

# IBUYAMBO

RECONNECTING RURAL XHOSA PEOPLE WITH THE NATURAL ENVIRONMENT IN THE CONTEMPORARY TIME

By: Athenkosi Sihlahla

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# **IBUYAMBO**

RECONNECTING RURAL XHOSA PEOPLE WITH THE NATURAL ENVIRONMENT IN THE CONTEMPORARY TIME

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SHLATH001

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## ABSTRACT

In the history of rural Xhosa people lies a rich connection between the people and the natural environment. Access to the natural environment provided a sense of well-being, a link to ancestral spirits, a location for religious rituals and a wealth of culturally inspired uses within the landscape. This connection underlies certain cultural activities and functions such as religious and traditional rituals, fuel wood collection, water collection, and farming.

However, this incredible connection is under threat due to urbanization, environmental conservation strategies, Betterment planning and the introduction of new developments. Betterment planning appears to be the major cause of the isolation of rural Xhosa people from the natural environment.

This study investigates how Betterment planning (a conservation scheme that was implemented in the 1930's, aiming at improving rural black people's lives), impacted the rural Xhosa people's social and cultural relationship with the natural environment. The study draws attention to how people lived before Betterment planning, in relation to how people are living now.

The aim of the project is to generate a design that will improve contemporary rural Xhosa people's lives, while reconnecting them with the natural environment. The design focuses on interventions that may facilitate the strengthening of rural Xhosa peoples, social and cultural ties to the natural environment as well as to revive land production, land use and appreciation of cultural ecosystem services.

The overall concept of the design derives from a historically familiar Xhosa homestead layout and the relationship of its domestic spaces. The case study of this project is Shixini village, Willowvale.

# SECTION 1- THE RESEARCH STUDY

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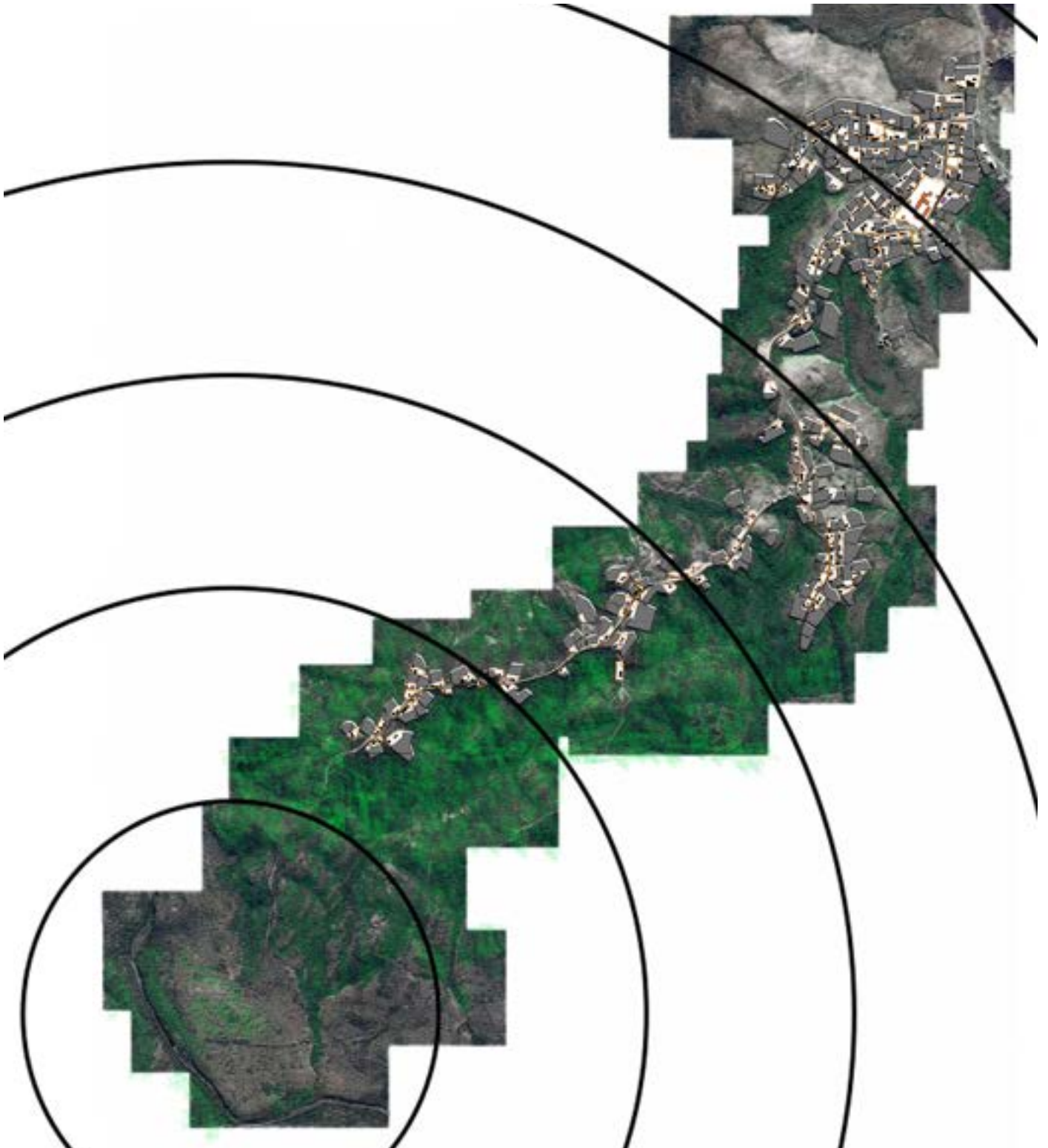
# CONTEXT

## LOCALITY



## STUDY AREA

### SHIXINI VILLAGE



Rural village of Shixini located in Willowvale, Eastern Cape, is selected for the study. It is a predominantly Xhosa speaking village. It is where I have spent most of my childhood years and I am more familiar with the area, the cultural activities and the natural landscapes.

Shixini location is a small village in the Willowvale district, under the Mbhashe municipality in the Eastern Cape province, South Africa. It is situated in the rugged coastal belt on the south eastern seaboard.

## INTRODUCTION

Rural Xhosa people used to have a very deep connection with their natural environment, particularly the forest. Access to places and spaces within the natural environment provided a sense of well-being, a link to ancestral spirits, a location for religious rituals and a wealth of culturally inspired uses of specific species and sacred places in the landscape.

Things like crime, lack of job opportunities urbanisation and, conservation policies and the introduction of new developments appears to be the cause of the village people's isolation from natural environment.

In my assumption, I'd like to think agricultural activities draw people closer to their natural environment. Ever since they stopped farming they have isolated themselves from natural environment. I think enhancing the use of agricultural landscapes will improve the connection of people with their surrounding natural environment

## PROBLEM STATEMENT

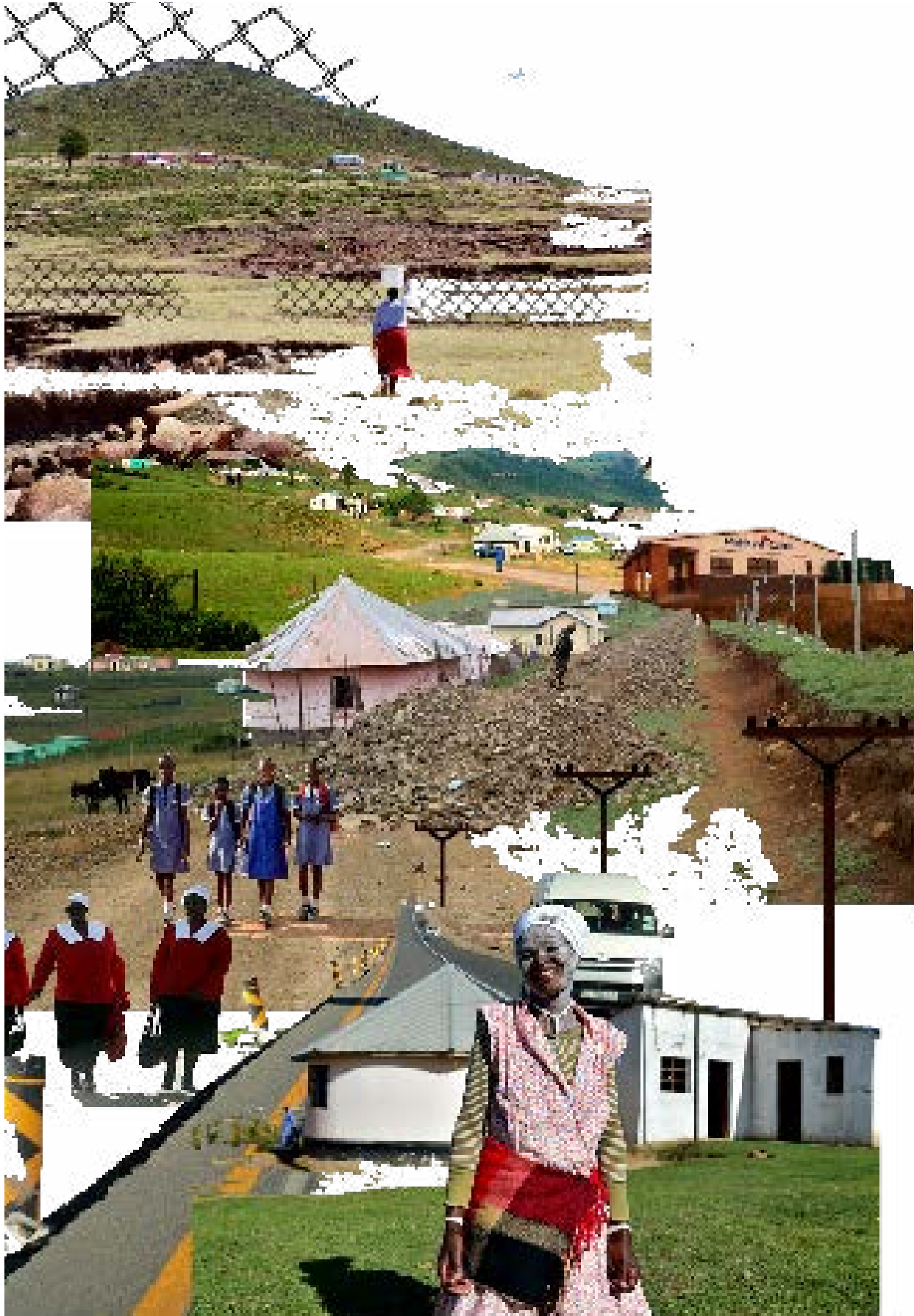
The connection of rural Xhosa people and their surrounding natural environment has weakened over the past years. Implimentation of conservation strategies, crime, urbanization and new developments have disregarded people from using their atural environment. The cultural and spiritual relationship between rural Xhosa people and the natural environment have been lost

