Call for papers for the Conference on Strengthening Constitutional Democracy: Cape Town, 19-21 August 2015

AESTHETIC LEADERSHIP IN OUR FRAGILE WORLD: TOWARDS A NATION BUILDING PLAN USING NTSIKANA KAGABHA PARADISE CITY MODELS

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ACKNOWLEDGEMENTS

A number of people gave me inputs and comments on this paper. They have highlighted a number of key factors for implementation of the proposed paradise city models using Aesthetic Planning and Development Framework (APDF) coined by Dr. Moshe Ncilashe kaSwartz (2010). They include, though not exhaustive:

Nkosi Phathekile (Ah! Dilizintaba) kaHolomisa, a leader of AmaHegebe at Mqanduli in the Eastern Cape- his papers on traditional leadership roles and responsibilities;


Dr Mvuyo Tom- Rector and Vice Chancellor of the University of Fort Hare;

Professor Erwin Schwella – Head of the School of Public Leadership: University of Stellenbosch;

Professor Mzo. Sirayi- Dean of Arts at Tshwane University of Technology (TUT);

Professor N. George Mugovhani-Dean of Performance Art at Tshwane University of Technology (TUT);

Dr. Charles R. E.Muyembe- Tanzanian scholar and Lecturer on Creative Art at Tshwane University of Technology (TUT);

Dr. Moshe Ncilashe Swartz (DDG: DRDLR);

Dr. Kevin Naidoo (CD: COGTA: Manager for Palestine Engineers);

Mr. Zakhele Mnqayi (Head: MISA);

Mrs. Buyelwa Seti (DDG: Department of Tourism: Middle East and Asia);

Mr. Thembinkosi Wakashe (CEO: Film Industry Regulation);

Chief Mthuthuzeli Makinana (East London CONTRALESA);
Mr. Phakamisa Hobongwana – Department of Water and Sanitation (Head Office);

Mr. Vuyani Booi – University of Fort Hare- ANC Archives;

Professor Jeffrey Peires – University of Fort Hare Archives;

Dr Gerhard Backeberg – Water Research Council – Water-Energy-Food Nexus;

Dr. /Rev. Koos Oosthuysen (IsiXhosa Translation);

Mrs. Nokuhle Mkebe, Founding Director of EBEMS Consulting and Training Institute – her inputs on Wildlife Green Economy: Expansion Empowerment and Development Programmes (WREEED);

Councillor Vincent Vena – Metropolitan issues around alternative renewable energy;

Advocate Sonwabiso Mancotywa (SANHRA CEO);

Messers. John Gibberd and Peter Beukes – Hawks and Hawks Africa Infrastructure Engineers for co-funding the 17-18 November 2014 workshop at Regent International Hotel, East London and presentation of desktop analysis of existing railways infrastructure systems in Eastern Cape;

Mr Barris Buckley for graphic designs of Ntsikana kaGabha Paradise City at Thwathwa;

I wish to express my appreciation for participants of both East London CONTRALESA, SANCO and Imbumba yamaNyama and their inputs in the workshop held at Regent International Hotel, in East London on 17-18 November 2014;

East London Regent International Hotel management for funding the workshop on the 17-18 November 2014;

EURAC Research, Centre for Constitutional Rights, Stellenbosch Good Governance Forum (SGGF) and Stellenbosch University: School of Public Leadership (SU: SPL) for initiating and funding this Conference on Strengthening Constitutional Democracy which has informed this paper;

Mrs Jan Hendrik Swanepoel for the efficient way in which they did the proofreading and editing of this paper; and content comments by Mr. Ike Motsapi (DWS: Head Office)

The imperishable memory of my late mothers, Nolast Nowest Roji-Tsibani and Nothembile Nongqaqu Mtshatsheni-Tsibani kaMthengenya.
The paper argues that ‘Ntsikana kaGabha Paradise City Models’ or ‘Green-Blue City Models’ using aesthetic relational values will not only, co-nurture and co-create space for governance innovation and partnership using multi-functional IR&UIIP to feed into a NBP between 2015 and 2064, but also ensure that human and biodiversity needs are restored for aesthetic environmental management leading to good enough governance for public good (CSIR; 2014:1-97). Through multi-functional IR&UIIP as part of NBP, it is argued that co-nurturing and co-creating governance lead to the adoption of a Sustainable Action Plan (SAP). This can significantly unify Africans as demonstrated recently in previous bulk infrastructure investment global interventions such as Rugby World Cup in 1995 and the Fédération Internationale de Football Association (FIFA) or International Federation of Association Football (IFA) Soccer World Cup in 2010 in South Africa respectively. The paper provides a road map for NBP whereby Aesthetic Planning and Development Framework (APDF) coined by Swartz (2010) is adopted to implement multi-functional IR&UIIP in terms of blue-green economy as part of NBP in the Eastern Cape as a ‘home of legends’ or ‘frontier war province’ (Masualle; 2015:26-27).

