



PULA! A ENE: OCCUPYING LAND IN RESTITUTED BAROLONG HOMELANDS
'RAIN! LET IT RAIN'

DURING BATSWANA PUBLIC GATHERINGS, THE FIRST POINT OF REFERENCE IS RAIN.

WHOEVER ADDRESSES THE CONGREGATION BEGINS:

"RAIN!"

AND THE CONGREGATION RESPONDS:

"LET IT RAIN"

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PULA! A ENE: *'RAIN! LET IT RAIN'*
Occupying Land in Restituted Barolong Homelands

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BNTLES002

Submitted in partial fulfilment of the Master of Landscape Architecture Degree
120 Credits
December 2017

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Acknowledgements

In hindsight, this is a project about the occupation of restituted land. But in actual fact, this is me, using academia - which has separated me physically and psychologically from my family - to connect with my family.

During my 1st year of Masters I lost my mother. More tragic than me losing her, was me realizing that I had lost the chance to get to know her better. In my family we have a hierarchical system that does not allow us to socialize with our parents. "Ke mogolo - o ngwana". Only at a certain age do our parents entrust us with themselves.

Through this project, I got to know my mother - myself. Unlocking Tswana heritage that is within me through language (spoken history). As we laid my mother to rest, my aunt praised her, "Morolong wa minna tshipi". Little did I know how far that praise affected both my past and my future. I dedicate this very emotional Dissertation titled "Pula! a ene: Occupying Land in RESTITUTED Barolong Homelands" to my mother, Tshegofatso. Robola ka kagiso Morolong o binang pelong yaka.

CONTENTS

- Project summary
- Primary study
- Secondary Study
- Strategy
- Appendix

PRIMARY STUDY – MAKGOBISTAD

PROJECT SUMMARY

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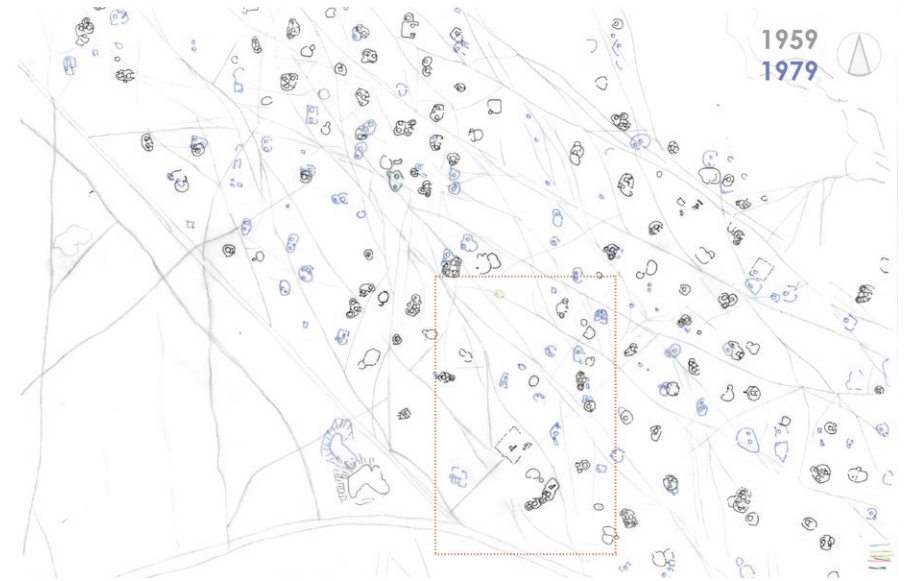
This project requires it to be presented as a story. A story of the Barolong Boo Rra Tshidi clan of the Tswana tribe who have settled in Makgobistad. Makgobistad is a large village situated in the northern part of the North West province, right at the Botswana border.

Such permanent settlement is new to the Barolong. The image in the right indicates that merely 40 years ago, the Barolong had been living in Traditional settlements! These traditional settlements were conceptualized by an intentional mission towards a plural cosmology (Maqsd et al 1991).

This project is an enquiry into the hybridization of rural settlements from communal living – communal awareness of societal effects on the landscape – to individualism. Individualism introduced by various global factors such as education, spatial boundaries and compartmentalisation of belief systems (ibid).

The enquiry begins in a Tswana settlement, Makgobistad, which is used to uncover and discover cosmology through mapping, literature and Indigenous Knowledge systems. These are used with the goal of understanding how the Barolong hybridized themselves into this global context. The project sets to understand the effects of permanent settlement on the cosmology of the Barolong and vice versa.

As population numbers increase, the aim of this project is to inform settlement making in the face of Land Restitution and Climate Change. The enquiry becomes a question of how we settle as opposed to where.



PROJECT SUMMARY

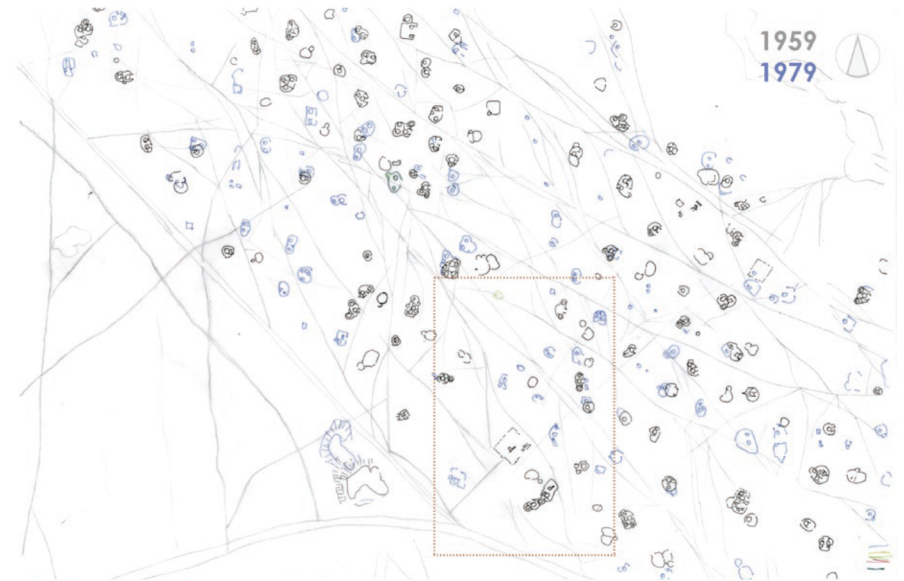
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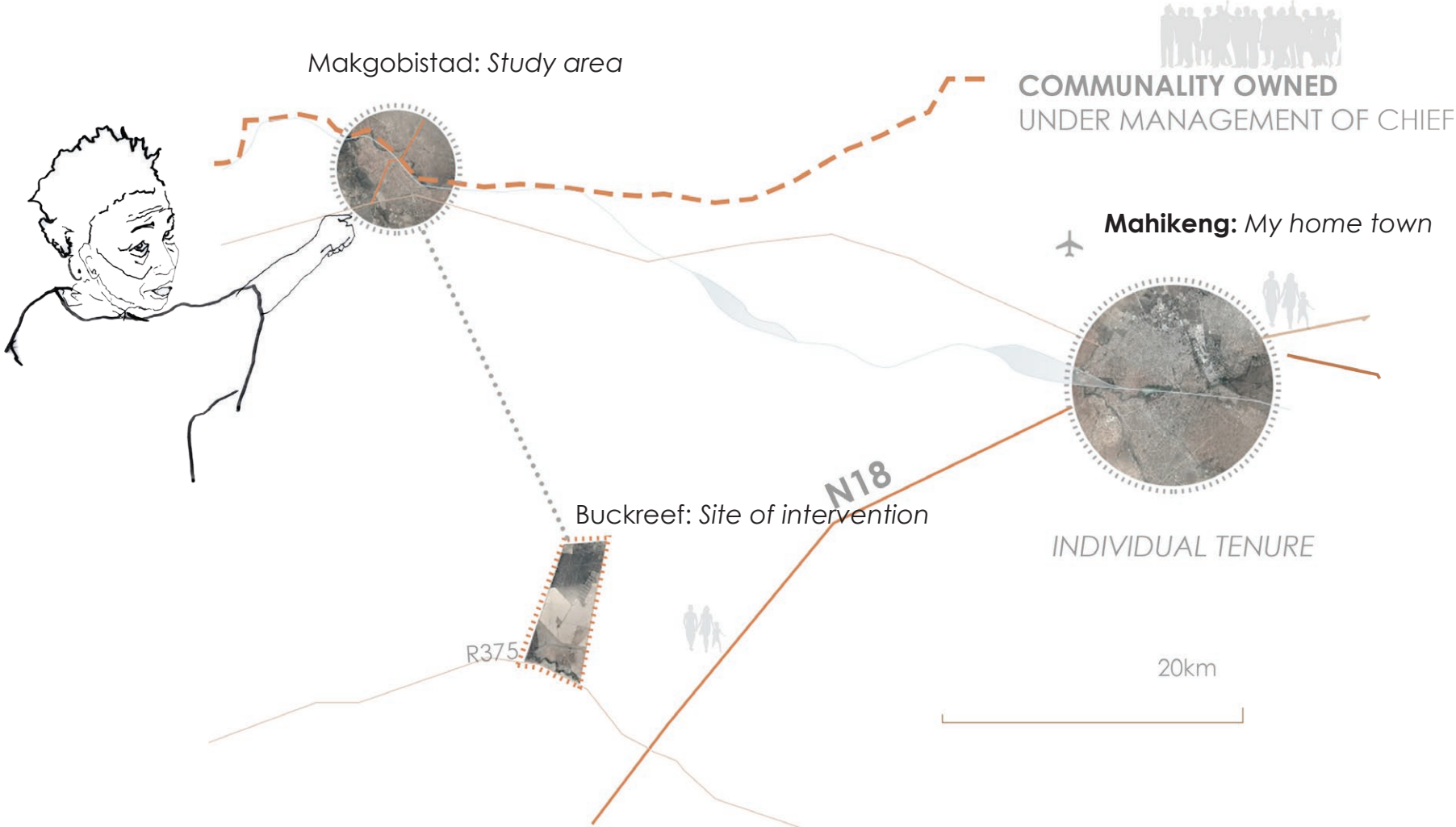
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POSITIONALITY



MIGRATION AS A MANIFESTATION OF COSMOLOGY

The basis of this research is a profound reflection upon the Ethno-architecture of the North West province in South African (SA). 'SA has an overwhelming history of racially biased government interventions, which affected the movement and settlement patterns of black South Africans. These interventions have had grave effects on the well-being of the population today (Tabela 2004). In the 21 century, the remnants of this biased planning still manifest in various ways; most obviously through rural-urban migration.

Rural-urban migration has been a focal point of critique by urban dwellers and has been the starting point of this study. Migration – the movement of people to places of greater prospects is not an unusual concept in our African context. From the Bantu migration, the settlement of British-Dutch colonialists to the history of cheap migrant labour in the mining industry, migration has played a pivotal role in defining the spatiality of SA. Furthermore, it describes the effects of colonisation on the cosmology of modern-day South Africans.

It is the aim of the first part of this study to inquire into the logic behind 'migration as settlement' in order to discover, through that process, the effects of settlement. By familiarising Landscape Architecture to the spatial arrangement of the "homelands", professionals can begin to clarify the confusion regarding 'informality' in the urban cityscape. Beyond the cityscape lies 64% of the population in the rural landscape rural (statssa 2011). Traditional rural areas have been spatially and academically excluded (Tabela 2004). By understanding these areas, designers and planners can become better equipped at contributing towards rural and peri-urban development.

Why did Tswana tribes migrate?



Permanent Settlement in Makgobistad, by the Molopo River. Nuclear settlement by the river and agrarian settlement on the periphery, closer to the hill 'thaba ya Pitsane'".



Migration of Tswana clans South of the Molopo river– Thaba'nchu to Pitsane from 1815 to 1835, due to Difaqane.

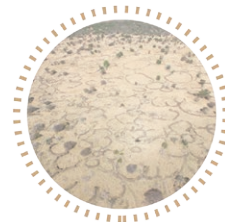
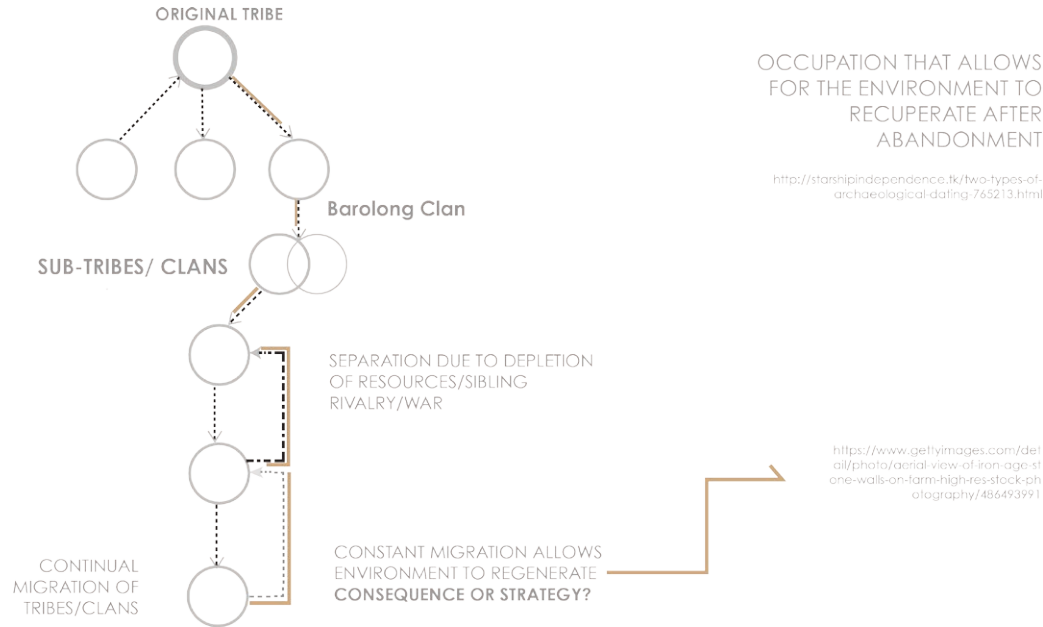


The Bantustans or homeland system imposed by the apartheid government as the inception of a physical compartmentalization of the ideologies and cosmologies of South African tribes (www.sahistory.org.za 2011).



The migration of Bantu peoples across the African landscape, which resulted in the strengthening and development of lingual heritage as opposed to immobile artefacts.

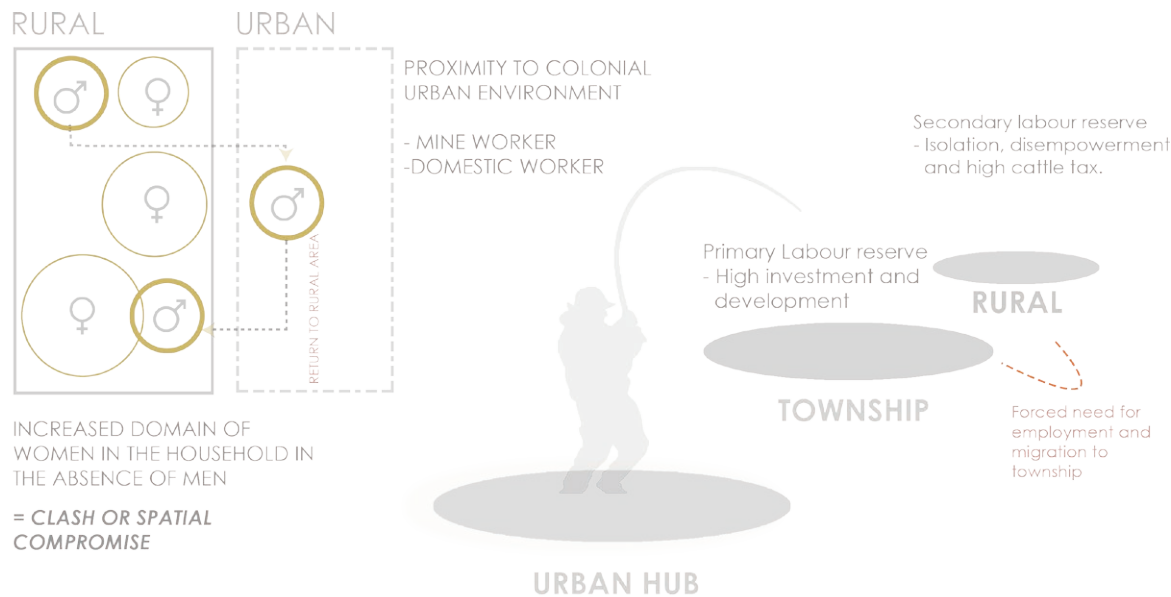
The Different Faces of Migration



Steyn

Above is an image of Molokwane, a Bakwena settlement, which showcases a Tswana settlement at its plight (sahistory.org.za 2011). Densification occurs within the thresholds of the settlement as families expand and situate themselves within the periphery of their loved ones.

