



# IMVOTHO: UMZ'OMKHULU

## RESTORATION AND RECLAMATION OF THE XHOSA PEOPLE'S NARRATIVE ON THEIR RELATIONSHIP WITH WATER

AN EXAMINATION OF THE CONTEMPORARY AND THE PRE-COLONIAL  
RELATIONSHIPS BETWEEN WATER AND THE XHOSA PEOPLE

HOW CAN A NARRATIVE APPROACH TO LANDSCAPE DESIGN REDEFINE  
CULTURAL IDENTITY AND THE PERCEPTIONS AROUND THE RELATIONSHIP  
BETWEEN WATER AND THE XHOSA PEOPLE IN THE URBAN SPACE?

YONELA LIWANI  
2019

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RELATIONSHIPS BETWEEN WATER AND THE XHOSA PEOPLE

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Submitted in partial fulfilment of the  
Master of Landscape Architecture Degree

I further state that no part of this dissertation has already  
been or is currently being submitted for any such degree,  
diploma or other qualification.



Cape Town, South Africa  
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## ACKNOWLEDGEMENTS

I dedicate this dissertation to my late brother, Mfundo Liwani, who we lost in 2017 – a year before starting the MLA course. He is the main reason I enrolled.

Being raised Christian meant that praising and believing in ancestors is not a thing. Losing my brother as a Christian person meant that I had to say goodbye to him forever, which is something I was not willing to do. This dissertation topic stemmed from me trying to understand and connect with him as my ancestor(angel), my cultural roots and indigenous religion within the Xhosa culture.

I would also like to dedicate this dissertation and express my very profound gratitude to my family, namely Phindiwe Liwani (mother), Onele Liwani (twin sister), Unathi Liwani (older sister), Nonzwakazi (younger sister), Lwazi Liwani (brother), Khanyo Liwani and Bulela Liwani (nieces) for their unending emotional and financial support and continuous encouragement throughout my years of study. To my aunt and uncle Nobongile and Zoyisile Liwani I truly appreciate the role that you have played.

To my extended family and my close friends, thank you and mostly Aphelele Cengimbo who was instrumental in defining the path of my research. For this, I am extremely grateful. I appreciate your dedicated support throughout my two year period.

I lastly want to acknowledge Planning Partners for their consistent support and my supervisor Amy Thompson (Including Clinton Hinds, Marcel Henry, Tarna Klitzner and Christine Thorne) for her guidance through the stages of the process.

Thank you for supporting me in the research and writing process. This accomplishment would not have been possible without them.

# TABLE OF CONTENTS

1

**INTRODUCTION**

2.1

**DESIGN STUDY:  
CULTURE IN  
THEORY**

2.2

**DESIGN STUDY:  
CONTEMPORARY  
SITE STUDY**

3

**MATERIAL STUDY**

4

**DESIGN  
DEVELOPMENT**

5

**BIBLIOGRAPHY**

# ONE

INTRODUCTION

# 1. INTRODUCTION

## ABSTRACT

Through time, around the world there has been post-colonial beliefs and perceptions of how black people relate to water. These perceptions range from the idea that black people cannot swim which is perceived to have resulted from their fear of large natural bodies of water, to the ideas that the pre-colonial interactions with water were unholy and that of only darkness. In recent times, there has been this emerging desire to unravel these assumed myths. Their origins, causes and impacts on the identity of black people and the ecology of the spaces they once occupied. There is also the current topic of how narratives of indigenous people can be accessed and archived to prevent further loss of knowledge and identity.

This dissertation explores the Xhosa people that have had to migrate from their homes in the Eastern Cape to other parts of South Africa to seek a 'Better life' for themselves and their families. This post-colonial migration system has been a result of limited to complete denial of access to natural resources due to the privatisation of land and construction of water sources, thus severely impacting on the natural water resources that exist and the traditional and spiritual activities that were involved.

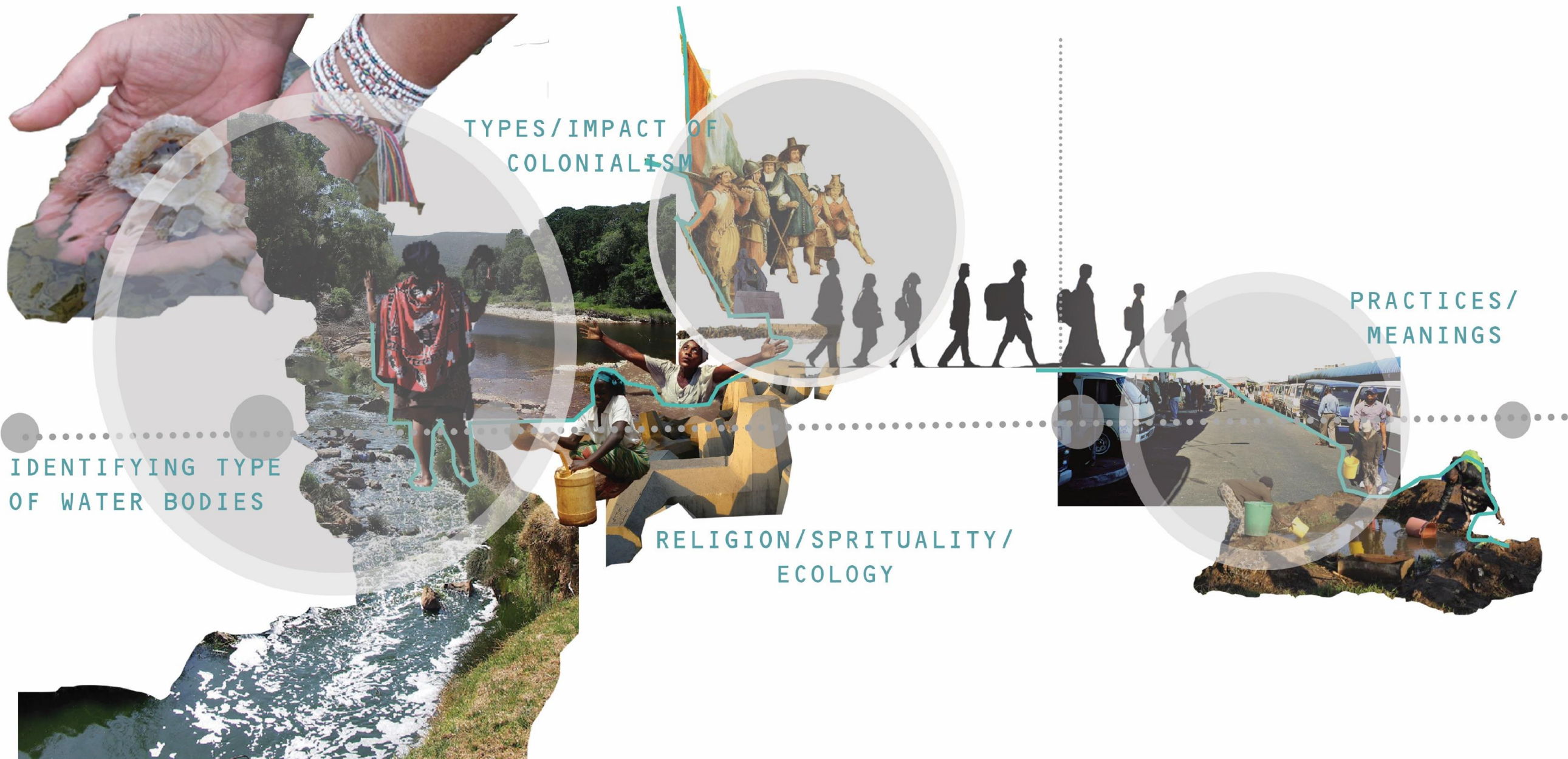
This dissertation aims to uncover and examine the indigenous cultural systems that functioned in the rural spaces in the Eastern Cape of the Xhosa people who migrated from these spaces to the urban space of Cape town for economic betterment. Studying the landforms of water bodies, more especially active water spaces and the systemic activities and human roles that occurred within the landforms. The lessons uncovered aim to contribute to the dismantling of the existing perceptions on how black people relate to water. This will be achieved by using these lessons to re-introduce a sense of belonging and defining cultural identity in an urban space.

This project will bring forth the difference in the ways of living and the existing systems in the rural and the urban space that the Xhosa people have occupied.. And how the urban space, in its current socio-political and environmental conditions has contributed to further alienate the Xhosa people from the cultural narratives and indigenous beliefs.

The chosen design study site is eNgcobo in the Eastern Cape and the site for intervention is TR-section in Site B, Khayelitsha. Khayelitsha is the chosen site because of its direct link to the Xhosa people who have migrated from the Eastern Cape. In terms of accessibility for the people it is designed for, Khayelitsha makes sense. This site has a highly polluted stormwater attenuation pond in the middle of an underdeveloped informal settlement. It includes the issues that I argue are a major contribution to the tainted perceptions and shifted relationship Xhosa people have with water.

Will the attempt to re-define cultural identity in an urban space by attempting the issues of a space that has major environmental and socio-political issues serve as a catalyst in the research problem?

# 1. INTRODUCTION



# 1. INTRODUCTION

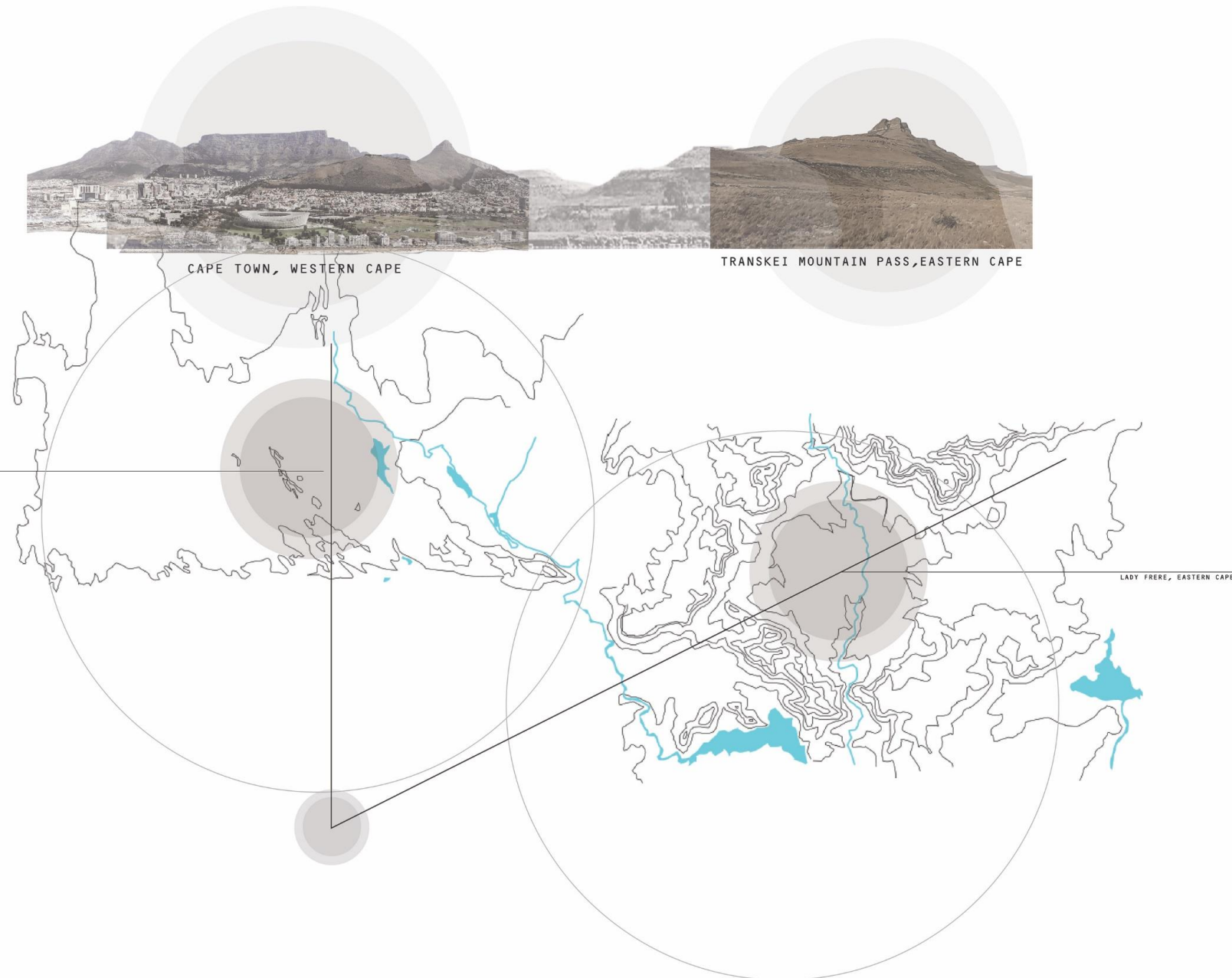
## PROJECT AIMS

This project aims to explore the pre-colonial activities and interactions that Xhosa people, specifically from the Eastern Cape, had with water systems. More specifically, Xhosa people whose families have migrated to other parts of South Africa due to their access to resources being overtaken by colonists and to seek better ways to provide for their families. It aims to detail and unpack the sensitive and complex layers that make up the pre-existing systems, beliefs and current misconceptions surrounding the Xhosa people's relationship with water systems. To explore ways of how post-colonial movement has affected the way Xhosa people interact with water and impactful ways to combat this phenomenon. It aims to offer a more nuanced approach to studying the phenomenon of Xhosa people's and more broadly, black South African people's "respect" for water and explore ways in which they can interact with water in a way that does not feed the misconceptions of black people being afraid of water.

My study areas will include rural villages in the Eastern Cape, these include Lady Frere and its surrounding areas. This is where the roots of my family can be found, they have moved around these villages due to privatization of land. Other areas of study will include townships of Cape Town of which most Eastern Cape Xhosa people have migrated to and deal with water scarcity, sanitation, flooding issues, to name a few.

## KEYWORDS

Xhosa people, water systems, natural water bodies, pre-colonial, post-colonial, migration, narratives, archiving, verbal storytelling, misconceptions, fear, respect, relationship, ecology, abandonment, religion.



# 1. INTRODUCTION

## RESEARCH PROBLEM

The importance of uncovering, accessing and archiving misplaced pre-colonial indigenous African stories has been a key topic to recognise in recent years. It has been understood that there is a lack of or limited knowledge of our generations backgrounds, beliefs and practices. Due to lack of accessibility to natural resources, the abandonment of past traditional practices and migration to contemporary cities, this knowledge is continuously being forgotten. The natural water and humans' relationship is fading.

## RESEARCH QUESTIONS

HOW CAN A NARRATIVE APPROACH TO LANDSCAPE DESIGN SHIFT THE MISCONCEPTION AROUND THE RELATIONSHIP BETWEEN WATER AND THE XHOSA PEOPLE?

How and why was this concept was born  
Identifying the people's beliefs about the concept of water, spirituality, religion, gender, etc?

How black (Xhosa) people pre-colonially interacted with water, what the tools and strategies were?

The controversy and debate around how much post-colonial migration influenced this phenomenon.

Objectives:

- To investigate how and why these misconceptions were born
- To identify the Xhosa people's pre-colonial and contemporary beliefs of water and spirituality
- To identify Xhosa's people's pre-colonial traditional activities and practices with water systems
- To investigate the controversy and debate about the extent of post-colonial migration influence on the current perceptions on Xhosa people's relationship with water

## LITERATURE REVIEW

■ *Environmental Values: Emerging from Cultures and Religions of the ASEAN Region Part 2: Environmental Ethics Implied in Community Values: Ecology through Ubuntu*

"The principle of wholeness applies also to the relation between human beings and physical or objective nature. To care for one another, therefore, implies caring for physical nature as well. Without such care, the interdependence between human beings and physical nature would be undermined. Moreover, human beings are indeed part and parcel of physical nature even though they might be a privileged part at that. Accordingly, caring for one another is the fulfilment of the natural duty to care for physical nature as well. It is thus the constant strife to strike and then maintain a balance between human beings and physical nature. The concept of harmony in African thought is comprehensive in the sense that it conceives of balance in terms of the totality of the relations that can be maintained between human beings amongst themselves as well as between human beings and physical nature."  
(Meinhold, 2015).

