WHAT DECONGESTION?:
A LIVELIHOODS APPROACH TO URBAN CHALLENGES THROUGH ARCHITECTURE; A CASE OF OLD NALEDI, GABORONE

by
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DEDICATION

To the strength of a woman. In loving memory of my mom Tebogo Tlhlole, the woman who taught me love and compassion, hard work and determination. Her untimely passing in 2009 robbed her of the jubilations for which we had worked so hard.

To my dad and two sisters.

To my nephew Tiroyaone and niece Gofaone, the ones whose first steps I did not really experience. It is never too late.

To Old Naledi with love.
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ABSTRACT

This thesis examines the underlying causes of the overcrowding of Old Naledi in Gaborone, Botswana, as well as architectural responses that can bring about a livelihoods approach to empowerment of the populace, to facilitate decongestion in a humane manner as well as alleviate future unnatural population growth. Skills development, education on hygiene, resources management, dissemination of information, and availing of opportunities brings people together to build community. Through the design of a complementary set of new public institutions on five sites, the residents of Old Naledi are brought into more contact with the larger city of Gaborone in an exchange of ideas, exhibition of products, exchange of culture and the arts, to not only expand the community beyond the physical confines of the Old Naledi boundaries, but as well to expand opportunities and sell the good elements of Old Naledi to the larger city. This thesis thus explores social integration of Old Naledi community into the day to day life of the city of Gaborone.
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INTRODUCTION

A human community... must collect... stories, and turn them into an account. It must... build that memory of itself- in lore and stories and song- which will be its culture.... A good culture, in one of its most important functions, is a collection of the memories, ways, and skills necessary for the observance, within the bounds of domesticity, of... natural law. If the local culture cannot preserve and improve the local soil, then, as both reason and history inform us, the local community will decay and perish.... A human community, then, if it is to last long, must exert a sort of centripetal force, holding local soil and local memory in place.... As the exposed and disregarded soil departs with the rains, so local knowledge and local memory move away... or are forgotten under the influence of homogenized sales talk, entertainment, and education. This loss of local knowledge, and local memory- that is, local culture- has been ignored, or written of as one of the cheaper "prices of progress" , or made the business of folklorists. Nevertheless, local culture has a value, and part of its value is economic.... When a community loses its memory, its members no longer know each other. How can they know each other if they have forgotten or have never learned each other’s stories? If they don’t know each other’s stories, how can they know whether or not to trust each other? People who do not trust each other do not help each other, and moreover they fear each other. And this is our predicament now. Because of the general distrust and suspicion, we... lose another’s help and companionship. ... We don’t trust “public servants” because they don’t respect us. They don’t respect us, as we understand, because they don’t know us; they don’t know our stories.

A good community... is a good local community. It depends upon itself for many of its essential needs and is thus shaped, so to speak, from the inside. ... people... had each other, they had their local economy in which they helped each other, they had each other’s comfort when they needed it, and they had their stories, their history together in that place. To have everything but money is to have much. (Berry 1988)
This is part of a story about Old Naledi, a neighbourhood in Gaborone, the capital city of Botswana. It is the story of a people who, common knowledge has it, were brought together by a common belief: that the city would solemnly be a plight of deliverance from abject rural poverty. It is a story of people who, aghast with dreams having hardly been fulfilled, maintained hope for better days. A story of a neighborhood hosting 54,000 people - about 25 percent of the city’s 183,000 people - within an area stretched to challenge all known physical laws of elasticity, envisaged to accommodate about 20 percent (10,000) of the current population. It is a story of a people subjected to confusion - both from within and outside - about what is right and what is not, by a nation at a very confusing state in definition of its culture - influenced mostly by television and the urban way of life as defined by foreign cultures. It is a story of a people subjected to decision making done at distant offices, without their input, and imposed - albeit rarely - if they ever get implemented - on them. This is a story of a people who are generally regarded as outcasts, who bring nothing but mischief to the peace and quiet reigning supreme in the city, a story of possibly the hardest working group of people for the least amount of returns, in the face of adversity, in the infant city of Gaborone. This here is a story of hope.

Old Naledi has been in existence since the birth of the city of Gaborone in 1965. The township of Old Naledi was formed as a squatter settlements initially by labourers working on the construction of the Gaborone dam, who were later joined by new migrants to
the city who were on a quest for economic prosperity. Because of its rather peculiar nature as compared to other neighbourhoods in the city - some of whose existence came to being as a response to the evolution of Old Naledi itself, the Government of Botswana in 1974 decided against it’s initial plans of eradication of Old Naledi, but instead opted for the upgrading of its infrastructure and bringing in more social services, which was completed by early 1980. This would be coupled with relocation of some of the inhabitants and allocation of certificates of rights (to the occupied land) to plot holders. The population was lowered from about 10,000 to about 8600 people, and the infrastructure was designed to carry a load of a maximum 10,000 people. As of 1981, the population of Old Naledi was back to about 10,000. The Government is currently engaged in another upgrading exercise and the ‘catch-phrase’ has been decongestion. The population is currently estimated at 54,000!

Old Naledi, like most of poor areas in the world, has had a good share of ridicule on one side, and sympathy on the other. This might come in different formats but the presentation has been to the same effect. This has been in the form of a single story, as author Chimamanda Adichie would call it. In her talk titled; “The Danger of A Single Story”, Adichie is of the thought that

...to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become.... Like our economic and political worlds, stories too are defined by the principle of nkali (an Igbo word... that loosely translates to "to be greater than another." ). How they are told, who tells them, when they’re told,
how many stories are told, are really dependent on power. Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story, and to start with, “secondly.” ...All of these stories make me who I am. But to insist on only these negative stories is to flatten my experience, and to overlook the many other stories that formed me. The single story creates stereotypes. And the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.... I’ve always felt that it is impossible to engage properly with a place or a person without engaging with all of the stories of that place and that person. The consequence of the single story is this: It robs people of dignity. It makes our recognition of our equal humanity difficult. It emphasizes how we are different rather than how we are similar. (Adichie 2009)

Old Naledi has many stories that define her. Stories that tell of her past, that define her present, and that mould her future. A lot of this stories have not really been told because they have never really had narrators, or better put, the likely narrators have not had the platform. For the multidimensional aura of this stories to be fully captured and appreciated, this stories need Old Naledi to narrate them. They need the input of the Old Naledi resident in their narration.

Old Naledi is an area that, at one point was earmarked for total annihilation, but as fate would have it, was instead integrated into the city. Like most of the world’s poor settlements, it has always served as a stepping stone to city life for rural - urban migrants. As a supply for the labor market for the low paying, back breaking jobs, the importance of Old Naledi to the city’s economy cannot be overemphasized, yet appreciation from the city is hardly evident.
The story of Old Naledi is of people who left their home villages in search of jobs and a better life. Most of them come to the city as young-adults, with values and norms already defined by their past. When they set base, they mostly need support in settling into their new lives, connections to the job market, learn the local culture etc. But Old Naledi has multiple dimensions to it - there is the adult population that has remnants of the rural past, native young adults born in Naledi, and the migrant population. Bringing the three together is made difficult by their lack of knowledge of each other's stories, their different values, and their mistrust. As they mistrust each other, as Berry has said, they wouldn't help each other. They consequently face life as individuals, and they thus do not help build community. When they do not build community, their neighborhood development remains stagnant, and they in turn remain stagnant. Community building through participation in community projects would not only build trust, but would also open channels of opportunities for the residents as well as bring a united front to discussion tables with authorities on matters affecting the neighborhood.

Midgely, Hall, Hardiman and Marine (1986) argue that participation not only humanizes bureaucracy but strengthens the capacities of individuals and communities to mobilize and help themselves. Through participation;

i) dependence on the state is minimized; and

ii) ordinary people rediscover their potential for cooperation and mutual endeavor.
Proponents of community participation argue that real and direct participation in social development is needed for both instrumental and developmental reasons. It serves immediate instrumental goals such as identification of felt needs as well as the mobilization of local resources. (Modisane 1994,16)

First, participation is seen as a way of ensuring those involved earn a sense of dignity and self-respect, which cannot be attained by any other means. It is argued that where decisions are made by others on their behalf, whatever the good intentions, consumers can have no sense of personal involvement in them. The participation of people in discussions about their everyday lives is therefore seen as fundamentally important to individuals’ self-fulfilment as well as freedom. (Modisane 1994,16)

Lish argues that participation includes people’s involvement in decision making process and in implementing programmes, their sharing in the development programmes and their involvement in efforts to evaluate such programmes. (Modisane 1994,12)

In essence, an understanding of the local stories of the residents of Old Naledi, inclusion and encouragement of their input, as well as a focus of tailoring responses to their local situations through local institutions and by utilizing local resources, holds key to any tangible progress that can be achieved.

This thesis will consider how architecture can be used as a tool for addressing a situation through community building. It will be a take on building community assets, on addressing situations by the residents instead of having outsiders come with ‘solutions to their problems’, building a knowledge base as a community asset to support the local economy. It is an attempt at building capacity for local investment and information dissemination. This is a take
on empowering the community to be able to not rely solely on Government handouts and the plight of Non-Governmental Organizations for their basic necessities. It contends that Old Naledi has much to offer not only to the residents of the place, but to the rest of the city, in the form of knowledge, and stories, and thus a culture of the place.

