

AMANDLA

THE LIBERATION HERITAGE of DURBAN



Navigating freedom

Social cohesion policies and the democratic cultural landscape of the Liberation Heritage Route of Durban

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2005 33rd General Conference of UNESCO adopted Draft Resolution 33C/29 *Roads to Independence: African Liberation Heritage*

South African National Heritage Council given responsibility for implementation of project



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2011 11 June : South African Cabinet Resolution approved implementation of National Liberation Heritage Route

- Recognising African liberation heritage as a common heritage of shared global values, including human rights, democracy and the pursuit of freedom
- Promoting dialogue among nations and cultures; developing and promoting a culture of peace
- Contributing to the memory of the world; generating data and databases that raise awareness of African liberation heritage



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- 2013 July : eThekweni Municipality hosted two-day workshop with Liberation Heritage stakeholders in the city
- October : Local History Museums identified 8 key Durban Inner-city stakeholder groups to advise on content
- Representatives of these assisted the museum with community consultation and launch of pilot project



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- Representatives of these assisted the museum with community consultation and launch of pilot project
- 2014 Monthly meetings were conducted with stakeholders:
- To determine 30 sites that comprise a representative range of inner-city LHR sites within Durban
- October : Local History Museums budget approved for design and installation of LHR plaques



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Statue of King George V defaced by protesters at University of KwaZulu-Natal on 26 March 2015



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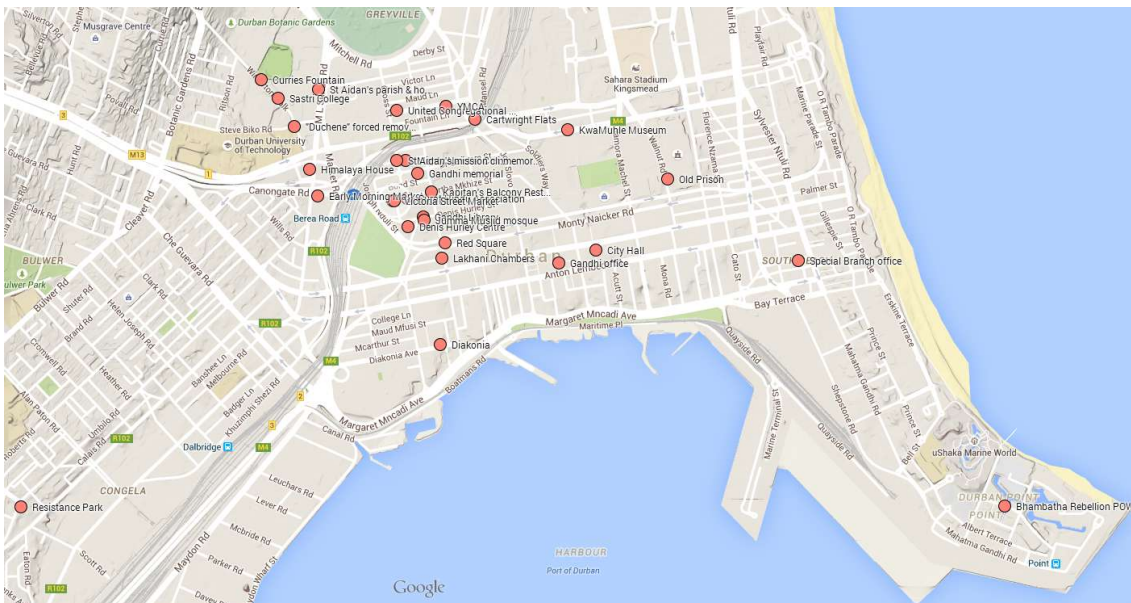
2015 #RhodesMustFall: student and youth campaign focussed on colonial and apartheid statues and memorials

The Liberation Heritage Route addresses some issues within this campaign, and promotes the continued relevance of museums in a democratic South African society by:

1. Expanding the audience for, or consumers of, heritage through education and creating awareness
2. Increasing the impact of heritage content by taking it beyond the confines of the museum
3. Displays containing information and images relevant to the immediate physical context and community

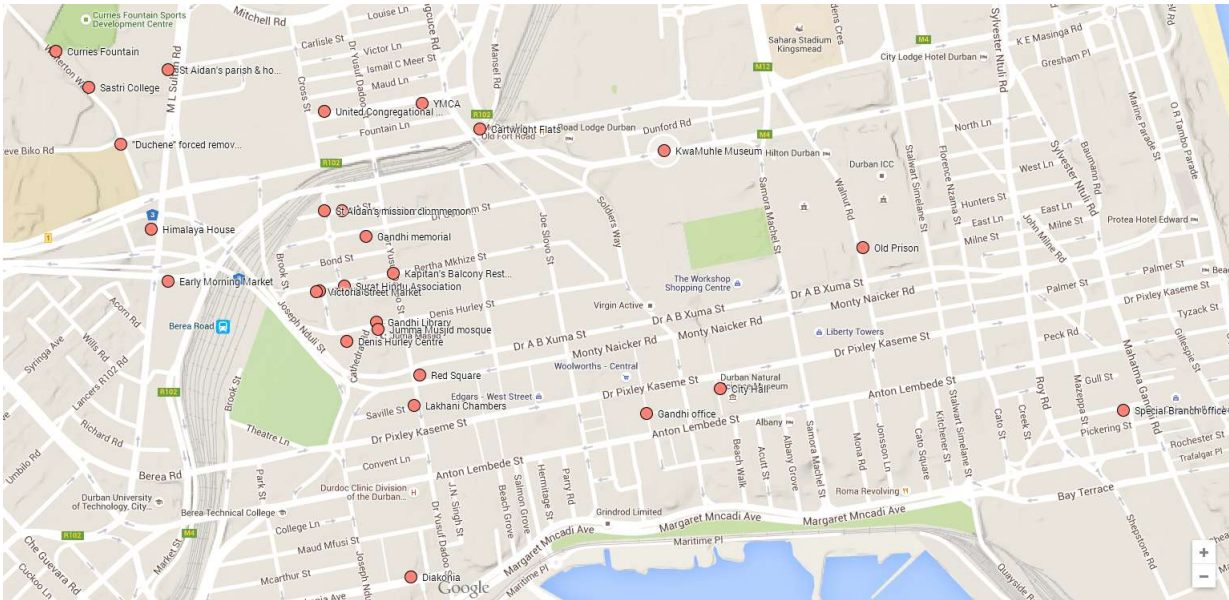


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Distribution of 30 sites selected for pilot project of LHR in inner-city area of Durban, South Africa

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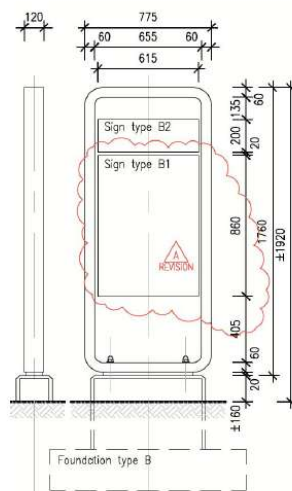


DESIGN OF A LOGO
AND CORPORATE VISUAL IDENTITY
FOR THE LIBERATION HERITAGE ROUTE
IN DURBAN

CONTRACT NUMBER: PQ:7P-16598

SITE INFORMATION PYLONS

Mister Walker
DESIGN & ARCHITECTURE IN DURBAN
June 2015



Type C
LOCATION PYLON

Design of information signage to be installed for LHR in inner-city area of Durban, South Africa



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Unique name sign and logo created for the LHR

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Amandla! The Liberation Heritage of Durban

The National Liberation Heritage Route is an undertaking by the National Heritage Council and eThekweni Metro to celebrate the sites and icons of our struggle for freedom and democracy in South Africa. At heart, the route pays homage to individuals representing a wide range of organisations who gave their lives in pursuit of freedom.

