
Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites on the World Heritage List

World Heritage Nomination

2022



CONTENTS

CONTENTS	I
LIST OF FIGURES.....	III
LIST OF MAPS.....	IV
LIST OF TABLES.....	V
LIST OF ABBREVIATIONS & ACRONYMS	VI
GLOSSARY	IX
EXECUTIVE SUMMARY	XI
1. IDENTIFICATION OF THE PROPERTY	1
1.a Country	1
1.b State, Province or Region	1
1.c Name of Property	1
1.d Geographical coordinates to the nearest second	2
1.e Maps and plans, showing the boundaries of the nominated property and buffer zone	2
1.f Area of nominated property (ha)	34
2. DESCRIPTION	38
2.a. Description of property	38
2.b. History and development.....	91
3. JUSTIFICATION OF INSCRIPTION	123
3.1.a Brief synthesis.....	124
3.1.b Criterion under which inscription is proposed and justification for inscription	126
3.1.c Statement of integrity	139
3.1.d Statement of authenticity	142
3.1.e Protection and management requirements.....	147
3.2. Comparative Analysis	157
3.2.a Comparison with national sites	158
3.2.b Global Comparison	163
3.2.c Comparisons with Other Sites on the World Heritage List.....	168
3.2.d Proposed statement of Outstanding Universal Value	172
4. STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY	176
4.a Present state of conservation.....	176
4.b Factors affecting the property.....	179
5. PROTECTION AND MANAGEMENT OF THE PROPERTY	196
5.a Ownership	200

5.b	Protective designation.....	201
5.c	Means of implementing protective measures	209
5.d	Existing plans for the municipality and the region	212
5.e	Property management plan and other management systems	218
5.f	Sources and levels of finance	218
5.g	Sources of expertise and training in conservation and management techniques	221
5.h	Visitor facilities and infrastructure	222
5.i	Policies and programmes related to the property	224
5.j	Staffing levels and expertise.....	224
6.	MONITORING	226
6.a	Key Indicators for measuring state of conservation.....	227
6.b	Administrative arrangement for monitoring property.....	231
7.	DOCUMENTATION	232
7.a	Photographs and audio-visual image inventory and authorisation form	232
7.b	Texts relating to protective designation, planning and management	252
7.c	Form and date of most recent records or inventory of property	252
7.d	Address where inventory, records and archives are held	252
7.e	Sources	253
8.	CONTACT INFORMATION OF RESPONSIBLE AUTHORITIES	259
8.a	Preparer	259
8.b	Official Local Institution/Agency	259
8.c	Other Local Institutions	259
8.d	Official Web address.....	259
9.	SIGNATURE ON BEHALF OF THE STATE PARTY	260
	ANNEXURE 1: TOPO-CADASTRAL MAPS	263
	ANNEXURE 2: DECLARATIONS	264
	ANNEXURE 3: SITE MANAGEMENT PLANS	265
	ANNEXURE 4: US CAMPAIGN AGAINST APARTHEID.....	266
	ANNEXURE 5: BRIEF SUMMARY OF KEY POINTS IN THE HISTORY OF AFRICA’S LIBERATION	267
	ANNEXURE 6: QUOTES BY LEADERS AGAINST THE SYSTEM OF APARTHEID.....	268
	ANNEXURE 7: THE RELEASE MANDELA CAMPAIGN.....	269
	ANNEXURE 8: STAKEHOLDER INVOLVEMENT PLAN	270
	ANNEXURE 9: STAKEHOLDER INVOLVEMENT REPORT	271

LIST OF FIGURES

Figure 1: Front of Union Buildings with statue of Nelson Mandela	53
Figure 2: Walter Sisulu Square	55
Figure 3: Panel pillars planted at the traffic circle.....	56
Figure 4: Ten columns form the frontage of the Square facing Klipspruit Valley Road	56
Figure 5: The Conical Tower	57
Figure 6: A circular tablet with ten segments on which the clauses of the Freedom Charter are engraved....	57
Figure 7: Cross-shaped roof chink with Light passing through the cut out casts a voting sign.....	58
Figure 8: The Voting Cross Monument.....	58
Figure 9: The Corrugated Monument.....	59
Figure 10: The Site Museum, view from the corner of Union Street and Union Avenue	59
Figure 11: Old Sharpeville Police station	60
Figure 12: Memorial plaque laid by President Mandela on 10 December 1996	61
Figure 13: Garden of Remembrance and grave of the Unknown Soldier in the background	62
Figure 14: Sharpeville Exhibition Centre next to the Memorial.....	63
Figure 15: Row of graves of the Sharpeville massacre and the SAHRA inscription stone to the left.....	64
Figure 16: Garden of Remembrance	66
Figure 17: Six graves that make up Sharpeville Graves Site B.....	67
Figure 18: The main house at Liliesleaf	68
Figure 19: Centre area of Liliesleaf behind the main house.....	68
Figure 20: Side view of Liliesleaf Farm	69
Figure 21: View east along Vilakazi Street from corner with Moema Street.....	70
Figure 22: Hector Pieterse shooting site marked by a slate wall	71
Figure 23: The shot Hector Pieterse carried with his sister walking aside.....	71
Figure 24: SAHRA proclamation plaque is laid on a dolerite boulder	72
Figure 25: Monument erected by ANC Youth League in 1992	72
Figure 26: The wall represents those who lost their lives.....	73
Figure 27: Entrance of Fort Prison.....	74
Figure 28: Entrance to the Women Gaol.....	75
Figure 29: Courtyard of the Women's Gaol	75
Figure 30: Inside the Women's Gaol	76
Figure 31: Dube's first house.....	77
Figure 32: Cemetery of Dube family.....	78
Figure 33: Stewart Hall with Freedom Square in the foreground	79
Figure 34: Stewart Hall showing the window pediments and turrets.....	79
Figure 35: South view of Livingstone Hall	80
Figure 36: South view of Henderson Hall	80
Figure 37: Tambo Walk running through Freedom Square.....	81
Figure 38: Northern extension of the Old Dining Hall.....	82
Figure 39: Façade of the Christian Union Building	82
Figure 40: ZK Matthews' House in Alice, view from the east.....	83
Figure 41: Waaihoek Wesleyan Church.....	84
Figure 42: Cooling towers adjacent to Waaihoek Wesleyan Church	85

Figure 43: Nelson Mandela’s Rondavel	86
Figure 44: Mr Mandela’s Rondavel and the modern house built after 1994.....	87
Figure 45: Sacred Rondavel in the foreground.....	87
Figure 46: The Old (First) Palace.....	88
Figure 47: The Modern (second) Palace.....	89
Figure 48: The royal graveyard	89
Figure 49: Close view of SAHRA monument dedication to the Regent Jongintaba Dalindyebo	90
Figure 50: Overarching Management Authority Framework	148
Figure 51: Proposed structure of the World Heritage Management Authority.....	149
Figure 52: Site management structure of Walter Sisulu Square	150
Figure 53: Sharpeville Police Station and Memorial Garden.....	150
Figure 54: Management structure of Phelindaba Cemetery.....	151
Figure 55: Structure of Liliesleaf Board	151
Figure 56: Structure of the Organisation of Liliesleaf.....	152
Figure 57: Site Management Authority Structure of 16 June 1976	152
Figure 58: Organisational Structure of Constitution Hill	153
Figure 59: Organisational Structure of Heritage and Public Programmes division.....	153
Figure 60: Current management arrangements at the University of Fort Hare	155
Figure 61: Proposed organisational structure for Waaihoek Wesleyan Church	155
Figure 62: Organisational structure The Great Place at Mqhekezweni	156
Figure 63: Proposed structure of the World Heritage Management Authority.....	199
Figure 64: Schematic depiction of the overarching Management Authority Framework	231

LIST OF MAPS

Map 1. Locations of the Nominated Properties across South Africa	6
Map 2: Union Buildings	7
Map 3: Details of Union Buildings with points of interest indicated	8
Map 4: Walter Sisulu Square	9
Map 5: Details of Walter Sisulu Square with points of interest indicated	10
Map 6: Sharpeville Massacre Site: Police Station.....	11
Map 7: Sharpeville Massacre Site: Police Station with points of interest indicated.....	12
Map 8: Sharpeville Memorial Garden	13
Map 9: Sharpeville Memorial Garden with points of interest indicated.....	14
Map 10: Sharpeville Grave Site A	15
Map 11: Sharpeville Grave Site B	16
Map 12: Sharpeville Grave Site A and B showing their proximity to each other	17
Map 13: Liliesleaf.....	18
Map 14: Details of Liliesleaf with details with points of interest indicate	19
Map 15: 16 June 1976 – The Streets of Orlando West.....	20
Map 16: Details of 16 June 1976 – The Streets of Orlando West with points of interest indicated.....	21
Map 17: Constitution Hill	22
Map 18: Details of Constitution Hill with points of interest indicated.....	23
Map 19: Ohlange	24

Map 20: Details of Ohlange with points of interest indicated	25
Map 21: University of Fort Hare	26
Map 22: Details of University of Fort Hare with points of interest indicated	27
Map 23: University of Fort Hare: ZK Matthews House	28
Map 24: Detail of University of Fort Hare: ZK Matthews House with points of interest indicated	29
Map 25: Waaihoek Wesleyan Church	30
Map 26: Details of Waaihoek Wesleyan Church with points of interest indicated	31
Map 27: The Great Place at Mqhekezweni	32
Map 28: Details of The Great Place at Mqhekezweni with points of interest indicated	33
Map 29: Proposed zoning and focal points in Alice and surrounds	217

LIST OF TABLES

Table 1: Location of sites by province and region	1
Table 2: Geographical coordinates of nominated properties	2
Table 3: Summary of Maps presented	4
Table 4: Area of individual serial properties	36
Table 5: Rationale for selection of sites	40
Table 6: Description of buildings on Union Buildings property.....	53
Table 7: Roll of Honour, Sharpeville Martyrs	64
Table 8: Other buildings at Mqhekezweni	90
Table 9: Tenets that describe the significance of the sites	123
Table 10: Significance of each site for Criteria vi	129
Table 11: Parameters against which the current nomination is compared	157
Table 12: Entry Fees for Liliesleaf	186
Table 13: Hector Pieterse Memorial and Museum Tourist Visitation Statistics from 2013 to 2016	188
Table 14: Entry Fees (in Rand) for Constitution Hill	189
Table 15: Functions and Responsibilities	198
Table 16: Source of funding for each site	200
Table 17: Ownership of nominated properties	200
Table 18: Protective status of sites	202
Table 19: Coordinates of boundaries of the Buffer Zone.....	208
Table 20: Budget for Constitution Hill	220
Table 21: Visitor facilities	222
Table 22: Monitoring Tools	227
Table 23: Key indicators for measuring state of conservation	229
Table 24: Photography inventory and authorisation form	233
Table 25: Audio visual inventory and authorisation form.....	249

LIST OF ABBREVIATIONS & ACRONYMS

ANC	African National Congress
ANCYL	ANC Youth League
APLA	Azanian People's Liberation Army
BCM	Black Consciousness Movement
CD: NGI	Chief Directorate: National Geo-spatial Information
CEO	Chief Executive Officer
CHC	Constitution Hill Company
CoD	Congress of Democrats
DSAC	Department of Sport, Arts and Culture
DFFE	Department of Forestry, Fisheries and the Environment
DPW	Department of Public Works
FAPLA	Forças Armadas Populares de Libertação de Angola (People's Armed Forces of Liberation of Angola)
FEDSAW	Federation of South African Women
FLN	Front de Libération Nationale (National Liberation Front), Algeria
GGDA	Gauteng Growth and Development Agency
GRAP	Generally Recognised Accounting Practice
GTA	Gauteng Tourism Authority
HRA	Heritage Resources Authority
HRL&RNMLS	Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites
ICMP	Integrated Conservation Management Plan
ICU	Industrial and Commercial Union
IDP	Integrated Development Plan
JDA	Johannesburg Development Agency
JRA	Johannesburg Road Agency
LHR	Liberation Heritage Route
LUMS	Land Use Management System
MEC	Member of the Executive Council
MELI	Monitoring Evaluation Learning and Interpretation
MK	uMkhonto we Sizwe
NEMA	National Environment Management Act

NEM-PAA	Protected Areas Act
NHC	National Heritage Council
NHRA	National Heritage Resources Act
NHS	National Heritage Site
NP	National Party
OAU	Organisation of African Unity
OUV	Outstanding Universal Value
PAC	Pan Africanist Congress
PHRA	Provincial Heritage Resources Authority
PHRA-G	Provincial Heritage Resources Authority of Gauteng
PLAN	People's Liberation Army of Namibia
RDP	Reconstruction and Development Programme
RSDF	Regional Spatial Development Framework
SACP	South African Communist Party
SACPC	South African Coloured People's Congress
SACTU	South African Congress of Trade Unions
SADF	South African Defence Force
SAHRA	South African Heritage Resources Agency
SAHRIS	South African Heritage Resources Information System
SAIC	South African Indian Congress
SANNC	South African Native National Congress
SACPO	South African Coloured People's Organisation
SAP	South African Police
SAPS	South African Police Services
SAR	South African Republic
SASM	South African Students Movement
SASO	South African Students Organisation
SDF	Spatial Development Framework
SIP	Stakeholder Involvement Plan
SMMEs	Small, Medium, and Micro-sized Enterprises
SMP	Site Management Plan
SPLUMA	Spatial Planning and Land Use Management Act
SWAPO	South West African Peoples Organisation

TRC	Truth and Reconciliation Commission
TTA	Tshwane Tourism Association
UN	United Nations
UNESCO	United Nations Education, Scientific and Cultural Organisation
UNITA	União Nacional para la Independência Total de Angola (National Union for the Total Independence of Angola)
WHCA	World Heritage Convention Act
WHP	World Heritage Property
YMCA	Young Men's Christian Association
ZAR	Zuid Afrikaanse Republiek or Transvaal Republic

GLOSSARY

Bantustans	Supposedly self-governing areas created by the apartheid regime for the country's different black ethnic groups in the country. They were also popularly known as homelands. Bantustan economies were largely based on rural subsistence agriculture. They served as labour reserves for South Africa's various industries. Blacks from urban areas who were no longer permitted to live in the cities were often deported to the homelands. Several of these homelands were granted "independence" by the apartheid regime.
Boer	The Dutch and Afrikaans word for "farmer". In the South African situation, this refers to the descendants of the Afrikaners including those who left the Cape Colony during the 19 th century and settled in the Orange Free State and Transvaal. A few of these settled in Natal. The word Boer is still used in South Africa today.
Coloured	A broad term used to describe people of mixed descent in South Africa and became an official "racial classification" word under the apartheid regime from 1950. The term was also applied to people of Khoi and San descent, often clumped with people of mixed descent.
The South African Congress of Democrats	An organisation of left-leaning white South Africans formed in 1952. Many of them were former members of the banned Communist Party of South Africa which worked closely with the African National Congress (ANC).
Great Trek	The organised migration of the Dutch-speaking (Afrikaners) people who moved from the Cape into the interior of present day South Africa, in the second half of the 1830s. They settled in Orange Free State and Transvaal. A handful of these settled in Natal. The migration was a reaction to the exertion of British control following its occupation of the Cape Colony at the start of the 19 th century. This caused resentment amongst rural Afrikaners, particularly in the eastern part of the colony.
Land Act of 1913	Formally known as the Natives Land Act, it was the first major pillar of formal segregationist policies enacted by the parliament of the then Union of South Africa, established in 1910. The act was mainly geared towards further dispossessing black people of their land on a large scale. The act prevented white and black South Africans from purchasing land from one another, and in so doing restricting Africans to land ownership of just 10%, later expanded to 13%. Amongst other measures, it also prevented sharecropping between Whites and Blacks, leading to a mass exodus of blacks from so-called white farming areas.
Pass / Passbook	A permit that was required to be carried by black South Africans. The Natives Act of 1952 made it compulsory for all blacks in the country over the age of 16 to carry the passbook. The passbook stipulated where blacks were permitted to reside and work, curtailing their freedom and movement. The pass had to be produced whenever and wherever required by police whose pass raids in black residential areas, towns and cities were a common feature during apartheid.
Rondavel	A traditional circular African dwelling with a conical thatched roof.

South African Coloured People's Congress	The South African Coloured People's Organisation (SACPO) was formed in 1953 at a Coloured People's Convention in Cape Town. The organisation was aimed at uniting coloureds against government's efforts to remove them from the common voters' roll. SACPO also collaborated with the ANC in its campaign against apartheid.
South African Indian Congress	The South African Indian Congress (SAIC) was unofficially formed in 1919 to support the interests of the Indian community in view of the upsurge of anti-Indian agitation in the European community and the moves to enact legislation to segregate Indians. It was only at the third national conference of Indian organisations, opened by the Mayor of Durban, Walter Gilbert J.P, that it was formally decided to establish the South African Indian Congress (SAIC).
Ubuntu	A word with its origin in the Nguni languages of Southern Africa that is commonly used to describe humanity, humanness or a human quality. Variations of the word exist in other African languages. For example <i>ubuntu</i> in Swahili is <i>ubina damu</i> . ¹ <i>Ubuntu</i> is connected to the proverb " <i>umuntu ngumuntu ngabantu</i> ", which is often translated as, "I am because you are" or "a person is a person through other persons".
uMkhonthe we Sizwe (MK)	The armed wing of the African National Congress, co-founded by Nelson Mandela in the wake of the Sharpeville massacre on 21 March 1960.
Union of South Africa	The Union of South Africa is the predecessor of the present-day Republic of South Africa. It came into effect on 31 May 1910 following the unification of four previously separate British colonies, namely the Cape, Natal, Transvaal and Orange River Colony. It included areas that were once part of the South African Republic and the Orange Free State.

¹Christian B. N. Gade.2011."The Historical Development of the Written Discourses on Ubuntu". *South African Journal of Philosophy*. 30 (3): 303–329.See also: Tutu, Desmond (2013). "Who we are: Human uniqueness and the African spirit of Ubuntu"; "Desmond Tutu on Ubuntu". Retrieved 24 January 2019

EXECUTIVE SUMMARY

State Party

The Republic of South Africa

State, Province or Region

The sites included in the proposed World Heritage Property are located in four provinces and seven municipalities, which are listed in the table below.

No	Name of Site	Province	Region
001	Union Buildings	Gauteng	City of Tshwane Metropolitan Municipality
002	Walter Sisulu Square	Gauteng	City of Johannesburg Metropolitan Municipality
003	Sharpeville Massacre Site: Police Station	Gauteng	Sedibeng District
004	Sharpeville Memorial Garden	Gauteng	Sedibeng District Municipality
005	Sharpeville Graves Site A	Gauteng	Emfuleni Local Municipality
006	Sharpeville Graves Site B	Gauteng	Emfuleni Local Municipality
007	Liliesleaf	Gauteng	City of Johannesburg Metropolitan Municipality
008	16 June 1976 – The Streets of Orlando West	Gauteng	City of Johannesburg Metropolitan Municipality
009	Constitution Hill	Gauteng	City of Johannesburg Metropolitan Municipality
010	Ohlange	KwaZulu-Natal	eThekweni Metropolitan Municipality
011	University of Fort Hare	Eastern Cape	Amathole District Municipality
012	University of Fort Hare: ZK Matthews House	Eastern Cape	Amathole District Municipality
013	Waaioek Wesleyan Church	Free State	Mangaung Metropolitan Municipality
014	The Great Place at Mqhekezweni	Eastern Cape	O.R. Tambo District Municipality

Name of Property

Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites

Geographical coordinates to the nearest second

No	Name of Site	Coordinates of Central Point
001	Union Buildings	25° 44' 26.49"S, 28° 12' 42.45"E
002	Walter Sisulu Square	26°16'40.35"S, 27°53'20.02"E
003	Sharpeville Massacre Site: Police Station	26°41'18.18"S, 27°52'18.97"E
004	Sharpeville Memorial Garden	26°41'15.41"S, 27°52'16.63"E
005	Sharpeville Graves Site A	26°40'19.46"S, 27°53'14.73"E
006	Sharpeville Graves Site B	26°40'20.86"S, 27°53'13.75"E

007	Liliesleaf Farm	26° 02' 36.32"S, 28° 03' 14.77"E
008	16 June 1976 – The Streets of Orlando West	26°14'19.94"S, 27°54'25.18"E
009	Constitution Hill	26° 11' 23.14"S, 28° 02' 35.41"E
010	Ohlange	29°41'53.87"S, 30°57'23.84"E
011	University of Fort Hare	32°47'9.27"S, 26°50'44.95"E
012	University of Fort Hare: ZK Matthews House	32°46'54.79"S, 26°49'57.36"E
013	Waihoek Wesleyan Church	29° 7'24.61"S, 26°13'24.93"E
014	The Great Place at Mqhekezweni	31°44'25.65"S, 28°28'4.37"E

Textual description of the boundaries of the nominated property

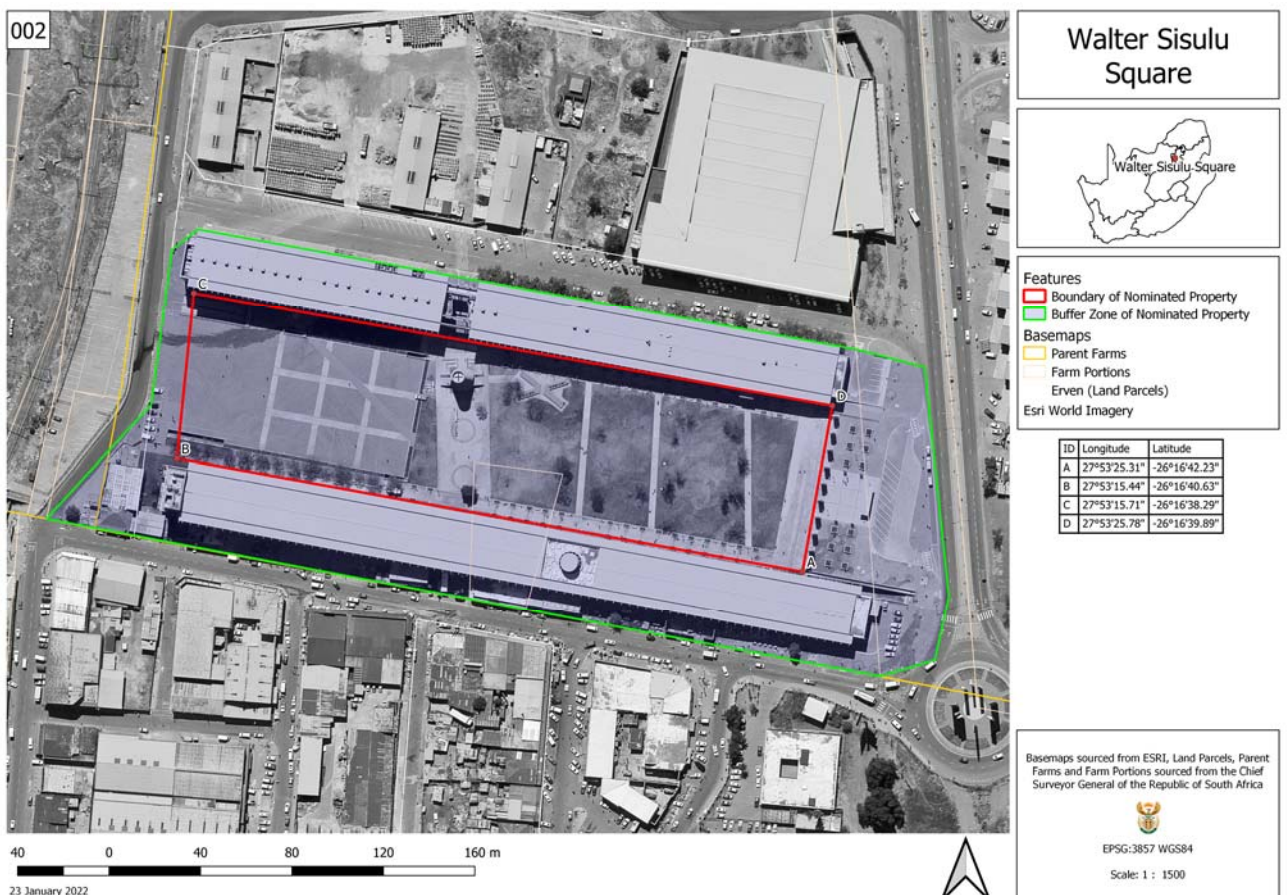
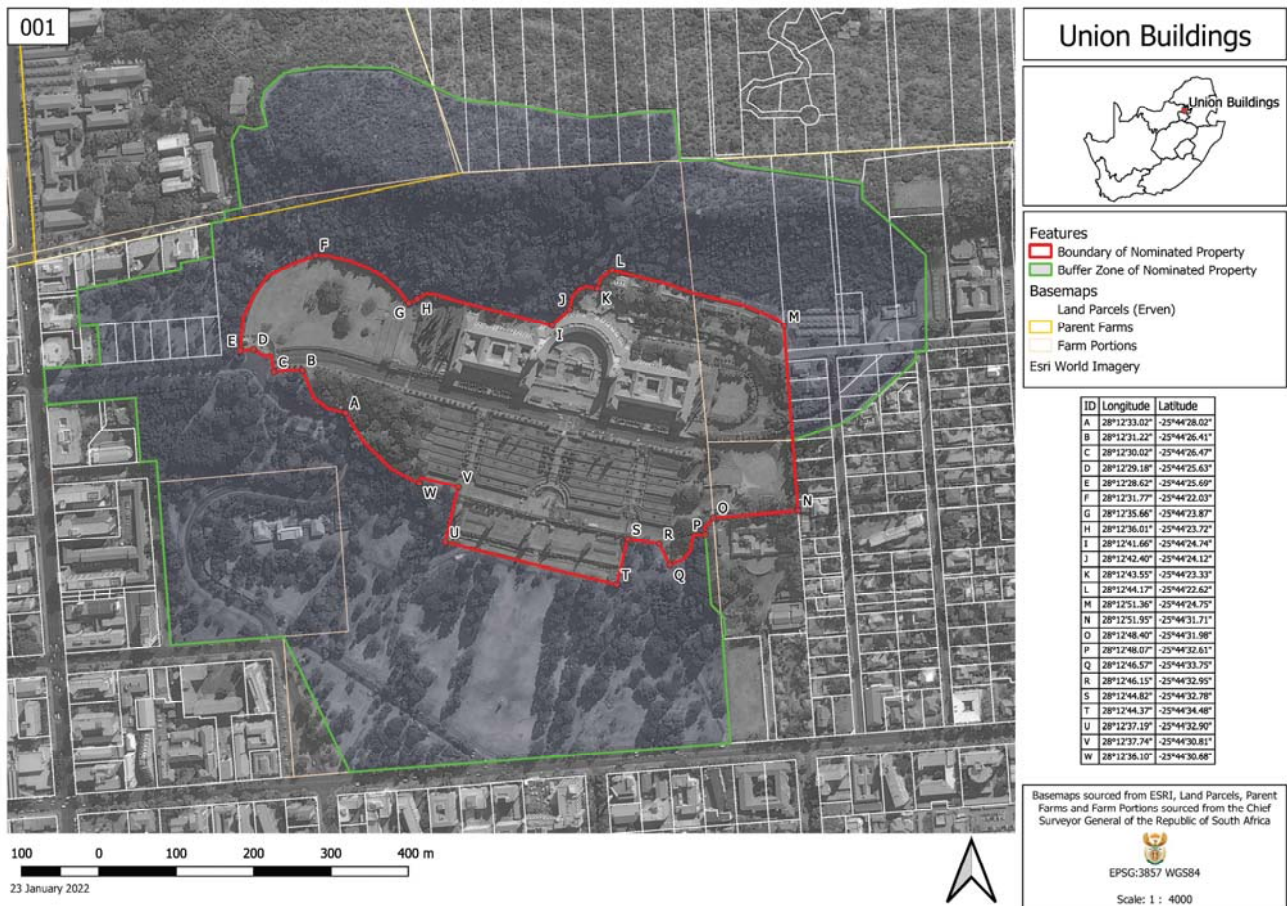
The *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*: as a potential World Heritage Property it consists of fourteen sites. All of them are National Heritage Sites that collectively embody the essence of the Outstanding Universal Value of this proposed World Heritage Property. The boundaries of the individual sites are briefly described below:

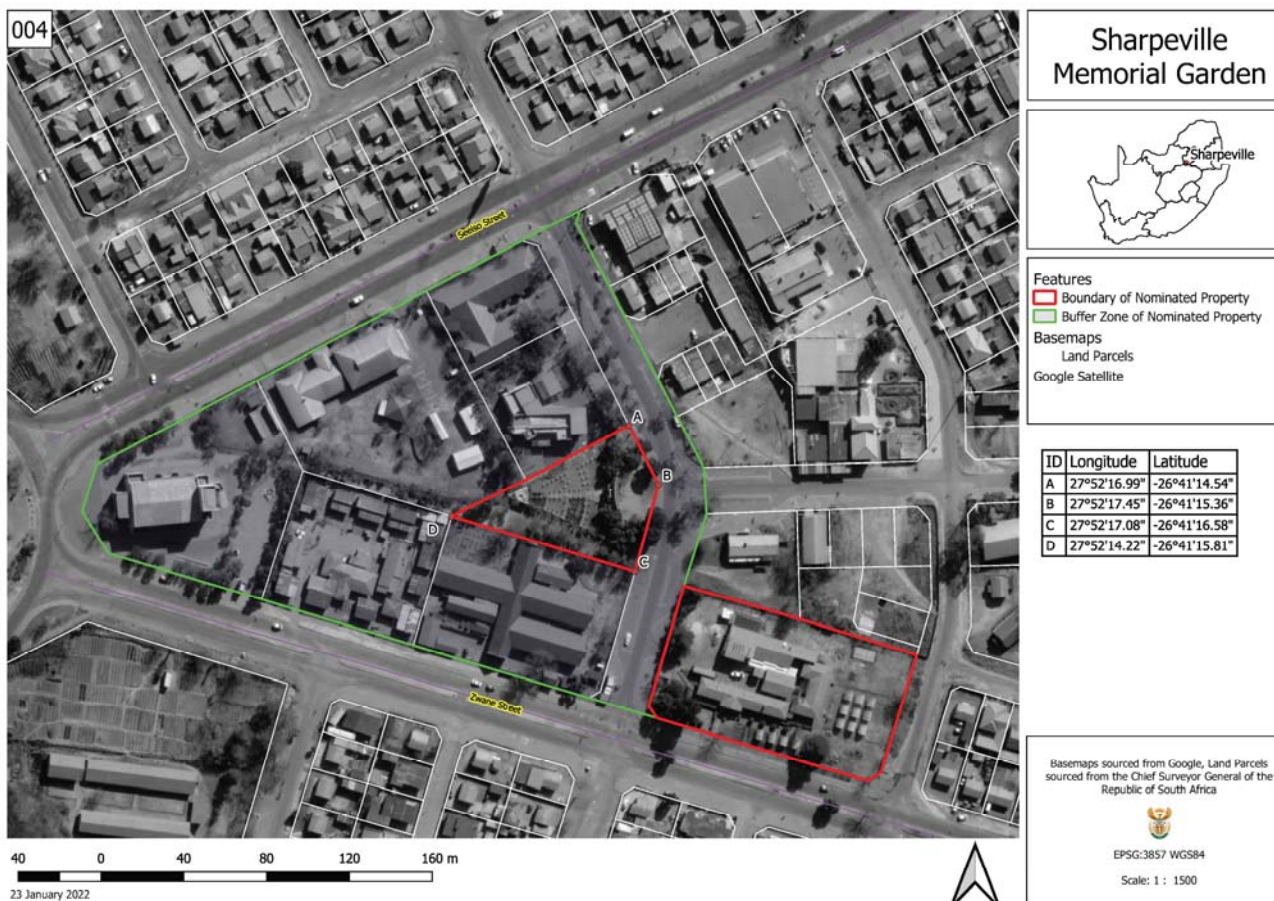
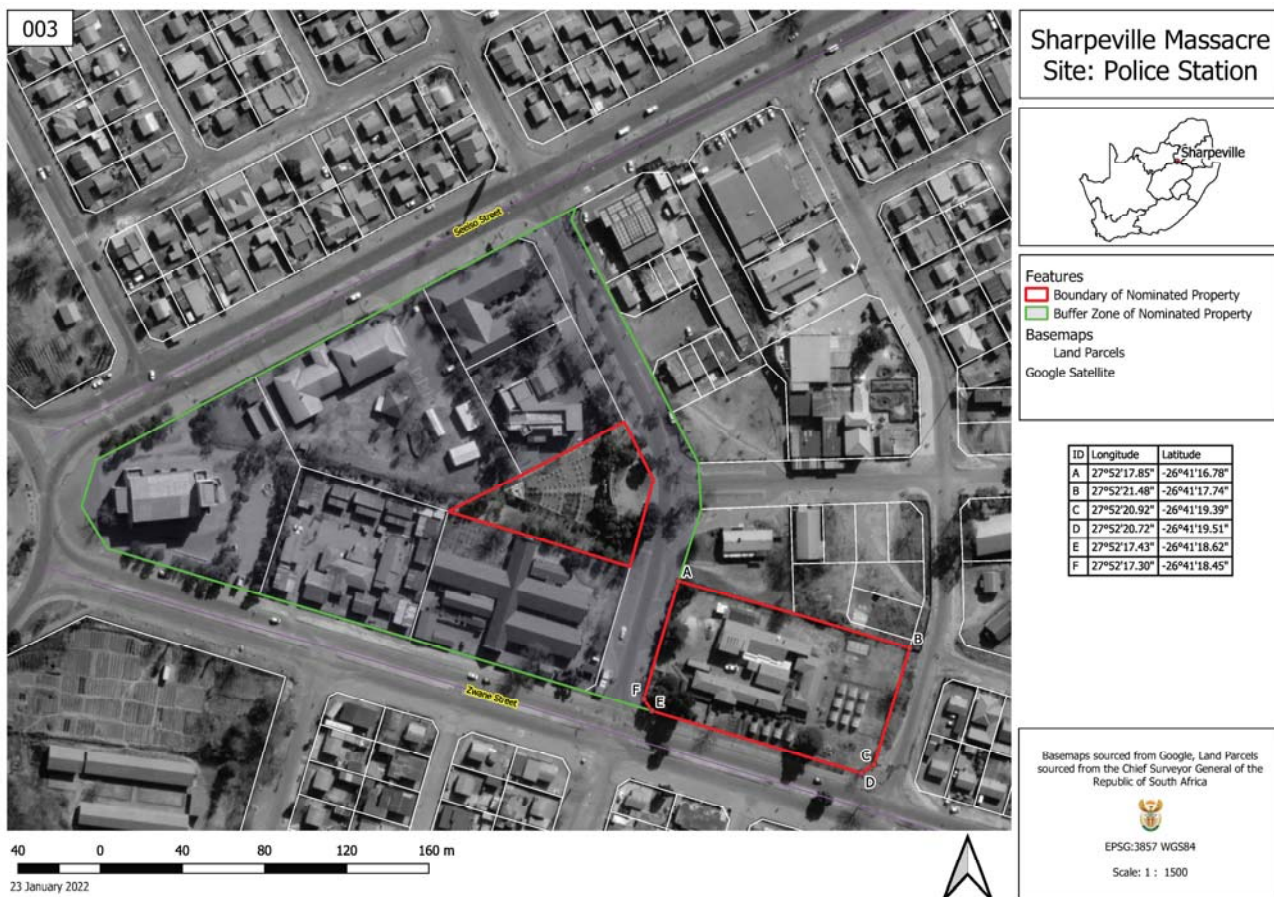
- 001 The **Union Buildings**, the official seat of the South African government, are located on Portion 26, 209 and 65 of Farm Elandspoor 357 JR in Pretoria. This property lies on the south facing slope of Meintjieskop hill. Within its boundaries are the Union Buildings, with a small section of the gardens to its north, the gardens to its east and west, the terraced gardens to its south, and with the amphitheatre of the South African Police Services (SAPS) memorial to the south-east of the building.
- 002 **Walter Sisulu Square** is located on Erf no 11915 of Pimville Zone 9 in Soweto. The site lies between office and retail buildings along Square Street to the north and the building that accommodates the Soweto Hotel and retail and office space on Union Street to the south. To the east the boundary is marked by ten square pillars representing the ten Articles of the Freedom Charter which was the African National Congress (ANC) guiding document adopted in Kliptown in 1955. To the west it is bounded by Union Avenue.
- 003 The **Sharpeville Massacre Site: Police Station** is on Erf 9175 on Zwane Street in Sharpeville Township, Vereeniging, Gauteng Province. There are several buildings on the property, which form a quadrangle opening to the west facing the street on the opposite side of which are situated the Sharpeville Memorial Garden and Library. The main building component is the Charge Office which is a rectangular block 40m x 8m of red face brick with a gable and corrugated-iron roof with hipped ends. A gabled wing set at a right angle to the principal wing is positioned in mid-section facing Zwane Street. This was the façade with the main entrance to the Charge Office.
- 004 The **Sharpeville Memorial Garden** on Erf 9172 is situated in proximity to Sharpeville Police Station in Sharpeville Township, Vereeniging, Gauteng Province. The memorial has two components. There is a Garden of Remembrance located to the south and an Exhibition Centre, which is outside the nominated property, is located to the north. The frontispiece of the Memorial Garden is an arc wall facing the street leading to the Library with brick pavement at its foot. This is the façade which carries at the top the inscription '*Sharpeville Memorial*'. In the garden behind the façade wall, there are 69 white painted, concrete plinths representing the victims of the massacre. Square aluminium plaques mounted on top of the plinths bear the names and ages of the deceased.

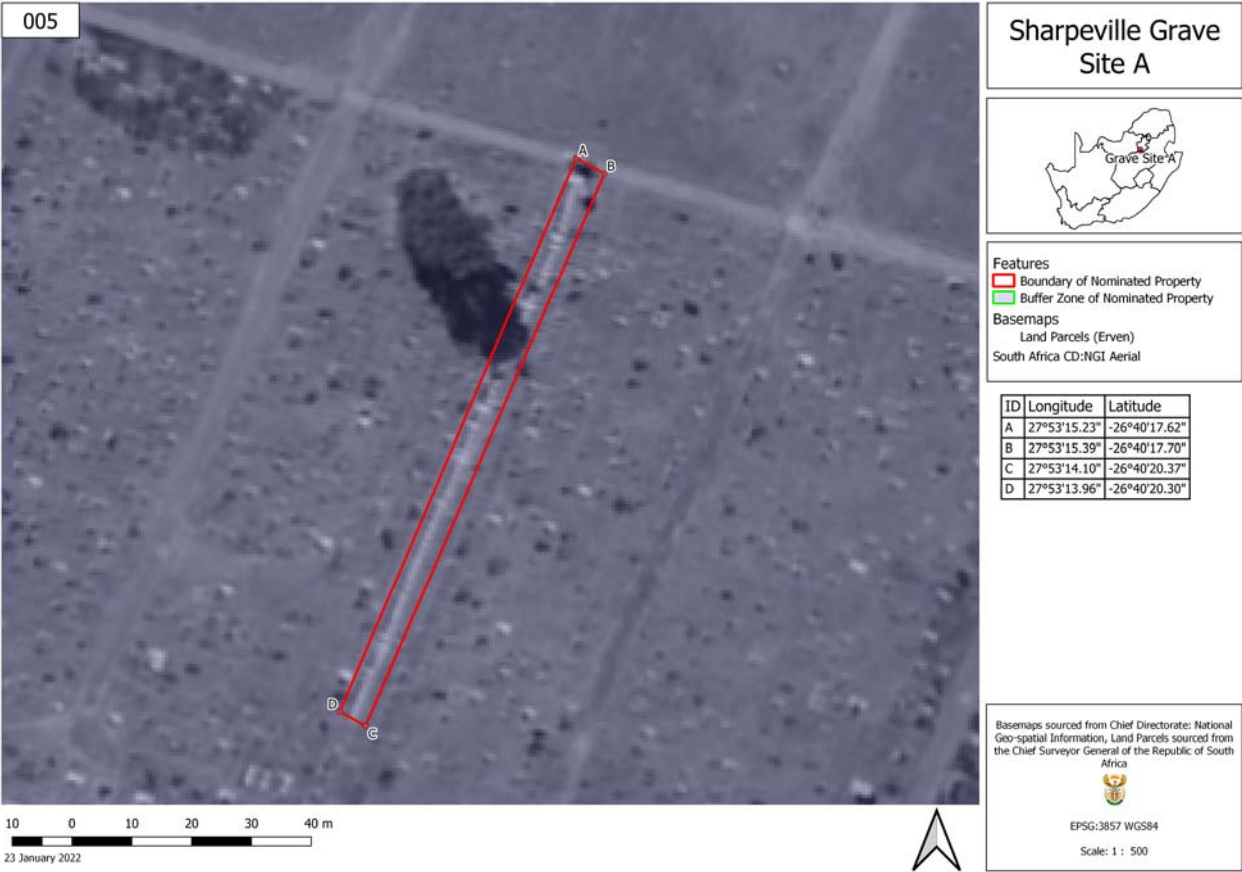
- 005 The **Sharpeville Grave Site A** is located in the southern central part of the Phelindaba Cemetery, Sharpeville Township, Vereeniging, Gauteng Province. There are 63 graves laid out in a single row ca 87m long running in a north-south axis.
- 006 The **Sharpeville Grave Site B** at the Phelindaba Cemetery Sharpeville Township, Vereeniging, Gauteng Province, consists of six graves located in a separate row about 4 metres to the southwest of the main row of graves that make up Sharpeville Grave Site A.
- 007 The site of **Liliesleaf Farm** consists of Erf No357 of Rivonia Extension 1. The site lies between George and Winston Avenues in the suburb of Rivonia, in Johannesburg.
- 008 The site of **16 June 1976 - The Streets of Orlando West** include Vilakazi, Moema and Pela Streets and Kumalo Main Road. This is a selection of the roads where students were shot and killed as they marched on 16 June 1976 in protest against Afrikaans as a medium of instruction in black schools.
- 009 **Constitution Hill** is located on the Remainders of Portion 68 and 69 of the Farm Braamfontein 53 IR. The site is bordered by Kotze Street to the south, Queens Way to the east and Joubert Street to the west.
- 010 **Ohlange** is located on subdivision 398 of the farm Piezang Revier no 805. The proposed property lies on the crown of a hill in Inanda and within the boundaries of the Ohlange High School.
- 011 The **University of Fort Hare** is located on Farm 412 Victoria East of Farm Fort Hare.
- 012 The **University of Fort Hare: ZK Matthews House** is located on the Remainder of Erf 161 of the town Alice.
- 013 The **Waaihoek Wesleyan Church** is located on subdivision 3 of Erf 1909 in Bloemfontein. This site is situated in the eastern part of the central business district of Bloemfontein and is bounded by Fort Street to the north, a parking lot owned by the Motheo FET College to the west, the cooling towers of the Bloemfontein Power Station to the south and a low scale interpretation centre to the east.
- 014 The **Great Place at Mqhekezweni** is located on Building Lot 168 (Erf 1187) of Mqhekezweni.

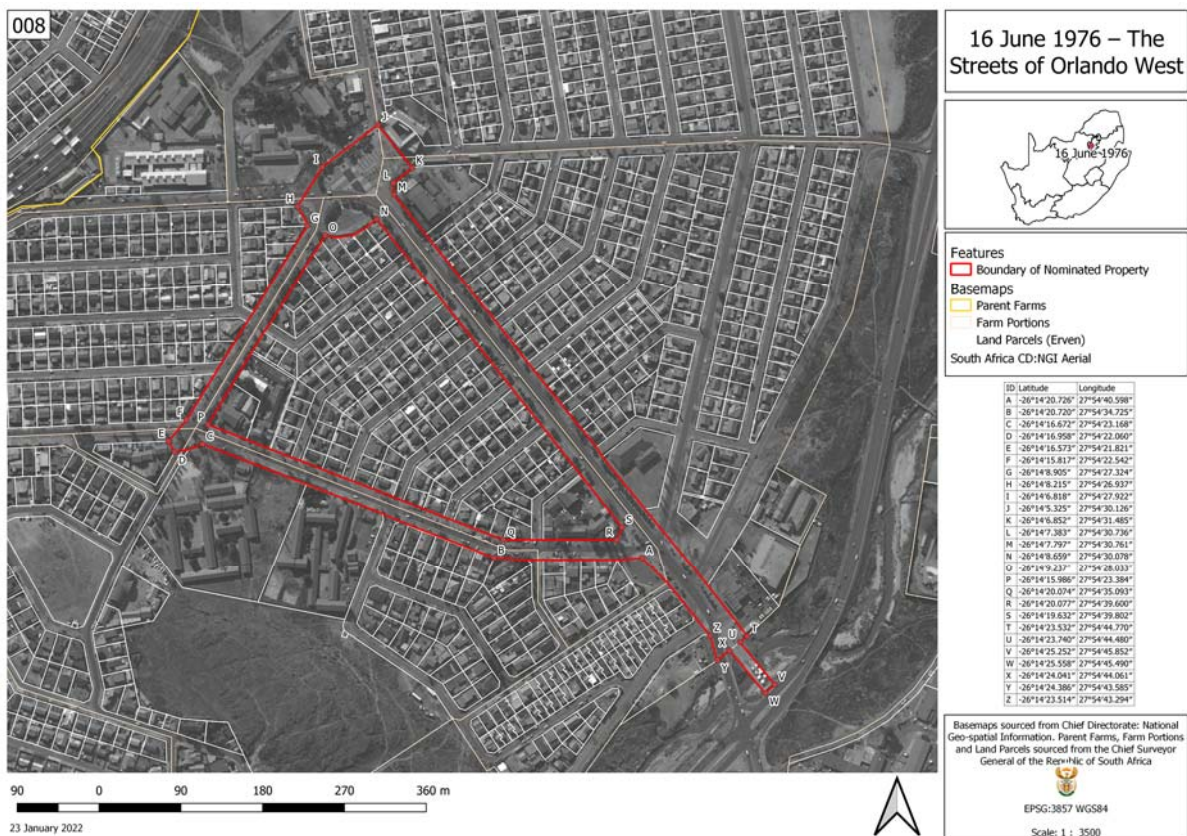
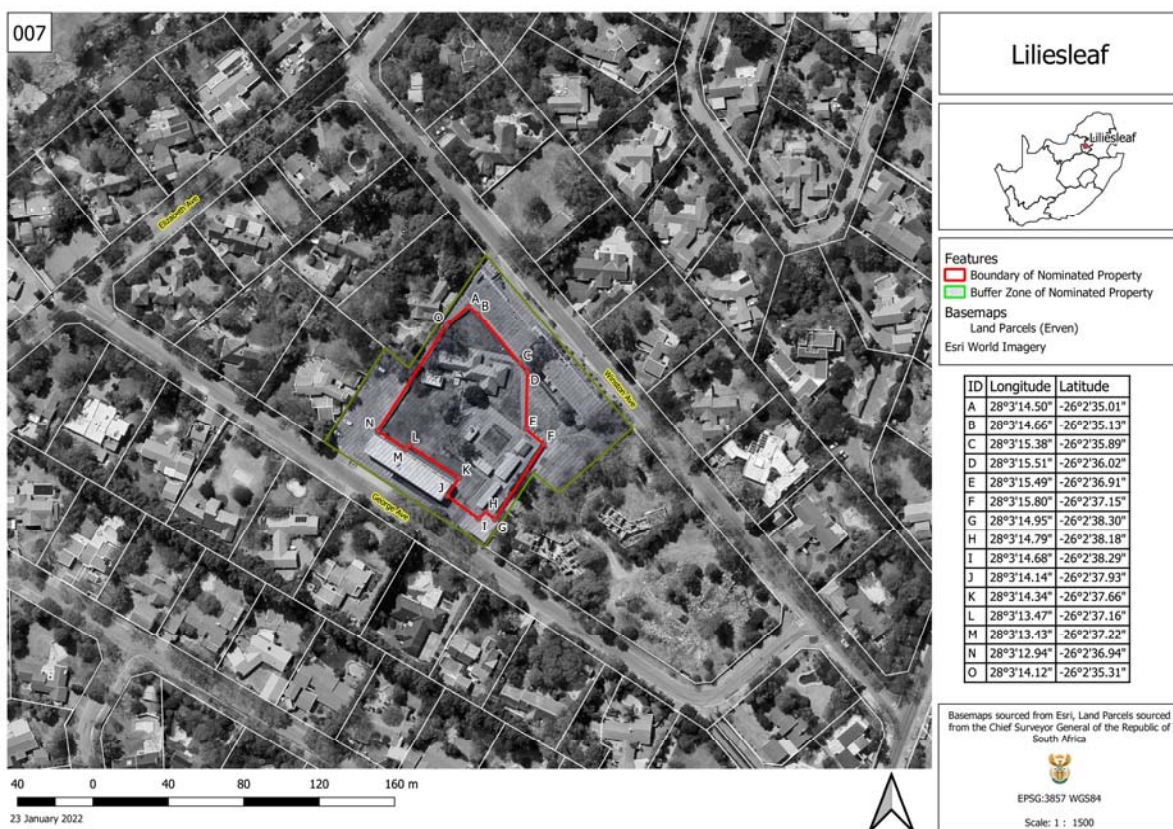
A4 size maps of the nominated property showing boundaries and buffer zone (if present)

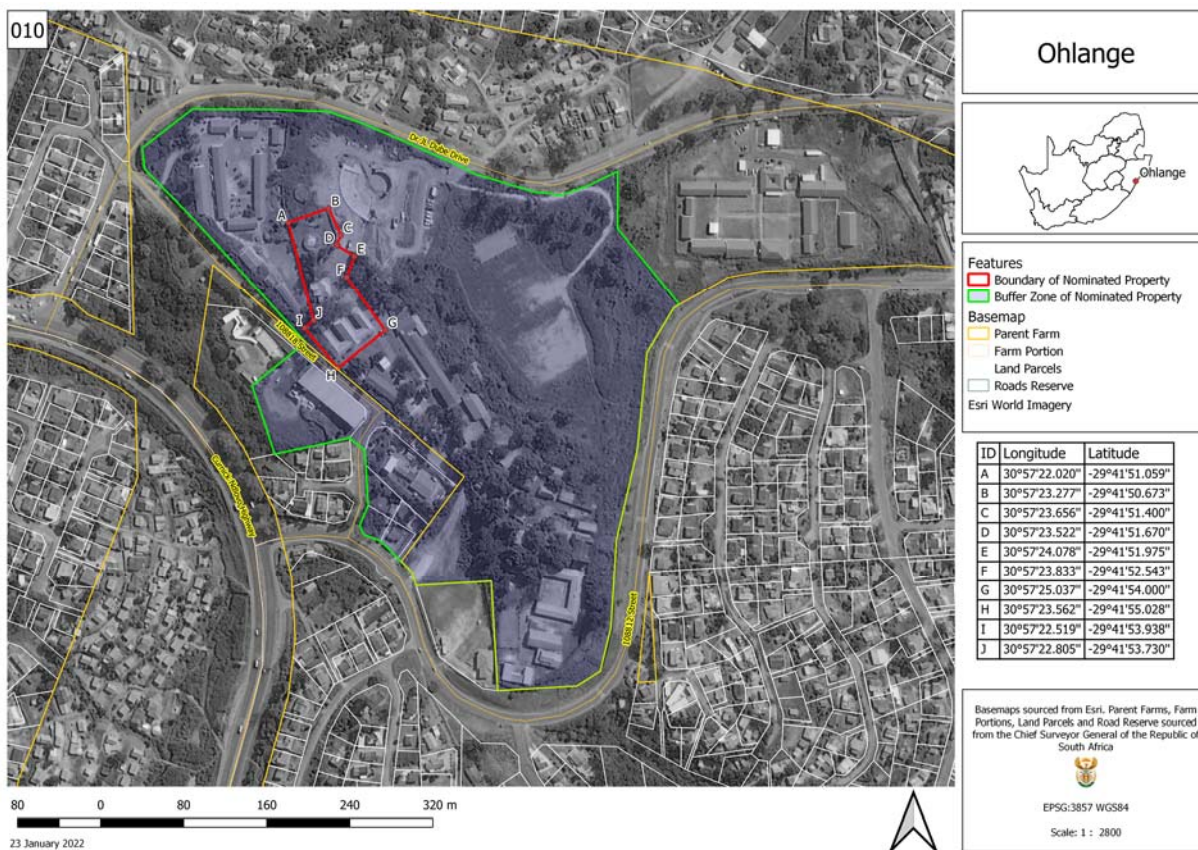
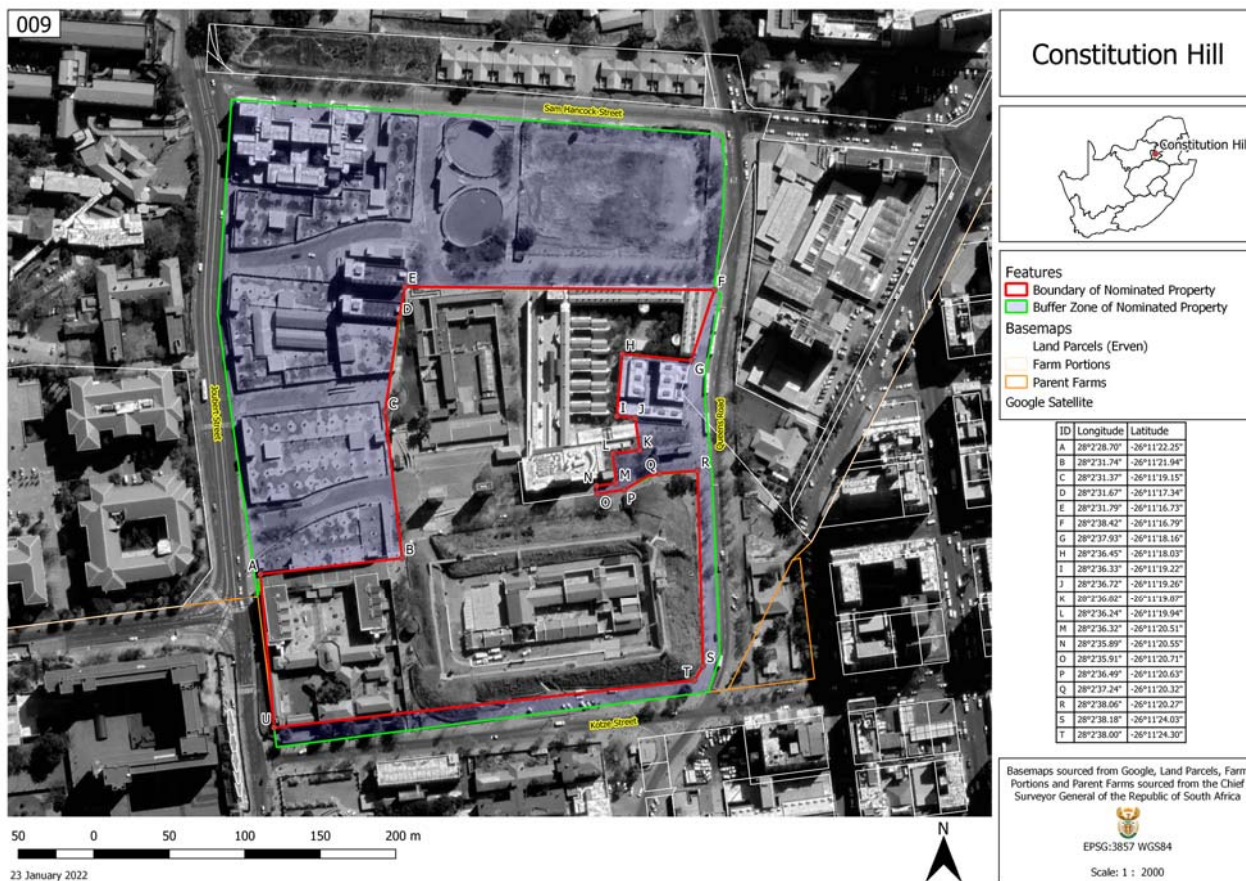
Considering that there are fourteen maps and that the Executive Summary has space constraints, the maps are presented as the reduced version of the A4 maps in Section 1.e. The hard copy maps are presented in Annexure 1 as per the requirements in the Operational Guidelines.

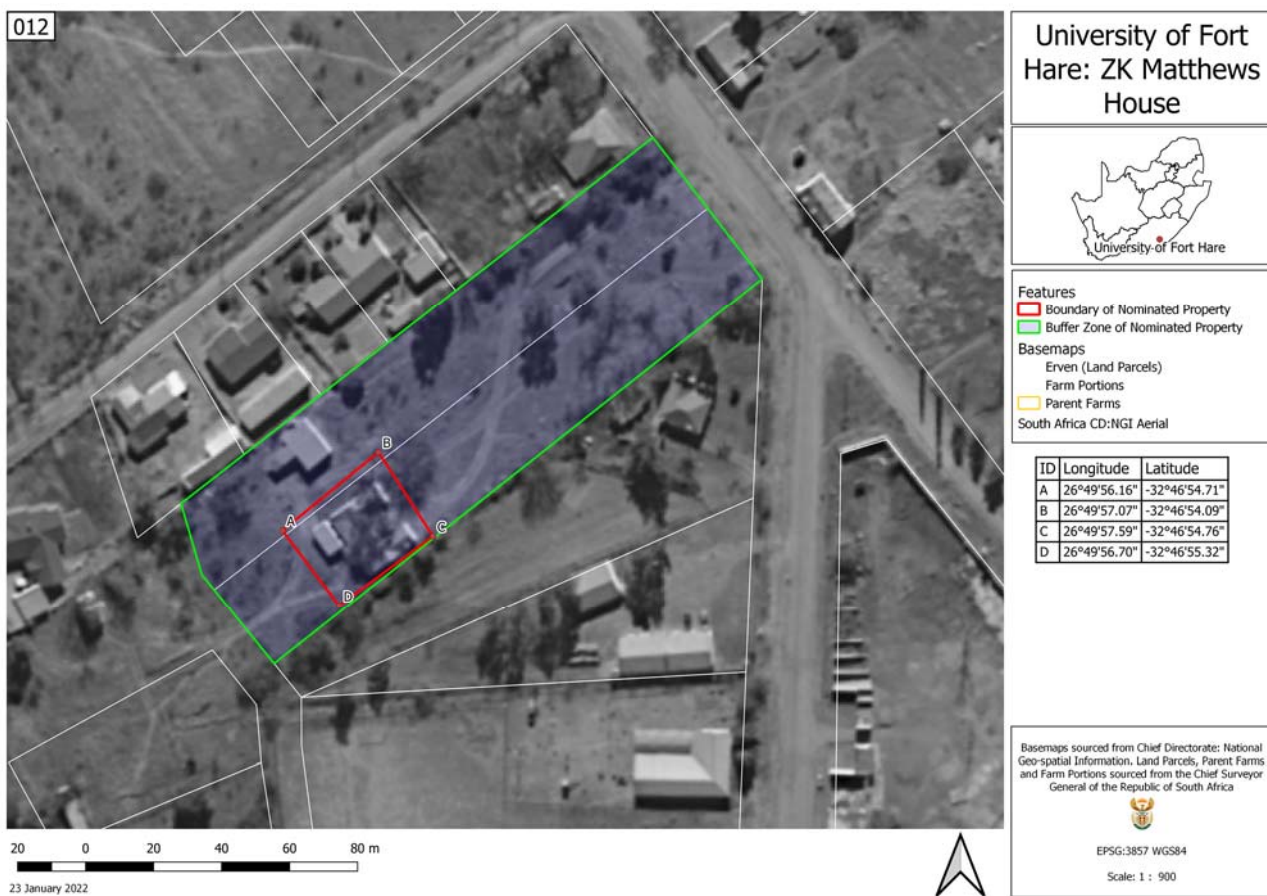
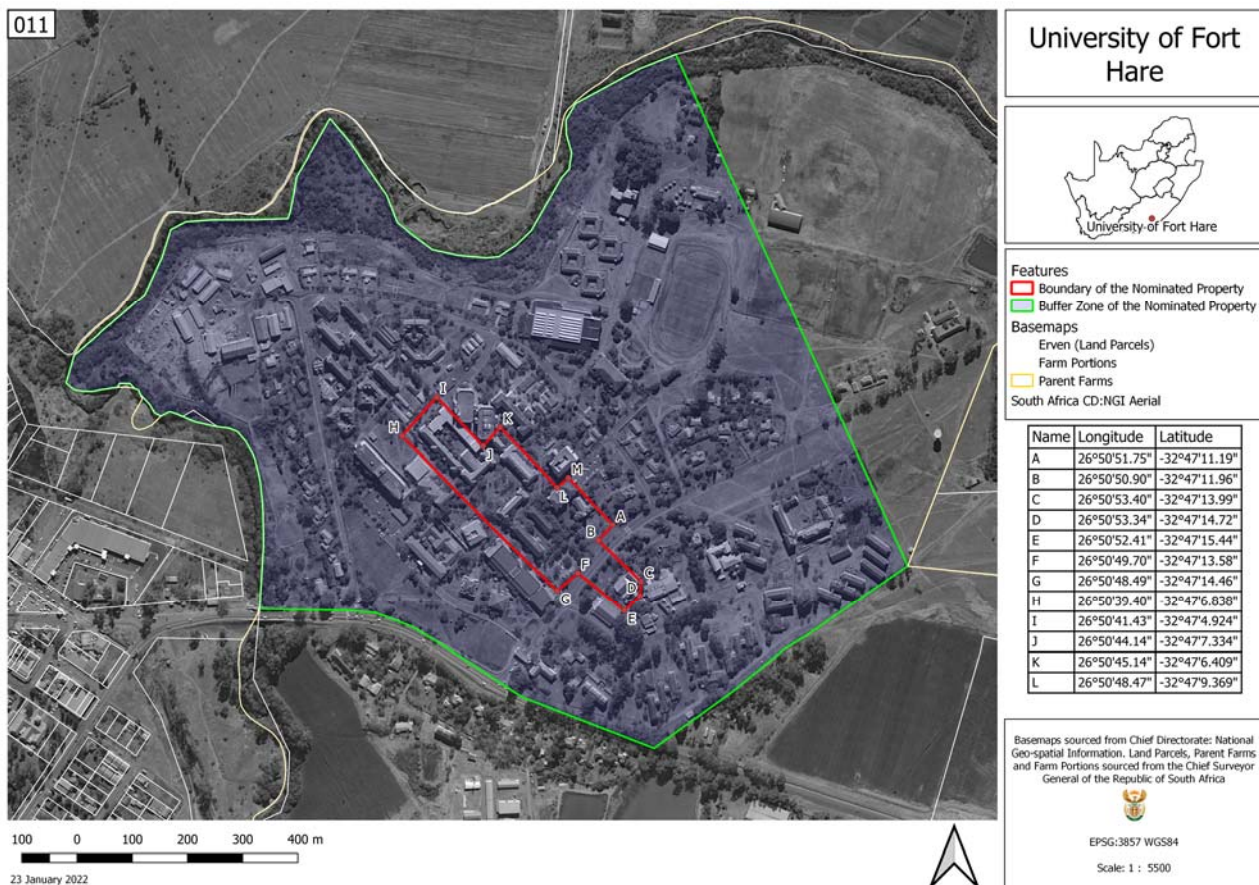


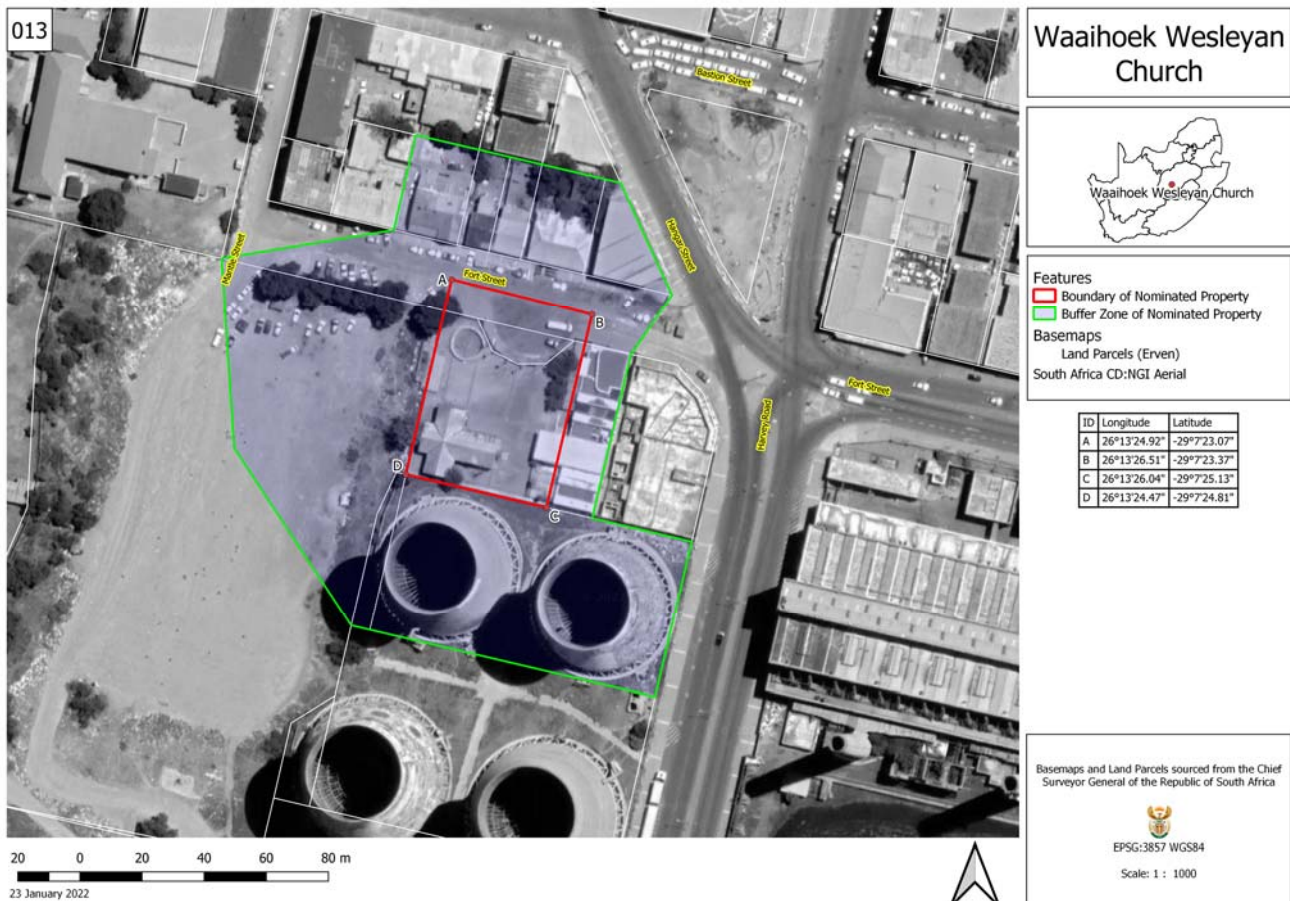












Criteria under which the property is nominated

The serial nomination of the *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites* Property fulfils criterion (vi).

Criterion (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

Statement of Outstanding Universal Value

a) Brief synthesis

The proposed World Heritage Property, *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*, encapsulates the legacy of the South African liberation struggle of the 20th century. In this nomination the three tenets of human rights, liberation and reconciliation are inextricably bound together and overlapping the roles these played in the pursuit of peace and justice in South Africa. The interplay of these tenets paved the long road to freedom in the erstwhile apartheid pariah state that was reviled around the world which rallied behind those suffering and dehumanised by oppression. The proposed World Heritage Property commemorates and celebrates the contribution of the struggle to human rights in a global context. Significantly, through its component sites and their symbolism, the proposed World Heritage Site, for the first time in the history of mankind, foregrounds reconciliation as the bedrock of nation building.

This serial nomination demonstrates the events, ideas and belief systems that were at the core of the liberation struggle in South Africa and which, a quarter century afterwards, continues to inspire humanity to adopt reconciliation. The particular legacy of the struggle lies in the connections and interactions between human rights, liberation and reconciliation and the firm belief that human rights fundamentally and inherently belong to all. From the outset it was understood that the struggle was against a system that fostered and entrenched oppression on the basis of racial discrimination, rather than against a demographically delineated group. Firmly espoused by leaders throughout the struggle, this notion paved the way for reconciliation. Each of the ten sites relate to the tenets of human rights, liberation and reconciliation that interactively propelled the South African liberation struggle to its universally celebrated conclusion.

Philosophies, such as non-racialism and Pan-Africanism persisted throughout the struggle, feeding into the vision that there should be a society based on human rights, where people are at peace with each other and in perpetual pursuit of equity and justice. The outlook of *ubuntu*,² implies that humanity is not embedded in an individual, but is a quality that is co-substantively bestowed upon one other, which we owe to each other and through which we find one another. The philosophy of *ubuntu* was therefore taken as a guiding ideal for the transition from apartheid to the majority rule in South Africa. It ultimately led to reconciliation between opposing parties that provided a basis for the building of a new society. This is demonstrated by the adoption of *ubuntu* into the Epilogue³ of the Interim Constitution of South Africa (1993) that “there is a need for understanding but not for vengeance, a need for reparation but not retaliation, a need for *ubuntu* and not for victimisation”.

²Christian B. N. Gade. 2011. "The Historical Development of the Written Discourses on Ubuntu". *South African Journal of Philosophy*. 30 (3): 303–329. See also: Tutu, Desmond (2013). "Who we are: Human uniqueness and the African spirit of Ubuntu"; "Desmond Tutu on Ubuntu". Retrieved 24 January 2019

³ "The Epilogue contains the negotiated agreement about how the divisions and strife of the apartheid era should be dealt with in the new democratic South Africa." – from Gade (2011), p313.

The South African liberation struggle gave rise to exceptional African leaders, such as Mandela. This was achieved, amongst other things, through education and a strong belief in liberation. As an international symbol, Mandela is associated with the three tenets of human rights, liberation and reconciliation, and their expressions as symbolised by the ten sites that lie at the heart of this nomination. For example, the United Nations General Assembly Resolution A/64/13 of 2009 created a global Nelson Mandela Day on 18 July, while Resolution A/72/243 of 22 December 2017 planned a Nelson Mandela Peace Summit on 24 September 2018 during which a decade of Nelson Mandela (2019-2028) was declared. These events confirm the universal significance of the forward looking legacy that Mandela came to represent over the years.

The UNESCO General Conference Resolution 33C/29 recognises *The Roads to independence: African Liberation Heritage*, as a common heritage of shared global values. The South African liberation struggle is an outstanding example of how the relationships between human rights, liberation and reconciliation interactively drove a globally supported struggle to its conclusion. The struggle is also a globally celebrated example of how the collective adherence to a common set of values known as human rights and the resultant “coming together” of all its people turned a country away from the abyss, instead providing a framework within which an ongoing thrust to achieve a better life for all can be pursued.

b) Justification for Criteria

The Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites nomination encapsulates the memories of a series of events, processes, ideas and belief systems associated with the ten sites that demonstrate the progression from the denial of human rights, through liberation and finally culminating in reconciliation. These events, processes, ideas and belief systems include: the meeting at Wesleyan Church, Waaihoek to establish a political organisation that strives for equal human rights; the gathering at Kliptown (Walter Sisulu Square) to adopt the Freedom Charter and which was the end of a long process; the young Mandela’s stay at Mqhekezweni and the indigenous government system that provided inspiration throughout his leadership and for the reconciliation process after apartheid; the construction of the Union Buildings that symbolised the unity of the British and the Afrikaners, marking the start of exclusion of the black people from the Union of South Africa only to symbolise true unity after the struggle ended; the peaceful protest in the streets of Orlando West on 16 June 1976 that was met with shootings, arrests and incarceration; the underground operation and collaboration of Blacks and Whites to fight for equal human rights (Liliesleaf); the coming together of African minds at the University of Fort Hare that fomented political thinking on African liberation; the rise of black education and the casting of the first vote at Ohlange by a future black president, Mandela, signifying the important role of education in liberation and self-determination; the signing of the constitution at Sharpeville, which is the site of forceful suppression and a horrific tragedy in the apartheid years that shook the world; and finally the transformation of Constitution Hill from a place where human rights were denied to where the constitutional court resides today to defend these human rights.

The serial sites are inscribed under Criterion (vi) as they exemplify strong memories and beliefs in the triumph of human rights, liberation (the quest for freedom) and reconciliation. The ten component sites of the proposed serial property commemorate and anchor collective memories that bear powerful testimony to human rights as a basic right that belongs to each human being and are based on shared values such as dignity, fairness, equality, respect and independence. The sites further show how the violation and denial of these rights led to the struggle and finally liberation but also highlight the interconnectedness between human rights (or the denial thereof), liberation and reconciliation. The sites themselves are physical focal

points for intangible heritage in which memories and meaning are intertwined to produce rich symbolism that speak to the present and the future.

National celebration, commemoration and ceremony has developed around the sites underscoring the messages about human rights and reconciliation: 21 March as Human Rights Day, 16 June as Youth Day and 9 August as Women's Day. All three anniversaries are enacted public holidays. Moreover, the UN passed resolutions that established a Nelson Mandela Day (18 July), a Nelson Mandela Decade of Peace, and a Nelson Mandela Peace Summit.

The liberation struggle gave rise to an exceptionally rich tapestry of heritage through the eight decades of its various phases and continues to do so even after the defeat of apartheid. The countless expressions of hope, courage and persistence that marked the struggle trajectory throughout its course often in vivid detail, continue to resonate to this day through the freedom, reconciliation and solidarity that were finally achieved. The three tenets that lie at the core of this nomination, their interconnectedness, and how the struggle played out in reconciliation, based on the "humanity towards others" (a value system embedded in the philosophy of *ubuntu*) and a common adoption of human rights as a value system by oppressor and oppressed alike, bear a dense and profound legacy that is widely appreciated as being highly relevant to the global human condition today. The many components of the struggle, the values and concepts embedded in it, inspired and continues to inspire artistic and other expressions, including poems, songs, plays, books, films, academic discourses. These expressions, together with the memories to the events and places itself, amply justify criterion vi.

c) Statement of Integrity

The ten sites are the physical focal points for the heritage they symbolise. The integrity of each of the sites and their heritage are fully intact and protected through management tools such as Heritage Impact Assessments, Visual Impact Assessments and a plethora of other regulations and laws. As physical "vessels that carry the intangible heritage", they are "whole". Although some somewhat remain in their original state, others have been renovated or improved, while interpretation mechanisms have been added to amplify the symbolism they carry and the messages they convey.

d) Statement of Authenticity

The authenticity of each of the ten sites lies in how this propagates, maintain and permeate public consciousness of the events and collective memories connected with the site, its symbolism. The events and significance of each site have created an exceptionally rich tapestry of heritage through the eight decades of its various phases and continues to do so. Individually and as a collective, the sites provide powerful expressions of the values, courage and persistence that led to a globally recognised triumph against adversity.

Although there are ten physical sites that are clearly demarcated, each one is an anchoring point for heritage or set of heritage that supports and produces the Outstanding Universal Value of the South African liberation struggle in the African as well the world context. The combination of sites illustrates the spectrum of major associations with the process of liberation and achievement of freedom through the attainment of human rights and reconciliation in South Africa.

The spirit of Mandela and the values he espoused, and the concept of *ubuntu* as a local manifestation of global human rights that played such a significant role in anchoring the struggle and shaping the constitution of South Africa, are amply evident in all ten sites, including those where horrific events took place but which

today are places of reflection and remembrance, where the values that propelled the struggle forward are interpreted for present and future generations.

e) Requirements for protection and management

All fourteen sites are national heritage sites, declared through a comprehensive legal management framework of laws, regulations and planning instruments relating to heritage, conservation, and environmental protection, that comply with the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage. Protection of the heritage of each site is the first concern and lies at the core of its management plan. Each site has its own management authority that reports to an overarching management authority linked to the National Heritage Council, the Department of Sport, Arts and Culture (DSAC) and the Department of Forestry, Fisheries and the Environment (DFFE). The Union Buildings are managed by the Department of Public Works. The Walter Sisulu Square and 16 June 1976 – The Streets of Orlando West are run by the City of Johannesburg’s Arts, Culture and Heritage Services department. Sharpeville Police Station, Sharpeville Memorial Garden are managed by the Sedibeng District Municipality. The Sharpeville Graves Site A and Sharpeville Graves Site B are managed by the Emfuleni Local Municipality. Liliesleaf is managed by the Liliesleaf Trust. Constitutional Hill is run by the Constitutional Hill Trust. Ohlange is managed by the Principal of Ohlange School. The University of Fort Hare is managed by the Office of the Vice Chancellor. ZK Matthews House is managed by the Department Public Works in collaboration with the University of Fort Hare. Waaihoek Wesleyan Church is managed by the Department of Sport Arts and Culture of the Free State Province. The Great Place at Mqhekezweni is managed by the Traditional Council of the AbaThembu Kingship. These local Management Authorities for the ten sites are an integral part of the overall Management Authority for the *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites* World Heritage Property. The structure, function, jurisdictions and competencies of this overall World Heritage Site Management Authority are described fully in the Integrated Management Plan for the serial nomination.

