

**ROBBEN ISLAND MUSEUM
AND
WORLD HERITAGE SITE**

**INTERPRETATION PLAN
2007-2012**

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1. Introduction to Interpretation Plan

RIM existing for 10 years, has had numerous successful and on-going interpretation activities; such as daily tours, educational and public programming and exhibition activities. However, in the absence of an overall coherent Interpretation Plan these activities did not necessarily communicate a powerful, integrated message which is linked to the universal significance of the site to the various publics which the Robben Island Museum serves. One of the recommendations of the team of consultants from ICOMOS, ICCROM, IUCN to the Robben Island World Heritage Site was to develop and implement a coherent Interpretation Plan. This plan is aimed at addressing this need.

Whilst the Interpretation Plan for RIM has to include all sites of significance on the island, this plan addresses the layered history of Robben Island through the lens of the Political Imprisonment Landscape which has been identified as the priority landscape for the 2007-2012 period in the Integrated Conservation Management Plan. Sites, stories, buildings, memories, associations, landscapes and the natural environment found within the Imprisonment Landscape are included in the Interpretation Plan. It is not anticipated that the overall Interpretation Objective for the site will change with the inclusion of the other sites as the layered history is present even within the routes and narratives of the prioritized period.

In the present heritage industry there are challenges in the provision of services and products presented to visitors. This is further exacerbated by the services and activities offered by non-heritage institutions. Robben Island Museum as both an educational, entertainment and learning centre has the responsibility to use the most appropriate methods to communicate the various heritage values to diverse audiences which educate and entertain and create new experiences. This Interpretation Plan is the prelude to achieving the strategic objective of Robben Island Museum sharing the natural and cultural heritage resources of Robben Island in a manner which is coherent and meaningful to the world. "The RIM shall interpret the heritage resources to inspire and influence people of the region and the international community in their understanding of the range of heritage values of Robben Island. Further to use the outstanding universal value of the World Heritage Site as a place of memory, as a representation of freedom and justice for all, to promote human understanding, human rights, a just society and good governance." (p.8 RIM ICMIP)

Methodology

Four Steps to Interpretation Planning for Robben Island Museum;

1. Internal Stakeholder consultation and workshops

- 1.1 Workshop to generate Interpretation Principles
- 1.2 Workshop to generate Interpretation Definition, Overall Interpretation Objective, Specific Interpretation Objectives and Interpretation Strategies
- 1.3 Presentations and Discussions on Branding principles
- 1.4 Presentation and Discussion on the Interpretation Plan and Visitor Management Plan
2. External and Internal Stakeholder workshops
 - This mirrors the work done for the RIM ICOMP
3. Synthesizing Research output & Interpretation Plans and activities
 - 3.1 New Visitor Experience (2001)
 - 3.2 Knowledge Hunt (2004)
 - 3.3 KPMG study (???)
 - 3.4 Tours Department Visitor Survey Program (???)
 - 3.5 Marketing and Communications – Market Segmentation Study
4. Public Participatory Processes

2. Annotated Statement of Significance

Statement of significance

‘While we will not forget the brutality of Apartheid, we will not want Robben Island to be a monument to our hardship and suffering. We would want it to be a triumph of the human spirit against the forces of evil. A triumph of wisdom and largeness of spirit against small minds and pettiness; a triumph of courage and determination over human frailty and weakness, a triumph of the new South Africa over the old.’ (1)

A. Kathrada

As a site of living heritage and a national and international symbol of political imprisonment, Robben Island holds strong symbolic associations for humanity. The site is a universal symbol of hope, solidarity and transformation, a site of spiritual reflection, healing and pilgrimage. (2) As such, it offers a world struggling under social injustices and intolerance, an example of the indomitable nature of the human spirit. (3)

Banishment, forced labour, imprisonment, isolation, and resistance to these civil rights infringements, are inscribed on the history of Robben Island over more than three centuries. Its cultural and natural landscapes, its views and vistas and the memories it holds, bear eloquent

Imprisonment Landscape – Site Descriptions

Maximum Security Prison

The Maximum Security Prison is located just west of Murray's Bay Harbour. It was built by political and common law prisoners in the 1960s, utilising stone and stone aggregate from the Jan van Riebeeck and Bluestone Quarries. The exterior of the walls has stone cladding with pointed jointing, giving the impression of a stone wall. However concrete makes up the thickest section of the walls. D section, and H-block was the first structure completed, and the Dining Hall the last, utilising the common stone finish. A prefabricated building for administration offices was added later.

The MSP comprises 4 H-block general sections, each consisting of four general cells designed to hold 52 inmates, a U-shaped isolation section consisting of approximately 120 single cells, a catwalk above the isolation section courtyard, a hospital, an administration section, kitchen and dining hall, 5 watch towers, 5-metre high double fencing surrounding the site, 3-metre high walls surrounding courtyards and separating the sections, and sportsfields.

Upon completion, the different sections were named – the general sections were named A, B, C and D-section while the isolation single-cells section was called *Khulukuthu*. In the 1960s both political and common law prisoners were housed together in the general sections and spent their days engaged in hard labour on various sites. The isolation section was used to house the leadership and those regarded as influential, and thus became known as the leadership section. The prison authorities housed individuals from all organisations in *Khulukuthu*.

In the mid-1970s, the isolation section was divided into 3 different sections and a high wall constructed in an attempt to prevent communication between the 3 sections. B-Section, comprising the eastern wing of the block, continued to house the leadership figures while the young BCM militants and MK cadres were housed in A-Section, comprising the southern and most of the western wings. The small C-Section became the punishment section. Both A and B-Sections had communal rooms for eating and recreational activities and courtyards that were utilised for tennis and small gardens.

The general sections were renamed D, E, F and G-Sections – formerly named A, B, D and C respectively. For a number of years D section was used to house the Namibian political prisoners, and only a few young South African youths were placed in that section. The recently arrived prisoners in the 1970s and 1980s, in D category, were placed in E-Section. Once they had been moved to a higher category, they were transferred to G- and F-Sections. These prisoners were provided with opportunities of learning trades in the workshops of the transformed *Ou Tronk* whereas the inmates of other sections spent their days in their cells.

Zink Tronk

During the construction of the MSP, prisoners were housed in the *ou tronk* and the *zink tronk*. ~~The Zink Tronk was an adjacent G-Section, on the north side, which later became the sportsfields and tennis courts of the general sections.~~

testimony to the physical and psychological hardships endured by those held on the Island during centuries of colonialism and apartheid. (5)

Yet it is the resilience, struggles and fighting spirit of the people of South Africa - interwoven with those of Africa and the world - and the triumph of liberation and democracy, that constitute Robben Island's universal significance. Robben Island has come to symbolize, not only for South Africa, or even the African continent, but also the entire world, the resilience and the eventual triumph of humanity over enormous hardship and adversity. (6) The Island represents a place of trauma and suffering by many, and as such it is a catalyst for healing. (7)

Robben Island is described as a 'university of life' through which strategies for a future society based on tolerance; respect and non-racialism were nurtured and implemented. The emphasis on education, on debate and on life-long-learning is testimony to the fight for justice and education and is key to Robben Island's role as a heritage site and its human rights discourse. (8) It demonstrates the role of education in the championing of human rights and the creation of a just society. It creates a space of contestation and dialogue that is the ingredient of a democratic society. (9)

Robben Island's tangible and intangible resources, its oral histories, documentary evidence, collections, structures, artefacts and landscapes hold the potential to provide a complex, rich interpretation of this World Heritage Site, its interconnections with other sites and its associated values. (10)

In the words of ex-political prisoner Walter Sisulu:

"Robben Island's notorious history as a place to which so-called undesirables of our society were banished, should be turned around into a source of enlightenment and education on the dangers of myopic philosophies, social and economic practices whose primary and sole objective is the oppression of one group over another ..." (11)

3. RIM ICMIP Priorities for 2007-2012

Through the process of developing the Integrated Conservation Management Plan (ICMP) for 2007-2012, the period of Political Imprisonment, 1961-1991 was isolated as requiring priority attention within the ICMP Action Plan. Sites, landscapes, vistas and natural resources identified as being a critical part of the Political Imprisonment Landscape are the following:

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Five buildings at the Sobukwe Complex were erected during WWII for various purposes including barracks, mess facilities and a hygiene office. The latter, designated T159, became Robert Sobukwe's house, while T158 was an ablution and wash area. Two long parallel dog kennels were built in front of the Sobukwe House in the mid-1970s to house aggressive dogs that were brought onto the Island for night patrol in the double fencing of the MSP.

From 1963 to 1969 Sobukwe stayed in a small white house which had formerly been used by black warders who were removed from the Island. His living quarters consisted of 2 small rooms, one used as a bedroom-study and the other as a kitchen and ironing room. Furnishing was sparse and included a bed with a coir mattress, cupboard, table, chair, bookcase and floor mat. At one stage Sobukwe established a small garden in front of his house.

A separate ablution block with hot and cold running water and a shower was located outside his living quarters. Another empty bungalow constituted the only other building in a relatively large fenced area where he was detained. His children stayed in this bungalow when they were allowed to visit him from 1967.

Bamboo Factory

The WWII South African Navy Degaussing station building was converted into a Bamboo factory in the Maximum Security Prison period. Degaussing¹ was devised as a counter measure to the magnetic mines the Germans began to lay, more lethal than the earlier mines. The only suitable position for the first degaussing range in Cape Town was found to be close to the Eastern shore of Robben Island. The sites of the instrumentation rooms, offices, and living accommodation had been built on the island.²

The two buildings of the bamboo factory are located between the *Ou Tronk* and the shore just north of the harbour. They are rectangular buildings made of plastered brick. After kelp seaweed (bamboo) was collected and dried on racks outside the buildings, it was cut up and processed by machine into a fine powder inside the buildings. Working conditions were very poor and the Namibian prisoners working there went on strike to protest against the extremely dusty conditions, requesting improved working conditions before returning to work.

Landbou

¹ Degaussing involves circling the ship with a current carrying cable of sufficient capacity to neutralize the ship's magnetism.

² Baumann and Le Grange, 2001.

Landbou is a sandy site situated to the south-west of the MSP and close to the lime quarry. As part of a punishment regime, prisoners were marched from the MSP to work on this site. Once they arrived there, they were forced to push wheelbarrows with steel wheels loaded with sand, in the soft sandy soil from one part of the site to another for no apparent purpose. It is also on this site that prisoners were beaten and tortured. Some prisoners were buried in the sand leaving only their heads exposed to enable them to breathe. Asked by warders if they were thirsty, they were then urinated upon by warders. This site epitomizes the extreme forms of punishment meted out by two infamous warders, the Kleynhans brothers, who, working in collaboration with common law prisoners brutalised political prisoners in the early 1960s.

Hydroponics

The hydroponics building is located on Raymond Road to the south-west of the MSP. It is of a similar style to many of the buildings in the 1960s on the island with its exterior of stone cladding like that of the MSP. The greenhouse building in which hydroponic methods of growing vegetables and fruits such as tomatoes and cucumbers, has a translucent roof creating an environment conducive for the rapid growth of the plants. Smaller buildings housed engines that pumped and supplied water to the site. A stone walled cattle kraal was constructed in the environs of hydroponics. Political prisoners from the 1960s to the 1980s worked at hydroponics as part of their punishment in the early years, but later it was regarded as part of their 'social rehabilitation'.