This thesis will create a platform from which Old Naledi can scream for all to hear, to announce her contribution to the culture of the city, to make the city understand her stories, and appreciate her perseverance; a platform for the city to finally be comfortable enough to come and share its stories with Old Naledi, to be able to barter knowledge and add to culture, for culture is dynamic.
A Brief History of Gaborone

The Republic of Botswana attained independence from British protection and ceased protectorate status in 1965. For forty years (1885-1965) prior to attaining its independence, Botswana, or Bechuanaland Protectorate as it was the called, had as its administration center, Mafeking in the South African territories.

Due to distance, difficulties in communication and the increase of the number of Batswana participants in administrative work, need was felt for the headquarters to be transferred to within the borders. Botswana could not have Mafeking as her capital. (Batshogile 1978,13)

The decision was made to relocate the administration center to within the borders of the new republic. But because of the make-up of the populace of the new republic, the new center would have complexities attached to its location - not only logistical but tribal implications as well. As such, utmost care had to be taken on deciding its location.

Among the nine sites which were considered for a possible administration headquarters (Lobatse, Tono­ta, Bokaa, Mahalapye, Artesia, Maun, Francistown and Gaborone Village), Gaborone had more advantages and was accepted by both the Europeans and Batswana (Batshogile 1978, 13). Enticing features about Gaborone over other potential sites included its accessibility to the perennial Notwane river as a source for sufficient water provided the river could be dammed, as well as the fact that the land belonged to the Crown and its choice would avoid friction among different tribes or between government and any tribes.
Geographical relationship between Gaborone, Mafikeng and some important tribal places.

Also the site was close to the high court (at Lobatse), had several local administrative offices, and was accessible for six of the eight major tribes—the Bakwena, the Bamalete, the Bamangwaketse, the Barolong, the Batlokwa and the Bakgatla. In addition Gaborone had become the meeting place for the Tribal Chiefs and the resident commissioner after border formalities were tightened by South Africa. (Batshogile 1978, 13)

Also Gaborone was well served by the railway line. Prior to 1964, Gaborone had within its vast pristine arable land, a few minor administrative offices, three shops, the police and central jail altogether known as the Village, a hotel near the railway station, and about thirty European families. The first Government Department buildings were completed in 1966 and by 1970 the last remains in Mafeking were moved to Gaborone. (Batshogile 1978, 13)
Immediately after getting independence, most of the people in Botswana lived in rural areas and only 9.1% of the population lived in urban areas. Before 1964, the proportion of the country’s population living in urban centres were approximately 4.0%. (Muaundeni 2004, 2)

Unlike most cities that evolve through generations upon generations of inhabitants, Gaborone as the chosen capital of Botswana was to start from almost nothing. The city planning was thus based more on theory without precedent (of any city in the republic), and the city plan followed the Garden City model, which was very popular at the time. The Garden City model assumes a target population density, and thus Gaborone would then herself have a target population.

The 1963 plan of Gaborone estimated the town to be inhabited by 5,000 people in 1970 and by 1990 the population would have grown to about 18,000, but surprisingly in 1971 the population had grown to approximately 18,000, twenty years ahead of the plan (Batshogile 1978, 13).

What is even more interesting is the fact that as a Garden City, Gaborone was envisioned to only hold a population of 20,000, as it would only be an administrative center!

When the city was envisioned, rural-urban migration was not taken into consideration, and because of that, the planning authorities were faced with a daunting task of accommodating the crisis, amid a lack of skilled manpower and shortage of foresight, as highlighted by Keiner and Cavric. Keiner and Cavric opined that “through 1970s and 80s, physi-
cal planning produced first generation of unrealistic plans without addressing in an appropriate manner the problems of land economy, environment, social impacts and participants.” (Cavric and Keiner 2001, 5). The population dynamics of the city and all of the urban centres have since inception of the state been phenomenal. The country is endowed with diamonds and they form the backbone of the economy. A great performance of diamonds in the global market fuelled a sudden and rapid positive change in the economy, presenting greater prospects for a change in the fortunes of the citizenry, and this fuelled the rural - urban migration. Gaborone as the seat of government got the greater share of the downpours of the diamond revenues and the prosperity brought with it the greater share of the migrant population.

Gaborone was neither a mining nor an agricultural town. That it was the seat of government attracted the attention of the business sector. At this time, the plan was to situate all of the headquarters of central government departments in Gaborone (with the exception of the high court). Consequently, there was a great deal of building work to be done. An extremely large number of construction workers and labourers came to Gaborone people who had no decent accommodation and who thus partly contributed to the problem of squatting. Although the civil servant population increased in proportion to that of construction workers and labourers, the newness of the city meant that construction was its most important form of employment. (Maundeni 2004, 4)

The rapid change in the population brought about a severe demand for social services, notably housing. Accommodation of course became an issue for the workers.

Tlokweng, a village to the east of Gaborone assisted in absorbing a number of migrants
which might have increased the population of the squatters by about 1500 at the low-cost housing that had been provided for in the 1963 plan with the hope that half of the population would be of the low income group, whereas the current proportion was over two thirds. As a result of the rapid rural-urban movement houses were too few to cope with the rapid migration. In a short while there mushroomed in Gaborone a large illegal squatter community in an area planned for industries. (Batshogile 1978, 14)

That would be the coming to existence of Naledi.

The Formation of Old Naledi

It has been noted that Naledi came into existence because low cost affordable housing proved too few to cope with the rapid migration.

This started when the Zambian workers felt the need to provide housing for their wives and girlfriends they had acquired since their coming to Gaborone. They could not afford permanent dwellings as they had mainly come to work and would thereafter return to their country of origin. (Batshogile 1978, 21)

The construction of the Gaborone Dam was started in 1963 and completed in 1965 and the reservoir filled the same year. The area where the present Old Naledi township is would not only be closer to the dam construction site, but would as well be closer to construction sites of the administration buildings. It would thus be attractive to both dam construction workers as well as building construction workers. Squatters here were illegally settled as not only did the area they occupied belong to the government, it had been zoned for industrial development because of its proximity to the railway line and road transportation.
The rapid rural-urban migration of opportunity seekers led to rapid growth of both the city of Gaborone and the Old Naledi population. “These migrants were from all over the country and they built themselves shelters as they could not find accommodation within the built-up area. Others could not afford the high rent” (Batshogile 1978, 21). Not only that, the idea that Gaborone would be a temporary home during
the wealth creation expedition would have residents divided on whether to invest more on high rents and permanent residences or save to invest back at their home villages where the entire family would have been left.

The population density of Gaborone city and in particular that of Old Naledi as a squatter settlement intrigued the town planners for they never anticipated that.

Even in recent plans (1973-1978 and 1976-1981) the town has been unable to plan for adequate essential services because of the unexpected population increase. There is a severe shortage of housing and residential plots. In particular the need to provide for traditional and self-help was under-estimated (Batshogile 1978, 14).

The proportion of the Old Naledi population to that of the city has been on the increase since it’s early years. As Gaborone developed, Old Naledi also grew in size and “the population had by 1975 reached 8,000 corresponding to one fourth(1/4) of the population of Gaborone, but it occupied one tenth(1/10) of its inhabited area” (Larsson 1985, 1).

Naledi was in 1975 a comparatively large and uncontrolled area difficult to get an overall conception of. It lacked almost all facilities of a planned site and service area. There were no built roads, no ditches for storm water drainage, and no street lighting. There were only four standpipes, all located close to each other. ... only a few dwellings had a pit-latrine. There was one small private school and shopping facilities were provided only by the many women selling vegetables and grocery from their residential plots (Larsson 1985, 1).
The Formative Years

Upon realizing the fast expansion of the untidy Naledi mostly as a result of the lack of housing in Gaborone by the government, a low rent housing project north of Naledi- what later became known as New Naledi-was built. The main aim for putting these up was to try and make Old Naledi inhabitants to evacuate their district. (Batshogile 1978, 26)

This was done in the bid to demolish Old Naledi, which as has been mentioned earlier, was an illegal squatter settlement on a piece of land planned as part of the industrial area because of its access to rail and road transportation. The provision of affordable housing for the low-income earners of Old Naledi, as the project was intended to do, would not only provide legal accommodation for the residents, but would also nip the culture of squatting in the bud.

Although rents were low, for the average Motswana these were too high, especially for Naledi residents as their income could hardly maintain them. When these houses were ready, a part of the densely populated area of Old Naledi was forced to demolish their houses and register for a rented house in New Naledi. Even though a number of people followed this, some fled to Botshabelo-South of Naledi- to set up new houses there. (Batshogile 1978, 26)

This was not the reaction that would have been envisioned by the town council. Another approach to the problem posed by the squatter settlement had to be coined, and coined fast. Thus came the decision to - instead of demolishing the settlement - try to control the rapid expansion by giving certificates of rights to the people already occupying plots in the area. The area would be declared a legal residential part of and be integrated into the city, and civic and social ameni-
ties would be accorded to the residents. An upgrade to the settlement followed beginning 1978 to beginning of 1980. The upgrade would decongest the township to manageable populations and bring about infrastructure developments to bring Old Naledi to acceptable living standards according to the set policies.

The Upgrading Exercises

The cessation of the status of Old Naledi as a squatter settlement came after the Government formally recognized the settlement as a self-help housing residential area. This recognition was followed by a decision to upgrade the infrastructure to more acceptable standards. To date there have been three separate upgrading exercises, in 1977, 1988 and in 1995. Currently there is yet another upgrading exercise to the township.

The 1977 upgrading was the most significant in that it included plot rationalization, relocation of displaced plot-holders and the conferment of security of tenure to plot holders.

The 1988 upgrading focused on the four main secondary access roads into the area, installation of a comprehensive network of storm water drains and the connection of all institutions in the area to the sewerage system.