In the 19th century, migration evolves from a regulatory cosmology of the Barolong to an imposed response to colonial influences. Individuals migrated from rural areas to urban townships, seeking employment due to the impoverishment of the Bantustan areas by colonial government taxes. The prospects of taxes were invested in townships as opposed to the rural areas. The townships were a convenient labour pool designed and situated in proximity to colonial towns for the development of the colonial empire (Sahistory 2008).



EFFECTS OF LABOUR MIGRATION ON RURAL TSWANA FAMILY

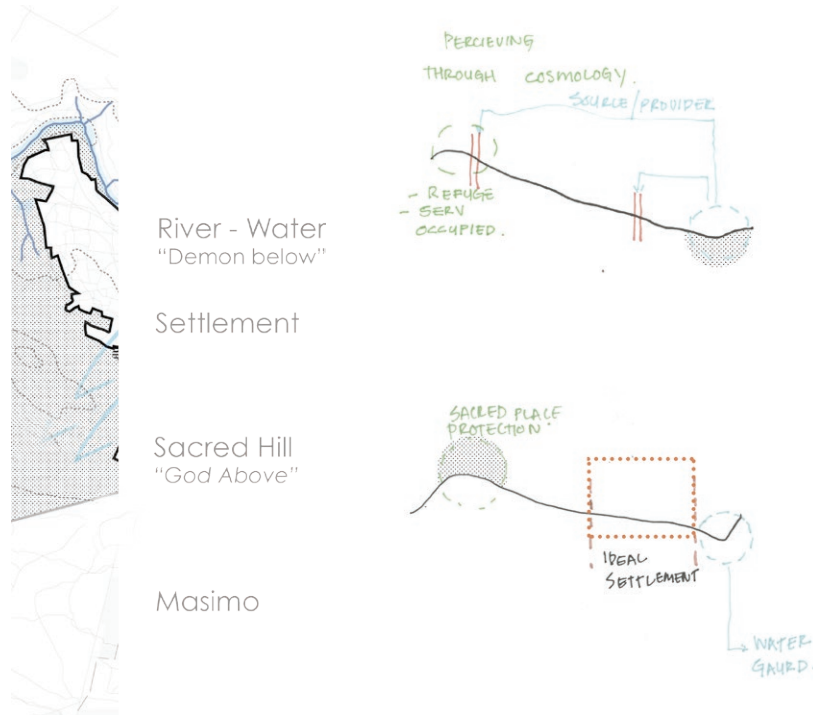
WHY DOES RURAL-URBAN LABOUR MIGRATION STILL OCCUR?

How did we settle?

Botho (Ubuntu) - Motho ke motho ka batho

“Many Tswana concepts relating to space and place are embodied in the concept of Botho – respect for the sanctity of a human being and a human beings connectedness to other people as well as the natural environment and spiritual realm”. Batswana people greet in the plural. Additionally, Batswana diagnose illness in the plural (Comaroff 1980). Comaroff argues that the spatial and social arrangements of Tswana civilizations were a deliberate emphasis on the importance of a plural cosmology for the survival of all.

MANIFESTING COSMOLOGY THROUGH SETTLEMENT



Topographical settlement criteria

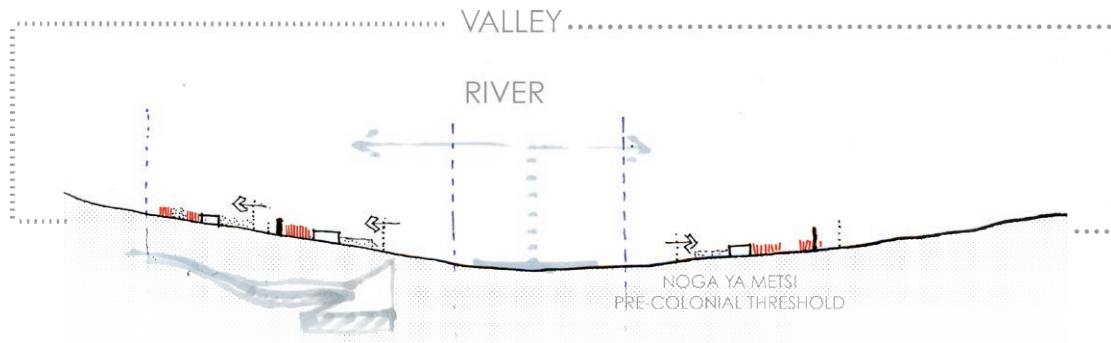
The manifestation of the cosmology of Batswana not only ends with migration but is also manifested in settlement. The Barolong's process of selecting ideal areas to settle show-cases their awareness of man's place within the environment. The markers of these ideal places were a hill and a river. The widely adopted western lens compels society to regard this as merely a safety mechanism, but Mosienyane argues otherwise. Mosienyane (2013) argues that Tswana "spaces" were given spiritual connotations as a way of maintaining the Setswana culture's resilience. The hill and the river were spatial markers, engraved in Setswana societies through language as sacred areas. In Makgobistad Thaba ya Pitsane (hill) is regarded as the protector of the settlement where diviners go to speak to Modimo (the one above). Furthermore, the Molopo river is regarded as sacred, where "noga ya metsi" (water snake/ water divinity) resides, providing rain for the settlement (Lesedi fm).

Stories of the water snake are told to instil fear and ensure sensitivity towards large water bodies. The same applies to the hill. The hill is where sacred animals reside which are not to be hunted. This method is also seen with myths assigned to sensitive and important wild plants (Mosienyane 2013).

Indigenous Biodiversity Management

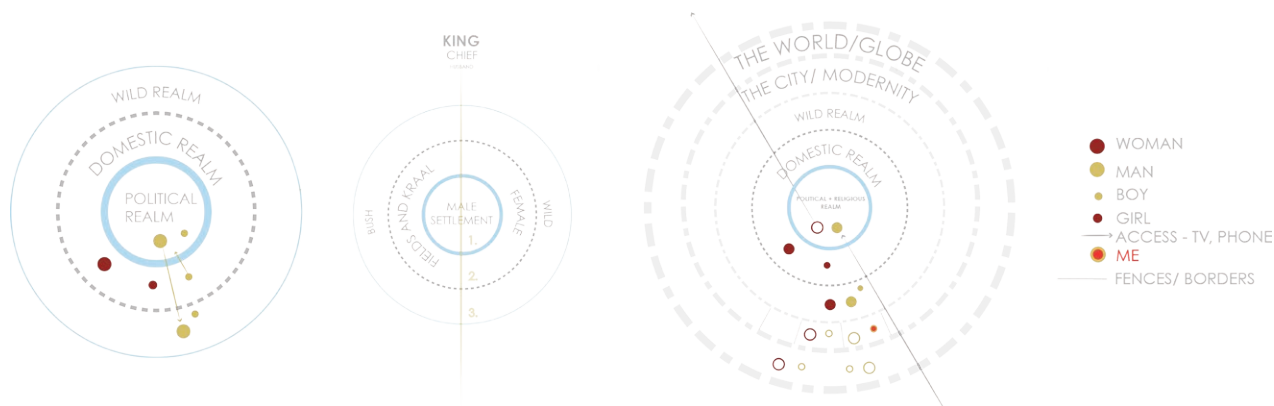
A method Tswana people used to regulate the hunting of wild animals was a totem system (Maqsd et al 1991). Clans within the Tswana tribe adopted totems from animals which assisted them in one way or other. It was common nature for clans not to hunt their totem animals as a system designed to regulate the hunting of animals (Mosienyane 2013). From the stories told in the Tswana tribe, there was apparently a period of time the Bathlaping (of the fish) had no cattle so they resorted to eating fish. The seboko of the Bathlaping goes "rebina thlapi" meaning - we celebrate the fish. Back then, Bathlaping did not eat fish. The same applied to the Barolong who's totem animal is the Kudu, which as sang in their seboko (praise) assisted them in finding water.





COSMOLOGY AND SETTLEMENT

"The qualities of the traditional settlements include a clear spatial hierarchy, controlling public and private spaces; successive layering of space, created by walls within walls, with different realms of enclosure; a clearly expressed circulation system" (Britz 1979).



The Cosmology of the Barolong people correlates with the settlement's spatial arrangement. At a larger scale, the centre of control and decision making is the chief, whose home sits at the centre of the settlement (Camaroff 1980).

On a smaller scale, the layout of a single home encompasses the cosmology and ideologies of the Barolong. The front yard (lapa) is the man's domain, representing the position of a male, which is in front – protection. Thereafter comes the woman's domain which lies in the realm of reproduction and production. Lastly, comes noman's domain which lies in the realm of ambiguity – the wild and unknown (Maqsd et al 1991).

EFFECT OF SETTLEMENT – Makgobistad

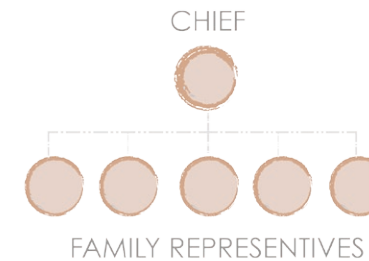
The hybridization of Bantustans into modernity became apparent subsequently from unpacking the cosmology of the Barolong. Although these areas were intentionally excluded from the apartheid government's spatial development – people made do with what they had.

Central to the observations of assimilation and hybridization is the Kgotla. This is the central aspect of the Barolong Boo Rra Tshidi which has remained a constant.

The Kgotla

The kgotla has been an appealing point of subject to researchers on indigenous settlements in South Africa. Architects such as Gerald Steyn have made a significant contribution to the understanding of the kgotla within Tswana settlements. Particularly his understanding of the Kgotla as a physical space used for judicial resolutions (Steyn 2011). The kgotla is a circular space, defined by wooden logs, where disputes are meant to be resolved. In the observations of this project, the physical is merely a representation of the social networks and hierarchies of the Botswana society. It highlights the importance of social cohesion within the Tswana tribe (Ntsoane 2003). The strive for social cohesion reiterates the tribe's intentional aim towards pluralism.

KGOTLA HEIRACHY



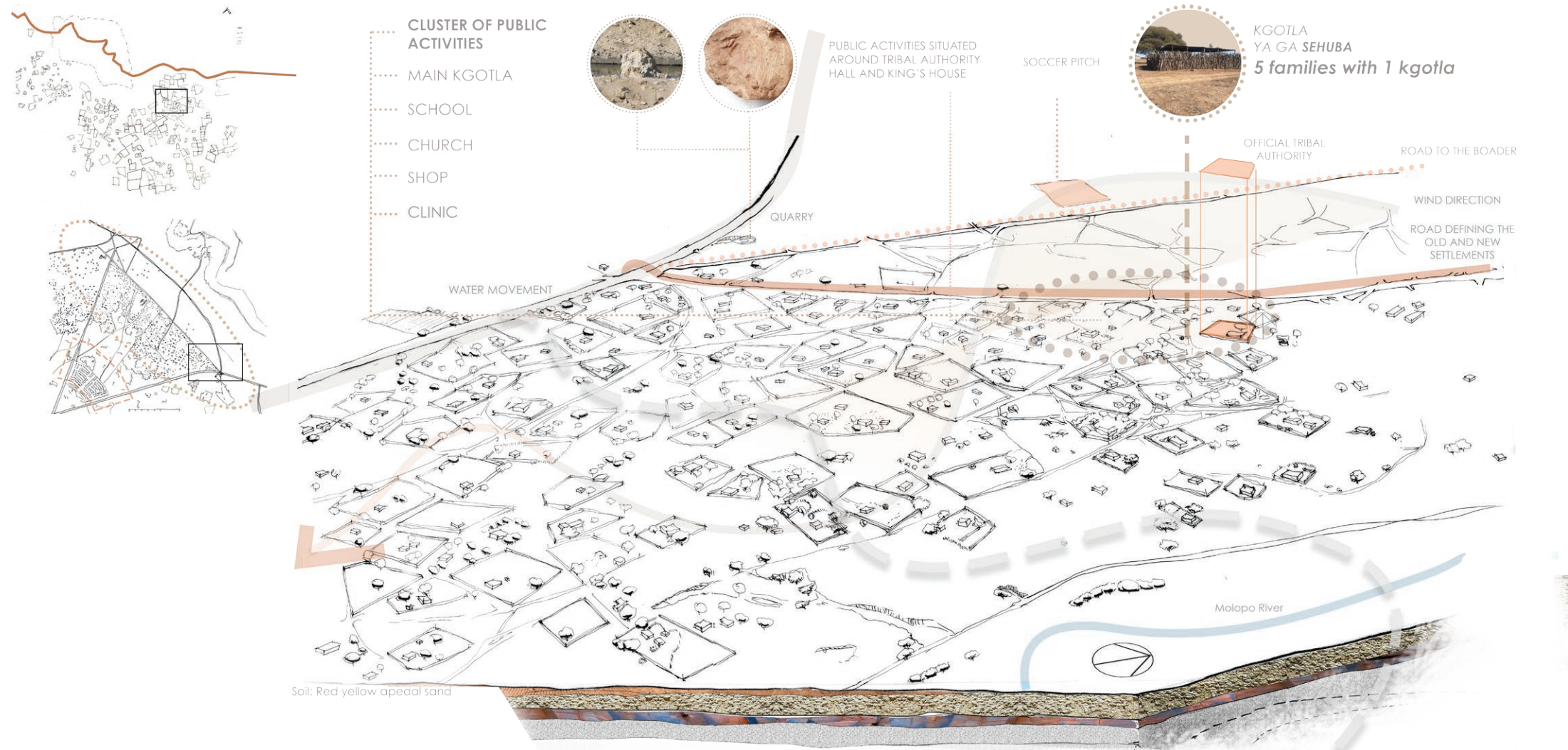
5 REPRESENTED FAMILIES ETERNALLY CONNECTED THROUGH KGOTLA (THIS SYSTEM ALLOWS FOR EXPANSION)



PHYSICAL REPRESENTATION OF SOCIAL/ FAMILY NETWORKS. IT IS A PUBLIC SPACE MEANT FOR DISPUTE RESOLUTION



Focus area- Sehuba Kgotla and surroundings.



Understanding the Dynamics of settlement



Materiality of Makgobistad

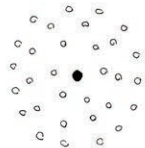
UNCOVERING THROUGH MAPPING

Focus area- Sehuba Kgotla and surroundings.

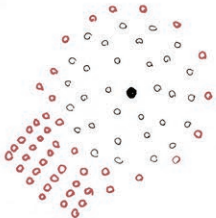


Observation: The newer settlement's spatial organisation begins to replicate that of the grid as seen in surrounding towns. Discovered from the interviews conducted for this study, was that this new typology had been adopted as a means to "neaten" the settlement.