Name and contact information of official local institution/agency

Organisation: National Department of Forestry, Fisheries and the Environment

Address: Private Bag X447, Pretoria, 0001

Tel: +27 12399 9535

E-mail: Ms Thumeka Ntloko: tntloko@environment.gov.za

Web address: <https://www.environment.gov.za>

1. IDENTIFICATION OF THE PROPERTY

1.a Country

The Republic of South Africa

1.b State, Province or Region

The sites included in this nomination are located in four provinces and seven municipalities. Table 1 lists the province and region (municipalities) of each of the fourteen sites.

Table 1: Location of sites by province and region

Component	Name of site	Province	District Municipality
001	Union Buildings	Gauteng	City of Tshwane Metropolitan Municipality
002	Walter Sisulu Square	Gauteng	City of Johannesburg Metropolitan Municipality
003	Sharpeville Massacre Site: Police Station	Gauteng	Sedibeng District Municipality
004	Sharpeville Memorial Garden	Gauteng	Sedibeng District Municipality
005	Sharpeville Graves Site A	Gauteng	Emfuleni Local Municipality
006	Sharpeville Graves Site B	Gauteng	Emfuleni Local Municipality
007	Liliesleaf	Gauteng	City of Johannesburg Metropolitan Municipality
008	16 June 1976 – The Streets of Orlando West	Gauteng	City of Johannesburg Metropolitan Municipality
009	Constitution Hill	Gauteng	City of Johannesburg Metropolitan Municipality
010	Ohlange	KwaZulu-Natal	eThekweni Metropolitan Municipality
011	University of Fort Hare	Eastern Cape	Amathole District Municipality
012	University of Fort Hare: ZK Matthews House	Eastern Cape	Amathole District Municipality
013	Waaihoek Wesleyan Church	Free State	Mangaung Metropolitan Municipality
014	The Great Place at Mqhekezweni	Eastern Cape	O.R. Tambo District Municipality

1.c Name of Property

The Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites.

1.d Geographical coordinates to the nearest second

Table 2: Geographical coordinates of nominated properties

Component	Name of Site	Coordinates of Central Point
1676-001	Union Buildings	25° 44' 26.49"S, 28° 12' 42.45"E
1676-002	Walter Sisulu Square	26°16'40.35"S, 27°53'20.02"E
1676-003	Sharpeville Massacre Site: Police Station	26°41'18.18"S, 27°52'18.97"E
1676-004	Sharpeville Memorial Garden	26°41'15.41"S, 27°52'16.63"E
1676-005	Sharpeville Graves Site A	26°40'19.46"S, 27°53'14.73"E
1676-006	Sharpeville Graves Site B	26°40'20.86"S, 27°53'13.75"E
1676-007	Liliesleaf	26° 02' 36.32"S, 28° 03' 14.77"E
1676-008	16 June 1976 – The Streets of Orlando West	26°14'19.94"S, 27°54'25.18"E
1676-009	Constitution Hill	26° 11' 23.14"S, 28° 02' 35.41"E
1676-010	Ohlange	29°41'53.87"S, 30°57'23.84"E
1676-011	University of Fort Hare	32°47'9.27"S, 26°50'44.95"E
1676-012	University of Fort Hare: ZK Matthews House	32°46'54.79"S, 26°49'57.36"E
1676-013	Waaihoek Wesleyan Church	29° 7'24.61"S, 26°13'24.93"E
1676-014	The Great Place at Mqhekezweni	31°44'25.65"S, 28°28'4.37"E

1.e Maps and plans, showing the boundaries of the nominated property and buffer zone

The country divides its land parcels into two types: urban and rural. Urban land parcels are often referred to as an “erf” or “erven” (plural). These land parcels are defined by a number and in relation to a municipality. Rural land is defined as a parent farm and portions thereof, defined in relation to a magisterial district.

South Africa's cadastral information is managed by the Chief Surveyor General. The Surveyor General makes cadastral information available to the public through an ArcGIS server that is publicly accessible. This information has been used in creating the maps for the Nomination Dossier and Site Management Plans.

The Chief Directorate: National Geo-spatial Information (CD:NGI) makes aerial photography available to the public. In addition, imagery used in the Nomination Dossier and Site Management Plans is sourced from numerous available sources including the South African Heritage Resources Agency (SAHRA), ESRI, Google and Digital Globe. These have been indicated where relevant. The clearest imagery has been selected in each case.

In addition to the above mapping sources, the CD:NGI also provides 1:50 000 topographical maps and 1:10 000 orthophoto maps. The sites have been marked on both of these formats and are included as Annexure

1. It should be noted that none of these maps include cadastral information. This issue has been addressed by overlaying the cadastral information from the surveyor general over the imagery from the CD:NGI. In this way, a clear indication of the sites can be shown on one map at a scale that shows enough detail.

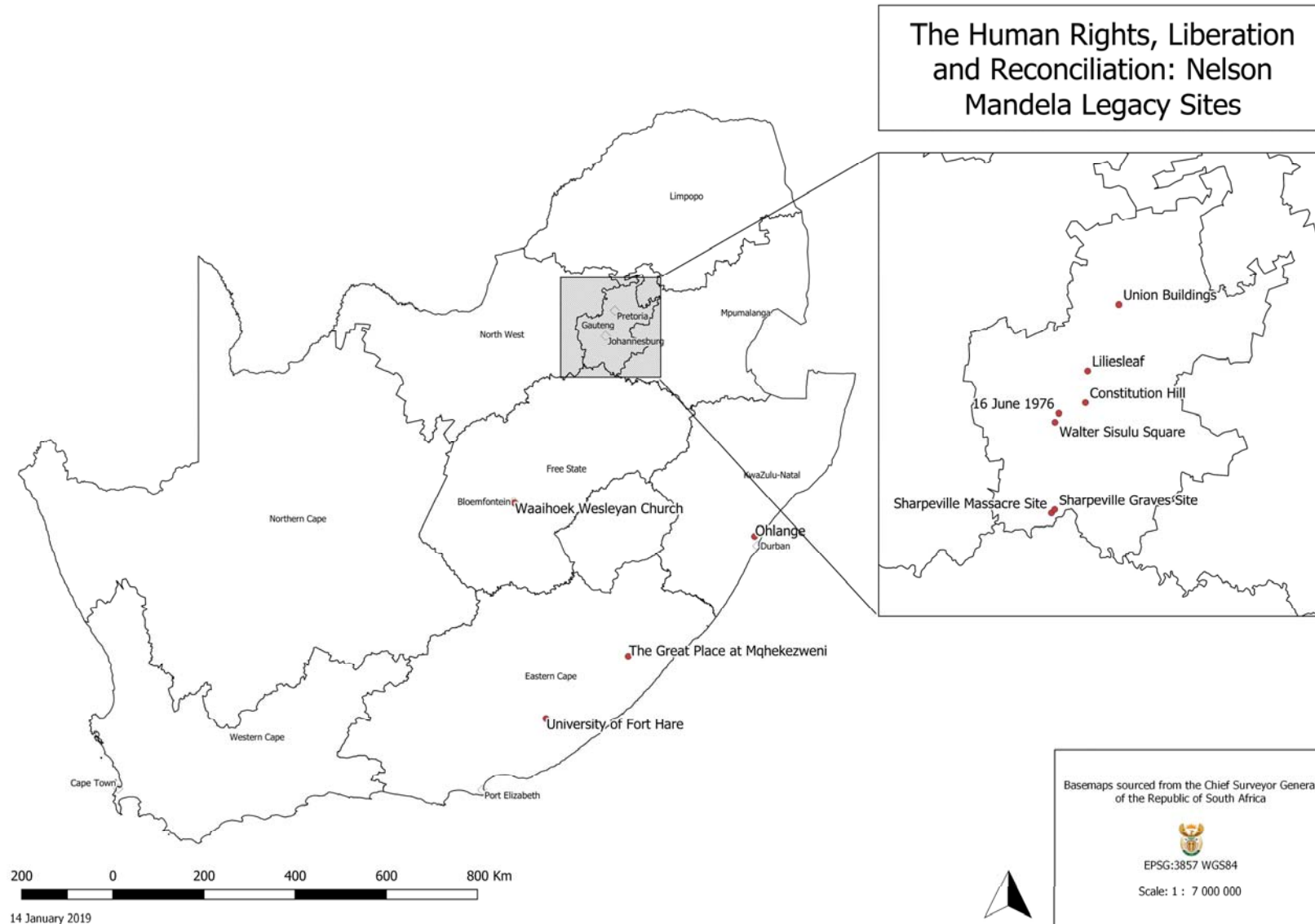
First an overview map (Map 1) is presented showing the localities of the sites that make up the proposed World Heritage Property across South Africa. Then follow two maps for each site, the first showing coordinates and the necessary Operational Guidelines requirements and the second map illustrating important details that are referred to in the treatments of each site. It should be noted that the Sharpeville Massacre Site and Graves Site are the only ones that has two maps as the core zone is non-contiguous. In the top left corner of each map is the site number as indicated in the table in the Executive Summary that list the ten sites. Note that some sites have more than one map. In such cases, the different maps for the same site are indicated in the legend.

Maps as required by the Operational Guidelines are presented in Annexure 1.

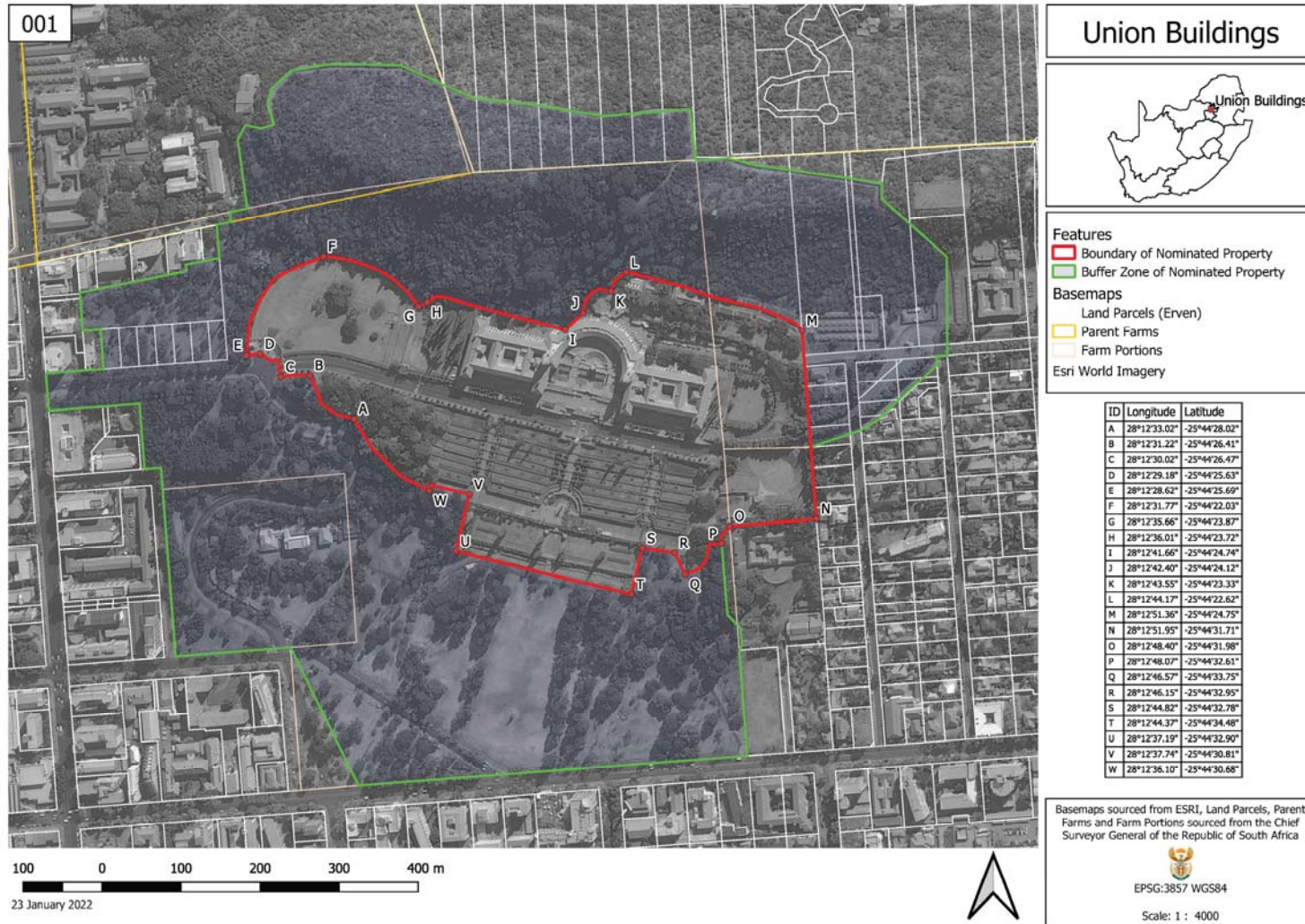
Table 3: Summary of Maps presented

No	Title	Scale	Location within Nomination
1.	Locations of the Nominated Properties across South Africa	1: 7 000 000	6
2.	Union Buildings (Site 001)	1: 4 000	7
3.	Details of Union Buildings with points of interest indicated (Site 001)	1: 4 000	8
4.	Walter Sisulu Square (Site 002)	1: 4 000	9
5.	Details of Walter Sisulu Square with points of interest indicated (Site 002)	1: 1 500	10
6.	Sharpeville Massacre Site Police Station (Site 003)	1: 1 500	11
7.	Details of Sharpeville Massacre Site Police Station with points of interest indicated (Site 003)	1: 1 500	12
8.	Sharpeville Memorial Garden (Site 004)	1: 1 500	13
9.	Details of Sharpeville Memorial Garden with points of interest indicated (Site 004)	1: 1 500	14
10.	Sharpeville Graves Site A (Site 005)	1: 1 500	15
11.	Sharpeville Graves Site B (Site 006)	1: 1 500	16
12.	Sharpeville Grave Site A and B (Site 005 and 006)	1: 3 500	17
13.	Liliesleaf (Site 007)	1: 1 500	18
14.	Liliesleaf with details with points of interest indicated (Site 007)	1: 700	19
15.	16 June 1976 – The Streets of Orlando West (Site 008)	1: 3500	20
16.	Details of 16 June 1976 – The Streets of Orlando West with points of interest indicated (Site 008)	1: 3500	21

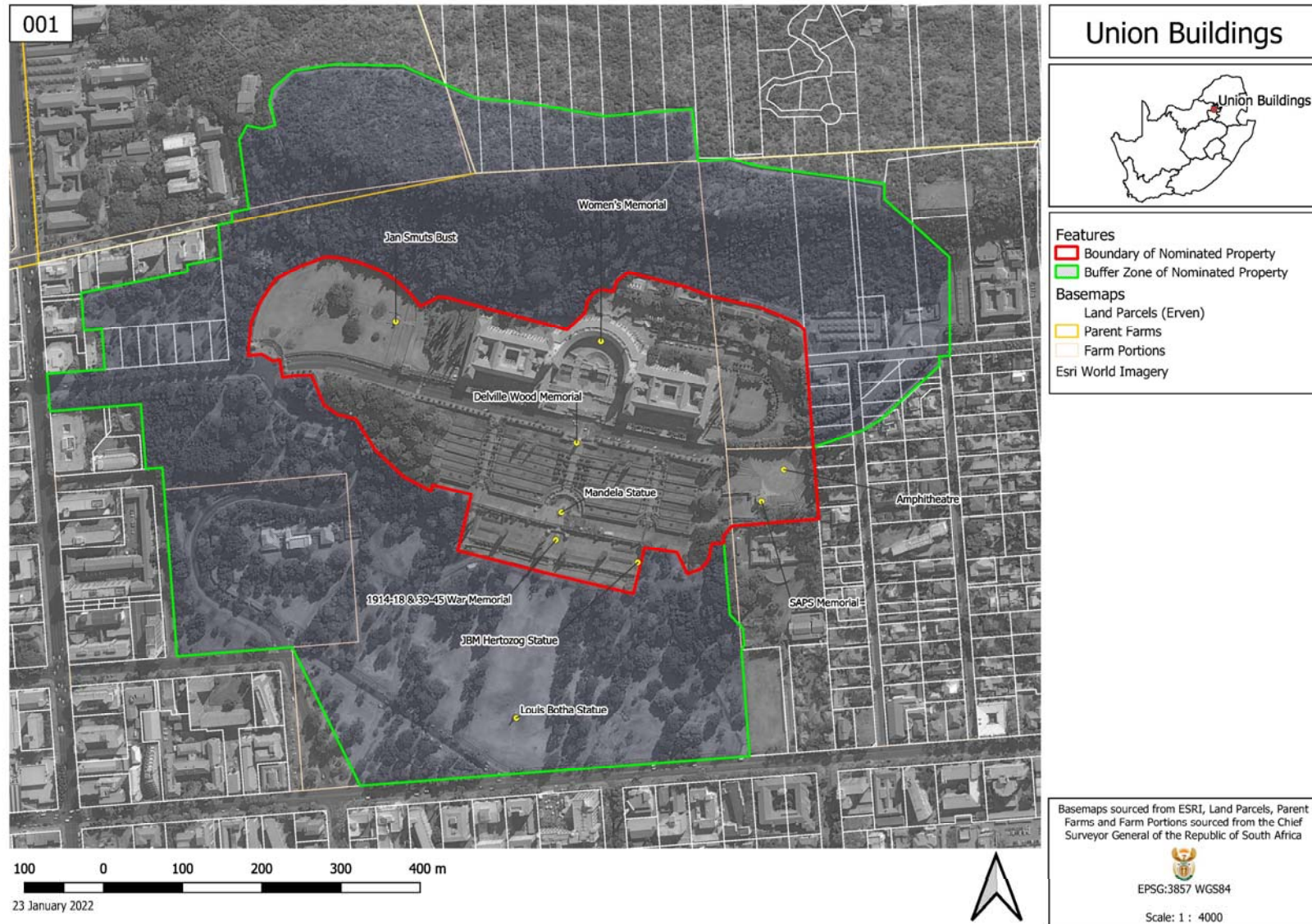
17.	Constitution Hill (Site 009)	1: 2000	22
18.	Details of Constitution Hill with points of interest indicated (Site 009)	1: 2000	23
19.	Ohlange (Site 010)	1: 2800	24
20.	Details of Ohlange with points of interest indicated (Site 010)	1:2800	25
21.	University of Fort Hare (Site 011)	1: 5500	26
22.	Details of University of Forth Hare with points of interest indicated (Site 011)	1: 1800	27
23.	University of Fort Hare: ZK Matthews House (Site 012)	1: 900	28
24.	Details of University of Fort Hare: ZK Matthews House with points of interest indicated (Site 012)	1: 900	29
25.	Waaiohoek Wesleyan Church (Site 013)	1: 1000	30
26.	Details of Waaiohoek Wesleyan Church with points of interest indicated (Site 013)	1: 1000	31
27.	The Great Place at Mqhekezweni (Site 014)	1: 400	32
28.	Details of the Great Place at Mqhekezweni with points of interest indicated (Site 014)	1: 1600	33
29.	Proposed zoning and focal points in Alice and surrounds		



Map 1. Locations of the Nominated Properties across South Africa



Map 2: Union Buildings



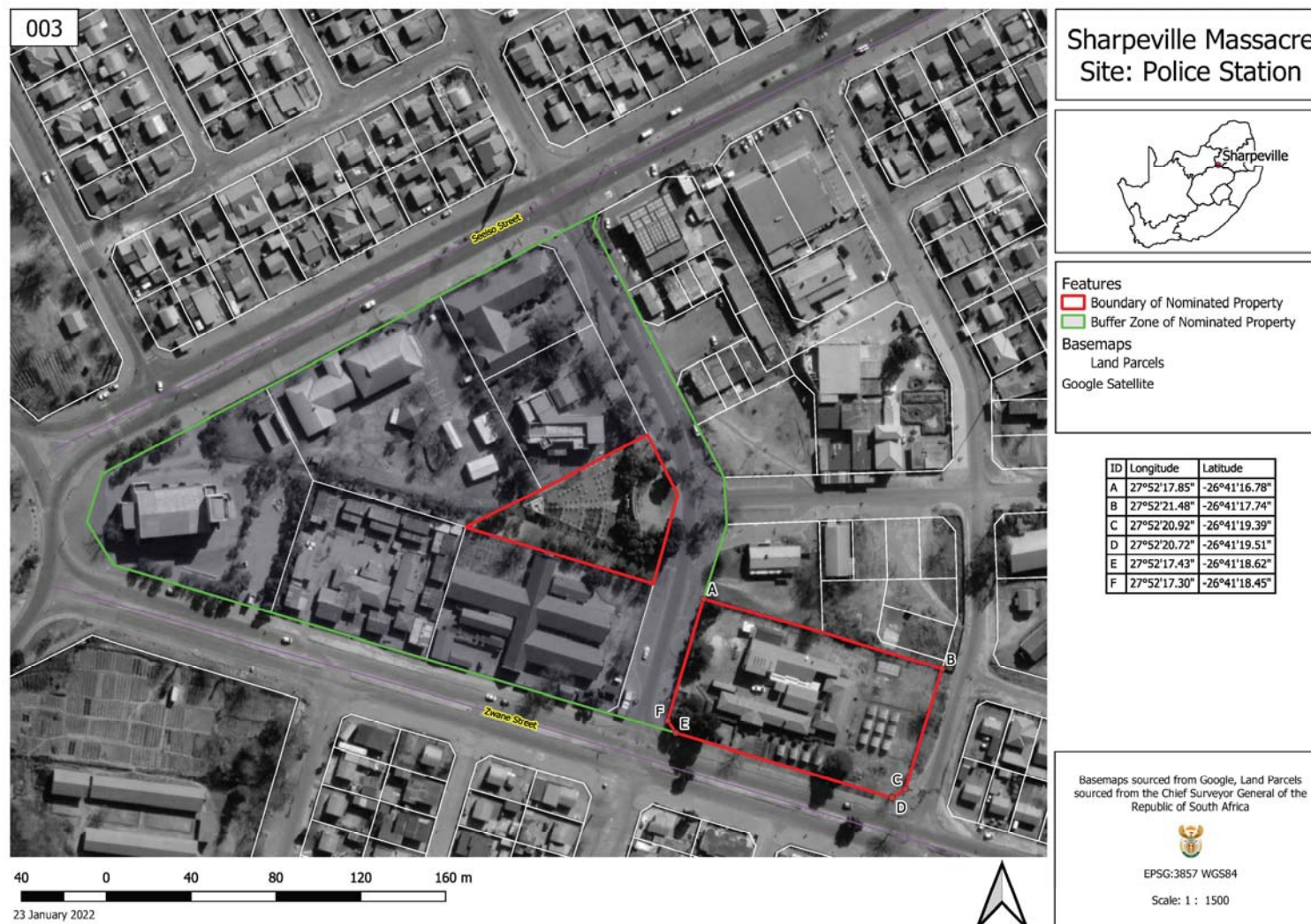
Map 3: Details of Union Buildings with points of interest indicated



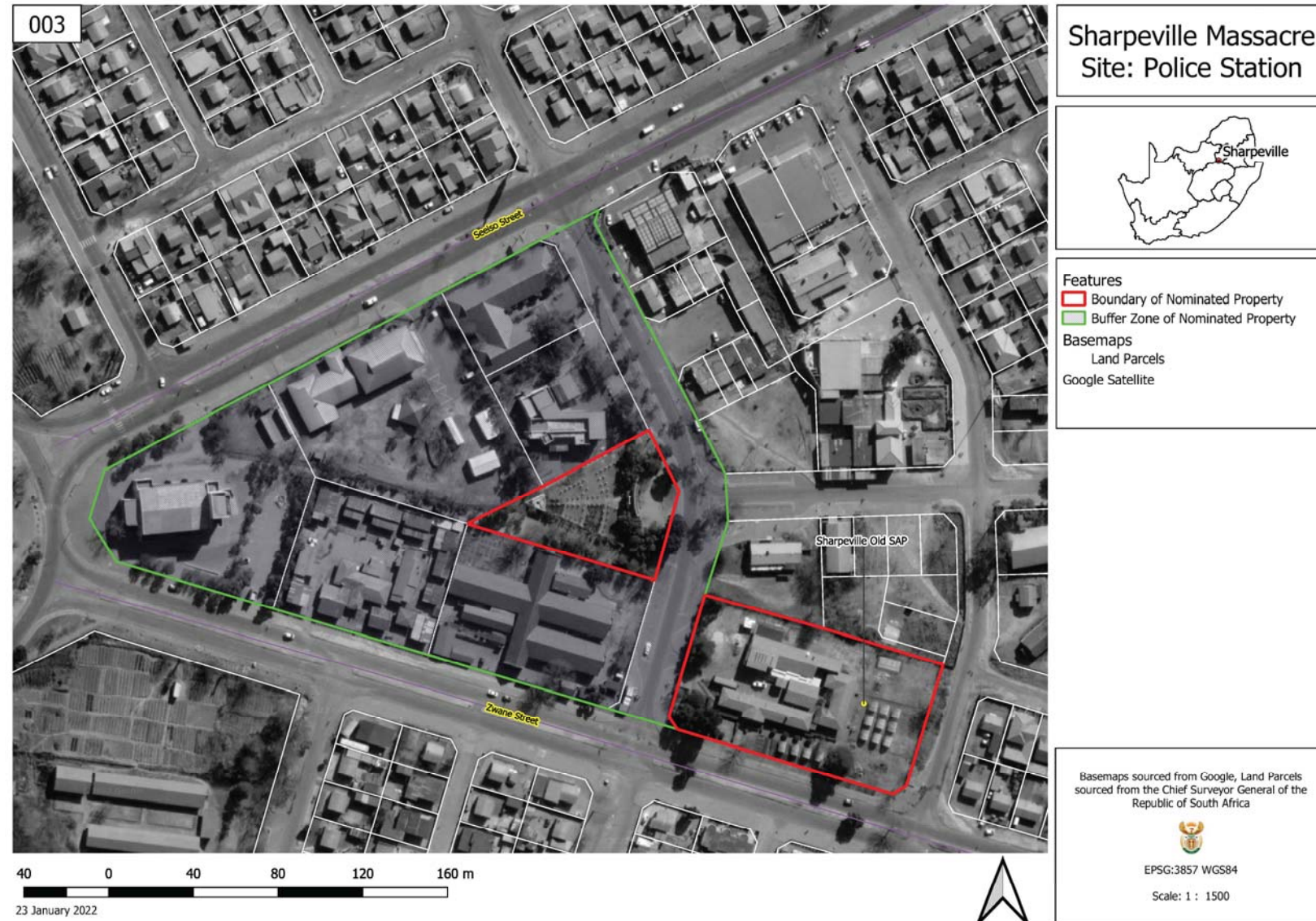
Map 4: Walter Sisulu Square



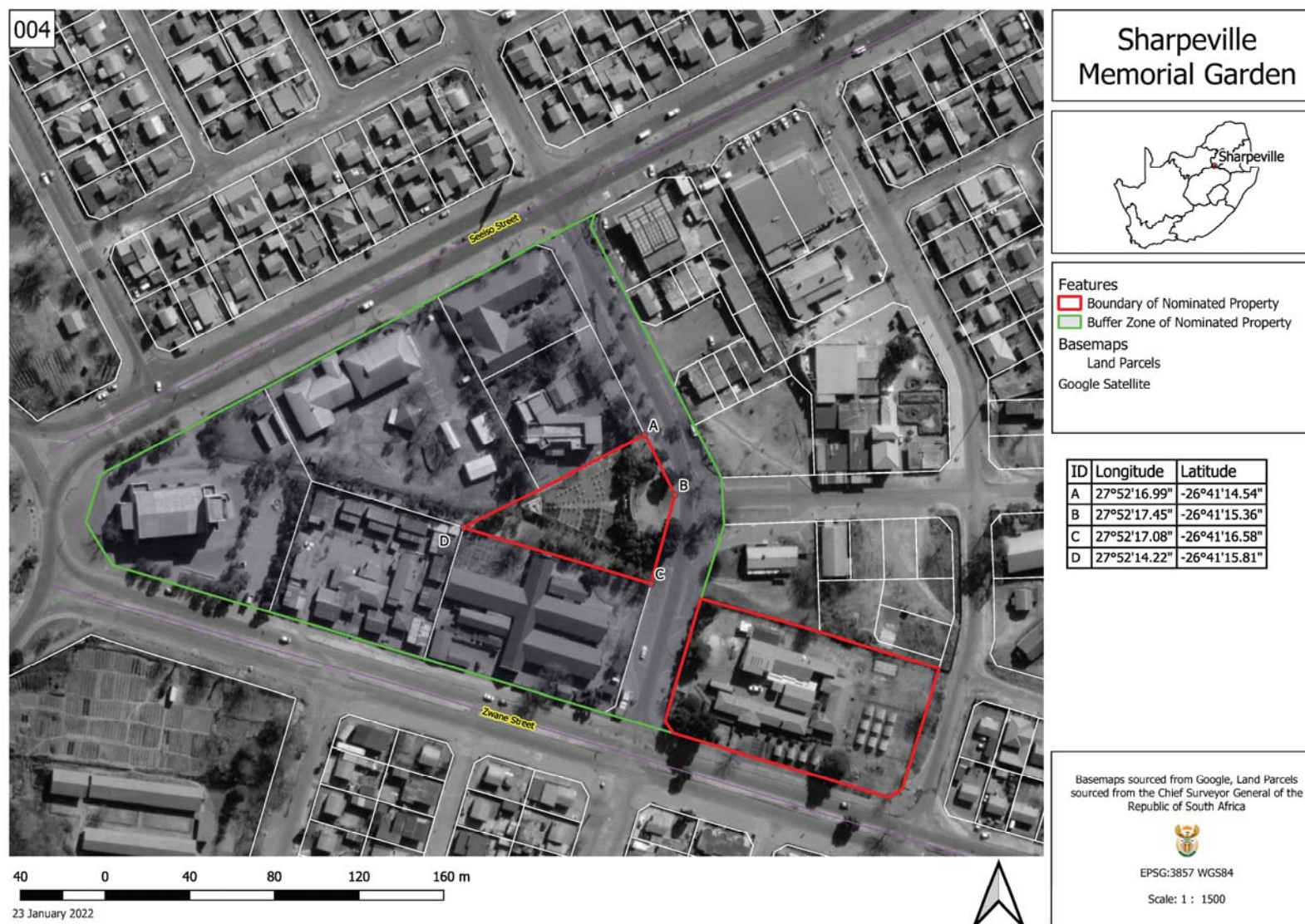
Map 5: Details of Walter Sisulu Square with points of interest indicated



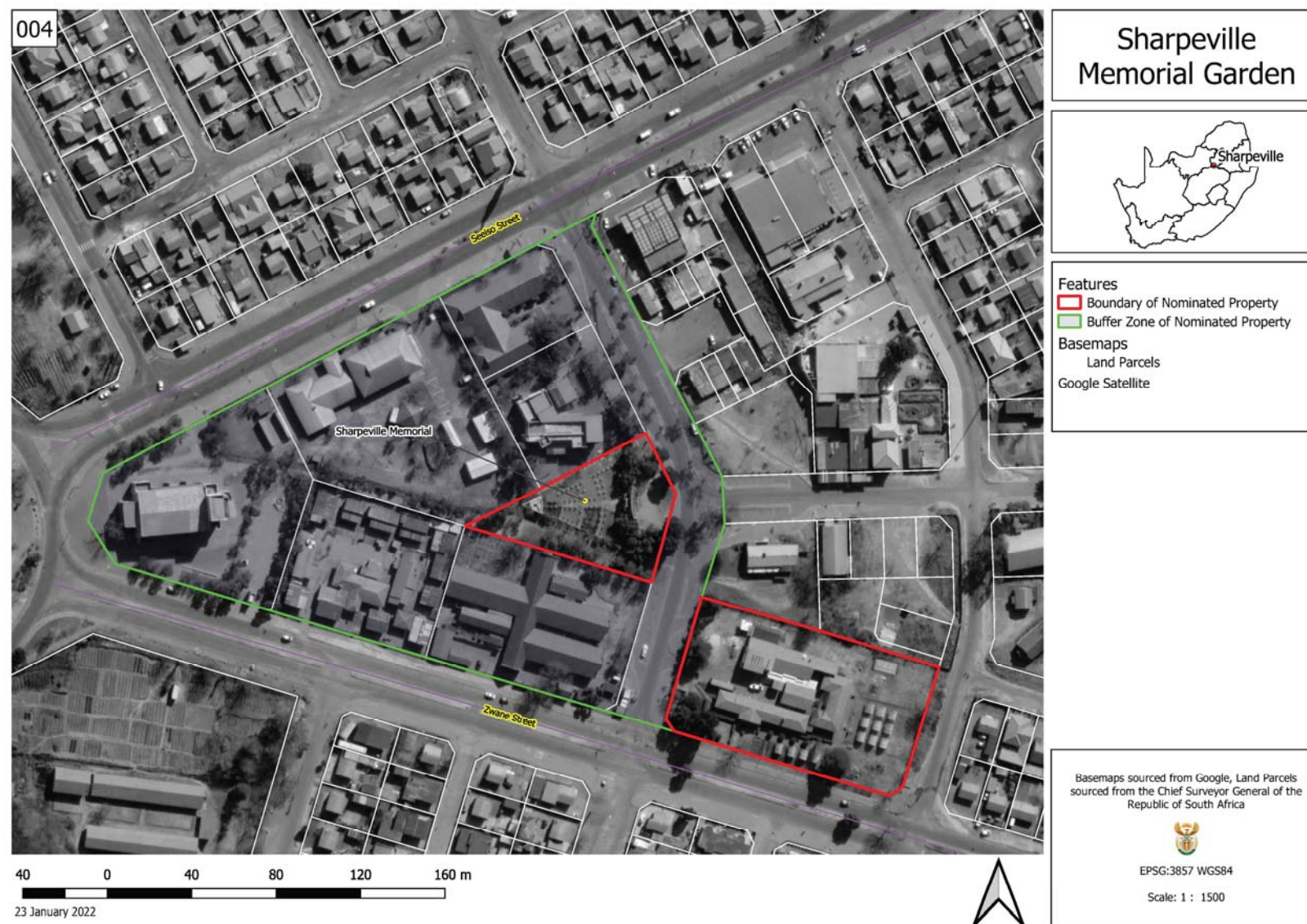
Map 6: Sharpeville Massacre Site: Police Station



Map 7: Sharpeville Massacre Site: Police Station with points of interest indicated



Map 8: Sharpeville Memorial Garden



Map 9: Sharpeville Memorial Garden with points of interest indicated



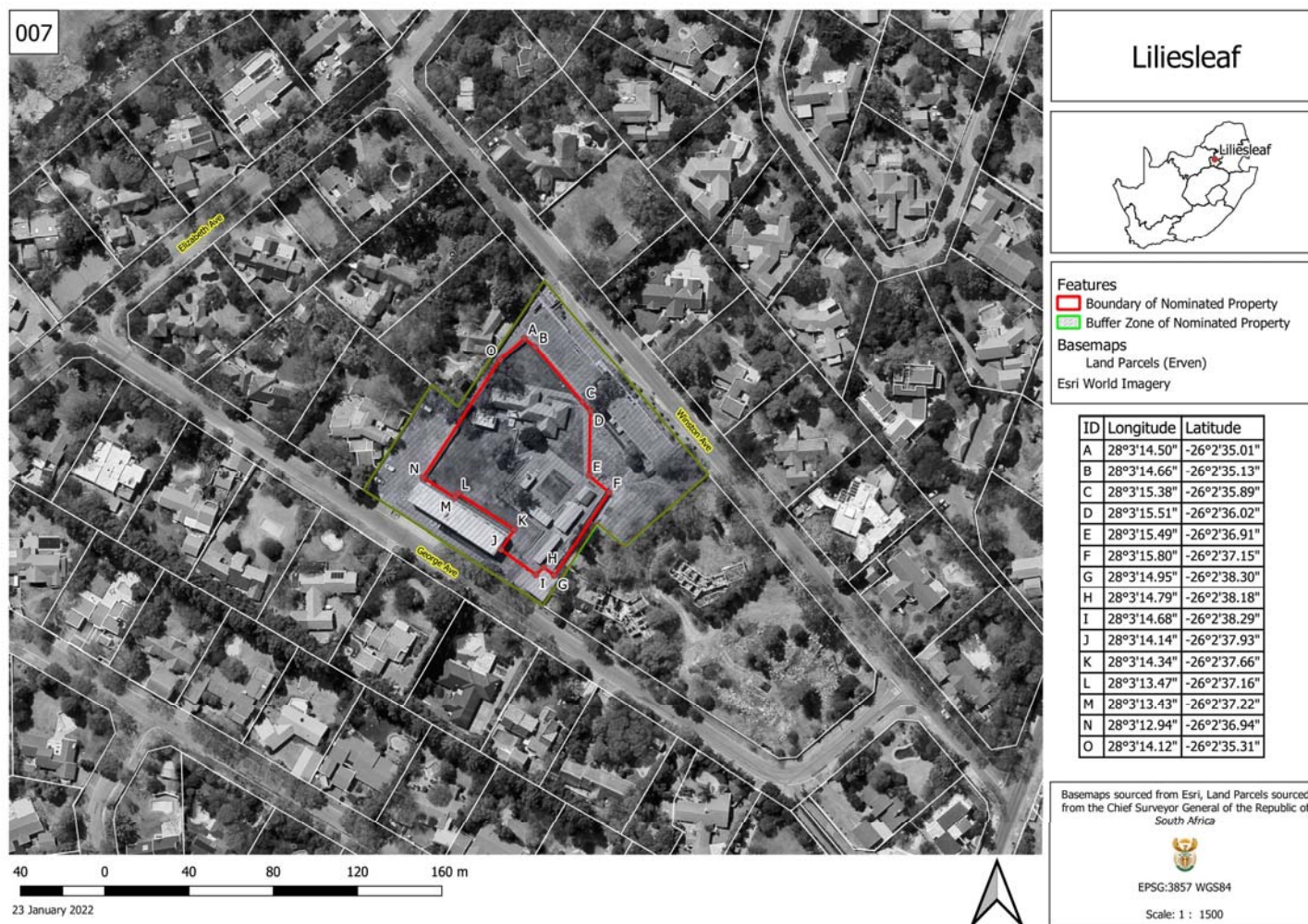
Map 10: Sharpeville Grave Site A



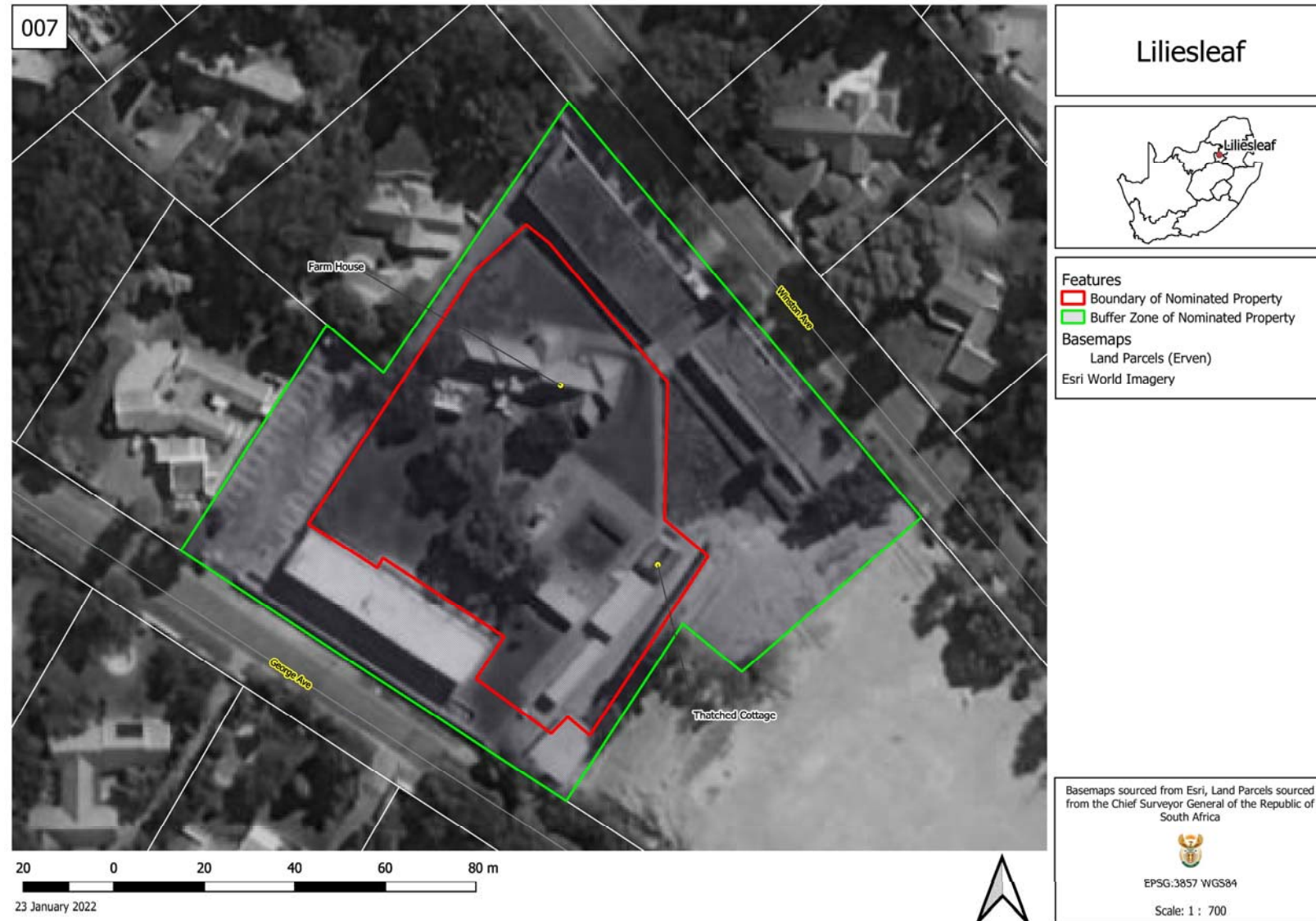
Map 11: Sharpeville Grave Site B



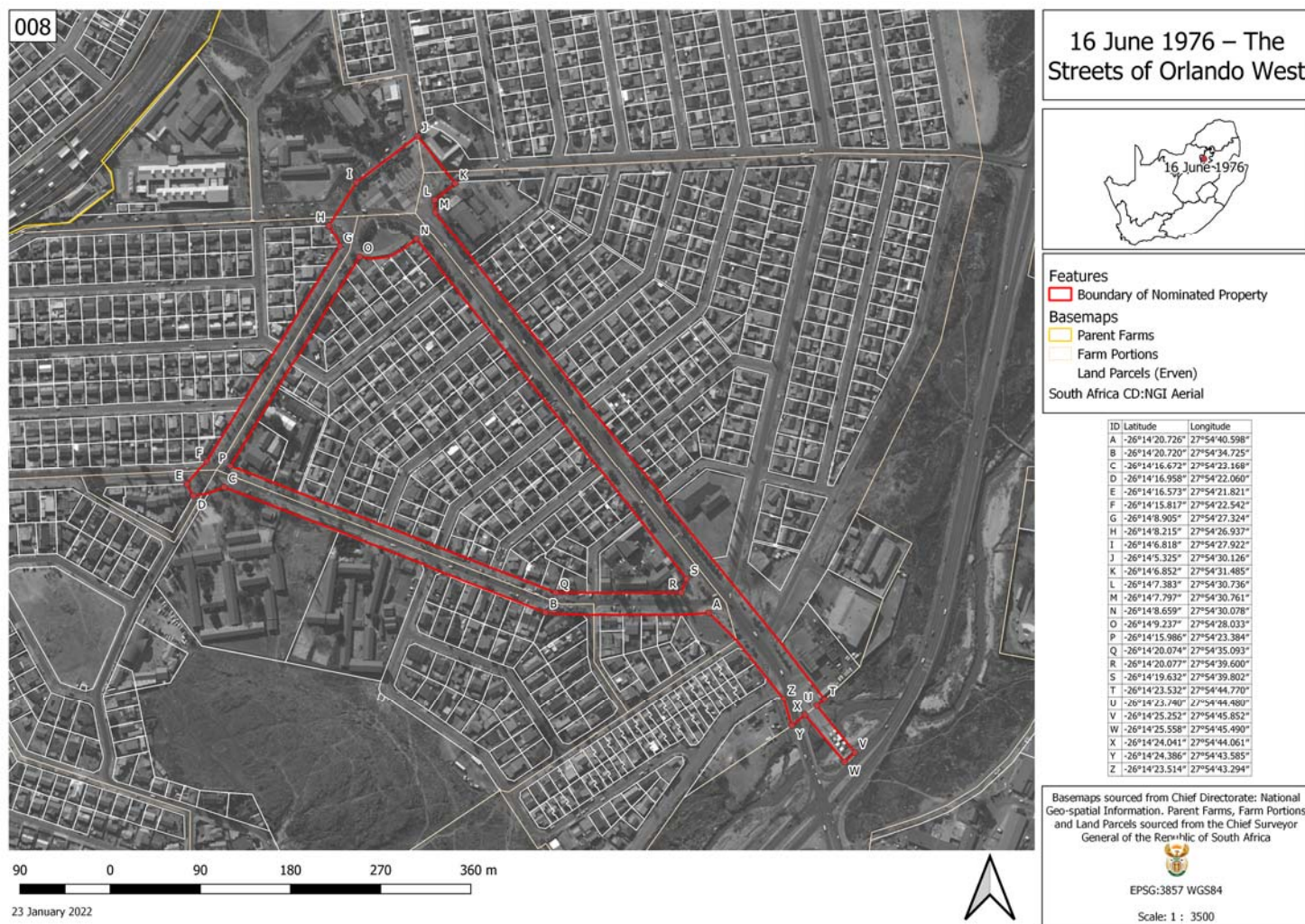
Map 12: Sharpeville Grave Site A and B showing their proximity to each other



Map 13: Liliesleaf



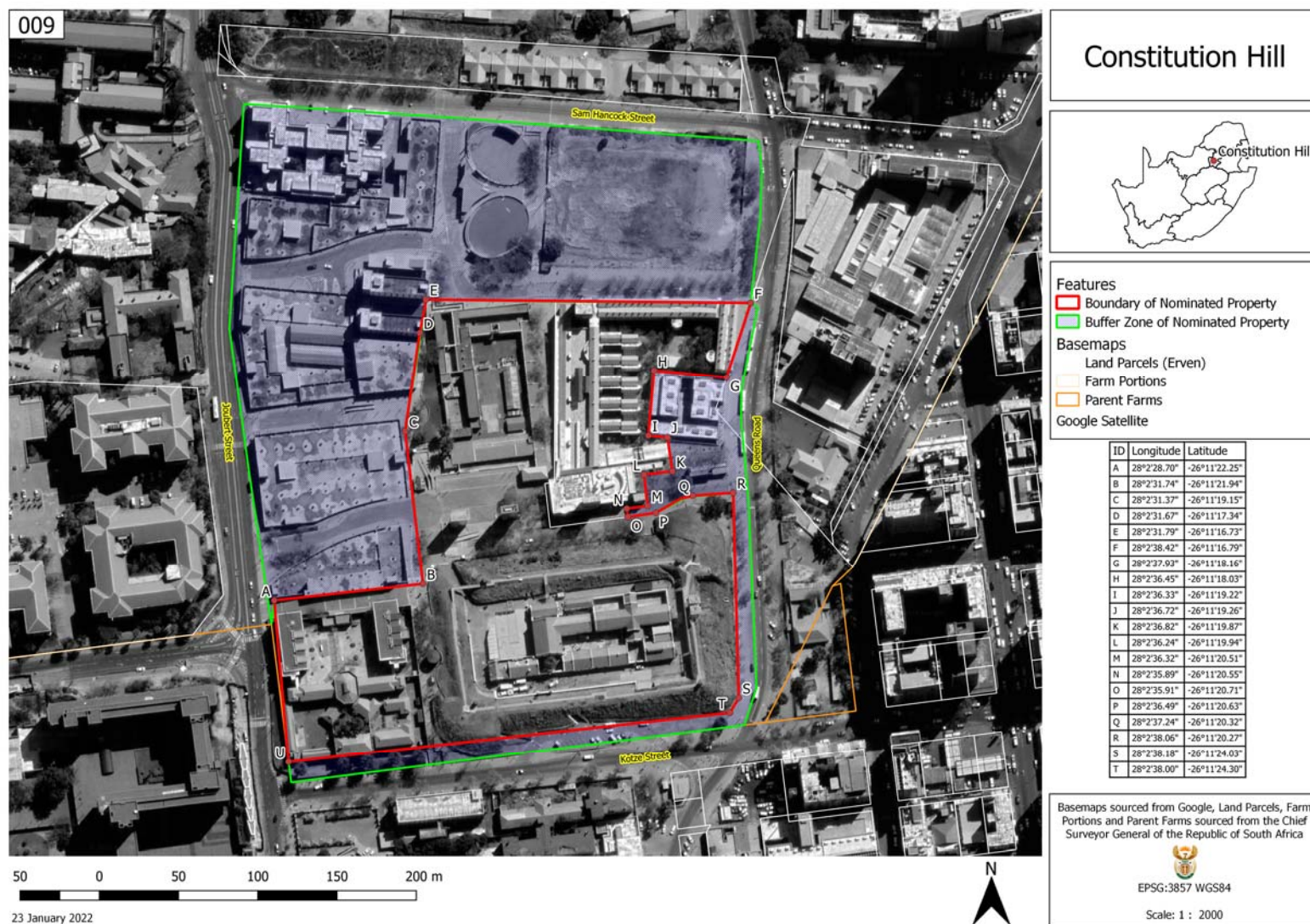
Map 14: Details of Liliesleaf with details with points of interest indicate



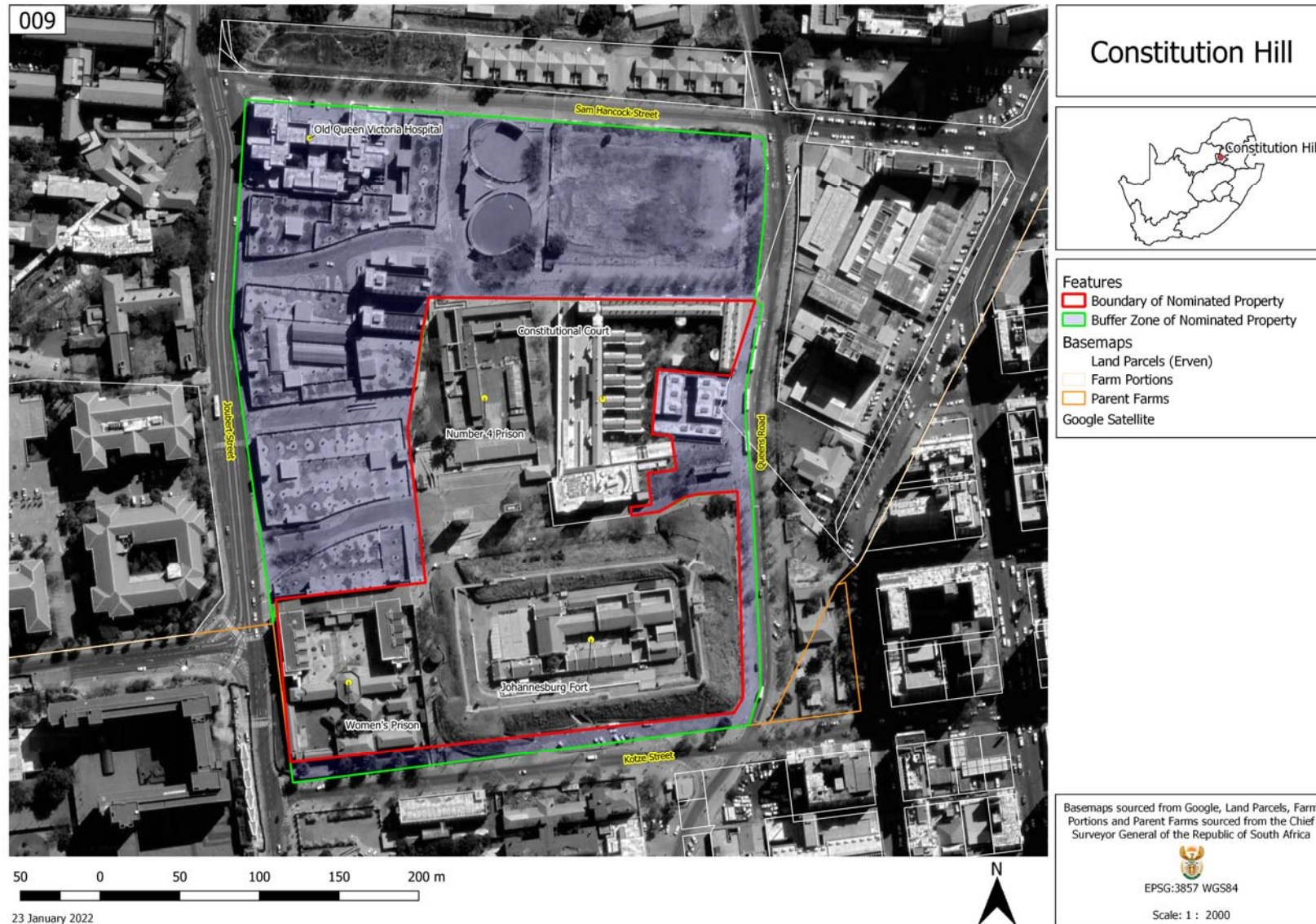
Map 15: 16 June 1976 – The Streets of Orlando West



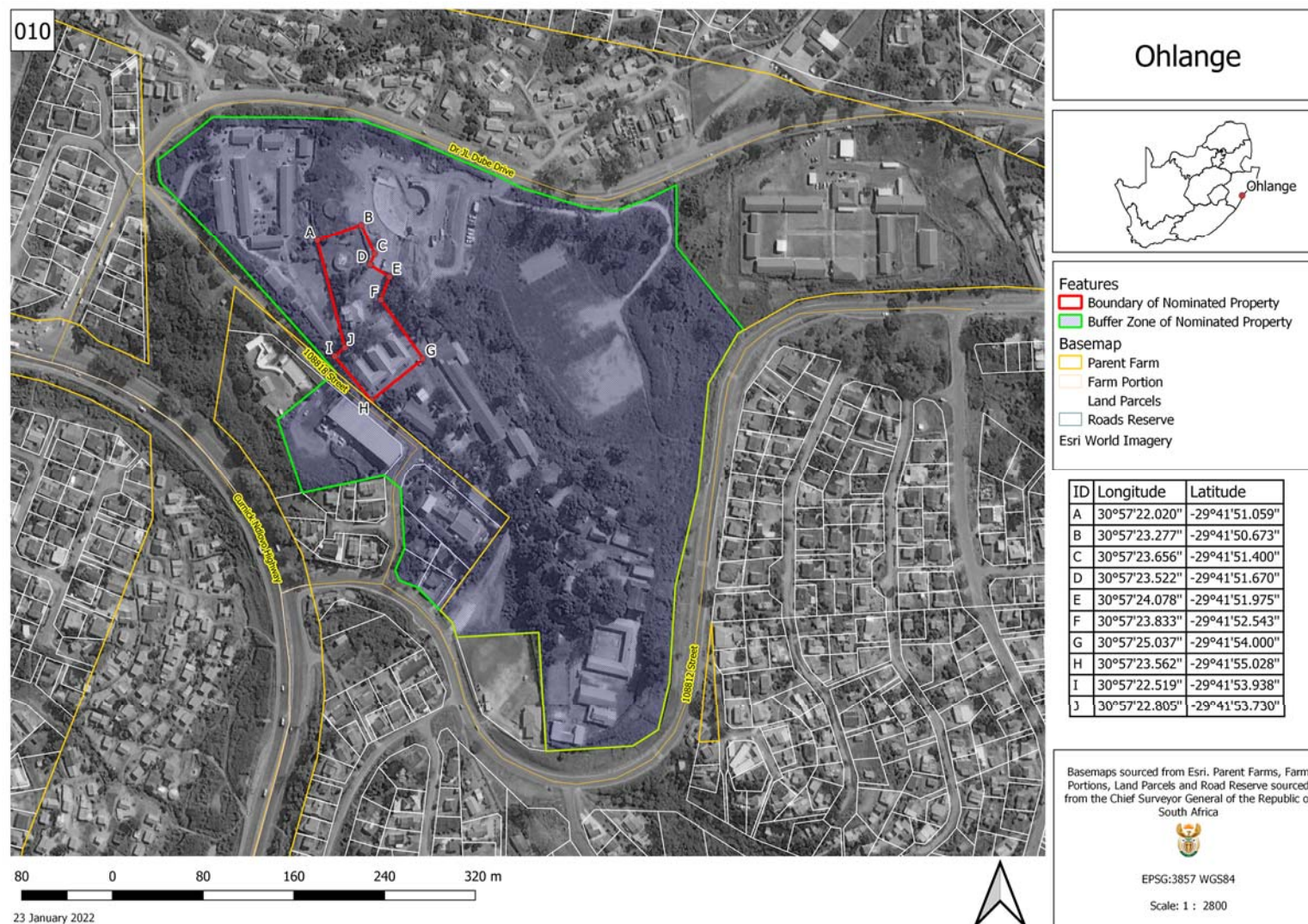
Map 16: Details of 16 June 1976 – The Streets of Orlando West with points of interest indicated



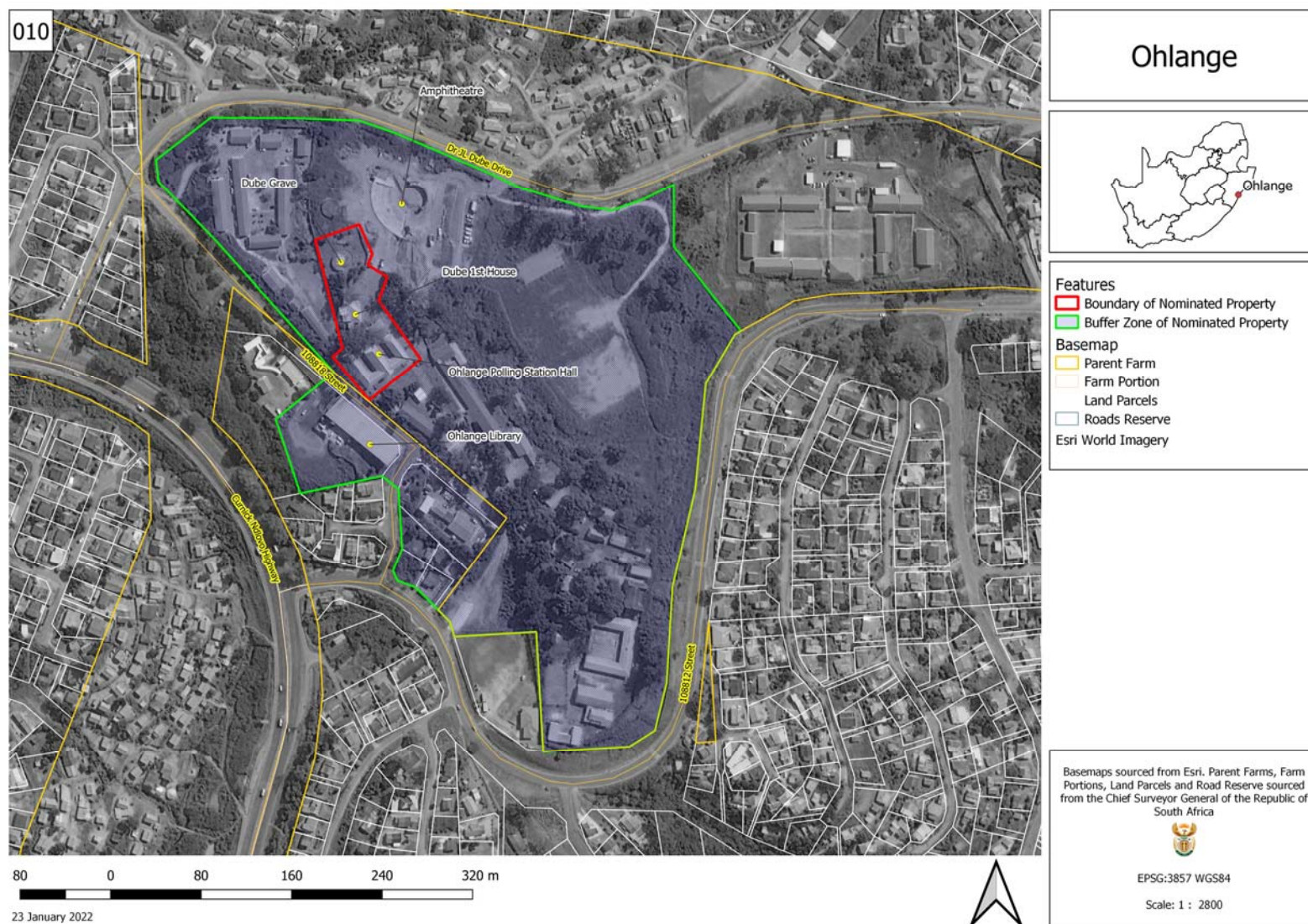
Map 17: Constitution Hill



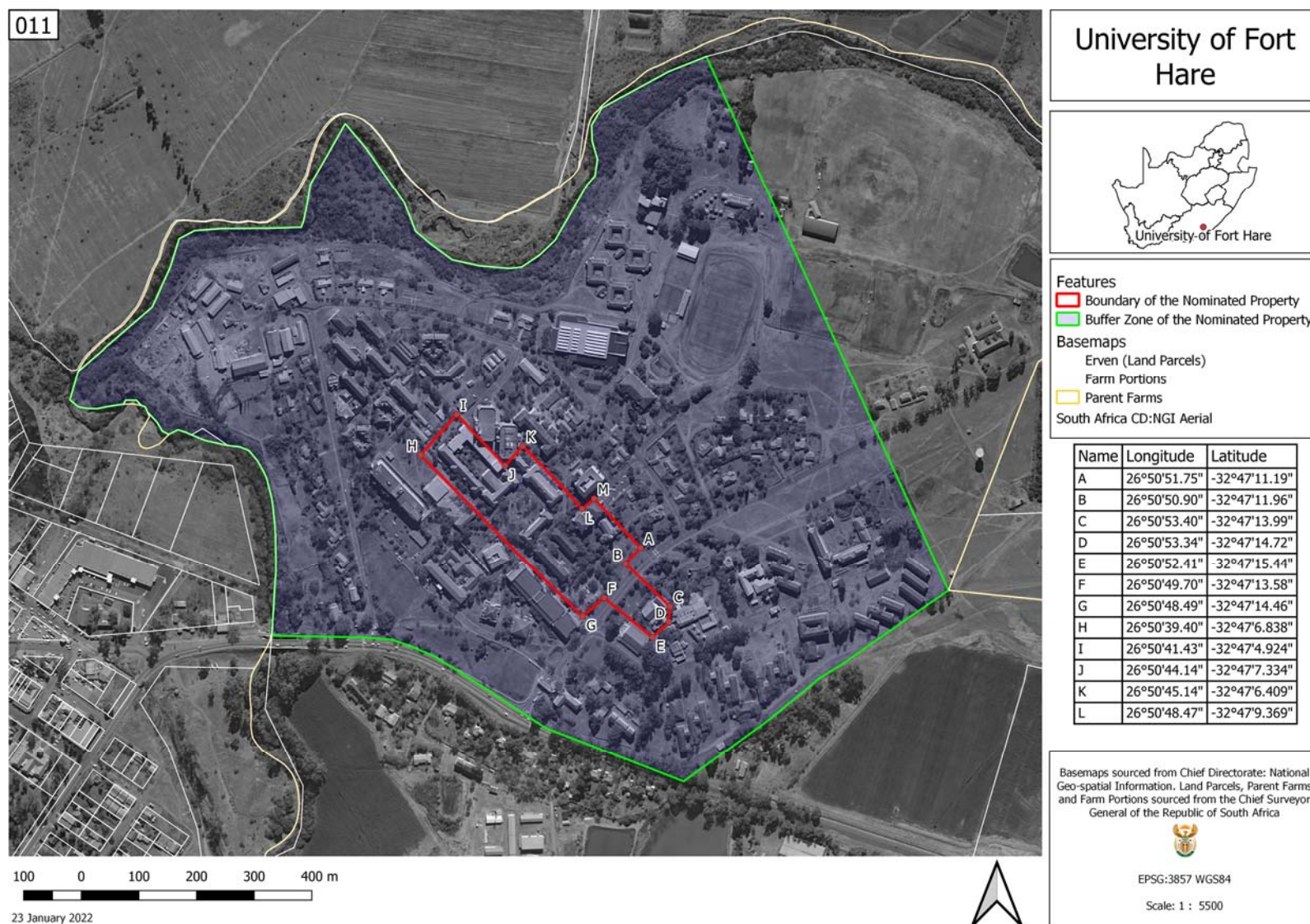
Map 18: Details of Constitution Hill with points of interest indicated



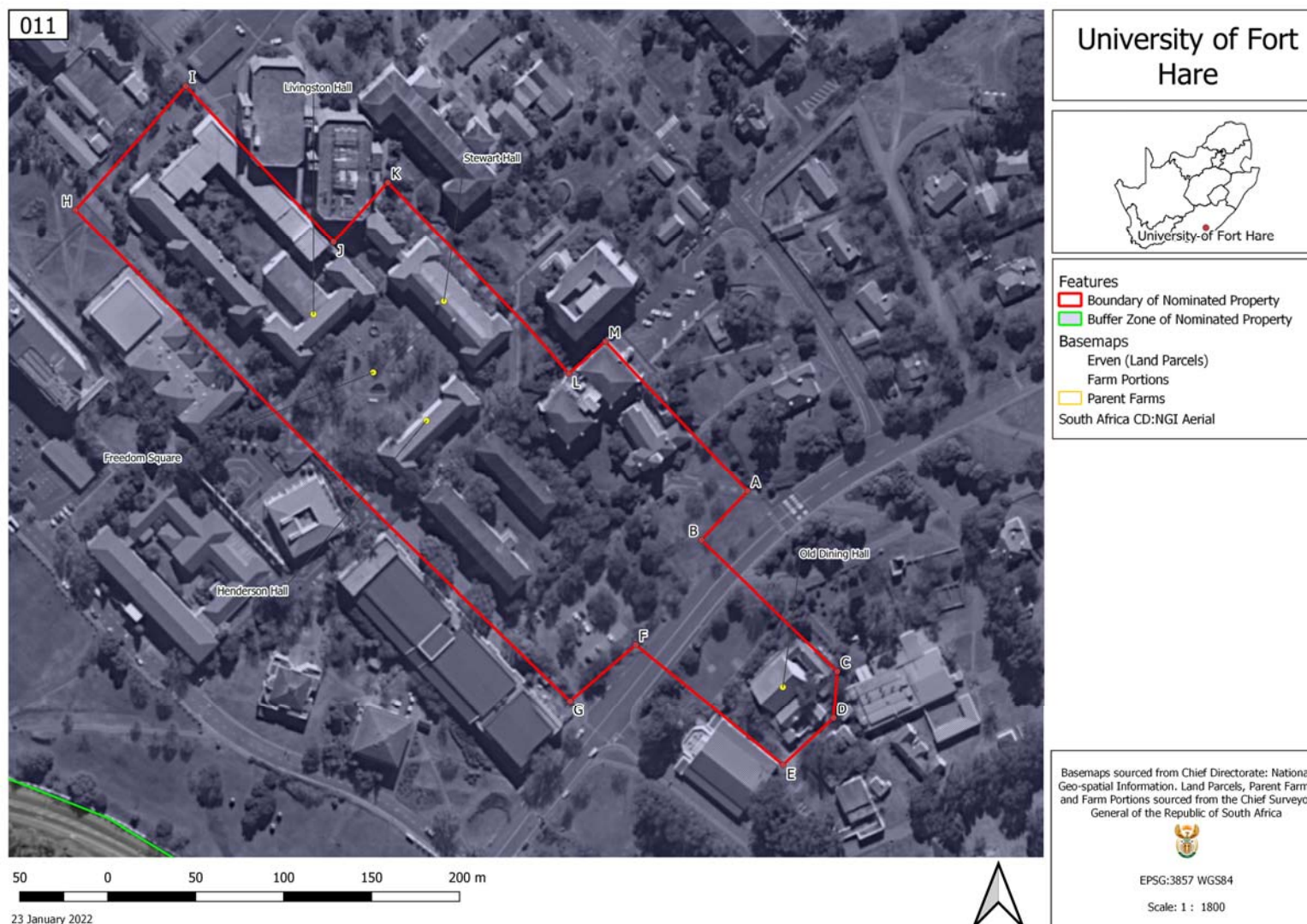
Map 19: Ohlange



Map 20: Details of Ohlange with points of interest indicated



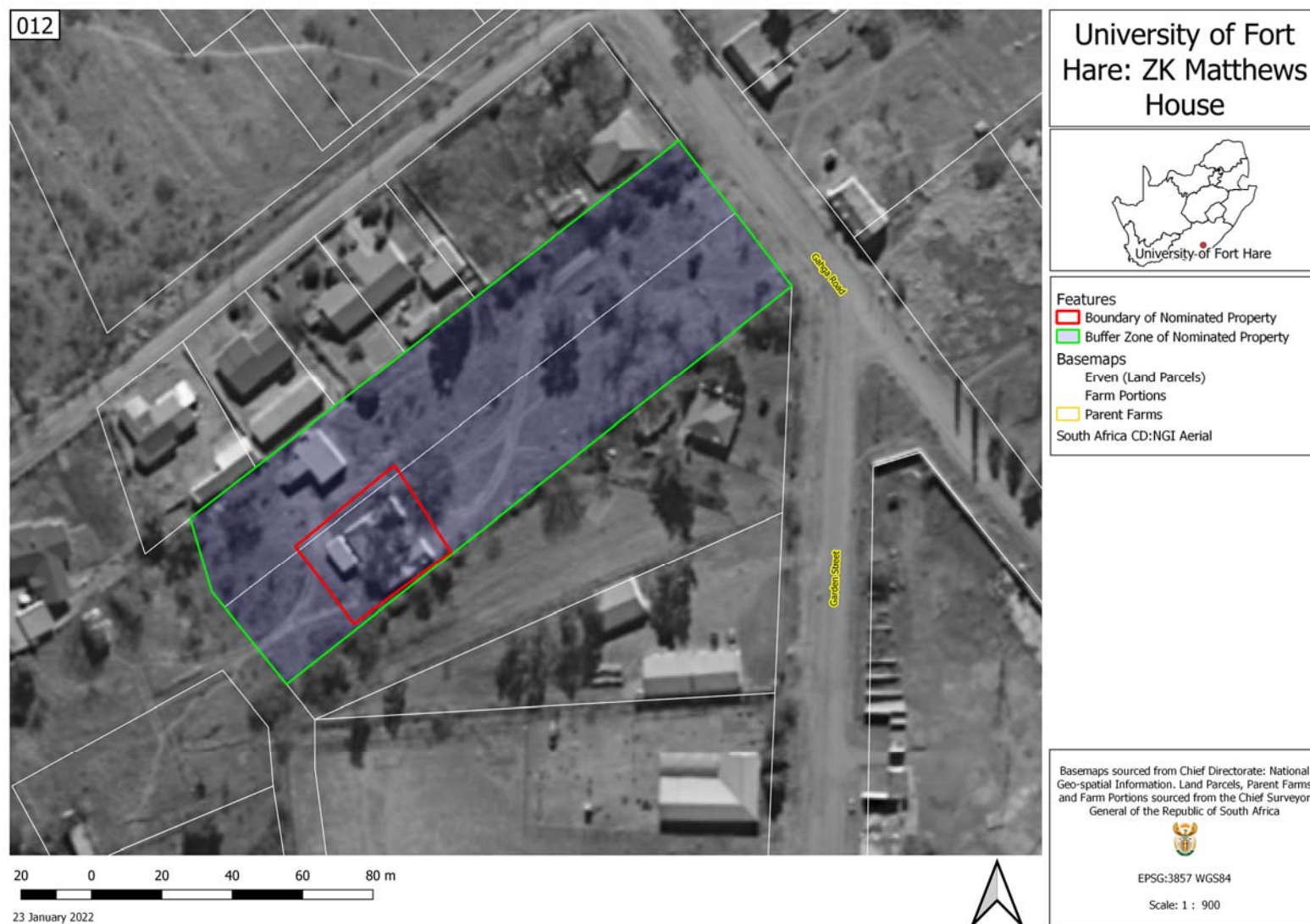
Map 21: University of Fort Hare



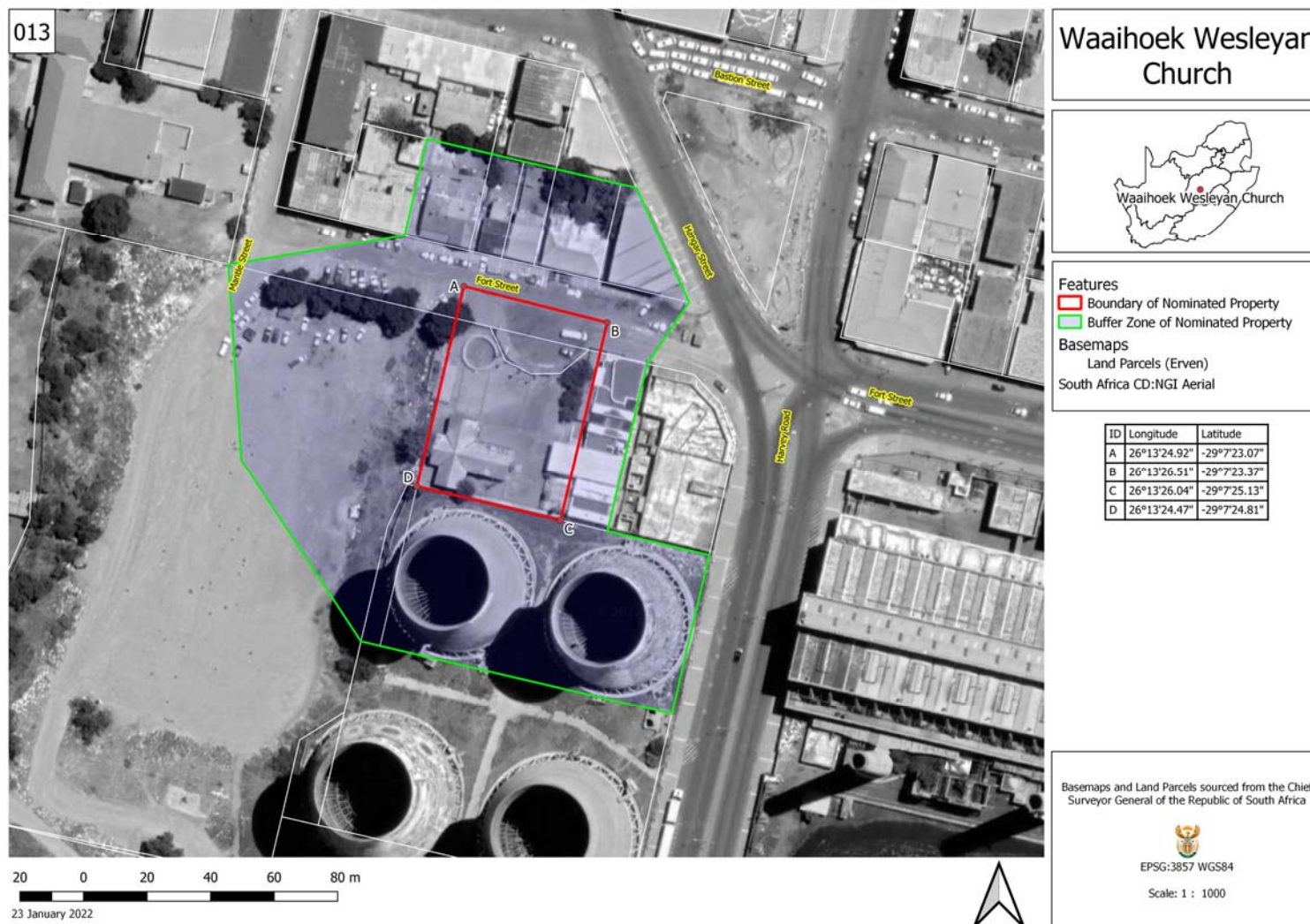
Map 22: Details of University of Fort Hare with points of interest indicated



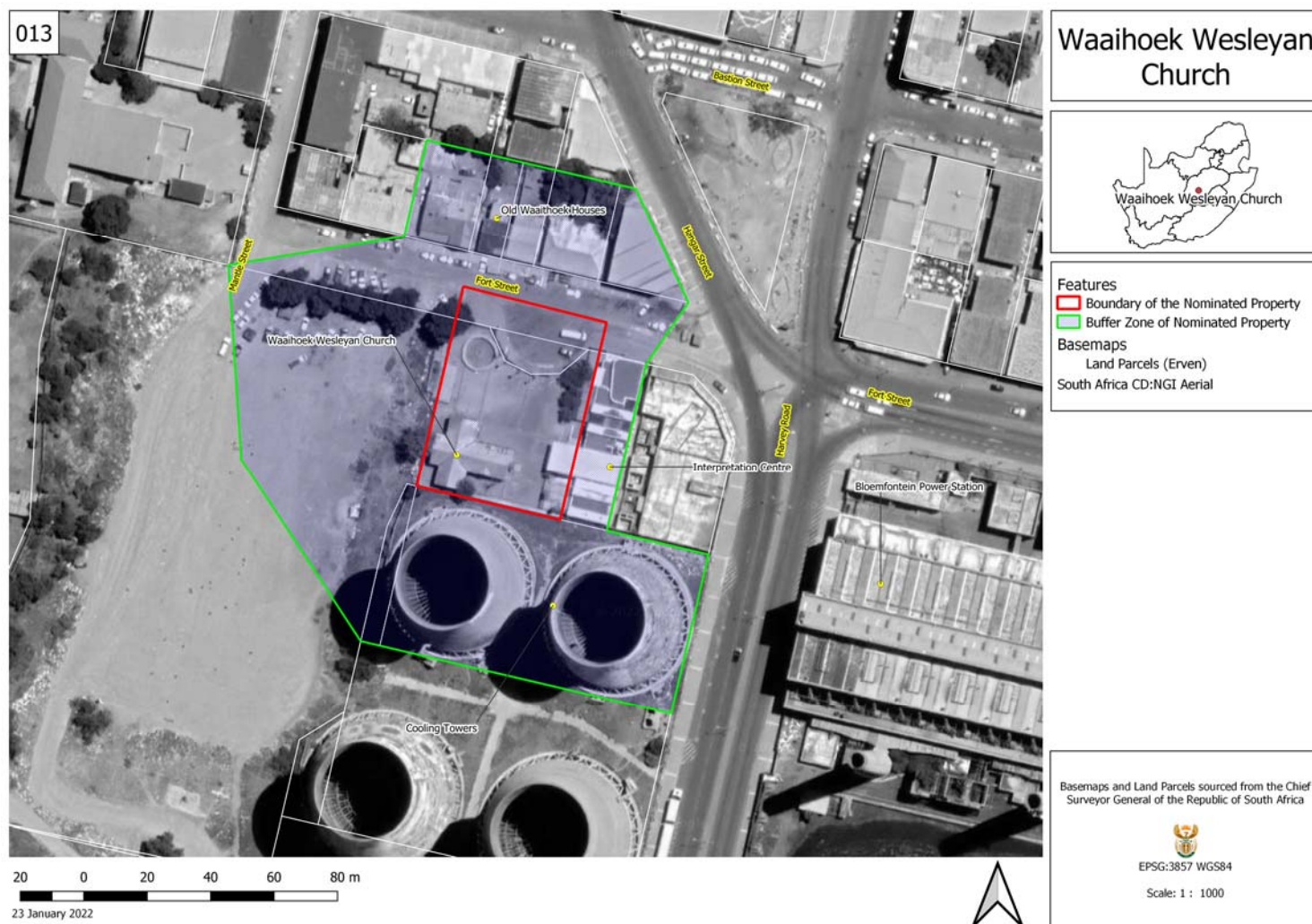
Map 23: University of Fort Hare: ZK Matthews House



Map 24: Detail of University of Fort Hare: ZK Matthews House with points of interest indicated



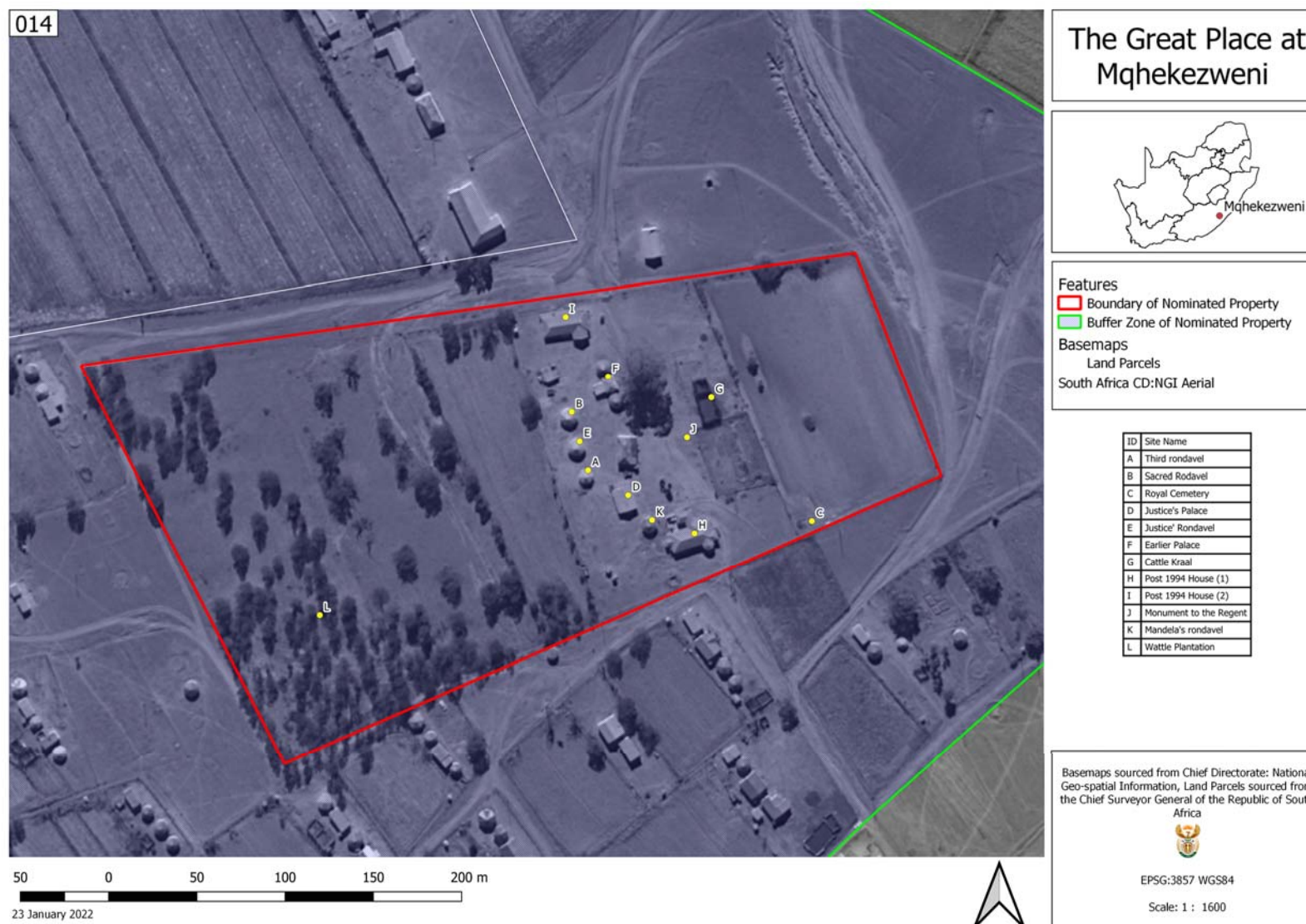
Map 25: Waaihoek Wesleyan Church



Map 26: Details of Waaihoek Wesleyan Church with points of interest indicated



Map 27: The Great Place at Mqhekezweni



Map 28: Details of The Great Place at Mqhekezweni with points of interest indicated

1.f Area of nominated property (ha)

Each component site is surrounded by a buffer zone, with the exception of 16 June 1976 – The Streets of Orlando West (see explanation below). All buffer zones are governed by similar management and urban management regulations and plans. Given that most sites, except Mqhekezweni, are in urban areas, the buffer zones mostly comprise the street blocks where the sites are situated. This is very practical and effective to regulate. Moreover, urban town planning by-laws and respective zoning regulations require any redevelopments to be preceded by impact assessments, and redevelopments of a certain character are prohibited in areas outside the buffer zones.