## RESEARCH QUESTIONS

- How to reconnect rural Xhosa people with the natural environment in the contemporary time?
- How to design rural community spaces that will strengthen the production, use and appreciation of cultural ecosystem services such as sense of place and community for rural amaXhosa people in Shixini village?
- How have the legacies of Betterment planning impacted rural amaXhosa villager's connections to nature, and their associated sense of wellbeing?

## LEGACY OF BETTERMENT PLANNING

How have the legacies of Betterment planning impacted rural amaXhosa villager's connections to the natural environment



Betterment planning was implemented in South Africa in the 1930s. This type of scheme was put in place not in the name of apartheid, but in the name of conservation and agricultural development (de Wet, 1995).

These schemes involved:

- Dividing a given area (usually a rural ward or administrative area) into residential, arable and grazing land
- Relocating people from their dispersed homestead sites to sites in new, village-type residential areas
- Demarcating and fencing arable lands and establishing fenced grazing camps

These schemes were more concerned about conserving the natural resources, and forgetting that the people have a deep cultural and spiritual relationship with the natural environment.

According to the villagers, this scheme was said to improve the level of education in rural areas. Apparently the village people were more into farming and their cattle more than education. So this was kind of a way to bring them closer to school.

Conservation strategies (Betterment planning) have negatively impacted the social and cultural relationship that rural Xhosa people had with the natural environment.

#### PRE-BETTERMENT PLANTING

- People lived within the forest. They depended entirely on the natural environment
- They lived in scattered homesteads, adjacent to cultivated lands, river, natural resources etc

#### BETTERMENT PLANTING

- Dividing a given area (usually a rural ward or administrative area) into residential, arable and grazing land
- Relocating people from their dispersed homestead sites to sites in new, village-type residential areas
- Demarcating and fencing arable lands and establishing fenced grazing camps

#### BETTERMENT PLANTING

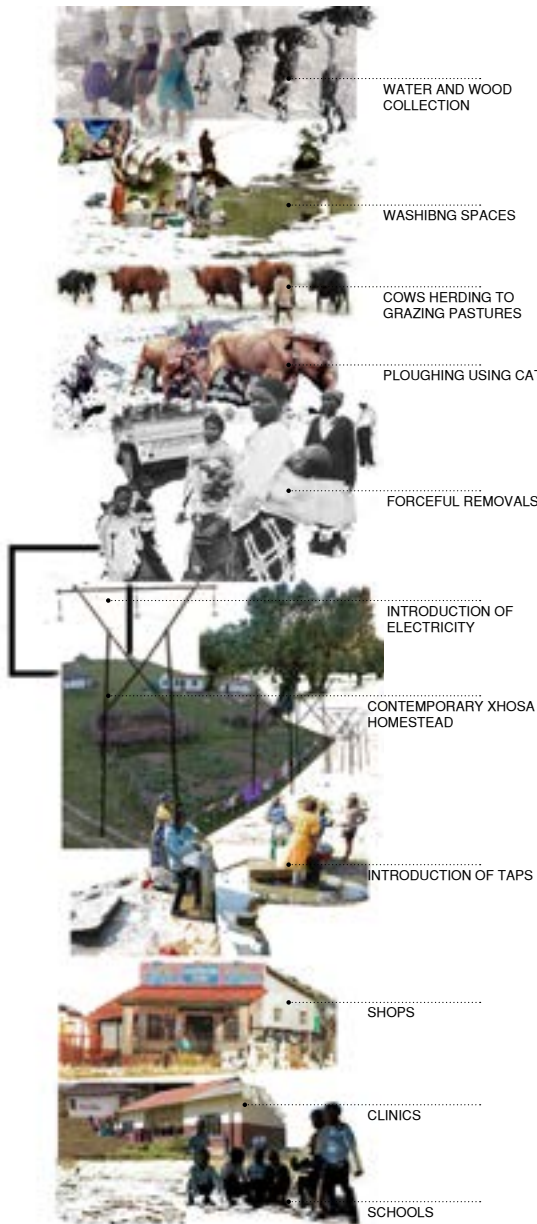
After people were forcefully removed from their homesteads to new areas, they started to isolate themselves from the natural environment.

Reason being:

- Things like river, forest and cultivated land were far from the homesteads
- Forests and cultivated land were fenced away from the people
- People were not allowed to harvest any trees (there were people looking after the forest, if you were found harvesting any plant you were arrested)
- Then they were introduced to new developments, that I think replaced the natural resources that they depended on

# HISTORICAL CONTEXT

## HISTORICAL CHANGE



### PRE-BETTERMENT

### POST BETTERMENT

#### HOMESTEADS

Scattered homesteads, adjacent to cultivated lands, river, natural resources etc

#### HOMESTEADS

Clustered homesteads, far from cultivated lands, river, natural environment etc.

#### ROADS/PATHS

Visible informal pathways within the forest, around the cultivated land, to the river and grazing land.

#### ROADS/PATHS

Introduction of roads  
Pathways within the forest and around the abandoned cultivated lands have disappeared

#### CULTIVATED LAND

Cultivated land, adjacent to the river and the homesteads

#### CULTIVATED LAND

Abandon cultivated land. Mostly covered by grass and Acacia karroo  
Homesteads investing in garden cultivation

#### FOREST

Less forest. Homesteads, grazing areas and cultivated land within the forests. Building resources where harvested from the forest(over use of natural resources)

#### FOREST

Abandoned homestead sites and cultivated land as well as grazing areas invaded by woody vegetation  
Forest overgrowing, enclosing all the spaces that people used to use back in the day .

## PEOPLE'S REACTION TO BETTERMENT

"We didn't ask why we were being moved because in our culture women are not allowed to ask anything, only men can ask and we were afraid of getting arrested if we refused to move"

"We were told that we are being moved closer to schools, roads, clinics"

"Everything that we depended on in a daily basis was taken away from us. We were left with nothing, hence we are suffering from poverty now and depending on social grants for survival"

"Before our removal, we were free - there was no fence around our houses - we were milking our cows, they were grazing freely in the forest and we had large plots of fields for farming"



# HISTORICAL BENEFITS OF THE NATURAL ENVIRONMENT

## TANGIBLES



RESIDENTIAL LAND



ARABLE LAND



GRAZING AREAS



WOOD AND BUILDING MATERIAL



WATER FOR DRINKING AND WASHING

## INTANGIBLES



GRANDMOTHERS

They are more like teachers. They teach young girls how to get water from the river, how to collect wood and how to pack it and tie it up, and which wood is right to collect for fire. Telling them stories about certain areas. Educating them about the forest. Sharing their knowledge about important plants that are used by Xhosa people. For example, they would teach young girls and mothers about medicinal plants, techniques on how to harvest them and what they are used for.



FATHERS

They were more into their farming and looking after their cattle. They were like teachers to their sons. They taught them how to do things like cutting wood to build certain Xhosa artefacts. If they are not farming, they would walk around the forests with their dogs, looking after their cattle and getting time to clear their minds.