In 1995 further improvements were added in the form of street lighting for all roads, and adding pedestrian walkways where necessary (Haas Consult 2004, 3).
The population was in 1977 just over 10,000 and the number of households estimated at 2,500. At the end of the upgrading (early 1980) and after resettling about 450 households, the population had decreased to 8,600 and the density from 20 to 15 households per hectare. (Larsson 1985, 3) Now the problem at hand had been arrested, Old Naledi was not going to expand due to new migrants squatting legally. Everyone had been accorded certificates of rights to land, as the town council was now aware of the rural-urban migration phenomenon.

After the Upgrade

According to the 1981 census, however, the population of Naledi was in August 1981, at 9,891 and the number of households 2,408, despite the fact that about 100 plots were found empty during the enumeration. Thus the 1981 figures were close to those before the upgrading started and the density was back to 20 households per hectare. (Larsson 1985, 3)

In essence, what had been achieved was not an arrest on population but on the number of plots in the township. There was now a rise in tenancy in the neighborhood, and unlike illegal squatter settlements that could legally be demolished, a control in tenancy was going to be a tough endeavour for the council, more especially in a city at grips with acute shortage of housing.

A firm control of new squatter settlements and insufficient supply on new site and services plots created a severe housing shortage. The number of people and households per plot increases in all parts of Gaborone due to tenant households and young people staying with parents or relatives,
instead of creating a household of their own. (Larsson 1985, 11)

This would even be more true for the residents of Old Naledi whose economic status became a competitive disadvantage as more people applied for site and services plots. Not only would they be required proof of income before being given certificates to land rights to the site and services plots, but they would be required to have erected structures of set standards within a stipulated time period - with the help of a materials loan from the city’s Self-Help Housing Agency (SHHA) if need be.

The SHHA evaluation estimated the population to be close to 13,000 and the density 28 households per hectare in 1983. In an area like Naledi the consequences of such increase may be serious. A population of 10,000 was in the upgrading proposal considered the maximum population of Naledi. It was perhaps too high to be desirable, but a realistic figure for which schools, water pipes and the like were dimensioned. (Larsson 1985, 11)

Now that the township was experiencing overpopulation, the question facing the council authorities would be how to address the phenomenon. As Larsson put it (Larsson 1985, 12); the increase in tenants is an important factor in the increase of density. To have tenants in the plot can be regarded from different angles;

1. From the tenants’ point of view it is generally regarded as a temporary solution, that has to be accepted, as there are no other possibilities currently to get a dwelling of one’s own. It is expensive, and it is humiliating as little privacy is possible and there may be restrictions on calls
to the tenants.

2. From the plot holder’s point of view it is a way of getting an important supplement to their incomes, sometimes it is the only or main income. Landlords can be divided into two rough groups; those who need the rent received to survive in town (the money is primarily used for food, firewood, etc), and those who can set aside the rent for further housing improvements. In Naledi, the first group seems to be the most common. Absent landlords are, however, not common in Gaborone. According to the SHHA evaluation the proportion of plots, that had no member of the household usually staying in the plot, was in Naledi 14%.

3. From the government’s point of view, tenant rooms are often regarded positively. They help the plot holder to pay his service levy and repayment of building material loans, as well as to improve his housing standard. They also contribute to the housing stock of town, thereby preventing to some extent new squatter areas to develop.

A recent survey (conducted in 2002) in Old Naledi estimated the population to be in the region of 46,000 people, while absentee landlords were estimated to constitute 57.1% of the plot owners. At that number, the population density for the township is estimated at 403 persons per hectare, six times more than the 67 persons per hectare that it was expected to be. The number would translate to 27 persons per plot. A study conducted in 2001 estimated that there were 6,307 structures on 1,700 plots, translating to 4 structures per plot. For an area whose development control code
Image showing current conditions in Old Naledi. Civic and Community sites are shown. (Base map from Google Earth)
stipulates 2 structures per plot, an estimated 87.5% of the plots do not follow the code (Haas Consult 2004, 12).

The number of plots not following the development control code and the number of absentee landlords pose a challenge in the control of population. An inclination towards making profits from tenancy will almost always get an upper hand over a need for proper developments for someone who isn't affected by the congestion that will likely occur from having too many structures erected on their plot. What makes it an even more deplorable situation may be the fact that a vast majority of the plots fall in the range of 200 to 300 square metre. Presented with a choice between
aesthetics and survival, anybody would choose survival and that is exactly what most of the Old Naledi property owners are doing by seizing an opportunity and building as many structures for letting tenants.

Structures erected to meet demand with minimal costs
Social Conditions of Old Naledi

Civic, community and commercial spaces in Old Naledi
Challenges faced by the society

- migration
- limited resources
- overpopulation
- lack of opportunities
- strained amenities
- poverty
- poor diet
- economic dependency
- frustration
- inadequate housing
- socially immoral acts
- juvenile delinquency
- incarceration
- child abuse
- school dropouts
- stigmatization
- socially immoral acts
- substance abuse
- socially immoral acts
- communicable diseases
- social outcasts
**Socioeconomic**

A good picture of what the informal sector employment means to Old Naledi is given by “Naledi Economic Baseline Survey 1983”, that investigated the informal sector specifically and included all plots in Naledi. It found that 26% of the plots were being used for informal business activities as well as for residence, and slightly more than half of the households were dependent solely on the informal sector. It also found that 75% of those engaged in the informal sector were women and concluded ; “that indicates that a large number were wives supplementing the income of their husbands in formal employment”. (Larsson 1986, 4)

Around 75% of the business activities conducted consisted of selling grocery, vegetables, cooked food and the like or of (brewing and) selling beer. Both activities were dominated by women, around 90% were women. Only 13% of the business activities consisted of service and production activities. (Larsson:1985, 5)

A baseline study in 1990 concluded that commercial activity in Old Naledi is mainly based on retailing. There is one shopping centre comprising of commercial enterprises. It was concluded that because it is not easy to access capital by residents of Old Naledi because of poverty, that explained why none of the shops was owned by a resident. The city council has nonetheless provided a market place with rental kiosks which could be affordable to residents. (Morake 1991, 19)

<table>
<thead>
<tr>
<th>Type of operation</th>
<th>Years in operation (as of 1990)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Butchery</td>
<td>5</td>
</tr>
<tr>
<td>Furniture shop</td>
<td>5</td>
</tr>
<tr>
<td>Supermarket</td>
<td>4</td>
</tr>
<tr>
<td>Supermarket</td>
<td>3</td>
</tr>
<tr>
<td>Bottle store</td>
<td>3</td>
</tr>
<tr>
<td>Bar &amp; Bottle store</td>
<td>3</td>
</tr>
<tr>
<td>Liquor restaurant</td>
<td>5</td>
</tr>
<tr>
<td>General Dealer</td>
<td>4</td>
</tr>
<tr>
<td>General Dealer</td>
<td>1</td>
</tr>
<tr>
<td>Stationery Shop</td>
<td>8 months</td>
</tr>
</tbody>
</table>

Old Naledi Commerce (Morake, 1991)
Findings by Larsson in the studies of the use of space (both indoor and outdoor space) illustrate a more complex situation. Larsson found that, when households in Naledi and in planned site and service areas having a two-roomed modern house are compared, the ones in Naledi have most likely also a few rooms built in traditional materials. Their total indoor area is consequently higher and they are often less crowded indoors. The additional space is often used for cooking and storage purposes that otherwise would have to find space in a room mainly used for sleeping, or outdoors. The “extra” space may also be used for letting, though rooms in modern houses are more often let to tenants than rooms in traditional houses.

She concluded that it seems to be a strategy among households in upgrading squatter areas to keep their mud-houses as long as possible and even to build new ones. This is a strategy not only of the poor households that may only afford to build a two-roomed house, it also occurs among more well off ones that have a large multi-roomed house, though not to the same extent. To conclude that the existence of mud-houses in Naledi is only caused by poverty of the area is thus not the whole truth. An important conclusion is however, that poor households (having a two-roomed modern house and/or traditional houses) are better off in terms of space in Naledi and other upgraded areas compared to those in planned site and services areas.

If one instead looks at Naledi as a whole and compares it to a planned site and services area, overcrowding
becomes an evident phenomenon, so concludes Larsson. (Larsson 1985, 10)

Letting tenants would thus be not only lucrative in Old Naledi, but because of some disregard for building control, would also be rampant.

**Health**

Old Naledi as a highly congested area is very vulnerable to communicable diseases, and as such prevention of such should be a high priority. Public health consciousness is really needed and can decrease probabilities by good margins. There is a general lack of amenities to provide for public health, and as such the state of the neighborhood is unpleasant. There is no water drainage system. This results - at a macro scale - in uncontrolled flooding & deterioration in the road network. The flooding provides breeding ground for insects, some of which are carriers of dangerous diseases such as malaria, while bad roads fill the air with dust, which when inhaled is a health hazard.

At a micro scale, there is lack of amenities for grey water disposal. For a highly congested living area, production and disposal of such is high. Larsson concluded that a lack of facilities for the disposal of dirty water has led to the indiscriminate disposal of such water by residents. This is a factor which is aggravated by the large number of people per plot and has resulted in perennial streams of dirty water, causing an unpleasant stench. Not only does the dirty water
cause unpleasant stench, it is a health hazard as it can prove to be a breeding haven for organisms.