The Union Buildings have a buffer zone, but it does not entirely surround the core of the site. On the east side, the limit of the buffer zone is proposed for the edge of the police memorial and amphitheatre at the Union Buildings. The neighbouring properties are private homes, and while the site is already protected in terms of planning and heritage law within South Africa, it is not considered a threatened property. Rather than enacting an extensive buffer zone, the buffering mechanism of the planning and heritage law, as well as the fact that the building is situated far enough from the border of the Core Property means that the site is adequately protected.

At the Walter Sisulu Square, the buffer zone is provided by the concrete building blocks that flank the site to the north and south.

The Police Station at Sharpeville does not have a buffer zone around it, except on the Western side. The location of the police station buildings within the property means that the building is afforded adequate spatial protection, without the need for an extended buffer zone. One of the considerations is that the properties surrounding the Sharpeville police station on the southern and eastern side, are privately owned buildings, and it is not the intention of this nomination to hamper or limit the individual rights of these property owners. Rather, it is intended that this nomination will promote development, within the planning and municipal laws that govern the development in this area.

The Memorial Garden at Sharpeville does not have a buffer zone around it. Although the properties surrounding the Sharpeville police station on the southern and eastern side, state owned buildings, and it is not the intention of this nomination to limit development of these properties in the future as a result of the strictures imposed by buffer zones.

Phelindaba cemetery itself provides sufficient buffer for the Grave Site B. The same applies for the Grave Site B.

There is no extended buffer zone allocated around Liliesleaf as the space around the building is deemed to be a sufficient buffering mechanism. It was not necessary to include private properties around it. The location of the buildings within the property means that the buildings are afforded adequate spatial protection, without the need for an extended buffer zone. The properties surrounding the Liliesleaf are privately owned buildings, and it is not the intention of this nomination to hamper or limit the individual rights of these property owners. It is intended that this nomination will promote development, within the planning and municipal laws that govern the development in this area.

No buffer zone has been provided for 16 June 1976 - The Streets of Orlando West. It is deemed that the declaration of the streets and road reserves (which include the sidewalks alongside the designated streets in Orlando West) on which the events of 16 June 1976 occurred, and where the memories of the day are contained, receive adequate protection as a National Heritage Site. Associated legislation will ensure that these streets remain open public places, are not degraded in width or scale or character, and in doing so will continue to retain the memories of the events that occurred there.

The Constitution Hill has a buffer zone to the north and northeast, while to the southwest and east a narrow buffer zone follows the edge of the street. The property is situated on the northern edge of the central business district of the City of Johannesburg. It is considered that any conservation threats will be mitigated by the application of urban town planning by-laws and respective zoning regulations which require any redevelopments to be preceded by impact assessments, while redevelopments of a certain character are also prohibited.

Ohlange is protected by a buffer zone. Municipal planning bylaws and zoning regulations also apply and complement the buffer zone.

At the University of Fort Hare a large portion of the University has been included in the buffer zone which is not difficult to manage as the core and buffer belong to the same owner, the University.

The buffer zone of the University of Fort Hare: ZK Matthews House is the large property itself which has only one more building which is outside the core area. The location of house within the property means that the building is afforded adequate spatial protection, without the need for an extended buffer zone. Properties surrounding the house are privately owned buildings, and it is not the intention of this nomination to hamper or limit the individual rights of these property owners. The nomination will allow development within the planning and municipal laws that govern the development in this area.

The Waaihoek Wesleyan Church has a buffer zone. Municipal planning bylaws and zoning regulations also apply and complement the buffer zone.

The Great Place at Mqhekezweni has a buffer zone. The property is situated in state land designated communal lands. Development are regulated by municipal planning by-laws and traditional land rights in which the Chief at Mqhekezweni is an important custodian.

Table 4: Area of individual serial properties

Name of component part	District Municipality	Coordinates of Central Point	Core Area in hectares (ha)	Buffer Zone hectares (ha)	Map No.
Union Buildings	City of Johannesburg Metropolitan Municipality	25°44'26.49" S, 28°12'42.45" E	17.25 ha	60.62 ha	001
Walter Sisulu Square	City of Johannesburg Metropolitan Municipality	26°16'40.35"S, 27°53'20.02"E	2.05 ha	4.90 ha	002
Sharpeville Massacre Site: Police Station	Sedibeng District Municipality	26°41'18.18"S, 27°52'18.97"E	0.76 ha	6.82 ha	003
Sharpeville Memorial Garden	Sedibeng District Municipality	26°41'15.41"S, 27°52'16.63"E	0.17 ha	3.16 ha	004
Sharpeville: Graves Site A	Emfuleni Local Municipality	26°40'19.46"S, 27°53'14.73"E	0.0194 ha	34.60 ha	005
Sharpeville: Graves Site B	Emfuleni Local Municipality	26°40'20.86"S, 27°53'13.75"E	0.00218 ha	34.79 ha	006
Liliesleaf	City of Johannesburg Metropolitan Municipality	26° 02' 36.32" S, 28° 03' 14.77" E	0.48 ha	1.10 ha	007
16 June 1976 – The Streets of Orlando West	City of Johannesburg Metropolitan Municipality	26°14'19.94"S, 27°54'25.18"E	3.19 ha	0 ha	008
Constitution Hill	City of Johannesburg Metropolitan Municipality	26°11' 23.14" S, 28° 02' 35.41" E	5.34 ha	5.10 ha	009
Ohlange	eThekweni Metropolitan Municipality	29°41'53.87"S, 30°57'23.84"E	0.60 ha	13.57 ha	010
University of Fort Hare	Amathole District Municipality	32°47'9.27"S, 26°50'44.95"E	4.94 ha	85.62 ha	011

Name of component part	District Municipality	Coordinates of Central Point	Core Area in hectares (ha)	Buffer Zone hectares (ha)	Map No.
University of Fort Hare: ZK Matthews House	Amathole District Municipality	32°46'54.79"S, 26°49'57.36"E	0.1 ha	0.74 ha	012
Waaioek Wesleyan Church	Mangaung Metropolitan Municipality	29°7'24.61"S, 26°13'24.93"E	0.27 ha	1.61 ha	013
The Great Place at Mqhekezweni	O.R. Tambo District Municipality	31°44'25.65"S, 28°28'4.37"E	6.87 ha	47.49 ha	014
Total area (in hectares)			42.04 ha	300.12 ha	

2. DESCRIPTION

2.a. Description of property

Fourteen sites make up this serial nomination. Of these fourteen sites, four are situated in close proximity to one another and anchor a particular episode in the narrative – the Sharpeville Massacre - which occurred on 21 March 1960. These are the four Sharpeville Massacre Sites: Police Station, Sharpeville Memorial Garden, Sharpeville Grave Site A, and Sharpeville Grave Site B. Two further sites are again closely bound with other, namely the University of Fort Hare and the house of Prof ZK Matthews. The fourteen sites are managed as ten administrative units.

Below is a list of the fourteen sites.

Name of Site
Union Buildings
Walter Sisulu Square
Sharpeville Massacre Site: Police Station
Sharpeville Memorial Garden
Sharpeville Graves Site A
Sharpeville Graves Site B
Liliesleaf
16 June 1976 – The Streets of Orlando West
Constitution Hill
Ohlange
University of Fort Hare
University of Fort Hare: ZK Matthews House
Waaiohoek Wesleyan Church
The Great Place at Mqhekezweni

Rationale for selection of the sites

The proposed *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites* World Heritage Property consists of fourteen sites that collectively convey the Outstanding Universal Value of the nominated property. Note that the selection process itself is described briefly in the Stakeholder Involvement Plan (SIP) (Annexure 8).

Firstly, each of the fourteen sites illustrates aspects of the three tenets: human rights (or the denial thereof), liberation, and reconciliation, or at least bear exceptional testimony to one or more of the three. The tenets are functionally linked, in the sense that the denial of human rights elicited a response that became known as the liberation struggle, which eventually culminated in reconciliation in the final phase of the South African liberation struggle of the 20th century. Sites not only bring their own attributes illustrating the three tenets but show how the functional relationships between them propelled the struggle forward.

Secondly, each of the sites not only relate to the values that Mandela stood for, but also have a link to the man himself. The proposed nomination is cognisant of the recognition that has been given to Nelson Mandela by the United Nations. While the aim of the nomination is not to celebrate the man himself (this has been done amply in the global arena), reference to him helps to distil heritage for

popular consumption as the world has already accepted Mandela as an icon for the values espoused in this nomination. Resolution No 64/13 at the 42nd Plenary Session of the United Nations in 2009 states that: “recognizing the long history of Nelson Rolihlahla Mandela’s role in and support for Africa’s struggle for liberation and Africa’s unity, and his outstanding contribution to the creation of a non-racial, non-sexist, democratic South Africa. Nelson Mandela’s values and his dedication to the service of humanity, as a humanitarian, in the fields of conflict resolution, race relations, promotion and protection of human rights, reconciliation, gender equality and the rights of children and other vulnerable groups, as well as the upliftment of poor and underdeveloped communities”.⁴ As a result, 18 July, which is Mandela’s birthday, was designated as Nelson Mandela International Day. On 24 September 2018, the United Nations General Assembly convened the Nelson Mandela Peace Summit to reflect on global peace, in honour of the centenary of the birth of Nelson Mandela.

The resolution continues: “We salute his qualities of humility, forgiveness and compassion, his values and his dedication to the service of humanity, as a humanitarian, in the fields of conflict resolution, disarmament, race relations, the promotion and protection of human rights, reconciliation, gender equality, the rights of children and people in vulnerable situations, as well as the upliftment of poor and underdeveloped communities. We acknowledge his contribution to the struggle for democracy internationally and the promotion of a culture of peace throughout the world”.

The period from 2019 to 2028 is designated as the Nelson Mandela Decade of Peace and calls upon all Member States to redouble their efforts in pursuing international peace and security, development and human rights in the decade.⁵

Compliance with site selection criteria is briefly illustrated in the table below, and further elaborated on in the text that follows:

⁴ Resolutions and Decisions adopted by the General Assembly during its sixty-fourth session Volume I Resolutions 15 September – 24 December 2009 General Assembly Official Records Sixty-fourth Session, Supplement No. 49

⁵United Nations 73rd Session of the United Nations (A/73/L.1)Political declaration adopted at the Nelson Mandela Peace Summit

Table 5: Rationale for selection of sites

Site	Relation to Human Rights, Liberation and Reconciliation	Associational links with Mandela Legacy	Justification for Inscription/Unique Contribution
001 - Union Buildings	<p>In this grand state architecture building the laws were written that would deny black people of their human rights.</p> <p>The Women's March of 1956 against the statutory violation of women rights was also held here. Ironically, all the laws that infringed on basic human rights were repealed from this site. And subsequently a New Constitution was implemented in this seat of Government in the democratic dispensation, one that upholds human rights. A site that once spoke to a small part of the population, now belongs to all.</p>	<p>Mandela was inaugurated as the first president of a democratic state on 27 April 1994. In his inauguration statement, Mandela reasserted the universality of the ideals of reconciliation and respect for human rights: "Never, never, and never again shall it be that this beautiful land will again experience the oppression of one by another and suffer the indignity of being the skunk of the world".</p>	<p>A symbol of unification of people of all races through a process of reconciliation and forgiveness which has become iconic of South Africa's approach to conflict resolution.</p>

002 - Walter Sisulu Square	The Freedom Charter ⁶ was adopted here in 1955, most of its precepts now incorporated into the Bill of Rights, the pillar of South Africa's new Constitution.	Mandela followed the proceedings of the congress from a hiding place having been issued with a banning order.	The Freedom Charter was a conciliatory document and launched in a protracted conflict situation.
003 – Sharpeville Massacre Site: Police Station	Massacre of unarmed protestors at Sharpeville on 21 March 1960 alerted the world to gross state infringement of human rights and through UN Resolution 134, the South African situation became an issue of global concern. Through the Truth and Reconciliation Commission of 1995-2002, South Africans on both sides of the political divide did introspection and soul-searching on whether there was any rationale in imposing segregation and heavy-handed state sponsored violence against those to who protested against unjust laws.	Nelson Mandela fittingly signed the Constitution of South Africa into law at Sharpeville on 10 December 1996. This monumental act was done at Sharpeville "because those who sacrificed must know that their struggle was not in vain and their efforts had not been forgotten" ⁷ .	The human rights violations in South Africa captured the attention of the world. The reaction of the international community is expressed in United Nations Resolution 134.

⁶The Freedom Charter was the statement of core principles of the South African Congress Alliance, which consisted of the African National Congress (ANC) and its allies - the South African Indian Congress, the South African Congress of Democrats and the Coloured People's Congress. It is characterized by its opening demand; "The People Shall Govern!"

⁷ Leon Wessels. Deputy Chairman of the Constitutional Assembly. Found at: <https://ourconstitution.constitutionhill.org.za/south-african-constitution/writing-one-law-for-one-nation/signed-into-law/> Consulted January 2022.

	<p>South Africa today commemorates 21 March (the day of the Massacre) as Human Rights Day.</p> <p>Significantly, the new constitution which was worked on in many places across the country was finally signed at Sharpeville.</p>		
004 – Sharpeville Massacre Site: Memorial Garden	<p>The memorial ground is situated in proximity to the Police Station as it became the killing field after the standoff between the protesters and the Police. Behind the façade wall, there are 69 white painted, concrete plinths representing the victims of the massacre. Square aluminium plaques mounted on top of the plinths bear the names and ages of the deceased. A much smaller arc wall is located 50m distance from the façade wall. This is the symbolic grave of the Unknown Soldier with the following words inscribed on it: <i>‘To the silent victims and many, whose names remain unrecorded, to those who died, or were maimed, or were orphaned, or who bore witness to</i></p>	<p>A memorial plaque was laid here by President Nelson Mandela on 10 December 1996 following a ceremony at George Thabe Stadium, 500 metres to the west where he signed the new South African Constitution with the Bill of Rights embedded into law. It reads:</p> <p>“In memory of those who gave their lives for a free and just South Africa”.</p>	<p>Over time, Sharpeville united South Africans from both sides of the political divide on the futility of violence. The public process to convert a site of conflict into one of deep introspection and reflection on human rights and the commemoration of the day of the massacre as Human Rights Day is an example of South Africa’s approach to reconciliation and nation building. Sharpeville is a powerful lesson for all humanity.</p>

	<i>the massacre, and to the making of history.</i> A concrete passage between the two walls runs through the memorial field, and all these elements compose a symmetrical layout The memorial ground and Exhibition Centre are in the same		
005 - Sharpeville Grave Site A	Victims of the Sharpeville Massacre rest at Phelindaba Cemetery 2km as the crow flies, northeast of the Old Police Station and Memorial Garden. Sixty-three (63) are laid in one row ca 87m long. Individual graves are marked with black, cast-concrete headstones each set at the end of a rectangular rim of concrete or bricks which give uniformity and distinguishes them from the other graves in the cemetery. At the northern end of the row stands a memorial stone erected by SAHRA with proclamation as National Heritage Site. Beside it there is a polished	Nelson Mandela signed the Constitution of South Africa into law at Sharpeville on 10 December 1996. It was at Sharpeville “because those who sacrificed must know that their struggle was not in vain and their efforts had not been forgotten” ⁸ .	Over time, Sharpeville united South Africans from both sides of the political divide on the futility of violence. The public process to convert a site of conflict into one of deep introspection and reflection on human rights and the commemoration of the day of the massacre as Human Rights Day is South Africa’s approach to reconciliation and nation building. This is a powerful lesson for all humanity.

⁸ Leon Wessels. Deputy Chairman of the Constitutional Assembly. Found at: <https://ourconstitution.constitutionhill.org.za/south-african-constitution/writing-one-law-for-one-nation/signed-into-law/> Consulted January 2022.

	granite plaque with the emblem of the Pan-African Congress (PAC) engraved.		
006 – Sharpeville Grave Site B	Of the sixty-nine (69) graves 63 are in a single row that runs north-south (Grave Site A) and six (6) are in a separate row about 4 metres to the southwest of the main row (Grave Site B).	Nelson Mandela signed the Constitution of South Africa into law at Sharpeville on 10 December 1996. It was at Sharpeville “because those who sacrificed must know that their struggle was not in vain and their efforts had not been forgotten” ⁹ .	Over time, Sharpeville united South Africans from both sides of the political divide on the futility of violence. The public process to convert a site of conflict into one of deep introspection and reflection on human rights and the commemoration of the day of the massacre as Human Rights Day is South Africa’s approach to reconciliation and nation building. This is a powerful lesson for all humanity.
007 - Liliesleaf	Realising that the apartheid state wouldn’t budge, the ANC embarked on an armed struggle as a final resort. Tucked away in the leafy suburb of Rivonia, Liliesleaf was the nerve centre of the liberation movement for almost two years before the security police raid on 11	During the Rivonia Trial in his closing statement dismissing the credence of the guilty verdict against him, Mandela asserted his unflinching commitment to the ideals of a free and non-racial society: “During my lifetime I have dedicated myself to this	Liliesleaf is testimony to the non-racial nature of the struggle, and how people from a privileged background, as “men of conscience” joined and supported the Struggle at great risk to their own wellbeing and that of their families. It shows that the quest for liberation and human rights is indivisible.

⁹ Leon Wessels. Deputy Chairman of the Constitutional Assembly. Found at: <https://ourconstitution.constitutionhill.org.za/south-african-constitution/writing-one-law-for-one-nation/signed-into-law/> Consulted January 2022.

	<p>July 1963. Struggle leaders found on the farm were arrested.</p> <p>Mandela was brought to Pretoria from Robben Island to join the group arrested at Liliesleaf¹⁰. He had served nine months of his five-year sentence. He now became Accused Number 1 of the group, charged with 221 acts of sabotage that the state believed was designed to “ferment violent revolution”.</p> <p>The Rivonia Trial began on 3 December 1963 at the Pretoria Supreme Court.</p> <p>In Mandela’s statement from the dock on 20 April 1964, he made it clear that the sabotage campaign was not civil war, and that civil war</p>	<p>struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die”.</p>	
--	---	---	--

¹⁰At the time of the raid, Nelson Mandela was imprisoned on Robben Island. There was, therefore, no evidence to link him to the activities of Liliesleaf. However, the day after the raid the police uncovered the cache of documents in the coal shed near the main house. The police allegedly clapped their hands with joy as they recognised the handwriting as belonging to Mandela. Here was evidence of Mandela’s link to Liliesleaf, and all the intimate details of his travels abroad to build up support for the ANC and MK. The police had their case.

	<p>would only be a last resort. He also admitted that the ANC had formed a necessary alliance with the multiracial Communist Party, but that the two organisations did not share “a complete community of interests”. He reinforced his commitment to democracy and said that MK was an African organisation, fighting for dignity, for decent livelihoods, and for equal rights.</p>		
<p>008 - 16 June 1976, the Streets of Orlando West</p>	<p>The streets of Orlando West are a cultural landscape of segregation. Those who were made to live there turned the streets into a bastion of resistance. The emergence of student activism under the auspices of the Black Consciousness Movement and South African Students Organisation (SASO) were some of the responses to oppression.</p> <p>The location of the residences of Mandela, Desmond Tutu, Walter Sisulu, and Zephania Mothopeng in the area provides context of protest action. The youth of 1976 asserted</p>	<p>The demonstration gathered momentum near the houses of prominent South African struggle icons including Mandela, which may also have prompted the police to use brutal force. The association of the Youth Protest with Orlando West as the epicentre of struggle has become a symbol of these protests.</p>	<p>The site is testimony to the lengths to which oppressive entities can go to force down their authority, and yet at the same show the power of youth as a sector of society to resist. Once again, the world community was reminded of the injustices of apartheid. This strengthened their resolve to isolate South Africa. Long after the 16 June 1976 massacre, South Africa took the road to reform, repealing some of the draconian laws which violated human rights in 1990. Negotiations between the opposing sides formally started in 1990. This culminated in a negotiated settlement and a peaceful transition to democracy. The negotiated settlement</p>

	<p>their right to language and culture through a mass demonstrations on 16 June 1976. Right to language and culture are basic human rights which were taken away from the black majority by the apartheid state. Today, in the spirit of reconciliation, June 16th is National Youth Day, upholding the rights of children. Human rights must be universally applied to all people regardless of age.</p>		<p>and the restoration of human rights is South Africa's iconic contribution to the supreme human ideals on conflict resolution.</p>
<p>009 - Constitution Hill</p>	<p>A penal site for those who opposed the state systems from Boer fighters of the South African War (1899-1902), striking mine workers (1922) to political activists, men and women. These included a number of struggle icons such as Mandela, Mahatma Gandhi and Winnie Madikizela- Mandela. In accordance with the ethos of national reconciliation, South Africa's Constitutional Court now operates from the site. This is the country's highest court on constitutional matters and was established in the democratic dispensation. The</p>	<p>Nelson Mandela was held at the Constitution Hill Prison.</p>	<p>South Africans have introspected, reflected and condemned the penal institution and redeemed the site, turning it into the Constitutional Court in the democratic dispensation. This is also a uniquely South African remedial action that the highest court operates in the background of this penal institution, a powerful reminder of its rigorous commitment to dispense justice on matters pertaining to fundamental rights of citizens.</p>

	court's arbitration is premised on fair application of the constitution and its Bill of Rights.		
010 - Ohlange	<p>The educational institution was established by the pioneering President of the ANC, John Dube, to provide, amongst other things, vocational training to black people, asserting the right to education as a basic human right.</p> <p>Dube had been in contact with Booker T. Washington who ran Tuskegee University in the United States of America. Dube modelled his school along Tuskegee University. As a result, the Zulu Christian Industrial Institute made emphasis on developing self-reliance in its students. In 1901 the school was renamed Ohlange Institute. The school was called Ohlange by Dube based on the word <i>uhlanga</i> which means the point of new growth.</p>	<p>In 1994, Mandela purposefully casted his vote at Ohlange, symbolically marking the introduction of universal suffrage in South Africa, one of the most cherished human rights.</p> <p>Symbolically, Ohlange can be seen as being at the start and finishing line of the torturous journey to attain education and freedom. The baton was passed to Mandela for the final lap which he completed standing next to Dube's grave with the famous epilogue: "Mr President, I have come to report to you that South Africa is free today".</p>	<p>One of the most famous quotes of the revered Nelson Mandela is about education:</p> <p>"Education is the most powerful weapon which you can use to change the world. Education and sharing of ideas remained a priority throughout the struggle, including placing cadres in education institutions throughout the world".</p> <p>Ohlange testifies to the pervasive realisation and practice that attaining education is a critical part of struggle that is also essential in achieving a better future.</p>
011–University of Fort Hare	The University of Fort Hare was founded in 1916. For a long period of time, it was the only tertiary	In 1939 Mandela enrolled at the University College of Fort Hare, Alice. It was here that Mandela	Fort Hare played a pivotal role in the education of Africans and the calibre of political and civic leaders produced

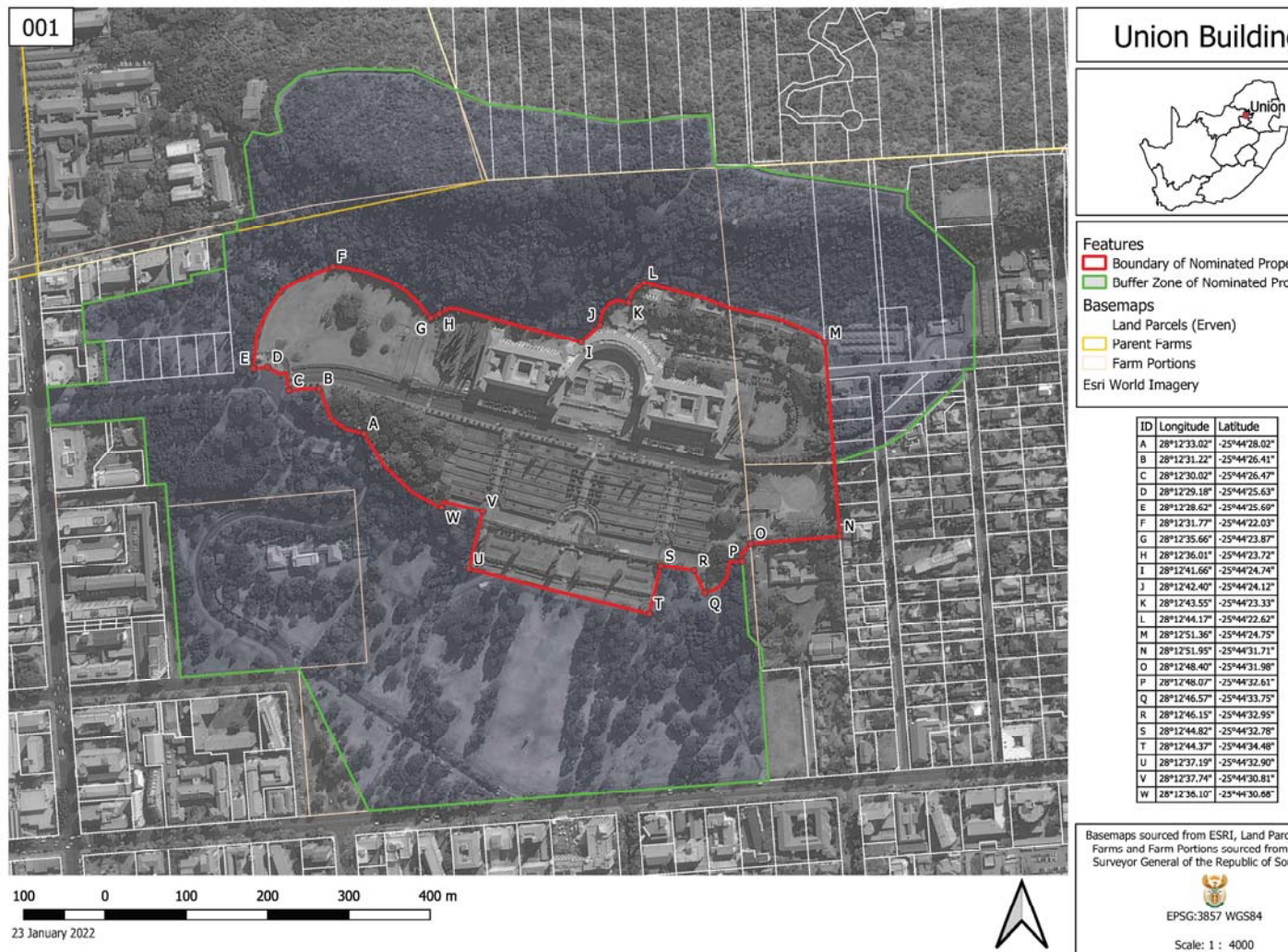
	<p>institution in Southern Africa, offering advanced education for black people. Chief Tyali donated land for the development of the institution, echoing the vision of Dube of the critical role that education can play in the development of consciousness about liberation, human dignity and human rights. Fort Hare produced a cohort of leaders from South Africa and from different parts of Africa, conscious of liberation as a worthy cause. They include Z.K. Matthews, a key intellectual figure in the writing of the Freedom Charter.</p>	<p>met his lifelong friend and comrade, Oliver Tambo.</p>	<p>there demonstrates that high education correlated with consciousness about political rights, liberation and the restoration of basic human rights. Such leaders included Africa's heads of state such as Ntsu Mokehle of Lesotho, Robert Mugabe of Zimbabwe, Sir Seretse Khama of Botswana and Yusuf Lule who ruled Uganda for a brief period of time in 1979.</p>
<p>012 - University of Fort Hare: ZK Matthews House</p>	<p>The house in which Professor ZK Matthews live was historically part of the off-campus residences for lecturers and administrators. It is tangibly associated with the emergence of the Freedom Charter. Professor Matthews was a leading figure in the Congress of the People, and was once Acting Principal of Fort Hare and its first Graduate in 1923. He was living in this house when he issued "The</p>	<p>Mandela was a student at the University of Fort Hare when Prof ZK Matthews was one of the distinguished members of the academic staff and exerted tremendous influence on students.</p>	<p>Prof ZK Matthews played a leading role in in the intellectual development of Fort Hare and its reputation as the cradle of ideas about African liberation. The university played a pivotal role in the education of Africans and the calibre of political and civic leaders produced there demonstrates the link between high education, consciousness about political rights, liberation and the restoration of basic human rights. Such leaders included African heads of state</p>

	Call” for a Freedom Charter at the 1953 conference of the African National Congress.		such as Ntsu Mokehle of Lesotho, Robert Mugabe of Zimbabwe, Sir Seretse Khama of Botswana and Yusuf Lule who ruled Uganda for a brief period of time in 1979.
013 - Wesleyan Church	This is the Cradle of the ANC, a political organisation with a vision for an equal society and all-inclusive participation in the affairs of government. From the start the ANC was a champion of the course for all South Africans to enjoy equal rights and not to be discriminated against on the grounds of colour or creed. The ANC lived up to its covenant when it adopted the Freedom Charter and was key in the negotiated settlement which culminated in free elections and a Government of National Unity in 1994. The Wesleyan Church itself is one of the last tangible elements from the Waaihoek settlement before the area was cleared and former inhabitants forcibly removed as a result of apartheid laws.	<p>The Wesleyan Church was where the ANC was formed and Mandela became deputy president of the ANC in 1952 and in 1987. He became president of the ANC in 1991.</p> <p>In 2002, Mandela was hosted at the house of Thomas Mapikela in Bloemfontein (where the executive committee met) during the 90th anniversary of the ANC while the Wesleyan Church was being rehabilitated.</p>	The little church, once a “place of safety” for a pivotal meeting in the struggle, is visited by leaders across the spectrum of political parties in South Africa. It is a symbol of unity in the struggle and represents a pivotal momentum in the South African political landscape. This landmark is emphasised in an odd way, its significance being in sharp contrast with massive cooling towers erected around it in the apartheid era, some say as a deliberate attempt by the authorities to eclipse it or downplay its significance. Though simple and small scale compared to the cooling towers, the church means more for the struggle for freedom and human rights in South Africa.

<p>014- The Great Place at Mqhekezweni</p>	<p>This site is where Mandela spent most of his youth. The site exemplifies pre-colonial, traditional government albeit on a small tribal, scale, but nevertheless demonstrating consciousness that democratic debate and popular consensus are the basis of good governance and respect of basic human rights.</p>	<p>Mandela gets his first lessons that good governance correlates with free and unfettered debate. The tribal parliament guarantees fair debate, justice and respect for basic human rights.</p>	<p>Mandela, in his formative years, developed a strong understanding of the power of consensus achieved through open debate in governance, what he referred to later as the “purest form of democracy”. It primed him for championing the reconciliation process that led to the South African constitution, the most adorable in the world.</p>
---	---	--	---

001 Union Buildings

Government Avenue, Meintjieskop, Pretoria, Gauteng Province (See



Map 2: Union Buildings

)

Erf: Remainder of a Portion of Portion 26 of Farm Elandspoor 357 JR.

This property lies on the south facing slope of Meintjieskop hill. Its boundary includes the Union Buildings, with a small section of the informal garden to its north, the gardens to its east and west, the terraced gardens to its south, and the amphitheatre of the South African Police Services (SAPS) memorial to the south-east of the buildings.

The property is characterised by the monumental, four-storey, sandstone building built to house the new government of the Union of South Africa after its formation in 1910. The building lies about halfway up the Meintjieskop hill and stretches across the property from east to west. It is a finely finished and decorated structure with red clay tile roof. It consists of two wings joined by a semi-circular, central colonnade with a bell tower over a classical portico at the junction of each end of the colonnade and its respective wing of the building. Between the two wings and settled into the curve of the colonnade is an amphitheatre, the focus of which is a small domed structure. Since 1994, the structure has been used for the inauguration of a South African president.

The main access road to the site, Government Avenue, runs from east to west along the front of the building. Madiba Street curves up along the north-western side of the property and then runs through the forecourt of the building.



Figure 1: Front of Union Buildings with statue of Nelson Mandela

The area around the building is landscaped, with an indigenous garden on the hillside behind it to the north. Long, formal terrace gardens step down the slope immediately to the south and there are lawns to the east and west of the building. A second amphitheatre forms part of the SAPS memorial to the south-east of the building.

There are a number of monuments, memorials and statues that reflect South Africa's history since 1910 and that are located within the proposed property. The following table is an inventory of the principal historical landmarks on the property

Table 6: Description of buildings on Union Buildings property

	SITE	LATITUDE	LONGITUDE	BRIEF DESCRIPTION
1	Union Buildings Complex	25°44'25.02"S	28°12'43.09"E	Two rectangular blocks enjoined by an arc construction with twin domed turrets positioned at the ends form an architectural design with remarkable symmetry. The Women's Memorial is in the arc section.
2	Mbokodo Site (Women's Memorial)	25°44'25.02"S	28°12'43.09"E	An upper and lower grinding stone deposited in the arc section of the Union Buildings marks the 1956 women's march in protest against the pass laws.
3	Inauguration Site	25°44'26.23"S	28°12'42.83"E	Inauguration of Nelson Mandela on 8 May 1994.

4	Site where the body of Nelson Mandela lay in state	25°44'26.98"S	28°12'42.62"E	South Africans and selected international visitors and guests viewed President Mandela's remains at the Union Buildings for three days from 11 – 13 December 2013.
5	First World War Monument	25°44'28.97"S	28°12'42.18"E	Monument for South Africans who participated in the World War I.
6	Police Memorial	25°44'31.01"S	28°12'49.34"E	The monument has a roll of honour for South African Police servicemen/women who died on duty both before and after 1994. It is recognised as a symbol of unity for the country.
7	Barry Hertzog Memorial	25°44'33.40"S	28°12'44.53"E	Bronze statue of Barry Hertzog (1866 – 1942), a South African soldier and politician. He was a Military General during the South African War) and was Prime Minister of the Union of South Africa from 1924 to 1939 ¹¹ .
8	Louis Botha Memorial	25°44'38.94"S	28°12'39.61"E	Bronze Statue of Louis Botha (1862 –1919), statesman and soldier, first Prime Minister of the Union of South Africa ¹² .
9	Nelson Mandela Memorial	25°44'31.50"S	28°12'41.52"E	Bronze statue of Mandela (1918 –2013), anti-Apartheid activist, statesman, first democratically elected president of South Africa.
10	WWII Memorial	25°44'32.33"S	28°12'41.24"E	Domed chambers in the Union Buildings gardens with roll of honour for South Africans who died in action in World War II.
11	Statue of Jan Smuts	25°44'24.39"S	28°12'34.79"E	Bronze bust of Jan Smuts (1870 –1950) military leader, philosopher and statesman. He was Prime Minister of the Union of South Africa from 1919 until 1924 and from 1939 until 1948.

Currently, the Union Buildings houses the Office of the President of the Republic of South Africa and the terrace gardens are used by people as a park.

002 Walter Sisulu Square

*Klipspruit Valley Road, Kliptown, Soweto, Johannesburg, Gauteng Province (See **Error! Reference source not found.**)*

Portion 7 of erf 11915 and Portion 13 of Farm 298

The site lies between office and retail buildings along Square Street to the north, and the building that accommodates the Soweto Hotel and more retail and office space on Union Street to the south. To the east, the boundary is marked by ten square pillars representing the ten articles of the

¹¹James Barry Munnik Hertzog: <http://www.sahistory.org.za/people/james-barry-munnik-hertzog> (Accessed on 12 January 2017).

¹² Louis Botha: <https://www.sahistory.org.za/people/louis-botha> (Accessed on 2 November 2018).

Freedom Charter¹³, and to the west a north south line between the western ends of the buildings along the northern and southern edges of the square. This area encompasses the approximate area on which the delegates to the Congress of the People assembled.

With an east-west orientation, the layout and design of the new buildings was designed deliberately to encompass the square and to narrow the view from the high ground on the eastern end of the Square (the main frontage). The flanking blocks are three storeys high and screen the site from other developments to the north and south of the site. The western half of the square is paved. Parallel lines of trees laid along the two blocks of buildings define pedestrian walkways alongside the buildings, see Figure 2. The hard-paved surfaces of the square are in the process of being landscaped to provide a softer area and to make the space more comfortable for visitors and those who use it on a day to day basis.



Figure 2: Walter Sisulu Square

Panel Pillars at the Traffic Circle

The eastern end of the square forms its main frontage, where ten tall concrete panel pillars are planted at the traffic circle at the intersection of Union Street and Klipspruit Valley. These represent the ten articles of the Freedom Charter (see Figure 3).

¹³The Freedom Charter was the statement of core principles of the South African Congress Alliance, which consisted of the African National Congress (ANC) and its allies - the South African Indian Congress, the South African Congress of Democrats and the Coloured People's Congress. It is characterized by its opening demand; "The People Shall Govern!"



Figure 3: Panel pillars planted at the traffic circle

Ten Square Columns facing Klipspruit Valley Road

The front of the square is on Klipspruit Valley Road, where another ten tall square columns line a pavement between two building blocks, see Figure 4. These are crowned with near life size statues which depict the ten themes of the Freedom Charter. The ten sections of the Freedom Charter are also engraved on each of the columns. The ten square columns on the east side form the entrance to the square and to their west rows of stairs descend into the square, the eastern half of which is grassed and is dissected by concrete walkways laid across the lawns on a north–south axis. Trees (fever trees and the common acacia) alternate the ten columns.



Figure 4: Ten columns form the frontage of the Square facing Klipspruit Valley Road

The Conical Tower Monument

The centrepiece of the heritage theme is a red face-brick Conical Tower, which is located midway between the eastern and western ends of the square, but positioned close to the northern edge thereof (see Figure 5). It is 12m in diameter at the base and 15m high, trimmed at an angle at the top, making the rim higher on the south side. The flat concrete ceiling has a cross-shaped cut out

that casts light onto the interior wall of the tower in the shape of the commonly used voting sign – the cross. The tower houses a circular tablet 8m in diameter divided into ten sectors, each with a section of the Freedom Charter engraved on it (see Figure 6). There are four doorways into the interior and eight concrete benches set against the wall of the tower, leaving space for pedestrian movement between them and the tablet.



Figure 5: The Conical Tower



Figure 6: A circular tablet with ten segments on which the clauses of the Freedom Charter are engraved

Next to the tower is a low red face-brick construction also in the shape of a voter's cross. There are two lines of bronze panel (silhouette) figures planted on the cross to enshrine the right to vote.



Figure 7: Cross-shaped roof chink with Light passing through the cut out casts a voting sign

The Voting Cross Monument

This is a low red facebrick construction in the shape of a voting cross. There are two lines of bronze panel (silhouette) human figures planted on the cross to enshrine the right to vote, see Figure 8.



Figure 8: The Voting Cross Monument

The Corrugated-Iron Monument

Before the physical upgrades at the square, there was a high density of box-shaped houses built of corrugated iron sheets. These were dismantled to re-establish the square, the material of which was used to build the corrugated-iron monument, which is a near identical replica of the Conical Tower. This structure has been integrated within the southern block, a commendable gesture not to lose any aspect of the history of the place.



Figure 9: The Corrugated Monument

The Site Museum

The hardware shop at the corner of Union Street and Union Avenue, owned by the Jada family, was adapted into the site museum with the building extended on the north side. It was a square structure with a hipped corrugated iron roof, an architectural design quite common for houses and shops early in the 20th century. The Jada family was involved in the planning of the conference that adopted the Freedom Charter, tasked with accommodation, storage logistics and mounting the address stage.



Figure 10: The Site Museum, view from the corner of Union Street and Union Avenue

003 Sharpeville Massacre Site: Police Station

Old Sharpeville Police Station: Erf 9175 Zwane Street, Sharpeville Township, Vereeniging, Gauteng Province¹⁴

The Old Sharpeville Police Station and three other properties which are part of this serial nomination are located in close proximity to one another and anchor a particular episode on the storyline of the Mandela Legacy Sites – the shooting of protesters by the police on 21 March 1960. The three other sites are the Sharpeville Memorial Garden, Sharpeville Grave Site A, and the Sharpeville Grave Site B.

The Police Station is in the Township of Sharpeville, a suburb of the town of Vereeniging about 60 km south of Johannesburg. The Sharpeville Massacre Site: Police Station is at the heart of the township.



Figure 11: Old Sharpeville Police station

The Old Sharpeville Police Station is situated on the North-east corner of Zwane and the nameless street that runs from the Old Police Station to the Sharpeville Library Streets (Erf 9175) (See Figure 11). It is near from where shots were fired at the protestors (Sharpeville Memorial Garden) which is also part of this serial world heritage nomination. It is a brown face-brick building with a corrugated-iron roof, typical of civic architecture in African townships during the apartheid era. The police station consists of four buildings, three arranged in a U-shape and the fourth lying inside the U. On the north side, the property borders the Post Office and Sharpeville Medical Centre. The eastern boundary is on an unnamed street and faces residential houses. The southern boundary is on Zwane Street and also faces residential houses. The western perimeter is on the street leading to the library and faces the Sharpeville Community Health Centre on the opposite side of the street.

There are several buildings on the property that form a quadrangle opening to the west, facing Library Street. The main building component is the Charge Office, which is a rectangular block 40m x 8m of red face-brick with a ridge and corrugated-iron roof with hipped ends. A gabled wing set at a right angle to the principal wing is positioned in the mid-section facing Zwane Street. This was the façade with the main entrance to the Charge Office.

A parallel northern block situated behind the Charge Office consists of holding cells with separate male and female sections, the cells have a flat, concrete slab roof. More than half of the eastern

¹⁴ General Plan (Consisting of 6 Streets), HP 1337(5), Surveyor General of South Africa, Gauteng Office.

section of the northern block served as the kitchen. This block has a mono-pitch roof with a gable in its mid-section. The staff barracks seal off the eastern section of the enclosure. It is rectangular in design with square wings projecting to the west at its northern and southern ends. The roof is corrugated iron with a ridge and hipped ends. A gabled building located in the centre of the courtyard was a later addition to provide additional office space. These buildings are currently used by small start-up businesses servicing the Sharpeville community.

004 Sharpeville Memorial Garden: Erf 9172, Sharpeville Township¹⁵

To the west of the Sharpeville Police Station and across the road from it lies a triangle of land, which is the area where the protestors gathered on the day of the massacre and where 69 of them perished. This triangle is 250m long on its two longer sides and 220m on the shorter. At the time of the massacre, it was an open piece of land. But it is fitting that in the post-apartheid era it has been developed to create facilities for the community, including a community library, an old age home, a clinic and a community hall. A triangular area to the north-west of the Old Police Station has been set aside to commemorate the massacre and contains a substantial memorial and an Interpretation Centre (Erf 9172). This area together with the Sharpeville Police Station form part of the serial World Heritage nomination.

The memorial has a Garden of Remembrance located to the south of an Exhibition Centre. The frontispiece of the memorial is an arc wall facing the street from the Sharpeville Police Station to the library. This facade carries the inscription “Sharpeville Memorial”. Short flanking walls on both the southern and northern sides are continuations of the arc, creating a visual symmetry. A third wall is the continuation of the arc to the north and carries struggle-themed murals on its front part. Behind this wall, in the garden there is a memorial plaque laid by the late President Mandela on 10 December 1996, following the ceremony at George Thabe Stadium, 500m to the west, where he signed the new South African Constitution into law.

The plaque reads:

“In memory of those who gave their lives for a free and just South Africa”



Figure 12: Memorial plaque laid by President Mandela on 10 December 1996

¹⁵ General Plan (Consisting of 6 Streets), HP 1337(5), Surveyor General of South Africa, Gauteng Office.

On the southern side is a small gabled building, the short end of which faces the pavement in front of the Memorial Wall. It also carries murals of the Sharpeville Massacre.

In the Garden of Remembrance, behind the façade wall, are 69 white painted, concrete plinths representing the victims of the massacre. Square aluminium plaques mounted on top of the plinths bear the names and ages of the martyrs. A much smaller arc wall is located 50m from the façade wall. This is the symbolic grave of the Unknown Soldier with the following words inscribed on it:

“To the silent victims and many, whose names remain unrecorded, to those who died, or were maimed, or were orphaned, or who bore witness to the massacre, and to the making of history”.



Figure 13: Garden of Remembrance and grave of the Unknown Soldier in the background

A concrete passage between the two walls runs through the memorial field, and all these elements create a symmetry. Next door to the memorial is the Interpretation Centre exhibiting photographs and a few artefacts together with interpretive text.

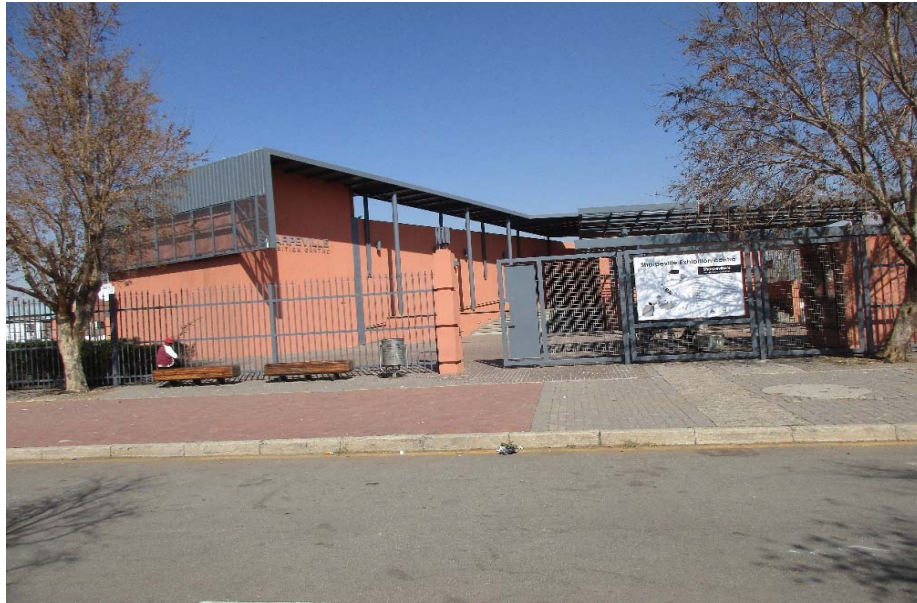


Figure 14: Sharpeville Exhibition Centre next to the Memorial

Despite having these facilities built around it, the Sharpeville “killing field” has strong intangible associations for South Africans.

005 Sharpeville Grave Site A

Phelindaba Cemetery: Theunis Kruger Street, Sharpeville Township, Vereeniging (See5a); Grave numbers 1864 – 1932

Victims of the Sharpeville Massacre rest at Phelindaba Cemetery 2 km, northeast of Sharpeville Police Station and the Memorial Garden. The cemetery is located north of White City Suburb bounded on the west side by Theunis Kruger Street. On the opposite side of the street there is an industrial park, Dicksonville, and to the north a stream beyond which lies along the R28 highway. To the east is an open undeveloped land through which a railway line passes. The cemetery is secured by a perimeter wall and the premises are manned by security guards. The graves are located in the southern central part of the Phelindaba Cemetery. 63 of these are in a single row running north-south. Six of these are in a separate group about 4m to the west of the southern end of the main row and are arranged in a block consisting of two rows of three graves each.



Figure 15: Row of graves of the Sharpeville massacre and the SAHRA inscription stone to the left

The graves were rehabilitated by the South African Heritage Resources Agency (SAHRA) and proclaimed a National Heritage Site in 2003. Individual graves bear black cast-concrete headstones, distinguishing them from the other graves in the cemetery. In addition, some of the graves have an individual, black granite gravestone provided by the family of the deceased. At the northern end of the row, is a memorial stone erected by SAHRA. Next to it, there is a polished granite plaque engraved with the emblem of the Pan-African Congress (PAC). The PAC organised the 21 March 1960 protest which led to the killings. Each grave has a designated plot as per Table 7 below.

Table 7: Roll of Honour, Sharpeville Martyrs

Grave No.	Name of Deceased	Gender	Age
1864	David Mapiki	Male	50
1865	Shadrack Mahlong	Male	19
1866	Amos Mtimkulu	Male	50
1867	George Toroki Sekete	Male	39
1868	Elias Lerato Masilo	Male	18
1869	Simon Pitikane Masilo	Male	36
1870	Enuwel Mokotane Mohaltsana	Male	35
1871	John Kolane Mofokeng	Male	44
1872	Peter Mabenyane	Male	36
1873	Elliot Sekoal Kabi	Male	24
1874	Naphtali Tseko Maine	Male	25
1875	Anna Ramohloa	Female	22
1876	Daniel H Mono	Male	58
1877	Zackia Lefakane	Male	50
1878	Ephraim Chaka	Male	36
1879	Solomon Mosala Mapogoshe	Male	36
1880	Maria Molebatsi	Female	13
1881	Ezekiel Mareletse	Male	33
1882	Elizabeth Mtimkulu	Female	36
1883	William Sedisa	Male	19

Grave No.	Name of Deceased	Gender	Age
1884	Philemon Mokoena	Male	30
1885	Wiggi Bakela	Male	40
1886	Talbert Mazibuko	Male	30
1887	Edward Tsela	Male	16
1888	Isaac Nkhi	Male	44
1889	Martha Ntswaki Thinane	Female	24
1890	Sanana Setheane	Female	18
1891	Isaac Rabotapi	Male	20
1892	Johannes Seletane	Male	17
1893	John Phutheho	Male	30
1894	John Swart Moeketsi Mosia	Male	28
1895	Petros Nthoesane	Male	25
1896	Samuel Sonnyboy Moathlhodi	Male	34
1897	Mirriam Lekitla	Female	34
1898	John Motsoahae Mailane	Male	39
1899	Kaiphase Motsepe	Male	45
1900	Christina Motsepe	Female	21
1901	Samson Khaseline Mathinye	Male	45
1902	Joseph Morobi Mochologi	Male	46
1903	Samuel Phehello Sefatsa	Male	28
1904	Paulina Mamotshabi Malikoe	Male	22
1905	Richard Molefe	Male	50
1906	Zaccheus Maysiels	Male	44
1907	Paulina Mofualtsi	Female	23
1908	Norah Nobhekisizwe	Female	23
1909	Jemima Motsabi Mosoetsa	Female	40
1910	Daniel Monnakgotla	Female	33
1911	Jeremiah Hlanyane	Male	28
1912	Benjamin Nchaupe	Male	45
1913	Isaia Mangala	Male	37
1914	David Makhoba	Male	14
1915	Gilbert Monyane	Male	18
1916	James Buti Bessie	Male	12
1917	Jacob Ramokoena	Male	35
1918	Gilbert Poho Dimo	Male	58
1919	Philemon Sepampuru	Male	48
1920	Jan Mnguni	Male	24
1921	Kopano Motsega	Male	50
1922	Samuel Makhume	Male	39
1923	Isaac Mashiya	Male	30
1924	Edwin Nyolo Mashobati	Male	45
1925	Apheus Selepe	Male	22

Grave No.	Name of Deceased	Gender	Age
1926	Thomas Hlongwane	Male	24
1927	Elias Molotsi	Male	29
1928	Paulus Mabitsela	Male	18
1929	Abraham Mazibuko	Male	23
1930	Ephraim Malefane Nyembezi	Male	30
1931	Jacob Ramaitoi Mafubele	Male	55
1932	Frank Mokoena	Male	34

A shrine or garden of remembrance is under construction, 80 m to the north of the graves (Figure 16). This is a large rectangular field with 69 steel cylinder plinths of different heights erected at the western end standing for the 69 victims. Tall black lamp posts line the street pavement on the southern edge of the shrine also representing the deceased. At the eastern end there is a ramp and a partial retaining wall which was previously clad with granite panels also representing the 69 victims.



Figure 16: Garden of Remembrance

006 Sharpeville Grave Site B

Victims of the Sharpeville Massacre rest at Phelindaba Cemetery 2 km, northeast of Sharpeville Police Station and the Memorial Garden. The graves are located in the southern central part of the cemetery. Of these graves, 63 are in a single row that runs north-south and make up the Sharpeville Grave Site A in this serial nomination, and six are in a separate row about 4 metres to the southwest of the main row, constitute Sharpeville Grave Site B in this serial nomination. The names of the persons buried in the six graves are Paulus Mabitsela, Elias Molotsi, Ephraim Malefane Nyembezi, Solomon Mokoena, Abraham Mazibuko, Jacob Ramaitoi Mafubelu.



Figure 17: Six graves that make up Sharpeville Graves Site B

007 Liliesleaf

7 George Ave, Rivonia, Johannesburg

Erf 357 of Rivonia Extension 1¹⁶

The site lies between George and Winston Avenues in the Johannesburg suburb of Rivonia. Rivonia is a wealthy suburb lying along the banks of the Braamfonteinsspruit, a small river that runs through the area. The suburb was developed from the mid-1960s onwards and presently consists of a mixture of offices accommodation, commercial development, high-density housing and large single-family homes. Liliesleaf is surrounded by the latter. At the time of the events, the site was a farmhouse with associated buildings typical of a small agricultural holding on what was then the outskirts of Johannesburg. The farmhouse and its outbuildings are associated with the historical events. The main building of the proposed World Heritage property is the large farmhouse where the Goldreich family lived in the early 1960s (see Figure 18) and which now houses exhibitions and collections on the history of Liliesleaf from 1961-1963.

¹⁶ Consolidation Diagram SG No. 2445/2010, Surveyor General of South Africa, Gauteng Office



Figure 18: The main house at Liliesleaf



Figure 19: Centre area of Liliesleaf behind the main house



Figure 20: Side view of Liliesleaf Farm

The buildings are constructed of clay brick, with the house being plastered and painted. The house has a clay single roof and, other than for the thatched cottage, the other buildings are roofed with corrugated iron. The original parts of the outbuildings are mainly not plastered. Modern plastering techniques have been applied to sections where new material had to be used. Old material based upon detailed documentation and study of the building, could not be saved during restoration. Some of the outbuildings have concrete ring beams, an intervention made during restoration.

Behind the main house are a few other buildings (see Figure 19 and

Figure 20), these include the coal bunker where Mandela's documents were hidden at the time of the police raid on Liliesleaf and which provided incriminating evidence against him. At the foreground is the garage, now an overflow venue for the site video presentation. On the left is the Thatched Cottage that was used as a meeting venue at the time of the events and where, on 11 July 1963 the leaders of *uMkonto we Sizwe* (MK), the military wing of the ANC, were apprehended by the police. It presently contains an exhibition that recreates how the cottage looked and was used at the time of the police raid. Also, at the back is the block known as Rooms 2-5, used by activists who were residents on the site in the early 1960s and now containing an exhibition on how the police uncovered the Liliesleaf safe house. The block known as Rooms 6-9, in which farm labourers lived, now contains an exhibition on the Rivonia and other trials of activists in the 1960s. Lastly, the site contains a block known as Rooms 10-13, where Mandela stayed from 1961 to 1962. His room is kept in its original form, whilst the other rooms have an exhibition explaining the lives of the workers at the farm.

008 16 June 1976 – The Streets of Orlando West

Vilakazi and Moema Streets, and Kumalo Main Road, Soweto, Johannesburg

This site lies in Orlando West, a suburb in the heart of Soweto, Johannesburg's historically African neighbourhood, in an area that has close associations with several leading figures in the liberation struggle, such as Mandela and Tutu.

The 16 June 1976 – The Streets of Orlando West is a collection of roads that were the site of protests against a plethora of limitations in African education. The main grievance by the students was the use of Afrikaans as the primary medium of instruction in African schools. The protest and subsequent shooting of unarmed school children by the police resulted in an international outcry and condemnation.

It is commonly agreed that the majority of students marched along Moema and Vilakazi Streets towards Orlando West High School and Phefeni Junior Secondary School. The declaration encompasses the respective road reserves of the following streets: The entire length of Moema Street from its intersection with Kumalo Main Road in the north and Vilakazi Street in the south, the section of Vilakazi from its intersection with Moema to its intersection with Kumalo Main Road, as well as Kumalo Main Road from its intersection with Moema in the west past its intersection with Vilakazi and follows its old alignment to the old bridge across the Klipspruit River.

Considering that the property is the road reserve, erf numbers do not apply here. The outer perimeter of the property is the outward boundary of the sidewalk, beyond which private properties exist that line the streets. In addition, no buffer zone is included for 16 June 1976, as the property is a collection of three streets and there is no prospect of changing them from being used as roads into something different. Additionally, a buffer zone would hamper the development of private houses around the streets, which is something to be encouraged to uplift the area.

Vilakazi Street has become the nodal point of tourism and local economic beneficiation, taking advantage of its power to draw both international and local tourists. The principal attractions are the houses of Mandela and Tutu, both recipients of the prestigious Nobel Peace Prize.



Figure 21: View east along Vilakazi Street from corner with Moema Street

Hector Pieterse Shooting Site

The shooting of Hector Pieterse occurred at the corner of Vilakazi and Moema Streets where the memorial stone wall stands outside Orlando West High School. Hector Pieterse attended Phefeni Junior Secondary School next to Orlando West High on Vilakazi Street. His death has become the symbol of the youth protests. Thanks to the photo taken by Sam Nzima.



Figure 22: Hector Pieterse shooting site marked by a slate wall



Figure 23: The shot Hector Pieterse carried with his sister walking aside

The June 16th Youth Memorial at the Hector Pieterse Museum

The June 16th Youth Memorial is a paved arena at the corner of Kumalo Main Road and Pela Street with a depth of 90m in front of the Museum and is 45m in width. At the furthest point from the Museum, is a memorial stone laid there, a large dolerite boulder with a SAHRA plaque which proclaims National Heritage status to the site (Figure 24). In addition, an ornate red granite memorial plaque was laid by the ANC Youth League (ANCYL) in 1992 (see Figure 25). Two parallel walls of slate stand on the north side of the pavement along Pela Street. The walls have gaps to acknowledge the incompleteness of the official narrative and the many untold accounts of victims. The artificial stream of water is a symbolic enactment of cleansing.



Figure 24: SAHRA proclamation plaque is laid on a dolerite boulder



Figure 25: Monument erected by ANC Youth League in 1992



Figure 26: The wall represents those who lost their lives

The Hector Pieterse Museum

The Hector Pieterse Museum is an Audio-Visual Interpretive Centre. The exhibitions are on two floors linked by a low-pitched walking ramp. The two exhibition floors are integrated with a one direction flow for visitors. This is supported by a multi-themed storyline divided into 14 sections called stations. The exhibitions provoke critical thinking about the relationship and differences between memory and history, the contestations and sensitivities surrounding public narratives of the Soweto uprising. Above all, the museum links the 16 June 1976 story to the surrounding landscape in which the events occurred.

009 Constitution Hill

11 Kotze Street, Hillbrow, Johannesburg (See Map 17)

Remainder of Portion 69 of the Farm Braamfontein 53 IR; and

Remainder of Portion 68 & 69 of the Farm Braamfontein 53 IR¹⁷

This site is situated in the high-density suburb of Hillbrow in Johannesburg and is bounded by Kotze Street to the south, Queens Way to the east and Joubert Street to the west. To the south are properties belonging to the owners of the proposed World Heritage Property that lie between it and Sam Hancock Street.

The area around the Constitution Hill complex consists of multi-storey commercial and housing developments. To the west is the high-rise Metropolitan Centre, the seat of Johannesburg's Metropolitan government.

The site is that of the former Johannesburg Prison complex and is associated with many political events and others that shaped South Africa's history, including the liberation struggle. For these reasons, the site was deliberately selected by the judges of the Constitutional Court and the

¹⁷Declaration of Constitution Hill as National Heritage Site, Government Notice No. 209 (10 March 2017) Government Gazette, Vol. 61 No. 40673, Part 1, p19.

symbolism associated with the triumph of the rule of law over oppression.¹⁸ The property consists of four separate sets of buildings:

The Johannesburg Fort Prison

The Fort, located in the south east corner of the property, was once a prison and at some point, it also served as a military installation. The prison buildings were constructed in 1893 during the late period of the Zuid Afrikaanse Republiek (ZAR) (Transvaal Republic). In 1896, it was surrounded by an earth rampart in order to create a fortification. The prison cell blocks, and related administration offices are typical of government buildings of the ZAR period. This was designed by SW Wierda, the Government Engineer and Architect of the ZAR.¹⁹

The buildings are a mix of sandstone and plastered brick with several imposing stone gateways and corrugated-iron roofs. Originally used to incarcerate white male prisoners,²⁰ the buildings currently house the offices of the Constitution Hill Company, exhibitions on the history of the property and other visitor facilities such as a restaurant.



Figure 27: Entrance of Fort Prison

Johannesburg Women's Gaol

Located in the south-west section of the property, is the Women's Gaol which is built of red face-brick. The main building has four double storey cell blocks radiating out from a double volume central lobby (see Figure 28). The interior of the building follows the classical revival style of the period of its construction in 1909. It has a corrugated-iron roof. The main exercise courtyard on the north side of the complex has two new concrete office buildings built over its eastern and western

¹⁸About the Constitutional Court - The building, Constitutional Court of South Africa website, <http://www.constitutionalcourt.org.za/> (Accessed on 16 October 2016).

¹⁹ About the Constitutional Court - The building, Constitutional Court of South Africa website, <http://www.constitutionalcourt.org.za/> (Accessed on 16 October 2016).

²⁰*Ibid.*

sides (see Figure 29). As with all prisons of the period, there was racial segregation of prisoners. The buildings to the south form a smaller complex and used to house white female prisoners.²¹



Figure 28: Entrance to the Women's Gaol



Figure 29: Courtyard of the Women's Gaol

Currently, the building houses exhibitions and interpretive panels on the history of the building. The new buildings and some of the buildings to the south, house offices of various non-governmental organisations (NGOs), including the South African History Archives, a human rights NGO that

²¹ About the Constitutional Court - The building, Constitutional Court of South Africa website, <http://www.constitutionalcourt.org.za/> (Consulted 16 October 2016).

provides archive services to the Constitution Hill Company and, amongst other things, holds the archives of South Africa's Truth and Reconciliation Commission (TRC).



Figure 30: Inside the Women's Gaol

Number Four Prison

In the northern part of the site, this prison was built in 1902 to house “non-white” prisoners. It consists of four face-brick and corrugated-iron roofed blocks, three of which run north south and one east west.²² There are exhibitions in some of the blocks, whilst others are vacant and awaiting restoration.

The Constitutional Court of South Africa

This modern building, built in 2004, stands on the site of the 1928 Awaiting Trial Prison and the stair wells of that building. The bricks of the Awaiting Trial Prison have been incorporated into the new building and its forecourt. An international design competition for the building was commissioned by the Constitutional Court. It was won by three South African architects, Janina Masojada, Andrew Makin, and Paul Wygers from a partnership between the architectural practices, OMM Design Workshop and Urban Solutions.²³

Contrary to the deliberately intimidating style of most court buildings, the Constitutional Court was conceptualised as a welcoming place and in its design, contents and general character are symbolic of traditional African tree courts. In front of the building lies Constitution Square, the major public space on the property.²⁴

²²*Ibid*

²³About the Constitutional Court - The building, Constitutional Court of South Africa website, (Accessed on 16 October 2016)

²⁴*Ibid*

010 Ohlange

108818 Street, Inanda, Durban (SeeMap 19)

Erf subdivision 398 of farm Piezang Revier no 805

The site lies on the crown of a hill in Inanda about 13km inland from the coast and within the boundaries of the Ohlange High School. Historic buildings closer to the school include the Ohlange Library and another is the John Dube House, which is occupied by his descendants. To the north-west is an amphitheatre that is under construction and intended for educational and other programmes expected to run on the site.

Inanda is a township in Durban recently converted from informal housing to small, mainly government provided 'Rural Development Programme (RDP) houses'.

The site comprises the small Dube family cemetery, including the grave of Dube, the house he built on the property when he moved to Ohlange, and the original school hall of the Ohlange Institute. The school was used as a polling station during South Africa's first democratic elections on 27-28 April 1994. Mandela cast the first vote there during the elections. Currently, the hall and the house contain exhibitions associated with the legacy of Dube and the 1994 general elections.

Both buildings are built with bricks and plastered, with corrugated-iron roofs. The hall is an e-shaped building with the auditorium in the middle leg of the e-shape and offices in the corridors down either side. It has large steel-frame windows with centre sections that open on a horizontal centre pivot. On the south-east facing front façade, is a simple triangular gable beneath which is a portico supported by four, square concrete pillars. Mandela cast his vote for the KwaZulu-Natal Provincial Legislature at the end of steps leading up into the portico.

The house lies to the north and behind the hall and is typical of the colonial vernacular architecture of the area, being a Natal Veranda House, that is a square building with a veranda, supported by wooden posts, on three sides (see Figure 31). There is a lean-to on the rear, possibly a later addition, as are the steel-frame casement windows.



Figure 31: Dube's first house



Figure 32: Cemetery of Dube family

Next to the house and to its north is the cemetery of the Dube family (see Figure 32). It lies within a recently constructed circular enclosure, around the original graves. At the centre is the grave of Dube marked by brown granite obelisk and surrounded by a concentric squares of white marble. The graves of his wife and children lie under grey granite slabs arranged around the obelisk.

011 University of Fort Hare

University of Fort Hare, Alice (See Map 21)

Erf Farm 412 Victoria East of Farm Fort Hare no 143 and/or remainder of Farm Native College Ground no 141

The University of Fort Hare and the town of Alice are situated at the foothill of the Amathole Mountains. The Amathole form a great east-west escarpment from which the Gahga and Tyume Rivers descend, joining at a confluence between Alice and Fort Hare. The proposed property is made up of buildings and spaces that make up the surviving core of the university as it existed at the time of its prominence as a place of education for the leaders that led the liberation struggle in South Africa.

Freedom Square was and is still the centre-point of the University of Fort Hare's academic activities. In design, it is a quadrangle, defined by the three prominent buildings, namely Stewart, Livingstone and Henderson Halls, facing it. The buildings owe much to the British classical revival, or Edwardian style of the early part of the 20th century. They are imposing whilst at the same time reflecting relative simplicity. The courtyard called Freedom Square, was an important part of this design, and serves as a common area through which students move to and from classes and where they pause during breaks. It was and still is a space for intellectual, social and political discussion.

Stewart Hall is laid out in an east-west axis and sets the northern limits of the Freedom Square. The building has a red tile roof with a long ridge over the central parts and hipped over the pavilions that form the wings. Notable ornamental elements include pediments over the ground floor windows, and the sandstone entrance doorway with a large arched window above. In the typical Edwardian tradition, the building is painted white.



Figure 33: Stewart Hall with Freedom Square in the foreground



Figure 34: Stewart Hall showing the window pediments and turrets

The Livingstone Hall, which forms the north-western edge of the Freedom Square, closely follows the design of Stewart Hall. One of the wings at the back of the building echoes the style of the original whilst the other is a flat roof, concrete utilitarian structure that is typical of its period. A courtyard lies between the two rear wings.



Figure 35: South view of Livingstone Hall

Henderson Hall faces Livingstone Hall across Freedom Square and closely resembles the design of the other two buildings on the square with noticeable differences in the shape and positioning of its windows.



Figure 36: South view of Henderson Hall

Freedom Square and the walkways around the buildings are paved in brick interspersed with concrete squares. Tambo Walk runs through the centre of the square on axis to the entrance of Stewart Hall, continuing in both directions along the façade of that building. The square has several trees and is landscaped with rockeries enclosed by low brick walls. It is open to the south-west where its perimeter is defined by Sobukwe Walk, which runs from south-east to north-west.

Sobukwe Walk runs around the periphery of this part of the site, surrounding the square and all three of the buildings, in so doing defining the space in which they are located, the original academic precinct of the university.



Figure 37: Tambo Walk running through Freedom Square

The Human and Medical Sciences Building, or Old Dining Hall, lies 200m south-east of Henderson Hall. It was a key point for social and political activity at the university.

The foundation stone for the Old Dining Hall was laid in 1925. It is a double volume structure carrying a steeply pitch gable-ended roof oriented on a north-east to south-west axis. A colonnaded veranda lies along the north-western side and above it is a row of circular windows. On the other three sides, the building is surrounded by single storey wings. Like other early buildings on the campus, the building has a red tile roof and white walls.



Figure 38: Northern extension of the Old Dining Hall

Across Hogsburg Road to the northwest of the Human and Medical Sciences Building lies the Christian Union Building, which was completed in 1930. It consists of a hall, common room for students and a café. It is a cruciform structure of which the main feature is an imposing, square clock tower that rises out of the main facade. Below the tower, the central portion of the building is a double-storey and flanked on either side by symmetrical single-storey wings. On its sides, behind the main façade, the building is flanked by verandas supported by square columns.



Figure 39: Façade of the Christian Union Building

Other less important and generally more modern buildings are included in the core as they fall between the important buildings. Their inclusion provides a strict form of control for any changes that may be envisaged in the core area of the old campus.

In addition to the sites identified within the main campus of the University is the ZK Matthews house. It was historically part of the off-campus residences for lecturers and administrators. It is tangibly associated with the emergence of the Freedom Charter. Professor Matthews a leading figure in Congress, and once Acting Principal of Fort Hare and its first Graduate in 1923, a Professor of African Studies was living in this house when he issued “The Call” for a Freedom Charter at the 1953 conference of the African National Congress. Professor Matthews and Fort Hare had a pre-eminent role in the development of a new generation of African leaders whose *alma mater* is the University of Fort Hare. The process for the production of the Freedom Charter involved a mobilisation exercise of unprecedented heights on a policy production matter among the oppressed in shaping the vision of a democratic South Africa; the charter became part of the major causes for the 1959 schism in the Congress movement; the charter came to play a major role in mobilising international solidarity events and in shaping the foundational principles and constitution of the democratic South Africa that was to emerge in 1994.

