google earth, aerial photograph that shows the proximity of the Mpumalanga province Legislature.

The decision to site the complex here, although no doubt appealing at the time, has produced disastrous results and would appear to be a major contributor to the currently defunct public nature of the new Legislature complex. One cannot help thinking that an opportunity was missed. The existing centre of Nelspruit offers little in the way of urban character, being as it is the pragmatic child of a railway transit stop-over town.

The new Legislature could have contributed something to the town, instead, the public space in the front of the new Legislature is isolated and closed off, a matter which will sustain further comments when discussion turns to a consideration of the built complex itself, neither the distance from Nelspruit nor the elevation of the site favours strong visual links with Nelspruit. The remote location of the chosen site has resulted in extensive parking requirements, which are both costly and environmentally undesirable. On the other hand, it may also be noted that the traditional centre of town has always represented the interests of established “white” capital, and as such the decision to build out of town

probably represented a political desire, by politicians of the province, to break with the racially inscribed urban patterns of the past. it is rather unfortunate therefore, that the urban deal which has allowed for this opportunity has had negative consequences in terms of urban accessibility. (Noble; 2011: 23-24).

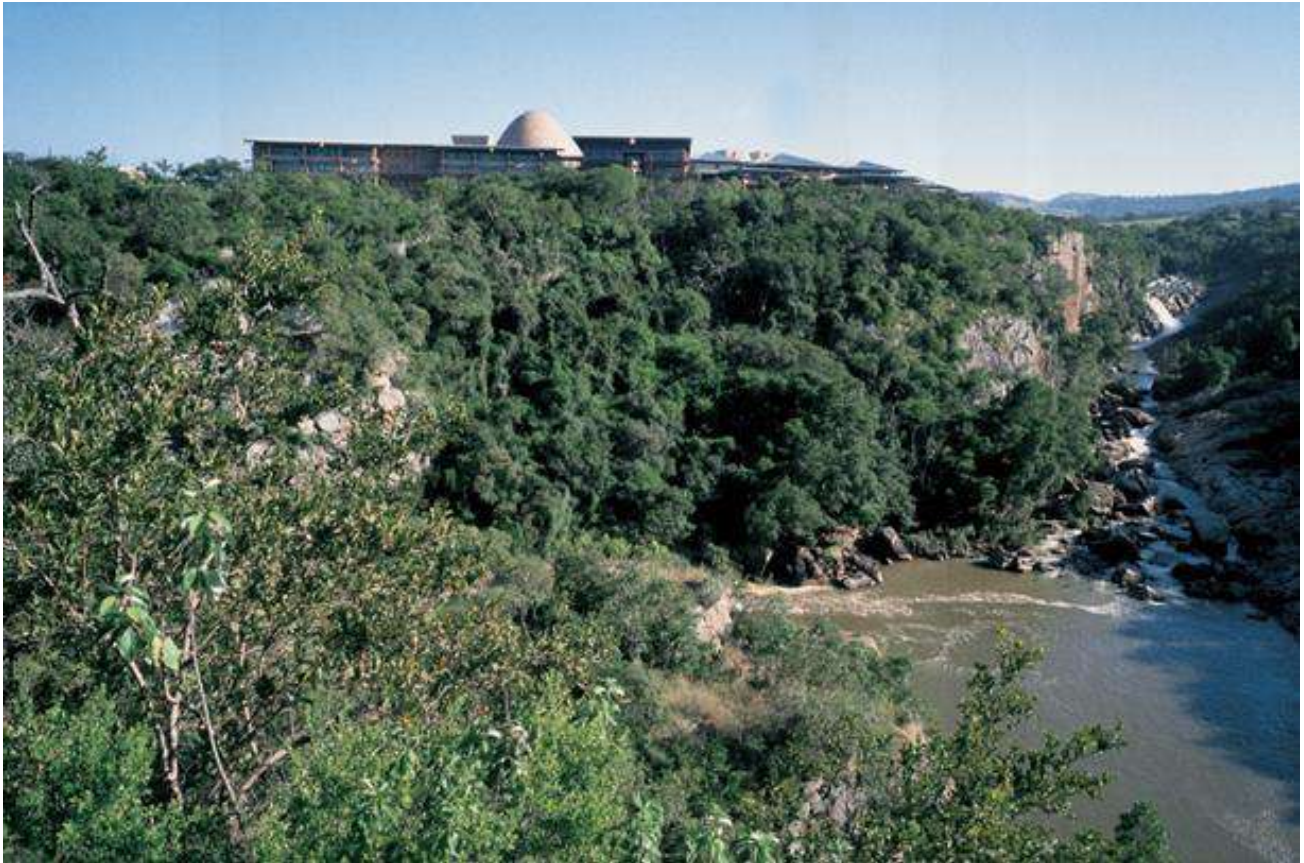


PLATE 6.3.4. The Mpumalanga Legislature in its natural setting. Accessed 25/07/2019 <https://www.co-arc.com/mpumalanga-government-complex/>

On a more symbolic level, the corporatist fantasies that underlie this development node are brought home by a River-side Park urban design framework, which principles enforce an aesthetic of the “harmonious whole”, a “seamless development”, and the creation of a “strong identifiable image”. The image, harmony and unity, of course, are that of the shopping centre itself. Entry into riverside park via government Boulevard, which provides the grand route towards the new Legislature, is announced by a semi- circular entrance wall feature, where [t]he words riverside mall is [sic.] inscribed as a cut-out in granite and affixed to the walls. [and a] series of five banner posts carrying banners with the Riverside mall logo”

Government Boulevard has become an exercise in corporate branding which aims to enforce the commercial interests of contemporary shopping centre and casino architecture through the maintenance of a strict urban code. Despite these endeavours, the Mpumalanga Legislature has transcended stylistically speaking, the sterility of this commercial urban context. In contrast to the self-confident and regressive colonial references to Victorian, classical revival and Belle Époque styles that are touted by the Riverside mall and Emnotweni Casino, the Mpumalanga Legislature has taken a more “Authentic” set of surrounding landscapes as well as a distillation of memories derived from indigenous African architecture and craft traditions. Although architecturally distinct, the legislature nevertheless complements the grand urban design for the precinct. Looking down Government boulevard, one is presented with a dramatic perspective terminated by the legislature.



PLATE 6.3.5. The Mpumalanga Legislature as termination of Government Boulevard. <https://mapio.net/pic/p-44825522/> (Accessed 25/07/2019)

The towering palm trees which lead down the boulevard appear as if to merge, via artful perspective, with the sweeping colonnade of the Legislature that swings around toward the large dome, nested graciously off to one side.

6.3.3. Spatial and Urban planning.

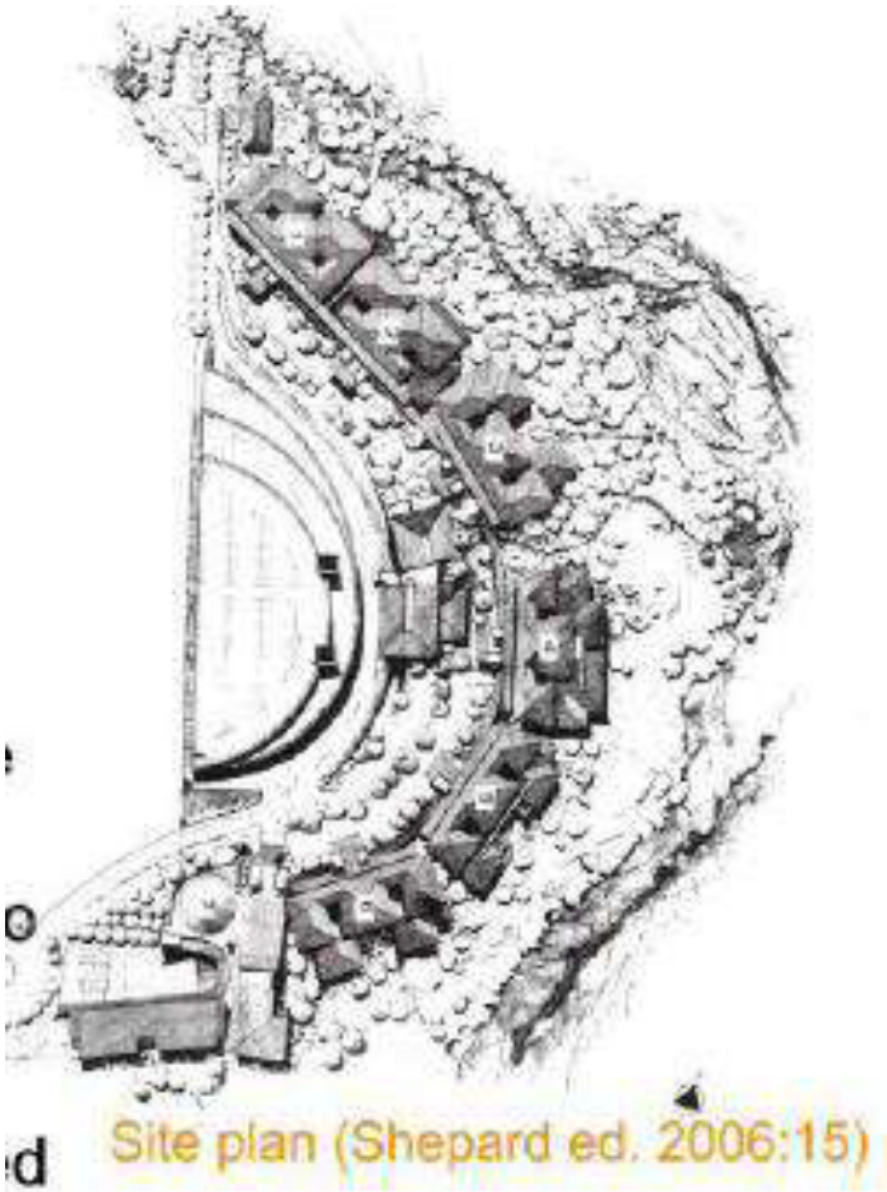
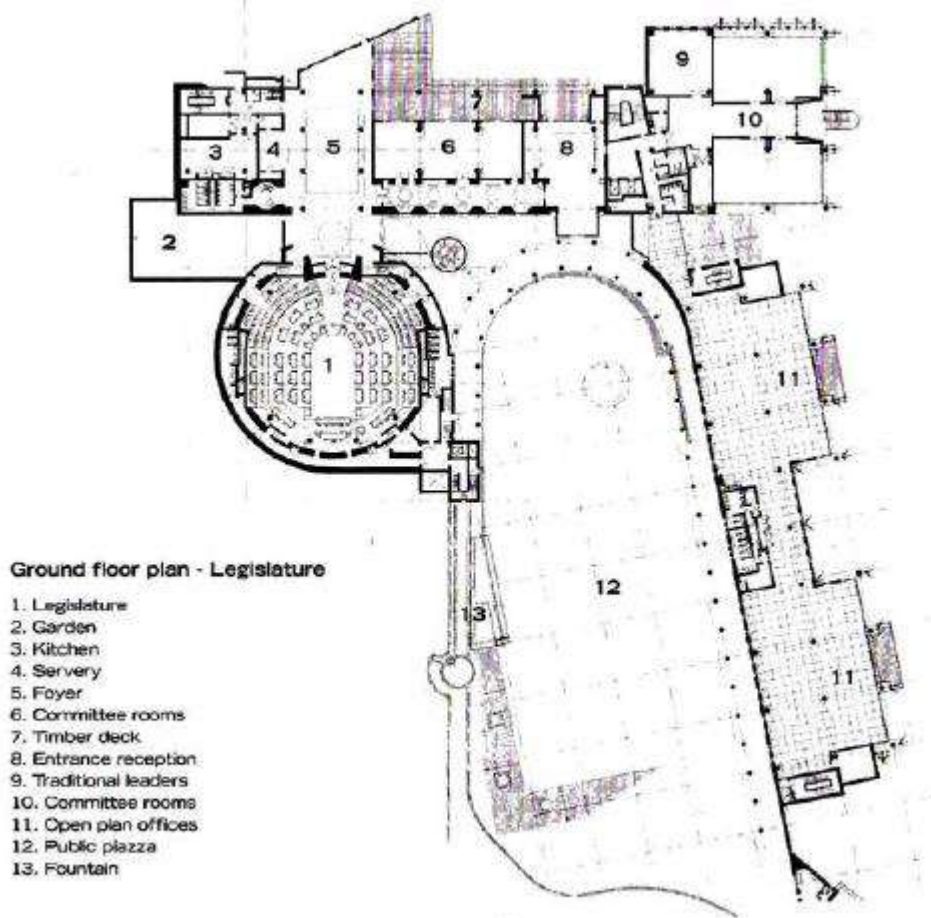


FIG 6.3.1. Site plan (Shepard ed. 2006:15).

The general format of the public authority complex reacts straightforwardly to this setting. With stopping included, 95 000m² of mass zone is obliged in a dynamic spatial and formal setup. In two sickle molded lines the different structure type structures embrace the timberline, venturing all over with the characteristic ground line, drawing in the timberland and interfacing with outside ground level from in any event two, in certain occurrences three levels for each building.