Old Naledi faces a problem of garbage collection. Although it is supposed to be collected twice a week by the sanitation department of city council, this does not happen regularly. This leads to the overflow of garbage bins. Garbage bins are not fully utilized by most residents, concludes Morake. The full picture can be best painted by a narration of the Old Naledi scenario. At about 27 individuals per plot, garbage production is more than 4 times the city's average neighborhood production. The complexities involved in driving through Old Naledi road networks has shown to be a challenge because of the widths and shapes of the roads. A solution to this would be huge communal containers that people dispose of their bins into, for the garbage trucks to collect. A communal bin would be filled beyond capacity within days, and
Garbage collection and disposal in Old Naledi

from house to bin
from bin to barrow
and into communal skip
will thus overflow because not many people have the capacity to dispose of their garbage safely other than through the communal containers. A delay by the city authorities in the collection of garbage impacts negatively both on the looks of Old Naledi and the health of the people.

There is one clinic in Old Naledi. It started operating in August 1976. The clinic was provided by the town council. The criteria for providing a clinic in a community is a clinic to 10,000 people, thus Old Naledi would have more than one clinic for its population. The clinic (as of 1990) was upgraded to include a maternity ward. Its staff was

- 5 family welfare education
- 2 enrolled nurses and 2 staff nurses.
- 1 nursing sister

According to the head matron of the Gaborone Council clinics, the Old Naledi clinic has the highest number of Family Welfare Educators. This she says is so because of the socioeconomic status of the people in Old Naledi which is low.

**Education**

There are three primary schools in Old Naledi, and in all the three, the number of girls exceeds that of boys. This is attributed to the fact that boys, more than girls drop out of schools in Old Naledi. According to the principal social worker in Old Naledi, 80% of the street boys in Gaborone come from Old Naledi, most boys drop outs become street boys. (Morake 1991, 27)
Sociopolitical

In measuring client participation in Old Naledi, Modisane concluded that responses concerning the knowledge of the existence and the role of the Village Development Committee (V.D.C) revealed that a majority of people do not really understand how the structure of the Old Naledi Community services works. The question of meeting attendance was important because normally issues dealing with community participation in local projects are discussed collectively at the Kgotla. Having established the apparent reluctance of people to attend meetings, she suggested that for people to be familiarized with any communal initiative, they must know how community projects have been set up and for what purpose. (Modisane 1994, 39)

In her study of Old Naledi in 1991, Morake found that there were five registered churches in Old Naledi, and a lot more unregistered ones run from their leaders compounds. The churches involve themselves in many ways with regard to community matters. She found that they can offer counselling services to members of the community regardless of their affiliation, and can offer financial assistance to the needy who are not members of their organization.

Morake also found out that although there is a Village Health Committee (VHC), it is not active. It is supposed to meet every month but it never succeeds to do so and it meets about three times a year. The reason the VHC is passive could be attributed to the fact that mobilizing urban people in mutually sup-
porting activities is often not as easy as in rural areas, she concludes, finding solace in the conclusion that "even though urban dwellers often share a common location, they have little common interests" (Morake 1991, 23). Perhaps this could be well explained by Batshogile when she concludes that migrants retain close links with their home village, making regular visits for ceremonial and other occasions, remitting cash, and some young men returning home to marry in the village. They associate better with rural relatives than urban neighbors. Squatter colonies therefore retain a feature of rural culture in the environment of the city. (Batshogile 1978, 7)

The Kgotta

The Kgotta in Setswana culture is the quintessence of political and social democracy, and would thus play a very important role as a center for the dissemination of information related to the community.

In a typical settlement, social structures are formed in a hierarchy that is centralised in a Kgotta as a centre for basically everything that is the community. At the settlement scale, the main Kgotta would be a centre for the administration of the settlement, a public forum for discussions of anything of common importance to the community, a centre for judicial administration, a centre for community celebrations and the arts, and traditionally a point of trade mainly with other settlements. The location in reference to the main Kgotta is determined by closeness to the royal blood, and historical ties to the community, such that the furthest in blood relations to the rulers and those who join the
community would mostly be found in the outskirts, while in most cases the royal Kgotla tends to be the main Kgotla. In some cases where settlements were formed by grouping of multiple communities, reins would rotate within the leaders of the respective original communities. Instead of being inherited by son from father, the role would be passed to the most suitable candidate within the next ruler group, and thus the need for a neutral Kgotla.

At a local scale, the Kgotla serves the extended family linked through kinship. Here an extended family is run by a patriarchal figure, passed on from father to eldest son, and with advice from uncles and senior cousins and siblings. At this scale family matters are discussed, and internal disputes are arrested. Internal trade (mostly barter) is performed, and family representation is formulated. It is essentially a smaller scale version of the main Kgotla, and the same rules apply, with the difference being the scale and the user group.

At a compound scale, the Kgotla is a public place but more an extension of the family compound, such that it is not really open to the public per se, but it is more a meeting place for family members and visitors. Extended family is mainly the norm, and as such there will always be a large group of people per compound. As such, there is need for constant communication, and the Kgotla at this scale accords intimate contact between family members, serving as a hearth. It also serves as a play ground for kids.
Traditionally, Batswana relied heavily on human capital as a means of survival, and community has always been a sure way of mobilizing this capital for common good. Nurturing community has always been made possible by fearless dialogue, and respect for individuals' opinions irregardless of their social status, and the kind of atmosphere created by the Kgotsi setting promotes such. As a forum for public debate, the Kgotsi has been famous for being the only place in the community where one could deliberate without fear for repercussions, even against the leadership, and the sanctity attached to the place made it revered.

The Kgotsi in the lives of Batswana is thus ingrained in their essential existence, as the underlying foundation of social norms, morality and community, more so for those whose upbringing had some rural experience - such as most residents of Old Naledi do. As such the presence of a Kgotsi in Old Naledi would be a positive community builder, but the urban lifestyle, physical layout, and the lack of community may render it obsolete.
Sociocultural

Old Naledi generally has a lack of social spaces. Most residents of Old Naledi on the other hand have a social culture tied to the rural, where shared space have a place in the community. With that background, coupled with a lack of interior space in the rented rooms of Old Naledi, exterior spaces play a significant role in the day to day lives of the residents. A tree, culturally playing a significant role in the society, plays a major role in the social fibre of Old Naledi in that not only does it lend its canopy for shelter, it defines social spaces. Many people lose their people skills when they reside in Old Naledi because of their ties to their villages, and because of the mistrust usually thrown in the direction of newcomers to the place. The need for the use of outdoor spaces on the other hand brings people together, and necessitates dialogue - breaking barriers and building trust. In Old Naledi, unlike in other neighborhoods in the city, communal spaces defined by trees have precedence over property boundaries. Extents spill over to adjacent properties and the use of space is mainly defined by those extents. The importance of outdoor spaces is usually linked to its potential use during the day, and the mostly scotching heat deems shadowed spaces more attractive.

Also important is the ability of boundary markers to provide privacy. Brick walls are becoming common, and besides acting as a mark of stature, brick walls extend privacy to the boundaries of properties. A presence of trees and a solid wall creates more private
outdoor spaces for residents. The permeability of a boundary marker and presence of trees are directly proportional to the role they play in the integration of outdoor spaces in adjacent properties, as well as adjacent public spaces. The more permeable the marker, the more open and inviting it is to transcend to neighboring properties. The importance of outdoor space is usually directly proportional to its communal use, and trees usually define this spaces.
Tree and building position avails lots of outdoor space.

Studies of spaces defined by the positioning of trees and buildings in the compound.

Lack of prominent tree renders space less important. Space is utilised for laundry and grey water disposal.
Neighboring under a tree in the yard.

Definition of space by the tree shade transcending property boundaries.
Trees have shown to extend their importance to informal commercial activities, in that as a place of importance, their proximity to places of frequent human activities mark economically opportune spaces. Informal stalls seem to crop up at every opportune space in the neighborhood where a suitable tree and enough human presence occur.

The use of a tree for shelter and as a sales point for commodities within a property boundary defined by a wall.

The use of a tree for shelter and as a sales point for commodities by a pedestrian walkway.
Old Naledi can be concluded to possess unique characteristics from those of the entire city, and needs unique policies to tackle its challenges. A recent study conducted by Haas Consultants for the city council concluded that a solution to the problems of Old Naledi lies in “decongesting” the place to allow for further upgrading developments. Decongesting the place, they argue, will allow for infrastructure developments that can be sustainable. As much as decongestion is inevitable if the health and well-being of the locals are to be considered, considering the exponential rate at which the population of Old Naledi has been growing, questions remain that need to be answered.

Have we learnt anything from the previous decongestion exercise that happened in 1978-1980? As previously mentioned, “according to the 1981 census, the population of Naledi was in August 1981, at 9891 and the number of households 2408, despite the fact that about 100 plots were found empty during the enumeration. Thus the 1981 figures were close to those before the upgrading started and the density was back to 20 households per hectare” (Larsson:1985). The previous decongestion was made easier by the availability of land for relocations within the city. It could be argued though that there was necessity for availing plots to the relocated because they previously had plots in Old Naledi. This raises suspicion on the government’s interest in the well-being of the current group who would be mostly tenants. Since the government would be taking nothing from them, and since there is no land within the city and a severe shortage on the peripheries, would the government feel obliged to assist the displaced?
A quick look at population statistics reveal a gloomy picture for the future of the city as far as density is concerned. On the left is a table of the city population for the last population census years (1991 and 2001) and the projected population for the year 2008. The table shows proportion of the city population to that of the country.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Proportion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1991</td>
<td>133,500</td>
<td>0.101</td>
</tr>
<tr>
<td>2001</td>
<td>186,000</td>
<td>0.111</td>
</tr>
<tr>
<td>2008</td>
<td>218,300</td>
<td>0.124</td>
</tr>
</tbody>
</table>

Gaborone City population estimates
(Compiled with data from Central Statistics Office)

With the city population showing tremendous growth over time, and with a majority of the growth attributable to rural-urban migration, it is not difficult to determine that the population of Old Naledi as a destination of necessity will continue to soar, and decongestion might turn out to be a temporary measure. Unavailability of land and a lack of employment opportunities will always contribute to the cost of living in the city, as competition for the two increases the cost of rent and keeps wages lower. The result will be people looking for cheaper accommodation, hence Old Naledi. A removal of people from Old Naledi will open up opportunities for those who have been kept away by non-availability of rooms to let, and in essence there will just be an exchange of faces and not numbers.