012 University of Fort Hare: ZK Matthews House

In 1923, ZK Matthews, amongst the first in the crop of Africans resisting colonialism and a prominent future academic and ANC leader of the 1940 and 50s, received the first degree awarded by the College.²⁵ The house in which Prof ZK Matthews lived while he was teaching at Fort Hare is located on Gaga Road in Alice and has become a symbol of his contribution to the development of ideas that propelled the struggle. As such it has been declared a National Site. The house is situated on Gaga Road on the north-western outskirts of the town. It is an eight-roomed house with a veranda in the central portion and two façade gable wings which create a small quadrangle at the veranda. The veranda with a low pitch roof stands on brick columns. At the back there are rooms with a low pitch roof. Also located at the back there is a gravity water tank mounted on top of pillar walls.



Figure 40: ZK Matthews’ House in Alice, view from the east

²⁵ University of Fort Hare Website, <http://www.ufh.ac.za/> (Consulted 14 Nov 2016)

013 Waaihoek Wesleyan Church

15 Fort Street, Bloemfontein

Erf subdivision 3 of Erf 1909 Bloemfontein

This site is situated in the eastern part of the central business district of Bloemfontein and is bounded by Fort Street to the north, a parking lot owned by the Motheo FET College to the west, the cooling towers of the Bloemfontein Power Station to the south and a small Interpretation Centre to the east.

The property consists only of the red-brick, cruciform school building that could be divided to provide spaces for classrooms and also used as a church on a Sunday. It has a corrugated-iron roof and is set back from the street close up against the cooling towers to the south (See Figure 41). The area between it and the street is brick paved and there is a small, modern enclosure built for traditional ceremonial purposes.



Figure 41: Waaihoek Wesleyan Church

At the time that the Waaihoek Wesleyan School was built, the surrounding area was the first African suburb of Bloemfontein and was known as Waaihoek. Only a few other buildings of that period survive as testimony to the social engineering and forced removals over the intervening period that shifted the African population out of the city and into the Heidedal, Batho and Mangaung townships.

Today, the site is dominated by the four cooling towers of the Bloemfontein Power Station and surrounded by light industrial businesses, the power station building and the Moteo FET College (See Figure 42).



Figure 42: Cooling towers adjacent to Waaihoek Wesleyan Church

013 The Great Place at Mqhekezweni

Mqhekezweni, Eastern Cape Province (SeeMap 27)

Erf: Building Lot 168Mqhekezweni

The Great Place at Mqhekezweni is where Mandela spent most of his young adult life. He derived his inspiration from the traditional systems of the Great Place. The Great Place is situated in the north-eastern part of the Eastern Cape Province about 50km west of the city of Mthatha. This area is generally known as the Transkei, being to the east of the Kei River, the major river of the region. The Great Place at Mqhekezweni is located on communal land. The land is owned by the abaThembu traditional authorities, ownership of which is guaranteed in terms of the Communal Land Rights Act.²⁶ It lies in an agricultural village where people live a traditional subsistence lifestyle, farming cattle and crops. Most of the houses are circular with conical shape as is common in the Eastern Cape among the abaThembu people and other isiXhosa speaking communities. These features are situated in the centre of a quadrangular site that measures approximately 365x160m.

Mandela recalls that when he arrived at the Great Place in the late 1920s, it was an extraordinary place standing out from the other homesteads:

“Late in the afternoon, at the bottom of a shallow valley surrounded by trees, we came upon a village at the centre of which was a large and gracious home that so far exceeded anything that I had ever seen that all I could do was marvel at it. The buildings consisted of two *iingxande* (rectangular houses) and seven stately rondavels (superior huts), all washed in white lime, dazzling even in the light of the setting sun. There was a large front garden and a maize field bordered by rounded peach trees. An even more spacious garden spread out in back, which boasted apple trees, a vegetable garden, a strip of flowers, and a patch of wattles”.²⁷

²⁶Communal Land Rights Act, No. 11 of 2004.

²⁷Mandela, N. R. *Long Walk to Freedom*. London: Little, Brown and Company.

The Great Place at Mqhekezweni is a physical focal point that represents an example of the role that traditional government has played in shaping governance in South Africa. The modesty of the homestead belies the powerful symbolism and belief system that it holds. Upon their arrival, visitors are touched by the sense of place of this rural setting that straddles old and new and are soon overwhelmed by its deeper meaning. It is here that Mandela embraced the belief in governance by consensus or, as he later called it, “the purest form of democracy”. The following buildings are on the site:

Mr Mandela’s Rondavel

Among the different rondavels is the one that Mandela shared with his cousin, Justice Mtirara. Their bachelor’s quarters/bedroom, is located at the southern end of the homestead. The house is 5.6m in diameter, with a 2.5m high building frame bearing a pitch conical grass thatched roof with a galvanised-iron cone. The entrance is a stable door. Two wood-framed windows are in diametrically opposed positions on the north east and south east. The house has earthen plaster, half of the exterior front is painted green with a water-based paint, and the rear is unpainted. The floor is of beaten (compacted) earth and used to be maintained with cow dung “polish”. (See Figure 43). Adjacent to the Rondavel is currently a modern house (See Figure 44).



Figure 43: Nelson Mandela’s Rondavel



Figure 44: Mr Mandela's Rondavel and the modern house built after 1994

The Sacred Rondavel

Three rondavels stand in a row on the northern limits of the homestead. The first rondavel from the east (Figure 45) is the Sacred Rondavel, as it represents the location of the first house that was built at the homestead when the regent, Jongintaba Dalindyebo relocated from Mvezo. This Sacred Rondavel is reserved for the ancestral spirits, and in accordance with tradition served as the regent's bedroom. Over the years, it has been reconstructed or restored, but the location, function and essence of the rondavels have remained the same.

The house is 6.9m in diameter, the building frame is 2.7m high, carrying a high pitch conical roof. A corrugated iron roof has recently been erected over the thatch to protect it as it was progressively decaying. The apparent slant of the wall to the south is due to an unstable foundation.



Figure 45: Sacred Rondavel in the foreground

The First Palace

The construction sequence started with the Sacred Rondavel, after which the regent built a multi-shaped structure combining traditional and modern architectural designs. Two rondavels are located on opposite sides of a rectangular building and joined by short-walled passages. The northern rondavel is 5.3m in diameter built with a metamorphic rock and/or sandstone with cement/lime bonding and standing on a foundation of stones. It is plastered and painted green. The Rondavel carries a conical, grass thatched roof. It has a compacted earth floor which used to be treated with cow dung. It has wooden doors and doorframe. The rectangular building is 5m x 7.1m in extent and stands on a foundation of stones, carries a corrugated iron roof with a short ridge and hipped ends. The southern rondavel is similar in design, only slightly larger at 5.50m diameter. It has a cement floor and metal doorframe (See Figure 46).



Figure 46: The Old (First) Palace

The New Palace

Subsequently, the regent built a new palace, described in former President Mandela's autobiography as quite modern for that time. It is a rectangular structure of 12.7m x 8.8m, carrying a short ridge and hipped ends. It also has a front veranda with a low-pitch, almost flat roof supported by plain, square columns and walls that close it off at each end. From the veranda, a doorway leads into a central sitting room where some of the old furniture of the regent is still kept. The new palace has two bedrooms with timber floors. All rooms have timber floors and ceiling boards, except the veranda which has a cement floor (See Figure 47).



Figure 47: The Modern (second) Palace

Royal Graves

The royal graveyard is located at the southwest periphery of the homestead. Among those buried there are from left to right (See Figure 48):

- Justice Mtirara, cousin and childhood friend of President Mandela (27.7.1918-19.03.1974);
- David Jongintaba Dalindyebo- Regent Paramount Chief of Thembuland 1928-1942 (4.3.1887-18.08.1942);
- No-England Mary-Ema Mtirara – Wife of the Regent (1898-1976);
- Nozolile Ellen Mtirara – Wife of Justice (22.08.1921 – 27.01.2016); and in the foreground:
- Sandile Zonwabele Mtirara, Chief of the Thembu (06.06.1948-15.12.1992).



Figure 48: The royal graveyard

The Monument / Memorial

In September 2014, SAHRA unveiled a monument of black granite in honour of the Regent King Jongintaba (See Figure 49 **Error! Reference source not found.**).



Figure 49: Close view of SAHRA monument dedication to the Regent Jongintaba Dalindyebo

In addition to the main buildings described above, other buildings at the homestead are listed briefly in the Table below.

Table 8: Other buildings at Mqhekezweni

Building	Description	History
Justice's Palace	Modern square building on the site. Brick with a hipped corrugated-iron roof	House built by Mandela's cousin, Justice when he ascended to the throne of the abaThembu.
Justice's Rondavel	Traditional rondavel	Where Justice stayed at the time that Mandela lived at Mqhekezweni.
Third Rondavel	Traditional rondavel	Another traditional building on the site.
Post-1994 house – north	Modern house	Built during the presidency of Nelson Mandela and at his behest.
Post-1994 house – south	Modern house	Built during the presidency of Nelson Mandela and at his behest.
Regent's Memorial	Black granite obelisk	A recently erected monument to the Regent.

All the structures on the site, other than the two houses built in the post-1994 period, are painted in the traditional turquoise colour frequently used in abaThembu vernacular architecture.

To the east of the buildings is the cattle kraal (pen) mentioned by Mandela in his recollections of the site and beyond it, is a large maize field. To the west of the buildings is another smaller field and beyond that, is a wattle plantation that was also mentioned by Mandela. The site and its buildings are currently occupied by the present Chief of Mqhekezweni and his family who are part of the greater abaThembu royal family.

Memorialisation of Sites

Many of the sites nominated have been memorialised. The erection of memorials that commemorate aspects of the liberation struggle are a direct result of the process of national reconciliation that took place through the TRC. The TRC was set up by the South African Government of National Unity in 1995 and investigated cases of human rights abuse during the apartheid era. Regarding memorialisation, the TRC made two specific recommendations in its discussion on reparations to those brutalised by apartheid. Under a series of recommendations entitled “symbolic reparation/legal and administrative measures” the following two recommendations were made:²⁸

- Symbolic reparation encompasses measures to facilitate the communal process of remembering and commemorating the pain and victories of the past.
- Amongst other measures, symbolic reparation should entail identifying a national day of remembrance and reconciliation, erection of memorials and monuments, and the development of museums.
- Helping to create a society where human rights, justice, equity, redress, liberation and reconciliation are valued.

These recommendations continue to guide different spheres of government.

2.b. History and development

In the long history of Africa, two significant and dominant factors stand out in recent history slavery and colonisation. The current nomination deals with an aspect of the latter, in particular institutionalised racism in the form of apartheid, and specifically its overthrow, leading to liberation – to which the ten sites pay special tribute. To understand how the properties have reached their present form and condition, and the significant changes that they have undergone, one must first grasp the broader context in which these sites have evolved.

The sites represent the dominant thread in the most recent phase in the history of South Africa, namely the liberation struggle as manifested from the early years of the 20th century. The earliest historical association in this current nomination is with Dube’s house at Ohlange. Built in 1900, it reflects events from that time through to the present with the ongoing process of national reconciliation that is shaping the country and its people. Other sites, such as the Union Buildings, were created in 1910 as an expression of unity between the two major white groups, the Afrikaners and those of British descent, yet excluding the vast majority of South Africans. Years later, in the era

²⁸Truth and Reconciliation Commission of South Africa Report (29 Oct 1998) Vol 5, p175.

of reconciliation, the same building complex would become a symbol of liberty in a democratic South Africa, a vessel of heritage that has gone full circle.

Introduction to South African History

The history and development of the ten sites making up the proposed serial property, capture the essential stages in the struggle for liberation from colonialism and later apartheid, the 20th century human rights movement, the struggle for universal national democracy and achievement of post-conflict restorative justice and reconciliation in South Africa. The modern history of South Africa was shaped by a long history of colonialism that started in 1652, when the Dutch East India Company (VOC) docked at the Cape of Good Hope, establishing a half-way station that subsequently evolved to what became the Cape Colony. From then, subsequent episodes of colonisation of the African territories spread across the southern African sub-region. It is in this context of colonialism and the long history of the struggle against colonialism by the African nations that the liberation heritage can be situated. The struggle for the African liberation in South Africa took a different twist. After a series of wars of resistance by African kingdoms and communities, the Afrikaners established Boer Republics and the British secured colonial territories over the subjugated African communities. It was not long before the British and the Afrikaner settlers and colonial communities engaged each other in the South African War from 1899 to 1902. When the war ended, the two powerful white groups negotiated a settlement that led to the formation of the modern South African state in 1910.

In 1910, the two British colonies (Cape and Natal) and the two Afrikaner Republics (Orange Free State and Transvaal) came together in the Union of South Africa governed by a constitution that offered a very limited franchise for people of colour in the former Cape Colony. The two settler communities had exclusive political authority, in so doing entrenched their control over the land and economy of the country. This “settlement” between the English and Afrikaans speaking white communities and the British Imperial Government’s acknowledgement of their exclusive power is the source of the liberation struggle of the 20th century lies.

Initially, the new Union Government saw the reconciliation of English and Afrikaner as its major social project. But with the growth of Afrikaner nationalism and the electoral triumph of its political wing, the National Party (NP) in 1924, the focus shifted to an ever narrowing emphasis on white interests and specifically the development of the Afrikaners. This period saw the effective transfer of political power to the Afrikaners, whilst the English retained control of the major part of the economy.

With the electoral victory of a hard-line Afrikaner nationalist group of the NP in 1948, the era of apartheid came into being. The word apartheid is derived from Dutch, meaning separateness. The term was adopted as a socio-political ideology of racial segregation and economic disempowerment. It was entrenched through legislation and quasi-political power, enforced through the creation of the so-called independent, tribal based Bantustans and the supposedly representative bodies for Coloureds and Indians.

The NP remained in power until 1994. Its last state President, F. W. De Klerk, presided over the dismantling of its ideology and the structures it had created. He negotiated the 1994 transfer of power to a democratically elected parliament in the face of intense mass mobilisation nationally and globally.

The Liberation Struggle

There has been much debate over the origins and duration of the liberation struggle and whether the struggle of the 20th century is simply a continuation of the early struggles against colonialism, or a distinct movement with a different vision. But broadly, the struggle for freedom in South Africa was continuous from the time of the first recorded confrontation between Europeans and indigenous South Africans in 1510 up to 1994. Moreover, it focussed on the universal desire for freedom and, in the period covered by the current nomination, the idea of nationhood and equality in a unified state. After 1994, the country embarked on a national reconciliation course.²⁹

What distinguishes the liberation struggle of the 20th century from the earlier phases of struggle, is that it was a struggle that united South Africans from many walks of life and across tribal, cultural, gender, class, geographical and race. The struggle was founded on the principles of equal rights, rule of law and sought to establish a modern democratic state. Early struggles tended to be based on traditional tribal or ethnic affiliations and focussed on defending the traditional, pre-colonial order. The liberation struggles focussed on equality, participatory democracy and justice. In the post-apartheid state, focus has been on nation building and reconciliation. Documents such as the Freedom Charter and the constitution of the liberated South Africa, are guided by the principle of equality.

The struggle for freedom in the 20th century was led by a new class of intellectual activists many of whom, even though they emerged from the traditional, pre-colonial setting, did not see themselves as traditionalists. In fact, they were the products of mission schools which invested on black education. These leaders used modern strategies and tactics such as international isolation of the apartheid regime through sanctions and boycotts; international condemnation through *inter alia*, the United Nations Organisation (UNO), the Organisation of African Unity (OAU), the Commonwealth; passive resistance campaigns, petitions, disruption of the workplace and education system; armed resistance and insurgency; contestation through the judicial system as well exploitation of Cold War divisions in the community of nations. The struggle rested on four pillars, namely international solidarity, mass mobilisation, underground activities as well as the armed struggle.

The following is a brief sequence of events setting out the course of the 20th century liberation struggle. It is not a complete sequence, but is intended to illustrate the importance of each of the ten nominated sites and their connectedness in the sequence that ultimately led to freedom and democracy.

From the mid-19th century, a new class of African leaders emerged, often from the families of traditional leaders and mission schools. The mission schools offered diligent black students opportunities to enter higher education, sometimes overseas.³⁰ Leaders such as Dube, Sol Plaatje, J.T. Gumede and Pixley ka Seme cooperate across tribal, linguistic and geographical divisions and initiated projects to work towards a unified vision. They built new educational institutions often without adequate resources. For example, when Dube started his school at Ohlange, he could not

²⁹In 1510, the first recorded confrontation between Europeans and indigenous South Africans took place when a Portuguese fleet anchored in Table Bay (modern day Cape Town) to take on water. During a cattle raid on a band of Khoekhoen 70 Portuguese, including the Viceroy of the Indies were killed.

³⁰Walshe P. The Rise of African Nationalism in South Africa, pp8-9

access sources of funding available to mission schools. In response to the formation of a united South Africa in 1910 in which black South Africans were excluded, these leaders gathered at Waaihoek in Bloemfontein, 1912, to form the ANC. The organisation would, in time, emerge as a major liberation movement.

The first major campaign of the early ANC was to take up the course of those threatened with land dispossession through the passing of the 1913 Land Act.³¹ Over the coming decades, the ANC embarked on other major political activities such as the anti-pass campaigns.³² The anti-pass campaign became a major factor in resistance up to the time of the scrapping of the pass system in the 1980s. Such ANC campaigns involved demonstrations and the sending of delegations to Britain to express their concerns before the imperial government.

1919 saw the emergence of the Industrial and Commercial Workers Union (ICU), a trade union initially for Black and Coloured dockworkers in Cape Town that would, in time, play a major role in the course of the struggle. Under the leadership of Clements Kadalie and W.G. Champion, it became a force to be reckoned with and for some time eclipsed the ANC as the major vehicle against resistance and discrimination.³³ From the days of the ICU and at various periods thereafter, the trade union movement including COSATU and FOSATU before it, became a vehicle of resistance against various forms of discrimination and injustice.

After the formation of the radical ANC Youth League in 1944, led by Anton Lembede, the ANC went through a process of renewal. Members of the youth league including Lembede, A.P. Mda, Mandela, Walter Sisulu and Tambo, brought vigour into the ANC. Most of these were educated at the University of Fort Hare. Robert Sobukwe was also a member of the ANC Youth at Fort Hare. He made a groundbreaking speech on Africanism when he was president of the Student Representative Council (SRC) at the university in 1948. Matthews who became the president of the ANC in the Cape in the 1950s, was also educated at Fort Hare. And so was his son, Joe Matthews, who also a member of the Youth League.

The election of the National Party government in 1948 provided this new generation of ANC leaders with an opportunity to express themselves. The apartheid government's laws, amongst other things, restricted people of colour to certain neighbourhoods; formalised the system of separate and unequal education through Bantu Education; formalised the segregation of public facilities; registered people according to race classification; prohibited marriage and sexual relations between the races; commenced the construction of the system that would lead to the formation of the Bantustans.

Meanwhile, human rights were increasingly denied in South Africa. But there was growing support for the struggle from fellow African nations and the world. This culminated in the passing of the United Nations Resolution 395 (v) of 1950, which elevated the struggle of black South Africans and Namibians against apartheid to global level. Apartheid was declared a crime against humanity and a threat to world peace and as such the UN Special Committee against apartheid was created.

³¹Willan B. Sol Plaatje: A Biography, p161

³²The Freedom Struggle in Bloemfontein, Anti-Pass Campaign, South African History Online, www.sahistory.org.za/ (2011)

³³Industrial and Commercial Workers Union (ICU), South African History Online, www.sahistory.org.za/ (2011)

In 1952, the ANC organised the Defiance Campaign³⁴, in which, after a series of mass rallies, volunteers performed acts of civil disobedience. They also surrendered themselves to the police and refused to defend themselves in court, accepting imprisonment rather than a fine. In the process, 14 protesters were shot in Kimberley and the leaders of the campaign arrested and accused of being communists. Even though the Defiance Campaign had little impact on the policies of the apartheid regime, it remains significant in that it brought together various organisations and individuals across colour lines, something that became a feature of the struggle going forward. It also marked the beginning of a period of more sustained activism and the transition of the ANC from an organisation that represented an intellectual class, to one that had a mass base.³⁵ The result of the campaign was the introduction of the Public Safety Act which gave the apartheid government powers to declare states of emergency, to rule by proclamation and to detain individuals without trial.³⁶

The major event that followed the Defiance Campaign and which cemented the diversity of those involved in the growing movement against apartheid was the Congress of the People. It assembled in 1955 on what is now Walter Sisulu Square, in Kliptown, Soweto to approve the Freedom Charter. The Congress of the People was jointly organised by the ANC, South African Indian Congress (SAIC), the South African Coloured People's Congress (SACPC), South African Congress of Democrats (CoD), thereby representing activists from the white community. After the Congress of the People, this grouping coalesced into the Congress Alliance and other activist organisations such as the South African Congress of Trade Unions and the Federation of South African Women (FEDSAW) affiliated to it. From this point forward, it can be said that the struggle mainly became a broad-based movement reflecting the diversity of South African society.³⁷

After the Congress of the People, organisations within the Congress Alliance continued resistance on a regular basis. One of the most significant of such events was the Woman's March of 1956. Organised by FEDSAW, its primary purpose was to protest against the extension of pass laws to women. This was a march to the Union Buildings where there is now a memorial dedicated to the event.

In December 1956, the apartheid regime initiated a major crackdown on the Congress Alliance and its affiliates, arresting 156 of its leaders and charging them with treason. Many of them, including Mandela were held in the prison on what is now Constitution Hill. The Treason Trial went on for almost five years and ended with the acquittal of all of the accused. Following his release after the trial on the grounds of lack of evidence, Tambo went into exile, ushering the period of co-ordinating ANC activities from outside of the country.

Following the Defiance Campaign and other protest actions in the years that followed, and considering the hardening of attitude and actions of the regime, younger leaders within the ANC began to demand more decisive action. In 1959, a group of Africanists, led by Sobukwe, broke away from the ANC to form the PAC. The PAC was quick to develop programmes of activism and on 21

³⁴On 26 June 1952 the Defiance Campaign was launched. This was the most dramatic non-violent act of resistance ever seen in South Africa and the first campaign pursued jointly by all racial groups under the leadership of the African National Congress (ANC), the South African Indian Congress (SAIC) and the Coloured People's Congress.

³⁵ Defiance Campaign 1952, South African History Online, www.sahistory.org.za/ (As produced on 21 March 2011).

³⁶The History of Separate Development in South Africa - Apartheid Legislation 1850s-1970s, South African History Online, www.sahistory.org.za/ (As produced on 20 March 2011).

³⁷SACTU and the Congress Alliance, South African History Online, www.sahistory.org.za/ (As produced on 26 October 2016).

March 1960 the organisation embarked on an anti-pass campaign. The police fired on the protestors in Sharpeville, killing 69. The result was nationwide protests, international condemnation and a crackdown through the declaration of a state of emergency and the banning of the ANC, PAC and other left-leaning organisations.

This ultimately led to the formation of MK and which carried out its first attacks on 16 December 1961. Around the same period the PAC formed its own military wing, Poqo, later to be known as the Azanian People's Liberation Army (APLA). In 1963, several leaders of the banned ANC, SACP and MK were arrested at Liliesleaf Farm. These individuals and others were tried in the Rivonia Trial. They included Mandela who was already serving a five-year prison term. The Rivonia Trial marked the start of the period of incarceration of many of the most prominent leaders of the liberation struggle.

The suppression of protest actions, exile and incarceration of the struggle leaders in the first half of the 1960s, led to international mobilisation. This included campaigns for sanctions, sporting and cultural boycotts against the apartheid regime. These campaigns were made possible and easier through organisations such as the UN, and the OAU. In South Africa, whilst it was relatively calm, beneath the surface, discontent continued to build, leading to the 16 June 1976 uprising. During this student revolt, among the first students to be shot dead were 15 year old Ndlovu and 13 year old Pieterse. Images of Hector Pieterse's body being carried in the streets of Orlando West reignited open and sustained defiance in South Africa and reawakened the conscience of the international community.

The 1970s is largely described as the era of the black consciousness movement under the tutelage of Steve Biko. A reasonable number of student leaders in the 1970s, were greatly influenced by the philosophy of black consciousness. The events of 16 June 1976 marked the beginning of the final phase of the struggle for freedom in South Africa. From that point onwards, resistance continued to build unabated. Over the following years, pressure on the apartheid regime, within and outside South Africa, reached a breaking point. The formation of the United Democratic Front (UDF) in 1983, a non-racial anti-government formation leaning towards the ANC, helped to put immense pressure on the apartheid regime to bring freedom to all.

In February 1989, FW De Klerk became the leader of the National Party and in August of that year he became the president of South Africa and moved into the Union Buildings. In his first address to the opening of Parliament on 2 February 1990, he initiated the process of dismantling apartheid by announcing the unbanning of the ANC, PAC, SACP and other organisations; the release of political prisoners and the removal of key apartheid legislation from the statute books. Over the following four years, there were a series of negotiations leading to the enactment of a new, interim constitution. On 27 April 1994, today regarded as a Freedom Day and a public holiday in South Africa, polling stations around the country opened for the first democratic election in the country's history. This included a polling station at Ohlange High School where President Mandela voted for the first time in his life. The interim constitution and the present constitution thereafter, provided for the establishment of a Constitutional Court which is the final arbiter of matters concerning the hard-won rights of South Africans. It is located on Constitution Hill in Johannesburg, amongst the buildings that imprisoned political activists during apartheid. In its deliberations and judgements, the Constitutional Court is seen as the defender of the achievements of the liberation struggle.

Against this backdrop, follows a detailed history of the specific association of each of the fourteen nominated sites with the events and processes set out above.

001 Union Buildings

“You strike the women, you strike a rock”

Slogan of the 1956 Women’s March

The Union Buildings were built as a symbol of the Union of South Africa, from the country’s four colonies. The Union of South Africa, which was formed in 1910, came just eight years after the cessation of hostilities following the South African War. After the war, the British took over the two independent Boer republics in the north. The demise of the republics and the establishment of a united, self-governing dominion where the settler community dominated all aspects of political and economic life, marked a turning point in the history of the country. Thus, the Union Buildings represent the end of the colonial period and in the liberated South Africa, they are a symbol of peace and reconciliation. In this way, the Union Buildings also represent the dawn of the new era of modern struggle. The era of colonialism has ended, and the destiny of all South Africans is now bound to a single, shared future.

It is a peculiar South African irony that the Union Buildings were constructed as the country’s symbol of reconciliation as this was only intended to be between English and Afrikaans speaking white South Africans. The Union Buildings’ design is a synergy of the cultures of the two former protagonists, the British and the Afrikaners. This is an eclectic combination of English classicism and Dutch baroque, blended with the South African manifestation of the arts and crafts style, pioneered by the architect of the building, Herbert Baker. In reviving the architecture of the Dutch colonial period and combining it with elements of the arts and crafts, Baker had established, for the white community, a new vernacular architecture known variously as Cape Revival or Union Style. The irony of designing a building with the intention of national reconciliation, but which did not draw on the traditions of black South Africans, was probably lost on Baker who, as one of the major imperialist architects of his age, went on to design many of the buildings in New Delhi, the new capital of colonial India.

The reconciliation programme of the Union Government of 1910, was spearheaded by the Prime Minister, Louis Botha. In the liberated South Africa, this responsibility was firmly put on Mandela’s shoulders.³⁸ After eight decades of establishment, the Union Buildings are now a site of peace and reconciliation for all South Africans from different walks of life.

Women’s Marches:

With the coming to power of the National Party government in 1948 under Malan, the Union Buildings became a symbol of apartheid ideology and a focus of protests to what it represented. Perhaps even more notable, is the association of the site with the women’s protest action. In the first such instance, in mid-1955 the Black Sash, a pressure group made up of white women, held an all-night vigil at the building to protest against the removal of black voters from the general Voters’ Roll of the Cape Province.³⁹

On 27 October of that year, the Federation of South African Women (FSAW), formed in April 1954, brought together women from a variety of organisations and backgrounds, and arranged the first mass protest by women at the Union Buildings. The primary motivation for the protest was the

³⁸ Krúger D.W. *The Making of a Nation*, pp51-54.

³⁹ Walker C. *Women and Resistance in South Africa*, pp184

government's planned introduction of passbooks for black women⁴⁰. Despite the concerted efforts by the police and transport officials to intimidate and obstruct the women, 2 000 of them were able to assemble quietly in the amphitheatre between the two wings of the building. Their leaders, Lilian Ngoyi, Helen Joseph, Rahima Moosa and Sophie Williams (one woman from each race group),⁴¹ handed notes of protest to officials. This protest was well covered by media and gave impetus to the newly formed Congress Alliance in the wake of the Congress of the People, four months earlier.⁴²

Under the leadership of the ANC and the Congress Alliance, the women's anti-pass campaign of 1955-56 grew with countless protests around the country even though the apartheid regime had begun issuing passes to women. Many of the protests and boycotts of passes including burning them were spontaneous and the campaign quickly became a mass movement. This was a clear indication that the issue of passes was a political awakening for black women and it was the first time that they had taken up a national issue *en masse*.⁴³ The culmination of this was the FSAW organised protest march in Pretoria on 9 August 1956. During that march, up to 20 000 women from all over the country went to the Union Buildings to deliver their written protests to J.G. Strijdom, the then Prime Minister. Assembled in the amphitheatre, they stood silent for 30 minutes before singing *Nkosi Sikeleli Afrika* (God Bless Africa), the anthem of the struggle and today part of the National Anthem of South Africa. Even though Strijdom didn't show up to collect the petition addressed to him, the march had a significant impact. Even though it did not shift the apartheid regime from its resolve to press ahead with its programme, it firmly established the women's movement as a powerful new force in the liberation struggle.⁴⁴

On the occasion of the 50th anniversary of the 1956 march, a memorial was erected at the top end of the amphitheatre, in the junction of the two wings of the Union Buildings. From the days of the Mandela Presidency, 9 August was declared an official Women's Day public holiday in South Africa.

De Klerk and the transition to democracy:

In February 1989, de Klerk became the leader of the ruling NP. Following the resignation of President P.W. Botha, de Klerk became his successor. During his address at the opening of parliament on 2 February 1990, made announcements that accelerated the dismantling apartheid. This ultimately led to South Africa's first democratic elections on 27 April 1994. De Klerk has since been credited with taking the NP and the country to a new direction, in later times when he tried to deny that Apartheid was a crime against humanity, society galvanised decisively to re-affirm the verdict of the United Nation and humanity's tribunals and councils. In announcing the unbanning of the liberation movements and the release of political prisoners, de Klerk indicated that he understood that, faced with growing international condemnation and sanctions and unrelenting resistance, there was little option but to change strategy. During his almost five years in the Union

⁴⁰Previously only men had had to carry a 'pass' which indicated in which urban area they were permitted to 'temporarily' reside. This mechanism had been a pillar of attempts by successive governments to control the movement of African men and in particular to prevent their 'influx' from rural areas into what were regarded as the white towns and cities. The intention was to limit the growth of the black urban population, maintaining the fiction that Africans were only temporary residents in 'white areas' and to reinforce the principle of repatriation to rural areas once a person became too old or infirm to work

⁴¹Wells J. C. *We Now Demand!* pp110

⁴²Walker C. *Women and Resistance in South Africa*, pp183-188

⁴³ Wells J. C. *We Now Demand!* pp111

⁴⁴Walker C. *Women and Resistance in South Africa*, pp191-196

Buildings, the face of South Africa changed. His announcement on 2 February 1990 unleashed a momentum for change that could not be halted.

Mandela and national reconstruction and reconciliation:

Shortly after the elections of 27 April 1994, Mandela was inaugurated as the first president of a democratic South Africa during a ceremony in the amphitheatre of the Union Buildings. Thereafter, he occupied the president's office in the building. It is well-known that Mandela initiated his programme of national reconciliation shortly thereafter, a project that largely cemented him as an iconic statesman of his era. The programme included the removal of the remaining apartheid laws from the Statute Book and the introduction of new laws in line with the democratic dispensation. His programme also included the Reconstruction and Development Programme (RDP), geared towards the socio-economic emancipation of the downtrodden. Many of the decisions of this period would have been taken by the cabinet during meetings at the Union Buildings and in the president's office, the same office where many of the new laws were signed into effect. The same cabinet was also a symbol of reconciliation. For example, it included de Klerk as the deputy president as well as ministers from across the political spectrum. In recognition of Mandela's role in the transformation of South Africa, in 2013 a statue of him was erected in the gardens of the Union Buildings.

In South Africa, there is currently a national debate around the future of statues and memorials from the colonial era to apartheid times. This is part of a wider debate around national reconciliation and the memorials at the Union Buildings are part of the discussion. The statue of J.B.M. Hertzog, an important figure in the development of 20th century Afrikaner nationalism, was moved to its present location to make way for the statue of Mandela. Similarly, the former SAP Monument, a memorial dedicated to the police who served the union and apartheid governments, has been adapted to reflect the contribution of the transformed South African Police Services (SAPS). It is likely that further adaptations, movement and removal of memorials will take place as national reconciliation continues to unfold. These processes are dealt with by the relevant heritage authority, in this instance the South African Heritage Resources Agency (SAHRA), and government in terms of specific provisions of the National Heritage Resources Act (NHRA) which requires close consultation with stakeholders. For example, in the case of the Hertzog statue, the family was consulted and agreed to the new location.⁴⁵

002 Walter Sisulu Square

"South Africa belongs to all who live in it, black and white".

The Freedom Charter, June 1955⁴⁶

Previously known as Freedom Square, this place was a traditional meeting area for cultural and political purposes in the Kliptown section of Soweto. This is where leaders like Mandela and Sisulu

⁴⁵See Section 37 of the NHRA for the process for dealing with 'public monuments and memorials'

'Zuma: Hertzog statue removed after exhaustive consultation process', Mail & Guardian (16 Dec 2013)

<http://mg.co.za/article/2013-12-16-barry-hertzog-statue-moved-replaced-by-mandela-sculpture> (Consulted 8 Dec 2016)

⁴⁶The Freedom Charter, Historical Papers Archive, University of the Witwatersrand,

<http://www.historicalpapers.wits.ac.za/>, p1

regularly addressed gatherings during the 1950s and 1960s⁴⁷. In 1955, it was therefore a logical place to choose for a gathering to adopt a charter for South Africa's journey to democracy.

In mid-1953, Professor Matthews, once the acting principal of Fort Hare, first mooted the idea of the adoption of a manifesto setting out a desired state for South Africa and which would be formulated following a national process of consulting the people. From the outset his idea was that all South Africans, regardless of background or political perspective, should be welcome to participate in this exercise. In December 1953 Matthews' idea was adopted as a programme of the ANC.⁴⁸

The idea of a gathering of South Africans to chart a vision for the country was seen as a follow-up to, or correction of the path prescribed by the Union Convention of 1908-1909, a gathering of white males whose vision had excluded other South Africans from the future they had determined.⁴⁹

The campaign of consultative meetings around the country organised by an army of 10 000⁵⁰ 'Freedom Volunteers' let to, and elected delegates to the congress itself.⁵¹ This effort was organised by the ANC, SAIC, SACPC s and the South African Congress of Democrats, who came together in March 1954 as the National Action Council, each organisation being represented by eight delegates.⁵² The council drew in 200 other organisations, including the South African Congress of Trade Unions and FEDSAW.⁵³ The consultative meetings submitted suggestions, often on a form devised to assist people, and demands to the council which sorted them and ultimately submitted them to a drafting committee.⁵⁴

On 25 June 1955, around 2 884 delegates from all over the country assembled on the square in Kliptown for two days of deliberations. In the words of Albert Luthuli, the Nobel Peace Prize winning President of the ANC, "Perhaps it was the first really representative gathering in the Union's (i.e.: The Union of South Africa) history". Luthuli could not be present due to a banning order and similarly Mandela as well as Sisulu had to stand on the sidelines watching proceedings. They could not participate and Sisulu used the roof of a friend's shop to do so.⁵⁵ Police were present throughout, photographing delegates and taking notes on the proceedings which consisted of a reading out and explanation of each section of the Freedom Charter, with each being adopted by acclamation.⁵⁶ On the second day, with all of the sections endorsed and with only final adoption remaining,⁵⁷ armed police surrounded the gathering, stopped the proceedings, confiscated

⁴⁷Musiker N. & R. A Concise Historical Dictionary of Greater Johannesburg, p163

⁴⁸Karis T. & Carter G.M. Eds. 1987. From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964, Vol 3, pp56-57

⁴⁹*Ibid.* p57

⁵⁰Suttner R. & Cronin J. 1986. 30 Years of the Freedom Charter, p16

⁵¹*Ibid.* p70-73

⁵²Congress of the People and the Freedom Charter - The Congress of the People, Kliptown 1955, South African History Online, www.sahistory.org.za/ (As produced on 30 March 2011)

⁵³Welsh F. A 1998. History of South Africa, p446; Walker C. Women and Resistance in South Africa, p184& Mandela N. Long Walk to Freedom, p199

⁵⁴Suttner R. & Cronin J. 1986. 30 Years of the Freedom Charter, p77

⁵⁵Ellis S. & Sechaba T. 1992. Comrades Against Apartheid, p27; Mandela N. 1994. Long Walk to Freedom, p202; & Sisulu E. Walter & Albertina Sisulu, p184

⁵⁶ Karis T. & Carter G.M. Eds. 1987. From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964, Vol 3, pp61-62

⁵⁷Mandela N. 1994. Long Walk to Freedom, p202

documents, publications and film and took the names and particulars of the delegates. Those present considered the charter to have been endorsed by the delegates and thereafter it was submitted to the constituent organisations of the congress for formal adoption, with the ANC approving it at its March 1956 conference.⁵⁸

Thereafter a campaign followed to have the document signed by as many South Africans as possible and for it to be hung in the respective homes. However, this effort was thwarted by the police. They took action against those attempting to get personal endorsements and distribute copies.⁵⁹

Following the Congress of the People the core group of four organisations that had organised it, formed the Congress Alliance, a broad based political front representing all races and which took the momentum forward in close cooperation until their banning in April 1960.⁶⁰ The Freedom Charter, despite the reservation of some concerning aspects of its content, became the guiding document of the ANC, and is at the basis of South Africa's rights driven constitution. The Freedom Charter opens with the lines:⁶¹

We, the People of South Africa, declare for all our country and the world to know:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;

that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief;

And therefore, we, the people of South Africa, black and white together equals, countrymen and brothers adopt this Freedom Charter;

And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.

Thereafter it goes on to explain the freedoms South Africans should enjoy under the following headings:

The People Shall Govern!

All National Groups Shall have Equal Rights!

The People Shall Share in the Country's Wealth!

The Land Shall be shared among Those Who Work It!

⁵⁸Karis T. & Carter G.M. Eds.1987. *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol 3, pp62-63

⁵⁹*Ibid.* pp66 & 67

⁶⁰Congress of the People and the Freedom Charter - The Congress of the People, Kliptown 1955

⁶¹ The Freedom Charter Historical Papers Archive, University of the Witwatersrand, <http://www.historicalpapers.wits.ac.za/>

All shall be Equal before the Law!

All Shall Enjoy Equal Human Rights!

There shall be Work and Security!

The Doors of Learning and Culture Shall be opened!

There shall be Houses, Security and Comfort!

There shall be Peace and Friendship!

And ends with the following injunction:

These freedoms we will fight for, side by side, throughout our lives, until we have won our liberty

A direct consequence of the gathering in Kliptown was a clampdown on those involved. On 27 September 1955, in a well coordinate action, the police raided and searched the homes and offices of around 500 people and organisations, seizing documents and other form of evidence.⁶² After more than a year since the Congress of the People was held, in the early hours of the morning of 5 December 1956, the police arrested political activists all over South Africa, charging them with treason. They flew them to Johannesburg, where they were held in the prisons that today form part of Constitution Hill. By late December, all were released on bail.⁶³ From these arrests stemmed the Treason Trial, during which the prosecution alleged that, contrary to the vision of Matthews and those who took his idea forward, the Congress of the People was an attempt to form an alternative government, rather than an exercise which brought a broad-section of the South African society together to chart a common vision for a different future.⁶⁴

The square is named after Sisulu, a struggle stalwart and former ANC secretary-general and long-term Robben Island prisoner who died in 2003, the year in which the memorialisation of the square began.⁶⁵

Sites of the Sharpeville Massacre

“..... he was the local Pan-Africanist leader. He told (us) his organisation was against violence and that the crowd was there for a peaceful demonstration. The crowd seemed perfectly amiable. It certainly never crossed our minds that they would attack us or anybody.”

Eyewitness account: Humphrey Tyler, assistant editor, Drum Magazine⁶⁶

The following four sites which form part of the serial nomination commemorate the Sharpeville Massacre which occurred on 21 March 1960 as they relate to the incident itself and what happened

⁶²Karis T. & Carter G.M. Eds. 1987. *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol 3, pp68-69.

⁶³*Ibid.* pp80-81.

⁶⁴*Ibid.* pp56-57.

⁶⁵ Walter Sisulu Square Kliptown, History <http://www.waltersisulusquare.co.za/history.html> (Accessed on 6 March 2017).

⁶⁶Eyewitness accounts of the Sharpeville massacre 1960, South African History Online, www.sahistory.org.za (2016)

in the aftermath. They are listed below and thereafter an account of the Sharpeville Massacre follows:

003 Sharpeville Massacre Site: Police Station

004 Memorial Garden

005 Sharpeville Grave Site A

006 Sharpeville Grave Site B

The Pan-Africanist Congress:

The formation of a second major liberation movement in South Africa was the result of an ideological split in the ANC going back to a long tradition of Africanism. With Africanism in mind, Africans sought to be the masters of their own destiny rather than working within the constraints of European values and within a system created by Europeans. Early manifestations occurred in the 1880s with the first withdrawal of African converts from mission churches and the establishment of independent African denominations.⁶⁷ It can also be equated with some of Dube's thinking, who established an independent school. The nature of the school's curriculum allowed Africans to compete in the economy on their own terms. The ANC Youth League under the leadership of Lembede in the 1940s, also embraced Africanism. The participation of these and other young radicals in the 1949 conference of the ANC with a coherent and well organised African nationalist programme, saw them dominating the proceedings and forced the old guard led by A.B. Xuma from the leadership.⁶⁸

Over the coming ten years, with the formation of the Congress Alliance, which sought cooperation between the different races rather than self-determination for one race, most of the radical youth of the mid-40s were reabsorbed into the mainstream of the ANC. In 1958, the remaining Africanists had little impact at the ANC national conference. A group of them, under the leadership of Sobukwe, left the ANC. They held their own conference in 1959 where they formed a new movement, the PAC. They declared that "the salvation of the Africans must be the work of Africans themselves".⁶⁹ Sobukwe almost immediately set the PAC on a programme of action against the pass laws with the campaign set to commence on 21 March 1960.⁷⁰

The massacre at Sharpeville and its aftermath:

On 21 March 1960, it was planned that township residents across the country would leave their passbooks at home and go to police stations and demand to be arrested. Sharpeville was one of the places where the PAC was particularly well organised. An estimated 10 000 people gathered around the local police station demanding to be arrested. The police barred the gates to the station to prevent entry. There seemed to be a commotion, and the police opened fire on the crowd, killing 69 and injuring 186. This was a heavy-handed approach from the police as a number of victims were shot at the back. The implication is that they were fleeing and would not have posed an immediate threat. On the same day, a large gathering of PAC sympathisers gathered in Langa Township in Cape

⁶⁷Walshe P.1998. *The Rise of African Nationalism in South Africa*, p8

⁶⁸Roux E.1948. *Time Longer than Rope*, pp402-403

⁶⁹Roux E. *Time Longer than Rope*,p 404

⁷⁰*Ibid.* pp404-405

Town. They were dispersed by the use of police batons and many were injured. Two victims were killed in the Langa protest. The result of these two incidents was the rapid spread of protest action around the country. This alarmed the apartheid regime so much that on 30 March 1960 it declared a state of emergency and eight days later it banned both the PAC and ANC in terms of the Unlawful Organisations Act.⁷¹

A crack-down, which for the first time brought the full force of the apartheid state upon its people, followed. Over 2 000 people of all races were arrested and detained without trial and 20 000 were arrested for taking part in ongoing protests. Those detained without trial were released during August 1960.⁷² Many left for exile.

The storyline aligns with the four Sharpeville sites as follows: The fracas started at **Sharpeville Massacre: Police Station** where the protesters were picketing. Most of the victims fell in an area which was then an open ground west of the Police Station where the **Sharpeville Memorial Garden** has been established. All sixty-nine victims were buried in Phelindaba Cemetery 2 km north of the Police Station. Sixty-three (63) graves were laid in a row ca 87m long and make up **Sharpeville Grave Site A**, while six (6) are in a separate row about 4 metres to the southwest of the main row and make up **Sharpeville Grave Site B**.

International Outcry:

The legacy of Sharpeville led to a shift in the struggle against apartheid. The liberation movements went underground and the international community began to take a much closer look at South Africa and its oppressive policies. In South Africa the state of emergency followed by a national crack-down, forced the liberation movements to go underground. For the first time the international public opinion against the situation in South Africa was aroused in a major way. Whilst the General Assembly of the UN had previously passed resolutions against apartheid, the Sharpeville massacre saw a swift reaction on the part of the Security Council. On 1 April 1960, the UN passed its first ever resolution condemning the situation in South Africa and calling upon the government to remedy its policies in order to bring about racial harmony and to conform to the spirit of the UN Charter.⁷³

Whilst in exile, the PAC achieved relatively little. The organisation was marked by internal squabbles. But the formation of anti-apartheid organisations around the world and the reception and funding of the PAC and the ANC by the OAU, the UN, governments and the communities in which they found themselves, was the kind of support that these organisations greatly needed. The era of international solidarity had dawned.

In contemporary South Africa, Sharpeville is commemorated as the place associated with gross human rights violation and the use of state power to suppress any action or opinion that did not conform to the doctrine of apartheid. Since 1995, 21 March has become South Africa's Human Rights Day.

⁷¹*Ibid.* pp406 & 411

⁷²*Ibid.* p412

⁷³ UN Security Council Resolution 134 of 1960, <http://www.un.org/en/sc/documents/resolutions/1960.shtml> (Accessed 7 November 2016)

007 Liliesleaf

“The time comes in the life of any nation when there are only two choices: submit or fight”.

Manifesto of uMkhonto we Sizwe ⁷⁴

The late 1950s was a period when other African countries began to receive independence, starting with Ghana in 1957. A year earlier, France had granted self-governing status to most of its African colonies, putting them on the right track to independence. In Algeria, where France was reluctant to consider independence, a full-scale war of independence erupted. These changes on the continent, were amongst the factors that created debate and dissent within the ANC – debate on the direction that the organisation should take, with younger members urging greater activism and a more confrontational approach. As described in the section dealing with Sharpeville, this in part led to the 1958 split and the formation of the PAC. However, the parting of ways did not resolve the debate, discussion continued inside the ANC and the wider Congress Alliance.⁷⁵

An example of a more radical approach, was the 1960 anti-pass campaign of the ANC and PAC. The outcome of the PAC’s anti-pass campaign, was the massacre at Sharpeville and the banning of both organisations and other member organisations of the Congress Alliance. In 1950, the apartheid regime had banned the SACP. This was followed by a series of bannings of individuals and organisations as a way of suppressing voices of dissent. In the wake of the turbulence that followed the Sharpeville massacre, both the Congress Alliance and the PAC began to organise underground structures.⁷⁶

After the lifting of the post-Sharpeville emergency on 31 August 1960,⁷⁷ the Executive of the now banned ANC met in secret in September to discuss the future of the organisation. They resolved to take the struggle underground and agreed on a strategy to achieve this.⁷⁸

Considering that the Communist Party was already banned, the organisation was in a better position to organise underground resistance as it already had a strong network and *modus operandi*. It commenced organising a National Committee of Liberation whilst the ANC underground executive committee debated the idea of using violence as a possible means to continue the struggle. Ultimately, after an agonising debate, it was decided that those ANC members who felt that the use of force was the only way to move forward, were free to do so, and no formal decision on the use of violence was taken by structures of the organisation. This means that in its initial phase, MK, was in fact a creation not of an existing organisation, but a new body made up of members of the organisations that had formed the Congress Alliance and the SACP. They felt that the use of force was an important way to move the struggle onward. Only later did MK officially become the armed wing of the ANC. Mandela was its first Commander-in-Chief and as mentioned earlier, its first major action took place on 16 December 1961. On that day, several acts of sabotage were committed by

⁷⁴Manifesto of uMkhonto we Sizwe, Nelson Mandela Foundation, <https://www.nelsonmandela.org/> (Accessed on 12 Oct 2016)

⁷⁵Ellis S. & Sechaba T. *Comrades Against Apartheid*, p29

⁷⁶Roux E. 1948. *Time Longer than Rope*, p421

⁷⁷Mandela N.1994. *Long Walk to Freedom*, p299

⁷⁸*Ibid.* p301

placing bombs near government structures in Johannesburg, Port Elizabeth and Durban. Currently, 16th December is commemorated as National Reconciliation Day.⁷⁹

The liberation movements in South Africa, the ANC and PAC, came from a long tradition of non-violence and commitment to disciplined behaviour. They resolutely maintained that until the aftermath of Sharpeville and despite increasing agitation in the African community in the late 1950s for the use of violence as means to resolve their situation.⁸⁰ As Mandela said during the Rivonia Trial, the decision to adopt the armed struggle in order to overthrow the apartheid regime “came after a long and anxious assessment, fifty years of non-violence had brought nothing but more and more repressive legislation all channels of peaceful protest had been barred to us”. The Government had created “an atmosphere for civil war and revolution”.⁸¹

As a first step, MK had resolved to limit the use of violence to infrastructure sabotage. It was hoped that the economic and other impacts thereof would prompt the apartheid regime to come to its senses, in so doing avoid the need to resort to bloodshed.⁸² As part of their underground activities, many leaders left their homes and assumed false identities and disguises. A secret headquarters was set up at Liliesleaf Farm for planning the armed struggle. The venue was a safe house for the MK leadership. The farm was a small holding in Rivonia. At that time it was a suburb made up of agricultural plots on the northern periphery of Johannesburg.⁸³

The farm was purchased by an SACP front company in 1961 and was occupied by Arthur Goldreich, an artist and designer who had no previous close association with the struggle.⁸⁴ He and his family lived in the main house, whilst his black comrades posed as labours, living in the servants’ quarters behind it. Their other white comrades came and went as visitors to the Goldreich household.⁸⁵

In Mandela’s memoirs, he describes Liliesleaf as “more of a sanctuary than a hideout”. He was the first operative to come to live there in October 1961 while the house was being repaired. This was just before the Goldreich family moving in.⁸⁶ Over the following weeks, others came to join him and in the next two years the place was used by many members of MK leadership, including Govan Mbeki, Sisulu, Ahmed Kathrada, Bram Fischer, Joe Slovo, Ruth First, Raymond Mhlaba, Lionel ‘Rusty’ Bernstein, Bob Hepple, Harold Wolpe, and Denis Goldberg.⁸⁷ Liliesleaf became the place where early acts of sabotage were planned and where the orders to execute them were issued.

On 11 July 1963, the police raided Liliesleaf and made arrests. Also arrested were those who had gathered in the Thatched Cottage to discuss a new strategy for extending the armed struggle, what was known as Operation Mayibuye (Operation Comeback). The arrests took place shortly after a decision had been made to move to a new, more secure location. The police caught the group during

⁷⁹Ellis S. & Sechaba T. *Comrades Against Apartheid*, pp32-33

⁸⁰Karis T. & Carter G.M. eds *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol 3, pp645-47

⁸¹*Ibid.* p647

⁸²*Ibid.* p647

⁸³Lerumo A. *(Fifty Fighting Years)*, p97

⁸⁴ *The Liliesleaf Story, Overview*, The need for a safe house Liliesleaf: A Place of Liberation, <http://www.liliesleaf.co.za/>

⁸⁵Karis T. & Carter G.M. eds (1977) *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol. 4, p33 & Mandela N. (1996) *Long Walk to Freedom*, p334

⁸⁶Mandela N. *Long Walk to Freedom*, p332

⁸⁷ *The Liliesleaf Story, Ibid*

what was supposed to be the last meeting at Liliesleaf. On that day, 18 people were arrested, including domestic and farm workers who were not involved in MK activities. But it did include the core leadership of the organisation and amongst them was Bernstein, Goldberg, Goldreich, Hepple, Kathrada, Mbeki, Raymond Mhlaba and Sisulu.⁸⁸ Mandela had earlier been arrested on 5 August 1962 and was serving a prison term relating to issues not directly connected with Liliesleaf.⁸⁹

The arrests at Liliesleaf resulted in the court case known as the Treason Trial, during which those arrested stood trial. Mandela joined his comrades in the dock and was charged with them.

008 16 June 1976 – The Streets of Orlando West

‘More than one witness said that the peaceful marches would not have degenerated into riots if the police had not started shooting. Others went so far as to contend that, if the police had not intervened at all, there would have been no violence’.⁹⁰

In apartheid South Africa, a system of unequal education was instituted by the regime for different race groups. As Hendrik Verwoerd, the Minister of Native Affairs in the 1950s, regarded as the architect of apartheid, succinctly put it:

‘Blacks should never be shown the greener pastures of education, they should know that their station in life is to be hewers of wood and drawers of water’

and

‘There is no place for [the Bantu⁹¹] in the European community above the level of certain forms of labour What is the use of teaching the Bantu child mathematics when it cannot use it in practice? That is quite absurd’.⁹²

From the early period of the apartheid regime, a systematic effort was made to reduce black education to rubble. This was achieved through the Bantu Education Act of 1953, aimed at giving black students an inferior form of education. In 1954, Bantu Education was rolled out and as part of its plan, the regime effectively removed black schools from the control of the mission schools and firmly placed this under the administration of Verwoerd’s ministry. Later on, black education was placed under a separate Ministry for Bantu Education.⁹³ However, and as the events of 1976 demonstrated, this system of education was rejected by black South Africans.

The main cause of the uprising on 16 June 1976 was a new regulation that sought to make Afrikaans compulsory as a medium of instruction in African schools. This is a peculiar irony given the fact that in the past Afrikaners themselves resisted attempts by British imperial authorities to foster English in their schools and institutions.⁹⁴ But, while the language policy was the spark that ignited the youth,

⁸⁸The Liliesleaf Story, The Raid on Liliesleaf, *Ibid*

⁸⁹Mandela N. 1994. Long Walk to Freedom, p374

⁹⁰Pohlandt-McCormick, H quoting from the report of the Cillie Commission of Enquiry into events of 16 June 1976, “I Saw a Nightmare...” Doing Violence to Memory: The Soweto Uprising, June 16, 1976, <http://www.gutenberg-e.org/pohlandt-mccormick/PM.c3p2.html>

⁹¹Bantu, meaning ‘people’, is the designation of the broad group of languages spoken by Africans south of the equator and which was appropriated by the Apartheid regime as the collective term for South Africans of African origin and whom it otherwise preferred to designate by their separate ‘tribal’ or ‘ethnic’ origins

⁹²AZ Quotes, Hendrik Verwoerd Quotes, http://www.azquotes.com/author/44388-Hendrik_Verwoerd

⁹³Hirson B. 1979. Year of Fire, Year of Ash – The Soweto Revolt: Roots of a Revolution, pp40-41 & p45

⁹⁴*Ibid.* p41

the reasons for their frustration were far more deep seated, and related to the broad and fundamental inequalities of Bantu Education. This was an issue that, along with many others exacerbated by apartheid, had been simmering with occasional outbreaks of frustration since the Sharpeville killings of 1960.

The outbreak of mass protest in 1976 can only be understood in the context of the emergence of the BCM and its influence and impact in schools and universities. This movement approached the struggle from an Africanist perspective, a focus on the achievements of Africans both in the past and present and the idea that liberation would only succeed if it drew on ideas and perspectives that were fundamentally rooted in African culture, philosophy and the unique brand of black theology.⁹⁵ This was in stark contrast to the ANC's non-racial approach.

The BCM movement, led by the charismatic intellectual and visionary, Steve Biko, was particularly influential in the education sector and its student wing, the South African Students Organisation (SASO), which played a major role in university politics for some years before 1976. New graduate teachers were influenced by the BCM ideology and brought the movement's ideas into the staffrooms and classrooms, building the momentum in the education system. This quickly led to the formation of the South African Students Movement (SASM) in 1972, initially by school students in Soweto, but quickly became a nationwide organisation.⁹⁶ From SASM emerged an independent body, the Soweto Students Representative Council (SSRC) which was to play a major organisational role in the events of June 16.⁹⁷

For the BCM and its affiliates, Afrikaans was not only a language of Europeans, but the language in which apartheid was framed and implemented. In that way, it was also a tool of oppression. Fostering it in the school system was contrary to the BCM's belief on Africanism. It is for this reason that the issue of language became the spark that led to the uprising of 1976. In 1975, the Department of Bantu Education had introduced measures that required half the subjects in Grades 7 and 8 to be taught in Afrikaans, rather than English, a programme that was to expand to higher grades in the future. The policy was resisted by teachers, parents and school students who protested against it. The momentum and organisation of protests grew during the course of 1975 and early 1976, particularly in Soweto where the SSRC was able to organise joint action between schools. This culminated in the 16 June 1976 events on the streets of Orlando West.⁹⁸

The organisation of the march took place in great secrecy and participants were instructed not to tell their parents what was planned. On Wednesday, June 16, the school day commenced in the normal way.⁹⁹ The plan was for students from a wide range of schools throughout Soweto to converge in Orlando West, either, and this is unclear, for an assembly in the local football stadium or a mass march to the office of the Department of Bantu Education in Soweto. In each neighbourhood, from around 10:am, the students at high schools would leave their premises and march through the streets to their neighbourhood junior secondary and in some instances higher primary schools where they would gather younger students to join the march. On Vilakazi Street, the homes of *inter*

⁹⁵Black Consciousness and 16 June – The birth of a new generation –The Black Conscious Movement, South African History Online, www.sahistory.org.za/ (As produced on 10 June 2011)

⁹⁶*Ibid.* Hirson B. p103

⁹⁷*Ibid.* Black Consciousness and 16 June

⁹⁸*Ibid.* Hirson B. p175

⁹⁹Brink E. et al, Soweto 16 June 1976, pp27-52

alia, Mandela and his wife, Winnie and Desmond Tutu, there are two neighbouring schools, namely Orlando West High and Phefeni Junior Secondary. Students at Phefeni had come out onto the street and were singing and chanting, when, by various accounts, the police who had moved up from their positions at the site on which the Hector Pieterse Memorial is now located, released a dog into the crowd. The students killed the dog, at which point the police opened fire using tear gas. As the students dispersed, the police used live ammunition. Accounts differ widely about the sequence of events, making it difficult to precisely piece together the activities on the streets of Orlando West on that day.¹⁰⁰

In the fracas on the streets around the schools on Vilakazi Street, the young Hector Pieterse from Phefeni Senior Secondary School student, was mortally wounded somewhere along Moema Street between its intersections with Vilakazi and Phiri Streets. Many believe Pieterse to have been the first victim on that day of carnage. However, the earliest death was that of Hastings Ndlovu, a 17 year old student leader from Orlando North Secondary School. He was leading his classmates on a march to Orlando East when he was shot and killed by the police while crossing the bridge on Kumalo Main Road, just two blocks from Vilakazi Street.¹⁰¹ Nevertheless, it was Sam Nzima's photograph of the bleeding Pieterse being carried in the streets by Mbuyisa Makhubo with Pieterse's sister, Antoinette Sithole, running alongside Makhubo that came to symbolise 16 June 1976. The photo continues to serve as the defining image of that day and the national student uprising that followed.

The government initiated an immediate clampdown to release information about the events in Orlando West and ordered hospitals not to release the names of the dead or numbers of casualties, undoubtedly contributed to the power of the image of Pieterse.¹⁰² Under the circumstances, it became the most tangible evidence of what took place and contributed significantly to the internationalisation of the event. The story of Pieterse became the one that embodies the sacrifice of the students of Soweto to the course of freedom.

Figures on the number of deaths in Soweto on June 16 and in the days that followed differ. The official government figure for the period 16-25 June 1976 was 176. The Sunday Times newspaper cited a figure table by its reporter, Enoch Duma. Duma put the figure at 376 while various other sources put the death toll in Soweto between 350 - 400. The Sunday Times figure for the country as a whole was 499.¹⁰³ The uprising that commenced on 16 June 1976 led to widespread and sustained protest that took a year to bring under some form of control. The apartheid regime was never able to contain the uprising in the same way that it suppressed the outrage that followed the massacre in Sharpeville in 1960. From 16 June 1976 until the capitulation of the regime in early 1990, protest and violence became endemic in black schools and workplaces across the country. On the streets of Orlando West, the students of Soweto had taken up and reignited the liberation flame by commencing a renewed phase of nationwide protest that was to culminate in the demise of apartheid.

¹⁰⁰Hlongwane A. The Historical Development of the Commemoration of the June 16, 1976 Soweto Students' Uprisings, pp1898 & 213-214 & Ibid. Brink E. et al, pp58-59

¹⁰¹Ibid. Hlongwane A. pp135, 167, 171 & 215

¹⁰²Kane-Berman J. Soweto – Black Revolt White Reaction, p26

¹⁰³Ibid. pp26-27

009 Constitution Hill

“We, the people of South Africa,
Recognise the injustices of our past;
Honour those who suffered for justice and freedom in our land;
Respect those who have worked to build and develop our country; and
Believe that South Africa belongs to all who live in it, united in our diversity.
We therefore, through our freely elected representatives, adopt this
Constitution as the supreme law of the Republic so as to—
Heal the divisions of the past and establish a society based on democratic
values, social justice and fundamental human rights;
Lay the foundations for a democratic and open society in which
government is based on the will of the people and every citizen is equally
protected by law;
Improve the quality of life of all citizens and free the potential of each
person; and
Build a united and democratic South Africa able to take its rightful place as
a sovereign state in the family of nations.”¹⁰⁴

Preamble to the Constitution of the Republic of South Africa¹⁰⁵

The Johannesburg Fort and its various associated prisons have, since their construction, been used to house political prisoners and others with conscience. In January 1896, following the Jameson Raid, an abortive and illegal attempt by gold mining magnets to take over the Transvaal Republic, members of Johannesburg’s so-called ‘Reform Committee’, all prominent businessmen, were held at the prison of what is now the Johannesburg Fort, the walls of which were only constructed later in that year.¹⁰⁶ Although they had a dubious motive, these men are the first recorded political prisoners to be held there.

During the South African War, the fort was used for military purposes and to also house British prisoners of war. After the British occupation of Johannesburg, it held Boer sympathisers, three of whom were executed there.¹⁰⁷

In January 1908, Mahatma Gandhi, then working as a lawyer in South Africa, where he was beginning to develop his philosophy of Satyagraha (passive resistance), was sentenced to two months’ imprisonment in the Johannesburg Prison for his refusal to submit to the Asiatic Registration Act, a recently passed law that required Indians and Chinese to carry passes in the Transvaal Colony. He and his compatriots had voluntarily submitted themselves for arrest in the very first Satyagraha campaign. Gandhi asked the court to give him the maximum penalty of three months with hard labour, a request which the magistrate did not accede to. Instead, the magistrate gave him two months imprisonment. The male Satyagraha volunteers were held in the Number 4 Prison and as the campaign advanced, increasing numbers of them came in, eventually rising to over

¹⁰⁴Constitution of the Republic of South Africa, Preamble

¹⁰⁵Constitution of the Republic of South Africa, Act 108 of 1996, Section 1

¹⁰⁶FitzPatrick J.P. 1899. *The Transvaal from Within*, p175

¹⁰⁷Constitution Hill Timeline, Constitution Hill website, <https://www.constitutionhill.org.za/> (Accessed on 20 Nov 2016)

150.¹⁰⁸ The protest was successful in that after being detained for three weeks, Gandhi and his fellow comrades were released after meeting with General Jan Smuts, at the time the Colonial Secretary of the Transvaal.¹⁰⁹ Through further and successive campaigns against passes, taxes and other discriminatory laws, many early Satyagraha volunteers, including Gandhi himself, entered the portals of the Johannesburg Prison and others across the country.

In 1913 and 1914, striking white miners and trade unionists campaigning for recognition of unions and other basic workers' rights were held at the Fort. After the Rand revolt of 1922, a conflict with a strongly racist agenda, about 1 500 white miners and their trade union leaders were again imprisoned there, some for up to two years. Four of these were executed for killing soldiers and black miners during the course of the conflict.¹¹⁰

From the 156 of those arrested on the 5th of December 1956 raid that preceded the Treason Trial, most were held in the prisons of what is now Constitution Hill.¹¹¹ Prominent amongst these were Mandela, Tambo, Sisulu, Joe Slovo and Ruth First as well as Lilian Ngoyi.¹¹²

In 1958, following the women's march at the Union Buildings two years earlier, the introduction of passes for women proved burdensome. This was particularly so in Johannesburg in the nursing profession where women who wished to work as nurses in the city had to produce passes and registration number before they could take up employment. This and the steady removal of black people from the former open suburb of Sophiatown sparked reaction. On Tuesday, 21 October 1958, a large group of women attempted to march from Kliptown to the central pass office in the city. About 500 people were arrested on the grounds that the march was illegal. Over the following days women across the city besieged pass offices asking to be arrested for failure to comply with the law. By the following week, about 2000 of them, amongst them, Winnie Madikizela-Mandela and Albertina Sisulu, leading activists in their own right and the wives of ANC leaders Mandela and Sisulu, were arrested. Ultimately, the women were granted bail and left the prison.¹¹³

In 1962, following his capture in Natal, Mandela was again held in the Number 4 Prison before being transferred to Pretoria.¹¹⁴ Later on, Winnie Mandela, who together with other female activists, including Ellen Kuzwayo and Fatima Meer, were detained for six months as a preventative measure following the 1976 student uprising. After the revolt, countless school children were detained at the Number 4 Prison and Women's Gaol.¹¹⁵

From the time of Gandhi and the Satyagraha volunteers up to its closure in 1983, countless prisoners of conscience, too great in number to mention, were held there. Equally important are the innumerable ordinary South Africans, offenders against the laws of discrimination, who were

¹⁰⁸Gandhi M.K. The Collected Works of Mahatma Gandhi, 'Satyagraha in South Africa' Vol.3, pp140-146

¹⁰⁹*Ibid.* p149

¹¹⁰Constitution Hill Timeline, *Ibid.* & Krikler J. The Rand Revolt, pp36-38 & 291

¹¹¹Karis T. & Carter G.M. Eds. 1987. From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964, Vol 3, pp80-81

¹¹²Constitution Hill Timeline, The History of Constitution Hill, Constitution Hill website, <https://www.constitutionhill.org.za/> (Consulted on 21 Nov 2016)

¹¹³Wells J. C. 1993. We Now Demand! Pp119-122

¹¹⁴Mandela N. 1994. Long Walk to Freedom, pp376-379

¹¹⁵Constitution Hill Timeline, & The History of Constitution Hill, Constitution Hill website, <https://www.constitutionhill.org.za/> (Accessed on 21 Nov 2016)

incarcerated as common law prisoners. They include those arrested for not carrying passbooks; those who had sexual relations across the colour bar; those who lived in areas “reserved” for race groups other than their own; homeless squatters who because of their race were not provided with land on which to live; those who sold or brewed alcohol as the prohibition applied to Africans and the many other offences, both petty and serious that were part of the day to day life of South Africans living under apartheid.

The construction of the Constitutional Court on this site in the early 20th century was a deliberate choice made by the judges, considering our oppressive past. The Constitutional Court is a symbol of justice, upholding the rights of ordinary people often facing the miscarriage of justice. It is a monument that demonstrates that our country’s constitution is the guarantor of hard-won rights for activists and ordinary people for whom the injustices of the past caused great strife.

010 Ohlange

“Mr President, I have come to report to you that South Africa is free today”.

Nelson Mandela, 27 April 1994¹¹⁶

On 8 January 1912, Dube was elected as the first president of the ANC. He was an African intellectual, characteristic of the leadership of his generation. The inclusion of his house and the grave site in Inanda outside Durban in this nomination, symbolises and represents the ‘Waaioek generation’ of leaders who pioneered the liberation struggle.

Dube was born in Inanda in 1871, where he lived for most of his life and buried. He was the son of mission convert parents. His father was a minor chief of the amaQadi clan of the Zulu and a minister of the Congregational Church. He was a strong believer in the ability of the new religion and the education it brought, opening doors to a new way of life for Africans by exposing them to the “civilising” influences of the colonial order.¹¹⁷

Dube was educated at Inanda Mission, and like many of his generation went on to university overseas, in this instance to the United States, firstly at Oberlin College where he had to work his way through college by taking on work as a labourer in order to fund his studies. Dube was strongly influenced by the missionary, John Willcox whom he had met in South Africa and who brought him to Oberlin. Willcox was a firm believer in the need for industrial education for Africans as a way to provide them with access to the colonial economy, an idea that was to shape Dube’s own approach to education.¹¹⁸

After five years in the US, Dube returned to South Africa in 1892, having not graduated and took on teaching at Amanzimtoti and after this at Incwadi.¹¹⁹ He quickly became disillusioned with the form of education which was offered to blacks. In his view, this form of education did not equip young

¹¹⁶Pictures of Nelson Mandela’s first democratic vote, Nelson Mandela Foundation, <https://www.nelsonmandela.org> (Accessed on 16 November 2016)

¹¹⁷John Langalibalele Dube – South African History Online, <http://www.sahistory.org.za/people/john-langalibalele-dube> (2017)

¹¹⁸*Ibid*

¹¹⁹ Dictionary of African Biography, Volumes 1-6, By Emmanuel Kwaku Akyeampong, Henry Louis Gates, Mr. Steven J. Nive page 291 (accessed online)

Africans for a productive life in the colonial system. During this period, he also met and married his wife, Nokutela Mdimba, who was to actively participate in his life's various endeavours.¹²⁰

In 1897, the couple returned to the US where Dube studied at the Union Mission Seminary in New York and was ordained as a congregational minister. There he was influenced by the civil rights activist, Booker T. Washington, whose motto, "learning and labour" appealed to Dube. On his return to South Africa in 1900, he established the Ohlange Institute, an industrial high school, at Inanda and built his home on the same property. The school was the first in South Africa to be established and run by Africans for Africans. It was funded by the families of students and some funds raised by the school itself. It was also the first to teach technical subjects to Africans.

During this same period, Dube became involved with the group of political leaders that were to coalesce into the ANC and in 1903 founded *Ilanga Lase Natal*, the Zulu language newspaper that exists to the present day. In its early years under Dube, it promoted Booker T. Washington and his ideas of African self-sufficiency. Dube was a critic of government policy towards Africans. While supporting opposition to the poll tax that caused the Bambata Uprising of 1905 (See Section 3.2.a.), Dube and *Ilanga* were firmly opposed to the use of violence as a solution to that crisis. Non-violence was the ANC's approach during the first five decades of its existence.¹²¹

Dube was a strong believer in women's rights and campaigned on various issues on behalf of African women. Like his fellows in the ANC, he was also a firm opponent of the Union Government's land policy and was part of a delegation opposing the Native Land Act that visited London in 1913. He was also dedicated to dialogue with the white minority government of the Union and participated in several exercises that promoted interaction, often at cost to his reputation. In 1917, he was ousted as president of the ANC for his tacit support for the principle of segregation, although he opposed the way the government implemented the policy. In later life he continued to be an ANC activist and that of other organisations. As a journalist, he espoused both political and educational courses. Dube died at his home on 11 February 1946.¹²²

Given the legacy of Dube and his generation of leaders, it is not surprising that on 27 April 1994, the first day of voting in South Africa's first ever democratic elections, Mandela chose to cast his vote at the Polling Station in the Old School Hall next door to Dube's house at the Ohlange Institute, now the Ohlange High School. He cast his first vote, for the National Assembly, inside the building and the second, for the Provincial Legislature, before the media corps outside on its steps. His presence there, had been pre-arranged with the Independent Electoral Commission (IEC). The IEC was aware of the media attention that Mandela would draw, and had arranged for the polling station to open 15 minutes before official opening time for the media people to not get in the way of the voters from the area of Ohlange.¹²³

¹²⁰John Langalibalele Dube – South African History Online, <http://www.sahistory.org.za/people/john-langalibalele-dube> (Last updated 6 February 2017)

¹²¹*ibid*

¹²²*ibid*

¹²³Pictures of Nelson Mandela's first democratic vote, Nelson Mandela Foundation, <https://www.nelsonmandela.org>; Interview with Mr Mandla Nxumalo, Independent Electoral Commission official at Ohlange High School Voting Station on 27 April 1994

After he had voted, Mandela walked to the grave of Dube, which lies just behind the hall, and laid a wreath at the grave side and said, “Mr President, I have come to report to you that South Africa is free today”.¹²⁴ In many ways his first vote was symbolic of the return of the franchise to all.

The Old School Hall, being the place where the first vote in South Africa’s first democratic election was cast and the fact that it was Mandela, the first president of the democratic South Africa, who cast that vote, has made the hall a powerful symbol of democracy. Likewise, the words said at the grave of his predecessor, Dube, have come to symbolise the completion of a cycle of the liberation struggle, which had begun 82 years earlier when the ANC was formed with Dube as its first president.

At the time when Dube moved to the site in 1900 to start the Ohlange Institute, the area surrounding the school would have been used for traditional subsistence farming and the buildings would have been traditional Zulu *indlu*.¹²⁵ Over the course of the 20th century, the area developed closer connections with the city of Durban and is today one of its outlying areas.

The site has evolved into a modern school with additional facilities for multiple purposes.

011 University of Fort Hare

012 University of Fort Hare: ZK Matthews House

The above mentioned two sites which form part of the serial nomination are bound with each other, the first being the University of Fort Hare itself which was the cradle of the development of intellectual ideas about freedom, and the second being the house in which Professor ZK Matthews lived, one of the first graduate products of the university and a distinguished intellectual. The house is honoured as a symbol of his contribution to human sciences and the struggle for freedom.

From the earliest period of mission endeavour in South Africa, with the establishment of the first mission station at Genadendal in 1737¹²⁶ and with it the first mission school,¹²⁷ mission education was important even though at the beginning, it was aimed at ensuring literacy with the hope of proselytising prospective converts. From as early as 1839, with the establishment of the Department of Education in the Cape Colony, mission schools began to be brought under government control, initially through the mechanism of government funding.

Due to its ability to reach only a privileged few, mission education, as the only source of formal schooling available to black South Africans, inevitably led to the development of an educated elite. Whilst frequently resisted by Africans as a phenomenon that undermined traditional values and authority, there are those who saw mission education as a way of accessing opportunities presented by the colonial order. The elite that was created often saw itself, and was seen by both government and church, as a vanguard for the bringing of “civilisation” to their people, and in so doing acting as a

¹²⁴Pictures of Nelson Mandela’s first democratic vote, Nelson Mandela Foundation, <https://www.nelsonmandela.org>; Interview with Mr Mandla Nxumalo, Independent Electoral Commission official at Ohlange High School Voting Station on 27 April 1994

¹²⁵Zulu word for house

¹²⁶Keegan T. Colonial South Africa and the Origins of the Racial Order, p17

¹²⁷ Molteno F. ‘The Historical Foundations of the Schooling of Black South Africans’, in Kallaway P. ed. Apartheid and Education, p48

vehicle for the imposition of the authority of the colonial system.¹²⁸ However, some of the black elite that went to mission schools rose beyond the level of being English gentlemen and ladies as wished by the colonial masters. They began to dissent against the colonial system and ultimately became the vanguard of a revolution against colonialism and neo-colonialism.

The University of Fort Hare is intrinsically connected to missionary education. It grew out of the neighbouring Lovedale Mission and its famous school, Lovedale College, and in its formative years was dependant on church support. In 1878, the Lovedale missionary, Dr James Stewart first mooted the idea of the establishment of an institution of higher learning for Africans.¹²⁹ This was five years after the establishment of South Africa's first university, the University of the Cape of Good Hope, now the University of South Africa.¹³⁰ However, it was only in 1904 that Stewart's idea was finally accepted and another twelve years before it came into fruition.¹³¹

The South African Native College, as it was known, commenced operations at the start of the 1916 academic year. Established on land provided by Chief Tyali, it was supported by three churches, the Anglicans, Methodists and Presbyterians. Between the years 1920-1923, each of these churches endowed the institution with university residence.¹³² From humble beginnings and with just 20 students from Lovedale as its first intake, the college developed into a place that produced a number of prominent leaders.¹³³

In 1923, Matthews, became the first graduate of Fort Hare, subsequently followed by other prominent leaders.¹³⁴ Mandela describes the university as the "Oxford and Cambridge, Harvard and Yale" of southern, eastern and central Africa. When he arrived there in 1938 there were 150 students.¹³⁵ Mandela already knew many of them from the elite mission schools he had attended and by his own admission, Fort Hare could also be an "elitist place".¹³⁶ Sobukwe describes the institution as follows, "Fort Hare is to us what Stellenbosch is to the Afrikaners".