MOTHERS

They used to collect wood and fetch water. They enjoyed the chore and looked forward to the opportunity to leave their homes, chat with friends and spend time in the forest in the presence of their ancestors. Going to fetch water or collecting was sort of a way to escape their problems at home and socialize with other women



BOYS

Boys and their fathers were the ones responsible of the cattle. While herding cattle to the grazing areas, they would interact with some of their friends on the way or while waiting for the cattle to finish grazing. They participated in traditional children's activities such as stick fighting, hunting birds, swimming, eating wild fruit, and playing in the forest or by the river. Many felt a general sense of safety they do not feel today. Going to initiation school also contributed in the relationship that they had with the natural environment



GIRLS

Girls were mostly with their mothers and grandmothers collecting firewood or medicinal plants. Their experience was more of learning how to do things from their mothers and grandmothers. For example, collecting firewood is more of a technique/skill than a chore, one had to know which wood to collect, how to sort it and tie it tightly using grass

# HISTORIC CULTURAL RELATIONSHIP



CULTURAL SYSTEMS IN THE HOMESTEAD

INDIGENOUS FARMING PRACTICES



EASY ACCESS TO THE NATURAL ENVIRONMENT



CULTURAL AND SPIRITUAL RELATIONS WITH THE NATURAL ENVIRONMENT

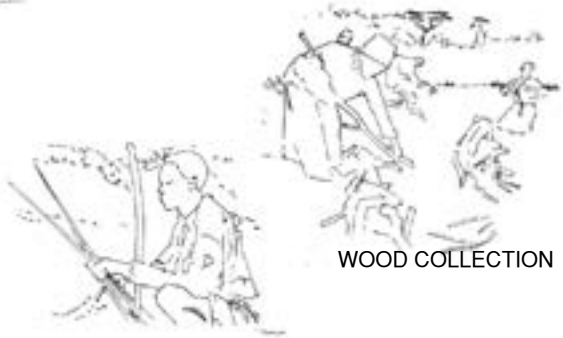




WATER COLLECTION  
SPACES AND WASHING



FARMING



HUNTING

WOOD COLLECTION



BUILDING MATERIAL  
HARVESTING



INITIATION SCHOOL



WOOD HARVESTING

# MATERIAL CULTURE

Importance of plants in Xhosa culture



## TRADITIONAL USES



*Olea europaea subsp. africana* "Umnyama"

This is the most used plant in Xhosa culture. It is used to build kraal, as a bed to place meat of a ritually sacrificed animal. The use of this plant is believed to attract the attention of the ancestors, while others believe that the bitter taste of the leaves, imparted to the meat, is favoured by the ancestors.



*Tulbaghia violacea* "Isivumbampunzi"

This plant is grown around the home, it is believed to protect the family from witch familiar (umamlambo-snake)



*Helichrysum odoratissimum* "Impepho"

This plant is traditionally used to facilitate communion with ancestors. It is burnt as incense in the home to protect the family against witchcraft and evil spirit.



*Ptaeroxylon obliquum* "Umthathi"

This plant is used to build kraal and the frame of the hut.



*Agapanthus praecox* "Umkhondo"

This plant is grown at the entrance of the ubuhlanti as a protective charm.



## CEREMONIA CRAFTS

*Cyperus textilis* "Imizi"

This plant is used for weaving of amakhukho (mats), ingobozi (garden baskets), and intluzo (beer strainer).



*Acacia caffra* "Umnyamanzi"

This plant is mostly used to elders and creatives to make smoking pipes.



## WILD FOOD

*Harpephyllum caffrum* "Umngwenya"

This is a wild fruit. It is mostly picked by small boys when they are playing in the forest.



*Bidens pilosa* "Umhlabangula"

This plant is mostly used by our grandmothers and mothers to cook imifino (Pot-Herb).



## XHOSA COSMETICS

*Spirostachys africana* "Umthombothi"

This plant is used to treat baby rash.



*Calodendrum capense* "Umemezi"

The bark is used as a cosmetic skin lightener.

# IMPUCUKO-MODERNISED WAY OF LIVING

## THE CURRENT DAY TO DAY LIFE OF THE VILLAGERS



A FEW THAT STILL HAVE CATTLE, ON A DAILY THEY HERD CATTLE TO THE GRAZING AREAS AND FROM THE GRAZING AREAS



MOST OF THE VILLAGERS ARE UNEMPLOYED, THEY SPEND MOST OF THEIR DAY IN TARVENS



KIDS ARE MORE INTO TECHNOLOGY NOW MORE THAN EXPERIENCING NATURE LIKE IN THE OLDEN DAYS



NO COMMUNITY SPACES/FACILITIES, SO THEY CONDUCT MOST OF THEIR COMMUNITY ACTIVITIES(MEETINGS) IN OPEN SPACES AROUND THE VILLAGE

KIDS HAVE TOOK OVER SOME OPEN SPACES FOR PLAY ACTIVITIES(SOCCER)



THE ONLY TIME THEY GET TOGETHER OR DO ANY SOCIAL ACTIVITIES AS A VILLAGE IS WHEN THERE IS A TRADITIONAL CEREMONY AND THAT HAPPENS SEASONALLY

## **HOMESTEADS**

People have stopped using the natural environment of any kinds of material. People buy most of the things that they need. For examples, a house was built out of Olea trees and mud/clay, but now people have adopted the modern way of doing things. They buy their building materials.

## **AGRICULTURAL PRACTICES**

People stopped farming after the days of Betterment planning. Some of the villages opted top have small gardens that they can manage, those gardens are currently planted with vegetables. Some of the villagers buy things like vegetables from town. The shops around the village dont sell vegetables

## **WATER**

After the Betterment days people were introduced to new developments. Taps were installed all over the village, so people stopped going to the river for water. Some of the villagers bought themselves tanks, they harvested water from the roofs into the tanks. Currently the taps are no longer functioning, so people have to go to the river to do things like laundry

## **FOREST**

People depended entirely on the forest. Fuel wood, medicinal plants,building material etc, were all gathered from theb forest. Homesteads, grazing areas, initiation camps and fields were all located within the forest. But because of Btterment planning schemes, that removed people from the forest, people have isolated themselves from the forest. Things like electricity also contributed to this isolation.

Bushes started to overgrow and encroach within the village, because they are no longer used. Bush encroachment unables people from using the forest, because the forest is hard to access and it is not safe anymore especially for women

# VIEWS FROM THE PEOPLE ON HOW THEY ARE CURRENTLY LIVING AND HOW DISCONNECTED THEY ARE WITH THE NATURAL ENVIRONMENT

## GRANDFATHER

"The only time I go to the forest to interact with nature is only when I am herding my cows to grazing area or when I want a certain medicinal plant"

## MOTHER

"I have stopped going to the forest long time ago, I buy everything that I need. The only time I go to the forest or river is only when there is a traditional ceremony somewhere around the village. As a married woman those are my duties."

## FATHER

"I hardly go to the forest. I don't have cattle. The only time I go to the forest is when I go to get wood to maintain my kraal or when there is a traditional ceremony at my house to get wood"

## GRANDMOTHER

"I am very old and I can barely walk, I have diabetes. I get social grants from the government, so I buy whatever that I need. I have a small vegetable garden that I farm every now and then"

## GIRL

"Now that we have electricity and taps, I don't go to the forest. If I am not on my phone, then I am cooking, watching TV, cooking or doing washing by the tap"

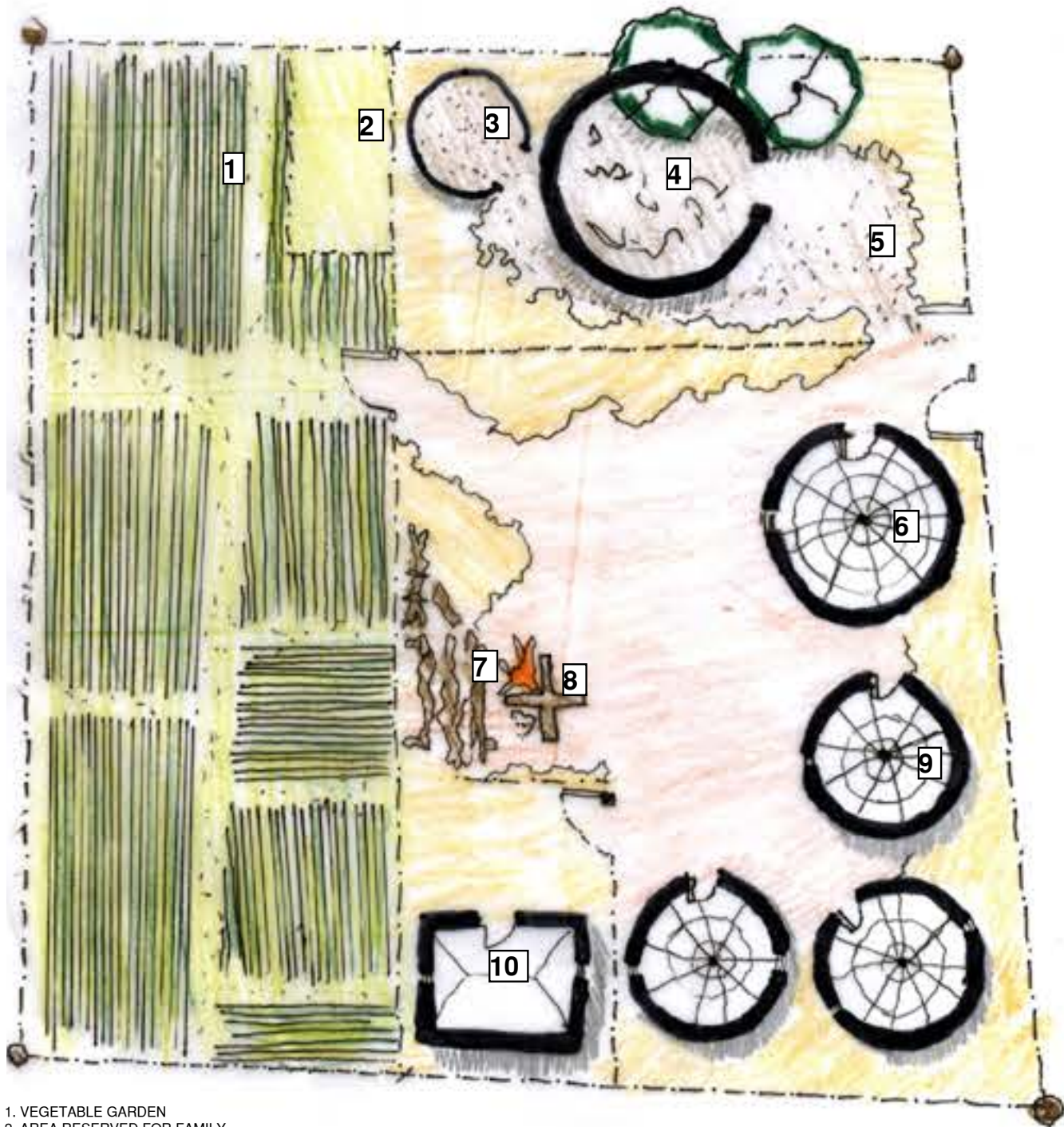
## BOY

"My dad does not have cattle, so I don't go to the forest. The only thing I do on a daily basis is to go to school, play soccer with my friends or ride my bicycle"

