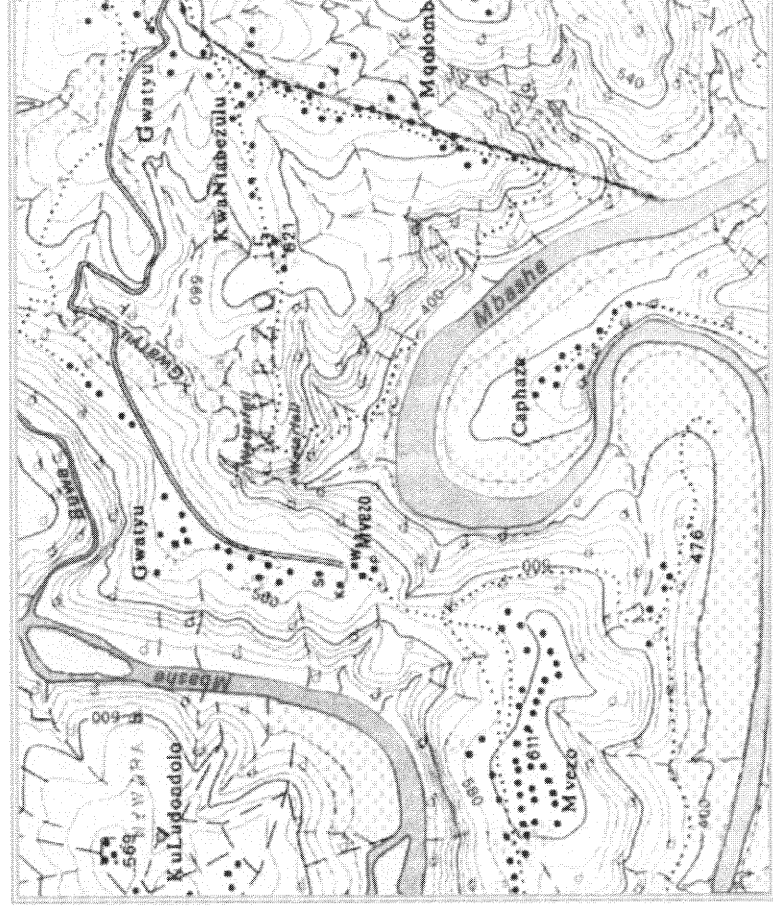


Draft Document for Comment

**COMMUNITY-BASED CONSERVATION PLAN
FOR PLACES OF CULTURAL SIGNIFICANCE
WITHIN THE THEMBU REGION OF
THE TRANSKEI/EASTERN CAPE
WHICH ARE ASSOCIATED
WITH THE LEGACY OF
NELSON ROLIHLEHLA MANDELA
AND THE SURROUNDING COMMUNITY**

part one

MVEZO



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Draft document for comment

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GENERAL INTRODUCTION

It is the objective of the Nelson Mandela Museum Project to bring alive the legacy of Nelson Rolihlahla Mandela by linking the documentary, oral and physical evidence of this legacy. As a contribution towards the physical evidence of this legacy, a number of sites of cultural significance have been identified within the Thembu district of the Transkei. It is the intention to search for, conserve, enhance and make publicly accessible the value of these sites, placing the sites within the broader cultural and natural landscape, permitting deeper definition and interpretation of its significance, but to do so within a framework of economic, social and cultural upliftment for the local communities. These sites will form part of a Nelson Mandela trail. Information plaques and a pamphlet are being prepared by the Nelson Mandela Museum and the South African Heritage Resources Agency (SAHRA) to guide visitors in accessing the significance of these sites.

The South African Heritage Resources Agency (SAHRA), formerly the National Monuments Council (NMC), has been commissioned by the Department of Arts, Culture, Science and Technology (DACST) to prepare a conservation management plan for places of cultural significance identified within Thembuland in the Transkei, which are associated with the legacy of Nelson Rolihlahla Mandela.

A suggested framework for the integration of the conservation plan into existing conceptual frameworks and proposals, and for consultation with the role players and stakeholders involved is being prepared.

This document defines the objectives of a conservation plan, outlines the study area and the conservation planning methodological process. While it is the intention to draw up a conservation plan for all sites associated with the legacy of Nelson Mandela, the basis of this document is a draft conservation plan for the Mandela homestead at Mvezo and sites at Qunu. These are key priority areas, for which an initial conservation plan is urgently required.

WHAT IS A CONSERVATION PLAN?1

A conservation plan is a document which focuses on the significance of a place and on the policies that need to be in place to enable that significance to be retained in its future use and development. Its strength is directly related to the amount of support it has from the community and provincial and local authorities and will be used to guide and inform these decision makers and developers.

The statement of significance is the basis of a conservation plan. It is based on documentary, oral and physical evidence.

PURPOSE OF THE CONSERVATION PLAN

The purpose of this Conservation Plan is to:

- * develop a shared understanding of the valued qualities of the sites and their context
- * provide a framework to assess the impact of change on the cultural significance of the sites
- * provide a basis for developing proposals for any new scheme for the sites and their context
- * inform a programme for stabilisation, repair, restoration or maintenance of the sites and their context
- * inform day to day management of the sites and their context
- * support applications for statutory approvals for the sites and their context
- * integrate the conservation and development objectives for the sites and their context
- * integrate conservation into the national, provincial and local planning processes
- * establish the need for impact assessment of any development proposals or any intervention

INITIAL CONSERVATION PLAN

Ideally, a conservation plan should have been prepared during the initial planning stages of the Nelson Mandela Museum Project. In view of the fact that there are already infrastructural proposals in place which are likely to impact the sites and their context and there is little time available before these proposals are implemented, it has been decided that an initial conservation plan will be prepared for key or priority areas or sites within Mvezo and Qunu. This will be followed by a more comprehensive conservation plan of these sites and other places of significance associated with the legacy of Mandela. There are obvious shortcomings in the preparation of such a plan. Proposed actions for addressing these shortcomings within the long term conservation plan will be outlined within the initial plan.

IMMEDIATE STUDY AREA

The following sites identified as high priority include those sites within Mvezo and Qunu which are under threat or potential threat due to:

- * their physical condition
- * pressures for new development - this is due to the publicity that the project has received
- * impact of new development proposals

These sites and areas are identified as follows:

- * The Mandela homestead within the settlement at Mvezo
- * The site at Qunu, including the school, the sliding stone, the old trading store and the new trading

store and the area for the proposed community buildings

LARGER STUDY AREA

The sites associated with Mandela in Lwalweni and Mandlalani in Qunu, Bityi, Mqhekezweni, Tyhalarha, Bumbane, Clarkebury, Healdtown and Fort Hare all form part of the larger Conservation Plan. They are all places associated with Mandela and his community. These places are to form part of a Nelson Mandela trail, taking visitors to the sites.

CONSERVATION PLAN FOR QUNU

The Conservation Plan for Qunu is in production and will be available during May/June 2000.

FURTHER CONSERVATION PLANS

Sites in Lwalweni and Mandlalani in Qunu, Bityi, Mqhekezweni, Tyhalarha and Bumbane have been identified and photographed and plans for their conservation will be prepared in the course of the year 2000.

CONSERVATION PLANNING PROCESS

1. COMMUNITY INVOLVEMENT

Workshops with members of the communities of Mvezo and Qunu are an ongoing part of the conservation plan, and the information and views that they have expressed have been invaluable in identifying sites and understanding their significance.