"To blacks Fort Hare was a symbol of intellectual and social achievement".¹³⁷ It was a place where a new group of leaders formed through intellectual interaction across the cultural and linguistic barriers of southern Africa emerged. From the outset, the college had admitted women, Coloured and Indian students, thereby playing a major role in the establishment of equality between sexes and races of the country. The equality of black and white academics, not just in the sphere of academia, but also in governance and administration, was a rare example in the South Africa of the time. It was also a place that actively encouraged public service in many spheres from church and community, to political activism, and the university took for granted the eventual accession of its students into positions of power in a non-racial South Africa.¹³⁸

¹²⁸*Ibid.* p49-53

¹²⁹Matthews Z.K. *Freedom for My People*, p49

¹³⁰Molteno P.A. *The life and times of Sir John Charles Molteno*, p213

¹³¹Matthews Z.K. *Freedom for My People*, p49

¹³²University of Fort Hare Website, <http://www.ufh.ac.za/> (Consulted 14 Nov 2016)

¹³³Matthews Z.K. *Freedom for My People*, Cape Town: David Philip, p50

¹³⁴University of Fort Hare Website, <http://www.ufh.ac.za/> (Consulted 14 Nov 2016)

¹³⁵Mandela N. 1994. *Long Walk to Freedom*, p51

¹³⁶*Ibid.*, p53

¹³⁷Matthews Z.K. 1982. *Freedom for My People*, p119

¹³⁸*Ibid.*, pp120-121 & 123-124

The list of former Fort Hare students of the pre-1959 generation and staff includes many prominent leaders of the struggle for liberation of South Africa. These include the following:

- Z.K. Matthews: Academic and Chairperson of the Cape Region of the ANC
- D.D.T. Jabavu: Professor of Anthropology at Fort Hare, Journalist and president of the All African Convention¹³⁹
- Nelson Mandela: Lawyer, ANC president and president of South Africa¹⁴⁰
- Oliver Tambo: Lawyer and ANC secretary-general and president¹⁴¹
- Govan Mbeki: trade unionist, journalist, ANC and SACP leader¹⁴²
- Robert Sobukwe: PAC President¹⁴³
- Chief Victor Poto: Traditional Leader who led the opposition on the separation of the Transkei Bantustan from South Africa¹⁴⁴
- Joe Matthews: ANC Youth League Leader and Deputy Minister¹⁴⁵
- Alan Hendrickse: Leader of the Labour Party¹⁴⁶
- Godfrey Pitje: Lawyer and ANCYL President¹⁴⁷
- Arnold Stofile: Minister of Sport and Premier of the Eastern Cape Province¹⁴⁸
- Dennis Brutus: Poet and sports boycott campaigner¹⁴⁹

Other prominent African students of the same generation were:

- Seretse Khama: President of Botswana¹⁵⁰
- Robert Mugabe: President of Zimbabwe¹⁵¹
- Herbert Chitepo: Prominent Zimbabwean activist¹⁵²
- Josiah Chinamano: Secretary-General of the Zimbabwe Peoples Union (ZAPU)¹⁵³

¹³⁹Mandela N. 1994. *Long Walk to Freedom*, p53

¹⁴⁰*Ibid*, pp51-62

¹⁴¹*Ibid*, p55

¹⁴²Govan Mbeki, South African Communist Party Website, <http://www.sacp.org.za/> (Consulted 14 Nov 2016)

¹⁴³Matthews Z.K. 1982. *Freedom for My People*, p132

¹⁴⁴Matthews Z.K. 1982. *Freedom for My People*, p128

¹⁴⁵Matthews Z.K. 1982. *Freedom for My People*. p131

¹⁴⁶Matthews Z.K. 1982. *Freedom for My People*, p132

¹⁴⁷*Ibid*

¹⁴⁸*Ibid*

¹⁴⁹*Ibid*. pp131-132

¹⁵⁰*Ibid*. p133

¹⁵¹*Ibid*. p135

¹⁵²*Ibid*

¹⁵³*Ibid*

- Tichafa Samuel Parirenyatwa: Vice- President of ZAPU¹⁵⁴
- Yusuf Lule: Interim President of Uganda¹⁵⁵
- Ntsu Mokhehle: Prime Minister of Lesotho¹⁵⁶
- EHK Mudenda: Prime Minister of Zambia¹⁵⁷

Professor ZK Matthews lived in the house on Gahga Street in Alice. By 1953, Matthews was a prominent professor at the college and throughout the 1950s was its acting principal. Matthews was to play a leading role in the drafting of the Freedom Charter which is commemorated at the **Walter Sisulu Square**, one of the fourteen sites in this serial nomination. The Freedom Charter is the precursor of the South African Constitution. In 1953, he was the Cape provincial leader of the ANC,¹⁵⁸ and led a discussion at Fort Hare, working with his family as well as with influential Cape ANC members. The idea of a series of meetings around the country in which all, including Afrikaner nationalists, would be welcome to participate and which would culminate in a national gathering and the drafting of a manifesto for South Africa, was formulated during this discussion. Matthews took this idea to the Cape Provincial Congress of the ANC and it was subsequently adopted by the National Congress in December of that year, leading ultimately to the Congress of the People and the adoption of the Freedom Charter.¹⁵⁹ Matthews was consulted by the ANC Executive Committee at Fort Hare on 19-20 November 1955 on the process of endorsement of the Freedom Charter by the broad body of ANC structures and the collection of signatures to endorse it.¹⁶⁰ Thus, the University of Fort Hare can be viewed as the place where the idea of the Freedom Charter was conceptualised.

Though the University Act of 1959 which tribalised universities, the apartheid regime took over direct control of Fort Hare. Fort Hare was designated for Xhosa speaking students only.¹⁶¹ Black members of the respective faculties were removed from the University Council and Senate. Salary scales were reviewed and black members of staff were, from then going forward, earning less than their white counterparts. The result was the mass resignation of black and white staff members, including Matthews.¹⁶² Even though the university continued to play an important role in the education of Xhosa speakers, its golden era as a vehicle of African nationalism ended. In terms of the buildings included within the core property, several were used for different purposes over the years.

Stewart Hall was the first double storey building on campus dedicated to teaching and learning and its central part was completed in 1920. The Welsh Wing was completed in 1940 and is named after

¹⁵⁴Cde Tichafa Samuel Parirenyatwa, what the Dr ordered, (21 July 2014) The Herald, Harare, Zimbabwe <http://www.herald.co.zw/> (Consulted 14 Nov 2016)

¹⁵⁵Matthews Z.K. Freedom for My People, p133

¹⁵⁶*Ibid.* p134

¹⁵⁷*Ibid*

¹⁵⁸*Ibid.* pp168 & 187-188

¹⁵⁹Karis T. & Carter G.M. eds From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964, Vol 3, pp56-57

¹⁶⁰*Ibid.* p67

¹⁶¹Gish S. (2004) Desmond Tutu a Biography, p43

¹⁶²Matthews Z.K. 1982. Freedom for My People, p196-197

W. T. Welsh, the Magistrate at King Williamstown from 1920-1933. The Donaldson wing was completed in 1946 with funding from Lt Colonel James Donaldson of the Bantu Welfare Trust.

Livingstone Hall was completed in 1937. The building was used for the study of Physics, Chemistry and Biology including pre-medical and medical courses. Major alterations and extensions to the rear were completed in 1979, but the main façade, facing the square, remains unchanged.

Completed in 1942, Henderson Hall was partly financed by the Carnegie Foundation of New York. It was dedicated to a library on the ground floor and museum in the upper floor. It is also significant that this building was built by non-European journeymen and apprentices trained at Lovedale Mission.

The HMS building (Old Dining Hall) was the main venue where students from different academic pursuits could come together, often during meals. The opportunity was used by both students and the authorities to communicate messages and agendas. It was in this building that a complaint about the quality of diet led to the expulsion of Mandela from the university.

The Christian Union Building was funded by the Young Men's Christian Association (YMCA) of North America and Canada. For many years it was used as an assembly hall.

013 Waaihoek Wesleyan Church

"The dark races of this subcontinent [must] come together... in order to review the past and reject therein all those things that have retarded our progress, the things that poison our national life and virtue; to label and distinguish the sins of civilisation, and as members of one household to talk and think loudly on our home problems and the solution for them."

Pixley ka Seme, First Treasurer of the ANC¹⁶³

Prior to the formation of the Union of South Africa in 1910, there were several organisations representing the interests of the African majority in South Africa. These had mainly formed around the geopolitical divisions that existed prior to the Union of South Africa. It took the formation of the Union of South Africa and the fact that Africans were excluded from it to bring the majority of the African intelligentsia and traditional leadership together into a single, national formation. During the course of the Union Convention, which excluded people of colour, African leaders held a series of separate meetings at which they formulated responses to the discussion and decisions of the convention.

In the same way that the Union Convention brought together the two white communities that had fought a bloody war a few years earlier, it also forced Africans from different cultural and linguistic backgrounds to find common ground, opposing their exclusion from the process. Initially protests came from a variety of formations and gatherings held in all of the four colonies that were to later form the Union of South Africa. However, in March 1909, a group of 60 delegates from across the country gathered in a South African Native Convention to oppose the draft South Africa Act¹⁶⁴, in

¹⁶³ Quoted in Odendaal A. Vukani Bantu, p260

¹⁶⁴The South Africa Act 1909 was an Act of the British Parliament which created the Union of South Africa from the British colonies of the Cape of Good Hope, Natal, Orange River Colony, and Transvaal. The Union of South Africa is the historic predecessor to the present-day Republic of South Africa. The Act also made provisions for admitting Rhodesia as a fifth

particular the provisions that excluded Africans from the full franchise and in general discriminations on the basis of colour.¹⁶⁵

Bloemfontein, the largest city in the central part of South Africa was chosen as the site for this meeting of African leaders because of its centrality, making it easier for all to reach. The South African Native Convention, the first ever major gathering of African leaders from across the country, took place at the Wesleyan Church in Bloemfontein from 24-26 March 1909.¹⁶⁶ The meeting was crucial in understanding the change that was taking place in South Africa. This was a milestone as the majority of African activists moved away from narrower, regional and tribal based movements to accepting a common destiny in a country that was greatly affected by colonialism and all its ills. The gathering also invited traditional leaders who, in the pre-colonial era, held political sway. This was indication that all were tied to a common destiny. As such, the South African Native Convention is an important marker in the development of a modern, post-colonial identity and struggle for freedom.

The Native Convention demanded that “all persons within the Union be entitled to full and equal rights and privileges subject only to the conditions and limitations established by law and applicable alike to all citizens without distinction of class, colour or creed”.¹⁶⁷ The resolutions of this convention were sent to the governors and prime ministers of all four colonies. And since it was ultimately going to be the British Parliament that would have to pass the South African Act, this was also sent to the Secretary for Colonies in London. This was done through the British High Commissioner.¹⁶⁸

Over the course of the following months, the draft Act was debated in the all-White parliaments of the four colonies. It was passed without dissent in three of the four colonies with opposition only coming from the Cape parliament where two former prime ministers (one of which was W.P. Schreiner) defended the Cape’s tradition of a more open franchise.¹⁶⁹

The failure of the British Government to react to the resolutions of the Native Congress led to the despatch of a delegation to London made up of members of the convention, Rev W. Rubusana, its Chairman, T.M. Mapikela and D. Dwanya. W.P. Schreiner, the former Prime Minister of the Cape Colony and Member of Parliament in the Cape, who had been a lone voice for African rights at the Union Convention, also formed part of the delegation. In addition, the delegation was accompanied by representatives of the coloured community who shared many of its concerns.¹⁷⁰

In London, the government was more concerned with reconciliation of the white communities of South Africa following a protracted and expensive war. It endorsed the South Africa Act which was

province of the Union in the future, but Rhodesian colonists rejected this option in a referendum held in 1922. The South Africa Act was the third major piece of legislation passed by the Parliament of the United Kingdom with the intent of uniting various British colonies and granting them some degree of autonomy. Earlier, the British North America Act, 1867 had united three colonies (Canada – which became Ontario and Quebec – Nova Scotia, and New Brunswick) and the Commonwealth of Australia Constitution Act, 1900 had united the Australian colonies.

¹⁶⁵Walshe P.1970. *The Rise of African Nationalism in South Africa*, pp20-21

¹⁶⁶Odendaal A. 1984. *Vukani Bantu*, p168

¹⁶⁷Quotation from Izwi Labantu ‘Special Congress Edition’ (16 April 1909) in *ibid.* p21

¹⁶⁸Walshe P.1970. *The Rise of African Nationalism in South Africa*, p22

¹⁶⁹Odendaal A. 1984. *Vukani Bantu*, p196

¹⁷⁰Walshe P 1970. *The Rise of African Nationalism in South Africa* pp22-23

passed through the British Parliament with little opposition on 19 August 1909.¹⁷¹ The pleas of the delegation had fallen on deaf ears.

On 31 May 1910, the Union of South Africa was established, embracing a political dispensation that firmly entrenched white domination and a constitutional system where the formulation of so-called “Native Policy” was decided upon without any compulsion on those holding power to consult or formally consider the opinions of the black majority. Those who had led the Native Convention of 1909 came to understand that since they had been left in the political cold, it was up to them to create a vehicle that could formulate responses to government on matters that affected Blacks and to open up channels of communication with those holding power. This was particularly necessary in the face of the emerging Afrikaner nationalist movement in parliament that was pushing for an even more restrictive native policy and which would, in a few years, become the National Party.¹⁷²

Several of the early legislations put before the Union of South Africa parliament were a particular cause for concern. These included reservation of certain skilled jobs in the mining sector for Whites; criminalisation of certain breaches of labour contracts by Africans that did not apply to Whites; prevention of African membership of the Dutch Reformed Church in the two northern provinces; and attempts to formulate legislation that would severely restrict the ability of African farmers to own and operate farms outside of designated tribal area, later becoming the 1913 Land Act.¹⁷³ Responses to these measures were formulated by the leaders of the convention and they also tried to influence the appointment of the four White senators who represented native interests in the upper house of parliament.¹⁷⁴

On these basis, the South African Native Convention continued to function as a loose grouping that sought to advance the agenda of South Africa’s majority. It met again in 1911 and formed an executive which, in August 1911, resolved to draft a constitution to formalise the organisation and put it to the next meeting of the convention. Pixley ka Seme, a young lawyer and the drafter of the proposed constitution, had just returned from studying at Columbia and Oxford. He was particularly active in promoting the idea of a national congress that would promote Native Union. He did so through the press, circulars and meetings. In modern terms, he and others saw this union as a pressure group that could lobby government and ensure that the white senators who represented natives were informed of African opinion.¹⁷⁵

On 8 January 1912, over 60 delegates representing the African intelligentsia and many traditional leaders, or their representatives, again came together at the Wesleyan Church in Bloemfontein for a four-day conference, which led to the formation of the ANC.¹⁷⁶

In his opening speech, Seme strongly dedicated the new movement to unite the African people of South Africa, and other speakers repeatedly emphasised the need for Africans to speak with a single

¹⁷¹Odendaal A. 1984. *Vukani Bantu*, pp225-226

¹⁷²*Ibid.* p257

¹⁷³Walshe P.1970. *The Rise of African Nationalism in South Africa*, p31

¹⁷⁴*Ibid.* p33 &Odendaal A. *Vukani Bantu*, p258

¹⁷⁵*Ibid.* pp258-261 & 272 &Plaut M. *Promise and Despair* p162

¹⁷⁶*Ibid.* p270

voice. The constitution which was provisionally adopted committed the new organisation to the following objectives:¹⁷⁷

- a. The promotion of unity and mutual cooperation between the Government and the Abantu “Races” of South Africa.
- b. The maintenance of a central channel between the Government and the aboriginal races in South Africa.
- c. The promotion of educational, social, economic and political elevation of the native people of South Africa.
- d. The promotion of mutual understanding between the Native chiefs and the encouragement in them and their people of a spirit of loyalty to the British crown and lawfully constituted authorities, and to bring about better understanding between the white and black inhabitants of South Africa.
- e. The safeguarding of the interests of the native inhabitants throughout South Africa by seeking and obtaining redress for any of their just grievances.

Dube was elected as the first president of the ANC along with twelve other members of the executive which included journalists, lawyers, clergy, educators, and the administrators of traditional authorities. As a result, the movement that would be at the forefront of the struggle for liberation for the next 82 years was born, a movement that began with a call for unity and ultimately became a political party in the run up to the elections of 1994.

At the time that the Wesleyan Church was built, the surrounding area was Waaihoek, the first African suburb of Bloemfontein. Only a few other buildings of that period survive as testimony to the social engineering and forced removals over the intervening period that shifted the African population out of the city and into Mangaung Township to the east. Currently, the site is dominated by four cooling towers and the cooling station of the Bloemfontein Power Station and surrounded by light industrial businesses and the Motheo FET College.

014 The Great Place at Mqhekezweni

“A leader is like a shepherd. He stays behind the flock, letting the most nimble go on ahead whereupon the others follow, not realizing that all along they are being directed from behind”.

Chief Jongintaba Dalindyebo, Regent of the abaThembu, 1923-1954¹⁷⁸

While Mqhekezweni may appear like many of the surrounding villages, it was a metropolis of its time in the context of Tembuland of the late 19th and early 20th century. A closer examination of the story behind the buildings reveals a story of the layered history of the Great Place and how Tembuland people responded to the national and global changes that culminated in the establishment of a democratic society characterised by a respect of human rights, peace and reconciliation.

¹⁷⁷ Quote from the Tsala ea Becoana newspaper (17 February 1912) in Odendaal A. Vukani Bantu, p275

¹⁷⁸ Mandela N. 1994. Long Walk to Freedom, pp25-26

In Sub-Saharan Africa, from the land of the Ashanti in the west to Buganda and Zanzibar in the east and south to the far eastern part of the Cape Colony, where Mandela grew up, the practice of colonial administration, was to retain systems of traditional leadership in areas not suited to the settlement of European immigrants. This was for a number of reasons, but essentially related to cost savings relative to the imposition of direct colonial authority and for the ease of collecting tribute taxes and ensuring the provision of labour for colonial projects.¹⁷⁹ Despite an exploitative system of co-option, in many ways the retention of traditional leadership did permit a degree of social and political continuity and in particular the continuations of systems such as traditional law and authority as a means of managing everyday life. At the Mqhekezweni Great Place, the location of such traditional authority and, despite the disruption of the society caused by colonialism and apartheid, to a great extent, aspects of life there remain unchanged to the present day.

At the age of nine, Mandela came to Mqhekezweni, the residence of the regent of the abaThembu people, a predominantly isiXhosa speaking community. The regent, Chief Jongintaba Dalindyebo, had offered to mentor Mandela following the death of his father. Mandela spent seven years at Mqhekezweni.¹⁸⁰

Mandela describes that from the day of his arrival, he was impressed by the elders of the clan, comprising of the judicial court of abaThembu and how his “later notions of leadership were profoundly influenced by observing the Regent and his court”.¹⁸¹ These men would come to the Great Place at Mqhekezweni to resolve societal disputes, through arguing and adjudicating cases. This was in accordance with the universal conventions of justice.¹⁸²

In Mandela’s words, this was “democracy in its purest form” and that this influenced his personality and leadership style. The regent would put an issue to the assembly and let the men debate it at length before he joins in the discussion to sum it up and formulate a consensus. Where consensus could not be reached, another “parliamentary” session would be convened. Mandela was particularly impressed by the regent’s role, listening and guiding the debates.¹⁸³

The Great Place at Mqhekezweni is a typical example of the way traditional leadership functions in South Africa, namely through an assembly of men and the dispensation of justice by those who have grown wise through experience. Despite great variations in the physical form of such places, the local culture and traditions as well as the influence of the leader, the essential system, is the same everywhere. As at Mqhekezweni, such places still function throughout the country, dispensing justice and advice and resolving communal issues for people living in traditional rural areas. As such, they remain essential to the continuation of long held traditions of justice and community.

¹⁷⁹Freund B. *The Making of Contemporary Africa*, p126

¹⁸⁰Mandela N.1994.*Long Walk to Freedom*, pp17 & 20

¹⁸¹*Ibid.* pp19 & 24

¹⁸²Mandela N. 1994. *Long Walk to Freedom*, p26

¹⁸³Mandela N. 1994. *Long Walk to Freedom*, p26

3. JUSTIFICATION OF INSCRIPTION

In introducing and discussing the significance of the fourteen sites in this nomination, it is necessary to define the three core tenets that hold and communicate the significance of the fourteen sites. The tenets include Human Rights, Liberation and Reconciliation and are unpacked in the Table below.

Table 9: Tenets that describe the significance of the sites

Tenet	Description
1. (Loss of/Denial) Human Rights	<p>Pertains to a fundamental inalienable set of basic rights that belong to all humans and are based on shared values including dignity, fairness, equality, respect and independence. When these rights are violated or denied, they invariably lead to struggle. The loss of human rights can occur in many ways, for instance through oppression and discrimination by race, religion, sexual orientations, beliefs and values. Examples include the suppression of a section of the population, often minorities but in the case of South Africa it's the majority of people, through discrimination, colonialism, economic opportunism, or all of them.</p>
2. Liberation	<p>A country or group can be liberated from an oppressor through various ways, for example, through a struggle that may or may not be aided by outside intervention. Liberation is based on the presumption that humans are entitled to certain basic freedoms such as economic freedom, universal suffrage and the right to choose a government. When such freedoms are violated or lost, the natural response is struggle with the aim of achieving or recovering these.</p>
3. Reconciliation	<p>Reconciliation may entail a complex and often negotiated process by which groups in conflict set differences aside and agree on principles in order find a way to live together in peace (peaceful coexistence). Reconciliation is not always built into the struggle objectives. Sadly, liberation may have bloody consequences with history repeating itself.</p> <p>Hence, after liberation, there is not always reconciliation, and this may depend on how and what kind of liberation takes place.</p> <p>In the South African case, there was reconciliation between two broadly defined groups within the country, the oppressor and the oppressed, and reconciliation became the bedrock of a shared future.</p>

3.1.a Brief synthesis

The proposed World Heritage Property, *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*, encapsulates the legacy of the South African Liberation Struggle in the 20th century (hereafter referred to as the “struggle”). In this nomination the three tenets of human rights, liberation and reconciliation are inextricably bound together and overlap in the roles these played in the pursuit of peace and justice in South Africa. The interplay of these tenets paved the long road to freedom in the erstwhile apartheid pariah state that was reviled around the world due to its policies based on sufferings and dehumanising oppression. The proposed World Heritage Property commemorates and celebrates the contribution of the struggle to human rights in a global context.

More significantly, through its component sites and their symbolism, the proposed World Heritage Property foregrounds reconciliation as the ultimate triumph of human rights after a protracted liberation struggle. Liberation in the South African context is therefore not the same as what is known as independence in many other countries, particularly in Africa, where the achievement of independence from a colonial oppressor took place. Rather, the struggle in South Africa can be summarised in the vision of a “United, Non-Racial, Non-Sexist, Prosperous South Africa.”¹⁸⁴ Reconciliation as a prerequisite for a shared peaceful future is highlighted as a component of the Outstanding Universal Value of the proposed World Heritage Property. The justification for inscription rests on the collective symbolism of the fourteen sites that not only illustrate the aspects that make the struggle universally significant, but also show how the three tenets relate to one another, and how their interactions eventually played out as a globally celebrated victory contributing to peace and security.

The proposed serial nomination demonstrates the events and ideas that were at the core of the liberation struggle in South Africa and which a quarter century afterwards continues to inspire humanity to embrace reconciliation. The particular legacy of the struggle lies in the connections and interactions between human rights, liberation and reconciliation and the firm belief that human rights fundamentally and inherently belong to all. From the outset in 1912 when the ANC was formed, it was understood that the struggle was against a system that fostered and entrenched oppression on the basis of racial discrimination, rather than against a demographically delineated group. Firmly espoused by leaders throughout the liberation struggle, this notion paved the way for reconciliation: the regime’s way of thinking, was to entrench an ideology in the framework of the law. Reconciliation played a major role in preventing an escalation of political violence that cost 10 000 lives between 1991 and 1994 - alone. It is therefore regarded as one of the fundamental guarantees of peace and conflict resolution which the world has been yearning for from time immemorial.

Philosophies such as non-racialism and pan-Africanism persisted throughout the struggle, feeding into the vision that there should be a society based on human rights, where people are at peace with each other and in perpetual pursuit of equity and justice. The word *ubuntu* has its origins in the

¹⁸⁴The South Africa Constitution lays the basis for the construction of a democratic, non-racial, non-sexist, united and prosperous society based on justice, equality, the rule of law and the inalienable human rights of all (See : <https://www.gov.za/issues/20years/background>)

Nguni languages of Southern Africa, with variations of the same word existing in other languages of Southern Africa. The word is most commonly described as humanity, humanness or a human quality. Since 1980, following the Zimbabwe independence, *ubuntu* has been referred to as a philosophy. But it is not until the period 1993-1995 that *ubuntu* was defined as something connected to the proverb ‘*umuntu ngumuntu ngabantu*’, which is often translated as “a person is a person through other persons”.¹⁸⁵ *Ubuntu* suggests that humanity is not embedded in an individual, but is a quality that is co-substantively bestowed upon one other, which we owe to each other and through which we find one another. The philosophy of *ubuntu* was therefore taken as a guiding ideal for the transition from apartheid to majority rule in South Africa, ultimately leading to reconciliation between opposing parties that provided a basis for the building of a new society. This is demonstrated by the adoption of *ubuntu* in the epilogue¹⁸⁶ of the Interim Constitution of South Africa (1993) that “there is a need for understanding but not for vengeance, a need for reparation but not retaliation, a need for Ubuntu and not for victimisation”.

The South African liberation struggle gave rise to exceptional leaders, such as Mandela, through education and a strong belief in liberation. Mandela is globally recognised as the outstanding leader of the last phase of South Africa’s liberation and the reconciliation process which followed¹⁸⁷. Mandela therefore serves as a symbol of his particular style of leadership, in particular associated with the values that revolve around human rights, liberation and reconciliation, very instrumental in the liberation of his country. The proposed World Heritage Property is therefore not a celebration of Mandela himself but of the values and three tenets he is associated with and with which all fourteen sites have strong linkages.

To acknowledge Mandela’s Legacy and the values he stood for related to human rights, liberation and reconciliation, the United Nations passed resolutions that established a Nelson Mandela Day (18 July), a Nelson Mandela Peace Summit (24 September 2018), and a Nelson Mandela Decade of Peace (2019-2028). Speeches by UN Secretary General, H.E. Antonio Guterres again affirm the universal significance of Mandela’s contribution to humanity. Moreover, the UNESCO General Conference Resolution 33C/29 adopted by the 33rd General Conference: The Roads to independence: African Liberation Heritage, recognised that African Liberation Heritage is a common heritage of shared global values. While the South African liberation struggle may not be the first in which the relationship between human rights, liberation and reconciliation interactively drove a globally supported struggle to its conclusion, it certainly remains an outstanding and globally celebrated example of how the collective adherence to a common set of values known as human rights and the resultant “coming together” through reconciliation turned a country away from the abyss, while at the same time providing a framework within which ongoing work to achieve a better life for all can be pursued.

¹⁸⁵Christian B. N. Gade. 2011. "The Historical Development of the Written Discourses on Ubuntu". *South African Journal of Philosophy*. 30 (3): 303–329. See also: Tutu, Desmond (2013). "Who we are: Human uniqueness and the African spirit of Ubuntu"; "Desmond Tutu on Ubuntu". Retrieved 24 January 2019.

¹⁸⁶ "The Epilogue contains the negotiated agreement about how the divisions and strife of the apartheid era should be dealt with in the new democratic South Africa." – From Gade (2011), p313.

¹⁸⁷On Tuesday 10 November 2009, the United Nations (UN) General Assembly unanimously adopted Un General Assembly Resolution A/64/13 declaring the 18th July as Nelson Mandela International Day while Resolution A/72/243 put in place a Nelson Mandela Peace Summit and declared a decade of Nelson Mandela, confirming the universal significance of his legacy.

The South African liberation struggle remains an outstanding example of the relationship between human rights, liberation and reconciliation. The latter is a “coming together”, based on the collective observance to a common set of values known as human rights. The OUV presented here is that it is possible to go “full circle” from the denial of human rights to reconciliation.



3.1.b Criterion under which inscription is proposed and justification for inscription

The serial sites are inscribed under Criterion (vi) as they bear strong testimony to expressions and beliefs in human rights and the violation and denial thereof, to liberation (the quest for freedom) and reconciliation. They highlight the interconnectedness and dynamics between them that propelled the struggle to its celebrated conclusion, and are intertwined with intangible values, memories and meanings. The components of the struggle and its values are expressed in countless works of art, poems, songs, plays, books, films, academic discourses as well as the constitution of South Africa with its origins in the Freedom Charter, and amply justify criterion vi.

The site is proposed for inscription under the following criterion:

Criterion (vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance

The Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites nomination encapsulates the memories of a series of events, processes, ideas and belief systems associated with the fourteen sites that demonstrate the progression from the denial of human rights, through liberation and finally culminating in reconciliation. These events, processes, ideas and belief systems include: the meeting at Wesleyan Church, Waaioek to establish a political organisation that strives for equal human rights; the gathering at Walter Sisulu Square to adopt the Freedom Charter, which was the end of a long process; the young Mandela’s stay at Mqhekezweni and the indigenous governance system that provided inspiration throughout his leadership and for the reconciliation process after apartheid; the construction of the Union Buildings that symbolised the unity of British and Afrikaners and marked the start of exclusion of the black people from the Union of South Africa only to symbolise true unity after the struggle ended; the peaceful protests in the streets of Orlando

West on 16 June 1976 that were met with shootings, arrests and incarceration; the underground operation and collaboration of Blacks and Whites to fight for equal human rights (Liliesleaf); the coming together of African minds at the University of Fort Hare that fomented political thinking on African liberation; the rise of black education and the casting of the first vote at Ohlange by a black president, Mandela, in a liberated South Africa signifying the important role of education in liberation and self-determination; the signing of the constitution at Sharpeville, which is the site of forceful suppression and a horrific tragedy in the apartheid years that shook the world; and finally the transformation of Constitution Hill from a place where human rights were denied to where the constitutional court resides today to defend these human rights.

Each of the fourteen sites have been directly or indirectly affected by apartheid and its exclusionist laws and policies. Currently, these places trigger deep soul-searching and introspection as places of memory. The sites evoke these memories and now bring together people who used to be on opposite sides of the political divide while individually and collectively strengthening the resolve to uphold human rights through reinforcing a collective South African identity. The sites are therefore seen in a different light than before, and while some will forever evoke painful memories, these sites present an opportunity for oppressor and oppressed to find common ground and to embrace human rights and reconciliation as the basis for a shared peaceful future.

What is unique about the idea of liberation in South Africa, is that the seeds of reconciliation were embedded in the struggle from the start through the efforts of the ANC to promote equal rights and whose vision is clearly outlined in the Freedom Charter. This Freedom Charter encompasses the right to equality; human dignity; life; freedom of religion, belief and opinion; security; privacy; freedom from enslavement and forced labour; freedom of association; protest and freedom of assembly; freedom of association and politics; citizenship; freedom of movement and residence; housing; property; labour relations; protection of the environment; education, cultural and linguistic expression; access to information; administrative justice and to remain silent.¹⁸⁸ This document has formed the foundation for South Africa's 1996 constitution.

In a local and international context, the South African achievement of peace and reconciliation has, during the course of the struggle, inspired numerous events, works of literature, songs, and other movements, peace and reconciliation processes. Black artists such as Gerard Sekoto, George Pemba and Dumile Feni highlighted the realities of the environments in which they lived in their expressionist paintings. As the apartheid state became more repressive in the 1970s and 1980s, many more artists depicted resistance against the apartheid system. Thereafter, resistance art was increasingly recognised as a genre of expression directed at the white elite's oppressive exercise of power¹⁸⁹. Numerous poems, plays and novels were written about apartheid, including by Antjie Krog, Athol Fugard, Ingrid Jonker, Mongane Serote. Apartheid also inspired songs, not only by nationals such as Miriam Makeba, Brenda Fassie and Johnny Clegg, but also international artists such as Stevie Wonder, Eddy Grant and Youssou N'Dour. Many books were written during apartheid to tell the story of the struggle, from authors such as Rian Malan, Mark Mathabane, Mbulelo Mzamane, Bloke Modisane, Nadine Gordimer and J.M. Coetzee (the latter two being, both Nobel Prize Winners). In addition, well over a hundred feature length films and documentaries were made on

¹⁸⁸Chapter 2 – Bill of Rights, Constitution of the Republic of South Africa, 1996.

¹⁸⁹<http://www.medioclubsouthafrica.com/sport/35-culture/culture-bg/105-art#emerging>.

Mandela and other struggle heroes, life and oppression in South Africa in the apartheid years, or otherwise with an apartheid theme or relating to the impacts of apartheid, including *Witness to Apartheid* (1986), *The World Unseen* (2007), and *Forgiveness* (2004). Even in the post-apartheid era, photo and other exhibitions about apartheid abound within as well as outside South Africa. No other struggle for liberation has inspired so much expression by artists and through books, art, and films and other forms of art, in which individual and collective memories of the processes of liberation to attain human rights and reconciliation were, and are being immortalised.

National celebration, commemoration and ceremony has developed around the sites underscoring the messages about human rights and reconciliation: 21 March as Human Rights Day, 16 June as Youth Day and 9 August as Women's Day. All three anniversaries are enacted public holidays. Moreover, the United Nations passed resolutions that established a Nelson Mandela Day (18 July), a Nelson Mandela Decade of Peace, and a Nelson Mandela Peace Summit.

The significance of the fourteen sites and their relation to criteria (vi) is briefly described in Table 10.

Table 10: Significance of each site for Criteria vi

Site	Significance	Relevance to Criterion (vi)
001 - Union Buildings	<p>The Union Buildings is a monument built to stand for the forged unity of the Afrikaner and the British communities and the amalgamation of their respective territories into a unitary state, thus marking the birth of South Africa. The construction of the Union Buildings was the climax of a more than a century long ambivalent relationship between the two communities, of fighting together, and fighting each other. The majority of people, namely Blacks, were not included in this thrust towards a united South Africa. The Union Buildings were a symbol of white domination and patriarchal government in South Africa as they are housed in the executive of the apartheid government, which became an internationally reviled and condemned administration. During apartheid, the site was the place where the unprecedented Women's March of 1956 aimed at dismantling apartheid and gender equality took place. After the first democratic election in 1994, Union Buildings housed the first democratically elected president of a united South Africa and President Mandela ushered the country in an all-inclusive unity.</p>	<p>The Union of the Afrikaner and the British communities marked the end of colonial resistance and the start of eight decades of the struggle because of the denial of basic human rights. This includes the right to vote by black South Africans. As the Union Buildings were being built in 1912, the meeting in Waaihoek happened. The Union Buildings are also a reminder of the Women's March in 1956 and the struggle that women endured in South Africa for equality. Since 1994, after the first democratic elections, the Union Buildings have become the symbol of reconciliation and a united South Africa where people of all races enjoy equitable terms of unity.</p>
002 - Walter Sisulu Square	<p>The then undeveloped square in the oldest township of Johannesburg was used as a venue for community gatherings. Unlike in the adequately resourced public venues in the white areas, there was no public hall or auditorium in Kliptown. For the 1955 Congress of the</p>	<p>The site represents the foundation of freedom in South Africa, with the adoption of the Freedom Charter and its public celebration. The Freedom Charter resonates closely with the UN Declaration for Human Rights in 1948, which was often</p>

	<p>People which penned and unveiled the Freedom Charter, the place was desolate and characterised by dust whipped up by the winter breezes. Hence the landscape personified the circumstances under which the Freedom Charter was launched. Related to the ten pillars of the Freedom Charter, is the assertion that South Africa belongs to all the people who live in it. It marks the foundation of the struggle and reconciliation of the oppressor and oppressed. The adoption of the Freedom Charter placed a strong emphasis on human rights that are universally relevant.</p>	<p>referred to in developing a practical document to guide the shaping of freedom in the South African context.</p> <p>The Freedom Charter eloquently expresses the meanings and sentiments of human rights, liberation and reconciliation and describes a future South Africa that belongs to all who live in it, black and white. As the struggle drew to an end, the Freedom Charter provided a clear way forward for South Africa and formed the basis for the South African constitution. Its significance lies in it being an idea that evolved to address inequality and conflict, one that was penned and adopted to guide a country to freedom of the body and mind.</p>
<p>003 - Sharpeville Massacre Site: Police Station</p>	<p>On 21 March 1960 several hundred Africans were injured and 69 killed when South African police opened fire on unarmed protestors in the township of Sharpeville, protesting against the apartheid regime's racist pass laws. The fracas started at the Police Station where protestors were picketing. The Sharpeville Massacre, as the event became known, signalled the start of the armed resistance in South Africa, and prompted worldwide condemnation of the country's apartheid policies. The events at Sharpeville deeply affected the attitudes of both black and white in South Africa and provided a major stimulus to the development of an international Anti-Apartheid movement. South Africa was never the same following this bloody atrocity. Its internal politics over the following decades were greatly affected as well as the country's relationship with the rest of the world soured.</p>	<p>Sharpeville marked a turning point in the struggle. The peaceful protest against the carrying of passes was answered by a mass shooting that caused an international outcry of the brutality of the apartheid regime. In April 1960, the question of apartheid was brought up in the United Nations Security Council for the first time which demanded that the regime abandoned its separatist policies and racial discrimination that violated the Declaration of Human Rights. When this request was ignored, this led to increased pressure on the South African Government from the international community, with many countries condemning the denial of human rights and boycotting South African goods.</p> <p>The quest for Human Rights came full circle when the new South African constitution was signed into effect at Sharpeville on 10 December 1996. Here, Mandela unveiled a plaque at the Sharpeville Memorial "in memory of those who</p>

		<p>gave their lives for a free and just South Africa". The Sharpeville Memorial is a dedication to human rights, while the day of the massacre, 21 March, is commemorated as Human Rights Day. The massacre that took place here inspired not only international outrage but also made a contribution to the universal human rights discourse and remains the source of inspiration for the country's human rights commitment.</p>
<p>004 - Sharpeville Memorial Garden</p>	<p>On 21 March 1960 several hundred Africans were injured and 69 killed when South African police opened fire on unarmed protestors in the township of Sharpeville, protesting against the apartheid regime's racist pass laws. Most of the victims fell on what was then an open ground west of the Sharpeville Police Station on which a Memorial Garden has been established in honour of the victims and commemorate the event.</p>	<p>Sharpeville marked a turning point in the struggle. The peaceful protest against the carrying of passes was answered by a mass shooting that caused an international outcry of the brutality of the apartheid regime. In April 1960, the question of apartheid was brought up in the United Nations Security Council for the first time which demanded that the regime abandoned its separatist policies and racial discrimination that violated the Declaration of Human Rights. When this request was ignored, this led to increased pressure on the South African Government from the international community, with many countries condemning the denial of human rights and boycotting South African goods.</p> <p>The South African constitution was signed into effect at Sharpeville on 10 December 1996. Here, Mandela unveiled a plaque at the Sharpeville Memorial "in memory of those who gave their lives for a free and just South Africa". The Sharpeville Memorial is a dedication to human rights, while the day of the massacre, 21 March, is commemorated as Human Rights Day. The massacre that took place here inspired not only international outrage but also made a contribution to</p>

		the universal human rights discourse and remains the source of inspiration for the country's human rights commitment.
005 - Sharpeville Grave Site A	On 21 March 1960 several hundred Africans were injured and 69 killed when South African police opened fire on unarmed protestors in the township of Sharpeville, protesting against the apartheid regime's racist pass laws. Sixty-three of the sixty-nine victims were buried in a row ca 87 m long.	<p>Sharpeville marked a turning point in the struggle. The peaceful protest against the carrying of passes was answered by a mass shooting that caused an international outcry of the brutality of the apartheid regime. In April 1960, the question of apartheid was brought up in the United Nations Security Council for the first time which demanded that the regime abandoned its separatist policies and racial discrimination that violated the Declaration of Human Rights. When this request was ignored, this led to increased pressure on the South African Government from the international community, with many countries condemning the denial of human rights and boycotting South African goods.</p> <p>The South African constitution was signed into effect at Sharpeville on 10 December 1996. Here, Mandela unveiled a plaque at the Sharpeville Memorial "in memory of those who gave their lives for a free and just South Africa". The Sharpeville Memorial is a dedication to human rights, while the day of the massacre, 21 March, is commemorated as Human Rights Day. The massacre that took place here inspired not only international outrage but also made a contribution to the universal human rights discourse and remains the source of inspiration for the country's human rights commitment.</p>

<p>006 - Sharpeville Grave Site B</p>	<p>On 21 March 1960 several hundred Africans were injured and 69 killed when South African police opened fire on unarmed protestors in the township of Sharpeville, protesting against the apartheid regime's racist pass laws. Of these graves, 63 are in a single row that runs north-south and six are in a separate row about 4 metres to the southwest of the main row, which make up Sharpeville Grave Site B.</p>	<p>Sharpeville marked a turning point in the struggle. The peaceful protest against the carrying of passes was answered by a mass shooting that caused an international outcry of the brutality of the apartheid regime. In April 1960, the question of apartheid was brought up in the United Nations Security Council for the first time which demanded that the regime abandoned its separatist policies and racial discrimination that violated the Declaration of Human Rights. When this request was ignored, this led to increased pressure on the South African Government from the international community, with many countries condemning the denial of human rights and boycotting South African goods.</p> <p>The South African constitution was signed into effect at Sharpeville on 10 December 1996. Here, Mandela unveiled a plaque at the Sharpeville Memorial “in memory of those who gave their lives for a free and just South Africa”. The Sharpeville Memorial is a dedication to human rights, while the day of the massacre, 21 March, is commemorated as Human Rights Day. The massacre that took place here inspired not only international outrage but also made a contribution to the universal human rights discourse and remains the source of inspiration for the country’s human rights commitment.</p>
<p>007 - Liliesleaf</p>	<p>In 1961, Liliesleaf Farm in Rivonia was purchased by Arthur Goldreich and Harold Wolpe and served as the headquarters for the underground movement and as a safe house for political fugitives. The purchase was made using SACP funds. Mandela needed a safe place from which to</p>	<p>Liliesleaf stands as testimony to the non-racial nature of the struggle, and how people from a privileged background supported the struggle at great risk to their own well-being and that of their families. Different races worked together fighting an unjust system that denies others human rights. The</p>

	<p>operate and lived there under the assumed name of David Motsamayi, a worker in blue overalls “employed” by the owner to look after the farm. On 11 July 1963, security police raided the farm and arrested 19 members of the underground, charging them with sabotage. They were meeting in the thatched room and were stunned by the raid. The trial, which ran from October 1963 to June 1964, culminated in the imposition of life sentences for eight of the accused.</p>	<p>Whites involved in Liliesleaf remind us of the phenomenon of “men and women of conscience” throughout the ages. Not long before in the Second World War, a person's moral sense of right and wrong, acted as a guide to one's behaviour when scores of Jews were saved from death and torture at the hands of the Nazis. Their collaboration with the oppressed showed that the quest for liberation and human rights is broad-based and universal and further strengthened the potential for reconciliation.</p>
<p>008 - 16 June 1976 – Streets of Orlando West</p>	<p>The Soweto uprising was mainly a protest led by black school children in South Africa that began on the morning of 16 June 1976. Students from numerous schools began to protest in the streets of Soweto in response to the introduction of Afrikaans as the medium of instruction in black schools. It is estimated that 20 000 students took part in the peaceful protests. When police had barricaded the road along their intended route, the leader of the action committee asked the crowd not to provoke the police and the march continued on another route, eventually ending up near Orlando West High School. The police set their dog on the protesters and began to shoot directly at the children. The number of protesters killed by the police is thought to be 176, but estimates of up to 700 have been made. In remembrance of these events, 16 June is now a public holiday in South Africa, named Youth Day.</p> <p>Among the first students to be shot dead were 15 year old Hastings Ndlovu and 13 year old Hector Pieterse. They</p>	<p>The site is testimony to the power of youth as a group in society to resist and effect change. After June 16, South Africa would never be the same. The killing of Pieterse as a symbol of all the students protesting that day, led to introspection by South Africans to respect the human rights of children. Today, this is commemorated on 16 June 1976 as National Youth Day. The images of Pieterse being carried through the streets of Orlando West became an internationally recognised symbol of apartheid oppression. When the regime killed a great number of schoolchildren on June 16, shock waves reverberated throughout the entire country. Once again, the international community was reminded of the injustices of apartheid which strengthened the determination to isolate South Africa.</p> <p>Later on in years, in the aftermath of 16 June 1976, South Africa embarked on the road to reform, repealing some of the draconian laws which infringed on human rights. Within a decade, dialogue slowly started between the opposing sides, the oppressor and the oppressed. This would ultimately</p>

	<p>were shot at Orlando West High School.^[20] The photographer, Sam Nzima, took a photograph of a dying Pieterse as he was carried away by Mbuyisa Makhubo and accompanied by Pieterse's sister, Antoinette Sithole. The photograph became the international symbol of the brutalities of the apartheid regime.</p>	<p>culminate in a celebrated negotiated settlement. The negotiated settlement or reconciliation and restoration of human rights is South Africa's iconic contribution to the supreme human ideals on conflict resolution.</p>
009 - Constitution Hill	<p>Constitution Hill has a history dating back to 1893, when the doors to the Old Fort first opened as a prison for white men. Later, it briefly served as a military fort. It was a penal site for those who opposed the state systems from Boer fighters of the South African war, striking mine workers (1922) to Rivonia Trialists in the 1960s. After South Africa became a democratic country in 1994, and in accordance with the national ethos of reconciliation, the precinct was renamed Constitution Hill and a historic decision was taken to locate the Constitutional Court on the premises. It is the highest court in the land, ensuring the rights and dignity of all South Africans. The court's arbitration is premised on fair application of South Africa's constitution and its Bill of Rights.</p>	<p>Though the Constitution Hill is today the centre of human rights protection, it was once the site of numerous human rights abuses, including torture and detention without trial. During the apartheid era, a number of struggle icons such as Mandela, Gandhi, Madikizela-Mandela, Slovo, Albertina Sisulu and Meer were detained at the site.</p> <p>This landmark is an example of a site that was once marked by human rights abuse to one which dispenses justice. The former prison now houses the Constitutional Court, with the constitution as a statutory measure against human rights abuses. At the centre of the plaza, burns the flame of democracy.</p>
010 - Ohlange	<p>In a social and physical landscape where the majority of South Africans were denied schooling or at best were subjected to inferior schooling based on the agenda of the oppressor, the Ohlange Native Industrial Institute was the first educational institution in South Africa to be founded by a black person. It was called "Ohlange" by Dube based on the word "uhlanga" which means the point of new growth in a plant or ancestry or race. To Dube, there was no</p>	<p>The site is a response to the denial of the basic human right to education. The school was a visionary expression by Dube that education would be key in the process of liberation and consequently shaping the future of black South Africans. In 1994, Mandela purposefully cast his vote at Ohlange, symbolically marking the introduction of the right to vote in South Africa, one of the most cherished human rights. A famous quote of Mandela on education:</p>

	<p>returning to traditional society: for him self-reliance and education went hand in hand with liberation. He went on to be elected as the first president of the newly formed ANC at the Waaihoek Wesleyan Church in Bloemfontein. It was here that the idea of a unitary state transcending ethnic-based politics was first accepted. The school itself continued to flourish, becoming a formidable institution. Many prominent South Africans received their education there, including the Nobel Laureate Albert Luthuli, a former president of the ANC in the 1950s and 1960s.</p>	<p>“Education is the most powerful weapon which you can use to change the world. Education and sharing of ideas remained a priority throughout the struggle, including placing cadres in education institutions throughout the world”.</p> <p>Symbolically, Ohlange can therefore be seen as being at the start and finish of the tortuous journey to attain the rights for education and the right to vote. The baton was passed to Mandela for the final lap which he completed standing next to Dube’s grave with the famous epilogue: “Mr President, I have come to report to you that South Africa is free today”.</p>
011 - University of Fort Hare	<p>Under apartheid, higher education was skewed in ways designed to entrench the power and privilege of the ruling White minority. Fort Hare was, for a long period of time, the only institution which offered advanced education for black people. The introduction of the 1984 constitution, with its distinction between “general” and “own affairs”, further entrenched apartheid divisions in the education system of South Africa. By the beginning of 1985, a total of 19 higher education institutions had been designated “for the exclusive use of whites”, two “for the exclusive use of Coloureds, two for Indians and six for Africans”. The public architecture of Fort Hare demonstrated that the institution was under-resourced and largely dependent on the magnanimity and goodwill of the protestant missionaries. What is incredible and needs to be celebrated, is not the architectural merit of the buildings, but how this</p>	<p>The University of Fort Hare boasts a remarkable inventory of its alumni including some of South Africa and the African continent’s prominent statesmen, civic and corporate leaders. Fort Hare produced an intellectual environment where African minds were brought together and spawned political consciousness about human rights, liberation and reconciliation. It became the cup from which many leaders of African liberation movements drank, a place where ideas originated, were stimulated and nurtured.</p> <p>Mandela is quoted in his autobiography as saying: “For young black South Africans like myself, it (Fort Hare) was Oxford and Cambridge, Harvard and Yale, all rolled into one.”</p>

	constrained landscape could nurture individuals like Mandela, who have espoused universally cherished human values such as reconciliation and forgiveness.	
012 University of Fort Hare: ZK Matthews House	The inscription of the University of Fort Hare: ZK Matthews House is in recognition of Prof ZK Matthews work at the University of Fort Hare and his contribution to the development of intellectual ideas about freedom. The house provides an important linkage between three sites in this serial nomination including the University of Fort Hare and the Walter Sisulu Square. Intellectual brainstorming and meetings behind the scenes were held in this house in the run up to the Congress of the People which drafted and launched the Freedom Charter at the Walter Sisulu Square.	University of Fort Hare: ZK Matthews House is an important component of this serial nomination through the work of Professor ZK Matthews and as his residence it was a workshop for the production of ideas which made the University of Fort Hare what it was, an intellectual power house from whose alumni emerged many leaders and statesmen who have shaped the course of African history. It was in this house where ideas about the Freedom Charter were initially discussed, and in these documents are embedded from early in the struggle the tenets of Human Rights, Liberation and Liberation.
013 – Waaihoek Wesleyan Church	The oncoming Union of South Africa made the majority of the people to grow increasingly restless, considering the implications it had for the country. This led to various actions including delegations to Great Britain that turned out to be unsuccessful. After the Union of South Africa in 1910, black delegates from all over Southern Africa convened in Bloemfontein to propose and chart an alternative course for the country. The small church in which they met, stood in sharp contrast to the grandeur of the Union Buildings. The electric power generation cooling towers that were later built there, further dwarfed the Wesleyan Church. The contrast oddly resonates with the Outstanding Universal Value of the site as a starting point of	Waaihoek Wesleyan Church played a major part as the starting point of the struggle for freedom and human rights in South Africa. In 1912, several hundred people from different backgrounds and all four self-governing British colonies in Southern Africa met at the church in Bloemfontein to establish a national organization to protest against racial discrimination. This was in response to the growing concern by Blacks to the unity of the Afrikaners and the British (symbolised by the construction of the Union Buildings) where at constitutional, equity and labour level, the human rights of black people were increasingly compromised to the benefit of Whites. The main aim of the ANC was to bring all Africans together as one people, to defend their rights and freedoms

	<p>the struggle that progressed from the denial of human rights to opposition politics, followed by armed struggle, the pursuit of liberty the result of which was reconciliation.</p> <p>The significance of Waaihoek Wesleyan Church in Bloemfontein is that it is the place where in 1912 several hundred people from different backgrounds and all four self-governing British colonies met to establish a national organization, the ANC, to protest against racial discrimination. The establishment of the ANC marks the start of the struggle for liberation and human rights. Later on, the ANC became the largest liberation organisation in the struggle for freedom and justice in South Africa.</p>	<p>and to act as an organized grouping. The establishment of the ANC marks the start of the struggle for liberation and human rights in South Africa.</p>
014 – The Great Place of Mqhekezweni	<p>Mqhekezweni is significant for the influence it had on Mandela and how the traditional system shaped his leadership, first as a member and president of the ANC and later as the first president of South Africa. It is here where the young Mandela embraced debate, pursuing good governance based on consensus, or what he later referred to as “the pure form of democracy”.</p>	<p>Mqhekezweni is an example of traditional leadership where absolute value is placed on the collective, whose inclusive way of thinking bring about consensus into decision making. The good governance belief system practised here greatly influenced Mandela and his values, including those of equal human rights, consensus and reconciliation, are embedded in his legacy.</p>

3.1.c Statement of integrity

The sites are the physical focal points for the heritage they symbolise. The integrity of each of the sites and their heritage is fully intact and protected through management tools such as Heritage Impact Assessments, Visual Impact Assessments and a plethora of other regulations and laws. In addition, all sites have a buffer zone or other form of buffering mechanism to provide additional protection from threats that could affect the. As physical vessels that carry heritage, they are “whole”, and although some remain in their original state, others have been renovated or improved. In addition, interpretation mechanisms have been added to amplify the symbolism the sites carry and the messages they convey.

The proposed Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites World Heritage Property, rests strongly on Criterion vi. The sites were selected not as much for the physical attributes present on these, but because of their association with aspects of, and their role in South Africa’s liberation struggle. These associations are largely intangible, being connected to events, practices, (both traditional and legal), assemblies, incarceration, atrocities and ideas. The current nomination relies on how the sites illustrate the progress and development of the liberation struggle over a period of eight decades and demonstrate the functional linkages between the three dimensions of human rights, liberation and reconciliation.

001 Union Buildings, Meintjieskop, Pretoria

The Union Buildings is an imposing building complex built of sandstone and is 285m long and at least three floors high. It consists of two wings, each with a domed tower joined at the centre by a semi-circular structure (arcade). These design elements are the hallmark of the symbolism of unity and reconciliation. The buildings face landscaped (terraced) gardens to the south which form its façade. Although it is the seat of government, it is maintained in accordance with a conservation management plan sensitive to its heritage significance.

002 Walter Sisulu Square, Kliptown, Soweto

The Walter Sisulu Square of Dedication was an open piece of land next to a residential area at the time of the launch of the Freedom Charter in 1955. The recent construction of two blocks of retail and service buildings on the north and south sides, which now define the grounds, was part of an urban regeneration programme to provide support for small to medium businesses for the previously disadvantaged local communities. These modern structures provide a contrast and direct focus to the square, thereby contributing to its character. The several commemorative structures introduced in the square contribute to retaining its value and history.

003 Sharpeville Massacre Site: Police Station

The Old Police Station consists of several buildings which form a quadrangle. The main building component is the Charge Office which is a rectangular block 40m x 8m of red face-brick and corrugated-iron roof with hipped ends. The building complex has retained the original form and design, although the buildings require some repair work. A Site Management Plan for the conservation of the buildings has been prepared.

004 Sharpeville Memorial Garden

The Memorial is built on the killing ground where there is a frontispiece wall, and behind it the Garden of Remembrance and an Exhibition Centre to the north. These commemorative monuments contribute to amplify and retain the spiritual essence of the place.

005 Sharpeville Grave Site A

Victims of the Sharpeville Massacre rest at Phelindaba Cemetery, 2 km from the Sharpeville Old Police Station and massacre site. The graves are laid in one distinct row, c. 87m long and another short row with four graves to the southwest. New headstones were installed prior to the declaration of the graves as a National Heritage Site in 2003. The new dressing distinguishes the graves from other graves in the cemetery and aids to draw attention to them.

006 Sharpeville Grave Site B

Victims of the Sharpeville Massacre rest at Phelindaba Cemetery, 2 km from the Sharpeville Old Police Station and massacre site. The graves are laid in one distinct row, c. 87m long (Sharpeville Grave Site A) and another short row with four graves to the southwest (Sharpeville Grave Site B). New headstones were installed prior to the declaration of the graves as a National Heritage Site in 2003. The new dressing distinguishes the graves from other graves in the cemetery and aids to draw attention to them.

007 Liliesleaf, Rivonia, Johannesburg

The buildings at Liliesleaf that sheltered the cadres, including Mandela, still stand and have been substantially spruced up in order to aid their interpretation and presentation. The interventions have largely been sympathetic to the original simple design of outbuildings at a typical farmstead.

008 16 June 1976 – The Streets of Orlando West, Soweto

The streets of Orlando West roughly form a triangle of the roads and pavements along which students marched. The streets continue to serve vehicles as well as pedestrian traffic as was the case in 1976. Wear and tear of the surface is inevitable, and resurfacing will be necessary from time to time in accordance with municipal regulations. Permission will be issued in terms of Section 27 of the National Heritage Resources Act. This necessary routine of maintenance will not affect the stories and narratives connected with the streets.

009 Constitution Hill, Hillbrow, Johannesburg

There are four complexes of buildings on this site, which are in their original state. The Johannesburg Fort and the Number 4 prison remain relatively unchanged from the time that they were closed in the early 1980s, and currently are undergoing a gradual process of restoration.

At the Women's Gaol, two modern buildings have been built along each flank of its main courtyard. These are three storey buildings. The third floor is projecting over the wall of the courtyard. The courtyard has changed considerably from the time when it was a prison when it was filled with temporary wood-and-iron structure cells. These cells are currently represented in a steel girder outline in some places in the courtyard. The courtyard has been memorialised and contains interpretive plaques and a low-scale monument commemorating the female members of South Africa's first democratically elected parliament. Other courtyards in this complex remain intact as do the major radiating cell wings used for site interpretation.

The Constitutional Court itself and the courtyard in front of it, are on the site of another former prison complex. A notable feature of the building is the use of bricks from the demolished prison to create the rear wall of the main auditorium, thereby forming the backdrop to the judges' bench. In addition, the stairwells of this building have been retained and two of them stand as light boxes in the courtyard, with a third projecting through the roof of the new building, the actual functioning court.

Overall, the Constitution Hill Complex has been adapted for compatible use, which includes the Constitutional Court Services, interpretive facilities and visitors' amenities. The external features of the fort, the embankment, ramparts and the buildings' frames have been maintained. Interiors of buildings have been custom-redesigned for the current functions.

010 Ohlange, Inanda Durban

The site and relationship of its three physical components remain unchanged from the time when Dube was buried there. Most of the original buildings of the school remain part of it and form part of the buffer zone. To the immediate north, an amphitheatre is under construction and is intended as a facility for cultural and commemorative events associated with the site.

The modern house of the Dube family still stands. Nearby are the graves of Dube, his wife and children. The foundation remains of the old school are located immediately west of the burial ground.

Dube's second home stands across the 108812 Street from the southern end of the school and is a declared Heritage Landmark under the terms of the KwaZulu-Natal Heritage Act. In addition, the school is where Mandela cast his historic vote in 1994. The grave of Dube, whom Mandela addressed after voting, is located in a family burial ground and is protected by law and religious sanction.

011 University of Fort Hare, Alice

At the University of Fort Hare, the buildings that used to be the centrepiece of this academic institution remain preserved with minor extensions and interior alterations. They include the three buildings that flank the Freedom Square, the old Dining Hall and the Christian Union Buildings. A maintenance plan and budget allocation exist for the conservation of the buildings in accordance with the requirement to ensure heritage significance. Matthews' house still stands in a suburb of Alice. However, the structure requires significant repairs which have been confirmed through a Site Management Plan.

012 University of Fort Hare: ZK Matthews House

ZK Matthews' House is located in a rather blighted neighbourhood, although a feasibility study conducted in 2010 is optimistic about a proposed regeneration plan, envisioning a sport and education zone in this area.¹⁹⁰ The house retains its old form and design, but it is in a poor state – progressive decay of the structure (main building frame), weathered bricks, plaster and paint, broken fittings, broken floor tiles, and water ingress affecting walls. A Management Plan has been prepared in which remedial action will be taken as one of the commitments made when the site was declared a National Heritage Site.

013 Waaihoek Wesleyan Church, Bloemfontein

The Waaihoek Church where the inclusive congress was held in 1912 still stands intact after a restoration and stabilisation process was done recently. These interventions have been faithful to the original design and fabric, with none of the old fabric having been taken away. A site museum has been constructed on the eastern side to provide educational and interpretive materials.

Currently, the site is dominated by the four large cooling towers, and part of the Bloemfontein Power Station, which are immediately behind the old school building. While this is suspected to have been a deliberate act to depreciate the value of this important building, the cooling towers contribute to the character of the site due to their nature.

¹⁹⁰ Dept. of National Treasury. 2010. Alice Regeneration: High Level Feasibility Study (2010), pp29-30.

014 The Great Place at Mqhekezweni

This site has remained largely unchanged as the landscape is still rural and the buildings at the time Mandela lived there remain to this day. The principal structures at the Great Place at Mqhekezweni are the rondavels of a vernacular design. One of these was the bedroom of Mandela and his cousin and long-time compatriot, Justice. The plaster is expected to wither and the grass thatch roof deteriorates over time, requiring that a replacement and maintenance cycle be followed. The skills required for this maintenance are available as there are local artisans.

In conclusion, the elements described above defining the physical attributes of the fourteen sites, represent their integrity sufficiently to demonstrate the Outstanding Universal Value of the serial property.

3.1.d Statement of authenticity

Authenticity levels as expressed in associations, spirit and feelings are as high as when the events occurred during the struggle. In some cases, these are being amplified as the new South Africa that was born through reconciliation, peace and nation building, continues to unfold. The authenticity of each of the fourteen sites lies in how each propagates, maintains and permeates public consciousness of the events and memories connected with the sites, its symbolism and significance. The events and significance of each site have created an exceptionally rich tapestry of heritage through the eight decades and various phases of the struggle. Individually and as a collective, the sites provide powerful expressions of the values, courage and persistence that led to a globally recognised triumph against adversity.

Generally, in sub-Saharan African cultures, heritage is primarily defined by the association of practices, events and memories with places or properties, without specific regard to or specific value attributed to material evidence on the site. Although there are fourteen physical sites that are clearly demarcated, each one is an anchoring point for heritage or set of heritage that supports and produces the Outstanding Universal Value of the South African liberation struggle in the African as well as in the world context. It is memory rather than physical evidence that is important in connecting the sites to the events which they represent. The combination of sites illustrates the spectrum of major associations with the process of liberation and achievement of freedom through the attainment of human rights and reconciliation in South Africa. Since the Outstanding Universal Value of the fourteen sites is based on Criterion (vi), the traditions, ceremonies, associations, spirit and feeling of the places as well as use and function are more critical in demonstrating authenticity.

The spirit of Mandela, the values he espoused, and the philosophy of *ubuntu* as a local expression of global human rights that played such a significant role in anchoring the struggle and shaping the constitution of South Africa, are ample evidence in all fourteen sites. This includes those sites where horrific events took place but that today are places of reflection and remembrance, where the values that propelled the struggle forward are interpreted for present and future generations.

While each site is authentic in terms of retaining the location and sense of place, their collective authenticity shows the relationship between human rights (or the denial thereof), liberation (as the response through struggle) and (the eventual conclusion through) reconciliation.

001 Union Buildings, Meintjieskop, Pretoria

The Union Buildings remain the seat of South Africa's central government committed to upholding democracy and human rights. The memory of the historic women's march to the Union Buildings has been enshrined in the Women's day holiday commemorated on 9 August every year. There is a women's shrine in

the arcade of the Union Buildings is located, represented by a grinding stone and the proverbial words: “You strike a woman you strike a rock”.

The form and design have also been preserved since the time of construction in 1913. The building itself is therefore unchanged and the gardens remain as they were laid out then. As such, it remains the centre and symbol of the power of government and its ability to suppress or support the idea of freedom. It has been the home of the executive branch of government throughout the period covered by the events represented in this nomination.

Apart from the function and location of the Union Buildings, the south lawn of the site continues to be a place where people express their feelings concerning matters that they believe impact on their freedom. The function of the amphitheatre between the two wings of the building symbolises the freedom when used for the inauguration of state presidents of the democratic state.

The memorials and statues on the lawn, representing the oppressor, formerly oppressed and protests against oppression, are symbolic of the process of reconciliation that has been driven by Mandela, and contribute to the spirit of the site. The South African Police memorial where the names of all policemen killed in the line of duty since the formation of the country are inscribed, is particularly evocative in that it now includes the names of both those who enforced apartheid as well as those who defended the freedoms won through the struggle.

002 Walter Sisulu Square, Kliptown, Soweto

The Walter Sisulu Square of Dedication has been immortalised by the manifesto launched at the conference in 1955, the Freedom Charter. It was a visionary ideology many of the elements of which were incorporated in the Bill of Rights of the South African Constitution four decades later.

At the time of the Congress of the People, this site was an open and undeveloped area used only in informal ways. For the commemoration of the 50th anniversary of the Freedom Charter in 2003, it was developed as a memorial symbolising the aspirations of the Freedom Charter. While the physical square may have lost some of its authenticity, an open space in the centre is maintained and several memorials contribute to retaining the feeling and meaning of the site. For example, at the centre of the square burns the “Flame of Freedom”, symbolic of the form of universal freedom encapsulated in the Freedom Charter and contributing to the spirit of the square. Other memorials erected include the conical tower and the red face-brick voting cross which are both markers of the gathering that took place to draft the Freedom Charter.

003 Sharpeville Massacre Site: Police Station

The Sharpeville Massacre sparked world revulsion to human rights violations which the UN strongly condemned in Resolution 134. It also triggered so much soul-searching and introspection by all South Africans across the political and social boundaries which has led to the commemoration of the day as Human Rights Day and enacted as a public holiday on 21 March.

The police station still consists of the same material as at the time of the shooting, though the function of the building has changed to accommodate the small business industry of the township. A new police station has been opened in 2005, 1km away, in the same neighbourhood.

004 Sharpeville Massacre Site: Memorial Garden

The shooting occurred largely at an open space west and northwest of the Police Station, where now a Memorial Garden and Exhibition Centre have been established. The site therefore strongly retains its association with the events of that day and the memorial and museum add to its symbolic value.

005 Sharpeville Grave Site A

The 63 graves of the martyrs in Phelindaba Cemetery add to the authenticity of the site as they are a direct witness to the massacre. The particular importance of graves in African concepts of heritage lend further weight to their contribution to the authenticity of the site.

006 Sharpeville Grave Site B

The six isolated graves of the martyrs in Phelindaba Cemetery add to the authenticity of the site as they are a direct witness to the massacre. The particular importance of graves in African concepts of heritage lend further weight to their contribution to the authenticity of the site.

007 Liliesleaf, Rivonia, Johannesburg

One of the legacies of Liliesleaf are the court documents from the Rivonia Trial, the much-publicised conviction under apartheid of the cadres who operated from Liliesleaf, in particular the famous statement by Mandela made during the trial:

“During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”

The setting and form of Liliesleaf farm has remained the same and the buildings have been restored. Wherever possible, original materials have been used and where this was insufficient, reconstructed walls have been erected through the use of plaster rather than the original bricks. Concrete ring-beams have been added to hold the structures together where necessary. Some of the interior spaces have been retained or restored to the period associated with the underground movement.

The function of the farm as a safe house has changed as it currently serves as an Interpretation Centre. As such, it anchors the story of liberation, the non-racial aspect of the struggle, the role that people of conscience who had all the privileges under apartheid because of their race played in the struggle. It is the site that carries the post-liberation ethos of reconciliation. It illustrates all aspects of the subterfuge used to conceal the activists who hid there, their lives and that of the Goldreich family and its farm and domestic employees that provided the front for this subterfuge. The buildings display an accurate representation of the haven it presented for cadres of the armed struggle and the event that betrayed them. It is symbolic of other such sites used by the liberation movements in the period that they operated underground.

008 16 June 1976 – The Streets of Orlando West, Soweto

The protest march by students in the Streets of Orlando West was an important turning point in the liberation struggle, which continues to dominate public consciousness. The fact that it has generated multiple oral and textual narratives does not make its factual premise questionable; instead this has helped to keep topical the memory of 16th June 1976. A number of books including a PhD thesis have been written contributing diverse perspectives about the event and its significance. The student protest has been featured in many TV documentaries. June 16th has been dedicated as a public holiday in honour of the role of the youth of 1976. Nearby in the same township a museum was established with audio-visuals of June 16th. The June 16th foundation is a non-governmental organisation (not profit based) established to propound the ideals of the youth of 1976.

The streets of Orlando West on which the events of 16 June 1976 unfolded have been upgraded since the event, but still serve as roads. The feeling of the events that took place has been enhanced through the

establishment of memorials and a museum in the precinct of the streets. The strong association with the death of Pieterse, generally, though not correctly, regarded as the first student to die in the protests of 1976, is of particular symbolic significance. Thanks to the famous photograph taken by Sam Nzima of Makhubu carrying Pieterse's body whilst his sister, Sithole, is seen running alongside Makhubu. This image became the emblem of the student uprising and generally of the sacrifice made by ordinary people for freedom in South Africa and ignited international condemnation and mobilisation around the South Africa's liberation struggle. The site at which this photograph was taken therefore has a particular importance to this nomination. The commemoration of June 16 as Youth Day further confirms the events and keeps it in public consciousness.

009 Constitution Hill, Hillbrow, Johannesburg

Since the establishment of the Constitutional Court at the site, it has made many landmark judgements especially in matters in which group rights have been seen to be threatened or infringed. The Constitutional Court has earned a reputation for its unflinching resolve in upholding democratic constitutionalism. Constitution Hill is thus a living institution with practical meaning and functionality in the democratic state.

In 1983, Constitution Hill ceased to serve as a prison and in the post-apartheid South Africa, it has since been transformed into a museum. Part of the fort is used as the offices of the Constitution Hill site and the other part is used for interpretation and visitor facilities.

The three prisons, whilst used for a variety of purposes, remain physically unchanged from their original forms. As such, they well-represent a variety of forms of incarceration of prisoners of conscience and the many petty offenders found guilty of breaking racist and apartheid laws. The Women's prison has been restored and houses the South African History Archives, other NGOs and organisations, mainly associated with human rights.

The fourth building on the site, the Constitutional Court of South Africa, built at the heart of the prisons of the oppressors, is heavily symbolic of the triumph of freedom over adversity. Built between the remains of and with materials taken from the fourth prison, adds to the authenticity of its symbolic nature. The interpretive centre anchors the many aspects of the site as a fort, prison and the location of the Constitutional Court as the bastion for human rights, social justice, and equality of all people before the law.

010 Ohlange, Inanda Durban

The story of Ohlange Institute is legendary, showing how at the time someone deemed it necessary to establish a centre of vocational training. It was the realisation then, as it is now, that education is key to the advancement of society. Education hence becomes a human right. Mandela cast the landmark vote at Ohlange in 1994, recognising the thread that ran through many such places from the meeting in Waaihoek in 1912.

The two buildings on the site remain original. Dube's house is in its original form, the same house where his family lived for decades. The Old School Hall is as it was when Mandela came there on 27 April 1994 to cast his vote.

The location on a prominent hill in the heart of the community from which Dube and his ancestors came, remains intact, despite changes in the landscape and urbanisation in the surrounding area. The site retains its connections to the same community.

The grave of Dube is of particular importance in terms of authenticity. In African culture, the presence of the grave in Dube's familiar surroundings, retains his association with the place and as such, serves as a witness to his memory and legacy.

011 University of Fort Hare, Alice

The significance of the contribution of the University of Fort Hare is best illustrated in the illustrious list of its Alumni, which include not only the late President Mandela, but many other African liberation heroes from other African countries.

The buildings of the university are in a good state and have been well maintained over the period of their existence. The university has retained its function to be committed to the ideals of education especially for those coming from disadvantaged communities. What is quite outstanding and demonstrates its immense contribution to the struggle for freedom and advancement of societies, is Fort Hare's inventory of alumni, which includes a number of African statesmen, civic and corporate leaders. It was the cup from which many liberation leaders drank, and contributed to society. It is the ethos and essence of this has not substantially changed.

012 University of Fort Hare: ZK Matthews House

Professor ZK Matthews is remembered through the house in which he lived, and so is his influence on the intellectual landscape at Fort Hare. His ideas which formed the nucleus of the Freedom Charter and by extension the South African Constitution have shaped South African History.

013 Waaihoek Wesleyan Church, Bloemfontein

The story about organised resistance against the exclusive Union of South Africa began with a general conference held at the Waaihoek Wesleyan Church in Bloemfontein. Many key people were at the centre of this resistance and included Dube, Platjie, Mapikela and Pixley ka Seme. Bloemfontein was chosen because of its central location given the vast territory from which the delegates were drawn and the means of transport at the time. The church was an ideal venue as it concealed the political agenda. The main item on the agenda was to plan a response to the exclusion of the majority from the government of the Union of South Africa. It is important to note that all the three pillars which bind the sites together in this serial nomination defined the purpose of the meeting, that is, denial of human rights, liberation and the quest for inclusion. These principles of freedom withstood the taste of time as there was unwavering adherence to them.

The building has been restored in 2011 and is now what it really looked like in the early 20th century when it was used for the meetings that led to the formation of the ANC¹⁹¹. The destruction of its surroundings including the buildings and the forced removal of the Waaihoek community holds a secondary connotation that is symbolic of the treatment of urban African communities during the 20th century. This is emphasised by the strong industrial nature of the area where the building is located. The church is representative of the perceived "safe places" where people could meet in an otherwise alien and hostile environment in which they were regarded as secondary citizens if not citizens at all.

¹⁹¹Tomane Moteane and Roodt Architects (Jan 2012) Conservation Report Proposed Rehabilitation of the Founding Venue of the African National Congress in Waaihoek, Bloemfontein

The function of Waaihoek Wesleyan Church, evolved over time from function as both church and school to now when it functions as a commemorative site primarily.

014 The Great Place at Mqhekezweni

The Great Place at Mqhekezweni has evoked so much public interest as the childhood home of Mandela. It is mentioned in Mandela's biography as the cradle of the persona he later become: the embodiment of democratic values, good governance and human rights. In his official biography, *Long Walk to Freedom*, Mandela recounts his first impressions of the palatial home and the proceedings at the traditional parliament. The fact that his foster parents, the regent, David Jongindaba and his wife, Mary-Ema, are buried there renders the place a shrine.

This place represents an authentic and functional traditional leader's (royal) homestead with all of its functional components. The rondavel which was Mandela's bedroom (shared with his cousin Justice) remains there. Whilst more modern buildings have been added, these were primarily Mandela's gift, acknowledging the time he spent there as a youngster. By adding these new structures, Mandela also added to the authenticity of his association with the family. The buildings also do not detract in any way from the continued use of the Great Place at Mqhekezweni as the royal court of the King of the abaThembu. There was a common belief and practise among many homes in the migrant labour sending areas that a young worker's success is also measured by them adding to the layers of infrastructure in their homes, before building their own homes.

3.1.e Protection and management requirements

South Africa has a well-developed system for protection of its heritage and established through its heritage, environmental and land use planning legislation and associated frameworks.

These are set out in the following Acts of Parliament all of which combine to provide the protective framework necessary for the fourteen sites that make up this serial nomination. The sites have been declared as national heritage sites and are protected by the following legislation:¹⁹²

- World Heritage Convention Act, No. 49 of 1999: Provides for incorporations of the World Heritage Convention into South African law and for management of World Heritage Sites, and establishment of a body known as South African World Heritage Convention Committee (SAWHCC) to oversee implementation of the convention in the country.
- National Heritage Resources Act, No. 25 of 1999: Provides for protection of South Africa's National Estate and has been used to protect all of the properties. Other provisions of the Act provide for control of impacts on these sites.
- National Environment Management Act, No. 107 of 1998: Provides for a system of impact assessment and in so doing controls impacts on the properties.
- National Environmental Management: Protected Areas Act, No. 57 of 2003: Provides a range of environmental protections for World Heritage Sites and prevents mining and prospecting in such areas.

¹⁹² Ten sites are declared, even though there are 14 geographic units, because Sharpeville has 4 constituent parts – managed as one; the University of Fort Hare has two, also managed by one authority. The declarations cover all of them.

- Spatial Planning and Land Use Management Act, No. 16 of 2013: Through provisions for each municipality to have a Land Use Management System it determines and manages development rights and can be used to protect the areas in and around World Heritage Sites.

Management Authority:

The sites represent an array of situations, in terms of their tangible as well as intangible heritage sites, their stakeholders, how they are used, and the particular management challenges that they face. For that reason, each site has its own Management Authority that is firmly rooted in the local situation with reliance on local authorities and the involvement of stakeholders.

These local Management Authorities are linked to, and part of the overall Management Authority (See Figure 50). To distinguish this overall Authority from the Site Management Authorities (SMAs), it is designated as the World Heritage Management Authority (WHMA). It is accountable to South African Government through the National Heritage Council, the Department of Sports Arts and Culture and the National Focal Point – Department of Environmental Fisheries and Forestry, assisted by the SA World Heritage Convention Committee.