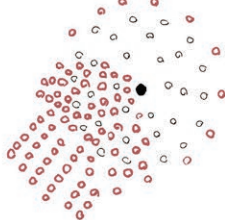
DENSIFICATION AND INTER-MIGRATION



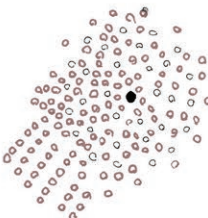
FIRST SETTLEMENT PATTERN



INFLUENCE - ROAD



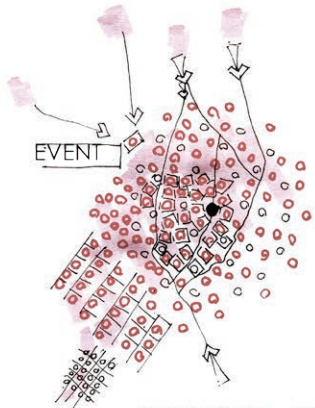
DENSIFICATION



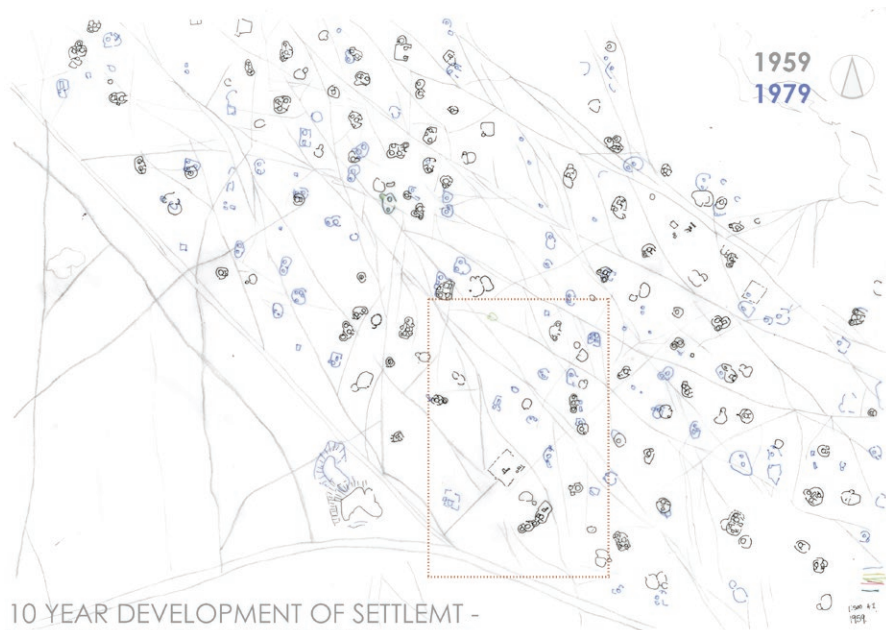
MORE DENSIFICATION



SERVICES AND FENCES

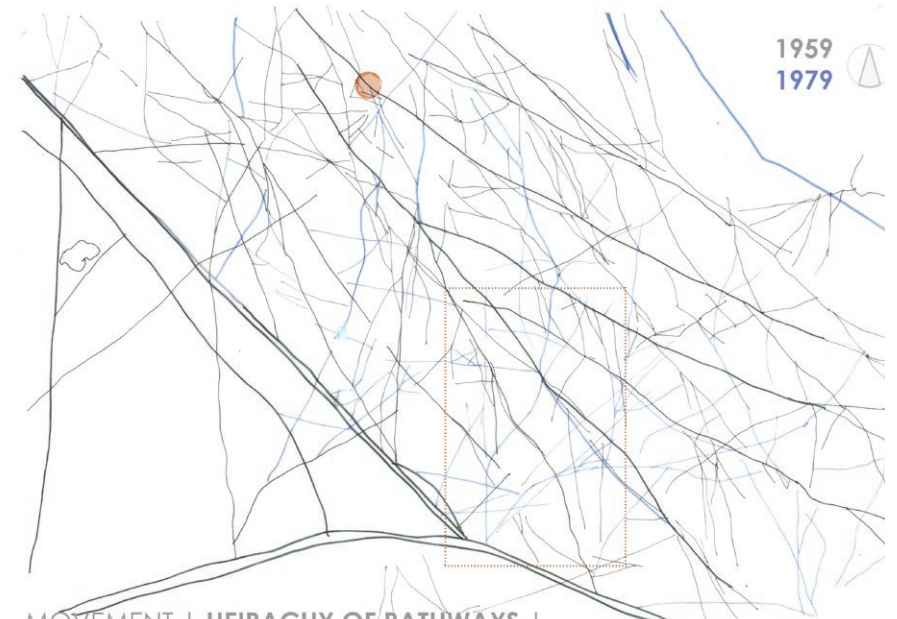


MIGRATION - EVENTS



10 YEAR DEVELOPMENT OF SETTLEMENT -
DENSIFICATION AND THRESHOLDS

Source: NGI 2018

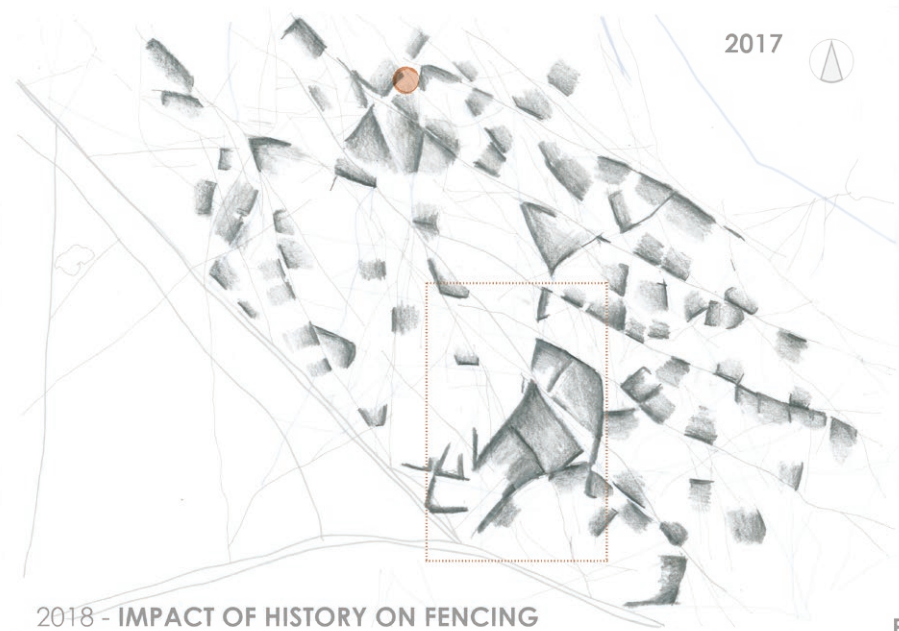
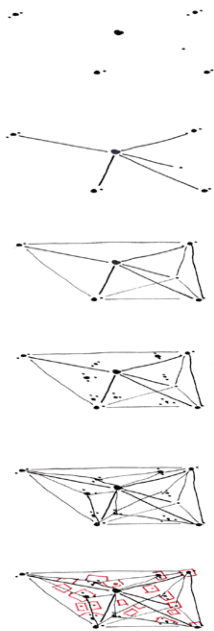


MOVEMENT | HIERARCHY OF PATHWAYS |
SOCIAL CONNECTIONS

Source: NGI 2018

This mapping series illustrates the manner in which Tswana settlements form. Although the morphology of ancient Tswana settlements has been perceived by archaeologists in Molokwane (Steyn 2011), the causality of this morphology has been yet to be understood. The observations from Makgobistad indicate that the first settlers of a Tswana settlement form the initial thresholds of the settlement. Informed by topographical features and the situation of agricultural land in comparison to sacred landforms. As in from the above image in black, settlers are dispersed across the landscape at walking distance from each other and the agricultural fields. Densification then occurs within these thresholds with descendants settling in proximity to their ancestors.

This initial settlement is defined by a network of pathways, through which a different lens can be understood as a marker of social networks. The thickets pathways lead to the Chief's hut along contour lines. Adjacent to these thick pathways are the more intimate pathways leading to homesteads. From this map, one can analyse the hierarchy and complexity of relationships within the settlement. It is apparent from the mapping series that when pluralism was the central defining principle of Tswana settlements, densification occurred within the thresholds demarcated by those that came before.



2018 - IMPACT OF HISTORY ON FENCING

Source: NGI 2018

PI



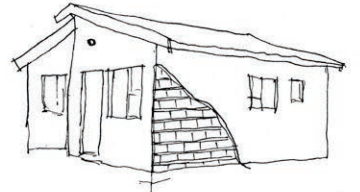
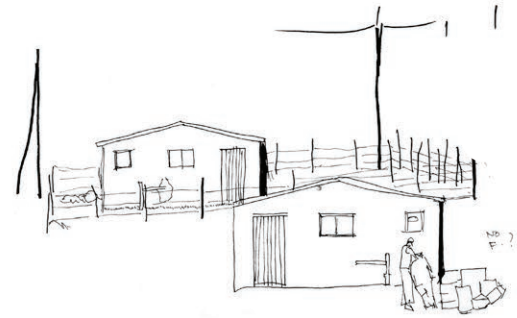
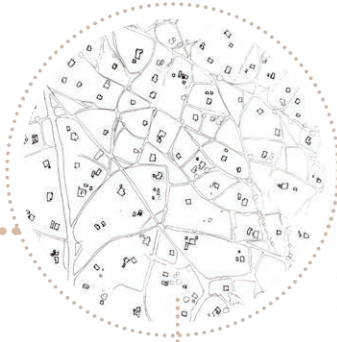
Source: NGI 2018

PHYSICAL MANIFESTATION OF COSMOLOGY

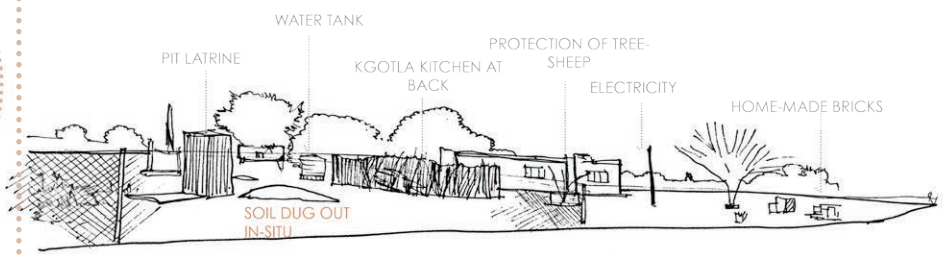
So what has the effect of individualisation been on the settlement in Makgobistad? Fences have become a definitive element in the South African rural landscape. In hindsight, this is due to its affordability. Yet when looking through an alternative lens, one might propose it be due to its temporality. Temporality is an important concept in communally owned land. It allows for constant negotiation of space. Although settlers in Makgobistad have been induced into the global individual thought (Maqsood 1980), the temporality of materials used to define an individual's space retain the spirit of a transparently shared space.

The map above indicates the simplicity of a Tswana settlement. From this image, one can make careful deductions and assumption regarding the demographics of this settlement. A hut is the room (not a house) of an individual (except huts shared by children) (Steyn 2011). The position of a hut is determined by the sex or marital status of the individual (ibid). Transparency is not sought as it is defined spatially and negotiated within the Kgotla.

PROGRAMMED VS NEGOTIATED SETTLEMENT

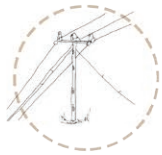


RDP IN RURAL AREA



THE RURAL UTILITY YARD

In Makgobistad today we find an RDP development observed through aerial photography (NGI 2017). Claassens (2008) clarifies that in Makgobistad land which has been utilized for agricultural purposes has been developed on recently. According to Claassens, court cases have been made to judge the legality of development on these land without approval from families whom have inherited the land for years. This development is a showcase of the growth in population of Makgobostad. Yet, as seen from previous observations, the settlement had yet to reach its plight in terms of densification, which was interrupted by individualisation and the illusion of land ownership through fencing. This is a potential cause for a detached RDP settlement. This RDP development , an area called Pitsane is regarded as an isolated area which houses the poorest of poor and outsiders of the community (Oral Interviews conducted by author 2018). This brings about the question, can an RDP yard (which has been conceptualised for urbanisation) cater for the needs the rural community in Barolong lands?



Privacy and service based development driven

Exported water



Bricks



Cement



Tile/ sheet metal



Glass and Steel



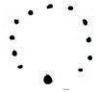
BOARDS



FENCES/FEAR



MULTIDIMENSIONAL



PLURALISM

RDP MATERIALITY

CHANGING COSMOLOGY



TRADITIONAL LAYOUT



ENCLOSURE



ROCKS - SITE SPECIFIC



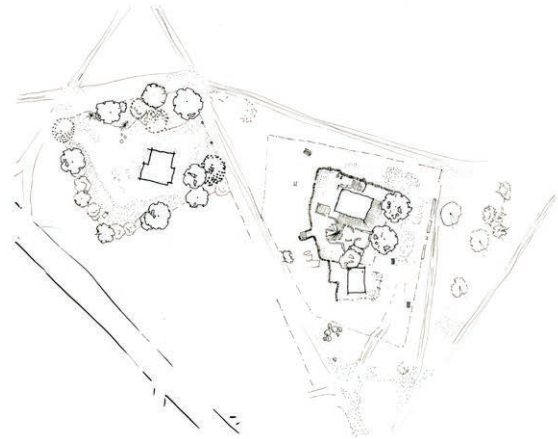
EVOLVING | RESPONSIVE



EASE OF MATERIAL USE

LOCAL ARTISANSHIP

DIVERSE SPATIAL LAYOUT OF BAROLONG YARD POST-INDIVIDUALISM



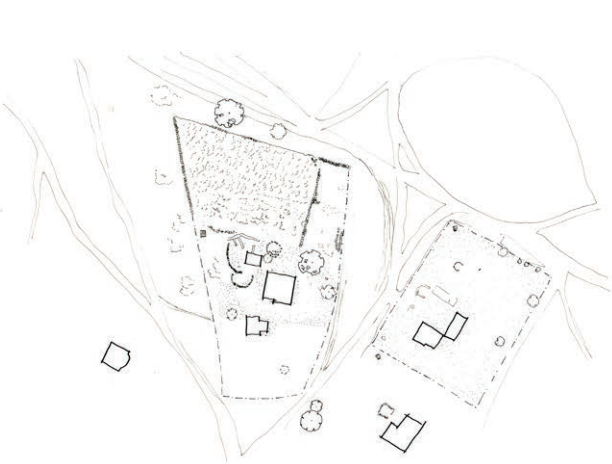
1. TREES AND WOOD WALLS



2. MASIMO - THE FIELDS



3. TLHABOLOGO - BETTERMENT



4. VARYING SCALES

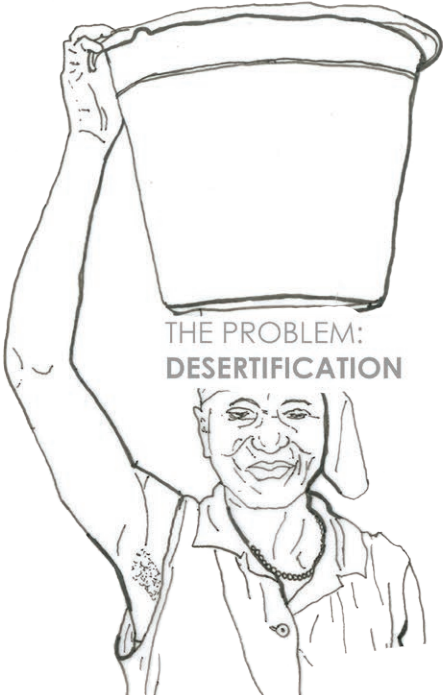
Climate change

Makgobistad is situated in the Savannah Biome in close proximity to the Kalahari desert. "Because there isn't always rainfall, the savannah has many fires and seasonal droughts" (Weaver 2011). In traditional areas, subsistence farming has been a major food and income generator. Therefore, farmers bring their animals, such as cows and goats, to the savannah to graze on the plants. This may lead to over-grazing. With less vegetation, savannahs can easily become deserts, creating new challenges for the plants, animals and people to living there (ibid).

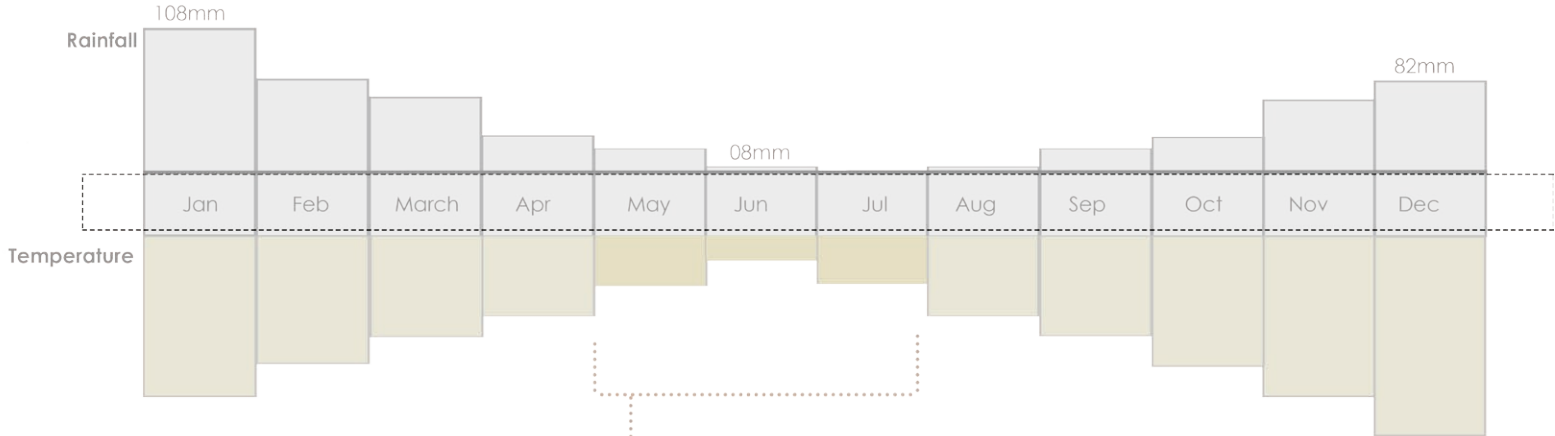
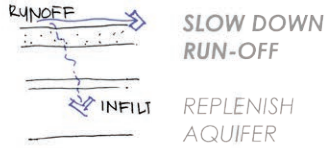
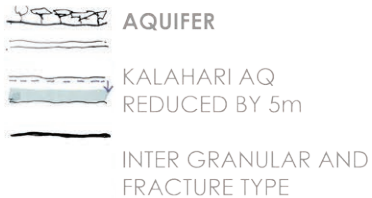
Makgobistad has been experiencing a drought since 2013 (DWA 2013). This mainly affects traditional farming systems. Subjects interviewed for this study claimed that about 70% of traditional farming had been hauled by the drought. Additionally, Residents can no longer reach the aquifer through their boreholes due to the 5m decrease of the aquifer in the Ngaka Modiri Molema area.

