

ISIKO LEHLATHI

'THE CUSTOMARY RIGHTS OF THE FOREST'

**UNEARTHING THE TRUE NATURE OF
BOTANICAL GARDENS**

2022

THESIS REPORT

ISIKO LEHLATHI

THE CUSTOMARY RIGHTS OF THE FOREST

**UNEARTHING THE TRUE NATURE OF
BOTANICAL GARDENS**

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SUBMITTED IN PARTIAL FULFILMENT OF MASTERS OF LANDSCAPE
ARCHITECTURE

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ISIKO LEHLATHI

The customary rites of the forest

The terms used for my project were derived from the isiXhosa language which I translated to “The customary rites of the Forest”. *Isiko* (custom) stands for a traditional and accepted way of behaving or undertaking a role that is specific to a particular society, place, or time. *Ihlathi* is known as the forest. It is the re-enactment of cultural indigenous beliefs and practices that acknowledge the forest as a living organism respected for its consecrated and healing nature.

Rites of the forest

The rites of *ihlathi* are inclusive of ritualistic practices performed to celebrate, communicate, give and receive from the natural landscape that one lives on.

Unearthing the true nature of botanical gardens

Botanical Gardens lay within a palimpsest of ancient history encapsulated in the flora that grows within particular natural landscapes. The unearthing of the hidden narratives within these spaces regenerates their consecrated value, highlighting their important healing properties. The true nature is what gives the landscape back its ancient identity, adapting to imposed changes to build greater landscape resilience.

ABSTRACT

It is the apolitical position undertaken by Botanics such as Kirstenbosch Garden that further excludes people from engaging with Ihlathi through harvest and ritual. It prevents them from connecting with spaces that had once been occupied by their ancestors and still carry the consecrated nature of amasiko (customs).

In reimagining these spaces with the understanding of African spirituality and indigenous contribution that has shaped Isiko Lehlathi (customary rites of the forest), the main goal is to re-enact the participatory activities, and interactions through design, which used to exist between people and nature. This is an attempt to break the colonial rigour to develop inclusive cultural principles of cultivation and harvest that share the same conservational values as the existing ones.

Botanical Gardens have historically been defined by Eurocentric values of cultivating natural landscapes, conserving flora and fauna, and curating spaces that foster medicinal and educational studies of plants. However, they are often established in spaces that have immense cultural and consecrated significance such as ehlathini (forest landscapes).

South Africa is known as one of the most biodiverse countries in the world with a wide range of biomes, forests, deserts, estuaries, and aquatic systems (Biofin, 2021). These form part of a cultural ecology that is spiritually driven by amasiko (customs) of those who had created a sense of place from these landscapes. Botanical gardens such as Kirstenbosch are situated in forest landscapes that form part of the Cape floristic region protected areas.

Conversely, it had been shaped by the existing legacy of colonization which is now sympatric to the traditional cultural rites of those who lived of these landscapes. This has continued to marginalize the history and heritage of Indigenous people such as the Khoi and San who have initiated a transcendent relationship with Ihlathi (forest landscapes).

INTRODUCTION

This is due to pressures such as over harvesting for traditional and commercial purposes. The results caused ecological impacts such as declining plant species in wild landscapes, habitat degradation, and a decrease in consecrated spaces. The implementation of conservational laws, restrictions and protected areas has further criminalized the act of harvesting medicinal plants as a resolute.

In addition, conservational spaces such as Botanical gardens are often formed in forest landscapes that had previously been occupied and used by Indigenous cultural groups. In South Africa, Botanical Gardens such as Kirstenbosch serve as apolitical spaces of research that still reflect European influences. Horticulturist Phakamani Xaba (2021) argues that these spaces have for the longest time poorly celebrated and represented their own true nature (Boehi and Xaba, 2021). Therefore, contesting the apolitical stance creates an opportunity of reimagining the narrative of these natural landscapes and the idea of leading to new knowledge that is beyond the cultivation of plants and a place of leisure. This should be inclusive of both cultural and colonial histories, highlighting the significance of medicinal plant harvesting and the indigenous techniques of conservation.

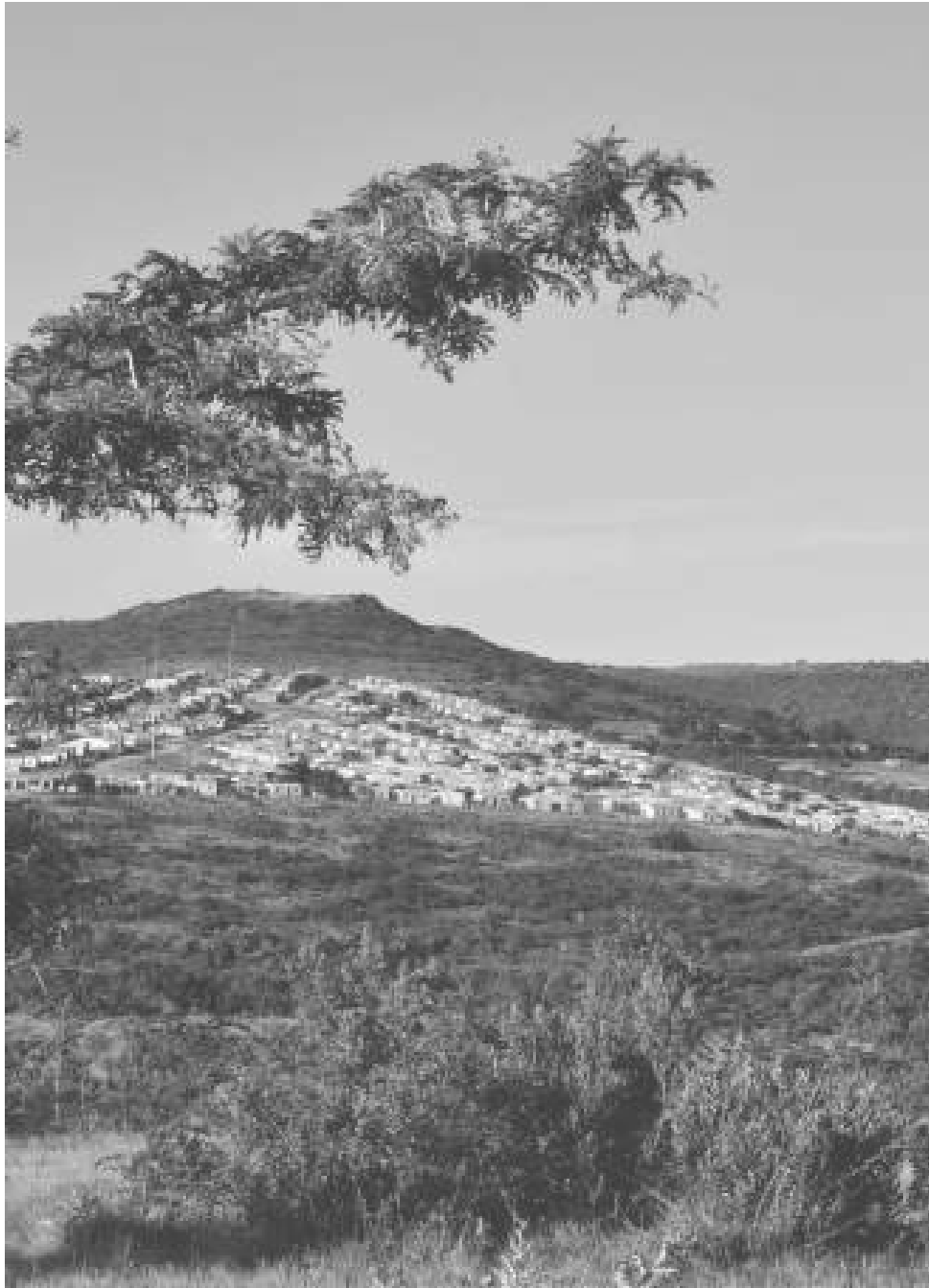
There is a need to adapt approaches of healing, integrate methods of conservation through cultivation. This is an attempt to preserve the cultural practice of harvesting and use of herbal medicinal plant species for healing. It is necessary to advocate for a decolonial approach that is reflective of the people's heritage and identity.

Landscapes for most African cultural groups are associated with the animistic and consecrated relationship that people have with nature. Environmental elements such as mountains, forests, oceans, and rivers are considered sacred due to their mystic healing properties as well as the intermediary role they play in connecting supreme beings and ancestors to their people. These spaces have high empirical relevance which had historically allowed Indigenous groups to have a harmonious and reverential cohabitation.

Spaces such as forests in Africa alone, serviced generations of people who were dependent on rituals, rites and traditional healing practices that relied on the harvest and use of herbal medicinal plants. The history and modern urban fabric of South Africa's society has been shaped and formed by harvesting. It had been estimated that at least twenty-seven million traders and consumers use herbal medicinal plants in South Africa. This is comparable to Western medicine (Peterson et al, 2017). The industry represents a hidden economy estimated to be 2.9 billion rands per year nationally. *Ihlathi* is one of the major contributing spaces that services both the formal and informal industries through the wildy harvested medicinal plants.

The introduction of modernization has had a detrimental effect on the practices of culturally related beliefs and rituals due to the increased encroachment and establishment of new developments and protected areas. As a result, natural landscapes such as *ihlathi* that have for many generations been harvested and celebrated for their consecrated wild growing flora has experienced a decline and immense degradation.

POSITIONALITY



Settlement in distance patches of ihlathi (Vetter et al, 2016).

Growing up in the Eastern Cape province, indigenous cultural and traditional practices were a major part of life. I was constantly surrounded by large open green fields and never-ending forests.

Amasiko esiXhosa (Traditional customs) have always strongly connected with *ihlathi* (forest). From the process of harvesting herbal plants by Amagqira (herbalists) to the practice of *ulwaluko* (initiation rite) where sacred teachings from adults are received by males who are transitioning into manhood.

During ceremonial events, the fresh smell of burning imphepho (incense) would cloud the house accompanied by the chanting of songs and celebratory dancing.

There was a deep sense of rootedness in becoming one with nature through everything that was done as a way of life.

This made me question the power that space has in shaping the ways in which people choose to coexist with what is already physically and spiritually present.

Healing through nature is a definite practice that plays a major role in the IsiXhosa culture stretching beyond its origins from the Khoi San people. Xhosa, meaning "angry men" in the Khoi San language proves that this indigenous group created a foundation for some Nguni groups in South Africa that strongly have a relationship with Ihlathi and existing natural landscapes.

It is the animistic belief of looking at the world in which natural elements have special spiritual significance and important healing qualities that connects forests, rivers, lakes, oceans, mountains and animals to people and the ways they choose to identify with nature. This acknowledgment initiates a protective consciousness that can be integrated with modern conservational efforts without taking away the spaces cultural value.



Xhosa roof thatching (Harold, 1968).

In valuing the very essence of what gives me an identity and builds greater resilience of my beliefs, it is important to encourage the conservation of South Africa's heritage that embodies the past indigenous knowledge of plants, forests and people. The focus is on the natural landscapes and the cultural spiritual value that had been established as a practice reflective of South Africa's identity. Through the lens of healers, horticulturalists, researchers, botanists, local people and landscape architects, my goal is to tackle the establishment of botanical gardens in South Africa and the exclusionary effects they have had in poorly representing the history and heritage of the natural landscapes they are founded on.

In the effort of trying to preserve spaces of great ancestral connection, the value of consecrated natural landscapes and its true historical narratives, this project aims to acknowledge, celebrate, recognize and reclaim the identity that unifies society and nature through reimagining Botanical Gardens as spaces of spiritual connection. This process will involve the use of herbal plants as a motif and the most important element that many cultural groups use for healing. Inspiration will be specifically drawn from groups such as the KhoiSan and AmaXhosa as they have a stronger historical establishment and connection with *Ihlathi*.

THEORETICAL BACKGROUND

BACKGROUND

Ihlathi LesiXhosa

Traditional healing played a key role in the past and present multi-ethnic South Africa that required the constant use of plant species existing in landscapes such as Ihlathi (forests). For the Xhosa people, these landscapes reflect who they are as they form part of the language, stories, poetry, rituals, practices and amasiko (customs) that define their culture (Dold and Cocks, 2012). In the book *Voices of the Forest*, Dolds and Cocks (2012) highlight the enriching value of these landscapes and how they are utilized as schools of thought. Young men are sent to the mountain to be bestowed their man hood, initiated healers tend to have spiritual relations with the forest through the harvest of medicinal plant and women tend to gather resources for daily household uses or rituals. Therefore, this sympatric exchange between nature and people reflects the human habit of reliance to better aids cultural subsistence and endurance.



Xhosa men dressed in initiation attire - AmaKhwetha (Fischer, 1960).

THEORETICAL BACKGROUND

The consecrated and animate nature of natural landscapes

Minoan civilization

Additionally, Doxtater (2009) particularized how earlier landscapes may not have been just visually captured by formality, but they were more symbolically and ritually structured. According to the belief system of the Minoans, the gods were still in the mountains rather than temples, the landscape was still dominant over architecture, and integrative social modes still had superiority over the ruling power (Doxtater, 2009; 2).

This case study is relevant because it addresses how natural landscapes had a symbolic and ritualistic structural significance that was not only for the benefit of the entire civilization, but in respect of the sensory power that lies within these spaces.

The Minoans which are an ancient Greek civilization had a belief system that announced the natural world as a symbolic and religious institution. Minoans situated their religious architecture within nature to harness its sensory power, more specifically around mountain tops. They found logic in their natural environment and felt that people and nature were inseparable (Bermudes, 2015).

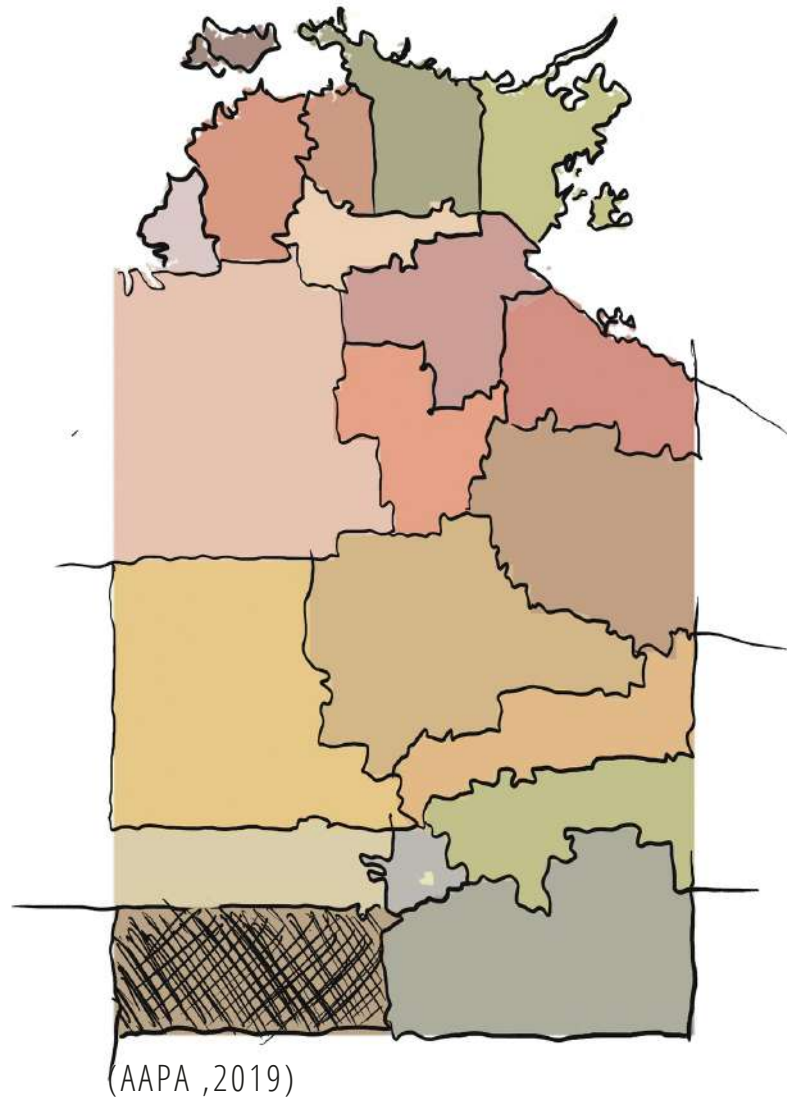
furthermore, Pekka (2006) elaborates on how the interactions with these natural spaces had a spiritual relevance, giving them a consecrated definition. This is through how they believed the bull was the creature of the cosmos, important to the sun and moon. The bull was a physical representation of an earth god (Bermudes, 2015).

This elaborates on how the relationship between people and certain landscape elements was of a social kind, based on mutuality, intimacy, and the activities they identified as religious or ritual. They were better understood in terms of practical engagement with the physical environment (Vesa-Pekka Herva, 2006).



The preserved remains of the ancient Minoan town of Gournia in eastern Crete which is 3,500 years old (Lobell, 2015).

Uluru Enviros



THEORETICAL BACKGROUND

The consecrated and animate nature of natural landscapes

The Aboriginal people and the value of sacred sites

The Aboriginals are the native people of Australia who value natural landscapes as sacred sites. Natural features such as Hills, rocks, waterfalls, Indigenous vegetation, rivers and lake have significance for the Aboriginal culture. This includes sites along coastal regions with features that lie both above and below the water.

The significance of these sites are predetermined by aspects from the social and cultural tradition of the Aboriginals which is associative with rituals of ancestral beings known as dreamers. It is believed that they have created the land and sea that the physical people now reside on. These sites are currently protected as part of Australia's cultural heritage under the Aboriginals Land Rights (Northern Territory) Act 1976 (Land Rights Act) and the Northern Territory Aboriginal sacred sites Act (Sacred Sites Act) 1989 (Aapant, 2019).

This region takes in Uluru and Kings Canyon, extending east to the Stuart Highway and west to the Western Australian border. Major communities in this region include Mutitjulu, Imanpa, This region is home to Pitjantjatjara, Yankunytjatjara, Luritja, Ngaanyatjarra and Southern Arrernte (Pwerteme) people.



'...effect a practical balance between the recognised need to preserve and enhance Aboriginal cultural tradition in relation to certain land in the Territory and the aspirations of the Aboriginal and all other peoples of the Territory for their economic, cultural and social advancement...' (AAPA,2019)

CONTEXTUALIZATION

RESEARCH QUESTION

How can reimagining the narrative of Botanical Gardens as consecrated spaces better celebrate the reverence, heritage and history of Ihlathi (Forest) ?

SUBQUESTION

Can the recognition and celebration of the Spiritual essence that exists within natural spaces be better aid the conservation of South Africa's cultural rites, rituals and practices.

INDEGINEOUS KNOWLEDGE AND TRADITIONAL KNOWLEDGE

The Harvest of medicinal plants

Out of the 30,000 higher plant species about 3000 are intensely used and possibly traded for medicinal purposes. Around the year 1998 it was reported that 700 species were commonly traded. In 2013, the number had reduced to 350 species (Prinsloo and Van wyk, 2018). This is an indication of the effect of the demand for medicinal plant between the year 1998 and 2013.

South Africa is one of the many developing countries that are dependent on the use of medicinal plants. About 80% of the country's population utilizes traditional medicine due to its affordability and immense cultural significance purposed for the practice of rites, rituals, and healing (van wyk and Prinsloo, 2018). However, there has been a significant decline in the number of studies conducted and produced in the efforts of documenting the use of medicinal plants and the associative relationships they have with people and their cultural practices. In a study conducted by Prinsloo and van wyk (2018) on "Medicinal plant harvesting, sustainability and cultivation in South Africa", there was a clear statistical enquiry made on the amount of research conducted over the years, the important plant species commonly harvested by both commercial and indigenous groups, the different cultural and traditional communities that make use of medicinal plants and the value they have due to the growing demand contributing to the increased rate of threatened plant species.

The management of traditional medicinal plant resources is one of the most complex African resource management issues facing conservationists, healthcare professionals and resource users. That is why it is important that constructive resource management and conservation actions must be identified, based upon a clear understanding of the surrounding medicinal plant use and demand (Cunningham, 1993).



Photograph of Tulbaghia violacea (wild Garlic) at street market by David Harrison/M&G (Stolz, 2021)

MODERN VERSUS TRADITIONAL

The Cape Floristic Region

The harvest of medicinal plants and poaching of plant species from Table Mountain has been an ongoing issue that the Park as well the Botanic Garden had been tackling. Plant species such as the Cycadophyte (Cycads) were reported to have been poached in the year 2014 (Yeld, 2014).