South Africa's struggle for liberation began with wars of resistance against colonial invasions and was followed by a coordinated fight against oppression and apartheid by national political movements. In 2005 UNESCO adopted a resolution entitled *Roads to Independence: African Liberation Heritage* to recognise the universal value and significance of this heritage.

The National Liberation Heritage Route seeks to ensure that our young people today, as well as those of future generations, fully appreciate the great sacrifices made by ordinary women and men, from all walks of life, to achieve the rights all South Africans now enjoy.



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QR code: smartphone link to website

<http://amandladurban.org.za/>

Map of locations and final application of content on information signage



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KwaMuhle Museum
130 Bram Fischer Road

Significance:

1. Formerly offices of Bantu Administration responsible for segregation in Durban
2. Site of Mkhonto weSizwe attack, 16 December 1961
3. Provincial heritage site

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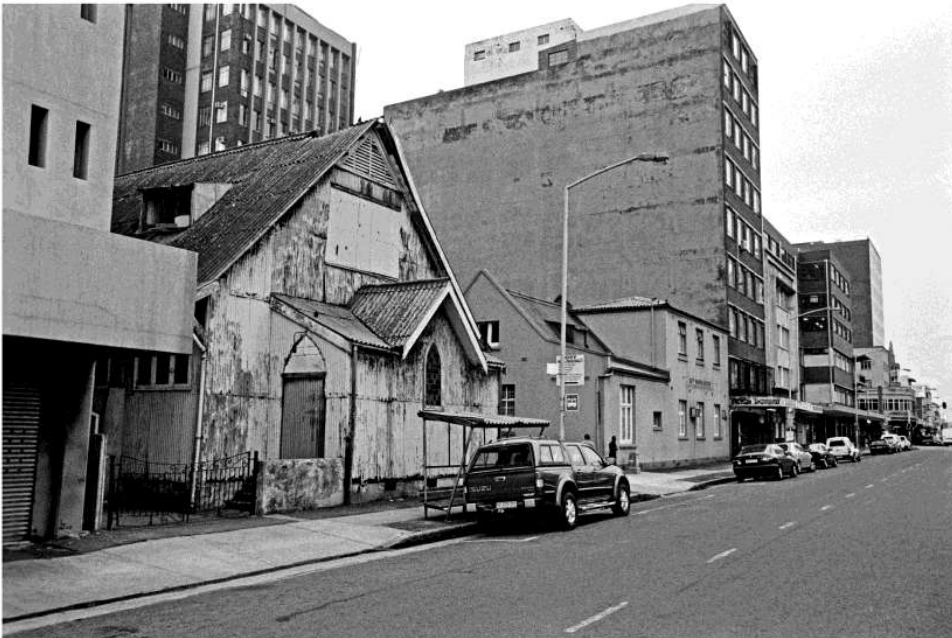
Bantu Social Centre / YMCA
29 Charlotte Maxeke Street

Significance:

1. Planned as part of Bantu Administration project to control leisure time of African workers
2. Played an important role in providing social, cultural and intellectual space
3. Hall was used for covert political meetings, often disguised as weddings

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SASO offices / UCCSA
86 Charlotte Maxeke Street

Significance:

1. Used as offices of SASO and the Black Community Projects, which was founded here in 1970 by Steve Biko
2. Site of an important church of American Board mission
3. All original buildings on the site have since been lost

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Curries Fountain stadium
24 Winterton Walk

Significance:

1. Unique site of non-racial community activism in Durban
2. Non-racial sporting venue since 1892
3. Significant political rallies and strike gathering site since 1913

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Victoria Street beerhall
eMatsheni
Bertha Mkhize Street

Significance:

1. Part of Bantu Administration Department beer monopoly
2. Site of riot and invasion by women of Cato Manor on 17 June 1959

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Gandhi Memorial
95 Dr Goonam Street