The paper defines aesthetic relational values in the context of a fragile environment or landscape or place which requires, inter alia, politicians and aesthetic leaders to make appropriate decisions to implement NBP to eradicate poverty using blue-green economy combined with Ntsikana kaGabha 19th century lofty advice on socio-economic cohesion to feed into a NBP between 2015 and 2064 (Brandy; 2006:277-291). Using workshop on 17-18 November 2014 in East London with Imbumba yamaNyama (launched in 1891) and East London Congress of Traditional Leaders of South Africa (CONTRALESA) members, intensive consultation meetings with Stellenbosch University: School of Public Leadership took place through lecturers on 02-06 February 2015, Tshwane University of Technology (TUT) Arts and Culture lecturers on the 20th and 22nd April 2015 and APDF by Swartz (2010), the paper provides practical steps to implement both blue-green economy for co-nurturing and co-creating governance innovation and partnership models as part of NBP (SOPA, 2015; Brandy; 2006:279; Dewey; 1980:252-262; Porteous; 1996:7; Musvoto, Nahman, de Wet, and Mahumani; 2014; 7-97; UNEP; 2012:36).
DEDICATION AND INSPIRATION

The bravest are surely those who have the clearest VISION of what is before them - glory and danger alike, and yet notwithstanding go out to meet it, (Gregory Stock, 2002, former advisor to former President Clinton on the biotechnological challenges of the 21st century)

Cirha in 1821 and NgubeNgcuka in 2013-Zenibe yimbumba yamaNyama -UNITY IN DIVERSITY
DISCLAIMER
This paper has been developed and reviewed by Dr Fumene George Tsibani, founding member of Mthengenya and Associates (Pty), Limited, Imbumba yamaNyama (launched in 1891 in Port Elizabeth) and Stellenbosch University: School of Public Leadership, and approved for publication. Approval does not signify that the contents necessarily reflect the views and policies of the Mthengenya and Associates (Pty) Limited, Imbumba yamaNyama and Stellenbosch University: School of Public Leadership nor does mention of trade names or commercial products constitute endorsement or recommendation for use. The author accepts that the information and views of this paper might not be suitable for everyone. The author obtained the information contained herein from various sources, but he neither implies nor intends any guarantee of accuracy. He believes that they are reliable and valid from his personal experience in dealing with sustainable planning and development under the complex contexts described in this paper. The author believes that the ideas and views reflected from his experience in this paper are sound, but readers cannot hold him responsible for either the actions they take or the result of those actions.
KEY WORDS

Accreditation
Adaptive behaviour
Aesthetics
Aesthetic relational values
Best value regime or local government developmental agenda (LGDA)
Blue Cities
Blue Economy
Capability, Accountability and Responsiveness Framework
Competencies
Competency-based water councillor education and training model
Constitutional powers and functions of local government
Councillors
Curriculum
Decentralisation
Developmental water services
Good Governance
Good Enough Governance
Green Cities
Green Economy
Leadership
Learning
Local government
Municipalities