Residences claim that they now rely heavily on government grants and food supply from the nearby town - Mahikeng. In terms of access to water, during the site visit, numerous water tanks and buckets were identified as attempts towards water harvesting. Most tanks consisted of water bought from residences with boreholes, as this requires electricity.

Climate Change and Permanent Settlement



BARE SOIL
HIGH RUN-OFF AND
EVAPORATION



The effects of Permanence Ecosystem and Society – Grazing

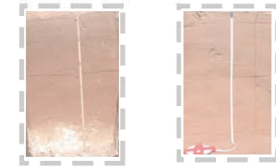


CATTLE - MOST PROFIT

GOATS- MOST DOMESTICATED



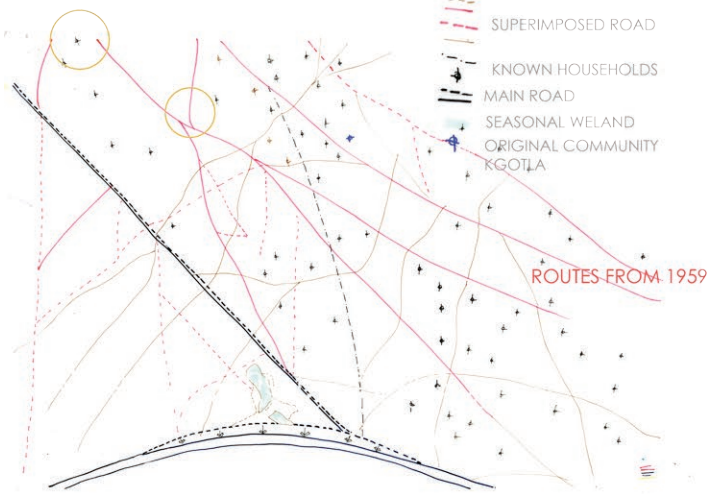
DESERTIFICATION



AEOLIAN SAND
MEDIUM SAND, SANDY LOAM

CHARACTERISTICS:
POOR CAPACITY TO RETAIN
MOISTURE

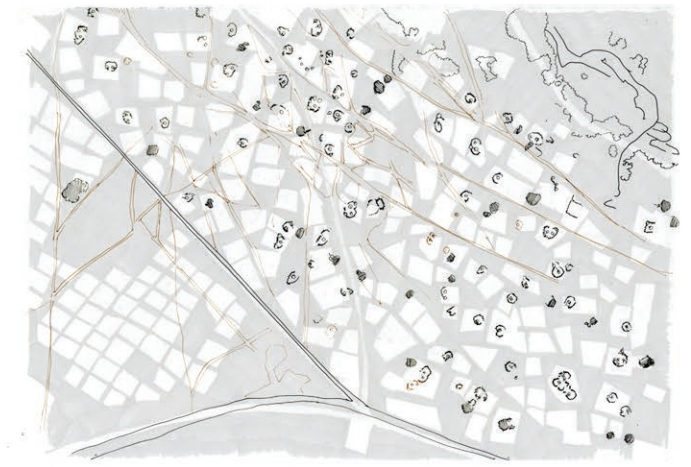
SOIL



Movement



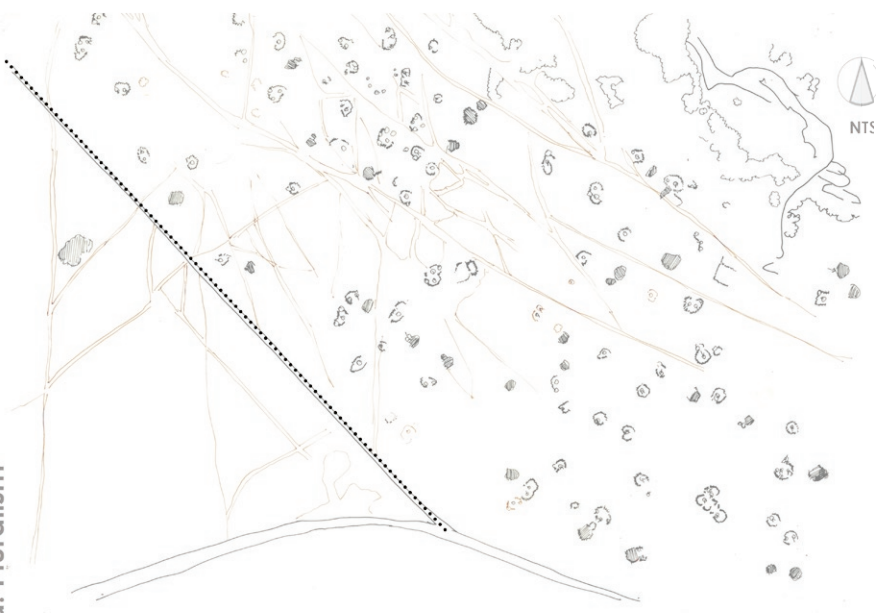
Communal Pasture | Goat Space
OUTLINING OF HOME BOUNDARIES TO IDENTIFY PUBLIC SPACES
OCCUPIED BY HUMANS, CARS AND GOATS – COMMON PASTURE



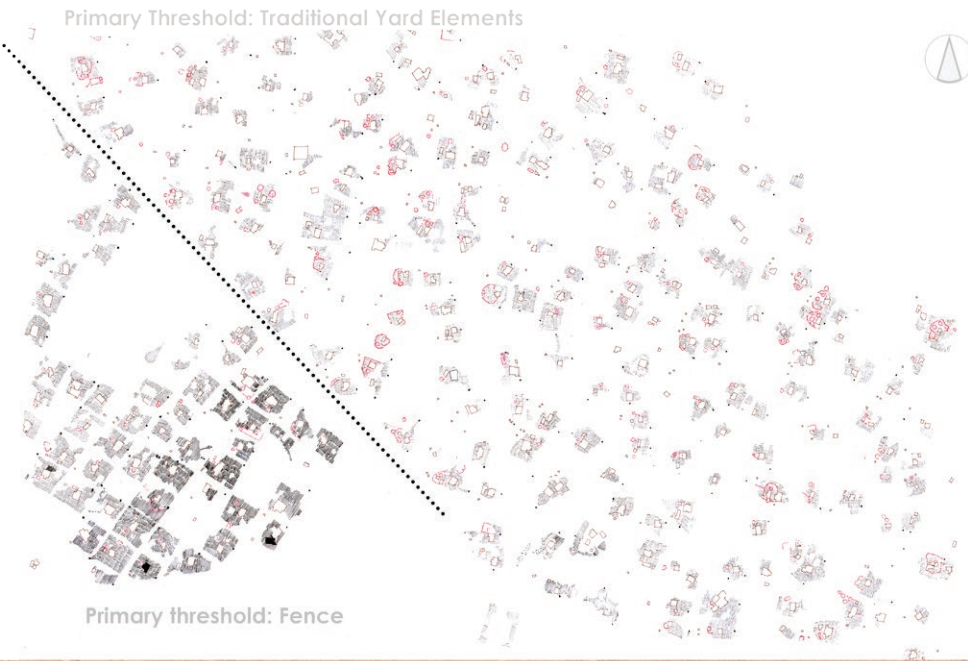
Which huts remain | Thresholds









The effects of Permanence Ecosystem and Society – Traditional Sweeping

Traditional Yard: Pluralism



Demarcating broader sweeping thresholds



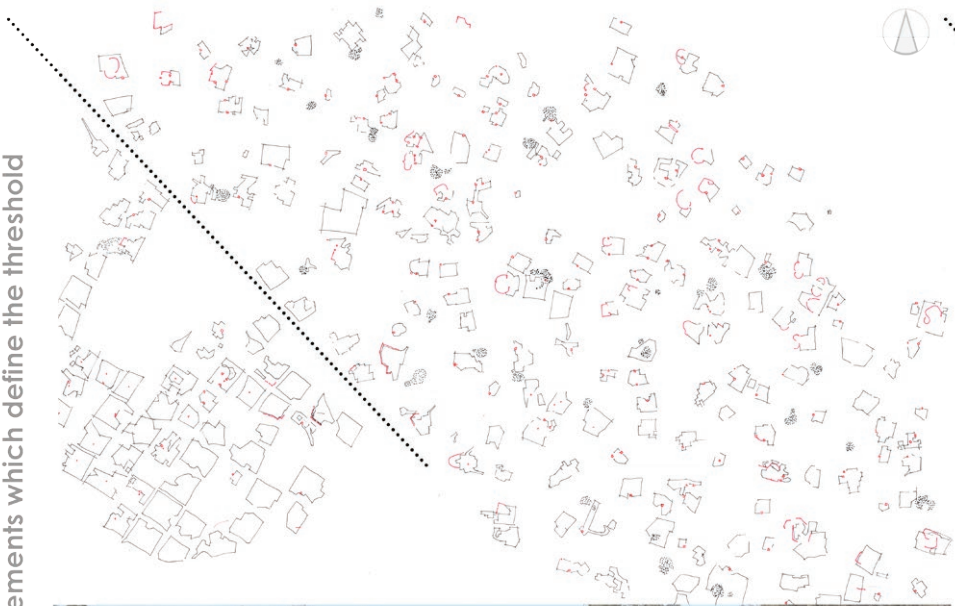
-  Complete primary enclosure
-  Semi primary enclosure
-  Secondary enclosure
-  Swept | Kept
-  Primary Threshold
-  Secondary Threshold
-  1959 Mapped "kraals" Potentially fertile grounds
- 



Traditional sweeping

The effects of Permanence Ecosystem and Society – Traditional Sweeping

Various elements which define the threshold



Individualism – Evolution of primary thresholds.

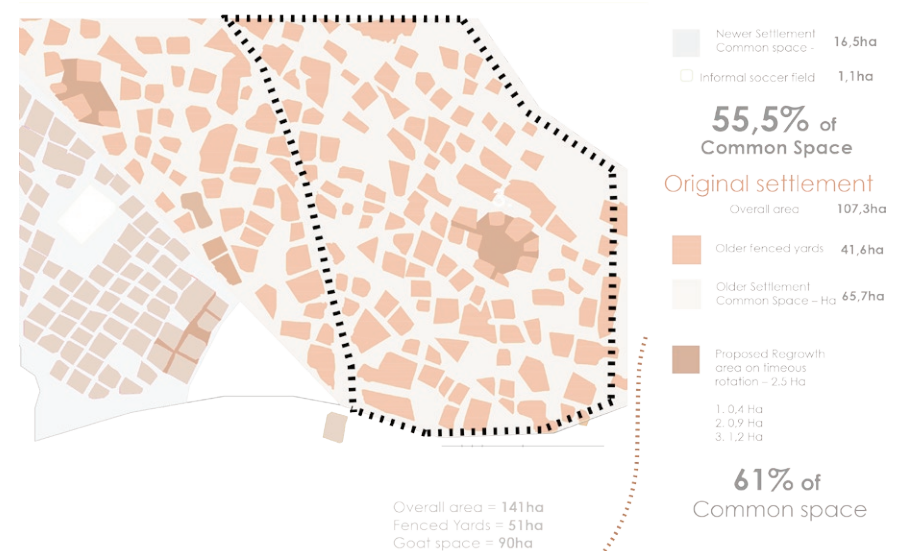


Proposal – Migrating the System within a Permanent Settlement through the Temporal

When looking at the aerial of Makgobistad, the older settlement seemingly consists of wasted space. In our cityscapes where land is money, the grid systems ensure that no land gets wasted. The newer settlement of Makgobistad inherits this shift in thinking for a more organised settlement morphology.

The spatial requirements of a rural area are different compared to a city or town. In the rural landscape goats and cattle are given more priority than cars. It is through understanding the priorities of a rural landscape that planners and designers can begin to imagine the future of rural development.

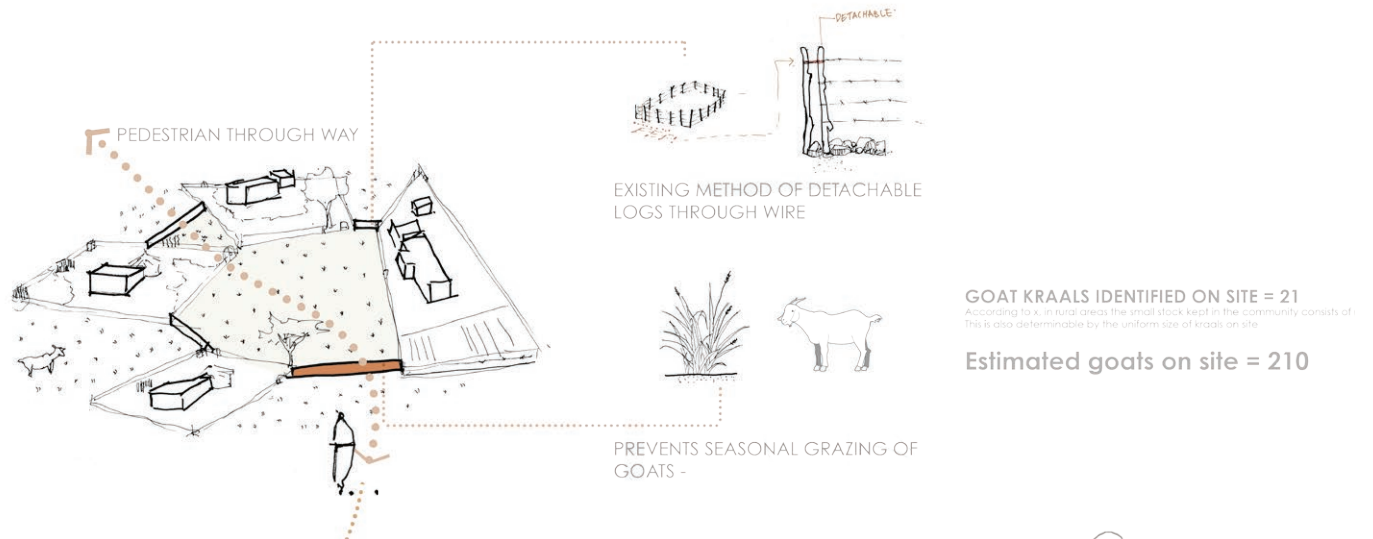
A comparison of the old and the new indicates that the space outside of the private is commonly free range space for goats – internal pasture land. Through calculations of areas in the “older settlement” and the newer settlement, one discovers a decrease in the internal pasture-land of the newer settlement.