The Cape Floristic Region is one of the most renowned spaces in the local traditional healing communities due to its diverse and unique plant Kingdom. In 2004, the Cape floristic region Protected areas such as Table Mountain National Park were listed as World Heritage sites. Kirstenbosch Gardens became the first botanic in the world to be established on Heritage land (Agricbook digital, 2022). However, this declaration discounted the consecrated and cultural value of these landscapes, thus separating people from their ancestral land. These landscapes had once been occupied by Indigenous groups such as the Khoisan who gave the mountain its original name Hoerikwaggo which stand for Mountain in the Sea (SANParks, 2022).



Photograph of the Cape Nature (Chapman, 2016)

MODERN VERSUS TRADITIONAL

Traditional Healers and Healing Practices

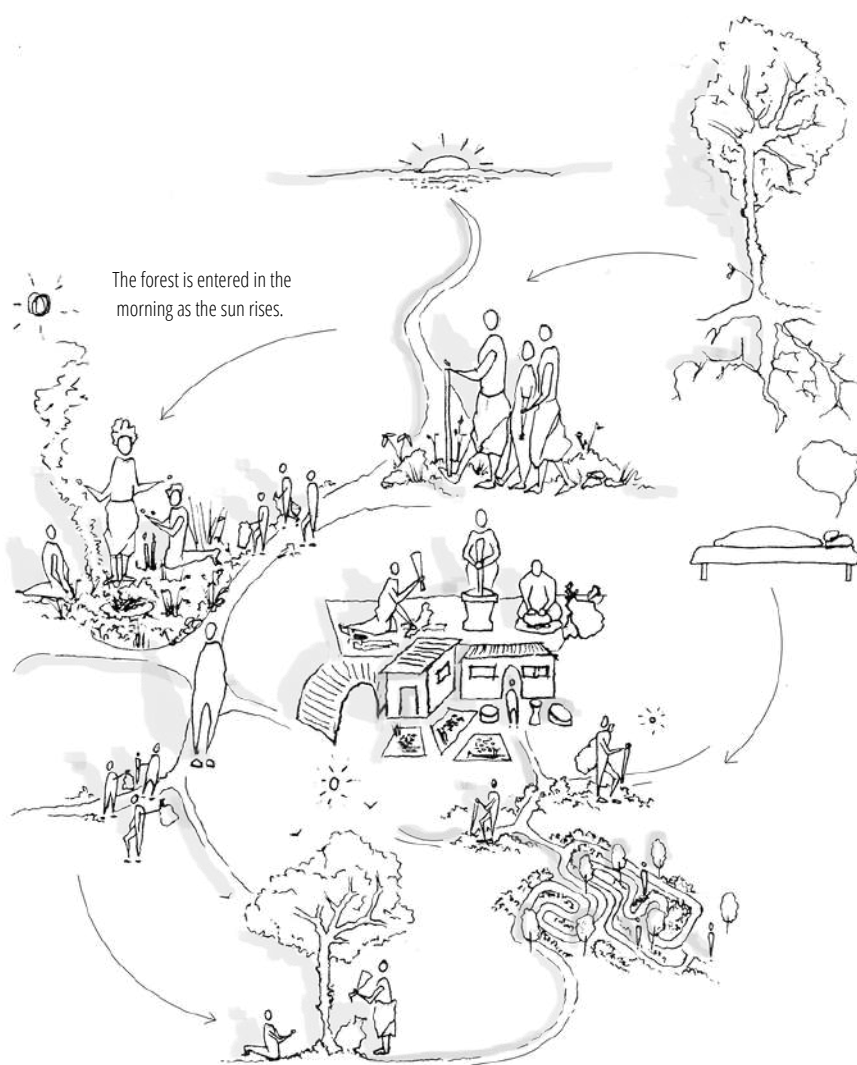


Traditional healers are the source of health and wealth for the South African society at large. Healing is an integrated process concerned with patient well-being and it is considered for both spiritual and physical welfare. Traditional healers in South Africa are predominantly people of colour whose healing practices had been influenced by the Indigenous population of the Khoi, the San, and the Nguni cultural groups. Healers in South Africa are commonly known as Amagqira, Amaxhwele, Sangomas, Herbalists and Rastafarians. Their work is dependent on dreaming, visions, and mediumship to diagnose a patient's illness, challenges, and misfortunes (Petersen and Reid et al, 2017).

Through the trade of their skills and herbal medicinal plants, the periods of sustainable use and harvest were enabled by indirect control measures and practices borrowed from intracontinental landscapes. These include harvest time restrictions to limit impact of growth season and seed production, harvesting from east and west point's particularly from trees to prevent ring barking, and the tools used are limited to sticks and hand axes to reduce over harvesting and damaging the plants' healing properties and consecrated energy. In the late 1990, around 200, 000 healers were estimated with about 25, 000 registered western medicinal doctors (Makwazi, 2020). Furthermore, the total herbal medicinal plant trade in South Africa is worth R2.9 billion every year. This is comparable to the 35,000 – 70,000 loads of plant material used annually by approximately 27 million South Africans (Makwazi, 2020). There is a clear emphasis on the growing demand for herbal medicinal plants coming from both commercial interest and traditional uses.

MODERN VERSUS TRADITIONAL

Natural Resource demand and Conservation



Since the period of colonization, the regulation and development of policies for conservational and protected areas had been implemented by departments such as Cape Nature, South African National Parks (SANParks) and South African National Biodiversity Institute (SANDBI). This has led to the establishment of privately and publicly managed natural landscapes, resulting in multiple complexities which form part of the national and international solutions. These include creating boundaries that differentiate between protected and unprotected areas, criminalizing acts of harvest and trade of non-permittable threatened plant species (Petersen and Reid et al, 2017). The degradation of habitats, biodiversity and indigenous flora and fauna affected by notions such as medicinal plant harvesting, is one of the key reasons South Africa has a growing number of protected forest landscapes.

Due to modernisation, changes in healing practices have caused a major loss in traditional control measures as the demand and commercial value of herbal medicinal plants experiences an exponential increase. The effects of over harvesting as a causality has posed a threat to the biodiversity of forest landscapes. In the past, it was the application of rigorous traditional values which include superstitions and cultural beliefs regarding medicinal plants that contributed to the conservation of these plant species. Today, the solution of in situ and ex situ conservation (within and outside the natural habitat) is most preferred and applied in all protected spaces (Petersen and Reid et al, 2017).

“The Biodiversity Act (Act No.10 of 2004) provides for the management and conservation of South Africa’s biodiversity within the framework of the National Environmental Management Act of 1998 that seeks the protection of species and ecosystems that warrant national protection. It also provides for the sustainable use of indigenous biological resources, the fair and equitable sharing of benefits arising from bioprospecting involving indigenous biological resources” (Mintsa Mi Nzue, 2009; 3).

MODERN VERSUS TRADITIONAL

The issue of cultivating medicinal plants

Moreover, the healing communities believe in the risk of consecrated transcendent dangers which could alter the healing quality of amayeza (medicine). There is a strong believe that they could be susceptible to losing their effectiveness when not handled with care.

It had been highlighted that plants act as agencies that carry the potent properties of healing from a scientific and consecrated nature. Therefore it is important to understand that "you heal with intent", by using the existing potencies within the plants. This provides a different perspective to healing that could acknowledge the usefulness of cultivated herbal medicinal plants.

According to Cunnigham (1998) in 1990, it was stated that, if cultivation does not take place on a a scale large enough to meet market demands, it will only hide the exploitation of wild growing plant resources (Cunnigham, 1997).

Overharvesting of herbal medicinal plants has become a concern increasing extinction rates of vulnerable and threatened plant species. Historically the sustainable use of these plants was managed by indirect control methods and some intentional practices. These later became unused as urbanization and change in traditional healing practices occurred (van Wyk and Prinsloo ,2018). In the efforts of plant conservation and to aid sustainable harvesting, the cultivation of herbal medicinal plants .

There are 3 main reasons for the lack of cultivation of medicinal plants species as suggested by Prinsloo and van Wyk (2018).

Reasons being :

- The lack of institutional support for the production important plant species for cultivation.
- Low pricing of plants traded by herbalist and informal markets.
- Most medicinal plant species take a long time to mature.

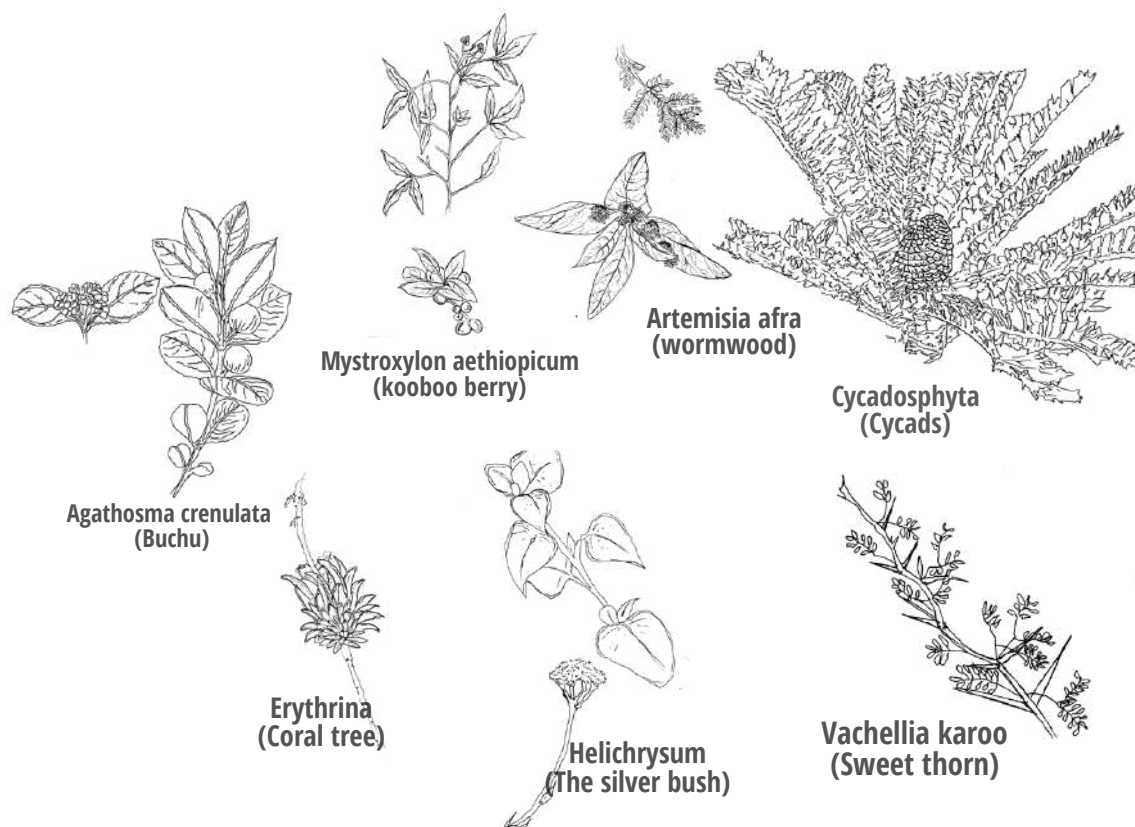
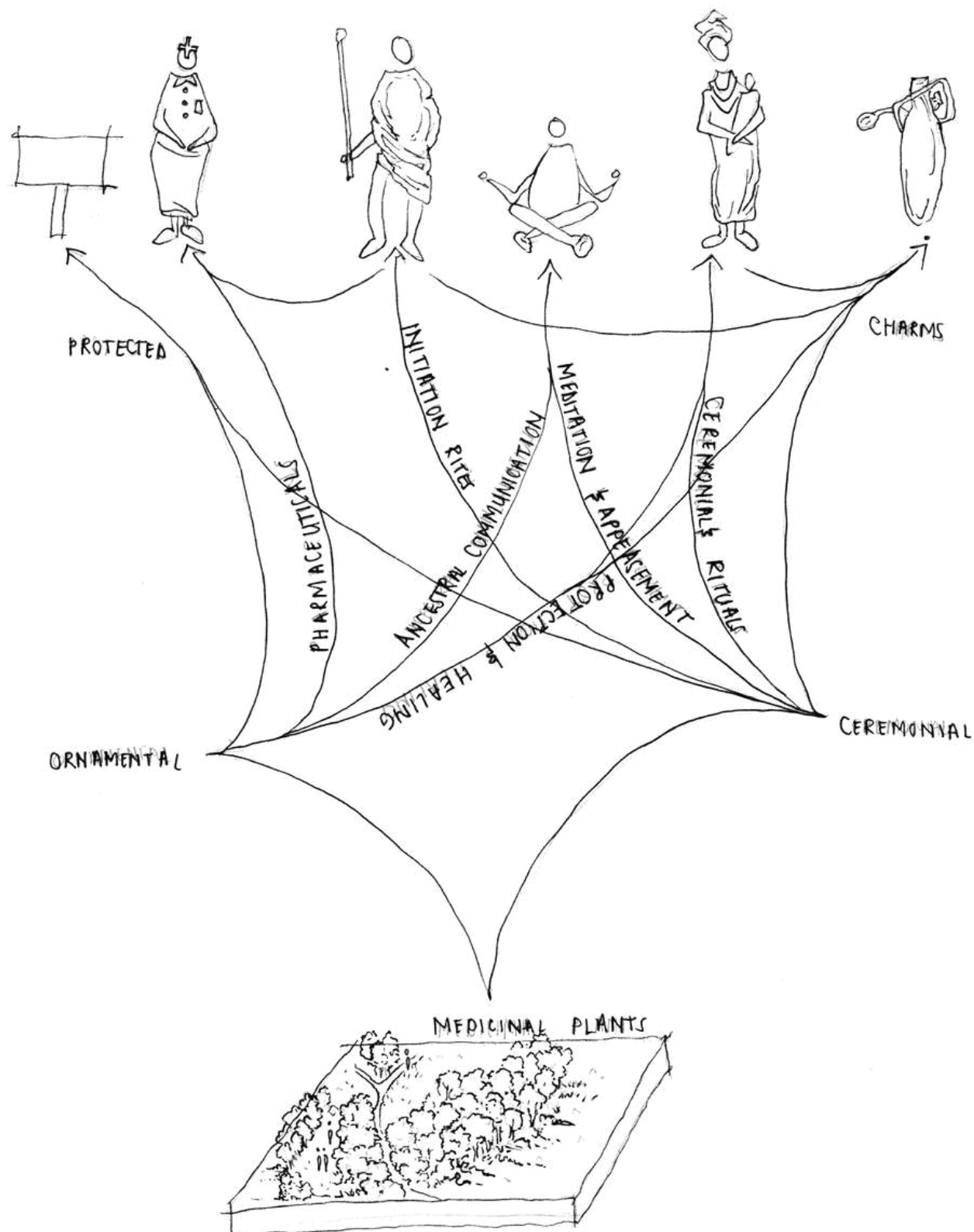
It is suggested that for cultivation to be successful as a way of decreasing the pressure of harvesting wild growing herbal medicinal plants, they need to be produced in large quantities and sold at an affordable rate.

"It is very much possible to heal using plants that have been physically grown by people. There are certain misconceptions in the healing communities that disagree with this notion thus narrowing the possibilities of adapting out of the comfort of healing only with wild grown herbal medicinal plants. It is the intention behind the healing that activates the existing metaphysical properties within the plant. In general, plants heal. However, it is important to understand the significance of the relationships in which plants have with each other, how they are grown, venerated as well as harvested".

Gogo Jebhu

MODERN VERSUS TRADITIONAL

Species Symbiosis



SITE INVESTIGATION

KIRSTENBOSCH BOTANICAL GARDENS

Conservational and protected Areas

Kirstenbosch gardens has a rich ecology and a unique biodiversity however , it has been faced with on going sociopolitical and cultural contestations involving modern day conservationists as well as indigenous and traditional practitioners concerning the issue of practicing the ritual of harvesting. The vegetation which encompasses the whole of table mountain is special for not only its uniqueness , it culturally plays a role in the traditional and indigenous communities.

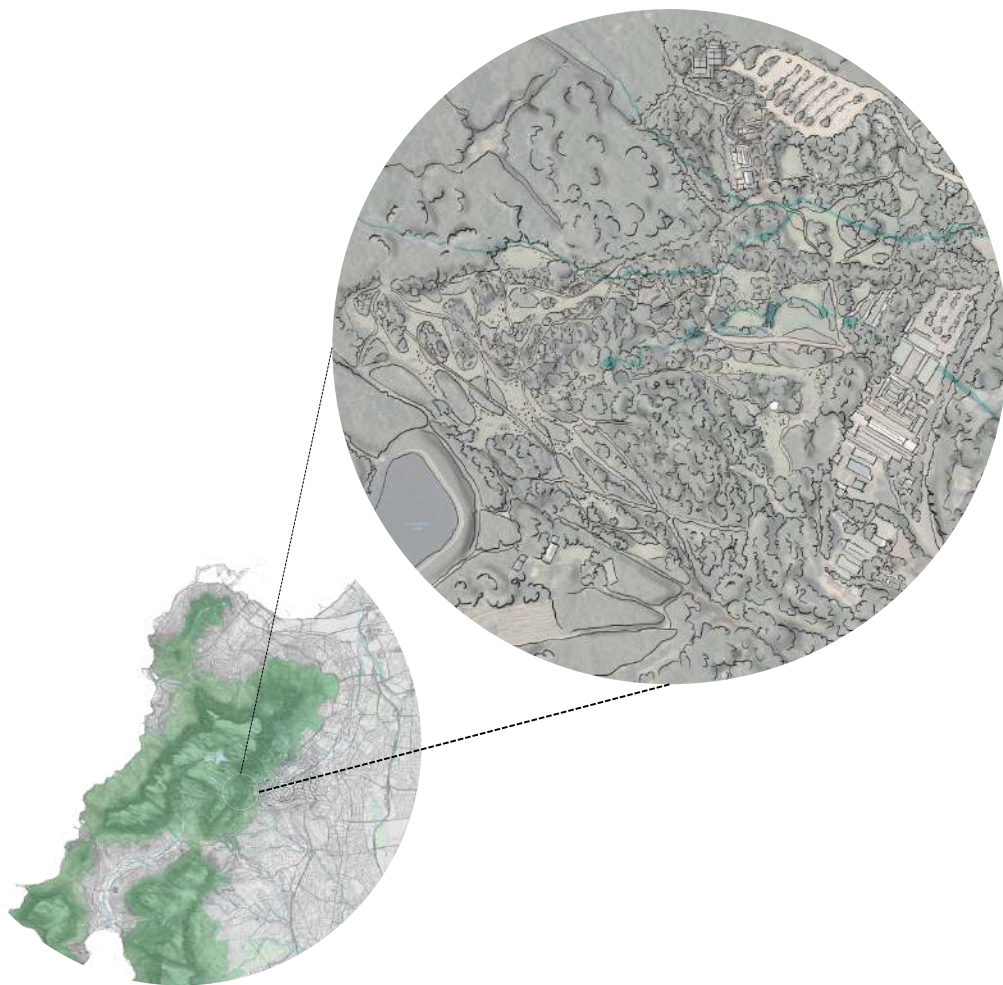
There are two dominant vegetation types in Kirstenbosch which are Fynbos and Forest.

Fynbos - Fynbos consists of three different types that occur on soil derived from different soil types; granite fynbos, sandstone fynbos and cape winelands shale fynbos. The predominant granite fynbos consists of proteas, restios, ericas as well as heath shrubs.

Afromontane- This naturally growing forest had regenerated after the eradication of alien plant species.

There are several streams that run through the estate namely ; the skeleton stream, window stream, klaasenbosch stream, Loeriebos and window gorge. There are also reservoirs, dams and waterfalls at some hiking trail destinations.

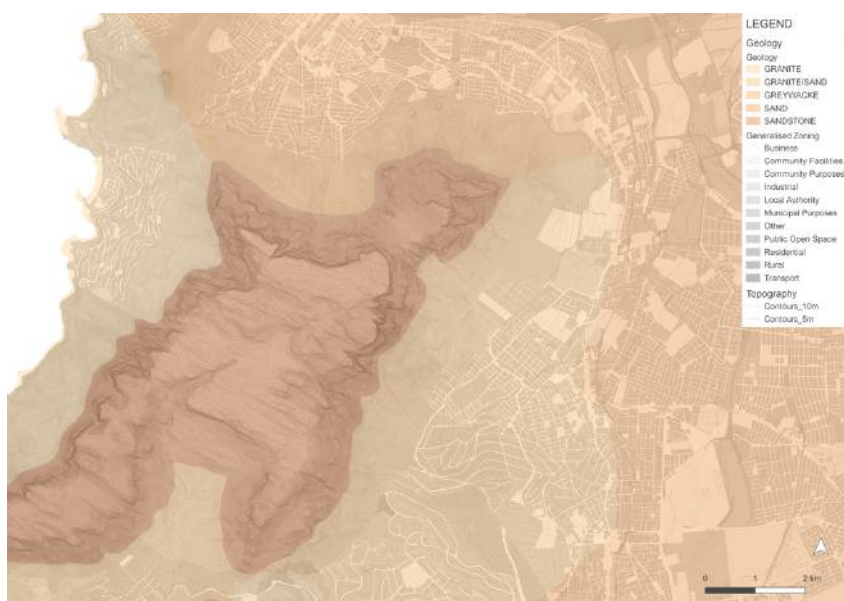
The underlying geology consists of durable, coarse, pebbly, quartz sandstone(Peninsula Formation). It then follows with the Graafwater formation consisting of pink siltstone, maroon mudstone and pale brown sandstone. These all rest on the Cape Granite, which is where the Kirstenbosch Estate is located along Table Mountain (SANBI, 2021).