Need assessment

Paradise

Performance

Performance indicators

Pilgrimage

Planning

Value
One should start with oneself

But never end with oneself

(Unknown author)
ACRONYMS

3Hs  Head Heart Hands
3Cs  Complex Capacity Constraints
3Es  Economy, Efficiency and Effectiveness
4Ts  Tools, Transfer, Tactics and Trials
ABET  Adult Basic Education and Training
ACES  Analytical Conceptual Emotional and Spiritual Framework for leaders
       Adult Education and Training
ANC  African National Congress
ANC COPE  African National Congress : Congress of the People, 1955
APDF  Aesthetic Planning and Development Framework
BOOT  Build Ownership and Operation and Transfer
BPs  Business Plans
BRICS  Brazil Russia India China South Africa Economic Bloc
BSA  British Social Attitudes Survey
BVPIs  Best Value Performance Indicators
CAR  Capability Accountability Responsiveness
DBSA  Development Bank of Southern Africa
DBU  Development Information Business Unit
DEAT  Department of Environmental Affairs and Tourism
DFID  British Agency for International Development
DHET  Department of Higher Education and Training
DHLG  Department of Housing and Local Government at Provincial Level
<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>DoE</td>
<td>Department of Education</td>
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<td>DoH</td>
<td>Department of Housing</td>
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<td>DoL</td>
<td>Department of Labour</td>
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<tr>
<td>HIV &amp; AIDS</td>
<td>Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome</td>
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<tr>
<td>IDP</td>
<td>Individual Development Plan (personal career path development)</td>
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<tr>
<td>IDP</td>
<td>Integrated Development Plan (Municipal Strategic Planning)</td>
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<tr>
<td>IDPs</td>
<td>Integrated Development Plans</td>
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<tr>
<td>IBGP</td>
<td>International Geosphere-Biosphere Programme</td>
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<tr>
<td>IEC</td>
<td>Independent Electoral Commission</td>
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<td>IIIPSA</td>
<td>Integrated Infrastructure Investment Programmes</td>
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<td>IPAP</td>
<td>Industrial Policy Action Plan</td>
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<td>IWRM</td>
<td>Integrated Water Resources Management</td>
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<tr>
<td>KFAs</td>
<td>Key Focus Areas</td>
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<tr>
<td>ME&amp;R</td>
<td>Monitoring, Evaluation and Reporting</td>
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<tr>
<td>NDP</td>
<td>National Development Plan</td>
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<tr>
<td>NDF</td>
<td>National Development Forum</td>
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<tr>
<td>NPC</td>
<td>National Planning Commission</td>
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<tr>
<td>NPM</td>
<td>New Public Management system of local government</td>
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<td>NEC</td>
<td>National Executive Committee</td>
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<tr>
<td>NECs</td>
<td>National Executive Councils for Political Parties</td>
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<td>NEPAD</td>
<td>New Partnership for Africa’s Development</td>
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<td>NGOs</td>
<td>Non-Governmental Organisations</td>
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<td>NGP</td>
<td>New Growth Path Framework by Economic Cluster of the RSA</td>
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<tr>
<td>Acronym</td>
<td>Description</td>
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<tr>
<td>Cabinet</td>
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<tr>
<td>O&amp;M</td>
<td>Operation and Maintenance</td>
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<tr>
<td>OBE</td>
<td>Outcomes-Based Education</td>
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<tr>
<td>OD</td>
<td>Organisational Development</td>
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<tr>
<td>ODA</td>
<td>British Overseas Development Administration</td>
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<tr>
<td>PGDP</td>
<td>Provincial Growth and Development Strategy</td>
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<td>PAMs</td>
<td>Public Administration and Management Systems</td>
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<td>PMU</td>
<td>Programme Management Unit</td>
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<tr>
<td>PMUs</td>
<td>Programme Management Units</td>
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<tr>
<td>PPPs</td>
<td>Private Public Partnerships</td>
</tr>
<tr>
<td>PUI</td>
<td>abject Poverty, systematic Unemployment and increased Inequalities</td>
</tr>
<tr>
<td>QCTO</td>
<td>Quality Council for Trades and Occupations</td>
</tr>
<tr>
<td>RDP</td>
<td>Reconstruction and Development Programme</td>
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<tr>
<td>RPL</td>
<td>Recognition of Prior Learning</td>
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<td>RSA</td>
<td>Republic of South Africa</td>
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<td>SADC</td>
<td>Southern Africa Development Communities</td>
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<td>SALGA</td>
<td>South African Local Government Association</td>
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<td>SANNC</td>
<td>South African National Native Congress</td>
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<tr>
<td>SAP</td>
<td>Sustainability Action Plan</td>
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<tr>
<td>SAQA</td>
<td>South African Qualifications Authority</td>
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<tr>
<td>SASPL</td>
<td>Stellenbosch University: School of Public Leadership</td>
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<tr>
<td>SETAs</td>
<td>Sector Education and Training Authorities</td>
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<td>SGB</td>
<td>Standard Generating Bodies</td>
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<tr>
<td>Abbreviation</td>
<td>Full Form</td>
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<td>SIP</td>
<td>Strategic Infrastructure Projects</td>
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<td>SLA</td>
<td>Sustainable Livelihoods Approach</td>
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<td>SONA</td>
<td>State of the Nation Address</td>
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<tr>
<td>SOPA</td>
<td>State of Provincial Address</td>
</tr>
<tr>
<td>SSP</td>
<td>Sector Skills Plan</td>
</tr>
<tr>
<td>STEEPLE</td>
<td>Social, Technological, Economic, Ecological, Political, Legal and Environmental factors</td>
</tr>
<tr>
<td>SWOT</td>
<td>Strengths Weaknesses Opportunities and Threads Tool</td>
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<tr>
<td>TA</td>
<td>Technical Assistance</td>
</tr>
<tr>
<td>TEAM</td>
<td>Together Each Achieving More</td>
</tr>
<tr>
<td>TNA</td>
<td>Training Needs Assessment</td>
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<tr>
<td>UNEP</td>
<td>United Nations Environmental Programme</td>
</tr>
<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organisation</td>
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<tr>
<td>WREED</td>
<td>Wildlife Green Economy: Expansion Empowerment and Development Programmes</td>
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<tr>
<td>WSDPs</td>
<td>Water Services Development Plans</td>
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<td>WSPs</td>
<td>Water Services Providers</td>
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<td>WSUAs</td>
<td>Water Services Users Associations</td>
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<tr>
<td>WSSD</td>
<td>World Summit on Sustainable Development</td>
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AESTHETIC LEADERSHIP IN OUR FRAGILE WORLD: TOWARDS A NATIONBUILDING PLAN USING NTSIKANA KAGABHA PARADISE CITY MODELS IN THE EASTERN CAPE – THE HOME OF LEGENDS