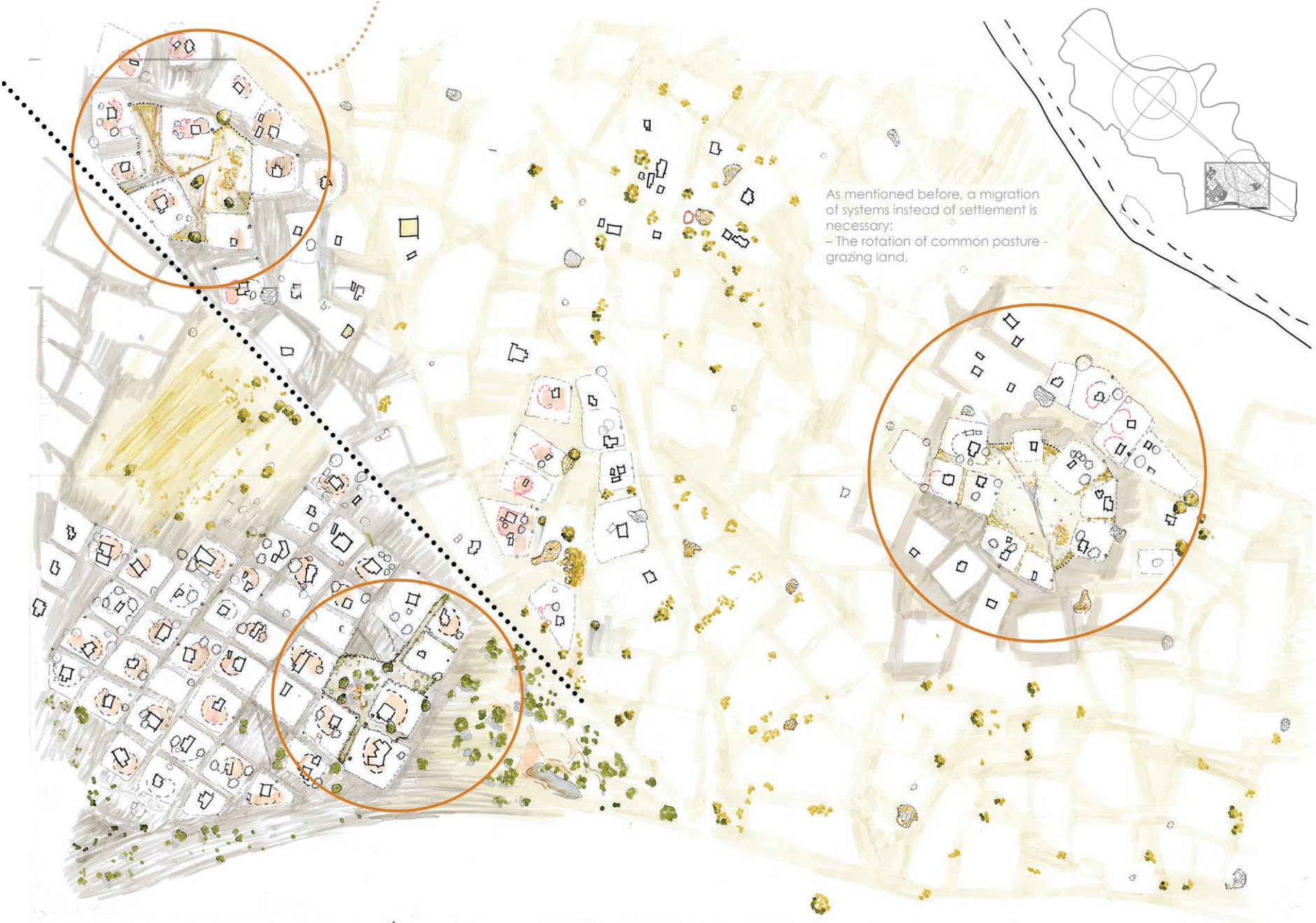
210 goats need 70 Ha grazing thus less than **20Ha can be closed off for rehabilitation at a time**

From these observations, permanence has given Barolong communities stability, which has had adverse effects of the ecosystem services the community previously employed. It is important at this point to recall the temporal elements mentioned previously. It is through these elements that management of grazing can become convenient for the Barolong community at Makgobistad.

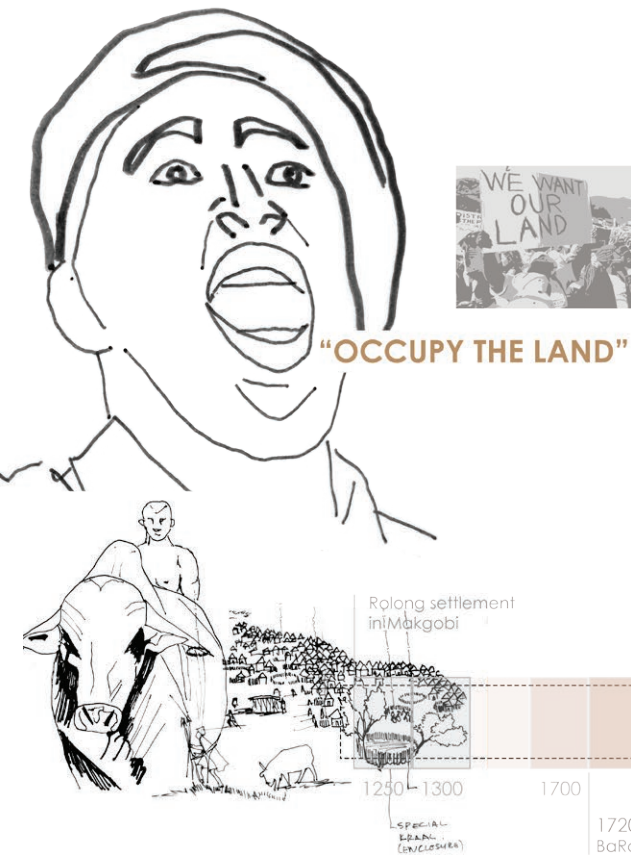
Proposed is a paddock system that attaches temporary fencing on the homesteads to ensure that numerous grazing areas are given time to recuperate laterally for the consumption of goats. This is to prevent overgrazing, which can lead to desertification.



Proposal – Migrating the System within a Permanent Settlement through the Temporal



Intentional Permanent Settlement – Restituted Land

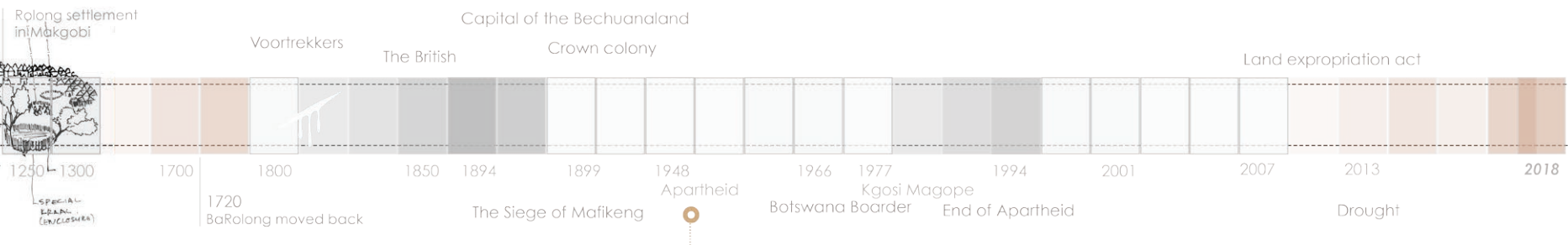


2018 IN SOUTH AFRICA | THE LAND QUESTION?



An popular aerial photograph showing the gap in wealth distribution.

In 2007 a vast amount of land was restituted in the Ngaka Modiri Molema district (Buthelezi 2007). Although land was restituted, the requirements for inhabitation by claimants were near impossible. Upon acquisition of land, claimants are required to farm in the exact way in which the land was farmed previously. This forms a tedious process of acquiring capital – through grants. According to inhabitants in Makgobistad, the process of acquiring a grant is a setup – the more cash you already have, the more the grant. This process does not take into consideration that approximately 47,5% of the population who are living in tribal areas live below the food poverty line (Africa 2012).



From Makgobistad to Buckreef

One of the farms restituted in 2007 was Buckreef in the Ngaka Modiri Molema District. Aerial images suggest that it is a high performing feedlot farm which exports its surplus forage for profit. The proposal is to implement settlement as opposed to forcing assimilation on claimants. The development of this settlement would then take into consideration the surrounding traditional landscape and systems – cosmology.

Communal



Commercial



TRADITIONAL BAROLONG FARMING

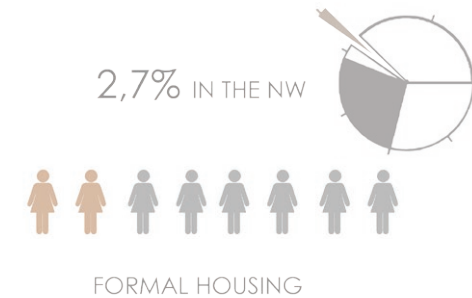
TRADITIONAL BAROLONG FARMING

BUCKREEF COMMERCIAL FARMING – RESTITUTED

**DISPOSSESSION OF LAND =
DISPOSSESSION OF IDENTITY,
IDEALS, COSMOLOGY,
SELF-ASSURANCE, DIGNITY.**

FORMER HOMELAND FARMS

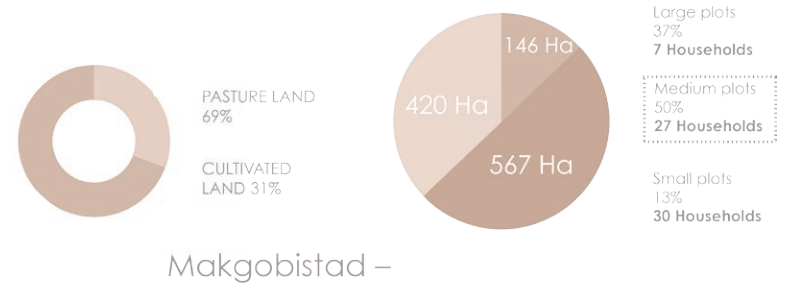
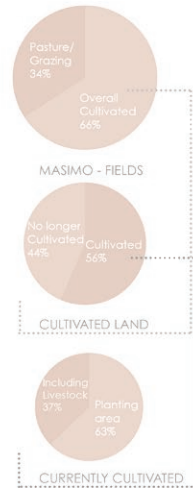
Barrett (1992) highlights the importance of communal farming (especially livestock) as more important in providing socio-economic relief relative to its commercial counterparts. On the other hand, it is also echoed that this farming system has more social and cultural contributions which have secondary economic linkages relative to its commercial counterpart (ibid). Bembridge (1987) notes that about 84 % of land area in the former homelands is suitable for grazing, with only 14 % classified as arable land (cropland). Furthermore, he argues that livestock, especially cattle, forms a fundamental part in the lives of rural people's lifestyle and their importance to be used in paying lobola (bride-worth) and other social activities.



COMMERCIAL FARMS

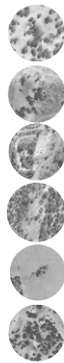
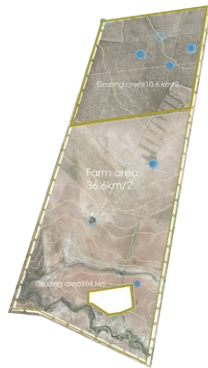
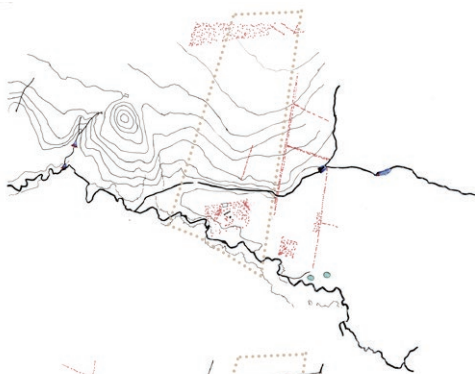


Land restitution should consider the multilateral benefits of communal land ownership. The process should consider settlement making as opposed to an assimilation of farming methods on restituted land.



Study of Makgobistad Homestead Areas according to location – Inform New Settlements

Understanding Buckreef



WATER POINTS

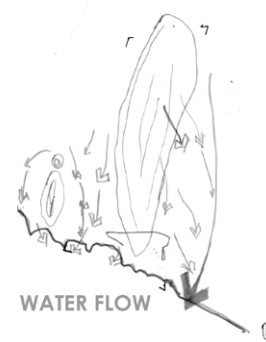
DENSE SHRUBLAND

FARMING

SETTLEMENT



3 DISTINCT CHARACTERS



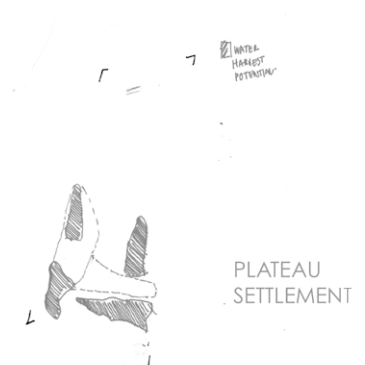
HIGHEST POINT

BORE HOLES

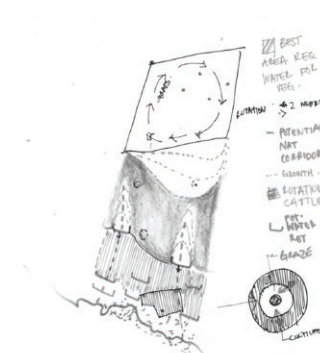
WATER FLOW



TOPOGRAPHIC DENSITY



TOPOGRAPHIC ELEMENTS



WATER DESIGN CONSIDERATIONS

POSSIBLE CLIMATE PROPOSAL

SETTLEMENT STRATEGY

1. PROTECT NATURAL RESOURCES

1. FIND SOLUTIONS TO REINFORCE THE COMMUNITY'S RELATIONSHIP WITH THE NATURAL ENVIRONMENT



NATURAL RESOURCES – FOSTER COMMUNITY RELATIONS

IN ARID REGIONS OF THE NORTHWEST PROVINCE THE PROPOSAL IS THAT CLIMATE CHANGE BE THE FIRST DESIGN CONSIDERATION. THIS CONSIDERATION IS COUPLED WITH A PRIORITY ON THE PROTECTION OF NATURAL RESOURCES.



GROUND WATER RECHARGE 5m AQUIFER DROP



SURFACE DAMS SOIL EROSION



RAPID GRAZING SYSTEM

2. FAMILY AND COMMUNITY NET WORKS

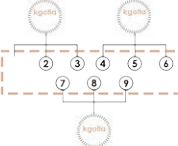


RETAIN THE CONNECTION BETWEEN OLD SETTLEMENTS AND NEW ONES.

BY INCORPORATING FUNCTIONING TRADITIONAL SYSTEMS SUCH AS THE KGOTLA SYSTEM



FAMILY REPRESENTATIVES AT MAKGOBISTAD



Nomination of family members who are interested in farming, and have the capacity, reviewed according to community processes.

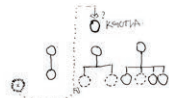
2. RETAIN COMMUNAL LAND OWNERSHIP

VARIETY OF LAND OCCUPATION.

1. COMMUNAL FARMING
2. INDIVIDUAL FARMING



INSTEAD OF AN RDP LIST



NEGOTIATION OF SPACE- OUTSIDE OF NOMINATION

3. EMPOWER COMMUNITY BY GIVING AGENCY OVER COSMOLOGY

3. ALLOW FOR COMMUNITY TO FORM, STRIP AWAY INSECURITIES AND ASSURE COMMUNITIES



OCCUPATION BY NOMINATED SETTLERS



ESTABLISHMENT OF SOCIAL NETWORKS

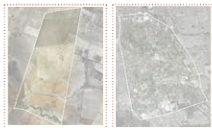


PARALLEL DENSIFICATION



CHOICE

FARM SCALE COMPARISON



Buckraal - North West 36.8 km² Philipp - Western Cape 50 km²

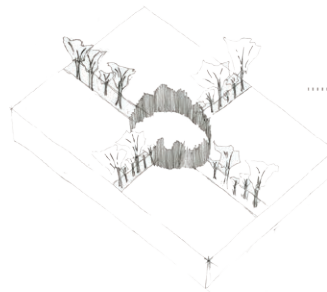
SOURCE OF WOOD – REGULATED UTILIZATION:

AREA: 10.5 km²



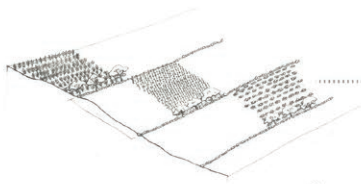
RAPID GRAZING THROUGH PADDOCK SYSTEM:

PADDOCK AREA : 17.6 km²
Cattle Potential – 145 units



PROJECT FOCUS:
DENSE SETTLEMENT AND SUSTAINABLE AGRICULTURE
AREA: 3.2 km²

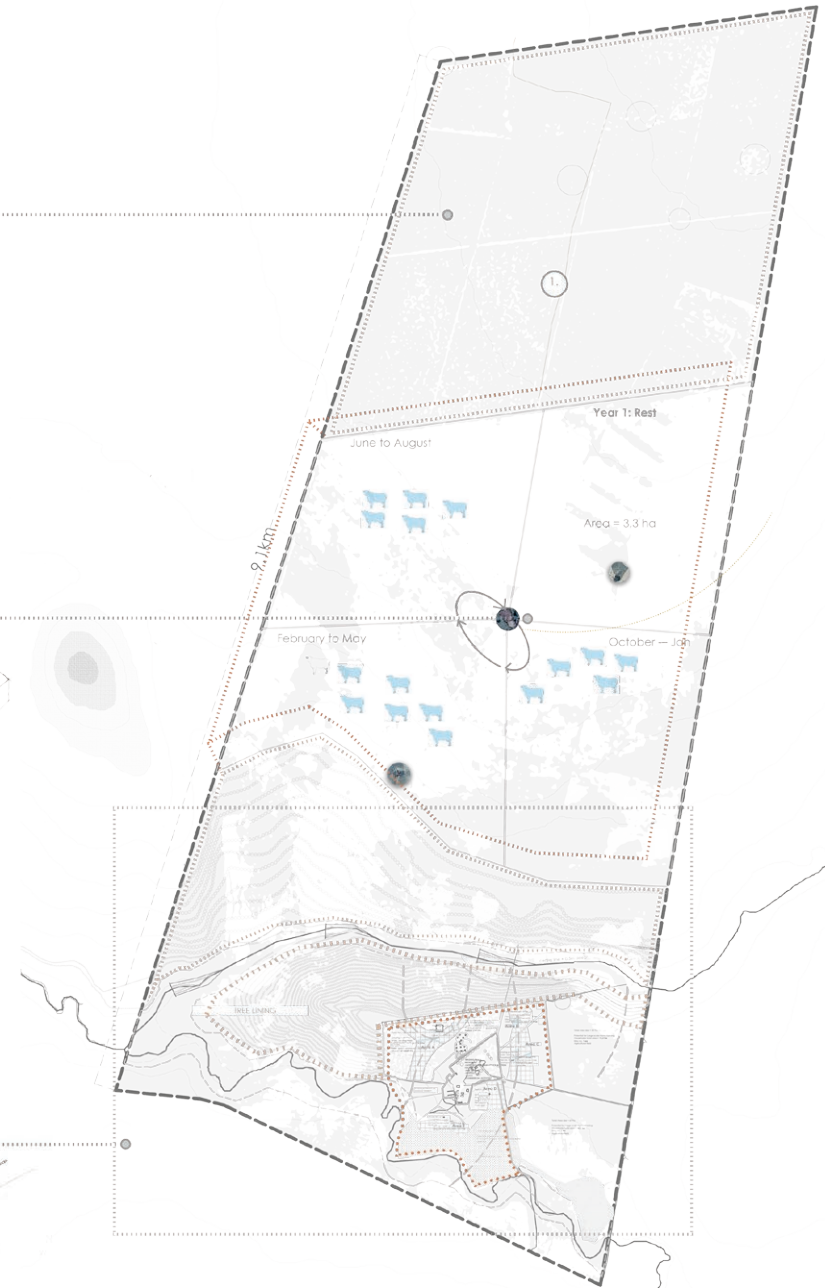
Household potential: 64 units at maximum occupation
Goals Potential : <250 units



POSSIBLE CLIMATE PROPOSAL



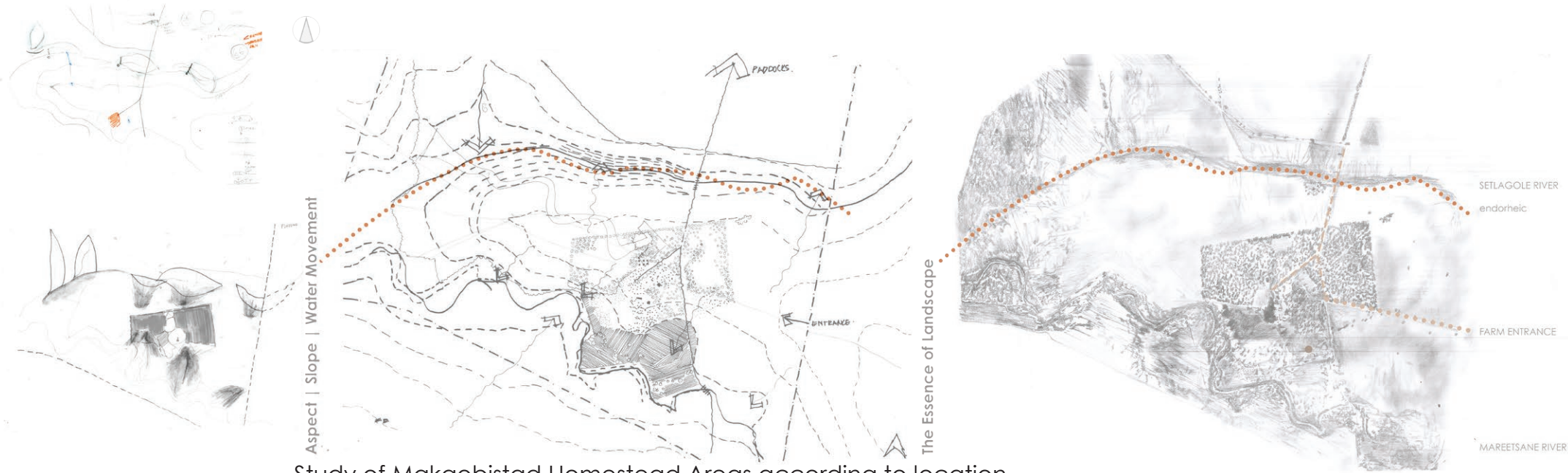
PROPORTIONS



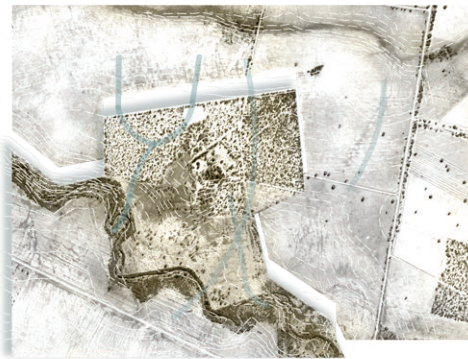
FARM PLAN
SCALE 1: 15000



Settlement Focus Area

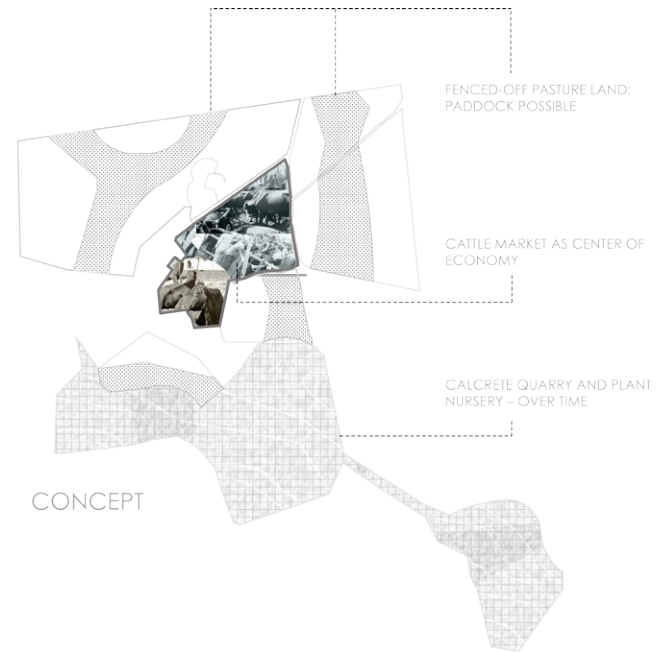


Study of Makgobistad Homestead Areas according to location – Inform New Settlements



DRAINAGE:

LOOKING AT THE EXISTING DRAINAGE LINES INFORMED THE PLACEMENT OF "GOAT SPACE". THE IDEA IS THAT AS DENSIFICATION OCCURS THE DRAINAGE LINES WILL BECOME MORE PRONOUNCED. THUS, THESE AREAS CAN FUNCTION AS ECOLOGICAL DRAINAGE CORRIDORS WHILST ACCOMMODATING GRAZING.

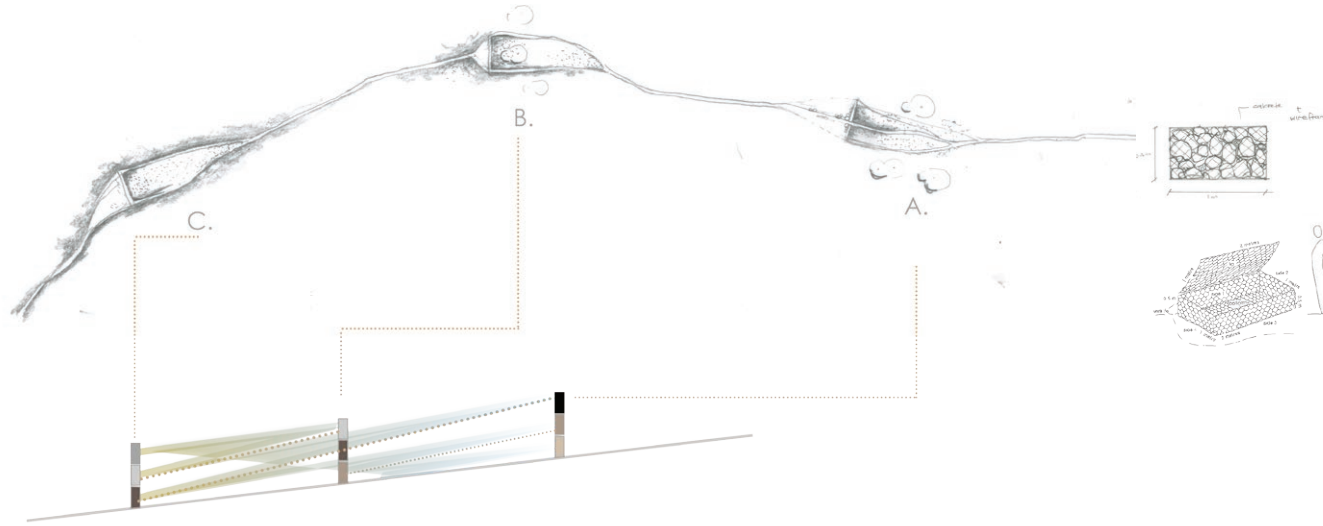


CONCEPT

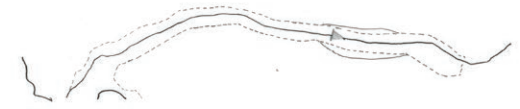
1. Protection of Natural Resources - Replenish Aquifer

Sand dams are proposed as an alternative to surface dams, due to the high evaporation rate in the area. The aim of the sand dams is to replenish the aquifer which as mentioned previously has decreased by 5m in the area.

The construction method consists of gabions and the naturally available calcrete which will be stacked on the perennial river according to sand deposition over a period of time.



SAND DAM DEVELOPMENT OVER 10 YEARS



YEAR ONE:

SAND DAM A IS BUILT AT 500mm, THE RIVER CHANGES PATH, FLOODPLAIN INCREASED.



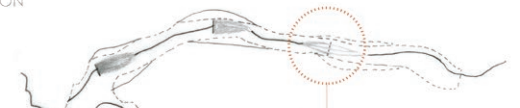
YEAR FIVE

SAND DAM A REACHES MAXIMUM HEIGHT OF 1.5m, SAND DAM B IS CONSTRUCTED AT 1m height



YEAR TEN

SAND DAM A AND B REACH MAXIMUM HEIGHTS AND SAND DAM C BEGINS CONSTRUCTION



YEAR TWENTY

SAND DAM A BEGINS ITS DECONSTRUCTION, SAND DAM B AND C REACH MAXIMUM HEIGHTS. THE PROCESS LOOPS WITH 500mm REBUILDING OF SAND DAM A



1.

SECTION THROUGH PROPOSED SAND DAM
THIS ASPECT OF THE PROJECT IS TO BE BUILT AT 500mm INTERVALS AS SAND DEPOSITION OCCURS

NTS

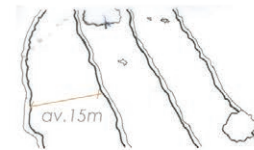
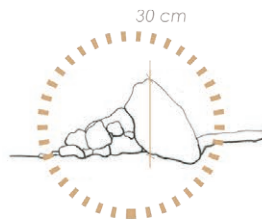
1. Protection of Natural Resources - Rock Lining

Stone-lining is a cheap water harvesting system conceptualised and implemented across arid Africa. This method slows down water run-off and prevents soil erosion (Critchley 2010). It requires a water-tube level in order to accurately place rocks along the contours (ibid). Buckreef has calcrete rocks which can be used in the perennial river for stone-lining.

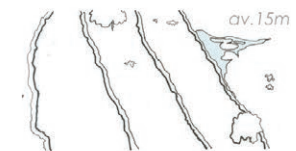
SLOWING DOWN RUN-OFF



Easy communal construction



Rock lining dependant on slope and aspect.

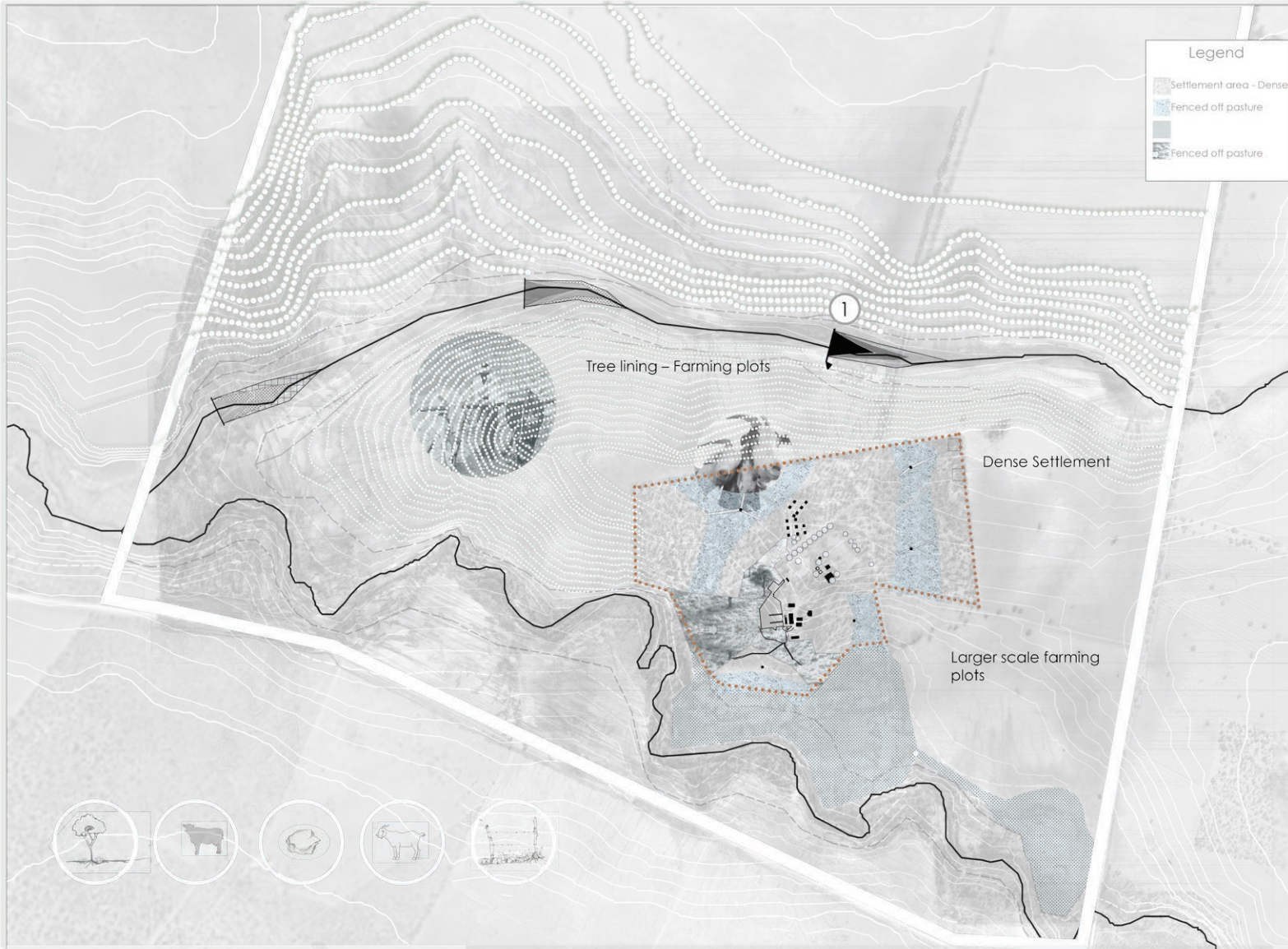


This process can occur in phases depending on hands available at Parent community upon construction.



Source : (Critchley 2010)

2. NUCLEAR SETTLEMENT STRATEGY



Temporal Fence: The nature of this fence allows for continual Negotiation of space.

PROTECTING NATURAL RESOURCES.
SAND DAMS AND FENCING INTERNAL PASTURE LAND

Tree lined small plots - ha size limits

10-20 ha

Bigger plots for more mono-cultural farming. Experience and resource dependent.