# LEARNING FROM THE OLD

Typical Xhosa homestead layout and it's domestic spaces illustrated by the residents of Shixini village

## Xhosa Homestead



1. VEGETABLE GARDEN
2. AREA RESERVED FOR FAMILY GRAVES
3. GOAT/SHEEP KRAAL
4. MAIN KRAAL
5. INKUNDLA-COURTYARD
6. GREAT HUT
7. WOOD PILE
8. FIRE PLACE
9. FIRST BORN SON HOUSE
10. STORAGE

## Spatial Dimensions of a Xhosa Homestead



### **KRAAL**

- Cattle byre
- Space for traditional ceremonies (where the ancestors are believed to be)
- Constructed with wood
- Normally have a few trees in it for shade during traditional ceremonies



### **INKUNDLA- COURTYARD**

- Space where family meetings and village meetings are conducted
- Women are not allowed in this space
- Normally grassed area



### **GREAT HOUSE**

- Main house
- Circular in shape
- Where most ceremonial activities happen



### **WOODPILE & FIRE PLACE**

- Space for cooking
- Space for storing wood



### **GRAVES**

- Reserved for family graves
- Normally fenced off



### **VEGETABLE GARDEN**

- Mostly planted with maize.
- Normally at the back of the houses

# SECTION 2- DESIGN DISSERTATION

# THE DAMAGE

According to my observations and interviews with the community, rural Xhosa people's experiences of the natural environment are becoming less likely to have direct contact with nature. This unending isolation of humans from nature has serious consequences for a wide range of aspects including loss of identity, loss of experiences, loss of sense of community and loss of traditional knowledge.

