



BRIDGING THE PAST AND PRESENT

“Rediscovering Prieska’s forgotten cultural landscape”

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2024

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Bridging The Past and Present:
Rediscovering Prieska's Forgotten
Cultural Landscape

The case study of
'The Place of The Lost She-Goat'
- Prieska

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Master of Urban Design

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I am Prieska

In a small town where the descendants of the Bushmen roam a tribe refer to as the San or the Khoi San a tribe we refer to as **ancestor**. In a small town where the heat is dry and the streets are paved with soil where feet are so at home in the dirt that the Earth becomes your shoes. In a small town where every building has a history from the orange brick of my village's houses to the white corroding walls of our place of worship.

As my mind wonders lost in thought I smell the heat beating on the long Tarmac Road to the shops. A 45-minute walk distracted by the **beauty of nothing**. The beauty of no big city buildings. The beauty of Silence. Nature's silence. A silence that plays the Symphony of the Karoo desert, the flow of the Orange River, the wind picking up the dust and raining it upon the people on them in the soil where life began. A small town split in two a town where two lifestyles live in tandem. Poverty and Wealth. Black and White. With a footprint of apartheid doesn't need the knowledge of the Khoisan to track.

A town where the white man is still often referred to as 'boss' with echoing phrases ringing out" Yes, boss" – 'Of course, boss". A town where I was blind to my poverty a place where the love of your people sometimes feed an empty stomach. A place where community fills the gap of wealth. A place where community carries you forward like the **Orange River**.

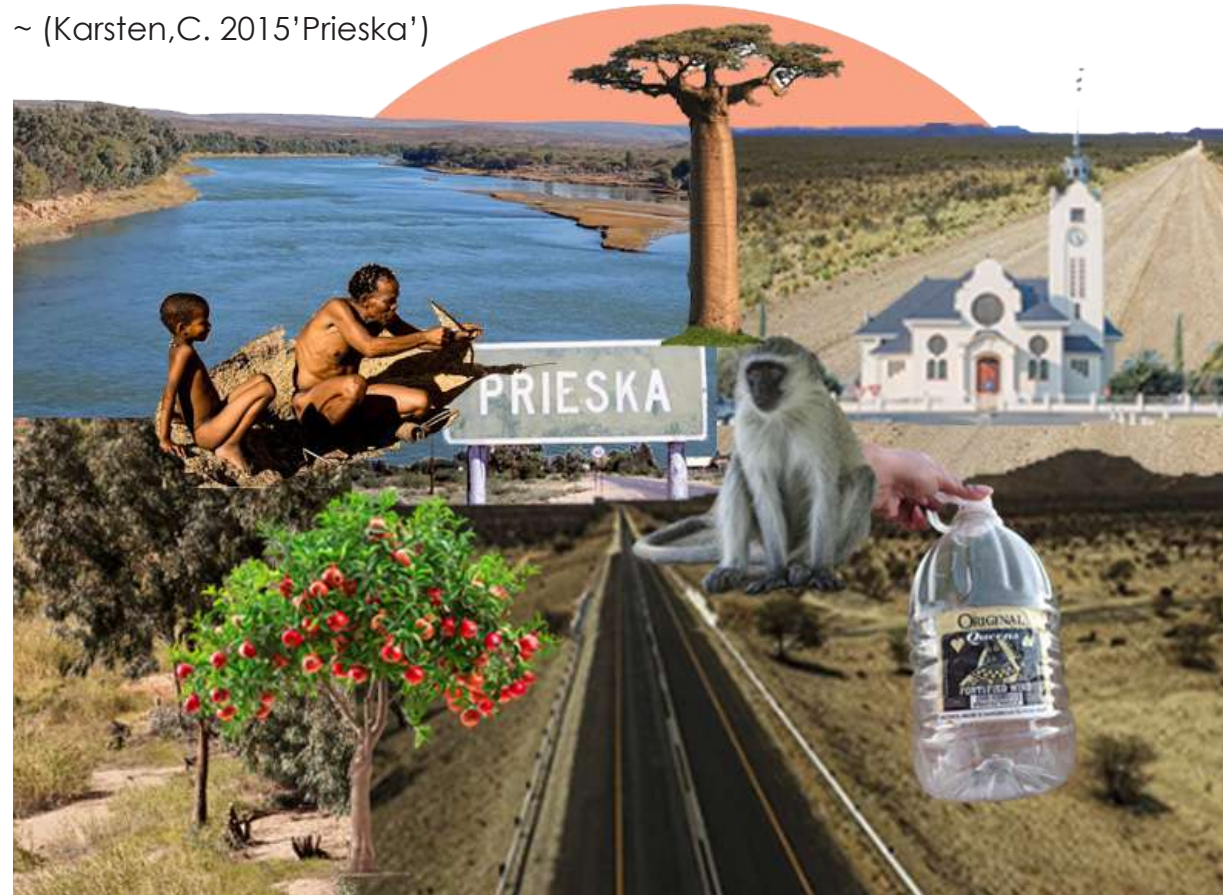
No person left behind we struggle but we struggle together Life exists in this place. Freedom of Life exists in this town. From the monkeys roaming the trees to the dogs with no owners ravaging through the heaps of garbage. So I used to sit on my stoep in the cool shadow of the **baobab** tree protecting me from the harsh rays of the sun. I pick a pomegranate from my grandmother's tree and I sit on that stoep as I used to sit on that stoep I often wondered if heaven was this sandy desert as I sat here in Leicester in the land of riches, sadness before me I'm away from home I'm away from **my culture** the roads don't fit my feet. Earth has become alien.

My culture meant location. My culture wasn't called South Africa. It was called **Prieska** and Prieska is far from where I am now but then I realized why I saw beauty in these desert lands. I realized why I was blind to the poverty I realized why I felt love in a town split by race, the people, my people, ME.

I am my culture.

I am the Bushman. I am the kids playing in the dirt. I am the newborn carrying on a **legacy** of a beautiful people. I am my neighbour borrowing a cup of sugar. I am the old men telling stories while getting drunker by the hour. I am the laughs me and my grandmother used to have I am that long Tarmac Road. I am the orange and white brick. I am the river flowing. I am the monkey roaming free in the trees. I am the cool of the baobab tree. I am the sweet flesh of the pomegranate tree. **I am the wind carrying the dust of history** And no matter how far away from home I think I am. My memories, My experiences they follow me because I am that small town. **I am Prieska.**

~ (Karsten,C. 2015'Prieska')



Acknowledgements

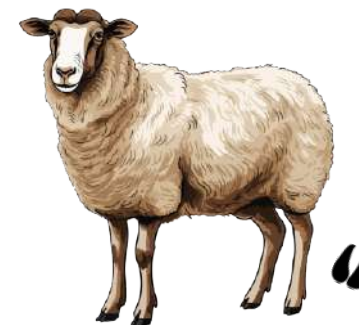
I would like to express my sincere gratitude to Dr. Kathryn Ewing, my principal supervisor, for her continuous guidance, invaluable insights and unwavering support throughout this research project. Her expertise has played a crucial role in shaping the direction and scope of my work.

I extend my deepest appreciation to my mother and the Prieska community, my late father's hometown, for always being there to listen, provide feedback and uplift me during the project's most challenging moments.

I am also thankful to APG at the University of Cape Town for offering the necessary resources and a conducive environment for my research. A special acknowledgment goes to Jani Trutor and Hedwig Crooijman, whose help and involvement were greatly valued.

Lastly, I want to convey my heartfelt thanks to my mother for her constant support and understanding, especially during the concluding phases of this research project.

Thank you for being a part of this journey.



Chapter 1



This chapter discusses who Prieska is, why I chose it and the issues facing this town.

Image 1: The Upper Karoo is more of an **experience** than a location.

Abstract

The phrase “place of the lost she-goat,” derived from the Koran and associated with the Khoi people, originally referred to a location where farmers settled after rainstorms. This area, overseen by a village management board since 1882 and granted municipal status in 1892, became known for its semiprecious stones and as a vital crossing point for travelers (C K Rumboll & Partners, 2018).

Historically, many locals worked at the nearby Koegas mine, which extracted blue asbestos. However, a phenomenon termed the “lost generation” has led to shifts in marginal spaces, with the Korana community noting rural-to-urban migration that diminished daily activity in these neighborhoods. Geospatial analyses suggest that the location of the lost she-goat has the potential to reshape the social geography and character of Prieska, a small town in the Northern Cape, which is the focus of this research. The physical and economic developments along “Loots Boulevard” (Main Road)—the main route to and from Prieska, crossing the Frans Loots Bridge—may serve as an urban spine, aiming to elevate the town’s status relative to its surrounding areas.

This study seeks to uncover Prieska’s forgotten spaces, which are essential to its identity. These “lostspaces” (Trancik, 1999) include undeveloped areas in the town center, neglected pedestrian paths, abandoned railways, riverbanks and unmaintained memorial and aloe gardens. Key factors contributing to the town’s fragmentation include outdated zoning policy, institutional neglect of the public urban environment and the abandonment of central industrial and military sites (Trancik, 1999).

The research concludes in a design approach for a 2040 Framework, focused on reclaiming everyday spaces for Prieska’s residents. Utilizing a family tree spanning four generations, the project emphasizes my personal childhood experiences through a narrative dialogue with family members. This study explores the complex process of reimagining Prieska—rich in cultural heritage yet marred by neglected sites—by transforming underutilized areas into vibrant, functional spaces that reflect and preserve the town’s unique identity. The strategy aims to restore the town’s physical environment while awakening the shared stories that define it.

Key words:

Cultural landscape, everyday spaces, abandon/ neglected (lost) space, mould, reshape, land tenure

Meanings:

*Neighborhoods, parks, open areas, farms, ranches, and sacred sites are all part of the **Cultural Landscape**. (Natural Systems and Features))*

Everyday spaces are the public use found in underused spaces

Abandon spaces are locations in urban contexts that have been left abandoned, underutilized or neglected for a variety of causes, including economic downturns, changes in industrial operations, urban degradation or population shifts. (Sigma Earth, 2020)



Image 2 : The Frans Loots bridge over the Orange River

Introduction

Background of the Research Project

The small town Prieska, which had 18 500 residents in 2022 (Statistics South Africa (StatsSA), n.d.), is located on the southern bank of the middle Gariep River, also called the **Orange river**, some 200 kilometers southwest of Kimberley, the Northern Cape province's capital. This area on the edge of the **Upper Karoo** is a true borderlands region. Historically, it was drawn into the northern frontier zone of the Cape Colony starting in the middle of the eighteenth century. **Socially**, it was home to various groups of people whose diverse and fluid identities were gradually fixed throughout the twentieth century. **Ecologically**, it sits on the border between the Nama Karoo and Savanna biomes, with the river serving as an unusual source of perennial surface water in the semi-arid environment. **Culturally**, travellers included Basters (coloured farmers) who wanted to escape repressive colonial practices. Run-away slaves, missionaries, explorers, hunters, traders and trekboers. Allowing them to meet up with San, Khoi and Xhosa). This important crucible of South African culture was therefore a “confluence of cultures”. This confluence occurred at mission stations, indigenous settlements, fountains and farmsteads (Atkinson,2022).

This research project narrates **Bridging the past and present** in the Upper Karoo from a viewpoint of Prieska and its rural surroundings. Today its area is covered by Siyathemba Local Municipality. It is interesting to examine surplus populations from this particular area since it enables one to see beyond the bantustan system, which has come to be associated with surplus people in South Africa. More precisely, the research project takes a longer-term view to examine how several traditionally “non-white” populations were marginalized in this region of the Upper Karoo prior to, during and to some degree, even during apartheid. To be sure, the ways in which this process took place (especially who was made surplus and why) have changed over time. The unique history, topography and local stories of Prieska, have produced its rich but often neglected cultural landscape. While some of these cultural landscapes are no longer remembered, others are still there and contribute significantly to the town's identity.

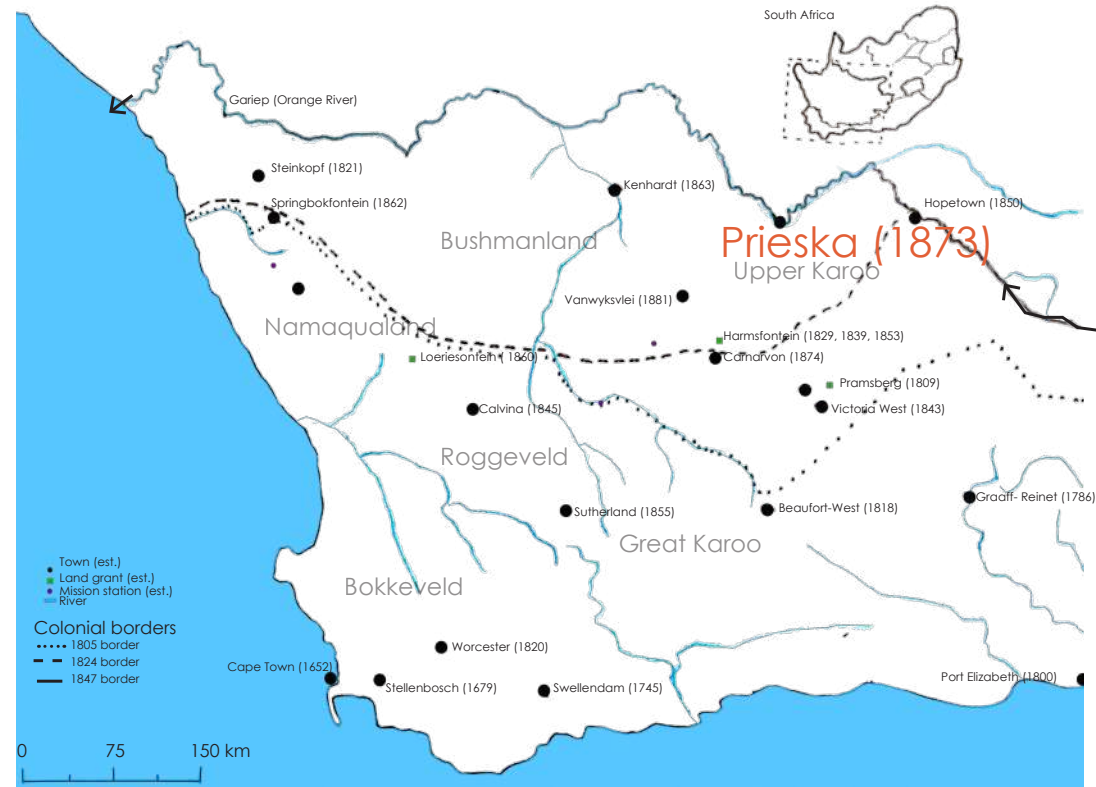


Image 3: Colonial Boundaries

This research project aims to promote pride and ownership in the local community by engaging them in the rediscovery and preservation of their cultural landscape. The research project aims to create urban design strategies that aesthetically combine cultural and historical components with current facilities and community requirements. The research project undergoes a thorough record and examine Prieska's historical and cultural resources including architectural landmarks, cultural sites and traditional practices. It is to enhance the relationship between town and the river and unlock the untapped potential of the area. By creating public realms that are connected and bringing new energy to Prieska.

Why the Place of the Lost She Goat?

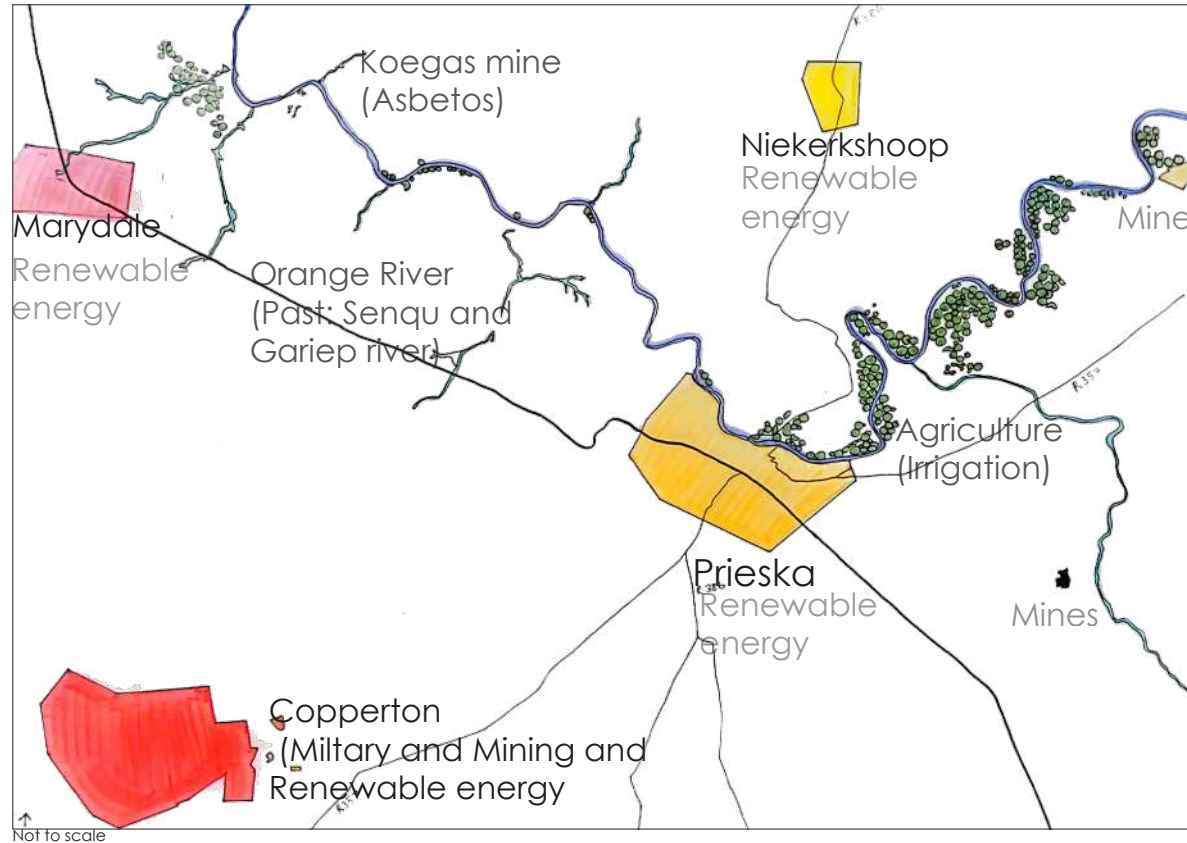


Image 4 : Prieska has an impact on its surroundings

National function	Provisional function	Local function
<ul style="list-style-type: none"> Rural service centre Mining development N10 Corridor 	<ul style="list-style-type: none"> District service centre 	<ul style="list-style-type: none"> A small manufacturing hub Local Municipal seat

This will establish a detailed understanding of the cultural landscape (***The Orange River, The Griqua Heritage, Historical Infrastructure and Colonial Legacy, Agricultural and Farming Traditions, Oral Histories and Local Legends, Mining History, Khoisan Ancestry and Rock Art, War Memorials and Monuments and Community Gathering Spaces***) that has been forgotten and providing a foundation for laying the groundwork for further urban design interventions. Through combining the past with the present, this research project aims to create a cohesive urban environment that respects Prieska's heritage while catering to present functionality. The project seeks to increase community-driven efforts in celebrating and preserving Prieska's unique character by promoting awareness of the value of cultural heritage through the interaction between what is forgotten below and what is forgotten on its surface.

Prieska's name, which translates to **“the place of the lost she-goat,”** who pronounced by Koranna as “Prieskab” is closely related to its historical, cultural and natural background. The town's pastoral background, the cultural significance of goats and the difficulties of living in a semi-arid area where losing animals could have serious repercussions are all reflected in it. The name is a part of Prieska's character and is interwoven with the larger story of its inhabitants' relationship with the land and the animals they depended on. Today Prieska is known to the locals as **‘The Gem of the Northern Cape’**.

Prieska's cultural landscape is influenced by a combination of overlooked histories and ongoing traditions. The town's distinctive identity is a result of the significant role played by the Orange River, Griqua heritage, agricultural practices and mining legacy. Reimagining these landscapes: including physical remnants and cultural stories. This research project can breathe new life into Prieska and guaranteeing that its valuable heritage remains the central role to its future development.

The Transition

Problem Statement

The Northern Cape town of Prieska has seen significant socio-economic and environmental changes over the years, resulting in the fragmentation and marginalization of its cultural landscapes despite its rich historical and cultural legacy. Significant elements of Prieska's identity have been overlooked or ignored, such as its Griqua origin, farming customs, oral histories and relationship to the Orange River. Furthermore, the town's social fabric no longer revolves around the physical remains of its indigenous history, mining past and communal gathering places, which has led to a loss of cultural continuity and a sense of alienation among its citizens.

The persistent underutilization of these historical and cultural resources presents serious obstacles to sustainable rural-urban growth, community harmony and spatial justice. Research on the potential benefits of reclaiming and revitalizing Prieska's lost cultural landscapes for social empowerment, economic opportunity and environmental sustainability is scarce, despite the town's economic and environmental deterioration being widely known.

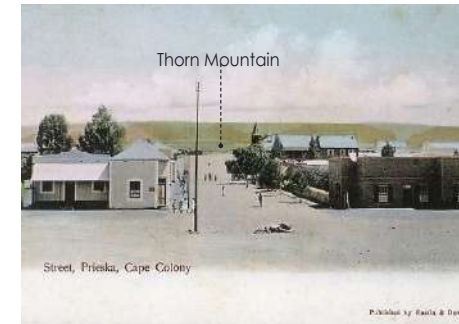
The Research Question

How can reimagining the public realm of Prieska, address spatial injustice and allow a deeper sense of belonging within the community?



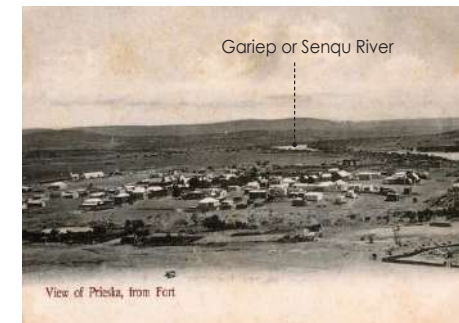
Prieska- Place of the lost she-Goat_ The Gem of the Northern Cape

The Past:



Images 5 : (Alamy, 2018)

Facing the Thorn Mountain (This is the Entrance of Prieska in Old Upington Road)



Images 7: (Alamy, 2018)

A view of the Settlement and Orange river and Thorn mountain from Fort.



Images 9: (Forgotten highway, 2022)

Khoi seen the Orange River as a majestic river. They settled down and built mat huts.

The Present:



Images 6: Town centre

Facing "Die Bos" behind the church. (This is the entrance of the commercial hub in church street)



Images 8: Town

A 380 degrees view of the Town ,Orange river, Bridge and Thorn mountains from The Koppie Nature Reserve.



Images 10: The bridge

William Burchell the explorer, scientist and naturalist (Nearly drowned with wagen) Built a bridge over the Orange River

Positionality

Childhood holiday memories

I think everyone knows the simple story of the “ugly duckling”. It is the story of a little lost egg that hatches into a family of ducks, only to realize that it does not look like any of them. The story follows its awkward search for identity, ending when it discovers it is not a duck at all but a beautiful swan. I relate so much to this ugly duckling story as I grew up to be the ugly duckling and so is Prieska.

Prieska is my late father’s hometown and all my memorable holiday childhood memories were spend there. My proudest moments where spend at the “Die Bos” resort, the endless orange river edges, the bold “koppie” Tiger eye Fort and mostly important the unused railway train station. Prieska has the most beautiful night sky with a million stars that’s looks like one can touch it and grab it. Prieska has a cleanliness atmosphere that allows good exhaling and inhaling once you arrived. Once you visit this place, it’s hard to return to the city. The sense of being part of community is very welcoming. Through all the unexpected changes, most people had to adapt to the new environment. I believe from those memories that I have shared in Prieska. I have gained a protective shell of childhood. The saying goes it takes a village to raise a child. Locations associated with childhood memories are frequently linked in larger historical and cultural context.

By reimagining a lost space, I will explore the historical significance of the place and its impact on personal and collective memory, shedding light on overlooked narratives and perspectives. Places associated with childhood memories may have great personal meaning, influencing a person’s identity and experiences. The research is enhanced when a location like this is used as a positionality since it lends credibility and a real connection to the subject. By examining the loss of such spaces and their implications for community dynamics, I explored themes of belonging, displacement and resilience. Also offering valuable insights for community development and social policy.

My late father and I



Semi-Precious stones



Frans Loot bridge



Orange River



“Die Bos” Resort



N10 Corridor



“Die Koppie”



Golf course



Railway station



Image 11 : These are my childhood holiday collections. The bitterly icy winters between June and July to the warm and cool Easter, and most importantly the hot days of the December holidays.

Methodology

Through living storytelling

The research takes on living stories and memory lane storytelling from the community of Prieska. Most community members and close family members grew up in Prieska and resided within the cities like Cape Town and Johannesburg for better work opportunities.