The Visitor's Centre

The Visitors' Centre on the edge of the harbour was the place of contact for political prisoners with their families and their lawyers. In the Visitors' Centre one section comprises the visitor area where prisoners were separated from their visitors by plate glass and communicated with each other through an invariably faulty sound system. People were forced to shout to each other in this confined space and you can imagine the noise and confusion with several people simultaneously shouting to each other in different languages. In a situation where many prisoners were only allowed one half-an-hour visit every 6 months, this was an extremely harrowing experience.

From 1983 A category, the most "privileged" group of prisoners were allowed contact visits in small rooms in the centre. Contact visits were later extended to all prisoners. All visits were monitored and recorded. The room to the immediate right of the archway, going towards the prison, was initially a dentist's room but in the early 1980s it was used to house the sound equipment that monitored and recorded prison visits.

Murray's Bay Harbour

The Murray's Bay Harbour is situated on the East coast of the Island. It is a relatively small harbour that consists of one breakwater and the quay where all the staff and visitors boats from the mainland arrive. Founded within the area of the earliest landings on the Island, the quay was built in historical phases with the first major works completed during WWII.³ As the central element of Murray's Bay Harbour, the main quay is of both historic and symbolic value. As the gateway to the Island, it symbolises the threshold between freedom and incarceration.

The harbour was enlarged after World War II, and part of the high wall that hid the view of Table Bay, and some new buildings were built by prisoners after 1960. The buildings housed rooms such as the waiting room for warders, and their families and visitors, ablution facilities, and an X-ray room to check visitors for weapons. The harbour master's office was built on the second floor with a view of the bay. The quay and the breakwater have been extended recently to make the harbour safe for vessels berthed there in stormy weather. A T-jetty with a floating section has been introduced to enable easier access for wheelchair-bound people in order to meet the principle of universal access.

Airstrip

The airstrip consists of two 700m long and 30 feet wide asphalt landing strips orientated in south-east and south-west directions. It is linked by tracks from each runway to Perimeter Road and to the Maximum Security Prison. It was part of the infrastructure developed on Robben Island during the World War Two period. Building commenced early 1940 and was completed at the end of 1942. In this period it was used for supplies and for bombers and reconnaissance aircraft that had run out of fuel or encountered other problems whilst on patrol. In the Maximum Security Prison period prisoners on death row were flown by Dakota aircraft from the Island. The sound of the Dakota aircraft was therefore a much feared sound. The Rivonia trialists were brought to the Island on a chartered Dakota airplane.⁴

Medium B

The Medium B Security Prison (that was used to incarcerate common law prisoners) is located on the northern edge of the village between Church Street and the East coast of the Island. The complex was used as a medium security prison from the late 1960s, and during this period was considerably altered by the Department of Public Works. The oldest part of the complex comprises three blocks of equal width and the large hangar-like structure with a curved roof. Three metre high walls topped with barbed wire surround the structure, and all windows are

³ Ibid., PAGE NUMBER.

⁴ Alcott Blow interview by Mr Adriaan, 28/11/1998.

barred. Most cells were large general cells however some buildings were adapted to house a number of single cells for isolation or punishment purposes.

These structures, housing cellblocks and the main kitchen, date back to the WW2 period. More recently it has been converted into a Multi-purpose Learning Centre with some surfaces being conserved to show its historical use. Whilst the footprint and fabric of the building has been conserved, some of the structures have been converted into the facilities for the Learning Centre (conference rooms, a resource centre, eating facilities and accommodation spaces).

The Administration Block

The Administration Block is situated opposite the former Medium B Security Prison in a rectangular block with a paved forecourt. It is located on a site previously occupied by part of the Male Leper wards. It is possibly of further historical significance associated with the WWII occupation of Robben Island. Next to the Administration block is a cricket pitch. This open field was the warder's parade ground where members of the Cape Corps conducted their drills everyday.

The Village

The Village Precinct consists of the area in the South-East of the Island bounded by the Boundary Road to the North, the Light House Area in the West and the Coast Line. Construction of the village began under British colonialism and some dating to the 1840 still exist. However most of the houses were constructed in the last 50 years. The current quality of the village is characterised by the location of public facilities along Church Street, including the School, the Garrison Church, the Clinic, the Club House and the Post Office. The village also accommodates the Residency and Dutch Parsonage (Guesthouse), the Anglican Parsonage, and the Male and Female Asylums. The area of the shop in the East of the village can be regarded as the centre of the village. There is a petrol station, a swimming pool and a playground with mini-golf in close proximity to the shop. The residential, single-storey houses, are concentrated on the Western side of Church Street and around the sports field.

Jetty 1

Jetty 1, in Table Bay Harbour, Cape Town was an integral part of the political imprisonment landscape after Robben Island was declared a Maximum Security Prison. The authorities used Jetty 1 as a departure and arrival point for prisoners, visitors and staff. Originally it was a corrugated iron (zinc) building with no secure cells. Warders chained prisoners to the benches. In the 1970s a double-storey brick building was erected on the site, and what was initially the

exterior was unplastered with red face brick. The new building contained offices, waiting rooms and barred cells. Once imprisoned on Robben Island, prisoners only crossed to the mainland to face further interrogation or charges, or to visit hospitals. Their memories of Jetty 1 cells are often associated with sickness and ill health.

Family and friends visited political prisoners on Robben Island with great difficulty, negotiating stressful procedures linked to applications, permits and passes. After long journeys to Cape Town they often struggled to find accommodation. At Jetty 1 they sat in waiting rooms reserved for 'Non-Whites only' whilst preparing themselves for their visit. Anxiety, fear, excitement and hope framed their wait for the ferry. Return journeys were harder. They had to leave their loved ones behind. Warders and their families visited the mainland only on their two weekends off per month. For them, arrival at Jetty 1 meant a return to work and the isolation of Robben Island. They left the 'freedom' and relaxation of mainland life behind at Jetty 1.

World War Two Landscape

WWII Sites

Robben Island has a high concentration of WWII sites. There are two main gun emplacements positioned on the south and northeast side of the Island: the De Waal⁵ Battery and the Cornelia Battery. In addition to the guns of the main batteries, each battery had an engine room, observation posts, fire control towers, underground bunkers containing ammunition, as well as searchlights storerooms and small barracks. Numerous pillboxes, barracks and stores were built on numerous sites around the Island.

The Routes identified as a part of the Interpretation Plan for 2007-2012 do however, cross over and through sites of significance and the natural heritage which are related to earlier periods of the island history. These sites are included in the Interpretation Plan through the proposed construction of the narratives, publications, etc. Whilst the Village precinct has not been identified as a priority for major research, interpretation and restoration work in the ICMIP for 2007-2012, the RIM repairs and maintenance program includes it (*refer page number in ICMIP*) as visitor use of the Village precinct is anticipated and planned for as a part of the Political Imprisonment Landscape.

⁵ Previously the Robben Island Battery

4. Core Message of the Robben Island Museum and World Heritage Site

The Political Imprisonment Landscape which is interwoven with resistance, resilience and the triumph of the human spirit over hardship serves as a lens through which to explore banishment, hardship, isolation and imprisonment which is a critical elements/themes of the layered history of Robben Island.

5. RIM Interpretation Themes

5.1 Robben Island - the University of/for Life (SoS No's:1, 8, 9, 11)

Sub themes:

Education and resistance in the Maximum Security Prison
Cultural Diversity/anti-racism and a culture of human rights and responsibility
'Mrhabulo⁶ and Kolgos⁷': Building a society of tolerance and peace building

5.2 Robben Island & the World: a microcosm of colonial and Apartheid South Africa (SoS No's:3, 6, 7, 11)

Sub themes:

Tracing the Journeys of peoples; forced, through circumstance or choice
The cycles of Man's Inhumanity and Cruelty to Man
Political Imprisonment and its impact on Society: Strengthening resistance through organization & challenging family/societal structures

5.3 Resistance and Resilience (SoS No's:1, 5, 11)

Sub themes:

Local and International Support Systems created for Political Prisoners
Continuities and discontinuities of unity and difference in the MSP: Prisoner – Prisoner relationships
Complexity of relationships between Prisoner and Warder
Hard Labor as Punishment/Site of resistance

⁶ Mrhabulo

⁷ Kolgos

Isolation and the Human Spirit
The 'Professors' & Political Prisoners: exploring relationships between common law prisoners and political prisoners

5.4 Conservation of the Tangible and Intangible Heritage of RI (SoS No's: 1, 2, 3, 8, 9)

Sub themes:

Conservation and Interpretation of universal significance
Landscapes of hard labor, the rubbish dump and its uses as sources of smuggling and accessing resources
The relationship between the Natural and Cultural landscapes of Robben Island
Symbols, Language, Communication and Traditional practices
Memory Landscapes⁸

6. RIM Definitions

6.1 Interpretation

Interpretation is a key conservation tool of the intangible and tangible heritage resources of the Political Imprisonment Landscape of Robben Island.

Interpretation is the process of deriving and communicating meaning and understanding of the values and significance of the World Heritage Site in a manner that enhances the national as well as universal significance and the spirit of Ubuntu⁹, which was forged through *hardship and struggle* and is revealed in the oral stories, objects, artifacts, landscapes and sites of Robben Island.

1. Ubuntu [ubu ntu] n. S. African. humanity or fellow feeling; kindness. [Nguni] From Word Reference.com

Ubuntu is very difficult to render into a Western language. When we want to give high praise to someone we say, "Yu u nobuntu"; "Hey, so-and-so has ubuntu." Then you are generous, you are

⁸ This includes memories which people have of the RI environment at the time of their engagement with the site, the insertion of subjective, feelings and associations with the landscape and taking into cognizance the fragility of memory and its relationship with forgetting and trauma associated with the site

⁹ An African philosophy and way of life which shapes an individual within the context of community or society. "I am a person because of other people"

hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, "My humanity is caught up, is inextricably bound up, in what is yours." . . . We say, "A person is a person through other persons." . . . A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed. . . . To forgive is not just to be altruistic. It is the best form of self-interest. What dehumanizes you inexorably dehumanizes me. [Forgiveness] gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanize them

2. There are many possible translations in English for ubuntu, including:

- "Humanity towards others"
- "I am because we are"
- "A person 'becomes human' through other persons"
- "A person is a person because of other persons"

A popular definition of ubuntu is, "the belief in a universal bond of sharing that connects all humanity." [1]

An attempt at a longer definition has been made by Archbishop Desmond Tutu (1999):

A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed.

Louw (1998) suggests that the concept of ubuntu defines the individual in terms of their several relationships with others, and stresses the importance of ubuntu as a religious concept. He states that while the Zulu maxim umuntu ngumuntu ngabantu ("a person is a person through other persons") may have no apparent religious connotations in the context of Western society, in an African context it suggests that the person one is to become by behaving with humanity is an ancestor worthy of respect or veneration. Those who uphold the principle of ubuntu throughout their lives will, in death, achieve a unity with those still living.

3. "Ubuntu" is an ancient African word, meaning "humanity to others". Ubuntu also means "I am what I am because of who we all are".

6.2 Audience/Visitors/Publics

For the purposes of this document the word Visitor will be used to describe those people who travel from their homes and places of residence to Robben Island and spend time on the site.¹⁰ Include satellite sites This could be for 2-3 hours to extended periods of many days or months. Publics will be used to describe people who are the peoples of South Africa and the world, who may or may not have an interest or stake in the legacy of Robben Island. Robben Island Museum may choose to identify groups of people within these "publics" and target them to become "visitors". Groups such as economically disadvantaged, who may not be visiting for one reason or another OR such as 25-35 year olds who are economically active and frequent travelers but who have not visited RIM.

Audience will be used to describe those people who participate in RIM activities outside of the site; such as the RIM road show/traveling performance, reference group meetings, research activities, watch or listen to RIM programming through the media and on the website.