1. INTRODUCTION

This paper is structured to cover, inter alia, a theoretical framework for aesthetic relational values and their application to Eastern Cape as a “home of legends” or a “frontier war province” within a global context of a fragile world. For this to be achieved, the paper defines key concepts such as paradise city models, or blue-green city designs, and a Nation Building Plan (NBP) to inform a Sustainable Action Plan (SAP) to co-nurture and co-create local space for governance and partnership using the Ntsikana kaGabha philosophy and/or prophetic message originating in the 19th century by Ntsikana kaGabha. Andile (Ah! Zwelibanzi) Mtiki kaNobhoma summarises Ntsikana kaGabha’s lofty advice before his death in 1821 when he said,

Zenibe yimbumba yamaNyama! [...] Pass the message to Lwaganda kaMlawu, then he must pass it to Ndabanduna, and in turn he must pass it to Zanzolo who must pass it to AbaThembu, and they must be Imbumba yamaNyama (2 May 2014, Great Place, Traditional Poem by Andile Mtiki kaNobhoma and Imvo ZabaNtsundu, 26 August 1961 ).

Rather than get tangled in metaphysical theories, I want to consider Ntsikana’s lofty advice. It is more relevant to concepts like blue-green city models, aiming to co-nurture and co-create local space for good enough governance and collaboration with Imbumba yamaNyama. This co-nurturing and co-creating occur using multi-functional IR/UIIP for consolidating Ntsikana kaGabha philosophy, now subsumed under the Mandela Legacy (AbaThembu) focusing on unity in diversity and harmony, with biodiversity (Brandy; 2003:224–225; Brandy; 2006:278–80; Levinson; 1990:134–58; FAO; 2012a). I want to suggest that the Aesthetic Planning and Development
Framework (APDF), as coined by Swartz (2010), is based on the blue-green city models or paradise city models covering Ixhorha (Hole-in-the-Wall), Mvezo, and Thwathwa. These blue-green city models may restore and hold our aesthetic relational values leading to aesthetic leadership for a country’s NBP between 2015 and 2064.

Undoubtedly, it can be argued that only by first establishing a comprehensive Nation Building Plan (NBP, 2015–2064) using multi-functional IR&UIIP can Ntsikana Paradise Cities or Blue-Green Future Cities know what programmes - (based on existing sectoral-driven programmes such as IPAP, NGP, NDP 2030 vision, NWRS2, and WREEED 2024 vision) - to implement and what interventions using aesthetic relational values ensure growth and development for their citizens and creative industries. Siddle and Koelble (2012:2008–213) and Mogale (2007:10–18) cited in Tsibani (2014:81) argues that simply developing programmes focused socio-economic growth and developmental visions is not enough to eradicate abject poverty, systematic unemployment, and increased inequalities under the current collapsing Public Administration and Management systems (PAMs) in Africa (Clapham; 1996:273-4). Accordingly, a comprehensive first-hand, multi-sensory, emotional and imaginative NBP will take into account previous successful global, continental and regional interventions. These interventions include acknowledgement of the driving factors for growth and development in the pre- and post-industrial eras in the global economy and impact of these eras on the current three stages of environmental development and movement from the “Holocene” into the “Anthropocene” (Goudie, 2013:7–8; Rolston, 2002; 127–41; Elliot; 1997:61–73). Furthermore, three stages regarding the earth movement over the past 300 years demonstrate beyond reasonable doubt that global warming will affect hydrological systems and fluvial geomorphology in a whole range of ways especially in former colonies in Africa. In countries that are experiencing a lack of good enough governance characterised by complex capability constraints (3Cs) in their
adopted PAMs, including a lack of aesthetic leaders to deliver economically viable, efficient and effective (3Es) developmental services, it is envisaged that the situation will require accelerated IR&UIIP partnership initiatives (UNEP; 2011b:548). This refers to an international leadership judgement that is “aesthetically sensible and right” whereby there is a link between aesthetics and ethics in good enough governance and aesthetic leadership, using the founding message of Ntsikana kaGabha from the 19th century and that of Nelson Mandela from the 21st century.