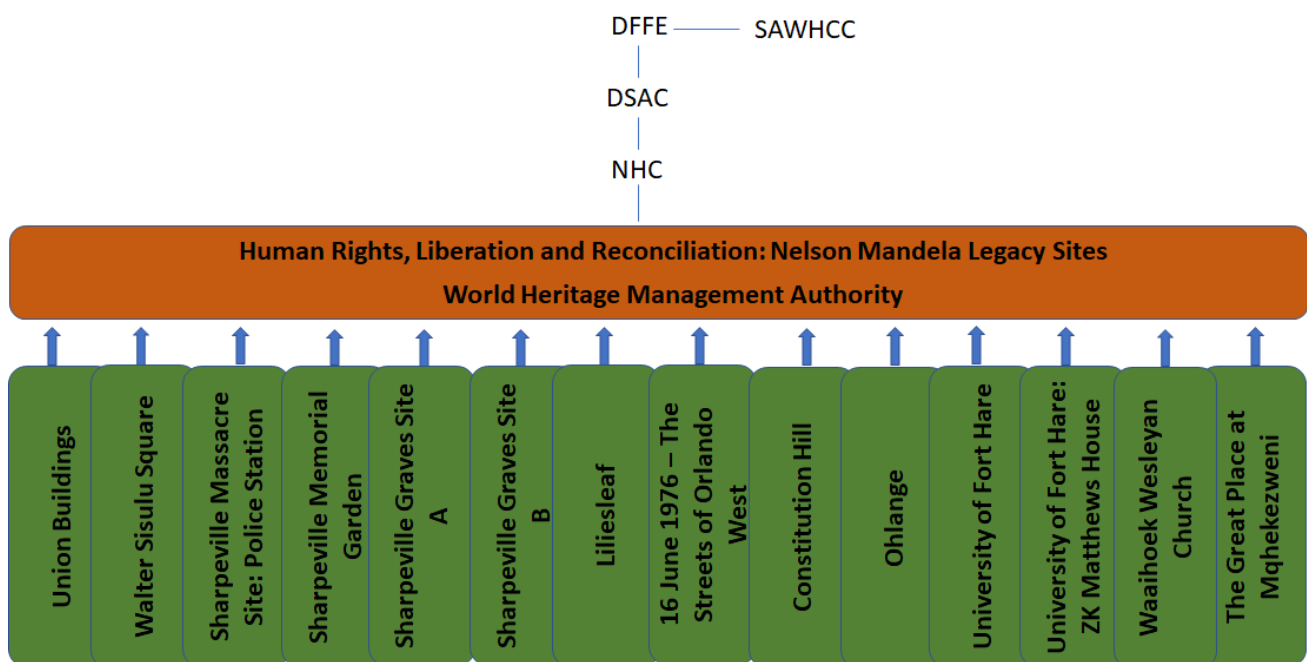


Figure 50: Overarching Management Authority Framework

WHMA is responsible for the management of the serial WHS as a whole and coordinates and oversees the activities of all the SMAs. This structure allows effective integration and holistic management, while letting the operational issues of site management be controlled by SMAs on the ground. WHMA must continue to be funded, provided with administrative capacity and chaired by the relevant designate of the National Heritage Council. And each site must be represented by the manager responsible for the day to day management of each of the fourteen sites that make up the current nomination. In addition, there must be a secretariat that is responsible for marketing, liberation route development, periodic reporting to DSAC and DFFE, fund-raising and monitoring (taking the MELI approach). The proposed structure for the WHMA is as follows:

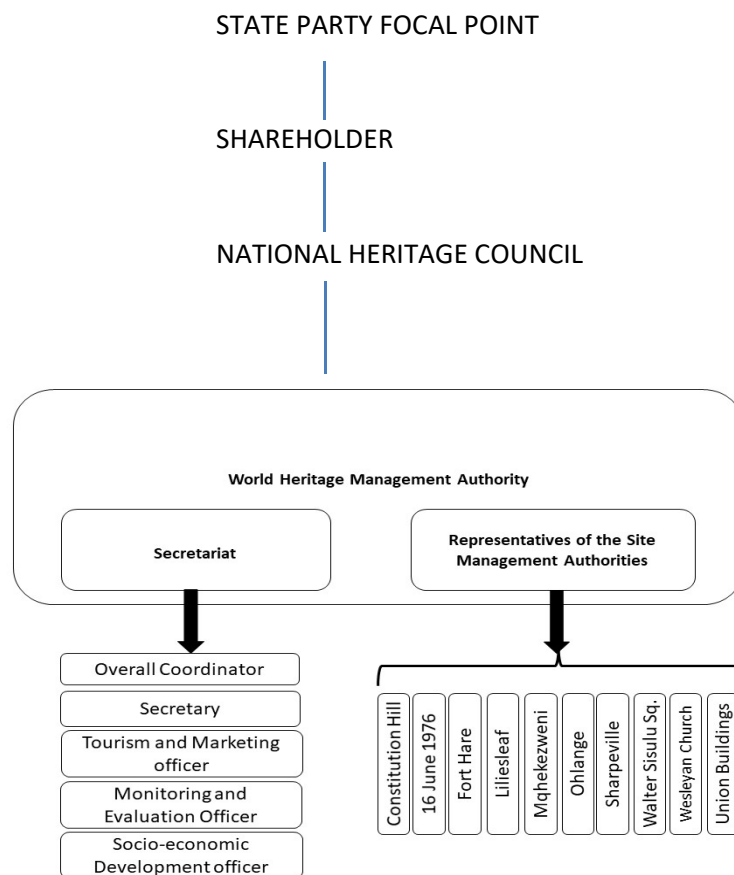


Figure 51: Proposed structure of the World Heritage Management Authority

Site Management Authorities

001 Union Buildings

The Directorate of Internal Communication in the Office of the President is currently responsible for the heritage services of the Union Buildings. The administrative arrangements firmly bring in the Department of Public Works (DPW) and the Ditsong Museum under the Office of the President, VIP protection and SAPS. This is to handle conservation and interpretation, to ensure that they are jointly responsible for the implementation of the Site Management Plan, including any matters that physically affect the site and the buffer zone. A maintenance budget is allocated to the Department of Public Works and makes provision for

personnel with the technical expertise to maintain the buildings following the prescripts of a Conservation Management Plan (CMP). The CMP has been integrated into the Site Management Plan (SMP).

002 Walter Sisulu Square

The City of Johannesburg Arts, Culture and Heritage Services is responsible for the management of the site. The following is the management structure:

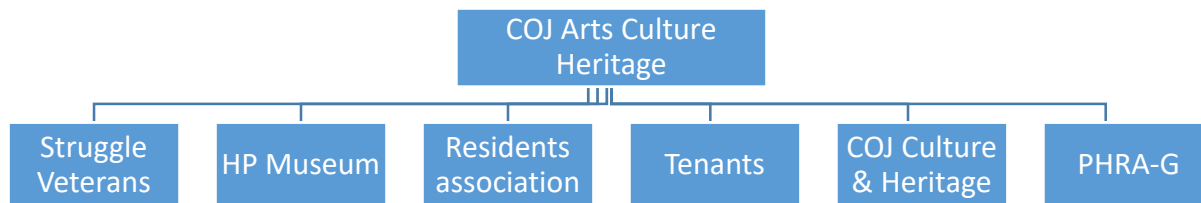


Figure 52: Site management structure of Walter Sisulu Square

003 Sharpeville Massacre Site: Police Station

004 Sharpeville Memorial Garden

The Sedibeng District Municipality Department of Sport Recreation Arts, Culture & Heritage is responsible for the management of the Sharpeville Police Station and Memorial Garden. An officer from the Department of Sport Recreation Arts, Culture & Heritage has an office in the Old Police Station building and has overall responsibility for the site. A Tourism Officer operates from the Interpretive Centre. Security guards are stationed at the Old Police Station, Interpretive Centre and Phelindaba Cemetery.

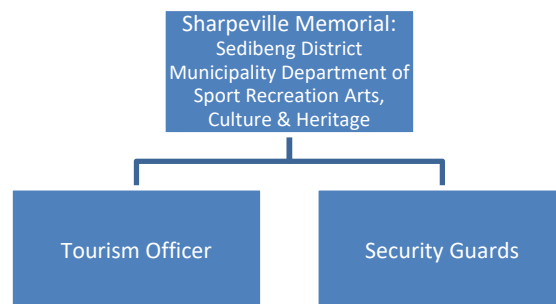


Figure 53: Sharpeville Police Station and Memorial Garden

005 Sharpeville Graves Site A

006 Sharpeville Graves Site B

Sharpeville Graves Site A and Sharpeville Grave Site B in Phelindaba Cemetery is managed by the Emfuleni Local Municipality.

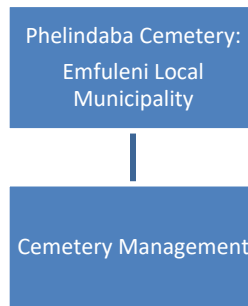


Figure 54: Management structure of Phelindaba Cemetery

007 Liliesleaf

Liliesleaf is managed by the Liliesleaf Board. The current organisational structure is well-resourced to meet operational requirements of a World Heritage Site. It provides room for outsourcing specialist services that may be required from time to time, for example on conservation of the historical structures and World Heritage Periodic Reporting.¹⁹³

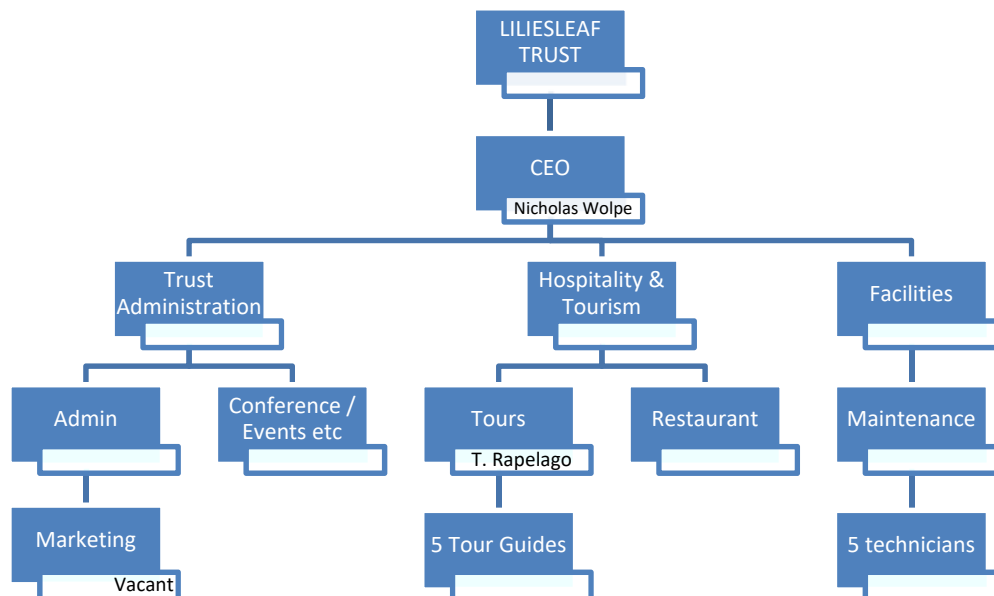


Figure 55: Structure of Liliesleaf Board

¹⁹³Source: Liliesleaf Trust.

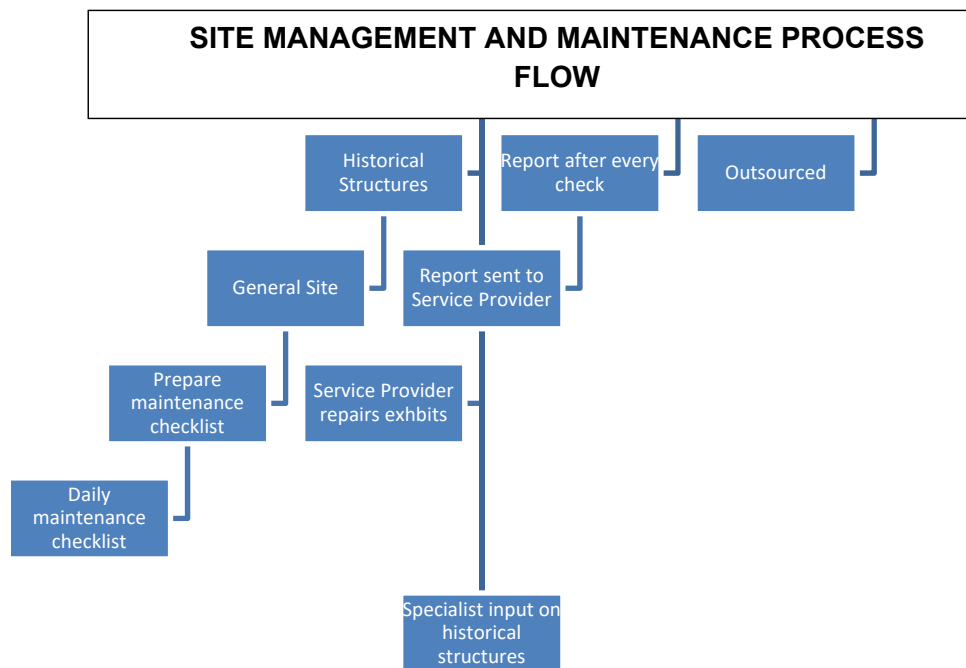


Figure 56: Structure of the Organisation of Liliesleaf

008 16 June 1976: The Streets of Orlando West

The City of Johannesburg Arts, Culture and Heritage Services is responsible for the management of the site. The following is the management structure:

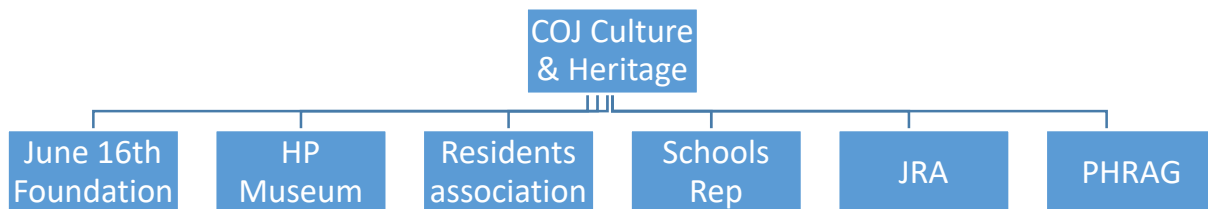


Figure 57: Site Management Authority Structure of 16 June 1976

009 Constitution Hill

Each Agency represented should be tasked with specific functions pertaining to its role in ensuring the conservation and sustainable management of Constitution Hill. The SMA should consist of representatives of the following stakeholders:

- The Constitution Hill Development Company;
- The Gauteng Growth and Development Agency;
- The Constitutional Court of South Africa;
- Department of Public Works; and
- Other agencies could be identified as having a significant role in aspects of site management.

These agencies interface with the Constitution Hill Trust when necessary, otherwise the Chief Executive Officer (CEO) should be the port of call.

Under the CEO, the organisational structure proposed in the Strategic Plan is sound for the operational requirements of a World Heritage Site. It is adapted from the existing framework, so that most of the proposed technical positions have incumbents. The structure provides for outsourcing specialist services that may be required from time to time, for example, conservation of the historical structures and World Heritage Periodic Reporting.¹⁹⁴

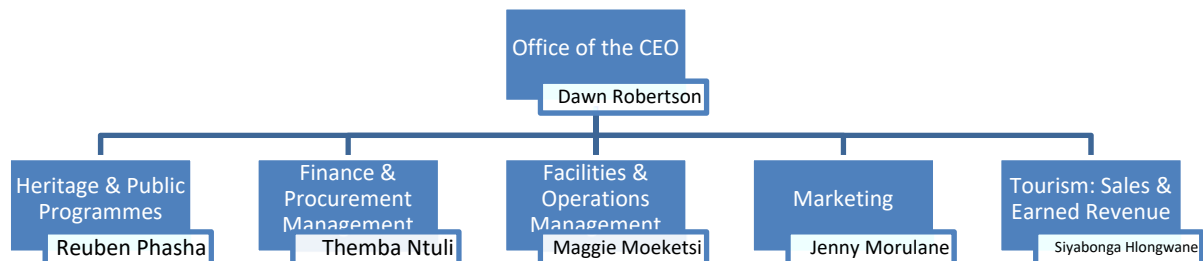


Figure 58: Organisational Structure of Constitution Hill

Heritage and Public Programmes Division

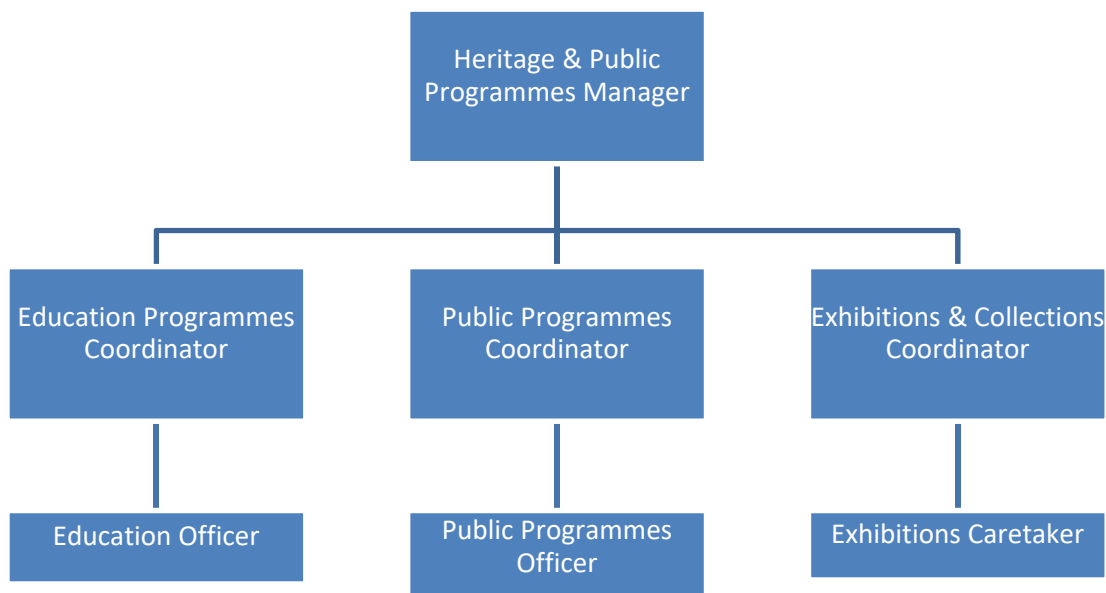


Figure 59: Organisational Structure of Heritage and Public Programmes division

010 Ohlange

The Principal of Ohlange High School is currently responsible for the site. Representatives of the family of Dube have a stake in the administration. The following agencies will also play a role in the management of the site:

- The national Department of Arts and Culture;

¹⁹⁴Source: Constitution Hill Development Company. Strategic Plan 2017/18 to 2019/20: pp 34-36, 38.

- KZN Department of Arts & Culture; and
- eThekweni Metropolitan Municipality.

011 University of Fort Hare

The World Heritage project is a portfolio under the office of the Vice Chancellor, although there are plans that this responsibility will be delegated to a department or unit of the University in the future. The Vice Chancellor may co-opt stakeholders to serve in a decision-making sub-committee focussed on World Heritage issues to function in accordance with the World Heritage Convention Act. The following stakeholders should be considered:

- The Raymond Mhlaba Local Municipality;
- The Amathole District Municipality;
- Relevant conservation bodies registered with SAHRA;
- Local Tourism Organisation (LTO); and
- Nkonkobe Economic Development Agency (now the Raymond Mhlaba Economic Development Agency).

The subcommittee should deal with the following:

- Implementing the tasks outlined in Section 8 of this SMP.
- Communicating regularly with other stakeholders and authorities.
- Monitoring the site.
- Managing and mitigating risks.
- Providing input and expressing opinions on proposals for work of any nature on the site.
- Raising and allocating funds for management of the site.
- Coordinating the responsibilities and work of its members and other stakeholders regarding the site.
- Investigating possibilities for coordinating with community and other tourism initiatives in Fort Hare as well as the local and district municipalities.
- Developing and implementing policies.
- Assisting in the development of accessibility and tourism on the site.
- Entering into a heritage agreement with SAHRA.

012 University of Fort Hare: ZK Matthews House

The buildings are curated by the Department of Public Works in collaboration with the University of Fort Hare.

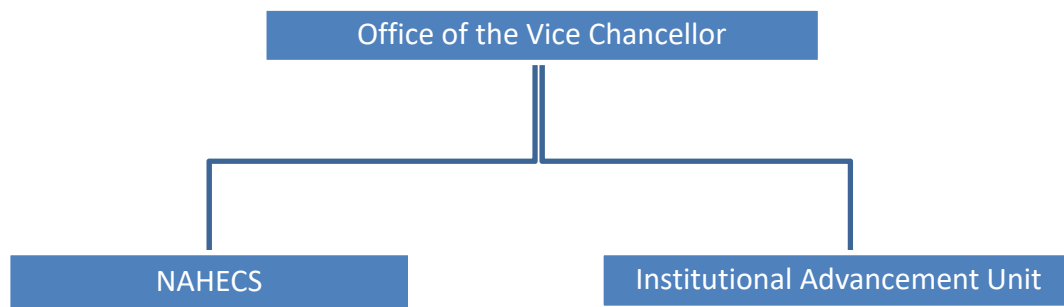


Figure 60: Current management arrangements at the University of Fort Hare

013 Waaihoek Wesleyan Church

The site is managed by the Free State Province Department of Sport, Arts, Culture & Recreation with a Site Manager appointed.

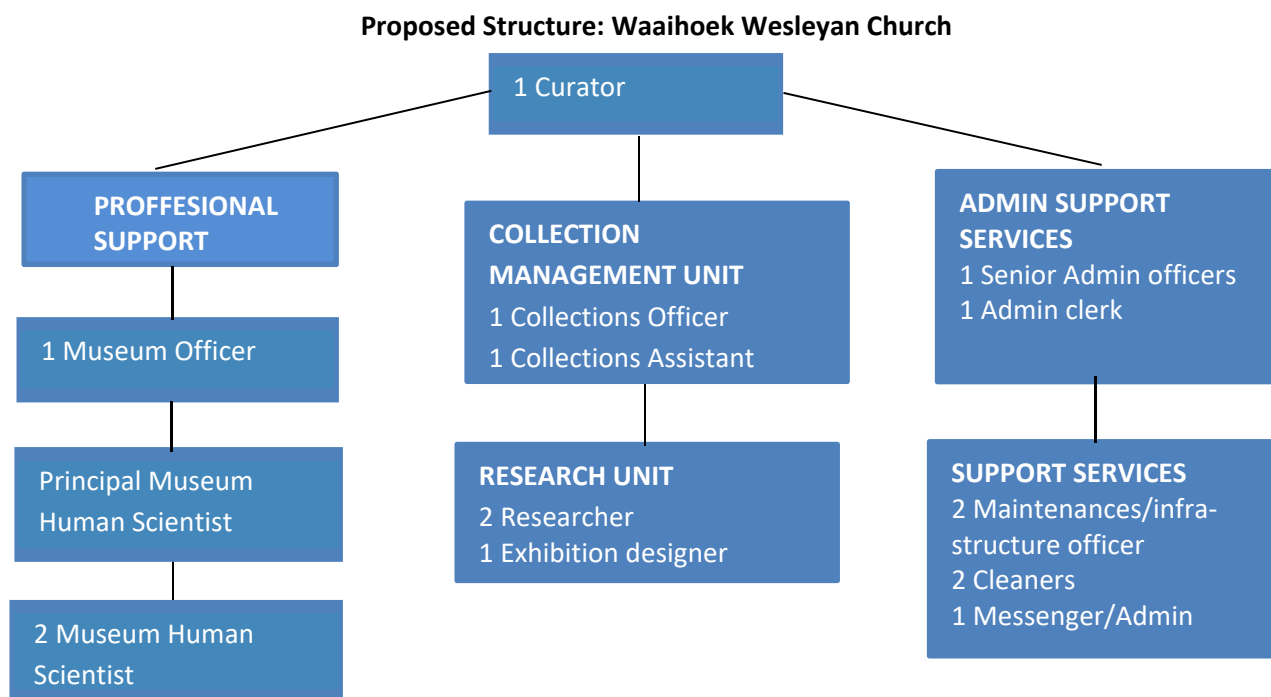


Figure 61: Proposed organisational structure for Waaihoek Wesleyan Church

014 The Great Place at Mqhekezweni

The existing traditional leadership structure will be adapted to manage matters pertaining to World Heritage status:

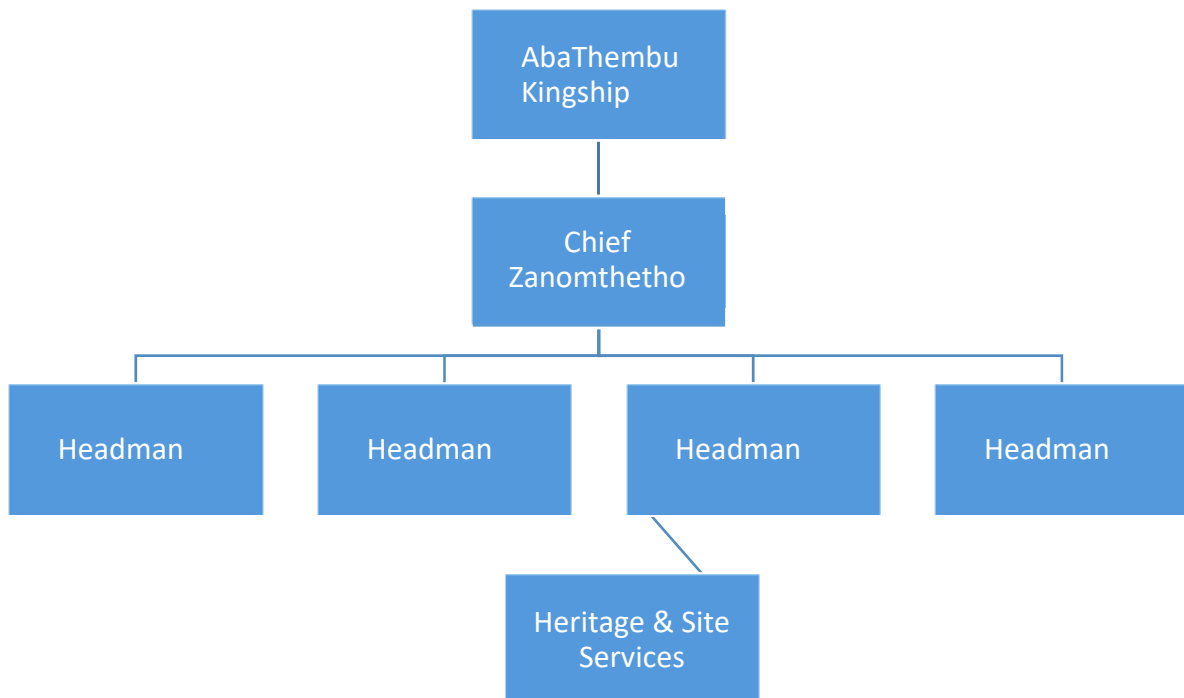


Figure 62: Organisational structure The Great Place at Mqhekezweni

Capacity must be provided for the establishment of a heritage and site services function. Suitably qualified labour for the maintenance of the vernacular structures can be outsourced from the local community on contract basis, so that permanent conservation staff might not be needed.

Overall management objectives

To ensure the protection of the OUV of each site, Strategic Objectives are formulated under which specific Actions are developed within the SMPs. These Strategic Objectives include: 1) To establish a management framework for the site; 2) To monitor, assess and address the economic, social and environmental impacts of activities at and around the site; 3) To achieve financial sustainability using a diverse range of sources in an integrated, effective manner that will support site management; 4) To encourage collaboration between stakeholders to conserve the site and promote it as a heritage tourism attraction; 5) To increase awareness and appreciation of the site by the local and global community through research, education and interpretation of the cultural heritage of the site; 6) To build capacity of local people in heritage tourism to ensure responsible tourism to the site; and 7) To encourage the generation of community benefits through on-the-job training, integration of local entrepreneurship and job creation project.

Socio-economic development

Several of the fourteen sites in the proposed nomination already receive some tourists, which has uplifted the surrounding areas. For example, tourists visit the 16 June 1976-streets of Orlando west, Walter Sisulu Square and Sharpeville. Opportunities for tourism exist for other sites as well, and if marketed correctly wider tourism development could create employment for the local community and contribute to increased household income.

Receiving World Heritage Status will likely contribute to the attractiveness of the area and promote tourism. This would strengthen the economic foundation of the local communities at each of the fourteen sites, and

serve as a motivation for the protection and promotion of heritage elements that contribute to the Outstanding Universal Value of the WHS.

Financial issues

The government of South Africa will continue to provide resources that will enable the management and protection of the OUV of the property through a variety of channels. This includes, among others:

- Financial support through the relevant Government departments that are responsible for maintenance for some of the sites, such as the Department of Public Works.
- Technical and budgetary support through the South African Heritage Resources Agency (SAHRA) and the provincial heritage resources authorities.

3.2. Comparative Analysis

The 33rd session of the General Conference of UNESCO through the Commission for Culture (Commission IV) adopted Resolution 33 C/Resolution 29) – ‘*Roads to Independence: African Liberation Heritage*’, is an important basis for the evaluation of liberation sites in Africa as it was premised on African Liberation Heritage as a common heritage of shared global values, such as human rights, freedom and democracy. The proposed nomination therefore fits well within the ‘*Roads to Independence*’ strategic framework.

A wide range of sites in South Africa, Africa and elsewhere in the world were examined to compare them against the three main tenets of the South African liberation struggle, namely human rights (or the loss thereof), liberation and reconciliation, which are used as parameters for comparison (see Table 9 below).

Table 11: Parameters against which the current nomination is compared

Parameter	Description
1. (Loss of/Denial) Human Rights	This tenet pertains to either losing, the denial of, or obtaining human rights at the cost of other humans. The loss of human rights can occur in many ways, for instance through oppression and discrimination by race, religion, sexual orientations, beliefs and values. Examples include the suppression of a section of the population, often minorities. But in the case of South Africa, it is the majority of people that are discriminated against through segregation, colonialism, economic opportunism, or all of them.
2. Liberation	A country or group can be liberated from an oppressor through various ways, for example through a struggle that may or may not be aided by outside intervention.
3. Reconciliation	Reconciliation may entail a complex and usually negotiated process by which groups in conflict set differences aside and agree on principles in order find a way to live together in peace. Reconciliation is not always built into the struggle objectives. After liberation, there is not always reconciliation, and this may depend on how and what kind of liberation takes place.

	In the South African case, there was reconciliation between two broadly defined groups within a country.
--	--

The proposed World Heritage Property dwells on the tenets of human rights, liberation and reconciliation, and in particular testifies to the important role of reconciliation upon the conclusion of liberation struggles and other divisive or conflict situations. In the search for comparable sites, none were found that contained and shared the tenets of human rights, liberation and reconciliation to the same extent as the proposed site. None of the sites that were compared testified specifically to, or elevated the relative importance of reconciliation as an essential component of the liberation struggle. Whereas reconciliation is an essential step towards peace and freedom that continues to elude many communities in the world, there are very few sites promoting it as a key ingredient to lasting solutions. When sites relating to the phases of the evolution of moral values in human society are examined, certain gaps are revealed. There are a number of sites across the world associated with the era of institutionalised slavery. There also are sites celebrating liberation from colonial rule, though scarcely any in Africa, in spite of the issue of human rights and liberation having been such a prominent feature in 20th century Africa.

What makes the proposed sites also unique in terms of its standing in Africa, is that apartheid was a deliberate and systematically designed economic and political system to protect the interest of the white population at the expense of Blacks. Such a system never occurred to the same extent in other countries on the continent that suffered under colonial rule or other forms of repression, but where liberation is usually associated with shrugging off the yoke of colonialism. Apartheid was definitely a crime against humanity. Following the struggle against apartheid, liberation followed, culminating in reconciliation. Without reconciliation, the aftermath of liberation could have been marked by widespread vengeance and reprisal. Full freedom, as in freedom of the mind, which is closely linked to forgiveness and throwing off psychological bondage, would have remained an elusive goal.

3.2.a Comparison with national sites

Over the course of the past four centuries, multiple and different types of struggles for liberation have taken place in South Africa. It is important to underline that the outcomes of most of these early struggles did not lead to reconciliation between the opposing sides, which was the ultimate conclusion of the liberation struggle in the proposed nomination.

In focussing on the themes of human rights, liberation and reconciliation, the discussion that follows shows that while there are several declared South African National and Provincial Heritage Sites that deal with the denial of human rights, as well as sites that commemorate important events and members of the liberation struggle within South Africa, there are few that deal with reconciliation as listed below.

The following sites are presented broadly in the categories of sites that commemorate or record the denial of human rights, sites that are associated with the path to liberation within South Africa, and sites that commemorate and celebrate the reconciliation of the people of South Africa.

Human Rights

The theme of human rights is linked to two subthemes, that is, the denial of human rights, that needs to be memorialised, as well as the celebration of human rights that needs to be commemorated. The denial of human rights is memorialised in several sites within South Africa.

Concentration Camps

One of the broader themes that typify the denial of human rights in South Africa was the internment of Boer women and children in concentration camps by the British during the South African War. In South Africa, many of the cemeteries associated with the concentration camps have been declared heritage sites.

The concentration camp heritage sites contain the mortal remains of the many women and children that were forced into the camps by the British army during the South African War. This was done in an attempt to break the logistical support base for the Boer Commandos that were still actively engaged in fighting the British. The conditions within the camps were terrible, and it is estimated that over 26 000 Boer women and children died in these camps, mostly through disease and starvation.

- Concentration Camp Cemetery, Bethulie
- Concentration Camp Garden of Remembrance, Aliwal North
- Site of Anglo-Boer War Concentration Camp, Uitenhage

The memorialisation of the cemeteries is mostly due to the fact that the camps were temporary and mostly consisted of tents. The camps were eventually cleared and all that was left were the cemeteries. The cemeteries have become physical, tangible reminders of the events that took place in these camps. The Womens Memorial commemorates all of the women and children who died in the camps.

- Concentration Camp Cemetery, Louvain, Brandfort District
- Vredefort Road Concentration Camp Cemetery, Prospect, Koppies District
- Women's Memorial, Monument Road, Bloemfontein

The denial of human rights throughout the history of South Africa undoubtedly included the denial of human rights to the indigenous people. On a broad scale, the wars of dispossession and the process of colonisation created many instances of resistance in opposition to the denial of human rights. Some of these historical events include:

- The Namaqualand Uprising of 1798-1799
- The Eastern Cape Frontier Wars (also known as the Xhosa Wars or the Wars of Resistance) 1779-1879
- The First Sekhukhune War of 1876
- The Venda Wars of Occupation
- The Bambata Rebellion of 1906
- The Pondoland Revolt of the 1959-61

The majority of these events have various monuments and memorials, however almost all of these sites are commemorated from the British and Afrikaner perspective. And in all cases, these struggles for independence were unsuccessful for the participants.

The denial of human rights at an individual level was commonly experienced by Blacks, both during the colonial times apartheid years. One such instance is effectively interpreted as straddling the theme of denial of human rights, and the celebration of human rights.

Sarah Baartman was Khoi woman who was displayed in Europe as the "Hottentot Venus". She was paraded around freak shows and side show attractions, eventually dying in poverty in Paris. Parts of her remains

were preserved by the Museum of Man (in Paris) and put on display until as recently as 1985. Through international cooperation, her remains were returned to South Africa and laid to rest in the Eastern Cape.

The site of her burial is a reminder of the degradation that she suffered as a result of scientific racism, and the denial of her human rights, as well as a celebration of her return to South Africa and the recognition of her suffering and regaining of her dignity, even after her death. Baartman has gone on to become an icon of oppressed indigenous women within the colonial experience of South Africa, with public, high profile art exhibitions being dedicated to her experience. Many instances of continuing discourse around the role of Baartman and her legacy are found within academic literature, and in the art world.

Liberation

Apart from the sites included in this nomination, there are a plethora of sites that commemorate and celebrate significant contributions to the liberation struggle in South Africa. Many of these sites include the graves of significant figures in the struggle. While it may be deemed inappropriate to venerate or enshrine individual graves over the broader historical events and trends, it must be noted that the veneration of graves is a common practice in South Africa, that can persist for several decades after a person has died. During apartheid, it was often illegal for people to meet, especially if gatherings were geared towards liberation movements' activities. These unjust laws were often circumvented through the use of funerals as a means of meeting. The inclusion of the graves within a celebration of the liberation struggle does not place the individual above the broader discourse of liberation, but is a celebration and recognition of that person's contribution.

Within the theme of the liberation struggle, many sites in South Africa are both celebrated and form instances of remembrance and solemn commemoration to the events of the struggle. Broadly, three themes can be observed, that is, graves of significant African intellectuals and early liberation struggle contributors, members of the Women's March to the Union Buildings as well as the victims of apartheid. This nomination draws on the most significant of some of these sites as its core properties. However, there are many memorialised sites that are connected to these sites through association with individuals or significant events during the struggle.

Site
Grave of P. ka Isaka Seme
Grave of Dr C.B Naude
Grave of Rev. S.M. Makgatho
Grave of Mr J.T. Gumede
Grave of Dr James Moroka
Grave of Chief Albert Luthuli
Grave of Dr Alfred Xuma
Grave of Rev Z.R. Mahabane
Grave of J.B. Marks
Grave of Moses Kotane
Grave of Mr Thomas Mapikela
Grave of Mr Oliver Reginald Tambo And Mrs Adelaide Frances Tambo
Grave of Dr R.M. Sobukwe
Grave of Enoch Sontonga: Memorial Park, Braamfontein Cemetery, Johannesburg

The following sites commemorate the contribution of female activist during the apartheid struggle, particularly the Women's March to the Union Buildings. The individual leaders of the march have had their graves declared as National Heritage Sites as a recognition of their contributions to the fight against apartheid.

- Rahima Moosa Grave, Newclare Cemetery, Johannesburg
- Women's Project: Lillian Ngoyi Grave, Avalon Cemetery, Soweto
- Women's Project: Helen Joseph Grave, Avalon Cemetery, Soweto
- Women's Project: Charlotte Maxeke Grave, Nancefield, Soweto

The following sites include places of significance in the liberation movement. These include the Umbilo place of passive resistance in Durban, the Lwandle Labour Hostels, and The Rocklands Community Centre.

Passive Resistance Site, Umbilo (Cnr Gale) Road, Durban

The Passive resistance site of Umbilo is significant in its commemoration of the contribution of the Indian Community of Durban who marched against the unjust Asiatic Land Tenure and Indian Representation Act of 1946. The law prohibited Indian and Asian land trading outside of their race demographic.

Hostel 33 On Portion of Erf 13600, Lwandle, Strand

The Lwandle Labour Hostels are good examples of the migrant labour system within South Africa. Due to race based migration control, and the pass laws implemented during apartheid, large groups of families were divided, as men would come to the cities to work, while having to leave their wives and families in the various rural area, as the rest of the family would often not having permission to live in the city. The migrant labour system is recognised as one of the injustices of apartheid. The migrant labour Hostels in Lwandle are indicative of a larger system that had its own form of architectural design, spatial planning and social engineering. The site represents one of the injustices that the liberation struggle sought to combat.

ERF 11553, Rocklands

The Rocklands Community Centre in Mitchells Plain was the site of the launch of the UDF, on August 20, 1983. The UDF was a non-racial anti-government formation leaning towards the ANC. Struggle stalwarts Oscar Mpetha, Albertina Sisulu and Archie Gumede, became joint presidents of the UDF. The formation of the UDF was a milestone particularly considering that the apartheid government was showing no signs of backing down. The creation of the Tricameral Parliament by the regime in 1984, which included coloureds and Indians but excluded Africans, meant that the UDF had to gear itself up for the intense battle against the regime in the turbulent 1980s.

Grave of Steve Bantu Biko

While both victims of apartheid, Biko and Chris Hani represent significant contributions to the struggle. Steve Biko was a recognised intellectual and activist, as well as one of the high-profile victims of the apartheid state. His death in 1977 demonstrated the lengths to which the apartheid state could go to suppress dissidents, and caused an international outcry. He was laid to rest in King Williamstown.

Chris Hani Memorial and Walk of Remembrance

The commemoration of Hani as an activist is significant, not only as a contributor in ending apartheid, but also the events surrounding his death. Hani's assassination in April 1993 occurred after the unbanning of the ANC, and before negotiations with the apartheid regime could be concluded. This was before the 1994 general elections. His assassination was intended to destabilise the country and prevent the transition to a free and liberated South Africa. Hani was buried in Boksburg. His memorial makes emphasis on his contribution as an MK member, his contribution to the ANC Morogoro Conference of 1969, his contribution as a senior ANC and Communist Party member:

“His assassination brought the country to the brink of civil war that led to Nelson Mandela's plea, in what is regarded as a “presidential” statement, for calm and for all South Africans to stand together in ensuring a peaceful transition. The tensions at the time hastened the CODESA negotiations and an agreement on a date for the first democratic elections(GG 40711, 2017)”.

Sites that commemorate the contributions of the various liberation activists, intellectuals and victims of apartheid are relatively well represented throughout South Africa. The most significant of these have been selected to form part of the serial nomination that this dossier promotes.

Reconciliation

The reconciliation of the people of South Africa is an ongoing and extensive discourse within the South African society. Many smaller changes have taken place, such as the revision of historical events taught in schools to be more inclusive and balanced, as well as the inclusion of human rights at the foreground of policy and law-making. While these small shifts in society are not significant on their own, together these are a testament to the overall change in South African society that was brought about as a result of a reconciliatory approach by the leaders of the country in the end stages of the struggle and the early days of the new South Africa.

Unlike the general recognition given to the period of the struggle within the heritage landscape of South Africa, the theme of reconciliation is not often memorialised or recognised in isolation to the liberation struggle. This is perhaps obvious, but there are several instances, or moments in history that illustrate the reconciliation project in action. Some of these moments have been recognised and are celebrated as declared heritage sites, while others are more subtle.

Freedom Park

Freedom Park is a public monument constructed in the post-apartheid South Africa and geared towards national healing, peace and reconciliation. The TRC recommended that a monument be built as part of national healing and reconciliation. It is inclusive and representative to the national identity, covering the country's history from pre-colonial times. Its nature and importance is summed up here:

“Freedom Park is a symbol of national reconciliation and healing, contributing towards nation building and ultimately a representative national identity. Its significance lies in its intangible values as a national memorial and shrine, contributing to the spiritual healing of the land and its people from the agony and trauma caused by the various conflicts South Africa's history. This is most evident at the Isivivane where the spiritual value is evinced through the “Cleansing, Healing and Return of Spirits”

ritual ceremonies that were performed to repatriate those who died during the struggle. This is done in keeping with African Indigenous Knowledge Systems. (GG Vol 621 No 40673 2017)".

Cape Town City Hall and Grand Parade

The Cape Town City Hall and the adjacent Grand Parade were already declared National Monuments when the events of 11 of February 1990 took place. After leaving the Victor Verster Prison in the Drakenstein Municipality outside Cape Town, Mandela travelled to the Cape Town City Hall where he delivered a speech to a waiting crowd of 50 000 people. For many, this was seen as the beginning of the new South Africa, and the first step towards reconciliation in South Africa. The event is commemorated with the statue of Mandela that has been mounted on the balcony of the City Hall. The opening lines of his speech included:

".. fellow South Africans. I greet you all in the name of peace, democracy and freedom for all".

Newlands Rugby Stadium

Although not a declared heritage site, the Newlands rugby stadium bore witness to the events of the first match of the 1995 Rugby World Cup, between South Africa (newly readmitted to international sport) and Australia. Mandela appeared at the event wearing the Green and Gold colours of the Springbok Rugby team. This was an important symbolic act of reconciliation, indicating acceptance and bridging of cultural divide between the once oppressed and the oppressor. Rugby was a largely white activity in South Africa, however Mandela effectively employed the victory of the springboks during the 1995 Rugby World Cup as a vehicle to drive the reconciliation project. These events have been celebrated in films such as the 2009 film, *Invictus*.

Generally, heritage sites in South Africa that deal with human rights, liberation and reconciliation themes, are moderately well represented in terms of human rights and liberation struggle, but poorly represented in terms of the actual post-1990 reconciliation project. In addition, there are few sites that adequately possess all three of these values outside of the sites proposed in this nomination.

There is a need for more sites that directly communicate the values and ideals of reconciliation. The current nomination can do much to open up the discourse around reconciliation, as well as human rights and liberation, through the creation of a common understanding and language within which to frame these ideals. The current nomination will fill a much needed gap in the public heritage landscape of both South Africa and the world.

3.2.b Global Comparison

Over the past two and a half centuries there have been many struggles for freedom and equality flowing from the processes of European colonisation and its aftermath. In this section, the proposed site is compared with other Global sites and those that are on the Tentative List.

Civil Rights Movement Sites, the United States of America

The proposed nomination of the Civil Rights Movement from the US, consists of three churches in the cities of Montgomery and Birmingham in the State of Alabama. In the United States in the 1960s, African-American churches, their religious leaders and congregations played a fundamental role in the Civil Rights movement. In South Africa, whilst religious leaders and organisations played an important role in the struggle for freedom, it was not as central as that of churches in the US. And no religious sites form part of this nomination though the Waaihoek Wesleyan Church was considered as a place of safety where a meeting

was held that later led to the church being considered a cradle of the struggle. That said, the close association of the Dexter Avenue King Memorial Church with Martin Luther King is similar to the association of the proposed nomination with Mandela. King's leadership of the Civil Rights movement can be seen as similar to that of Mandela. The direct association of people like Mandela, Gandhi and other leaders with the prisons at Constitution Hill, and Mandela's association with The Great Place at Mqhekezweni, are not much different from the association of Martin Luther King with the Church on Dexter Avenue. The bombings at Bethel and 16th Street Baptist Churches in Birmingham, Alabama can be compared to some of the violent acts associated with attempts to suppress protest in South Africa.¹⁹⁵

India's Path to Independence

India's movement towards independence is generally regarded as having started in earnest after the First World War, although the Indian National Congress movement was established in 1885. There are many connections between South Africa's struggle and that of India, not least due to the presence of a large Indian community in South Africa that, like other non-European populations, was discriminated against both under apartheid and prior to that period.

Gandhi resided in South Africa from 1893–1914, where he worked as a lawyer and pioneered his philosophy of Satyagraha as an activist for the civil rights of the country's Indian community. This period of his life in South Africa prepared him for his role in the process of the decolonisation of India.

Gandhi's Phoenix Settlement in Durban, a precursor to Tolstoy Farm in Johannesburg and the Sabarmati and Sevagram ashrams in India, stands on the hill. Dube's house at Ohlange is located just 2km away from the settlement of Phoenix Gandhi and Dube knew and influenced one another and the similarity of names of the Indian National Congress and the African National Congress is probably no coincidence, with the aims of both ultimately being the establishment of a secular democratic republic.

Whilst many of the aims of the liberation struggle and the Indian independence movement were very similar, circumstances on the ground differed in that India was a colony with a relatively small European community. On the other, South Africa had a substantial settler population and was, from 1910, a self-governing dominion and from 1961 a republic. In India, from the period after 1918, there was a strong emphasis on Satyagraha, whilst in South Africa a wide variety of tactics were used such as passive resistance, but also the use of force.

In the final analysis, and despite the efforts of Gandhi and others in the Indian National Congress, Indian independence in 1947 did not create a climate for national reconciliation, but resulted in the partition of India and Pakistan and ultimately also the independence of Bangladesh following a civil war in 1971.

There are a number of sites in India that are comparable to sites in this proposed serial nomination:

Sites of Satyagraha, India's non-violent freedom movement

Gandhi called his overall method of non-violent action Satyagraha. This is a proposed serial nomination of up to 22 places associated in a variety of ways with the Satyagraha Movement and hence intrinsically bound to India's struggle for independence.¹⁹⁶ It is very similar in scope and intention to the current nomination in that it shows various aspects of and events associated with Satyagraha, but illustrates a pacifist movement against a colonial power rather than a multifaceted struggle against a settler community.

¹⁹⁵ UNESCO World Heritage Centre Website, <http://whc.unesco.org/en/tentativelists/5241/>

¹⁹⁶ UNESCO World Heritage Centre Website, <http://whc.unesco.org/en/tentativelists/5899>

Jallianwala Bagh Massacre Site, Amritsar, India

On 13 April 1919, British Indian Army troops shot dead at least 379 non-violent protesters and pilgrims at the Jallianwala Bagh in Amritsar. The protest occurred during a religious and cultural festival, the pilgrims being part of a growing movement espousing civil disobedience in India that had gained momentum after the end of the World War 1. In this instance the specific cause was the signing into law of the Rowlatt Act of 1919 which had extended measures taken to quell protests and included provisions for imprisonment without trial and media censorship. The gathering at the Jallianwala Bagh came at the culmination of four days of protests against the act and the detention of Amritsar Satyagraha leaders under its terms.

The site is mentioned in the tentative listing of India's "Sites of Saytagraha, India's non-violent freedom movement", but is not part thereof.¹⁹⁷

The massacre in Amritsar is comparable to both the Sharpeville Massacre and events on 16 June 1976 that led to the death of Pieterse and others. In all three cases, those who were fired upon were protesting government actions that infringed on civil rights. Like 16 June 1976 was in South Africa, so too was 13 April 1919 a turning point along the path of India's struggle for independence. Each marks a point from which there was no turning back and from which the campaigns of civil disobedience accelerated towards the attainment of their ultimate goals.

Tarrafal Concentration Camp, Cabo Verde

The Tarrafal Concentration Camp was operated by the Portuguese *Estado Novo* dictatorship from 1936 to 1956 and again from 1962-1974. During the first period it served as a penal colony for Portuguese political dissidents and many prominent anti-fascists were detained there. In the second period it was a labour camp for anti-colonial activists from Guinea Bissau, Cabo Verde and Angola. It is an isolated location on an island and was a place of torture, isolation and death.¹⁹⁸

The site is a strong example of the denial of human rights and the yearning for liberation from an oppressive system, in this case colonialism. The apartheid system linked to the 10 sites in this nomination also caused a denial of human rights to a group of people, and incarcerated anyone protesting against the measures implemented. Similarly, this denial of human rights, sparked the yearning for liberation from the system. However, the current nomination is different in that from the start the ultimate goal was reconciliation, which was not the case in former colonies where the main objective of liberation was ousting the colonists and become independent.

Genocide Sites: Nyamata, Murambi, Bisesero and Gisozi in Rwanda

The historical context of the genocide of Tutsi in Rwanda has its roots in colonization. In fact, at all times, Rwandans have remained people with the same mother tongue, Kinyarwanda, with the same traditions, habits and customs, with the same traditional religion, in short with the same culture. But with the era of African colonization at the end of the 19th century, Europeans, mainly Belgians, managed to divide and rule by stereotyping Rwandans, thus sticking to some, to Tutsis, several alleged qualifiers: good leaders, immigrants, hypocrites, and then to others, the Hutus, aborigines or natives of Rwanda, characteristics such as naturally good and humble. This unjustified division was taught and applied mainly by Rwandan ruling

¹⁹⁸ UNESCO World Heritage Centre Website, <http://whc.unesco.org/en/tentativelists/6102/>

classes until the outbreak of the genocide committed against the Tutsi between April and July 1994. Thus, the peasant mass became the first victim of this diversionist policy.

The memorial sites proposed for inscription are, on the one hand, the testimony of intolerance of a man against his own, and on the other hand, the symbol of a firm commitment so that the genocide does not happen again in Rwanda. Therefore, recognising these sites as a memorial of humanity is an effective strategy to fight the crime of genocide and crime against humanity, genocidal ideology and denial.

This site has similarities with the South African struggle in that human rights were denied, a specific group was oppressed. Sites are appointed as a memorial to remind people to fight against crime against humanity. To a certain extent reconciliation happened between the two groups, but it differs from the South African struggle as during the struggle there was no vision, guided by a charter, by any of the groups to live in a free country where all people live peacefully side by side.

ESMA Site Museum – Former Clandestine Centre of Detention, Torture and Extermination, Argentina

Between 1976 and 1983, during the last military dictatorship, the Navy School of Mechanics (ESMA) premises was a fundamental part of the repressive scheme whose epicentre was in this building. This is where the Clandestine Centre of Detention, Torture, and Extermination (CCDTyE) operated. Here, the Navy tortured civilians and more than 5 000 kidnapped men and women disappeared. The serious human rights violations, the systematic plan to steal children born in captivity, and the extermination of prisoners who were thrown into the sea alive during the so-called “flights of death”, make this building a symbol of the genocide that took place in Argentina. It is incontrovertible proof of state terrorism that inflicted extreme criminal violence on its society. Its purpose ended up exceeding political and geographical boundaries, and it has become exceptionally valuable universal heritage. A crime against humanity was committed at ESMA. Currently, the Site Museum is a symbol of that past. Thanks to the voice of survivors and to the claims and unflagging struggle of human rights organizations.

This site has strong similarities with the current nomination as a long struggle for human rights took place. Though in the proposed nomination the denial of human rights is represented by various sites, particularly Constitution Hill where political prisoners were held and tortured, and the sites of Sharpeville and 16 June 1976 where mass shootings took place during a peaceful protest, the ESMA Site Museum is a single site representing the denial of human rights. Similar to Constitution Hill, Waaihoek Wesleyan Church and Liliesleaf, since 2004 the former CCDTyE navy centre became a museum open to the public. This site differs from the proposed nomination in that there is no element of reconciliation.

The following sites are not on the tentative list, but are worth mentioning in the context of the South African liberation struggle.

The Second Chimurenga 1966-1979, Zimbabwe

Like South Africa’s liberation struggle, the Chimurenga in Zimbabwe was part of a broader movement for liberation in Southern Africa. Just like in South Africa, the oppressed black people of Zimbabwe were involved in a bitter conflict with a well-established and self-governing settler community. Initially the new government under Mugabe espoused a policy of national reconciliation but this was abandoned midstream.

The Second Chimurenga also differed from the South African experience in the following ways:¹⁹⁹

- The independence declared by the settler community was not recognised under international law or by the colonial power, Britain.
- There were two fairly evenly balanced liberation movements based largely along ethnic identities.
- Although international sanctions played a major role, the final phase of the struggle was essentially a military confrontation using a Maoist strategy where occupation of the countryside, rather than urban areas, was the major objective. (Hence, one of the alternative names: Rhodesian Bush War).
- Negotiations at the end of the Chimurenga were internationally brokered and the settlement dealt with terms of capitulation of the white minority government rather than national reconciliation per se.

Namibia's Struggle for Independence

The struggle in Namibia was also against the apartheid regime and in that way, closely related to the latter stages of South Africa's liberation struggle. However, its origins were far later, with the main liberation movement, the South West African Peoples Liberation Organisation (SWAPO), only founded in 1960. This was the amalgamation of several Ovambo based political organisations that were formed in the late 1950s.²⁰⁰ Unlike the South African liberation movements, SWAPO's origins lay in Ovambo's ethnic identity but with time, came to reflect the diversity of the Namibian people.

Compared with South Africa, the struggle in Namibia was for the most part localised in the northern part of the country as well as southern Angola and was characterised by a low-level insurgency. Whilst Namibia has a large settler community, the confrontation was essentially with South Africa. South Africa was an occupying power in Namibia that defied UN resolutions and the international community by refusing to relinquish a mandate granted to it by the League of Nations following its conquest of the territory from the Germans during the First World War.²⁰¹

Martin Luther King, Jr National Historic Site, Atlanta

The site, consisting of the Martin Luther King Jr's birthplace, church and grave is similar to the sites of the proposed nomination that are linked to Mandela. In the same way, the sites are indicative of associations with a certain phase of a struggle for freedom where the individual associated with them has become a symbol of that struggle. Like Mandela, King was, despite his national image, a man of his own people and community.²⁰² The struggle for freedom in South Africa, drew a leaf from King and civil rights movement.

Khmer Rouge regime, Cambodia

The Khmer Rouge started in the 1960s as the armed wing of the Communist Party of Kampuchea – the name the Communists used for Cambodia. In 1970, after a right-wing military coup against Prince Norodom Sihanouk, the Khmer Rouge entered into a political coalition with him and started to receive increasing support. In a civil war that continued for nearly five years, it gradually increased its control in the

¹⁹⁹Martin D. & Johnson P. 1981. *The Struggle for Zimbabwe*

²⁰⁰Historical Background, SWAPO website, <http://www.swapoparty.org/>

²⁰¹Welsh F. A.1998. *History of South Africa*, p466

²⁰² Martin Luther King, Jr National Historic Site, *We Shall Overcome – Historic Places of the Civil Rights Movement*, US National Parks Service website, <https://www.nps.gov/> (Accessed on 14 Nov 2016)

countryside. In 1975, Khmer Rouge forces took over the capital, Phnom Penh, and with that the entire country.

The leader of the Khmer Rouge, Pol Pot, declared that the nation would start all over at “Year Zero”, isolated the country from the rest of the world and started to empty the cities, abolishing money, private property and religion, and setting up rural collectives. A particular aspect of the regime was that anyone thought to be an intellectual of any sort was killed. As a result, hundreds of thousands of the educated middle-classes were tortured and executed in special centres. The most notorious of these centres was the S-21 jail in Phnom Penh, Tuol Sleng, where as many as 17 000 men, women and children were imprisoned during the regime’s four years in power. In 1979, the Khmer Rouge government was finally overthrown by invading Vietnamese troops, after a series of violent border confrontations.

The site represents a horrible time for the country where even the most basic human rights of freedom of movement and food and shelter were denied. Similar to the proposed nomination, there was a struggle for liberation from a brutal regime that denied numerous human rights. Another similarity is that there are sites that link strongly to the denial of human rights and represent places of torture: The Tuol Sleng Museum and Killing fields in Cambodia, and Constitution Hill and Sharpeville in South Africa. Another similarity is the Truth and Reconciliation Process that happened many years after the end of the Khmer Rouge regime. In that way, that country was following the example of the TRC in South Africa. The main difference between the Khmer Rouge regime and the current nomination is that the proposed nomination has a persona in Mandela who represented the oppressed but is a symbol of peace and reconciliation in the liberated South Africa.

3.2.c Comparisons with Other Sites on the World Heritage List

Robben Island World Heritage Site

Robben Island is a site that reflects on an important dimension of the South African liberation struggle in that it focuses particularly on the imprisonment of the black leaders of South Africa and Namibia’s liberation movements. It differs from the current nomination as the Island is a prison landscape where isolation and hardship was endured by political prisoners over a period of time. This started when the colonisers imprisoned Khoisan leaders and chiefs such as Maqoma in the 19th century. Later in the 20th century, struggle leaders from South Africa and Namibia including Mandela, Sisulu, Sobukwe, Andimba Toivo ya Toivo and many others. The role of Robben Island as a prison ended when the Island was converted from a prison to a museum in the liberated South Africa. Robben Island was once a leper colony, ostracizing those who were suffering from the disease. It specifically differs from the prisons on Constitutional Hill in that during apartheid it served as a political prison and reserved exclusively for black male political prisoners.²⁰³

Above all, Robben Island as a World Heritage Site primarily pays tribute to the triumph of the human spirit over immense adversity and injustice as experienced in the prison setting. The current nomination focuses on the interactions between human rights (or the denial thereof), all aspects of the struggle and liberation, and finally the culmination of the struggle in reconciliation. Like Robben Island, the current nomination will open the sluices for much further reflection and discourse in the global field of liberation heritage, in particular that of Africa. The current nomination inspires South Africans to guard over the precious yet fragile outcome that was achieved, inspires them to build a new country in the framework that was created, and pays tribute to global society for the role it has played while sending a message to all involved in

²⁰³ UNESCO World Heritage Centre Website, <http://whc.unesco.org/en/list/916>

struggles for human rights across the globe. Robben Island is therefore a segment of the broader narrative of human rights, liberation and reconciliation.

Chief Roi Mata's Domain, Vanuatu

The site reflects the system of traditional leadership on the central islands of Vanuatu in the early 1600s. It is not dissimilar to that used by the regent of the Thembu at Mqhekezweni, illustrating the role of the traditional leader as a resolver of conflict and the strength of the tabu's, or in the South African context, traditional laws, that apply to the place and society. The veneration of the grave of Chief Roi Mata and his family and the sanctity of the site at which he is buried, is also not dissimilar to the traditions around veneration of graves in southern Africa. It could be compared to the grave site of Dube, a revered leader and his family, and those of the martyrs at Sharpeville, where traditional respect for and treatment of the graves of the dead and "ownership" thereof by descendants of the deceased is a strong tradition. However, in the Vanuatu tabu, access to the burial site is forbidden whilst in the South African context access is important as a way of communing with the ancestors.²⁰⁴

Australian Convict Sites, Australia

The serial World Heritage Property consists of eleven component parts representing a system of penal servitude that was used as a means of colonising the continent of Australia. Like the current nomination, it represents the failure of a system of justice to protect citizens, including women and children, leading to their imprisonment, and in this instance exile, often for political and petty offences. In this regard, it is comparable to the prisons at Constitution Hill, where political activists and petty offenders were imprisoned alongside the perpetrators of major crimes. However, it differs from the South African experience in that in this instance prisoners came from the colonising community rather than that of the colonised. Imprisonment and exile were part of the process of colonisation. Prisoners were used as labourer in colonial projects. Upon their rehabilitation and release, they found themselves displaced amongst indigenous people in the areas of Australia where they were settled.²⁰⁵

Independence Hall World Heritage Site (United States of America)

Independence Hall is inscribed on the World Heritage List for its associations with the American Declaration of Independence (1776) and the Constitution of the United States of America (1787), both of which were deliberated upon and signed there.²⁰⁶ The universal principles of freedom and democracy set forth in these documents are of fundamental importance to American history. They also had a profound impact on law-makers around the world. As such, it can be compared to Walter Sisulu Square where the Freedom Charter was drafted and signed and Sharpeville where South Africa's constitution was signed at a sports stadium in the township, near the site of the Sharpeville Massacre. Walter Sisulu Square is also only one of the fourteen sites being put forward as part of this serial nomination. The other sites illustrate very different aspects of the struggle and yet they are all relevant to the final outcome through the interactions between human rights, liberation and reconciliation. Similarly, Independence Hall is located within a context of several other sites that have associations with Philadelphia's contribution to the American Revolution and which are

²⁰⁴ UNESCO World Heritage Centre Website <http://whc.unesco.org/en/list/1280> & Chief Roi Mata's Domain - Nomination by the Republic of Vanuatu for Inscription on the World Heritage List, p55

²⁰⁵ UNESCO World Heritage Centre Website <http://whc.unesco.org/en/list/1306>

²⁰⁶ UNESCO World Heritage Centre Website, <http://whc.unesco.org/en/list/78> (Accessed on 23 Oct 16)

managed as the Independence National Historical Park.²⁰⁷ One marked difference is that the Declaration of Independence was generated mostly by a small group of rather wealthy colonists while the Freedom Charter was a broad representative of the South African society.

National History Park – Citadel, Sans Souci, Ramiers World Heritage Site

This fortification, nominated for World Heritage status principally as a symbol of the independence struggle of Haiti, was built to defend the fledgling state from attack by potential imperialist aggressors.²⁰⁸ Whilst encapsulating the will of Haitians to protect their liberty, it does not reflect the process of gaining those liberties in the way the current nomination does. Haiti is recognised as being the first place where Africans were able to throw off the yolk of colonial rule. As such, it holds a particularly important place in the history of the struggle of Africans against colonialism and for independence. However, Haiti is part of the African Diaspora and its struggle for independence, resulting from a slave revolt, has to do with emancipation from slavery and relates to African self-determination. The Haitian Revolution, generally seen as a product of European enlightenment, as were the other revolutions of the same period on the American continents, espoused certain similar characteristics to the South African struggle in striving for freedom and equality. But sadly, the Haitian struggle did not lead to the creation of a democratic state. Driven by the issue of emancipation from enslavement, it was also different from the South African experience in that it was primarily a revolt against a particular economic system. The result was the destruction of Haiti's plantation economy and the massacre of the French settler community. On the contrary, South Africa's revolution was characterised by an opening of the economy to all and reconciliation between former protagonists.²⁰⁹ Like South Africa, the Haitian Revolution also gave rise to iconic figures such as Dutty Boukman and Toussaint L'Ouverture.

Luther Memorials in Eisleben and Wittenberg, Germany

The serial site is associated with Martin Luther and the Reformation Movement that swept Western Europe in the 16th century. Luther is widely regarded as the initiator of that movement and as a leader of what was a revolution in the church. The properties included in the World Heritage Property include the houses where he was born and died, the house of his close associate Melancthon and the Castle Church (Schloßkirche) where he nailed his "95 theses" to the door.²¹⁰

The site is similar to this nomination in that it is a serial site closely associated with (an aspect of) human rights, namely the freedom of thought and that of expression. As the fourteen sites in the proposed nomination have close associations with Mandela, the sites of Luther Memorials have close connections to the individuals who led the reformation, including the homes in which they lived, their burial sites and the respect shown to their graves by succeeding generations. The proposed nomination differs however from the Luther Memorial sites in that each of the fourteen sites are buildings or sites of memory linked to values Mandela stood for in relation to human rights, liberation and reconciliation. On the other hand, the Luther Memorial sites are also artistic monuments of high quality with furnishings conveying a picture of a historic era. The proposed nomination also differs in that there was a clear denial of human rights, a struggle for liberation and an intention for reconciliation. The reformation was more focused on the human rights alone.

²⁰⁷ Independence National Historical Park, Philadelphia, US National Parks Service website, <https://www.nps.gov/> (Accessed on 23 Oct 16)

²⁰⁸ UNESCO World Heritage Centre Website, <http://whc.unesco.org/en/list/180>

²⁰⁹ Ott, T.O. (1973) *The Haitian Revolution 1789-1804* Knoxville, Tennessee: University of Tennessee Press

²¹⁰ UNESCO World Heritage Centre Website <http://whc.unesco.org/en/list/783>

Old Bridge Area of the Old City of Mostar, Bosnia and Herzegovina

The Old Bridge at Mostar and the area surrounding it were badly damaged. The bridge was destroyed during the war in Bosnia and Herzegovina in the 1990s. Reconstructed after the war, this World Heritage Property was inscribed as “a symbol of reconciliation, international co-operation and of the coexistence of diverse cultural, ethnic and religious communities”.²¹¹ Considering that, it is one of the few sites on the WHL that speak to reconciliation. However the aspects of denial of human rights and the struggle for liberation are not foregrounded in the nomination. This way it differs from the proposed nomination as the three tenets of human rights, liberation and reconciliation are closely linked and there cannot be reconciliation without acknowledgement of human rights.

Auschwitz Birkenau – German Nazi Concentration and Extermination Camp (1940-1945), Poland

Auschwitz Birkenau is a clear reflection of the dangers of sowing the seeds of discrimination and hatred by the Nazi, leading to the death of 1.4 million people in this concentration camp. Millions more were killed in similar places elsewhere in Central and Eastern Europe.²¹²

This Nazi death camp reflects racial and other forms of intolerance. Auschwitz can be compared to the sites in the current nomination in the sense that apartheid was a neo-Nazi state, also founded on the premise of racial superiority. Apartheid caused misery to millions and a significant number of deaths. Unlike the case of the holocaust, liberation in South Africa was achieved through a range of strategies and tactics. Reconciliation based on human rights led to a united South Africa.

Funerary and Memorial Sites of the First World War (western Front), Belgium and France

The proposed site is mentioned here as it was submitted for inscription. But consideration was shelved until a comprehensive reflection has taken place on whether, and how sites associated with recent conflicts and other negative and divisive memories may relate to the purpose and scope of the World Heritage Convention and its Operational Guidelines.

The current nomination differs from the one on Funerary and Memorial Sites. This nomination is not a negative memorialisation of the past consisting of graves and other memorial sites. The circumstances and causes are related to the memorials in this nomination are outlined. The current nomination contains many inspiring “points of light”, as represented by some of the fourteen sites.

From the start, the South African liberation struggle was forward looking. The values it embodies are very much in line with UNESCO’s thinking and supported by numerous United Nations declarations and decisions. The nomination celebrates the birth of a vibrant new society that arose through a long, hard struggle for human rights, culminating in liberation and finally reconciliation. The property proposed here carries a legacy that is forward looking and points the way for many other situations where a struggle persists and/or where reconciliation has yet to be achieved. Besides, it can be easily positioned in the “*Roads to Independence: African Liberation Heritage*” framework proposed in Resolution 33C/29.

Conclusion

The comparative analysis includes a number of heritage sites and processes nationally and globally. Many of the sites used in the comparison shared strong similarities with the three tenets of human rights, liberation and reconciliation in the composite site proposed for inscription on the World Heritage List. While there

²¹¹UNESCO World Heritage Centre Website <http://whc.unesco.org/en/list/946>

²¹²UNESCO World Heritage Centre Website <http://whc.unesco.org/en/list/31>

were many insightful comparisons, none of the sites showed the inextricable connections between human rights, liberation and reconciliation with the similar depth and clarity as the proposed sites do. The power of these sites lie precisely in the connections and interactions between the three tenets; how one led to another, or was influenced by another, and how the celebrated conclusion that has turned an entire country away from the abyss, was reached.

Moreover, none of the compared sites highlighted the importance of reconciliation with the same weight, consistency and consequence as the South African liberation struggle does, which is the hallmark of the proposed sites. Not only did the struggle undo a crime against humanity that had been recognised by the entire world but through it, a basis for forging a new society was laid. Additionally, in none of the sites compared were the seeds of reconciliation sown so early on in the struggle, and remained present throughout its course up until its conclusion. Moreover, none of the sites that featured in the comparison dealt with a subject matter that had the range of UN resolutions that existed against apartheid.

In short, the proposed composite sites not only carry Outstanding Universal Value that shows the close link between the three tenets represented by fourteen sites that tell the story of the struggle from the beginning to the end. And the contribution that this makes to the overall and ongoing UN human rights thrust, is exceptional. In amplifying the positive message of reconciliation as an essential element in lasting peace, the current nomination speaks loud and clear to a world which is far from being at peace with itself, where structured racism may move to higher levels, and where in large parts human rights remain an elusive ideal. The proposed sites are ready to take up their place in the “*Roads to Independence: African Liberation Heritage*” strategic framework and holds much promise of stimulating and contributing to dialogue among people and the promotion of peace and reconciliation.

3.2 Proposed statement of Outstanding Universal Value

Statement of Outstanding Universal Value

a) Brief synthesis

The proposed World Heritage Property, *Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites*, encapsulates the legacy of the South African liberation struggle of the 20th century. In this nomination the three tenets of human rights, liberation and reconciliation are inextricably bound together and overlapping the roles these played in the pursuit of peace and justice in South Africa. The interplay of these tenets paved the long road to freedom in the erstwhile apartheid pariah state that was reviled around the world which rallied behind those suffering and dehumanised by oppression. The proposed World Heritage Property commemorates and celebrates the contribution of the struggle to human rights in a global context. Significantly, through its component sites and their symbolism, the proposed World Heritage Site, for the first time in the history of mankind, foregrounds reconciliation as the bedrock of nation building.

This serial nomination demonstrates the events, ideas and belief systems that were at the core of the liberation struggle in South Africa and which, a quarter century afterwards, continues to inspire humanity to adopt reconciliation. The particular legacy of the struggle lies in the connections and interactions between human rights, liberation and reconciliation and the firm belief that human rights fundamentally and inherently belong to all. From the outset it was understood that the struggle was against a system that fostered and entrenched oppression on the basis of racial discrimination, rather than against a demographically delineated group. Firmly espoused by leaders throughout the struggle, this notion paved the way for reconciliation. Each of the fourteen sites relate to the tenets of human rights, liberation and

reconciliation that interactively propelled the South African liberation struggle to its universally celebrated conclusion.

Philosophies, such as non-racialism and Pan-Africanism persisted throughout the struggle, feeding into the vision that there should be a society based on human rights, where people are at peace with each other and in perpetual pursuit of equity and justice. The outlook of *ubuntu*,²¹³ implies that humanity is not embedded in an individual, but is a quality that is co-substantively bestowed upon one other, which we owe to each other and through which we find one another. The philosophy of *ubuntu* was therefore taken as a guiding ideal for the transition from apartheid to the majority rule in South Africa. It ultimately led to reconciliation between opposing parties that provided a basis for the building of a new society. This is demonstrated by the adoption of *ubuntu* into the Epilogue²¹⁴ of the Interim Constitution of South Africa (1993) that “there is a need for understanding but not for vengeance, a need for reparation but not retaliation, a need for *ubuntu* and not for victimisation”.

The South African liberation struggle gave rise to exceptional African leaders, such as Mandela. This was achieved, amongst other things, through education and a strong belief in liberation. As an international symbol, Mandela is associated with the three tenets of human rights, liberation and reconciliation, and their expressions as symbolised by the fourteen sites that lie at the heart of this nomination. For example, the United Nations General Assembly Resolution A/64/13 of 2009 created a global Nelson Mandela Day on 18 July, while Resolution A/72/243 of 22 December 2017 planned a Nelson Mandela Peace Summit on 24 September 2018 during which a decade of Nelson Mandela (2019-2028) was declared. These events confirm the universal significance of the forward looking legacy that Mandela came to represent over the years.

The UNESCO General Conference Resolution 33C/29 recognises *The Roads to independence: African Liberation Heritage*, as a common heritage of shared global values. The South African liberation struggle is an outstanding example of how the relationships between human rights, liberation and reconciliation interactively drove a globally supported struggle to its conclusion. The struggle is also a globally celebrated example of how the collective adherence to a common set of values known as human rights and the resultant “coming together” of all its people turned a country away from the abyss, instead providing a framework within which an ongoing thrust to achieve a better life for all can be pursued.

b) Justification for Criteria

The Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites nomination encapsulates the memories of a series of events, processes, ideas and belief systems associated with the fourteen sites that demonstrate the progression from the denial of human rights, through liberation and finally culminating in reconciliation. These events, processes, ideas and belief systems include: the meeting at Wesleyan Church, Waaihoek to establish a political organisation that strives for equal human rights; the gathering at Kliptown (Walter Sisulu Square) to adopt the Freedom Charter and which was the end of a long process; the young Mandela’s stay at Mqhekezweni and the indigenous government system that provided inspiration throughout his leadership and for the reconciliation process after apartheid; the construction of the Union Buildings that symbolised the unity of the British and the Afrikaners, marking the start of exclusion of the

²¹³Christian B. N. Gade.2011."The Historical Development of the Written Discourses on Ubuntu". *South African Journal of Philosophy*. 30 (3): 303–329. See also: Tutu, Desmond (2013). "Who we are: Human uniqueness and the African spirit of Ubuntu"; "Desmond Tutu on Ubuntu". Retrieved 24 January 2019

²¹⁴ "The Epilogue contains the negotiated agreement about how the divisions and strife of the apartheid era should be dealt with in the new democratic South Africa." – from Gade (2011), p313.

black people from the Union of South Africa only to symbolise true unity after the struggle ended; the peaceful protest in the streets of Orlando West on 16 June 1976 that was met with shootings, arrests and incarceration; the underground operation and collaboration of Blacks and Whites to fight for equal human rights (Liliesleaf); the coming together of African minds at the University of Fort Hare that fomented political thinking on African liberation; the rise of black education and the casting of the first vote at Ohlange by a future black president, Mandela, signifying the important role of education in liberation and self-determination; the signing of the constitution at Sharpeville, which is the site of forceful suppression and a horrific tragedy in the apartheid years that shook the world; and finally the transformation of Constitution Hill from a place where human rights were denied to where the constitutional court resides today to defend these human rights.

The serial sites are inscribed under Criterion (vi) as they exemplify strong memories and beliefs in the triumph of human rights, liberation (the quest for freedom) and reconciliation. The fourteen component sites of the proposed serial property commemorate and anchor collective memories that bear powerful testimony to human rights as a basic right that belongs to each human being and are based on shared values such as dignity, fairness, equality, respect and independence. The sites further show how the violation and denial of these rights led to the struggle and finally liberation but also highlight the interconnectedness between human rights (or the denial thereof), liberation and reconciliation. The sites themselves are physical focal points for intangible heritage in which memories and meaning are intertwined to produce rich symbolism that speak to the present and the future.

National celebration, commemoration and ceremony has developed around the sites underscoring the messages about human rights and reconciliation: 21 March as Human Rights Day, 16 June as Youth Day and 9 August as Women's Day. All three anniversaries are enacted public holidays. Moreover, the UN passed resolutions that established a Nelson Mandela Day (18 July), a Nelson Mandela Decade of Peace, and a Nelson Mandela Peace Summit.