± 60 ha

SUSTAINABLE FARMING SYSTEMS.
TREE LINING AND AGRICULTURAL FIELDS

Economic Catalyst - Cattle Auction

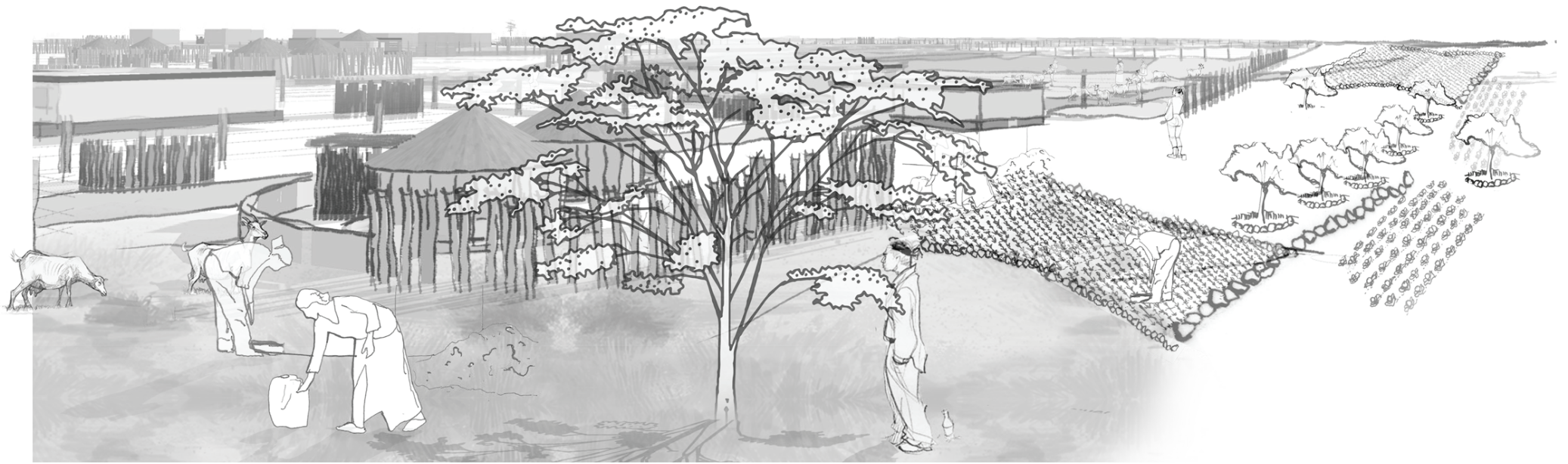
Negotiable space for densification

<0.3 ha

AGENCY.
DENSIFICATION AND NEGOTIATING SPACE

INNOVATIVE FOUNDING.

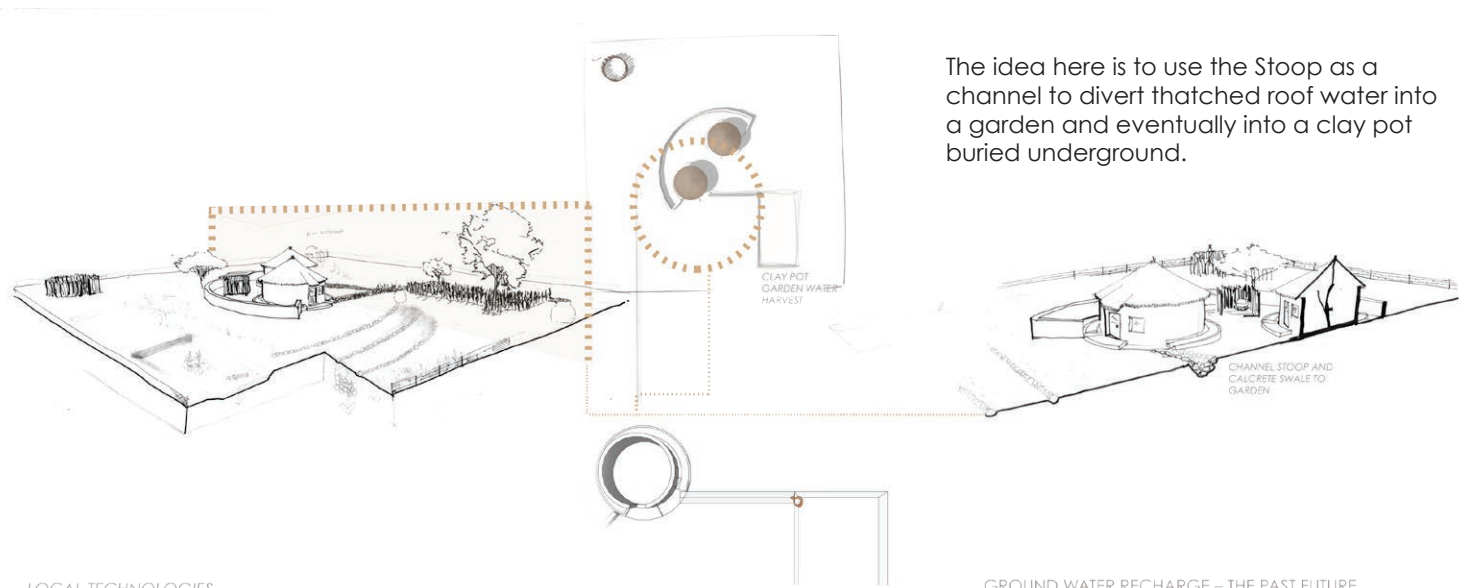
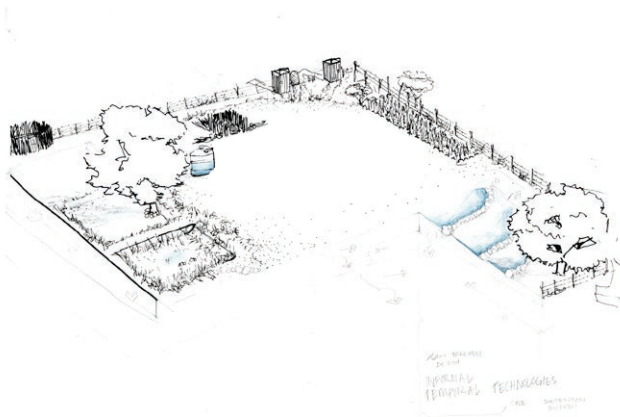
CAN YOU SEE IT?



INDIVIDUAL YARD GUIDING TYPOLOGIES

Is it possible to give agency over settlement to those who have nothing?

PRINCIPLES INCORPORATED AT A SMALLER SCALE: GUIDELINES

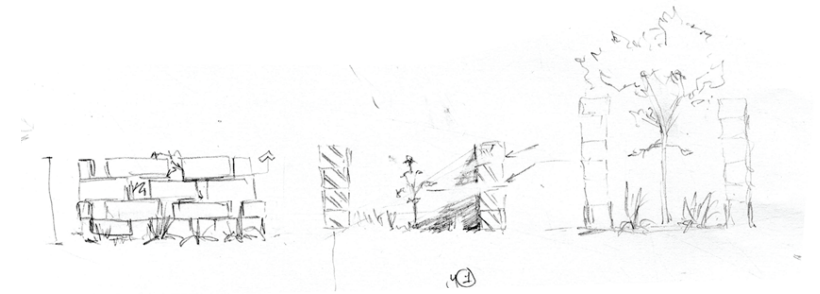
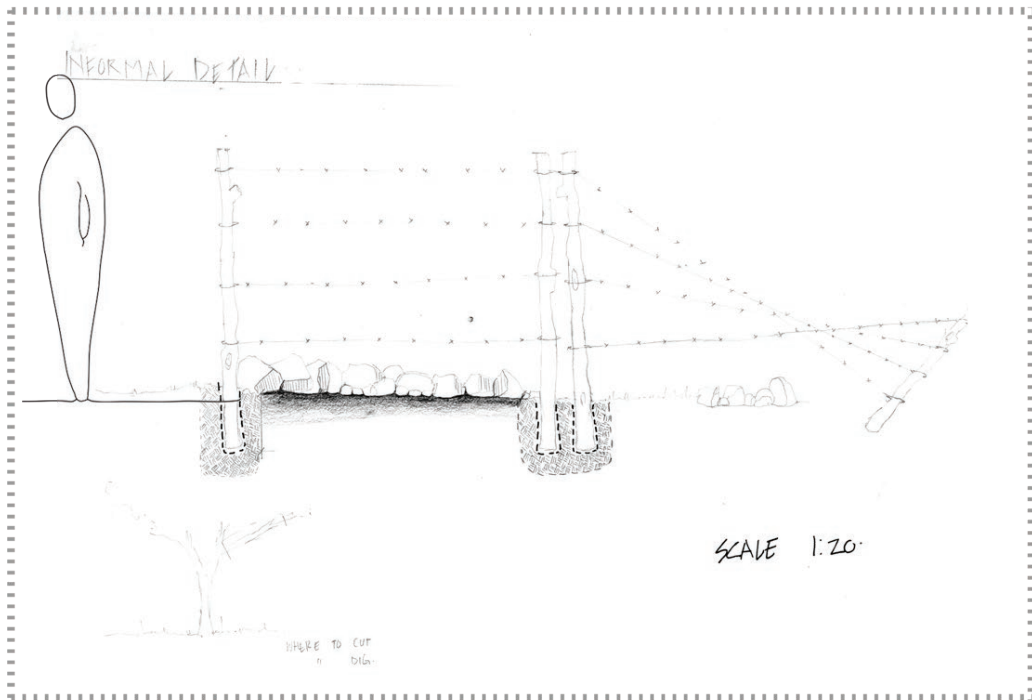


The idea here is to use the Stoop as a channel to divert thatched roof water into a garden and eventually into a clay pot buried underground.

LOCAL TECHNOLOGIES

GROUND WATER RECHARGE - THE PAST FUTURE

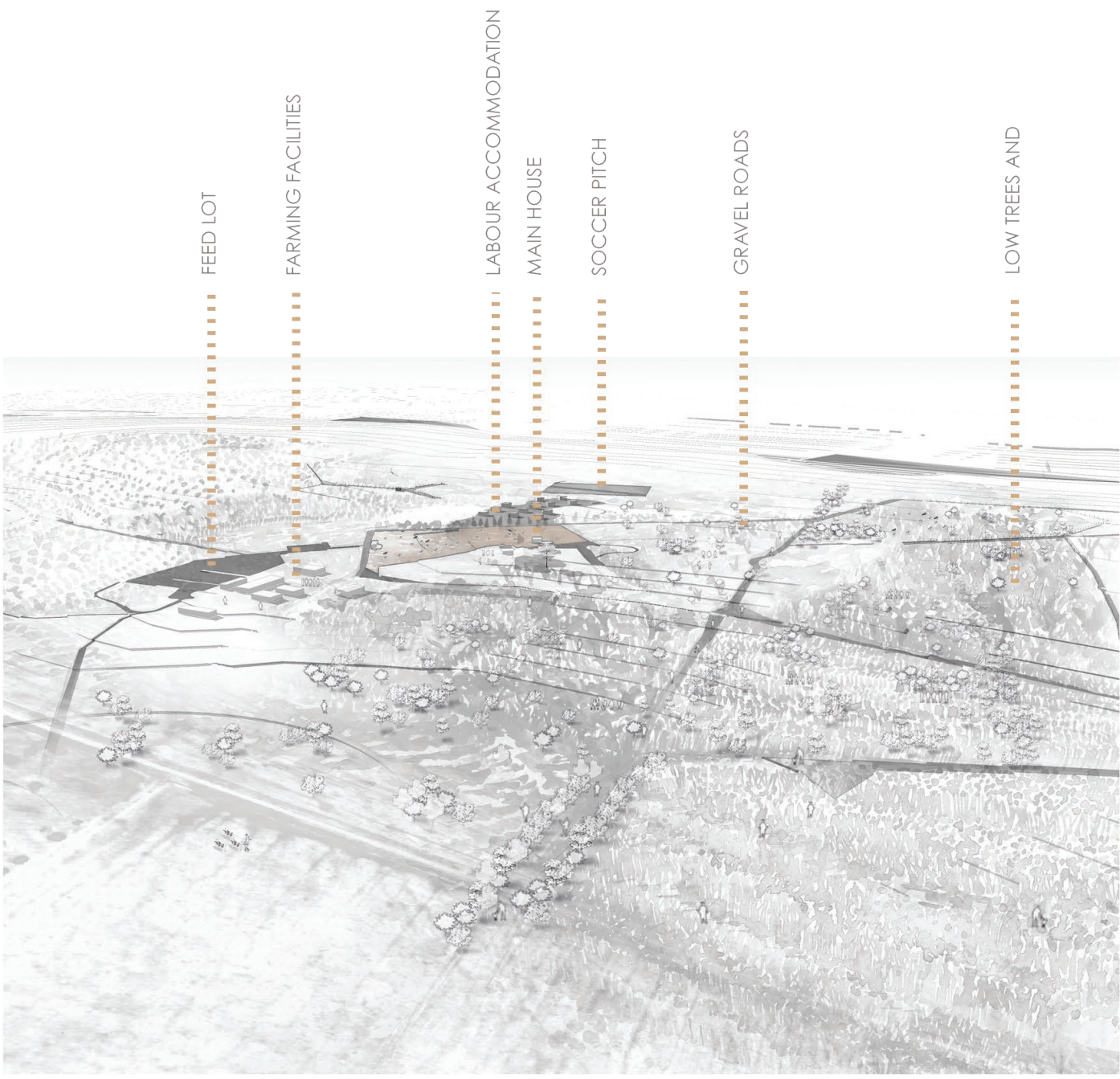
DETAILS FOR COMMUNITY | ACCESS | FAMILIARI