By considering the 17–18 November 2014 workshop held in East London with 30 delegates from Imbumba yamaNyama and additional leaders from CONTRALESa, and their presentations of the concept “home of legends”, “frontier war province” or “inclusive Ntsikana kaGabha Paradise City Models” with 11 senior lecturers and associates at the Stellenbosch University: School of Public Leadership (SU:SPL) on 2–6 February 2015 and 4 senior lectures on 20 and 22 April 2015 at Tshwane University of Technology: Arts and Culture Department (TUT), it is concluded that the NBP (2015-2064) allows synergism between programmes, on the one hand. On the other hand, the NBP allows organs of state in partnership with international development agencies, such as UNESCO, to develop a forward-looking blue-green economy vision that targets productivity, inclusivity and resiliency, using APDF for designing Ntsikana Paradise city models or blue-green city models. However, aesthetic leaders and managers in these Paradise City Models or blue-green cities also need to ensure that the PAMs and related internal technological systems can support the NBP through a meaningful, purposeful and multi-functional IR&UIIP interventions for eradication of poverty, systematic unemployment and increased inequalities in our human settlements or communities. Through the IR&UIIP supported by appropriate technology for advancing green economy and restoration of aesthetic relational values, it was concluded that the NBP could systematically breakdown silo programmes, such as NGP, NDP vision 2030, WREEED vision 2024, NWRS2 and IPAP, and encourage formalisation of co-nurturing and co-creating governance and partnership models amongst organs of
state. In light of the multi-disciplinary nature of the NBP, and related governance requirements, Imbumba yamaNyama and CONTRALESA participants complemented by senior lecturers indicated a need for aesthetic leaders to drive a country NBP and related multi-functional IR&UIIP. This is done by using Public Private Partnership (PPP) and the city-to-city networks in order to spread best practices, embrace new creative paradigm thinking and appropriate technological options. In addition, other creative and innovative paradise city models are replicated and solutions adopted elsewhere (Taylor, 1993:124, Brandy, 2006:182; UNEP, 2012:36).

This paper outlines practical step-by-step solutions to implement Ntsikana Paradise City Models. Recommendations are made on how these steps can be implemented using APDF in accordance with blue-green economy and a need for balancing human and biodiversity needs. This balancing of needs occurs as part of adaptive strategy to new demands for capable, accountable, responsive, innovative and aesthetic leaders in consolidating democracy through sustainable developmental services. The latter is due to the observation during the recent Pan African Parliament (PAP)) held in Midrand on 21–25 May 2015 where speakers unanimously agreed that Africa’s challenges must be radically addressed. In accordance with this, Africa’s aesthetic leaders using co-creating local governance partnerships can see their countries’ resources for potential new emerging markets capable of making profits from free trade agreements. These agreements are signed between more than 36 African states and freer flow of trade in the global economy, now subsumed under blue-green economy by Swartz (2010), becomes possible.

2.  DEFINITION OF KEY TERMS OR CONCEPTS

2.1. Beauty is simply in the eye of the beholder

As the concept of “paradise” means different things to different people, it is critical to define it within a context of a Nation Building Plan (NBP) whereby
local, provincial, national, regional, continental and global governance institutions such as the United Nations Educational, Scientific and Cultural Organisation (UNESCO) can play a critical role to implement paradise city models (both blue and green city designs) between 2015 and 2054. In doing so, Ntsikana kaGабha’s 19th century philosophy offers a unifying theme for common identity, co-nurturing, co-creating and inclusive partnership models, collaboration to eradicate abject poverty, systematic unemployment, increased inequalities in mother Africa, and using the Eastern Cape as flagship public environment mission with its rich historical heritage and human settlement sites (SOPA, 2015:26–27; Terreblanche, 2012:122). Under APDF, the concept of a paradise city model, employing Ntsikana’s lofty advice, is the best way of conceptualising and operationalising not only the bottom-up IR&UIIP approach, but also establishing multifunctional co-nurturing and co-creating of local governance to exploit potential opportunities of the landscape. This is done in terms of blue-green economy to yield the required results by African aesthetic leaders from Ntsikana to Mandela’s Legacy and beyond 2064. As a blue and green landscape or “home of legends”, the Eastern Cape Blue-Green Economy Strategy and Plan, aligned to both National Strategy and African Union (AU) 2063 agenda, will ensure that creative cities such as Ixorha, Mvezo and Thwathwa will be drivers of blue-green economy. These cities will drive the economy by using IR&UIIP to eradicate chronic high unemployment rates, abject poverty of the vulnerable groups, especially in deep rural communities, and increased inequalities. These inequalities pertain to households and families in various human settlements risking various human security threats, as recently witnessed in the Southern Sudan, Great Lakes Region, and Egypt and Libya with the “Arab Springs Uprising”.