## LOSS OF IDENTITY



## LOSS OF EXPERIENCES



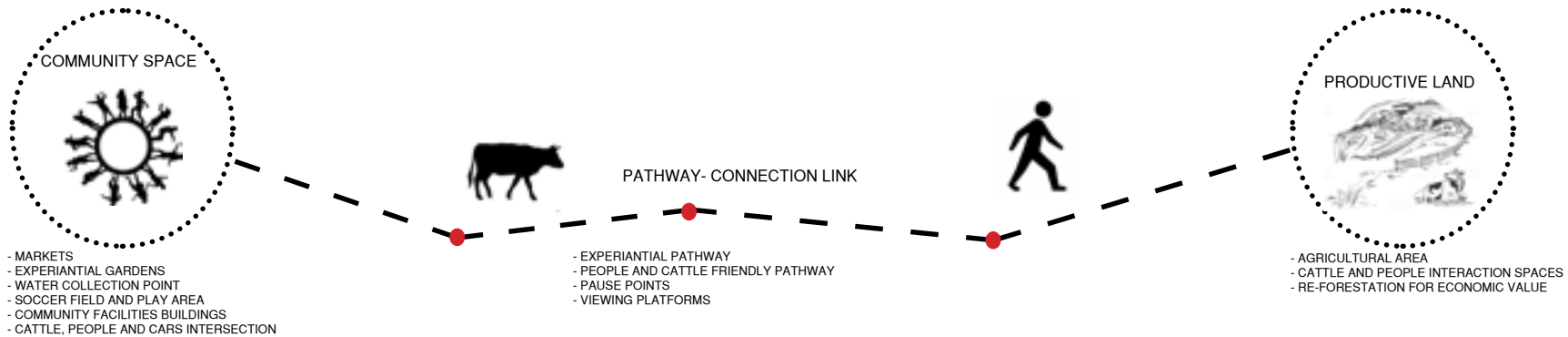
## LOSS OF SENSE OF COMMUNITY



## LOSS OF TRADITIONAL KNOWLEDGE



# DESIGN STRATEGY



VISION

CULTURAL IDENTITY

TRADITIONAL KNOWLEDGE

GATHERING SPACES

COMMUNITY GARDEN

UNITY

WATER HARVESTING



# ZONING

## MINI HUBS

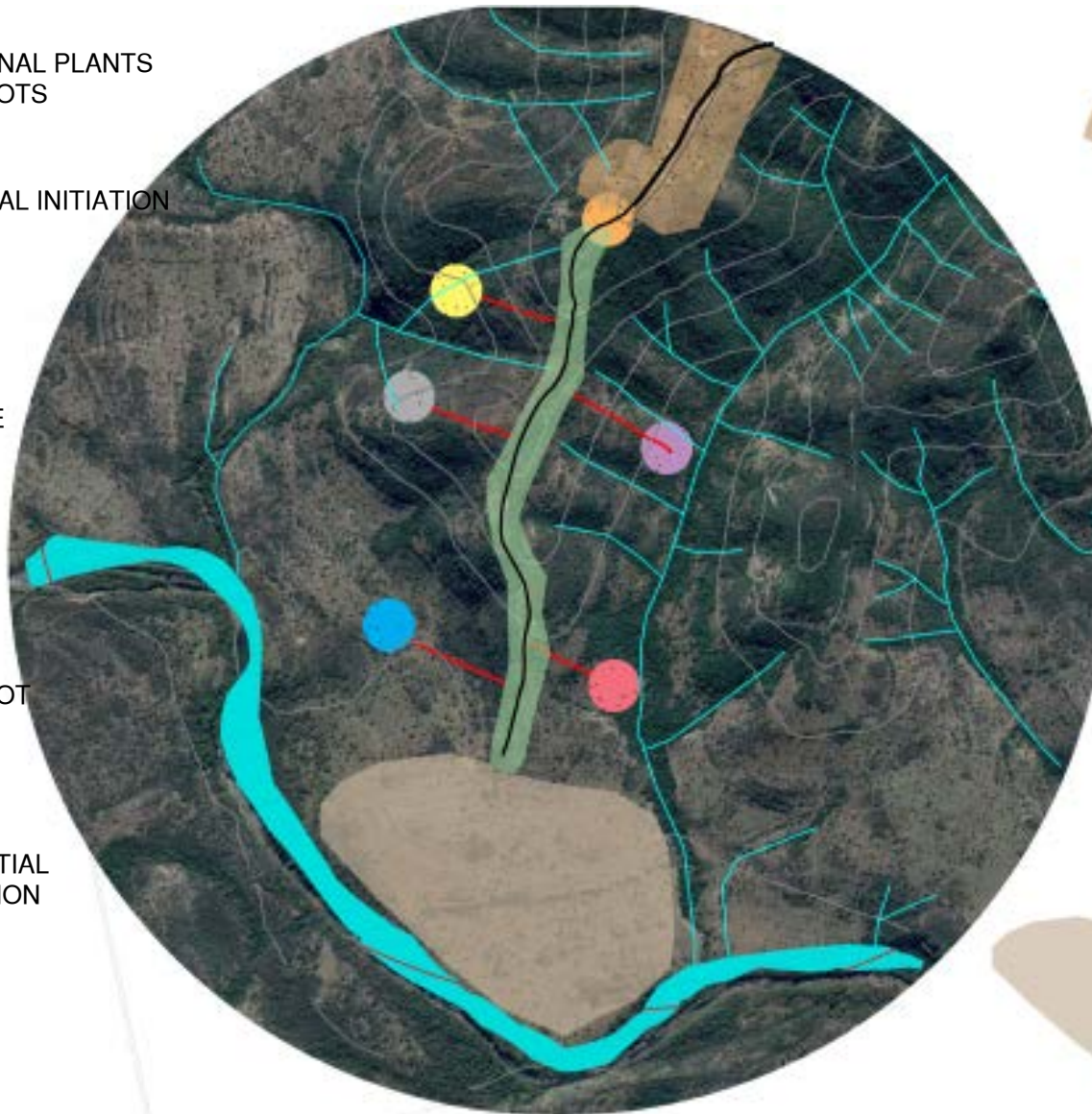
 MEDICINAL PLANTS  
HOTSPOTS

 POTENTIAL INITIATION  
CAMPS

 CATTLE  
DIP

 FUEL  
WOOD  
HOTSPOT


 POTENTIAL  
INITIATION  
CAMPS

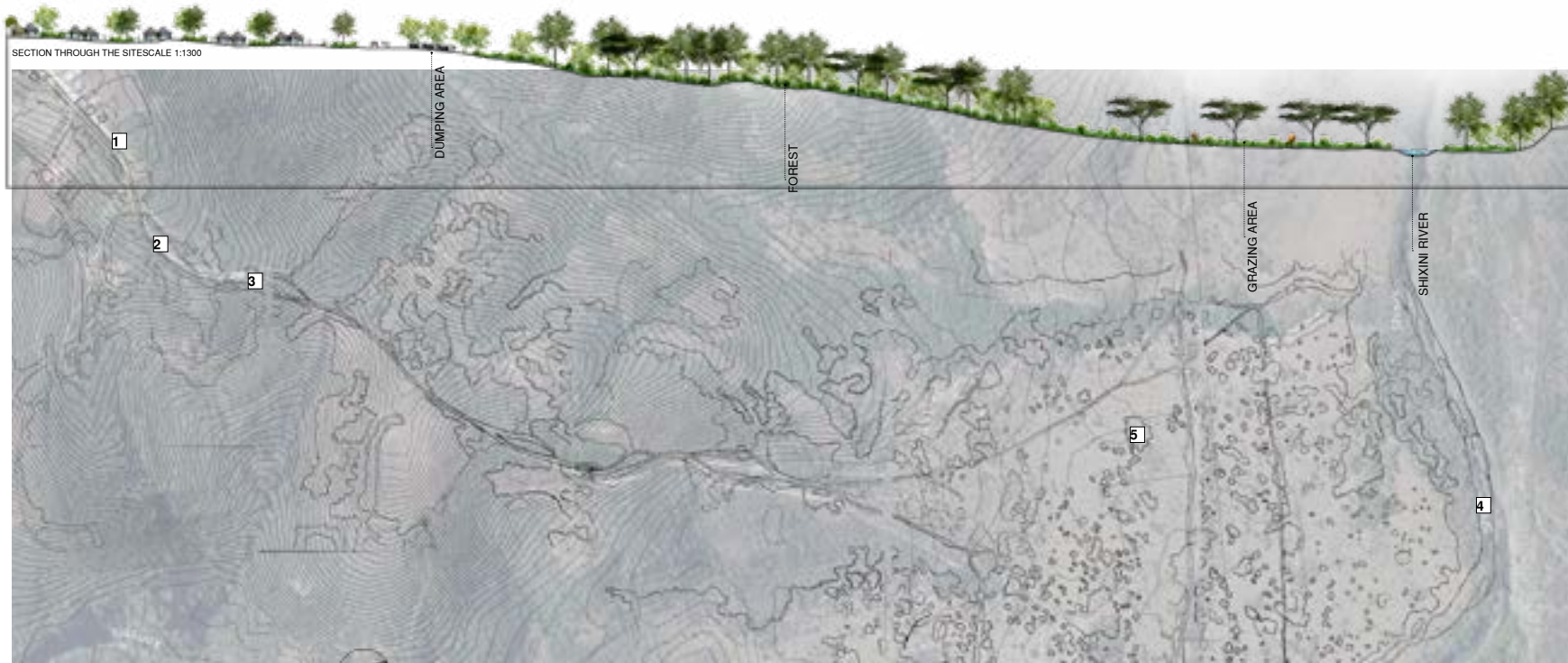


 HOMESTEADS

 SOCIAL AREA-GATEWAY

 PATH-EXPERINTIAL  
JOURNEY

 HUB-AGRI



**EXISTING ROUTES**

- Pathways widened for easy access
- Use Terrafix for the surface to prevent soil erosion that might be caused by high traffic

**WATER BODIES**

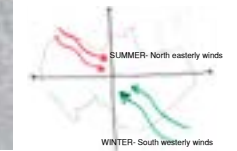
- Pump water from the river for irrigation and to bring it closer to people's houses for irrigation

**EXISTING VEGETATION**

The area is covered with wooded vegetation and grasses. The most dominant plant is Acacia karroo  
 Dark green- Wooded vegetation (Trees and shrubs)  
 Light green- Grasses

**EXISTING RUIN**

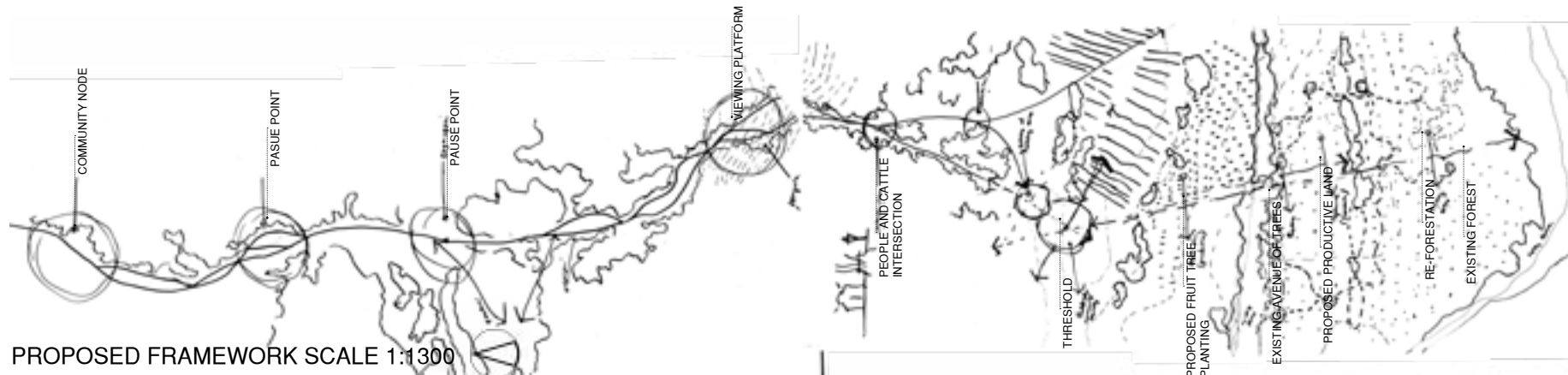
- Retain existing ruins. Use them for ritual spaces and gathering spaces



EXISTING PLAN SCALE 1:1300



EXISTING PLANTS



PROPOSED FRAMEWORK SCALE 1:1300

# DESIGN DEVELOPMENT

Threshold-Arrive and live spaces (Dee,2001)  
Community space

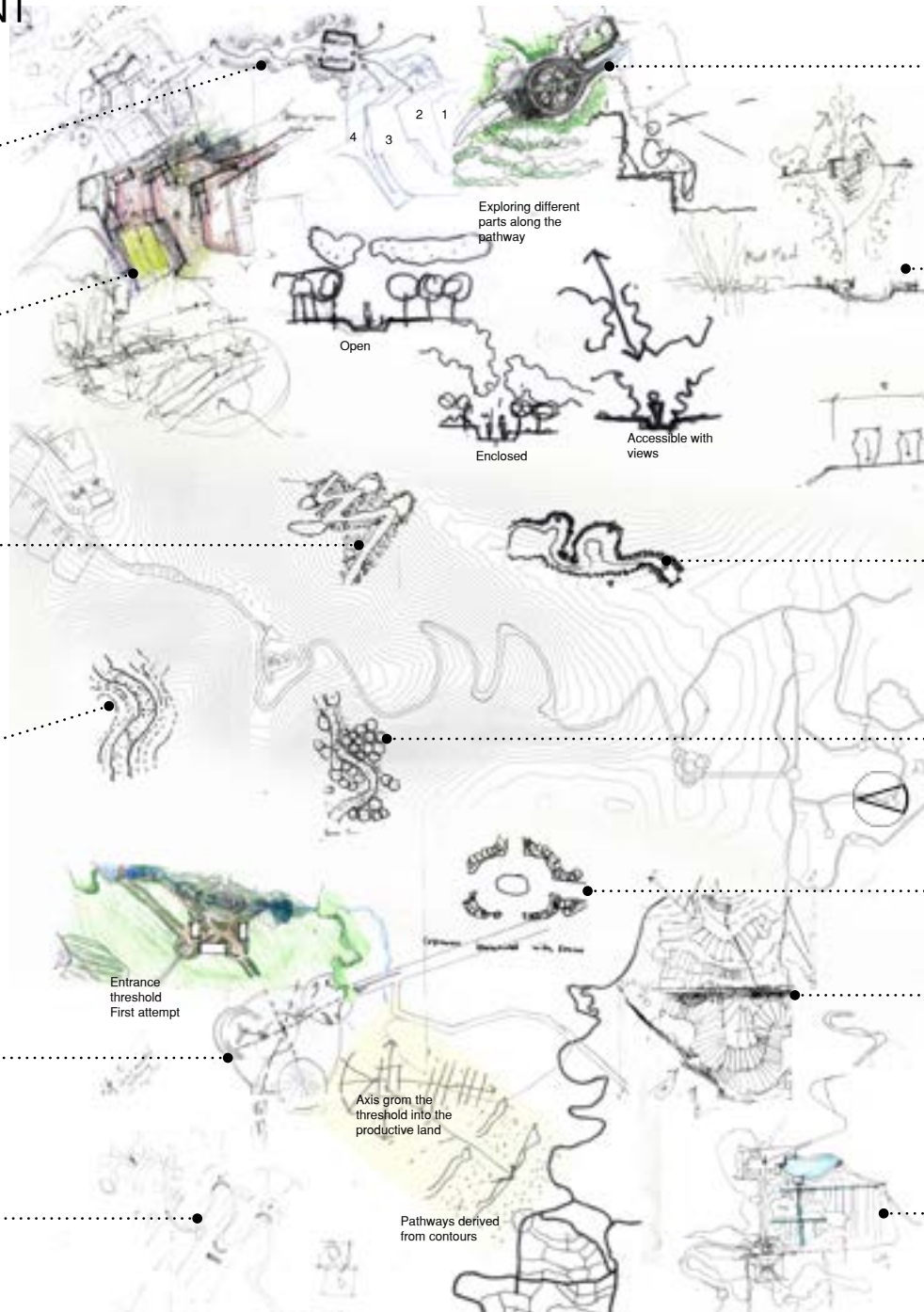
Used contours to create the form of the space.Space promotes walkability with its ramps and stairs

Zigzag pathway to intergrate stopping platforms for rest, easy turning and walkability(Dee,2001).