Plan of Legislative wing, Section through Legislative Chamber and section through office wing (Shepard ed. 2006:16)

FIG 6.3.2. Plan of Legislative wing, section through legislative chamber and section through office wing. (Shepard ed. 2006:16).

The northern series of structures follows a delicate bend along the trees, and houses the regulatory workplaces of the chief government divisions. The eastern bow is molded along a more tight bend, which walks out on itself to encase a public square. The structures characterizing the square house the offices of the lawmaking body, the square itself is put on hub with the recently made Government Boulevard and recognizes the public job in equitable common government.

The office of parliament is situated at the intersection of these two bends, as a roundabout space under an enormous explanatory arch, 28m in width, built from precast ribs and block lined boards. Progressively the chamber takes up the essential situation between the obviously isolated authoritative and leader arms of the commonplace majority rules system, outwardly it frames the anchor of the general formal and spatial organization. The vault is without a moment's delay a relevant reference to the solid stone outcrops which mark the Nelspruit scene, an all around perceived design signifier of spots of social event and, in its illustrative shape, articulation of unadulterated underlying rationale. By adjusting the structures to the site shapes two particularly various edges to the grounds are made, which structure a progress between the metropolitan and regular domains.

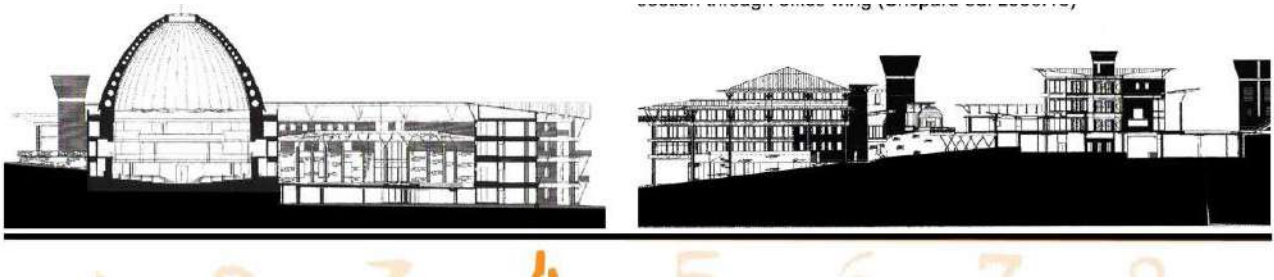


FIG 6.3.3. Section through the dome. (Shepard ed. 2006:16).

Toward the west the complex depicts a curved, encasing space, toward the east an arched edge which opens up to nature. The western edge is nitty gritty as a strong, metropolitan edge, identifying with the contiguous metropolitan improvement which is, as a common business satellite hub containing a shopping center, esteem store, club and comfort lodging, unfortunately deficient with regards to any considerable metropolitan setting. This western side of the complex is formed by level administrations centers edging every structure working as a strong façade, a defensive shield to the brutal western sun, their capacity unmistakably communicated by the sculptural treatment of vertical course entrances to each building. The huge block dividers, of a shading chose to mix with the tints of the scene, are

inconspicuously designed to make a play of light and a shade as the sun passes across their planes, each at an alternate point along the bend.

Toward the east of the centers open arrangement office floor plates transmit out to the riverine woods, bearing the cost of all encompassing perspectives across treetops from upper levels and opening into the foliage and over the stream let down. Masterminded around inner patios, and completely coated along three edges, the individual floor plates step in and out to meet directs of specific spatial necessities for every office and to at the same time connect with the indigenous habitat in a fluctuated setup of ventured, anticipating or recessed planes. Insides are overflowed with circuitous characteristic light entering from interior patios and the liberal all encompassing windows, concealed by profound rooftop shades, sunscreens and projecting lumber decks at all levels.

The western bended space houses the stopping region, itemized as bended decks which follow the shape lines to copy the slight meadow earlier possessing this area on location, and the control offices building which houses shared staff offices (library, container and so on) and the control benefits all structures along the western edge. This corridor is set over an administrations burrow, which follows the equivalent interconnecting course as the fundamental walkway for exceptionally proficient and available administrations circulation across the site and up each center, from where administrations are reticulated through across floors and roof voids to their place of conveyance. Floor Plato's are totally open and administrations frameworks ideally adaptable to fulfill needs for long haul flexibility and upgradeability of room arranging design and overhauling establishments. All space arranging has been done to improve productive joint effort inside workgroups, with sizes and areas of workstations controlled by the assignment to be performed and the pace of inhabitation of a work area, instead of by association order or individual inclinations.

Feasible ways to deal with building contributed essentially to the engineering reaction. Sun powered concealing was determined all through the grounds and incorporated into the structure style. Energy-effective, and singular control of little limited air dealing with units served from a focal chiller plant are upheld by latent estimates, for example, productive warm screening, protection and particular utilization of three unique kinds of glass to meet changing states of openness. Inexhaustible, developed lumber is utilized widely in overhangs and rooftop structures. Earth blocks chose to mix with the scene are supplemented by stonemasonry, utilizing rock reaped and reused from quarry wastage.

A natural administration plan was set up during the whole development time frame to secure recognized tree examples on the structure site, or more all to guarantee that the perfect streams and woodlands were left undisturbed. These measures were intensified by dynamic recovery of the riverine climate in recently upset zones.

A focal point of reasonable methodologies in engineering unavoidably additionally loads to a re-evaluation of design as cycle. Driven strengthening targets tested all gatherings engaged with the undertaking to make openings for business improvement, abilities move and coordinated effort of truly burdened people nearby. Critical degrees of value partaking in agreements, formal instructional classes, casual involved preparing projects and occupation creation were accomplished on a venture which was set apart by eagerness and divided pride between all members. Among the numerous positive outcomes with these activities, with an immediate bearing on the inventive arrangement and execution of the design, are expressions and artworks activities which accomplished involved mix of individual masterful commitments into the structure texture. Cut and finished mortars, beadwork boards, epitomized embroideries and an abundance of expressions and specialties, gathered in a multi month long, broadly pitched, expressions and artworks roadshow were dealt with as embellishments,

yet as a vital piece of progressing plan improvement in which, through workshops and inside generally rules, gatherings of people were allowed the chance to leave an imprint on genuinely created structures.

The commitment of expressions and specialties on the venture add toward the South African character sought to in the structure. This is enhanced by a way to deal with development specifying with fitting advancements and nearby materials. In gatherings, for example, the numerous lumber and steel structures each building component holds its honesty as a utilitarian item, yet in its material determination, forming and the special visualizations accomplished in its tedious application, surfaces and examples suggestive of an African iconography are created without turning to pastiche.

Outside completing materials, prevalent among which are face block, harsh cut stone squares and lumber congregations, with features of hued mortars in spots, have been chosen to mix with the indigenous habitat. This methodology is supplemented by the scene design, which is completely incorporated with the structures. Just native plant species are utilized. An unforced, normal change is accomplished between the eastern woods and the nurseries, while more conventional scene plans are limited to encased patios and the developed western climate.

The African scene likewise motivated calculated topics of completing components, which could generally be named earth, street and grass. "Earth" components are the structure mass, the mud blocks, stonewalls and luxuriously shaded and finished mortars. "Peruse" components are battered wood framing and congregations of turned shafts as rooftop props, overhang structures, balustrades and sunscreen poles. "Grass" components are showed in various minor departure from the topic of weaving. Woven tempered steel networks structure hung roofs and outside sunscreens. Bushel themes

have been utilized in characteristic stone mosaic rugs which enhance public lobbies. The inside coating of the arch, as well, is dealt with like a woven bin. Here acoustic roof boards, woven from Lloyd Loam paper-covered wire, are applied in bushel weave calculation as an exceptional tasteful answer for an apiary walled in area.

One could highlight the apiary shape as a customary African type of fenced in area, or to the corridor walkways as commonly South – African verandas with beginnings in native cone-on-chamber homes, later adjusted for pilgrim farmsteads as a fitting reaction to nearby atmosphere.



Analytical sketch: vertical iconic elements

FIG 6.3.4. Analytical sketches. (Shepard ed. 2006:16).



Analytical sketch: profile of building echoing landscape

Numerous individual subtleties could be featured the rising sun theme, image of the territory, repeating in different appearances all through the complex, the soft cover acacia in the walled in area of the city square, reviewing the "gathering tree" of the customary kgotla, forerunner to the cutting edge council, the conventional water highlight on the square, with designs roused by those on iron-age stoneware sherds uncovered nearby reviewing the dished state of a flooding bowl or bushel, or even a gold-mining skillet, or the submerged nursery with a water include commending the flawless riverside setting.

The flowing colonnade and domed assembly in form a dignified space as the public entrance into the legislature complex and are staged in response to the boulevard. The legislature’s contribution is both subtle and thoughtful, for on the one hand it complements the urban design while on the other it carefully distances itself from the mock colonial architecture that surrounds it. Indeed, upon first encounter, the new Mpumalanga legislature presents an architectural expression that is unique. It would seem that this special design has received widespread approval among leaders of the province, such that Siphso William Lubisi has stated that “this is a landmark to be proud of and it is a befitting inheritance for future generations (Noble; 2011: 24-25)



PLATE 6.3.6. Flowing Colonnade



PLATE 6 3.7. Flowing Colonnade and domed assembly.



PLATE 6.3.8. Nelspruit Legislative Building (Source: google).

In the last investigation the structure is a blend of a variety of thought going from practical necessities, monetary requirements and common sense choices, to a fitting reaction to a given setting of rousing excellence, a given atmosphere, a setting of nearby materials, suitable innovations and a craving to decipher and meet the assumptions of a socially different individuals. It is additionally the consequence of a shared exertion. Possibly the conditions of its making, and a genuine exertion to apply with trustworthiness the producing contemplations which educate the plan, make this a South African structure, to the extent that a particularly abrogating personality can be caught in design. The truth will surface eventually. The discussion is yet youthful, a proper design for South Africa actually advancing.

6.3.4. Conclusion.

The site located on the outskirts of Nelspruit overlooking the convergence of two rivers and the natural landscape, the complex simultaneously highlights itself as being distinct from the historical narrative of apartheid, a symbol of change and hope, yet at the same time distancing itself from the proximity to its citizens and reinforcing an elitist perception of government.

By use of the architectural strategies such as the differentiation from the flat roofed modernist office blocks associated with the previous regime, use of architectural articulation that resonates with natural imagery such as spreading of buildings to create a larger footprint, and other strategies, the building becomes a strong landmark that portrays power. By the same means the complex is used to create nationalism, embody elitist ideals, and becoming a citadel of hope and change, however using the same architectural strategies as colonial and apartheid regimes.

6.4. CONCLUSION.

The first part of this chapter has uncovered the issues around the existence of colonialist spaces in Post-apartheid South Africa, it unpacked the labour compound setting in detail to establish and understanding of the importance of exploring the decolonization process in the Built environment, because Architecture was the main driving force in the Colonization and Apartheid regime. It poses a challenge for those in the Built environment to practice the exploration of Afrocentric decolonization in places similar to the Skukuza setting.

The second part of this chapter focuses mainly on the use of architectural strategies associated with the previous regime, it highlights the use of architectural articulation that resonates with natural imagery such as spreading of buildings to create a larger footprint, and other strategies, the building

becomes a strong landmark that portrays power. By the same means the complex is used to create nationalism, embody elitist ideals, and becoming a citadel of hope and change.

CHAPTER SEVEN

ANALYSIS AND DISCUSSION.

7.1. INTRODUCTION.

The previous chapters explored various concepts and theories as well as precedents and case studies to draw inspiration and understanding of the research topic and research problem. This chapter engages the data gathered from the field work combined with the background research to analyse and discuss the exploration of Afrocentric built form and lack in the decolonization of colonialist spaces and built form. In the context of this research, the exploration of Afrocentric decolonization can be viewed in two categories: African History and existence of colonialist space in Post-Apartheid.

The main research question for this research is: *How can the process of exploring Afrocentric decolonization influence the creation of built environments?*

The main research question is derived from the problem statement that uncovers the lack of decolonized built environments and existence of colonialist spaces and built environments in Post-Apartheid South Africa. The main question allowed for an exploration of Afrocentric decolonization in the built environment. By asking this question, the researcher was able to investigate and understand the underlying principles behind Afrocentric decolonization efforts that could influence the creation of built environments. The main question was answered in the dissertation based on the results found.

One of the most exciting results uncovered in this research was the importance of exploring African history to retrieve important principles and facts that have influenced the Built Environment throughout the world. These results have successfully linked to the main research question. The biggest weakness that was experienced throughout the study was the lack of published information that focuses on the decolonization of African built environments, instead the researcher had to explore into other disciplines outside the Architecture and built environment discipline to be able to answer the main research question. This lack of published information also became a limitation to the research document.

The study can be used to further the knowledge in the Architecture and Built Environment field by becoming a design guideline for Architects, Urban planners and other Built Environment professionals.