A paradise is a religious or metaphysical term for Thwathwa as a holy place in which Ntsikana kaGabha was a prophet to ensure harmonious aesthetic relational values and liberation of people to accept salvation for eternal life (John 3:14–17). Ntsikana Paradise City is a spiritual, emotional, social, economic, developmental and political place characterised by peace,
prosperity, good enough governance, accountability, responsibility, integrity, honesty, coherence, stability, responsiveness, beauty and happiness. The planners and designers of a paradise city have the innate ability for a state of equilibrium whereby there is completion based on God’s teachings summarised by Ntsikana in his Gospel Hymn. Thwathwa is regarded by Imbumba yamaNyama (launched 1891 in Port Elizabeth), and its 1.4 billion spiritual members in mother Africa as one of the holiest places where children of God and the righteous dead hope to spend eternity. The term paradise is associated with the Garden of Eden-based co-existence with environmental aesthetics, that is, the perfect state of the world prior to the fall from grace, and the perfect state that will be restored in the World to come (Luke 23:43; 2 Corinthians.12:4; Revelation.2:7; Genesis.2:8; and Jeremiah 22:24). In the proposed paradise city models, the blue-green economy in the coastal and inland towns and attractive tourism and heritage sites of Eastern Cape refer to co-creating and co-nurturing local space using bottom-up IR&UIIP to eradicate poverty without collision with biodiversity (UNEP, 2012a). Under the proposed paradise cities, a blue-green economy will achieve the state of equilibrium at Ixhorha, Mvezo and Thwathwa by increasing IR&UIIP to ensure that the environment can continue to be used for the benefit of the current and future generations. Consequently, programmes and related projects are implemented by using low-carbon emissions characterised by resource efficiency, social inclusivity and the ability of aesthetic leaders to support reduction of pollution and waste, prevent degradation of biodiversity, and restore ecosystems in the beautiful landscape of the Eastern Cape (UNEP; 2011b:548).

The individual elements of Ntsikana Paradise City as a place of attachment, belonging, combined heritage, history, culture, craft, healing, emotional reflection, and spiritual retreat are many and may take years to execute the graphic design within mother Africa (Porteous; 1996:132–133; Opland; 2009:206–216). They make-up the beautiful and coherent landscape, including prominent or eye-catching features such as Ixhorha (Hole-in-the Wall), Mvezo and AbaThembu Kingdom’s valleys and villages, Bhukazana
and Nkonkobe’s mountains, hills, rivers, savannah, olive trees (iminquma), Katberg, Kat Dam, Amatola Water Board and related Catchment Management Areas, forts and academic buildings, Thwathwa road as a link between households and their immediate environment (Chapman, 2005; 4; Serpell, 2003:83–90).

It is further argued that Ntsikana Paradise City is a landscape in the “frontier war province”, which is characterised by various environmental descriptions of patterns, resulting from particular combinations of natural (physical and biological) and cultural (land use) factors and how people perceive these features as part of the global combined heritage site (Masualle, 2015:26-28; Dutton, 2003:698; Ross, 1998:133). Using Ntsikana’s Gospel Hymn and prophecy, the most common concepts employed to describe Mvezo, Ixhorha (Hole-in-the Wall) and Thwathwa as potential blue-green cities in the “home of legends” or S.P.A.C.E.as paradise city include coherence, variety, diversity, balance, harmony, symmetry, stability, beauty and integrity. From the graphic design of Ntsikana Paradise City, it is clear that the visual dimension of the landscape is a reflection of the way in which these concepts create repetitive groupings and interact to create areas of both inland and coastal areas of the Eastern Cape that have a specific visual identity and beauty. The process of landscape character assessment can increase appreciation of what makes the landscape distinctive and what is important about the Eastern Cape as “home of legends”, which is also part of the global heritage site identified by UNESCO and a potential blue-green economy delineated by UNEP.

2.2. Leading beautifully and aesthetically through NBP

The United Nations Environment Programme (UNEP) coined the concept of a green economy. Blue economy has emerged as a way of conceptualising and operationalising the potential opportunities arising from the current global economic and sustainable development challenges. Like blue economy,
green economy refers to a type of economy that seeks to improve human well-being and social equity while protecting the environment, and contributes to sustainable development whereby agro-business and agriculture using modern, 21st-century techniques are seen as key drivers for socio-economic growth and eradication of poverty (CSIR, 2014:i). In this context, the transition to a blue or green economy in Africa requires supportive, enabling environments. The transition further requires aesthetic, servant and inspiring leaders who can promote investments, entrepreneurship development and innovation in partnership with organs of civil society using Public Private Partnership (PPP) Models as far as possible to eradicate abject poverty, chronic unemployment and increased inequalities in Africa (UNEP; 2011b:42). Therefore, in this paper, blue refers to sea and coastal and green to agriculture and earth programmes. Both blue and green economies therefore refer to projects that include building sustainable livelihoods without compromising future generational needs.

Furthermore, it has been argued that aesthetic relational values are foundational principles of beautiful blue-green city models to lead to a country’s NBP. To understand the concept of nation building and the related plan for its execution, one needs to have some definition of what a nation is. A nation refers to a large body of people united by common descent, history, heritage, culture or language, inhabiting a particular state, territory or kingdom. The people of a nation generally share a common national identity. Therefore, part of nation building is the building of that common identity and culture using the landscape.