A majority of the residents of Old Naledi are involved in the informal economy, and their proximity to the city centre where commerce is rife is an important aspect of their economic existence. How is removing them from Old Naledi going to affect their economic wellbeing? Other than expensive rent and a possible additional transportation costs, what other added costs are likely to be demanded of their meagre income? How is their removal going to affect their social assets in
both the short and long terms? Many other questions may be raised by removal of the residents from Old Naledi, but an important question may be, how are the residents going to benefit from the decongestion? Also, are these the kind of developments they would prefer, or is there a possibility that they would consider a different path, given an option? A short history of Old Naledi tells us that decongestion is not going to be a successful venture unless there are measures in place to maintain the sought results.

Demographics

An understanding of the demographics of Old Naledi accords one an opportunity to appreciate the vulnerability of the community.

Age

Age distribution in Old Naledi is an interesting phenomenon. As a destination of choice- or perhaps necessity- in the city for migrants who come seeking greener pastures, Old Naledi receives bouts of youth and young adults at an overwhelming rate. A lot of people who migrate are of labor active age - mostly the youth and young adults who are more ambitious and have not yet found a footing for themselves in the rural setup, or are looking for opportunities with more pay. Another important factor is mostly they have not yet started families and are therefore free to make life changing decisions. Complemented by an above average natural growth of 3.5% (Haas Consult: 2004), and no peripheral physical expansion, Old
Naledi has a predominantly young population. How does physical peripheral constraints affect the population dispersion? Many adults would very much like to have security of tenure, and since Old Naledi has not expanded since the first upgrade in 1978-1980, those adults who can afford to do so move out of Old Naledi to areas where they can have access to land, build their own houses and escape the cycle of paying rent. Most can only afford rural land, so they move to their villages. This is made easier by the practice of keeping ties with the villages when moving to the city. Most of people regard the city as a place to work and make money, and regard their villages as their homes, thus it is more likely for people to go back to their villages when they get old.

Many youth who grow up in Old Naledi just cannot afford to leave and be on their own, as they lack the economic means. They therefore are mostly stuck with living with their families in their family compounds, and end up having their own families within the family compound.

**Education**

A lot of the residents of Old Naledi do not possess higher education. This is aggravated by the fact that Old Naledi is despised as a place of abode, and those who can, get out as soon as possible. People with high academic qualifications stand better chances at landing better paying jobs, making them afford to live in 'better', more expensive neighborhoods. This goes as well for the upcoming young minds of Old Naledi, thus the community suffers brain drain.
Economy

The exodus of the brightest minds from Old Naledi leads to a high concentration of people with more or less the same disadvantages on the job market, mostly looking at the informal sector for job opportunities, thus a high level of competition for not as many opportunities. This also affects the wages offered for the menial jobs available, for the stiffer the competition, the more people ready to take the offer for a lower wage. Many Old Naledi residents, as has been mentioned earlier, are on the informal sector employ. As for those in the formal sector economy, most of them are in the lower echelons, mostly menial jobs in the industrial class. Because Old Naledi residents mostly cannot afford to sustain themselves on a daily basis, it is not that hard to figure out that they mostly would not be able to afford business ventures. The few commercial enterprises in the community are run by people from outside Old Naledi, and other than the workers meagre pay, Old Naledi does not benefit from the proceeds of the enterprises, as they are taken elsewhere.

Housing

A majority of the people of Old Naledi cannot afford to live anywhere else in the city, but are so willing to seek more pleasant living conditions offered by other localities. A lot of them are migrants from rural Botswana in search of better opportunities, and Old Naledi accord them the much needed accommodation as they get settled. Most of them would be seeking abode in Old Naledi as a temporary measure, hoping to make
it big and move to more ‘dignified’ localities. A lot of them get stuck because the city does not offer opportunities that they were hoping for, and Old Naledi becomes their permanent residence. This exerts pressure to the already stretched accommodation crisis in the neighborhood, prompting landlords to add more ‘temporary’ structures to their properties. This leads to lowered property values, more congestion and health hazards.

Community Development

As it might be obvious the avoidance of the use of the word community until now, the reason has been behind the meaning of the word.

Neighborhoods, in conjunction with the residents, can be thought of as creating community. The services provided by the neighborhood, the characteristics of the residents, and the social and emotional ties within the neighborhood are factors which influence the feelings that people have about their place of residence. It is a combination of all this factors that determines the strength of the communal bonds within the neighborhood. (Ahlbrandt 1984, 191)

As has been mentioned earlier, some residents of Old Naledi consider the place a temporary abode, a stepping stone to ‘bigger and better’ opportunities. This attitude makes this residents look forward to the day when they will be leaving Old Naledi and it’s ‘problems’ behind. The same attitude has been very detrimental to their own success as they are so focused on leaving the ‘problems’ behind, they miss opportunities that could arise from their change of attitude. A lot of the residents have been in ‘transition’ since time immemo-
rial and if they could channel their energies towards improving ‘their’ neighborhood, perhaps they could put a helping hand to making it a community.

A lot of Batswana maintain their ties with rural Botswana, and this has been good in providing both emotional as well as economic assets. It is good for expanding communities to outside the confines of their neighborhoods. That said, the maintenance of rural ties has been detrimental to community building in neighborhoods where there is vast presence of tenancy. As Old Naledi is estimated to have 57.1% absentee landlords, and 87.5% developments not following building control code, as well as a population from 8600 after the upgrade to a projected 54,000 in 2008 with no additional plots awarded, it is not difficult to figure out that the neighborhood is a predominantly tenant neighborhood. Because tenants see Old Naledi as a temporary base, more especially because of the apparent dismal living conditions perpetuated by congestion, their participation in community activities is likely to be limited because they would not benefit from resultant developments, or so they may prefer think.

It is difficult to imagine Old Naledi completely changed, for change is mainly thought as an overnight phenomenon. This thesis does not assume that kind of change is possible. The thesis is based on a belief that patience and dedication could ultimately bring positive changes and community building.

To a very large extent, a local community is a voluntary construction. People are drawn to the community by it’s attractions- quality of life, social
fabric, institutions, and personal ties to the other residents-so that communities differ considerably in their ability to incorporate the loyalties and energies of their members. (Ahlbrandt 1984, 4)

It is difficult to imagine Old Naledi fitting this description. For starters, migrants to Old Naledi were mostly not attracted by the quality of life, but were brought by their lack of means to sustain themselves in alternative neighborhoods. Their rural ties are hindrance to their integration into their adopted neighborhoods, as well as forming personal ties conducive to a prosperous community. Lack of personal ties act against social institutions, and the result is an unattractive social fabric, at best.

An approach in addressing the current state of challenges in Old Naledi will be part of the efforts to rectifying those challenges, and steering the neighborhood into a new direction, where community building will go hand in hand with personal empowerment to alleviate poverty and avail opportunities and possibilities. Deciphering the challenges of all age groups from infants to the old holds the key to addressing the challenges faced by the residents, as one age group left behind might be detrimental to the success of others.

Assets

A neighborhood, if it offers the type of people an individual is likely to seek out, or if it provides the type of recreational or organizational activities that appeal to the individual, will stimulate involvement, and by doing so it will help create local community attachments. (Ahlbrandt 1984, 26)

Old Naledi - as has been mentioned - is richly endowed in human capital. The only thing lying between
the asset and it's positive exploits is coordination. If the people could be brought together by a common desire, for common good, then the benefits would be immeasurable. As has been mentioned, the mentality reigning supreme that Old Naledi is just a stepping stone needs to be debugged, and realization that channeling energies into community building will not only benefit the community, but also the individuals. This human capital is also restrained by lack of education and skills, which if improved could be a powerful tool for the community sustenance.

Social capital is defined as 'the rules, norms, obligations, reciprocity and trust embedded in social relations, social structures, and society's institutional arrangements, which enable its members to achieve their individual and community objectives. (Rakodi and Lloyd-Jones 2002, 10)

Old Naledi needs a lot of work in this aspect. A quick look at the analysis on the other hand suggests that with most residents with backgrounds very much conforming to the above description of social capital, not all is lost if enough effort is put in by the residents themselves. Mostly, the element of mistrust in Old Naledi - or any place for that matter - is just a survival instinct, where the new addition to the neighborhood is a threat to others' chances at that illusive job opportunity etc. With good social structures and institutional arrangements, the deeply buried social personalities could be brought to surface and social capital could be built.

In the case of Old Naledi, social capital and human capital are the capital that needs the most urgent
attention, but other forms of capital will be developed along the way. The two are interdependent, and mostly have solid foundations lying beneath. Other capital that will be developed include political and financial capital.