However, the phrase “home is where the heart is” implies that one’s true sense of belonging and emotional comfort is found in the place where they feel most loved, secure and connected. Prieska is exactly that, no matter how many times you visit you never get used to it when you must return to the city. This research project undergoes the forgotten cultural landscape in terms of a historically noteworthy trait that provides proof of how people have interacted with their physical surroundings.

In the theoretical framework the book of Feminist Theory: From Margin to Center by bell hooks offers a powerful lens that is relevant in examining the history and socio-spatial realities of Prieska, Northern Cape. This theory emphasizes the need to bring marginalized voices, especially women and people of color, from the periphery to the center of discussions about power, representation and community well-being.

The most important theory by Roger Trancik’s Finding Lost Space: Theories of Urban Design is relevant for Prieska, because it focuses on reclaiming underutilized, neglected or fragmented spaces in urban environments.

The research project processed onto a family living story telling within three generations. Most members are out of town but were keen to participate and send a whatsapp voice note in regard to their memory of what Prieska used to be and how they envision Prieska in the future. Most community and family members shared positive memories which made them miss home.



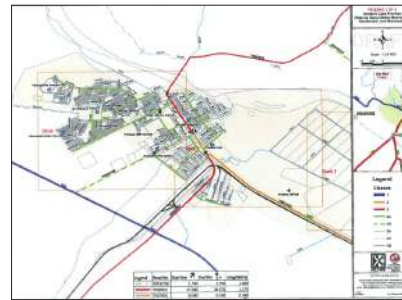
Image 12 a: Land use



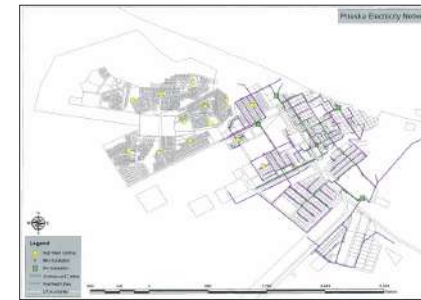
Image 12 b: Sanitation



Image 12 c: Water connections



Road classification



Electricity layout



- Desktop Study using Cape Farm Mapper and Google Earth and QGIS.
- Visted the Department of Rural Development - National Geo-spatial Information for Historical maps and Website information.
- Visited University of Cape Town Main Library and most of Information were destroyed in fire.
- Visited the Websites of Pixley Ka Seme District Municipality and Siyathemba Local Municipality most information were outdated

Methodology

Gathering Information

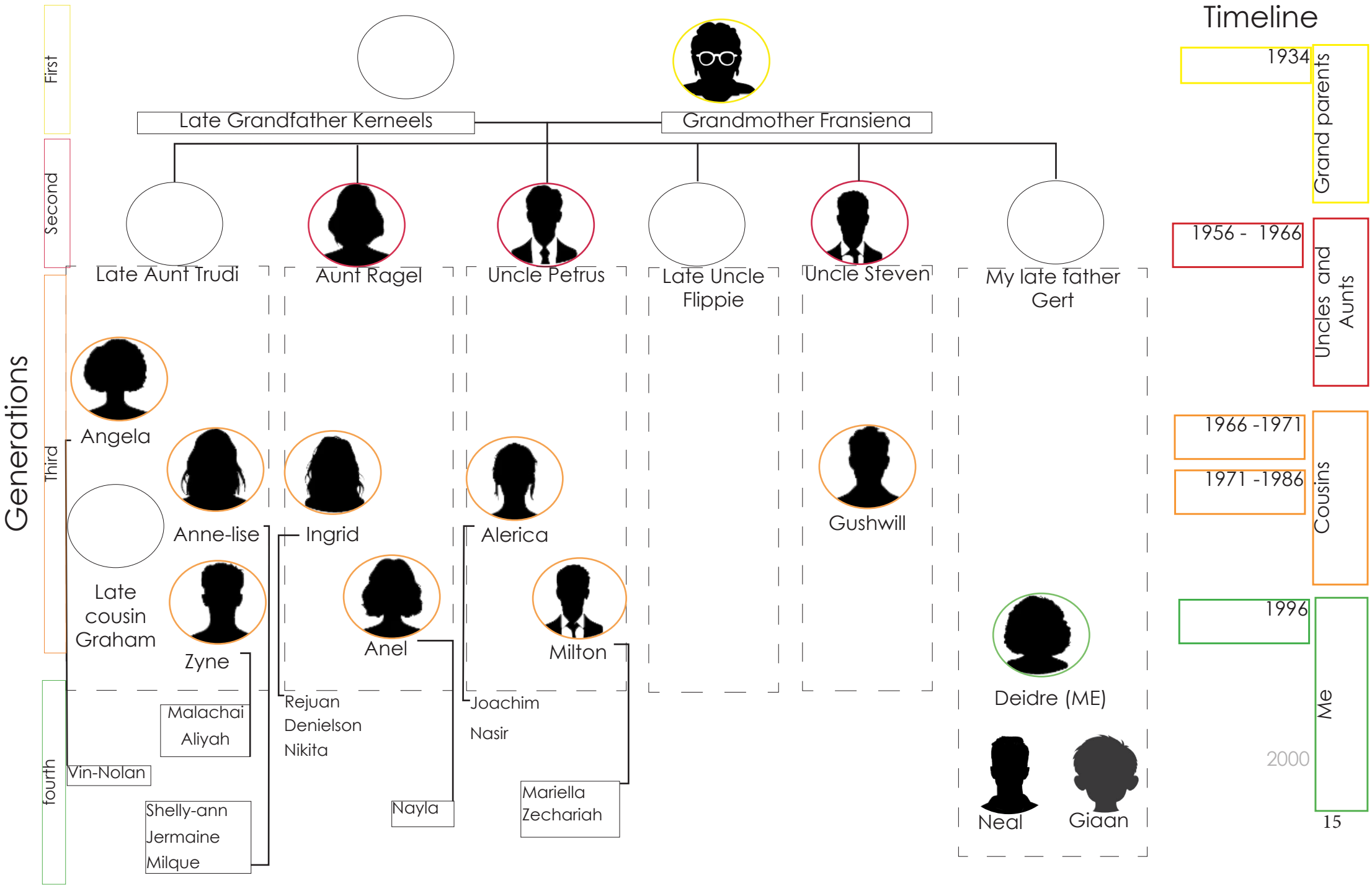
The few family and community members had an emotional break down in terms of generational ties and which they don't believe Prieska can become a better place. They still look at Prieska spatial plan as the separation of their loved ones and childhood trauma. The term Poverty came up many times which those working in the city is grateful for that upbringing, because now they can contribute back home when they return each end every special occasion. They said it build character and had values in terms of respecting the elders. Prieska is a community of "your child is mine and my child is yours". Most members stated a memory anchor in which "Die Koppie", The Fountain(Prieska River), Die Bos, Orange river, the long "grond pad" (Streets paved in soil and semi precious stones) and the flowering and fruit bearing trees. Many grew up with principles and values within Sunday school and church boundaries.

I visited Prieska in the June and July Holidays. Upon arrival , I visited the Siyathemba local municipality of Prieska. The request was to visit the spatial department, sadly only technical engineering and housing is here. There was a technician that was helpful in terms of the questions and information I needed of Prieska and its surrounding towns such as Copperton, Marydale and Niekerkshoop. Prieska is currently under-going a housing development which already has the foundation laid out. The future is seems bright by the Orion Minerals, Mulilo renewable energy, the reopening of copper-zinc mines and Power reserves.

- I have visited Prieska in the holidays
- Made local members of Prieska aware of my research project.
- Storytelling in my family of who grew up in Prieska and who are still living there
- I visited the municipality with appointment and went to the library
- I was in contact with the technical assist of prieska and who runs the housing department since there is not Spatial department within Siyathemba Municipality
- I have visit most of active participants at their homes which allowed me to walk the experience within Prieska.
- I started off from my resided area 39 Karoo Street bontheuwel and Walked to Municipal in the town centre.
- 3 of Active participants were from Town centre
- 3 of Active participants were from the Squattercamp
- 5 of Active participants were from Bonteheuwel
- 1 of Active participants were from E'thembi
- 1 of Active participants were from Rooi block
- The rest were currently resided in Johannesburg where they work.
- I received invaluable information from the library.
- I visited a retired award-winning History and Geography High school teacher of Gariep High school.
- I spoke to Worker in the mining industry.
- The vision was to allow them to tell me more about the adaptation and changed of prieska while living there today.
- I have actively mapped the landmarks of prieska and recently engaged spaces.
- I was interested in the ways People of prieska operate and finding themselves especially the Youth due to lack of vision for themselves and their household (entertainment)

Evaporating generational boundaries

Family Tree : The Goeieman's clan



Occupied Space

Cultural Canopy

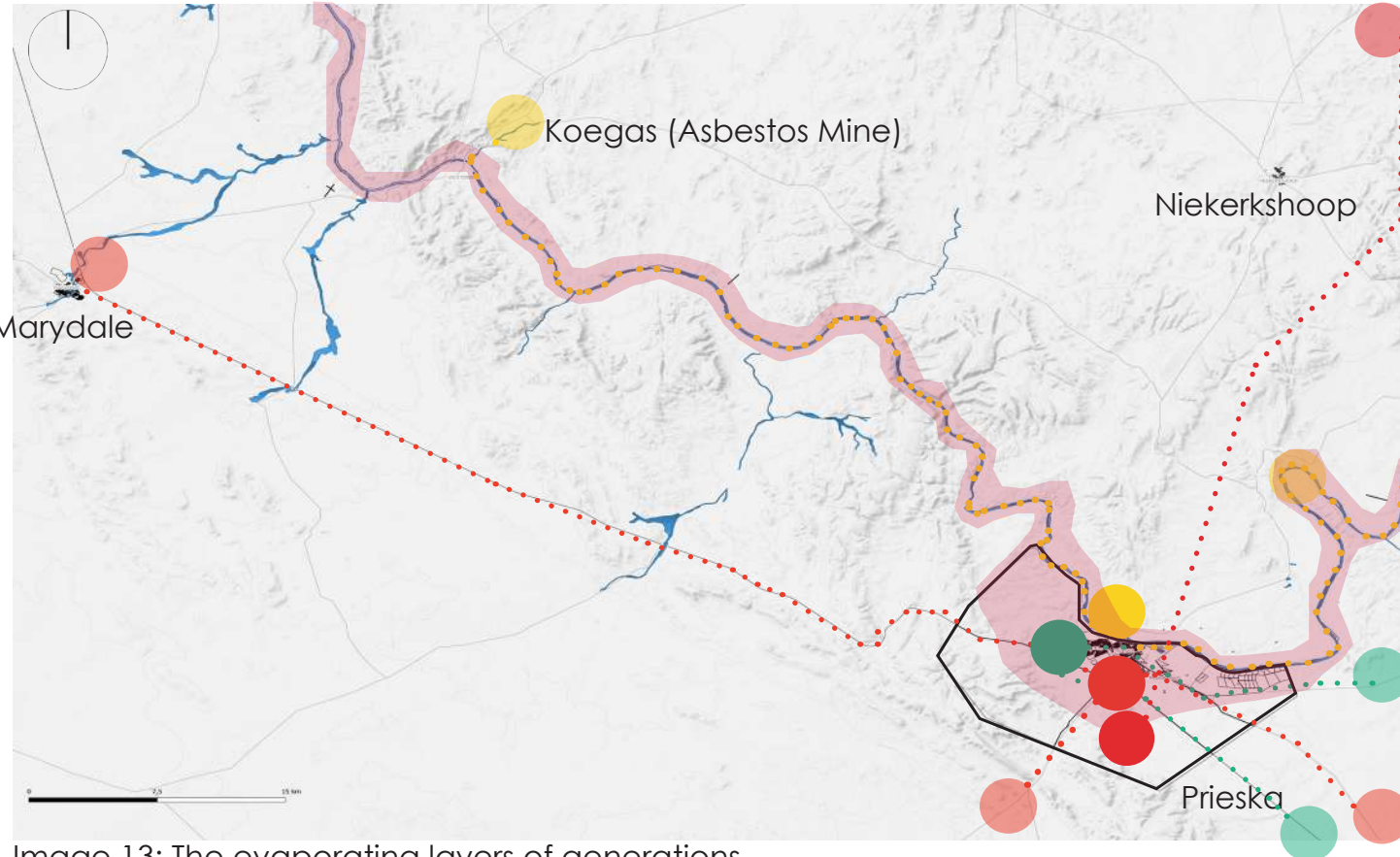
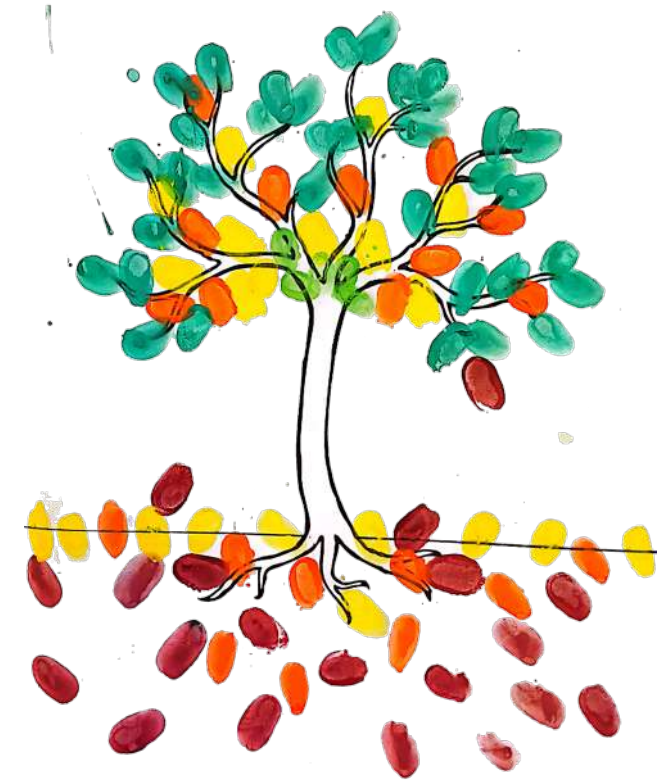


Image 13: The evaporating layers of generations

The Khoi San's living heritage is evident in their cultural practices, the natural environment and their hunting traditions. The footprints of the Cape Colony can be observed in architectural styles, the Group Areas Act, family separations and local landmarks. The legacy of my grandparents is still present in agriculture and ongoing mining activities. My aunts and uncles have moved outside of Prieska for better living conditions. My cousins remain with my grandparents. Attending the 'All White' school was a significant achievement, requiring good grades and participation in sports.



- Khoi San
Lived along the orange river ●
- Grandparents
Walked along Orange River to work
(Koegas mine and Farming) ●
- Uncles and Aunts
Moved out of Prieska for work via
Train ●
- Cousins
Looked for better work
opportunities ●
- Me
Lived in the City and travel per
vehicle to Prieska ●

Interviews

Semi-Structured

For this research project, a semi-structured interview approach was done to explore memories of childhood in Prieska and the reasons for ongoing visits. The questions also brought attention to understand whether participants envision a bright future for the next generation in Prieska.

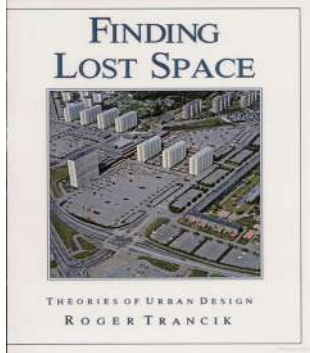
- Recollections of their time in Prieska
- Aspirations for Prieska

The table provides a summary of the audio recordings and voice notes. Many participants still live in Prieska, while others return for special occasions like Easter, Christmas, funerals or weddings. A majority view Prieska as having a promising future, although two participants believe that the spatial planning from the Apartheid era has harmed the cultural fabric of the community due to poverty and continuous transformation and disruption. Most participants expressed that Prieska has the potential to improve, particularly emphasizing the need to support the youth in order to enact change and become self-sufficient.

No.	Symbol	Participate	When visited	Present
1	Talent shows (Valentines day) The streets were the best place (Primary & High) School grounds	Elirica Lottering 34	Grew up and visit special occasions	Hopeful for new development Better public spaces
2	Morals Churches Play games in dusty street (Boys vs girls) Cans	Angela Goeieman 52	Grew up (Squatter 1970's) easters and special occasion	Youth lack respect Develop skills Orion Minerals investing in Town Better public hanging out areas
3	Local council member Housing Development House in centre of plot with back yard and front garden space (RDP)	Kabelo M 41	Lives in Prieska	Better housing and public spaces
4	History (Hold on) The Orange River Power in the flow of the river	Mr D George 59	Prieska (Grew up and live)	Excited about upcoming happenings, re-open mines for job opportunity and allow people to be in safer outdoor areas.
5	Koppie behind the high school Shaped like a ear Olive Tree Festival	Robeline Visagie 34	Moved to Prieska	Leisure places like bowling centre More clothing stores (mall) Employment and better outdoor spots
6	Emotional break down Apartheid planning Whites only Moved around (Not stable)	Zyne Goeieman 38	Grew up through struggles Fighting survival	Everything deteriorate No Hope Feels he is jealous to say he from here (Not proud) No safe outdoor space (Tourism)
7	Partying (Outdoor) School holidays Games in the street (Big friend group) Street light Die Bos Orange river Walkability	Anel Goeieman 37	Grew up and visit December and Easter	Safe spaces to be at and to move from.
8	Used candles Cooked in built in stove "Believe in -your child is my child" Cans, stones , sun set (Timer) Dams (Fishing) Sunday School No respect (No disciple) Stop Substance abuse	Charles Slinger 47	Grew up (once year and family emergence) 1980s	To be free within a space Free from crime and youth Substance abuse. Youth employment
9	Ex-Municipal Member Teacher Travel	Mr G Bessies 68	Grew up in Squatter camp and then moved to Prieska	Better use of open spaces and allow youth to be healthy outdoor areas.
10	Semi-precious stones Mining	Martin Botha 50	Lives in Prieska	Youth development Use of minerals and conserve or persevere Prieska 's hidden gems
11	Community base (family) Principles_ morals and Sunday school. Love yourself and then love others Outdoors Youth Employment Municipal speaker	Mr MacDonald 64	Grew up in Prieska	Excited about the future. Better use of spaces and allow space for youth and adults Selfish- Live for themselves

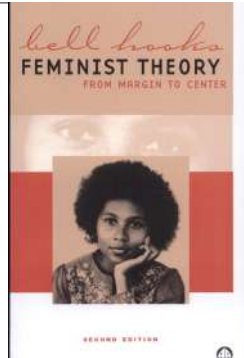
Theoretical framework

Applied theory



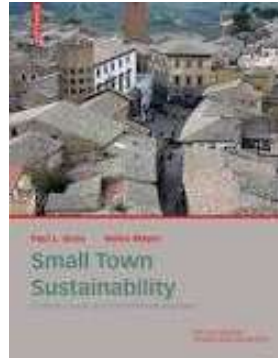
- Reclaiming Lost Spaces in a Small Town
- Historical Fragmentation and Loss of Cultural Identity
- Human Interaction and Cultural Reconnection
- Environmental and Ecological
- Cultural and Social Dimensions of Lost Space

Reference:
Trancik, R. (1986). Finding lost space: theories of urban design. Wiley.



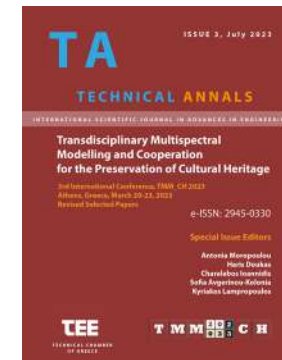
- Historical Marginalization and Gender Roles
- Community Building and the Importance of Women
- Spatial Justice and Inclusion
- Intersectionality and Identity

Reference:
hooks, bell. (2000). Feminist theory : from margin to center (2nd ed.). Pluto Press.



- Economic innovation
- Cultural creativity
- Environmental conservation

Reference:
Mayer, H., & Knox, P. (2010). Small-Town Sustainability: Prospects in the Second Modernity. *European Planning Studies*, 18(10), 1545–1565. <https://doi.org/10.1080/09654313.2010.504336>



- Interdisciplinary collaboration
- Strategic Planning and Sustainable Development

Reference:
Kanaraki, E., Konstantopoulou, A., Ntogou, E., Klabatsea, R., & Konstantinidou, E. (2023). Redefinition of Rural Spaces: A Methodological Tool. *Technical Annals*, 1(3).



- Sustainable Development
- Integration of Agriculture and Culture
- All-inclusive planning

Reference:
Gastó, J., Subercaseaux, D., Vera, L., & Tomic, T. (2012). Agriculture and rurality as constructor of sustainable cultural landscape. *Landscape Planning*, 7, 151-178.

The reimagining of Prieska for my research project involves examining a particular chapter in each theory that is pertinent. These theories outline strategies for recognizing and utilizing the unique cultural and natural assets of a town like Prieska. The goal is to promote sustainable development while safeguarding its cultural identity.

Theoretical framework

Finding the Lost space by Roger Trancik



Caravan Park in Green Street

Old Mill Site in Coetzee Street

Orange river and Asbestos Street

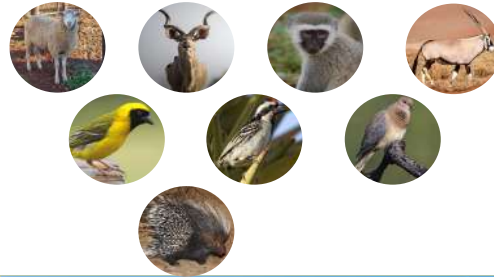
Garden in Ahrbeck street

R357 bridge 1952 over Prieska river

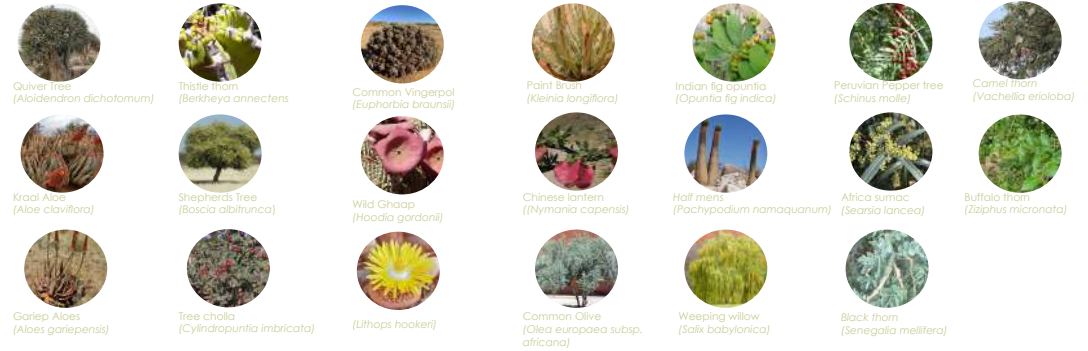
Prieska river towards Railway station

Margin to Centre by bell Hooks

Fauna & Flora

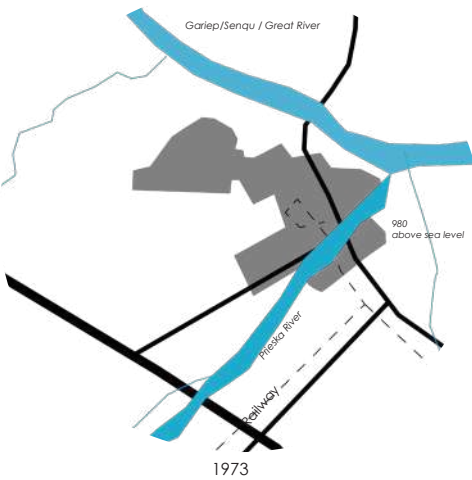


- Sheep
- Kudu
- Monkey
- Gemsbok (*Oryx gazella*)
- Cape porcupine (*Hystrix africaeaustralis*)
- Southern Masked-Weaver *Ploceus velatus*
- Pied Barbet- *Tricholaema leucomelas*
- Laughing Dove-*Spilopelia senegalensis*



Contextual Analysis : Life along the river

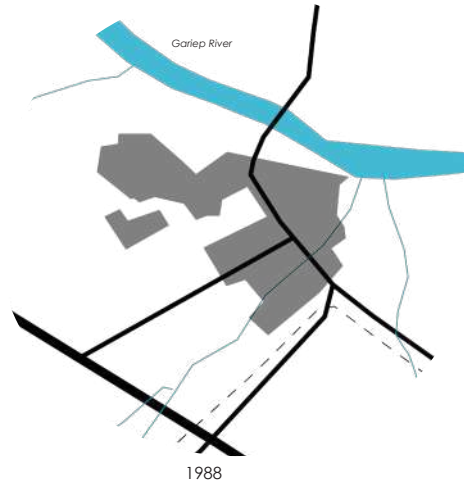
The Productive land



1950s

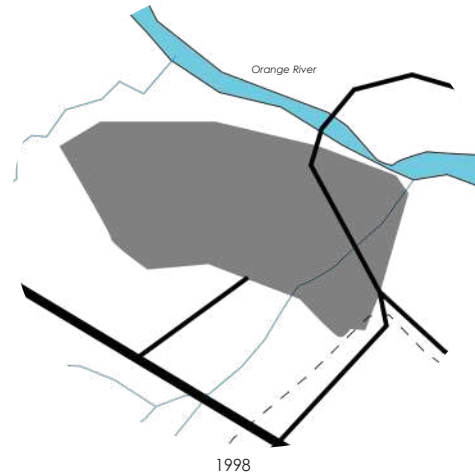
Prieska was predominantly an agricultural town, with farming being the primary economic activity. Asbestos mining became increasingly important in the region, contributing to the local economy.