Pathway restructured as response to topogra-phy(Dee,2001)

Entrance threshold Using axis to convey circulation

Exploring views and forest access points along the pathways



Pathway used by both cattle and people. 5m wide for easy transpotation of goods

Drinking ponds for cattle along the path-way

Pathway used by both cattle and peo-ple. 5m wide for easy transpotation of goods

Pathway meandering in more open areas to ehance transporence for easy acces-sibility and safety (Dee,2001)

Pathway with response to existing vegetation(Dee,2001).

Entrance threshold with focus(Dee,2001).

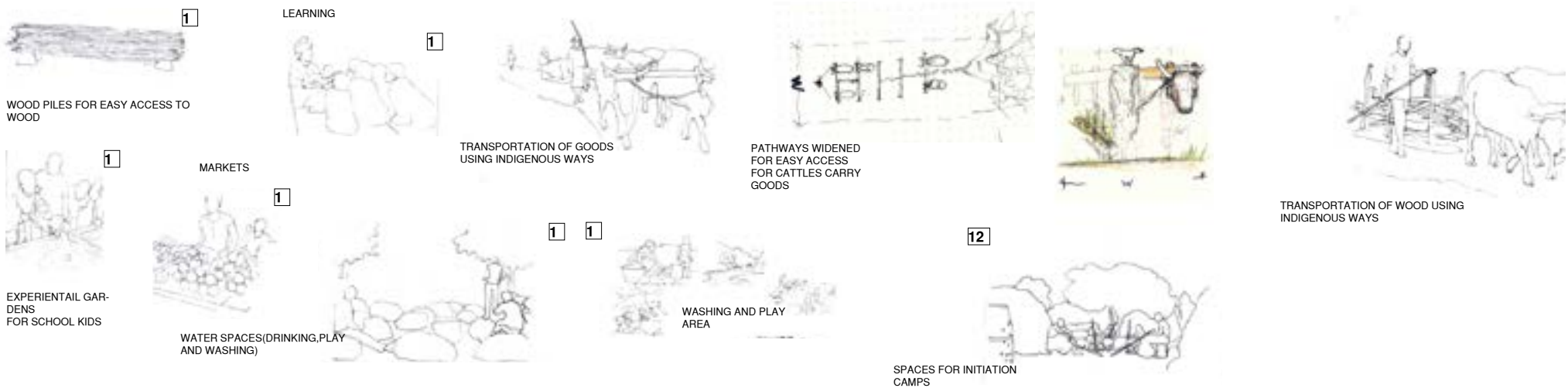
Exploring slope Looking for flat areas for agricul-ture. Retained some of the cluster of trees as woodlots

Irrigation system Liewater system for easy irrigation process(AGRICULTURAL AREA)



- 1. COMMUNITY NODE
- 2. VIEWING POINT
- 3. PATHWAY
- 4. ACCESS POINTS INTO THE FOREST
- 5. GATEWAY AND THRESHOLD
- 6. DAM
- 7. PRODUCTIVE LAND
- 8. RUINES
- 9. EXISTING FOREST
- 10. EXISTING GRASS AREA
- 11. EXISTING GARZING AREA
- 12. PROPOSED INITIATION CAMPS
- 13. SHIXINI RIVER
- 14. RE-FORESTATION
- 15. CATTLE DIP

MASTER PLAN SCALE 1:1250



# MASTERPLAN

## 1. NODE-COMMUNITY SPACE

- Intersection between people, cattle and cars. The cattle
- Adopted existing programs(soccer field, cattle pathway,access to the forest and the river)
- Water point area for easy access to water. The spaces has taps for drinking water, spaces for washing clothes and play area for kids. Wetland that cleans water that is going to be used to water the experimental and display gardens
- Health facility centre for nurses or Doctors to come every week, because the clinic is quite far from the village

## 2. VIEWING POINT

- Viewing point area that is also surrounded by pastures and drinking pond for cattle. The water for the pond will be harvested from the pathway and the rest of the area. The spaces is visible from both the community space and the productive land.
- The space can also be used for seating for people watching over their cattle.

## 3. PATHWAY

- Existing pathway widened for easy access for cattles that are transporting goods.
- The surface of the pathway is changed from graved to Terrafix blocks, that are planted with grass inbetween. Because of heavy traffic that is going to occure, Terrafix is used to prevent the pathway from soil erosion. The grass inbetween is planted for easy walkability for the cattle. Cattles do not walk more than 5-10min without grazing on something on the way, hence I am proposing to plant grass inbetween the Terrafix.

## NODE-GATEWAY-PASTURES

- Gateway into the agricultural area.
- Buildings for admin purposes, storage and packaging. Kraal for cattle preperation and space to pack sledges with goods
- Reserved space for grazing, ponds and cattle dip. The space is proposed for cattle activities only
- Dam, water pumped from the river

## PRODUCTIVE LAND

### Agricultural area

- Community agricultural area for the community. The land will be used to grow vegetables and fruits. The vegetables and fruits will be sold to near by schools and to the community at large.
- Some of the existing trees were retained nd converted to woodlots. Most of these trees are Acacia karoo's, which the community is still using as fire wood.
- Leiwater system will be used for irrigation. Water will be channeled from the dam into the vegetable gardens

### Re-forestation

- Removal of alien vegetation and re-forestation to promote a return to ecological balance
- Re-planting of endemic plants and trees, mostly medicinal plants. These plants can be harvested sold to bigger markets once established. The bigger trees are used as wind breaks for the agricultural area.

### Initiation camps

- Opposite side from the agricultural area. It is enclosed, hidden from the people and closer to the forest and river.

## EXISTING FOREST & RUINS

- Existing ruins will be retained for :
  1. Sitting spaces for people working on the farm.
  2. The ones between the forest will be used for ritual purposes(the are sacred, hidden from the people and closer to the river)
- 

## SHIXINI RIVER

- Water from the river will be pumped to the dam for irrigation purposed. It will also be pumped to the community space for easy access to water for the community. The will be pumped using solar system.

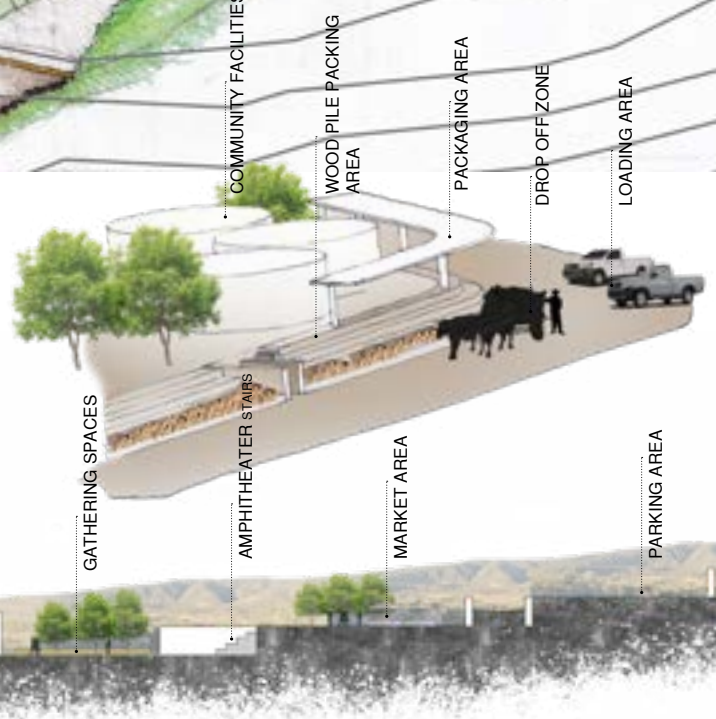
1. PATHWAY FROM PRODUCTIVE LAND
2. KRAAL
3. RAMP
4. MINI-SOCCER FIELD
5. AMPHITHEATER STAIRS
6. MARKET AREA
7. PARKING
8. GATHERING SPACES
9. ADMIN & COMMUNITY CENTER
10. PACKAGING AREA
11. LOADING AREA
12. COMMUNITY DISPLAY GARDEN
13. WATER COLLECTION POINT
14. NURSERY
15. EXPERIENTIAL GARDEN
16. WASHING & PLAY AREA
17. WETLAND
18. ROAD FROM THE VILLAGE



