Kuruman Centre for Oral History & Cultural Development

In the Khoisan culture, where spirits talk, oral history cases could be various spiritual. The spirits between our realm and the spirit world. It will involve the circle of the shamans, the ancestors and the animals. The spirit world is also inhabited by the ancestors and the animals. In the circle of the shamans, the ancestors and the animals communicate with each other to guide the people in fulfilling their duties.

In a kind of Saan Loci, the middle level, that of daily life consists of a horizontal space defined by the camp site, hunting grounds and the water hole. The water hole would usually lie between the camp and the hunting grounds were the chance of encountering game animals is as high as meeting an unwanted stranger. The vertical axis in San Cosmology is the line of travel the shaman takes when he ventures to various spiritual realms accessed through the landscape, in some cases a hole in the ground. The shaman will return from his cosmological travels and then depictions his experiences in beautiful rock paintings portraying various mythical phenomena that he had encountered.

The site chosen for the Kuruman Centre for Oral History and cultural development is located in Kuruman in the Northern Cape province of South Africa. The site is located in a buffer zone area between the Kuruman DBO in the west and Molepolole Township in the east.

In a visual essay done in the Master of Architecture Thesis, an opportunity was taken to explore the Kuruman landscape relative to its history and mythology. In the essay I discussed the places that relate to the story of the origins of Kuruman and its people, one in particular being the "location". This was firstly because the remaining ruins on the site were facing possible demolitions, completely erasing any remnants of the settlement and its history.

Secondly, I discovered that it was the place where many of our friends and family had lived before moving to our current home Molepolole, an Apartheid style township. On the site, one can see traces of the settlement that once lived on the site, with two main ruins still standing on the south end of the site.

The Programme is divided into two main components: a formal component and a休闲 component. The formal component consists of an arts and library archive and library area. Art Centre and a refurnished church that was one of the most prominent and formal spaces in the community. The informal component consists of the various informal spaces that can be seen as one on site of many inclusive spaces. This is why the formalising the transition of the building is a challenge due to the low walls, in some cases enclosed and others open to the sky.