2. SITE IDENTIFICATION

The process of site identification has been informed by the sources described on page 4 of this document. Further to the documentary sources, Nokuzola Thetani was informed by interviews with the elders of the villages and has thereby positively identified the sites.

3. INTEGRATION OF THE CONSERVATION PLAN WITH DEVELOPMENT OBJECTIVES

For the Conservation Plan to be fully effective it needs to be integrated into the provincial and local planning processes, tourism objectives and any development proposals. Discussions with the various authorities need to take place as a matter of urgency.

DRAFT CONSERVATION PLAN FOR MVEZO, BIRTHPLACE OF NELSON ROLIHLAHLA MANDELA

A. UNDERSTANDING THE SIGNIFICANCE OF THE SITE

1. INTRODUCTION

The remote historical rural settlement of Mvezo, the birthplace of Nelson Rolihlahla Mandela, is situated in the Umtata district of the Transkei on the undulating hills overlooking the Mbashe River Valley, with dramatic expansive views towards the distant hills and valleys. The historical settlement was last occupied in the 1960s, when its inhabitants were forcibly relocated to the top of a nearby plateau. The seven villages of Mvezo number approximately 10 000 inhabitants. Since then the historical settlement has eroded. The remains of some of the homesteads are clearly visible and others barely visible. All are fast deteriorating, including the remains of the Mandela homestead. This is the homestead where Nelson Rolihlahla Mandela lived for the first year of his life. Because of the circumstances his family was forced to leave Mvezo in 1919, when his father, Chief Gadla Henry Mphakanyiswa, was dispossessed of his title and the government stipend and his land that went with it, by the local magistrate owing to his principled decision to defy the colonial regime.

This conservation plan seeks to assess the significance of the Mandela homestead within the historical settlement of Mvezo. In doing so, it also seeks to place the homestead within the broader cultural and natural landscape, thus enabling more meaningful definition and interpretation of its significance.

2. SOURCES OF INFORMATION

Existing historical research on Mvezo is limited. The conservation plan draws on the following sources:

Callinicos, Luli. *In the Footsteps of Mandela*. To be published September 2000.

Callinicos, Luli. Department of Arts, Culture, Science and Technology Legacy Project research for the Nelson Mandela Museum. Unpublished.

Hageman, Albrecht. 1996. *Nelson Mandela*. Johannesburg: Fontein Books.

Mandela, Nelson Rolihlahla. 1994. *Long Walk to Freedom*. London: Abacus Press.

Sampson, Anthony. 1999. *Mandela: The Authorised Biography*. Johannesburg: Jonathan Ball.

Oral History Interviews undertaken with and by members of the Mvezo and Qunu community in December 1999 and January 2000. Oral Interview training by Dr Sean Field of the Western Cape Oral History Programme, University of Cape Town.

Thetani, Nokuzola. Ongoing research and interviews conducted from May 1999 to the present.

3. GAPS IN THE KNOWLEDGE ABOUT THE SITE

The following gaps in the knowledge about the site and specific areas for immediate, medium and long-term research are identified.

1. Historical information is generally limited. As part of an immediate research project, there is a need to establish a basic chronology of the history of Mvezo, dating to when it was established until it was abandoned in the 1960s.

2. The Mvezo cultural landscape is complex and cannot be understood without an understanding of the dynamic structures and processes which created this landscape: the Thembu tradition of settlement making within the context of the Thembu social and political life; the introduction of colonial rule during the late nineteenth century, when new concepts were superimposed, contested, but in many ways also acculturated into Thembu tradition and culture. Until these various structures and processes are properly unpacked, our interpretation of the significance of the broader cultural landscape will remain fairly limited. This should form part of a medium to long term research project.

3. Oral history has already provided an invaluable source of interpretation of the significance of the sites. An ongoing oral history project, which aims to gather further information on these and other heritage sites in the region, was initiated by the NMC/SAHRA in August 1999. Dr Sean Field is conducting training workshops in oral history interviewing.

4. Documentary information has been drawn mainly from autobiographical and biographical material on Nelson Rolihlahla Mandela. Of immediate importance is the need to source further documentary and archival material.

5. Our knowledge of the physical evidence of the Mandela homestead remains and the broader settlement is limited to barely visible evidence. There is no knowledge of below the surface physical evidence. Archaeological investigations would prove invaluable in determining the extent and significance of any below the surface physical evidence and broaden our understanding. These will be verified by oral evidence and indigenous knowledge. These investigations must form part of a medium term research programme. Archaeological investigations would also form part of a long term research project.

6. Ecological issues need to be investigated.

4. HISTORICAL OVERVIEW

I was born on 18 July 1918 at Mvezo, a tiny village on the banks of the Mbashe River in the district of Umtata, the capital of the Transkei. (Mandela 1994:3).

Mandela was born in Mvezo and lived there for the first year of his life, but the place is significant to understanding the early years and the cultural values and beliefs into which he was born.

(There seems to be a lack of clarity as to how long Mandela lived at Mvezo. Some sources have indicated that he lived there until he was seven years old, but this is contradicted by the knowledge that his sisters, Baliwe, (born 1921) and Notancu, (born 1923) were born in Qunu. He could therefore have been three years old when they moved).

Mandela's father, Gadla Henry Mphakanyiswa resided as chief (nkosi) of Mvezo from 1898. According to oral history sources (1999) Gadla Mphakanyiswa was the first chief/nkosi of Mvezo. He was the grandson of King Ngubengcuka. (Thetani has done a family tree). His duties were to preside over village meetings and officiate at marriage, birth, harvest, initiation, and funeral ceremonies. Gadla's opinions were highly respected and he was chosen by the king to be a member of his royal council. Gadla's status was further enhanced by his prosperity - he had four wives, who bore him thirteen children. (Callinicos 1999, Mandela 1994). He was chosen by the Thembu royal family to be the gatekeeper of the territory to ensure that the area remained Thembu territory. (Interview with Thetani: 2000) The site at Mvezo provided Gadla Mphakanyiswa with expansive views across the Mbashe River Valley, enabling him to keep a watchful eye on the territory. Today these stunning, expansive, uninterrupted and unspoilt views of the valley down the steep ravine remain unchanged but for sparsely scattered small villages.

Although Mandela did not spend much time with his father, Mphakanyiswa had a great influence on the development of his values and identity. The growing Rolihlahla drew his identity largely from his father. Although he always believed that nurture is more responsible than nature for the shaping of character and personality, Mandela has acknowledged that he inherited a rebellious spirit and an unshakable sense of justice from his father (Hageman 1996:10).

The colonial authority continuously tried to undermine local political and social structures. In this regard Mandela's father chose to oppose politically the authority of the local magistrate and as a result he lost his position as chief and his land. My father's response bespoke his belief that the magistrate had no legitimate power over him. This ended the Mandela family chieftainship (Mandela 1994:7).

Mandela's father had four wives, the third of whom, Mandela's mother, Nosekeni Fanny, the daughter of Nkedama from the amaMpenvu clan of the Xhosa, belonged to the Right Hand House. Each of these wives - the Great Wife, the Right Hand Wife, (his mother), the Left Hand Wife, and the wife of the Iqadi or support house - had her own kraal. The kraals of my father's wives were separated by many miles and he commuted between them (Mandela 1994:6).