These terminologies not divorced from the strict sense.... In most instance visitors can be audiences

6.2 Living Heritage/Museum (numbering)

Living heritage as defined within the ICOM/UNESCO definitions at RIM are the practices, values, stories, memories which are embodied in people such as the Ex Political Prisoners, Warders, WW2 veterans and peoples of South Africa and the world who resisted Apartheid. RIM also believes that the visitor to RIM becomes a part of building and conserving the legacy of the island and through their engagement through various public program activities, contributes to new memories and stories and histories. (excluding visitors attending to traveling exhibition)

6.3 Theme based

Thoughtful careful planning are key to good interpretative strategies. These include a reflection on the RIM Statement of Significance and identifying key themes/anchors which emerge as story lines for tour narratives, exhibitions, educational activities, research and publications.

¹⁰ Site includes the island as well as all satellite buildings; Nelson Mandela Gateway, Jetty 1, UWC/RIM/Mayibuye Archive

6.4 Overall Interpretation Objective

This is what the RIM sets out to achieve through all of its interpretation strategies. Evaluation and assessment of the success of the communication of the content of interactions with RIM visitors and audiences should be measured against these objectives.

6.5 Mindful Visitors

"Mindful people actively process information, question what is happening and have maximum control over their own behavior and situations they are in". Mascardo, 1996... additional info.

6.6 Memory Landscapes

These are associations, including feelings which people have to a particular landscape or environment. The landscape or traces may not exist in tangible form any longer.¹¹

6.7 Pilgrimage

"A journey to a sacred place or shrine. A long journey or search especially one of exalted purpose or moral significance". Free Dictionary by Farlex and Answers.com

In 1999 the concept of 'pilgrimage' was developed by the RIM, "as an overarching concept through which the visitor management experience would be mediated. This would be 'implicit' and subtle - a framework for RIM to develop its 'services/products' rather than an 'explicit' process."

Pilgrimage is associated with memorial visits to symbolic/sacred sites. The pilgrimage concept provides RIM with "a strategy which minimises vulnerabilities / protects the significance of the island through an evocative visitor experience in the precinct [prison] and which recognises that visitor needs are a critical museum consideration and thus for an integral part of this conservation / interpretation strategy"

Conceptual Plan: Prison precinct Visitor Experience. RIM. 2000.

7. Principles of Interpretation at Robben Island

7.0 Use of Multiple Voices and multi – layering

To actively seek multiple narratives and not to inhibit communication of contested memories and stories. To present to Visitors variations of narratives which provides an inclusive¹² story.

To ensure that all narratives where applicable are contextualized within the South African and

¹¹ For example; political prisoners may only recall sites and landscapes on the island to which they were exposed through hard labor or walking

¹² The Research & Development Program should be equipped with proper channels through which 'silences' and/or silenced narratives can emerge

international context, interconnectedness demonstrated and reference materials used from the UWC/RIM/Mayibuye Archive Collections.

7.1 Ensuring universal access

Making sure that the variety and forms of interpretation tools creates cultural, physical, linguistic and social access to the legacy of RI

7.2 Respecting and striving for authenticity

To continually interrogate authenticity of experiences, narratives & make necessary interventions where appropriate

7.3 Stakeholder participation and transparency to museological decisions

To strive for identification and active participation of appropriate stakeholders in the development of interpretation plans. To ensure there is transparency in the articulation of museum decisions and processes with respect to interpretation. To provide for feedback and comment opportunities from the Publics with respect to interpretation tools.

7.4 Inclusivity

Robben Island Museum is a national museum. It is therefore mandated to speak to an audience of all people's who live in South Africa. The narratives should reflect this inclusivity and particular efforts should be made to ensure that an on-going audience development program is generated through market research.

Robben Island Museum is a world heritage site and its narrative should therefore reflect the universality of the legacy of the island to the world. Visitors should all experience inspiration and the positive influence of the RIM legacy.

7.5 Ensuring compliance to Code of Ethics¹³

To ensure that all staff are trained in the Codes of Ethics for Museums. To plan for and monitor application of the Code of Ethics through policies and procedures and practice¹⁴.

7.6 Integrated interpretation of natural & cultural environment

The unique birdlife, geological formations, landscapes and vistas should be interpreted together with that of the cultural environment.

7.7 Nurture notion of the living heritage/museum

¹³ SAMA & ICOM Code of Ethics for Interpretation

¹⁴ Assessment and Monitoring tools in the Interpretation Program should be guided by the Codes of Ethics

To strive to understand what a living museum and heritage site is and integrate it into its programming and communications strategy. To ensure that all visitors (tourists, school groups, campers, conference goers, etc) who visit Robben Island understand that they are a part of the heritage making process of Robben Island Museum and that their stories and footprints are valued. That all visitors should feel that they have been affected by and are affected by their journey to Robben Island and that its legacy speaks to their condition.

7.8 Striving for professional excellence

That all aspects of work related to the RIM is recognized by RIM staff and service providers as critical to the total positive experience for visitors. Training and Development needs which are identified need to be followed up and provision made. Each year the benchmark for excellence needs to be raised.

7.9 Theme based

That key interpretative tools such as; narratives, exhibitions, tour routes and educational programming will be informed by themes which emerge from the statement of significance; such as resilience, the triumph of the human spirit and the heritage values.

8. RIM Overall Interpretation Objective

The RIM Overall Interpretation Objective is for all visitors, its publics and audiences to understand how through hardship the survival and resilience of political prisoners on Robben Island reflects that of the South African people and that they would be moved and inspired in their own lives and embrace tolerance as a way of life.

Learning Objective

That all visitors have an understanding of the ways in which political prisoners survived their harsh environment, retaining their dignity and identity and thereby portraying resilience of the human spirit. *This reflects the spirit of the South African people and their allies in the fight against Apartheid; and the reconciliatory spirit of the South African people and nation.*

Emotional Objective

That the majority of visitors will be moved by the experiences of ex-political prisoners in their struggles and triumphs and inspired that people were able to overcome this suffering/cruelty/hardship

Behavioral Objective

To embrace tolerance as a way of life – practice respect, reject prejudice and to actively contribute to a culture of human rights.

9. Robben Island Museum Interpretation Plan: 2007-2012

9.1 Theoretical Underpinnings

The Robben Island Museum used existing definitions of Interpretation within the heritage sector to inform its own definition. These definitions include; the Ename Charter of 2004 (ICOMOS), the US/ICOMOS Charleston Declaration and that of Interpretation Australia (1978). Tilden's, (1957) definition of interpretation; "an educational activity which aims to reveal meanings and relationships through the use of original objects, by first hand experience an illustrative media, rather than simply to communicate factual information" was also explored through a workshop process.

The RIM Interpretation Team believed that the RIM definition needed to reflect elements of the peculiarities of the South African historical context as it is what makes the RI significant within a national and universal context. The inclusion of "Ubuntu" as a key philosophical and way of life in the Maximum Security Prison describes the notion of "ngubuntu abantu". This approach to life and relationships in the Maximum Security Prison can be best illustrated through the practices of kolgos¹⁵, debates and discussions¹⁶, sharing of letters, family visits and educational – formal and informal learning methodologies and practices.

¹⁵ Prisoners were graded from A to F categories. These categories gave certain privileges to some and not others; privileges of numbers of letters, access to grocery and cigarettes, bread, etc. In order to defy the Prison Regulations and its attempts to create differences based on access to resources, the prisoners created the kolgos into which all resources were placed for sharing, even amongst those who did not have access.

¹⁶ Also known as Mrhabulo

- In the development of the Interpretation themes, core message and interpretation strategy, RIM used the six principles for Interpretation evolved by Freeman Tilden, 1957. These are;
1. Talk about what is being displayed/described to the personality/experience of the visitor
 2. Interpretation is revelation based on information
 3. Interpretation is an art
 4. The goal is provocation, not instruction
 5. Try to present the whole not the part
 6. Don't just dumb it down for the children

Further to this, RIM used the adaptation of the six principles by John Ververka¹⁷ into;

- P - Provoke
- R - Relate
- R - Relevant
- A - Address the whole theme
- M - Message, to underpin the interpretation strategies suggested for the Interpretation Plan.

There are 3 kinds of Interpretative Objectives which are constructed into the Interpretation Plan; Learning Objective, Emotional Objective and Behavioral Objective. It is believed that through the careful planning of interpretation and implementation of appropriate interpretation strategies RIM will nurture "mindful visitors"¹⁸. "Mindfulness is a state of mind that results from drawing novel distinctions, examining information from new perspectives and being sensitive to context" (Langer, 1993). Whilst, "mindlessness is considered a type of disengagement from information in one's surroundings." Franman and Norman, 2004.

The RIM through various internal and external processes has articulated the nature of the RI experience as that of a "pilgrimage" (see definitions). Whilst not everyone who visits Robben Island necessarily wants a pilgrimage, the site has to facilitate and enhance the experience so that the diverse needs of visitors are met and mediate an environment where "pilgrims" and other visitors are equally satisfied. The careful construction of the Visitor Experience should facilitate this and lessen the potential conflict between visitor needs. The principles of creating "mindful visitors" combined with that of interpretation should facilitate this. It can be argued that mindful visitors is purely a cognitive process and neglects the affective or emotional impact of an experience. Equally it could be argued that the cognitive processes facilitates or mediates the affective experience. The variety of Interpretation Strategies

¹⁷ Reference Source

¹⁸ Mascardo's theory, refer to Definitions above

identified by RIM in order to meet the specific interpretation objectives are an attempt to mediate the variety of visitor needs articulated through the visitor surveys. (see next chapter). It is important however, that a balance is created between the intended objective and the strategies used so that they do not dilute or sensationalise or commercialise, what is still a painful part of South African history.

This synergy therefore between Interpretation as Conservation Tool, Interpretation as a key strategy for creating mindful visitors with clear cognitive, emotive and behavioural objectives and the notion of "pilgrimage" underpins the Interpretative Routes that have been designed by RIM as a part of the Interpretation Plan.

9.2 Understanding RIM Current Visitors and Audiences

There are different categories of Current Visitors to the Robben Island Museum. The table below illustrates who these are and some of their engagement with the site.