Significance:

1. Property originally purchased by M.K. Gandhi
2. Ceded to Natal Indian Congress when he departed from South Africa for India in 1913
3. New memorial to serve as community centre in under privileged area

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Denis Hurley Centre
1 Cathedral Close

Significance:

1. A living legacy to the life and witness of Archbishop Denis Hurley OMI
2. Focus on his opposition to apartheid and his passionate work to create a religious “community serving humanity”

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Red Square

Cnr Dr Yusuf Dadoo Street and
Monty Naicker Street

Significance:

1. Small open-air space is all that remains of the large square used for political rallies and gatherings until parking construction in 1967
2. 1946 Resistance campaign started at this site on 13 June 1946
3. Usual venue for May Day meetings of Communist Party

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Durban City Hall
Dr Pixley kaSeme Street

Significance:

1. Completed in 1910 – symbolic of white minority government until 1994
2. Frequently the site of protest rallies and public meetings
3. “Rubicon” speech by P.W. Botha on 15 August 1985

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Old Central Prison
cnr Walnut Road and
Dr A.B. Xuma Street

Significance:

1. *Sentele* – main prison of Durban stood on this site until 1985
2. Held prisoners on remand as well as political detainees awaiting trial
3. Many leaders of several organisations detained there
4. Walls now have a mural dedicated to human rights

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Security Branch offices
9 Masobiya Mdluli Street

Significance:

1. Security Branch used this building to interrogate and torture anti-apartheid activists in this building
2. Natal Locksmiths used as a "cover" for the police
3. Masobiya Joseph Mdluli was killed here on 19 March 1976 and Fisher Street has been renamed in his honour

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Stone wall built by prisoners captured during the last colonial war in this region, 1906

Bhambatha POW wall - 1906
Ballard Street, Point



Nkosi Bhambatha Zondi

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African Bathing Beach

Snell Parade

Significance:

1. Former segregated beach during apartheid

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Social Cohesion policies: A question of the heritage sector role in South Africa

South Africa faces a legacy of social and economic division resulting from colonialism and apartheid

The Freedom Charter was adopted by the progressive movement in 1955 in response to segregation and oppression



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Democracy was achieved in 1994, but our nation was cautioned that the road to freedom would be a long one:

“For to be free is not merely to cast off one’s chains but to live in a manner that respects and enhances the freedom of others”

Nelson Mandela, *Long Walk to Freedom*



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A new Constitution was adopted in 1996, to enshrine the rights and dignity of all, especially of equality.

South Africa was a signatory of the Millennium Development Goals



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After 22 years of democracy, how successful has South Africa been at improving “social cohesion”?

*“The **degree** of social integration and inclusion in communities and society at large, and the **extent** to which mutual solidarity finds expression among individuals and communities.”*

Social Cohesion definition
National Department of Arts and Culture



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Such official definitions lack both clarity and mandatory regimes to measure achievements

Creates an impression that government may be playing tricky rhetorical games when the term “social cohesion” is used



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Projects such as the National Liberation Heritage Route provides education on the anti-apartheid struggle, and creates opportunities for developing mutual empathy among individuals and communities of different backgrounds.

This is simply not enough on its own however.



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The real problem of social cohesion in the democratic era of South Africa remains an economic issue:

- Quality of education remains poor, despite vast sums allocated by the National Treasury
- High levels of unemployment throughout the country, especially among people aged 18 - 30
- Unequal distribution of resources, including land in rural areas and housing in cities
- Access to primary health care is unbalanced, resulting in high infant mortality, malnutrition and disease among poor



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Italian statesman Massimo D' Azeglio once said:

"L'Italia è fatta. Restano da fare gli italiani", or

"We have made Italy. Now we must make Italians."



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"L'Italia è fatta. Restano da fare gli italiani", or

"We have made Italy. Now we must make Italians."

In the same way, it can be said:

"We have made a democratic South Africa. Now we must make South Africans."





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