Mandela's mother resided with her children in the homestead. A kraal usually included a simple fenced-in enclosure for animals, fields for growing crops, and thatched huts, two for sleeping, one for cooking, (the presence of a grinding stone indicates that the hut was used as a kitchen), one for keeping chickens, one for storage, in which the best grain was kept for seeding in the following year, (isitha isiwenye) and the largest for ceremonies. Dry maize was stored in storage pits underground, (Isisele, in Xhosa). (Interview with Thetani: 2000).

This homestead now comprises the remains of six huts. Although there are no obvious identifiable features to distinguish these remains from those of any of the other homesteads in the historical settlement of Mvezo, knowledge of these remains as being those of the Mandela family have been passed down from generation to generation and forms part of local oral history. This homestead was

last occupied in 1919, when the Mandela family left Mvezo.

The immediate surroundings include the visible remains of two other homesteads, storage pits, a vegetable garden and a grinding stone (isingqusho) for making samp (umngqusho). Another grinding stone from the site has been removed by Mandela to keep in his house in Qunu. The extent of below the surface remains is not yet known, but archaeological investigation may reveal further information. The area measures approximately five hectares and a decision has been taken to declare the site a national monument/national heritage site.

There is surviving evidence of a distinct settlement pattern comprising clusters of huts centred around a central domestic space and situated parallel to the contours of the land. The remains are evidence of the tradition that nobody occupies the homestead that has been left by a family.

The area across the Mbashe River falls under the jurisdiction of Idutywa, the birthplace of Thabo Mbeki, Mandela's successor as President of the African National Congress and now President of South Africa. (Callimicos 1999). The town of Idutywa, although not visible, is only a few kilometres away.

The central theme of the social memory of Mvezo is one of forced removals. The Betterment Planning Act of the 1960s promised upliftment and families were forcibly removed and relocated without the promise being fulfilled (Interview with Thetani: 2000). The 1960s settlement of Mvezo lies on the hill above the old village. The remains of the village are evidence of the Betterment Planning Act which affected the lives of many families in the Transkei, having been a homeland and subject to apartheid policies. Mvezo was subject to the interference of the colonial authority. Powers were removed from the headmen and the chiefs, their land divided and rates and taxes imposed. The Trust Policy Betterment Act of 1960 resulted in the inhabitants being forcibly removed from this historical settlement of Mvezo, the more fertile land, closer to the river, and relocated to dry and less fertile land on top of the hill, in the usual manner of the Betterment Act process. (Research on these social planning policies is needed)

B. ASSESSMENT OF SIGNIFICANCE (See Appendix A)

1. ASSESSMENT CRITERIA

Criteria for the assessment of the identified heritage sites takes into account the objectives of the Nelson Mandela Museum Project. The Nelson Mandela Museum Project aims to record and bring alive the early years, rural life, family ties, chieftainship and tribal democracy (ubuntu, consensual governance, traditional culture, story-telling), schooling and the shaping of the social and political consciousness of the first democratically-elected President of South Africa. The development of these places are conceptualised as an extension to the exhibition housed in the Bhunga building at Umtata. It is the intention to develop the place of his childhood, Qunu, and his birthplace, Mvezo, in a manner which brings alive aspects of the ex-President's early life. An Interpretive Centre and Youth Development Heritage Centre is planned at Qunu. An outdoor display and other tourist

facilities are planned at Mvezo. The specific sites identified within these places will form part of a guided tour. (The book by Callinicos *In the Footsteps of Mandela* describes the cultural, social and political context for the sites).

2. STATEMENT OF SIGNIFICANCE

Strong historic association with Nelson Rolihlahla Mandela

Nelson Rolihlahla Mandela is one of South Africa's greatest leaders, an international symbol for peace and democracy. Mvezo is the birthplace of Nelson Rolihlahla Mandela. The remains of the Mandela homestead are where Mandela resided with his mother and siblings for the first year of his life and therefore form a focal point of this association.

Strong association with Nelson Rolihlahla Mandela's father, Chief Henry Gdla Mphakanyiswa, who greatly influenced the development of Mandela's values, particularly his sense of justice

Mandela's father, Chief Henry Gdla Mphakanyiswa, chief/nkosi at Mvezo, grandson of King Ngubengcuka, was a custodian of Xhosa history and a respected and valued royal advisor. He lost his title and fortune in 1919 due to his principled resistance to colonial authority. A chief cannot lose his title, because it is hereditary but

Fragility of the physical evidence

Last remaining visible evidence for the homesteads bear testimony to what was once the small rural settlement of Mvezo. Archaeological investigations may reveal further physical evidence of the settlement. These will be verified by oral evidence and indigenous knowledge. Conservation action is urgently required before the evidence disappears forever.

Historical interpretative qualities of the site

1. Ability to demonstrate tradition of settlement-making and building techniques

The physical remains demonstrate a way of life and tradition associated with the Thembu people into which Mandela was born. There is evidence of a distinct tradition of settlement-making contained in the layout, texture and composition of the settlement. There is also evidence of traditional building techniques used in the construction of the homesteads - earth bricks, stone base, dagga floors and thatched roofing. Central to Mvezo as the birthplace of Nelson Rolihlahla Mandela, is the Mandela homestead. The remains provide evidence of the way of life and traditions of the Thembu people at the time that Nelson Rolihlahla Mandela was born in 1918.

2. Historical sense of departure reflected in the remains

The barely visible remains of the earth structures reflect a sense of departure, which records two significant events in the history of Mvezo. The sense of abandonment which these remains present serve to mark the departure of the Mandela family from Mvezo in 1919, when Mandela's father's chieftainship was taken away. The remains also mark the events in which the community was forcibly relocated by the apartheid government, as part of its homeland development programme and this resulted in the dissolution of the settlement.

Memory and Landscape

1. Visual, aesthetic and contemplative quality of the site and its setting

The site possesses spectacular expansive views across the Mbashe River Valley towards the rolling hills. It is a cosmic landscape, which is typical of Thembuland – with villages scattered among the hills and the river meandering in the valleys.

2. Historical role of Mvezo as a defence site in Thembu history

The site was chosen for strategic reasons by Mandela's father, as it afforded a visual advantage, to ensure that the territory remained Thembu territory. One possible explanation is that it provided protection against the potential influx or invasion of the Gcaleka people) (Wandile Kuse: 1999, Nokuzola Thetani: 2000).

3. Of significance to the local Thembu people

Important historical evidence is also inscribed in the memories and oral tradition of the local community.

STATUS

The site is in the process of being declared a national heritage site

C. IDENTIFYING POTENTIAL PROBLEMS AND ISSUES

Public access

Physical access

The site gradient and vegetation prevent one from viewing the site from afar. In order to view the remains of the Mandela homestead and other homesteads remains one has walk within metres of the remains. This is an important consideration in terms of the need to provide pedestrian access to the remains. Disabled access to the remains will need to take the gradient of the site into consideration.

Unrestricted visitor access to the site will negatively impact the physical remains. People may walk across the remains if they are not strictly guided along well defined paths. Also, visitor access to the site is likely to increase soil erosion, particularly on the steeper slopes of the site. This will ultimately contribute to the disintegration of the physical remains. Paths defined with stones should be laid out.

Increased vehicular and visitor traffic is likely to impact the quiet contemplative quality of the site. Unless parking facilities are sensitively located in relation to the site, vehicular traffic associated with such facilities, especially bus traffic, could be sound and visually intrusive. Unless visitor behaviour at the site is regulated and managed, increased visitor access to the site may be noise intrusive.