Categories of Visitors

Category	Time Spent	Frequency	Activities	Needs
Residents Their Family & Friends	1 year	Full Time Occasional	Home/Recreational	Recreational Facilities, Community Structures
School Groups	2.5 hrs	Mon-Fri; March - October	Specially designed educational program	Specially designed materials, routes, orientation & debriefing
Adult Learner Groups	2.5 hrs – 4hrs	Frequent	Specially designed educational program	Specially designed materials, routes, orientation & debriefing
Special Events	<i>Special Tours Conferences/1 Day meetings</i>	<i>Regular</i>	<i>Rabia to provide details</i>	<i>Special Tours</i>
Tourists	2.5 hrs	Daily except on 1 May	MSP Tour Bus Tours of island	<i>See below</i>

Educational Programming	1 overnight – 10 days	X2 Quarterly	Specially designed educational program	Specially designed materials, routes, orientation & debriefing In-depth engagement with the sites of RIM
Primary School	Full Day, daily	Regular	Primary School curriculum, Sports, fundraising events	
Pre-School	Full Day, daily	Regular	Pre-school learning program, sports, fundraising events	

****Staff of RIM & Service Providers are excluded*

Categories of RIM Audience

Category	Time Spent	Frequency	Activities	Needs
RIM Road show	3 – 3.5 hrs	Curriculum Specific	View DVD/video Engage with RIM Worksheet View Play	
RIM Research Program	4hrs-2 days	-		
Radio/television Programming		Irregular		
Website	unknown	unknown		
Traveling Exhibitions				

Limitation of Studies

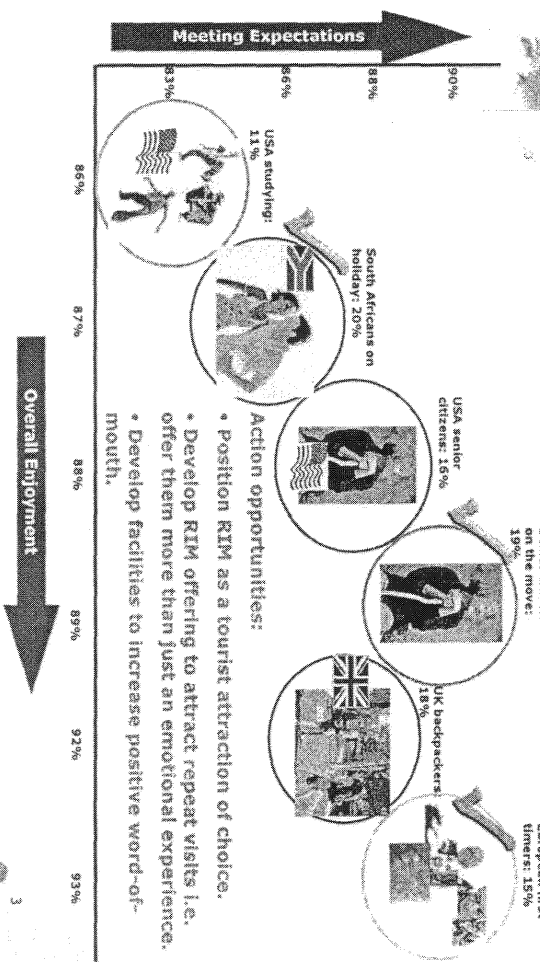
Deirdre Prins-Solani 04 January 2007



1. Executive summary

Growing the market

RIM visitors



- Action opportunities:
- Position RIM as a tourist attraction of choice.
 - Develop RIM offering to attract repeat visits i.e. offer them more than just an emotional experience.
 - Develop facilities to increase positive word-of-mouth.

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4.1 Respondent demographics



Demographics

GENDER	Domestic	International	Visitors
	Male	34%	49%
Female	66%	51%	56%

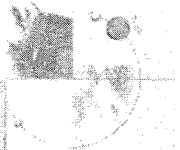
EDUCATION	Domestic	International	Visitors
	Currently in school	-	2%
Completed high school	40%	26%	20%
Tertiary qualification	44%	46%	44%
Post-graduate qualification	7%	28%	28%
Partially completed high school	9%	-	-

AGE	Domestic	International	Visitors
	18-24 years	18%	5%
25-34 years	39%	23%	28%
35-44 years	27%	22%	18%
45-54 years	13%	15%	14%
55-64 years	3%	24%	18%
65+ years	2%	14%	8%

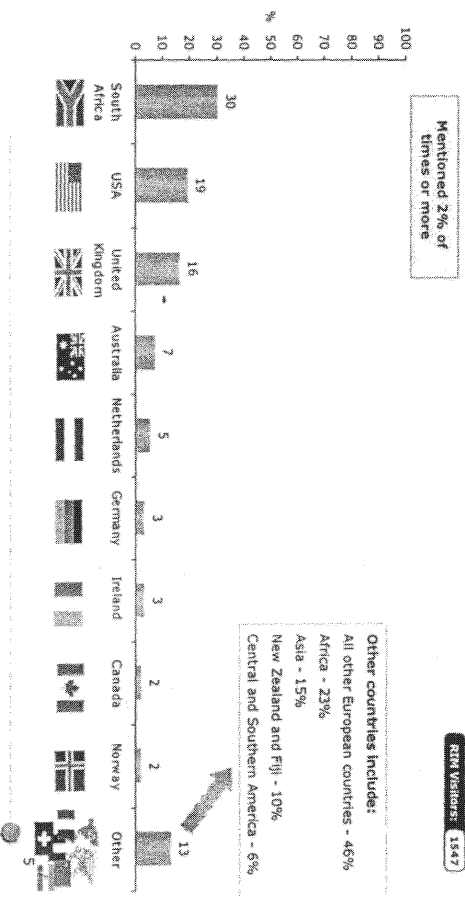


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4.1 Respondent demographics



Country of origin



RIM Visitors

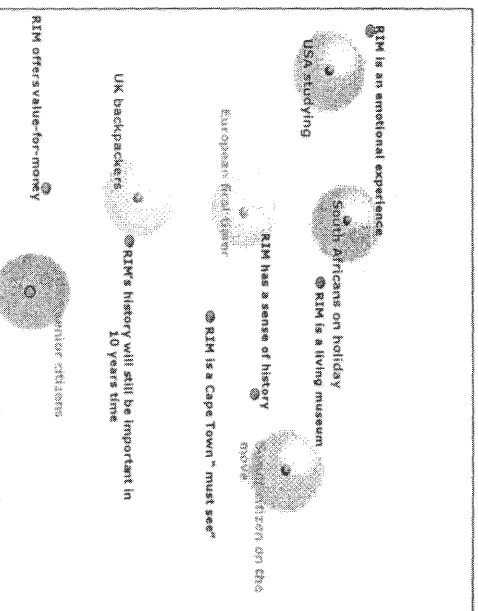


Grow segment	Senior Citizens on the move	South Africans on holiday	UK backpackers	USA Studying	European first-timers	USA senior citizens
RIM is "must see"	91%	87%	91%	94%	89%	90%
Tourist attractions visited before RIM (excl. V&A, CBD, Flea market)		X		✓		
RIM is an emotional experience	93%	86%	86%	83%	90%	91%
Outstanding feature of RIM	✓			X		
Visit exceeded expectations	90%	85%	88%	83%	90%	88%
Main reason for expectations not meet	Too short time Too many people	Too many people	Too short time	Poor service	Poor service	Too many people
Perception most influential in exceeding expectations	RIM is an emotional experience, 93%	RIM offers value for money, 83%	RIM offers value for money, 89%	RIM is a living museum, 89%	RIM is a Cape Town "must see", 91%	RIM has a sense of history, 99%
Overall satisfaction combining Robben Island & prison tour	92%	91%	95%	91%	95%	93%
Combined satisfaction of different components	40%	44%	51%	47%	53%	48%

9.3

Reasons for Visiting Robben Island Museum and World Heritage Site

Segments' associations with RIM value propositions



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9.4 Audience Interpretation Needs

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VISITOR DEMANDS: Extracts from visitor survey questionnaires

- Chinese guide and a brochure
- I don't want to hear propaganda
- I would have enjoyed a narrative video
- Shoulder guides to their see would near the guide
- Perhaps more rooms with collection of photographs
- Local and/or foreign propaganda and history clip panels
- More individual stories
- More information on the prisoners
- Brief case histories
- Longer tour of the island
- Greater depth and explanation
- Longer clips than now
- Spread a night
- A bit time to wander around by yourself
- Coverage of mass/individual case information
- More of the 1970s, 1980s, 1990s
- More information on the 1980s
- Detailed photographs from actual house arrest, then sitting in the car
- More direct contact to interviewee
- Radio tours
- More exhibitions in the prison shops
- Better food by night
- It would have been nice to ask questions from the warders
- A museum with exhibitions
- Some cases of the 1970s, 1980s, 1990s, 2000s
- Some descriptions of the lives of other prisoners (even the famous ones) before, during and after their imprisonment would be interesting
- Some information on the 1970s
- Would like to see more. Could discuss walking
- Going into the buildings, churches, etc.
- Information of the 1970s
- Longer prison tour, time to read all the testimonials
- Audio visual presentation of prisoners' diaries
- Large photos of the four prisons in the 1980's
- ESSA original case
- To see photos and hospital
- Photos of the 1970s, 1980s, 1990s, 2000s
- Could the books with smaller editions of cases
- More guide, explanation of the history of
- A sample of one or two prisons painted in original state
- Clothes prisoners had to wear
- The audio show was a real disappointment (no postcards of things on the island)
- Walking on the island to experience the different seasons
- Wearing a hat from a representative of ex-warders
- More pictures and written information in cells

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Interpretation Plan

Routes : Objectives and Interpretation Strategies

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Scribes

Jeanette Daniels, Luanda Rwexana

Robben Island Museum Interpretation Plan Strategy Framework

1. Precinct/Route:
2. List all the sites/landscapes/Vistas;
3. Select 4 Themes relevant to Precinct/Route;
4. Identify specific Interpretive objectives for each site;
5. Identify appropriate Interpretation Strategies
6. S.W.O.T

Political Imprisonment Landscape (maybe put site descriptions here?)

- Jetty 1*
- Murray's Bay Harbour
- Visitors Center***
- Sobukwe Precinct***
- Maximum Security Prison
- Bamboo Factory
- Lime Quarry
- Zink Tronk
- Stone Quarry
- Airstrip
- Ou Tronk
- Village
- Bougroep
- Hydroponics-
- Landbou

Sites in bold and marked with * have specific Interpretation Plans which are attached.

Route: Arrivals & Departures

Summary of Significance:

The sites included in this Route are very significant for the Period of Political Imprisonment. From Jetty 1 being the "Gateway" to the Island and the only access point (aside from air travel) for most prisoners, residents, warders and family members to the Visitors Centre on the Island which was the only point of contact between Prisoners and their families, friends and lawyers. Though intangible, the middle passage evokes powerful memories for those who journeyed to the island. For many of the banished, imprisoned it would be first sea faring journey, often in abject conditions of physical bondage.

Overall Interpretation Objective:

Themes:

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Resistance and Resilience

Robben Island and the World: a microcosm of colonial and Apartheid South Africa

Site/Landscape	Specific Interpretative Objective	Interpretation Strategies
<p>Jetty 1*</p>	<p><u>Learning Objective:</u> Visitors should understand the impact of Jetty 1 on both prisoners and warders and the contradictory feelings the space generated in both parties</p> <p><u>Emotional Objective:</u> Visitors should be horrified at the military (like) procedures used on prisoners at Jetty 1</p> <p><u>Behavioural Objective:</u> Visitors should want to visit the Island to gain a greater understanding of the impact of prison on warder and prisoner</p>	<p>See attached Interpretation Plan</p> <p>Jetty 1 information to be included in the Brochure specific to the Route</p> <p>Documentary of the Jetty 1: a reconstruction</p>
<p>Historic Vessels</p>	<p><u>Learning Objective:</u> Visitors should gain insight into the thoughts, fears and anxieties of prisoners, warders, prisoner families associated with the ferries</p> <p><u>Emotional Objective:</u> Visitors should be affected by the solemnity of the vessels and prepare themselves emotionally for their journey</p> <p><u>Behavioural Objective:</u> Visitors should enter the historic vessels with respect</p>	<p>Audio Equipment with soundscape; extracts of interviews with Political Prisoners, Namibian Political Prisoners, Warders, Skippers, Family members.</p> <p>Visitors should be able to select whose stories they would wish to listen to OR</p> <p>Guide/Custodian at Jetty 1 to provide brief narrative about the various ferries used.</p> <p>Installation of Prison artifacts</p>

	and awe at the many journeys that have been undertaken on them	in the ferry holds
Middle Passage	<p><u>Learning Objective:</u> Visitors should understand the trauma of the sea journey for prisoners and their loved ones and that it is a continuation of a journey which began in many places from across RSA and Namibia</p> <p><u>Emotional Objective:</u> Visitors should be deeply affected and saddened at the notion of separation and be preparing themselves for pilgrimage</p> <p><u>Behavioural Objective:</u> Visitors should (stated differently) abhor and resist practices which separate and divide families</p>	<p>Audio Equipment for individual Visitor. Selection of extracts from interviews with various people including: Namibian Political Prisoners, RSA Political Prisoners, warders, family members, lawyers, etc who traveled to RI.</p> <p>Dramatised audio versions of earlier journeys such as Krotoa, Autshumato, Makanda, etc can also be done</p> <p>Extracts of interviews, with photographs of Prisoners, Warders, family members to be included in the Brochure for the Route</p>
Murray's Bay Harbour	<p><u>Learning Objective:</u> Visitors should understand what the procedures were on arrival of prisoners</p> <p><u>Emotional Objective:</u> Visitors should feel horror and disgust (different way of putting it) at the indignities inflicted upon prisoners and their visitors</p> <p><u>Behavioural Objective:</u></p>	<p>Visitors should be met by an Ex Political Prisoner/Guide.</p> <p>Visitors should be grouped in smaller Pax and given overview of Harbor area, the channeling process and procedures when arriving on harbor. The Prison Chains, Uniform, etc associated with the harbor should be placed in</p>