In this literature I explore and identify the concept of Ubuntu that not only exists between humans but the relationship between humans and ecology. It introduces an approach and articulates better the theme of the interaction with water that humans have had through time.

■ *Storytelling: A cultural studies approach*

"Understanding of storytelling range from the perceptions about the content and the meaning of stories to conceptions of how the "work." They range from the descriptions of the particular nature of storytelling performance to academic analyses of storytelling's social functions all the way to popular sayings about storytelling's benefits such as "storytelling is the mouth-to-ear resuscitation" or "storytelling is the shortening of a road." (Brown, 1997)

This literature identifies the importance of storytelling and how these practices were conducted and the approaches to reviving it in a contemporary setting.

■ *Ecological Implications of Water Spirit Beliefs in Southern Africa: The Need to Protect Knowledge, Nature, and Resource Rights*

"This paper explores the ecological ethic intrinsic to the traditional cosmologies of the Southern African Bantu-speaking peoples, specifically in association with water sources and riparian zones. It details the complexity of beliefs regarding the water spirits, particularly related to the snake and the mermaid, and their role in the calling of traditional healers in Southern Africa. The implications of these beliefs with regard to water and riparian zone management are examined." (Bernard, 2003). In this literature it explains in depth the water relationships that occurred between Southern African people and the water spirits that existed in those waters. It further discusses the impact on these relationships caused by colonists. It assists in identifying the major themes to investigate surrounding the spiritual element of natural water systems.

# 1. INTRODUCTION

## METHODOLOGY

In the methodology process I plan to use a more descriptive and exploratory approach. Events through time will need to be identified and described in detail. A test and investigation on possible reasons for certain phenomena will need to be conducted. A qualitative methodology approach will be conducted for thorough documentation of information found through research. It will require the immersion of oneself in unfamiliar territory, move in spaces of the Eastern Cape villages that I have not thought to move into before. Explore the current culture while discussing the pre-existing one and identifying connections. Stories from people are vital in understanding different experiences from different perspectives, lived or passed down experiences. To understand the limit in knowledge between Xhosa people from Cape Town and that from the villages of the Eastern Cape. I plan to locate historical data and sources that have been documented, this can come in the form of written work, visual work etc.

These methods will include:

### ■ Interviews:

Open-ended interviews, where I speak to people, mostly elders, that I know from the villages and those that are unknown to me that can discuss their experiences and knowledge as far as possible. These people will be of different ages/generations, beliefs, genders and spaces in terms of extent of migration and struggles.

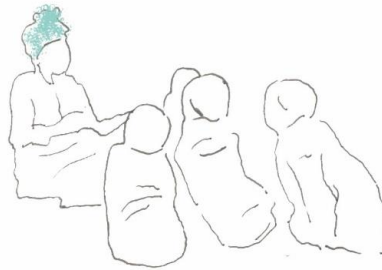
Semi-structured interview, for more academic approaches and maybe participants to formalise the structure of data collection and for more focused discussions.

■ Participant observation, which may be limited in terms of the spaces I occupy. There are set cultural rules surrounding what you are allowed to do depending on your status. This is more sensitive considering I am a woman, my family has not undergone any cultural rituals for me and that I am quite young. My standing in terms of beliefs will also bring some risk factors in terms of who I speak to.

### ■ Cultural/oral narrative mapping

Identify and explore innovative ways to represent information in a way that participants can engage with to inspire and unlock further knowledge and possible intervention ideas and concepts for the project.

■ Literature review/Explore artistic documentation of topic Identify writings and creative ways in which people have decided to investigate and communicate the themes highlighted in my research.



STORYTELLING/INTERVIEWS



PARTICIPANT OBSERVATION



READINGS - CASE STUDIES/POETRY ETC



CULTURAL/ORAL NARRATIVE MAPPING

## PROJECT RELEVANCE

The research of this topic is relevant in highlighting the lack of inclusivity and representation in Landscape design of knowledge and understanding of various cultures that exist in our country. Understanding how important it is to design for our context so that not only "outsiders" can experience our spaces but the people from these spaces can engage with them as well.

## TIMELINE

■ Early April : Submission of research proposal

■ Mid-end April: Conduct interviews with participants from Cape Town

■ May: Participant observation of cultural and religious institutions in and around Cape town. Conduct interviews with people from these spaces. Engage with literature and other explored ways that people have decided to communicate African history

■ June/July: Visit study areas in the Eastern Cape and conduct interviews

■ August – November: Explore representation ways for data collected. Explore ways into design intervention.

■ 29 November: Final thesis presentation

**DESIGN  
STUDY**

**TWO**

# 2.1 DESIGN STUDY

## XHOSA SYSTEMS & CUSTOMS

A clan comprised of a number of groups, each led by a chief, or Inkosi, who owed his position to his mother's status (the society, however, was a patriarchal one in which women weren't formally accorded political authority).

The land was communally held; and great emphasis placed on giving according to need: everything was shared, in bad times as well as good; Xhosa families still routinely help one another with such tasks as hut-building.

The body of Xhosa lore has much in common with that of the other Nguni peoples such as the Zulu and Swazi. Animism, and recognition of the presence and power of ancestral spirits and of a supreme authority, are basic elements of belief. Misfortune and illness are attributed to unnatural or supernatural influences (such as the tokoloshe, a hairy and potentially malevolent goblin who attacks at night). Other figures are the huge lightning bird (impundudu), and the gentle aBantu bomlambo, human-like beings believed to live in rivers and the sea, and who accept into their family those who drown.

The Xhosa also have so-called diviners in their tribes. The diviner is the Xhosa's healer. Diviners help the people in the tribe with psychological, physical, mental, and medical illnesses. The diviners are mostly women. They wear a shawl and headdress of fur most of the time. It takes about five years of being an assistant to a diviner until you become one yourself. Initiation rites differ markedly between the various African peoples; with increasing urbanization many groups have abandoned circumcision altogether. Among the Xhosa, the youths whiten their bodies and wear a white blanket or sheepskin to ward off evil. During the ceremonies, enlivened by energetic dances, they wear costumes made from reeds, and at the end of the lengthy initiation period – spent in isolation from the rest of the community – the specially-built huts in which the young men have been living are ceremoniously burned.

The Xhosas speak the isiXhosa language, a Bantu language closely related to the languages of the other Nguni people. isiXhosa is rich in idioms, respectful addresses for the elderly and in-laws, meaningful names for individuals, and polite titles for Xhosa women. The traditional Xhosas do not practice idol worship, but highly regard their ancestors as their connection with the spiritual world. They accept the existence of a supreme being called uQamata or umDali, whom they regard as the creator of the world. They also believe in the spiritual importance of dreams, sorcery, magic, and witchcraft as well. Christianity was adopted by many of the Xhosa when the European missionaries arrived in their land. Currently, while some Xhosas practice modern Christianity exclusively, most Xhosas practice syncretism, involving an amalgamation of Christianity and traditional tribal beliefs. Like their religious practices, the Xhosa's musical expressions are highly elaborate, encompassing group singing, dancing, and hand clapping. Drums, whistles, flutes, and rattles alike are used by the Xhosa to create music.



ORAL NARRATIVE

Ubuhlanti is a place where many Xhosa rituals take place. Burials were conducted here, slaughtering of cattle and it is where the cattle are kept. In most homesteads, family meetings were held in this space. Married women are not allowed in ubuhlanti, traditionally, it is a male dominated space.



UBUHLANTI

Homesteads, imizi, were scattered over the rural landscape and were situated on ridges to facilitate drainage and military defense. The huts were made of a circular frame of poles and saplings, which were bent and bound in the shape of a beehive and thatched from top to bottom with grass. A homestead had many houses occupied by full families. The chiefs or wealthy men with large cattle herds sometimes allowed unrelated clients and their families to reside at their homesteads as well.



UMELUKO

The custom is made to adopt a child into a family, and the old men and old women say that they 'introduce him to the ancestors to protect him from evil and evil'. In practice, it is called a ritual because a goat slaughtered, which shows that the child is without sin and newborn.



IMBHELEKO



UMENDO

The traditional Xhosa was allowed to have more than one wife. Xhosa tradition made provision for a certain degree of contact and courtship between sweethearts but proper form demanded that girls remain virgins until they married. If a girl was not a virgin, her father would automatically receive less lobola for her. Traditionally, the groom-to-be would abduct the bride, with the approval of her family, and then marry her.

Intonjane is a Xhosa rite of passage into womanhood practiced in the Eastern Cape of South Africa. The ritual takes place after a girl has had her first period. This ritual is symbolic of a girl's sexual maturity and ability to conceive. It is through this ritual that girls are taught about socially accepted behaviours of Xhosa women, while also encouraging them not to have sex before marriage.

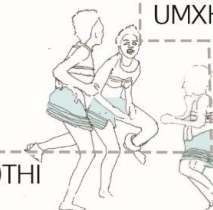


INTONJANE

Umqombothi is a traditional Xhosa beer that is usually drunk from a calabash. The recipe is passed down through the generations and preparation is done outside of the home. Umqombothi has two traditional uses: to celebrate the home-coming of young men known as abakwethu (in Xhosa culture) and during the practice of contacting ancestors.



UMQOMBOTHI



UMXHENTSO

Dancing formed an integral part of the Xhosa culture and was part and parcel of most of the rituals. Dancing was, for example, used in the "fattening of the maize" ceremony and as part of the ritual to ensure the fertility of a friend before she married or to restore her fertility if she had trouble bearing children after the marriage.

# 2.1 DESIGN STUDY

## XHOSA SYSTEMS

The people of the Xhosa Tribe of South Africa have a very rich cultural heritage and have played an important part in the development of South Africa, especially when the most famous member of the Xhosa, Nelson Mandela, became South Africa's first president elected in a democratic election in 1994.

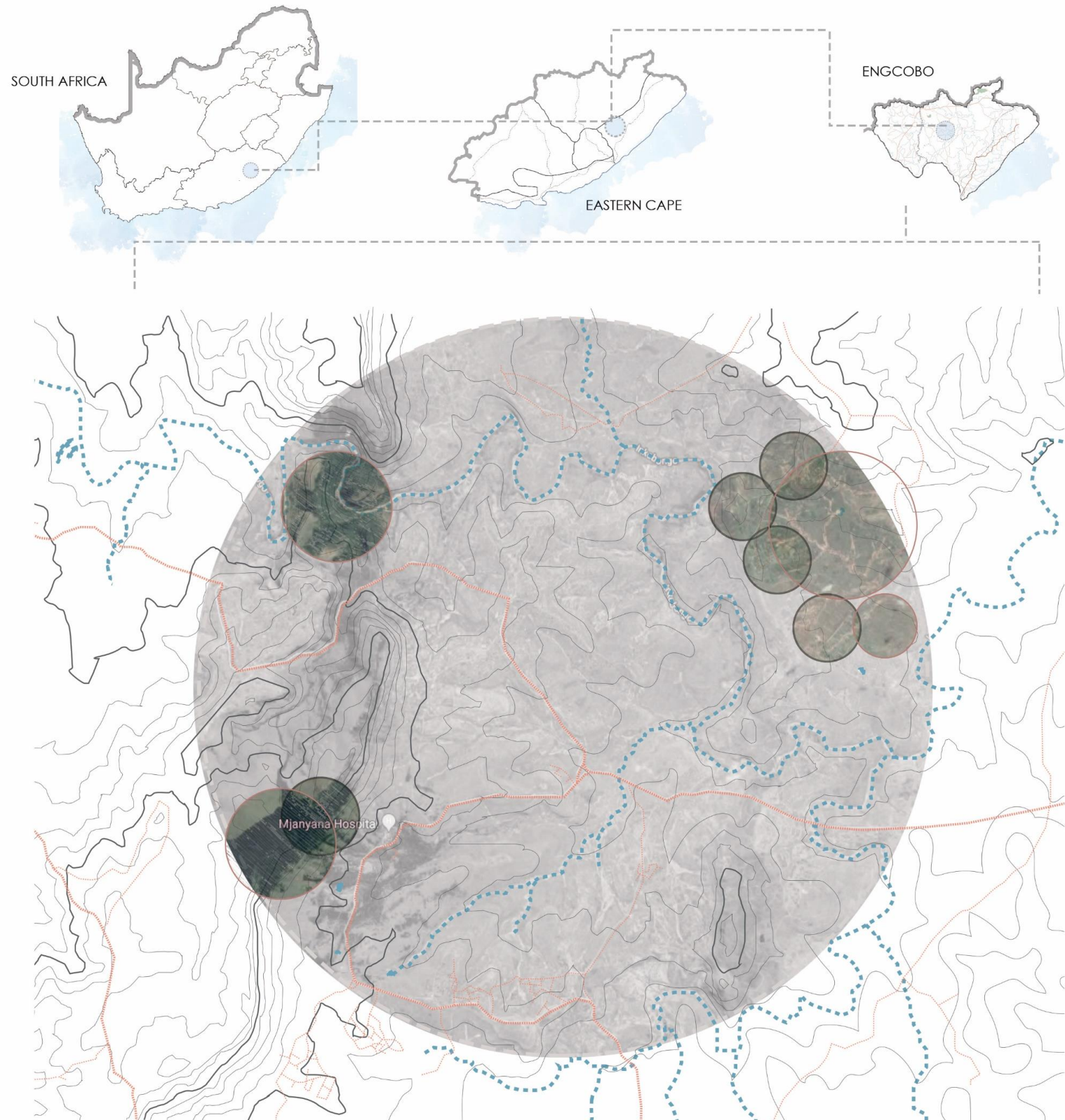
During the seventeenth century, a gradual migration movement took place which led thousands of people from southern Zaire in various directions to cover most of Africa south of the Sahara. One of the tribes who took part in this migration was the Xhosa, descendant from a clan of the Nguni. Today the Xhosa is the most southern group of the migrations from Central Africa into the southern Africa areas.

The Xhosa finally settled in the area that is now known as the Eastern Cape (formerly the Transkei and Ciskei) and comprises of a number of clans, the main groups being the Gcaleka, Ngjika, Ndlambe, Dushane, Qayi, Ntinde and, of Khoisan origin, the Gqunqhwebe.

Today, many of the Xhosa-speaking people are an integrated part of South African society and have mostly adopted the western culture. However, many Xhosa living in the rural areas of the Eastern Cape are still bound by the traditions and lifestyle of their ancestors and many customs and rituals have stayed intact.

Marriages – the Xhosa are polygamous (though today only the wealthier men have more than one wife) – involved protracted negotiations between the families of the bride and groom over the payment of the bride price (lobola).

The Xhosa man traditionally fulfilled the roles of warrior, hunter and stockman; the woman looked after the land and the growing of the crops.