Intellectual access

In view of the fragmentary nature of the physical fabric, the communicative or interpretative qualities of the remains alone are fairly limited. Consideration needs to be given to providing information on the remains, which enables visitors to understand and interpret their significance. The construction of interpretative signage on the site could be visually intrusive, unless carefully designed. Alternatively, more appropriate forms of providing public access to information on the remains may also have to be considered.

Physical condition

The remains are continuing to rapidly erode due to several factors.

Natural deterioration of physical remains

The remains consist partly of earth brick, which, when exposed to the natural elements, rapidly disintegrate. No provision has yet been made for the stabilisation of the remains. In particular, no provision has been made for the redirection of the natural water flow away from remains. This continues to be the major cause of their natural deterioration.

Impact of domestic animals

A further factor affecting the continued deterioration of the remains is that domestic animals walk over the remains daily. At present the site is enclosed by stakes into which thorn-bush is packed. Goats will be selectively allowed to enter the enclosure to control the growth of the grass.

3. Development proposals that may impact the site

Proposals are being received regarding development around the site at Mvezo. This poses a real threat to maintaining the integrity of the site and its surroundings, the view of it and the unspoilt, dramatic expansive views from it.

4. Economic pressures

Conflicts may arise if the community feels that it might benefit from development, which promises short-term financial gain. The dangers of jeopardising the very heritage sites of the community, which will provide economic opportunities and empowerment, need to be discussed carefully with the community. Local people's future depends on their capacity to acknowledge and respond to values, needs, expectations and recognition of conflicting interests. (ICCROM colloquium on Community Based Conservation: 1999) It is important for in-depth investigation into any proposed development, that the conservation plan be used to balance the proposal with the firm necessity to retain the significance of the site. The site is being declared a national heritage site and therefore has statutory protection.

Lack of understanding of the physical fabric

There is a lack of understanding about the physical remains of the Mandela homestead and the other homesteads. In particular there is a lack of understanding about any below the surface physical fabric associated with these remains. As a result of physical intervention at any of these remains could inadvertently destroy important physical evidence, without which a full understanding of the remains will be lost.

Conflicting approaches to any intervention on the site – the site as a museum or a heritage site.

The remains at Mvezo form part of the planned visitor route linked to the Nelson Mandela Museum. There are some potential conflicts in terms of the approach to any intervention on the site, as a museum site or as a heritage site. Perceived as museum site, the site primarily becomes a space for public display and interpretation of any physical remains. The objective of any intervention on the site will be driven by the need to maximize public viewing of any visible historical fabric. There is also a tendency for the historical remains to become objectified. Perceived as a heritage site, the site becomes in situ physical evidence, whose intrinsic value lies in the existing or potential ability to demonstrate a way of life, past uses of the site, building techniques, associations with events and persons or aesthetic and formal qualities. The cultural significance of this physical evidence is interpreted in terms of a broad understanding of the qualities the site, namely the relationship between the different elements of the site, the relationship between the site its setting and existence of any buried archaeology. Heritage site conservation requires that the impact of any intervention on the site is assessed in terms this broad understanding of the cultural significance of the physical evidence (both visible and buried). Public access to the physical fabric must be considered in terms of the need to avoid any intervention in the cultural significance of the physical fabric of the site.

The umzi/homestead as a unit

The umzi/homestead has to be considered as a singular unit which cannot be split into pieces. The rondawels and the space between them and the cattle kraal constitute the homestead. The imbizo/meeting place within the confines of the rondawels is important because it is there that the

family would gather to sit, meet and tell stories. It is especially important because Mandela's father was the chief and would have held imbizos for the councillors there.

Pressures to develop the site as a high profile government heritage project

The focus on delivery

CONSERVATION POLICY

INTRODUCTION

The second section of the Conservation Plan involves developing policies for the long-term management of the significance of the site.

In determining what is it about Mvezo that we want to retain and what it is about the place that one remembers, it is worth remembering that Mvezo is ultimately:

a place whose structural remains are of great historical and historic significance
a place with contemplative quality
a picturesque place
a place possessing a sense of abandonment and departure
a place associated with community memory and oral history
a dramatic juxtaposition between the settlement and the landscape

The objective of the conservation policies is to ensure that the present generations are able to use, appreciate and enjoy this national heritage site without compromising the significance of the site for future generations.

POLICY AIMS

It is necessary to define Conservation Policies for the care and management of Mvezo that the South African Heritage Resources Agency will seek to implement. These policies provide a framework for decision making and the evaluation of any proposals affecting the site.

They seek to:

- preserve the significance of the historical remains, archaeology and landscape for future generations;
- guide the choice of uses for the site;
- provide a benchmark against which to assess the impact of any new developments on the significance of the site;
- promote public access to the site;
- provide interpretation and presentation of the cultural significance of the site;

EXISTING STATUTORY POLICY FRAMEWORK

There is an existing policy framework to which, as a result of the future designation of the site as a national heritage site, the site is subject to:

Provisions of the National Heritage Resources Act
Principles for the Conservation of Places of Cultural Significance (NMC document PO31E/a)
NMC Advice Brief for the Conservation of Historical Earth Buildings (draft SAHRA document PO285E/A for comment)

other....

These documents set out broad principles and approaches to dealing with the conservation of the site at Mvezo, and must be taken into account in the planning process when considering the impact of any new development.

The general assumption behind these policies is that any new development should broadly:

-
-
-
-
-

The following policies have been developed as part of the Conservation Plan. They arise from a preliminary understanding of the significance and vulnerability of the site. These policies are intended to guide development proposals. All proposals within the area: in the process of being declared a national heritage site; all structures over 60 years; and archaeological remains are subject to statutory consent procedures.

POLICY Mvezo1: To conserve the historical and ecological character of the landscape.

Reason:

M1.1 A non-interventionist approach to the physical remains is required.

M1.2

M2.3

POLICY M2: To conserve the historical and ecological character of the landscape through careful consideration of the need for, and the design of new structures or features.

Reason:

M2.1 The location, scale, form and material of all new structures should have as little visual impact on the quality and texture of the site as possible. All new structures and features should be sympathetic to the interpretative quality of the existing homestead remains. Their design should be in keeping with the vernacular, natural, organic quality of the place.

M2.2

M2.3

POLICY M3: To recognise the importance of the site as a visitor attraction and to thus provide visitor access to the site and manage visitors so that the site is not damaged.

Reason:

M3.1 To enhance the visitor experience of the remains by improving physical access to the remains, but in a manner which avoids any negative impact on the cultural significance of the site.

M3.2 To provide designated access routes to allow visitors to view the remains, but in a manner which does not negatively impact the historical fabric or the ecological character of the site.

M3.3 To provide parking facilities in a location and in a manner which does not detract from the visual and quiet quality of the site. The vehicular approach to the site should be from above rather than below. Vehicular traffic is likely to interfere with the contemplative, tranquil quality of the site and should therefore be confined to an area out of view from the site. It should be restricted to the existing area allocated for parking which is out of site from the remains.

M3.4 Access for the disabled should be provided.

M3.5 The number of visitors to the site should be kept to a minimum of a certain number of persons per day. A study to determine the capacity of the site to accommodate visitors without negatively impacting the site will have to be undertaken.