PLAN 1 SCALE 1:250

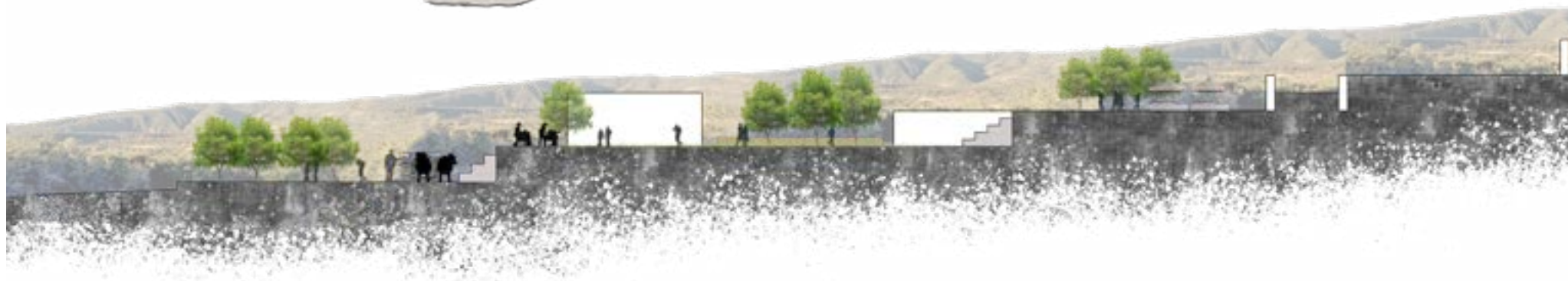
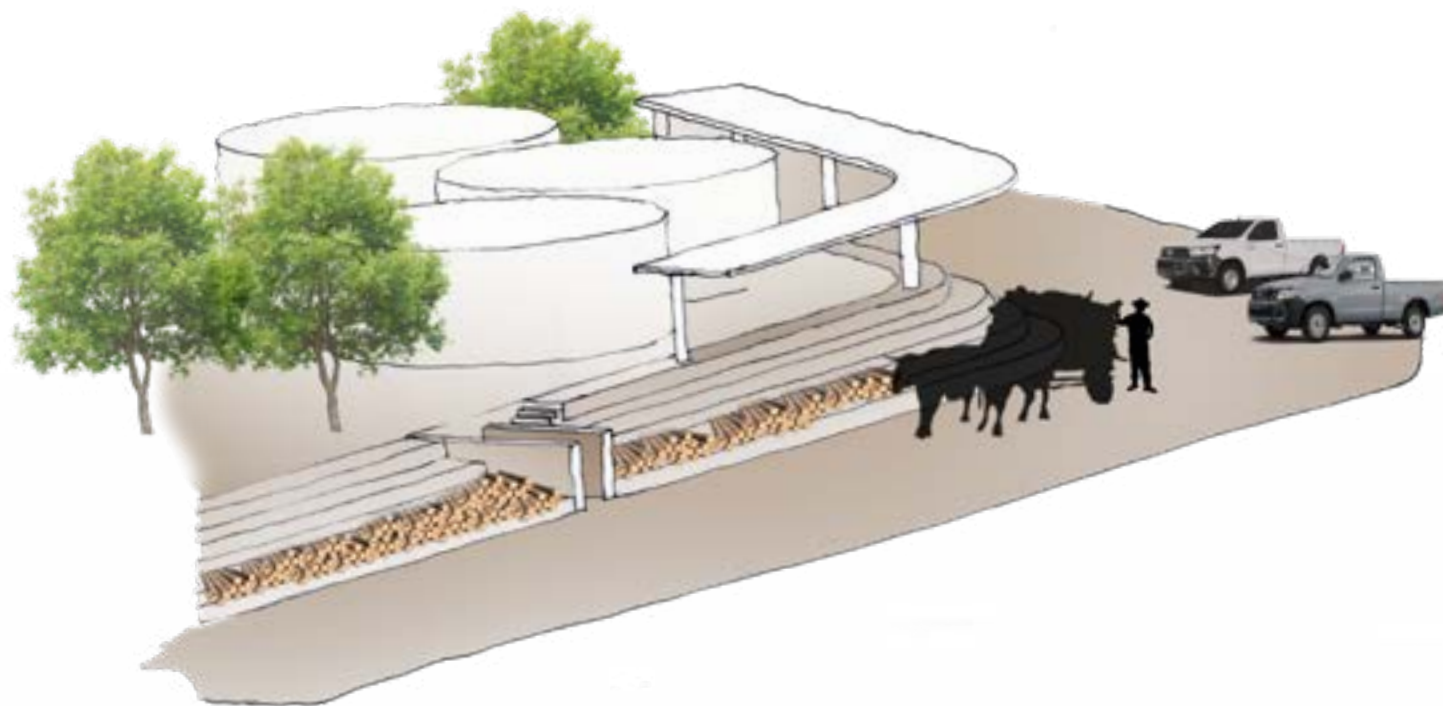


**TERRAFIX**  
 - Material used for all the surfaces including the pathway. Due to heavy traffic that is going to be happening on the site, Terrafix is used to prevent soil erosion while still maintaining the natural look of the surface. Grass will be planted inbetween for easy walking and as food for cattle



SECTIONAL ELEVATION A-A SCALE 1:150

COMMUNITY NODE GATEWAY:  
Perspective and Section



**1. PATHWAY FROM PRODUCTIVE LAND**

- 5m wide
- Used by people and cattle
- Pathway to and from the productive land

**2. KRAAL**

- Used by cattle to sleep over night

**3. RAMP**

- Easy access through the site

**4. MINI SOCCER FIELD**

- Play area for kids. Adapted program that was currently happening

**5. AMPHITHEATER STAIRS**

- Used for seating. Stairs on the sides used for walking

**6. MARKET AREA**

- Market area selling goods from the productive area to the community

**7. PARKING**

- Parking for people and school kids visiting the site

**8. GATHERING SPACES**

- Seating area for people visiting the health centre and educational centre

**9. ADMIN & COMMUNITY CENTER & HEALTH CENTRE**

- Health centre for a Dr to visit the community every week, because there is no clinic near by
- Community centre for community activities

**10. PACKAGING AREA**

- Packaging area for exchange of goods(from cattle to cars)

**11. LOADING AREA**

- Loading from packaging area to cards
- Parking for cars and cattle(intersection)

**12. COMMUNITY DISPLAY GARDEN**

- Community garden for educational purposes

**13. WATER COLLECTION POINT**

- Water collection point for-Drinking water with spaces to seat and platforms to put your bucket

**14. NURSERY**

- Grow plants for educational purposes

**15. EXPERIENTIAL GARDEN**

- Experiential garden for educational purposes

**16. WASHING & PLAY AREA**

- Natural rocks used as platforms to put your washing basin and for play
- Shrubs used for hanging clothes and trees for shade
- Space for kids to play, close to their mothers

**17. WETLAND**

- Wetland system to clean water. Water to irrigate the gardens

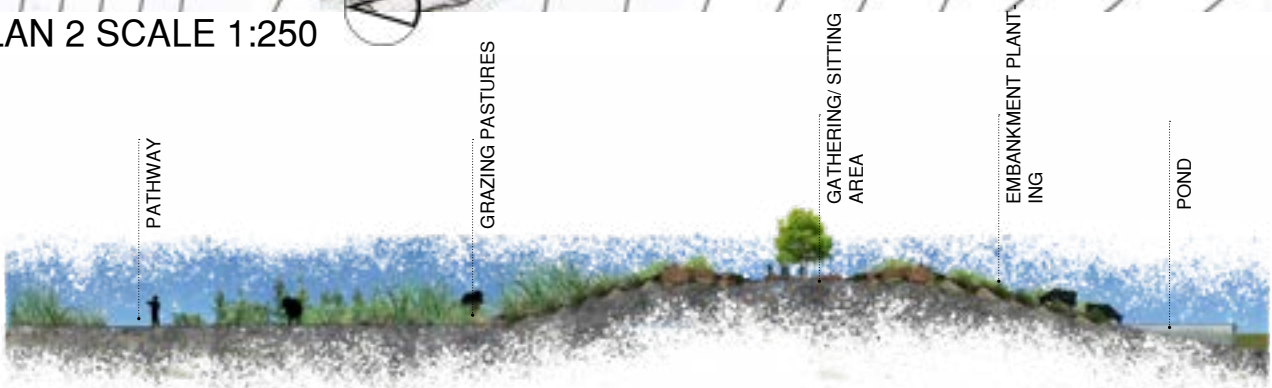
**18. ROAD FROM THE VILLAGE**

- Road used by cars and people
- 5m wide

- 1. PATHWAY FROM COMMUNITY NODE
- 2. BRIDGE
- 3. POND
- 4. GRAZING PASTURE
- 5. RAMP PLATFORM
- 6. SITTING AREA
- 7. VIEWING PLATFORM