The liberation struggle gave rise to an exceptionally rich tapestry of heritage through the eight decades of its various phases and continues to do so even after the defeat of apartheid. The countless expressions of hope, courage and persistence that marked the struggle trajectory throughout its course often in vivid detail, continue to resonate to this day through the freedom, reconciliation and solidarity that were finally achieved. The three tenets that lie at the core of this nomination, their interconnectedness, and how the struggle played out in reconciliation, based on the "humanity towards others" (a value system embedded in the philosophy of *ubuntu*) and a common adoption of human rights as a value system by oppressor and oppressed alike, bear a dense and profound legacy that is widely appreciated as being highly relevant to the global human condition today. The many components of the struggle, the values and concepts embedded in it, inspired and continues to inspire artistic and other expressions, including poems, songs, plays, books, films, academic discourses. These expressions, together with the memories to the events and places itself, amply justify criterion vi.

c) Statement of Integrity

The fourteen sites are the physical focal points for the heritage they symbolise. The integrity of each of the sites and their heritage are fully intact and protected through management tools such as Heritage Impact Assessments, Visual Impact Assessments and a plethora of other regulations and laws. As physical "vessels that carry the intangible heritage", they are "whole". Although some somewhat remain in their original state, others have been renovated or improved, while interpretation mechanisms have been added to amplify the symbolism they carry and the messages they convey.

d) Statement of Authenticity

The authenticity of each of the fourteen sites lies in how this propagates, maintain and permeate public consciousness of the events and collective memories connected with the site, its symbolism. The events and significance of each site have created an exceptionally rich tapestry of heritage through the eight decades of its various phases and continues to do so. Individually and as a collective, the sites provide powerful expressions of the values, courage and persistence that led to a globally recognised triumph against adversity.

Although there are fourteen physical sites that are clearly demarcated, each one is an anchoring point for heritage or set of heritage that supports and produces the Outstanding Universal Value of the South African liberation struggle in the African as well the world context. The combination of sites illustrates the spectrum of major associations with the process of liberation and achievement of freedom through the attainment of human rights and reconciliation in South Africa.

The spirit of Mandela and the values he espoused, and the concept of *ubuntu* as a local manifestation of global human rights that played such a significant role in anchoring the struggle and shaping the constitution of South Africa, are amply evident in all fourteen sites, including those where horrific events took place but which today are places of reflection and remembrance, where the values that propelled the struggle forward are interpreted for present and future generations.

e) Requirements for protection and management

All fourteen sites are national heritage sites, declared through a comprehensive legal management framework of laws, regulations and planning instruments relating to heritage, conservation and environmental protection, that comply with the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage. Protection of the heritage of each site is the first concern and lies at the core of its management plan. Each site has its own management authority that reports to an overarching management authority linked to the National Heritage Council, the Department of Sport, Arts and Culture (DSAC) and the Department of Forestry, Fisheries, and the Environment (DFFE). The Union Buildings are managed by the Department of Public Works. The Walter Sisulu Square and 16 June 1976 – The Streets of Orlando West are run by the City of Johannesburg's Arts, Culture and Heritage Services department. Sharpeville Police Station, Sharpeville Memorial Garden are managed by the Sedibeng District Municipality. The Sharpeville Graves Site A and Sharpeville Graves Site B are managed by the Emfuleni Local Municipality. Liliesleaf is managed by the Liliesleaf Trust. Constitutional Hill is run by the Constitutional Hill Trust. Ohlange is managed by the Principal of Ohlange School. The University of Fort Hare is managed by the Office of the Vice Chancellor. University of Fort Hare; ZK Matthews House is managed by the Department Public Works in collaboration with the University of Fort Hare. Waaihoek Wesleyan Church is managed by the Department of Sport Arts and Culture of the Free State Province. The Great Place at Mqhekezweni is managed by the Traditional Council of the AbaThembu Kingship.

4. STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4.a Present state of conservation

The fourteen sites are all either declared National Heritage Sites, or are in the process of being declared²¹⁵, and consequently protected under the NHRA. In addition, the management authorities for most sites, have a dedicated budget for maintenance of the site. The exception is Mqhekezweni where the local community and chiefdom is taking care of the site. A detailed description of each of the fourteen sites is outlined below.

001 Union Buildings, Meintjieskop, Pretoria

As the site serves as the office of the Head of State and the symbolic seat of government, it is very well-maintained. The Department of Public Works is responsible for maintenance and has a heritage division that advises maintenance teams on upkeep and heritage conservation problems that may arise.

The following specific issues have been identified:

- There is a fair amount of original furniture and other furnishings that have been used on the site over the course of its existence. These provide context for the areas of the building in which they are used and are in the process of being placed on a Heritage Assets Register as required in terms of the Generally Recognised Accounting Practice (GRAP) 103 accounting standard of South Africa's Auditor General.
- The memorials have been prone to vandalism in the past, a matter which is now resolved by the main gardens having been fenced so that these can be closed off after hours. However, there is need for repairs to the War Memorial where some bronze plaques have been removed.

002 Walter Sisulu Square, Kliptown, Soweto

The memorial structures are all in a good condition having been built within the last ten years. The actual square has a well-maintained lawn and brick pavement.

003 Sharpeville Massacre Site: Police Station

No documentation is available on condition surveys of the buildings carried out in the past. A basic condition survey conducted in August 2016 focused on the exterior of the buildings and their settings provide an indication of issues that need to be addressed in the short- to medium-term. These issues are further presented in the respective Site Management Plan attached to this Nomination Dossier.

The Old Police Station Building needs intervention to address the weathering of the walls. The interior of some rooms, including the holding cells should be cleaned and unwanted material removed. Graffiti on the walls should be studied to ascertain whether it has associational links with the experience of detainees. Paint over the face bricks on the northern aspect of the Charge Office building appears to be a recent attempt of beautification, however this detracts from authenticity and should be removed. The areas that occasionally need attention are the gardens and the police grounds to trim the grass and remove litter respectively.

²¹⁵ Sites that have not yet been declared National Heritage Sites are currently in the process of being declared. This is anticipated to be fully complete by the end of November 2019.

Between 2003 and 2005, the Old Police Station was closed and moved to new premises on Sobhuza Street, 1km away in the same suburb. The Sedibeng District Municipality took over the Old Police Station by opening an office of its Department of Art, Sports and Recreation in the Charge Office building to administer the site. Many of the rooms are let out for community self-reliance projects. Feasibility studies for adaptive or compatible use are yet to be undertaken with the existing arrangements being assessed.

004 Sharpeville Memorial Garden

The Garden of Remembrance and Exhibition Centre are new structures completed in 2002. These are well maintained and secured by perimeter fencing with a security guard at the premises around the clock.

005 Sharpeville Grave Site A

The graves are in a good state after the installation of new gravestones before the declaration of the sites in 2003. The Garden of Remembrance at Phelindaba Cemetery should be completed and secured to prevent vandalism and theft of fittings. Breaches through the perimeter wall should be repaired to prevent pedestrian pathways through the wall and across the cemetery.

006 Sharpeville Grave Site B

The graves are in a good state after the installation of new gravestones before the declaration of the sites in 2003. Breaches through the perimeter wall should be repaired to prevent pedestrian pathways through the wall and across the cemetery.

007 Liliesleaf, Rivonia, Johannesburg

The site is in exceptionally good condition having been fairly recently restored. It is a relatively small site which is well-resourced and has a fulltime maintenance team with specialist service providers on call. The only aspect of the site which is not in a desirable state, is the garden which is affected by drought and water restrictions that currently apply under the City of Johannesburg.

008 - 16 June 1976 – The Streets of Orlando West, Soweto

The Streets of Orlando West are regularly maintained by the Johannesburg Roads Agency (JRA). The street edges were recently paved to control erosion and dust. Furthermore, low rise (one storey) buildings have remained along the streets. There is a generally accepted framework to preserve street views and keep the simple architectural grain and spirit of the place. Moreover, the site contains two commemorative monuments consisting of a solid stone and plaque, and stone masonry walls are in a sound state.

009 Constitution Hill, Hillbrow, Johannesburg

There is an ongoing restoration programme on the site and proceeds as resources become available. In 2018, a Visitor Centre was completed that includes an auditorium, a fully equipped conference centre and meeting spaces. The areas between the component parts of the site are all paved and require little maintenance. The condition of the four component parts of the site are as follows:

Constitutional Court

This building is fairly new and is well maintained by the Department of Public Works.

Women's Prison

This building is in good condition having been fully restored in 2011.

Number Four Prison

Some of the blocks have been restored in 2011 and are hosting exhibitions. Other blocks are vacant and awaiting restoration.

Johannesburg Fort

This building was partly restored in 2011 and restoration is still in progress. The areas that are in use for offices and tourism facilities are in good condition, but parts of the complex that are not used or which are not optimally used are being restored as per the Facilities and Properties Maintenance strategy 2017-2020. Nevertheless, none of the areas are in a state of disrepair. Therefore the building doesn't pose a threat to the future of the structures concerned.

010 Ohlange, Inanda Durban

The Old School Hall and Dube House are in a fair condition, with some routine maintenance required. The grave site is in good condition, as are the intervening spaces which are well cared for.

011 University of Fort Hare, Alice

All the buildings at Fort Hare which are the subject of the World Heritage Nomination were repaired in 2015, ahead of the university's centenary celebration in February 2016. The schedule of repairs focussed mainly on the exterior conditions which entailed the replacement of rusted gutters and repainting. These interventions were generally faithful to the original and are acceptable as restoration consistent with international conservation practice.

Freedom Square

All buildings and their settings are generally in a good and functional state. The buildings are still being used for various academic functions of the university.

The Old Dining Hall

The Old Dining Hall and associated buildings now house the Human Movement, Science Research and Fitness Centre. The buildings and their setting are in a sound state.

The Christian Union Building

The Christian Union Building, outbuilding and setting are in a good condition.

012 University of Fort Hare: ZK Matthews House

The house is in a poor state, including progressive decay of the structure (main building frame), weathered bricks, plaster and paint, broken fittings, broken floor tiles, and water ingress affecting walls.

013 Waaihoek Wesleyan Church, Bloemfontein

The small site was restored in 2011 and is in good condition. It is a simple building that is relatively easy to maintain. The grounds are all paved and require no maintenance.

014 The Great Place at Mqhekezweni

Due to the nature of materials used, the vernacular structures require regular repair of the earthen plaster and the floors require regular treatment with cow dung polish. It is necessary to reinstate the traditional cycle of maintenance.

4.b Factors affecting the property

i) Development pressures

There are scarcely any pressures that cannot be regulated effectively through the law, including the application of the very effective and comprehensive National Heritage Resources Act. None of the sites are prone to encroachment, agriculture or mining. Infrastructure on the sites themselves and even their buffer zones are regulated. The sites are robust in terms of tourism development. One is a street in an area where tourism has been on the rise for the last few decades and where there have been specific upgrades in response, such as strengthening the side-walks. Others will need to be monitored closely for their carrying capacity, in particular at the Great Place at Mqhekezweni, as was recently done at Robben Island²¹⁶. Further details regarding tourism are discussed below under iv) Responsible Tourism, and in the Site Management Plans annexed to this Nomination Dossier.

Buildings and development

001 Union Buildings, Meintjieskop, Pretoria

The area is located on a hill and there is no building or development planned in the buffer zone. Similar to other urban sites, developments planned adjacent to the sites are regulated through the Spatial Development Frameworks (SDFs) and Integrated Development Plans (IDPs).

002 Walter Sisulu Square, Kliptown, Soweto

Development of shops has taken place at both sides of the square. But these currently serve as a protection to retain the open space between the buildings, namely the square itself. There are interpretative facilities at the square, such as the conical tower and the face-brick voting cross. However, these carry interpretative functions that amplify the message of the site, which have symbolic value and do not in any way damage the site.

003 Sharpeville Massacre Site: Police Station

There are currently no buildings or development that would affect the Old Police Station.

004 Sharpeville Memorial Garden

There are currently no buildings or development that would affect the Sharpeville Memorial Garden. All development that may be planned in the future will be strictly regulated under the National Heritage Resources Act and municipal by-laws.

005 Sharpeville Grave Site A

The cemetery remains an open space and in use and no development in and around it is planned. All development that may be planned in the future will be strictly regulated under the National Heritage Resources Act and municipal by-laws.

006 Sharpeville Grave Site B

²¹⁶ Robben Island Museum. 2017. Integrated Carrying Capacity Study 2018-2023.

The cemetery remains an open space and in use and no development in and around it is planned. All development that may be planned in the future will be strictly regulated under the National Heritage Resources Act and municipal by-laws.

007 Liliesleaf, Rivonia Johannesburg

The site is located in a residential area surrounded by houses that are all under regulations so that no high-rise buildings are allowed. Currently, a hotel is in the planning that will be managed by an outside operator, but this will not affect the OUV of the site.

008 16 June 1976 – The Streets of Orlando West, Soweto

The site is currently a popular tourist area and is home to a few landmarks. Restaurants have been put up over the years, but these do not affect the site or its sense of place as they are located at the lower end of Vilakazi Street. In addition, the restaurants provide amenities for tourist who come and visit the Hector Pieterse Museum and walk the streets in remembrance and reflection of the events that took place there.

009 Constitution Hill, Hillbrow, Johannesburg

The site is already surrounded by urban high-rise due to being adjacent to the Hillbrow area. However, this is not affecting the OUV of the site.

010 Ohlange, Inanda Durban

The site is in an already built environment. The planned developments include an extra gate and the upgrading of the amphitheatre, none of which will affect the OUV of the site.

011 University of Fort Hare, Alice

The University grounds are not threatened by any buildings and development in the surrounding area. There is no additional building or development planned on the university grounds that would affect the OUV.

012 University of Fort Hare: ZK Matthews House, Alice

The aim of the proposed Alice Regeneration Plan is to arrest further blighting of the locality of the ZK Matthews House. It is a renewal programme which is intended to restore functionality to the neighbourhood.

013 Waaihoek Wesleyan Church, Bloemfontein

Currently, the church is adjacent to four cooling stations and in front is an open parking space. There is no development planned for the surrounding area that would adversely affect the OUV of the site.

014 The Great Place at Mqhekezweni

The area is rural, and it is anticipated that it will remain so. There are no large developments planned. Should the site be declared as a WHS, there are regulations as per the SDF that would prevent large developments.

Infrastructure development

001 Union Buildings, Meintjieskop, Pretoria

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

002 Walter Sisulu Square, Kliptown, Soweto

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

003 Sharpeville Massacre Site: Police Station

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

004 Sharpeville Memorial Garden

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

005 Sharpeville Grave Site A

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

006 Sharpeville Grave Site B

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

007 Liliesleaf, Rivonia Johannesburg

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

008 - 16 June 1976 – The Streets of Orlando West, Soweto

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

009 Constitution Hill, Hillbrow, Johannesburg

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

010 Ohlange, Inanda Durban

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

011 University of Fort Hare, Alice

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No 25 of 1999.

012 University of Fort Hare: ZK Matthews House, Alice

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No 25 of 1999.

013 Waaihoek Wesleyan Church, Bloemfontein

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

014 The Great Place at Mqhekezweni

Regulated. A permit for new infrastructure developments is required in terms of Sections 27 and 38 of the National Heritage Resources Act No. 25 of 1999.

ii) Environmental Pressures (e.g., pollution, climate change, desertification)

While all sites are exposed to the usual physical environmental factors as any other built environment, the sites are not prone to environmental pressures, such as pollution or other local conditions that can affect the physical fabric. All sites have conservation and maintenance plans to mitigate the depreciation of structures and general risk monitoring.

iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)

All sites are located in areas that are not prone to earthquakes or any recorded natural disasters. All sites have conservation and maintenance plans to mitigate the depreciation of structures and general risk monitoring. The streets of Orlando West might be susceptible to short-term flash flooding as a result of heavy rainfall, which severity is likely to increase under current climate change predictions. However, this flooding would not adversely affect the authenticity or integrity of the streets. The street is on a slight rise and not in a valley where water may accumulate.

iv) Responsible visitation at World Heritage Sites

Status of tourism to the sites making up the Property

001 Union Buildings, Meintjieskop, Pretoria

The Gauteng Tourism Authority (GTA) was established in terms of the Gauteng Tourism Act. No.10 of 2001, with a mission to develop, promote, coordinate and facilitate responsible and sustainable tourism in Gauteng.

The Tshwane Tourism Association (TTA) promotes tourism in the city in partnership with other stakeholders, growing the local economy and creating job opportunities at large.²¹⁷ It is a Section 21 Company, coordinated by the private sector to promote tourism in the City of Tshwane Metropolitan Municipality. TTA's objectives are stated as follows:

- To speak with one voice on behalf of the tourism industry in the City;
- Provide open membership to all tourism role-players at an affordable fee;
- Form partnerships and build relationships with private and public sectors on a local, provincial and national level;
- Create a platform for members and industry to interact regularly and share information for mutual benefit;
- Grow sector specific chapters to promote advancement of tourism related products in the city;
- Provide cost effective marketing opportunities for members; and
- Act in a socially and environmentally responsible manner while undertaking the above.

TTA is also a vehicle for marketing and promotion through:

²¹⁷ Tshwane Tourism, <http://www.tshwanetourism.com/> (Accessed 12 February 2017).

- Opportunities to submit news to, and advertise on, a monthly e-mail newsletter to ±1000 recipients;
- Listing on the TTA Website with links to tourism operators' websites;
- Opportunity to post events and news on the TTA website and social media pages;
- Opportunities to participate, at reduced rates, in marketing platforms such as trade shows, media visits, advertising features, etc;
- Business referrals through the TTA office;
- Participation in the Gauteng Tourism Authority (GTA) Visitor Information Services Strategy (TTA is a pilot site partner for this project);
- Events showcasing member products and services enhancing knowledge of the tourism product in the City; and
- Promotion of members on the Association stand at Meetings Africa and Indaba expo's²¹⁸.

The main purpose of visitor management is to enhance the experience of visitors, while ensuring that negative impacts of high numbers are mitigated and avoided.

Visitors cannot go inside the buildings unaccompanied, but are free to explore the terraced gardens that look out over the city. The gardens are a particularly popular place for family picnics, to have wedding photos taken or function as the venue for major concerts and festivals. The Union Building gardens are open to the public 365 days a year and no fees are charged. Should visitors wish to explore the Union Buildings, they can be accompanied by a trained guide provided by the Office of the President and based on the site. In addition, a site museum with relics connected with government activities at the Union Buildings can be visited by prior appointment with the Directorate of Internal Affairs. Because no entrance fee is required and visitors can access the gardens for free, no visitor numbers are available.

Community Beneficiation

As access to the gardens of the Union Buildings is free of charge, many people visit the gardens which has acted as a catalyst for several small business to offer their services and products to the visitors. With increased visitation as a result of WHS status, opportunities will arise for local people to expand these services, for example to provide transport, accommodation or become a local guide to reveal the history of the Union Buildings.

002 Walter Sisulu Square

Soweto was designed as a dormitory town and pool for labour which was used in the mines, industry and factories in Johannesburg. For much of its existence, this ruled out any initiatives that might have resulted in local stimulus being found for economic development to benefit the suburb itself. There's since been, and due to apartheid spatial planning, daily exportation of labour to other parts of Johannesburg.

It is now realised that the township has some of the fundamental ingredients to initiate local economic growth. Tourism is one them, a multifaceted industry which can have benefits on the ground particularly in the hospitality, transport, food and the crafts industries. Soweto has a vibrant township culture which has become a niche market for international tourists. The Cultural Heritage Tourism refers visitors to heritage sites or experiencing living culture or contemporary arts.

²¹⁸ Tshwane Tourism, <http://www.tshwanetourism.com/about/index.php> (Accessed 12 February 2017)

The Soweto Tourism Information Centre, an agency under the City of Johannesburg, has an office at Walter Sisulu Square. Strategic and targeted promotion and marketing is necessary to increase visitor awareness, and to attract more visitors to the sites. Marketing must communicate the importance of conservation of cultural heritage and respect for the sensitivities of local residents. It is recommended that interpretive materials are developed for primary and secondary school learners to encourage school visits. Currently, Walter Sisulu Square receives an average of 1 500 visitors per day, a majority of them foreign tourists arriving on scheduled bus tours.

Community Beneficiation

Around Walter Sisulu Square, several large, small, medium and micro enterprises have already geared themselves to service the growing market of Cultural Heritage Tourism. In addition, an integral approach has been designed within the City of Johannesburg's Integrated Development Plan (IDP) and Spatial Development Framework (SDF).²¹⁹ The Johannesburg Development Agency (JDA) was set up by the City of Johannesburg as a vehicle to build capacity for self-regeneration in a number of neighbourhoods around Johannesburg. The local community around the square already benefits from existing tourism, but with increased visitation as a result of WHS status, more economic opportunities will become available. This includes, but is not limited to more diverse retail shops, local eateries, local guides, and transport providers.

003 Sharpeville Massacre Site: Police Station

004 Sharpeville Massacre Site Memorial Garden

005 Sharpeville Grave Site A

005 Sharpeville Grave Site B

The above named sites are located in Sharpeville in the southern region of Gauteng known as the Vaal Triangle, a name which defines an area attraction centred on the Vaal Dam and the three surrounding towns of Vereeniging, Vanderbijlpark and Sasolburg. Apart from its water supply function, the Vaal River is a unique selling point in the Gauteng area for the opportunity it provides for tourists and upmarket residential development. Vaal 21 (A River City) is a cross-border initiative for an integrated, dynamic Vaal region economy encompassing the municipalities of southern Gauteng (Sedibeng District) and the northern Free State municipality (Fezile Dabi District). They work together to develop a regional economy across the Vaal River. The former Vaal Triangle was an example of a regional economy around the Vaal River. This initiative combines the existing industries and natural resources which are present in this regional economy. The number 21 refers to the 21st century, which implies a new approach to doing things; it also echoes the Sharpeville Massacre which took place on 21 March.²²⁰

The Vaal Triangle has a rich repertoire of attractions and visitor experiences including water sports and barge cruising on the Vaal Dam, taking the Vaal River Meander Wine Route and horse trails through the Vredefort Dome, a protected area considered to be the oldest meteorite impact crater in the world, and inscribed as World Heritage in 2005. Several operators run cruises with a variety of offerings from lunch cruise, sunset cruises to party cruises. Private charters are also available. The Vaal Meander Wine route is an annual event

²¹⁹ COJ. 2013. City of Johannesburg: 2012/16 Integrated Development Plan: 2013/14 Review, p49. COJ. 2010. Regional Spatial Development Plan for Region D 2010-2011, pp58-59

²²⁰ Msibi, F. M. 2010. The Role of Tourism in Poverty Alleviation at Sedibeng District Municipality. MA Dissertation, University of the Northwest, Vaal Campus

in July and August.²²¹ Horse trails attract nature loving visitors and wind through pristine settings in scenic topography considered to be the footprint of a meteorite impact nearly 2 billion years ago. Another trail is a circular route that runs along the Vaal River crossing ravines with refreshments served en-route.²²²

The Sharpeville Human Rights Precinct is open to the public, although there are no dedicated trained guides. Since there is no official entry fee, there are no visitor numbers recorded. Although there is tremendous potential for future growth, the cultural heritage sector is currently undeveloped when compared to other product lines in the same region. A value chain analysis can show that the Sharpeville sites can become an important node in a network with existing attractions in the Vaal Triangle. The sites first need to be integrated into township cultural tourism. Both Sharpeville and Sebokeng, the largest townships in the Vaal, offer a rich collection of struggle stories, and Sebokeng features two other massacres (described in Section 2).

The potential exists for local and international tourism development based on liberation heritage and built around this iconic area. It could be done in association with the many other areas in the Vaal Triangle that are connected with national and local aspects of the liberation struggle, that is, Boipatong, Sebokeng and others. This would be a logical way to attract tourists, by creating momentum around several sites rather than a single and fairly isolated place like Sharpeville.

Community Beneficiation

Currently, there are limited benefits for the local community around Sharpeville Massacre Site and Graves from existing visitation apart from visitors buying food from the street vendors. A heritage trail is yet to be formalised, which would encompass other sites that have the same thematic thread such as the George Thabe Stadium, Sebokeng and Boipatong Massacre sites. Public literature should be produced to promote the trail, and tour guides trained. It is often difficult for tour operators on their own to negotiate safe passage in townships without the help of local residents. The engagement of local tour guides has therefore been recognised as an important element of community beneficiation.

007 Liliesleaf, Rivonia, Johannesburg

As mentioned earlier, the GTA was established in terms of the Gauteng Tourism Act No.10 of 2001. At city level, Joburg Tourism has similar responsibilities. Its stated responsibilities are as follows:²²³

- Implement experience-based destination and tourism marketing; stimulating tourism growth through demand-driven tourism development;
- Be the official destination marketing organisation of the City of Johannesburg;
- Promote and position Johannesburg as the business tourism (meetings, incentives, conferences, exhibitions and major international events) destination of choice;
- Leverage the leisure, medical, film, sports, education and retail tourism benefits off increased business tourism activity;
- Raise funding to augment funding provided by the City;
- Enter into sound partnerships with the private sector in executing its functions;
- Lobby for tourism infrastructure development within the City.

²²¹<http://showme.co.za/vaal/tourism/vaal-river-boat-cruises-on-the-liquid-lounge/>

²²²<http://showme.co.za/vaal/tourism/horse-trails-through-the-vredefort-dome-parys/>

²²³ About Us, Joburg Tourism, <http://www.joburgtourism.com/about-joburg-tourism> (Consulted 18 December 2016)

The main purpose of visitor management is to enhance the experience of visitors, while ensuring that negative impacts of high numbers are mitigated and avoided.

Liliesleaf is open to the public for 361 days per annum, only closing over Christmas and New Year's Day. Visitors experience the site on their own or accompanied by a trained guide. A short video is shown as orientation to the site before entering the historical precinct. There are four guided tours, taking 45 minutes, one, two or three hours. Currently, Liliesleaf welcomes between 12,000 and 14,000 visitors a year, see Table 12 for entrée fees. The target is to host up to 36,000 visitors a year.

Table 12: Entry Fees for Liliesleaf

Category	Cost (in Rand)
Adults	110
Pensioners	40
Under 8	Free
8-17	50
Students	60

Tickets can be booked online and groups of ten or more require a reservation. Educational tours can be arranged at special rates and the site is also available for functions and conferences. In addition to the heritage resources on the site, visitor facilities include a restaurant, boardroom and auditorium. Private functions can also be arranged in the gardens.²²⁴ The site has a comprehensive website that provides wide-ranging information on the site and its facilities.

Community beneficiation

The area around Liliesleaf is a wealthy suburb, whose habitants are not in direct need of economic opportunities deriving from the WH nomination. Instead, increased visitation could result in an increased need of employment for people beyond Rivonia.

008 - 16 June 1976 – The Streets of Orlando West, Soweto

The emergence of tourism to Soweto as one of the prime drivers of economic development has been largely an organic process.²²⁵ Soweto's major assets are its history and vibrant township culture. A number of planning imperatives have been identified as follows:

- Improve the quality and competitiveness of the region's tourism businesses to be market led and deliver consumer requirements;
- Growing income, employment, and other economic benefits to the region's communities;
- Diversification of the product offering beyond the Struggle / history assets;
- Improving strategic management and wider customer service levels;
- Improving tourism delivery and promotion – focused mainly on tourism infrastructure;
- Branding and marketing the region's tourism products in a more effective and positive way as well as perception management;

²²⁴ Visiting Liliesleaf, <http://www.liliesleaf.co.za/> (Consulted 17 December 2016).

²²⁵ The Five Year Soweto Economic Development Plan 2008 – 2013: Towards building a productive and competitive regional Economy - A plan for an iconic region and a distinct brand

- Benchmarking and exchange with other regions; and
- Developing links with other economic sectors such as agriculture, environment, arts and sports.²²⁶

The intended outcome is to ensure that the Soweto tourism value chain is stimulated with the objective of improving facilities for tourists and attracting more tourists to the township. Soweto has a strong political history and a rich tapestry of tangible and intangible heritage resources and tourist elements. The township culture is quite vibrant in music and performing arts as well as association with football clubs.

Developments at the Vilakazi Street Precinct have positioned tourism as a strategic industry that can harness the cultural heritage and history in Soweto to stimulate local development of SMMEs and the broader national economy. The potential for local and international demand for cultural products such as sites of memory has been tested. There is great opportunity for integrating the Museum, Memorials, Vilakazi Street and the June 16th Trail into a single visitor offering.

Soweto Tourism is a local branch of Johannesburg Tourism, an agency of the COJ for strategic promotion and marketing to increase visitor awareness and attracting more international visitors to the sites. Promotion and marketing communicate the message of respect of the cultural heritage and sensitivities of local residents. In addition, integration into existing tourism structures on a national and regional level could further boost opportunities. Interpretive materials have been developed at the Museum for primary and secondary school learners with the larger precinct proving to be quite popular with school parties. As with Union Buildings and Liliesleaf, the GTA is responsible for developing, promoting, coordinating, and facilitating responsible and sustainable tourism in Gauteng. At city level, Johannesburg Tourism has similar responsibilities. Its stated responsibilities are as follows:

- Implement experience-based destination and tourism marketing; stimulating tourism growth through demand-driven tourism development;
- The official destination marketing organisation of the City of Johannesburg;
- Promote and position Johannesburg as the business tourism (meetings, incentives, conferences, exhibitions and major international events) destination of choice;
- Leverage the leisure, medical, film, sports, education and retail tourism benefits off increased business tourism activity;
- Raise funding to augment funding provided by the City;
- Enter into sound partnerships with the private sector in executing its functions; and
- Lobby for tourism infrastructure development within the City.

Visitor management:

The main purpose of visitor management is to enhance the experience of visitors, while ensuring that negative impacts of large numbers are mitigated and avoided. The streets of Orlando West are open every day throughout the year and are a popular destination for both international and local visitors, including primary and secondary school learners. Signboards indicate clearly the places for visitation in the area. Since the streets are public, no entrance fees or closure of certain streets can be implemented. Most tourists come in groups whose guide will manage the visitors through the area. The Hector Pieterse Museum already receives a good number of visitors, though numbers fluctuate (See Table 13).

²²⁶The Five-Year Soweto Economic Development Plan 2008 – 2013: Towards building a productive and competitive regional Economy - A plan for an iconic region and a distinct brand, pp49-8

The Museum has at least two free guide booklets. One entitled: *Hector Pieterse Museum: A journey of Discovery* is a sequential summary of exhibitions in the museum and highlight key educational themes. Another booklet - *Hector Pieterse Museum: Soweto, 16 June 1976*, is a timeline of the build-up to the Soweto Uprising, 16 June 1976.

Table 13: Hector Pieterse Memorial and Museum Tourist Visitation Statistics from 2013 to 2016²²⁷

Hector Pieterse Memorial and Museum Visitation Statistics from 2013 to 2016				
	2013	2014	2015	2016
JANUARY	11 788	9 229	7 718	4 871
FEBRUARY	11 559	9 586	7 022	13 892
MARCH	12 237	12 975	10 894	14 779
APRIL	10 862	10 991	7 319	11 594
MAY	12 654	14 375	8 003	11 029
JUNE	21 345	13 656	16 798	15 531
JULY	11 277	10 458	10 917	8 516
AUGUST	13 065	21 202	14 492	13 571
SEPTEMBER	16 161	22 509	16 691	22 146
OCTOBER	17 998	20 613	11 120	9 524
NOVEMBER	14 465	9 285	10 143	6 570
DECEMBER	11 607	37 303	7 634	3 337
TOTAL	165 018	192 182	128 751	121 789

Community Beneficiation

The local community in the area around the streets of Orlando West already benefits as the area is a popular attraction for international visitors. In the last decades, several local eateries have sprung up, local guides are available and diverse accommodation options have been established. The area is now a vibrant location. In addition, should as a result from the WHS status visitation increase, this would create more opportunities for economic growth for the community.

009 Constitution Hill, Hillbrow, Johannesburg

The main purpose of visitor management is to enhance the experience of visitors, while ensuring that negative impacts of high numbers are mitigated and avoided. Constitution Hill has a visitor services manual that guides the operations of its Visitor Services Department.²²⁸ The manual covers issues related to handling of visitors, tickets, cash management and other front of house issues.

Constitution Hill is open to the public 362 days per year, only closing on Good Friday, Christmas Day and New Year's Day. Visitors experience the site via a tour with a trained guide. There are seven tour options, including a night-time tour, each with a different focus and duration. The night and time travel tours are only

²²⁷Hector Pieterse Memorial and Museum.

²²⁸ Constitution Hill Heritage Education and Tourism Visitor Services Handbook (1 Sep 2005) Unpublished

offered once per month and some of the tours require a minimum of ten participants. In 2018, Constitution Hill received 111,000 visitors²²⁹.

Table 14: Entry Fees (in Rand) for Constitution Hill

Tour	Time	Adults	Children	Pensioners	Students
<i>Highlights</i>	1 hr	65	30	45	30
<i>Full</i>	2 hrs	85	55	60	45
<i>Night</i>	3 hrs	300	150	200	200
<i>Art and Justice</i>	1.5 hrs	90	45	50	45
<i>Time Travel</i>	3 hrs	350	150	250	150
<i>Walk with Madiba</i>	1.5 hrs	90	45	50	45
<i>Constitutional Court</i>	1.5 hrs	90	45	50	45

Tickets booked online are discounted by 5%, see Table 14 for fees. Other discounts include a family ticket and a Red Bus tickets reduction of 25%. There are also discounts of 10-25% for tour operators depending on the number of tourists they bring in per month.²³⁰

The site has a restaurant run by a service provider and at the time of visiting the site in September 2016, a second such facility was being created. In addition, the site has a comprehensive website that provides wide-ranging information on its history and its facilities.

Community beneficiation

Constitution Hill borders the neighbourhood of Hillbrow, an area with a rich history and currently housing a mix of different cultures. However, Hillbrow is also a less developed area marked with high levels of crime. Increased visitation to Constitution Hill could benefit the local community, only if it coincides with plans from the City of Johannesburg to develop the neighbourhood. Once the area is considered safe, its multi-cultural character and rich history can be shown to visitors and local communities in the area can benefit from these visits by becoming local guides, providing food or accommodation.

010 Ohlange, Inanda Durban

In KwaZulu-Natal, tourism is promoted by KZN Tourism, formally known as the KwaZulu-Natal Tourism Authority. It is a public entity established in terms of the KwaZulu-Natal Tourism Act No. 11 of 1996.²³¹

In terms of Section 3 of the Act, KZN Tourism has amongst other things the following responsibilities:

- Promotion, development or marketing of tourism for KwaZulu-Natal;
- To co-ordinate, advise and guide other bodies, organisations or institutions whose activities or aims could have an impact on the promotion, development or marketing of tourism;
- To enter into joint ventures with other institutions, organisations, bodies or persons or become partners or shareholders in companies; and

²²⁹<https://www.bizcommunity.com/Article/1/373/187753.html>. Accessed on 8 August 2019.

²³⁰Constitution-Hill-2017-rates.pdf, <https://www.constitutionhill.org.za>

²³¹See KwaZulu-Natal Tourism Act No. 11 of 1996 as amended

- To grant recognition to those tour operators, tour guides, restaurants, hotels, accommodation establishments, resorts, reserves etc.

KZN province is the premier local tourism destination for South Africans who flock to its warm beaches and mountain resorts.

Durban Tourism is the agency of the eThekweni Municipality that markets and promotes tourism in the metro area. Its vision is:²³²

“To position Durban as a preferred “must visit” tourism destination, providing a unique Durban experience supported by world class facilities and infrastructure”. And its mission:

“To market Durban as a “must visit” destination to the Domestic and International tourism markets, and in so doing achieve Economic development and facilitate job creation for the benefit of all the people of the Metropolitan region”.

Durban tourism markets a range of tourist attraction in the city, including amongst other things, its beaches, aquarium, shopping malls, craft markets and coastal resort towns like Umhlanga Rocks. However, it does not promote Ohlange, although the site is open to the public. Currently, the site receives about 30 000 visitors per annum.²³³

However, there are a number of issues confronting the site that need to be addressed before a visitor programme can succeed. These are as follows:

- The site is not well marketed and has no profile outside of the Inanda Heritage Trail, in which Gandhi’s Phoenix Settlement seems to be the major attraction that is promoted.
- The site is not well signposted and is not very easy to find off the main route through Inanda.
- There are only three staff members on the site, provided by Durban tourism. This is insufficient to run a site of this nature.
- A dispute on the part of the Dube family concerning ownership of the site.

Community Beneficiation

Once these issues are resolved, the site can fulfil its potential as a heritage site of global importance and an attraction that will boost tourism in Durban and its immediate neighbourhood. There are good exhibitions in the old School Hall and in the Dube House on the history of the Dube family and associations with the early years of the ANC. The site’s importance is also connected to the first democratic elections where Mandela cast the first vote there. Local people can be employed as guides and by selling food and providing accommodation.

011 University of Fort Hare, Alice

012 University of Fort Hare: ZK Matthews House

²³²The Official Website of the eThekweni Municipality, Durban Tourism,
http://www.durban.gov.za/City_Services/BST_MU/Pages/Durban-Tourism.aspx (Accessed on 3 Feb 2017)

²³³ This figure was provided by the site manager, Mr Mandla Nxumalo, during a site visit on 20 September 2016

At the district level, the tourism product supply is largely nature-based which has been marketed under the theme of the Wild Coast. It is centred on the eastern portion of Amathole District where the coastline forests are considered pristine. However, development has been hampered by a poor road network. Areas such as Hogsback, Katberg, Mpofu and Doubledrift, are attraction nodes.

The focal point of heritage and culture are the historic educational institutions of Healdtown, Lovedale and the University of Fort Hare in the Raymond Mhlaba Local Municipality. It is noted that this sector suffers from lack of supporting infrastructure and remains largely underutilised.

In a high-level feasibility plan, a local heritage trail has been proposed as an important tourist component and recreational aspect of Alice and the University of Fort Hare. Several primary sites in town have been proposed to form part of the heritage trail including the town's library and the Nkonkobe Garden of Remembrance comprised of a memorial dedicated to 34 people who died in the struggle against apartheid, as well a monument to white men from Alice who gave their lives in the two world wars, the Alice (Victoria) Town Hall and Matthews' house.

There is a real prospect of developing Alice and the University of Fort Hare to become prime tourist niches based on the history of the place. Cultural Heritage Tourism has been identified as critical intervention area which seeks to harness the rich tapestry of history and heritage of the university and its association with prominent South African personalities among them Mandela, Tambo, Sobukwe and Tutu. The University of Fort Hare's National Heritage and Cultural Studies Centre (NAHECS) is the custodian of the history of the university, the archives of the liberation movements as well as the papers of Xhosa literature writers. NAHECS can play an important role in profiling and developing the sites as key attractions and producing interpretive materials. This is in line with the envisaged spatial integration of Alice, the University of Fort Hare and Lovedale into an African university town.²³⁴

The Eastern Cape Tourism Board (ECTB) is under the Department of Economic Development, Environmental Affairs and Tourism in the Eastern Cape Provincial Government. Its mandate is to promote sustainable tourism in the Eastern Cape. It has oversight over licencing of tour operators, tour guides and couriers and the registration of hotels, restaurants and related hospitality services. While the ECTB has identified its culturally unique selling points (USP) at provincial level, they are yet to be packaged. It has already been seen that sites connected to Fort Hare and Lovedale can be mapped into a heritage trail or incorporated into the broader Maqoma Heritage Trail. Furthermore, located at the foothills of the Amathole Mountains, Alice is seen as the entrance to Hogsback, another tourist attraction, strengthening the case for an integrated approach to multiply the benefits for both towns.

Community Beneficiation

Since the site is a university and access to the grounds are free, this will not lead to direct community beneficiation. However, the Nkonkobe Municipality (now the Raymond Mhlaba Local Municipality)²³⁵ has taken the initiative to promote tourism in the area through the launch of the Nkonkobe Economic Development Agency (NEDA) and the completion of the first phase of the Maqoma Heritage tourism route. There are Visitor Information Centres in Alice, Fort Beaufort, Hogsback and Balfour managed through the

²³⁴Dept. of National Treasury. Alice Regeneration Programme

²³⁵It changed name in 2016 after the amalgamation of Nkonkobe and Nxuba Local Municipalities

Local Tourism Organisation.²³⁶ NEDA's role is to "identify and efficiently manage sustainable economic development of projects, facilitate investor attraction and trade promotion, and leverage public and private resources for development around opportunities which offer economic and developmental potential".²³⁷ It has been observed that there is lack of promotional literature and basic information to guide tourists – maps, brochures.²³⁸ With funding from the Department of Recreation, Sports, Arts and Culture, Lovedale College has also proposed a Memorial/Heritage Park linked with the Alice Walking Trail.²³⁹

The main purpose of visitor management is to enhance the experience of visitors, while ensuring that negative impacts of large numbers are mitigated and avoided. Currently, not many people visit the university although there is potential for increasing visitation, particularly once World Heritage status had been conferred. The Nkonkobe Local Municipality trained six local youths as tour guides who were accredited and work in partnership with the Local Tourism Organisation (LTO).²⁴⁰

013 Waaihoek Wesleyan Church, Bloemfontein

Apart from the website of Free State Tourism and the existence of the Mangaung Tourism Promotion Office, the promotion of tourism in Bloemfontein does not appear to be particularly active at municipal level. The tourism page of the Metro Municipality's website is blank, and the tourism office does not appear to have a webpage.

The Waaihoek Wesleyan Church has only been opened to the public recently and visitor numbers are not yet recorded. There are a number of issues confronting the site that need to be addressed before a visitor programme can succeed. These are as follows:

- There has been no formal marketing of the site since the centenary of the ANC events in Bloemfontein in 2012.
- The facilities in the new Visitor Centre are not operational, that is, there are no exhibitions on the history of the site and the coffee shop has not opened.
- There is no signage indicating the whereabouts of the site and, whilst Fort Street is a major thoroughfare, the Wesleyan Church is in its first block which is cut off from the rest of the street and not accessible from it.
- There are only two staff members on the site, provided by the Free State Department of Sport, Arts, Culture and Recreation, which is insufficient to run a site of this nature.

Community Beneficiation

The IDP for the Metro, however, makes a financial commitment over a five-year period to the development of the Waaihoek Precinct and recognises its potential as a tourism area. There is also recognition of the need to improve tourism infrastructure, including upgrading of municipal resorts. The potential for development of various heritage sites, including the Queens Fort, close to the Waaihoek Wesleyan Church, and other liberation struggle sites, is also mentioned. Although there is no financial commitment to specific projects,

²³⁶ Department of National Treasury. 2010. Alice Regeneration Programme: Alice Regeneration Programme, p19. Nkonkobe Local Municipality IDP 2015: p94

²³⁷ Dept. of National Treasury. 2010. Alice Regeneration: High Level Feasibility Study (2010), p12

²³⁸ Forgotten Battlefields in Mail and Guardian 30 Oct 2014 at <http://mg.co.za/article/2014-10-03-00-scarred-land-tells-of-hard-fought-battles>

²³⁹ Dept. of National Treasury. 2010. Alice Regeneration: High Level Feasibility Study (2010), p18

²⁴⁰ Nkonkobe Local Municipality IDP 2015: p94

the development of a strategic plan for this area of tourism is a target for the 2016/17 financial year. The development of the Waaihoek Precinct and increased marketing when the site becomes a WHS, will attract more visitors and consequently provide opportunities for local people to become involved in economic activities linked to tourism. Examples include guided tours, sales of food and crafts.

014 The Great Place at Mqhekezweni

The Eastern Cape Tourism Board (ECTB) is under the Department of Economic Development, Environmental Affairs and Tourism in the Eastern Cape Provincial Government. Its mandate is to promote sustainable tourism in the Eastern Cape. It has oversight over licencing of tour operators, tour guides and couriers and the registration of hotels, restaurants and related hospitality services. While the ECTB has identified its culturally unique selling points (USP) at provincial level, what is yet to be achieved is packaging. It has already been seen that the sites connected with former President Mandela can be mapped into a heritage trail.

The main purpose of visitor management is to enhance the experience of visitors, while ensuring that negative impacts of large numbers are mitigated and avoided. It is noted that the Great Place is a private homestead in regular occupation by the Mtirara family, represented by his Royal Highness, Zanomthetho Mtirara, a descendant of the regent, Jongintaba. Currently, the Great Place is not open to the public as the site is a private homestead. It needs to be resolved whether the site will be opened for tourists. Due to sensitivities, there will have to be negotiations with the family regarding whether or not the site should be opened and developed for tourism. In case the site is opened for tourism, local communities could participate in micro-business opportunities generated by tourism. Once the place has been inscribed as a World Heritage, there is the prospect of increased visitation to the site.

Projected levels of tourism and associated pressures

It is difficult to estimate projected levels of visitation after inscription. However, following international trends, tourism figures are likely to increase. Since 2008, foreign tourism to South Africa has increased steadily despite the global recession, growing between 2 and 4% annually (Stats SA 2017). In 2017, 10.3 million foreign tourists visited South Africa, an increase of 2.4% compared to 2016 (Tourism SA 2017). However, domestic tourism dropped by almost 30% to 17.2 million trips, most likely due to increased inflation and a weak currency. Nevertheless, the tourism sector continued to create jobs and accounted for 4.6% of the workforce, or 726 500 people, in 2017, a 1.6% increase with 2016. As an industry, tourism contributes 3% to the GDP. Tourism is expected to employ 1.1 million people and contribute almost R500 billion to the national economy by 2020.²⁴¹ Visitation figures are therefore likely to continue to increase, depending in part on marketing and infrastructure development, and the ability of the site management structures to provide the products to attract visitors. The South African Liberation Heritage Programme includes the development of community friendly infrastructure that addresses social and economic challenges. This is to amplify the cultural symbolism of some of the places of significance without negatively impacting their value.

Growth of Heritage Tourism in South Africa

²⁴¹ Tourism Satellite Account for South Africa, final 2017 and provisional 2018 and 2019, (Dec 2017) Pretoria: Statistics South Africa, p16

Despite South Africa facing economic challenges, tourism has stood out as a silver bullet. This is also supported by the National Development Plan (NDP) which highlights tourism as key to economic growth, employment and the national transformation agenda²⁴². Locally and internationally, heritage and cultural tourism are one of the growing competitive niche tourism segments. This, as tourists are increasingly seeking authentic and memorable experiences through meaningful interaction with local peoples and their cultures²⁴³. In addition, the potential exists for heritage and cultural tourism to contribute toward social cohesion.

In South Africa, however, the cultural diversity of the existing heritage products is under-represented and as a result under-performing despite being highly desirable by tourists²⁴⁴. In 2016, the Deputy Minister of Arts and Culture stated that South Africa should use its rich liberation heritage to attract visitors to the country (SA News, 2016). There are struggle heritage sites all over the country, including the Liliesleaf Farm in Johannesburg, the Hector Pieterse Museum in Soweto, the Apartheid Museum, Soweto's Vilakazi Street and the Steve Biko Garden of Remembrance in Ginsberg. In 2012, most of these iconic attractions were big attractions and on the "must-do" list for over nine million international tourists who visited South Africa that year (INDABA, 2013). With foreign visitor numbers continuing to grow, it is likely that visitation figures to these heritage sites will also continue to increase. The extent of the increase, however, will depend in part on marketing and infrastructure development, as well as the ability of the site management authorities to provide high quality products and services to attract visitors.

Socio-economic impact of tourism

Increased tourism to the heritage sites will add to the sustainability of the sites as there will be a steady flow of money spent for entrance fees and/or for the purchase of souvenirs and food that will contribute to the enhancement of livelihoods of the local communities. A socio-economic study is currently underway to determine the current and potential community beneficiation of tourism at each of the fourteen sites.

iv) Number of inhabitants within the nominated property

001 Union Buildings, Meintjieskop, Pretoria

This site has no permanent residents. It is a government office that accommodates around 600 people.

002 Walter Sisulu Square of Dedication, Kliptown, Soweto

There are no permanent residents at the Walter Sisulu Square itself. The Buildings which flank the square are occupied by a hotel and retail shops. The daily population can reach up to 1000 people.

003 Sharpeville Massacre Site: Police Station

There are no permanent residents within the three portions of the property. There are about 8 vendors operating from the Old Sharpeville Police Station.

004 Sharpeville Memorial Garden

²⁴²South Africa, Strategic Plan 2015-2020

²⁴³Viljoen, J. and Unathi, S. H. 2017. Growing Heritage Tourism and Social Cohesion in South Africa. African Journal of Hospitality, Tourism and Leisure, Volume 6 (4)

²⁴⁴South Africa. Department of Tourism. (2012). Final Draft National Heritage and Cultural Tourism Strategy, Pretoria, Department of Tourism

There are no permanent residents. There is a guard who looks after the exhibition centre and Memorial Garden.

005 Sharpeville Grave Site A

There are no people living in the cemetery.

006 Sharpeville Grave Site B

There are no people living in the cemetery. *007 Liliesleaf, Rivonia Johannesburg*

There are no permanent residents within the three portions of the property.

008 - 16 June 1976 – The Streets of Orlando West, Soweto

The streets of Orlando West are in the heart of a residential township. For a large part of the day, there are pedestrians walking on street pavements and vehicles using the roads. The restaurants on Vilakazi Street attract a significant number of day and early night restaurant goers including tourists.

009 Constitution Hill, Hillbrow, Johannesburg

There are no permanent residents on the property, which is made up of offices and visitor facilities.

010 Ohlange, Inanda Durban

There are no permanent residents on the property. In the Buffer Zone, there are 175 boarders at the school.

011 University of Fort Hare, Alice

The parts of the university that form part of the nominated property are made up of offices and classrooms. There are no permanent residents in these parts of campus.

012 University of Fort Hare: ZK Matthews House

At the present time, there are no people living on the premises, except security guards. It is envisaged that when the sports facility has been developed the building can be used for accommodation.

013 Waaihoek Wesleyan Church, Bloemfontein

There are no permanent residents on the property, which is made up of offices and visitor facilities.

014 The Great Place at Mqhekezweni

There are estimated to be 20 residents at the Great Place. In the Buffer Zone, there are about 15 households each consisting of an average of 6 people, making it 90 people in the Buffer Zone²⁴⁵.

Estimated local population within:

Area of Nominated Property: 20

Buffer Zone: 265

Total: 285

Year: 2018

²⁴⁵This calculation was extrapolated from the number of identified households within the buffer zone and core property.

5. PROTECTION AND MANAGEMENT OF THE PROPERTY

Overview

The overall Integrated Conservation Management Plan (ICMP) promotes the wise use of the heritage properties, effective protection of their OUV and adequate maintenance of their Authenticity and Integrity. It considers the broader context within which the Human Rights, Liberation and Reconciliation: Nelson Mandela Legacy Sites exists and integrates the perspectives of relevant local stakeholders and regulatory authorities. The ICMP is a *management tool* that contains policies, principles and actions for the sustainable use and conservation of the sites' tangible and intangible heritage. The ICMP cascades to individual Site Management Plans (SMPs) for each of the fourteen sites that make up the serial nomination. The SMPs take a situational approach addressing issues specific to each site. At the present time, all fourteen sites have management authorities or an equivalent system of management.²⁴⁶ Site Management Plans are informed by intimate knowledge of the state of conservation of the sites based on physical assessments.

Management Plans are legislated under Section 47(3) of the National Heritage Resources Act (No 25/1999), i.e. in addition to the mandatory in terms of the World Heritage Operational Guidelines. The strategic objective of an ICMP of the nominated serial property is to achieve integrated conservation and protection of the fourteen sites that make up the serial property. An overarching plan is required to

- (i) create a sound management system based on the respect of best international practices in the conservation of cultural heritage sites;
- (ii) develop priorities for sustainable conservation and development of heritage resources;
- (iii) formulate sound research policies to shed more light on the history of the component sites in the serial property as well as the best means of preserving the sites;
- (iv) support the implementation of appropriate local and national awareness programmes, and building an understanding of the conservation planning process among stakeholders;
- (v) develop an educational component to promote appreciation among the public of the value of the heritage resources;
- (vi) aid interpretation and presentation of the sites in order to cultivate respect for the heritage resources among the public and visitors; and
- (vii) establish sound partnership with stakeholders such as local communities/ public sector organisations and the private sector.

Implementation of the integrated management plan for the serial property is the responsibility of the Overall Management Authority which is in the process of being established.

²⁴⁶ Sharpeville Police Station and Sharpeville Memorial Garden are placed under a single management system; Sharpeville Graves Site A and Sharpeville Graves Site B are managed as a single site as well.

Establishment of Management Authorities

It is important to distinguish between the overall Management Authority which will be called the World Heritage Management Authority (WHMA) and a Site Management Authority (SMA). A Management Authority is a decision-making body responsible for the entire serial property which will report to the Department of Environment, Forestry and Fisheries. A MA is a statutory body defined in terms of Section 8 or 9 of the WHCA. A SMA is an Authority made up of people on the ground with first-hand knowledge about the day to day operations of the sites. This Authority does not have decision-making power on its own, but can be contractually constituted as an arm of the MA.

World Heritage Management Authority

To distinguish this overall Authority from the SMAs, it is designated as the World Heritage Management Authority (WHMA). The establishment of the WHMA is in line with precedent set with South Africa's other two serial World Heritage Sites, namely the Fossil Hominid Sites and the Cape Floral Region Protected Areas.

The WHMA will be responsible for the management of the serial WHS as a whole and will coordinate and oversee the activities of all the SMAs. Furthermore, it would fulfil the majority of the responsibilities as outlined in Table 15. This structure would allow effective integration and holistic management, while letting the operational issues of site management be controlled by SMAs on the ground.

The WHMA will be funded, provided with administrative capacity and chaired by the relevant manager of the National Heritage Council and each site will be represented by the manager responsible for the day to day management of each of the fourteen sites that make up future serial WHS. In addition, there will be a Secretariat that would be responsible for Marketing, Liberation Route development, Periodic Reporting to DSAC and DEA, Fund-raising, and Monitoring (taking the MELI approach).

Functions of the WHMA

The WHMA will, amongst other things, deal with the following aspects of the fourteen site components of the proposed World Heritage Site:

- Taking overall responsibility for welfare of the (serial) WHS, though this responsibility is devolved to the site MA, so the overall MA plays a supervising role;
- Physical infrastructure maintenance: assessment, putting out tenders, while the SMA oversees local actions;
- Planning of overall physical environment involving the SMA, who attends to its maintenance;
- Providing input concerning management and mitigation of risks that arise at any of the 10 sites;
- Interpretation of the entire WHS (and route), as well as local interpretation, uniformity in any signage, etc.;
- Planning of tourism with the SMAs, who has on-site visitor management;
- Marketing of each site together with the SMAs, and the entire route as a whole;

- Broadcasting the message (which can be part of interpretation and marketing);
- Coordinate interaction SATourism, SAHRA and other agencies and authorities that promote and protect the World Heritage Site.
- Planning with the SMA exactly how the site is used;
- Providing input on proposals for work of any nature on the sites and developments in their buffer zones;
- Communicating regularly with other stakeholders and authorities and coordinate the development of joint policies and procedures;
- Raising and allocating funds for joint projects; and
- Implementing the tasks outlined in Section 8 of this overall ICMP and monitor progress.

Taking the above, the Secretariat would consist of the following people with responsibilities:

Table 15: Functions and Responsibilities

Function	Responsibility
CEO	Chair of the WHMA, fundraising
Secretary	Reporting to DEA and DSAC via the CEO as well as recording all meeting minutes
Integrated Development Planning	Planning of physical environment together with the respective local MA, provide input on proposals for work of any nature on the sites, developments in their buffer zones.
Socio-economic development	Working together with the tourism person to have local people benefit from the development of the WHS and tourism route.
Tourism and Marketing and Stakeholder Engagement	Tourism planning, marketing, coordination with Tourism authorities in SA
Monitoring and Evaluation	Monitoring and evaluating the implementation of the Actions in the overall ICMP.

Structure of the WHMA

The proposed structure for the WHMA is as follows:

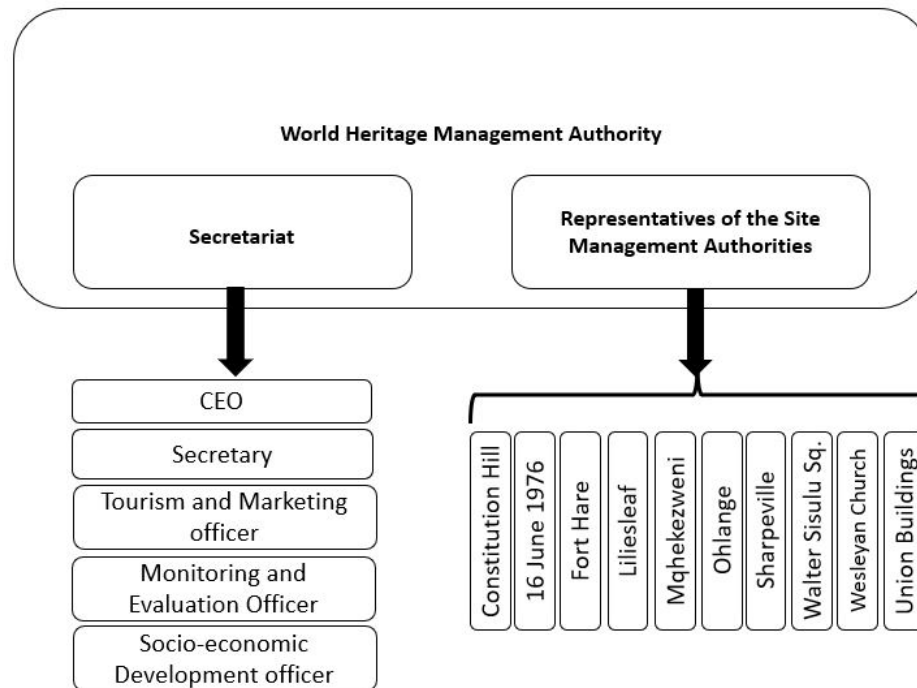


Figure 63: Proposed structure of the World Heritage Management Authority

Site Management Authority

It is proposed that each site has a constituted Site Management Authority (SMA) that performs management functions for the specific site, coordinates and implement on the ground activities, and perform day-to-day functions as per the Site Management Plans (SMPs). The SMAs are not responsible for co-ordinating or controlling the general management of the HRL&R:NMLSWHS as a whole, but rather are concerned with the individual issues of the particular site. Each SMA is constituted from a set of key stakeholders, with additional revolving members from other Interested and Affected Parties (I&APs).

The purpose of the SMAs is to oversee day-to-day management to ensure conservation of the site and implementation of the World Heritage Convention. As the HRL&R:NMLS will be a serial nomination, a one-size-fits-all approach to managing the sites would not make sense. Though local stakeholders need to be actively involved, it would be unreasonable and impractical to expect that a local, mostly volunteer, committee would be able to report independently to DSAC and UNESCO, as well as providing the materials stipulated for the governance processes such as financial reports or strategic plans.

Some sites of the HRL&R:NMLWHS already have a specific pre-existing management structure, for example Constitution Hill, the Union Buildings and Liliesleaf, while for other sites such management structure has to be established. Similarly, some sites already have an operating tourism venture to subsidise the conservation of the site. A Management Authority cannot function as an entity without a funded mandate. Regarding tourism, it is unlikely that Ohlange will be able to sustain a tourism venture

large enough to provide funds for conservation. The MA will be funded by the government through DSAC and other public sources and channels.

Site Management Authorities are in different jurisdictions which determine where funding for administrative functions are sourced (see Table below):

Table 16: Source of funding for each site

	Name of site	Funding
001	Union Buildings	Dept of Public Works
002	Walter Sisulu Square	City of Johannesburg
003	Sharpeville Massacre Site: Police Station	Sedibeng District Municipality
004	Sharpeville Memorial Garden	Sedibeng District Municipality
005	Sharpeville Graves Site A	Emfuleni Local Municipality
006	Sharpeville Graves Site B	Emfuleni Local Municipality
007	Liliesleaf	Liliesleaf Trust
008	16 June 1976 – The Streets of Orlando West	City of Johannesburg
009	Constitution Hill	Constitution Hill Development Company
010	Ohlange	City of eThekweni
011	University of Fort Hare	University of Fort Hare
012	University of Fort Hare: ZK Matthews House	Dept of Public Works
013	Waaihoek Wesleyan Church	Free State Department of Sports, Arts and Recreation
014	The Great Place at Mqhekezweni	AbaThembu Traditional Authority

For some sites, tourism operations and paid interpretation exhibits could provide additional income to subsidise the conservation and operational budgets of the Management Authority. For example, Liliesleaf, Constitution Hill and Union Buildings already receive visitors and consequently an additional income. Although 16 June 1976 - The Streets of Orlando West also receive substantial visitors, it will be difficult to charge any fees, as this site consists of roads.

5.a Ownership

Table 17 outlines the ownership of each of the fourteen sites as well as related information on Erf Number and Title deed.

Table 17: Ownership of nominated properties

Name of site	Erf No.	Owner	Zoning	Title Deed No.
Union Buildings	Remainder of Portion 26 of Farm Elandspoort 357 JR	Government of South Africa. Maintained by the Department of Public Works	Government	T 5565/1908
Walter Sisulu Square	Erf 11915; Pimville Zone 9	Johannesburg Property Company, City of Johannesburg	Mixed Use Retail	
Sharpeville Massacre Site: Police Station	9175 of Sharpeville Township	Department of Art Sport and	Government	

Name of site	Erf No.	Owner	Zoning	Title Deed No.
		Recreation Sedibeng District Municipality		
Sharpeville Memorial Garden	Erf 9172 Sharpeville Township	Department of Art Sport and Recreation Sedibeng District Municipality	Government	
Sharpeville Graves Site A Sharpeville Graves Site B	Graves 1864 - 1932 Phelindaba Cemetery	Emfuleni Local Municipality	Burial Ground (Municipal Cemetery)	
Liliesleaf	357 of Rivonia Extension 1	Liliesleaf Trust	Mixed Use	T 013687 / 07
16 June 1976 – The Streets of Orlando West	Proposed road reserve known, but needs formalisation	City of Johannesburg	Road Reserve	N/A
Constitution Hill	Remainder of Portion 69 of Farm Braamfontein 53 IR & Remainder of Portions 68 & 69 of Farm Braamfontein 53 IR	Constitution Hill Development Company	Institutional	
Ohlange	Sub-division 398 of Farm Piezang Revier no 805	John Dube Family	Education	2269/1987
University of Fort Hare	Farm 412 Victoria East or Farm Fort Hare No 143 and/or Remainder of Farm Native College Ground no 141	University of Fort Hare	Education	D/T 1594/1968
University of Fort Hare: ZK Matthews House		Dept of Public Works	Residential	
Waaiohoek Wesleyan Church	Subdivision 3 or Erf 1909 Bloemfontein	Free State Department of Sports, Arts and Recreation	Place of Worship	T11326/1994
The Great Place at Mqhekezweni	Building Lot 168, Communal Land *	AbaThembu Traditional Authority	Rural (no formal zoning)	12498/1921

* See discussion of communal land rights in South Africa under the description of the property in Section 2.a.

5.b Protective designation

Proposed World Heritage Properties:

All the properties that make up the nomination are protected as National Heritage Sites under the National Heritage Resources Act, No. 25 of 1999, Section 27(18). This designation means that “no person may destroy, damage, deface, excavate, alter, remove from its original position, subdivide or change the planning status [thereof] without a permit issued by [SAHRA]”.

When the sites are inscribed as a World Heritage Site, these will also become protected areas, the most strenuous designation possible under environmental law, the Protected Areas Act No. 57 of 2003.²⁴⁷

Table 18: Protective status of sites

	Name of site	Status	Date
001	Union Buildings	National Heritage Site	2 December 2013
002	Walter Sisulu Square of Dedication	National Heritage Site	22 November 2019
003	Sharpeville Massacre Site: Police Station	National Heritage Site	30 December 2016
004	Sharpeville Memorial Garden	National Heritage Site	30 December 2016
005	Sharpeville Graves Site A	National Heritage Site	30 December 2016
006	Sharpeville Graves Site B	National Heritage Site	30 December 2016
007	Liliesleaf	National Heritage Site	2 September 2016
008	16 June 1976 – The Streets of Orlando West	National Heritage Site	22 November 2019
009	Constitution Hill	National Heritage Site	10 March 2017
010	Ohlange	National Heritage Site	20 September 2019
111	University of Fort Hare	National Heritage Site	25 May 2016
012	University of Fort Hare: ZK Matthews House	30 December 2016	25 May 2016
013	Waaiohoek Wesleyan Church	National Heritage Site	2 February 2018
014	The Great Place at Mqhekezweni	National Heritage Site	16 February 2018

Buffer Zones

While the core sites are protected in terms of Section 27 of the NHRA (No. 25 of 1999), buffer zones are treated differently in terms of the act. There are two ways in which the declaration of a buffer zone can be implemented.

The first is to declare the area as a protected area in terms of Section 28 of the NHRA (No. 25 of 1999). The act allows for an area to be declared a protected area, ensuring consultation between the affected landowners, the SAHRA and the Management Authority. The Act states:

28.(1) SAHRA may, with the consent of the owner of an area, by notice in the Gazette designate as a protected area—

- (a) such area of land surrounding a national heritage site as is reasonably necessary to ensure the protection and reasonable enjoyment of such site, or to protect the view of and from such site; or
- (b) such area of land surrounding any wreck as is reasonably necessary to ensure its protection; or
- (c) such area of land covered by a mine dump.

The second option is to declare the buffer zone a heritage area in terms of Section 31 of the NHRA (No. 25 of 1999). In this case the buffer zones would be integrated into the local municipal zoning scheme. This would allow close local implementation of the various management measures from the SMPs for each site. It should be noted that this form of buffer zone management works better in larger, mature municipalities with a working building inspectorate.

²⁴⁷National Environmental Management: Protected Areas Act (No. 57 of 2003), as amended, Section 13.

All the sites that make up the nomination are already National Heritage Sites. The proposed Buffer Zones for each of the sites are as follows:

001 Union Buildings

The Buffer Zone for this property encircles the entire property and lies between Stanza Bopape Street (formerly Church Street) in the south and the crest of Meintjieskop in the north. The western boundary is formed by the properties along the eastern side of Hamilton Street and the Eastern edge by the properties along the western side of Blackwood Street, and the woodland / nature reserve are at the back of the building complex.

The South Lawn, along Stanza Bopape and Madiba Streets, is the venue for major celebrations of national days and along with the terraced gardens within the proposed property serves as a public park. The remainder of the buffer zone includes gardens that are off limits to the general public.

The entire area of the proposed buffer zone is declared as a National Heritage Site and subject to the provisions of Section 27 of the NHRA. Any alterations or new development requires application to and approval by SAHRA.

002 Walter Sisulu Square

The buffer zone around this proposed World Heritage Property is bounded by Klipspruit Valley Road to the east, Union Street to the south, Main Road to the west and Square Road to the north. The newly built concrete buildings blocks that flank the square to the north and south, provide an effective physical buffer.

The purpose of the buffer zone is to ensure that development does not encroach into or further impact on the square and that the entrance areas to the east and west remain open and are treated appropriately.

The entire area between the buffer zone boundaries set out above, is declared as a National Heritage Site and subject to the provisions of Section 27 of the NHRA. Any alterations or new development requires application to and approval by SAHRA.

003 Sharpeville Massacre Site: Police Station

There is no extended buffer zone allocated around the Sharpeville Police Station as the space around the building is deemed to be a sufficient buffering mechanism. It was not necessary to include private properties around the Police Station as a buffer zone.

004 Sharpeville Memorial Garden

The boundary of the buffer zone is a triangle with its apex at the traffic circle (west) and bounded by Seeso Street (north) and Zwane Street (south). The Memorial and Interpretive Centre are situated in this triangle. On the east side the buffer zone is set along an unnamed road on which is the frontage to the Memorial and Interpretive Centre. In the triangle, the buffer zone encompasses the area where the shooting occurred, and includes public amenities namely:

- Sharpeville Community Health Centre;
- Community Library; and
- Sharpeville Home for the Aged.

The following buildings, also located within the buffer zone, were in existence at the time of the massacre:

- The lodge accommodating visiting homeland leaders (set against Zwane Street); and

- Sharpeville Community Hall (also set against Zwane Street near the traffic circle).

005 Sharpeville Graves Site A

006 Sharpeville Graves Site B

The graves where the martyrs of the Sharpeville Massacre are buried are at the Phelindaba Cemetery. The cemetery is exclusively reserved for use as a place of burial and this provides enough buffer zone for the two portions of the proposed property that lie within it.

007 Liliesleaf

This property has two concentric buffering mechanisms:

Inner Buffer Zone

This inner buffer zone ring is that part of Erf 357 of Rivonia Extension 1 that is not part of the proposed world heritage property. It is managed by the Liliesleaf Trust as part of the Liliesleaf site. The purpose of the buffer zone is to ensure that the area around the proposed property is retained for interpretation and other activities related to the heritage of the site and to avoid further densification in the most immediate environs of the proposed property.

In the Buffer Zone there are three major buildings:

- The Resource Centre that hosts the archives and offices of the Liliesleaf Trust;
- The Liberation Centre in which the ticket office for the site is located and which also houses an 80 seat auditorium which is used to orient visitors to the site; and
- Cedric's Café which provides refreshments to visitors and which has a rooftop viewing deck over the site.

The Resource Centre is to the south-west of the proposed property and screens it from George Avenue, on which the entrance to the site is located. The Liberation Centre and Cedric's Café are to the north-east and screen the site from Winston Avenue. All three buildings are two storeys and are constructed in a contemporary design using reinforced concrete.

In the southern corner of the proposed buffer zone is a shed that contains a vehicle used to smuggle arms into South Africa. Running north from this structure is a memorial to MK which screens the proposed property from the neighbours to the south-east. Along the north-western edge of the buffer is the entrance driveway and parking area.

The entire area of Erf 357 of Rivonia Extension 1, including the proposed Buffer Zone, is declared as a National Heritage Site and subject to the provisions of Section 27 of the NHRA. Any alterations or new development requires application to and approval by SAHRA.

Outer Buffer Zone:

This buffer mechanism is created in terms of the provisions of the town planning system.

For purposes of town planning and related matters, Liliesleaf lies in Zone 5 of Sub-Area 7 of Region E of Johannesburg. In terms of the Regional Spatial Development Framework for Region E, the Sub-Area is an important business and commercial node of the city. The stated purpose of planning provisions for the Sub-Area are to contain business and commercial development within the nodal area designated for this purpose

and to protect the residential areas that flank it. Zone 5, in the centre of which Liliesleaf is situated, is one of these residential areas and lies in the north-west of the Sub-Area.²⁴⁸

The Regional Spatial Development Framework also refers specifically to Liliesleaf and has the following specific provisions relating to it:²⁴⁹

“Liliesleaf Farm is an important historical site with high educational value that needs to be enhanced and protected. Development on the site must be contained to the existing zoning rights to protect the residential nature of the existing suburb. Mature trees must be retained and parking must be provided on site”.

Hence, protection of the proposed property and the character of the surrounding area is of primary importance in terms of the development strategies for this part of Johannesburg and provides an additional buffering mechanism for the site.

008 - 16 June 1976 – The Streets of Orlando West

No buffer zone has been provided for this proposed property. Soweto is a vibrant and fast developing suburb of Johannesburg where the poverty of the past is being eradicated and the environment constantly upgraded and improved. It is deemed that the declaration of the streets and road reserves, including the sidewalks alongside the designated streets in Orlando West on which events of 16 June 1976 occurred are sufficiently protected by their declaration as National Heritage Sites. This declaration will ensure that the streets remain open, public places are not degraded in width or scale, and in so doing retain the memories of the events that occurred there.

No positive purpose can be served by placing restraints on development alongside the streets given the need for upliftment of the communities of the area and the major changes that have already occurred in the environment since the dawn of democracy in 1994.

009 Constitution Hill

This site is located in the high-rise and extremely high-density residential suburb of Hillbrow, which surrounds the proposed property on all sides. Metro Centre, the seat of the Johannesburg Metropolitan Government, and one of the highest buildings in the city, lies to the south-west.

Globally, Hillbrow is one of the areas with the highest population density at 67 500 people per km². This is two and a half times the density of Kowloon, the most densely populated area of Hong Kong, and almost seven times that of New York City.²⁵⁰ Given the already existing level of high-rise development in the surrounding Johannesburg area, there is little that can be achieved in terms of mitigating development to the south, east or west of the site and hence no buffer zone is proposed.

To the north, the land immediately in front of the proposed World Heritage Property and along part of its western edge, has not been fully developed. This area lies between the prison and Constitutional Court and Sam Hancock Street, bounded on the east by Queens Road and west by Joubert Street, and forms part of the land holdings of Constitutional Hill. Apart from the old Queen Victoria Hospital in the north-west corner, the only developments are parking garages where further future development is envisaged. Control of such

²⁴⁸Johannesburg RSDF: Region E, p110 & Plan 20 p113

²⁴⁹*Ibid.* p111

²⁵⁰Silverman M & Zack T, Land Use Management and Democratic Governance in the City of Johannesburg - Case Study: Hillbrow & Berea, p22

development will protect the proposed property from impacts immediately to its north and, in places, to the west of Number 4 Prison. In this regard, a set of Urban Design Controls has been developed and adopted by the Constitution Hill Board.²⁵¹ These set of controls are sensitive to the heritage values of the site and which guide development with regard to protecting the views of and from the property, creating restrictions for new development and heights.

010 Ohlange

The buffer zone for this proposed property consists of the remaining area of Ohlange High School and the Ohlange Library. This area is bounded by Dr JL Dube Drive to the north, and 108818 and 108812 Streets to the west, south and east.

The entire area of the Ohlange School is proposed to be declared as a National Heritage Site and subject to the provisions of Section 27 of the NHRA. Any alterations or new development requires application to and approval by SAHRA.

This buffer zone retains the character of the proposed property within the institutional context in which it has always existed. The Ohlange Library is similarly an educational institution and provides a buffer in the area where the proposed property shares a boundary with that of the school.

011 University of Fort Hare

The proposed property lies at the heart of the university and is its historic centre. It is surrounded by more modern parts of the campus and its context is that of a place of learning that in the new South Africa continues the legacy that provides the significance for its nomination. Retention of the context of a thriving university around the proposed property is the best mechanism for protecting the proposed property. The buffer zone has been defined by the following boundaries:

- From the bridge where the Tyume River crosses under the R63 road the boundary runs east along the R63 in the direction of Dimbaza;
- At coordinates 32°47'21"86"S 26°50'52"75"E it turns to the north-east and runs along the road that runs to the east of the Wesley, ZK Matthews, Jabavu and Jolobe Residences;
- At coordinates 32°47'13"44"S 26°51'8"82"E, on the same road, it turns to the north-west and runs in a straight line across the campus to coordinates 32°46'47"61"S 26°50'55"41"E on the Tyume River; and
- Thereafter it runs downstream along the course of the Tyume River back to the bridge over the R63 road.

012 University of Fort Hare: ZK Matthews House

There is no extended buffer zone allocated around the University of Fort Hare: ZK Matthews House as the space around the building is deemed to be a sufficient buffering mechanism. It was not necessary to include private properties around the house as a buffer zone.

²⁵¹UrbanWorks Architecture & Urbanism, Xhamai Designs and HMJ Prins Architect, Urban Re-Development of Constitution Hill - Urban Design Guidelines

013 Waaihoek Wesleyan Church

The area surrounding this site is a mixed-use area with an industrial character shaped in particular by the presence of the Bloemfontein Power Station and associated infrastructure.²⁵² The site exists in an environment that, whilst it may not generally be considered a positive for conservation of a site as the primary value is socio-political, is nevertheless relevant in terms of its history. The changes that have taken place in the surrounding area occurred as a result of forced removals under discriminatory laws that sought to separate races in South Africa and to remove black people from areas that were in close proximity to city centres. Little remains of the original African suburb of Waaihoek and the remaining buildings are no longer used for residential purposes.

The area to the west and south-west of the Wesleyan Church is the subject of a R3.76 billion urban renewal project that remains unfunded in the present economic environment.²⁵³ The project seeks to better integrate the area into the city and encompasses the following:²⁵⁴

- Upgrading of the building stock of the area;
- Re-landscaping of the area in and around the Mateo FET College and elsewhere; and
- Improving transport connectedness with the rest of the city, including a new bridge across the railway line.

The proposal also includes provisions for the heritage of the area and Waaihoek Wesleyan Church features prominently in the proposals.²⁵⁵ In light of the aforementioned, the buffer zone seeks to protect the following:

- Remaining vestiges of old Waaihoek that are in the immediate vicinity of the school, for example across the street to its north;
- The industrial character of the area behind the site, to its south; and
- The undeveloped, open area to its west.

To the east of the site is its Interpretation Centre, which is also in the buffer zone.

The purpose of the buffer zone is therefore to ensure that:

- The buildings from old Waaihoek that are across the street from the site are retained;
- The two power station cooling towers behind the site are either retained, or if that is not possible that redevelopment of the area has minimum impact on the old school;
- The vacant areas either remain undeveloped or are developed in a manner that enhances the values of the Waaihoek School; and
- The area occupied by the Interpretation Centre and related facilities is retained for such uses and within the envelope of the present building, or other appropriate structures.

²⁵²Bloemfontein Extended Micro Framework Map (29 Oct 2013) Bloemfontein: Mangaung Metro Municipality, Directorate Planning and Economic Development

²⁵³Manyoni T. Executive Mayor Mangaung Metro (27-28 Aug 2015) Growing Mangaung to Greater Heights, p58

²⁵⁴Waaihoek Precinct Urban Unification Node (2014) Phethogo Consulting for Mangaung Metro

²⁵⁵*Ibid.* pp7-13

- The Interpretation Centre is part of the National Heritage Site and is protected in the same way as the proposed World Heritage Property itself.