7.2. EXPLORING AFROCENTRIC DECOLONIZATION IN THE BUILT ENVIRONMENT.

7.2.1. Contextualizing decolonization.

As per the Akan culture of Western Africa, decolonization is spoken to by an image of the Sankofa, a feathered creature coming to back to recover the past to use in the way forward (Ritskes, 2012). Afrocentrism is characterized by Dr. Molefi Kete Asante as a thought that African individuals should see themselves and should be seen in a chronicled setting as focused inside the system of their own real factors, encounters and thoughts. Afrocentrism isn't a philosophy that is against different philosophies, however it is for a comprehension, all things considered. Many may address why the expression "Afrocentric decolonization" was picked in the title of this examination, it was explicitly picked for the investigation to be important and fruitful. It should be contextualized and centered around decolonization for African individuals and their constructed climate, consequently Africa should be Afrocentrically decolonized.

7.2.2. Rooted in African History.

For Afrocentric Decolonization in the built environment to take place, African history is a good starting point. All of civilization emerged from the African continent, yet often African civilization and history has been overlooked especially by the western world.

History is always about ancestors, their lives, their failures, their success, behaviours, cultural institutions, deeds, politics, economics and social dynamisms. In the case of African history our ancestors have often been without clear voices of their own (Asante; 2007 01).

Egypt is the first major civilization of Africa, undeniably in the world, to make a definitive influence on the direction of human culture was that of the united country called Kemet by Africans and much later called Egypt by the Greeks. Kemet means the "Land of the blacks" or "the black country". (Asante; 2007: 24).

This research focuses on the pre-colonial Nguni settlements and built environment. The large group originally the large group originally from close vicinity to Lake Malawi, Victoria and Tanganyika migrated to South Africa establishing a home for themselves towards the south of the Indian ocean. These groups of people had their own order of doing things. Their peaceful co-existence was disturbed

by the introduction of slave trade and colonization. Their political set-up changed drastically when Europeans came to South Africa, the ivory trade was also a big cause of wars amongst the people, resulting in many of the small clans being dissolved into bigger and stronger clans, some clans migrated towards Swaziland, Mozambique and Zimbabwe.

The research focuses on the dynamics of the Zulu village or homestead with the intention to utilize decolonization principles of looking back into the past to retrieve principles from the Zulu village, so they can be used in the present day for a way forward. The Zulu homestead was designed and built according to the ancient Nguni tradition. It was designed in a circular form to protect and highlight the centre (Kraal), which is the most sacred space. The kraal is important in most Nguni economies and this is where the ancestors dwell. It is very important to explore how the Nguni people designed their space so modern day Architects who advocate for the decolonization of the built environment are able to draw inspiration from the Nguni principles. It is about the importance of drawing from the past to have a sound future in the built environment.

7.2.3. A lack in the decolonization of colonialist space.

Spatial strategy and planning based on infrastructure and institutions being linked together with rural homesteads, villages, mining centres and towns was the core of Colonial and Apartheid social engineering. (Bezuidenhout, Buhlungu, 2010: 237)

Colonialist space design was introduced to South Africa as a form of control on the minorities or oppressed. The built environment played a big role in containing people within designated spaces. This research focuses on the dynamics of the labour compound set by uncovering its inception, negative effects and their existence in Post-Apartheid, South Africa. The main issue is the continuous use of labour compounds, modern day workers who live in labour compounds have inherited all of the spatial problems that came with the compound model. Through the data collection and field work, the researcher was able to investigate and explore the various negative issues in space as well as the psychological and social issues of the modern day compound dweller. During the interview process most of the compound dwellers highlighted similar issues like a lack in liberation in space, issues of spatial segregation and control and also poor infrastructure issues. Poor sanitary facilities and the disruption of family structures was the main issues being faced.

7.2.4. Site and contextual analysis.

The selected site is in Skukuza Kruger National Park, an area which is considered by many as “Real Africa” because of the perception that this vast area is untouched and is in its purest form. This unfortunately is not entirely true. The park has a rich history of migration, indigenous settlements, and ruins in the park are evident that forced removals came into play during colonization. This research focused on exploring the ancient built form that exists in the park, uncovering ancient ruins belonging to different cultural groups who used to live in the park. Skukuza is ideal for the proposed mixed-use development because the area has vast history of African history, ancient African settlements, and trade routes, most importantly Skukuza has also been colonised and designed to segregated the races. The existing labour compound is a cause for concern and calls for the exploration of Afrocentric decolonization efforts. The main issues uncovered in the case study of the park are a Lack in liberation in space, spatial segregation and control and poor infrastructure.

The precedent study was useful in uncovering that there is a hope in the African built environment with regards to Afrocentric built form and environment, the use of locally sourced material and response to context was most common throughout the selected buildings.

7.3. CONCLUSION.

To conclude this chapter discussed and analysed the data gathered from the field work combined with the background research to analyse and discuss the exploration of Afrocentric built form and lack in the decolonization of colonialist spaces and built form.

CHAPTER EIGHT

CONCLUSION AND RECOMMENDATIONS.

8.1. INTRODUCTION.

The analysis and research carried out in the study through the literature review, precedent studies and case studies makes an effort to address the problem statement of this dissertation that:

There is a lack of decolonization of colonialist or oppressive spaces in the built environment in post-Apartheid South Africa. Despite the implementation of the decolonization of Africa, there has been little or no decolonization efforts of built environments in the South African context occurring.

This has been done with the intention of drawing conclusions and recommendations that are relevant to the research problem thus testing the hypothesis that: *Afrocentrism and decolonization could be instrumental in influencing the built environment in order to create innovative Afrocentrically decolonized built environments.*

The study has presented various chapters with primary and secondary data that outlined various concepts and theories each chapter presented conclusions that were based on those findings. The findings from each chapter have played a significant part and impact on the resolution of various parts of the research problem that supported the hypothesis but, they have been discussed in separate but interrelated parts. This chapter then seeks to show how the research findings discussed in the previous chapters come together to form one body of work that systemically answers the main and sub questions while proving the hypothesis in the process.

The following conclusions and recommendations seek to address the findings within the preceding research in an effort to generate sound design principles for the proposed architectural intervention of a Mixed-use development for the labour compound dwellers of Skukuza Kruger National Park, South Africa.

8.2. CONCLUSIONS.

In order to explore and investigate Afrocentric Decolonization in the built environment, as recommended by this dissertation document, an outline on African History, Pre-colonialism, Colonization and the existence of colonialist space and Architecture in Post-Apartheid South Africa is required. During the process of outlining African History, Pre-colonization, Colonialism and the existence of spatial segregation and colonialist space. Chapter two has uncovered a lack in the acknowledgement of the significance of African History even though civilization emerged first in Africa, all the other continents inherited from it. Ancient Egypt, Nguni civilizations have been outlined to uncover their relationships with the design of space before colonization and the introduction of colonialist space and spatial segregation.

Chapter three explored the concept of decolonization, Afro-communitarianism, the Exploration of Architectural psychology and Social-ecology. Decolonization uncovers the need for a change in the colonized mind and idea of how African philosophy can be utilized as a tool in the process. Afro-communitarian uncovers the understanding of personhood recognises the importance of history, context, and community in the formation of one's identity and emphasises the interdependent relations between individuals and collectives. The exploration of Architectural Psychology in the built environment can be seen as the progressive recovery of a holistic perspective recovery of a holistic perspective and the interdisciplinary construction of knowledge. People are being viewed as social beings in their environment with the goal of changing people's and society's behaviour to improve the environment, improving the social- physical environment to facilitate responsible ecological behaviour and social well beings, and contributing to the advance towards sustainability as a new positive social value.

Chapter four covered the contextualization of Afrocentrism, understanding Afrocentricity, exploring Afrocentric architecture in Ancient African built form. Afrocentricity is the idea that African people must view themselves and must be viewed in a historical context as centred within the framework of their own realities, ideas and experiences. Asante (2007) describes Afrocentricity as a theory of human liberation and intellectual critique that was initially a project of practical reform for highly industrialized, complex heterogeneous nations. As such it challenged the continuation of white racial hegemony over all symbols and social systems by opposing archaic structures of race based on the imposition of a particular cultural reality as if it were universal. Afrocentricity is presented as one way

out of the impasse over social and cultural hegemony. One arrives at an understanding and rapprochement by accepting the agency of the African person as the basic unit of analysis of social situations involving African-descended people. (Asante, 2007:105)

The exploration of Afrocentric Architecture in Ancient African built form covers Great Zimbabwe, Thulamela ruins and Masorini ruins. These ruins uncover the relationships between Architecture, African people and cosmology.

Chapter five explored key precedents that were selected from existing buildings from Africa. This was done with the intention to see how African people deal with the theories expressed in the previous chapters.

The Mapungubwe Interpretation Centre is an ideal example of how the decolonization process takes place, by going back to the past to retrieve essential planning and design methods and translating them into modern day architecture. It was selected because of the theories and concepts expressed in previous chapters. The Northern Cape Legislature was specifically chosen because it is a representation of an important moment in the development of South Africa, marking 10 years of democracy, as such it establishes a form of measure for the construction of “New Histories”. The SSL building was chosen as an ideal example because of its location being the proposed area for this research. The building is the creation of an inspirational and sustainably built learning space in the Kruger National Park. It was chosen because of the exploration of materials in response to site and socio-ecological response. Lycee Schorage Secondary School is an example of a building built by a community for the community. The Architect used the school design to illustrate that vernacular architecture can be very contemporary, with sufficient use of local materials and labour.

Chapter six uncovered the issues around the existence of colonialist spaces in Post-apartheid South Africa, it unpacked the labour compound setting in detail to establish and understanding of the importance of exploring the decolonization process in the Built environment, because Architecture was the main driving force in the Colonization and Apartheid regime. It poses a challenge for those in the Built environment to practice the exploration of Afrocentric decolonization in places similar to the Skukuza setting.

The conduction of the selected case studies was established by the background research in previous chapters. Conducting a study into a National Park that has a history of Ancient African civilizations, traces of colonialist space and spatial segregation. It is necessary to draw parallels between the historical background and lack of Afrocentric decolonization of built form in the South African context. The Nelspruit Government complex is a representation of the introduction and implementation of Afrocentric decolonization efforts in what was the newly democratic South Africa. This chapter uncovers how in the integration of Afrocentric decolonization processes can be implemented to generate built form.

8.3. SUGGESTED DESIGN GUIDELINES.

The following suggested design guidelines will assist in providing valuable and insightful starting points for the design of the proposed *Mixed-use development in Skukuza Kruger National Park, South Africa*. The following guidelines are drawn from the preceding theoretical and conceptual frameworks as a contextual basis for designing facility of this nature.

- The location of a development of this nature is very important. Afrocentric theory is a reference to the world of Architecture. It provides a methodical format for identification, analysis critique and design in the modern built environment which manifests distinct elements in space, form an aesthetic derived from historical, cultural or environment origins of the continent. Therefore site selection must be undertaken after an analysis of the current existence of colonialist space, locational strategies, and therefore facilitate and re-define them by exploring Afrocentric decolonization efforts.
- The new proposed facility must focus on Skukuza's geographical context and socio-economic character.
- Detail of its spatial layout, context, urban analysis, urban context and social issues; Built environment issues and infrastructure issues are to be considered.
- Design responses, cultural responses, buildings longevity, aesthetic drivers, sustainability, materials and finishes will be of outmost importance. The proposed facility must relate to the wider context.

- The design brief must allow for some flexibility around the building programme, enabling the architect to put forward their own agenda through design, to consider alternative arrangements, overlaps, and flexible spaces, or to extend the programme from the purely private into the public realm.
- The planning strategy must seek to foster community design and development that serves the economy, community, public health and the environment.
- Inclusive access to site, less parking and more cycling and pedestrian use.
- The proposed site is located in a national park and the new proposed development will adhere to the South African National Parks building regulations that stipulate that no indigenous trees should be chopped down. The new proposed design will hug around the trees in response to the theoretical framework utilized in the research.
- Building height is a very sensitive issue in the Park and the restriction is only 3 stories in height. The proposed facility will adhere to these laws.
- Afrocentric decolonization, as a strategy is a broad and universal as such the proposed facility would be best located in an area that would allow for the exploration of Afrocentric decolonization efforts.
- The proposed facility should be located close to public transportation routes and be pedestrian friendly, even though a live and work approach will be adopted.
- Housing with all the suitable facilities will be provided as a major part of the accommodation schedule as a response to the issues with regards to accommodation that were uncovered during the interviews conducted with the people who live in the compound.
- Childcare and Health care need to be provided. As shown in the case study on Skukuza Labour compounds, most of the South African National Parks workers are women who live with their children in the park. There is an existing day-care centre in the compound but it lacks in the requirements or spatial planning of child care facilities. The existing clinic is too small and needs to be incorporated in the new proposed mixed-use development.
- Informal Trading booths and retail space must be provided in the design of the facility to accommodate the existing informal trading market on site.