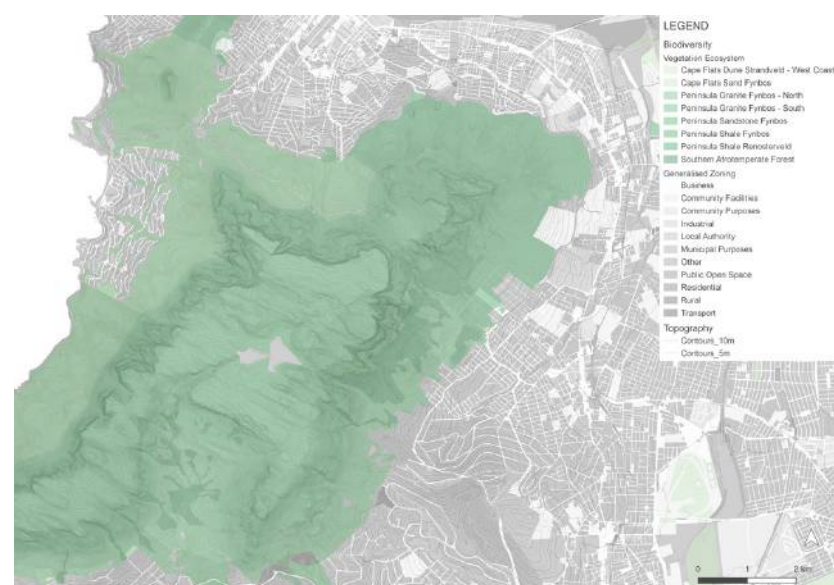
HYDROLOGY



GEOLOGY



VEGETATION



KIRSTENBOSCH BOTANICAL GARDENS

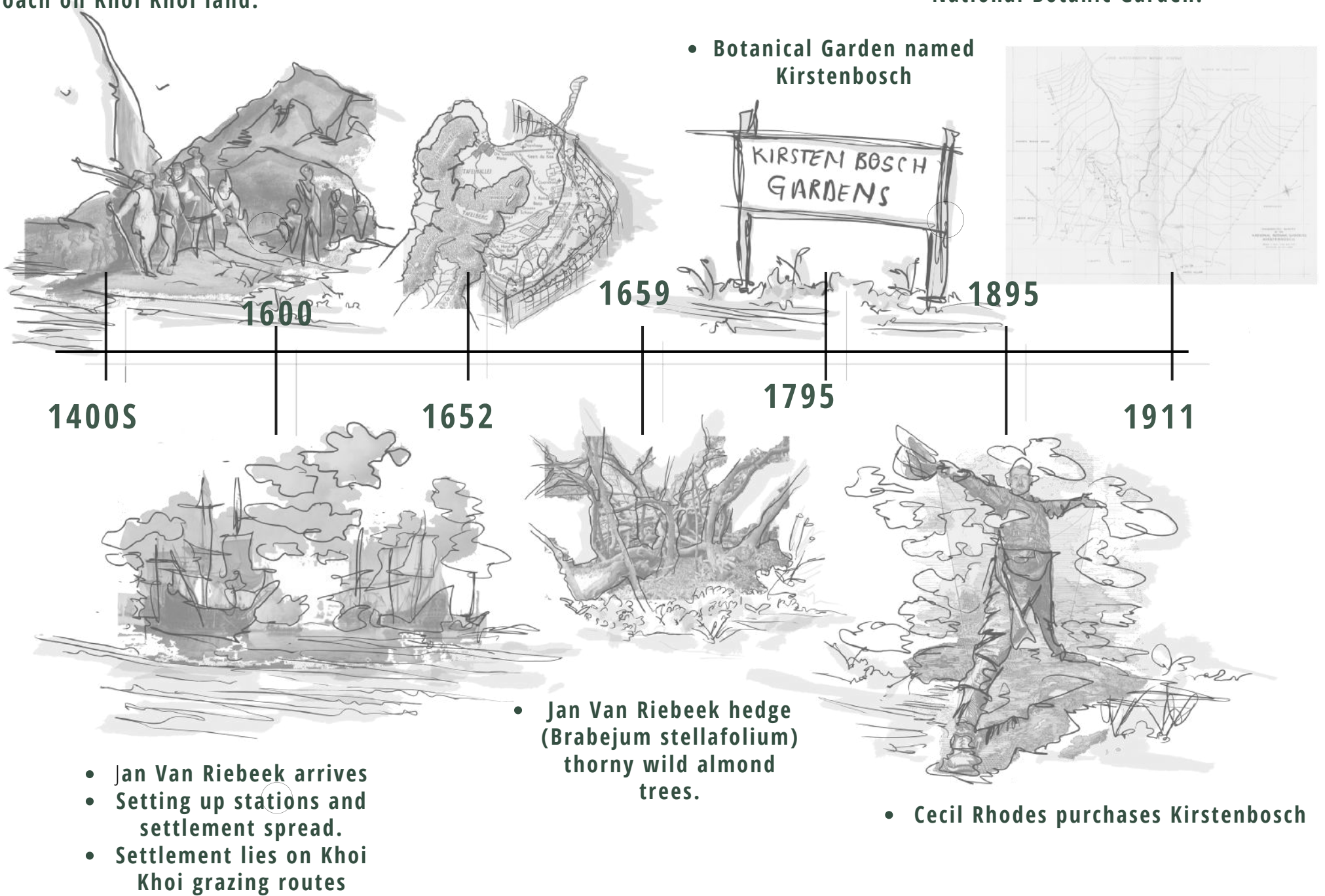
Kirstenbosch Gardens was established as a Botanical Garden by a botanist called Harold Pearson. The history of colonization clearly elaborates on how the natural landscape belonged to a large group of Khoi Khoi who had previously used it for grazing cattle. The arrival of European settlers encroached on the indigenous site which later played an essential role in the healing communities which consist of people of color. These communities view these forest landscapes as consecrated sacred grounds due to the healing potency that is found within the vegetation. The Medicinal plants that grow beyond the Kirstenbosch estate stretching into the rest of table mountain have been harvested for generations before the establishment of protected areas.

Europeans first sail and encroach on Khoi Khoi land.

• Jan Van Riebeeck fence with watch towers.

• Harold Pearson established the National Botanic Garden.

• Botanical Garden named Kirstenbosch

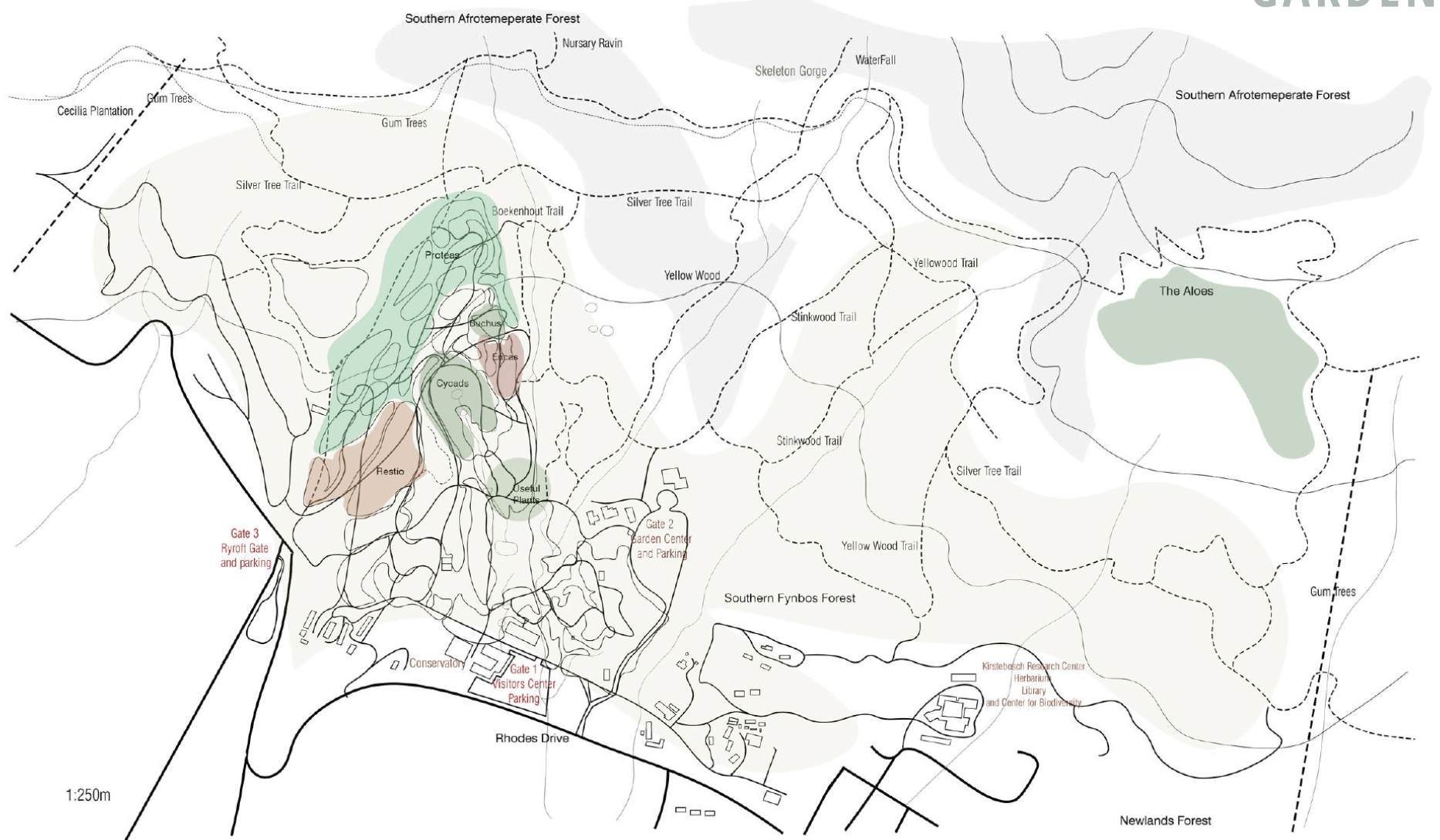


- Jan Van Riebeeck arrives
- Setting up stations and settlement spread.
- Settlement lies on Khoi Khoi grazing routes

• Jan Van Riebeeck hedge (*Brabejum stellafolium*) thorny wild almond trees.

• Cecil Rhodes purchases Kirstenbosch

KIRSTENBOSCH BOTANICAL GARDENS

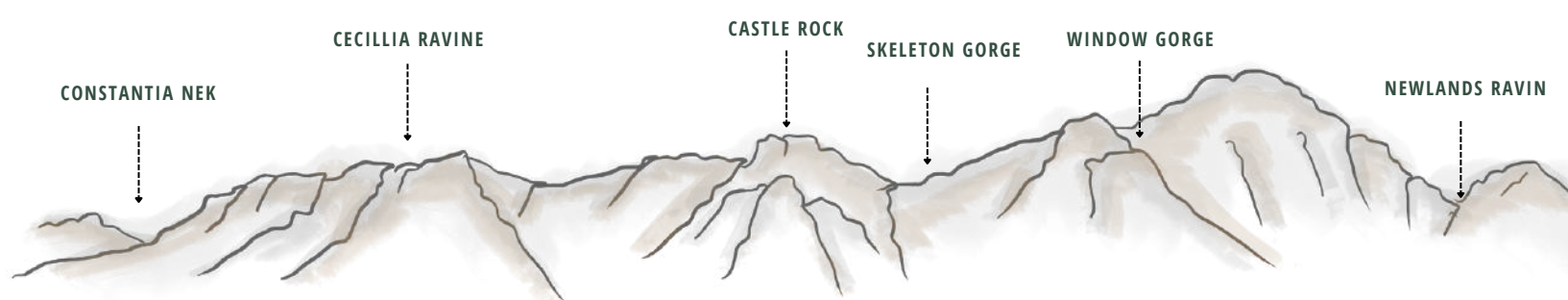


This clearly indicates that little to no attention has been paid to cultural, medical or ecological of the trade of herbal medicinal plant yet traditional medicine and consecrated forest landscapes are a major symbolic feature of every African city (Cunningham, 1998).

Cities are the main concentrated hubs of demand drawing in traditional medicines from outlying rural areas and across national boundaries. This is evident in the streets of Cape Town that are highly populated by Rastafarians also known as bush doctors.

Situated on Table Mountains, is Kirstenbosch Botanical Garden. It is boarded by Cecilia and Newlands Forest, both under the protection of SANparks. The issue of herbal medicinal plant harvesting in the city of Cape Town is highly contested. It is illegal by law to harvest any flora from protected areas, including Botanical Gardens. This criminalizes the cultural trade of these plant material as conservational laws and regulations do not allow for the extraction or trade of protected plant material.

Due to the complexities of managing herbal medicinal plant trade in South Africa, commercial and informal extraction continuously exploits vulnerable plant species. Alternatively, the cultivation of medicinal plant had been introduced throughout the continent. However, conservative traditional health practitioners believe that plant using western ways of cultivation will not be effective due to the use of fertilizers, straight row farming as well as poor harvesting techniques (Prinsloo and Nogemane, 2018).



ACCESS ROUTES TO PLANT GARDENS AND FOREST SPACES

Trails + surrounding features

These maps also identify access routes on the site. These include trails, walkways, pathways and roads. The trails are particularly named after the surrounding plant species such as your Silverwood, Stinkwood and Yellow wood. In identify these elements, they highlight points of entry, exit, public use and level of difficulty based on their location on site. This is to determine how the curated nature of the space fits into the the system facilitated by traditional practitioners when entering *ihlathi* to conduct the harvest of medicinal and spiritual immersion.

One has to consider :

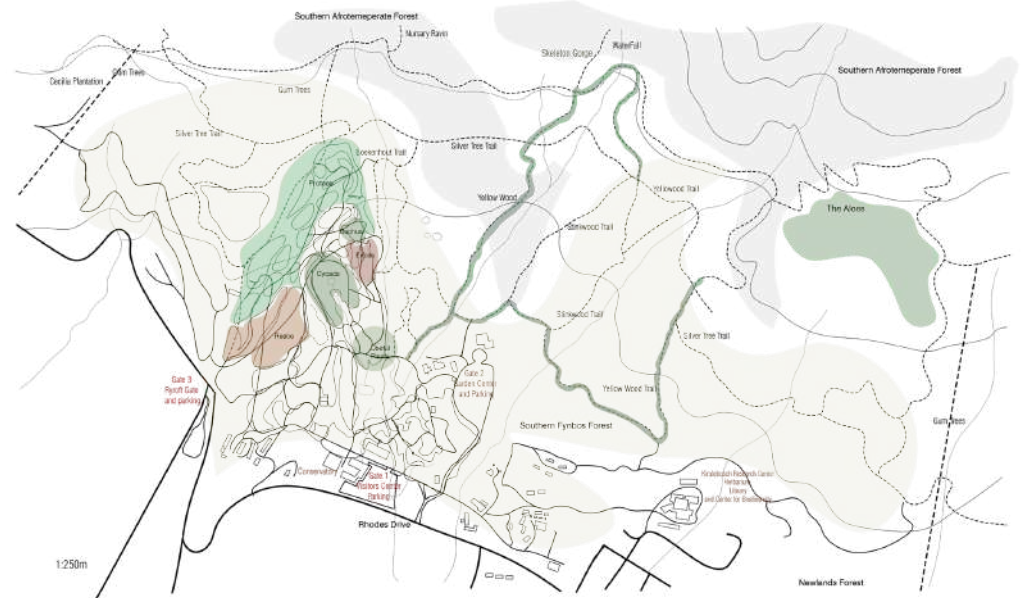
- The surrounding plant species and their location
- The materiality of the routes
- As well as the different available access points

The maps illustrate tree plant species that have been planted along the trails. Stinkwood trail explores the oldest parts of the forest, which has some of the Largest trees. Silver tree trail and Yellowwood trail runs around the Kirstenbosch Estate through the forest and fynbos (SANBI, 2021). These trails have a high level of difficulty making them fit for hikers.