014 The Great Place at Mqhekezweni

The Great Place at Mqhekezweni lies in the centre of a traditional Xhosa, agricultural village. The purpose of the buffer zone is to retain the context of a rural village around The Great Place. The boundaries of the Buffer Zone, starting from the most south eastern point, are presented in Table 19.

Table 19: Coordinates of boundaries of the Buffer Zone

Name	Longitude	Latitude
A	28°28'17.18"	31°44'26.18"
B	28°28'13.02"	31°44'27.90"
C	28°28'0.056"	31°44'38.47"
D	28°27'43.02"	31°44'19.82"
E	28°28'0.449"	31°44'14.07"
F	28°28'1.085"	31°44'13.11"
G	28°28'6.248"	31°44'10.13"
H	28°28'11.96"	31°44'13.73"
I	28°28'9.048"	31°44'17.41"
J	28°28'14.08"	31°44'19.94"
K	28°28'13.04"	31°44'21.55"
L	28°28'17.77"	31°44'23.53"
M	28°28'16.96"	31°44'24.76"

The boundary of the buffer zone follows the edge of the small holdings in the west towards the river. The boundary follows the river north from point C to point D, where it turns east to the north of the Wesleyan church and school (Erf 1185). The boundary runs to the east turning again at point G where it runs as a zig zagging boundary along the edge of the small holdings, eventually meeting back at point M and A.

The buffer zone is intended to protect the core property from any development or action that would be detrimental to the Outstanding Universal Value of the site. The buffer zone is there to ensure appropriate development within the immediate area of the core property and to ensure the preservation of the Outstanding Universal Value of the site.

This buffer zone of The Great Place at Mqhekezweni has traditional protection in that allocation and use falls under the traditional authority of the King of the abaThembu and his Traditional Council. This is the same council referred to in the discussion of the history of this site in Section 2.b. The traditional leadership is hereditary and the chief takes advice from his advisors within the Traditional Council. There has been a resolution of the Traditional Council that the land should not be allocated for any other use than its present use for traditional agriculture.

5.c Means of implementing protective measures

The relevant provisions of each body of legislation dealt with above is set out in detail below.

*World Heritage Convention Act:*²⁵⁶

South Africa's World Heritage Convention Act (WHCA) incorporates the World Heritage Convention into South African law and establishes a system for the country to manage its obligations thereof. The latter includes specifically a system for the management of World Heritage Sites and the establishment under Chapter III of management authorities for each of them and the provision of Integrated Management Plans in terms of Chapter IV. (See discussion of Management Plan under Section 5.e.)

*National Heritage Resources Act:*²⁵⁷

The National Heritage Resources Act (NHRA) is a comprehensive heritage legislation, providing for South Africa's system of heritage conservation and heritage management at national, provincial and local level. At national and provincial level, independent public entities have been established to implement the relevant provisions of the act, in the form of the South African Heritage Resources Agency (SAHRA) at national level and a Provincial Heritage Resources Authority (PHRA) in each province. Some provinces have elected to pass their own legislation covering certain aspects regarding the administration of heritage, but are bound by the standards set in the NHRA and are subjected to biennial evaluation by SAHRA.

The principal mechanism available to SAHRA for the protection of heritage sites is through declaration as a National Heritage Site (NHS) in terms of Section 27 of the NHRA which sets out the system for such declaration and creates a strict permitting system covering any work that impacts on the site. The relevant provision states that "no person may destroy, damage, deface, excavate, alter, remove from its original position, subdivide or change the planning status of any heritage site without a permit issued by the heritage resources authority responsible for the protection of such site".²⁵⁸ All permit applications to SAHRA are adjudicated upon by the Built Environment and Landscapes Committee (BELCom) which is made up of respected heritage professionals who are appointed to the committee by virtue of their training and experience.

Also relevant to the current nomination is Section 38 of the NHRA which sets out a system for assessment of impact with regard to heritage resources. It works in conjunction with the impact assessment provisions of the National Environment Management Act (NEMA) and provides for the relevant heritage resources authority, either SAHRA or a PHRA as circumstances determine, to make inputs to the environmental authority concerning impacts on heritage resources and in so doing influence its decision-making processes. In addition to this Section 38(1) of the NHRA also provides for a system of heritage impact assessment in instances where NEMA would not trigger an assessment. These circumstances are set out in detail and are as follows:

- (a) the construction of a road, wall, powerline, pipeline, canal or other similar form of linear development or barrier exceeding 300m in length;

²⁵⁶World Heritage Convention Act, Act 49 of 1999

²⁵⁷National Heritage Resources Act, Act 25 of 1999

²⁵⁸*Ibid*, Section 27(18)

- (b) the construction of a bridge or similar structure exceeding 50m in length;
- (c) any development or other activity which will change the character of a site—
 - o exceeding 5 000 m² in extent; or
 - o involving three or more existing erven or subdivisions thereof; or
 - o involving three or more erven or divisions thereof which have been consolidated within the past five years; or
 - o the costs of which will exceed a sum set in terms of regulations by SAHRA or a provincial heritage resources authority;
- (d) the re-zoning of a site exceeding 10 000 m² in extent; or
- (e) any other category of development provided for in regulations by SAHRA or a provincial heritage resources authority.²⁵⁹

The provisions of Section 38 of the NHRA apply to any development of the scope set out that might occur in the buffer zone or other close proximities to the nominated properties. They also are adjudicated upon by a specialist committee of the relevant heritage resources authority (HRA).

In addition, the NHRA provides for a two tier system of appeal against any decision of an HRA. Section 49(1) provides for an internal appeal system within the HRA and Section 49(1) for a further right of appeal to a tribunal established by the national Minister for Arts and Culture and at provincial level the Member of the Executive Council (i.e.: a provincial minister). Thereafter there may still be recourse to the courts of law.

This extensive system of appeals provides substantial opportunity for errors in adjudication to be rectified.

*National Environmental Management Act:*²⁶⁰

The National Environmental Management Act (NEMA) provides for a system of environmental impact assessment, which, as set out above, is well integrated with the system provided for by the NHRA. The principles for impact assessment are set out in Chapter V of the Act and the system for assessment in regulations under this chapter. Whilst the environmental compliance authority, either the national or provincial department responsible for environmental matters, depending on the nature of the development, makes a decision, it does so on the advice of the relevant HRA. In terms of the principle of administrative fairness set out in Section 3(2)(a) of the Promotion of Administrative Justice Act, it has been established that it should only deviate from such advice in the event that there is a conflict between environmental and heritage considerations, and then only after a process of consultation with the relevant HRA. It too has an appeal system, in this case to the Minister of Environment Affairs or the provincial counterpart and thereafter recourse to courts of law.

²⁵⁹*Ibid*, Section 38(1)

²⁶⁰National Environmental Management Act, No. 107 of 1998, as amended

*National Environmental Management: Protected Areas Act (NEM:PAA):*²⁶¹

The Protected Areas Act (NEM-PAA) is the legislation used to protect national parks, provincial nature reserves and certain other categories of formally declared environmental reserves, including, via provisions of Section 9(b), all of South Africa's World Heritage Sites, which automatically become protected areas at the time of publication of their inscription. The NEM-PAA Regulations are far reaching and provide a useful tool for management of visitors to and control of various potential impacts on World Heritage Sites. For example, Section 48(1) expressly prohibits mining and prospecting in protected areas.

*Spatial Planning and Land Use Management Act:*²⁶²

This act, also referred to as SPLUMA, is used by municipalities to manage land use and development rights. The two relevant requirements under this legislation are the Spatial Development Framework (SDF) and Land Use Management System (LUMS).

The SDF is a long-term development policy framework, which is linked to and informs general municipal development planning and determines the allocation of development rights. The provisions of an SDF relating to land use and development rights are thereafter set out in detail in a LUMS, in effect, a zoning scheme. This precisely defines the uses to which each parcel of land (lot, erf or farm sub-division) may be put and prescribes and limits the forms of development appropriate in each instance. Relevant to this discussion is that between the SDF and LUMS a series of maps showing land use categories and a set of tables setting out maximum development rights for each land use type are generated.

This system of determination of land use and development rights is useful in protecting heritage from the impacts of development on surrounding land parcels through its ability to control the type of land use and determine the maximum extent to which an allocated land use may be developed. Hence, it is used as a mechanism for the buffer zones for some of the nominated properties. A useful mechanism that can be provided in a LUMS is the creation of a special zone that restricts development across a geographical area and beyond the limitations of the development restrictions associated with specific land uses within the geographical area so designated.

The drafting process for SDFs and LUMS involves a process of extensive consultation with land owners and other stakeholders and is usually conducted in several phases, the objective being to, as far as possible, build consensus around land use and development rights issues.

Traditional Protections:

As mentioned in Section 5.b, a traditional protection has been agreed to by the Traditional Council of the abaThembu. Such protection is in the form of ensuring continuation of traditional land use in the area surrounding the proposed property at Mqhekezweni.

The Traditional Council of the abaThembu is established in terms of Section 6 of the Traditional Leadership and Governance Act of the Eastern Cape Province.²⁶³ Section 9 of the same act establishes that the Traditional Council has certain functions. The following are such provisions relevant to the legal establishment of the traditional protection that exists with regard to the buffer zone at Mqhekezweni:²⁶⁴

²⁶¹National Environmental Management: Protected Areas Act (No. 57 of 2003), as amended

²⁶²Spatial Planning and Land Use Management Act, No.16 of 2013

²⁶³ Section 6, Traditional Leadership and Governance Act (Eastern Cape Province)

²⁶⁴*Ibid.* Section 9.(1)

- (a) Administering the affairs of the traditional community in accordance with customs and tradition;
- (b) Assisting, supporting and guiding traditional leaders in the performance of their functions;
- (c) Promoting indigenous knowledge systems for sustainable development and disaster management;
- (d) Performing the functions conferred by customary law, customs and statutory law consistent with the Constitution.

5.d Existing plans for the municipality and the region

In terms of the Municipal Systems Act, every municipality in South Africa is required to have an Integrated Development Plan (IDP).²⁶⁵ An IDP is a five-year plan conforming to the term of office of a Municipal Council and is revised and updated annually in order to inform the budget of the municipality which may not incur development expenditure outside of the provisions of its IDP. It sets out the development projects to be undertaken over the five-year period and allocates resources to projects to be undertaken during the financial year in question. An IDP can be used by a municipality to undertake development of or related to a World Heritage Property or to mitigate impacts on it. In effect, an IDP provides the municipality with a basis for expenditure on development related to World Heritage Sites. As with SDFs and LUMPs, an IDP is compiled through a consultation process with residents of the municipality and within the confines of the permissible areas for municipal expenditure, citizens may recommend projects for inclusion in the IDP. The following projects relating to nominated properties are set out in the current IDPs for the relevant municipalities:

001 Union Buildings

For purposes of town planning and related matters, The Union Buildings lies in Region 3 Zone A of the City of Tshwane. In terms of the Regional Spatial Development Framework, RSDF, for Region 3 the Sub-Area is an important business and commercial node of the city.

According to the Tshwane Metropolitan Regional Spatial Development Framework, the Union Buildings fall into a zone of Mixed use / Business areas which require high levels of investment, up-keeping, and public transport linkages.

The main characteristics of Region 3 are:

- (i) The region is host to The National Government offices and forms the administrative heart of government and as such has capital city status;
- (ii) The region is centrally located within the metropolitan area;
- (iii) It contains the CBD which is the largest job opportunity zone in the metro;
- (iv) In addition to the CBD, it also contains two first order nodes i.e. Brooklyn and Hatfield;
- (v) Two of the three Tshwane stations of the Gautrain is located in the region;
- (vi) The south eastern area of the region accommodates middle and higher income groups while most of the low-income groups are located in the west; and

²⁶⁵Chapter 5, Local Government: Municipal Systems Act, Act 32 of 2000.

- (vii) The region contains some of the oldest townships in the greater Tshwane indicating the heritage value of buildings and structures in the area.

In this regard, there are several landmarks and gateways which have conservation value.²⁶⁶

002 Walter Sisulu Square

The Greater Kliptown Regeneration Development was launched in 2001 for implementation by the Johannesburg Development Agency (JDA) to implement the Greater Kliptown Development Framework which had been conceived in 1997. The plan has seven objectives:

- Creating safe recreational space along the Klipspruit River;
- Revitalising the retail node to maximise economic growth and empowerment;
- Maximising benefit from heritage tourism and the educational significance of the Square.
- Creating an integrated safe and secure transport system;
- Providing shelter / homes in a safe, secure and healthy environment;
- Heritage and the created supporting infrastructure should be used as leverage for increased economic activity, building skills and capacity in local residents to work and do business particularly in sectors of arts and crafts that could be consumed by tourists; and
- Improving the service infrastructure as related to sanitation, sewage and waste management.

Construction of the Walter Sisulu Square started in 2003, a project with a value of R375 million at the time. The main aim of this project is to leverage local economic growth on heritage tourism. Two rectangular blocks flank the square, creating a multi-purpose centre with underground parking, a 700-stall market place, many shops and offices, a hotel and a multi-purpose hall. The main thrust is on local beneficiation which required that the labour for the construction of the centre be locally based. With the exception of the hotel, the renting spaces in the complex are small to medium enterprises. The marketplace and other spaces in the vicinity have been taken up by informal traders who are local residents.

003 Sharpeville Massacre Site: Police Station

004 Sharpeville Memorial Garden

005 Sharpeville Graves Site A

006 Sharpeville Graves Site B

Concerning the above named sites regional and local planning guidelines and frameworks were assessed to ensure that the SMP is integrated with the development planning of the region and include the following:

- Sedibeng District Municipality Spatial Development Framework (SDF) 2014-2017;
- Emfuleni Local Municipality Integrated Development Plan (IDP), 2016-2017;
- Emfuleni Local Municipality 2015 LED (Local Economic Development) Strategy: Socio-economic Analysis status quo report, 2015; and

²⁶⁶COT 2014. Region 3: Regional Integrated Development Plan 2014-15

- Gondwana 2008: Executive Summary of the Vaal Triangle Airshed Priority Area Air Quality Management Plan.

The Vaal Triangle is a major industrial region better known for steel production at Arcelor-Mittal and coal-oil based chemical industries at Sasolburg. The steel giant Arcelor-Mittal has an annual production capacity of 7.8 million tonnes of liquid steel and a turnover of R40 billion. Its social corporate investment record is remarkable. For instance, the regeneration of neighbourhoods (re-roofing of some houses in Boipatong, the renovation of Bophelong Hall as well as Boipatong) has been an integral part of the project. It has a strong skills and capacity building programme in collaboration with the Vaal University of Technology to benefit a large number of science and technology students.²⁶⁷ There is little doubt about the Vaal Triangle's strategic importance to South Africa's export leverage in Southern Africa, and local socio-economic benefits through employment. Regarding pollution, the region has been marked a priority area due to observed poor air quality as result of industrial emissions and coal mining. Strategies to reverse current pollution levels and the necessary preventative as well as remedial measures are being taken.²⁶⁸

007 Liliesleaf

The Consolidated Johannesburg Town Planning Scheme - 2011 makes specific reference to conservation providing a definition that in effect provides for special consideration of heritage sites such as Liliesleaf.²⁶⁹ In addition, regional and local planning guidelines and frameworks were assessed to ensure that the SMP is integrated with the development planning of the region and include the following:

- City of Johannesburg: Spatial Development Framework, (SDF), 2003;
- Johannesburg Regional Spatial Development Framework: Region E (RSDF) 2010/11;
- City of Johannesburg Integrated Development Plan (IDP), 2016-2021;
- Consolidated Johannesburg Town Planning Scheme 2011; and
- Sandton Town Planning Scheme, 1980 (sections that remain in force following the publication of the 2011 Consolidated Johannesburg Town Planning Scheme²⁷⁰).

008 - 16 June 1976: The Streets of Orlando West

Regional and local planning guidelines and frameworks were assessed to ensure that the SMP is integrated with the development planning of the region and include the following:

- City of Johannesburg: Spatial Development Framework, (SDF), 2003;
- Johannesburg Regional Spatial Development Framework: Region F (RSDF) 2010/11;
- City of Johannesburg Integrated Development Plan (IDP), 2016-2021;
- Consolidated Johannesburg Town Planning Scheme 2011; and

²⁶⁷Emfuleni Local Municipality. 2015. LED (Local Economic Development) Strategy: Socio-economic Analysis Status Quo Report, p70

²⁶⁸Gondwana Environmental Solution, 2008. Vaal Triangle Airshed Priority Area: Air quality Management Plan

²⁶⁹ Consolidated Johannesburg Town Planning Scheme - 2011, Part II

²⁷⁰Consolidated Johannesburg Town Planning Scheme 2011, Section 2(c)

- Johannesburg Town-Planning Scheme, 1979 (sections that remain in force following the publication of the 2011 Consolidated Johannesburg Town Planning Scheme²⁷¹).

In terms of the City of Johannesburg's Spatial Development Framework (SDF), Orlando West falls within Region D, Sub-Area 2. This is a predominantly a high-density residential area with mixed land uses to provide amenities such as schools and shops. The Streets of Orlando West and the broader Vilakazi Street Precinct are recognised as premium cultural heritage areas with high potential for tourism. The Baragwanath and Orlando Stadium precincts are Public Transport Priority Areas and strategic cluster localities for development.²⁷² One of the objectives of development strategies is to ensure that the Soweto tourism value chain is stimulated with the objective of improving facilities for tourists and attracting more tourists to Soweto. The basis for this does exist, as Soweto has a strong political history and there are existing heritage / tourist elements within the area, namely: Chris Hani Baragwanath Node along Old Potchefstroom Road; Cooling Towers; Orlando Dam; Walter Sisulu Freedom Square; Regina Mundi Church; Rockville; Credo Mutwa Cultural Village; Morris Isaacson School; Hector Pieterse Museum; Vilakazi Street, Orlando West, Nelson Mandela House / Museum and Kliptown's Freedom Square.

The Johannesburg Metro Open Space System (JMOSS) lays the foundation for the integration of open spaces to interconnect social, economic and ecological activities, to sustain and enhance human settlements. Some of the key environmental imperatives for Region D are:

- Protection and maintenance of open space networks to sensitive environments;
- Preserve and protect environmentally sensitive areas (kopjes, wetlands river systems and public open spaces);
- Develop recreational facilities and amenities to integrate the development elements in the area;
- Protect and manage among others Orlando West Kopjes (which are near the Memorial and Museum);
- Protect the Klip River catchment and (wetland) areas along the Klipspruit;
- Protect heritage sites; and
- Capacitate the communities on environmental issues.²⁷³

009 Constitution Hill

The Consolidated Johannesburg Town Planning Scheme 2011 makes specific reference to 'Conservation' providing a definition that in effect provides for special consideration of heritage sites such as Constitution Hill²⁷⁴. Regional and local planning guidelines and frameworks were assessed to ensure that the SMP is integrated with the development planning of the region and include the following:

- City of Johannesburg: Spatial Development Framework, (SDF), 2003;
- Johannesburg Regional Spatial Development Framework: Region F (RSDF) 2010/11;
- City of Johannesburg Integrated Development Plan (IDP), 2016-2021;

²⁷¹Consolidated Johannesburg Town Planning Scheme 2011, Section 2(c)

²⁷²Johannesburg Regional Spatial Development Framework for Area D, p93

²⁷³Johannesburg Regional Spatial Development Framework for Area D, p60.

²⁷⁴Consolidated Johannesburg Town Planning Scheme - 2011, Part II.

- Consolidated Johannesburg Town Planning Scheme 2011; and
- Johannesburg Town-Planning Scheme, 1979 (sections that remain in force following the publication of the 2011 Consolidated Johannesburg Town Planning Scheme²⁷⁵).

010 Ohlange

Regional and local planning guidelines and frameworks were assessed to ensure that the SMP is integrated with the development planning of the region and include the following:

- eThekweni Municipality, Spatial Development Framework (Review 2015-2016);
- eThekweni Municipality, North Spatial Development Plan, Final Report, 2014 /2015 Review;
- eThekweni Municipality, Integrated Development Plan - 5 Year Plan: 2012/13 to 2016/17 (Annual Review 2016/2017); and
- North Scheme of the eThekweni Municipality, 25 October 2012.

While the Ohlange site is not specifically mentioned in any of the above documents, the Inanda Heritage Trail, of which it is a part of, is referred to in both the Northern Spatial Development Plan and the Municipality's IDP. The latter document also deals at some length with the potential of heritage to community and society in general and as an agent for development.

011 University of Fort Hare

The Alice Regeneration Programme – High Level Feasibility Assessment (2010) recognises the integrated spatial relationship between the University of Fort Hare and the town of Alice. The overarching spatial planning framework identifies Alice as a Model 1 and Model 2 Densification and Formalisation Settlement Zone. The Model 1 (urban) form of development is proposed to the immediate north of Alice to accommodate the land needs around the Ntselemanzi area. The Model 2 form of development is located mostly to the east of Alice in the rural villages north of the main tar road. These villages need planning, upgrading and expansion to meet housing needs. This densification is seen as part of the longer-term goal of densifying settlement in the corridor between Alice and Fort Beaufort. Land to the south of Alice is primarily being used for commercial farming purposes and densification of settlements should be avoided. The University of Fort Hare, which holds a strategic position to the east of the town, is separated from the town area by the Tyume River. The regeneration of Alice is based on the following urban design principles:

- Restoring and maintaining the green system within the built-up area of Alice;
- Improving the movement system in and between the different areas of Alice; and
- Developing concentrated activity areas and establishing special places and focal points.

012 University of Fort Hare: ZK Matthews House

The proposed property, the house in which Matthews lived during his time at Fort Hare, lies in the centre of a long rectangular Erf. The entire area the remainder of Farm 412 Victoria East and Remainder of Farm Native College Ground no 141 of Alice, including the proposed buffer zone, is declared as a National Heritage Site and subject to the provisions of Section 27 of the National Heritage Resources Act. Any alterations or new development requires application to and approval by SAHRA.

²⁷⁵Consolidated Johannesburg Town Planning Scheme 2011, Section 2(c).

The Alice Regeneration Programme (See Map 29) proposes a Sports & Education Zone including upper income residential property developments in the Gagha Street Corridor. This would cater for the needs of both staff and students thereby increasing the positive effect which the university has on the town. If this will be implemented a full Heritage Impact Assessment must be prescribed to evaluate potential impacts on Mathews' House located in this area and to suggest appropriate mitigation measures.



Map 29: Proposed zoning and focal points in Alice and surrounds

013 Waaihoek Wesleyan Church

The Waaihoek Wesleyan Church is not mentioned in the latest regional Development Plans, including:

- Spatial Development Framework 2010 - 2011 Mangaung Local Municipality;
- Reviewed Integrated Development Plan Mangaung 2016-2017; and
- Bloemfontein Town-Planning Scheme, No.1 of 1954 as Amended 1 April 2011.

However, the revitalisation of the Waaihoek Wesleyan Church Precinct is a project under the Integrated Development Plan and there is recognition of the significance of the site in the proposal for redevelopment of the area.

014 The Great Place at Mqhekezweni

The King Sabata Dalinyebo Local Municipality Integrated Development Plan has identified the following challenges to Spatial Development Planning:

- The uncertainty relating to the roles of Municipalities versus Traditional Authorities in relation to land management in rural areas;
- The need for land reform as it pertains to the reform of land tenure and the regularization of land rights (some of which are informal) in the municipality, as this relates to the abilities of land owners to exercise authority over land holdings and land use regulators to engage in a more structured manner with land owners;
- The majority of land being communal and unregistered state land; and
- Un-managed settlements in both rural and urban contexts.

The Spatial Development Framework also recognises Mqhekezweni as one of the key rural nodes. These are higher order rural-level services centres which must offer education facilities, primary health care facilities (clinics) and, where required, other social facilities (police stations, pension pay points etc.). Basic services include water and electricity supply. Road access to and from these nodes is a higher priority.²⁷⁶

5.e Property management plan and other management systems

The proposed World Heritage Property has an Integrated Management Plan (IMP) as required in terms of the World Heritage Convention Act.²⁷⁷ It was compiled as a single exercise together with the creation of Conservation Management Plans (referred to as Site Management Plans, or SMPs) for each of the fourteen component parts of the serial nomination, and integrates the provisions for each under an overall management system. The plans applying to each site are Annexures to the current nomination dossier.

As far as possible and for ease of use and understanding, the ten SMPs are structured the same way with provisions being set out in the same terms.

5.f Sources and levels of finance

The following are the financial arrangements for each of the fourteen proposed nominated properties:

001 Union Buildings, Meintjieskop, Pretoria

This is a government building that with regard to its maintenance and conservation falls under the control of the Department of Public Works (DPW). As a government department, the DPW receives an annual allocation from the National Treasury and for the upkeep of the Union Building. As the seat of the central government is well resourced to cater for an expanded budget provision for the new world heritage function once the proposed administrative arrangements have been accepted it can start to operate.

002 Walter Sisulu Square, Kliptown, Soweto

²⁷⁶KSDLM Integrated Development Plan 2013-14 Review Final Draft, p89.

²⁷⁷ Chapter IV, World Heritage Convention Act, No. 49 of 1999.

This is property of the Johannesburg Property Company, a subsidiary of the City of Johannesburg. The City of Johannesburg is well resourced to cater for an expanded budget provision for the new world heritage function once the proposed administrative arrangements have been accepted it can start to operate.

003 Sharpeville Massacre Site: Police Station

004 Sharpeville Memorial Garden

These are properties of the Sedibeng District Municipality which will provide a budget for routine maintenance of the sites.

005 Sharpeville Graves Site A

006 Sharpeville Graves Site B

These are properties of the Emfuleni Local Municipality which will provide a budget for routine maintenance of the sites.

007 Liliesleaf, Rivonia, Johannesburg

Liliesleaf is run by a registered Public Benefit Organisation which raises funds and uses income from the site to cover both its running and development costs. Most of the funding it receives comes from international sources raised by and channelled from Liliesleaf Trust Incorporated, which is registered in the USA. Monthly running costs are estimated by the CEO of the site to average around R650 000. The site generates income from gate takings, its restaurant and the hosting of events. There's development of four adjacent properties, which are also owned by the Liliesleaf Public Benefit Organisation. Currently, a hotel is in the planning and income from the hotel, which will be managed by an outside operator, should secure basic running costs in the future.²⁷⁸

008 - 16 June 1976 – The Streets of Orlando West, Soweto

The Streets of Orlando West are managed by the Johannesburg Road Agency (JRA), a road infrastructure development arm of the City of Johannesburg. The City of Johannesburg is well resourced to cater for an expanded budget provision for the new world heritage function once the proposed administrative arrangements have been accepted and start to operate.

009 Constitution Hill, Hillbrow, Johannesburg

The Constitutional Court is an entity, established in terms of Chapter 9 of the Constitution of South Africa and financed by the Department of Justice through the National Treasury. The Department of Public Works is responsible for maintenance and upkeep of the Court Building.

The Constitution Hill Company (CHC) is a public entity with an 87% share owned by the Gauteng Growth and Development Agency (GGDA) and 13% by the Johannesburg Development Agency (JDA). It controls all areas other than the Constitutional Court itself. About 80% of its running costs come from revenues generated from ticket sales, conference and other venue hire, film making, parking fees at the large parking garage it owns adjacent to the site and rental from the restaurant and many offices on the site. The balance is provided by the GGDA. Table 20 provides an overview of the budget for Constitution Hill.

²⁷⁸Information supplied by Nicolas Wolpe, Liliesleaf CEO.

The intention is that the CHC becomes self-sufficient and this will become possible once the properties owned by the JDA to the north of the prison and court are developed and begin to generate rentals.

Both the Constitutional Court and CHC have trust funds attached to them that function as fund-raising vehicles and undertake projects for the two entities. As with the Court and CHC, they work in close cooperation.

Although the site can draw funding from the Gauteng Provincial Government through the GGDA, it has developed internal mechanisms to fundraise and generate own revenue. This is a good starting point. The Budget Performance of the Constitution Hill is based on the Budget Statement for 2017 and the projected performance through to the 2019/2020 Financial Year.²⁷⁹

Table 20: Budget for Constitution Hill

ITEM	2017/18 (In Rand)	2018/19 (In Rand)	2019/20 (In Rand)
Revenue	20 874	22 074	23 261
Other income	107	113	120
Grants etc	18 777	20 794	22 796
TOTALS	39 758	42 981	46 177
Operating expenses	21 312	23 131	25 119
BREAKDOWN			
Staff Training	281	300	320
Repairs & maintenance	2 971	3 143	3 325

010 Ohlange, Inanda Durban

The Ethekwini Municipality has resources available to maintain the property.

011 University of Fort Hare, Alice

The buildings that will be nominated are properties of the University of Fort Hare. For the 2018 financial year, the university allocated a budget of R9 950 753,73 for the maintenance of buildings.

012 University of Fort Hare: ZK Matthews House

University of Fort Hare: ZK Matthews House is curated by the Department of Public Works. Funding for all public works are funded by the government.

013 Waaihoek Wesleyan Church, Bloemfontein

The Free State Department of Sports, Arts, Culture and Recreation is well resourced to cater for an expanded budget provision for the new world heritage function once the proposed administrative arrangements have been accepted and start to operate.

014 The Great Place at Mqhekezweni

Currently, the budget provision is only sufficient for the day to day administration of the royal homestead. Supplementary funding should be sought from traditional sources such as the local municipality and other local or central government structures.

²⁷⁹ Constitution Hill Development Company SOC Ltd: Budgeted Statement of Financial Performance for the MTEF Period 2017-2020.

5.g Sources of expertise and training in conservation and management techniques

As National Heritage Sites, the nominated properties are subject to regular monitoring and inspection by SAHRA, which has the necessary expertise to undertake such work. SAHRA has a Built Environment Unit and has recently established a formal inspectorate. The permitting system that applies to NHSs ensures that all work of any substance that is undertaken on the nominated properties has to be approved by SAHRA's BELCom which is itself made up of experienced heritage professionals. With regard to the individual sites, capacity is as follows:

001 Union Buildings, Meintjieskop, Pretoria

The National Department of Public Works that is responsible for this site has a heritage unit staffed by qualified heritage architects who advise on treatment of the many national and provincial heritage sites for which the Department is responsible.

The site is managed and maintained by the curator of the Hector Pieterse Museum, Soweto.

002 Walter Sisulu Square, Kliptown, Soweto

003 Sharpeville Massacre Site: Police Station

The sites are maintained by the cultural Officer from the Department of Sports, Arts & Culture of Sedibeng District Municipality.

004 Sharpeville Memorial Garden

005 Sharpeville Graves Site A

The sites are maintained by the Emfuleni Local Municipality in collaboration with the cultural Officer from the Department of Sports, Arts & Culture of Sedibeng District Municipality.

006 Sharpeville Graves Site B

The sites are maintained by the Emfuleni Local Municipality in collaboration with the cultural Officer from the Department of Sports, Arts & Culture of Sedibeng District Municipality.

007 Liliesleaf, Rivonia, Johannesburg

This site has a maintenance team and calls on heritage architects for specialist services as required.

008 - 16 June 1976: The Streets of Orlando West, Soweto

The roads are maintained by the City of Johannesburg through the Johannesburg Roads Agency (JRA).

009 Constitution Hill, Hillbrow, Johannesburg

The Constitutional Court is maintained by the National Department of Public Works on the same basis as set out for the Union Buildings. Other buildings and facilities are maintained by the CHC which has its own routine maintenance team and brings in specialists as needed.

010 Ohlange, Inanda Durban

The Ethekezi Municipality has resources available to maintain the property.

011 University of Fort Hare, Alice

There is a dedicated Maintenance Unit and the services of a conservator or conservation architect may be outsourced from time to time.

012 University of Fort Hare

The site is maintained by the Department of Public Works in collaboration with the University of Fort Hare.

013 Waaihoek Wesleyan Church, Bloemfontein

The site is maintained by the Free State Department of Sports, Arts, Culture and Recreation.

014 The Great Place at Mqhekezweni

Traditional conservation techniques are available within the local communities especially among the women.

5.h Visitor facilities and infrastructure

Most of the ten sites already receive some tourists and consequently have information available about the site and include facilities such as a restaurant and interpretation centre. The sites with their specific facilities and accessibility and information are outlined in Table 21.

Table 21: Visitor facilities

Site	Facilities	Accessibility and information
Union Buildings	<ol style="list-style-type: none"> 1. Interpretation Centre. (Closed due to security concerns). 2. Gardens are open to the public and all memorials except for Jan Smuts and Women's memorial can be visited. 	The site is open for and easily accessible to visitors. Brief descriptions about the people are provided on the memorials.
Walter Sisulu Square	<ol style="list-style-type: none"> 1. The square is open to the public. There is a Johannesburg Tourism Office. 	<p>The square is easily accessible and provides escalators to enhance access to the square</p> <p>The Voting Cross and pillars provide brief descriptions about the time the Freedom Charter was drawn up.</p>
Sharpeville Massacre Site: Police Station Sharpeville Memorial Garden Sharpeville Graves Site A Sharpeville Graves Site B	<ol style="list-style-type: none"> 1. Interpretive Centre 2. Memorial Garden is open to the public. 3. Cemetery is open to the public. 	<p>The site is easily accessible.</p> <p>The Interpretation Centre provides good information about the events that took place at the Site.</p> <p>At Phelindaba cemetery where the grave sites are situated, a garden of remembrance is dedicated to the people shot at the site with brief descriptions about each person.</p>
Liliesleaf	<ol style="list-style-type: none"> 1. Auditorium with audio-visual presentation. 2. Heritage sites are open to the public and include exhibitions associated with the site and its historic context. 3. Additional exhibition space on weapons smuggling. 4. Restaurant. 5. Conference space and boardroom. 6. Site is available for garden functions. 	<p>The site is easily accessible but entrée costs for local adults might be a bit high.</p> <p>The site has restored the buildings and within each building interpretation material, audio-visuals and signage is provided about the time Mandela stayed at the farm.</p>

Site	Facilities	Accessibility and information
		The facilities are appropriate for the site and do not inflict on the protection of the Property.
16 June 1976 – The Streets of Orlando West	<ol style="list-style-type: none"> 1. The streets are open to the public. 2. The Hector Pieterse Museum is a modern museum with audio-visual / multimedia material. 3. Youth Memorial outside the Museum. 4. Hector Pieterse Memorial. 5. Hastings Ndlovu Memorial. 	<p>The streets already form part of the tourism route and are well visited by local and international visitors.</p> <p>Signage with descriptions is available at the shooting places and a Museum dedicated to the events of that day provides information.</p>
Constitution Hill	<ol style="list-style-type: none"> 1. Prison sites and the Constitutional Court are open to the public and include exhibitions associated with the site and its historic context. 2. There is a temporary exhibitions space in No. 4 Prison. 3. Restaurant. 	<p>The site is currently a museum with information about the history of the Site.</p> <p>The facilities are appropriate for the site and do not inflict on the protection of the Property.</p>
Ohlange	<ol style="list-style-type: none"> 1. Old School Hall and John Dube House are open to the public and have exhibitions on the history of the site. 2. There is a 'spaza' shop at which refreshments can be purchased. 3. The Dube family cemetery can be visited. 4. An amphitheatre for events is under construction. 	The facilities are appropriate for the site and do not inflict on the protection of the Property.
University of Fort Hare	<ol style="list-style-type: none"> 1. The square is open to the Public. 2. National Heritage and Cultural Studies Centre (NAHECs) runs a Museum and Liberation History Archives. 3. The Old Dining Hall. 4. The Christian Union Building. 	<p>The site is easily accessible and open to the public.</p> <p>The museum provides more information about the famous alumni of the University.</p>
University of Fort Hare: ZK Matthews House	<ol style="list-style-type: none"> 1. The Site is open to the public. 	The site is easily accessible.
Waaihoek Wesleyan Church	<ol style="list-style-type: none"> 1. The school building is open to the public. 2. There is an interpretation on site, but exhibits have yet to be installed. 3. Restaurant facility exists but has yet to be opened. 4. The school building can be rented for functions. 	The site is easily accessible, and facilities are being established to meet visitor needs.

Site	Facilities	Accessibility and information
The Great Place at Mqhekezweni	1. There is a memorial to the regent who lived at the site at the time of Mandela's stay there.	Limited information is currently available about the time Mandela lived there as the site is still actively used by the community.

5.i Policies and programmes related to the property

Each of the sites have one or more projects planned or already ongoing. Often multiple parties are involved such as those represented in a Steering Committee at Ohlange for government projects on the upgrading of the site. Once the sites are inscribed on the World Heritage List, promotion to a wide public audience may be stepped up. At the same time, awareness can be raised on what it means to be a World Heritage Property and of the need to take proper care of our cultural and historical heritage in line with UNESCO requirements for World Heritage Properties.

Some sites, such as Constitution Hill, Liliesleaf, 16 June 1976 - the streets of Orlando West and Walter Sisulu Square, already have policies and programmes in place to promote the property and these can just be amplified. The other properties would need to develop such programmes, as guided by the frameworks that their SMPs provide. When appropriate, such programmes will be embedded in the Integrated Development Plans of local and district municipalities and Spatial Development Frameworks of the particular areas the sites are located in.

To promote the overall Nelson Mandela Legacy Sites, a heritage tourism route will be developed as an interpretation mechanism by which the full picture of the World Heritage Property can be transferred to special-interest parties and the public at large. Each site will have its own interpretation mechanisms in terms of how it relates to the struggle. In addition, the tourism office in each city, should have information displayed to promote visiting the individual sites and local guides will be trained and hired to take visitors to the respective sites for more detailed information.

All the proposed sites contain latent entrepreneurial opportunities so that there will be a strong emphasis on SMMEs and associated training where possible.

5.j Staffing levels and expertise

The fourteen sites are managed by different authorities but all have dedicated staff or community members to maintain the respective site.

Union Buildings is managed by the Department of Public Work and the department has dedicated staff that is responsible for its maintenance and for guiding visitors around.

Walter Sisulu Square is owned by the Johannesburg Property Company, responsible for the maintenance and preservation.

Sharpeville Massacre: Police Station and Sharpeville Memorial Garden fall under the responsibility of the Department of Arts, Sports and Recreation of the Sedibeng District Municipality. The municipality has sufficient funding for the maintenance of the sites. A specific heritage officer is appointed and resides in the old police station, to maintain the site.

Sharpeville Graves Site A and Sharpeville Grave Site B are maintained by the Emfuleni Local Municipality. The municipality has sufficient funding for the maintenance of the site.

Liliesleaf has a trust consisting of experienced staff that is responsible for the maintenance of the site. The trust is well funded and experienced staff is present to guide and host tourists.

The Johannesburg Road Agency has dedicated staff to maintain the 16 June 1976 - the streets of Orlando West. The streets of Orlando West are open every day throughout the year. Signboards indicate clearly the places for visitation in the area. Most tourists come in groups whose guide manage the visitors through the area.

Constitution Hill provides training to staff and performance reviews to enhance their capacity in order to maintain the property and host visitors.

Currently, the Dube family maintains Ohlange, but more training is required for proper maintenance once the site is inscribed.

The University of Fort Hare has its own staff responsible for the maintenance of the site. Special staff dedicated for hosting visitors is required once the site is inscribed.

The Department of Public Works is responsible for the maintenance of University of Fort Hare: ZK Matthews House.

Waaihoek Wesleyan Church is managed by the Free State Department of Sports, Arts, Culture and Recreation that has a specific team to maintain the site.

The Great Place at Mqhekezweni has no dedicated staff for the management, but the site falls under the authority of the AbaThembu Traditional Authority. Some heritage capacity training is necessary here, particularly in relation to UNESCO requirements, without upsetting the good work they have been doing thus far.

6. MONITORING

Without comprehensive monitoring, it is challenging to know how the implementation of the Actions and achievement of the Strategic Objectives is going. The Management Evaluation Tracking Tool (METT), initially developed by the World Wide Fund for Nature for use in Protected Areas, has become the standard by which protected areas are monitored in South Africa. While this system is adequate, it relies heavily on the monitoring and evaluation part of the process. The proposed actions and interventions to address issues is further developed in the Monitoring, Evaluation, Learning and Intervention (MELI) system. This tool is the foundation of adaptive management that responds to changing circumstances and relies on learning and adaptive intervention by those who use it. The METT and MELI systems should therefore not be seen as at odds with each other, but rather complimentary.

The MELI is aligned with the respective Annual Performance Plans (APPs) of upstream entities such as the Department of Arts and Culture and the Department of Environment, Forestry and Fisheries, which is the focal point for the State Party in terms of interacting directly with UNESCO. The MELI approach is described as follows:

Monitoring is the action of determining where implementation of the Action Plan stands. It is an ongoing, systematic collection of data to provide management and the main stakeholders with a good indication of the progress in terms of the Implementation Plan in the different SMPs and the overall ICMP, as well as on the use of allocated funds for these purposes.

Evaluation relates to outcomes and impacts of actions in the SMPs and ICMP. Evaluation informs the site management and overall Management Authority manager and stakeholders of the degree of effectiveness in terms of expected outcomes and impacts of the activities. Once indicators are identified, baselines must ideally be established against which to measure progress. In addition, evaluation must also assess unplanned outcomes and impacts for which established baseline values may not exist.

Learning refers to continuous learning from, and the insights gained from the results of the monitoring and evaluation processes. Ideally, key stakeholders and not only Mas ought to be involved in Evaluation and Learning.

Intervention is the evidence-based actions based on the results of Monitoring, Evaluation and Learning that must be taken to overcome obstacles or challenges faced during the implementation of the SMPs and the ICMP. The MELI is therefore a system of adaptive management, where collective ownership is encouraged, transparency is promoted, and a greater degree of cooperation and support from all stakeholders can be expected.

In practical terms, in monitoring, the indicators are ticked off one by one, answering the question of what was done. Evaluation is informed by Expected Outcomes – were the actions effective? Learning is achieved through discussion in a broad-based MELI Committee that analyses shortfalls, which leads to the interventions to achieve better results. The sequence of events is as follows:

1. An internal quarterly meeting is held to evaluate the performance of the various SMAs;
2. The MELI Committee takes the performance evaluation results and expands them into a bigger table which includes the rest of the MELI components; and

3. The performance management and a MELI report will enrich feedback to the SMAs and will be an informed aid to decision-making. The MELI format can similarly be used to generate State of Conservation Reports.

The performance indicators in the Action Plan of each of the SMPs act as pointers for the monitoring and evaluation of the SMPs. Learning and insights are derived from measurements of progress against the tasks and deliverables. While an organisation can monitor its progress in terms of the tasks set out in the Action Plan, it is neither appropriate nor credible, and indeed very difficult for the site manager on his/her own to measure the effectiveness and impacts of actions. It is therefore highly recommended that the Boards, Committees and other structures of the respective sites, including potential beneficiaries, be involved at some point in the implementation of the MELI. This could be achieved through establishing management forums and working groups.

In terms of the NHRA, SAHRA has a right to inspect sites on a regular basis. It has an inspectorate and will inspect each site at least once per annum and produce an inspection report which will be submitted to the Site Management Committees and Management Authorities of the component sites of the proposed World Heritage Site.

It is critically important to remember that the fourteen different sites are very different in terms of their management arrangement and ways of going about their business. The Great Place at Mqhekezweni for instance relies on a consensual and traditional approach, while the 16 June 1976 – The streets of Orlando West fall under a government entity such as the Johannesburg Road Agency (JRA). It is therefore very important to not take a top down approach to monitoring, but for the overall Management Authority to work carefully with the different entities to ensure a bi-directional approach.

6.a Key Indicators for measuring state of conservation

The following broad indicators have been identified to monitor the fourteen sites. These indicators are refined in the SMPs and the ICMP. Monitoring will also take place using both the Management Effectiveness Tracking Tool (METT) and the Monitoring Evaluation Learning and Interpretation (MELI) approach. Moreover, to monitor the OUV in particular, an Integrated Disaster Risk Management Plan will be developed, taking the one from Robben Island as an example.²⁸⁰

Table 22: Monitoring Tools

Indicator	Periodicity	Responsible/Location of Records
Development of a monitoring system for the Site	In first year, then apply annually	Site Management Authority, South African Heritage Resources Agency (SAHRA)
Maintenance of public spaces	On-going	Local and district municipalities
Change in staff for managing the site	Annually	Site Managers, responsible departments/Authorities for managing the site
Available budget for managing the site	Annually	Site Managers, responsible departments/Authorities for managing the site

²⁸⁰Robben Island Museum. 2016. Integrated Disaster Risk Management Plan 2017 - 2021.

The number of tourists visiting the site	Annually	Landowners, Department of Art, Culture, Sport and Recreation, Tourism offices
Incorporation of the site in local management plans	Every 5 years	Local and district Municipalities

Other key indicators for measuring the State of Conservation, refer to the actions that will be taken to address specific conservation issues which have been identified at each of the 14 sites. Remediating the conservation threats which have been identified becomes key monitoring indicators.

Table 23: Key indicators for measuring state of conservation

Component	Name of site	State of Conservation	Key indicators for measuring state of conservation
001	Union Buildings	Good condition. Vandalism of panels at War Memorial Heritage Assets Register required for furniture and artifacts	DPW submits quarterly conservation reports. Repair vandalised panels at the War Memorial. Heritage Assets Register to be completed by Dec 2022.
002	Walter Sisulu Square	Generally good	COJ to submits quarterly conservation reports
003	Sharpeville Massacre Site: Police Station	Weathered walls and paint Graffiti on walls	Restoration project planned from June 2022 to May 2023.
004	Sharpeville Memorial Garden	Good condition Broken cemetery perimeter wall	SDM maintains the site. Quarterly conservation reports. 24 hour security
005	Sharpeville Graves Site A	Good condition Broken cemetery perimeter wall	Emfuleni Local Municipality trims grass in the rain season. 24 hour security
006	Sharpeville Graves Site B	Good condition	Emfuleni Local Municipality trims grass in the rain season. 24 hour security
007	Liliesleaf	Exceptional good condition	Liliesleaf has a dedicated site maintenance department. The maintenance routine is formalised and it has been adopted in the SMP
008	16 June 1976 – The Streets of Orlando West	Street edges and walkways recently paved Good condition	The brick paved street edges are regularly cleaned and repaired. COJ to submit quarterly conservation reports
009	Constitution Hill	Ongoing restoration programme on the site and proceeds as resources become available	Constitution has a dedicated site maintenance department. The maintenance routine is formalised and it has been adopted in the SMP. Quarterly conservation reports are submitted.
010	Ohlange	Good condition. Routine maintenance required.	Dube family required additional support for maintenance. Amafa to be approached.
011	University of Fort Hare	All buildings were refurbished in 2015	The University has a dedicated site maintenance department. Quarterly conservation reports submitted.
012	University of Fort Hare: ZK Matthews House	In a poor state, including progressive decay of the main building frame.	Restoration project planned from June 2022 to May 2023.
013	Waaihoek Wesleyan Church	Building restored in 2011 and is in good condition	Quarterly conservation reports submitted.
014	The Great Place at Mqhekezweni	The earthen plastered buildings and grass thatch require regular repair including the floors which require treatment with cow dung	Local recruitment of practitioners in earthen structures and restoration project planned in 2023.

Component	Name of site	State of Conservation	Key indicators for measuring state of conservation
		polish. Traditional cycle of maintenance to be reinstated	

6.b Administrative arrangement for monitoring property

The World Heritage Convention Act (No 49 / 1999) requires every World Heritage Property (WHP) to have a Management Authority. Since this is a serial nomination, the overall Management Authority concentrates on cross-cutting competencies, of which monitoring the individual sites as well as the overall World Heritage Property is one of its functions.

The overall Management Authority is supported by the respective Site Management Authorities and in some cases, where management is vested in a larger institution, Site Management Committees, see Figure 64.

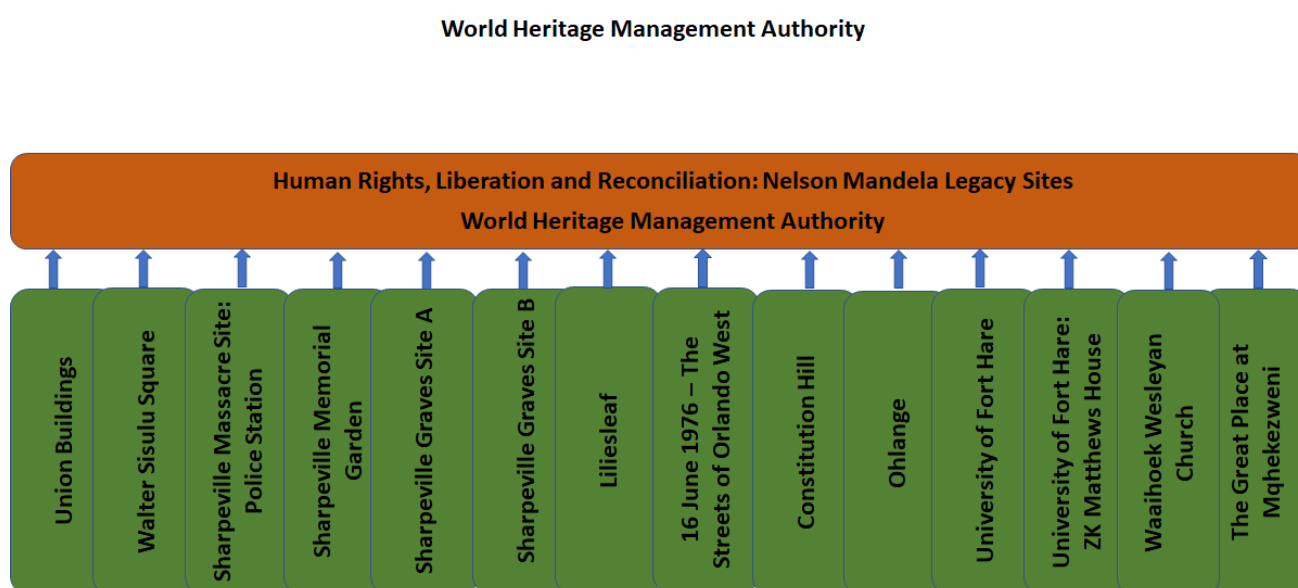


Figure 64: Schematic depiction of the overarching Management Authority Framework

The overall Management Authority of the World Heritage Property is directly accountable to the Department of Sport, Arts and Culture (DSAC) as well as the State Party focal point, the Department of Forestry, Fisheries and the Environment (DFFE). Please see the overall Integrated Conservation Management Plan (ICMP) for the proposed WHP under separate cover.

At all times the sentiments expressed in documents relating to management, such as the Johannesburg Declaration 2002 and the Africa Action Plan of 2011 will be respected in terms of the central role that communities and stakeholders must play in management (and consequently the gathering of data for the purposes of reporting).

7. DOCUMENTATION





7.a Photographs and audio-visual image inventory and authorisation form







All photographic materials and audio-visual materials are included in the Nomination File (Photo and Video Folder).







The photograph inventory is included in Table 24 below.







The video inventory is included in Table 25 below.







Table 24: Photography inventory and authorisation form







ID No	Format and Thumbnail	Caption	Date of the photo (yr)	Photographer	Copyright Owner	Contact Details of Copyright Owner	Grant to UNESCO Non-Exclusive Cession of Rights (Yes/No)
1.		UB1	2018	Mr Sipho Masimula	Mr Sipho Masimula	+27 (0) 12 667-2653	Yes
2.		UB2	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
3.		WSS1	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
4.		WSS2	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes







5.		WSS3	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
6.		WSS4	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
7.		WSS5	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
8.		WSS6	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
9.		WSS7	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
10.		WSS8	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

11.		WSS9	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
12.		WSS10	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
13.		SV1	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
14.		SV2	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
15.		SV3	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
16.		SV4	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

17.		SV5	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
18.		SV6	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
19.		SV7	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
20.		SV8	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
21.		SV9	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
22.		SV10	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

23.		SV11	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
24.		SV12	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
25.		SV13	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
26.		SV14	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
27.		SV15	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
28.		SV16	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes






29.		SV17	2017	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
30.		LL1	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
31.		LL2	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
32.		LL3	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
33.		LL4	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
34.		16 June 1976 1	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes







35.		16 June 1976 2	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
36.		16 June 1976	1976	Mr Sam Nzima	Mr Sam Nzima		Yes
37.		16 June 1976 3	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
38.		16 June 1976 4	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
39.		16 June 1976 5	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
40.		16 June 1976 6	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes







41.		16 June 1976 7	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
42.		CH1	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
43.		CH2	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
44.		CH3	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
45.		CH4	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
46.		OHL1	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes





47.		OHL2	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
48.		FH1	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
49.		FH2	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
50.		FH3	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
51.		FH4	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
52.		FH5	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

53.		FH6	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
54.		FH7	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
55.		FH8	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
56.		FH9	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
57.		FH10	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
58.		FH11	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

59.		FH12	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
60.		FH13	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
61.		FH14	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
62.		FH15	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
63.		WC1	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes






64.		WC2	2016	Mr Andrew Hall	Mr Andrew Hall	Mr Andrew Hall waitabit191@gmail.com +27 (0) 78 839- 7700	Yes
65.		MQH1	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
66.		MQH2	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
67.		MQH3	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
68.		MQH4	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
69.		MQH5	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes



70.		MQH6	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
71.		MQH7	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
72.		MQH8	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
73.		MQH9	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
74.		MQ10	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
75.		MQH11	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

76.		MQH12	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
77.		MQH13	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
78.		MQH14	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
79.		MQH15	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
80.		MQH16	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
81.		MQH17	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

82.		MQH18	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
83.		MQH19	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
84.		MQH20	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
85.		MQH20	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes
86.		MQH21	2016	Dr Edward Matenga	Dr Edward Matenga	Dr Edward Matenga e.matenga598@gmail.com +27 (0) 71 505- 9071	Yes

Table 25: Audio visual inventory and authorisation form

ID No	Format and Thumbnail	Caption	Date of the photo (yr)	Videoer	Copyright Owner	Contact Details of Copyright Owner	Grant to UNESCO Non-Exclusive Cession of Rights (Yes/No)
1.		DSC 8274	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes
2.		DSC8281	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes
3.		DSC8282	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes
4.		DSC8284	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes
5.		DSC8285	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes

6.		DSC8289	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes
7.		DSC8290	2016	Mr Reuben Pasha	Constitution Hill	Reuben Pasha Reuben@conhill.org.za	Yes

7.b Texts relating to protective designation, planning and management

The main texts that relate to the designation, planning and management, are:

The National Heritage Resources Act (No 25 / 1999);
The World Heritage Convention Act (No 49 / 1999);
Constitution of the Republic South Africa Act (No 108/ 1996);
National Environmental Management Act (No 107/1998);
Promotion of Access to Information Act (No 2 /2000);
Promotion of Administrative Justice Act(No / 2000);
Eastern Cape Traditional Leadership and Governance Act (No 4/ 2005); and
Local Government: Municipal Systems Act (No 32/2000).

7.c Form and date of most recent records or inventory of property

The South African Heritage Resources Authority (SAHRA) keeps a record of the listed buildings and sites as per the National Heritage Resources Act (No 25 of 1999), which is uploaded on the online register SAHRIS. The online register contains information on the geographical location and name of the declared property. In addition, the owners and managers of each site have a record of all previous work done on the site. A complete copy of the inventory is also kept at the National Heritage Council.

7.d Address where inventory, records and archives are held

Inventories are filed in the South African Heritage Resources Agency (SAHRA) Registry or archive and some materials are available on the South African Heritage Resources Information System (SAHRIS). (<http://sahra.org.za/sahris/>), which is maintained by SAHRA.

South African Heritage Resources Agency
P.O Box 4637
CAPE TOWN
8000
South Africa

7.e Sources

Published Sources:

- Bernstein H. (1975) *For Their Triumphs and for the Tears – Conditions and Resistance of Women in Apartheid South Africa*, London: International Defence Aid Fund
- Berrisford S. (2011) *Unravelling Apartheid Spatial Planning Legislation in South Africa*, Urban Forum 22(3)
- Bloemfontein Extended Micro Framework Map (2013) Bloemfontein: Mangaung Metro Municipality, Directorate Planning and Economic Development
- Bozoli B. ed. (1979) *Labour, Townships and Protest*, Johannesburg: Ravan Press
- Bozoli B. ed. (1987) *Class, Community and Conflict: South African Perspectives*, Johannesburg: Ravan Press
- Brink E, Malungane G, Lebelo S, Ntshangase D & Krige S. (2001) *SOWETO 16 June 1976*, Cape Town: Kwela Books
- Bunting I. (2006) *The Higher Education Landscape Under Apartheid*. In: Cloete N., Maassen P., Fehnel R., Moja T., Gibbon T., Perold H. (eds) *Transformation in Higher Education. Higher Education Dynamics*, vol 10. Springer, Dordrecht
- Cameron C (2005) *Special Expert Meeting of the World Heritage Convention: The Concept of Outstanding Universal Value*
- Canaan B. ed. (1989) *Turmoil and Tenacity: Zimbabwe 1890-1990*, Harare: The College Press
- Carr W.J.P. (1990) *SOWETO Its Creation Life and Decline*, Johannesburg: SAIRR
- Communal Land Rights Act, Act 11 of 2004
- Constitution of the Republic of South Africa, Act 108 of 1996
- Declaration of Constitution Hill as National Heritage Site, Government Notice No. 209 (10 March 2017) Government Gazette, Vol. 61 No. 40673, Part 1, pp19-20
- Declaration of the Liliesleaf Farm as National Heritage Sites, Government Notice 968 (2 Sep 2016) Government Gazette No. 40243, pp17-18
- Department of Environmental Affairs. 2017. *Draft Guidelines For Deliniation Of Bufferzones For World Heritage Sites*. Republic of South Africa
- Department of National Treasury. 2010. *Alice Regeneration Programme: High Level Feasibility Assessment Report*
- Ellis S. & Sechaba T. (1992) *Comrades Against Apartheid – The ANC and South African Communist Party in Exile*, London: James Currey
- Findley L & Ogbu L. (2011) *South Africa: From Township to Town: After Apartheid, Spatial Segregation Remains*
- FitzPatrick J.P. (1900) *The Transvaal from Within – A Private Record of Public Affairs*, London: William Heinemann
- Freund B. (1984) *The Making of Contemporary Africa*, London: MacMillan Education
- Gandhi M.K. (1968) *The Collected Works of Mahatma Gandhi, 'Satyagraha in South Africa' Vol.3*, Ahmedabad: Navajivan Trust
- Ginsburg R. (2013) *At Home with Apartheid: The hidden landscapes of domestic service in Johannesburg*. Charlottesville, VA: University of Virginia Press
- Gish S. (2004) *Desmond Tutu a Biography*, London: Greenwood Press

- Hall, M. (2006). Identity, Memory and Countermemory: The archaeology of an urban landscape. *Journal of material culture*, Volume: 11 issue: 1-2, page(s): 189-209
- Hindson D. (1987) *Pass Controls and the urban African Proletariat*, Johannesburg: Ravan
- Hirson B. (1979) *Year of Fire, Year of Ash – The Soweto Revolt: Roots of a Revolution?* London: Zed Press
- Hirson B. (2001) *Yours for the Union - Class and Community Struggles in South Africa 1930-1947*, Johannesburg: University of the Witwatersrand Press
- Horne A. (1977) *A Savage War of Peace Algeria 1954-1962*, London: Penguin Books
- ICOMOS. (2004) *The World Heritage List: Filling the Gaps - an Action Plan for the Future An Analysis by ICOMOS*. Paris
- Independent Evaluation Group. (2011). *The Africa Action Plan: An IEG Evaluation*. Washington, DC: World Bank
- Johannesburg Declaration on World Heritage in Africa and Sustainable Development. (2002)
- Jokilehto J. (2006). Considerations on Authenticity and Integrity in World Heritage Context. *City & Time* 2(1)
- Kallaway P. ed. (1984) *Apartheid and Education*, Johannesburg: Ravan Press
- Kane-Berman J. (1978) *Soweto – Black Revolt White Reaction*, Johannesburg: Ravan Press
- Karis T. & Carter G.M. eds (1977) *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol. 3, Karis T. & Gerhart G.M. 'Challenge and Violence 1953-1964', Stanford: Hoover Institution Press
- Karis T. & Carter G.M. eds (1977) *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol. 4, Karis T. & Gerhart G.M. 'Political Profiles 1882-1964', Stanford: Hoover Institution Press
- Kaufman N. (2009) *Place Race and Story – Essays on the Past and Future of Historic Preservation*, New York: Routledge
- Keegan T. (1996) *Colonial South Africa and the Origins of the Racial Order*, Cape Town: David Philip
- Krikler J. (2005) *The Rand Revolt – The 1922 Insurrection and Racial Killing in South Africa*, Johannesburg: Johnathan Ball Publishers
- Krüger D.W. (1961) *The Making of a Nation*, Johannesburg: Macmillan South Africa
- Lanegrán D. (2000) *The Post-Apartheid City and the Globalization of Eroding the Landscape of Apartheid*, *Macalester International: Vol. 9, Article 20*
- Lerumo A. (1987) *Fifty Fighting Years – The Communist Party of South Africa 1921-1971*, London: Inkululeko Publications
- Local Government: *Municipal Systems Act, Act 32 of 2000*
- Lodge T. *The Poqo Insurrection, 1961-1968*, in Lodge T. Ed. (1986) *Resistance and Ideology in Settler Societies*, *Sothorn African Studies*, vol. 4, Johannesburg: Ravan Press
- Lodge T. (1983) *Black Politics in South Africa Since 1945*, Johannesburg: Ravan Press
- Lodge T. (2006) *Mandela: A Critical Life*, New York: Oxford University Press
- Lodge T. (2011) *Sharpeville: An Apartheid Massacre and its Consequences*, New York, Ny: Oxford University Press
- Lonsdale J. *Explanation of the Mau Mau revolt, Kenya. 1953-1956*, in Lodge T. Ed. (1986) *Resistance and Ideology in Settler Societies*, *Sothorn African Studies*, vol. 4, Johannesburg: Ravan Press

- Luthuli A. (1987), First published in 1962) *Let My People Go*, Glasgow: Fountain Paperbacks
- Mandela N. (1996) *Long Walk to Freedom*, London: Abacus
- Martin D. & Johnson P. (1981) *The Struggle for Zimbabwe*, London/Boston: Faber & Faber
- Marx S. & Trapido S eds. (1987) *The Politics of Race, Class & Nationalism in Twentieth Century South Africa*, London: Longman
- Matthews Z.K. (1981) *Freedom for My People*, Cape Town: David Philip
- Molteno P.A. (1900) *The life and times of Sir John Charles Molteno, K. C. M. G., First Premier of Cape Colony, Comprising a History of Representative Institutions and Responsible Government at the Cape. Vol. 1*, London: Smith, Elder & Co
- Morris, Donald R. *The Washing of the Spears: The Rise and Fall of the Zulu Nation Under Shaka and Its Fall in the Zulu War of 1879*. Cardinal, 1988.
<http://gen.lib.rus.ec/book/index.php?md5=959DAAB7866321B9C2197A4DE14ECABF>.
- Musiker N. & R. (2000) *A Concise Historical Dictionary of Greater Johannesburg*, Cape Town: Francolin Publishers
- National Environmental Management Act, Act 107 of 1998, as amended.
- National Environmental Management: Protected Areas Act (Act 57 of 2003), as amended
- National Heritage Resources Act, Act 25 of 1999
- Newton, C. & Schuermans, N. (2013). More than twenty years after the repeal of the Group Areas Act: housing, spatial planning and urban development in post-apartheid South Africa. *Journal of Housing and Built Environment*
- Niskasaari, K. (2008) *Towards a Socio-culturally Sustainable Definition of Authenticity Re-thinking the Spirit of Place*. https://www.researchgate.net/publication/239926626_Towards_a_Socio-culturally_Sustainable_Definition_of_Authenticity_Re-thinking_the_Spirit_of_Place
- Odendaal A. (1984) *Vukani Bantu – The Beginnings of Black Protest Politics in South Africa*, Cape Town: David Philip
- Ott, T.O. (1973) *The Haitian Revolution 1789-1804* Knoxville, Tennessee: University of Tennessee Press
- Pakenham, T. *Scramble for Africa*. Weidenfeld and Nicolson, 1997. <https://books.google.co.za/books?id=nD-cPQAACAAJ>
- Peires, J B. *The Dead Will Arise: Nongqawuse and the Great Xhosa Cattle-Killing Movement of 1856-7*. Ravan Press, 1989. <https://books.google.co.za/books?id=9pgMAQAAMAAJ>
- Penn N. (2006) *The Forgotten Frontier – Colonists and KhoiSan on the Cape's Northern Frontier in the 18th Century*, Athens, Ohio: Ohio University Press
- Plaatje S.T. (1916, First published 1916) *Native Life in South Africa*, Johannesburg: Ravan Press
- Plaut M (2016) *Promise and Despair – The First Struggle for a Non-Racial South Africa*, Johannesburg: Jacana
- Pretoria Union Buildings: Conservation Management Plan. 2007. Department of Public Works, Pretoria, South Africa.
- Promotion of Administrative Justice Act, Act No 3 of 2000.

- Rich P. B. (1984) *White Power and the Liberal Conscience: Racial Segregation and South Africa Liberalism*, Johannesburg: Ravan Press
- Ringbeck, B. 2008. *Management Plans for World Heritage Sites: A practical guide*. German Commission for UNESCO.
- Roux E (1964) *Time Longer than Rope – The Black Man’s Struggle for Freedom in South Africa*, Madison: University of Wisconsin Press
- Sanford J. (2001) *Art evolves in shifting post-apartheid landscape*. Stanford Report. *Art evolves in shifting post-apartheid landscape*
- Shirer W. (1981) *Gandhi: A Memoir*, London: Abacus
- Sisulu E. (2006) *Walter & Albertina Sisulu: In Our Lifetime*, Cape Town: David Philip
- South African Tourism Strategic Research Unit (2015). *2014 Annual Tourism Report*
- Sparg M, Schriener J & Ansell G (2001) *Comrade Jack – The political lectures and diary of Jack Simons*, Nova Categnue, Johannesburg: African National Congress
- Spatial Planning and Land Use Act, Act 16 of 2013
- Stadler A (1987) *The Political Economy of Modern South Africa*, Cape Town: David Philip
- Statistics South Africa. (2001) *The Northern Cape Provincial Index of Multiple Deprivation*
- Statistics South Africa. (2007) *Community Survey, Basic Results: Municipalities*
- Statistics South Africa. (2011) *Tourism (2011). Report No. 03-51-02*
<http://www.statssa.gov.za/publications/Report-03-51-02/Report-03-51-022011.pdf>
- Suttner R. & Cronin J. (1983) *30 Years of the Freedom Charter*, Johannesburg: Ravan Press
- Theal, George McCall. *History And Ethnography Of Africa South Of The Zambesi: Vol II Foundation Of The Cape Colony by The Dutch*. London: Swan Sonnenschein & Co (Ltd), 1909.
- Traditional Leadership and Governance Framework, Act 41 of 2003
- Traditional Leadership and Governance Act (Eastern Cape Province), Act 4 of 2005
- Truth and Reconciliation Commission of South Africa Report (29 Oct 1998) Vol 5
- Umejesi I. (2018) *Confronting ‘Betterment Planning’ of the Apartheid Regime in South Africa: Former Black Homelands and Land Reform Program for Social Justice and Sustainable Rural Development*
- UN Security Council Resolution 134 of 1960, <http://www.un.org/en/sc/documents/resolutions/1960.shtml> (Accessed 7 November 2016)
- UNESCO. (2012-2017) *Action Plan for the Africa Region*
- UNESCO. (2009). *World Heritage and Buffer Zones. International Expert Meeting on World Heritage and Buffer Zones Davos, Switzerland 11 –14 March 2008*.
- Unterhalter E, Wolpe H, Botha T, Badat S, Dlamini T & Khotyseng B, eds. (1991) *Apartheid Education and Popular Struggles*, Ravan Pres: Johannesburg
- Vergunst N. (2011) *Knot of Stone: The Day that Changed South Africa’s History*, Cape Town: Arena Books Ltd
- Walker C. (1991) *Women and Resistance in South Africa*, Cape Town: David Philip
- Walshe P. (1987) *The Rise of African Nationalism in South Africa*, Johannesburg: Paper Books
- Wells J. C. (1993) *We Now Demand! The History of Women’s Resistance to Pass Laws in South Africa*, Johannesburg: University of the Witwatersrand

Welsh F. (2000) *A History of South Africa*, London: Harper Collins

Willan B. (1984) *Sol Plaatje: A Biography*, Johannesburg: Ravan

World Heritage Convention Act, Act 49 of 1999

Zinn H. (1980), *A People's History of the United States*, New York: Perennial Library

Web Based Sources:

Alpha History, <http://alphahistory.com/>

AZ Quotes, <http://www.azquotes.com/>

The Bulletin, Belgium requests UNESCO heritage status for First World War sites,
<http://www.xpats.com/belgium-requests-unesco-heritage-status-first-world-war-sites>

The complete site on Mahatma Gandhi Years of Arrests & Imprisonment of Mahatma Gandhi,
<http://www.mkgandhi.org/>

Constitutional Court of South Africa website, <http://www.constitutionalcourt.org.za/>

Constitution Hill website, <https://www.constitutionhill.org.za/>

Exhibitions, <http://exhibitions.nypl.org/africanaage/essay-colonization-of-africa.html>

Flanders Department of Foreign Affairs, World War I Cemeteries and memorial sites proposed as UNESCO World Heritage, <http://www.vlaanderen.be/int/en/news/world-war-i-cemeteries-and-memorial-sites-proposed-unesco-world-heritage> (16 January 2017)

The Freedom Trail Foundation website, <https://www.thefreedomtrail.org>

The Herald, Harare, Zimbabwe <http://www.herald.co.zw/>

Historical Papers Archive, University of the Witwatersrand, <http://www.historicalpapers.wits.ac.za/>

History, <http://www.history.co.uk/>

Liliesleaf: A Place of Liberation, <http://www.liliesleaf.co.za/>

Mail & Guardian website Dec 2013 <http://mg.co.za>

Mail & Guardian website, The landscape of Apartheid, <https://mg.co.za/article/1998-12-24-the-landscape-of-apartheid>

Mangaung Spatial Development Framework (2005-6) Mangaung Local Municipality,
<https://www.yumpu.com/en/document/view/14014331/spatial-development-framework-bloemfontein>

Martin Plaut, <https://martinplaut.wordpress.com/2013/11/17/a-menu-for-change-the-south-african-deputation-to-london-1909/>

Nara document on Authenticity, <https://www.icomos.org/charters/nara-e.pdf>.

National Heritage Council of Namibia website, <http://www.nhc-nam.org>

Nelson Mandela Foundation, <https://www.nelsonmandela.org/>

New World Encyclopedia, <http://www.newworldencyclopedia.org/>

Pohlandt-McCormick, H. "I Saw a Nightmare..." Doing Violence to Memory: The Soweto Uprising, June 16, 1976, Gutenberg-e <http://www.gutenberg-e.org/pohlandt-mccormick/PM.c3p2.html>

South African Communist Party Website, <http://www.sacp.org.za/> (Consulted 14 Nov 2016)

South African History Online, www.sahistory.org.za/

SOWETO Uprisings.Com: Blog, Process: Mapping The Naledi High School Route,
<http://sowetouprisings.blogspot.co.za/2007/08/process-mapping-naledi-high-school.asp>

SWAPO website, <http://www.swapoparty.org/>

Tuskegee University website, <http://www.tuskegee.edu/>

UNESCO World Heritage Centre Website, <http://whc.unesco.org/>

University of Fort Hare Website, <http://www.ufh.ac.za/>

US National Parks Service website, <https://www.nps.gov/>

Walter Sisulu Square eKliptown, History <http://www.waltersisulusquare.co.za/history.html>

Unpublished Documents:

Chief Roi Mata's Domain - Nomination by the Republic of Vanuatu for Inscription on the World Heritage List, (2008) Port Vila, Vanuatu: Vanuatu National Museum and Cultural Centre

Consolidated Johannesburg Town Planning Scheme 2011, City of Johannesburg Metropolitan Municipality

Consolidation Diagram SG No. 2445/2010, Surveyor General of South Africa, Gauteng Office

General Plan (Consisting of 6 Streets), HP 1337(5), Surveyor General of South Africa, Gauteng Office

Hlongwane AK (2015) The Historical Development of the Commemoration of the June 16, 1976 Soweto Students' Uprisings: A study of re-representation, commemoration and collective memory, Doctoral Thesis, University of the Witwatersrand, Johannesburg

Manyoni T. Executive Mayor Mangaung Metro (27-28 Aug 2015) Growing Mangaung to Greater Heights Extended Provincial ExCo Lekgotla, (Presentation to provincial Cabinet Workshop)

Johannesburg Integrated Development Plan 2016-2021, City of Johannesburg

Johannesburg RSDF: Region E (June 2010) Prepared by: Development Planning and Facilitation, Department of Development Planning and Urban Management, City of Johannesburg

Mangaung Spatial Development Framework (2010-11) Mangaung Local Municipality

Regional Spatial Development Framework for Region F (April 2010) City of Johannesburg

Silverman M & Zack T, (2007) Land Use Management and Democratic Governance in the City of Johannesburg - Case Study: Hillbrow & Berea, CUBES (Wits Centre for Urban and Built Environment Studies) / Plan Act

Tomane Moteane and Roodt Architects (Jan 2012) Conservation Report Proposed Rehabilitation of the Founding Venue of the African National Congress in Waaihoek, Bloemfontein

UrbanWorks Architecture & Urbanism, Xhamai Designs and HMJ Prins Architect (March 2012) Urban Re-Development of Constitution Hill - Urban Design Guidelines, Unpublished

Waaihoek Precinct Urban Unification Node (2014) Phethogo Consulting for Mangaung Metro

Interviews:

Interview with Mr Mandla Nxumalo, Independent Electoral Commission official at Ohlange High School Voting Station on 27 April 1994. Interview conducted by A Hall, 20 September 2016

8. CONTACT INFORMATION OF RESPONSIBLE AUTHORITIES

8.a Preparer

Name: Mr K Mpumlwana, Dr F Odendaal, Dr E Matenga, Ms O van den Pol, Mr A Hall, Ms N Mahlangu and Mr G Thomas

Title: National Heritage Council and EcoAfrica Environmental Consultants

Address: For National Heritage Council see below; For EcoAfrica: 35 Theiler Lane, Irene 0157, Pretoria, South Africa

City, Province / State, Country: South Africa

Tel: +27 12 667 2653

Fax: +27 12 667 2650

E-mail: khwezimpumlwana@gmail.com

8.b Official Local Institution/Agency

National Department of Forestry, Fisheries and the Environment

Directorate: World Heritage Management

Address: Private Bag X447, Pretoria, 0001

Tel: +27 12 399 9535

8.c Other Local Institutions

National Heritage Council

Domus Building

57 Kasteel Road

Lynnwood Glen,

0081

Tel: +27 12 348-1663/ 8223

8.d Official Web address

Department of Environment: <https://www.environment.gov.za>

Contact name: Ms. Thumeka Ntloko

E-mail: Tntloko@environment.gov.za

9. SIGNATURE ON BEHALF OF THE STATE PARTY

Biographical Briefs

1. Bernstein, Lionel 'Rusty'
2. Botha, Louis
3. Botha, PW
4. Dalindyebo, Jongintaba
5. De Klerk, FW
6. Dube, John Langalibalele
7. Dwanya D
8. Fisher, Braam

Rhodes Scholar and member of a prominent Afrikaans family was a well-known advocate who defended many anti-Apartheid activists. A member of the SACP, and MK leader who was tried for treason and imprisoned for life, dying shortly after his release on medical grounds.²⁸¹

9. First, Ruth

Jewish immigrant, prominent communist and journalist assassinated by a parcel bomb sent by the Apartheid Regime to her office in Mozambique. She was the wife of Joe Slovo.²⁸²

10. Gandhi, Mahatma

Indian nationalist and leader of India's struggle for independence, he lived in South Africa from 1893-1914 where he practised as a lawyer and played a leading role as an activist for civil rights of South Africa's substantial Indian community.²⁸³

11. Goldberg, Denis

A prominent member of the Congress of Democrats, an organiser of the Congress of the People and a leader of uMkhonto we Sizwe he was captured in the police raid on Liliesleaf and was sentenced to life imprisonment.²⁸⁴

12. Goldreich, Arthur

13. Hepple, Bob

²⁸¹ Karis T. & Carter G.M. eds. *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol. 4, p29

²⁸² *Ibid.* p29

²⁸³ *Ibid.* p30

²⁸⁴ Karis T. & Carter G.M. eds. *From Protest to Challenge – A Documentary History of African politics in South Africa 1882-1964*, Vol. 4, p32

Son of a prominent member of the South African Labour Party, he became an advocate and trade unionist and was involved with activities at Liliesleaf farm. Charged with treason, he was acquitted and fled to England where he became a prominent legal academic and Master of Clare College, Cambridge. He was knighted by Queen Elizabeth.²⁸⁵

14. Jabavu DDT

15. Kathrada, Ahmed

16. Mandela, Nelson

17. Matthews, ZK

18. Sisulu, Walter

19. Tambo Oliver (OR)

²⁸⁵Bob Hepple, South African History Online, <http://www.sahistory.org.za/> (As updated to 24 May 2016)