	<p>Visitors should respect the humanity in all and strive to defend it in others</p>	<p>Orientation Centre at Harbor. This should also be opportunity to orientate Visitor to the Harbor; shop, Visitors Centre, Orientation Centre and Café</p>
Visitors Centre*	<p><u>Learning Objective:</u> Visitors will learn about the different kinds of visitors whom prisoners met, the methods of secret communication and how all of this contributed to survival and resilience in prison</p> <p><u>Emotional Objective:</u> Visitors will be deeply moved by the kinds of relationships forged through the VC</p> <p><u>Behavioural Objective:</u> Visitors will appreciate the right of every human being to have access to family</p>	<p>See Interpretation Plan attached</p> <p>VC Information to be placed in the Route specific Brochure</p>

Faure Jetty –sad history attached possibly improved??

NMG

Gateway to the world; beyond RI

Old boats part of heritage

Route: **LIME QUARRY ROUTE**

Summary of Significance:

Overall Interpretation Objective:

Themes:

Robben Island – the University of Life

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Robben Island and the World: a microcosm of Colonial & Apartheid South Africa
 Resistance & Resilience
 Conservation of the Tangible & Intangible Heritage of Robben Island

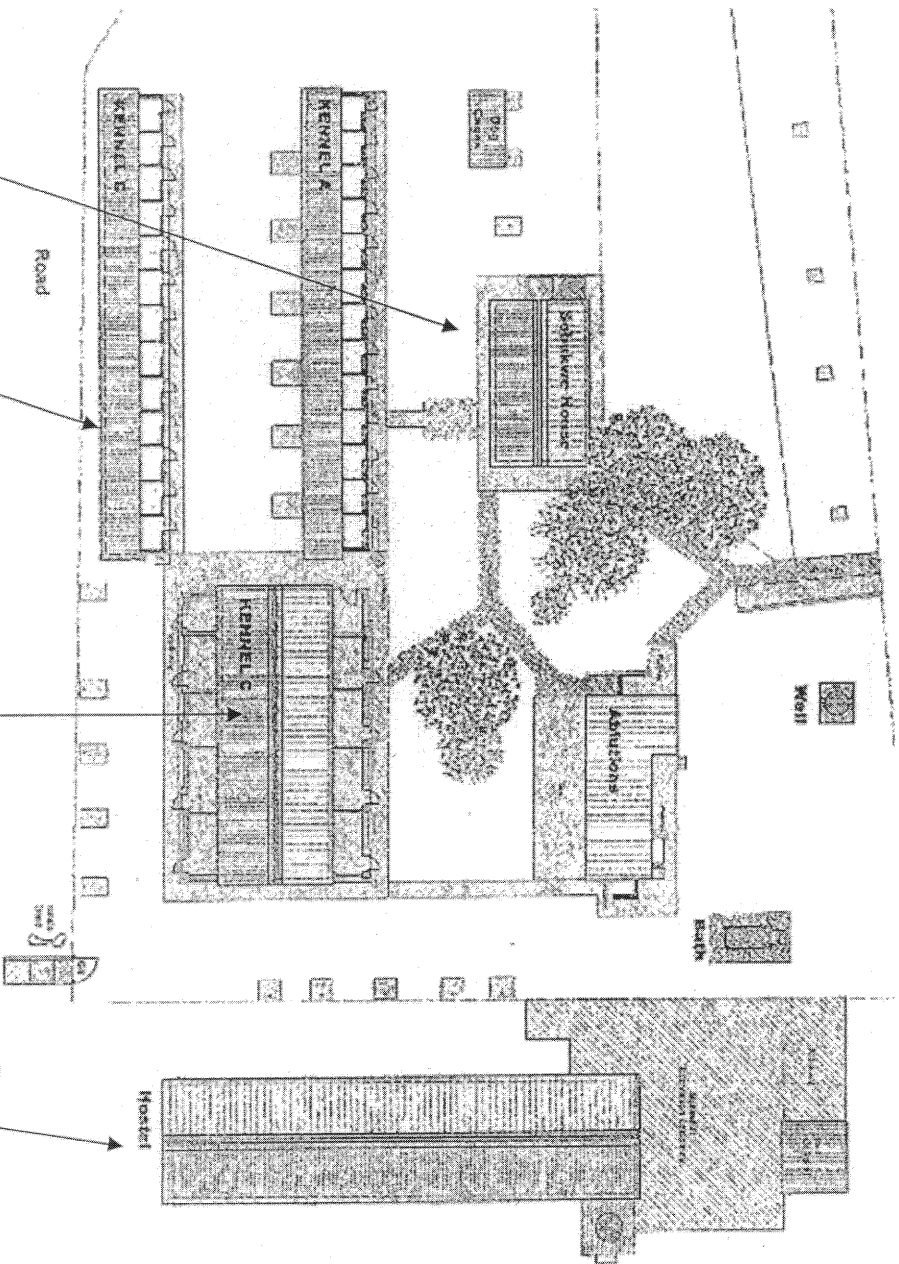
<u>Site/Landscape</u>	<u>Specific Interpretation Objective</u>	<u>Interpretation Strategy</u>
Graveyard	<p><u>Learning Objective:</u> People with diseases were isolated on Robben Island</p> <p><u>Emotional Objective:</u> To empathize with those suffering from diseases associated with social stigma</p> <p><u>Behavioural Objective:</u> Practice tolerance and acceptance to those affected by disease</p>	<ul style="list-style-type: none"> - Remove the sign "leper graveyard" - Clear vegetation to reveal other graves currently hidden by trees - New narrative which is sensitive to language and People focused rather than health condition and images which are demeaning - Narrative through tour guides & booklets needs to draw linkages between isolation through the ages, colonial history and Apartheid - A booklet which contains stories, extracts of letters and Commissions of Enquiry - Screening of a RIM scripted documentary at the Orientation/Visitor Centre on the island - Provide visitors with

Limestone Road	<p><u>Learning Objective:</u> Prison life was hard/harsh</p> <p><u>Emotional Objective:</u> To evoke anger about hard labor</p> <p><u>Behavioural Objective:</u> To question practices of exploitation – historically and current</p>	<p>an option of using audio guides</p> <ul style="list-style-type: none"> - Narrative of guide to capture experience of hard labour and Resistance - Introduction of signage with image related to the padspan/brochure
Lime Quarry	<p><u>Learning Objective:</u> To transform a negative space into a positive one</p> <p><u>Emotional Objective:</u> To feel the spirit of triumph and resistance</p> <p><u>Behavioural Objective</u> To use limited resources positively</p>	<ul style="list-style-type: none"> - Introduction of clearly demarcated footpath around perimeter of quarry - Unobtrusive signage at key view points which would disperse visitors across the lip of the quarry - Brochure/audio guide which would include extracts from interviews with EPPs who have worked in quarry, speaking about their experiences of working there, as well as how and why educational activities took place at the site - An interpretation of the isivivane and EPP

		reunion of 1995
Logistics	<p><u>Learning Objective:</u> Awareness of the presence/role of women</p> <p><u>Emotional Objective:</u> <i>To feel a sense of affirmation</i></p> <p><u>Behavioural Objective</u> <i>Women to assert themselves in the public sphere</i></p>	<ul style="list-style-type: none"> - Narrative reference to WWII period and the role of women in the island fortification - Audio guide narrative for walking tours
Male Leprosarium	<p><u>Learning Objective:</u> Gender isolation/family disintegration – separate settlements</p> <p><u>Emotional Objective:</u> To feel pain associated with isolation</p> <p><u>Behavioural Objective</u> To promote awareness around social injustice – making a stand against it</p>	<ul style="list-style-type: none"> - Narrative/audio guide - New narrative which is sensitive to language and People focused rather than health condition and images which are demeaning - A booklet which contains stories, extracts of letters and Commissions of Enquiry
Sobukwe House*	<p><u>Learning Objective:</u> The resilience of the human spirit</p> <p><u>Emotional Objective:</u> To feel the solemnity of the space</p> <p><u>Behavioural Objective</u></p>	<p>(See Sobukwe Precinct Interpretation Plan on page Of this document)</p>

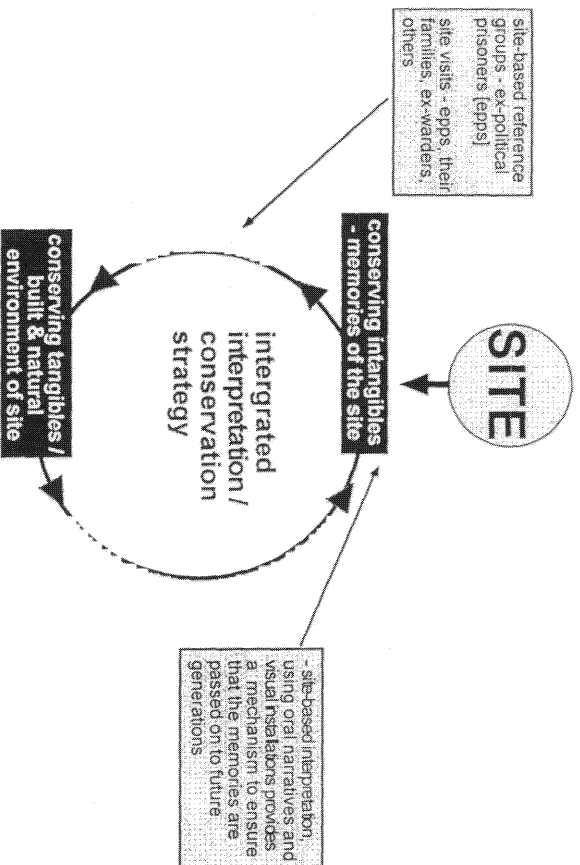
	To reflect on issues of isolation and banishment	
Warders Recreation Area/Beach	<p><u>Learning Objective:</u> <i>A microcosm of the co-existence of parallel worlds of Apartheid exacerbated in this space</i></p> <p><u>Emotional Objective:</u> <i>To feel insensitivity of the warders behavior</i></p> <p><u>Behavioural Objective</u> To take responsibility for their actions – i.e. promote consciousness</p>	<ul style="list-style-type: none"> - Image of warders & families - Narrative/audio guide to include extracts of interviews, documents which relate the warders stories of life and living on the island AND draw comparisons between MSP and Village life
VOC Prison Site	<p><u>Learning Objective:</u> That the Island has always been used as a place of banishment and imprisonment since the inception of colonialism in the Cape</p> <p><u>Emotional Objective:</u> To feel the pain associated with isolation on the Island</p> <p><u>Behavioural Objective:</u> To reflect on the issue of isolation and imprisonment as forms of punishment</p>	<ul style="list-style-type: none"> - Narrative to be include issues of continuity of resistance and forced labour - Brochure to include images of Robben Island during this period