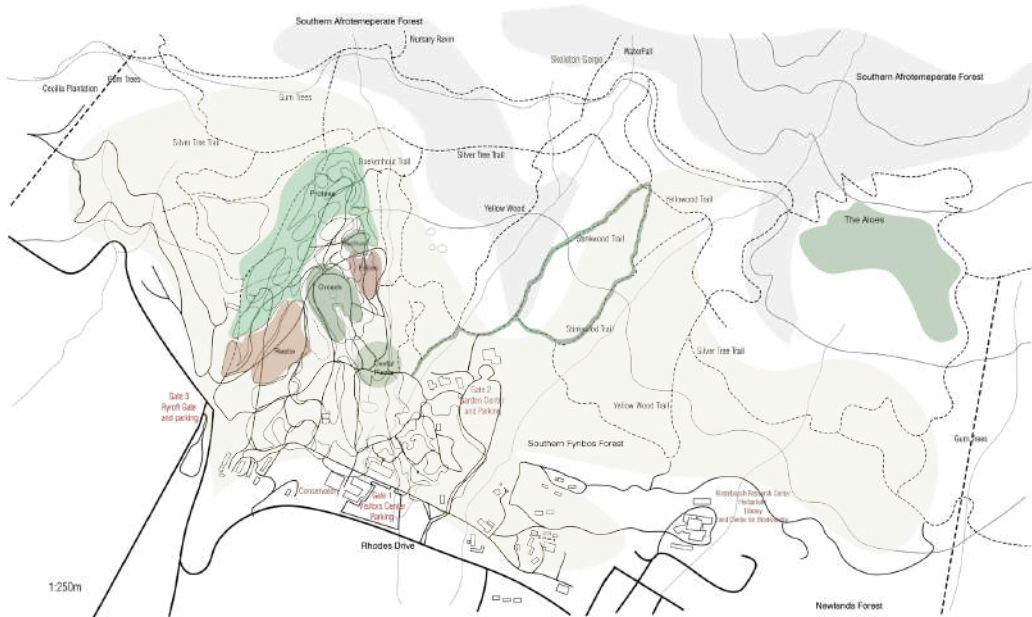
TRAILS MAP



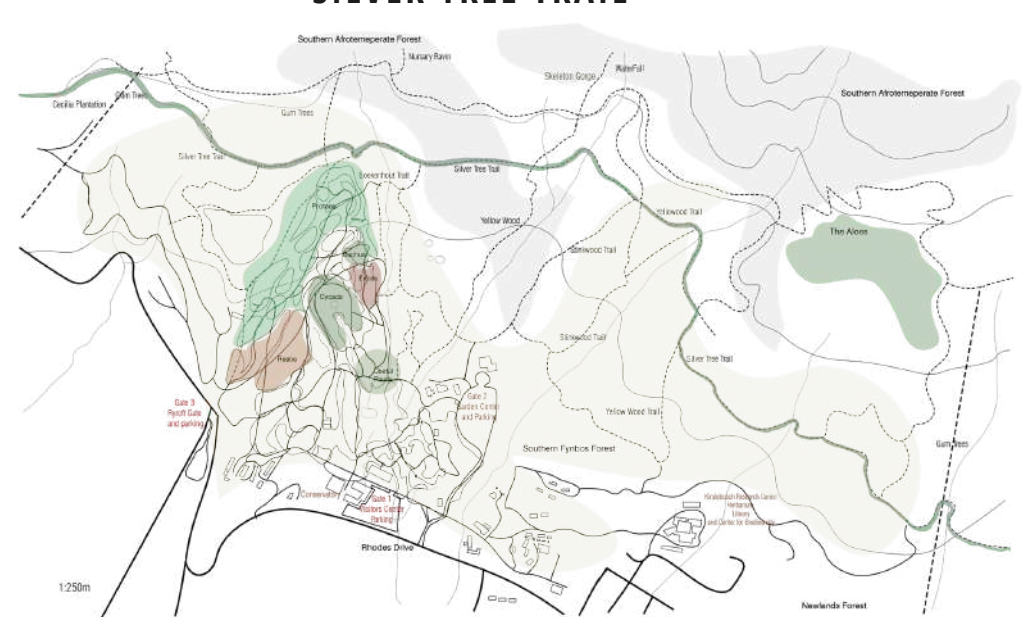
YELLOWWOOD TRAIL



STINKWOOD TRAIL



SILVER TREE TRAIL

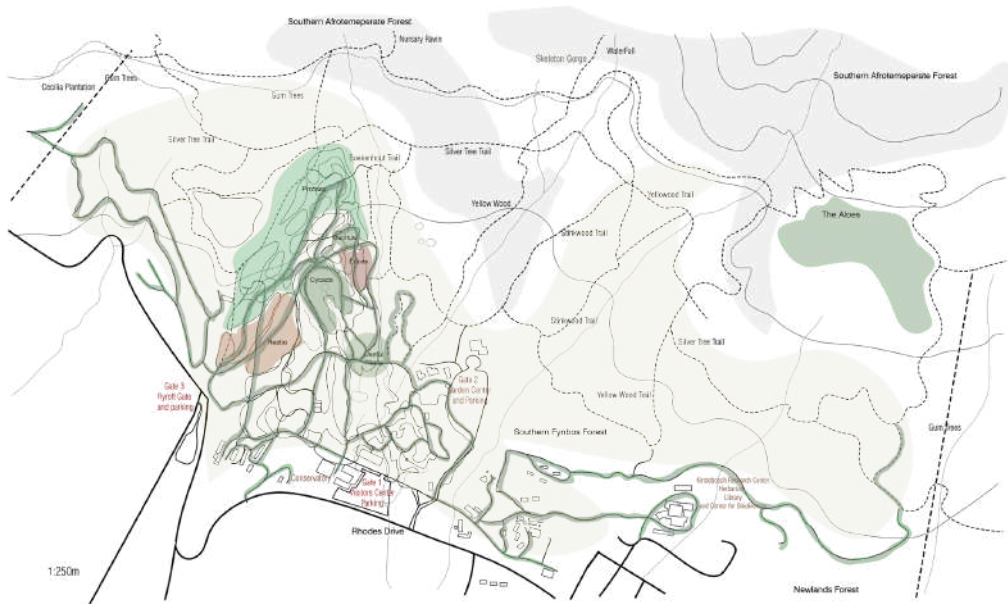


ACCESS ROUTES TO PLANT GARDENS AND FOREST SPACES

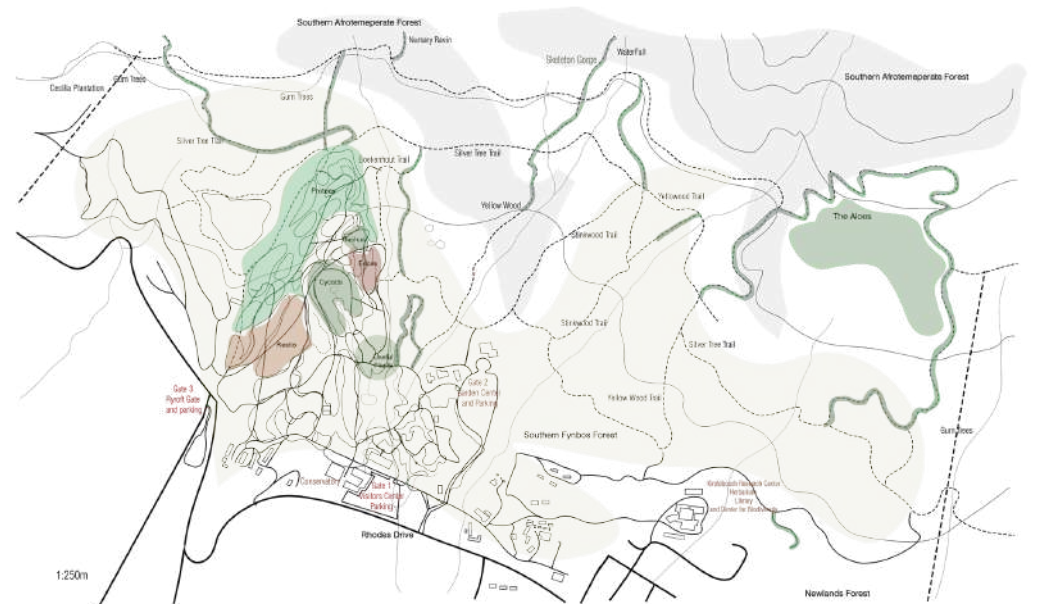
Trails + surrounding features

The forest and garden routes cover the garden paths that run between the lawns. They also consists of roads joining into the surrounding forests such Newlands and Cecillia. The Braille trail as compared to the rest has a low level of difficulty and it is situated near the garden space. It is and surrounded by butter spoon, English oak, African holly and King Fern trees.

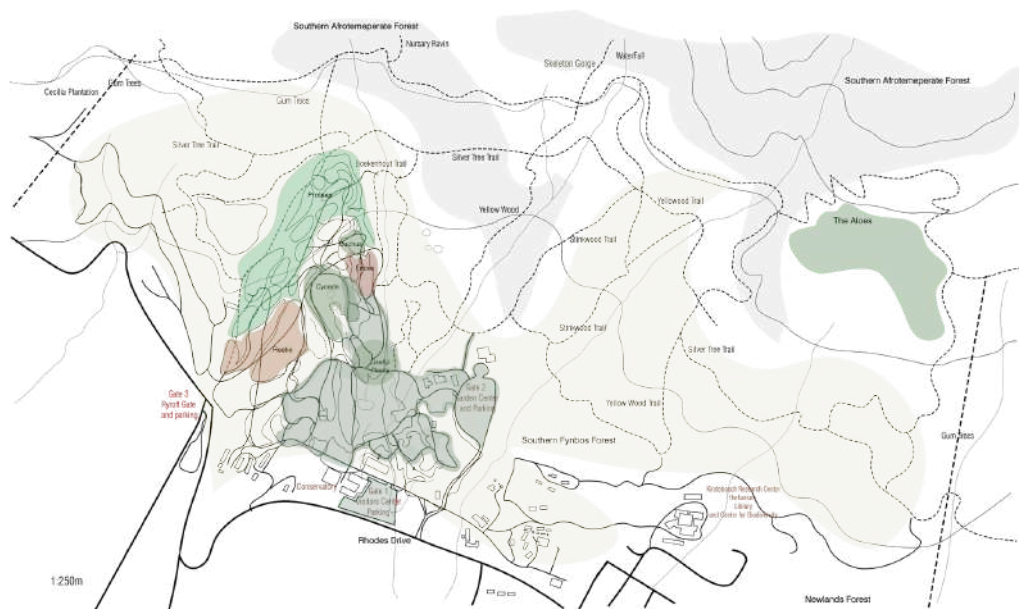
FOREST+ GARDEN ROUTES



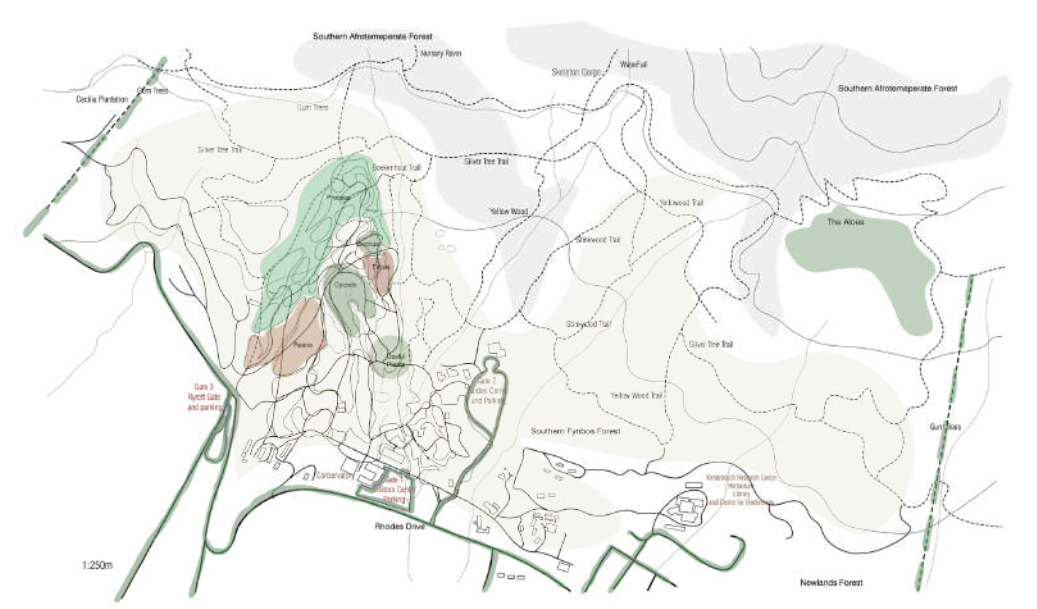
LOGGED PATH + BRAILLE TRAIL



HIGH PUBLIC USAGE



RHODES DRIVE + BOUNDARY



BIODIVERSITY

Forests within the Estate

At Kirstenbosch the forest is found in the ravines and on the slopes just below the highest mountain tops. This is where the oldest and largest trees can be found.

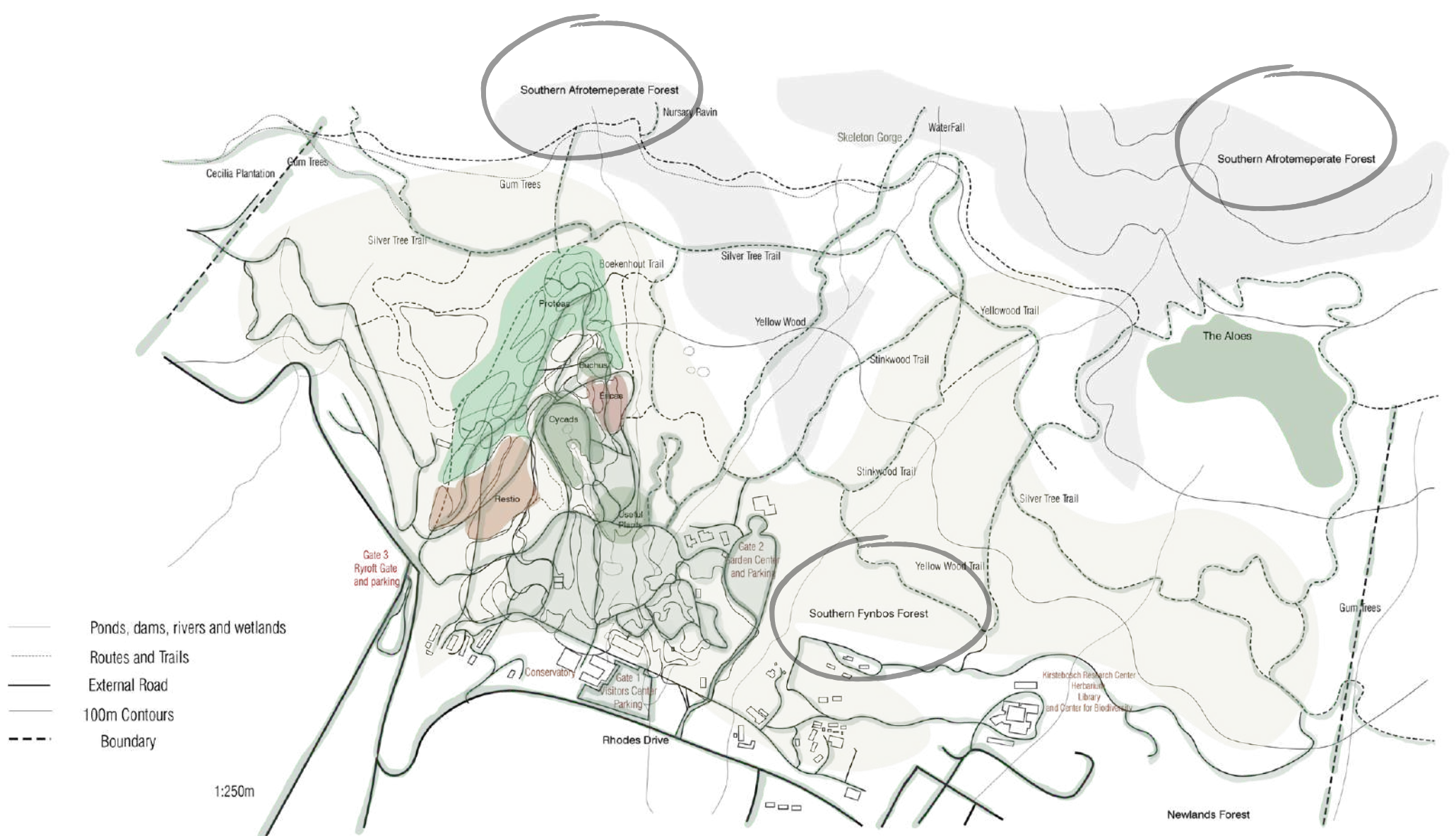
Historically trees were cut down for timber in the 1600s and 1700s. The plantation of alien timber reduced the forest even further. The forests started to be protected during the establishment of the garden in 1913. In the 1960-70s alien species were eradicated and the forests left to regenerate and recover naturally (SANBI, 2018).

In that recovery, there are herbal medicinal trees which particularly grow along the Cape mountain such as *Buddleja saligna* (false olive) as well as *Cunonia capensis* (red alder rooibos) (SANBI, 2022)

The Afrotropical Forest which stands for mountain of Africa covers 0.5 % of the continent. It mainly occurs in a series of forests on the Western Cape kloofs, Drakensberg to Limpopo. These are rich in soil and require high rainfall. This is why they only grow in mountainous regions and on south facing slopes. These forests are highly dominated by evergreen plants as well as herbal medicinal plant species that grow in the wild.

(SANBI, 2022).

HERBAL MEDICINAL PLANTS + GARDENS



BIODIVERSITY

Site exploration + Medicinal value

In the process of site selection it was important to take into consideration the politics around bounded space of healing and the relationships between the healing community and conservationists specifically in the city of Cape Town. It was important for me to associate with the herbal medicinal plants already growing within the World heritage site where the Botanical Garden of Kirstenbosch was founded. As a collection, the Cycad garden, Buchu garden and useful plants section are situated in close proximity to one another within the site. Along the upper slope, lies the Afromontane and fynbos forest stretching into the protected SANparks protect area of Table Mountain.

In essence, introducing the harvest of these plants and the cultivation of medicinal plants one facilitated process at the botanic landscape, this would better adapt the indigenous practices of plant mitigation with existing methods. The botanical garden is small in size, covering 528-hectares (SANBI, 2018), therefore, the plant harvest will have to be limited for local and donatable quantities, taking into consideration the number of medicinal plant practitioners in the city and the local communities that make use of these plants.

The fynbos species that are available on the Kirstenbosch natural area and some grown on the botanic garden include : *Agapanthus africanus* (Cape agapanthus), *Oxalis* species (wild suring), *Watsonia* species (watsonia), *Pelargonium cucullatum* (hooded pelargonium), *Salvia africana-caerulea* (blue sage), *Crassula capensis* (Cape snowdrop), *Crassula coccinea* (red crassula), *Drosera* species (sundews) *Carpobrotus edulis* (sour fig), *Agathosma crenulata* (buchu) and *Candelabra aloe* (Aloe vera) (Havlik et al, 1999).

These particular plants have herbal medicinal properties which are commonly used and harvested by traditional practitioners such as bush doctors (Rastafarians).

Kirstenbosch has curated gardens within the botanic region of herbal medicinal plants such as the Buchu garden, the cycads garden, the useful plants garden and the aloes.

LANDSCAPE ENGAGEMENT

Rituals, rites and practices

In the process of spatially developing a strategic way of Harvest and cultivation suited to meet the consecrated needs of local medicinal plant practitioners, it is important to understand the significant rituals and practices conducted during, before and after the processes of plant extraction. These processes can be applied in a controlled environment such as Kirstenbosch Gardens where trade can be regulated at a local scale.

The healers journey aim to show details of the interactions and journey of a herbalist through a forest landscape. This was elaborated through a story told by a Sangoma (traditional practitioner) during an interview session.

ACTIVE PARTICIPANT

The healers journey

The journey begins as the sun peaks through the silhouette of the mountain and trees. We are kindly greeted by the fleeting swirl of the wind and morning singing birds.

We find a space where the forest may listen and hear us as we have entered into its home. In appeasement we pray asking to receive from it healing.

As the forest guides us deeper into its heart, a way is made for our journey to begin.

From the west and east the tree has peeled, giving to us the root of its seasoned health.

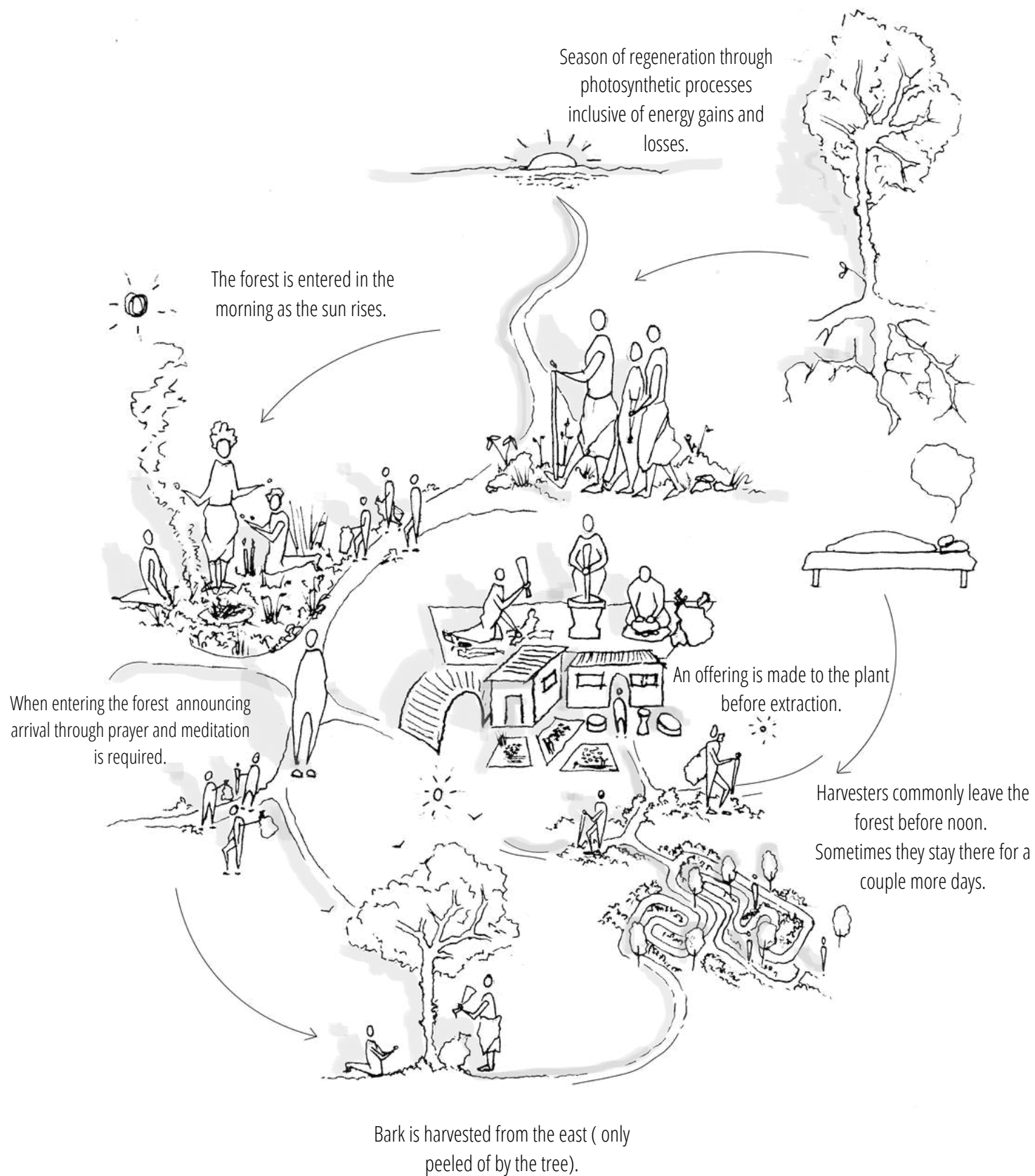
With this bead we thank you for your continued giving of life and sustenance of our spirit.



LANDSCAPE ENGAGEMENT

Rituals, rites and practices

Sequence of Activities



This figure illustrates the sequence of activities that occur during and after the harvesting process ehlathini. A trained traditional healer or practitioner will receive advice from their guides before embarking on the journey to the forest. Through dreams and visions, the time of harvest will be shown for particular plants and in some cases, the plants are harvested according to general seasonality. The forest is commonly entered in the early morning, just after the morning dew dries so the plants can be harvested before they flower. The ritual of ukunqonqoza (knocking) is initiated to ask the forest for its produce. This is followed by the ritual of giving to the plant before receiving. The plant is given a token of gratitude such as a small white bead or a silver coin. Trees are commonly harvested from the west and east as common curtesy that prevents ring barking. The forest is then exited just after midday to avoid the heat of the day. The harvested material is then taken away from the forest to be processed and dried.