- The existing beer hall which was originally designed as a negative but major tool in the Apartheid regime must be converted into a skills centre, to enhance the different skills and artistry that the people of the compound possess. A recreational bar and facility will be a part of the new facility to replace and enhance the beer hall.
- The site is already pedestrian friendly, activities like outdoor gyms and playgrounds will be added into the new proposed development.
- Sustainable and locally sourced building material will be considered in the design of the proposed mixed-use development.
- During the data collection process, a lack of office space was identified within the Department of Working for water and Working for fire. The new proposed facility will provide office space.
- During the data collection process many issues were identified including poor sanitary facilities being shared in the compound, this issue will be resolved by providing suitable housing for families and single workers in the compound by providing housing with sanitary facilities for the individual and not communal use.

The guidelines specified above may provide architectural strategies in the design process of a Mixed-use development for the compound dwellers of Skukuza Kruger National Park, South Africa. By considering the above suggestions as drawn from the research, a suitable architectural response could transpire. These principles will establish design guidelines that will be expressed in the design report and final architectural design respectively.

8.4. CONCLUSION.

The recommendations discussed above are meant to aid Architects, Urban Designers and other Built Environment professionals to create built environments that reflect the needs of people. This research findings will also be used to develop a design brief that will lead to the conception of a mixed-use development for Skukuza Kruger national park, South Africa.

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Interviews and discussions.

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PART TWO

DESIGN REPORT

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CHAPTER SIX
FINAL DESIGN PROPOSAL.

CHAPTER ONE: CRITICAL INQUARY.

1.0 INTRODUCTION.

1.1.1 Background.

Afrocentrism is an idea that African people must view themselves and must be viewed in a historical context as centred within the framework of their own realities, ideas and experiences. (SUNYSFLK (2018). Dr.Molefi Kete Asante. Available at: www.youtube.com <<http://www.youtube.com>> (Accessed:03/04/19). The idea of decolonization is about the adjustment in the colonized brain and how African way of thinking can be utilized as a device all the while. African way of thinking can create ideas with their underlying foundations in Africa. The possibility of African way of thinking helps in advancing a valuable contention that features the current separation between the assembled climate and the cycles engaged with decolonization (Alinor, 2017).



In the Akan culture of western Africa there is the symbol of the Sankofa, a bird reaching back to retrieve the past to use in the way forward - this is the sort of progress that is demanded by decolonization (Ritskes 2012).

Illustration. 1.1. Sankofa bird (source: google)

1.1.2 Problem statement.

It is in the author's view that there is a lack of decolonization of colonialist or oppressive spaces in the built environment in post-Apartheid South Africa.

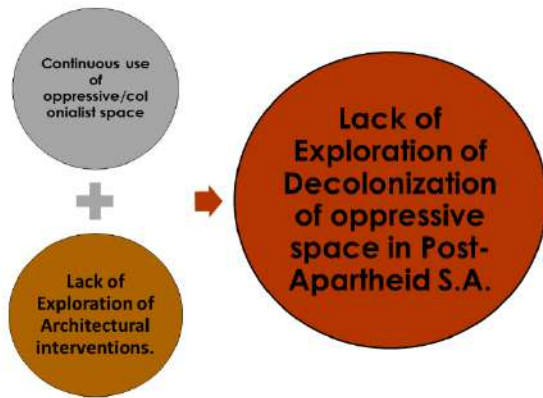


Illustration. 1.2. Problem Analysis diagram. (Author).

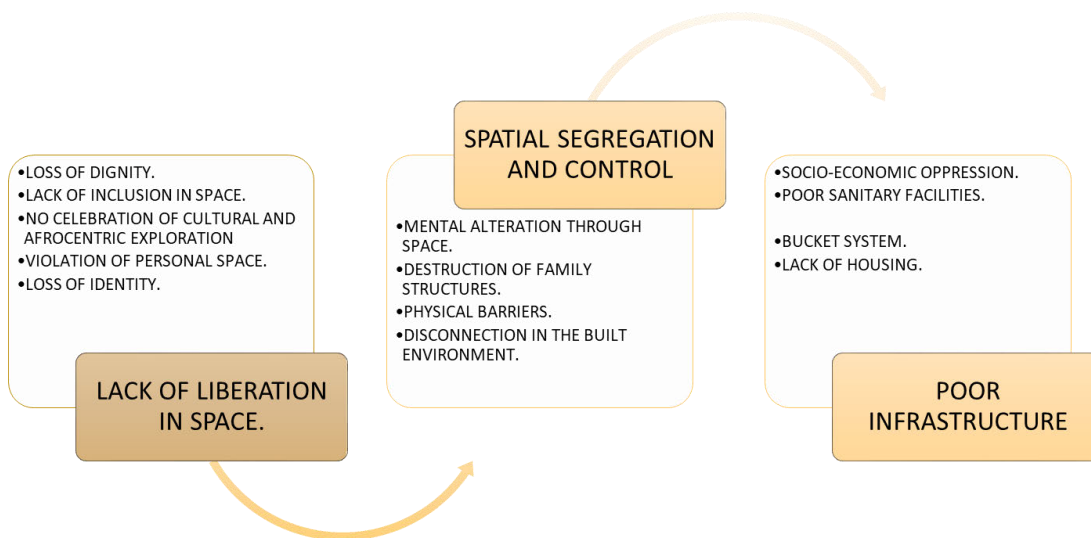


Illustration. 1.3. Problem Analysis diagram. (Author).

1.2 THEORETICAL EXPLORATION.



Illustration. 1.4. Theoretical exploration diagram. (Author).

1.2.1 Architectural psychology.

Mainly refers to the school of thought that assesses the psychological implications that built environments have on people by understanding aspects such as materials, colour, light, patterns, scale, proportions and shapes (Canter,1970).



Illustration 1.5. Use of light (Source: google)



Illustration 1.6. use of material (Source: google)

1.2.2 Social Ecology.

Asserts that environmental problems are directly related to social problems. Book chin (2001:64) argues that humans must recognize that they are part of nature, not distinct or separate from it.

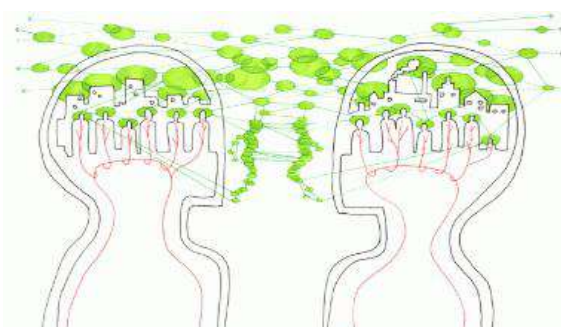


Illustration 1.7. Socio ecological diagram. (Source: google)

1.2.3 Afrocentric theory.

The reference to Africa's influence on the world of architecture emerges. Afrocentric architecture is a theory which provides a methodical format for identification, analysis, critique and design in the modern built environment which manifests distinct elements in space, form and aesthetic derived from the historical, cultural or environmental origins of the continent of Africa.

1.3 CONCEPTUAL EXPLORATION.

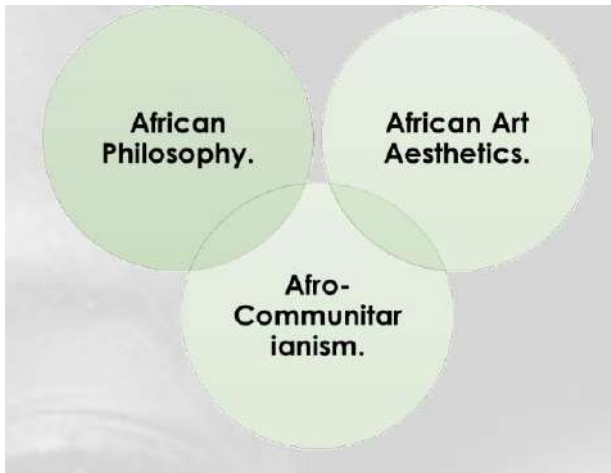


Illustration 1.8. Conceptual illustration diagram(Author)

1.3.1 African philosophy of Research.

What is meant by African philosophy, then, is the specific African way of understanding and explaining the world and the drama of the human condition. It is the systematic effort of the African mind to understand the world as a meaningful cosmos and to understand the place and role of human beings and other creatures in the universe.



Illustration 1.9. African fingerprint representing African philosophy) (Source: Pinterest)

1.3.2 African Art Aesthetics.

Art and nature are inextricably interlinked and intertwined. The cosmos constitutes the oldest forms of nature and have continued to inspire African thought, African Art, African aesthetics and African Spirituality.



Illustration 1.10. Tonga Stools. Dewey 1997(Source: google)



Illustration 1.11. Image: sculpture of a woman.



Illustration 1 12. Zulu bead work showing chevron shape (Source: Google).

Source: The Chevron and Circle Iconography in African Aesthetics.

1.3.3 Afro communitarianism.

An Afro-communitarian understanding of personhood recognises the importance of history, context, and community in the formation of one's identity and emphasises the interdependent relations between individuals and collectives. Recognising interdependence and the importance of interpersonal relations for the self, this worldview sees the individual as necessarily socially embedded and affected by her context in a very deep way.



Illustration 1.13. Ubuntu (Source: google).

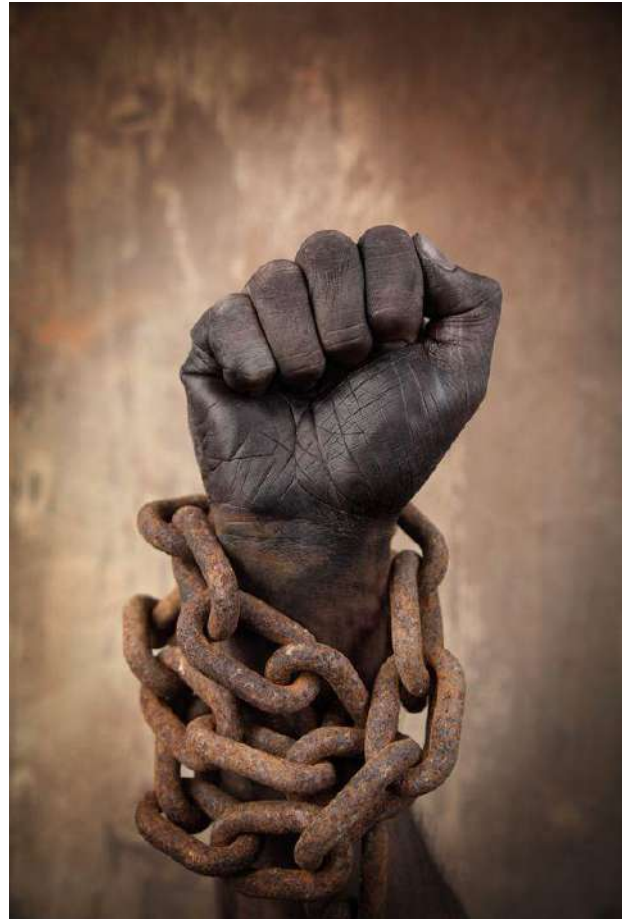


Illustration 1.14. Rights (Source: google).

CHAPTER TWO

EXPLORATION OF CASE STUDIES.

2.1. INTRODUCTION.

Conducting a case study into a National Park that has a history of Ancient African civilizations, traces of colonialist space and spatial segregation. It is necessary to draw parallels between the historical background and lack of Afrocentric decolonization of built form in the South African context. The Nelspruit Government complex is a representation of the introduction and implementation of Afrocentric decolonization efforts in what was the newly democratic South Africa.

2.2. SKUKUZA KRUGER NATIONAL PARK.



ILLUSTRATION 1.15. Paul Kruger (Source: google).

KNP HISTORY IN BRIEF

Proclaimed on 31 May 1926 under the newly formed National Parks Board of Trustees, which became the controlling body of the Park, and reported to the Minister of Lands. This game reserve comprised the area between the Sabie and Crocodile rivers.

The KNP is the largest and oldest park administered by South African National Parks (SANParks). The objective of this process is to establish what stakeholders regard as valuable and the qualities that

make the Park a conservation community that it is so that the plan should make provision for such issues. Tourism, cultural heritage, safety and security, environmental education, wilderness and community conservation are some of the issues that form part of the consultations. Post 2010, SANParks adopts a vision that says National Parks connecting to society.”



Illustration 1.16. One of the first entrance gates in the 1900s (Source: google).

Location: Limpopo and Mpumalanga provinces, South Africa

Nearest city: Mbombela (southern)

Phalaborwa (central)

Coordinates: 24°0'41"S 31°29'7"ECoordinates: 24°0'41"S 31°29'7"E

Area: 19,485 km² (7,523 sq. mi) [1][2][3]

Established:31 May 1926[4][5] (1898)

Visitors:1,336,981 (in 2004)

Governing body: South African National Parks

www.sanparks.org/parks/kruger/

HUMAN AND CULTURAL HISTORY OF THE SITE.

The San People.

Archaeological Evidence of San rock art and caves show that the San were the first inhabitants.



Illustration 1.17. Early San settlers. (Source: Pinterest).