Sobukwe Precinct Interpretation Plan



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Sobukwe House	Parallel kennels	Sobukwe children sleeping quarters/kennel	School/hostel
T159	T160	T156	



RIM "recognises the indivisible nature of tangible and intangible heritage. Intangible heritage gives meanings, values and context to objects and places. The individual elements cannot be separated, they are inextricably linked". RIM also "understand[s] that there are a multiplicity of values that exist within any one site and that these relate to emotive, intellectual, physical and sensory experiences of the site"¹⁹

Precinct: MAXIMUM SECURITY PRISON PRECINCT

Summary of Significance: A space where male political prisoners, classified according to race were incarcerated between 1963-1991 consists of 7 sections and was built by prisoners between 1963-1964

Overall Communication Objective:

¹⁹ *The Declaration of the Kimberley workshop on intangible heritage. 2003.*

Themes:
 Robben Island – the University of Life
 Robben Island & the World: a microcosm of colonial & Apartheid South Africa
 Resistance & Resilience
 Conservation of the Tangible and Intangible heritage of Robben Island

Site/Landscape	Specific Communication Objective	Interpretation Strategy
A Section Forty single cells (2x2m). Two abluition, Prison Hall (x2) and library	<p><u>Learning Objective:</u> Isolation, authority's attempt to break prisoners' spirit (moral)</p> <p><u>Emotional Objective:</u> Evoke and provoke feelings of deprivation and loneliness</p> <p><u>Behavioural Objective</u> Change their attitude towards loneliness. Two wrongs do not make right (society will always challenge them)</p>	Well detailed Map of the MSP with each section clearly marked and what can be found there Self –guided (<i>guide/security</i> present) Reactivating the original intercom system and feature original use of the intercom e.g. short story about the intercom system use and sounds that use to be played through them in their own words (ex-prisoners) Interior remain as is Introduction of names, period and spaces, synchronization – <i>through re-introduction of the Prison Record Book with adaptation???</i> <u>Information board about the space (too many dotted across MSP and site.</u> <u>Perhaps best to have good brochures in various languages)</u>
B Section	<u>Learning Objective:</u>	Acknowledgement of all

<p>Thirty-four single cells (2x2m). Was joined to A-Section until leadership was separated and classified later because of security measures</p>	<p>isolating leadership from people gives sense of divide and rule to avoid influence of other prisoners because they brought a high level of influence</p> <p><u>Emotional Objective</u> Evoke and provoke feeling of deprivation, loneliness and camaraderie</p> <p><u>Behavioral Objective</u> Individuals should live with their principles even under severe hardship</p>	<p>individuals who have been in that section through Prison Record Book</p> <p>Take it back to the 1960's look Take lighting back to the 60's to create a mood</p> <p><u>Dining/Recreation Hall of B section???</u></p>
<p>C Section "Spirit Died". Sixteen single cells (2x2m). Punishment – fed watery boiled rice</p>	<p><u>Learning Objective</u> About punishment, hardship, movement deprived, lonely, isolation</p> <p><u>Emotional Objective</u> The pain of torture and suffering (breaking of mind and spirit)</p> <p><u>Behavioral Objective</u> Change their attitude towards oppressive systems that might lead to such immoral practices</p>	<p><u>Story of Tsafendas</u> Installation of artifacts in cells (lighting) Use of audio to tell stories about punishment techniques juxtaposed against artifacts</p>
<p>D Section Four communal cells for Namibian inmates and other</p>	<p><u>Learning Objective:</u> Isolation of Namibian prisoners from their country</p>	<p>Acknowledgement of all who have been in the section through <i>Prison Record Book</i></p>

South African groups. One cell for storage.	and other prisoners	Focus on narrative audiovisual presentation Fully guided by <i>Namibians??</i> Bring back the storeroom and sewing machine/ <i>Recreation</i>
E Section Four communal cells, sports fields and small gardens	<u>Learning Objective:</u> That young inmates were held here. They learnt interpersonal skills due to interaction. <u>Emotional Objective</u> As Above <u>Behavioral Objective</u> As Above	Acknowledgement of all names Fully guided Recreation of spaces according to periods using photographs re-introduce relevant artifacts Minimal audiovisual installation (visitor message)
F Section	<u>Learning Objective</u> As Above <u>Emotional Objective</u> As Above <u>Behavioral Objective</u> As Above	
G Section	<u>Learning Objective</u> That elderly inmates were held here. A structure of advice and influence (leadership)	

	<p><u>Emotional Objective</u> The impact of elderly generation knowledge -- influence</p> <p><u>Behavioral Objective</u> Respect and appreciate older wiser generation's knowledge</p>	
<p>Hospital Patient section (1x open room). Isolation cells and kitchen for special diets</p>	<p>Hospital – Patient Section</p> <p><u>Learning Objective</u> That sick prisoners were held here under "healthier" conditions i.e. food and privileges</p> <p><u>Emotional Objective</u> A sense of empathy for sick inmates who were nursed by the perpetrator instead of family</p> <p><u>Behavioral Objective</u> Value family support in times of ill health</p> <p>Hospital – Isolation Cells</p> <p><u>Learning Objective</u> That chronically ill prisoners were kept here</p> <p><u>Emotional Objective</u> A sense of empathy for sickly</p> <p><u>Behavioral Objective</u></p>	<p>Hospital – General</p> <p>General acknowledgement without individual names</p> <p>Acknowledgement of names of those prisoners who worked there</p> <p>Artifacts</p> <p>Minimal audiovisual</p> <p>Hospital – Isolation</p> <p>Acknowledgement of individuals who were there</p> <p>Artifacts</p> <p>Minimal audiovisual</p> <p>Memorial acknowledgement – <i>garden?</i> (moment of silence)</p>

	Have compassion and consideration for elderly and sick	
Kitchen	<u>Learning Objective</u> That portions of food were distributed unfairly according to class. Opportunity to communicate amongst	Acknowledgement of prisoners who worked there Minimal audio visual (Not for music and dance) Artifacts and photos/menu samples, use of the kitchen as centre for communication & smuggling
	<u>Emotional Objective</u> Discrimination is wrong (horror)	
	<u>Behavioral Objective</u> Act as ambassadors to get rid of discrimination	
Prison Hall	<u>Learning Objective</u> Recreation space. Prisoners had to struggle for privileges	General information about use of the space <i>Wall of fame???</i>
	<u>Emotional Objective</u> A sense of determination to strive for what they need	
	<u>Behavioral Objective</u> Promote recreation as a way of feeding the soul	
Gardens	<u>Learning Objective:</u> Under harsh and unfriendly environment gardens brought tranquility for mind and spirit	Re-make as it was/use by <i>visitors as contemplative spaces (Please be Quiet</i>
B, D, F, G and Hospital. Courtyard outside C-Section, sculpture Gard – initiated by		

<p>inmates</p>	<p><u>Emotional Objective</u> A sense of amazement/lawe that prisoners have a deep sensitivity under harsh conditions</p> <p><u>Behavioral Objective</u> Appreciate and conserve our natural environment</p>	<p><i>signs???</i>) Signage information</p>
<p>Sports Grounds B – Tennis, A – Tennis, D – Tennis, D – Soccer and Tennis, G & F (share) – Soccer, Rugby, Tennis, E – Soccer</p>	<p><u>Learning Objective:</u></p> <p><u>Emotional Objective:</u></p> <p><u>Behavioural Objective:</u></p>	<p>Re-use for sporting activities Narrative for guides & audio guide Brochure</p>
<p>Administration Block Censor Office: Censor/Monitor communication Study Office: Control/Administration of studies Reception: Registration of new inmates and control of movements Ammunition: Punishment, constraints and torture tools Store Room: Storage for warders documents Head of Prison Office</p>	<p><u>Learning Objective</u> About deprivation of communication</p> <p><u>Emotional Objective</u> Horrified of cruelty of system</p> <p><u>Behavioral Objective</u> Fight against censorship</p> <p><i>Incomplete!!!</i></p>	<p>Acknowledgement of warders who worked Audiovisual installation – reference groups Fully guided Installation of original intercom equipment</p>

Zink Tronk	<p><u>Learning Objective</u></p> <p>That this was the first prison after Maximum Prison was built. Political and common law prisoners were moved</p> <p><u>Emotional Objective</u></p> <p>Same as other general sections</p> <p><u>Behavioral Objective</u></p> <p>Same as other general sections</p>	<p>Acknowledgement of names</p> <p>Installation of drawings</p> <p>Model of Zink Tronk</p> <p>Information about it</p>

Shaun Davis, Olusegun Marakingo, Mavis Smallberg, Ngqabutho Madida, Mariki Victor

Route: **BLUESTONE QUARRY**

Summary of Significance:

Overall Interpretation Objective:

Themes:

Robben Island – the University of Life

Robben Island & the World: a microcosm of colonial & Apartheid South Africa

Resistance & Resilience

Conservation of the Tangible and Intangible heritage of Robben Island

Site/Landscape	Specific Interpretation Objective	Interpretation Strategy
MSP		
Kramat & Graves	<p>Learning Objective Diversity of religion (cultural relations, how it relates to world)</p> <p>Emotional Objective Isolation recognition multicultural nature of Robben Island</p> <p>Behavioral Objective Tolerance and acceptance of diversity</p>	<p>Map of Robben Island and brochure</p> <p>Interpretive boards</p> <p>Guided /orally</p> <p>Language accessibility</p>
Site of Xhosa Chiefs Incarceration	<p>Learning Objective Survival/strength and sacrifice</p>	<p>Map of Robben Island and brochure</p>

	<p>of leadership</p> <p>Emotional Objective Inspire people with the lessons of triumph of human spirit</p> <p>Behavioral Objective Empower/Stand up for beliefs</p>	<p>Interpretive boards</p> <p>Guided /orally</p> <p>Language accessibility</p>
Ou Tronk & Workshops	<p>Learning Objective Creative response to incarceration/difficult conditions</p> <p>Emotional Objective The power of positive thinking, largeness of the mind</p> <p>Behavioral Objective Make positive choices</p>	
Female Leprosy Settlement	<p>Learning Objective Separation of women, role of women</p> <p>Emotional Objective Sense of indignance at discrimination of women</p> <p>Behavioral Objective Abhor and reject gender discrimination</p>	<p>Map of Robben Island and brochure</p> <p>Interpretive boards</p> <p>Guided /orally</p> <p>Language accessibility</p>

World War Two Structures	<p>Learning Objectives</p> <p>To learn about division in country, about engaging in the war effort. Prejudice that black soldiers endured on Robben Island. Strategic importance of Robben Island and role in war (of women)</p> <p>Emotional Objective</p> <p>To oppose something internationally and than practice it locally</p> <p>Behavioral Objective</p> <p>To address injustice</p>	<p>Map of Robben Island and brochure</p> <p>Interpretive boards</p> <p>Guided /orally</p> <p>Language accessibility</p>
Bamboo Factory	<p>Learning Objectives</p> <p>Insensitivity of the prison system towards working conditions/health of prisoners</p> <p>Emotional Objective</p> <p>Feel more conscious on issues of human rights (health)</p> <p>Behavioral Objectives</p> <p>Practice health and safety issues</p>	<p>Map of Robben Island and brochure</p> <p>Guided /orally</p> <p>Language accessibility</p>
Shipwrecks	<p>Shipwreck – Sea Challenger Learning Objective</p> <p>Understand the role of Robben Island as a halfway stop on</p>	<p>Map of Robben Island and brochure</p> <p>Guided /orally</p> <p>Language accessibility</p>