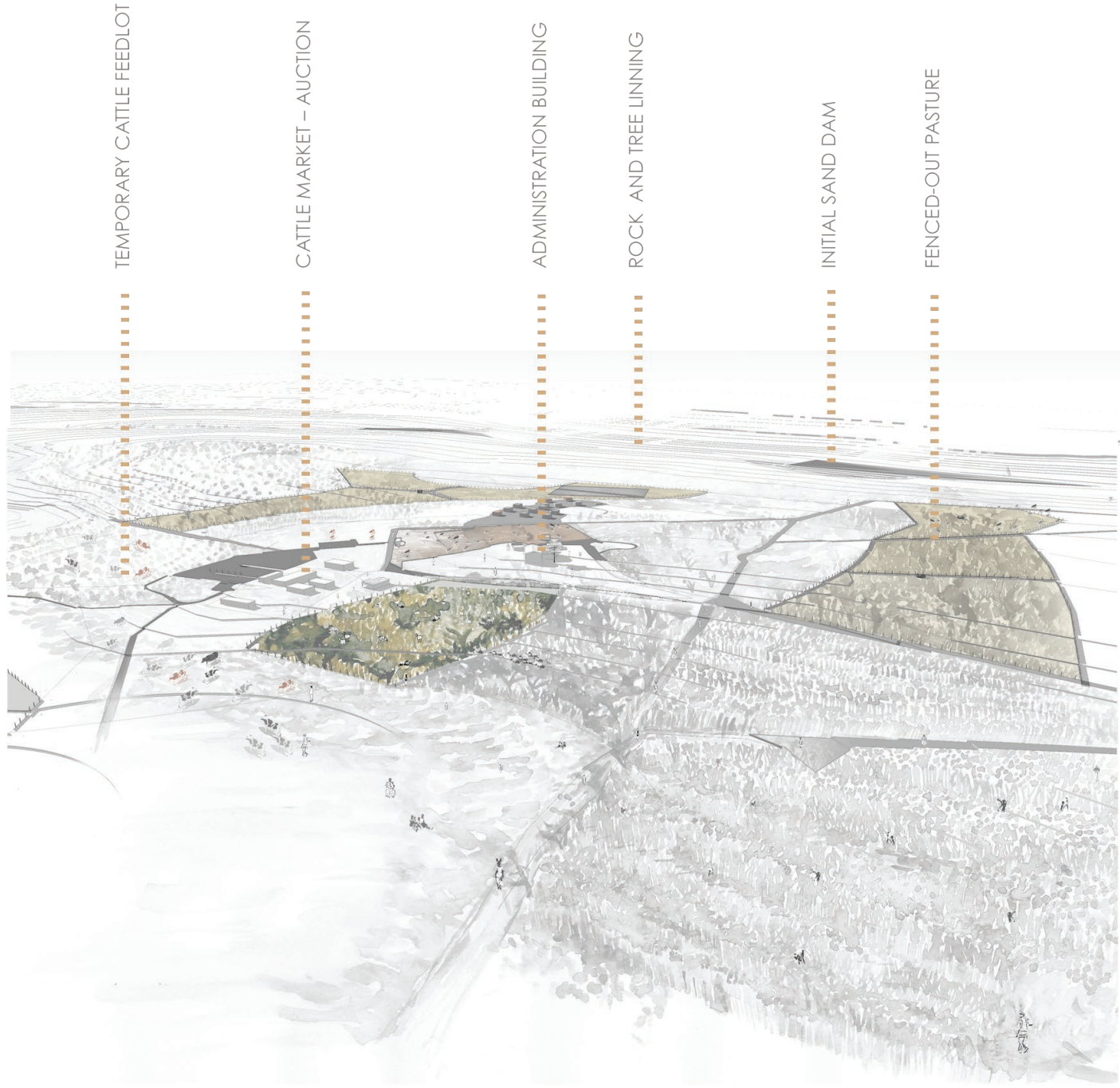
TEMPORAL FENCE

PREDICTION OF SETTLEMENT OVER TIME- INFLUENCE OF CATALYSTS

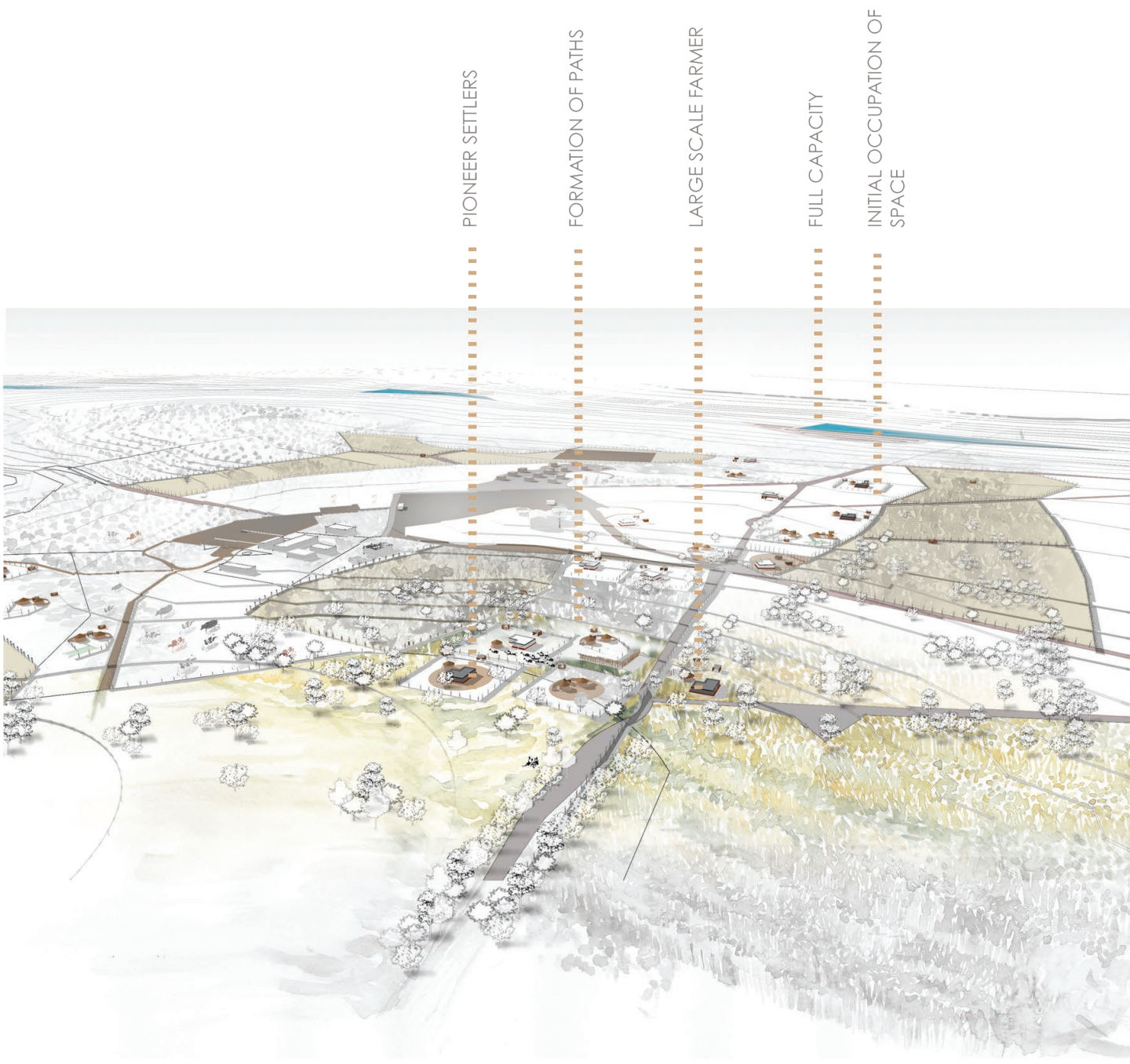
0. Founding.



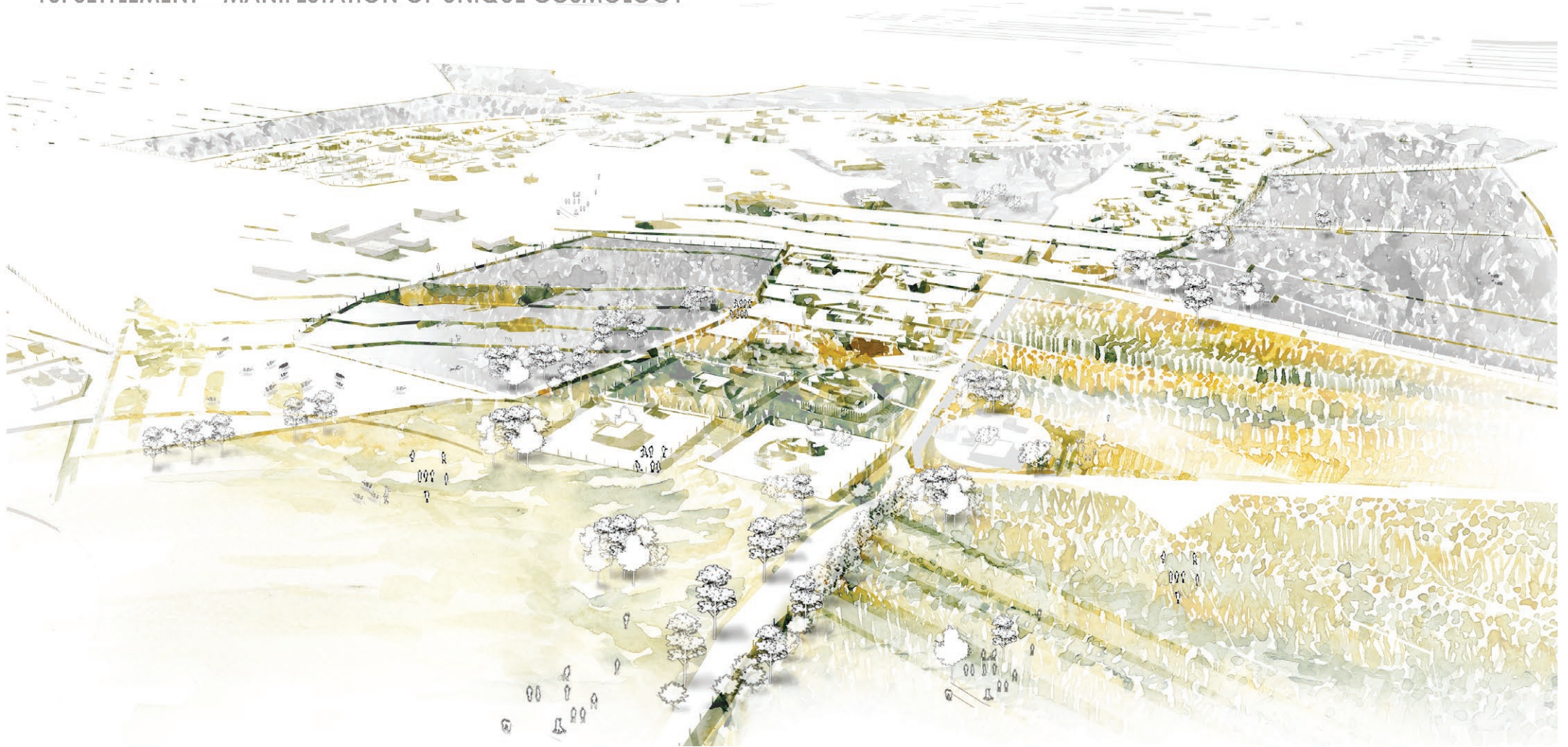
1. Sourcing.



5. Settling.



10. SETTLEMENT – MANIFESTATION OF UNIQUE COSMOLOGY



CONCLUSION

The aim of this project was to find a way to assist rural communities without imposing an immense financial pressure on the government. This can potentially be achieved by embracing the temporality and relativity of materials currently being utilized in rural areas. Additionally, using ergonomics to provide knowledge and agency through access to information. Communities can begin to “self qav” – recognise their own greatness by letting go of insecurities imposed by “modernisation”.

With all of that in mind, Girot's trace concepts inspire the thought that landing is a canvas, not only of intuition but perspective and positionality.

And that beyond the ground lies language which migrates and leaves behind huts and kgotlas but takes with it rituals, totems and taboos.

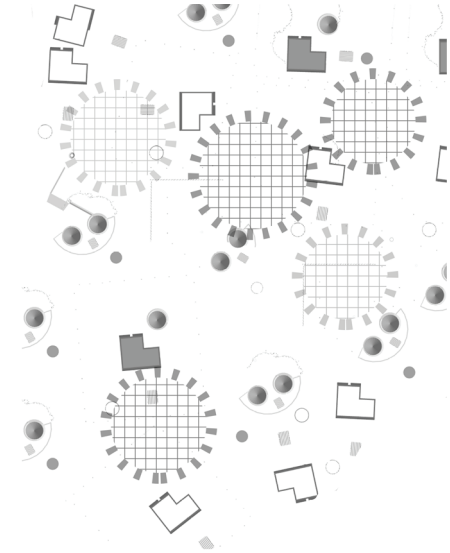
And that the foundations of a society, not only be found in the morphology of settlement but also in a simple Congregational greeting.

A reminder of the foundation of this project... Pula! A Ene.

Full capacity prediction



Communal land | Temporal boundaries



DENSIFICATION

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Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa têtflêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patlisiso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

I volunteer to participate in a research project conducted by Lesego Bantsheng from the University of Cape Town. I understand that this research project is designed to study and document (with photography and drawing) the spatial layout and elements of my yard. I understand that this data will be analysed further.

Ke dumela go tsaya karolo mo leanoong le le tseyiwang ke Lesego Bantsheng o tswang ko Yunibesithi ja Motse Kapa. Ke tlhaloganya gore leano le le tlogo badisisa le go tseya di nepe tsa lolapa laka le dilo tse di leng mogo yone. Ke tlhaloganya gore dinepe tse, di tlile go dirisiwa thutong ya gagwe.

As a ... at (institution name), I understand that I am being invited to take part in a survey and/or interview. I understand that in agreeing to participate: **translate**

- My participation is voluntary. I understand that I will not be paid for my participation.
- *Ke tsaya karolo ka boithaopo. Ke tlhaloganya gore ga ke tlo go patelelwa karolo yame*
- The survey and documentation/ or interview will take approximately 30 minutes to complete.
- *Leano le le tlile go tsaya metsotso e lesome thataro*
- Notes and photographs will be written during the survey and/or interview . I can decline from the photographing of my yard.
- *Go tlabe go tseyiwa dinepe le di kwalo karolong ena. Ke tlhaloganya gore nka gana gore lolapa lame tsewe dinepe.*
- I understand that if I feel uncomfortable in any way during the documentation I have the right to decline to answer any question or to leave the interview session.

- Ke tlhaloganya gore nka koba mpatlisisi, ge karollo e e sa tlhole e dula sentle le moya wame
- I understand that the researcher will not identify me by name in any reports using the information obtained from the survey or interview. My confidentiality as a participant will remain secure. Subsequent uses of recordings and data will be subject to standard data use policies which protect anonymity of individuals and institutions.
- Ke tlhaloganya gore mmatlisi o tlile go fitla leina lame le tsohle tseo ke dilo tse dinwe tse eleng sepiri same mo di begeng. ??????////??
- If i choose to be interviewed and for photographs to be taken, I have the right to view and comment on the transcribed documented data before the findings are analysed.
- Ga ke tsaya karollo mo dipatlisisano tse, kena le tokelo ya go sheba di pampiri le dinepe pele di ka dirisiwa.
- I have read and understand the participant information sheet provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
- Ke badile le go tlhaloganya fomo e keneilweng yona. Di potso tsaka tshothle di arabilwe ka mokgo o kgotsofatsang. Le gape ke dumela go tseya leano le.
- I have been given a copy of this consent form.
- Ke filwe fomo ya tettelelo

I hereby agree / disagree (circle the applicable option) to participate in the **survey** for this study.
Ke dumela/ ga ke dumele (kgetaen o dumelanag le yone) go dirisiwa mo patlisiso ya leano le

I hereby agree / disagree (circle the applicable option) to participate in the documentation (photographs) for this study.
Ke dumela/ ga ke dumele (kgetaen o dumelanag le yone) go tsewa di nepe tsa go thusa leano le

Name Violet. Balap. Mongake

Leina

Signed _____

Letshwao

Date 09/09/2018

Letsatsi

Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa têtîlêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patlisiso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

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As a ... at (institution name), I understand that I am being invited to take part in a survey and/or interview. I understand that in agreeing to participate: **translate**

- My participation is voluntary. I understand that I will not be paid for my participation.
- *Ke tsaya karolo ka boithaopo. Ke tlhaloganya gore ga ke tlo go patelelwa karolo yame*
- The survey and documentation/ or interview will take approximately 30 minutes to complete.
- *Leano le le tlile go tsaya metsotso e lesome thataro*
- Notes and photographs will be written during the survey and/or interview . I can decline from the photographing of my yard.
- *Go tlabe go tseyiwa dinepe le di kwalo karolong ena. Ke tlhaloganya gore nka gana gore lolapa lame tsewe dinepe.*
- I understand that if I feel uncomfortable in any way during the documentation I have the right to decline to answer any question or to leave the interview session.

- Ke tlhaloganya gore nka koba mpatlisisi, ge karollo e e sa tlhole e dula sentle le moya wame
- I understand that the researcher will not identify me by name in any reports using the information obtained from the survey or interview. My confidentiality as a participant will remain secure. Subsequent uses of recordings and data will be subject to standard data use policies which protect anonymity of individuals and institutions.
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Ke dumela/ ga ke dumele (kgetaen o dumelanag le yone) go tsewa di nepe tsa go thusa leano le

Name KEIMETSWE MOKGALAGADI

Leina

Signed _____

Letshwao

Date 09/09/18

Letsatsi

Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa tšhlêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patlisiso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

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Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa tšêlêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patlisiso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

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Name Shamolekae Shamolekae

Leina

Signed _____

Letshwao

Date 09-09-2018

Letsatsi

Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa têtêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patliso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

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- Ke filwe fomo ya tetelelo

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Ke dumela/ ga ke dumele (kgetaen o dumelanag le yone) go tsewa di nepe tsa go thusa leano le

Name Tebogo Mlogolelwa

Leina

Signed _____

Letshwao

Date 09 September 2018

Letsatsi

Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa tšêlêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patliso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

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Name Mokoko Rantlalelo

Leina _____

Letshwao _____

Date 09-09-2015

Letsatsi _____

Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa tšêlêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patlisiso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

Mmatlisisi: Lesego Bantsheng

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Name KELEBOSILE EDITH MASAPU

Leina

Signed _____

Letshwao

Date 09 / 09 / 2018

Letsatsi

Exploring Alternative Ethnic Landscape and Urban Spatiality



Consent Form (Di fomo tsa tšhêlêlô)

Project Title: Exploring Alternative Ethnic Landscape and Urban Spatiality

Togo ya Leano: Tlhogo ya Leano: Patlisiso ya di tshimo tsa ko magaeng le di teropo

Researcher: Lesego Bantsheng

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Ke dumela/ go ke dumele (kgetaeen o dumelanog le yone) go tšewa di nepe tso go thusa leano le

Letsatsi

DECLARATION OF FREE LICENSE

I,Lesego Bantsheng....., student numberBNTLES002....., hereby;

- a) Grant the University free license to reproduce the above thesis in whole or in part, for the purpose of research.
- b) Declare that;
 1. The above thesis is my own unaided work, both in composition and execution, and that apart from the normal guidance of my supervisor, I have received no assistance apart from that stated below;
 2. Except as stated below, neither the substance nor any part of the thesis has been submitted in the past, or is being, or is to be submitted for a degree in the university or any other University.
 3. I am now presenting the thesis for examination for the Degree of Master of Landscape Architecture."

PLAGIARISM DECLARATION

1. I 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 Harvard convention [or insert appropriate] for citation and referencing. Each contribution to and quotation in this project from the work(s) of other people has been attributed and has been cited and referenced.
3. This 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.

Signature:...

Date:.....30/11/18.....