Illustration 1 18. San Rock Art in KNP. (Source: [Www.Sanparks.org](http://www.Sanparks.org)).

Thulamela ruins.

is a late Iron stone walled site is situated in the Far North region of the Park and dates back to approximately 450 – 500 years before present (BP).



Illustration 1.19. Thulamela Stone walled site.

Masorini ruins.

The site was inhabited by the Sotho speaking Ba-Phalaborwa during 1800's, who developed an advanced and sophisticated industry of mining, smelting iron ore and trading in these iron products.



Illustration 1.20, Reconstructed hut.

Albasini Ruins.

Over the ages trading activity has taken place in the south-eastern region of Africa. Maputo (Mozambique) would have been the starting point (or end point) of many of the ancient trading routes that criss-crossed the countryside. When Albasini arrived in the, then Portuguese occupied, port in the early 1800's, he began setting up his trading business. He set up a network of trading routes that reached the inland as far as the Lowveld and by 1845 he had established a trading post at Magashula's Kraal (now known as Albasini Ruins). This trading post was conveniently positioned along two of these ancient trade routes.



Illustration 1.21. Albasini trade post ruins.

P LANT AND ANIMAL LIFE.

The Skukuza Nursery is open to the public and retails about 200 species of indigenous plants propagated from plant material collected in the Kruger National Park. The nursery is also actively involved in plant conservation projects involving endangered and critically endangered plants occurring in Kruger.



Illustration 1.22. Geelalywn



Illustration 1.23. Baobab tree.



Illustration 1.24, Aloe chaubaudii.



Illustration 1.25. Marula tree.



Illustration 1.26. Impala Lilly.



Illustration 1.27. Common Wild Fig.



Illustration 1.28. Kudu Lilly.



Illustration 1.29. Thorn tree.

The Kruger is home to various species of wild animals and birds, Skukuza is home to the Big five and many more Animal and bird life. All the big five game animals are found at Kruger National Park, which has more species of large mammals than any other African game reserve (at 147 species). There are webcams set up to observe the wildlife.



Illustration 1.30. lions



Illustration1.31. Martial eagle.



Illustration1 32. Kori bustard.



Illustration 1.3.3. Lappetfaced Vulture.



Illustration 1.3.4. Saddle-billed Stork.



Illustration 1.3.5. Cheetah.



Illustration 1 3.6. Pel's Fishing Owl



Illustration 1.3.7. Rhino



Illustration 1 3 8. Hippo



Illustration 1.39. Buffalo.



Illustration 1 3.40. warthog.



Illustration 1.3.41. Giraffe.



Illustration 1 3.42. Zebra.



Illustration 1.3.43. Hyena.



Illustration 1 3.44. Impala.



Illustration 1.3.45. Baboon.

THE LABOUR COMPOUND.

The 40-40 rule was designed to separate the labour force far away from the elite, therefore depriving them equal economic opportunities and gathering spaces to avoid political implications. The labour compound model was designed to house a cheap labour force mentally altering people through space, destructing family structures because of a lack of infrastructure, only allowing same sex dorm room sharing. There is a major disconnection in the Built environment because the park keeps evolving architecturally with new developments implemented to generate more income by designing luxurious hotels and many more income generating buildings and structures, but little is done to change the labour compound model, where most of the work force resides.



Illustration 1.3.46. Skukuza compound.



Illustration 1 3.47. Skukuza compound.



Illustration 1.3.47. Skukuza Beer Hall



Illustration 1 3.48. Skukuza compound dormitory.



Illustration 1.3.50. Skukuza compound kitchen.



Illustration 1 3.51. Skukuza compound ablutions.

2.3. NELSPRUIT GOVERNMENT COMPLEX.

The Mpumalanga Municipal Government Complex was the first major civic building to be commissioned in the newly constituted, democratic South Africa in 1997. Mpumalanga was a newly established province and was administered in 15 separate locations. Co-Arc International won the design competition to build a centralised legislative and government complex required by the province of Mpumalanga.



Illustration 2.1. Nelspruit Government Complex. (Source: Google).

Illustration 2.2. Site plan (Shepard ed. 2006:15).

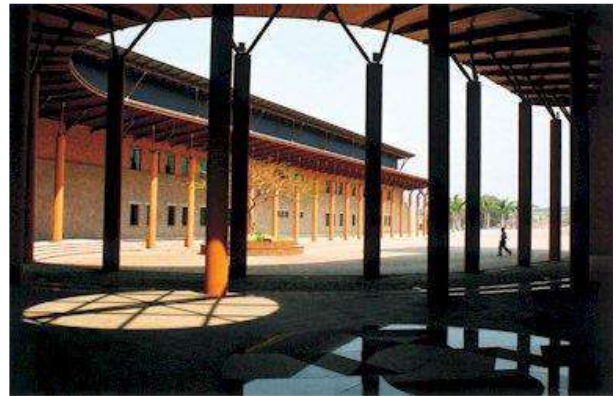
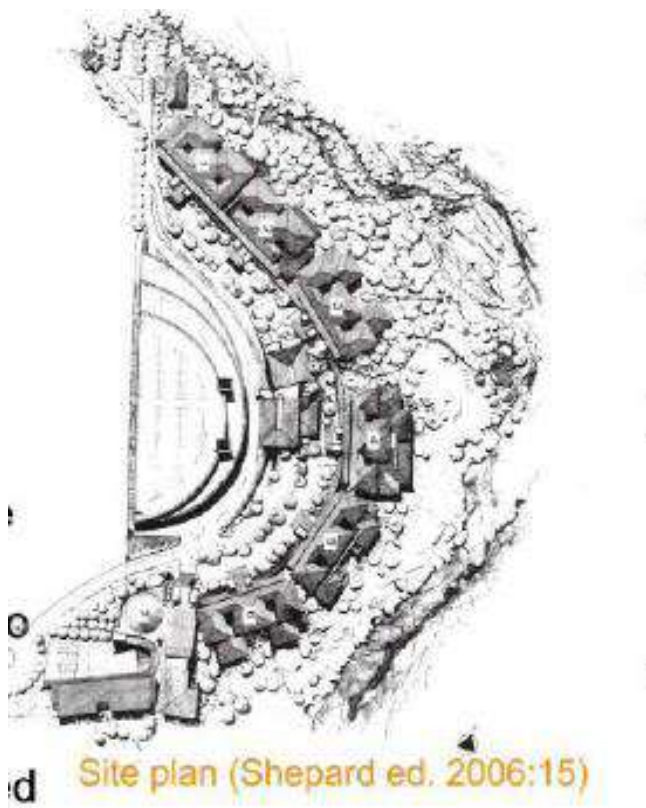
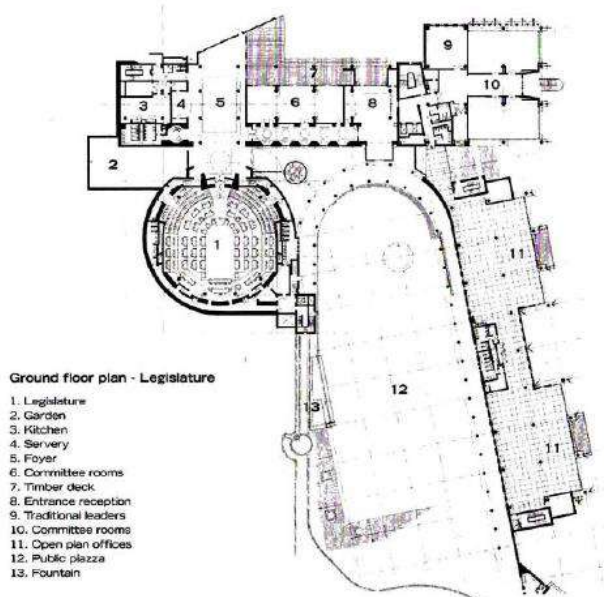


Illustration 2 3. Flowing Colonnade



Plan of Legislative wing, Section through Legislative Chamber and section through office wing (Shepard ed. 2006:16)

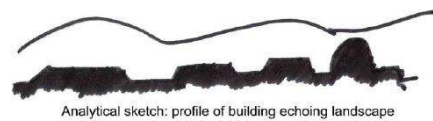
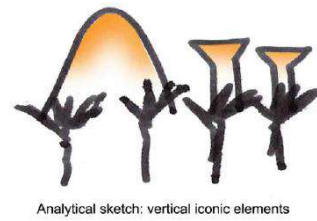


Illustration 2.4. Plan of Legislative wing, section through legislative chamber and section through office wing. (Shepard ed. 2006:16).

CHAPTER THREE: EXPLORATION OF PRECEDENTS.

3.1 SKUKUZA SCIENCE LEADERSHIP INITIATIVE.

Skukuza Science Leadership Initiative (SSLI) Campus officially opened in September 2017.



Illustration 2.5. Skukuza Science Leadership Initiative.

At ~20,000km², Kruger National Park (KNP) in South Africa (SA) has a long history of world-class research on savanna ecology and, in particular, adaptive management of ecosystems.

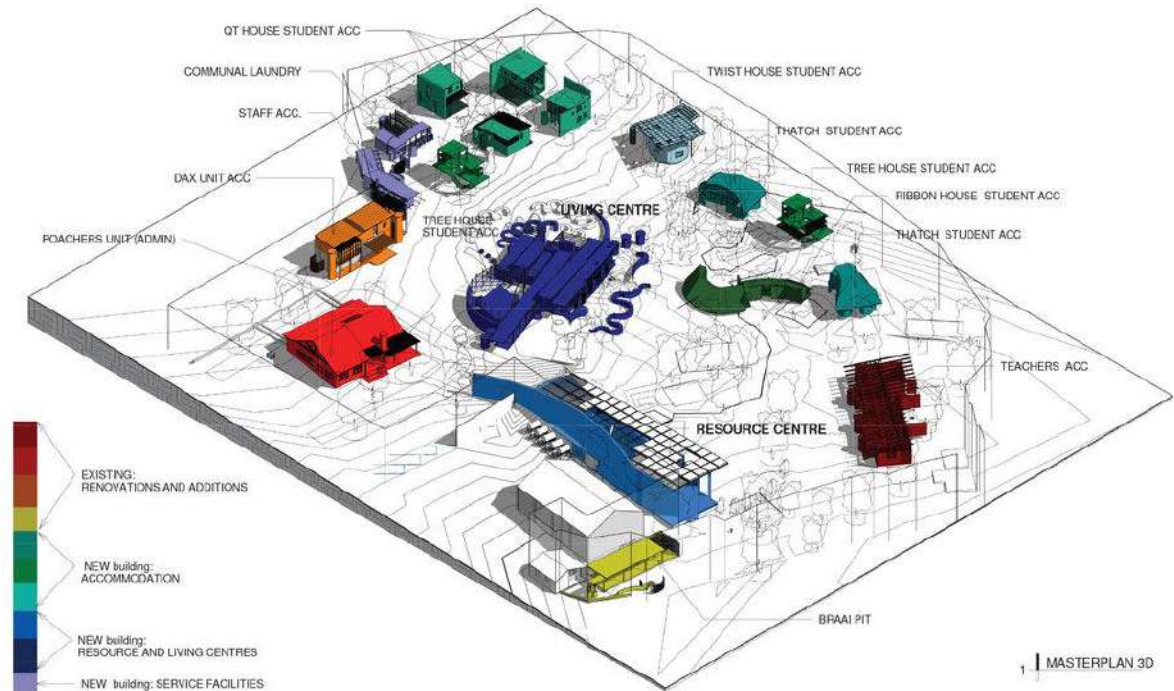


Illustration 2.6. Skukuza Science Leadership Initiative site plan.



Illustration 2.7. Skukuza Science Leadership Initiative Ground floor plan.



Illustration 2.8. Skukuza Science Leadership Initiative.



Illustration 2.9. Skukuza Science Leadership Initiative.

3.2 LYCEE SCHORGE SECONDARY SCHOOL.



Illustration 2.10. Lycée Schorge Secondary School. (Source: Google).

Located in the third most populated city in Burkina Faso, the Lycée Schorge Secondary School will not only set a new standard for educational excellence in the region, it will also provide a source of inspiration by showcasing locally-sourced building materials in an innovative and modern way.

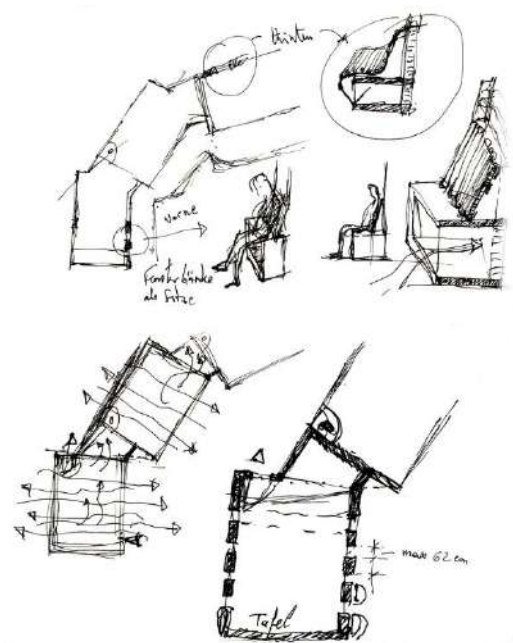


Illustration 2.11. Conceptual sketches. (Source: Google).