The Prieska Copper Mine started operations under Anglovaal Mining, marking a significant shift towards mining.



1980s

The town's infrastructure was improved to support mining activity. However, asbestos mining continued alongside copper mining. The Prieska Copper Mine closed down, causing economic issues for the town. Asbestos mining has also declined due to health concerns and environmental legislation. The flood took place, resulting in a significant catastrophe in the landscape. The Prieska River is no longer flowing as freely as it used to.



2000s

Prieska experienced economic stagnation as a result of the closing of the copper and asbestos mines. The local economy was primarily dependent on agriculture and small businesses. Renewed interest in mining and renewable energy projects began to surface. Orion Minerals began studying the possibility of restarting the Prieska Copper Mine. Orion Minerals has made substantial progress in redeveloping the Prieska Copper Mine, with ambitions to deliver copper and zinc concentrate to market by the middle of 2023.



Historical Landscape
Development of Prieska

Today

Prieska must preserve its youth to ensure the continued prosperity of its agriculture and mining industries.

The social dimension is growing and the younger generation is not being mentored by the older generation to achieve self-sufficiency.

Historical background



History Timeline

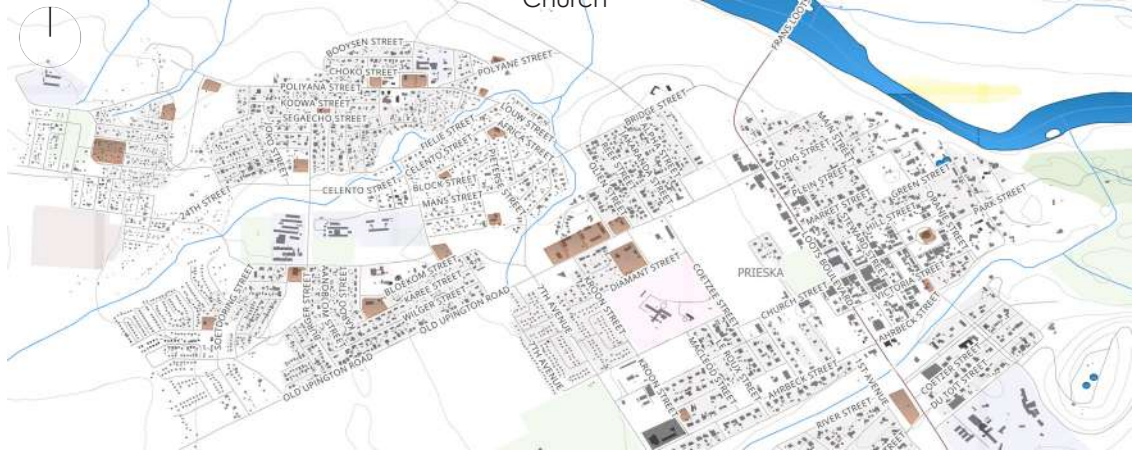
Architectural style

The first settlers occupied the area in the 1860s. Shortly afterwards in 1878 the first NG Congregation was established. The town was founded on January 19, 1882 and the first church was consecrated in September 1883. The present church was rebuilt in 1921.

The first Mission Church was in 1894 and the church for blacks was built in 1953. The St Andrews Anglican Church was built in 1908 after the church yard had already been granted to them in 1893. Several other church buildings were later erected in the town.

Initially, the biggest church was the NG Church for white people, coloreds as well as blacks. Later, other religions and churches settled in the town, e.g. the Anglican church, the Roman church, the Apostolic etc.

Most people are genuine in charismatic churches



Historical disasters

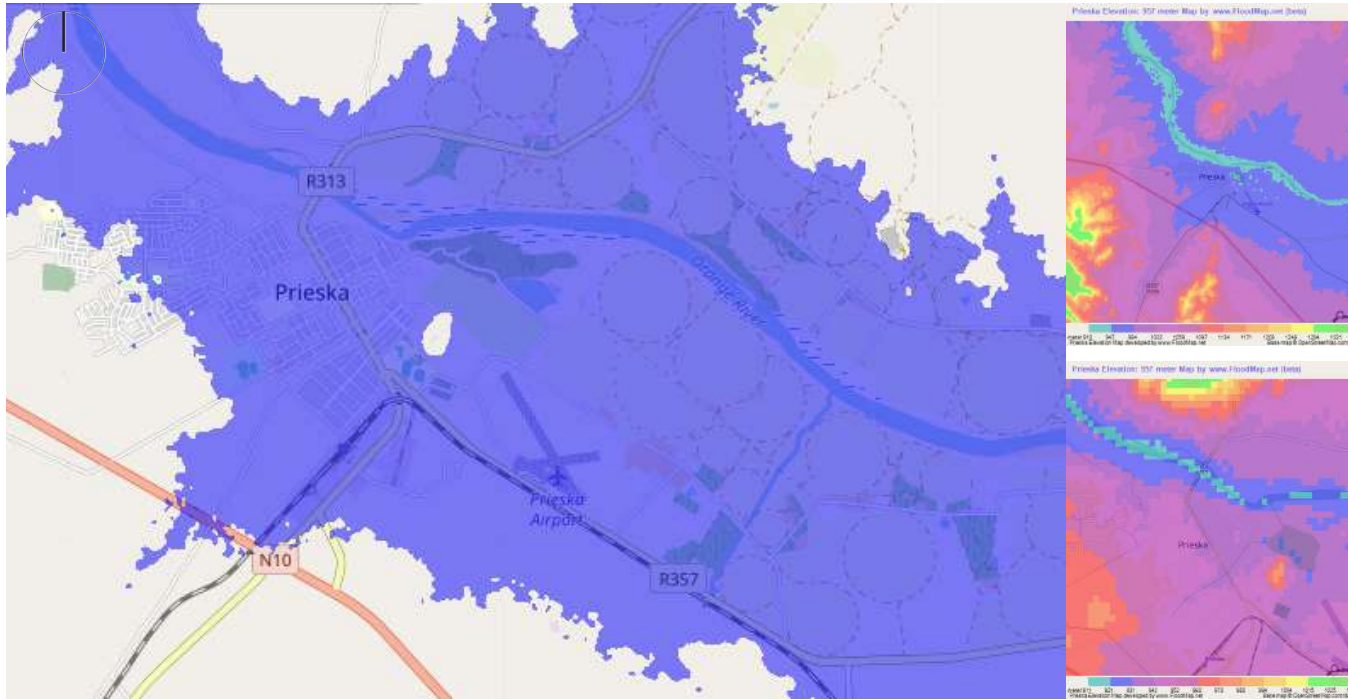


Image18: Prieska elevation, 2015

The motto of the town or coat of arms is “Dum Defluat Amnis: which means” -‘While the river flows’

The devastating natural disaster in Prieska, Northern Cape, in 1974, ranks as one of the most destructive in the region’s history. It took place during the summer months, between January and February 1974, and was triggered by heavy rainfall, causing the Orange River to burst its banks. The resulting floodwaters inflicted widespread damage on infrastructure, including homes, roads, and bridges. Numerous residents were displaced, and the agricultural sector suffered significant losses due to the flooding of farmland. The overflow of the river had a lasting impact, leading to discussions about the significant floods of 1925, the sight of boats navigating the lower town in 1933, the 1934 flood, the overflow of the new FA Loots bridge in 1974, and the most recent flood in 1988.



Orange River flooded



Church Street flooded

Additional housing units should be established in a way that doesn’t negatively impact river systems, meaning they should not be allowed below the 1:100 flood line or within 32m of a riverbank.



Image 16



Image 17: River Bank (Alarmy, 2016)

Forgotten landscape at regional scale

The surrounding Towns in Siyathemba local Municipality

It is evident for my research project that the neighboring towns will experience the impact of the new developments or changes in Prieska. These towns rely heavily on Prieska for their own advancement and a brighter future.

Prieska has been recognized as an urban center and should be enhanced not only as an administrative hub but also be supported through the implementation of urban revitalization initiatives to stimulate economic growth.

Marydale is located close to the eastern edge of the Siyathemba Municipality. It is classified as a rural service center that serves the nearby rural regions.

Niekerkshoop is located close to the northern edge of the Siyathemba Municipality along the road that links Prieska and Griekwastad. The town is identified as a rural service hub serving the agricultural area around it.

Copperton is situated in the Siyathemba Municipality, 60km southwest of Prieska. The town's economic foundation was based on copper and zinc mining activities. The mine commenced operations in 1972 and ceased operations in 1991, impacting 3,000 workers and their families who resided in the area. Many buildings have been demolished, but some houses are still inhabited by DENEL personnel who oversee a missile testing facility in the area.



1. Prieska



2. Marydale



3. Niekerkshoop



4. Copperton

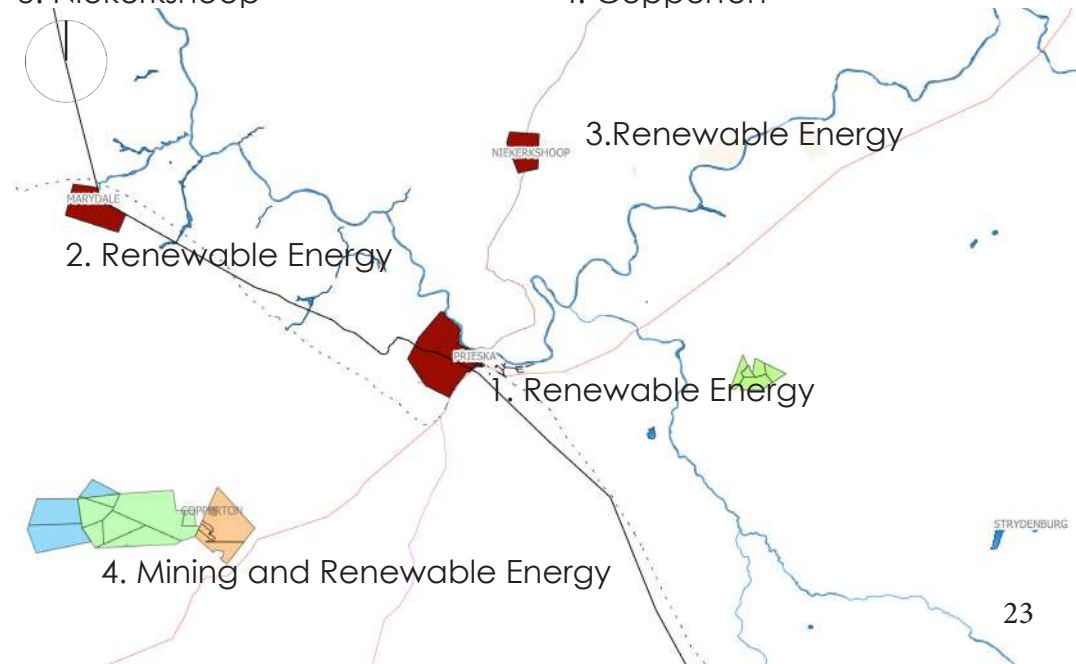


Image 19

Forgotten landscape at regional scale

Impact of the surroundings



"Soetwyn"



Pistachios



Pecan nuts



Biltong



Semi-precious Stones



Lowerland Wine

Agricultural surroundings

The district's primary economic driver is agriculture. Even though the district has mostly semi-arid and arid conditions, the fertile land next to the Orange, Vaal, and Riet Rivers enables the production of some of the nation's highest quality agricultural goods.

Mining (Closed, Re-open, Active)

The Northern Cape province is famous for its diamond production, along with other minerals such as uranium and semi-precious stones like Tigers Eye, making the mining industry highly significant.

Renewable Energy (Wind, Solar and Hydro)

The region is fortunate to have abundant solar and wind energy, which are essential for the success of renewable energy initiatives. It is important for the region to use this advantage to attract Independent Power Producers to establish their presence in the area.

Artifacts (Tiger's eye, Wine and Nuts)

"Soetwyn" is a sweet wine that is historically drunk by the people of Prieska and other Northern Cape locations. This wine holds historical and cultural value in the region, mostly among rural and working-class groups.

Pecan nuts, biltong and semi-precious stones symbolize different aspects of Prieska's natural resources, development in the economy and cultural identity. Pecan cultivation and biltong manufacture demonstrate the adaptation of local practices to commercial opportunities and semi-precious stones highlight the region's geological riches and mining history.

Semi-precious stones are sometimes used in traditional crafts, which connects them to the region's cultural identity. The stones are also thought to represent the Northern Cape's natural wealth and unique landscape.

Biltong is deeply rooted in South African food culture and is connected with outdoor activities like hunting, farming and social gatherings. Biltong-making is a long-standing Prieska tradition that has been passed down through generations.

Pistachios and Die Velore Bokooi wine show Prieska's balance of agricultural progress and preservation of local culture. Pistachios reflect a forward-thinking strategy, with economic potential and sustainability driving their production. Die Velore Bokooi wine, on the other hand, has historical and cultural significance, providing insight into the town's social behaviors, storytelling and the usage of wine in both everyday and celebratory settings. The name and nature of 'Die Velore Bokooi' wine resonate with the people of Prieska as a symbol of their heritage, reflecting the struggles and stories that shape their collective identity.

Development of the agriculture along the Orange River

Prieska settlement compared to agriculture



2023



2002



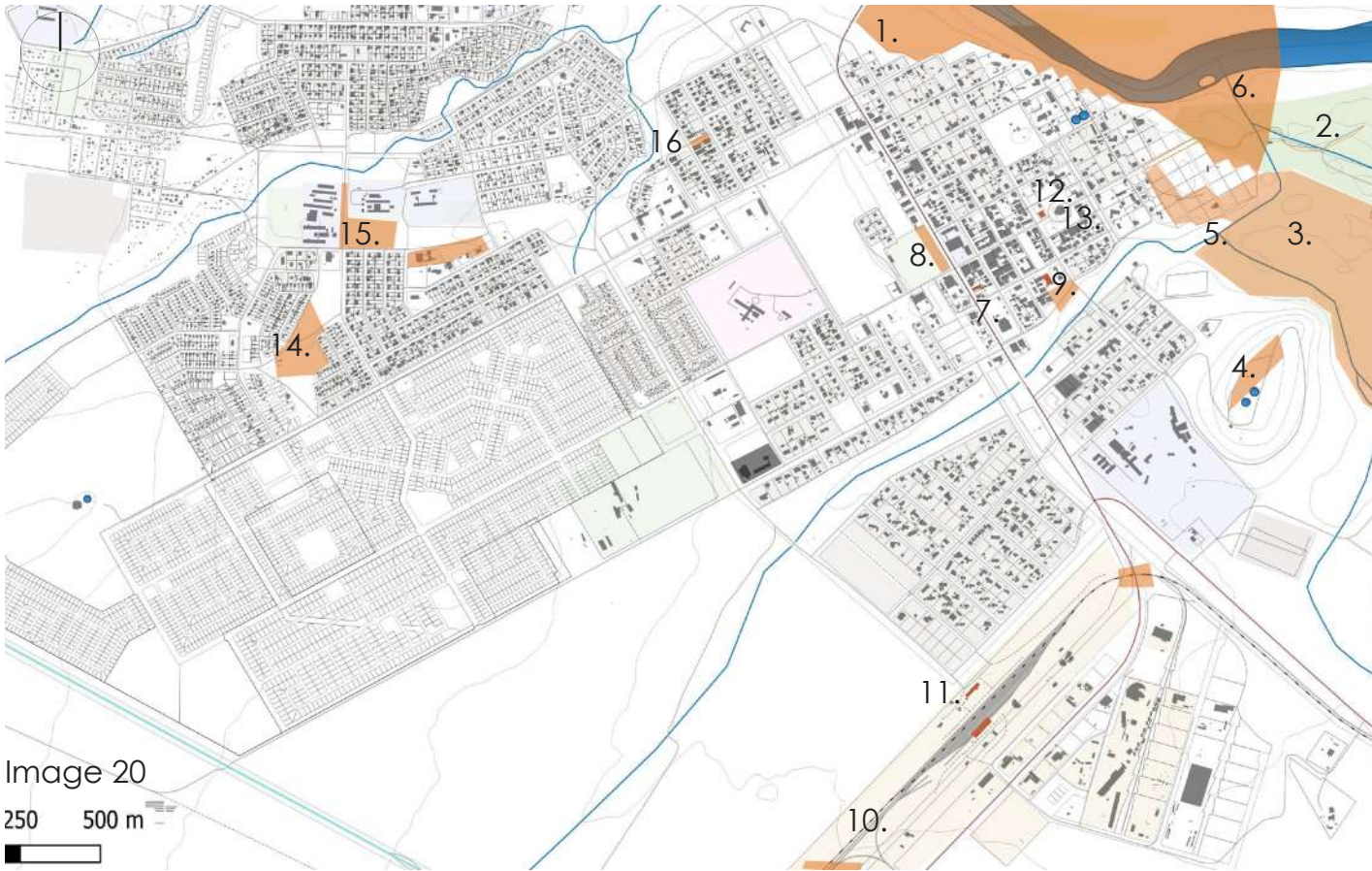
1999



1984

Prieska is illustrated by its horseshoe shape boundary around the Orange River, symbolizing the evolution of circular irrigation in agriculture. Previously, agriculture consisted of dispersed vertical rows along the Orange River, whereas now the agricultural circles are concentrated and situated close to the river, expanding uphill.

Forgotten landscape in town



Tourism

Koppie & Fort:

The fort on the hill during the Anglo Boer War (1899- 1902) was built by the English. Inside the fort was a water tank. There was also a tunnel from the fort to one of the cracks on the side of the hill, along which they could escape. However, the tunnel collapsed which making a path around the hill. The cup was officially proclaimed a plant reserve as early as 1934 and indigenous plants were replenished over the years. From the hill the visitor gets a 380 degree view the town, the river, bridge, irrigation and immediate surroundings.

Garden of memories & Old cemetery:

Between 1888 and 1890 the first cemetery was laid out. The cemetery was divided pro rata between Dutch , English and Jewish denominations, although it belonged to the Dutch Reformed Church Council. Ten graves of English soldiers from the Anglo Boer war can also be seen here.

Museum:

The building behind the current town hall has been converted into a Museum. Ms Etta Pickard campaigned for the establishment of the museum and collected and collected it to develop it into the current attraction.

Ria Huysamen Aalwyntuin:

The aloe garden houses nearly 70 different species of native aloe species and succulents. Quiver trees have been replanted in this garden.

The forest nature reserve (Die Bos)

This Scenic Area lies on the banks of the orange river and has native forests and is rich in sentient life. The prospect of developing Die bos will be a major economic injection for Prieska.

Johanna van der Merwe Memorial:

During the centenary of the Great Trek in 1938, 100 years after the great trek, the Johanna van der Merwe visited Ossewa Prieska. With the celebrations attended by about 5000 people, Hoogstraat was renamed Andries Pretorius Street. Traces of the wagon wheels and of the oxen were captured in the cement layer at the Museum's backyard. The monument committees campaigned for the establishment of a Voortrekker memorial and on 16 December 1940 it was solemnly inaugurated. The central motif is a wagon wheel and the cement slab with the tracks on it has been picked up and recorded for posterity.

Stone collection

Rich tiger's eye deposits are found in Prieska and surroundings. These beautiful and popular semi-precious stones are processed into jewelry and all kinds of articles.

Suspension bridge over the prieska river (Hangbrue):

The Prieska golf course is laid out on the banks of the orange river. In the course of the game you are forced to cross the Prieska River four times. Players can reach the opposite shore by walk.

Prieska is a town with a strong sense of community. The latest events are common knowledge among the residents. The pictures above depict the main communal events in the town. There are consistently thrilling activities to anticipate throughout the year.

Prieska is a town with a strong sense of community. The latest events are common knowledge among the residents. The pictures above depict the main communal events in the town. There are consistently thrilling activities to anticipate throughout the year.

Flora

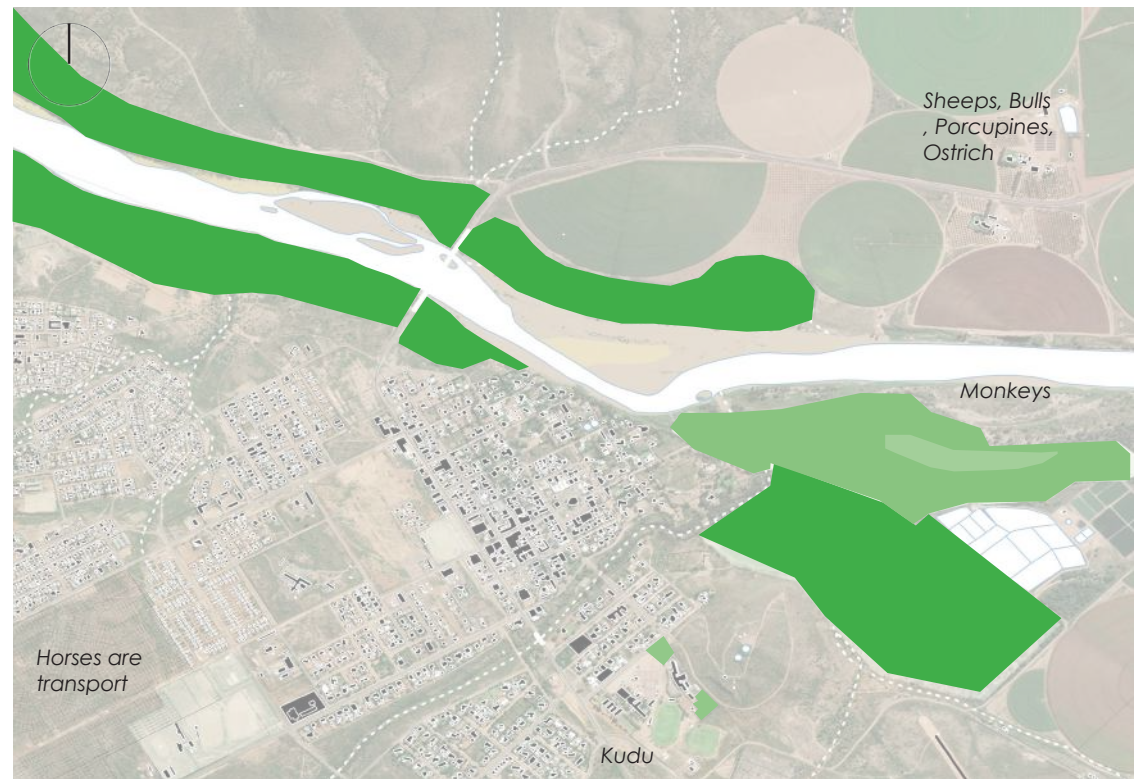


Image 21: Flora within Prieska (Always evergreen and dark grey along water)

Prieska's unique vegetation is suited to the region's harsh weather conditions and plays an important role in the maintenance of local ecosystems. Succulents and aloes are plants that conserve water, maintain soil integrity and provide habitat for wildlife. The greenery along the Orange River provides a lifeline in an otherwise barren landscape.

The vegetation in Prieska exemplifies the adaptability of arid environments. Understanding the significance of these plants might help to influence sustainable practices, particularly in light of climate change, which may result in more droughts and water shortages. These species must be preserved and cultivated in order to maintain the area's ecological equilibrium.

Vegetation like aloes and succulents, plays a major role in Prieska's economy, supporting small-scale industries such as aloe-based products, eco-tourism and horticulture. The riparian vegetation along the Orange River facilitates farming by producing optimal microclimates for crop cultivation and livestock. Plants like Halfmens have a great cultural and spiritual importance, mostly among indigenous communities such as Nama. Halfmens, aloes and succulents represent perseverance, adaptability and survival in the face of adversity, much like the communities that occupy the region. These plants are also mentioned in local communities stories and considered part of the Northern Cape's natural heritage

Fauna



Male Kudu



Baboons



Sheep

The livestock (sheep, goats, and bulls) are essential to Prieska's agricultural economy. The harsh, semi-arid climate makes farming difficult, but these animals are well-adapted and give nourishment, income and employment to the local inhabitants.

Wildlife species such as porcupines, vervet monkeys and kudu help to preserve ecological balance by reducing vegetation and spreading seeds. Despite the harsh conditions, these animals show the region's great biodiversity.

Many of these animals appear in local traditions and stories of Prieska's communities, connecting people to the natural world around them. Hunting and farming activities influence how people engage with these animals, connecting them to the community's rural identity and cultural legacy.

In Prieska's ongoing development and reimagining, the balance between maintaining this species and supporting sustainable agriculture techniques is critical to securing the town's socioeconomic and environmental future.

Monkeys can often be found near the Orange River, swinging through the trees. Sheep and cattle are located on the farms close to agriculture and the entrance to Prieska of the R357. The kudu roam freely along the N10 Corridor.