M5.6 Access across the site should be prevented. The continued use of existing footpaths through the Mandela homestead should be prevented. These footpaths obviously postdate the homestead remains. They bisect the site and diminish the experience of the historical and cultural significance of the site in its totality. Furthermore, access through the site will contribute to the deterioration of the site. Access should be diverted around the homestead precincts and designed to lead the visitor from one homestead to another in such a way that the visitor can view the remains. The visitor should be prevented from walking inside the homestead precincts.

M5.7 Access to the site is to be restricted to existing pathways, specifically allocated for visitor use.

Visitors will be prevented from deviating from the pathways. While the access to the site will need to be formalised in some way in order to control access to the site, specific measures will be developed to ensure that the informal nature of this pathway is retained and that continual use of the pathway does not become damaged by erosion. The average walking time to the site from the parking area is approximately 5 minutes.

POLICY M4: To provide for the presentation and interpretation of the cultural significance of the site

Reason: To make the cultural significance of the physical remains of the site more legible in order to enhance the visitor appreciation and interpretation of the site.

M4.1 To provide interpretative information on the historical significance of the physical fabric and its historic associations.

M4.2 No signage should be placed on the site itself. Any display structures would interfere and destroy the quality of the site and the intention to promote its contemplative qualities. All interpretative signage should be contained within the display and parking area. Interpretative reference points on the way to the site should be created to guide the visitor. Interpretation should be provided by tour guides, information brochures or audio-cassettes.

M4.3 A diagrammatic reconstruction or a model of the reconstruction of the site could occur outside the national heritage site area, perhaps in the display area.

Some members of the local communities have considered the replication of the homestead to be an option. It is considered that a physical reconstruction of the site would interfere with the symbolic, sacred, timeless, pastoral significance of the remains themselves, that is, the sense of abandonment and natural deterioration of the site associated with the Mandela family having been forced to leave Mvezo, and of the displacement of the community in the 1960s due to the Betterment Act and forced removals policy. The replication of a homestead, as an example of a homestead of that period, would have to be well informed by archaeological and oral history research. This would have to be a non-conjectural or non-speculative reconstruction to demonstrate a lifestyle and traditional building technique which are an integral part of Thembu history and culture.

POLICY M6: To undertake a programme of stabilisation homestead remains

Reason: The homestead remains are in disintegrating due to exposure to natural elements.

M6.1 The remains should be stabilised rather than repaired or reconstructed.

M6.2 A programme for the appropriate stabilisation of the remains needs to be implemented. This programme must involve experts in field of conserving earthen structures.

POLICY M7: To prevent domestic animals from entering the site

Reason: Domestic animals are presently walking across and damaging the site.

M7.1 Provision needs to be made for on-site management to keep the animals off the site.

M7.2 Local herders need to be consulted with in terms of resolving this issue.

POLICY M8: To ensure ongoing involvement the local community in the development of the site.

Reason:

M8.1

M8.2

POLICY M9: To enhance the public appreciation of the site without diminishing the archaeological potential of the site for future generations.

Reason: It is possible that archaeological remains linked to the homesteads lie just below the surface. These remains have not yet been investigated but have the potential to contribute to the understanding of the site.

M9.1

M9.2

M9.3

POLICY M10: Any new work at the site (including repair) should be based on a full understanding of the impact of proposals on the significance of the site.

Reason: This Conservation Plan has provided a general assessment of the Mandela Homestead. Further evaluation would be required in order to inform the detail of proposals which are generally

M10.1

M.10.2

E. ONGOING CONSULTATION AND PARTICIPATION

This draft Conservation Plan is being widely disseminated, to members of the community, Traditional Leaders, the Nelson Mandela Council and members of the Nelson Mandela Steering Committee, the

Directorate: Museums and Heritage Resources: Department of Sport, Arts and Culture, the provincial and local authorities, the Kei District Council, the Provincial Department of Land Affairs and the Provincial Department of Local Government, the Eastern Cape Tourism Board, Nature Conservation in the Provincial Department of Economic Affairs, and to those with whom the author, Lesley Freedman Townsend, has worked closely in preparing the Conservation Plan. Anybody who has a contribution to make can request a copy from the author.

F. FEEDBACK

Feedback is requested by the 30th of June 2000 to:

Lesley Freedman Townsend, Architect: Professional Services Division

South African Heritage Resources Agency (SAHRA) (formerly National Monuments Council)

PO Box 4637, CAPE TOWN 8000

Tel: 021 462 4502 Fax: 021 462 4509 E-mail: ltownsend@sahra.org.za

G. THANK YOU

Thank you to Sarah Winter, Conservation Planning Consultant; Nokuzola Thetani, from Qunu, who is identifying sites, doing research, oral history interviews, organising workshops with the communities, and continues to make these conservation plans possible; Luli Callinicos, Social Historian and member of SAHRA Council, who has been, and will continue to be intimately involved throughout the process; the communities of Mvezo and Qunu, who are attending oral history workshops and meetings and providing invaluable information for the identification and understanding of the significance of the sites; Nkosi Nokayi of Mvezo; Thanduxolo Lungile, Regional Manager of the Eastern Cape South African Heritage Resources Agency; Dumisani Sibayi, Assistant Director: South African Heritage Resources Agency; Sean Field, Director of the Western Cape Oral History Project of the University of Cape Town; Gordon Metz, Project Manager of the Nelson Mandela Museum; the Department of Arts, Culture, Science and Technology's Legacy Project; and Ciraj Rassool of the University of the Western Cape History Department and member of SAHRA Council.

Appendix A

CRITERIA FOR ASSESSING THE CULTURAL SIGNIFICANCE OF THE SITES LINKED TO THE LIFE AND LEGACY OF NELSON MANDELA AND THE COMMUNITY

A. NATURE OF SIGNIFICANCE

The nature of the significance of identified sites was assessed in terms of the following broad criteria borrowed and adapted from the Burra Charter (Australia Icomos, The Illustrated Burra Charter).

Historic value: A place has historic value because it has influenced, or been influenced by an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ, or where the setting are substantially intact, than where it has been changed or evidence does not survive.

Aesthetic value: Aesthetic value include aspects of sensory perception which include scale, form, colour, texture and material of the fabric; the smells and sounds associated with the place and its use.

Scientific value: The scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or representativeness and on the degree to which the place may contribute to further substantial information.

Social value: The social value embraces the qualities for which has become a focus of spiritual, educational, political, national or other cultural sentiment to a majority or minority group.

A more precise categorisation of these criteria was also developed. This categorisation was based on James Kerr's guidelines for assessing sites in Conservation Plans for Historic Places, 1996.

1. Ability to demonstrate

This includes places which have the ability to demonstrate aspects of Nelson Mandela's early life, which helped shaped his political and social consciousness. These sites provide physical evidence for aspects of his early life.

- * landscape
- * rural way of life
- * education
- * boyhood experiences
- * family relations and history
- * domestic life
- * community customs & beliefs

2. Associational links

Places which are associated with the early life Nelson Mandela. However, there is no surviving

physical or discoverable evidence for aspects of Nelson Mandela's early life.

3. Formal and aesthetic

These refer to places which have considerable unity in scale, form and materials. It also refers to places which have a relationship between its parts and the setting which reinforces the quality of both.