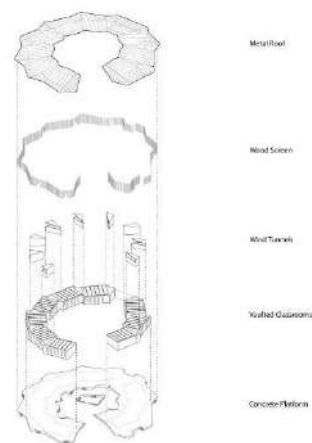


Illustration 2.12. Form making sketch. (Source: Google).

3.3. MAPUNGUBWE INTERPRETATION CENTRE.



Illustration 2.13. Mapungubwe Interpretation centre. (Source: Google).

Located on South Africa's northern border with Botswana and Zimbabwe, prospered between 1200 and 1300 AD by being one of the first places that produced gold, but after its fall it remained uninhabited for over 700 years, until its discovery in 1933. The society living in what today is Unesco World Heritage Site, is thought to have been the most complex in the region, implementing the first class-based social system in southern Africa. And besides the cultural heritage, Mapungubwe is also home to an immensely rich flora and fauna, including over 1000 years old Baobab trees and a big variety of animal life, including elephant, giraffe, white rhino, antelopes and 400 bird species.



Illustration 2.14. Mapungubwe Interpretation centre. (Source: Google).

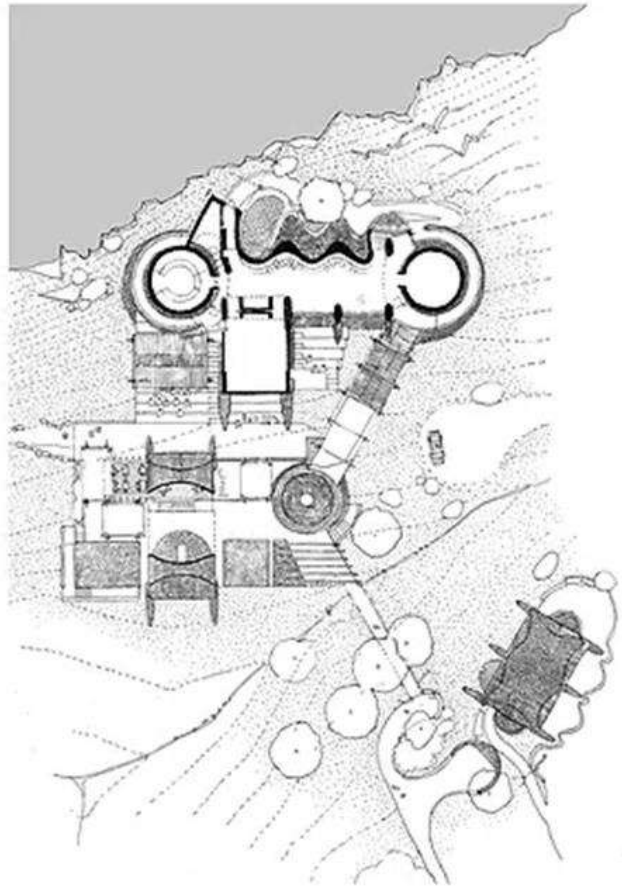
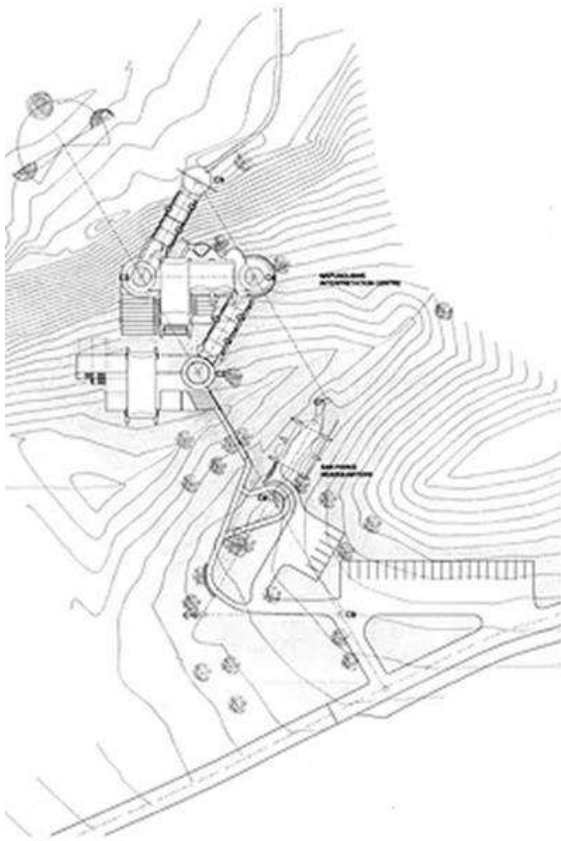


Illustration 2.15. Mapungubwe Interpretation centre site plan. (Source: Google).

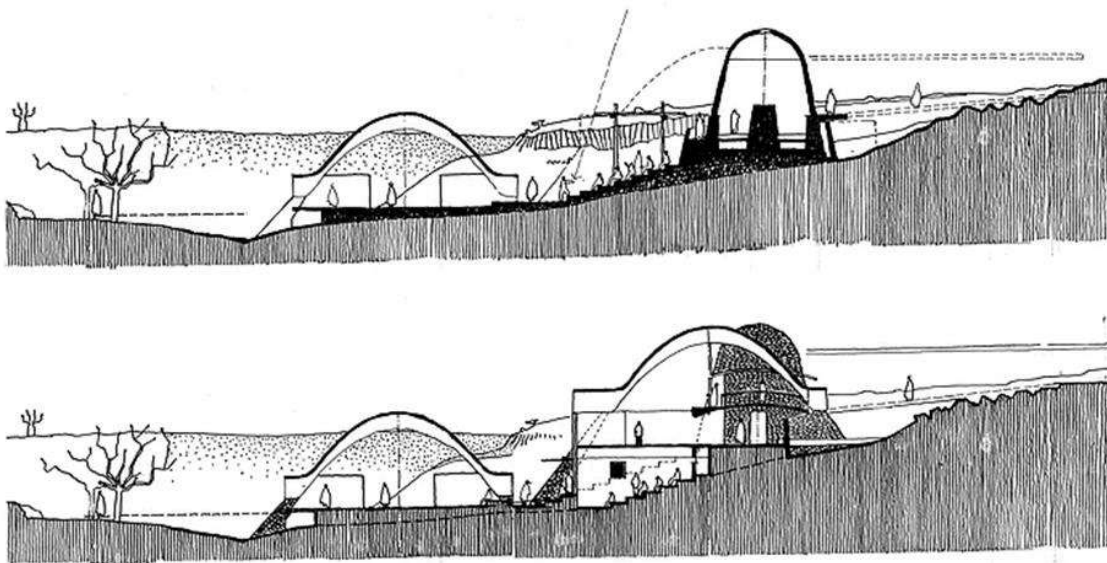


Illustration 2.16. Mapungubwe Interpretation centre section through the building. (Source: Google).

CHAPTER FOUR: DESIGN DEVELOPMENT.

4.1 CLIENT BRIEF.

SANParks is working towards being a major connector between societies. This has seen the vision of “Custos Naturae” slowly, but surely progressing to the vision of today as “A Sustainable National Parks System, Connecting Society.”

As a leading conservation authority, SANParks is a public entity under the jurisdiction of the Department of Environmental Affairs, where inclusive conservation as opposed to previous policies of exclusion, are central to advancing the policies in line with the National Development Framework for Sustainable Development and the national Development Plan.

VISION.

1. To create a world class system of sustainable national parks to reconnect and inspire society. To develop, protect, expand, manage and promote systems. Represent natural and cultural heritage asserts through: Innovation, Excellence, Responsible tourism, Socio-economic benefit from one generation to another.

DESIGN SPECIFICATIONS.

1. Focus on Skukuza Rest Camp's geographical context.
2. Socio-economic character within KNP areas.
3. Detail of its spatial layout, context, urban analysis, urban context and social issues, Built Environment issues and Infrastructure issues.

DESIGN RESPONSES.

- cultural response,
- building longevity,
- aesthetic drivers,
- sustainability,
- materials and finishes, or even more broadly, a goal for how to project relates to the wider context.

Brief allows some flexibility around the programme, enabling the Architect to put forward their own agenda through design, to consider alternative arrangements, overlaps, and flexible spaces, or to extend the programme from the purely private into the public realm.

4.2. BUILDING PROGRAMME.

FUNCTION.

Each required activity can take place on site.

FIT.

Spatial requirements for each activity is adequately accommodated.

FLOW.

The sequence between activities that make up the programme correctly. there is a clear, designed relationship between spaces. People mov from one activity to the next in a logical way.

FORM.

The arrangement of spaces generates or related to the form. The relationship between programme and form reciprocal, indifferent, conflicting.

FURNISHING.

Furnishing is often an afterthought. But we design space for activities, and to be inhabited. so thinking about furnishing is fundamental to making the programme work. Showing furnishing can also be an easy way of communicating the programme of a space e.g. a bedroom- in a drawing without relying on using text.

KEY USE- MIXED-USE DEVELOPMENT.

1. Must be pedestrian friendly.
2. Blends two or more residential, commercial, cultural, institutional and industrial uses.
3. One of the 10 principles of smart growth.
4. Planning strategy that seeks to foster community design and development that serves the economy, community, public health and the environment.
 - 1(a). Minimal use of vehicles.
 - 1(b). Public transportation usage.
 - 1(c). Less parking.
 - 1(d). More cycling and Pedestrian use.
 - 1(e). Slow down traffic.
 - 1(f). Walkable.
 - 1(g). Inclusive access to site.
 - 1(h). Accessible.

2. RESIDENTIAL.

- 2(a). Allow for inclusive housing units.

COMMERCIAL.

- (a). All-purpose store.
- (b). Arts and crafts gift shop.

CULTURAL. AND RECREATIONAL.

- (a). Indigenous knowledge centre.
- (B). Restaurant.

4.3 ACCOMODATION SCHEDULE.

ACCOMODATION SCHEDULE. ARCHICAD EDUCATION VERSIC

INSTITUTIONAL DAY CARE CENTRE.

DESIGNATED	AREA m ²	
COMMON ROOM	47.5m ²	47.5m ²
WC/WASHROOM	9.8m ²	9.8m ²
CARE ROOM	1.6m ²	1.6m ²
GROUP ROOM	20m ²	20m ²
STORE ROOM	3m ²	3m ²
MULTI PURPOSE	6.6m ²	6.6m ²
KITCHEN	1.3m ²	1.3m ²
SUPERVISOR	10.5m ²	10.5m ²

SANPARKS OFFICES.

MANAGER OFFICE.	14m ²	14m ²
OFFICE 1.	12.5m ²	12.5m ²
OFFICE 2.	12.5m ²	12.5m ²
RECEPTION.	10.5m ²	10.5m ²
KITCHENETTE.	12.5m ²	12.5m ²
ABLUTIONS X2.	1.39m ²	3.39m ²
OPEN PLAN OFFICE.	22m ²	22m ²

INSTITUTIONAL CLINIC.

DESIGNATED	AREA m ²	TOTAL AREA
COMBINED CONSULTING ROOM	17.5m ²	52.5m ²
DISPENSARY.	6m ²	6m ²
RECEPTION.	10.5m ²	10.5m ²
WAITING ROOM.	16.8m ²	16.8m ²
ABLUTIONS X2.	1.39m ²	1.39m ²
STAFFROOM.	1.6m ²	1.6m ²
KITCHENETTE.	9m ²	9m ²
MANAGER OFFICE.	14m ²	14m ²

RETAIL RETAIL OUTLET.

STORE	40m ²	40m ²
OFFICE.	12.5m ²	12.5m ²
STORAGE	5m ²	

RESTUARANT.

DINING	30m ²	30m ²
STORAGE	5m ²	5m ²
ABLUTIONS X2.	1.39m ²	3.39m ²
KITCHEN.	25m ²	25m ²

CULTURAL MUSEUM.

RECEPTION.	10.5m ²	10.5m ²
MEETING ROOM.	25m ²	25m ²
STORAGE.	3m ²	3m ²
ABLUTIONS X2.	1.39m ²	3.39m ²
WORKSHOPX2.	30m ²	60m ²
OFFICE.	12.5m ²	12.5m ²
HALL	60m ²	60m ²

ARTS AND CRAFT STORE.

STORE	40m ²	40m ²
STORAGE	5m ²	5m ²

RESIDENTIAL SINGLE UNIT. 40M²

KITCHEN.		
BEDROOM.		
BATHROOM.		

2BED UNIT. 56,47M²

KITCHEN.		
BEDROOM 1.		
BEDROOM 2.		
BATHROOM.		
LOUNGE.		