Grey monkeys



Goat



Sable antelope



Porcupine



Horse



Bull

Development of the town

Rapid development in Prieska

2023



2017



2012



1985



Navigating oneself in Prieska Areas called by Community

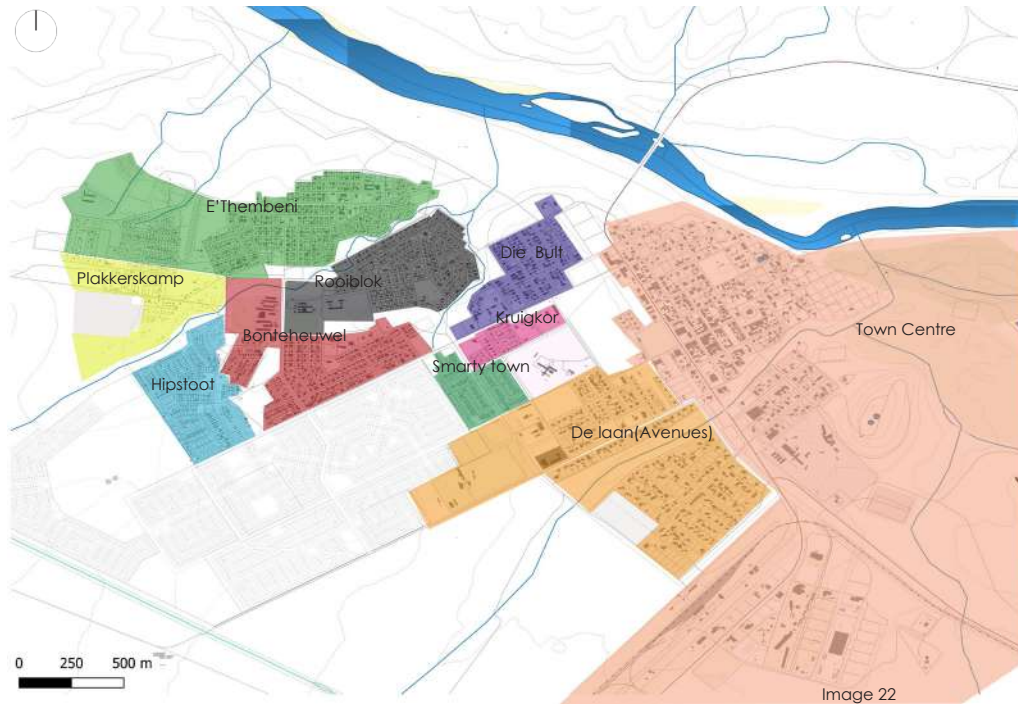


Image 22

Here's an aerial timeline of Prieska illustrating the transformation of the Orange River's color and the shift from a focus on river living to a focus on human needs, particularly housing development. A significant housing development took place from 2012 to 2017, and this housing development is still ongoing today.

Municipal Area Name Areas classified by Municipal

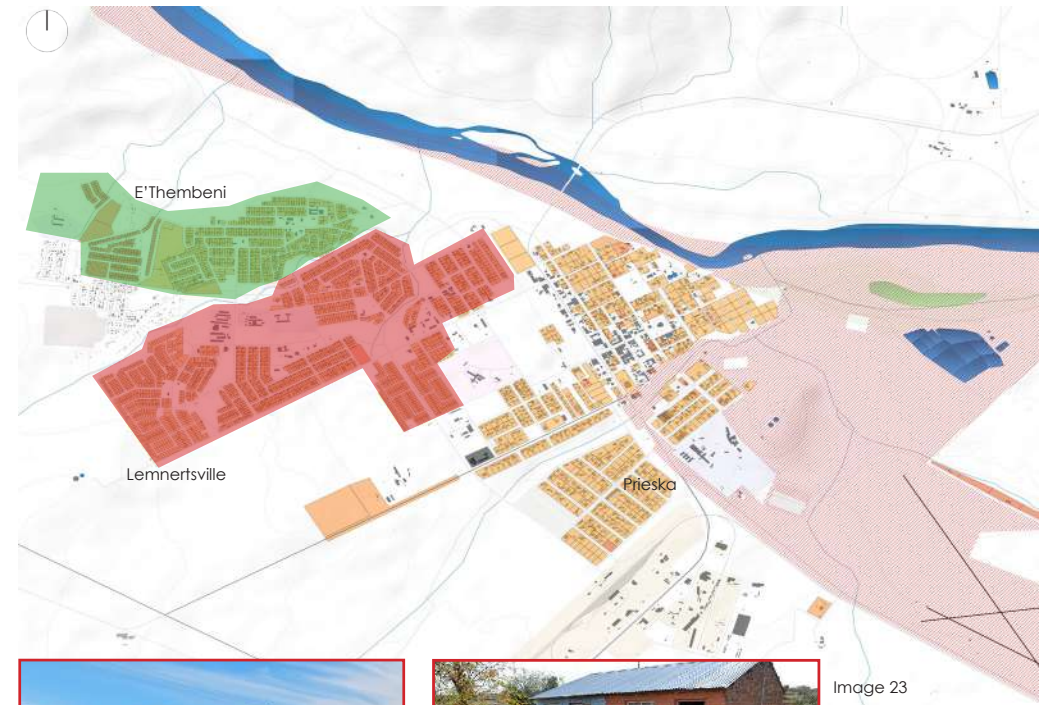


Image 23



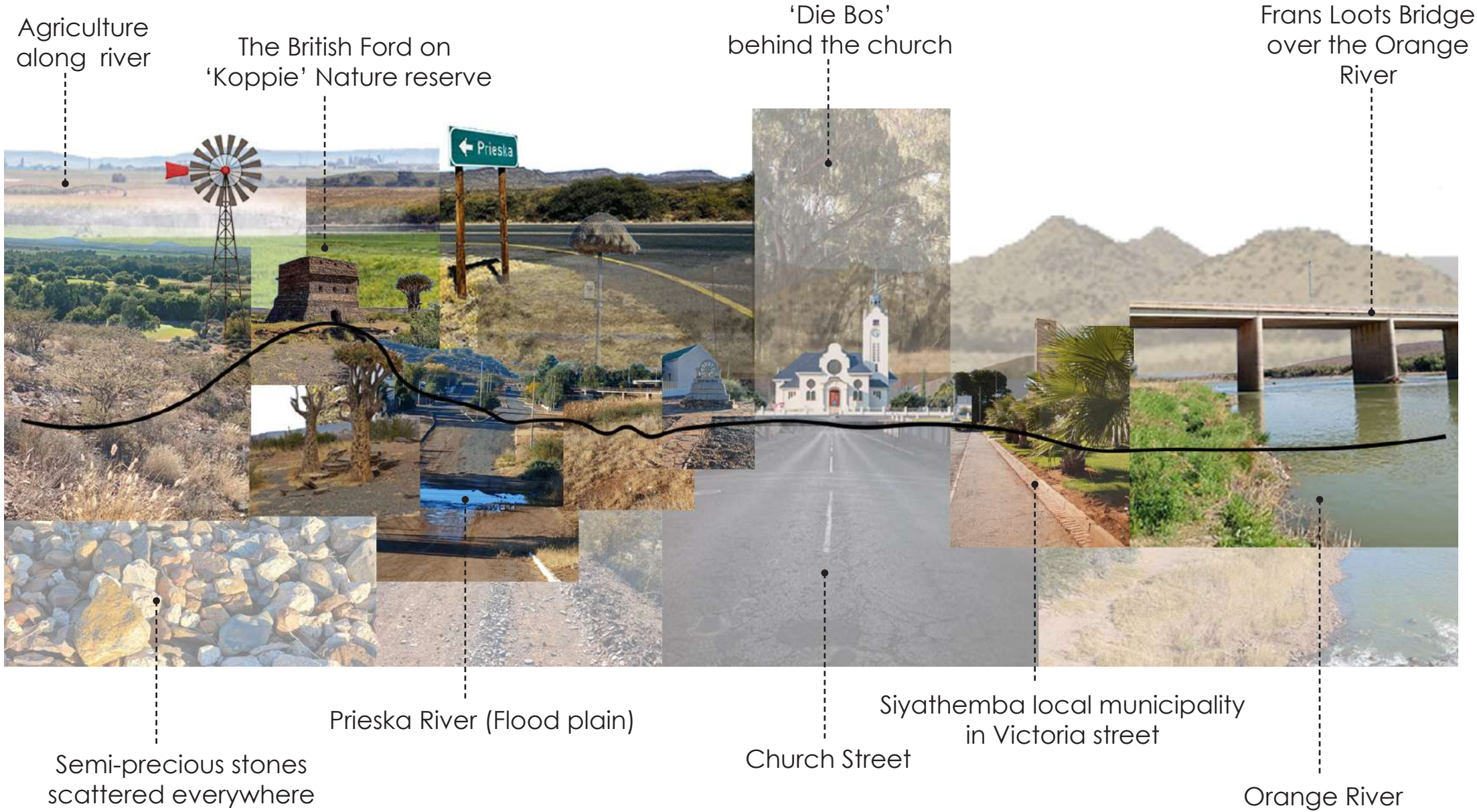
Single house with front yard



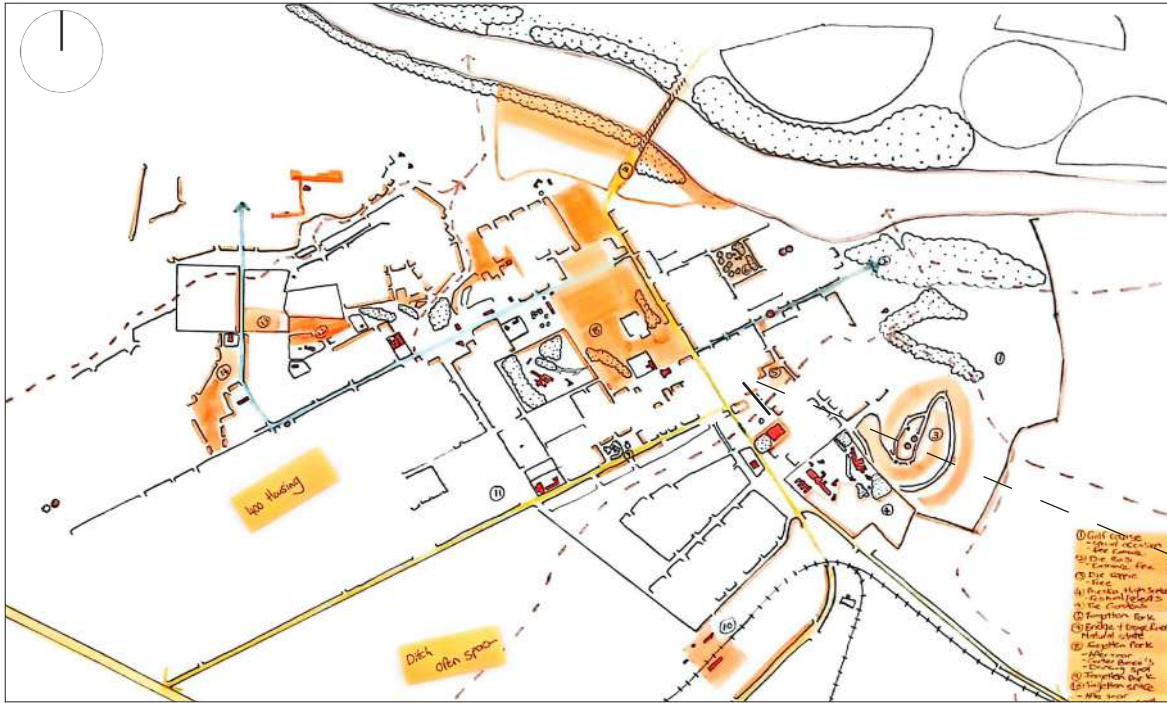
Attached housing with outside toilet.

Contextual section of Prieska

Prieska:



Site Analysis



The areas of Community engagement are defined. The landscape is very uneven due to floods in the past. Below section shows the depth of the Prieska River in Town Centre.



Oldest foot bridge across the Prieska River.

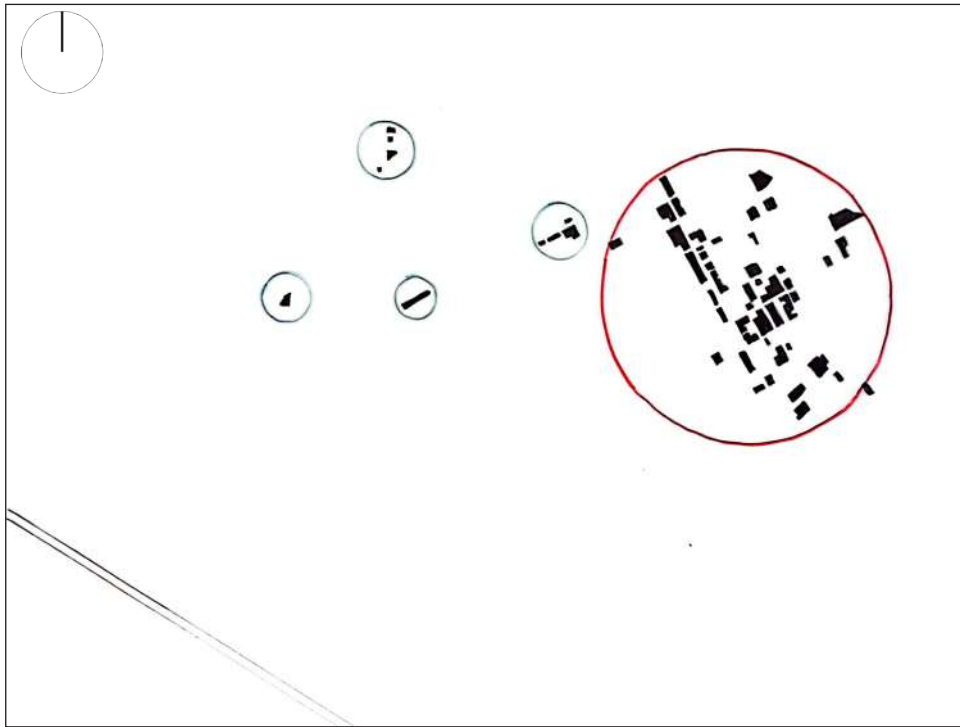


The community engagement in Prieska is currently happening. Infront of the Hospital, at the river on the Bridge or underneath. At the Koppie and Highschool for the sport fields



The breathtaking view of the Orange River.

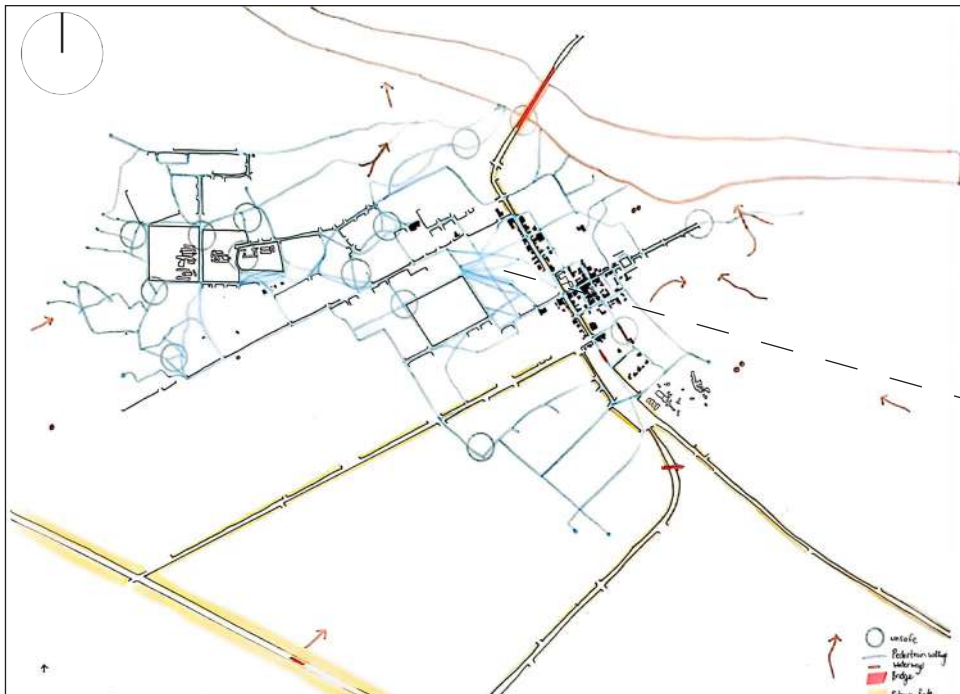
Site Analysis



This is the Business Nodes. This show that the business hub is mostly in the Town centre. Indicated with a circle ,is the Loots blvd road where most of the commericals take place.



Architectural style buildings for mix used in the Town centre.

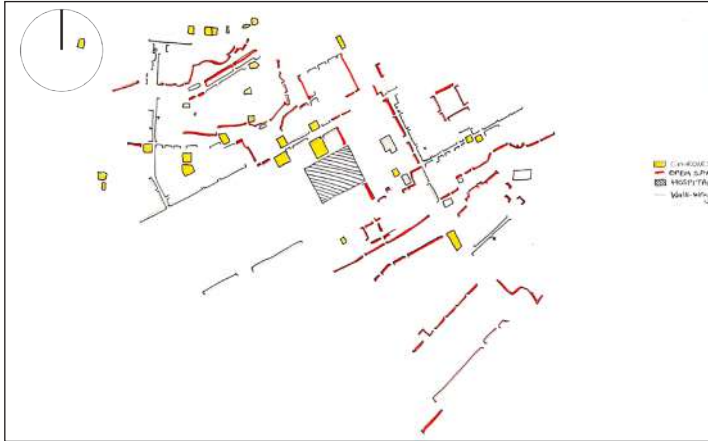


The pattern of pedestrian movement is depicted here. This area is suitable for walking and is freely accessible.

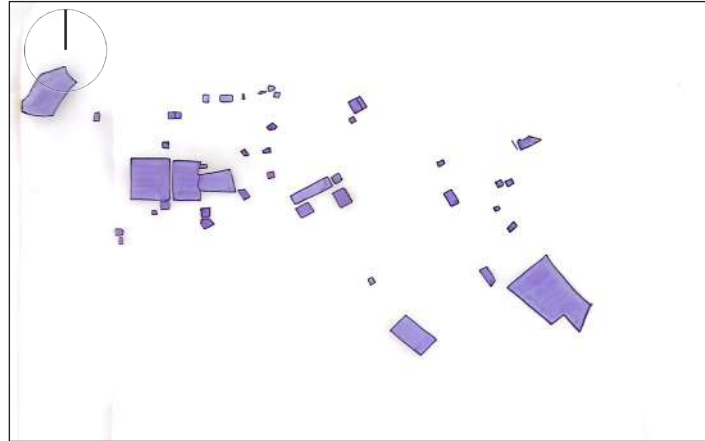


Open spaces are shortcuts for pedestrians

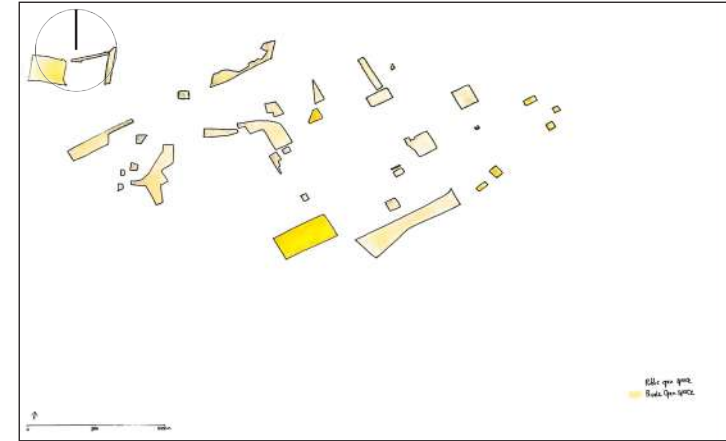
Site Analysis



This is a combination of Churches and Open spaces.



Prieska has combined public facilities, which consist of schools, community halls and churches..



This is the public vs private opens space .



Clay and dust everywhere



The evergreen treeline along the rivers and the forest by the Golf Course

Site Analysis



This concerns hydrology. It involves the movement from the highest elevation to the Orange River.

Reservoir in Town



Water Treatment

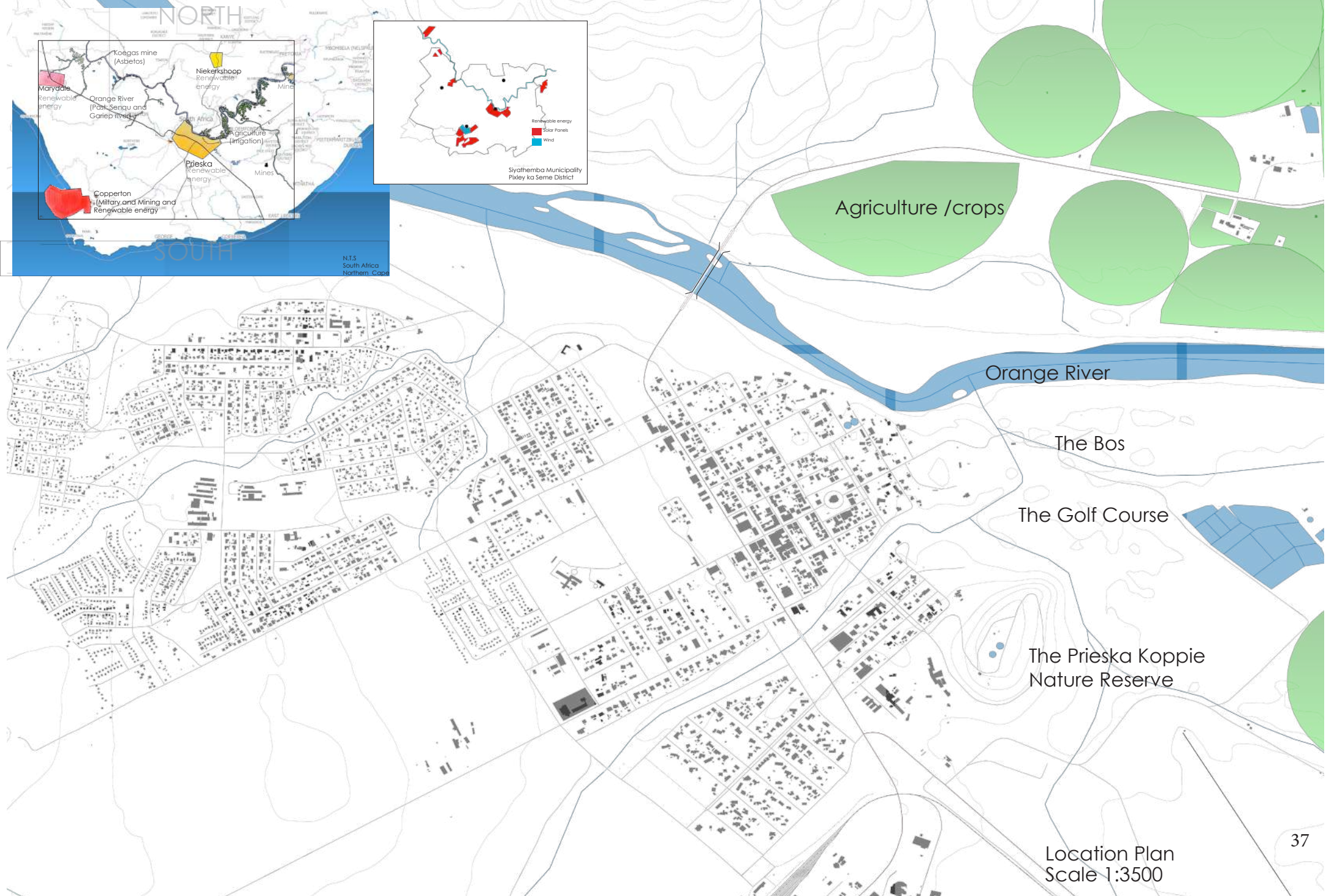


The presence of Asbestos has been identified in the Prieska area, particularly in the Rooiblok area. The roof and gutters and in the surface.



In 1930, a crushing mill was constructed close to both the residential and commercial areas of Prieska. The mill remained operational until 1964. Throughout this time, the people of Prieska were subjected to asbestos fibers, either through their jobs or in their everyday activities in the town.

Prieska: The Gem of the Northern Cape



The forgotten cultural landscape

1. Lost



2. Active

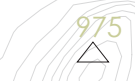


HERITAGE

3. USED



CULTURE



Site Analysis



- Public
- Private
- Rivers: Orange River, Prieska River, Watershed, Waterways
- Roads: N10 Corridor, R386, R357



- NG Community Prieska
- Full Gospel church of God Prieska
- Afrikaanse Protestantse kerk
- Kingdom hall of Jehovah's Witness
- Prieska Christian network
- St Luke's Anglican church
- Dutch Reformed Church
- Coloured Dutch Reformed church
- Coloured united congregational church
- 1. Prieska cemetery
- 2. Muslim cemetery
- 3. Alpha cemetery
- 4. Mixed cemetery
- 5. Memorial remembrance Garden



- Upper Class: Town centre, Avenues
- Working Class: Bonteheuwel, Hipstoot, Roaiblok, Die Bull, Smarty town, Krigor
- Middle Class: E'thembeni
- Underprivileged: Plakkerskamp



- Retail hubs
- Health care: Bill Pickard Hospital, Prieska Clinic (Bonteheuwel, E'thembeni), Prieska mediese sentrum



- Schools: Prieska primary school, Hoerskool Prieska, R.D Williams Primere, Hoerskool Gariep, JJ Dreyer Primere, Prieska Combined School, Bloukrans Primary School, Hassie Kalbassie Pre-Primary

Chapter 2



Image 24: The precious tiger's eye rock.