Political capital... the capacity to form organizations which can undertake joint tasks, making best use of individual and community resources, and the potential of these organization to negotiate resources and support from external agencies...
(Rakodi and Lloyd-Jones 2002, 259)

Financial capital... savings and credit schemes enable community organisations to develop the capacity to manage and control finance and to demonstrate this ability to the outside world.
(Rakodi and Lloyd-Jones 2002, 263)

The political and financial capital can be immediate spin-offs of social and human capital, and the two will also serve as incentives to attract individuals to support the social and human capital. In essence, all the capital work together symbiotically to serve the community.
THESIS QUESTION

The aforementioned questions raised by the government's approach to the prevalent conditions of Old Naledi brings about my thesis question: Can a livelihoods approach to community development bring about poverty alleviation and empower residents of Old Naledi to face urban hardships and necessitate a natural decongestion of the population to sustainable proportions?

This thesis seeks to investigate ways in which the community of Old Naledi - with her unique set of challenges - could be developed into a vibrant community that is strong enough to be self sustainable, and have members be empowered enough to be able to opt out of the community without fear. This is based on the conviction that problems of Old Naledi, like problems of any other communities, are approached by the government with a policy that groups them, and since problems from two distinct places are hardly ever the same, policy could give guidelines but not a common solution. This is ever more true in the case of Old Naledi. This community is unlike any other in the city, and its problems need a tailor made approach. Rather than defining the situation faced by Old Naledi residents as problems, it is more useful to instead call them challenges, for problems seek solutions while challenges seek confrontation. Solutions have, in more cases than not, lacked insight for they relied more on policy that does not differentiate, and confrontation presents opportunities for insight.
Thesis Objective

As the analysis has pointed out the low education and skills levels, there is a need to improve on both to better competitive chances. The thesis is aimed at providing amenities to deal with skills development training for empowering both the youth and the adult populations, day care for kids which will free time for the parents, after school programs for the youth to keep them from mischievous delinquent activities, a library for all to promote literacy, economic endeavors to alleviate poverty, as well as social spaces for community building. The more skilled the population becomes, they will be able to penetrate the city market. As they achieve more they will need bigger space to accommodate new acquisitions, and as Old Naledi will not be able to provide such, they will be able to move to other localities. Also, they will be able to fulfill their long-held dreams of moving to other parts of the city. When they do, they will leave behind property owners who are empowered to sustain themselves through other means other than tenancy, thus a decrease in the population - natural decongestion.

As an education tool, lessons learnt from the application of simple technologies and crafts, as well as use of affordable and readily available materials will help improve homes - thus living conditions - improving health in the process. Experiencing the quality of space provided by the materials, especially in response to the climate, will help grow confidence in the use of the materials on their own homes. Food production learnt from the community projects will also help improve health through nutrition.
Provision of communal social spaces will provide the much needed interaction spaces. This will help build community, as well as strengthen social assets. Interaction with the wider city will not only expand community but will avail the much needed opportunities through networking. Simplified and widely distributed dissemination of information will expose the community to opportunities that can help improve their lives, while economic opportunities shall help alleviate poverty, while building confidence and reducing crime. A more intimate contact between service providers and recipients will foster good working relations through better understanding.

The proceeds from commercial endeavors will help fund residents who cannot qualify for financial loans from financial institutions, and they will be paying back the loans with a very low interest, in long periods. This will accord opportunities at creating employment for the residents. When the businesses get based outside the geographical confines of the neighborhood, the community will benefit from both networking and being exposed to the wider market. More importantly, they will be expanding the Old Naledi community to outside the geographical confines. As people venture into the wider market, some will be tempted to return to their home villages where land is abundant and the markets are untapped. As they do, they provide opportunities for would be migrants, deviating urban population increases.

All in all, the small benefits will augment each other to make huge changes.
Design Components

The thesis proposes basic design principles that could inform the approach to design and technology used. Since the project is an educational tool in itself, evenly distributing the design elements though the entirety of the project would give maximum exposure - hence maximum benefits to the audience - the users.

Materials and Tectonics

The availability and costs of materials have been an informing element in the choice of materials to use in the design. Botswana is a very dry climate area, and as such wood is scarce. As an import economy nested in between countries experiencing phenomenal growth, Botswana experiences shortage of building materials, and faces high costs inflated by the demand in the supplier nations. As such, availability and access to building materials is a challenge that cannot be controlled. The thesis thus proposes production of materials on site.

Bamboo as a building material has not been used extensively in Botswana, but the benefits could be phenomenal. There is lack of research and understanding on the performance of the material in Botswana’s climate. A dry climate would be a challenge because of less humidity amongst other things, but Old Naledi’s proximity to Gaborone dam provides opportunities of a more humid micro climate. As such, this could be a great opportunity to the residents of Old Naledi to be engaged in ground breaking research, and perhaps
even be expert advisors in the use of the material in the future. Research has shown that bamboo grows faster than any other plant (Simon Velez: 2000), and would be ready to use in construction in a period of five years. As a supply source, a bamboo plantation can continually supply bamboo for many years, and as such could meet demands and even provide for export. As such, bamboo as a cost effective material allows for experimentation without worries of exhaustion or costs.

Compost from composting toilets could be used as fertilizer for the growth of bamboo. The benefits of compost in vegetable production can never be over-emphasized, but cultural perceptions will be a stumbling block in the integration of human compost in food production. Not that it cannot be achieved, but this thesis will not attempt to chart that path, instead composting will benefit other growth.

Rammed earth construction can be linked to the use of earth blocks in the construction of mud houses in villages, which is still in practice today. Earth walls have been shown through research to respond positively- better than concrete blocks - to high temperatures when used correctly, due to its heat absorption and dissipation properties. Unfortunately, the use of mud as a building material has been stigmatised by perceptions of it as a poor man's building material. As a community project, this thesis has a good chance of demonstrating the benefits of the use of earth through its use in the construction of rammed earth walls. The presence of concrete in the construction cannot be
Rain Water Harvesting

Solar Energy Harvesting

Water Recycling

Composting

Bamboo Irrigation

Experiential Paths
overlooked because of its structural properties, but the essence will be keeping it to a minimum.

Building technology for this project will implementation of the lessons learnt from the local (traditional) tectonics, and the local use of space. They (lessons) will inform the design to better serve the user group - the community.

Cross ventilation in typical hut
- free air flow

Ventilation in typical house with ceiling
- constricted air flow

Cross-ventilation in typical semi-private structure
- free air flow
Material composition

The use of other materials in the fabrication of details will require expert craftsmanship, and as such, the local skilled crafts people will be included from the early design stages. The use of local crafts people in the design and construction will not only help them in improving their skills, but will also help in ownership of the project. Human capital - a strong asset in the Old Naledi community - will be a community building element in the realization of the project.
Other simple yet very efficient and cost-effective technologies that will be applied to the design will include bio-digesting for the production of cooking gas, harnessing solar energy for among other things natural lighting, solar kiln firing for bricks and pavers, as well as storage of solar power for the operation of power equipment.

**Diagram:**
- Natural lighting
  - Sun rays
  - Diffused light
- Bio-digester
  - Bio-gas
  - Latrine
- Portable mobile solar kiln
  - Reflecting surface
  - Sun rays
- Liquid fertilizer
The population size and the current shortfall in social amenities in Old Naledi demands a distribution of developments to cover the area for the benefit of all and sundry. As much as relocation may be inevitable for developments to take place - more especially in overcrowded neighborhoods - an attempt has been made in selection of the sites for the thesis to avoid any relocations. There are multiple sites identified for the thesis because of their current availability as well as their physical location. The programming of the sites will be guided by the needs of the community, but most importantly, they will complement each other to provide for the social enhancement of the local community as well as for the social integration of Old Naledi into the larger city community. As educational apparatus, the components of the programming will act to educate the residents on ways of improving both their social and economic living conditions.
Sites

1. Katlegong (Centre for Success)
2. Mmarakeng (Market Place)
3. Tshingwaneng (Garden Centre)
4. Madirelong (Arts and Trades School)
5. Marakanelo (Meeting Place)

Map showing sites and road networks
Katlegong (Centre for Success)

The site currently serves as a community hall. On this site sits the hall, a council house for the custodian of the hall, a modest building that was meant to be a day care centre but failed because people could not afford the fees, public washrooms that are not necessarily open to the public, as well as temporary prefabricated structures serving as social and community development offices.

The community hall serves as a place for activities that benefit the community. The community hall was built during the 1978-1980 upgrading exercise, funded by the government, and thus under the stewardship of the city council. Like any other community hall in the city, the Old Naledi community hall hosts activities sanctioned by the city council. Maundeni in his report on local democracy in Gaborone, found that the seven community halls in the city are all controlled by the city council, constraining local democracy. Only activities approved by officials who are implementing council policy can take place in these centres. Such activities include weddings and parties, church services, discos, music events, film and fashion shows, and seminars and workshops.

Seven halls to cater for a population of 186,007 is inadequate. In addition, there are only two youth centres—the Botswana Youth Centre (in Gaborone West) and the Young Women Christian Association (in Extension 10) - for the city's entire youth population. This is also inadequate (Maundeni 2004, 8). With a
Views of the community hall
Old Naledi community hall section, elevation and plan
Some of the activities in the community hall.
population projected at 54,000 for a city projection of 218,300 (CSO: 2009) for the year 2008, Old Naledi is home to approximately 25 % of the city population. A single community hall would thus itself be inadequate to serve the population, let alone a community hall whose use is controlled by the city council authorities, and whose use is limited by the variety of activities permissible.