LANDSCAPE ENGAGEMENT

Rituals, rites and practices

Conservation measures and selective harvesting

It is important to consider factors such as locality, season of collection, aspect on the mountain, soil type, moisture and times of the day to influence the effectiveness of medicinal plant healing properties.

To reduce pressure on the wild populations, cultivation plays a key role in ensuring sustainability and protection of those plants most vulnerable and perhaps in demand in the healing and commercial trade communities.

in the past, traditional healers and practitioners extracted, collected and stored according to traditions and taboos. This in some essence contributes in aiding the protection of plants from being over harvested. As urbanization progressed, the modern healers who are less trained purchase from informal markets and stores providing an economic incentive for the threatened medicinal plant species.

Experienced healers generally seek guidance from ancestors before harvesting. Through dreams, prayer and meditation, they are usually advised on the appropriate times for plant extraction. With a wide knowledge of plants, ancestral advice and training experience, healers are highly equipped with conservational abilities that can be shared with modern conservationist in spaces such as the botanical garden.

"The healing community has grown, therefore the demand for medicinal plants has increased exponentially. Even with this increase, the issue of over harvesting should be a myth. However, there is a large number of poorly trained healers, who opt to ill treat plants to meet the growing demands. Commercial interest in herbal medicinal plant has also contributed taken away from local trade and threated the vulnerability of these spaces. Wild growing forests are being affected by the development of urbanization".

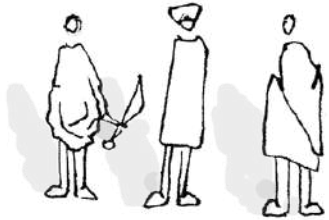
Gogo Jebhu

LANDSCAPE ENGAGEMENT

Rites, rituals and practices

Significant processes for landscape engagement

- Rastafarians, Herbalists and Diviners
- Stay in the forest for days and live of it.



- The forest is entered around 6am in the morning.
- Harvesting commonly takes place during Spring and Autumn.
- There are plants which are harvested throughout the year.



- Stay in the forest longer than a day.

- There are trained indigenous people who are allowed to enter the space.
- There is a great knowledge about fauna and flora that is acquired from the seen and unseen factors.



- Rituals such as praying and meditation are commonly performed in the forest.
- Communication is mediated through lighting candles, and burning incense.

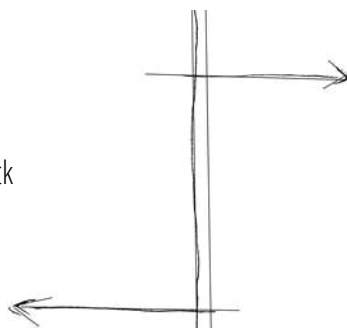


- The forest communicates through the use of different forces such as wind, water and faunal availability as well as their behavior.
- Observation is key in understanding the language of the forest therefore the sensory engagement is of great importance.



- Plants are carried in sack bags.

- Before extracting the plant, one has to make an offering of a bead or a coin.



- Plants are later further processed and mixed with the others.
- Processes include : grinding and cutting.
- All parts of the harvested plants are used including seeds.



- The drying process commonly takes place away from the forest.
- Plants are dried under different conditions such as warm and moist, cold and dry.



MATERIALITY

SPACIAL EXPLORATION

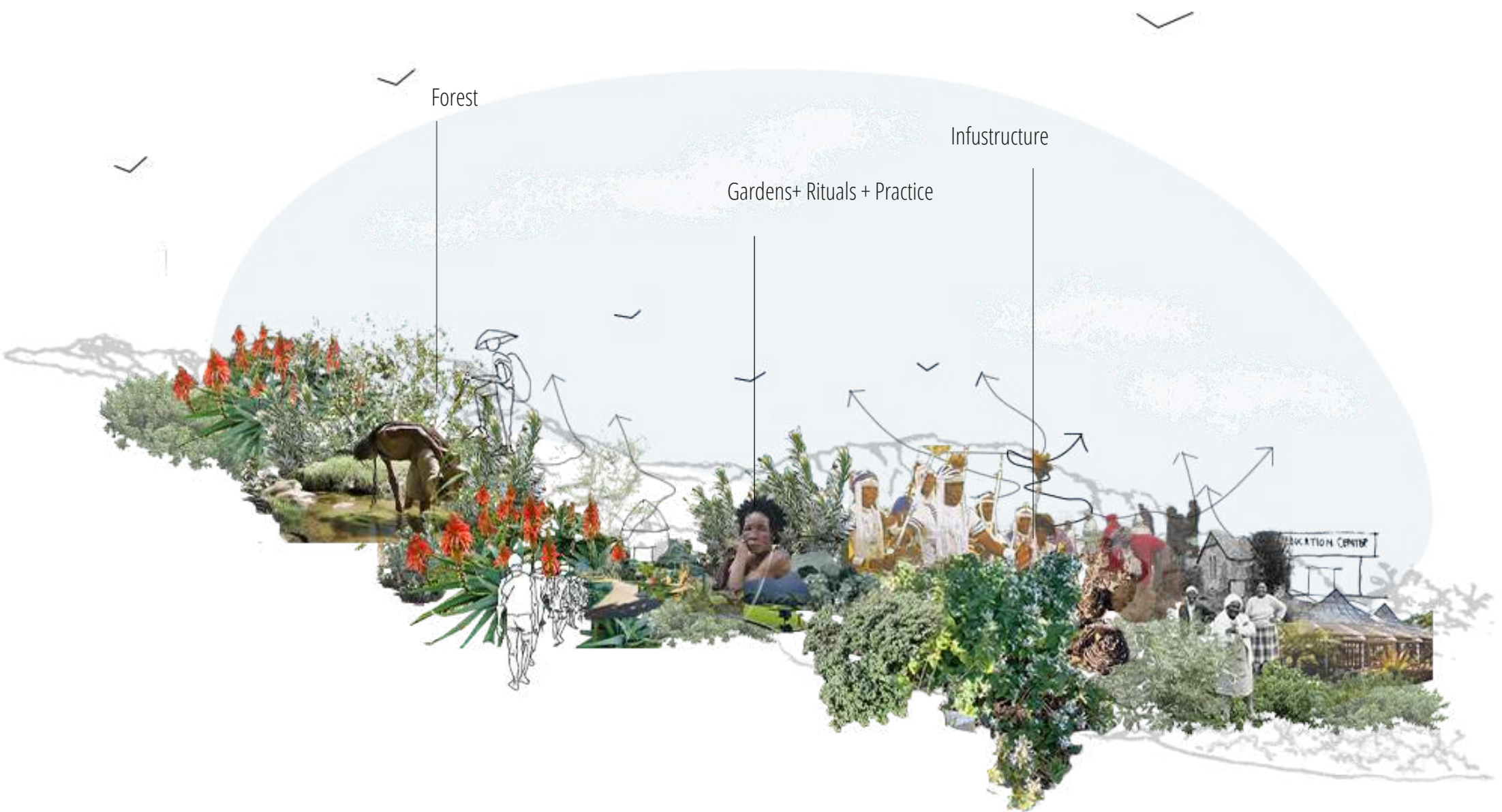
This thick section aims to display the current state of Kirstenbosch gardens as well as explore its materiality from a human scale. It aims to reveal areas of opportunity for establishing not only a space with essential qualitative qualities but also the integration of quantitative elements that can create a new relationship driven by adaptive principles of extraction and conservation. These have all been highlighted through the development of understanding the significance of "ritual" and "processes" mentioned on page 22-23.

Rituals that can be performed on site:

- The ritual of ukuqonqoza (Announcing entry into the space)
- The ritual of prayer and meditation before harvest
- Ritual of prayer and meditation for ancestral communication/ consecrated cleanse
- Ritual of gift giving to the plant before extraction

Processes considered to take place on site:

- Cultivation of herbal medicinal plants
- The harvest of herbal medicinal plants
- Indigenous and Traditional Conservation methods
- Drying and processing of medicinal plants



SPACIAL EXPLORATION

Elaborated Spatial Development

Displayed below is an elaboration of the thick section in detail. Specific attention is on the gardens selected as my sites of interest for the development of my intervention. Important elements on sites are:

- Slope
- Aspect
- Plants
- Surface materiality
- Geology and soil

UPPER MOUNTAIN SLOPE
CAPE PENNINSULA SANDSTONE



MIDDLE MOUNTAIN SLOPE
CAPE GRANITE



LOWER MOUNTAIN SLOPE
CAPE GRANITE AND SHALE



VEGETATION

- Natural growing forests
- Buchu garden
- Cycad garden
- useful plans garden
- proteacea
- fynbos
- ericas

MATERIALITY

- Earth trails
- cobble pathways
- wooden trails/walkways
- brick paving
- stepping rocks

CONSTRAINTS

- Accessibility
- Affordability
- Locality
- Marginalization of disadvantaged groups

OPPORTUNITIES

- Mountain slope
- Soil type
- Plant diversity
- Managerial System
- Protected Area
- Wildlife diversity
- Available Water features
- International and local exposure



287.1

Vegetation and rock type

Cape Peninsula sandstone

Cape Granite

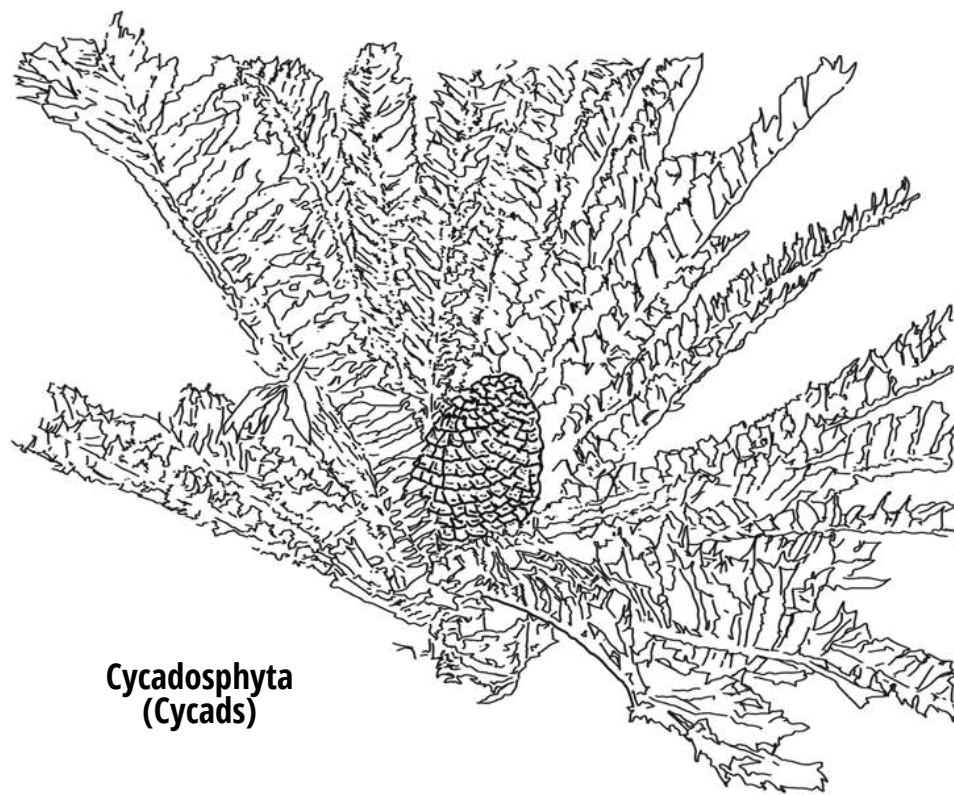
Cape Winelands Shale

1 : 2000 m

135.2

PLANTS, MATERIALITY, SPATIAL DISTRIBUTION

In identifying the opportunities within the selected sites of interests the medicinal plant gardens are situated mainly in the middle slope of the forest. This space is predominantly used by the general public. There are however, extensive lawn areas which go all the way up to the upper slope of the mountain. The Cycad garden is one of the largest as it was created for major conservational efforts. Cycads are endangered in their natural habitats due to increasing local and international demand.



**Cycadosphyta
(Cycads)**

Cycad Garden

The Cycads were the first collection of plants to be established at Kirstenbosch and today contains 37 of the 40 southern African cycad species. There are 29 different species growing in the Cycad Amphitheatre, including *Encephalartos woodii* (Wood's cycad), *Encephalartos latifrons* (Albany cycad), and *Encephalartos transvenosus* (Modjadji cycad) (SANBI,2022). Cycads are mostly rare and endangered in their natural habitats as they are constantly under threat. Kirstenbosch has a plant breeding programme aimed at increasing the number of plants available to gardeners and collectors and thus take the pressure off the few remaining plants in the wild. Cycad plants are available for sale at the annual Garden Fair and Plant Sale held every March, and at the Kirstenbosch Garden Centre. NB: Cycads are protected by law and a permit is needed to own one or to take one into or out of the country (SANBI,2022).

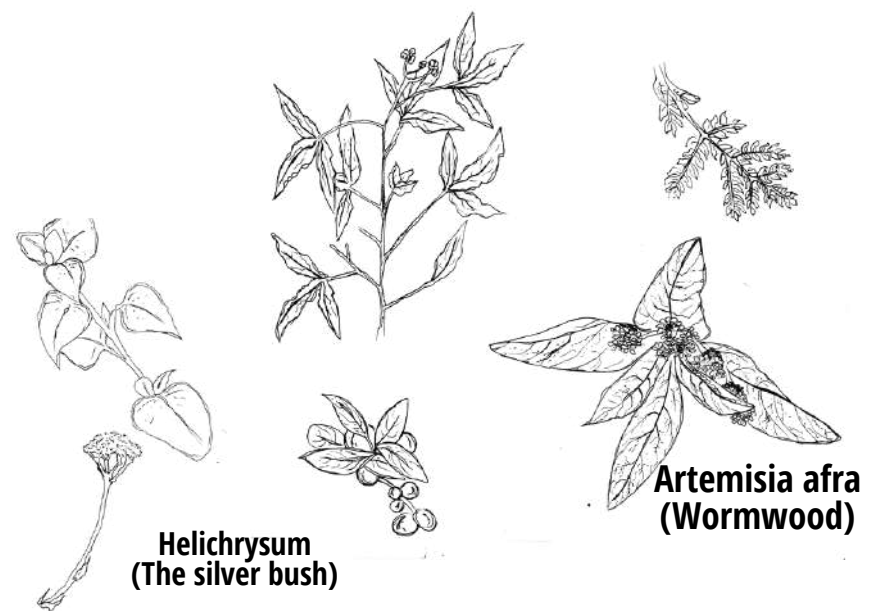
Medicinal plant Gardens



**Agathosma crenulata
(Buchu)**

Buchu Garden

The buchu garden is a recent addition expanding on the existing herbal medicinal gardens on site. It is an endangered plant species due to intense loss of habitats due to urban development. The wild population continues to decline due to alien plants invading what remains of its habitat and harvesting for commercial and healing purposes (SANBI, 2022).



**Helichrysum
(The silver bush)**

**Artemisia afra
(Wormwood)**

The useful plant section was established by Phakamani Xaba who is the former horticulturalist at Kirstenbosch Gardens. It has been there for the past 20 years. It displays over 150 indigenous plant species with a range of traditional uses (BotSoc News, 2004). Plants such as *Helichrysum* and *Artemisia afra* are part of the collection of herbal medicinal plants displayed in this section.

PLANTS, MATERIALITY, SPATIAL DISTRIBUTION

Materiality of spaces for ritual performances

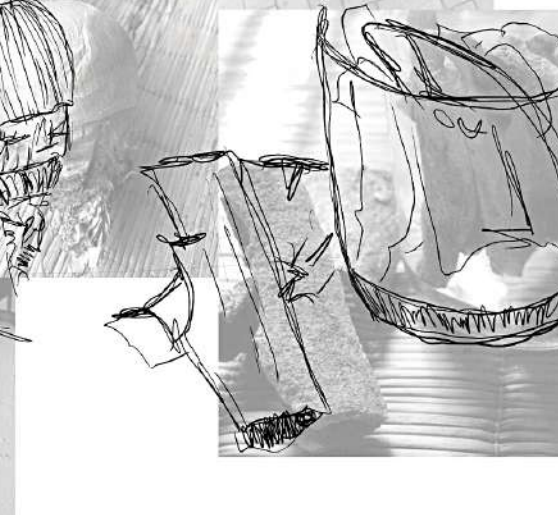
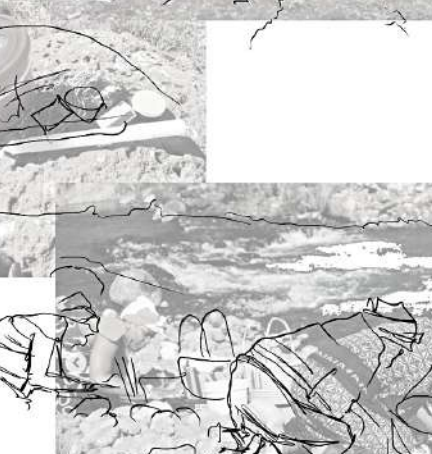
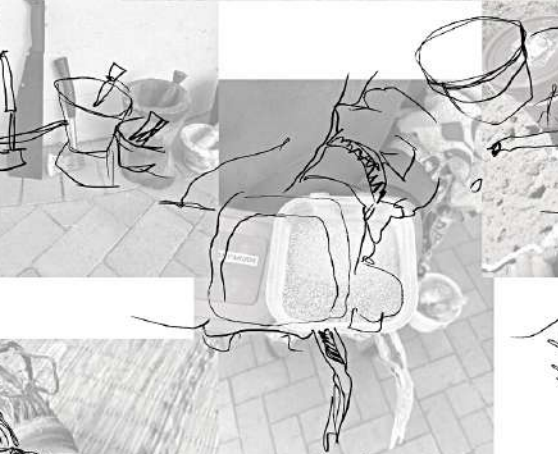
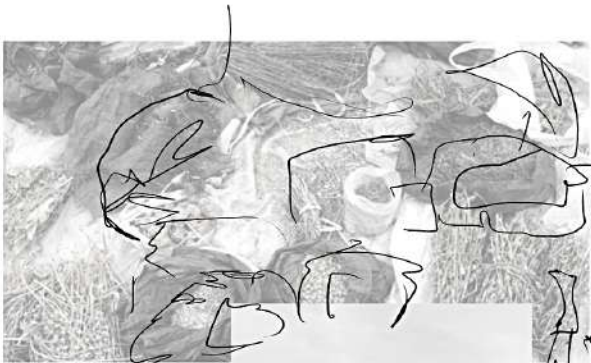
traditionally healing communities all have in common features in which they regularly interact with within forest spaces. These include those that are found within the natural landscape, and some that they bring into the landscape. These are used to orchestrate ritual performance as they are a representation of the important elements necessary for the performance of any rituals.

Found in the natural forest landscape:

- Caves
- Ant hills
- Natural growing vegetation
- wind
- water features (lakes, rivers, streams)

Brought into the natural forest landscape:

- Processed medicinal plants (*imithi*)
- candles
- dried tobacco (snuff)
- Drums



PRECEDENT STUDY

PRECEDENT STUDY

The Skhukhuza initiative



KTHPA discussing medicinal plants with SANParks staff (Photo: Cath Traynor)



KTHPA SANParks staff at Nkuhlu Enclosure (Photo: Cath Traynor)

Additionally, SANParks had commenced ongoing projects that collect medicinal plants, donate them back to the local users, as well as educate people about the effects of harvesting. This was established in the Kruger National Park by Meurel Baloyi as a response to the issue of poached medicinal plant species within the Skhukhuza Nursery (Ledwaba, 2021). The rangers inspired the project as a rescue programme which further enabled collaborative workshops that allowed for the conservationist's interaction and traditional healers involvement. The established *Warburgia salutaris* conservation programme donated 30,000 medicinal plants to traditional healers and communities along the park's periphery as a solution to ensure their sustainability (Bushbuckridge News, 2021).