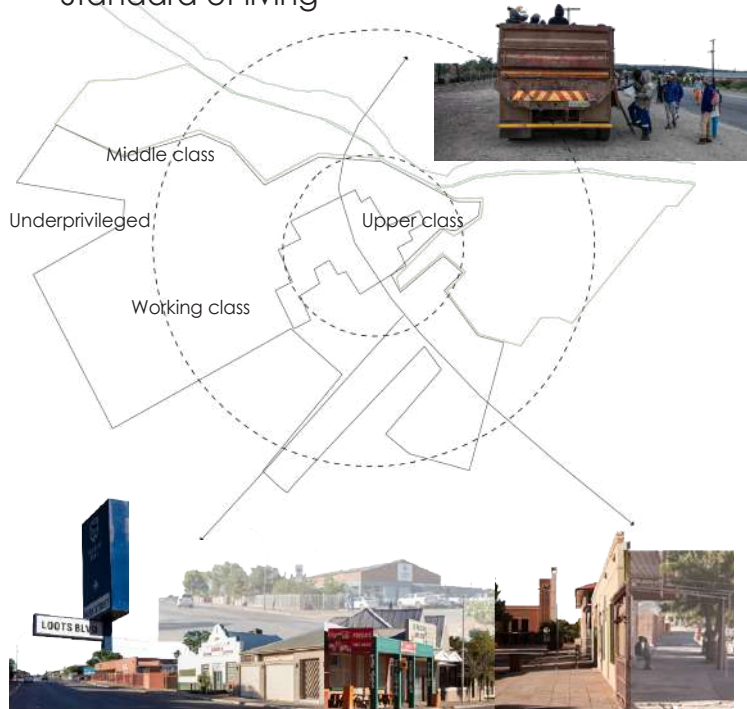


This chapter focuses on developing a framework for Prieska. This open image illustrates how something can emerge from nothing, similar to how semi-precious stones can form a blockhouse.

Lens

Socio-economic

- Agriculture primary source of employment
- Retails hub in town centre
- Standard of living



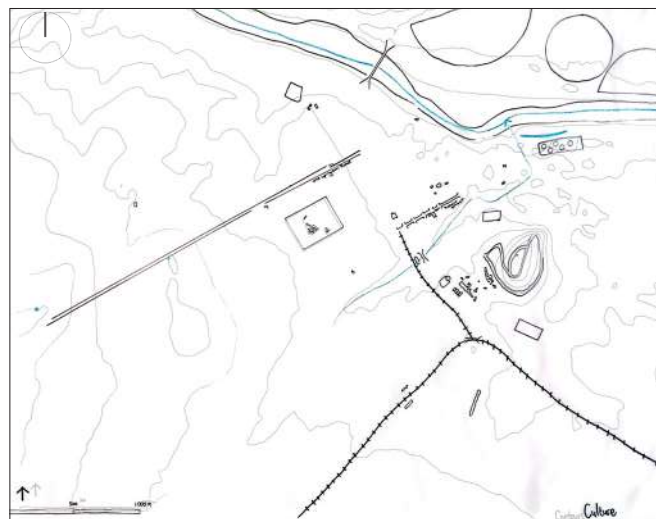
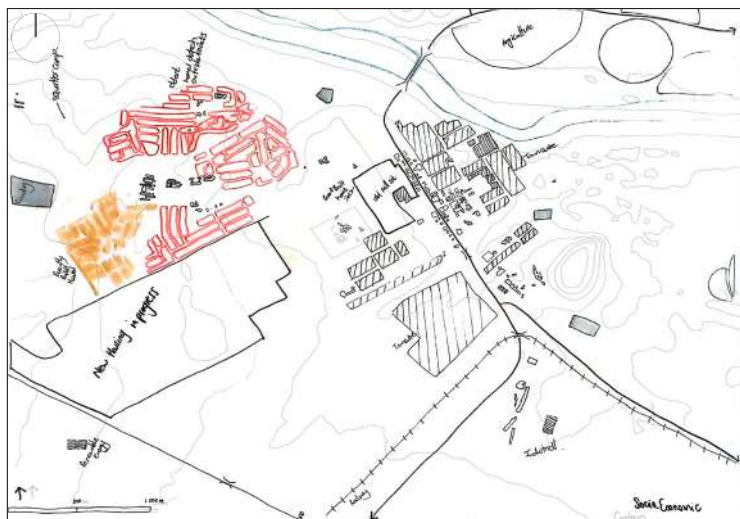
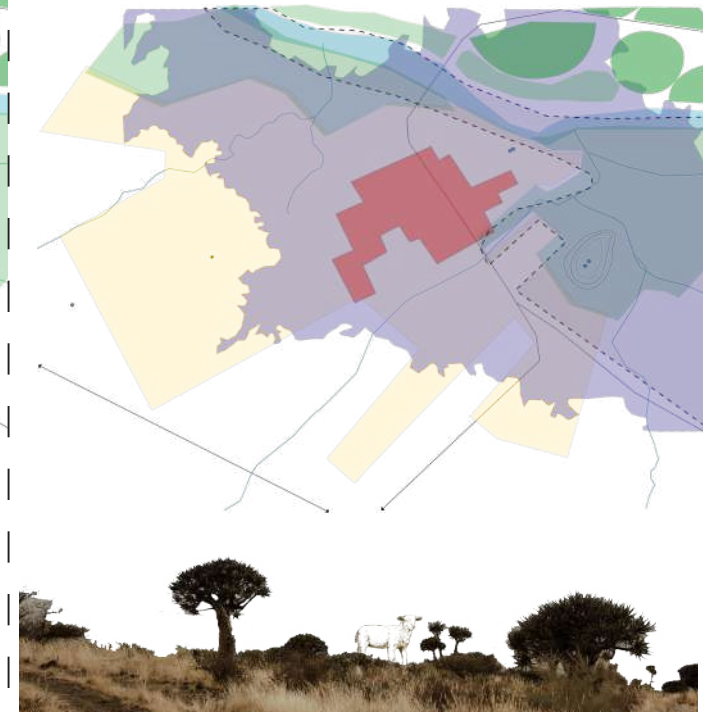
Culture

- The mixture of culture, race and buildings
- The Residential blocks
- Orange River



Environment

- The fauna and flora
- Natural disaster (Flood plain)



Precedent Studies

Inspiration

What:

Lynn Wyatt Square for the Performing Arts Houston's Landmark Inspired by Performing Arts

Where:

Houston, Texas

Who:

RIOS

Why:

The potential of this project lies in its ability to uncover new pathways for accessibility, uncovering purpose, and fostering meaningful interaction. The project aims to explore greenways and understand how they connect different areas.

When:

2023

Reference:

RIOS. (2024, July 26). Lynn Wyatt Square for the Performing Arts - RIOS. <https://www.rios.com/projects/lynn-wyatt-square-for-the-performing-arts/>

Image: Green



What:

Project W.I.L.D.

Where:

Sawai Madhopur, India

Who:

Urban Improvement Trust, sawai madhopur, Jana Urban Space

Why:

This initiative focuses on promoting water bodies, creating green mobility corridors, and enhancing public spaces. It aligns with similar research projects and emphasizes community engagement, with a clear focus on areas near and away from the river.

When:

March 2014- April 2016

Reference:

Project W.I.L.D – Jana Urban Space. (n.d.). <https://www.janausp.org/portfolio/project-wild/>

Image:Blue



Precedent Studies

Inspiration

What:

Cheonggyecheon Stream Restoration Project

Where:

Seoul, South Korea

Who:

Seoul Metropolitan Government

Why:

The project has the potential to provide valuable information on restoration of streams and public areas and enhancing environmental sustainability in Prieska. This contributes to various elements of a reimagining 2040 framework plan for the town.

When:

2005

Reference:

Cheonggyecheon Stream Restoration Project. (2024, May 28). Landscape Performance Series. <https://www.landscapeperformance.org/case-study-briefs/cheonggyecheon-stream-restoration-project>

Image: Before Highway



Image :After Restoration Stream



What:

Alexandra Heritage Centre

Where:

Alexandra Township, Johannesburg, South Africa

Who:

Peter Rich Architects

Why:

The research project dedicates to linking individuals with their origins and cultural legacy. In Prieska, it can gain from the strategy of this initiative in conserving local history through design. The establishment of heritage trails, spaces for storytelling and significant landmarks has the potential to cultivate community esteem and draw in tourists intrigued by the area's history.

When:

2018

Reference:

Alexandra Heritage Centre | Peter Rich Architects. (n.d.). PeterRichArchitects. <https://www.peterricharchitects.com/alexandra-heritage-centre>

Image : Heritage



Precedent Studies

Inspiration

What:

The Company Gardens

Where:

Cape Town South Africa

Who:

City of Cape Town
(Jan van Riebeeck and gardeners)

Why:

The Company's Garden offers a framework for creating public areas in Prieska that integrate historical, ecological and community-oriented aspects to develop a lively, functional multicultural and inclusive public environment. The garden functions as a space for leisure, culture and education, which can inform how public areas in Prieska can meet diverse community needs and encourage social engagement.

When:

1650s
Ongoing maintenance and upgrading

Reference:

A Short History of the Company's Garden, Cape Town | The Heritage Portal. (n.d.). <https://www.theheritageportal.co.za/article/short-history-companys-garden-cape-town>

Image:



What:

Freedom Park

Where:

Pretoria, South Africa

Who: Mashabane rose associates, Gapp architects and urban designers and Mma architects.

Why:

This initiative aims to establish design principles that integrate historical context, accessibility and ecological balance. The park's method of celebrating its history while providing tranquil and accessible environments serves as a model for creating spaces in Prieska that honor cultural heritage and memory. Freedom Park embodies the effort to bridge both spatial and social gaps, acting as a physical and symbolic representation of unity. It illustrates a commitment to tackling spatial inequalities in Prieska by reimagining neglected areas and allowing a greater sense of community belonging. The goal is to encourage environmental sustainability while developing lively public spaces.

When:

2003-2011

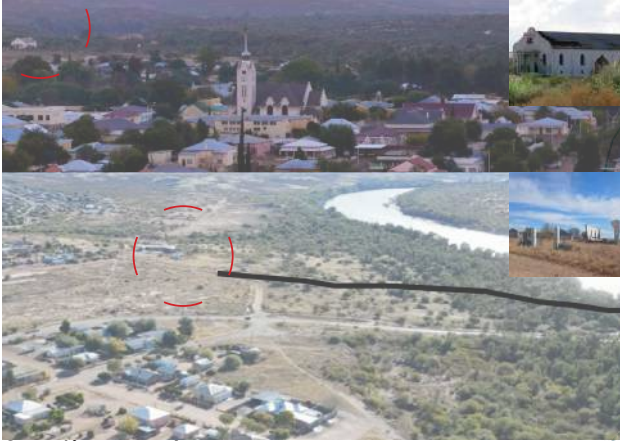
Reference:

Freedom Park Legacy Project - GAPP Architects and Urban Designers. (n.d.). GAPP Architects and Urban Designers. <https://www.gapp.net/project/freedom-park-isikumbuto/>



Corridor 1: Memory Trail

Unweaving the Street: Scenic route



Section aa'

This corridor is located between the older and newer developments of Prieska. It's a place where life begins and where it eventually fades away.

There are two notable landmarks: the old church remains and the cemetery. The initial street is Victoria Street. You can stroll along the river to reach the mines. This journey starts from the Koppie by the British Ford and Tiger eye block house and walks along main street through to bridge street and connan street .



- Proposed key elements:
- Wooden sidewalk for trail
 - Semi-precious stones for corner points
 - Trees for Shade
 - Landmarks for memory experiences

Corridor 2: Community Corridor

Unweaving the Street: Starting Point



Section bb'

After crossing the orange river, this corridor serves as the beginning and end point. The Historical view provides the first glimpse of the Thorn mountains. This journey starts at lang street and long street through main road and ends by old upington road.



Icon Architectural Church Buildings



Icon Architectural Church Buildings

Proposed key elements:

- Community based for empowered for change in the community
- Churches for community outreach and support
- Health care for community well being.

Corridor 3: Commercial Corridor

Unweaving the Street: Economy



Section cc'



The Corridor is the crossroads of the economic Strip, serving as the hub of financial activity. It is located at the confluence of the Seasonal Prieska River and the Orange River. It connects to the tourism industry and converges at the historical memory trails. This journey starts from park street through to Church street and continues in moord street.



Proposed key elements:
- Commerical strip intersect over loots road and continues in church street.
- This is a retail business hub and support in entrepreneurship.

Corridor 4: Access Corridor

Unweaving the Street: Access



Section dd'



Police station

The Prieska river is where this corridor is located. This access point in Prieska is connected to the N10 freeway corridor. This journey enters from Arbeck street where the Police station reside and continues to van riebeek street.



Broken Bridge over the Prieska river (Flood plain)



Fountain garden

- Proposed key elements:
- Entrance to Prieska.
 - Prieska river on the right side
 - The old crossing bridge

Combined corridors

Reorienting community : a mesh

Strategies:

- 1.Connectivity
Movement: Street, Trail, Steps, Floating Bridge
- 2.Social engagement
Activities: Workshop, Training and Practice
- 3.Environmental Rehabilitation
Tourism Node: Stabilizing the natural, gabion wall, main Edge

Challenges

- To protect and build on the rich Karoo heritage.
- To protect and ensure sustainable development within the biome.
- Low educational levels
- No secure public transportation within the Prieska



Opportunities

- To interact with the orange river through protect, enhance and develop an agricultural production.
- Develop sustainable irrigation and storage of bulk water.
- Maintain and strengthen linkages with prieska as a service centre to the local commerical agriculture.
- Build linkages through skill training to improve self sustainable.
- To create agriculture (Community planting) as an educational hub.

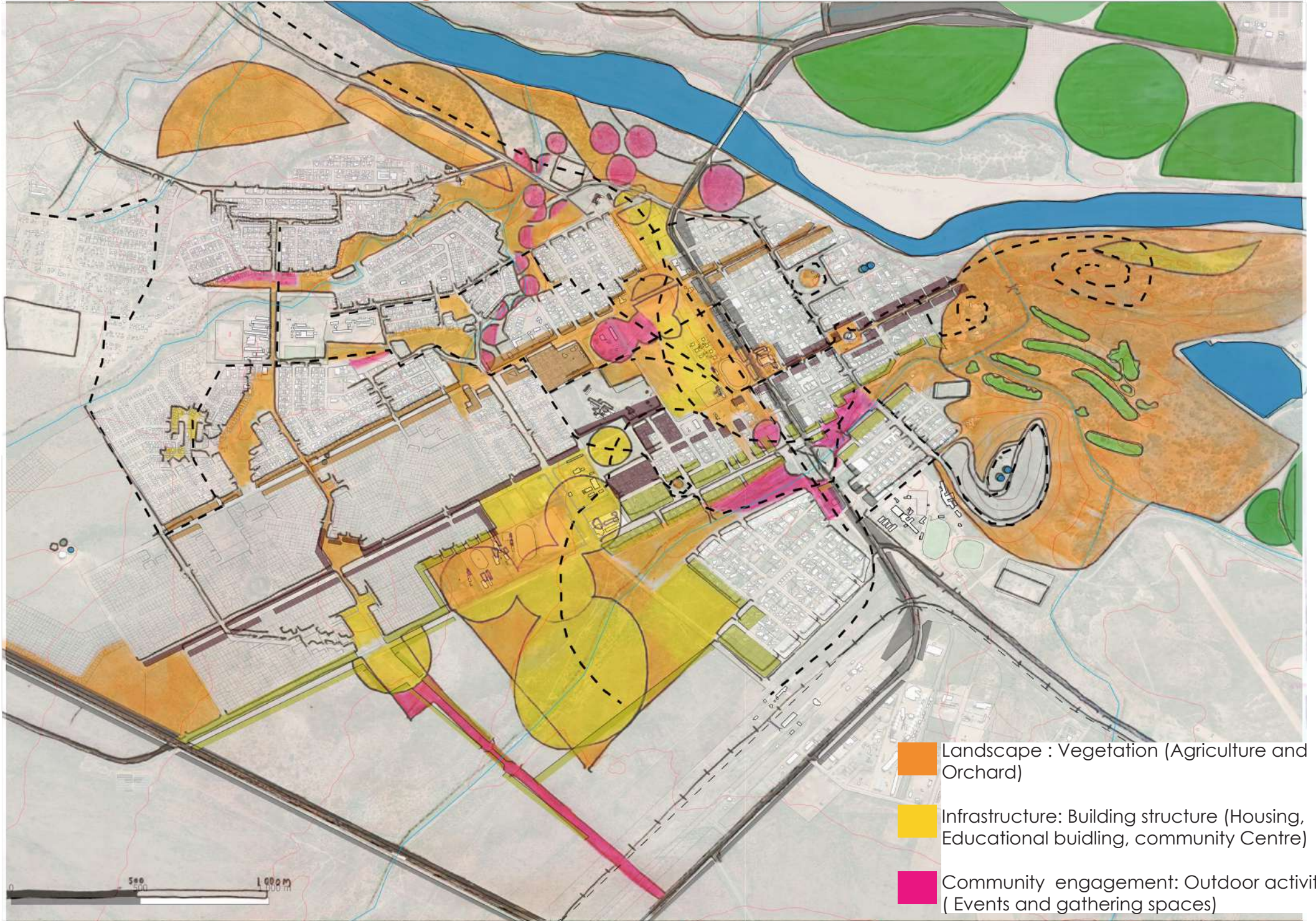


Mining and Agriculture is the primary source of employment in Prieska.



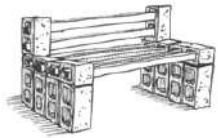
Abandon bus near the railway station.

Design concept : Spaces for growth



Engagement spaces

People makes the space



Low cost seating



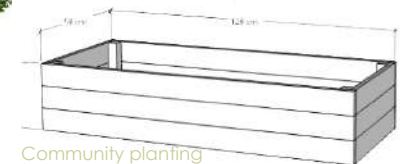
Pergola for shade and planting



Solar panel pumped water , stored in tank for irrigation

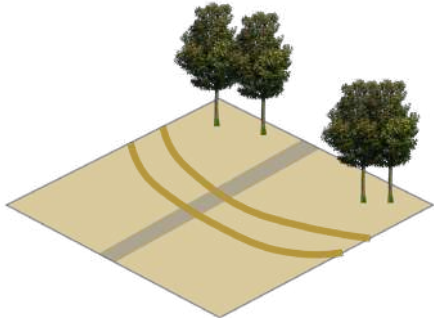


Orchard (Fruits and flowering) trees

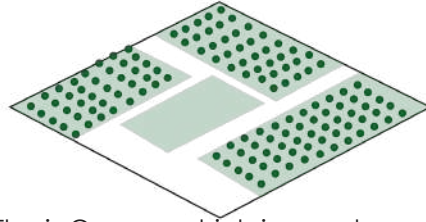


Community planting

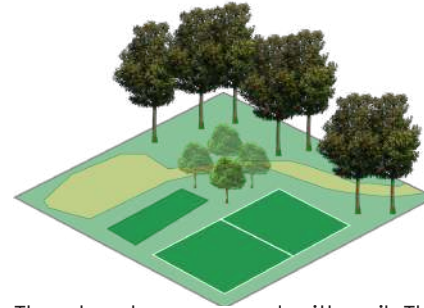
Ways of improvement



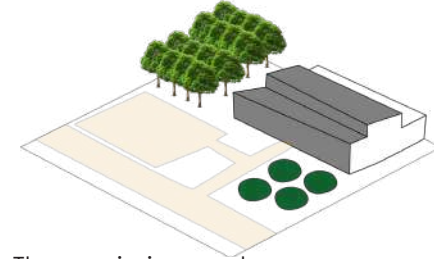
This is at the river edge. The favourite Summer season spot to hang out and be very close to the river. Underneath huge canopies trees and soil erosion.



The is Queens which is popular tarven in Prieska. The road close off for entertainment purposes which take place everyday Friday and Saturday evening.



The street are paved with soil, The place for recreation activities. its is a dusty engagement.



The music is popular entertainment in Prieska. Takes place in front of shop frontages and in Car wash areas.

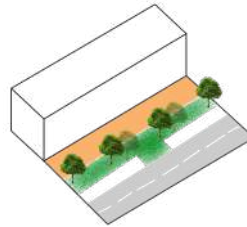
Detail design approach

1. Landscape Belt



Transitional landscape + Productive Landscape
Temporary landscape that clean soil and enable new forms of social life and creative displays
Artsapes, Event landscape

2. Residential areas



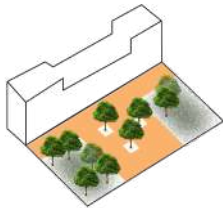
Houses and blue/green Infrastructure
Affordable houses and landscape capture stormwater
Affordable housing, Social park/open spaces, Parkway, Productive landscape

3. Landscape Park



Community Open Spaces
Landscapes for recreation, social life and small scale food cultivation
Community Parks, Plazas, Recreation centres, greenways, cycle routes, local food market, Cemeteries

4. Farmlands



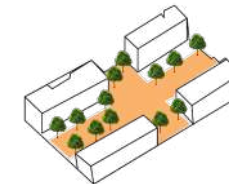
Working + Productive landscape
Landscape which generate new knowledge, grow energy and food and create new experience

5. Ecology Park



Ecological landscape
Meadows and forest that provide various habitats and other environmental benefits
Reforestation, bird nest, wetland

6. Plant renovation



Creative factory
Flexible structural transformation provides various spaces and functions
Greenhouse, livestock farms, workshop studies, Social spaces, hydroponic centers

Youth Skill Development

Legend

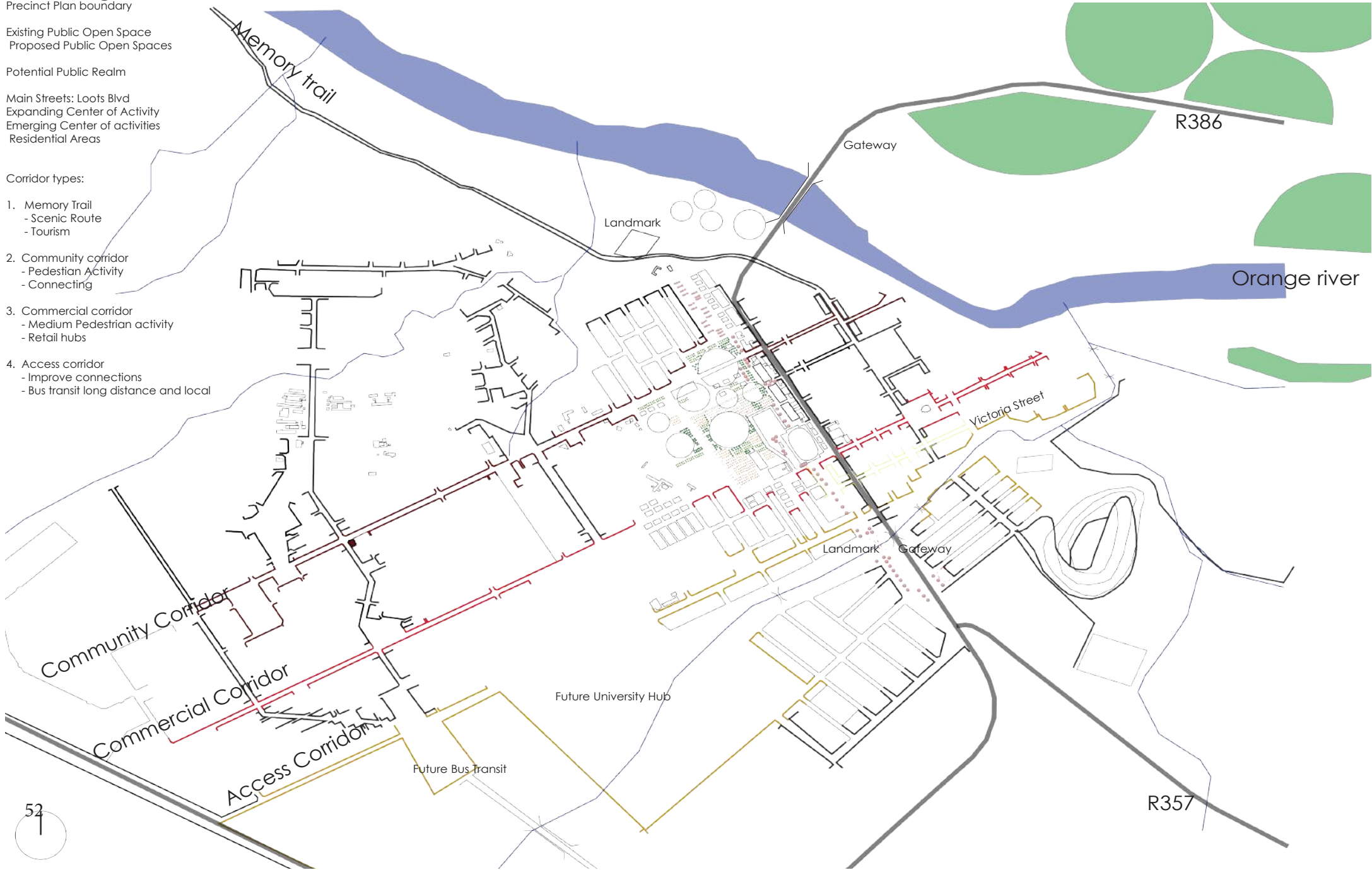
Precinct Plan boundary
 Existing Public Open Space
 Proposed Public Open Spaces