As Carneiro (1970:733–738), supported by Fukuyama (1996:185–188) and Casper (2000:149–173), argues that nation building is the creation of a sense of national identity to which citizens and individuals will be loyal. He (Carneiro, 1970:733–738) asserts that this is an identity that will supersede citizens’ loyalty to clans, tribes, ethnicities, villages, ward committees, municipal boundaries, regional or provincial constituencies. Nation building requires the creation of intangible things like national traditions, heritage
sites, symbols, shared historical memories, shared human settlements, and a
commom socio-economic, cultural, emotional, psychological, environmental,
developmental and spiritual points of reference. Examples of such points of
reference include Freedom Park in Pretoria and other heritage sites or
historical settlements such as Ixhorha, Mvezo, and Thwathwa in the Eastern
Cape province as a “home of legends” or “frontier war province” (Masualle;
2015:26–27). National identities can be created by states through Acts of
Parliament that are a spine for developmental state or nation building plan
(Tsibani, 2005). These Acts of Parliament are followed by policies on
languages, religion and education, using archaeological and paleontological
sites, historical settlements, graves and burial grounds, papers and
documents, cultural and military objects to mention but a few. In the case of
Africa, these national identities, as part of NBP per country, are often
complemented by traditional and cultural poets, philosophers and aesthetic
leaders from all disciplines including novelists, musicians, entrepreneurs,
artists, scientists, scholars and political leaders.

Some distinguish between an ethnic nation, based on (the social construction
of) race or ethnicity, and a civic nation, based on common identity and loyalty
to a set of political ideas and institutions, and the linkage of citizenship to
nationality. Today, the word nation is often used synonymously with state, as
in the United Nations. However, a state is more properly the governmental
apparatus by which a nation rules itself using a Public Administration and
Management system (PAMs). The term nation building is often used
simultaneously with state building, democratisation, modernisation, political
development, post-conflict reconstruction, economic development and growth
path frameworks, balance between human and aesthetic relational values,
peace building, and living in harmony with the environment. Through the
process of globalisation of national states and advanced technology in terms
of communication, networks, businesses and collaboration between countries
and regional economic power houses, we have a global spiritual, cultural,
aesthetic and social culture (Sirayi; 2015; Edmunds, 1973:3; Clarke, 1991:3).
It is also significant to explain a difference between moral values and aesthetic relational values. In academic literature, aesthetic leaders have both spiritual and moral duties to motivate followers, citizens, managers and officials to restore aesthetic relational values and harmony with the environment. These physical, emotional, spiritual, moral, social, economic, mental and political convictions and internal motivations must be based on care and compassion as demonstrated by Ntsikana kaGabha in the early 1820s. Moral value is limited to an ability of an individual in an organisation to practice law or being a law-abiding citizen in their daily business and activities. Moral values are about principles and practices of right and wrong in behaviour based on law or doctrine. Moral values are therefore an important part, if not the most important part, for us to determine that a work has aesthetic relational values.

Aesthetic relational values are beliefs that allows you to make a judgment and decision to alter outdated social and cultural practices and unjust PAMs by empowering or inspiring others to do something. In other words, aesthetic relational values are values that empower leaders to make personal commitments and hold beliefs for which they are prepared to sacrifice and/or die. For instance, Ntsikana was more focused on inspiring people on an existence of an aesthetic reality whereby there is salvation and peace between colonisers and colonised, whites and blacks, in a just and democratic South Africa. He then took action to influence people to accept this aesthetic reality of a democratic South Africa. In other words, aesthetic relational values means that Ntsikana kaGabha and Nelson Mandela have experienced exceptional state of mind, which was qualitatively different from normal, everyday business programmes or schedules. In this mental state, these aesthetic leaders were fascinated by a world or national vision in terms of which racism is replaced with non-racialism, sexism is replaced by non-sexism, and inhuman PAMs are replaced by democracy – for the people, by the people. It can be deduced that aesthetic relational values include a
winning combination of a strong appetitive tendency associated with the experience of natural treasurers, environmental beauty and a certain intrinsic “liberating” tendency associated with exceptional states of mind by aesthetic leaders (Swartz, 2010: 86–87). For instance, Ntsikana’s personal experience as captured in his Gospel Hymn and prophetic message may lead to self-discovery and self-understanding related to our individual roles and responsibilities to restore and hold to our beauty by means of IR&UIIP as part of NBP. This calls for a deep complicated progress of mental development, reflection and affirming our natural beauty for benefits of citizens and people through IR&UIIP designs in our landscapes. As a country experiencing great water scarcity, we are using blue economy models because there are reasons to protect and conserve our water resources. These resources include the Katberg Dam and related green spaces such as Citrus Fruits in Seymour. Inductively, the aesthetic relational values between our fragile world, limited natural resources and need to eradicate poverty is to develop an NBP to co-nurture, co-create and co-develop green cities in both Mvezo and Thwathwa in partnership with DAC &SANHRA, DEA, DOT, COGTA, DRDLR, CONTRALESAs, Imbumba yamaNyama, UNEP and UNESCO, among others. Inductively, Africa does not need politicians and managers, but rather aesthetic leaders like Abraham Lincoln, Ntsikana kaGabha, Martin Luther King Junior, Malcom X, Nelson Mandela and Gandhi who will also address the view that “silence matters in the Global World”.