B. LEVEL OF SIGNIFICANCE

The level of significance (high, medium and low) of a place or the components of a place were assessed in terms of the following criteria:

In terms of the ability to demonstrate the assessment is concerned with how:

1. Early
2. Seminal
3. Intact
4. Representative
5. Rare
6. Climatic

In terms of the level of significance in associational links depends on

1. Level of importance of the associated event or person to the locality or to the nation
2. Level of intimacy and duration of associated
3. Extent to which evidence of the association survive, either in physical evidence at the place, or as evidence of the impact of the place on persons, literature and events.
4. Intactness of evocative quality of the place and its setting relative to the period of the association.

Assessment of the level of significance of the formal or aesthetic significance of a place is more difficult than the other categories. However, the following simple questions can be asked.

1. What degree of unity has the place in scale, form, materials, texture and colour?
2. What degree has the place a relationship between its parts and the setting which reinforces the quality of both?
3. What degree are contrasting elements intrusive and disruptive or agreeably surprising?

**MAPS, PLANS AND PHOTOGRAPHS
COMMUNITY-BASED CONSERVATION PLAN FOR PLACES OF CULTURAL
SIGNIFICANCE WITHIN THE THEMBU REGION OF THE
TRANSKEI/EASTERN CAPE WHICH ARE ASSOCIATED WITH
THE LEGACY OF NELSON ROLIHLEHLA MANDELA**

The attached maps, plans and photographs are numbered as follows:

Maps

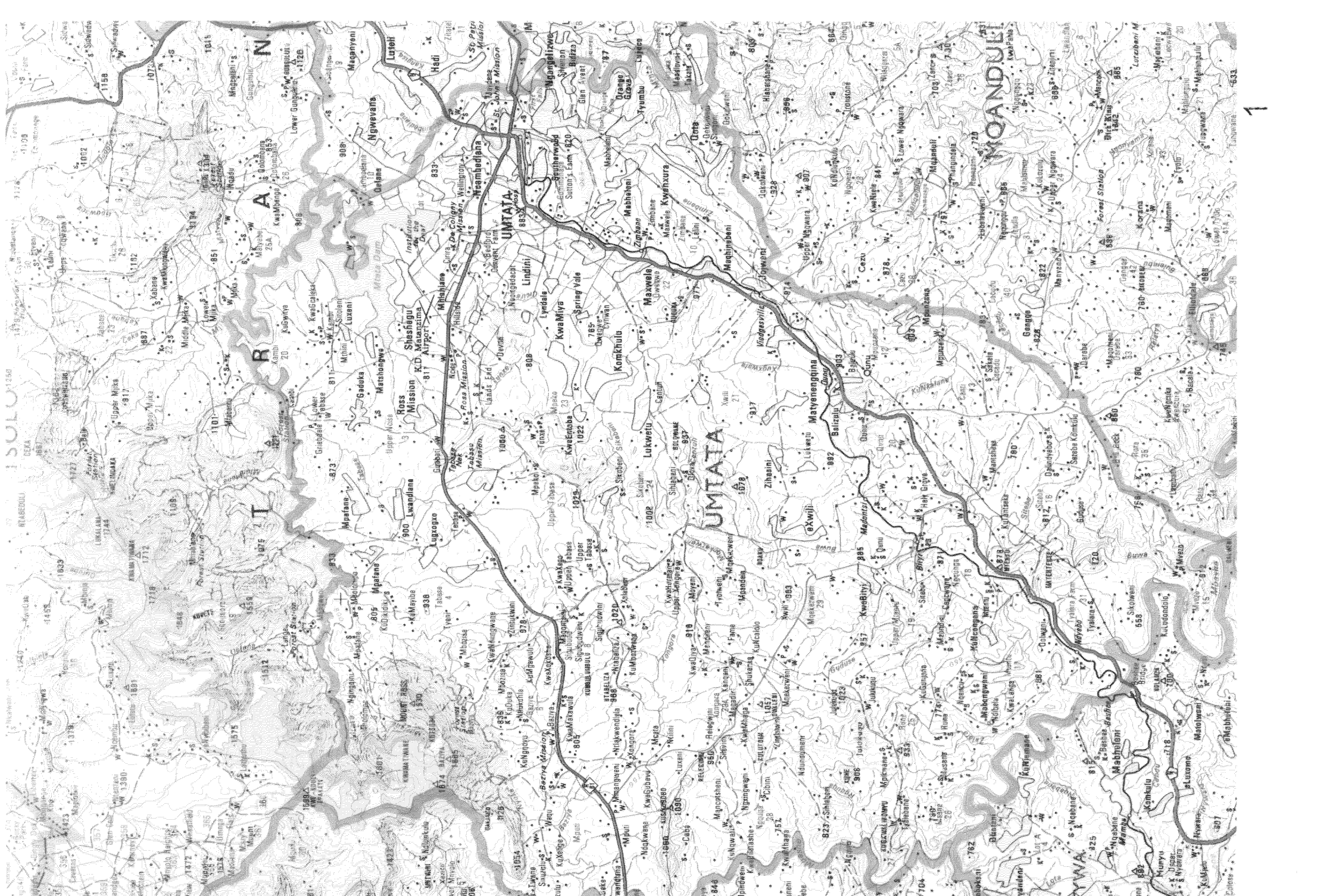
1. Map 3128 Umtata - 1990 - Surveys and Mapping series - scale 1:250 000 - showing Mvezo in the context of Thembuland
2. Map 3128DC Elliotdale - 1983 - Surveys and Mapping series - scale 1:50 000

Plans

- Survey of the site at Mvezo by Gqiba Land Surveyors, January 1999:
3. Plan of surveyed area in the process of being declared a national heritage site - no scale
 4. Plan of Mandela homestead remains - scale 1:500
 5. Plan of homestead remains to the east of the Mandela homestead - scale 1:500
 6. Plan of homestead remains to the southwest of the Mandela homestead - scale 1:500

Photographs:

7. Mandela homestead remains
8. Mandela homestead remains
9. Mandela homestead remains
10. Detail of remains of Mandela homestead shown in photograph no 7
11. Grinding stone at Mandela homestead remains
12. Remains of homestead to the east of the Mandela homestead
13. Remains of homestead to the east of the Mandela homestead
14. Remains of homestead to the southwest of the Mandela homestead
15. Detail of the remains of the homestead to the southwest of the Mandela homestead
16. Storage pit at homestead high wall remains to the west of the Mandela homestead
17. View from the site