PLAN 2 SCALE 1:250



SECTIONAL ELEVATION A-A SCALE 1:200

## PLAN 2

### **1. PATHWAY FROM COMMUNITY NODE**

-5m wide

### **2. BRIDGE**

- Bridge crossing over the pond

### **3. POND**

- Water collected from the site and stored for cattle to drinks

### **4. GRAZING PASTURE**

-

### **5. RAMP PLATFORM**

- Ramp for easy access and walkability

- Retaining wall for sitting

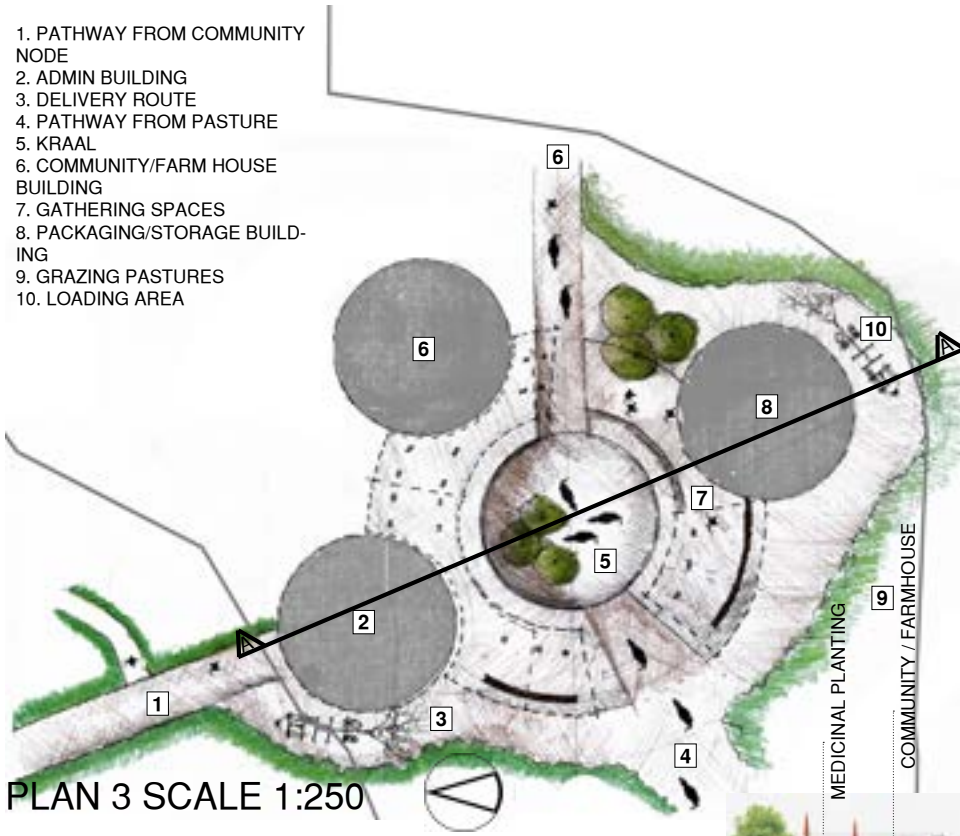
### **6. SITTING AREA**

- Sitting area for people looking over their cattle

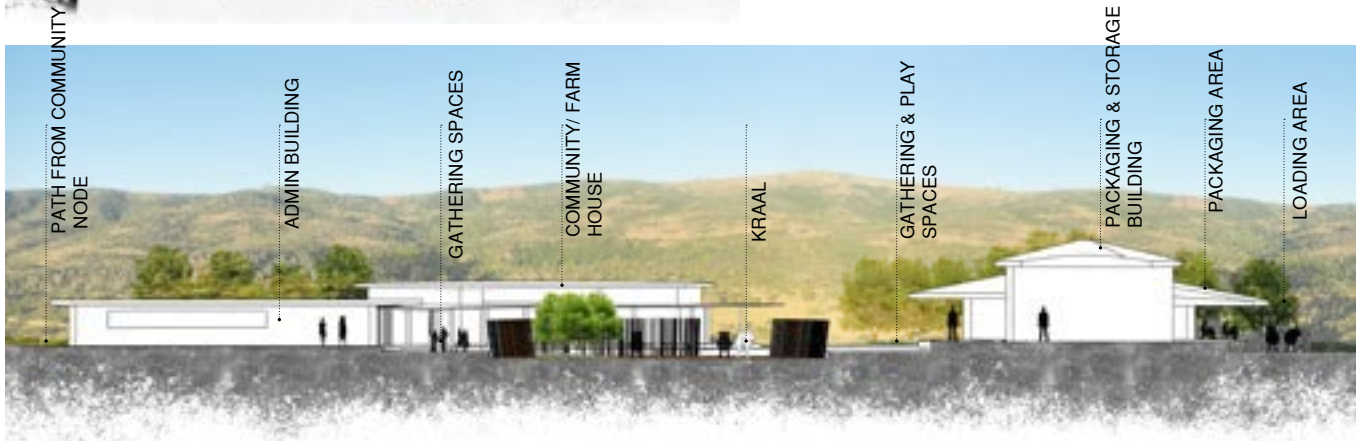
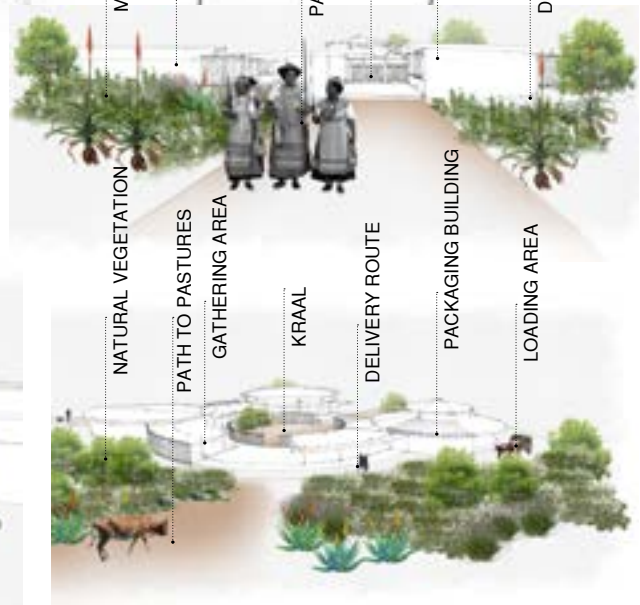
### **7. VIEWING PLATFORM**

- Visible to the village and the productive area

1. PATHWAY FROM COMMUNITY NODE
2. ADMIN BUILDING
3. DELIVERY ROUTE
4. PATHWAY FROM PASTURE
5. KRAAL
6. COMMUNITY/FARM HOUSE BUILDING
7. GATHERING SPACES
8. PACKAGING/STORAGE BUILDING
9. GRAZING PASTURES
10. LOADING AREA



PLAN 3 SCALE 1:250



SECTIONAL ELEVATION A-A SCALE 1:100

# PRODUCTIVE LAND GATEWAY: Perspectives



## PLAN 3

### **1. PATHWAY FROM COMMUNITY NODE**

- 5m wide

### **2. ADMIN BUILDING**

- Building for people visiting the area

### **3. DELIVERY ROUTE**

- Access route for cattle to and from the productive area

### **4. PATHWAY FROM PASTURE**

- Access route for cattle to and from the pastures and cattle dip

### **5. KRAAL**

- Spaces for cattle to sleep over night

- Spaces for cattle preparation (installing of yokes)

### **6. COMMUNITY/FARM HOUSE BUILDING**

- Building for storage of productive land facilities

### **7. GATHERING SPACES**

- Gathering spaces for workers and visiting people

### **8. PACKAGING/STORAGE BUILDING**

- Preparation spaces for goods deliveries

### **9. GRAZING PASTURES**

- Existing grazing pastures

### **10. LOADING AREA**

- Loading of goods to sledges

## CONCLUSION

I think by making this space more accessible, more active and safe, that would allow people to use the space again while reconnecting them to the natural environment. This project will help in conserving traditional knowledge and practices, allow people to reconnect with nature while doing different activities and also help resolve current issues(access to water and natural resources).

This project help me to understand that as a Landscape Architect, one needs to study the CONTEXT, understand the CONTEXT and design for the CONTEXT. To make a good functional space for a black dominated community, one needs to understand how people use certain spaces, their culture and their way of living. Design spaces that are going to work within the context

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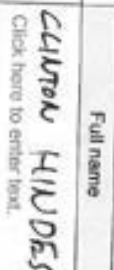
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APPLICANT'S DETAILS		
Name of principal researcher, student or external applicant	Athenkosi Sihahla	
Department	Architecture, Planning and Geomatics	
Preferred email address of applicant:	athsihahla@gmail.com	
If Student	Your Degree: e.g. MSc, PhD, etc.	MA/Master of Landscape Architecture)
	Credit Value of Research: e.g. 60/120/180/360 etc.	120
If this is a research contract, indicate the source of funding/sponsorship	Name of Supervisor (if supervised):	Clinton Hindees
	Project Title	UNDERSTANDING THE RELATIONSHIP THAT RURAL XHOSA PEOPLE HAVE WITH THEIR SURROUNDING NATURAL ENVIRONMENT

- I hereby undertake to carry out my research in such a way that:
- there is no apparent legal objection to the nature or the method of research; and
  - the research will not compromise staff or students or the other responsibilities of the University;
  - the stated objective will be achieved, and the findings will have a high degree of validity;
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SIGNED BY	Full name	Signature	Date
Principal Researcher/ Student/External applicant	Athenkosi Sihahla		24 Apr 2019

APPLICATION APPROVED BY	Full name	Signature	Date
Supervisor (where applicable)	CLINTON HINDEES <small>Click here to enter text.</small>		25/04/19 <small>Click here to enter a date.</small>
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R Behrens

24 May 2019