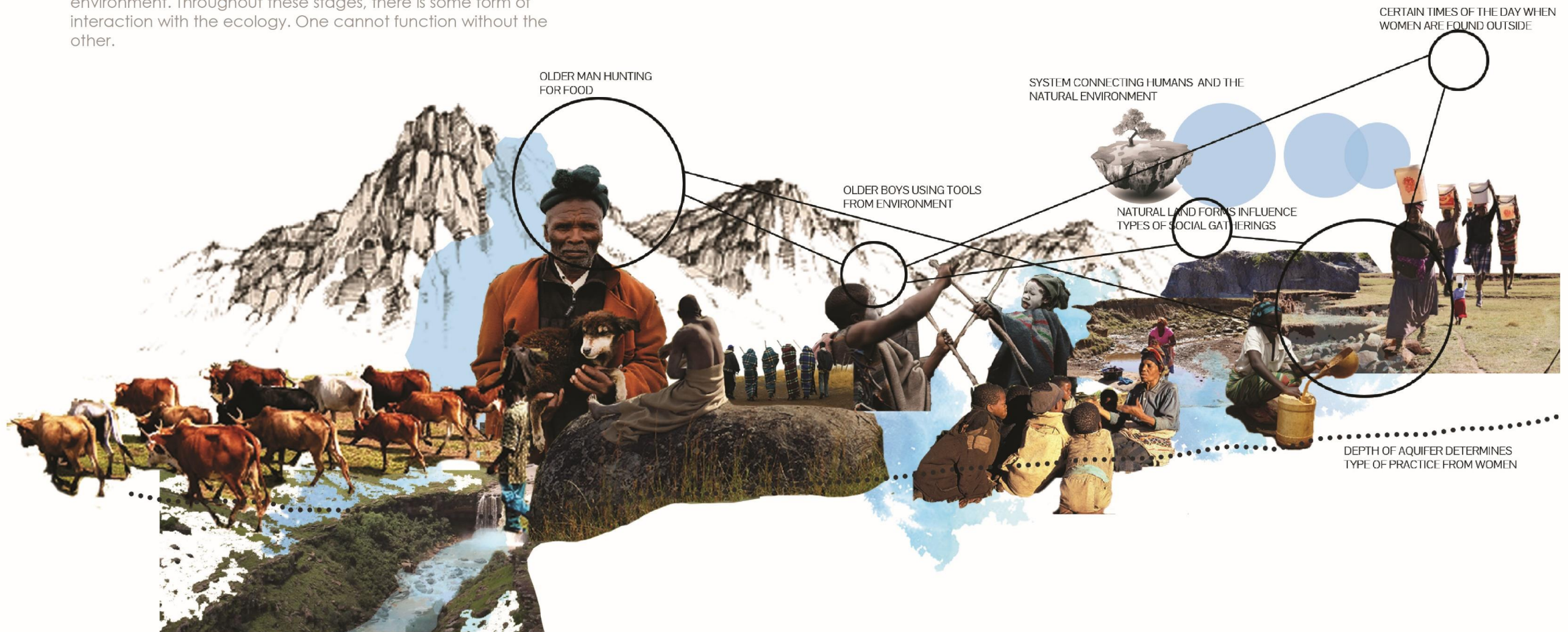
# 2.1 DESIGN STUDY

## XHOSA SYSTEMS AND ECOSYSTEM

In any of the study landforms, the water springs, found in the area in the Eastern Cape the same type of social system will be found. It is uncovered in the layers of the hierarchy, gender roles, age, landform and how the natural system is adapted in that particular space.

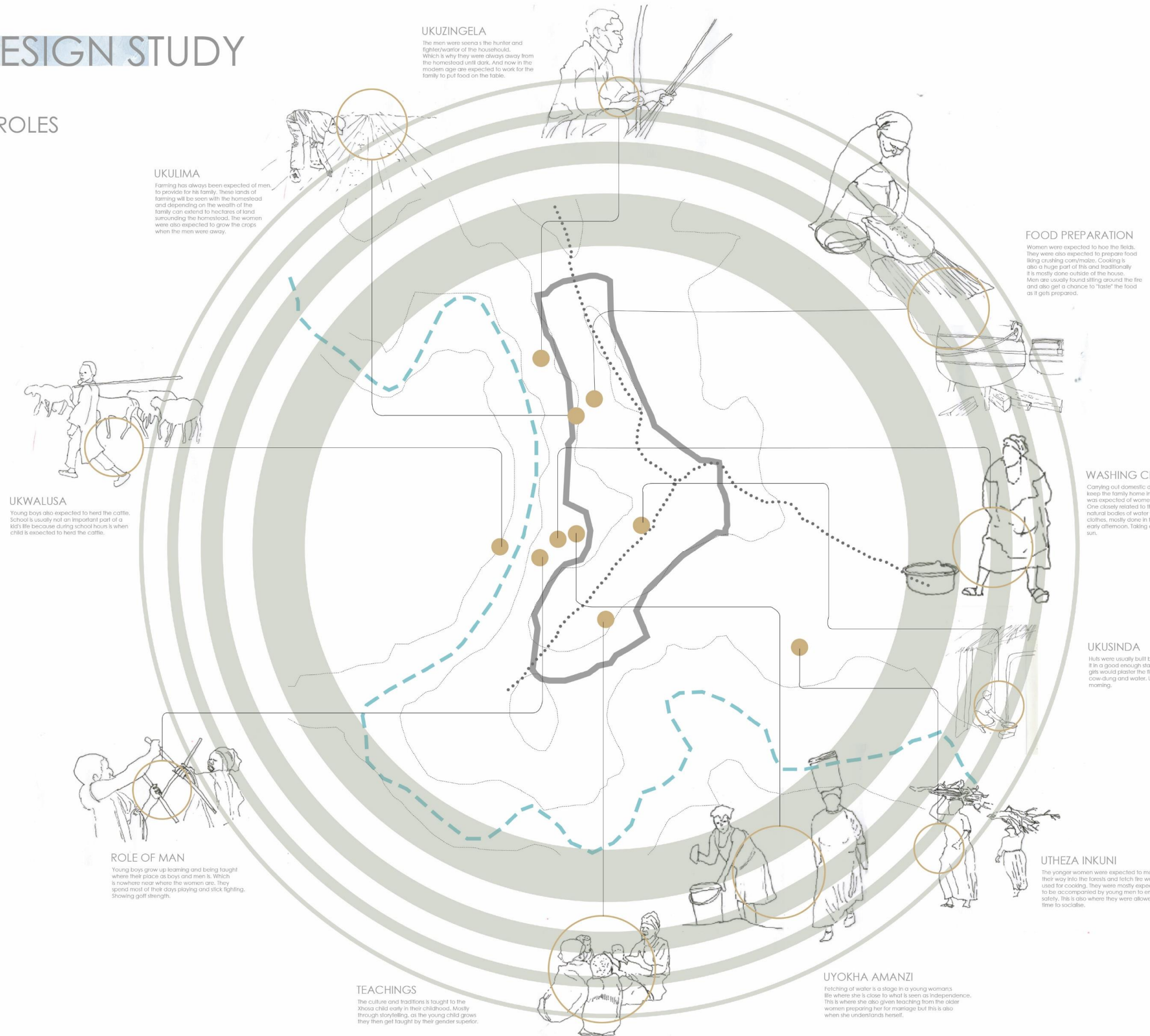
Each group knows their roles and stays within those perimeters. Each group is a stage that you stay for a particular amount of time until you can proceed onto the next. One can only proceed into the next stage in their upbringing by being guided by their elders.

Within these roles the people always make sure to work with the environment. Throughout these stages, there is some form of interaction with the ecology. One cannot function without the other.



# 2.1 DESIGN STUDY

## GENDER ROLES



**UKUZINGELA**  
The men were seen as the hunter and fighter/warrior of the household. Which is why they were always away from the homestead until dark. And now in the modern age are expected to work for the family to put food on the table.

**UKULIMA**  
Farming has always been expected of men, to provide for his family. These lands of farming will be seen with the homestead and depending on the wealth of the family can extend to hectares of land surrounding the homestead. The women were also expected to grow the crops when the men were away.

**FOOD PREPARATION**  
Women were expected to hoe the fields. They were also expected to prepare food like crushing corn/millets. Cooking is also a huge part of this and traditionally it is mostly done outside of the house. Men are usually found sitting around the fire and also get a chance to "taste" the food as it gets prepared.

**UKWALUSA**  
Young boys also expected to herd the cattle. School is usually not an important part of a kid's life because during school hours is when child is expected to herd the cattle.

**WASHING CLOTHES**  
Carrying out domestic duties and keep the family home in good condition was expected of women in Xhosa culture. One closely related to the use of natural bodies of water was washing clothes, mostly done in the mornings and early afternoon. Taking advantage of the sun.

**UKUSINDA**  
Huts were usually built by the men and to keep it in a good enough state the women or older girls would plaster the floor and walls using cowdung and water. Usually done early in the morning.

**ROLE OF MAN**  
Young boys grow up learning and being taught where their place as boys and men is. Which is nowhere near where the women are. They spend most of their days playing and stick fighting. Showing gaff strength.

**UTHEZA INKUNI**  
The younger women were expected to make their way into the forests and fetch fire wood used for cooking. They were mostly expected to be accompanied by young men to ensure safety. This is also where they were allowed time to socialise.

**TEACHINGS**  
The culture and traditions is taught to the Xhosa child early in their childhood. Mostly through storytelling, as the young child grows they then get taught by their gender superior.

**UYOKHA AMANZI**  
Fetching of water is a stage in a young woman's life where she is close to what is seen as independence. This is where she also given teaching from the older women preparing her for marriage but this is also when she understands herself.

# 2.1 DESIGN STUDY

## GENDER ROLES & LIFE STAGES

Young women are known to be more associated with water bodies when they need uyokha amanzi. In most cases this space where the water table is much higher as compared to most spaces along a water spring. The landform can be described as hollow. Because of the higher aquifer there is a sense of reflection metaphorically on the waters of the space. This space can be interpreted as a space of discovery for the young woman that is shown by the hollowness of the landform. The vegetation of the space known as ltyholo provides more enclosure in the space introducing the feeling of shelter, safety and purity. This spaces becomes a space of uncovering and exploration of one's identity through the social activity and systems that occur. This is usually the period before expected marriage.

Similar landforms in present time in Western Cape townships that are used to fetch water are provided to by the Government, or exists from a lack of infrastructure. Spaces that are similar to udonga are used to stabilize dwellings built from corrugated iron

Married women in the Xhosa culture are expected to do quite a number of duties. One of those is washing clothes while also taking care of the children. The spaces they choose to do this are usually on open, flat, gravelly and exposed space. This space allows for surveillance on the children and surroundings. This is space can also be seen as therapuetic since it is away from the household and one gets to socialise with the other married women. The married women in addition provide guidance to the younger women. teaching traditions and their role as a woman.

Landforms that exist in the Western Cape that are also flat and exposed like the above mentioned landforms are prone to flooding and sanitation issues. Around the public taps in the townships have limited time adn space because of the amount of people that use it.

Men use such spaces to gain their individuality. Also it is hunting ground, near rivers, lakes and forests. Cattle always represented the wealth of a man and it was therefore the responsibility of the boys and the men to watch over and take care of the cattle. Where possible, the children would run around naked and play in the water. Toys were often made out of clay. Xhosa young boys would engage in stick fighting until after the initiation process when they were deemed adults. Until such time, he was regarded as a boy and irresponsibility on his part was expected and condoned. However, the different ages and sexes stayed within their own groups. In these spaces, mostly near rivers, lakes, etc and where there is an abundance of vegetation, traditional healers are found. This is where they usually carry out their practices. Water is generally used to cleanse off isikhwakhalala.

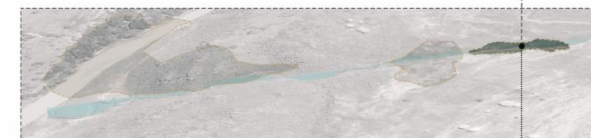
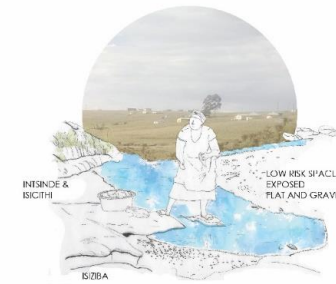
INDIGENOUS USE OF SPACE



PRESENT TIME USE OF SPACE



YOUNG WOMEN

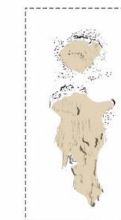
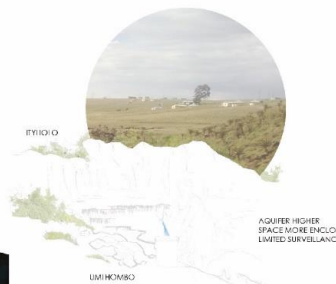


INDIGENOUS USE OF SPACE

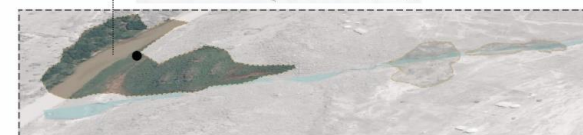
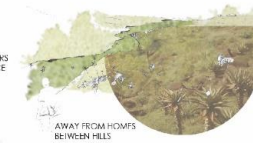