3BED UNIT. 79,74M²

KITCHEN.		
BEDROOM 1.		
BEDROOM 2.		
BEDROOM 3.		
BATHROOM.		
LOUNGE.		

4.4. SITE SELECTION.

SITE 1.



Illustration 2.17. Site 1.

CRITERIA.

PHYSICAL FEATURES.

GRID NETWORK.

Network designed during the Apartheid system. there are physical barriers (High wall, road and river).

SPATIAL QUALITY.

Poor quality of space, most spaces are segregated or over capacity.
ablution and kitchen blocks are separate from main dormitories.

BUILDING SERVICES.

There are existing building services in place by the Skukuza Technical service department.

SITE AREA.

4,724.12M2

TOPOGRAPHY.

site flat and is within a national park, surrounded by diverse fauna and flora. there are strict rules in place and buildings are designed around tree. No trees are demolished without strong motivation.

ORIENTATION

The site is North-East facing.

SWOT ANALYSIS.

STRENGTHS: Adjacent the workplace(offices)

- : Adjacent staff shop.
- : Close to the Airport, bus stop and hiking spot.
- : Bus stop within both sites.
- : Cycling and pedestrian friendly.
- : flat site.
- : Low noise pollution.

WEAKNESSES: Not easily accessible by the public (gate fee required)

- : Not close link to public realm.
- : inaccessible by the greater public of Mpumalanga.

OPPORTUNITIES: Great potential for sustainable and innovative design.

: Suitable site for the Exploration of Afrocentric decolonization into the Built Environment.

THREATS: Proposed building might not be able to accommodate entire compound occupants.

SITE 2.



Illustration 2.18. Site 2

CRITERIA.

PHYSICAL FEATURES.

GRID NETWORK.

Network designed during the Apartheid system. there are physical barriers (High wall, road and river).

SPATIAL QUALITY.

Poor quality of space, most spaces are segregated or over capacity.
ablution and kitchen blocks are separate from main dormitories.

BUILDING SERVICES.

There are existing building services in place by the Skukuza Technical service department.

SITE AREA.

4,724.12M2

TOPOGRAPHY.

There is a bank on the edge of the site but it is flat and is within a national park, surrounded by diverse fauna and flora. there are strict rules in place and buildings are designed around tree. No trees are demolished without strong motivation.

ORIENTATION

The site is North-East facing and it is within the existing beer hall.

CONCLUSION

Both sites analysed are very strong and have similar strengths. they are opposite each other, Skukuza compound is the biggest in the park. it has a working road network, services and grid in place. it is opposite the workplace, there are sporting, retail, health, education, research, sustainable(recycling) and leisure facilities within the camp. there is enormous potential for design in nature, sustainable building and a new Afrocentric Architecture to emerge.

4.5. ACCESS TO SITE.



Illustration 2.19. Access to site.

CHAPTER FIVE: CONTEXTUAL RESPONSE.

5.1. LINKAGES TO OTHER SITE.

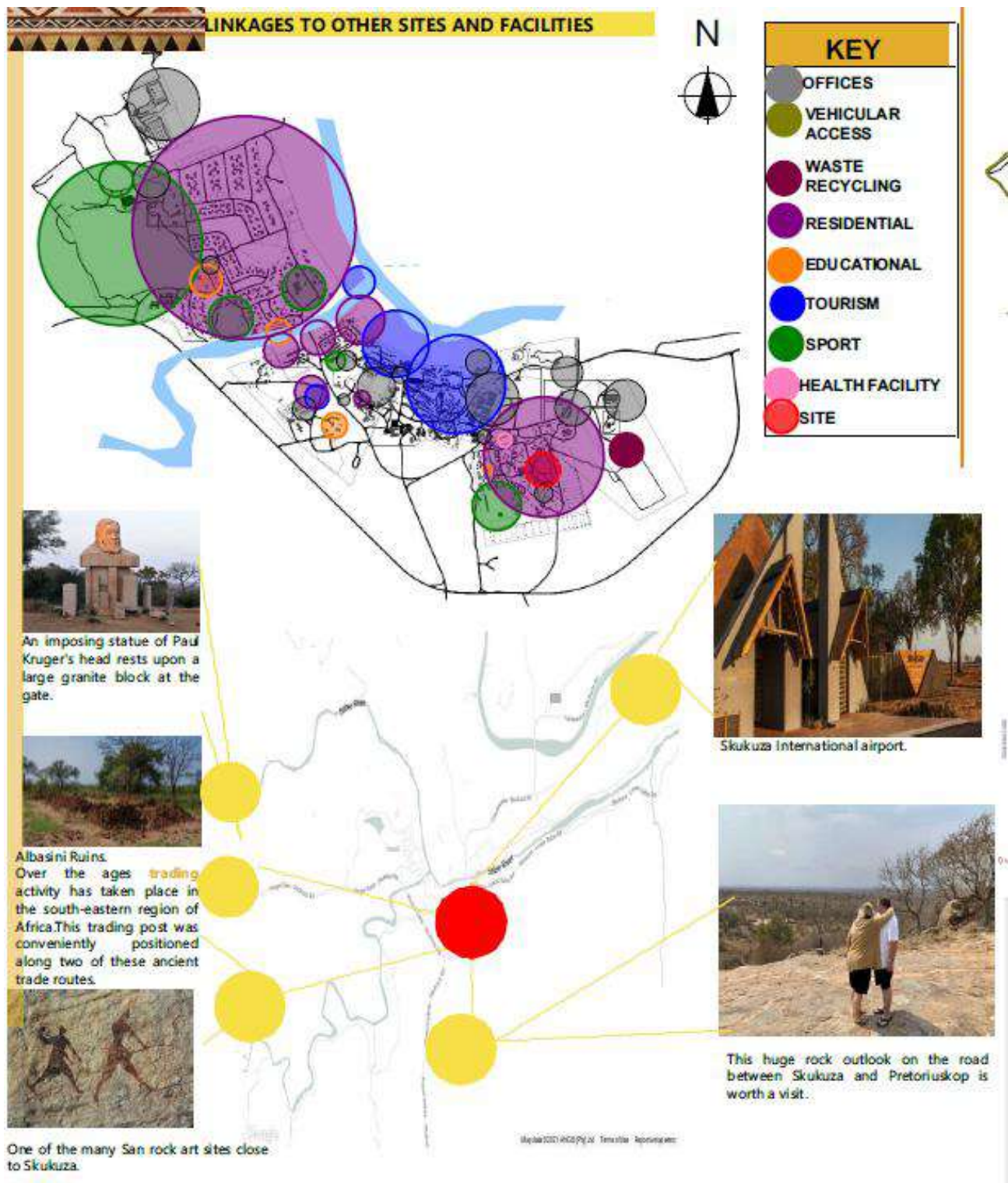


Illustration 2.20. Linkages to other sites.

5.2. SERVICES.

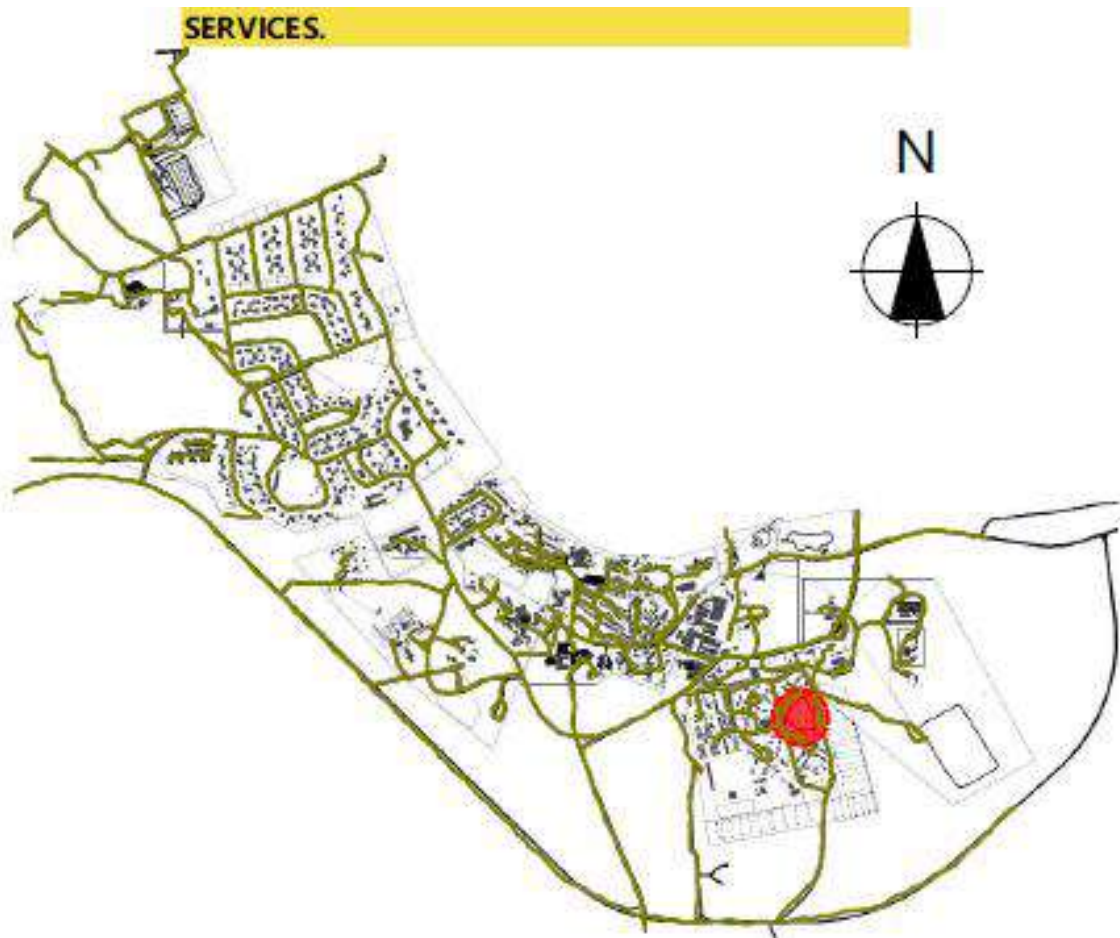


Illustration 2.21. Services.

5.3. CLIMATIC CONDITIONS.

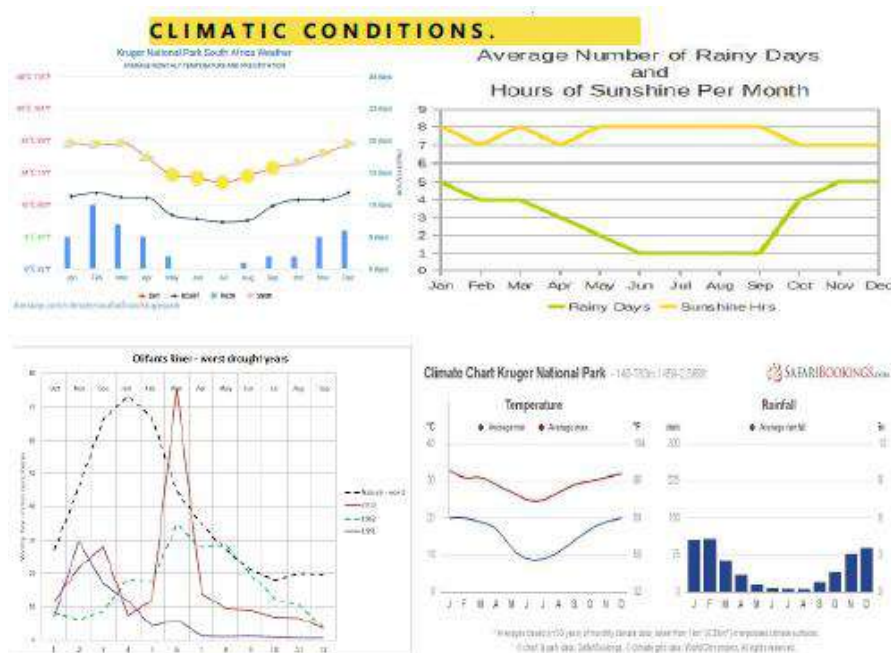


Illustration 2.22. climatic conditions.

CHAPTER SIX: FINAL DESIGN PROPOSAL.



Illustration 2.23. conceptual sketch.