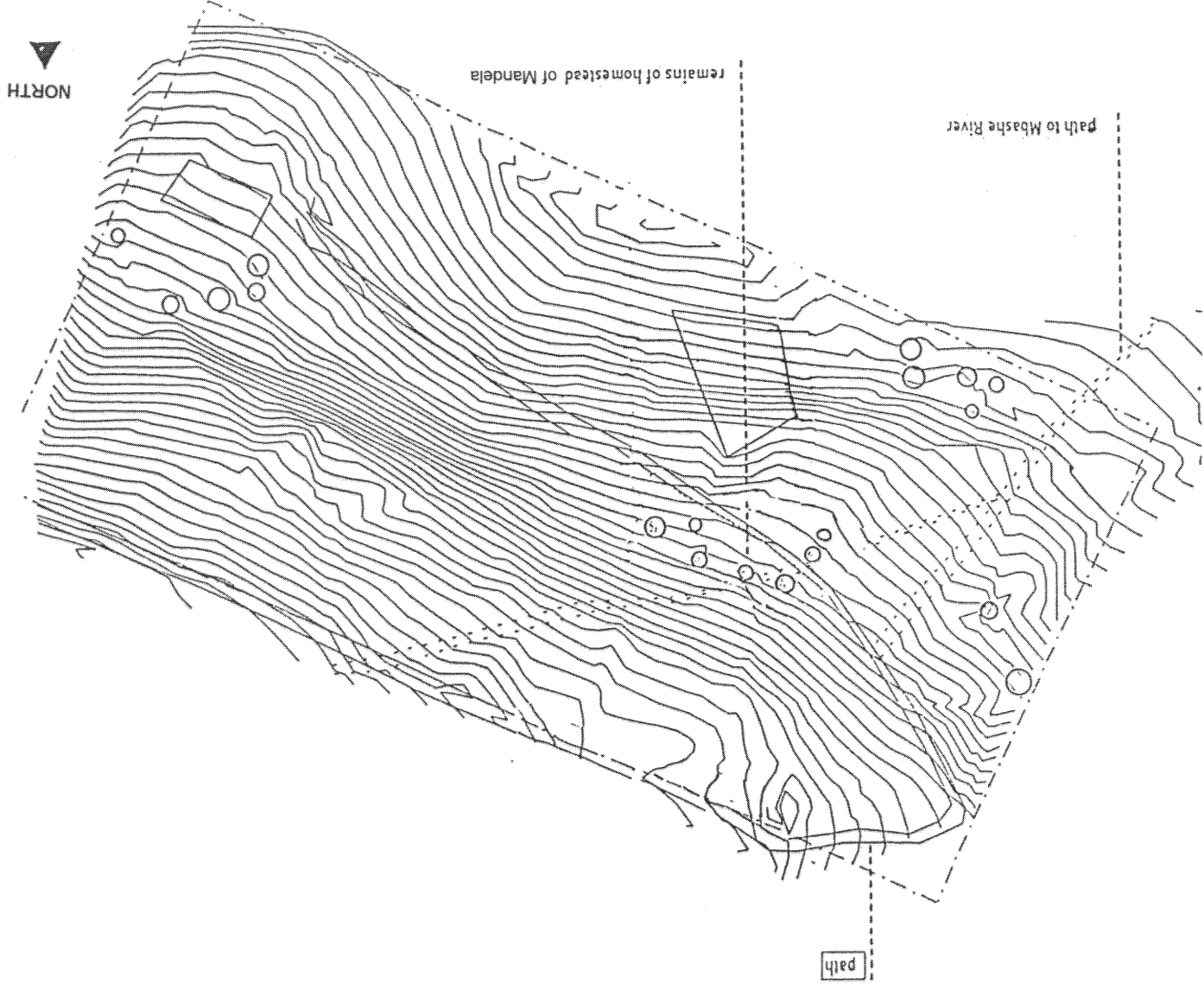


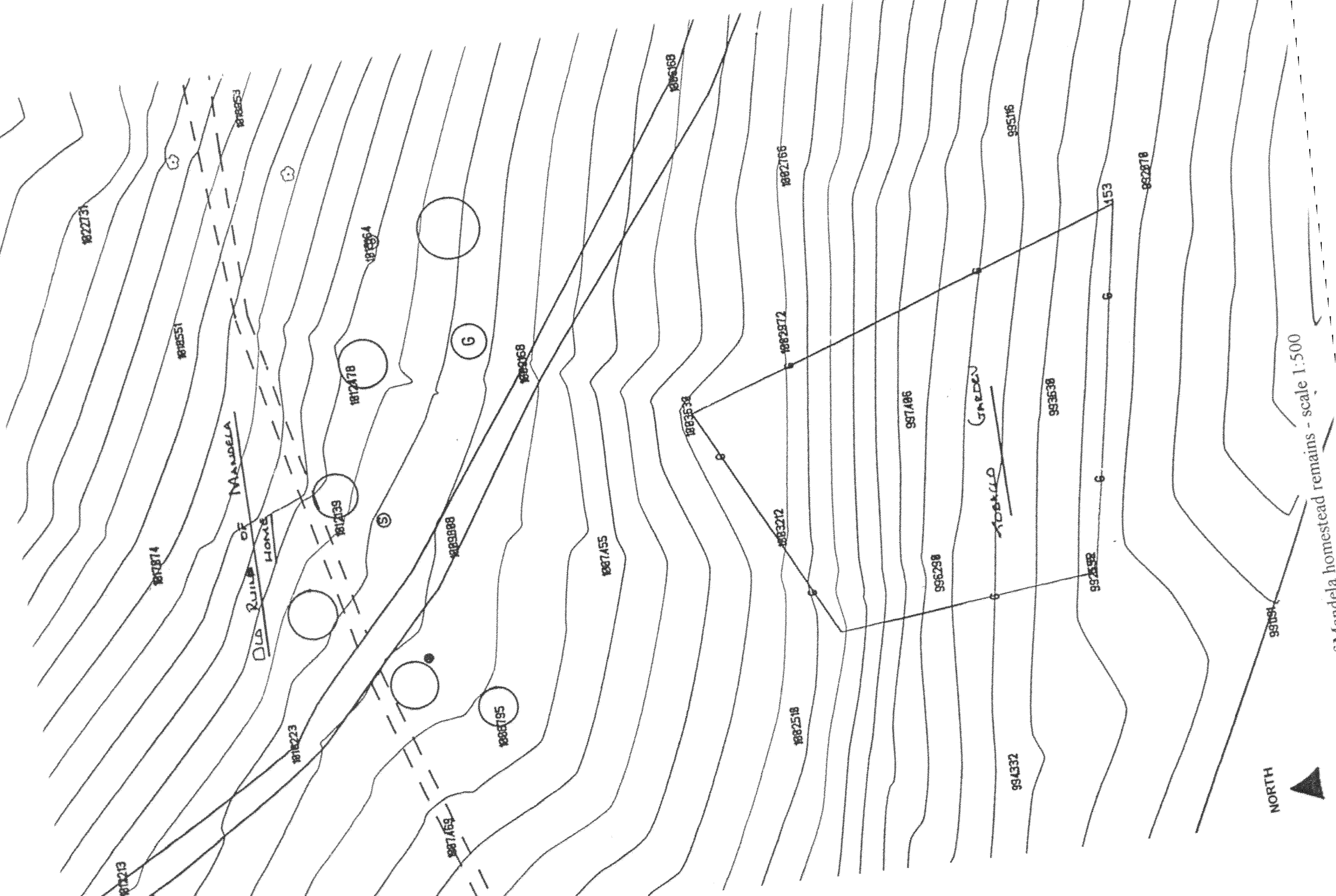
28°30'

+ 43'

35'