MARRIED WOMEN

PRESENT TIME USE OF SPACE

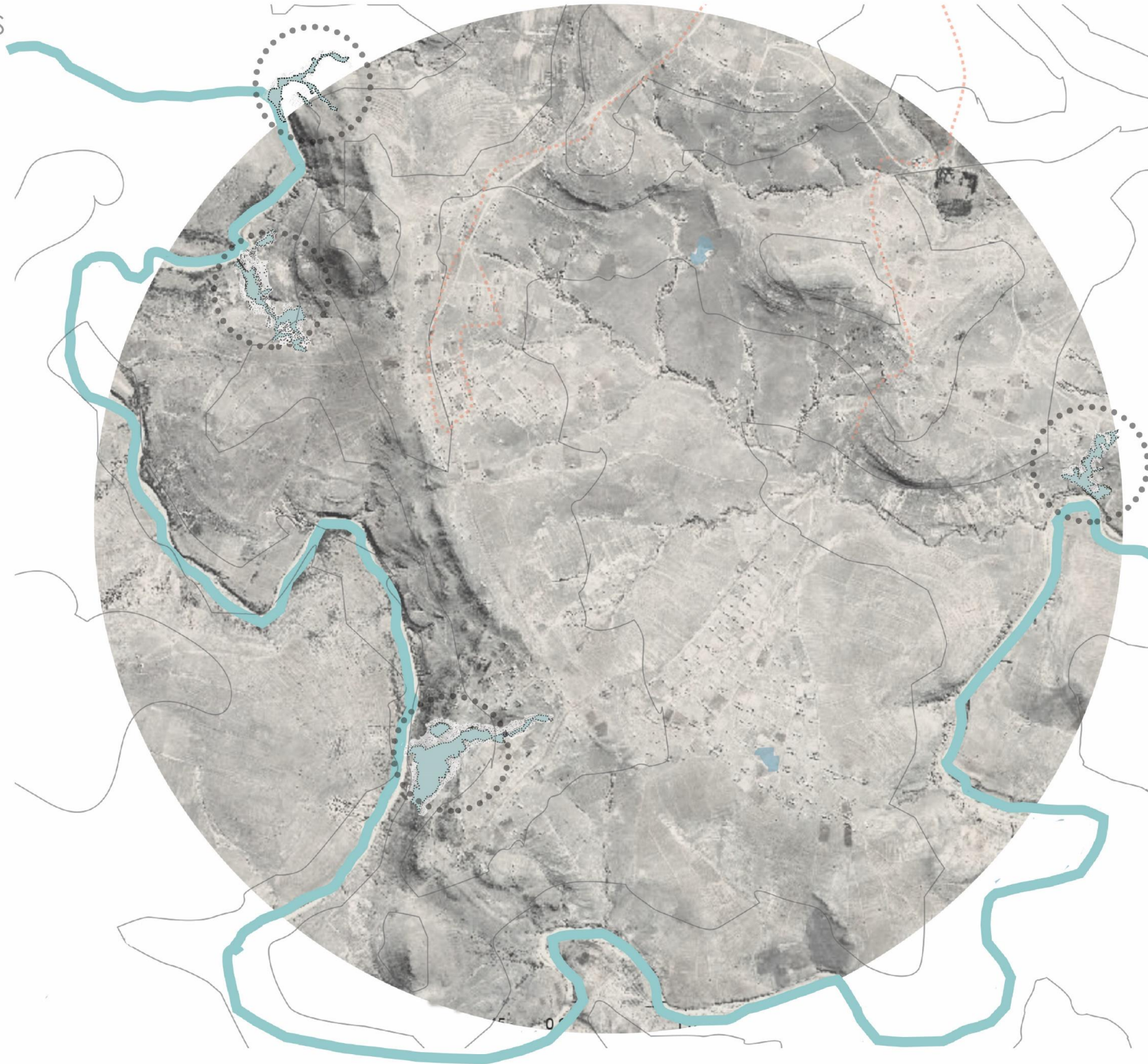


MEN AND BELIEFS



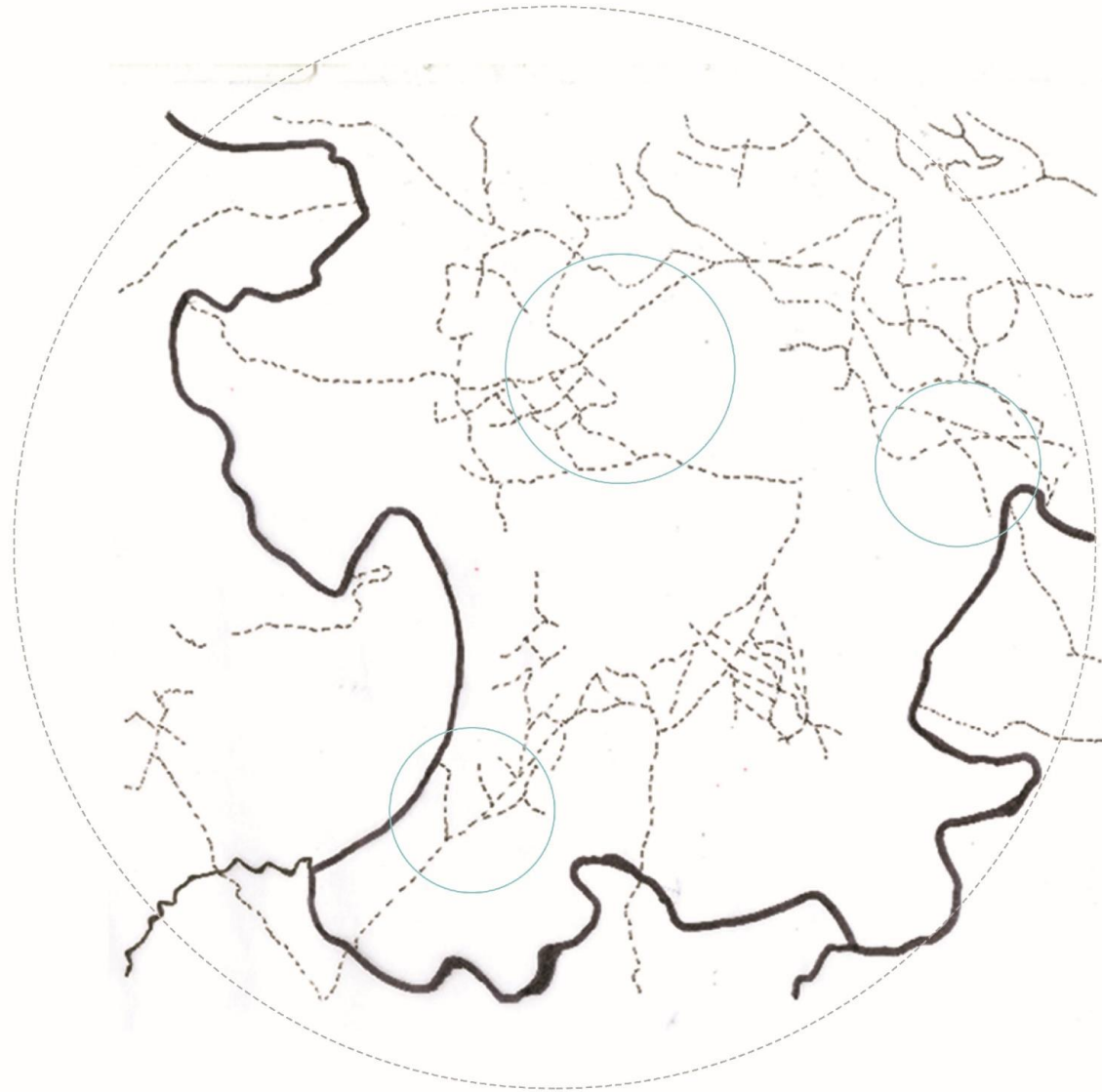
## 2.1 DESIGN STUDY

WATER SPRING FORMS



## 2.1 DESIGN STUDY

DESIRE LINES

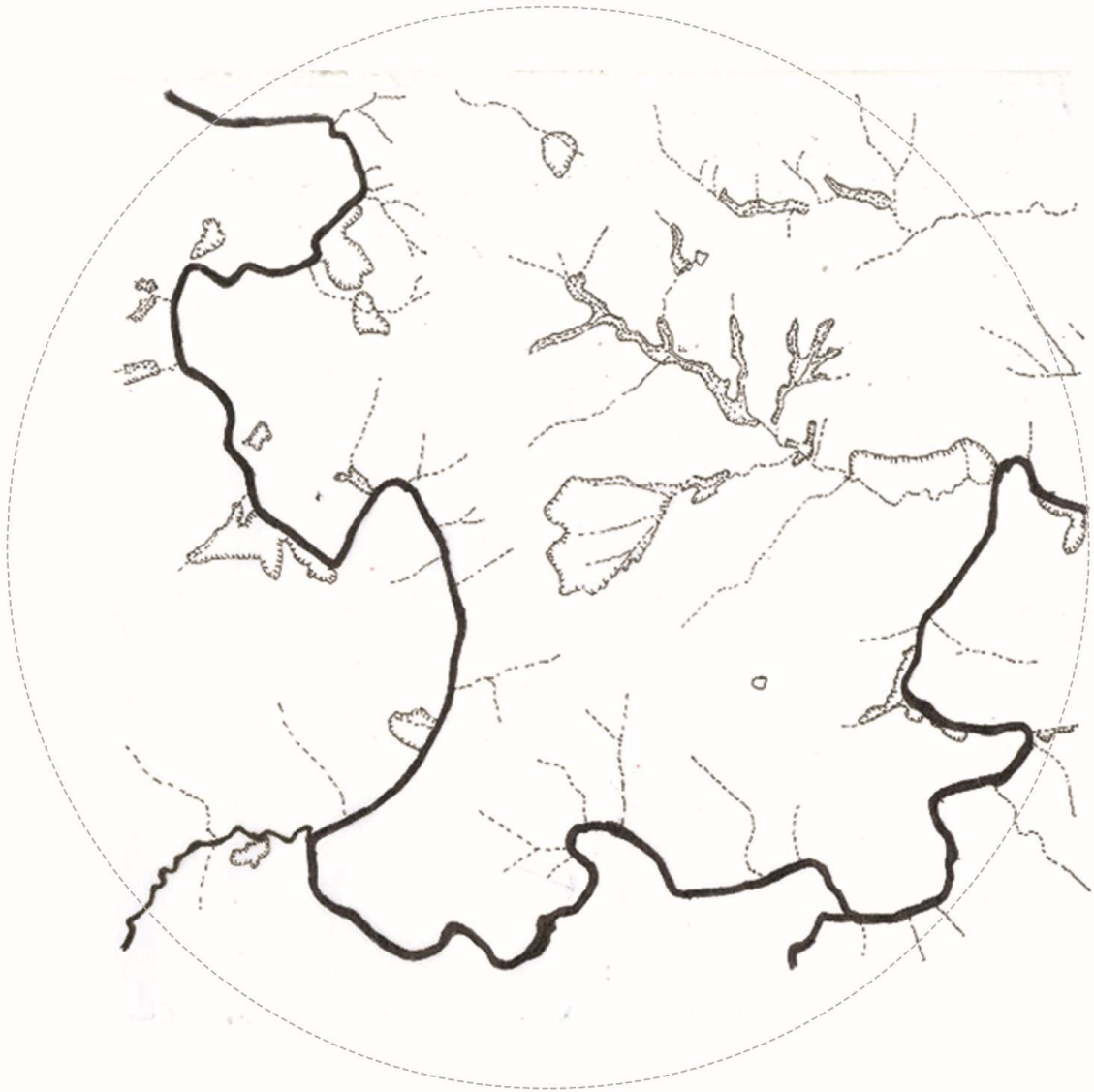


VEGETATION/FORESTS

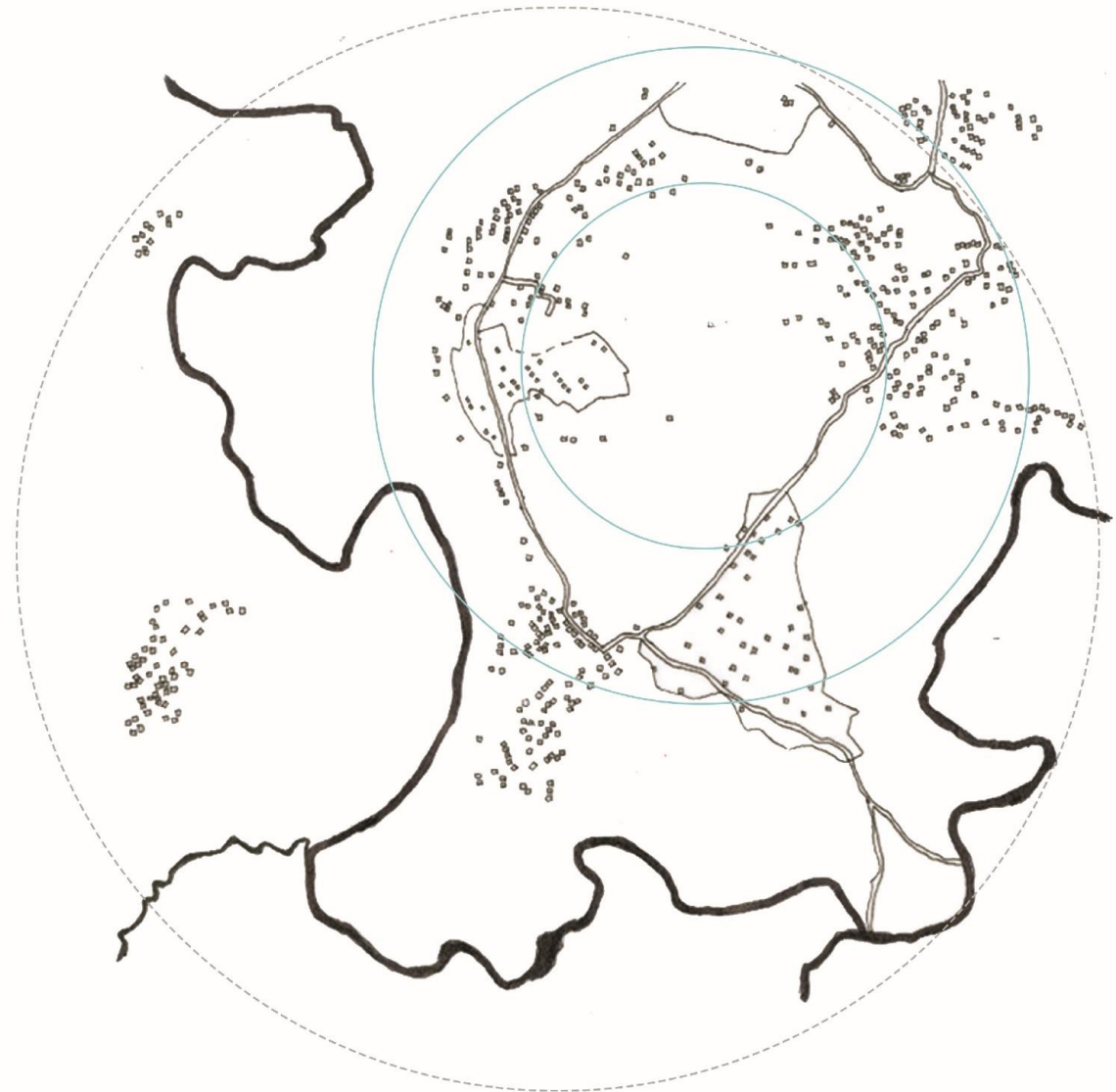


## 2.1 DESIGN STUDY

EXISTING WATER SPRINGS & ERODED AREAS

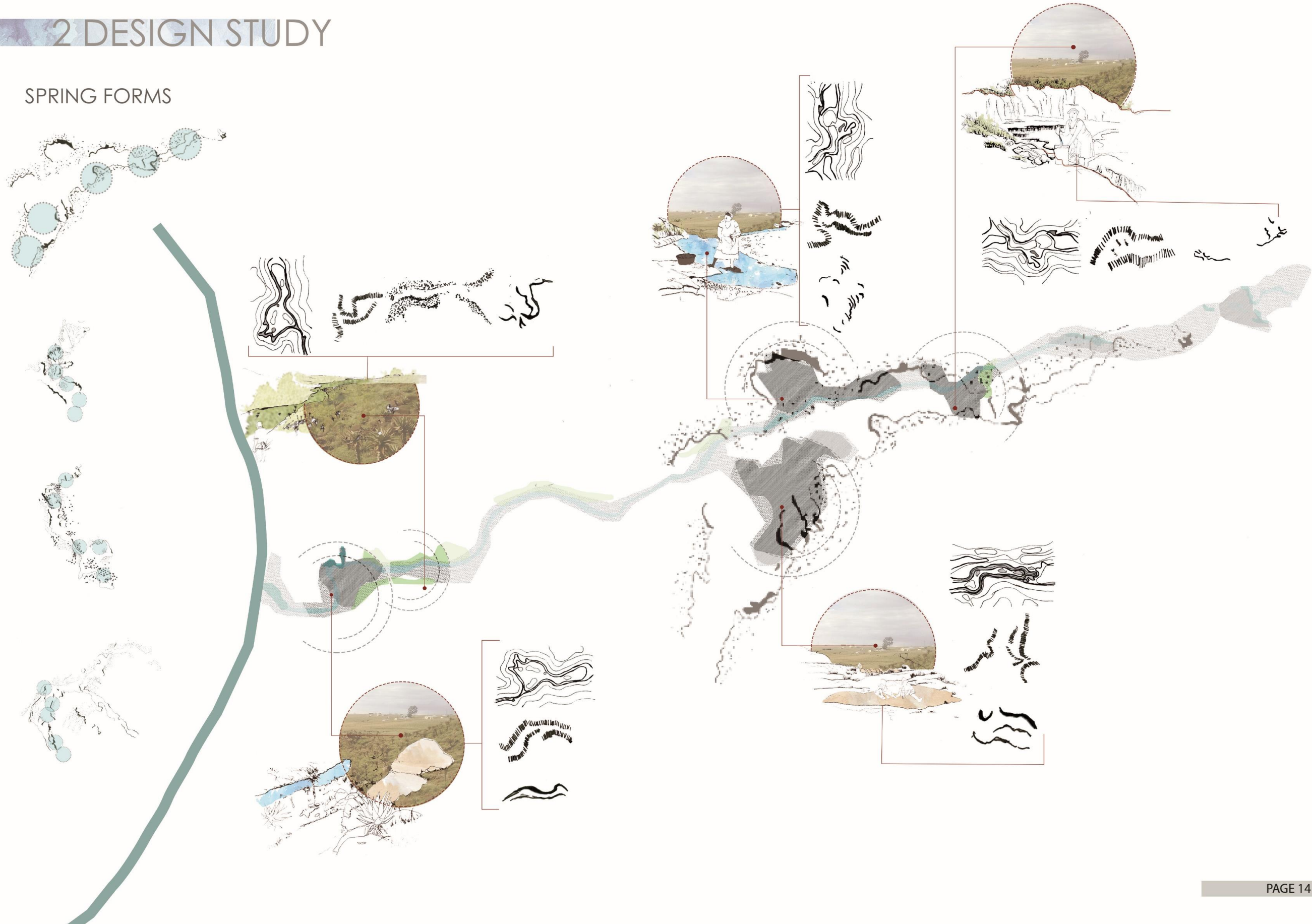


HOMESTEADS & ROADWAYS



# 2 DESIGN STUDY

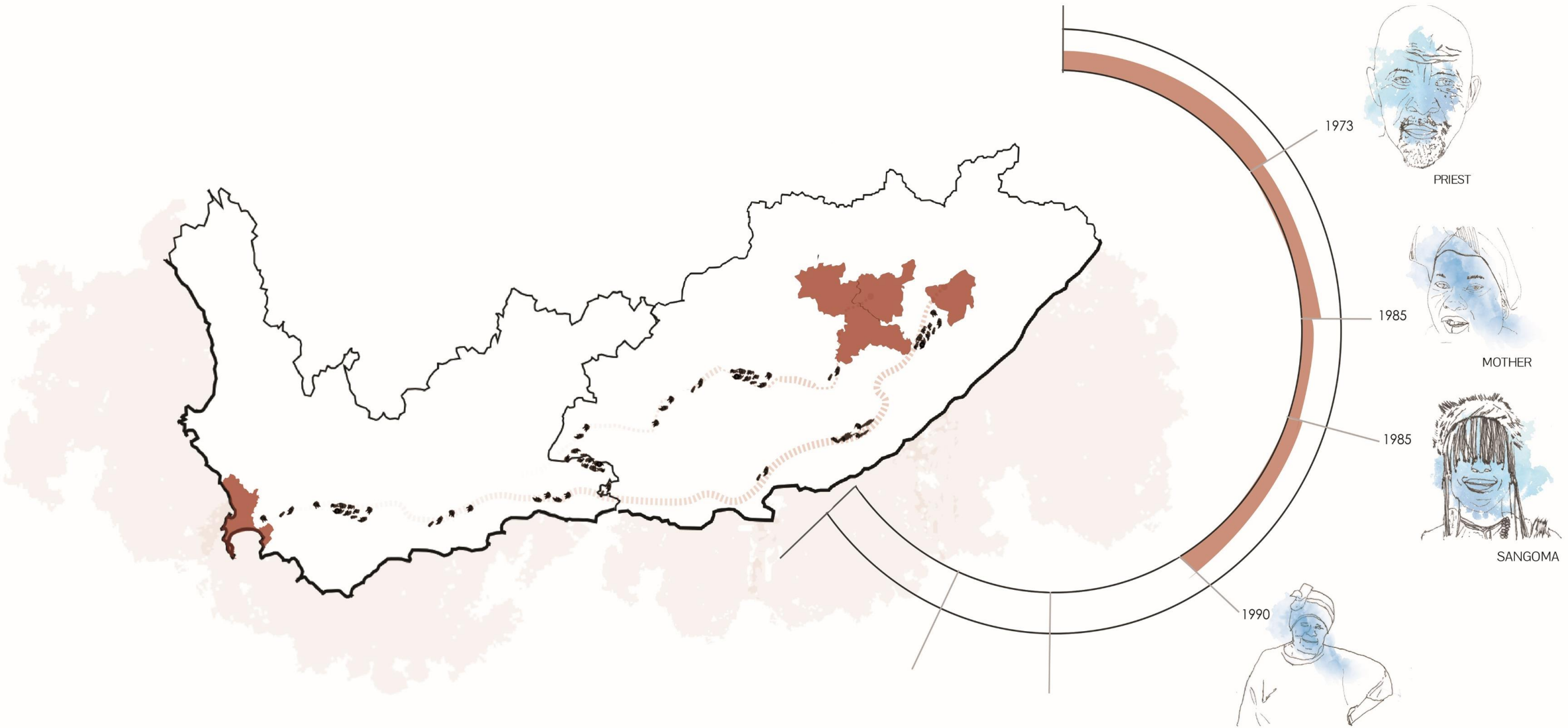
## SPRING FORMS



# 2.1 DESIGN STUDY

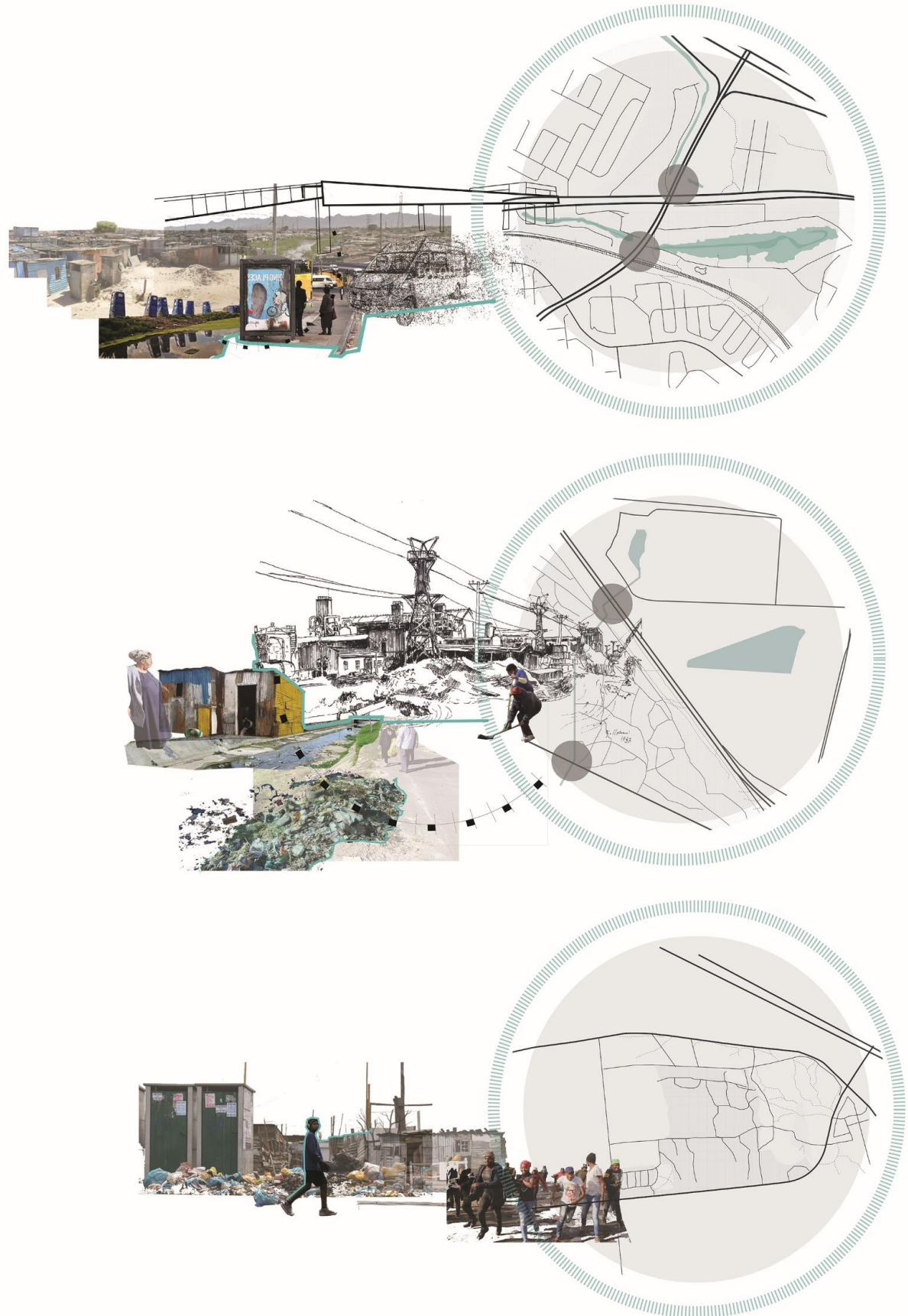
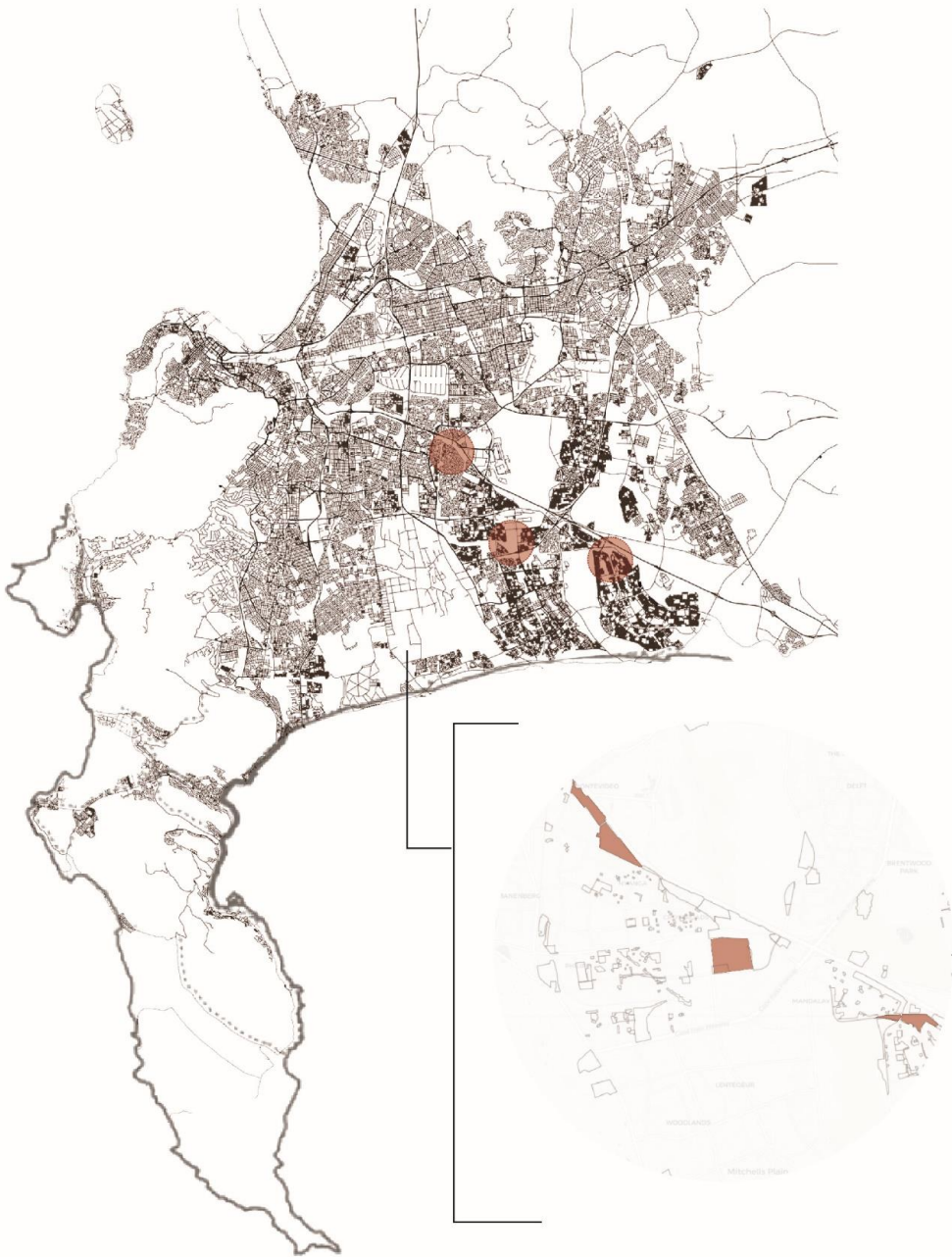
## POST-COLONIAL MIGRATION

## TIMELINE



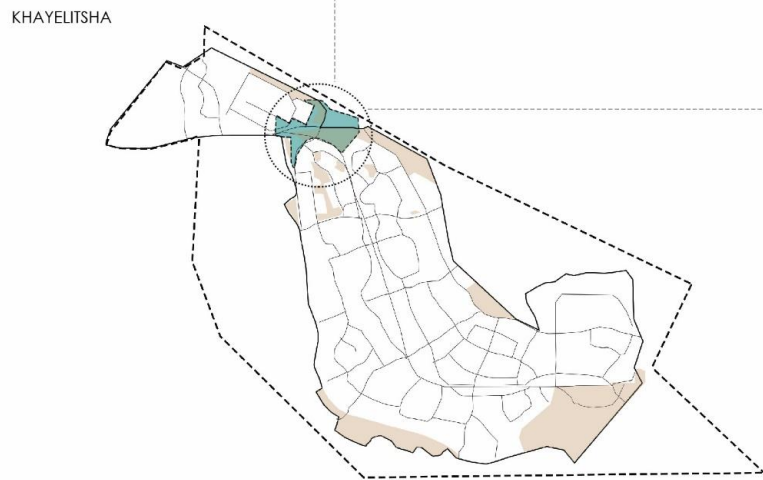
# 2.1 DESIGN STUDY

## POST-COLONIAL MIGRATION

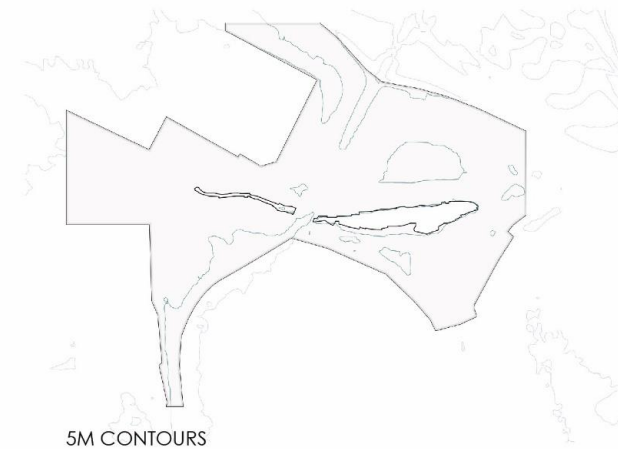


# 2.2 DESIGN STUDY

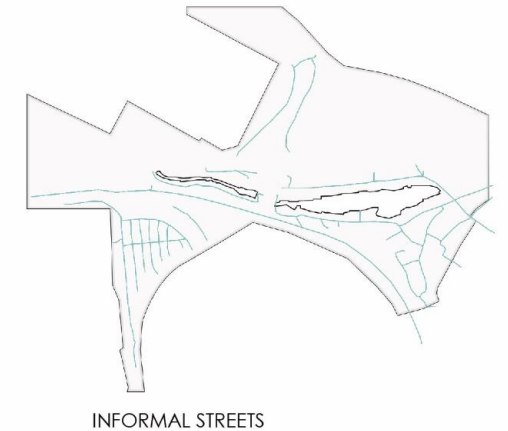
## SITE ECOLOGY



Khayelitsha is one of the largest townships in South Africa and is located approximately 20 km from the City of Cape Town on the Cape Flats. The area, was previously a nature reserve now covers approximately 24 km and as of 2004 the area provided housing to approximately 450 000 people. There are approximately 43 000 serviced sites with both internal water supply and water borne sewage while there are a further 27 000 low-cost housing units which are supplied from communal standpipes. The area has been expanding continuously since the early 80's when the first settlements were established. The basic water distribution infrastructure is therefore relatively new and is considered to be in generally good condition. Khayelitsha is supplied with potable water from Blackheath Reservoir.