Potential Public Realm

Main Streets: Loots Blvd
 Expanding Center of Activity
 Emerging Center of activities
 Residential Areas

Corridor types:

1. Memory Trail
 - Scenic Route
 - Tourism
2. Community corridor
 - Pedestrian Activity
 - Connecting
3. Commercial corridor
 - Medium Pedestrian activity
 - Retail hubs
4. Access corridor
 - Improve connections
 - Bus transit long distance and local

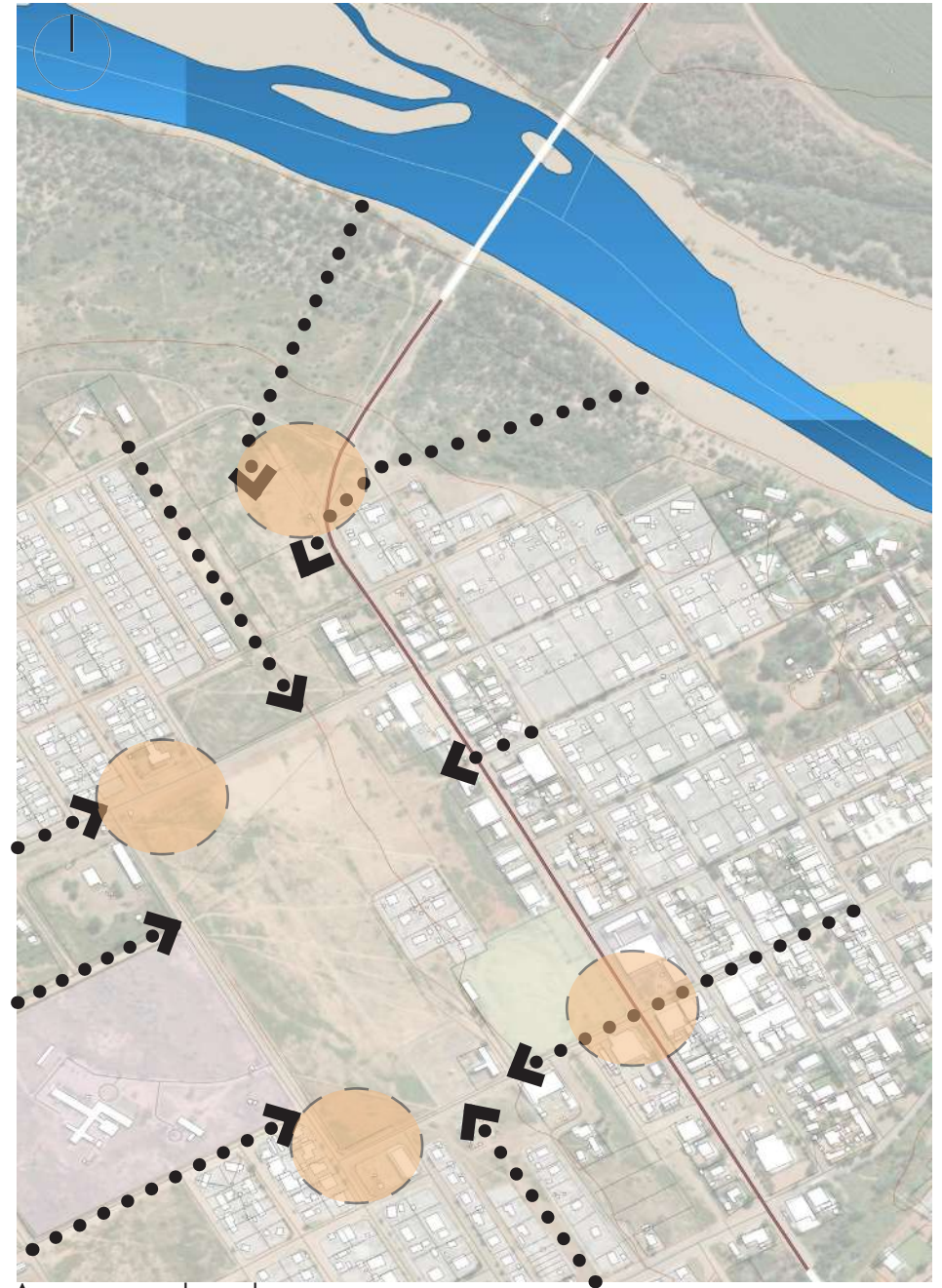


Project Location

The area Old Upington road to the entrance of Orange river is **290 000** square meter.



The area of the Old Mill site in front of Hospital is **139 000** square meter.

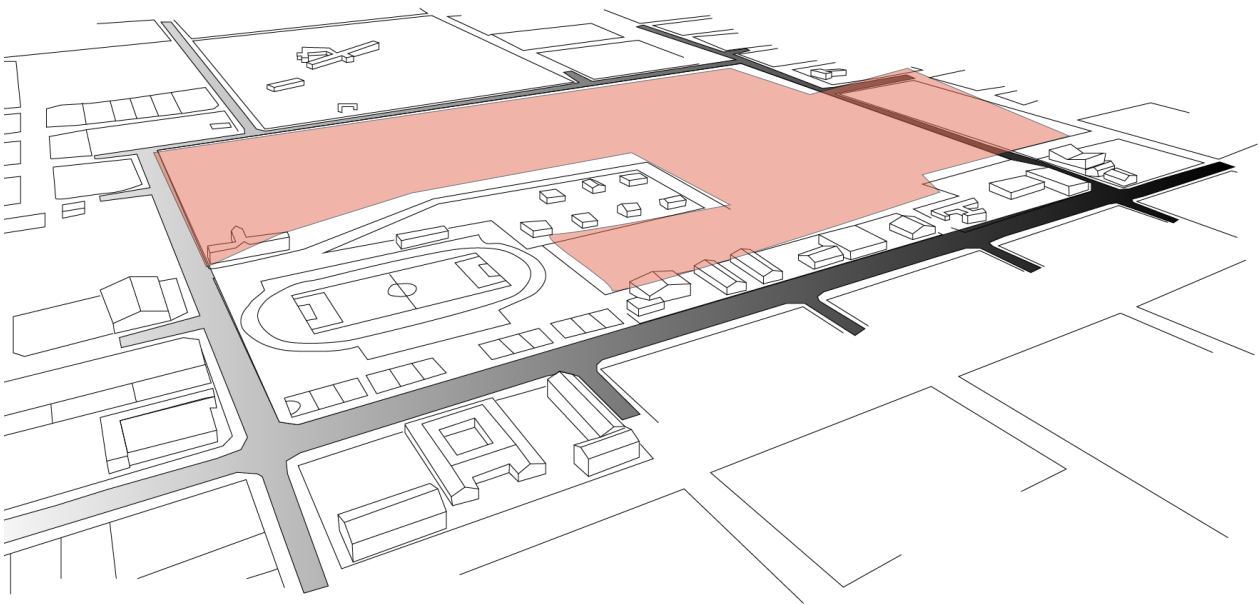


Access and nodes

Takaza Square



Section of Old Mill site from Coetzee to Loots main road
Scale 1: 100



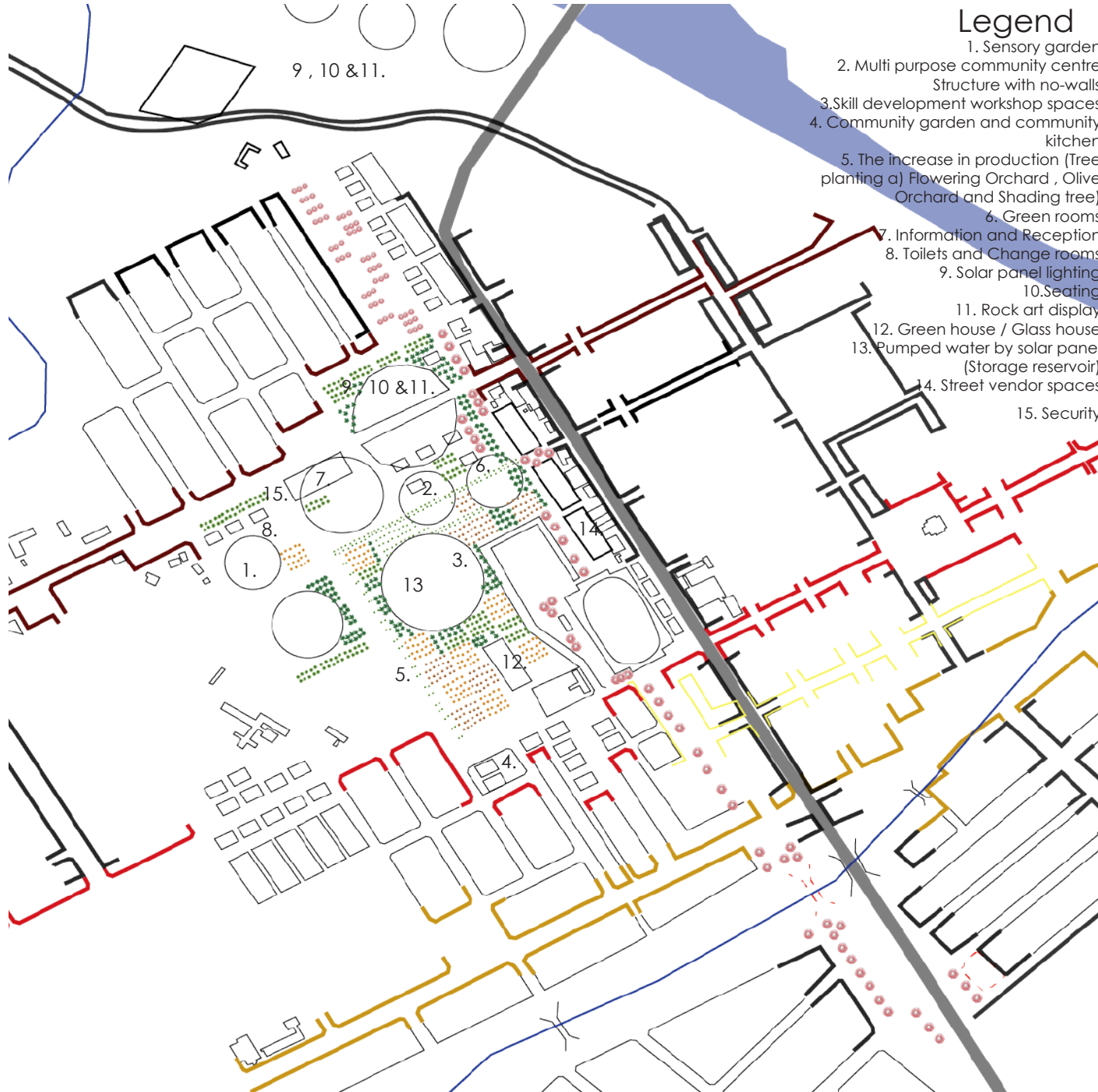
Past



Present

Precinct design approach at Old Mill site

Transform into the heart of Prieska



Legend

1. Sensory garden
2. Multi purpose community centre
Structure with no-walls
3. Skill development workshop spaces
4. Community garden and community kitchen
5. The increase in production (Tree planting a) Flowering Orchard, Olive Orchard and Shading tree)
6. Green rooms
7. Information and Reception
8. Toilets and Change rooms
9. Solar panel lighting
10. Seating
11. Rock art display
12. Green house / Glass house
13. Pumped water by solar panel (Storage reservoir)
14. Street vendor spaces
15. Security

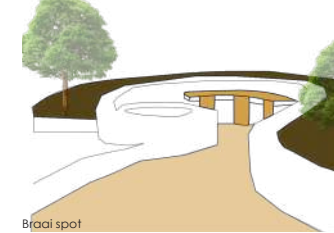
The concept for the precinct involves establishing a green belt avenue corridor stretching from the Prieska River to the Orange River across the Old Mill. This corridor will intersect with three notable landmarks: the first being Victoria Street in Prieska, along with Old Upington Street that passes through the remnants of the old bridge on 1st Avenue. The second landmark is the remains of the old church and cemetery located near the river. Finally, the third landmark is the Koppie, which features indigenous vegetation.



Sensory Garden



Connectivity



Braai spot



Social engagement



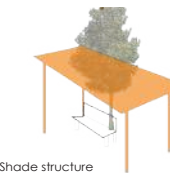
Community Centre



Raised trail



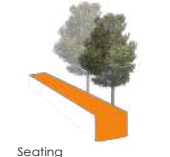
Walkway prints



Shade structure



Memory trail



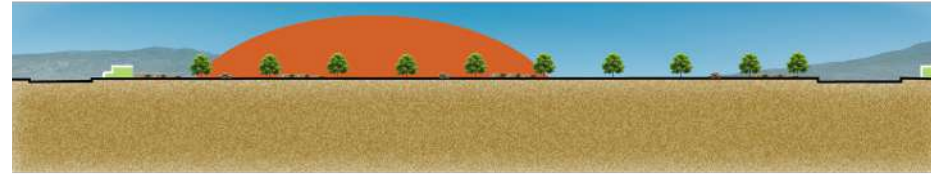
Seating

Above the River : Potential changes

Visual elements aimed at enhancing Prieska



Proposed Sections AA'



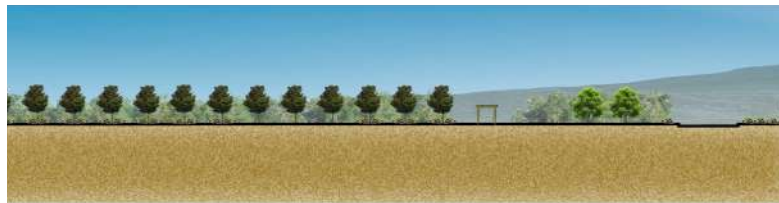
Proposed Sections CC'



Proposed Sections DD'



Proposed Sections BB'



Continue of Sections BB'



Phasing vision

Phase 1 : Short term

- Pedestrian walkways (Pave the soil, tar streets, reduce the dust)
- lighting grid and add every 10 to 20 metres lights for safer walks
- Add island trees, plant the whole area with trees of 5 to 10 apart. On 100m x 100m square base. This need to be community park for Orchard, Flowering tree, festivals spaces like the Olives.
- Street furniture such as Benches, bollards, fire place, low walls, gabion
- Encourage agriculture



Phase 2: Medium term

- Multi-functional Community centre : A structure with NO Walls
- Show case talent opportunities 1. Paint and graphics 2. Water sports 3. Music & dance 4. Modeling
- Skill development 1. I.T. 2. Teaching 3. Business and public administration 4. Horticulture/ Food technology/ Agriculture
- Waste management
- Toilets (Health care, Safety, well-being and Sanitation)
- Bus transit (Long distance and local)
- Rehabilitation 1. Women & Children 2. Substance abuse (drugs/ alcohol)
- Leisure/ entertainment : Upgrade - Die bos , Bridge , fountain garden, caravan park



Phase 3 : Medium term

- After high school Programme 18 to 28 years old- Give back to the community .
- Community projects/ programmes that can be useful outside and inside of Prieska
- Tertiary institution such as a CPUT or Northlink



Phase 4: Long term

- A functional Skill development training, practice and workshop from Monday to Friday
- Linkages to University outside of Prieska
- Active activity pass through public realm for recreation and enjoyment.
- Attract tourism for production of foods and local retail hub.



STAKEHOLDERS
 Pixley Ka Seme District Municipality
 Siyathemba local municipality
 Mulilo Prieska Trust
 GWK
 Youth Centre
 Schools and Churches
 Empilsweni Community
 NGO's (Community Kitchens)
 Caretakers of community area



**VALUE OF PLACE AND LABOUR
 SELF-SUSTAINABLE TOWN
 8940**

Phasing 1

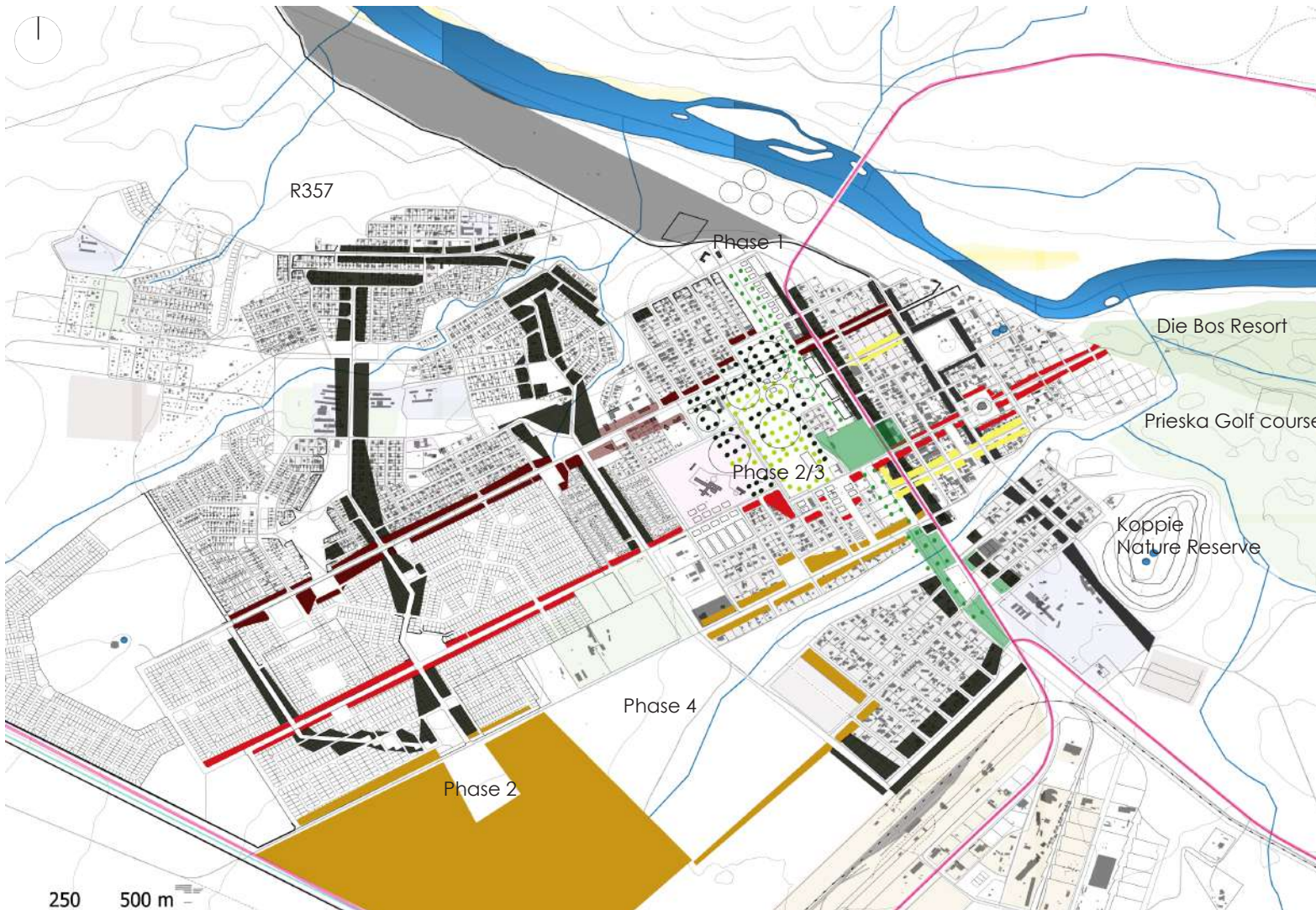
- Proposing soil preparation (Clear and level area for development)
- Proposing planting vegetation (Evergreen Trees, Fruiting orchard trees, succulent and cactus and shrubs)
- Proposing Community gardens which will be run by caretakers of each community area (Fruit and vegetable gardens), Sensory garden near Hospital, Creating a horticultural nursery Gift and sample shop
- Proposing street furniture of semi precious stones and Timber and permeable light grey paving (Proposing street lights to be every 10 meters apart, Benches underneath cluster of Trees and waiting points, Bollards for no vehicle access and acts as seating and lighting to guide walkways, Signage(Wayfinding), Educational boards, Story boards, Drinking fountains, bicycle stand, braai stands.
- Propose solar panels for Lighting and pumping of water for irrigation and water storage.

Phasing 2

- Ongoing of Vegetation
- Glass house for succulents and cactus exhibitions
- Building a multi functional community centre : Includes- Youth volunteer work, Growing, pruning and maintaining and harvest plants, teaching and educational readings, life long learning, division sectors for moving in districts of completion.
- Create a plaza or square
- Allow for employment and ownership.
- Buildings with no walls and mix used
- Propose Housing in existing building style for holding edges of the Old mill site

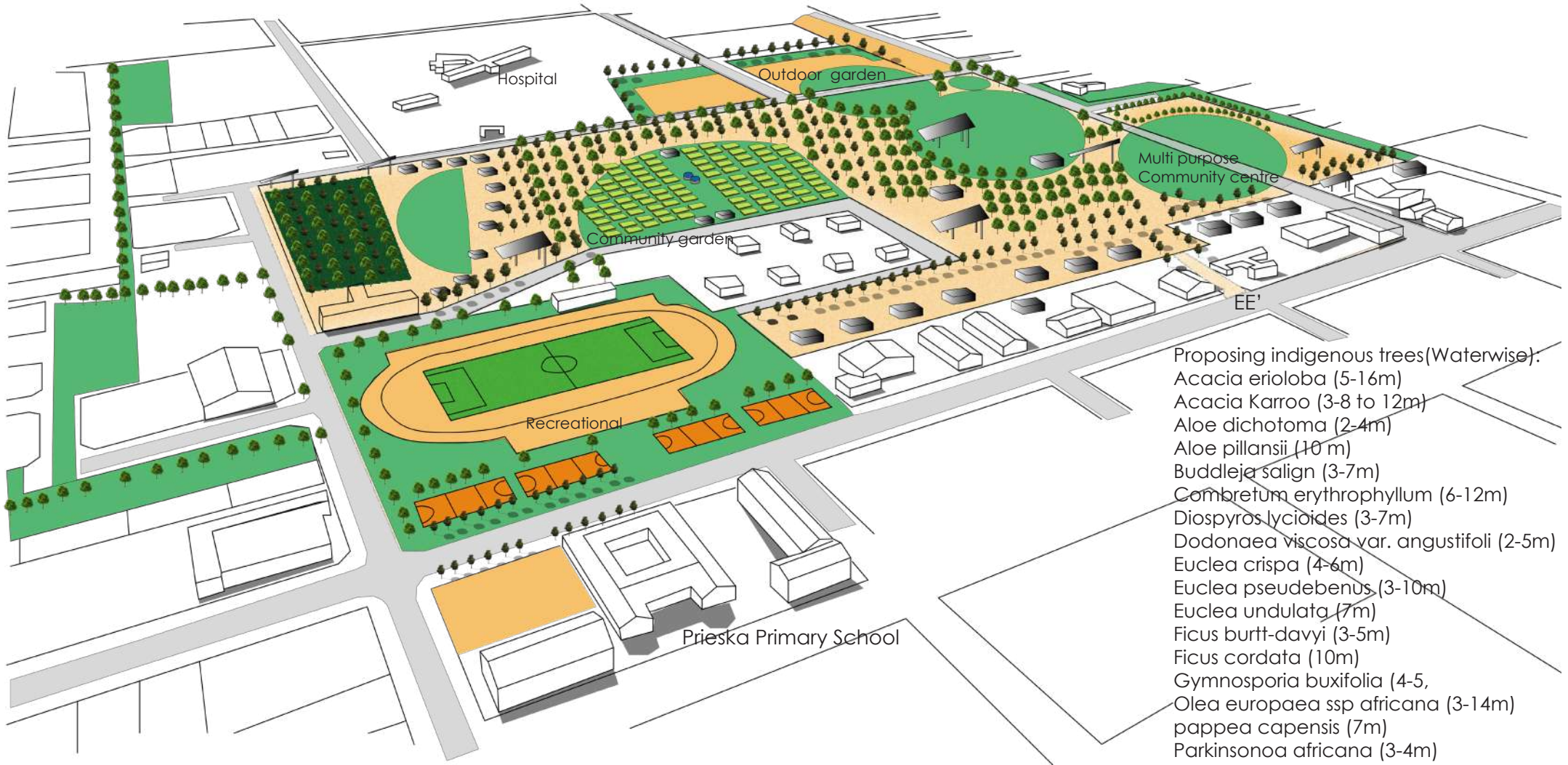
Phasing 3

- Division will be defined as follows: Skill development, Training, Practice, research and workshop
- Must connect to outside of Prieska to nearest city. (Kimberley)
- Support local commercial / communal farming
- Retail hubs and market space
- Monday to friday (Learning Centre)
- Saturday and Sunday (Outdoor leisure space)
- Open access facilities
- Create a tertiary institution



Celebrating the water, agriculture and semi precious stones

Prieska 's Public Realm



- Proposing indigenous trees(Waterwise):
- Acacia erioloba (5-16m)
 - Acacia Karroo (3-8 to 12m)
 - Aloe dichotoma (2-4m)
 - Aloe pillansii (10 m)
 - Buddleja salign (3-7m)
 - Combretum erythrophyllum (6-12m)
 - Diospyros lycioides (3-7m)
 - Dodonaea viscosa var. angustifoli (2-5m)
 - Euclea crispa (4-6m)
 - Euclea pseudebenus (3-10m)
 - Euclea undulata (7m)
 - Ficus burtt-davyi (3-5m)
 - Ficus cordata (10m)
 - Gymnosporia buxifolia (4-5,
 - Olea europaea ssp africana (3-14m)
 - pappea capensis (7m)
 - Parkinsonia africana (3-4m)
 - Searsia lancea (5-8m)
 - Searsia pendulina (10m)
 - Schota afra (3-5m)
 - Ziziphus mucronata (7-10m)



Proposed Sections EE'

Conclusion

In addressing the research question of reimagining the public spaces in Prieska, this initiative aims to address spatial injustice by reconnecting residents with areas that have been neglected or underused, cultivating a stronger sense of belonging. Utilizing bell hooks' "margin to center" philosophy, this strategy emphasizes the importance of voices and spaces that have traditionally been marginalized. The proposed youth and community development center serves as a versatile venue for recreation, education and cultural festivities, creating opportunities for engagement that foster inclusivity and a sense of belonging. By situating this center in a visible yet accessible area, the project represents a movement towards equity and empowerment, especially for women, youth and marginalized communities, who are not only provided with space but also gain visibility and a role in the community's evolution.