2



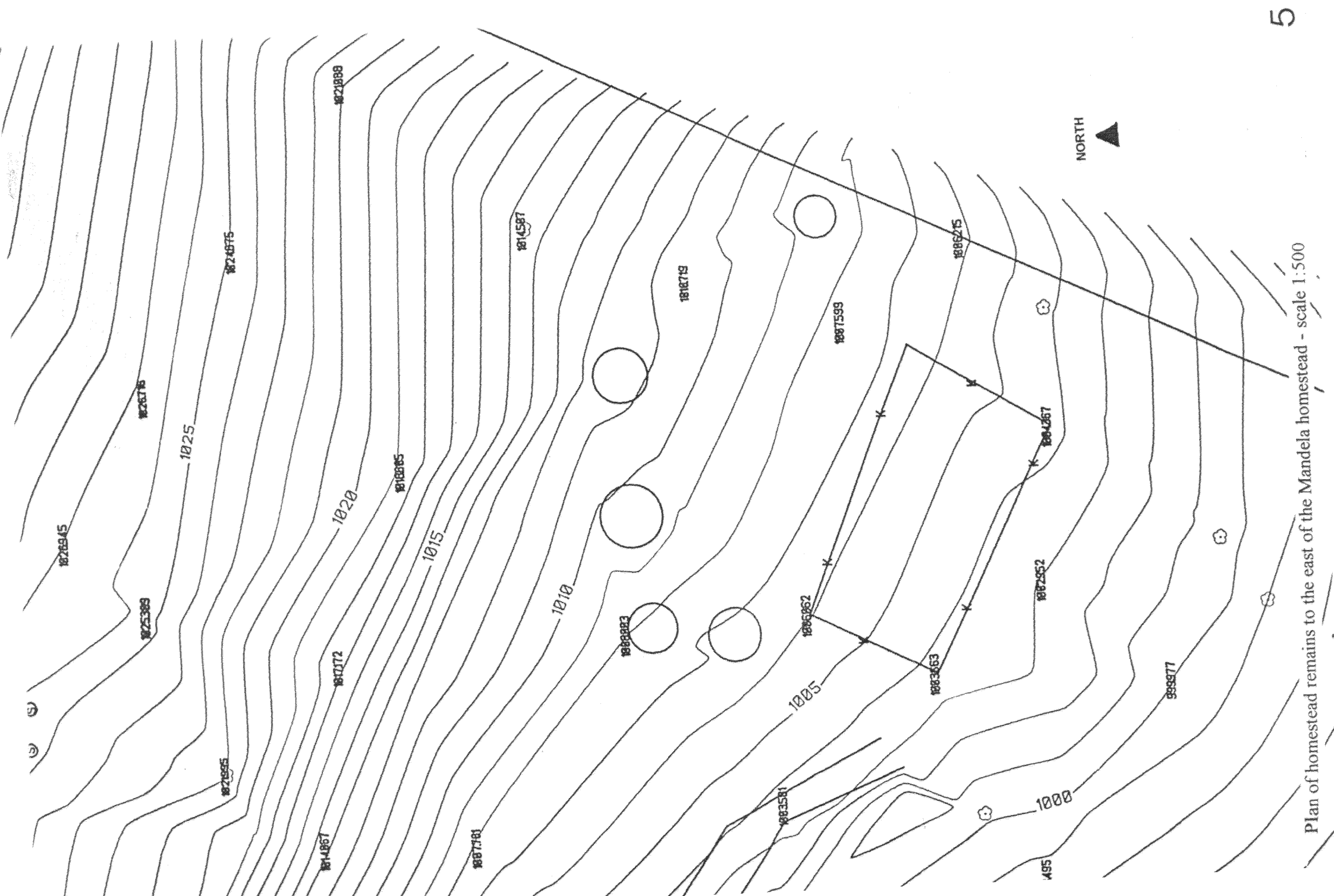


OLD RUINS OF MANDELA HOME

~~MANDELA GARDEN~~

NORTH

Mandela homestead remains - scale 1:500



1025

1020

1015

1010

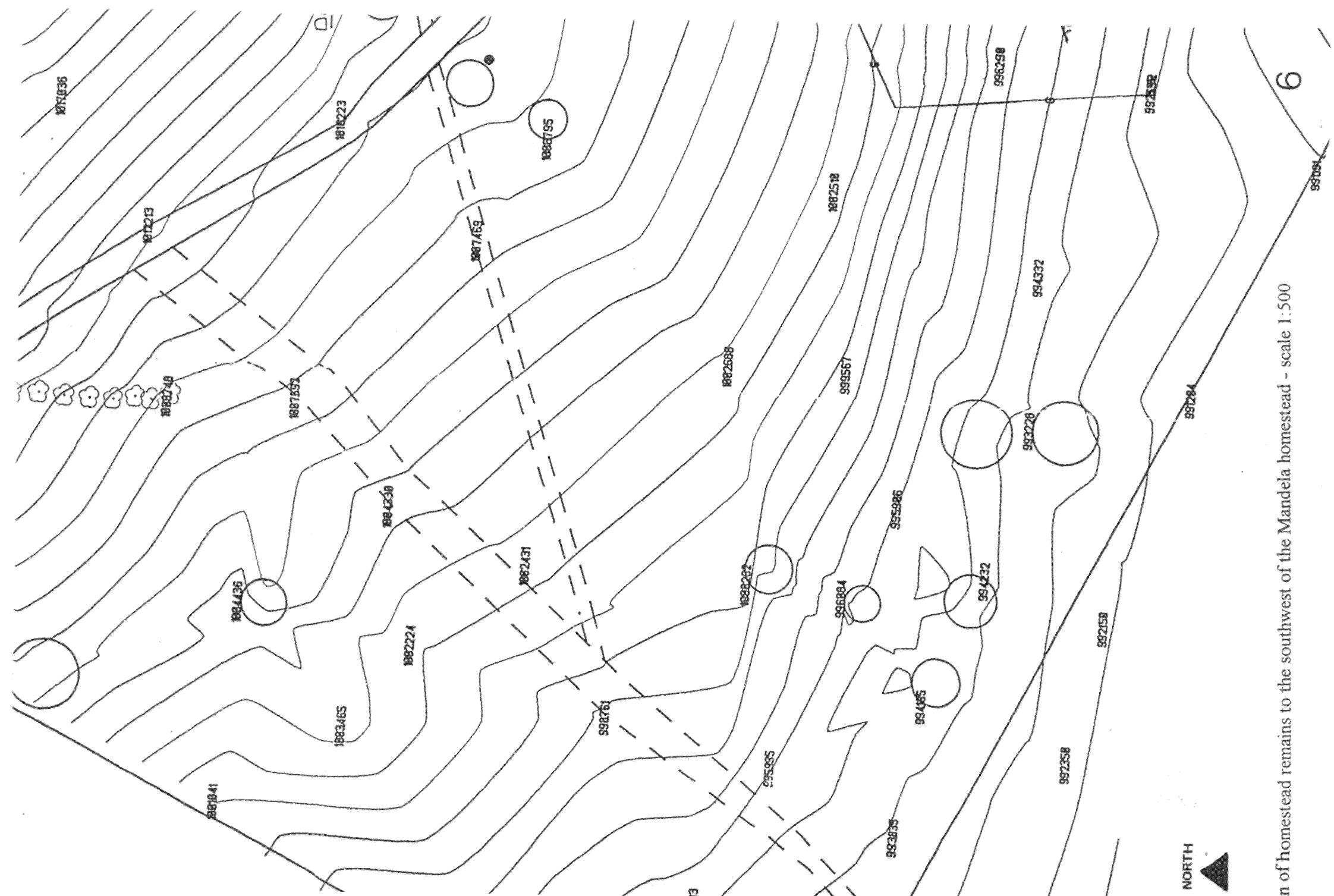
1005

1000

995

NORTH

Plan of homestead remains to the east of the Mandela homestead - scale 1:500



1879336

181213

1880748

1881841

1884436

1887552

1883465

1884338

1882224

1818223

1887459

1882431

1888795

998761

1882588

1882827

293955

1882518

996184

993825

999567

995986

994495

994432

996298

993228

994332

992358

992158

992892

99284

NORTH

n of homestead remains to the southwest of the Mandela homestead - scale 1:500

6