5M CONTOURS



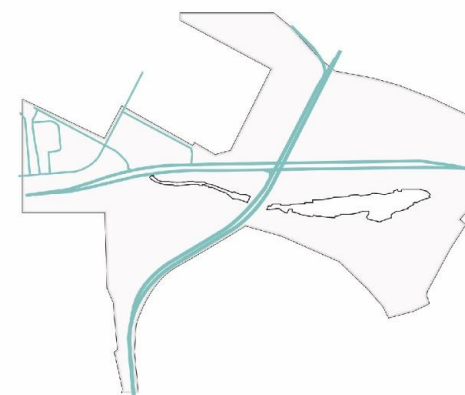
INFORMAL STREETS



HYDROLOGY



VEGETATION

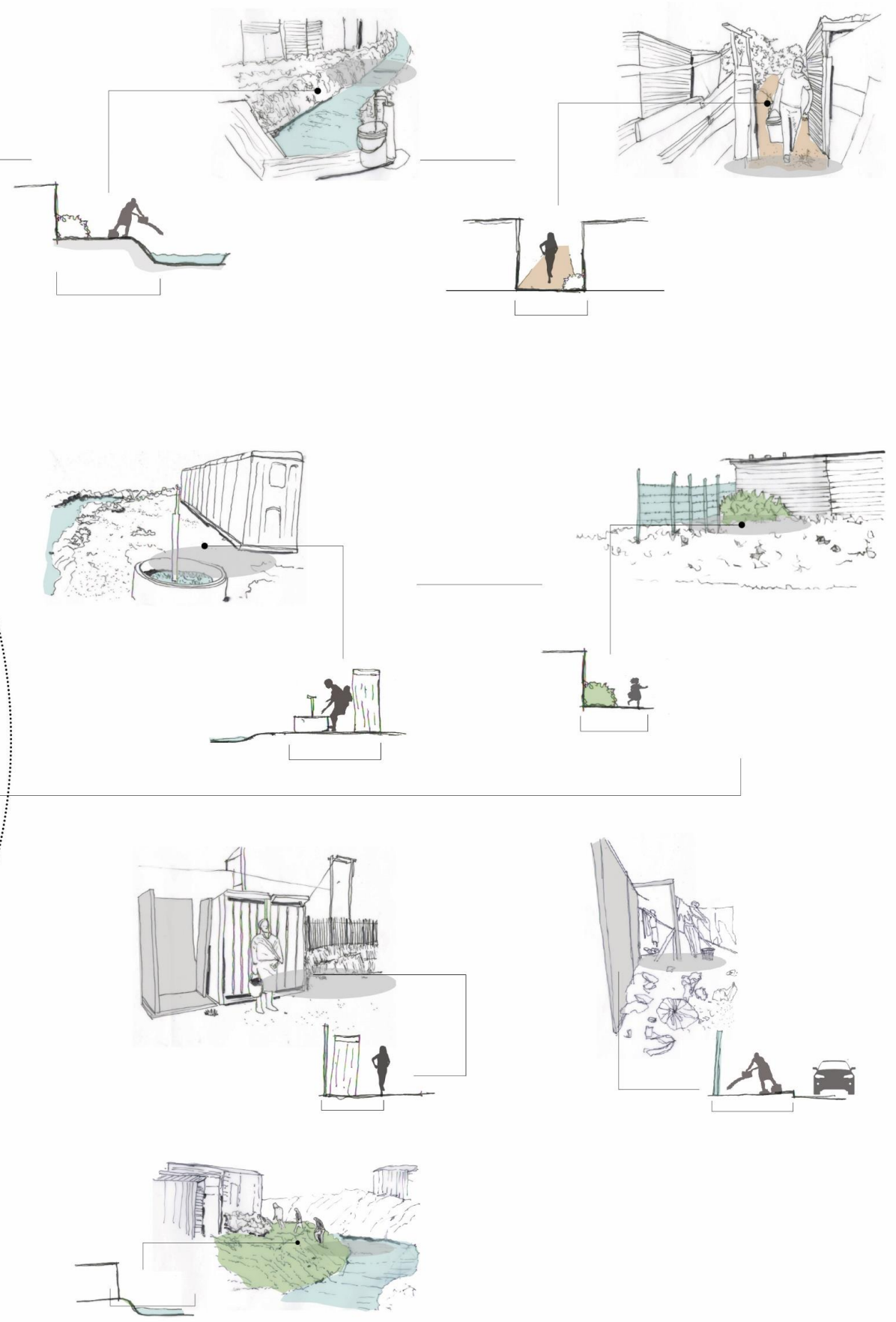


MAJOR ROADS

The geology of the area consists of unconsolidated Quaternary deposits with associated soils of Quaternary Sands. A dominant feature of the natural landscape is the various dune systems with varying ridgelines. The most prominent being 'Look-Out Hill' at the intersection of Mew Way road and Spine road as well as those at the intersection of Mew Way road and Steve Biko road. The vegetation in the area forms part of the Cape Flats for of the Strandveld or coastal thicket vegetation type, which is a mixture of thicket and fynbos species. The distribution of plant communities is largely determined by the nature of the dune system in the area. The vegetation policy promoting indigenous plant species would be beneficial to preserving uniqueness of the area.

# 2.2 DESIGN STUDY

## SITE PHYSIOLOGY



# 2.2 DESIGN STUDY

## SITE FACILITIES

### SITE C TAXI RANK

One of the most used modes of transport used in Khayelitsha. Site C taxi rank is the largest in the township. Some of the desire lines found on the study site are used to commute to this taxi rank.



### NOLUNGILE TRAIN STATION

The most used mode of transport in this area. This is mostly cause of the low prices even though it is the most unreliable mode of transport. The train usually gets stuck between this station and the Nonkqubele station and people usually jump off and commute to their respective homes. The station has a bridge that connects to the taxi rank.



### GALILEX PETROL STATION

This station is usually used by taxis and street vendors because there is high traffic in this space by the taxi and the plaza near by they use this as an opportunity for profit. Their stalls are usually situated right opposite this petrol station in the row facing the street from the study site.



### LANSDOWNE FIRE STATION

One of 30 in the city, I have analysed that it is situated in the heart of the major informal settlement areas of Khayelitsha that have slowly grown more formal infrastructure over the years.



### ST KIZITO ROMAN CATHOLIC CHURCH

The church was opened in the year 1991 in Khayelitsha. It currently does not have black or Xhosa bishops in their church. The main bishop lives in Mtuleni which is outside of Khayelitsha.



### O.R TAMBO/MEW WAY COMMUNITY HALL

This hall is a popular venue available for weddings, birthday parties and corporate meetings while also offering recreational activities and services to seniors. The site offers excellent access to people from Khayelitsha as well as surrounding areas such as Mtuleni, Maccassar and Driftsands.

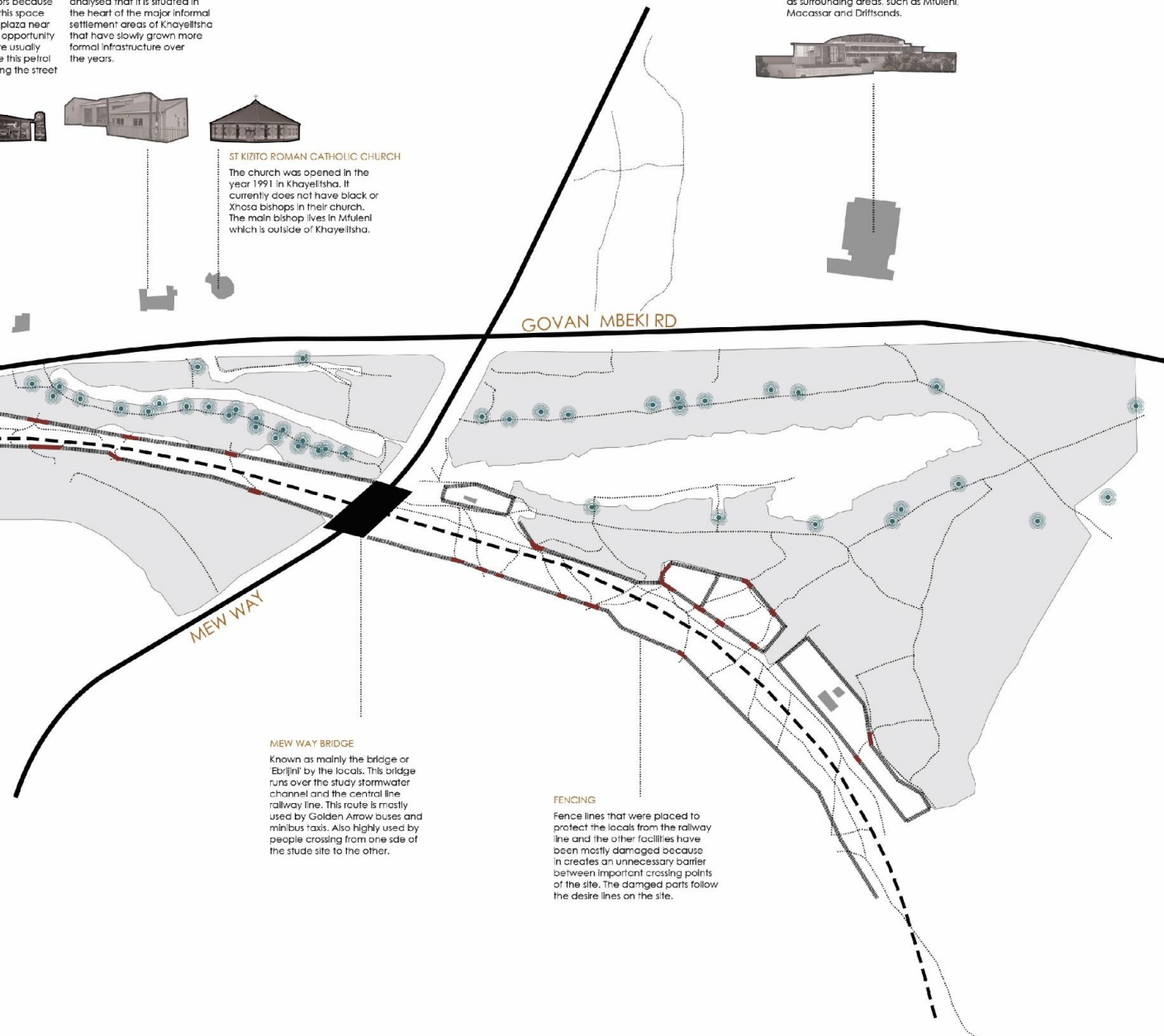


## SITE B - TR SECTION

TR section in Khayelitsha is one of 22 existing areas, depending on one divides them. A part of this site can arguably belong to Site C and the other part to Site B (which TR section is under). There are areas that were built formally by the apartheid government. These formal areas include informal backyard dwellers. Townships like the TR section started from the overcrowding of these areas and the surrounding informal areas,

Site B is a much newer settlement and is built around the older areas. Site B is subdivided into a number of sections that include TR section and is a continuation of Site C. These areas including TR section include a high number of informal settlements, RDP houses and informal backyard dwellers.

TR section is one of the few sections notably known for its high profile conflicts with the government which include protests that bring about road blockages.



### MEW WAY BRIDGE

Known as mainly the bridge or 'Ebjini' by the locals. This bridge runs over the study stormwater channel and the central line railway line. This route is mostly used by Golden Arrow buses and minibus taxis. Also highly used by people crossing from one side of the study site to the other.

### FENCING

Fence lines that were placed to protect the locals from the railway line and the other facilities have been mostly damaged because it creates an unnecessary barrier between important crossing points of the site. The damaged parts follow the desire lines on the site.

## DESIGN OPPORTUNITIES AND CONSTRAINTS

### RAILWAY LINE PASS



The railway line runs almost adjacent to the stormwater channel within the settlement. This brings design opportunity in terms of the views that come from the station and the site. It also brings opportunity to link the two spaces because it is a widely used space.

### DWELLING DIVISION



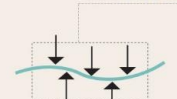
The water body divides the area in sections and because of the facilities being mostly situated in certain areas of the settlement this then forces the people to cross the wet spaces through the stormwater channel. The dwellings are also at close proximity to the water body. A design opportunity here would be creating an active buffer as protection from flooding and creating safe crossing spaces.

### BRIDGE CROSSING



The Mew Way bridge runs across the water body and railway line. People also use it to cross from one side to the other. It is not the safest because of the high traffic from public transport. Opportunity for safer crossing that works with accessibility to resources.

### WATER BARRIER



The stormwater channel acts as a huge barrier especially on the east of the site. There is excessive dumping and water being flushed from toilets is drained in these areas. Makes it not only a huge unsafe crossing zone because of the size of the channel but because of the toxicity and inhumane condition of it.

## 2.2 DESIGN STUDY

### POLITICS OF WATER

Khayelitsha has been described to being a space where most cultures come together in one place. The majority being of Xhosa descent, that have migrated to Cape Town from the Eastern Cape in search of economic opportunity. These spaces rich in culture comprise a diverse range of cultures and traditions. It is this culture and traditions which establishes a 'sense of place' and needs to be encapsulated in the urban environment. Evidently around the world, modernisation has meant the diffusion of these traditions and cultural customs. There are however, still continuing cultural practices within Khayelitsha and these include; traditional healing and the cultivation of medicinal plants, burial rituals, sacrificial slaughtering. Traditional medicinal cleansing practised by women and men and initiation ceremonies.

Although Khayelitsha is a relatively young settlement, there is still a need to create a place of memory. This holds many implications for the vision, role, form and usage of open space which constitutes the public domain.

Issues that need to be primarily addressed include traditional uses such as growing of medicinal plants, initiation areas and the investigation of cultural influences at design level.

There has been various layers of politics involved with regards to water is experienced in the urban landscape context of Cape Town that has major effects on how black people, particularly the Xhosa people that have migrated from the Eastern Cape that are a part of my study, relate to water. Its effects have been generally found to be negative and the commonly known is flooding.

This site includes many of these issues which namely are sanitation issues, access to water and other resources and the lack of the sense of ownership therefore there is no great desire to take care of their spaces and minimal private open space.

## 2.2 DESIGN STUDY

### SANITATION

Waste separation should ideally occur at source by each household in informal settlements. Where it is not possible due to practical considerations (e.g. space restrictions, etc) the waste must be separated and deposited at a remote location that has been approved by the Council.

The main benefits for an effective solid waste removal service are reduced health and pollution risks, an aesthetically clean environment and in some cases economic opportunities arising from entrepreneurial collection services and recycling. Currently, there are minimal waste recycling depots located within Khayelitsha, Waste is also important to the aesthetic value of open space.

As experienced in all public areas the provision of public toilets is a necessary but also can be a problematic component. Maintenance and security are very real issues can only be solved by associating these facilities with other structures which are in use continuously so as to provide security.

As seen on the plan, the main dumping spaces are situated where the stormwater pond is. It is in the middle of the settlement and starts spreading out. Some dumping hotspots follow along the tracks of the drainage line from the public toilets that drain into the stormwater attenuation pond.

An added layer that contributes to how black people in Cape town that have previously migrated from the Eastern Cape to how they view water. The people in this study area live in inhumane conditions because of severe sanitation issues.



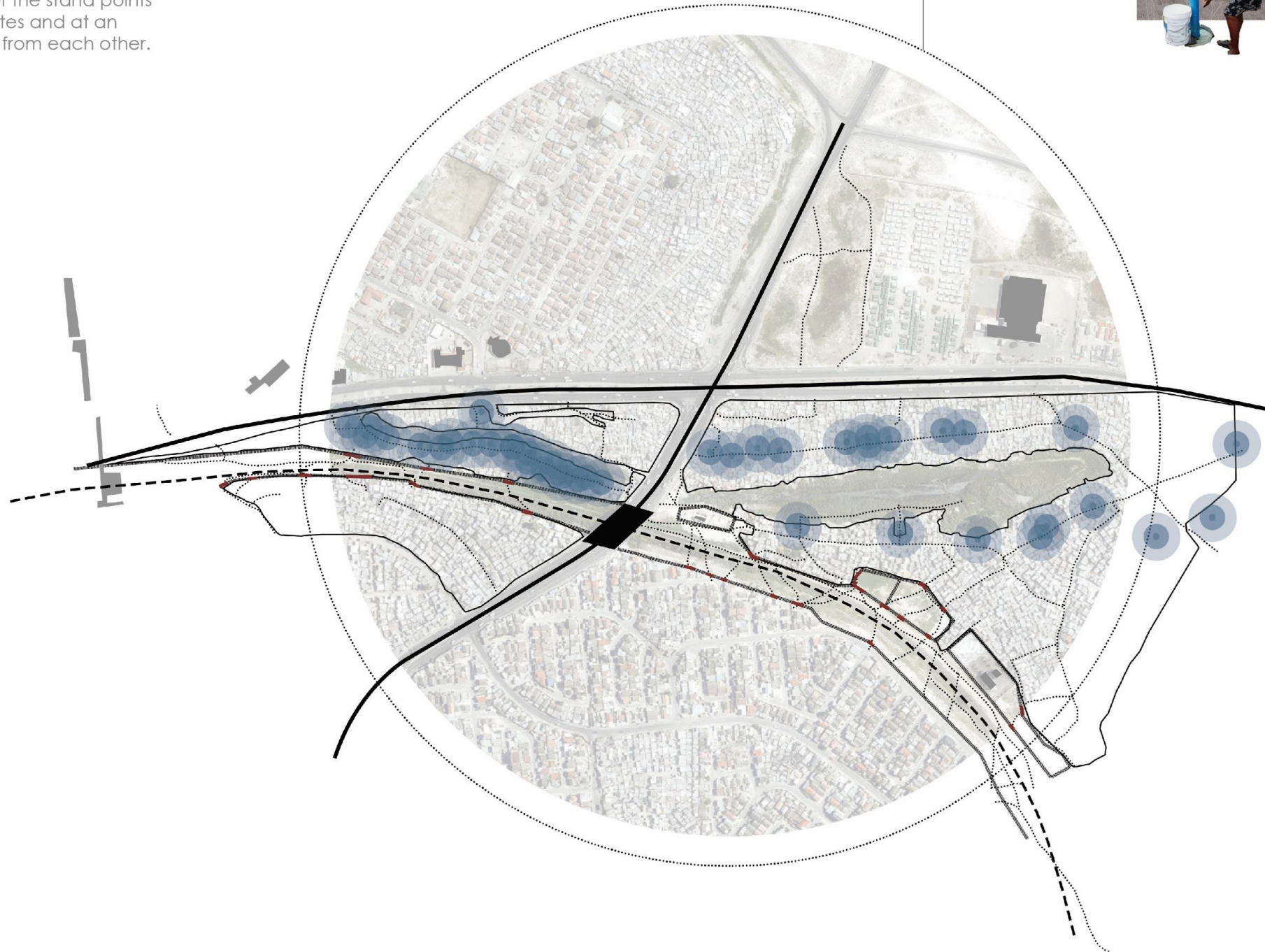
## 2.2 DESIGN STUDY

### ACCESS TO WATER

The collective functions of water supply service relate to the provision of water in the public spaces, for washing, food cleansing, drinking and fire fighting purposes.