The main objectives are to save threatened species and give people the chance to use it for its medicinal purpose. Dr Louise Swemmer (2021) who is an economic and social scientist working with SANParks elaborates on how most healers are now dependent on buy threatened plants such as *Warburgia salutaris* as they cannot harvest them any more in their proximity. The seeds are harvested and grown into seedlings which are then planted into bags and distributed from the nursery. The SANParks staff, community, school groups and traditional healers are all small scale and large-scale recipients of the plants through a strict monitored plan (Bushbuckridge News, 2021). Workshops are commonly held to work with traditional practitioners in the medicinal plant project as SANParks commonly donates trees to the healing communities and tries to check on how they are being managed to maintain relations with the local healing community. The project has helped relief the pressure from the wild landscape harvesting and has identified the healers as "importance

"The Kukula Traditional Health Practitioners Association (KTHPA) of Bushbuckridge, South Africa visited Kruger National Park's Skukuza Indigenous Plant Nursery earlier this year. The Kukula were invited by Michele Hofmeyr, the Manager of the nursery after she attended the Kukula's Biocultural Community Protocol (BCP) Revision Workshop. The aim of the visit was to explore areas of mutual interest: South African National Parks (SANParks) is developing a list of medicinal plant species of interest to communities in the buffer zone areas of the park, and KTHPA are interested to access propagules of medicinal plant species that only occur within the park" (Natural Justice, 2015).

DESIGN DEVELOPMENT

PROJECT INTENTIONS AND OBJECTIVES

Manifesto

The manifesto is an expression of the projects intentions, motives and goals which aims to establish a foundation that triggers more interest in the issue of sacred landscapes as well as the conservation of not only medicinal plants but also the rituals, rites and practices that play an important role in nurturing the consecrated nature of forest landscapes (*isiko lehlathi*).

There is a growing demand to protect spaces that many people identify with and a growing urgency to acknowledge indigenous and traditional knowledge systems that have contributed in creating a symbiotic relationship between people and natural landscapes.



REIMAGINE

Reshaping the narrative
Revealing hidden historical-cultural layers
Remembering past cultures and people
Increasing accessibility and usability for people of color



CELEBRATE

Protecting fauna and flora as well as past traditional, and indigenous cultural practices



INTEGRATE

Diversification of how spaces are used and designed to include people
Unifying the old with the new



CONSERVE

Celebrate beyond the colonial Heritage
Celebrating all the people who contributed in shaping the spaces

1. To expose and connect to the unseen conjecture is to enter the socioeconomic, conservational and cultural struggles of our times.

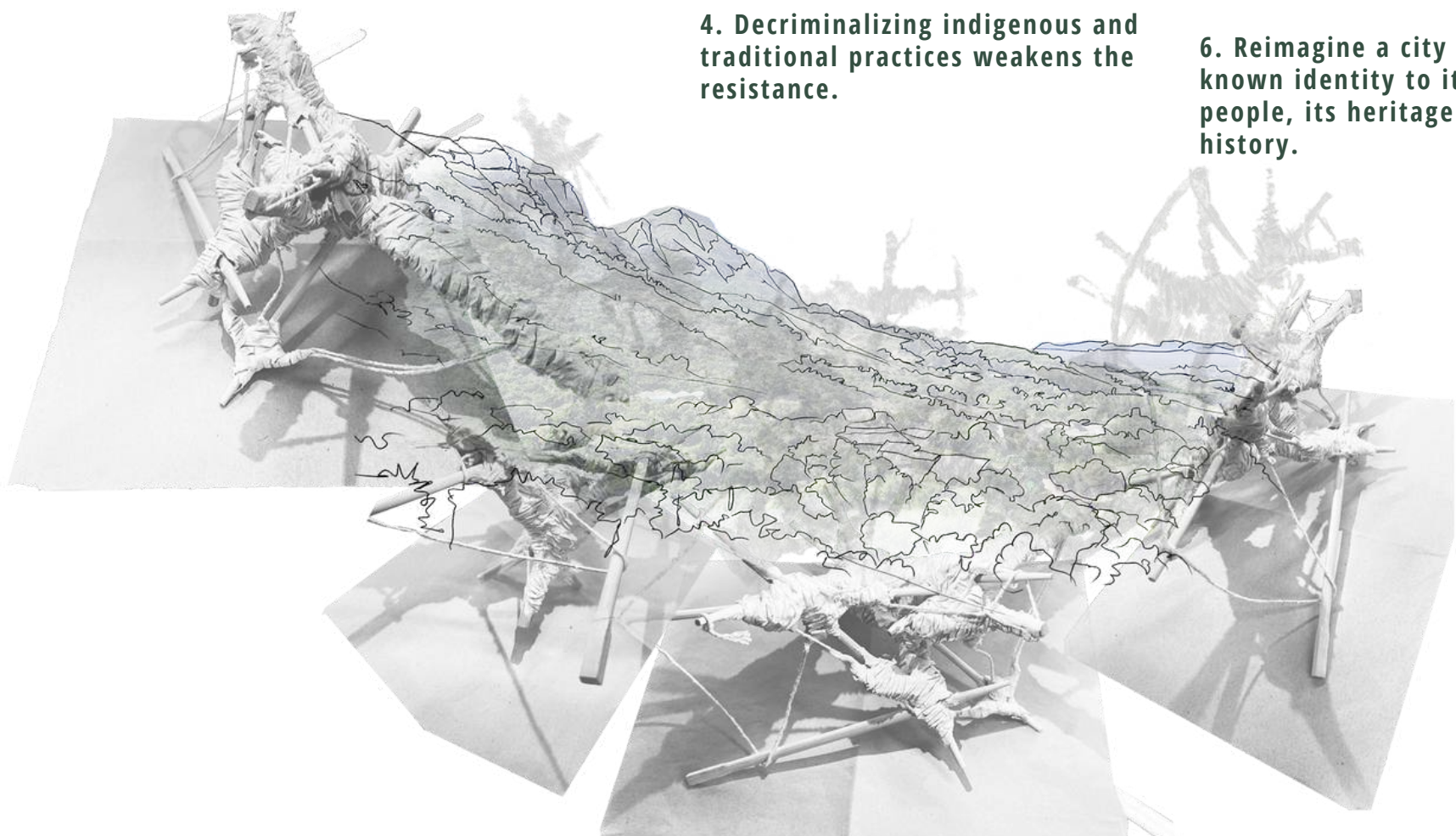
3. The new view of plants as energy flowing, healing and living species.

2. Nature is the flow of change within which humans exist.

4. Decriminalizing indigenous and traditional practices weakens the resistance.

5. Through the bonds and relationships formed, spirit comes alive.

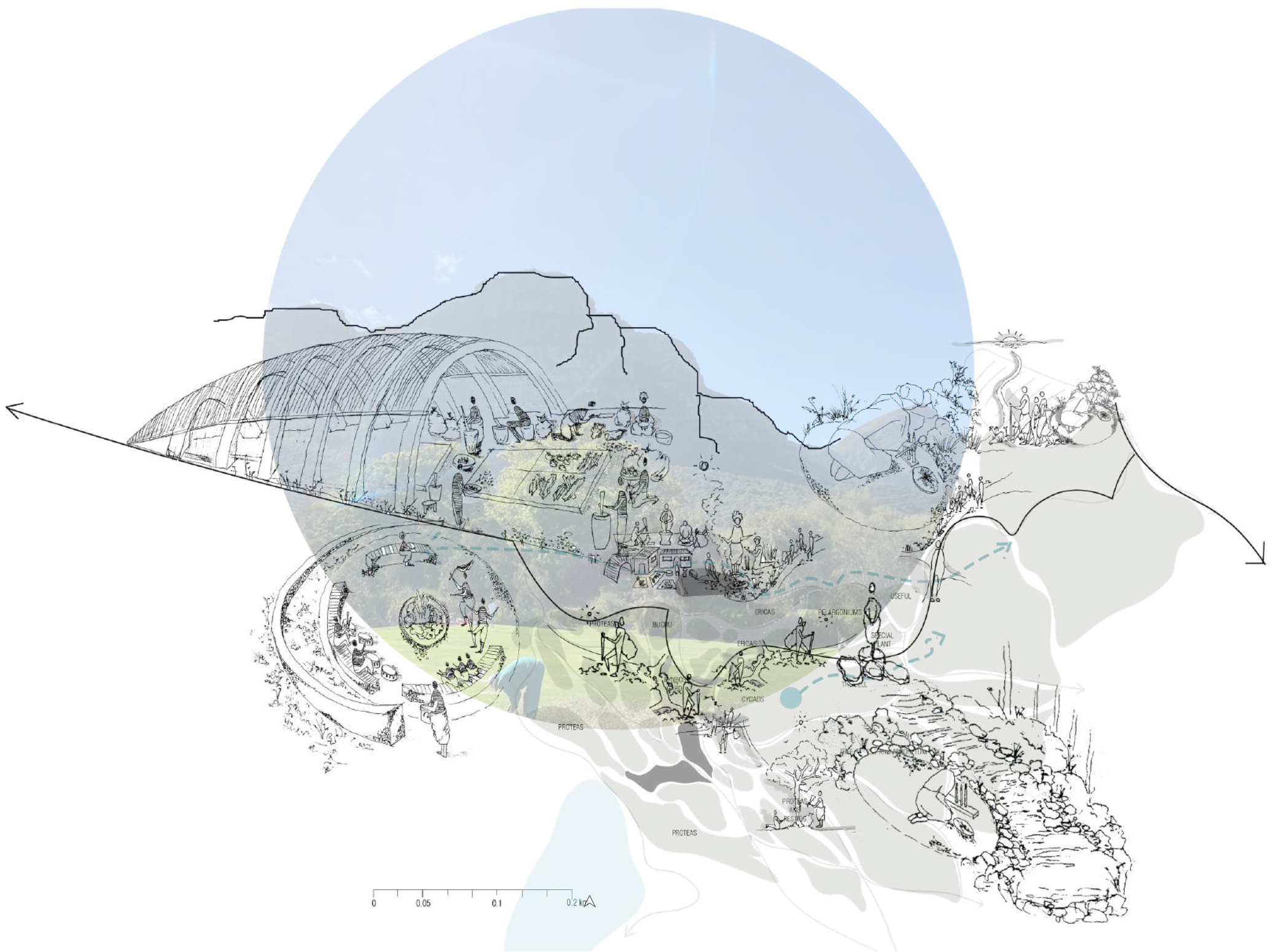
6. Reimagine a city with a known identity to its people, its heritage and history.



SENSORY + FUNCTIONAL EXPERIENCE

PROPOSED STRATEGIC FRAMEWORK

Goal: It is to reveal and build the resilience of indigenous knowledge systems and practices through adapting and integrating (modes of plant harvest and spatial interactions) into the modern systems of landscape conservation and preservation.



PROPOSED STRATEGIC FRAMEWORK

Harvesting medicinal plants and administrating ritual spaces in a Conservation Area

The conceptual development is dependent on a well structured strategy that integrates the healing community into the Botanic landscape. The management and facilitation of the mentioned processes and rituals is highly dependent on time as the key driver, taking into consideration the Botanical Gardens main objectives of conservation and public display and uses.

The aim is to create a space that has hybrid functionality. It should allow the harvest of herbal medicinal plants at a measured scale, rate and period of extraction through the cultivation of essential plant species. This can only take place at a restricted scale as the intention behind it is to educate traditional practitioners and conservationists about the Botanical Gardens ability to inclusively integrate the indigenous and existing methods of plant conservation.

Herbal medicinal plants selected for trade will be dependent on their growth period, easy habitat adaptability and level of scarcity. Selected highly threatened plant species will not be traded but will be conserved and displayed for educational purposes.

This aims to build resilience and change not only for the Botanical Garden landscapes but also of traditional healing communities. Essentially, the forest will be celebrated through the redefined narrative of its identity and unearthed consecrated nature within Kirstenbosch Garden.



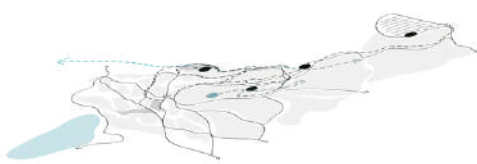
SURROUNDING FOREST VEGETATION

- Surrounding natural growing vegetation (extent of the Kirstenbosch estate, Newlands forest and Cecillia forest).



PUBLIC ACTIVITY

- Determine internal spaces with high, medium, low activity.



RITUAL + COLLECTION POINTS

- Ritual point location determined by available surrounding natural elements.
- Collection points located near garden beds determined by distance travelled to harvest and transport plant material.



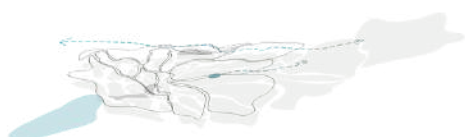
GARDENS FOR HARVEST

- Available garden beds used to harvest medicinal plants growing on site.
- Situated away from highly used spaces on site.
- Reenact the central space of Harvest



STREAMS

- Hydrological features such as streams, springs and rivers are important for cleansing landscapes and people.



TOPOGRAPHY ASPECT + HARVEST

- Harvesting takes place in landscapes furthest from cities.
- Topography associated with determining landscapes level of sacredness.
- East facing slope is important for the success of rituals.

PROPOSED STRATEGIC FRAMEWORK

Harvesting medicinal plants and administrating ritual spaces in a Conservation Area



**COLLECTION
+
GATHER**



**CONNECTION
+
ACCESS**



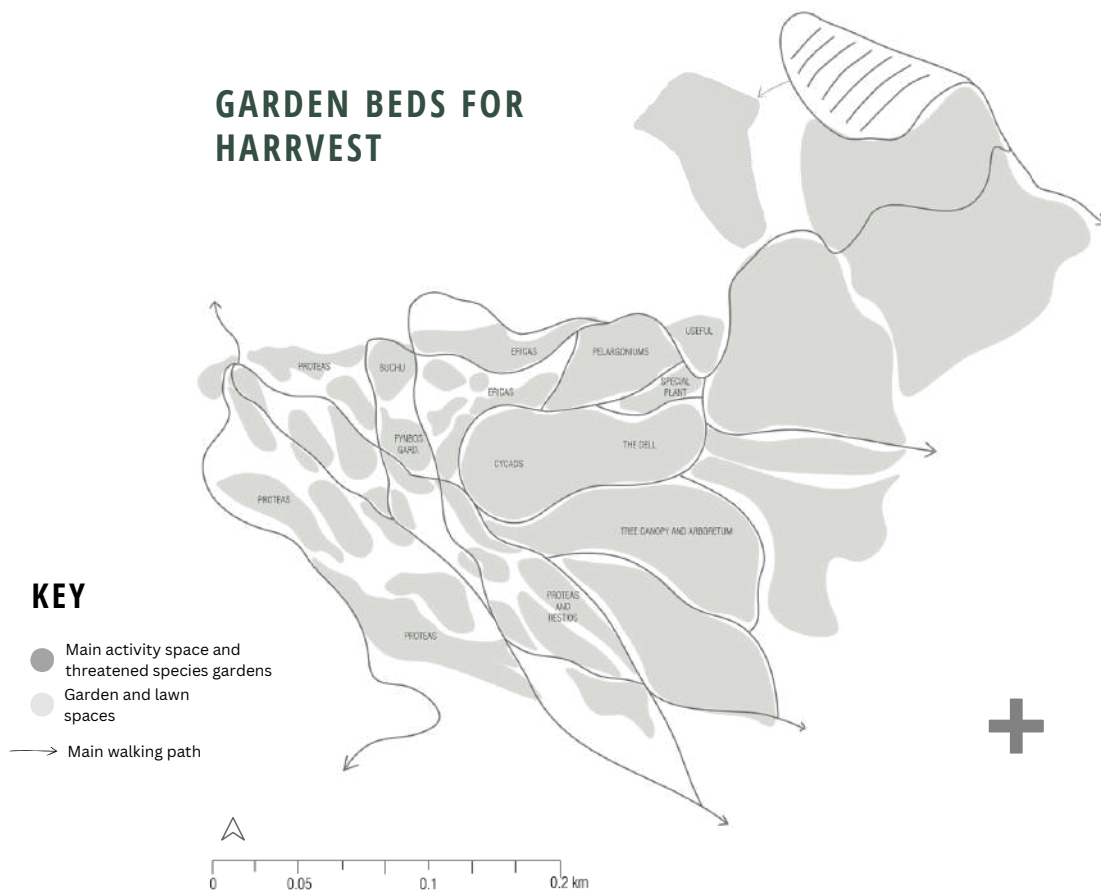
**PROCESS
+
RITUAL**



PROPOSED STRATEGIC FRAMEWORK

An adapted approach to medicinal plant harvesting and sacred landscape synergy

GARDEN BEDS FOR HARRVEST



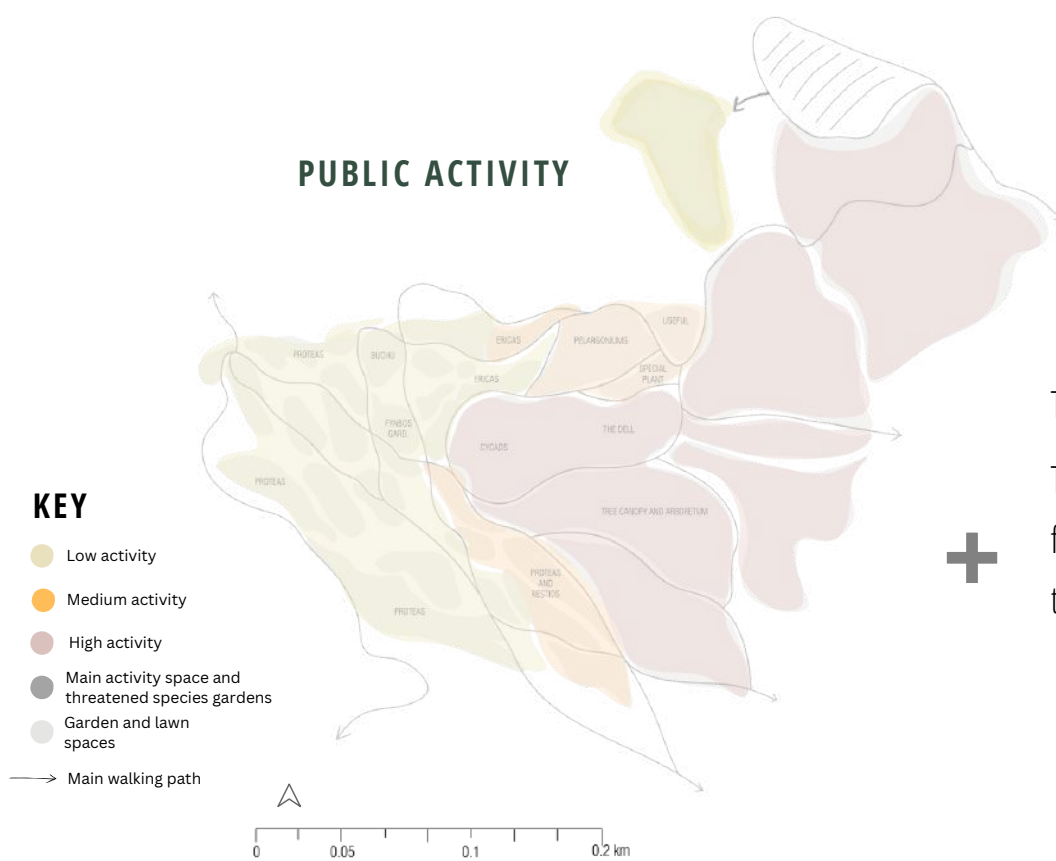
This map illustrates the different gardens that are at the botanic space along with the main walking path.

These maps break down the physical elements that contributed in determining the appropriate spaces to initiate interventions, taking into consideration what is existing on site, with what can be included to create a space that uniformly can function with facilitated trade, harvest, ritual performance and the cultivation of medicinal plants in a controlled environment.

The synergy of the site is specifically dependent 4 primary spaces :

- Process + Ritual space
- Collection space
- Connecting space

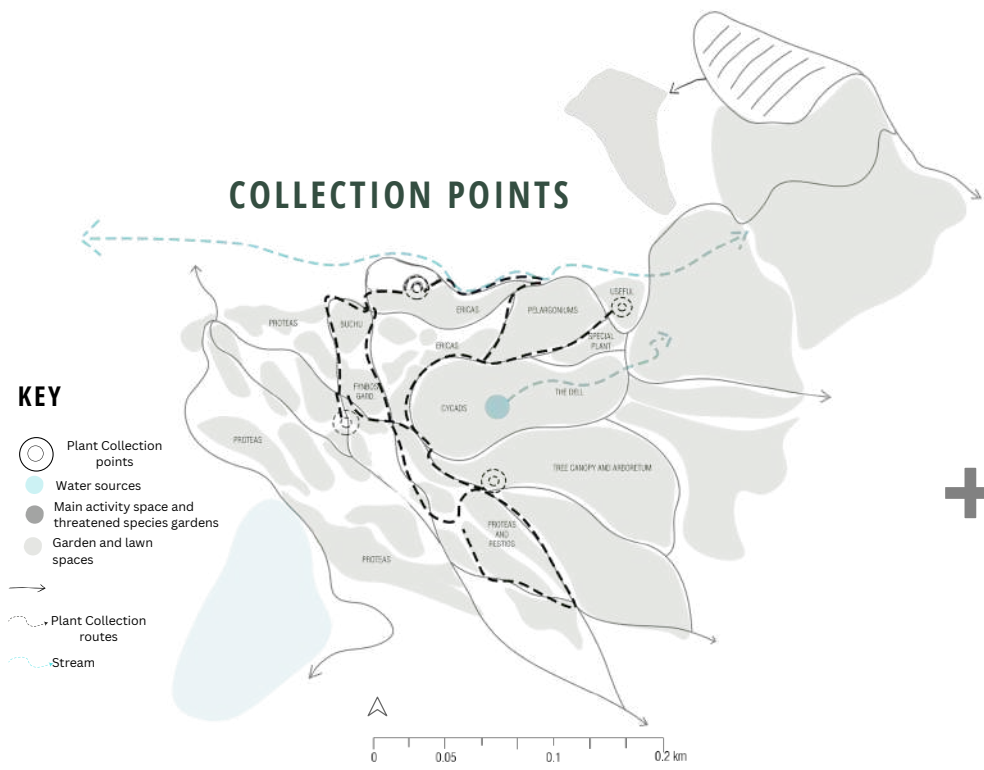
PUBLIC ACTIVITY



This map illustrates the rate of activity in the garden area of the botanic garden.