Inspired by Roger Trancik's Finding Lost Space, the initiative aims to transform Prieska's overlooked areas into lively hubs that reconnect and enhance local narratives within the rural-urban environment. The design approach highlights neglected cultural and environmental landmarks, forming pathways and open areas that convey Prieska's distinct heritage and ecological context. This spatial reconfiguration allows Prieska's landscape to evolve into an integrated and vibrant network that links the past with the present, instilling a resilient identity at the heart of the town. As a result, the reimagined public realm acts as a venue for collective memory, empowerment and development, creating environments that nurture community pride and a sense of belonging while laying the groundwork for a sustainable and inclusive future for Prieska.

Chapter 3



The Quiver trees and the Prieska sign share a similarity; both are losing their value if they are not maintained.

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Plagiarism Declaration

1. I, Deidre' Danielle Goeieman know that plagiarism is wrong. Plagiarism is to use another's work and pretend that it is one's own.

2. I have used the APA convention for citation and referencing. Each contribution to, and quotation in this research project from the work(s) of other people has been attributed, and has been cited and referenced.

3. This research project is my own work.

4. I have not allowed, and will not allow, anyone to copy my work with the intention of passing it off as his or her own work.

Deidre' Danielle Goeieman

Signature: Signed by candidate

Date: 26 November 2024

Artificial Intelligence Declaration

I, Deidre' Danielle Goeieman , hereby declare that I have paraphrased some of my own words in this research project using grammarly.

Deidre' Danielle Goeieman

Signature: Signed by candidate

Date: 26 November 2024

Ethics



2024/06/06

EBE/00852/2024

RE: Research Ethics Committee Project Approval Letter

Dear Deidre' Goeieman,

Your application for ethics review of your project titled

Bridging Past and Present: Rediscovering Prieska's Forgotten Cultural Landscape through Urban Design

has been reviewed and evaluated by the
Engineering & Built Environment Committee.

You may proceed with your research project titled:

Bridging Past and Present: Rediscovering Prieska's Forgotten Cultural Landscape through Urban Design

Expiration date of approval: 2024/12/31

Please note that should:

- (i) any serious or adverse effects to participants occur and/or,
- (ii) aspect(s) of your current project change and/or
- (iii) any unforeseen events that might affect continued ethical acceptability of the project occur then you should immediately report this to the approving REC. You may be required to submit an amendment to this application, in order to determine whether the changed aspects increase the ethical risks of your project.

Based on the information supplied your application has been successful and is approved.

Please note the following additional conditions associated with this approval:

- (i) It is noted that the objectives of the research, listed also on the informed consent form, seem very ambitious, which raises the ethical issue of managing expectations. Please consider modifying the consent form accordingly so that you do not end up with disappointed participants.

Regards,

Engineering & Built Environment Committee.

Disclaimer

Language Used

Prieska is a town in South Africa where 80% of its residents speak Afrikaans. Individuals from diverse racial backgrounds all interact using Afrikaans.

The bulk of the research project content was translated from Afrikaans into English. Most terms are in Afrikaans that guide the settings within the town of Prieska.



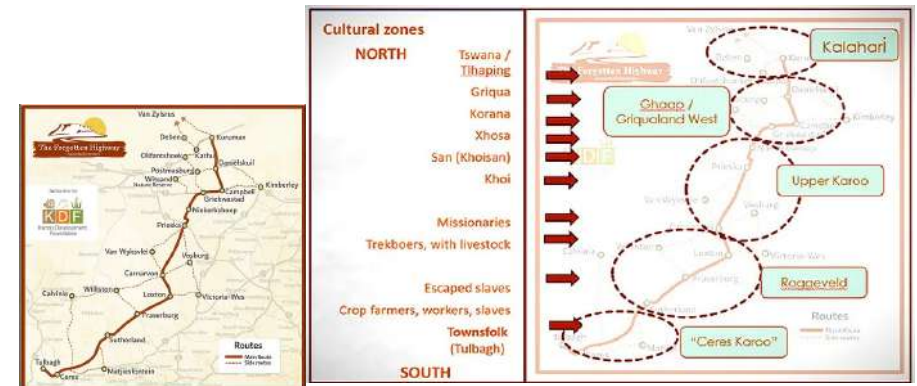
Gathered information in magazines Useful Information

Jan the Journal: Land of the Lost Goat



The article speak about South Africa's largest river , over the centuries, brought life to the region. Defined borders between vast expanses of land and enchanted with the stories that have washed up on its shores. one such story involved an incident where a great San tribal leader lost a doe that belonged to him . whether the animal had wandered off to find her own way in the desert or whether the river had claimed her life, her owner lamented her parting so much that he named the place of his loss Prieschap, "the place of the lost she-goat" in the koranna language. And it is here, on the banks of the Orange River in the small town of Prieska, that our tale continues via the people who live there.

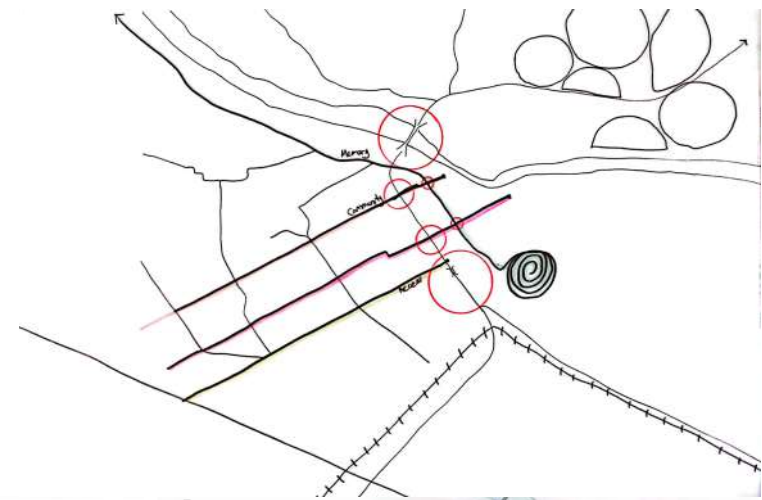
The Forgotten highway



During the period from the mid-1700s to the mid-1800s, an increasing number of individuals migrated north from the Cape Colony to the newly established frontier by the Orange River. To grasp the significant historical events and influences that took place along this route, this will be a comprehensive multi-cultural experience.

Diagram

What hold this together?



Memory trail corridor

Unweaving the Street: Scenic route

This corridor is located between the older and newer developments of Prieska. It's a place where life begins and where it eventually fades away. There are two notable landmarks: the old church remains and the cemetery. The initial street is Victoria Street. You can stroll along the river to reach the mines.



Community Corridor

Unweaving the Street: Starting Point

After crossing the orange river, this corridor serves as the beginning and end point. The Historical view provides the first glimpse of the Thorn mountains.



Economy corridor

Unweaving the Street: Economy

The Corridor is the crossroads of the economic Strip, serving as the hub of financial activity. It is located at the confluence of the Seasonal Prieska River and the Orange River. It connects to the tourism industry and converges at the historical memory trails.



Access Corridor

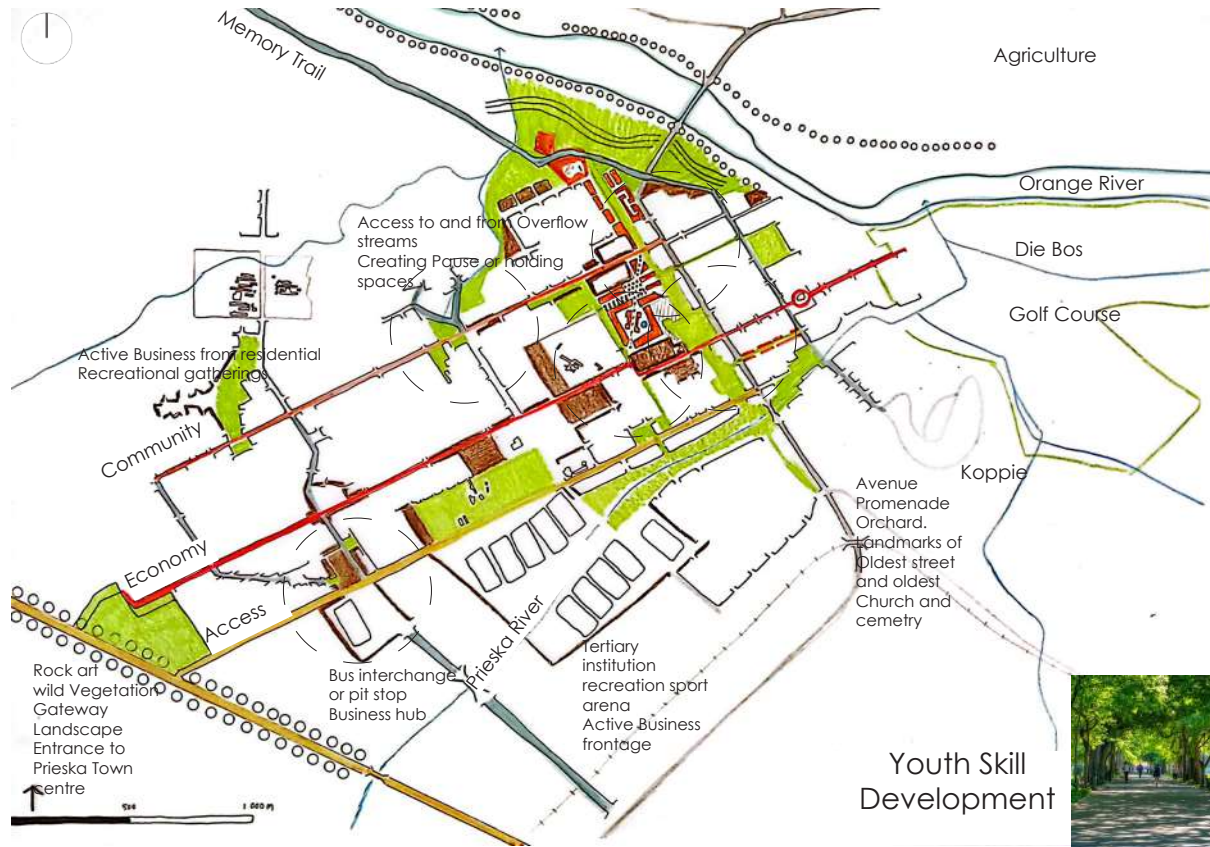
Unweaving the Street: Access

The Prieska river is where this corridor is located. This access point in Prieska is connected to the N10 freeway corridor.

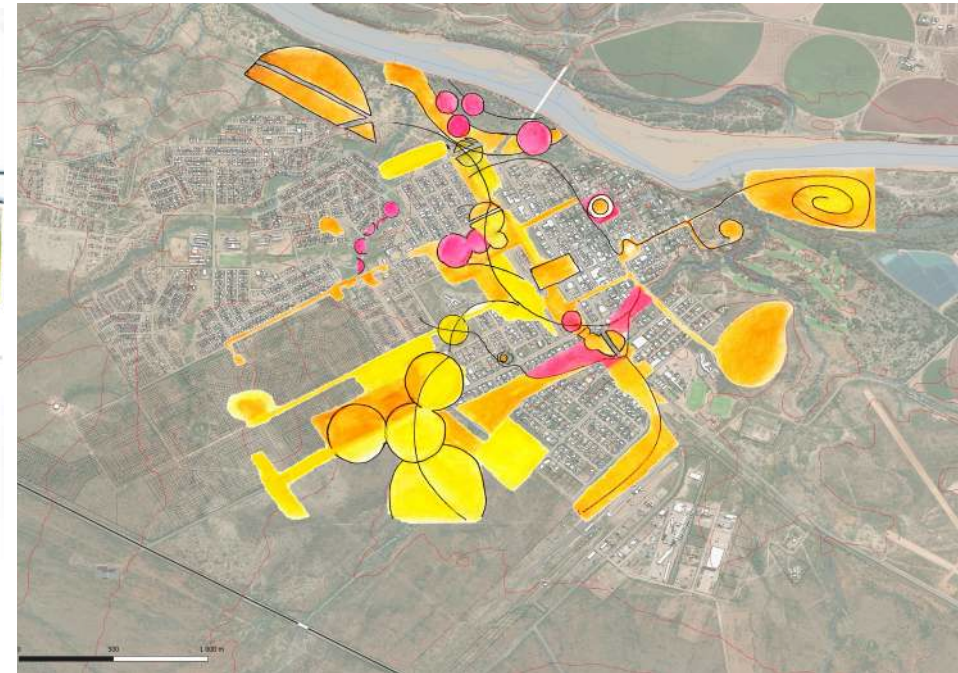


Progress work

Youth Skill Development



Youth Skill Development



The circular irrigation and agricultural rings along the Orange River served as the inspiration for the design. This concept originated from the desire to preserve the functionality of the land, symbolizing a tradition of maintaining productive land for future generations in a sustainable and ecological manner.

Extending the green belt within Prieska aims to be inclusive, offering people of all ages an opportunity for a better life. This concept integrates with existing tourism nodes and establishes new community building nodes to empower the youth.



The Company's garden
The Avenue



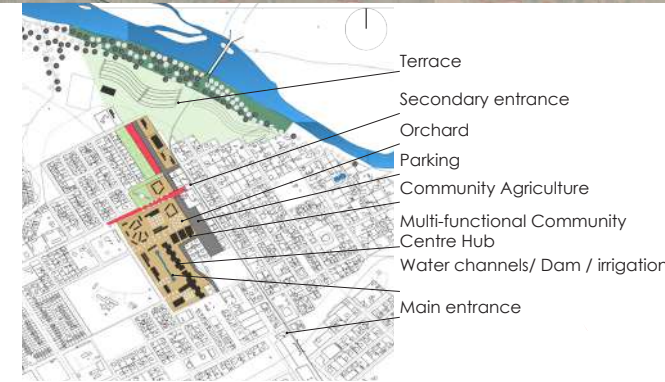
Green Point Park



Moja Gabedi at the University of Pretoria
The urban community garden



Babylonstoren
The horticultural garden



Annexures

Oral Narrative

Question: Why did the town settle here?

Answer: All around the town are mountains, the so-called thorn mountains “Doringberge”. The town seems to be in a valley. The mountains therefore provide the necessary shelter. But the main reason that the town is located here is because of the Orange river. The early people were cattle herders and they not only looked for pasture but especially water. The Khoi considered the river to be their lifeblood, which is why their settlements were along the river. The original name is the Orange river and it was the Great Gariep or Senqu river.

Question: Who were the original inhabitants of the town?

Answer: The original inhabitants of the town were Khoi, Korana and later Griquas. Afterwards the whites came to settle here and much later blacks. The khoi lived along the river in reed -and- clay houses. There are still people living who speak the language and their smells.



Image: Orange river flowing at the back (Alamy:2016)

Question: Where did the town get its name from?



(The Fort, 2024)

Answer: The original name of the town was Prieschap which is now called Prieska. The word comes from a folk tale where a khoi lost a she-goat. Then he called the town - “The Place of the lost She-goat” - Prieska.

Prieskapoort carves its way through a long diagonal set of mountains called the Doringberge (Thorn Mountains). It is also sometimes referred to as Prieska’s Poort. This provides a clue as to how the poort got its name, in that it was probably named after the town itself; it would have formed the primary route to this little Karoo settlement back at the end of the 19th century. There are only two minor corners on this pass, which is basically a straight, flat traverse. The road is tarred and wide with open views, so there are no potential hazards other than occasional livestock, slow-moving vehicles and pedestrians.

Question: Were there black people in the town from the beginning or rather how did they end up here?

Answer: There was no other race except coloured people (at the beginning) in the town. The black people we found here today ended up here because their ancestors who moved after pasture and water. A large group of blacks came to live in the town due to the mining of asbestos in Xugas (Today known as Koegas) a khoi became for the place of asbestos. Koegas is a mine outside the town. The village no longer exists. When the mine was closed - because asbestos was found to be a major cause of asbestosis. Many people have died of Tuberculosis (TB).

Question: What does the motto Dum Defluat Amnis mean? Is it the motto of the town?

Question: How do the cultural activities look, was there any form of Culture?

Answer: Yes, there were and are simply many forms of cultural affairs. Some industries have died out but some are still being done. One of the oldest customs was the so-called "Hokmeid". If the girl was in her stage of becoming a maiden, she was locked up in the house for 14 days. To make sure she stays a virgin. After the 14th day, she is made beautiful with paint and taken to the fountain early in the morning. She is then shown to the fountain snake. Then follows a large goat, butchery, corn and frying which ends with honey beer and wine. This custom was still active as far back as 1968. After that it became completely extinct. People today buy their children the 21 year key for coming of age.



The Gem of the Northern Cape

Answer: Dum Defluat Amnis actually means "While the stream flows" in other word the orange river. The Khoi believed that as long as the river flows there will be life in the village. They lived from the river - inside and outside the river. Many people still live off the river today.



Another cultural form was/is “rough washing” This is not common anymore, many people still use the cultural form.

If someone in a family has died, it is believed that the house must be cleaned within 9 days. This is to prevent death from coming into the house. (Stop the death). They go to the grad (Huismense and mende) and hold a small service. After that, be a butcher and devour. Drinks flow of course too. Many people still do it today, it has just been replaced with the so-called Kopklip (tombstones) but pretty much the same thing is done.

Another cultural industry/ is “asking women”. It is a whole cultural affair. If the man asks the woman he must buy certain products for the asking. Without it, the woman can’t ask to continue. It is a bottle of brandy, (To drink after everything), pack of candles (for light in the marriage), Matches (To make a fire), Twak (for the big people), Headscarves (The woman’s head must always be covered). It only takes place within the two families. This custom is dying out.

Question: Are there any signs of past life in the village in sight?

Answer: Yes, there is. Most khoi feather farmers were blacks and whites because of chase away pasture. They were forced to move and later settled at Salagaybe - still along the orange river a little outside the town. Some of their graves are clear signs. There is even a small cemetery where Taaibosch, swartbooi, Witbooi and others are buried. It is still visible after so many years.

Question: What does the economy of the town look like? What did it look like and are there signs of change?

Answer: The economy of the town depended mainly on livestock farming irrigation and other businesses within the central business.



Today there is still livestock farming and irrigation, but mining is dominating the economy. Copper was first discovered in Copperton. Then there was an economic "growth" in the town. Recently diamonds have been discovered on the other side of the river and gold has been discovered in Marydale. Thousands of people were drawn to the town. Prieska is definitely not the same as it used to be. They came with strange cultures, religions and other customs.

Question: Why is the town structured so strange?

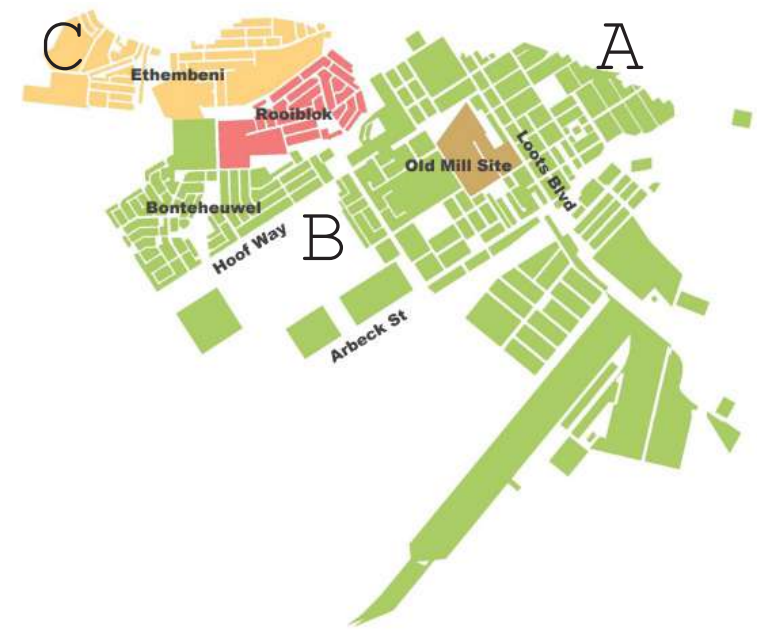
Label it A- White, B- Brown, C - Black

Answer: Before whites came to live in the town - people settled where they wanted - with the arrival of the whites division took place.

The "town" as the central affairs can be taken was only white people. After that, the brown people followed, and right behind the black people. This was due to the group areas law. Just before people found the "Bos" there was an area called "the sand". Mainly Muslims lived in the area. With the assumption of the group areas, they were forced to leave the area, because they lived in so-called white areas. Many left the place and settled in Kimberley. Everything was due to the group areas were successful. Churches and schools also went through.

Question: What does the future of the town look like?

Answer: The future of the town looks very bright. There is the Copper/Zinc Mine in Copperton. There are days the mining of diamonds is already making the town grow economically. But I think the biggest contribution will be the discovery of gold in Marydale. This will not only be a huge contribution to the economy, but it will have an impact on practically everything in the town.



A- White, B- Brown, C- Black



Prieska high School with orchard olive trees

Glossary

Lost Space:

Is the leftover, undesirable urban areas that are in need of redesign-antispace, making no positive contribution to the surrounding or users (Trancik, 1990)

Socio-economic Infrastructure:

Concerning the variances among groups of individuals primarily due to their economic circumstances

Socio-cultural:

Connected to the various social groups and their customs, practices, and values

Environmental:

Concerning the environment and how human actions affect its state.

Cultural landscape:

Is a place with many layers of history that evolves through design and use over time.

Economic:

The field of study related to the creation, usage, and distribution of wealth.

Renewable energy:

Is energy that comes from a source that won't run out.

Takaza:

The nickname of Prieska

Soetwyn:

This is the cultural Tourism Branding, Desire and Alcohol amongst the Northern Cape. Also known as Old White port. The sweet wine is actually our tradition for wintertime springbok hunting

Die Koppie Nature Reserve :

This is Prieska's Hill that has a 360 view of the Town. This hill is 975 m above sea level.

Die Bos:

Features native trees, shrubs, and a wealth of birdlife, along with areas for picnicking, fishing, and suspended bridges over the Prieska River. "The Bush or The Forest"

Dorp:

This is the towncentre which has all the commercial activities and Cape Architectural style housing. .

Ewe:

A female Sheep

Lokasie:

This is the township or location which is the local residential.

Marydale:

Founded in 1903 by the Dutch Reformed Church, Marydale was named after Mary Snyman, the wife of Mr. GP Snyman, who owned the property where the town was built. The town was created in 1902 on the Kalkput farm.

Niekerkshoop:

A village and asbestos mining hub located 80 kilometers south of Griquatown and 40 kilometers north of Prieska. It was established on the Modderfontein farm in 1902 and has been governed by a village management board since 1904.

Copperton:

Copperton was a mining community located in the central Karoo area of South Africa. This region, known for copper and zinc mining, experienced its peak during the 1970s until the conclusion of the 20th century.