With observation it has shown that water standpoints have been provided to accommodate the informal settlements that include the study site along Mew Way road. Most of the stand points are placed main and wider movement routes and at an approximately 20 to 30m radius in distance from each other. Some are much more further.

ACCESS TO WATER



# 2.2 DESIGN STUDY

SENSE OF OWNERSHIP



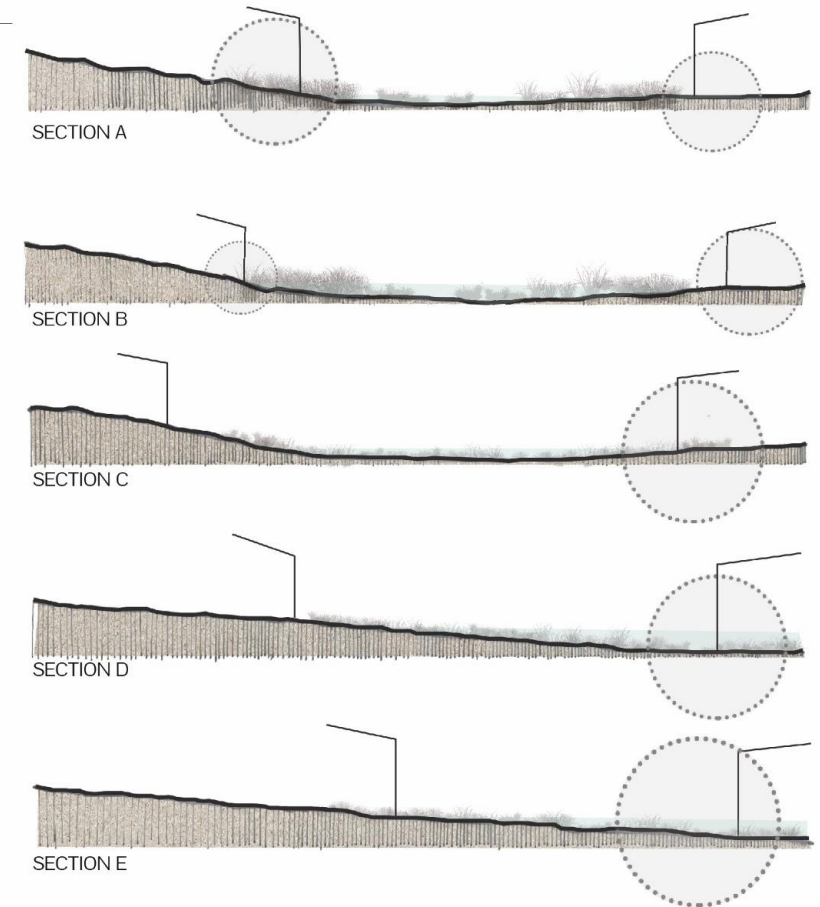
# 2.2 DESIGN STUDY

## STORMWATER SYSTEM

As of 1983, the stormwater drainage system for Khayelitsha was implemented for measures for protection flooding and for controlling the high groundwater table. The proposed stormwater system allowed for the majority of the discharge of stormwater into the sea and the remaining to discharge into the Kuils River catchment.

Most of the open spaces within Khayelitsha, that including the study area, function as attenuation ponds within the major stormwater system. This system consists of two corridors, each one exists on either side of the railway line. The reasons for the large area size of these open spaces or attenuation ponds, designed to accommodate 1 in 100 year floods are areas which are mostly to develop and maintain.

Solutions to explore would be to design a solution to incorporate stormwater function with aesthetics and sustainability of public open space. For example an artificial wetland used as a recreational feature. To also create a balance between stormwater drainage function and designing value within a public space.

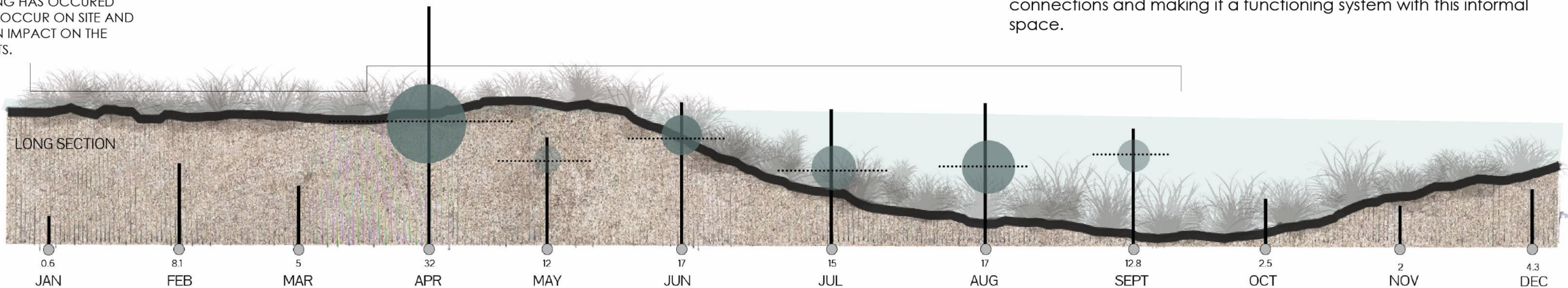


Sections through the main water body on site that was found to be fragmented from a bigger system of water flow. These sections illustrate the depth of the water on site, the permanently wet areas and seasonally wet areas. It also indicates the point in which the water will reach the dwelling in extreme rain cases and dwellings that have been constructed on wet areas.

Typically on this site the plants that exist are grasses. Kikuyu is currently thriving in these conditions.

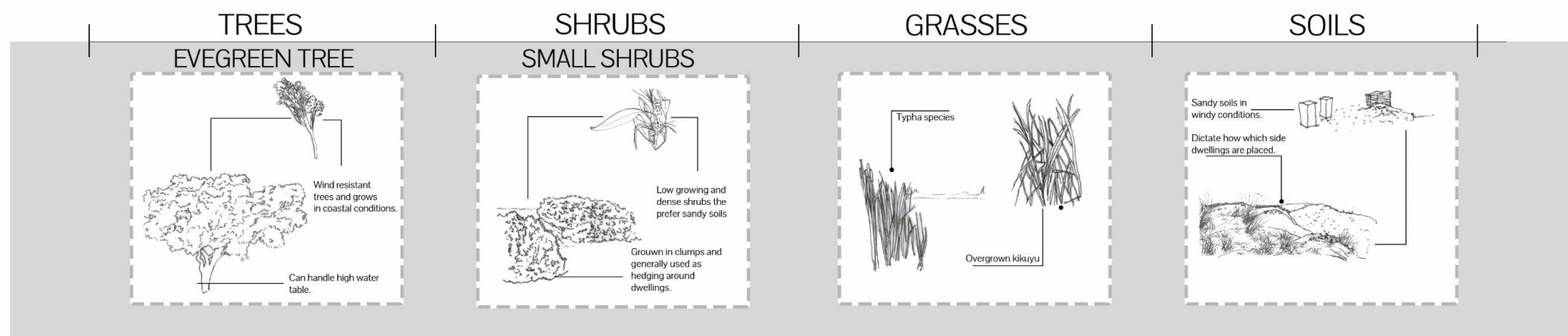
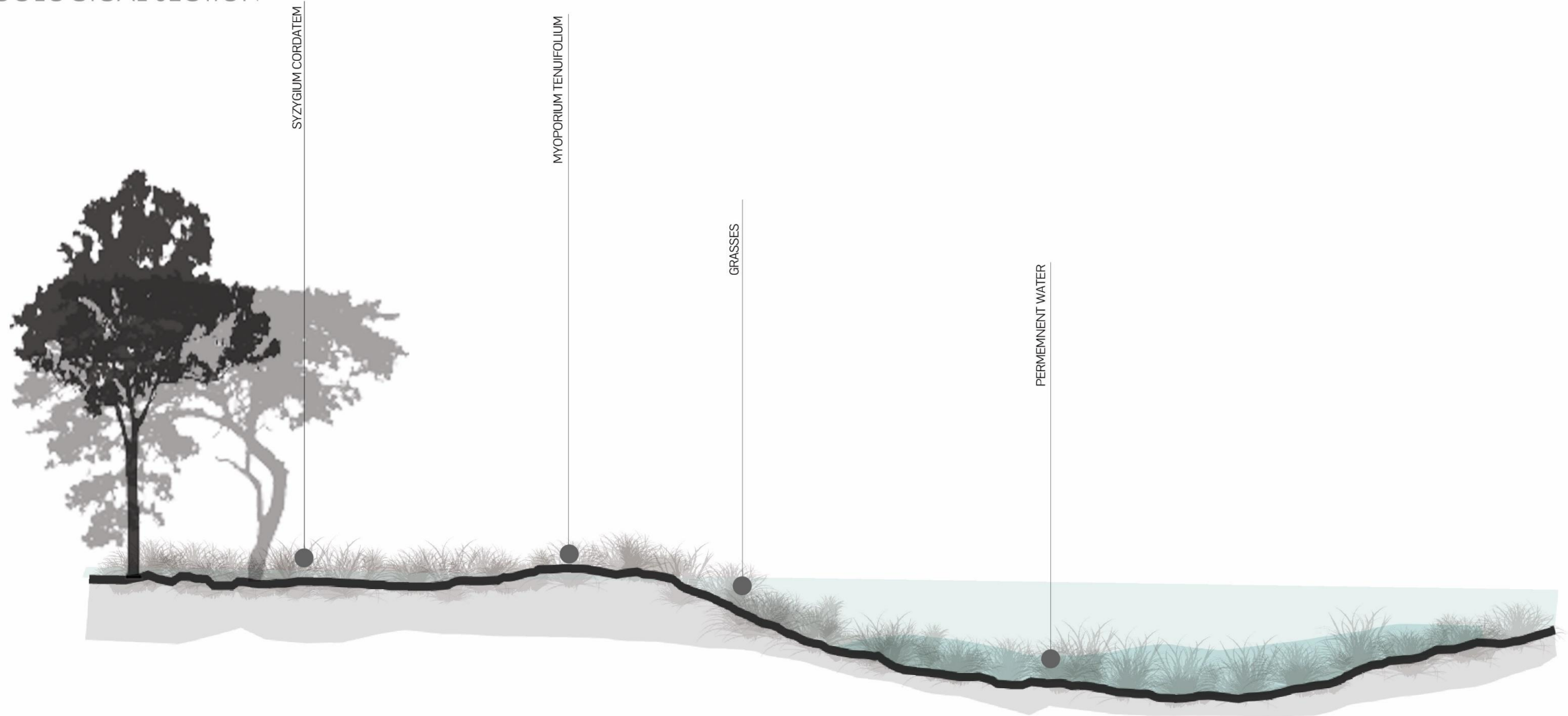
There is an opportunity for this system to be revived by finding the connections and making it a functioning system with this informal space.

MONTHS WHERE POTENTIALLY FLOODING HAS OCCURED OR WILL OCCUR ON SITE AND HAVE AN IMPACT ON THE RESIDENTS.



# 2.2 DESIGN STUDY

## ECOLOGICAL SECTION



**MATERIAL  
STUDY**

**THREE**

# 3 MATERIAL STUDY



Historically, amaXhosa were always referred to as the Red Blanket people or 'Bomvana'. The reason behind this was because of their custom of wearing red blankets that they had dyed with red ochre. How intense the red was on the garments was determined and varied by the tribe you belonged to. Today, mostly in the Western Cape among amaXhosa, 'Bomvana' is referred to a person deemed to lack some form of education.

The status of a person was shown well by ways in which the garments and accessories were worn.

The xhosa are not widely known for their arts and craft besides the beadwork that is used for traditional attire and clay-made pipes. These pipes are usually made by the young girls through assisted their mothers.

The traditional colours for amaXhosa are red and orange ochre. Today, the main colours associated with amaXhosa are light blue, white and black. These colours are usually on lines that run across material.



CULTURAL TOOLS AND USES

Xhosa men traditionally filled the roles as hunters, warriors and stockman therefore, animal skin forms an important part of their traditional wear. Men often wear goatskin bags in which to carry essentials such as tobacco and a knife. The bag is usually made from skin that had been removed in one piece, cured without removing the hair, and turned inside out.

On special occasions such as weddings or initiation ceremonies, Xhosa men wear embroidered skirts with a rectangular cloth over the left shoulder alternatively, a tunic and strands of beaded necklaces can be worn.

Men wear 'ingcawa' a white and black blanket, adorned with 'ukurhaswa'.

## CEREMONIAL TOOLS

The smaller calabashes that were made from a plant and then later used to make a musical instrument called 'uhadi'. Ukhamba is a pot used to carry Umqombolhi (traditional beer). Umqombolhi is used to celebrate the home-coming of young men known as abakwetha in Xhosa culture, after ulwaluko - initiation and religious male circumcision.

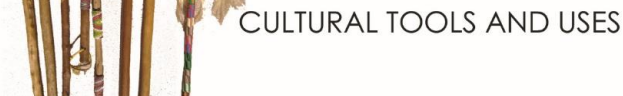
This beer plays a very important role when someone contacts their ancestors, the amadlozi, and plays a central role in the social context and so is often used during customary weddings, funerals, and imbizo (traditional meetings).