The areas of low activity are preferred due to their locality on the upper east facing slope. This area is fairly more elevated with less direct shade created by trees and receives more directed sunlight.

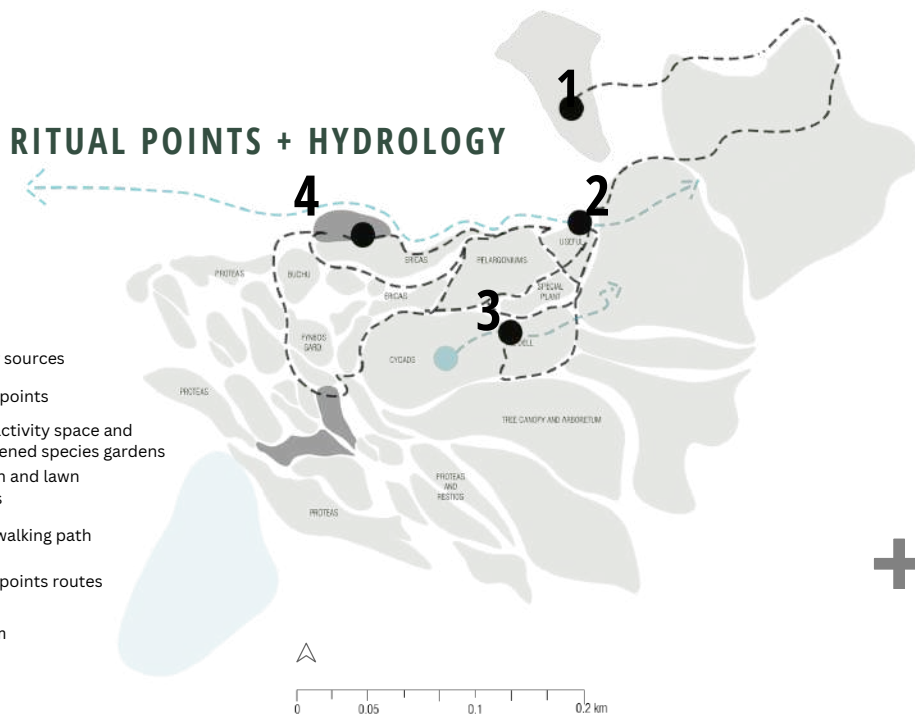
PROPOSED STRATEGIC FRAMEWORK



This map illustrates the collection points of the collected plant species from the gardens.

The selected plant collection points were determined by the exiting paths on site and how the gardens are sectioned into upper, middle and lower slope. There are three collection points:

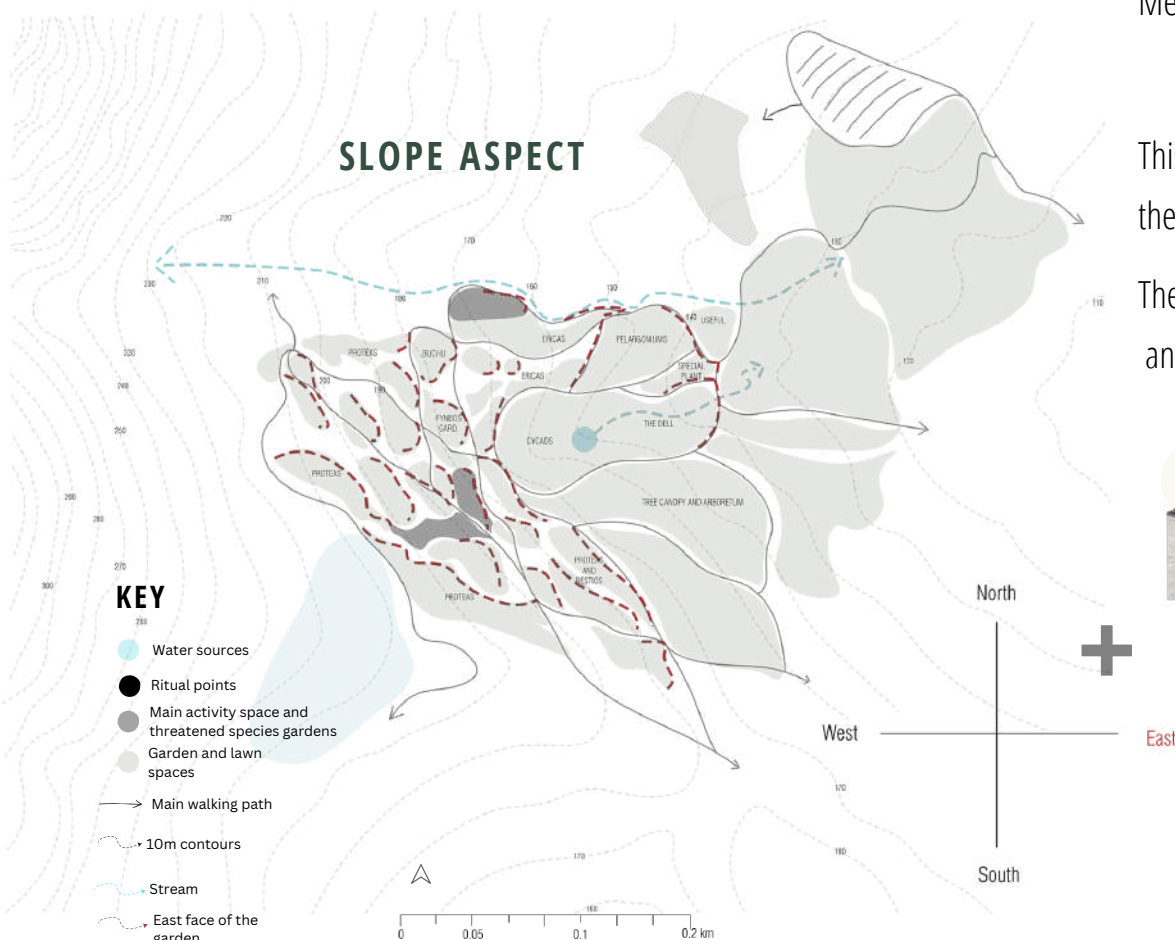
- 1- useful plant section
- 2- The contour path
- 3- Upper Protease section
- 4- Main plant processing section



This map illustrates the ritual points and connecting ritual paths in which appropriate rituals may be performed on site.

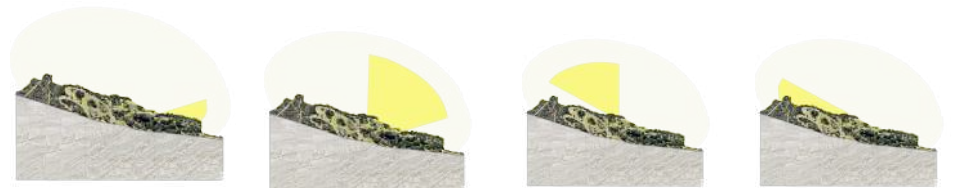
The selected ritual points were determined by the exiting paths on site and the principles of ritual performance considered by traditional practitioners. The types of ritual performed are based on the sequence of activities mentioned on page. The rituals that can be performed are :

- 1- Ukunqonqoza
The ritual of announcement (entry point)
- 2 and 3 - Ukuphahla
Meditation / Prayer (Water + forest association)
- 4- Ukuphahla/ Ukugida
Meditation/ Prayer / celebration



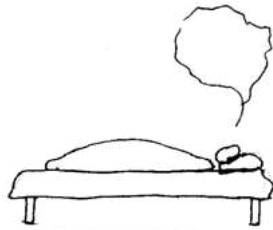
This map illustrates the east facing point of the selected garden areas as well as the locality of the entire estate on the east facing slope of table mountain.

The East and sometimes west points are important points for harvest and ritual performance.



PROPOSED STRATEGIC FRAMEWORK

Design Ideologies



PERFORMANCE OF RESPECTED RITUALS, RITES AND PRACTICES



RESPECT THE FORESTS TIME



PERFORMANCE OF RESPECTED RITUALS, RITES AND PRACTICES



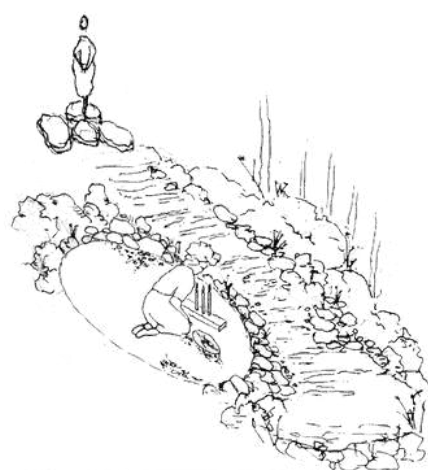
HARVEST + CULTIVATE



DRYING + PROCESSING+ CELEBRATION



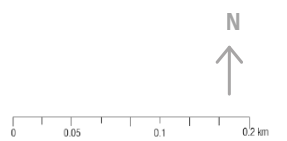
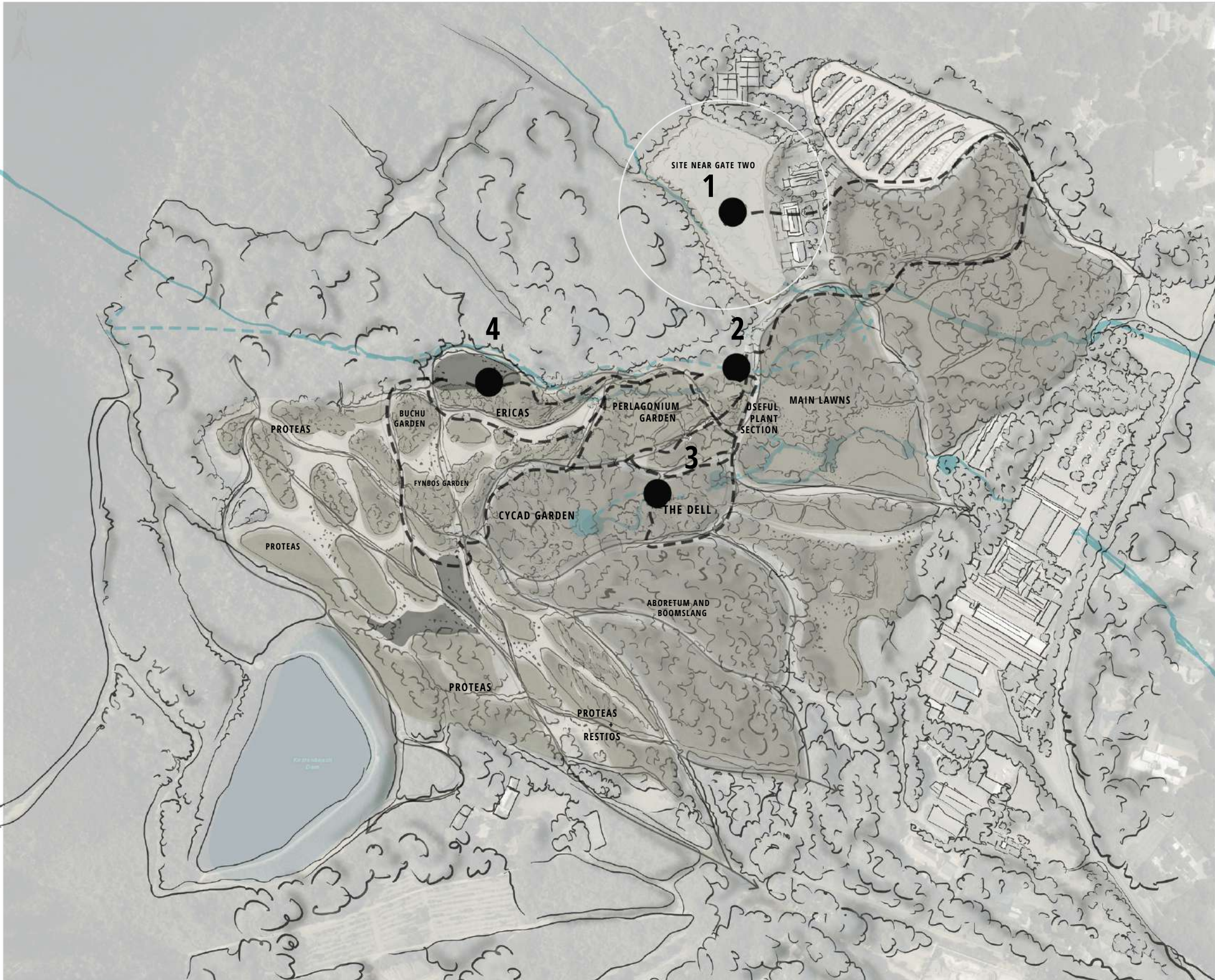
PLANT CONSERVATION THROUGH TRADITIONAL METHODS OF HARVEST AND EXTRACTION



CONNECTING WITH THE NATURAL LANDSCAPE

PROPOSED STRATEGIC FRAMEWORK

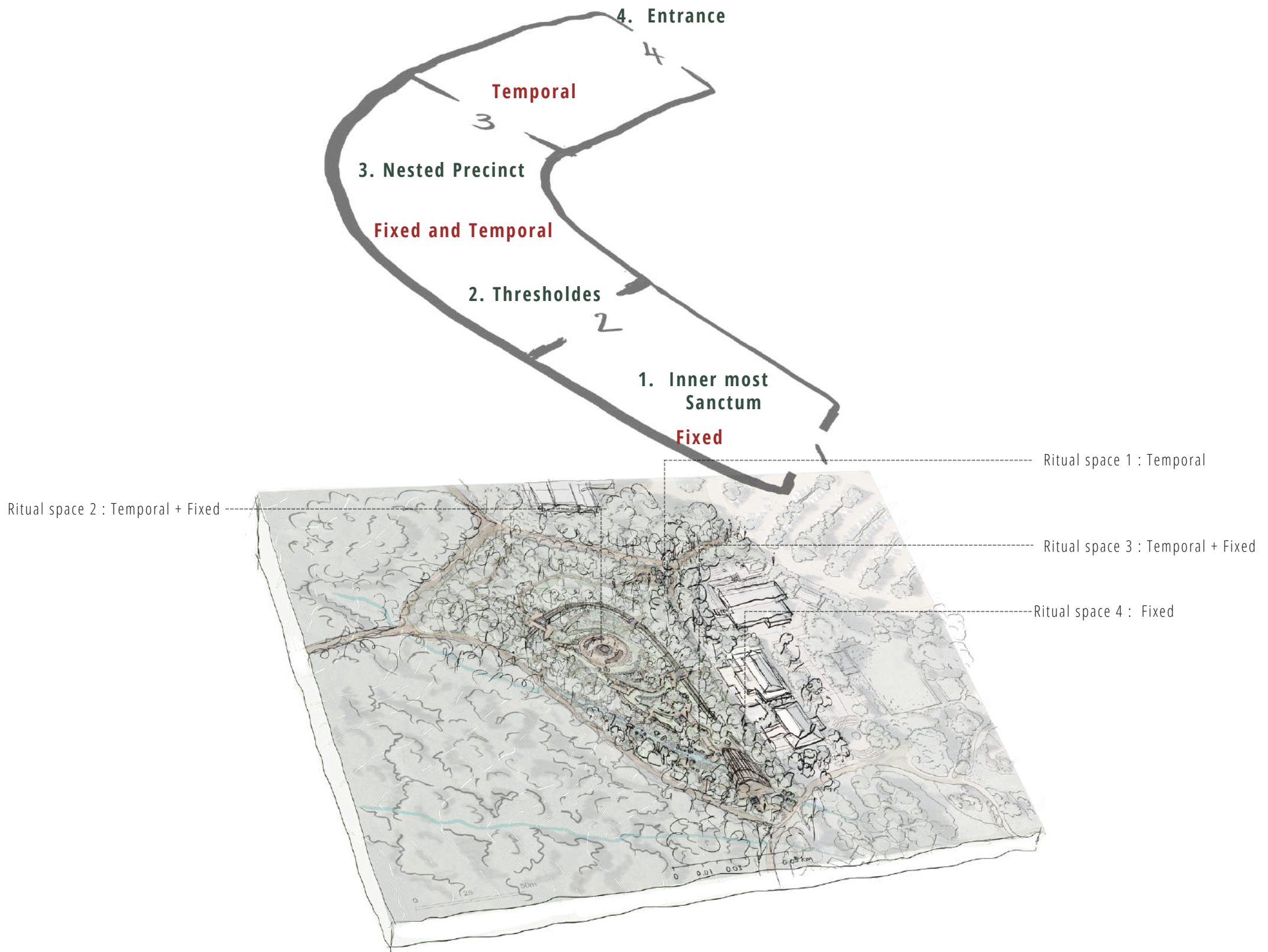
Medicinal plant conservation, harvest and sacred landscape synergy