	<p>the trade route between the West and East. Treacherous seas, adding to the power of Robben Island as a place of incarceration</p> <p>Emotional Objective Connection of Robben Island to the rest of the world. Feel a sense of awe at the power of the ocean and that it can wreck havoc.</p> <p>Behavioral Objective Assist in the conservation of Robben Island shoreline</p>	
Remains of DEIC Gardens	<p>Learning Objective Use of Robben Island as a place of banishment /imprisonment overtime.</p> <p>Emotional Objective To challenge the assumption of Robben Island as a place of political imprisonment only</p> <p>Behavioral Objective To encourage visitors to do more reading, Re: Early History of Robben Island</p>	<p>Map of Robben Island and brochure</p> <p>Guided /orally</p> <p>Language accessibility</p>
Blue Stone Quarry	<p>Learning Objective Place of torture and learning. Blue Stone Quarry place of</p>	<p>Map of Robben Island and brochure</p> <p>Sound</p>

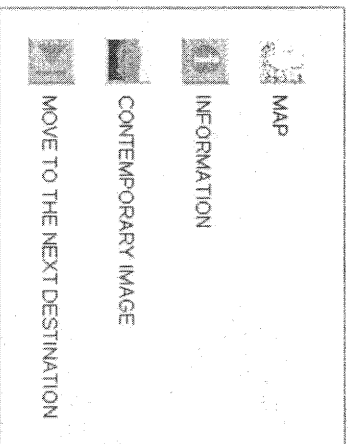
	<p>first political prisoner resistance against prison hardship</p> <p>Emotional Objective Sense of horror and shock</p> <p>Behavioral Objective Address injustice in their own way</p>	<p>Interpretive boards Guided /orally Language accessibility</p>
Trench/Wire fence	<p>Learning Objective Extent of measures of control inflicted upon EPP's</p> <p>Emotional Objective Trauma experienced through brutality</p> <p>Behavioral Objective To take action against brutality/injustice they observe</p>	<p>Map of Robben Island and brochure Guided /orally Language accessibility</p>
Children's Leprosy Settlement	<p>Learning Objective Separation of children from their families. Role of church on Robben Island</p> <p>Emotional Objective A sense of outrage at early examples of child abuse</p> <p>Behavioral Objective To become active in children rights issues</p>	<p>Map of Robben Island and brochure Interpretive boards Guided /orally Language accessibility</p>





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Specialised Tour Options/Educational Tours

KNOWLEDGE HUNT

- 1 Methodology & Approach
- 2 Linking statement of significance to experience
- 3 Dialogue & engagement
- 4 Layered history/stories
- 5 Creativity element
- 6 Three learning mechanisms:
KINETIC • EMOTIONAL • MENTAL/COGNITIVE



- ROUTE 1** 
- ROUTE 2** 
- ROUTE 3** 
- ROUTE 4** 

**CHOOSE A ROUTE
TO BEGIN THE ADVENTURE**

Maximum Security Prison

Find the censors office

Discuss in pairs/questions.
Facilitator to pose these questions:

- What is censorship?
- What could be the effect of censored information if this is the only information you can rely on?
- How would you feel if someone crossed out things from a letter you are writing or receiving?

Activity 1

Facilitator to hand participants a censored letter. Look at the censored letter written by Ahmed Kathrada (1967-1989).

- In your group try to fill in the gaps.

Activity 2

Facilitator to hand the participants a copy of the uncensored letter. Look at a copy of the actual letter before it was censored.

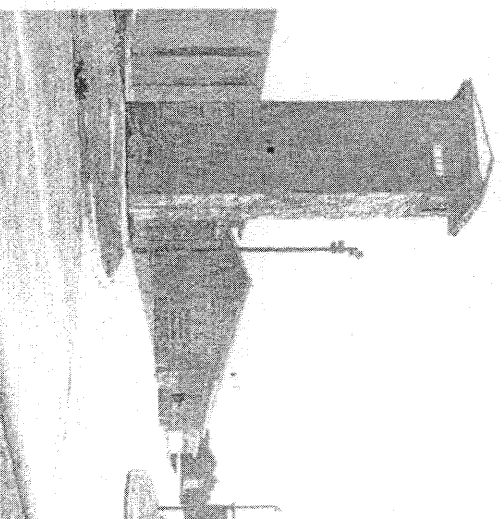
- Compare this to what you wrote.
- Discuss with the participants what kind of information is censored.

Activity 3

- Write a complaint letter to the censor's officer.
- Compare your letter to the one written by Ahmed Kathrada.
- Facilitator to show the complaint letter written by Kathrada.



ANC
Rotten Island
1967-1989



Contact with the outside world

Letters are a prisoner's lifeline: not only letters- visits and other channels of communication, photos. In 1966 letters were rare in prison. Most of the political prisoners were still classified as D group. D group were entitled to one letter in 3 to 6 months. Few people knew of this privilege, since the prison authorities did not always inform them as they were supposed to do. This ignorance meant that some prisoners could receive their first letters after a very long term. Towards the end of 1967 or beginning of 1968, D group prisoners were allowed to receive one letter and one visit per month. Three photos were thrown in to improve and complete prisoners-family contact... Letters coming in was thoroughly censored; lines were blacked out or cut out. At times this whole contents of the letter were cut out and only the salutation-Darling husband-at the beginning and the signature at the end were left.

Michael Dingake (imprisoned on Robben island 1966-1981)



ANC
Rotten Island
1967-1989

1970-1980-1985-1990

The Church of the Good Shepherd

Activity 1

At first the leprosy wards were near the village church but in the 1890's the hospital was relocated outside the village because the staff began to worry about catching the disease from the patients. A new church was built for the leprosy patients. In the new hospital block, and white patients had separate wards. While patients received better accommodation, food and medical treatment than the black patients. Only white patients were allowed to meet visitors and friends at the village path.

Sound Familiar!

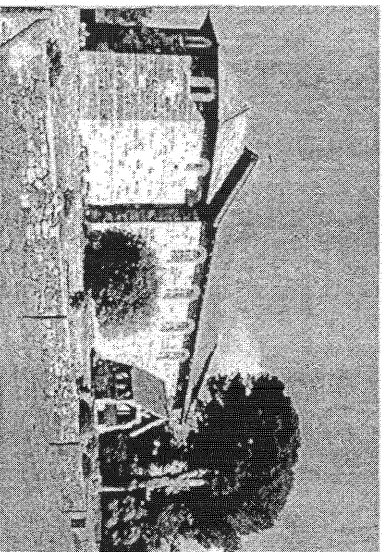
- Which other period in the history of Robben Island does this remind you of?
- Are there similarities/similarities? What are these?
- Compare the protests of the leprosy patients to this other period!

Activity 2

- Read the letter written by Sign Johanna Maria Griffin.
- What does this tell you about the way in which people with leprosy were perceived?
- Do you think this is fair? Do you think it was the right thing to do to separate leprosy patients from the rest of society?
- If you could, how would you respond to this letter?

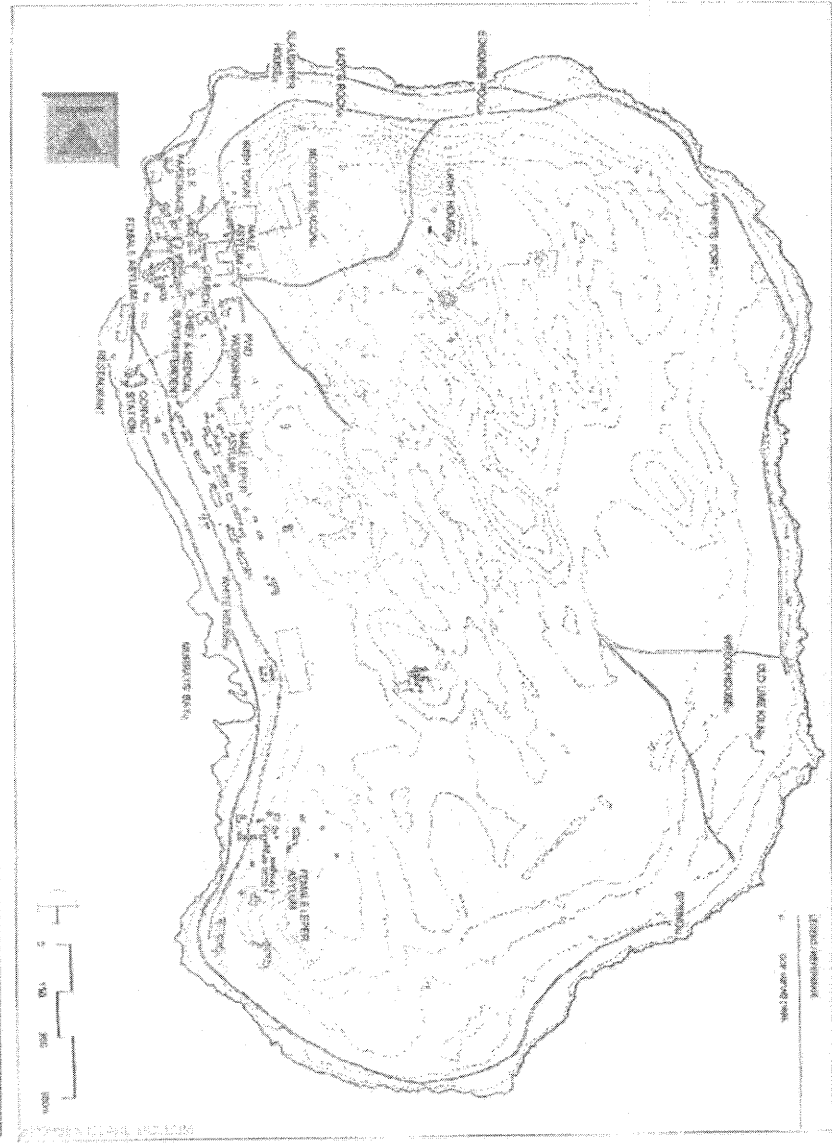
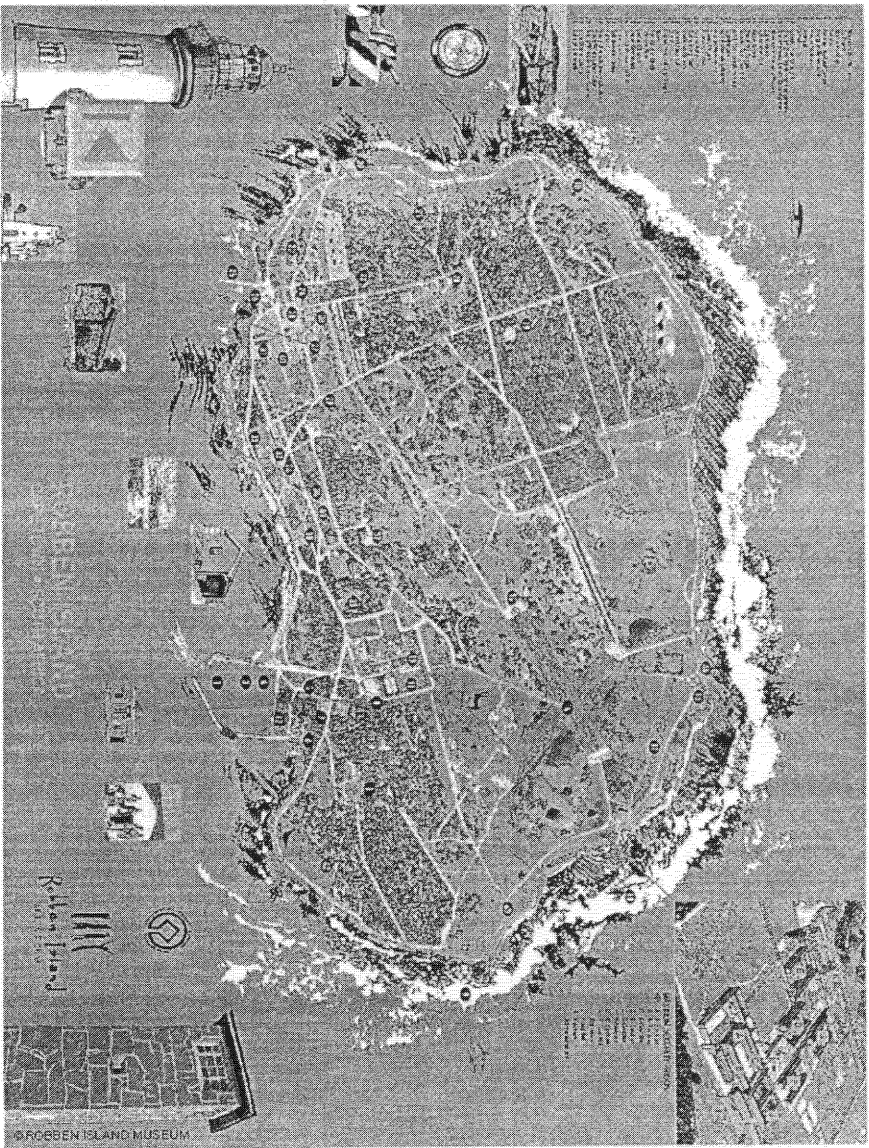
Activity 3