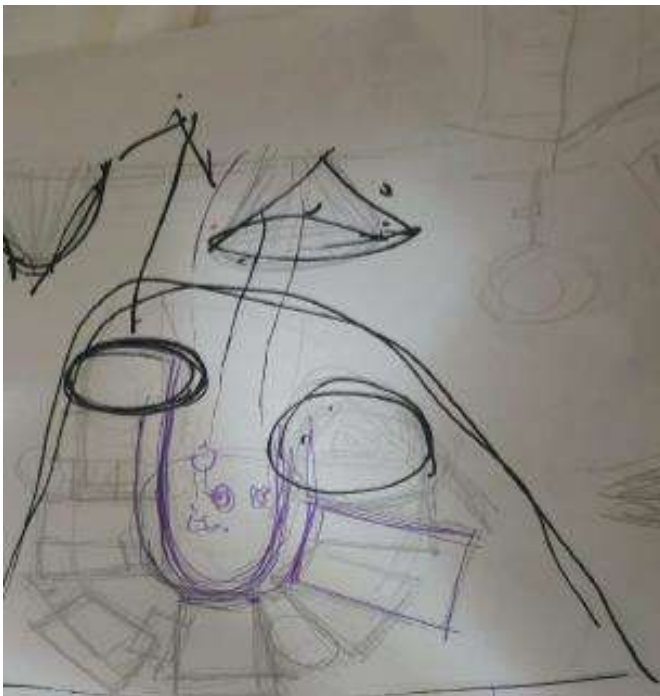


Illustration 2 24. conceptual sketch.

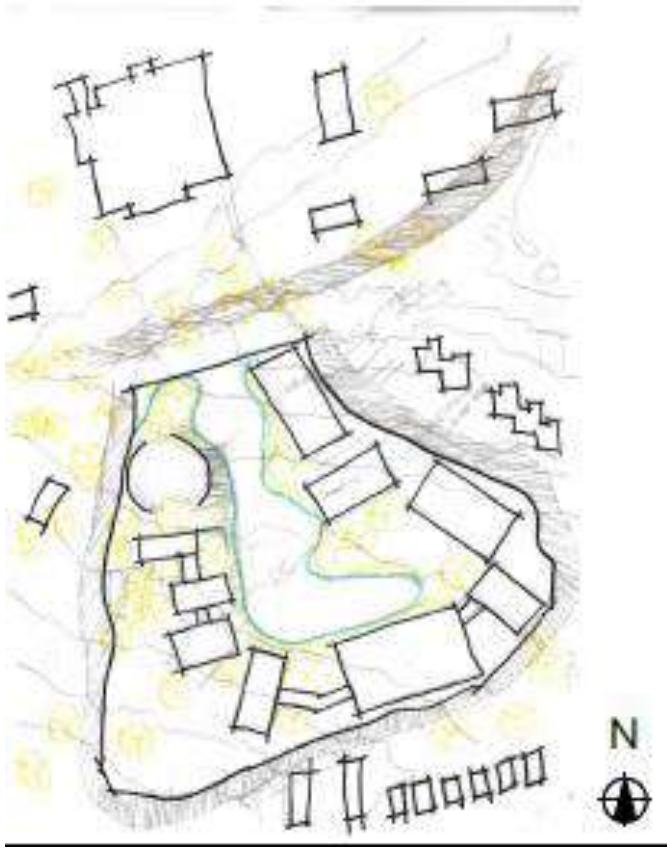


Illustration 2.25. conceptual sketch.

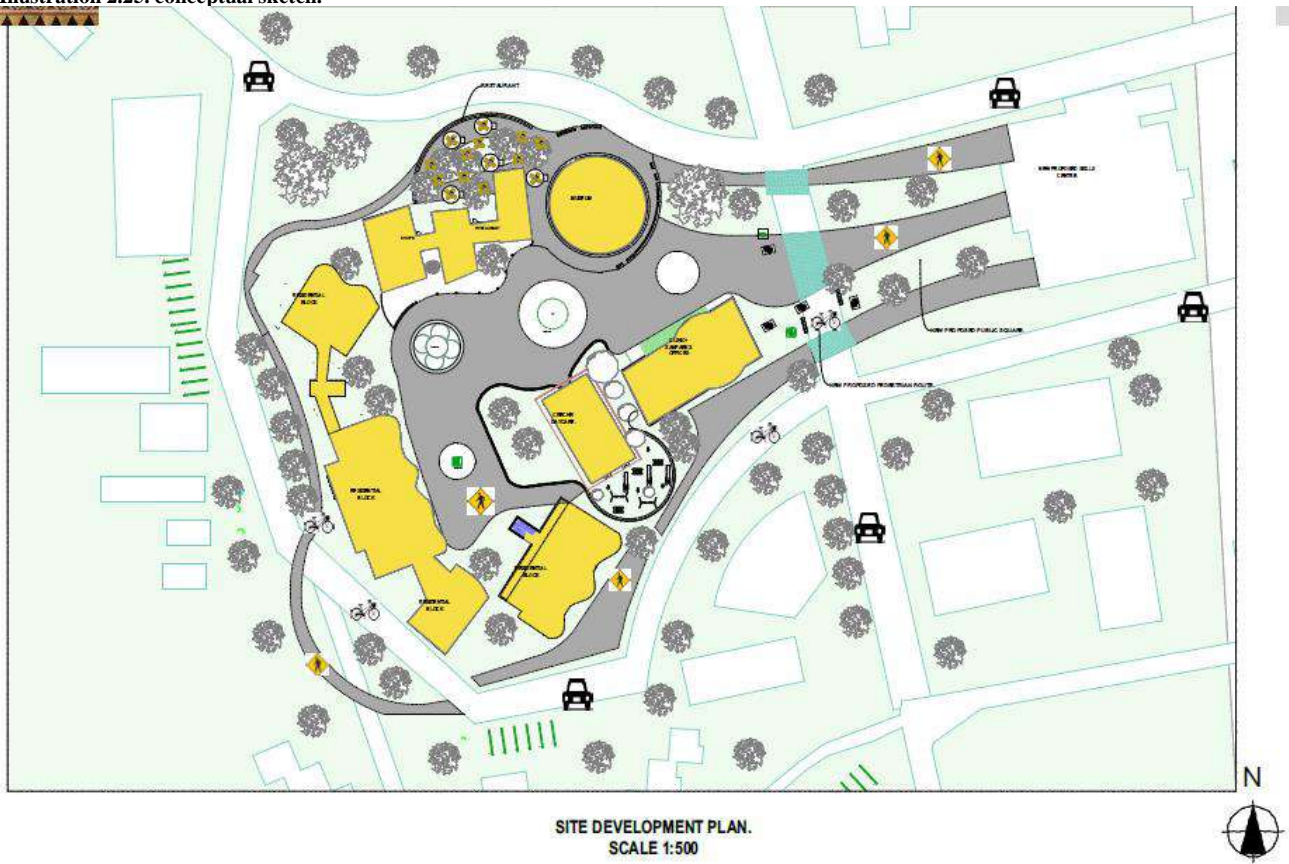


Illustration 2.26. Site development plan.



**GROUND FLOOR PLAN.
SCALE 1:500**

Illustration 2.27. Ground floor plan.



Illustration 2.28. Residential partial plan.







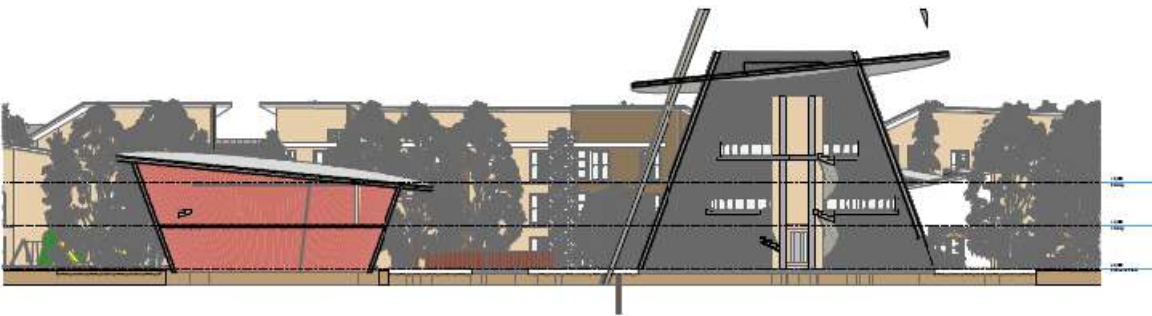
  	<p>Milicent Bali. A payroll officer who's contribution is to play a vital role in the park(SANPARKS) by producing appointment and termination letters, mediating for the company and its employees. She has been an item since 2013 and was appointed permanently in 2014.</p> <p>She currently lives in the Living Quarters(The Compound) with her 5 year old daughter who has to travel across the river to school in the Skukuza staff village nursery school.</p> <p>Accommodation is unsatisfactory, conditions are unsanitary at communal areas (Kitchen, Laundry and Ablutions). Her biggest worry is health hazards, no positive change so far in the living arrangements in the compound. Her wish is to have her own personal space, for inclusive housing and better living conditions.</p>		
  	<p>Amos Sibuyi A General worker who has worked for SANPARKS for 5 years. He currently lives in the Living Quarters with his wife and their 2 kids. The living Quarters is mainly same sex dorm sharing or single room living. He unfortunately has to share a dorm with 7 other men along with his 8 year old son. his wife lives with their daughter in a female dorm room.</p> <p>He stresses that the living conditions are bad, noise levels, sanitary issues in communal ablutions, kitchen and laundry facilities. Safety is not an issue.</p> <p>He states that there has been no positive change in infrastructure and instead it keeps getting worse.</p> <p>He desires to be able to live with his family in one unit.</p>		

Illustration 2.29. Residential partial plan.



Illustration 2.30. Side elevation.



CONCEPTUAL DESIGN SECTION.
SCALE 1:200

Illustration 2.31. Conceptual section.



Illustration 2.32. 3d render.

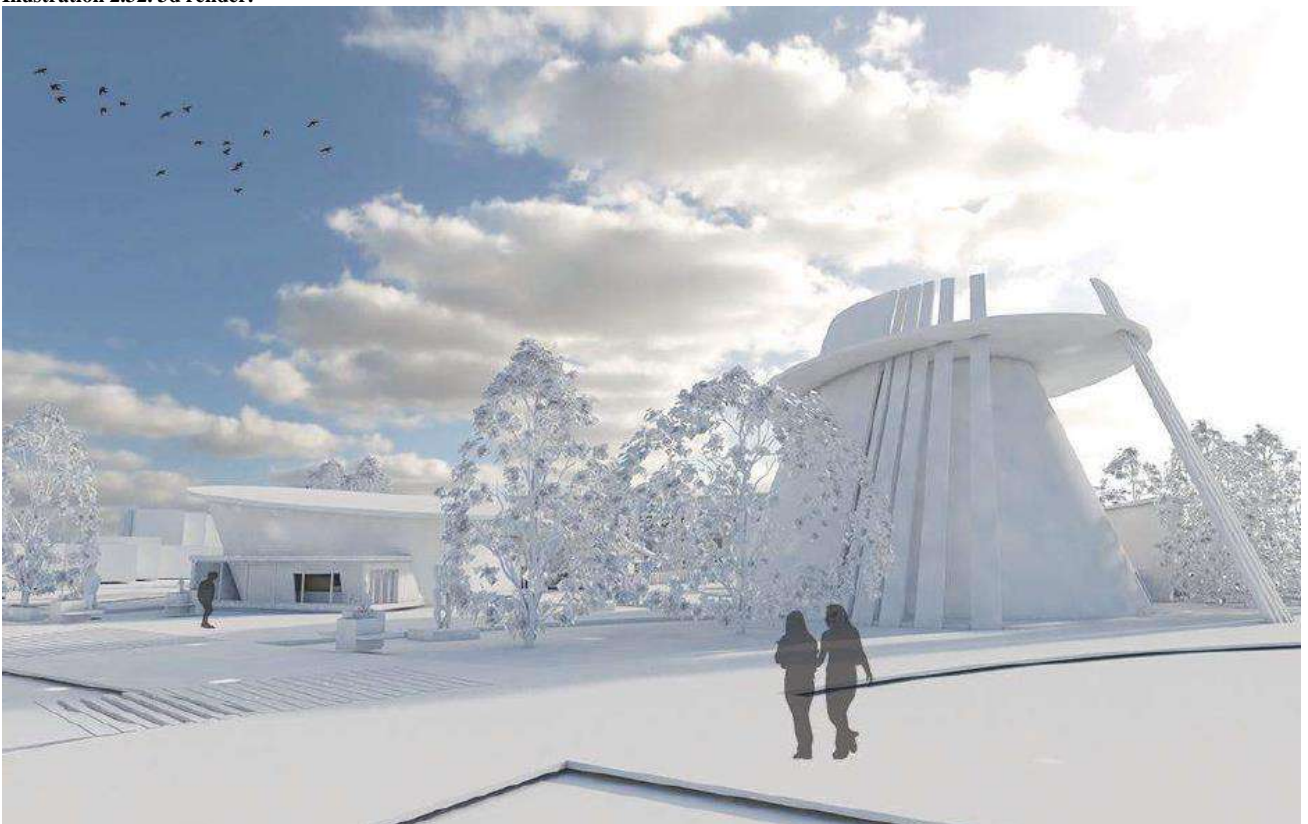


Illustration 2.33. 3d render.



Illustration 2.34. 3d render.



Illustration 2.35. 3d render.

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ILLSTRATIONS

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- 79 **Illustration 2.33. 3d render.**
- 80 **Illustration 2.34. 3d render.**
- 81 **Illustration 2.35. 3d render.**