Putsonderwater:

A small town in the Northern Cape, it is recognized for its distinctive name, which translates to "well without water." Established as a station on the Cape Government Railways in the late 1800s, this town's name highlights the difficulties of sourcing water in a dry landscape.

Orange River: A river located in southern Africa, it ranks among the longest rivers on the continent and is one of the longest below the Tropic of Capricorn. It holds significant importance for the South African economy, supplying water for irrigation and generating hydroelectric power.

South African Heritage Resources Act (25 of 1999):

This law seeks to enhance the effective management of the national estate and to empower communities to care for and preserve their heritage, ensuring it can be passed down to future generations.

Interviews

Consent form Through a living memory

Consent Form

Participation in Master of Urban Design – Research Proposal Project

Title of the Project: Bridging Past and Present: Rediscovering Prieska's forgotten Cultural Landscape through Urban Design

Researcher: Deidre' Danielle Goeleman GMNDEI001

Degree Program: Master of Urban Design

Institution: University of Cape Town

Purpose of the Project:

- To investigate the sense of pride and ownership within the local community by including them in the rediscovery and preservation of their cultural heritage.
- To explore the urban design strategies that beautifully combine cultural and historical components with current facilities and community requirements.
- To thoroughly record and examine Prieska's historical and cultural resources including architectural landmarks, cultural sites and traditional practices such as culture and religion.
- To allow for enhancing the relationships between town and the river and unlocking the untapped potential of the area.
- To explore spaces that are connected and alive. Bringing new energy to Prieska's public spaces.

Participation Details:

- Participation in this project is entirely voluntary.
- Participants are free to withdraw from the project at any time without any penalty.
- The project involves sharing personal memories and perspectives related to Prieska's culture, history and its significance.
- Participants can choose whether their contributions are kept confidential or made public.
- The information provided will be used to inform the design and narrative of the Orange River and chosen landscapes.

Confidentiality:

Please indicate your preference regarding confidentiality:

- I consent to my responses being kept confidential.
- I consent to my responses being included in the project with my identity disclosed.
- I consent to video recording (due to travel constraints) and voice recording (In person).

Participant Rights:

You have the right to ask any questions about the project before and during participation.

You can request to see how your information will be used in the project.

You can contact the researcher at any time for further information or to withdraw your participation.

Contact Information:

Researcher: Deidre' Danielle Goeleman

Email: GMNDEI001@myuct.ac.za

Phone: +27746754962

Supervisor: Dr Kathryn Ewing

Email: Kathryn.Ewing@uct.ac.za

Agreement:

By signing below, you agree to participate in this project and acknowledge that you understand the purpose of the project, your role and your rights as a participant.

Participant's Name: Elica Lottering

Participant's Signature: _____

Date: 10-07-2024

Researcher's Signature: _____

Date: 27-06-2024

Confidentiality:

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Participant's Name: CHARLES SINT-ER

Participant's Signature: _____

Date: 26 July 2024

Researcher's Signature: _____

Date: _____

Thank you for your participation and contribution to this important project.

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Participant's Name: Fransina Angela Goeleman

Participant's Signature: _____

Date: 2024-07-02

Researcher's Signature: _____

Date: 21-06-2024

Thank you for your participation and contribution to this important project.

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Participant's Name: KARELO MOUNARD

Participant's Signature: _____

Date: 27/06/2024

Researcher's Signature: _____

Date: 27-06-2024

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Participant's Name: Rebekah Visagie

Participant's Signature: _____

Date: 10/07/2024

Researcher's Signature: _____

Date: 21-06-2024

Thank you for your participation and contribution to this important project.

Everyone received the consent form which consists of two pages.

Interviews

Through a memory

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Participant's Name: MARTIN
Participant's Signature: _____
Date: 4/7/2024
Researcher's Signature: _____
Date: 21-06-2024

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Participant's Name: Zoe Galeson
Participant's Signature: _____
Date: 16/07/2024
Researcher's Signature: _____
Date: 21-06-2024

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Participant's Name: Geec MacDonald
Participant's Signature: _____
Date: 04 July 2024
Researcher's Signature: _____
Date: 27-06-2024

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Participant's Name: DICK ANDREW GEORGE
Participant's Signature: _____
Date: 4/7/2024
Researcher's Signature: _____
Date: 21-06-2024

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Participant's Name: CELT BESSIE
Participant's Signature: _____
Date: 5/07/2024
Researcher's Signature: _____
Date: 21-06-2024

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Participant's Name: Anel Goeleman
Participant's Signature: _____
Date: 5 July 2024
Researcher's Signature: _____
Date: 21-06-2024

Thank you for your participation and contribution to this important project.

Interviews

Information sheet

Participant: ELirica Lottering

My name is Elirica Lottering. I'm 34 years old. I am Deidre's cousin. I was born and bred in Prieska. I am currently residing in Johannesburg, Gauteng. I go home mostly on special occasions like your Easter, December, long weekends, or whatever the occasion might be. I really do try to go home as often as possible because most of the family is that side. But with Johannesburg being like 7.5 hours away, it, it's quite far. So yeah. But any chance I get, I run to Prieska. There is so many childhood memories that I can share from playing in the streets. The athletics that happens, like, it is just. It was just a pleasure growing up in Prieska. One of the memories that stand out for me is the high school in our area. The time I was still in primary school used to have this talent show, usually around Valentines, where boys will form a boy group and the girls will form a girl group like your boy Boys2Man or Destiny's Child, and they will dance and perform. And then the young boys will sing love songs to their girlfriend, claiming them on Valentines Day in front of the whole school. Sometimes we would go with our parents because it was such a such a special occasion. Grandparents would also go and how the young girls from the high school would just be so embarrassed about the guy doing this. And in front of us there is like in primary school, it will be like, oh my word, that is so sweet. So, so yeah. And the older people as well, they would our parents, they would go in and watch this with us. It would just be an absolute joy. We also had a dance group where, one of our older friends, she was the dance instructor and then we will break this in the middle of the street, and then the whole street will come out and just look at us, practicing and performing from all the moves we saw on channel. Oh, it was just such a joy from being reprimanded by any grown up. And you can't even go home and complain and cry, and your parents will ask you, but what did you do? And then you will get another hiding. Because where did you learn to disrespect, grown ups? That's not how you're being raised. So yeah, you deserve that. So it was those special moments about growing up in Prieska. And if I will ask if, somebody asked me if I would want to grow up in any other town, I would most probably still choose Prieska. We are very poor community. There isn't a lot. That's why most of us are working so far from home. But home centres us a lot. That's why we always go home. There is a lot of changes coming to Prieska, with the mine being re-open again. Solar panels, wind farms, hydroelectric plant. they are going to open there. So I'm foreseeing that, that will bring a lot of positive changes, create a lot of jobs for our unemployed youth. And, also, the men that needs to actually work so that they can provide for their families. So that's basically what we're looking forward to, the next couple of years about the developments that's happening there. And then, hopefully we can get rid of all the drug misuse in the town, because that is becoming a problem, because we all know with growth and development, there's always also the bad that's coming. But me being from Prieska, I am very hopeful that the future for our small little town will only get brighter. And if ever you find yourself in the Northern Cape listening to this, make a turn. And I promise you, you will never, ever want to leave because it's just amazing. And I love going home.

Participant: Charles Slinger

My name is Charles Slinger. I'm 47 years old, a divorced father with 4 beautiful children, 3 girls and one boy. I was born and bred in a small town called Prieska in the Northern Cape on the banks of the Orange River. I started my primary school in the mid-eighties and matriculated in the same town in 1996. I'm currently residing in Cape Town since 1997 and visiting my hometown once a year or if the need arises anytime during family emergencies. I have very fond memories of my childhood coming from a very humble family, stayed in an old house with no electricity at a time. We used candles at night. My late grandmom used to cook in a very old built in stove that uses wood. During my growing up, families in our neighbourhood believe in your child is my child. So if a kid was naughty, anywhere, the closest parent then will be giving us a hiding. School was also very fun, especially during summertime. I used to be excited about school athletics. And after school, we were playing different games with cans, stones, tennis balls, as there were no luxury toys, which today's kids enjoy. During sunset, every single child will then return to their respective homes. There was no crime, but it was -there was crime, but it was petty. Local street gangs were fighting, throwing each other with stones from a distance. We did not have the luxury of swimming pools that was reserved for the whites only at the time, but we used to escape from the neighbourhood to go and swim without permission either in the Orange River or nearby dams. Sunday school and church was a MUST in every single household in Prieska. Fishing was also a big thing for the broader community. Due to poverty, unemployment and that was just to put something to eat on the table. And the Orange River was the ideal fishing place. Today, there's absolutely no respect for grown up from kids. I really wish corporal punishment can be brought back in school because that is where our discipline comes from. I really wish that our government can implement something to stop substance abuse, gender based violence, and all other rated crimes in Prieska. My beloved "Takaza " was once the jewel of the Northern Cape as the famous tiger eye stone originated from our region along the banks of the Orange River.

Thank you.

Interviews

Information sheet

Participant: Angela Goeieman

My name is Francina Angela Goeieman. I'm 52 years old and the eldest cousin of Didi Goeieman, dear Great. I was born in a squatter camp known as Katatou Rakatenga in Prieska in the early 1970s. I'm currently working and staying in Rossettenville, Johannesburg. I normally go to Takaza, the place to be. My hometown, Prieska, on Easter weekends, funerals and special occasions. My memories of my own time is when we were kids. We used to play games in the streets like, in the dusty streets of Prieska, like a random skipping trip like this. Soccer, where the place against the boys from morning till late afternoons during school holidays. When it was school athletics, it was the best for me because the whole town was excited and everybody young and old were attending it at the showgrounds. Those days, yeah, kids were respecting the elders and especially our teachers. If you were naughty and you were doing things wrong, they will punish you. Sadly, today's kids, they got their rights. Every occasion in our town was special, even though it was a part of the years. What changed in Prieska is today's youth, that lack respect. My wish for Prieska is that they must create jobs for the youth. The youth to develop socially and outdoor activities. Our town is rich in minerals. Currently I believe Orion minerals are investing in our town. I'm just hoping that one day, one day things will change for us in Prieska. Yeah, Prieska, my hometown.

Participant: Robeline Visagie

Hi. My name is Robeline Visagie. I'm 34 years old. My relationship with the researchers, she's my cousin, Deidre Goeieman. I was born in Johannesburg and moved to Prieska where I started my preschool at JJ Dreier Primary School until grade 7.

I then went to Prieska high school until grade 12. The best memory of my school years was at Prieska High school. We had olive trees in our school. So every year, we would take a day off, and then we will have this olive festival where we would pick the olives from the trees, and then we would just have a festival afterwards. The other best memory is going to "Koppie", which is literally behind our school.

Especially when you go at night, you can oversee the whole of Prieska, and it is almost shaped like a ear. Very nice, interesting experience. Childhood memories were definitely the biggest one going to the Orange River In spending time with family and friends, having brides, and playing in the river, those were the best. Another nice interesting memory was also going to the bridge on top, especially in the evening when you can oversee the sunset, a very beautiful experience. The vision for Prieska that I would like to have is for them to open centres where the youth can get skills in order to better themselves and to help elevating unemployment.

And it's also I would like for them to build more leisure places for the youth. For example, like a bowling center. What has grown in Prieska is the development recently with a new mines that has been opening. It has created a lot of jobs. Another new thing is also we have a KFC and then other clothing shops, which we never had. Those, yeah, put creating a space for unemployment to be reduced. And as we all know, I think a lot of good things are still coming for Prieska.

Participant: Zyne Goeieman

But I think I'll start with my name, Zyne Goeieman, cousin to Deidre Goeieman. And, you know, I always feel a little bit, jealous of saying, you know, of someone saying, I'm from Prieska when when I had to, like, I had to earn the right to say that I'm from Prieska because I wasn't born in Prieska. You know, that's always a thing. And I think for long, I struggled with it. But I'm from Prieska and I resided there for majority of my schooling career. I started my schooling career at the creche, which was run by the Roman Catholic church, which would be a bridging, school to allow us what I would consider, the more educated coloured people to the not so educated coloured people. I've always thought of it like it. And then I would spend a year or 2 there. I'm not sure. And then I would start grade 1 to grade 3 at, year And then, obviously, with Apartheid coming to an end, they would then open up the, Prieska Premier to the coloured. But in , it would be for those more educated coloured people to send their kids there. And then, obviously, the idea was then challenged, and people would say that they would we would need more coloured people there because all the white people have now left. And they've decided that they were going to make their high school, was called a combined school. But they will only allow then the school to be from grade, 4 onwards, and they would have a little they already had a little crest because they could foresee what was going to happen.

Anyway, so I finished off, 3 years a year at Dreyer, go to Prieska school premier, spend, another from grade 4 to grade 7 I spend there. Then I'm faced with the challenge of, going to the high school closest to me, which would be considered the coloured high school. At the time Heuwelsig, now registered as Gariep, and I would then decide not to go there. And then I'd go to the more pro the the white school would consider the predominantly white school as we would put it, and then spend the rest of my high school career there. I did pick up along the way that, you know, there's a few things that I can do as well as the ones that I admired in the sporting field. Luckily, we were equipped with, strong foundations in sports from the people that taught us, and it would mean a lot for me going to the predominantly white school, which would be High school Prieska. And I would then eventually fail my grade 8 year, and then I would repeat my grade 8 year, and I would spend 6 years there instead of 5 years understanding the system, knowing how I could then apply to go to Lebanon or still, when needed. And I ended up using that as a thing for me to try and advance and relieve financial pressure at home. But, anyway, I spent my my high school career in Prieska, and I've made some of my long time friends who are family also there. And, there's not a lot of things that I would like to, you know, stick around on when it comes to the memories made in Prieska. I think the town has deteriorated a lot. I think it's gone backwards from what I remember it as and what we thought was gonna be the case and where it went. And then I ended up, finishing off there, and then, I moved to Johannesburg and had a whole life in Johannesburg. Ended up, getting married here and having kids here, and I'm still here. And, I don't think I can be as much, or what would you call it, yep, with the vision for the town because I barely spent time in the town, but, I mean, it would only have been from my grandmother's perspective.

Interviews

Information sheet

Participant: Anel Goeieman

Hi. I am Anel Goeieman. 37 years old this year. I'm originally from Prieska, but I'm currently residing in Johannesburg, and I visit Prieska occasionally. The best time for me to visit is Easter. Well, now recently because it's short and long enough. But, when I was younger, it used to be December and it was just the best time ever. So reminiscing on the time of from the time when I were when I can remember, growing up in Prieska, was one of the best childhood memories, I have. I remember, that during school holidays our cousins would come from either Cape Town, Johannesburg or we would play games in the street like everyone in the street, all the neighbours, all the kids in the street. We were all one big friend group, and we were all play games until late at night like hide and seek until say latest, 8 o'clock at night.

Those were the most amazing, amazing memories ever. Like, you were just so free. You were free to be a child with no stress. All the kids were together, kids were playing, parents went to concern about the child's safety or children's safety as everyone was looking after everyone, like, that's how we grew up. And, those were just, like, the best memories I have being in my say for instance maybe being 8, 9, 10 years old then fast forward a little bit to becoming, a teenager, going out now we've changed with we're going out, we're going to disco, everyone coming to disco, dance in the night through, going home, meeting up with your friends from school, and going out in the guys that you would go out with or your classmates.

The guys would make sure that us as females, we get home safely, they look after us, you felt safe in the presence of men, not a thing of how it is today where you go out and you're not sure who's got what intentions with you but it was like literally everyone was your brother, your sister, everyone was looking after each other and that was the memories I had, during my teenage year years and then fast forward I then moved to Johannesburg in standard 8 (Grade 10) and I finished school in Johannesburg but and I started working but, then the best part would be going home to Prieska during Easter or December because when everyone comes home all the cousins everyone is there and we would just have the best time. We would literally go to Die Bos, go swim in the river, have so much fun, go to the Orange River, have, like, a bash there. Everyone is there. Everyone is vibing. It was the most amazing experience ever.

Just seeing people that you haven't seen in months or years, and we would just bond. We would be out late hours of the night. We would go and go stand on the bridge watching over the Orange River. Yeah. It was just so amazing. Staying up the whole night waiting for the sun to come up in the morning, go to the coffee, sit there waiting for the sun to come up, going to the golf course. The sceneries were just amazing. Everything about Prieska got so much nostalgia, if that's the right word. Like, it brings so many good memories to me when I think about the good times back in the day and then I wanna fast forward to now me being an adult in my thirties my late twenties entering my thirties going home was kind of heartbreaking for me because when I got home it was just not the same. First of all people weren't hanging out the way they used to hang out because everyone was so scared to stay out too late or to go to certain parts of the play of the town because it became such a dangerous place whereas those years in my years when I was in school I could easily walk to town or go to, there used to be a club called, what is it, Royals but now Queen's.

And then it was, what is this? Pers Kombers, that was closer to our house, but Queens was mostly, on your way to town. It was quite a far end, and you had to walk, like, through bushes and stuff. And then there was one, like, and more towards, E'Thembeni Bizza's which was also through bushes you had to walk, like, through, a passage between the school, which was also quite dodgy. But thinking about it now, back in the day, we could walk home.

Even if you walked alone, you were safe. If you walk alone and there's someone, on the road, they know you, they'll probably escort you home or walk with you, but you were safe and now it's not safe at all.

Participant: Giel MacDonald

My name is Giel Macdonald. My memories, my memories, it was that all the people who lived together in a location, they are family and there was a lot of harmony, and it was in the past as your child is my child. And if all the people come and see that we do something wrong, you could take you and give you a hiding. So you can't go back home and tell your parents that this uncle is aunties and give me a hiding. We grow up with these morals and believe that we have to respect elders. And most of the time we, as youngsters, we are more respectful to elder people because you didn't see at our time that a young man or a young lady, boy or a girl, whatever, they are carrying a wine bottle or a beer bottle, they are drinking in the streets and so on. We have done our things secretly, going far from home, then we do our things and then we come back home, like nothing happen, now we have done nothing to see. This is how we operate and that's why there was a lot of respect and what each other. And there's discipline, there was more, there is discipline. And when we are growing up, we have been believing in education. What you step up as a child is the poverty level. Our parents must have been learned and didn't have education. They are growing up as sheep, they are looking after sheep, they have to work for a farmer, or they have to work in the mines. That time it was asbestos mines, you see. This is where they are left before, they come into Prieska. So they growing up, such as they didn't have education, we as children tried at least. But what put our education on hold was that there was NO money, is just normal and sometimes we have a big family. There are nine children, there are eight children and so on. So, the elder one of the children, he must leave school to go and assist his parents and so on to help them with everything and so on. This is how I remember my growing up.

But as a child, I really enjoy life. The way we grow up, we have a lot of playgrounds. We have a lot of friends, and we play, we could play every play that is there. It's baseball, soccer, rugby. We play together with the ladies, the young ladies and so on. There was no such thing as sin, or you think it's otherwise. But it was all of us, one. This is how we grow up. We have lived here in squatter camp; we can't do that. I didn't know if you know who can't do that. This is where we, your father and his family is coming. We were very close in squatter camp because it got a here and most of the families. There was a Next of kin of each other because they are coming from the asbestos mine, And they come together and they love to give it. Someone is coming from outside and trying to fight with these people. All the people there, they come together, and they fight against this guy and so on. This is what happened in my growing up. But you see, if you grow up as a child and there you have some legs, you will take the rope, the rope, you will take the rope. And at the time, what happened to me? Because my mother and father died very early. I was very, very young when they passed away. And for me, it was a struggle. I have to love with my grandmother. And in her home, there's also my aunt, my father sister, and her children. And sometimes it looks like my grandmother is also me. And there's a cellar, she and so on. And at stages, I didn't feel very good about living there. And it's outside and so on. And this is taking me to get some drugs, great smoking, dancing, around with the wrong people and doing that kind of stuff. And so on. And then, they come backstage in my life. I look back to myself and I look where I go up. And I say to myself, no, this is not a lack of time. This is not what I want. This is not how I will end up. So I have to make a change in my life. But the change is coming from me. You see, what is very good for me. Because what's happening? It's on the 6th of February 1988. I've got the oldest species talking to me about my life. I can't be remorse. I started when I was a child. And there was a church, this location, the road block. And that night I called for the church. I was standing there in the corner. And these people were at the church. The church leaders and the people of the church, they are looking at me. Some of them is mumbling under each other. I don't know what this guy is looking for. But I don't know what about what they say. At that stage, I see I have to give my heart to the church. And when they are calling, who's there, at least a prayer, and from that time, my life has really changed. I didn't feel sad. There's no must in my life. There's no something that I can say. Now, I feel I have to do that and that. From that, I'm going on.

And then, 1981, I met my wife. She's now, she passed away, 2019. We married in 1991. And we got four sons. And they're trying to keep growing up. We are also married. It's a stroke up, like you would so on. My eldest son is now 41 years old. My other son. He's a smaller one. So, God was good to me. Because what happened is that my wife passed away. And last year, I met my second wife. I'm the sapper. What I can also remember from Prieska, and also the river. There's a time, they come to time, they say between 25 years. Then they will be a flood. I experienced a flood in 1974. When a flood was here, they came to me. You know me, the boat. They were the other people. And on the start of the town, it was just of water. So, it was very big. It was huge that flood at that time. This is one of the things that I can remember because I was a standard one at that time. This is one of the things. The other thing changes.

It comes to Prieska. We didn't have a huge change in industrial, whatever. But mostly we have changes in location. We have now come in formal settlement. You see it. And then we have these ovens that has landed a cleaner and put in some infrastructure. This land will accommodate 4158 houses. And we have a future development to Hydrogen. Hydrogen is one of the biggest developments that is coming to town. And then we have also Orion mineral. So I think the future of our children is looking more brighter than ours. Because there is more opportunities for them as it was for us in our time, it is like a we couldn't complete school. Because of some obstacles. And then they get food at schools. Going to school. Because one gets a meal there

Participant: Giel MacDonald (Continued)

And we grow up with Morals. And what lays our foundation is the church. Because when we grow up, we learn to go into Sunday school and Sunday school, you learn the principles of what is life about. Life is all about love. If you learn to love yourself, then you will automatically love others. So this is some of the things that we learn. Those youth of today, they are very selfish. There isn't why I'm saying they are selfish. Because they love for themselves. Life is all about them. They don't respect anybody. So if we, in our past, if we see an elderly, is there in the street, is drunk and is falling down there, we will go and assist you. But these guys, they are walking, because it not my father. You see, this is the difference between us and them. We have this caring in us. We have this caring and that was making us very good people. That's why we can say today, when we look at, we are very glad that we have been taught by our teachers to use the root to learn us how being one a mankind or a human being. This is one of the things. And if it comes to how we love you and please come. There is no separation of this is a coloured or this is a coloured. We love all the years. But it's now this new generation. They take their own road, and they are better than others and you see what the difference between our people is. If somebody is educated, the educated one, thinks is more above those who didn't and been educated. This is one of the differences that we experience currently and so on. But Prieska, the people of this, they are more powerful and caring because if you ever see another or as anything happening, they will be going there standing by you at the end. This is one thing that I can say about them. The other thing is that they are very, they are mostly Christians. They love church. But they don't live in love like church people. Thank you.

Participant: Gert Bessies

I am Gert Bessies, currently a pensioner and disabled and unemployed. Uncle to the Researcher Didi Goeieman. I grew up in Prieska and still love here. Yes. I start the year at, standard I think it's standard 2 at JJ Dreyer. At the year 3. After standard 6, and from there, I go to, Already in high school.

Yes. Nowadays, its quality what is it? What is the school for the kids? I didn't know ,Okay.

There was such a school, which is only up to, subs A and B , While the other school in JJ Dreyers. Those were those were the only 2 schools in Prieska Premier. Only grade 1 and 2. And after grade 12, Went to cape Town Peninsula Education Techicon (today called CPUT) . Today is, where I started, teacher's advance diploma in commerce. It was in 1995 to 1997. But I am back to teach at JJ Dreyer , they have start building the high school called Gariep High school And 1979, I close to oh, , let's say the high school. And from 1981, I left to Copperton to the mines outside Prieska . I worked there. And when the mines closed 1992. I came back to Prieska. So in the meantime, they build a 2nd primary school. RDB Williams Primary school. It was the 2nd primary school. Well, I teach for a year, 1987 to 1993 and, 1994. I teach outside Prieska at Wetlands.

Well, there is a department for where I do the integration policy at the Municipal. 1997 I worked in Department of housing for RDPs housing

I'm busy. I'm busy for the province. I become manager at Prieska Municipality. 1999 to 2010 .2012. So it was my last job eversine, May 2013. I got a stroke. I went to a hospital on my way I got a stroke in the hospital. My left side was my left side is collapsed. I have to I make use of the wheelchair. Since 2013... I went to the rehab. But I can use the toilet and can dress myself and do everything for myself. I came in June. Except, putting on shoes and socks. But, otherwise, with the assistance of that Stick. For my under body and my feet. But, otherwise, I'm okay. Yeah. So that is part of me as I go. I have always studied and travelled. I never been here when the flood happened, I was out of town. I am aware of the damages and the overflow of Orange River.



Prieska
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