- Compare the Regulations for Leprosy Asylums, Robben Island, to the regulations governing visits to Robben Island prisoners during 1980's, 1991 periods.
- How do they compare?
- What are the similarities and differences?



There were many missionaries from different church denominations who worked among the leprosy patients and who were responsible for the construction of about seven different churches on Robben Island. The work of the Anglican Father William Watkins is well known and his church is the only surviving one of the leprosy period on Robben Island. Father Watkins worked in the Mental Asylum and the Leprosy hospital from 1890-1901 and thereafter he was acting chaplain in the Leprosy hospital. In 1895 he used his inheritance of one thousand pounds to build the Church of the Good Shepherd for male leprosy patients. The church was for males only since the authorities did not want male and female leprosy patients to meet, not even in church. The male leprosy compound was south of the present Boundary Road. The female leprosy Anglican Church was called the Church of St Mary the Virgin and had been situated south of Murray's Bay harbour. Father Watkins commissioned Sir Herbert Baker to design the church and the male leprosy patients built it themselves from stone quarried on the island. He had the foresight to obtain freehold title for the ground on which the church is built, so the authorities could not demolish the church when they demolished all other buildings that had been used by the leprosy patients on the island.





Female lunatic asylum

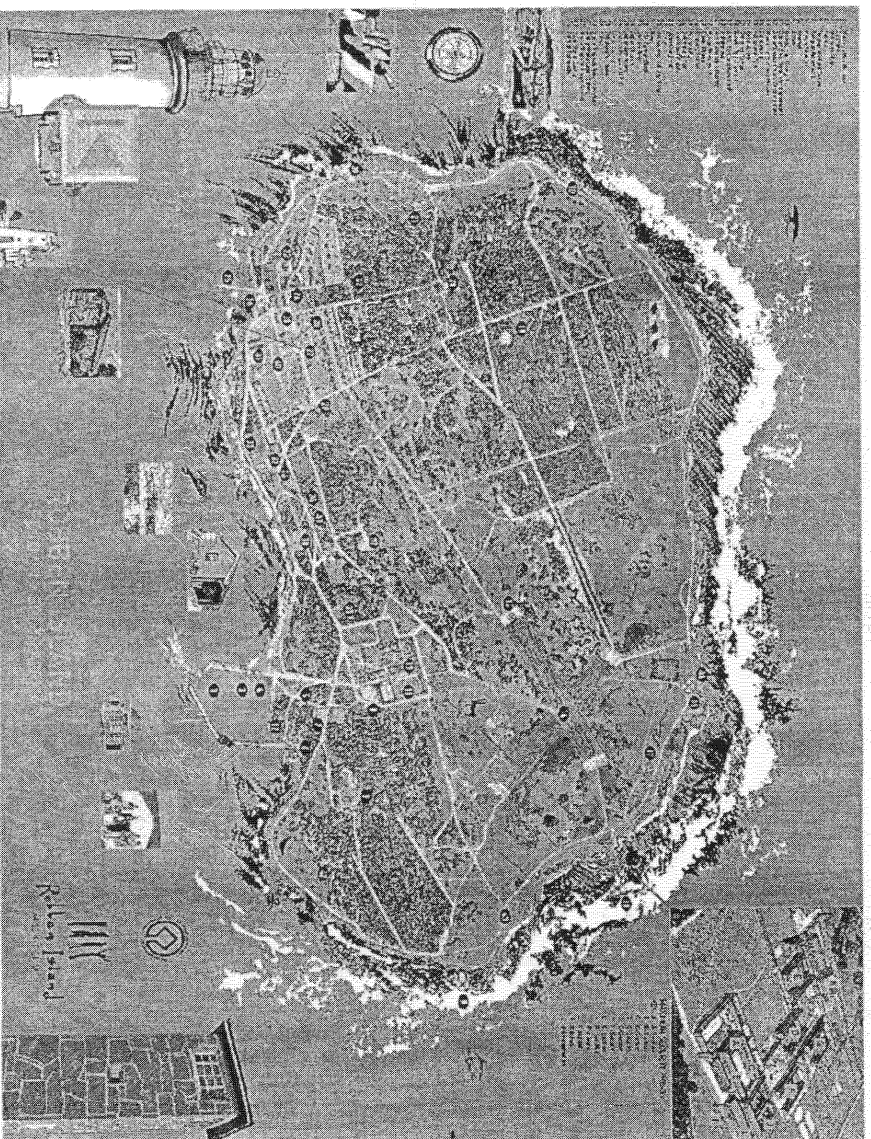
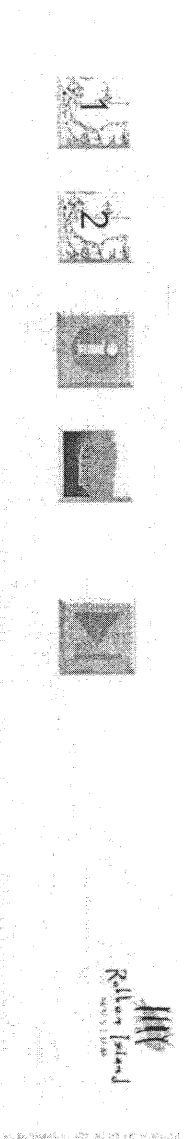
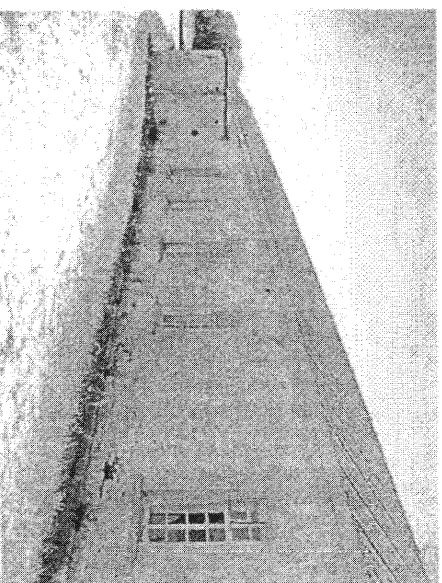
Focus is on stigmatisation. The facilitator asks participants to read out the words. Discuss with the participants what these words mean.

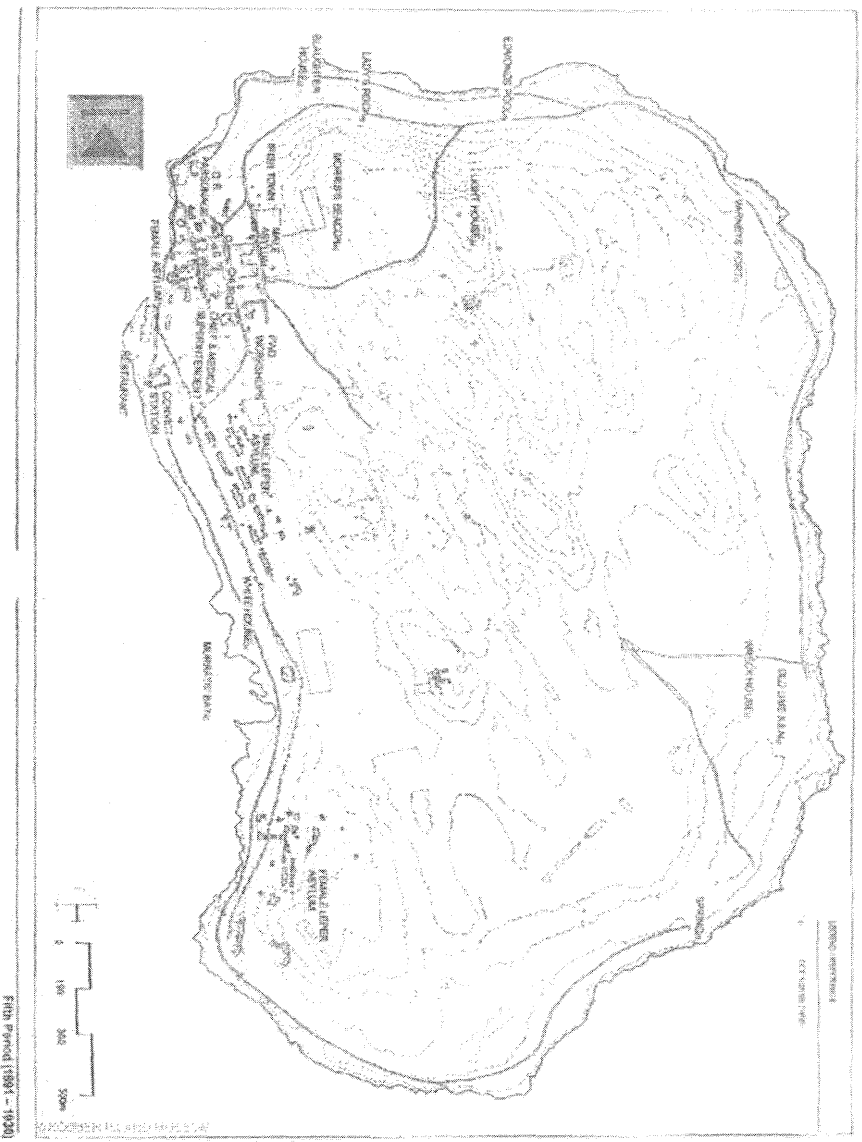
Word wheel

Instruction: Form two circles facing each other. Facilitator reads out a word and the participants briefly discuss it.

Mad, Mallefies, Cookoo, Befok, Tate,
Crazy, Lunatic, Insane, Mad, malkop,
Zincinci, Phambene, Igeza Isitisi
Imbecile, Moron, Nobody home,
Wahanya, Watsenwa, Schizo,
Warafa Wapenga

- Name mental hospitals in your area
- How do you feel about the treatment of mental patients during the 1900's versus today?
- Do you think there is another way to deal with mental illness?





Deirdre Prins-Solani 04 January 2007