FINAL DESIGN STRATEGY

CONCEPTUAL DESIGN DEVELOPMENT

Series of Nested Precincts



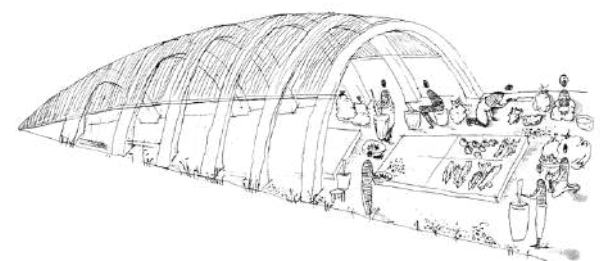
1. Pray Meditate Announce



2. Celebrate, Appease



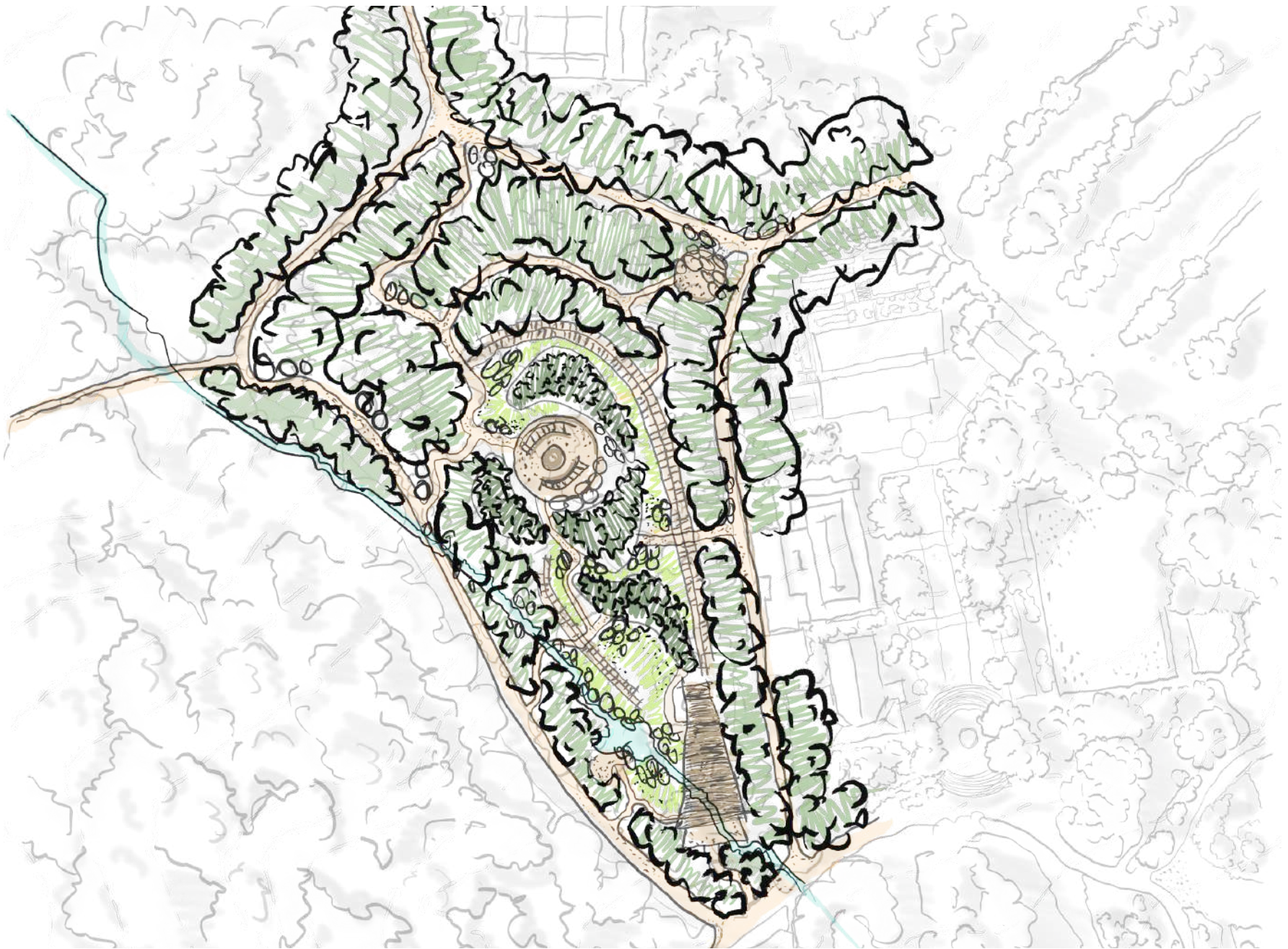
3. Cleanse, Pray, Meditate



4. Plant processing, Drying, containing

CONCEPTUAL DESIGN DEVELOPMENT

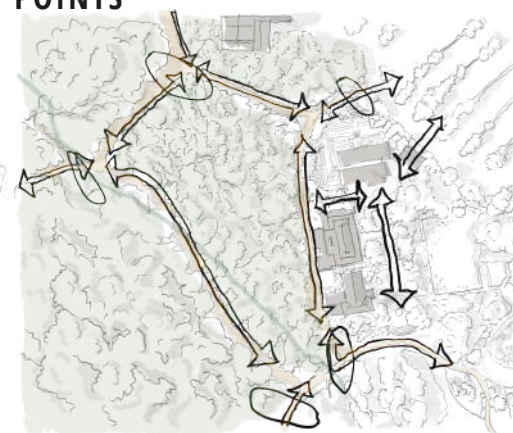
CONCEPTUAL PLAN STRATEGY



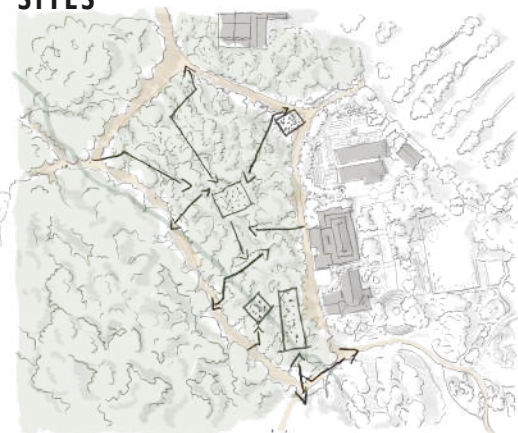
HEALERS PATHS + RITUAL POINTS



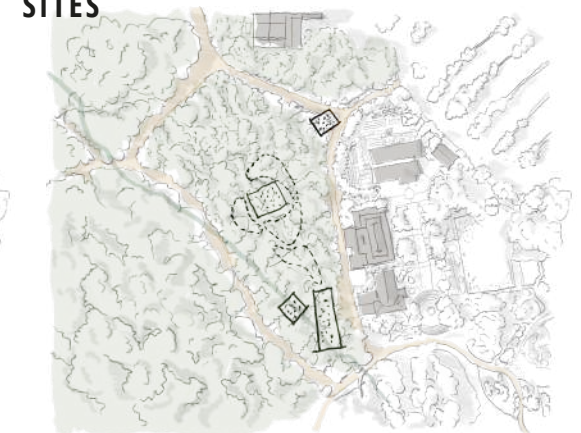
PUBLIC ROUTES + ACCESS POINTS



INTERNAL PATHS+ RITUAL SITES



INTERNAL PATHS+ RITUAL SITES



FINAL DESIGN PLAN

The Healing Landscape

Umhlaba wokuphilisa

This plan illustrates the design intent of how the healing landscape would function as well as physically look. It is an extension of what is already naturally existing on site as a way to converse the existing vegetation.

Umhlaba wokuphilisa



SITE SECTION

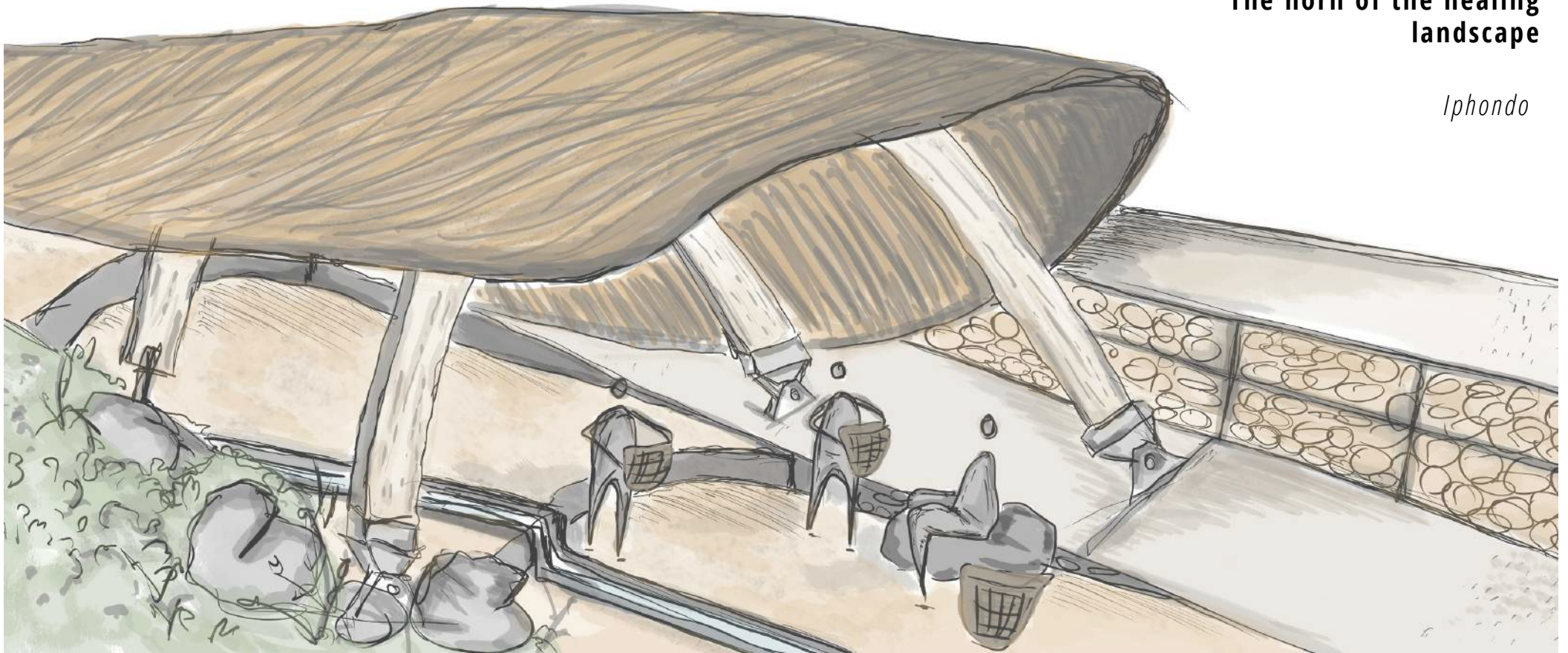
An adapted approach to medicinal plant harvesting and sacred landscape synergy

This section illustrates the design intended to run along the selected site. It shows the placement of each ritual space as well as how elevation changes when moving through the space. There is an elaboration of the each ritual sites materiality which predominately comprises of natural features borrowed from the site. Excavation plays an important role in molding the space and recreating a ritual sanctuary that honors traditional and indigenous practices of healing .

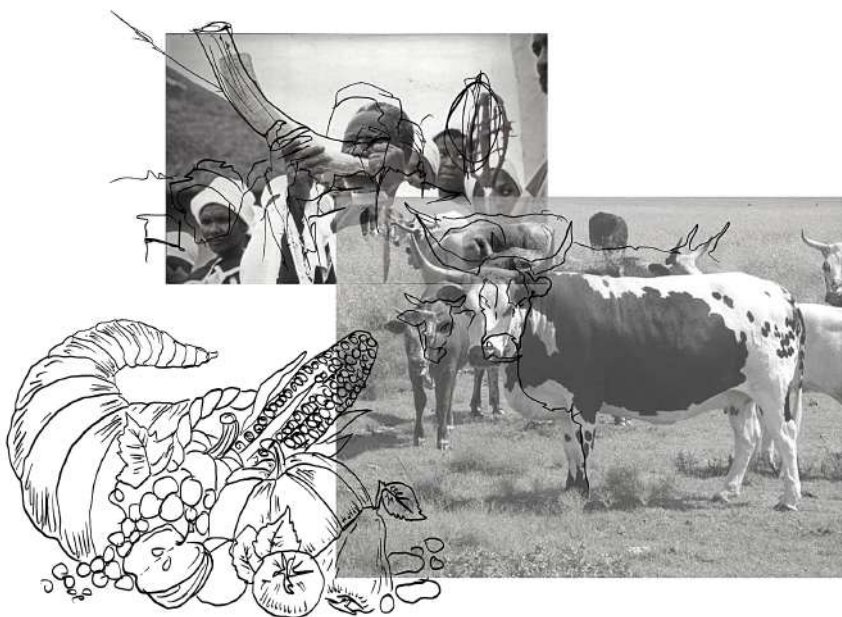
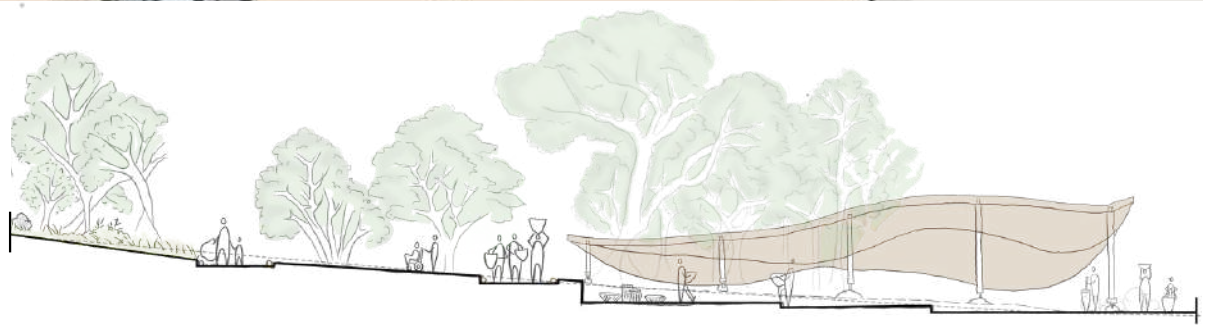


The horn of the healing landscape

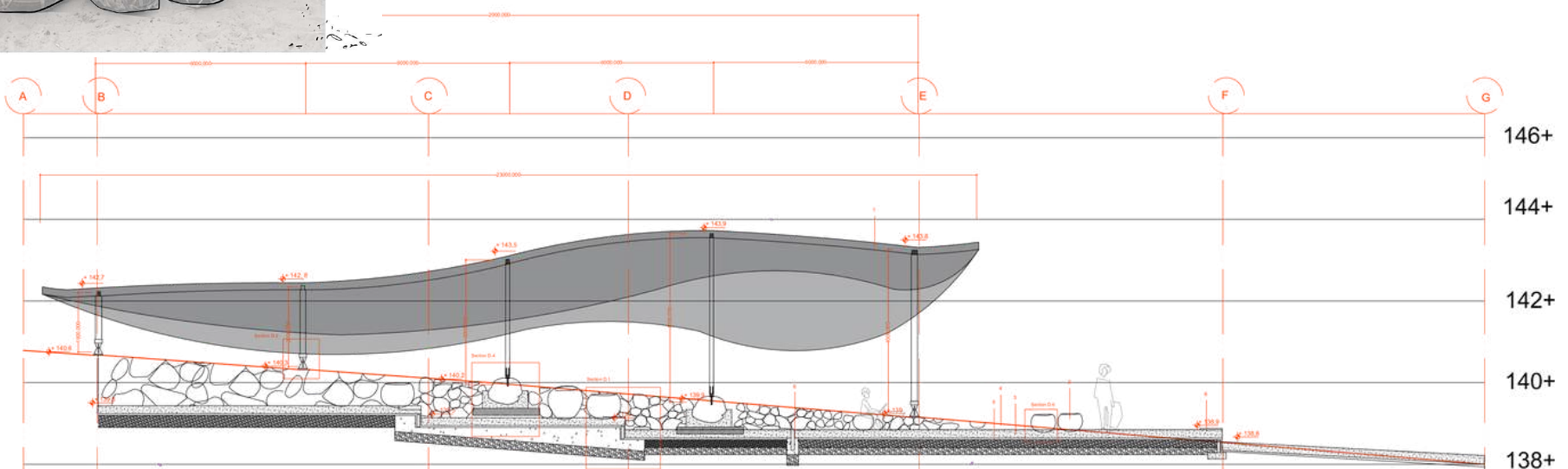
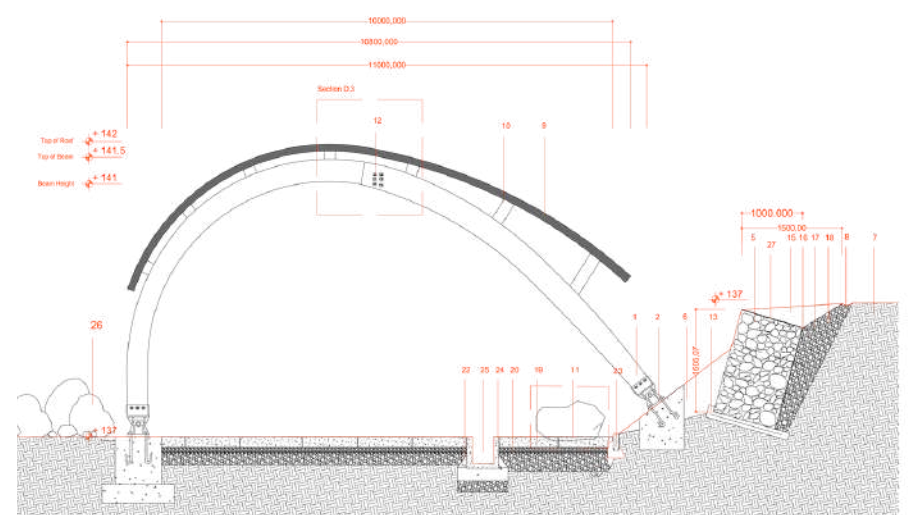
Iphondo



Iphondo

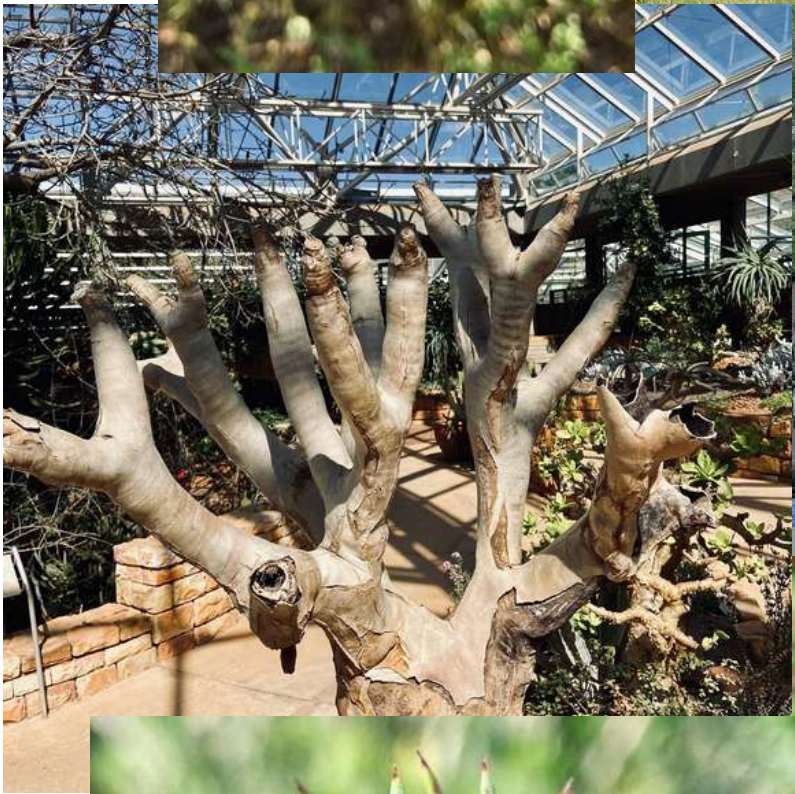


The *iphondo* structure meaning horn intended for the drying and processing of extracted medicinal plants has been inspired by numerous traditional features commonly used for rituals concerning medicinal plant processing, These are commonly known as rondavels as well as caves. The name was inspired by the horns commonly found on the rear head of animals. This reflects strength and power of not only the structure that holds the landscape but also the potency of the medicinal plants being processed.



CONCLUSION

Protected areas preserve important biodiversity landscapes, however, there is a consideration that needs to be taken of the importance of indigenous and traditional ritual performances such as wild resource harvesting that are a cultural necessity. The consecrated value of Ihlathi and amasiko (forest landscapes and traditional customs) especially in the context of protected areas which are established on World heritage sites needs to be thoroughly understood as important assets that define the identity of the people's heritage. Alternative ways of conservation could assist in developing inclusive management approaches of plant and cultural preservation. This will introduce alternative livelihood opportunities around the culturally and economically important harvest of natural resources thus further decreasing the compromise of ecological and consecrated landscape sustainability in the ever-changing South African modern society.



ISIKO LEHLATHI

" Makube chosi kube hele "

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Traditional Healing community

*Gogo Jebhu
Gogo Masabizi
Gogo Mthimkhulu
Gogo Sbonakude
Sisonke Papu*

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ETHICS APPLICATION FORM

Please Note:


Any person planning to undertake research in the Faculty of Engineering and the Built Environment (EBE) at the University of Cape Town is required to complete this form **before** collecting or analysing data. The objective of submitting this application *prior* to embarking on research is to ensure that the highest ethical standards in research, conducted under the auspices of the EBE Faculty, are met. Please ensure that you have read, and understood the **EBE Ethics in Research Handbook** (available from the UCT EBE, Research Ethics website) prior to completing this application form: <http://www.ebe.uct.ac.za/ebe/research/ethics1>

APPLICANT'S DETAILS		
Name of principal researcher, student or external applicant	Kekeletso Ramodibe	
Department	Landscape Architecture	
Preferred email address of applicant:	Kekecleo27@gmail.com	
If Student	Your Degree: e.g., MSc, PhD, etc.	MLA
	Credit Value of Research: e.g., 60/120/180/360 etc.	120 Credits
	Name of Supervisor (if supervised):	Clinton Hindes
If this is a research contract, indicate the source of funding/sponsorship	N/A	
Project Title	Unearthing the true nature of botanical gardens	

I hereby undertake to carry out my research in such a way that:

- there is no apparent legal objection to the nature or the method of research; and
- the research will not compromise staff or students or the other responsibilities of the University;
- the stated objective will be achieved, and the findings will have a high degree of validity;
- limitations and alternative interpretations will be considered;
- the findings could be subject to peer review and publicly available; and
- I will comply with the conventions of copyright and avoid any practice that would constitute plagiarism.

APPLICATION BY	Full name	Signature	Date
Principal Researcher/ Student/External applicant	KEKELETSO		2022/5/22
SUPPORTED BY	Full name	Signature	Date
Supervisor (where applicable)	Clinton Hindes		23 05 22

APPROVED BY	Full name	Signature	Date
HOD (or delegated nominee) Final authority for all applicants who have answered NO to all questions in Section 1; and for all Undergraduate research (Including Honours).			
Chair: Faculty EIR Committee For applicants other than undergraduate students who have answered YES to any of the questions in Section 1.	Prof. H. von Blotnitz		6 July 2022