The site is surrounded on all four sides by residences, with a south - north pedestrian axis separating the site from the easterly residences, and vehicular roads separating on the other three sides. The site expands to the south west of the hall whence lies the sports ground/ playground/ political freedom square, commonly known to the locals as diswinking (the place of swings) because of the playground that was developed the same time as the hall (1978 -1980). The importance of the site on the lives of the people of Old Naledi is well captured in a feature article in a local newspaper, Mmegi, by an unnamed writer;

Standing at the south western edge of diswink playground looking eastwards I am overwhelmed by the nostalgic feeling. Small boys with bulbous knees play football, oblivious of what is to happen. Young girls play netball, throwing the ball gaily, calling for the pass and hugging each other in a large circle of bodies at every score. Do they really know that this location will never be the way they knew it?... Everyone who grew up in Old Naledi, at least we who grew up during the 80s, spent most of our time at diswinking. We dodged washing dishes at home to go and hang around diswinking. Neighbourhood bullies, wimps and everyone in between met at diswinking. Neighbourhood gangs met and fought at diswinking. As the only playground in the location almost every child wanted to be there. There were no more than 10 swings in the playground, one down-slide, one round-robin and a few structures for climbing....
Competition for the fun was handled through physical intimidation. Bullying and fist fights pummelled sense into a stubborn child's mind. You could not get a ride unless you had muscle. If you did not have muscle you better have the fight in you.... Even friends fought at diswinking. Diswinki never lasted long. Every few years they had to be replaced from the rigors of overuse and abuse. Men in navy blue Gaborone Town Council fatigues came in and refurbished them. They would put up new swings and round-robins.... But diswinki also witnessed more than just childhood drama. Political rallies were held here. The Botswana Democratic Party liked to use the south-western edge of the ground. The Botswana National Front liked to use the north-western portion. The rallies were always held under a very intimidating, almost, and sometimes, violent atmosphere. (Mmegi:2007)

The site is vastly open space covered predominantly by a football (soccer) pitch, and next to it, south-west, is a playground. The south of the site is bound by one of the few asphalt primary roads while the west is bound by the main distributor gravel road on which passes the local public transportation. Where the two roads meet lies the playground. The north and east are defined by residential properties, at the corner of which -opposite the football pitch- lies the community hall.

The local culture of Old Naledi owes it's evolution to the reverence of the site. Not only is the site used as previously mentioned, but it also hosts weekly soccer games as well as outdoor entertainment concerts, most notably the annual Maitisong festival, a week long performing arts festival sponsored by the corporate world and availed to the residents without charge. The festival runs concurrently with the Maitisong festival in Maruapula school, where tickets run in the region of 150 Pula a show, which is 25% of the
current official minimum monthly salary of 600 Pula. Therefore it goes without saying that this would be very expensive for a typical resident.

Old Naledi has always been a magnet of the urban poor, making it the poorest part of the city. With that much concentration of poverty in a developing country, where social services may be constrained by the unavailability of funds, community assets like a community hall would be very well placed to serve the community in better capacities than being constricted to wedding parties and discos.

North west of the playground, and less than 3 minutes walking distance is the local kgotla. A kgotla plays a highly significant role in the lives of Batswana, and its proximity to the playground and the community hall provides an opportunity for complementing roles of the three. A kgotla is where official meetings, administration of justice, coordination of government initiatives and exchange of ideas take place. The significance of a kgotla is especially high in Old Naledi because of the link that the recent migrant community maintains with the rural areas - where the kgotla remains more revered than in urban settings.

Programme

The current community hall does not fully provide for community building programs, and as the only place in the locality geared towards serving the community, it calls for action. The thesis thus proposes a place
where the young, youth, adults and seniors interact without fear, where non-governmental organizations, governmental agencies and community development corporations are housed together for efficiency and for minimizing bureaucratic red tape. Offices will provide space for the different agencies, and their inclusion under one roof will enhance service delivery through more intimate understanding of the clients by the officers.

The kind of understanding developed from the daily interaction between the two groups not only let the agents to have a better feel of the clients' daily life experiences, but allows for the development of a relationship where the two are equal partners in the exchange of services as opposed to the clients being the recipients and the agents the providers. This

Sketch model of the community hall site
will not only work on the service delivery but also on the self esteem of the clients who will have a better appreciation of the services as well as develop their trust on confidentiality. The government of Botswana has programs in the form of grants geared towards poverty alleviation and youth empowerment just to mention a few, but a disconnect in the dissemination of information denies the residents the opportunity to take advantage of them. It may be their duty as citizens to know of what the government is doing for them, but even if the information does reach the intended recipients, how the information is packaged has an impact on how it is digested. A presence of officers who deal with the kind of information will build confidence in the intended recipients to ask questions and have better understanding and improved chances of benefiting from the programmes.

A provision of a library, conference rooms, classrooms and both indoor and outdoor meeting spaces will provide for the advancement of education for both the youth and adults who are involved in improving their literacy. For a population estimated at 54,000 and having three primary schools and no secondary school, and with the city council limited on funds for employing school teachers, there is a teacher-student ratio that denies students enough attention. A library will provide a place for supplementing on the shortfalls of the system, as well as encourage learning for secondary students who are competing with the whole country for spaces in further education. Conference rooms will provide for dissemination of information.
Generation-oriented facilities will provide for needs of the different generations while their being under the same roof will provide for inclusivity and interaction, building trust. The trust will allow for sharing of experiences through storytelling, and this will add positively to community building. Provision of an amphitheater will provide for entertainment for the community, ranging from theater to music to drama, and will mark this place as the centre for local entertainment. Stigma has always taunted the spirit of Old Naledi and instilled fear in residents of the city, while taking away the shine from the culture and beauty that has developed over the evolution of the place. The amphitheater will harness the good of Old Naledi and present it to the residents as well as people from outside who can brave the stigma and let themselves see the good of the place.

The site also provides for educational programs aimed at improving social conditions of the residents, including but not limited to an educational garden that can provide for a soup kitchen situated on site, and storm water harvesting for water that will be used for vegetable production, more so that the city has been phasing out public water standpipes around the city, and the phasing out in Old Naledi is inevitable. Also in the program is entrepreneurship skills development that will empower the many informal traders in the community as well as graduates of skills development programs who will be empowered enough to go into small businesses.
Seating facilities and a couple of cubicles for informal traders will provide for the crowd that come to gatherings at the football (soccer) pitch.

The provisions will be geared towards building social capital, as defined by Carole Rakodi as “the rules, norms, obligations, reciprocity and trust embedded in social relations, social structures, and society’s institutional arrangement, which enable its members to achieve their individual and community objectives.... For social interaction to be termed ‘capital’, it must be persistent, giving rise to stocks (for example, of trust and knowledge) on which people can draw, even if the social interaction itself is not permanent. (Rakodi with Lloyd-Jones 2002, 10)

**Mmarakeng (Market Place)**

On the second site currently lies a local market. The site is northerly and sits on the south-north pedestrian axis pedestrian path that transcends across Old Naledi. When the pedestrian path reaches the market, it splits to pass on both sides of the market, only to meet again as it leaves the locality. The position of the market in regard to the pedestrian path makes it convenient for the population of Old Naledi who mostly walk from and to work, or anywhere else. South of the pedestrian axis lies the local shopping complex, and the two would complement each other. The market has eight stalls that were also erected during the upgrading exercise, and are also under the stewardship of the city council. The stalls are rented out to traders who have trading licences and because
of their rental charges, they are more limited to traders whose stock can afford to support the rent. As has been mentioned, Old Naledi has a population of informal traders, and most of them have stock enough to fit in a wheelbarrow and easily transportable to conducive selling spots around the neighborhood. The current conditions on this site are not conducive for these everyday informal traders.
Programme

The thesis proposes provision of economic opportunities for the informal trader whose merchandise is small enough to carry around on their bodies, as well as the micro entrepreneur who is well off enough to maintain a credit account for their stock with wholesalers as well as a credit line with financial institutions. Of the stalls that currently exist at the market, more than two are rented to traders from outside Old Naledi, and they happen to be the most merchandised stalls because the owners have collateral security to access financial credit. This thesis proposes provision of more retail space for this kind of trader, who is more likely to create employment for a couple of residents, according economic opportunities. Proceeds from the spaces can be used for the upkeep and upgrading of community facilities in Old Naledi.

In addition, the thesis proposes provision of stalls for the informal trader, according them opportunities at prime spaces. A cooperative trust responsible for the running of the project gives temporary licences to the informal traders so that when those traders are out of stock, the stalls can be passed onto other traders. An information booth on site houses the cooperative trust local office, as well as providing for dissemination of information to the public.

A treated surface will provide more space for an open market for weekend trading. This open market space will provide for the lowly paid employed resident who will need to time and again supplement their wages
to meet their day to day needs. Open stalls provided next to this open market space provide for educational booths at any given time, while also according an extension of the open market when the booths are not in use. Else, the open stalls can occasionally provide space for small groups of people discussing community events.

Open spaces defined by the erected structures will provide for public spaces where large groups of people can congregate for those occasional community events, or a dispersal of small groups under the shelter of the many trees on the site. A space provided mainly for large community events provide for outside cooking, which usually creates intimacy thus providing a platform for community building.
Multiple views of the Design sketch model
Tshingwaneng (Garden Centre)

This site is next to the local shopping centre. It provides a good site for a commercial endeavor because of being opposite to the shops, where all the major supplies are found, other than outside Old Naledi. The site also provides a peace of mind on security because of its proximity to the police station, while on the other hand providing educational opportunities because of its proximity to the local clinic and two of the three local primary schools. Its proximity to the public transportation route and the main arterial pedestrian path provides easy access.