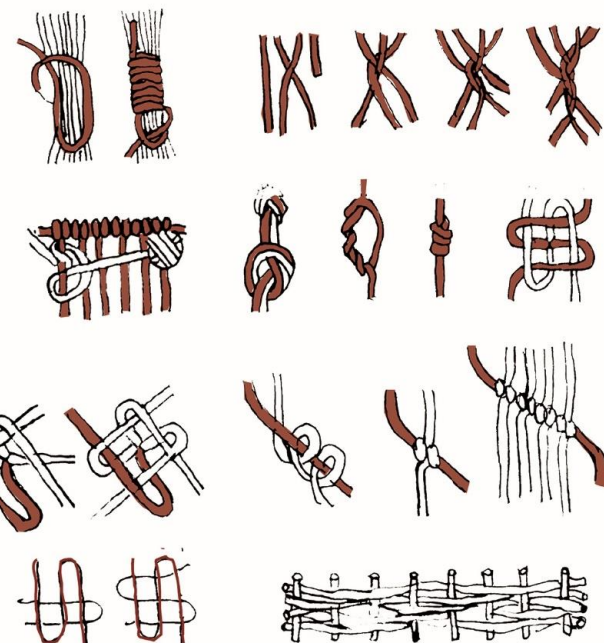
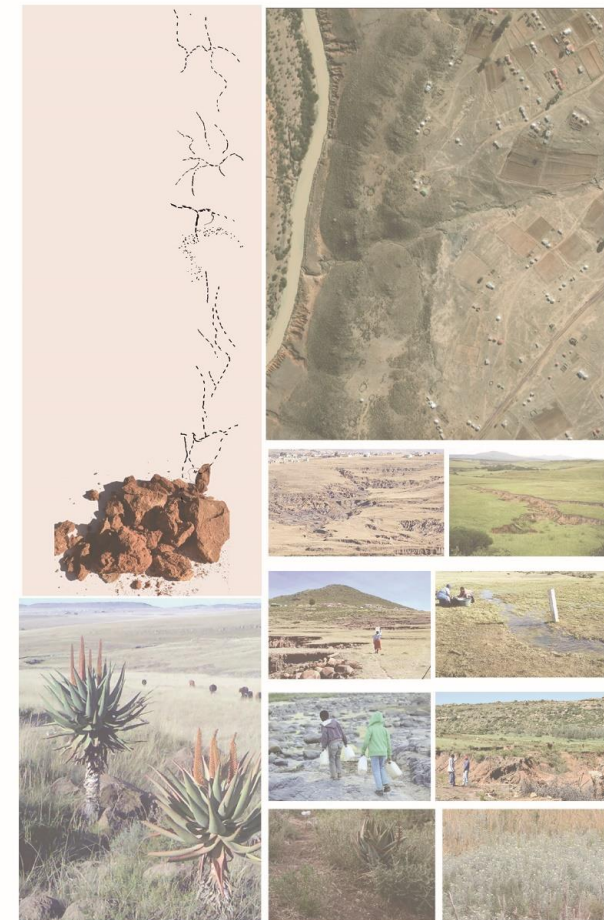
CULTURAL TOOLS AND USES



CULTURAL TOOLS AND USES



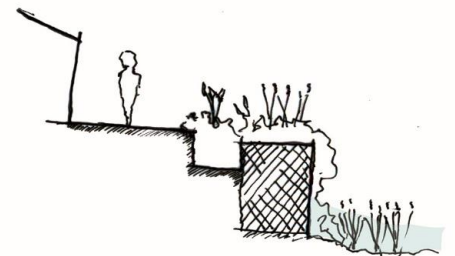
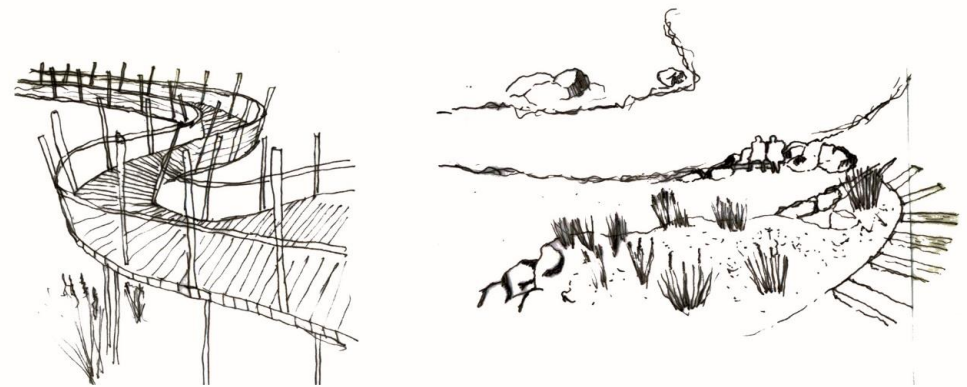
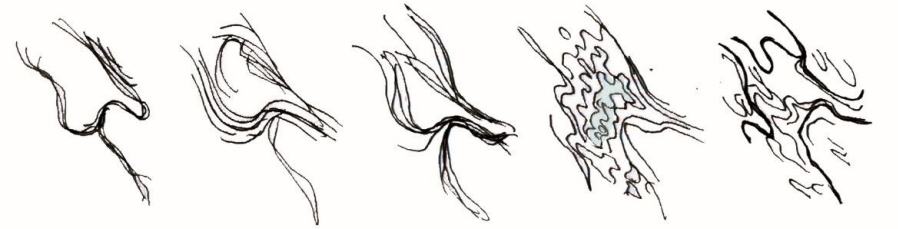
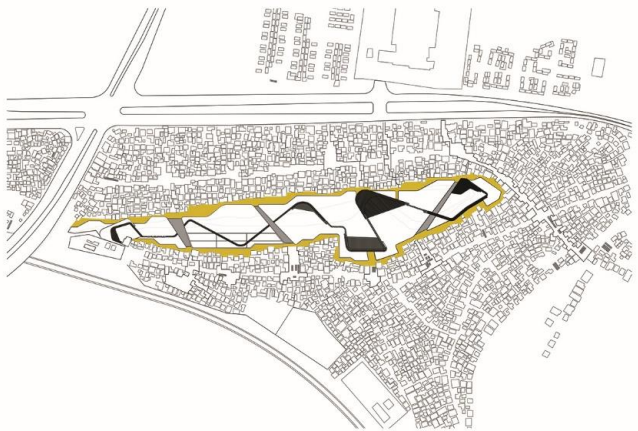
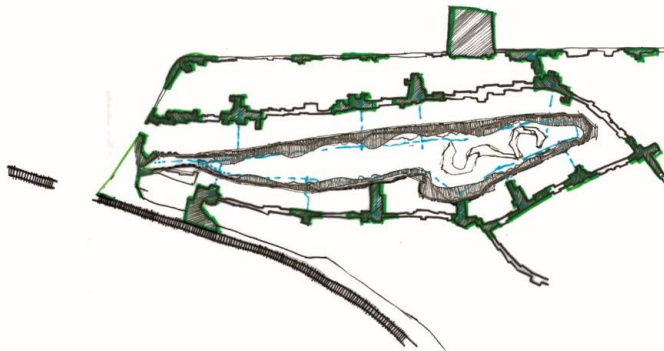
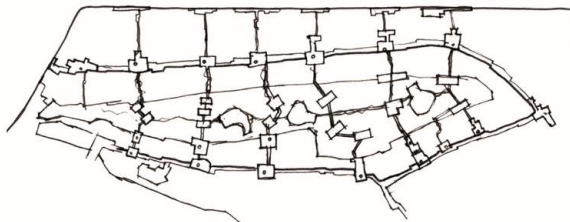
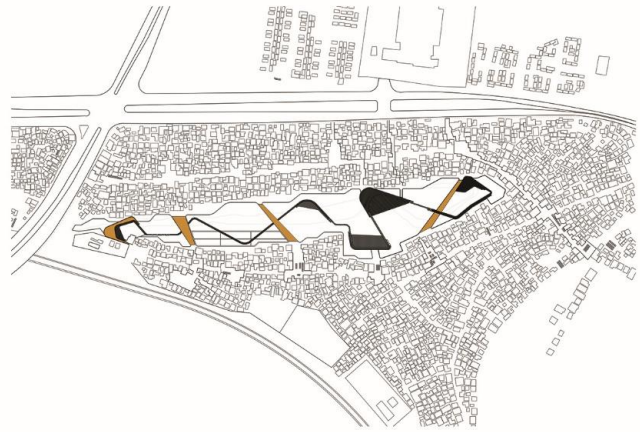
CULTURAL TOOLS AND USES



**DESIGN  
DEVELOPMENT**

**FOUR**

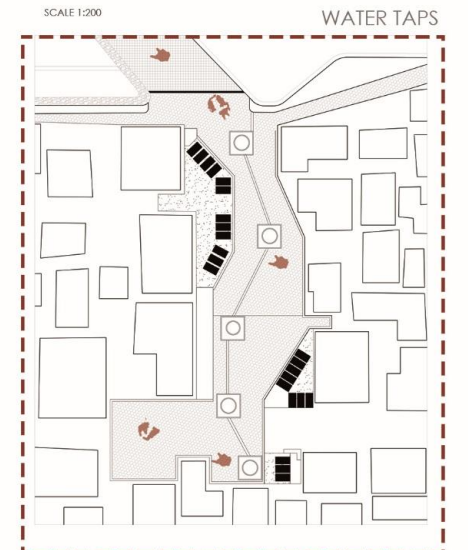
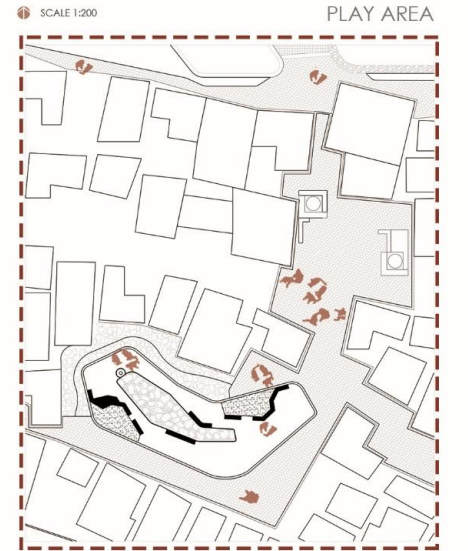
# 4 DESIGN DEVELOPMENT



# 4 DESIGN DEVELOPMENT



DESIGN INTERVENTION



# 4 DESIGN DEVELOPMENT

## PLANTING PLAN



SCALE 1:1000

### LIMITED AREAS OF SEASONALLY STANDING DEEP WATER



LEONOTIS LEONURUS METASTASIA DENSA POLYGALA MYRTIFOLIA WATSONIA TABULARIS



### SEASONAL AND TEMPORARY WETLAND



BEGONIA TECTORUM ORPIUM FRUTESCENS SPIROGYRA AQUATICA ZANTEDESCHIA AETHIOPICA



### TERRESTRIAL AREA



ATHANASIA CITHMIFOLIA CLIFFORTIA FERRUGINEA HELICHRYSUM CYMOSUM PENNISETUM MACROURUM



### MEDICINAL PLANTS



IMPERATA RITUAL INCENSE UBULAWU - BRING LUCK UBULAWU - BRING LUCK

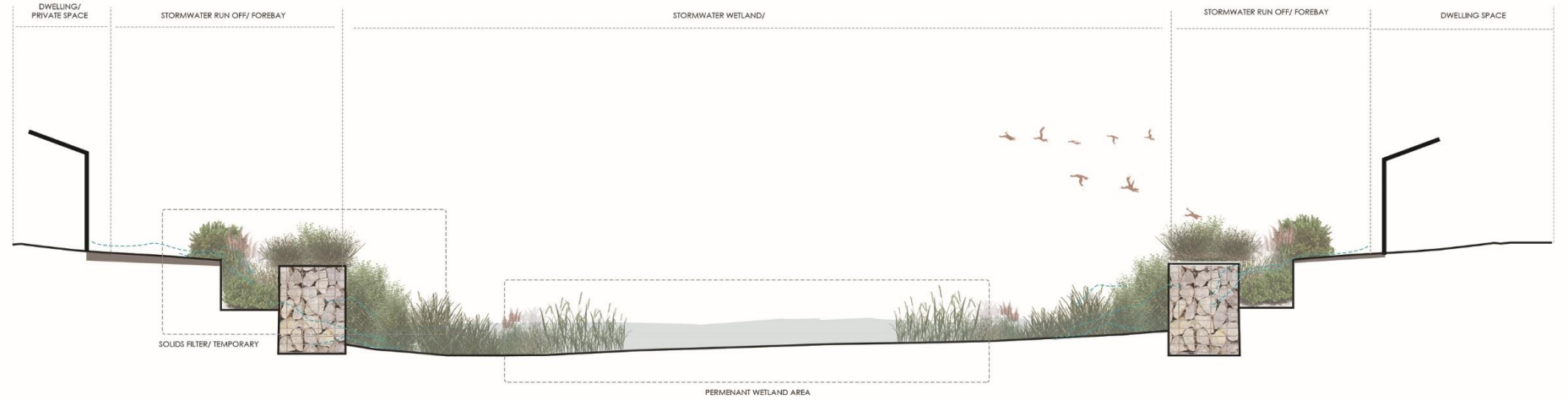
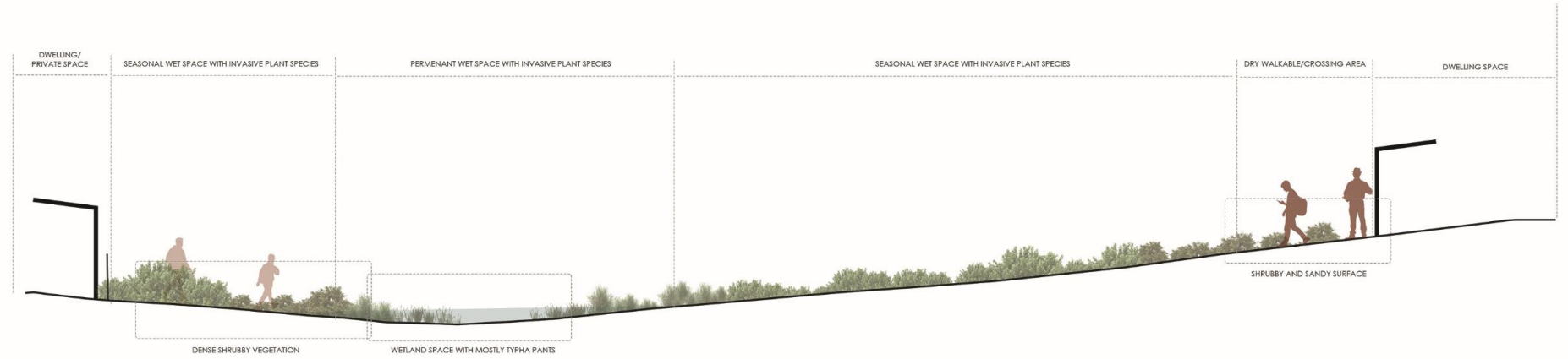




# 4 DESIGN DEVELOPMENT



## WATER TREATMENT SECTIONS



# **BIBLIOGRAPHY**

# **FIVE**

## 5. BIBLIOGRAPHY

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## The Importance of Ethical Research

Ethics are morals and principles that govern the ways in which an individual or a group interact, behave and the decisions that they make. These principles/ethics within research guide the researcher to handle and report without dishonesty or intention to harm participants of the study or members of the community/society as a whole whether knowingly or unknowingly. Making sure one follows ethical guidelines while conducting and reporting research is essential to establish the validity of your research.

In order to ensure the safety of the participants of the study, the public and that of the researcher herself you should follow the ethical guidelines that are issued by the regulatory committee. Following these guidelines ensures that your research is authentic and is free of errors and in this way it will allow you to gain credibility and support from the public. When presenting research findings one must adhere to the ethical guidelines as well. This ensures that your research document is not plagiarised and data that is unverified does not reach the readers of your research document. A sense of responsibility among researchers is gained from research ethics and in case of misconduct it is easier to fix responsibility.

Ethics can, if you like, be thought of as a moral compass that points society in the right direction when it comes to decision-making and how to behave. Ethics are not only important in business, but they are also imperative in academia. Academic research has a way of establishing a power dynamic between the researcher and the research and disregarding an ethical guide of conduct advances that power dynamic and could ultimately result in the researcher being misinterpreted or misrepresented.

Virtually everything about ethics is closely linked to respect and honesty. As simple as it may sound, it is easy to take a traits such as respect for granted, because the assumption is that respect is something that everyone values.

However, traits like respect and honesty are becoming rare. More often than not, academia is about advancing the pre-existing academic narrative. This relies on reinforcing the power dynamic, as I mentioned earlier which is done through not upholding or valuing respect and honesty.