Old Naledi lacks local production of vegetables, and as such relies on imports that are sold at market rates. The scarcity of vegetables on the market inflates the prices and renders the produce out of reach for the majority of the residents.

Programme

Unlike a lot of products that are not easy to produce for themselves, Old Naledi residents can produce their own vegetables and cut on costs while improving their diets. An integration of vegetable production - hydroponics - with raising fish - aquaculture - creates a system that is interdependent and mostly independent. The system, termed aquaponics, has been proven to produce high yields all year round. The system has vegetables filtering water for the fish, while the fish excretion serve as feed for the crops, creating a closed system free from fertilizers - which would be
toxic to the fish. The system is a greenhouse system, with the vegetables beds sealed, so there is no loss of water, other than through a little evaporation. The system will thus be conservative on water use. As an educational tool, the garden will teach vegetable and fish production to the residents - both the young and the old, as well as composting - which will be the main heating system for the circulation through heat produced during compound degradation during the winter season, on the other hand producing fertilizers that can be sold to the residents who are interested in having vegetable beds in their yards. There is also potential for vermi-composting because of the production of constant supply of pruned vegetables. *Vermi-composting* produces high quality fertilizer, and the fertilizer could be sold commercially to city clients. The produce will not only be sold to the populace, but a soup kitchen will also provide for those who cannot afford a constant supply of vegetables.

The project will bring together teachers with their agriculture skills, students with their learning opportunities and parents with their drive for community building. Working together for the good of the community will help break barriers between teachers and students, allowing knowledge of each other’s side outside the classroom, and the new relationships will follow back to the classroom where communication will be easier and learning more fruitful. The constant contact of teachers with parents will accord opportunities at any given time to discuss the students’ progress. Having adults and the youth working together will develop trust and bridge the generational gap that currently
exist. Trust will bring about neighborliness and the youth will learn more about survival skills from the proven survivors, while the parents will get to have more understanding of the youth, who are very vulnerable to influence from people they meet on their daily basis, which might sometimes be construed as delinquency. Understanding their behavior will help in devising an approach and trust will make communication easy.
Sketch model of the site

East bird's-eye view of the site
Outdoor public spaces will provide for casual interaction and information sharing, while indoor spaces will complement the outdoor spaces in providing venues for occasional educational workshops.

Not only will the gardens be supplying produce to the residents, but they will provide both education and supplies to the schools. To ease the pressure on the gardens, the schools will replicate the projects on their properties to extend the education to the school and ease congestion on the gardens, while the community gardens popularity will be bringing people from as far as outside the city to learn the system, while scheduling frequent educational trips for schools from all over the country.
Madirelong (Arts and Trades School)

This site is nestled within the residences on the south side of Old Naledi. During the 2004 upgrade, it was earmarked as a civic plot. It is the size of two plots flanking a pedestrian passage that traverses the entire ward.

Many Old Naledi residents have low educational qualifications, and as such are not competitive enough on the job market. Since most of Old Naledi residents have come to the place because it offered low rental costs, they cannot afford to live elsewhere in the city. It thus goes without saying that almost all of them could not afford to put themselves through school to further their education. There are opportunities for skills development offered by brigade development trusts around the country, and there is one in Old Naledi - Old Naledi Development Trust - which is opposite the police station, on the south of the public transportation route. The development trust carries a small number of entrants in a year, and there are not much a variety of courses offered. It is a good program nonetheless. The main undoing will be in that the government is taking over the brigades and as such there will be equal opportunities for the entire country populace.

The competition for places will be stiff, and since most of the residents of Old Naledi have a poor standing, the academic future looks gloomy for most of them. Also, the age limit for eligibility is going to go down, as is the norm with all the other educational institutions
Madirelong (Arts and Trades School)
in the land. Before, the trusts were run by elected trustees from the communities, and they had discretion on the intake. Also there is a fee per term, which is likely going to be raised in the name of cost sharing as the government takes over, and this will make the opportunities even harder to grab.

Programme

On this site will be an education centre for skills development. The student intake will give priority to the residents, and experience will be an added advantage so as to accord opportunities to the adult population who are mostly disadvantaged by their age in competing for places in development trusts. That is not to say the youth should be discriminated against, as they equally need the opportunities, but to say unlike most of the institutions where old age works against a person, the centre will be equal opportunity.

There is a balance of indoor and outdoor space to make the learning more informal, and discussions a major part of the education. Since most skills based education involve practical work, the availability of outdoor spaces accord an extension of the indoors for the practical. There is exhibition space to show the works produced, as well as to build confidence, so as to be ready for presentations to the city when the time is ripe. There is a small garden that is focused on intense education and not for commercial purposes, but it does as well produce for the school.
Sketch model of the skills development institute
Marakanelo (Meeting Place)

The site is located at the north of Old Naledi. It is nestled just outside the residences between a primary school, a highway, and a rail line. This site is currently populated by illegal kiosks aligning a foot path. There is a concentration of trees surrounding the main storm water disposal culvert. On the northern side of the culvert is a derelict former garage and panel beating business. The site is next to a highway separating Old Naledi from the industrial sites north of the locality. The geographical location of the site on the outskirts of the locality is good for interaction of Old Naledi and the larger city.
Marakanelo (Meeting Place)
Looking southwards towards Old Naledi

**Programme**

The thesis proposes a cultural and arts centre where Old Naledi shares her stories with the city, and where the city reciprocates by sharing their stories with Old Naledi. This is a place where the focus is on what the city can learn from Old Naledi, and where Old Naledi is judged not by the bad perceptions but by the good offerings. The site has studio spaces for the arts, both fine and performance, both outdoor and indoor performance spaces, as well as exhibition spaces. The centre also prides itself in offering multiple sports fields, where the local youths can channel their energies into play, encouraging interaction between the youth and entertainment for all generations.
The proximity of the school on the east of the centre provides variety in the sporting activities for the students, encouraging extra-mural activities that are lacking to keep the youth occupied and away from mischievous delinquency.

The site also offers opportunities to the artisans of Old Naledi to test their acquired skills and show the Gaborone market what they are capable of. This opportunities are provided in the form of exhibitions as well as sales of products and services. The potential of this place to host large numbers of people at a given time also provides opportunities for retail. A provision of enough space for setting up temporary stalls for micro entrepreneurship during public events that attract large numbers will complement the stalls provided for use on regular basis.

Also on this site is a commercial size *aquaponics* garden, and unlike the one in the middle of Old Naledi where prices are subsidized because of the involvement of the community and its focus on upgrading the diet of Old Naledi, this one sells at competitive market values. Because of the value of the produce that could be certified organic because of no contact with fertilizers, coupled with the scarcity or lack thereof of the same on the market, returns will be high and the demand will create more employment opportunities. The proceeds from the sale of such, and the rental fees for spaces, augments the proceeds from other economic endeavours, to give the cooperative trust more monetary freedom to evolve in dissemination of services.
Design sketch model
Southwest view of the Design sketch model

Southeast view of the Design sketch model

North view of the Design sketch model
Partial plan showing spatial design
Section through the studios and gallery space, showing structure
Detailed section through the studios and gallery space, showing material components.
Bird's-eye view of the design, showing sketch model images of the aquaponics garden and market, information centre, games pavilion and playgrounds.
Sectional model built at 1:10, showing structure, materiality and volume.
Conclusion

When based on an understanding of the user community, architecture can be used as a tool for the empowerment of users, and to improve amenities for the betterment of the neighborhood.

Residents' affective sentiments toward their neighborhood (their expressed commitment toward it and their satisfaction toward it as a place to live) are associated with the social fabric of the neighborhood, the quality of life, the use of neighborhood facilities, the sense of community felt by the residents, and their satisfaction with their housing. (Ahlbrandt 1984, 41)

This thesis aims at improving the neighborhood through empowerment of the residents by improving their skills and putting the skills to use to build community. Such community building will be best achieved by using the skills and knowledge of the residents in the design and the actual construction of neighborhood facilities. Including the community from the beginning will foster a sense of ownership of these facilities. The use of readily available local materials not only assures affordability, but also ensures local skills and knowledge - acquired through experience - are put to good use. An incorporation of local tectonics and material culture in the design will enable the buildings to respond to weather with no or minimal use of mechanical equipment.

The key to the construction of community within neighborhoods is the willingness of the residents to become involved, and this depends in part upon the incentives - the cost and benefits - provided by the neighborhood for participation. Neighborhoods having a strong institutional base and those offering a high quality of life can create an environment in which community flourishes. (Ahlbrandt 1984, 191)
Building neighborhood facilities as a way of building community will depend on how the community perceives the development. The inclusion of the residents from the beginning to the realization in itself is an act of community gathering and self-identification. The time they spend together affords an opportunity to share stories, the first step in community building. Sharing stories of the past empowers people to make a positive contribution to the story of their shared future. These are the stories they share, the story of their community.

In proposing a design approach that responds to the needs of the neighborhood while valuing its existing culture, skills and resources, the thesis method offers a model that may be repeated elsewhere, even where conditions are quite different. The use of the implementation and construction of new facilities as a device to build and enhance existing skills and capabilities, and to create new social capital, offers architectural principles that focus on architecture's capacity to transform peoples' lives, to address their aspirations as well as meet their needs.

This thesis could be used as a base, as it presents opportunities for further development. The focus was on the larger neighborhood, and since implementation of the thesis will require phases, those phases themselves will present challenges and opportunities that would further enrich the work achieved. The simple technologies and implementation methods presents both students of architecture and graduates alike with a chance to look at architecture in a different light, and to play their roles as hands-on community leaders.
REFERENCES