3. PROBLEM STATEMENT

3.1. African Countries need Nation Building Plans (2015-2064)

Africa, as part of the fragile world, is faced with insurmountable obstacles poor infrastructure investment models, ineffective leadership and poor management of its treasurers. This state of despair has already caused administrative, social, cultural, spiritual, moral, economic and political
collapse characterised by dysfunctional infrastructure systems. One sees this logic in the conclusion of the Brundtland Report:

If large parts of the developing world are to avert economic, social, and environmental catastrophes, it is essential that global economic growth be revitalized. (World Commission on Environment and Development 1987)

It is clear from the Brundtland Report (1987) that the world is faced with a dilemma: countries need to develop economically. In order to do this, they need to use limited natural resources, but, at the same time, they need to preserve the environment using blue-green economy and related job opportunities so that future generations can succeed (UNEP, 2011b:548).

3.2. Development in collision with biodiversity

It is also significant that the wide use of the term “fragile world” or “fragile environment” or “fragile landscape” in global literature seems to have emerged in the 1970s. However, at the time it was used invariably to refer to changes in international social, economic and political PAMs. It included such issues as proliferation of nuclear weapons, population growth, inflation, matters related to international insecurity, and decreases in the quality of life. Since the early 1980s, the concept “fragile world” has taken on another meaning that is more geocentric in focus. This can be seen in the development of the International Geosphere-Biosphere Programme (IBGP) – a study of global change commissioned in 1986 by the International Council of Scientific Unions (Goudie, 2013:7–8). The IBGP study aimed at describing and understanding the interactive physical, chemical and biological processes that regulate the total Earth system, the unique environment that it provides for life, the changes that are occurring in the Earth system, and the manner in which they are influenced by human activities. The term “fragile world” has in many senses come to be used synonymously with “global
warming, climate changes, environmental degradation, pollution of water sources, modification of hydrological cycle, deforestation, and desertification.”

Recently, Steffen (2010) cited by Goudie (2013:7–8) argues that in the last 300 years, environmental development moved from the “holocene” into the “anthropocene”. The term “anthropocene” refers to a new epoch in Earth’s historical existence. This refers to an epoch of Earth’s history when human activities have become so profound and pervasive that they rival or exceed the great forces of Nature in influencing the functioning of the Earth system. Stendel (2002:10–11) supported by Goudie (2013:6-8) agrees on three stages of the movement from “holocene” into the “anthropocene”. The stages are:

- **Stage 1 (1800–1945)**, which refers to the industrial era (Gottschalk, 1945:219; James, 2011:399–422);
- **Stage 2 (1945–2015)**, which refers to the Great Acceleration of Earth’s destruction, environmental degradation, pollution, salinization, deforestation and desertification(Goudie; 2013:222-283); and
- **Stage 3 (2015–)**, which refers to an era in which people are aware of the extent of the human impact and start a Nation Building Plan (NBP: 2015–2064) to restore and hold aesthetic relational values or start stewardship of the Earth system.

### 3.3. Historical Transformation of Blue-Green Economy in South Africa

Historically, South Africa’s transformation of her mining-based economy to blue-green economy has a long way to go if one compares our socio-economic and political phases with the United Kingdom (UK). We have a number of wars and obstacles to overcome if one considers the UK’s stages of growth theory. Tsibani (2014:100–103) cited Gyford (1985: 77-97) who distinguished five stages or phases in the process of the socio-economic reality and politicisation of PAMs in the UK, namely:

- diversity (1835 to 1865);
• crystallisation (1865 to 1890s);
• realignment (1890s with the rise of the Labour Party to 1945);
• nationalisation (1945 to 1973); and
• the current period of re-appraisal (1974 to date).

Indeed, if democratic consolidation is a necessary condition in a country with a long-established PAM system and a generally stable socio-economic and political system, it is far more necessary for third world countries with the following challenges (Tsibani, 2004: 70–76; Musvoto, Nahman, De Wet, and Mahumani; 2014:1-97; UNEP; 2012:36 ).:

• hallmarks of imperialism,
• colonialism,
• frontier wars,
• slavery practices,
• poor bulk infrastructure,
• collapsed economic and education systems,
• huge and complex PUI problems,
• corruption as a curse for prosperity, and
• a water-scarce environment characterised by highly skewed water distribution to consumers.

3.3. Designing Paradise Cities and Landscapes

Through NBP, using the concept of Paradise City Models in current and future cities, “home of legends” or “frontier war province” or “combined international heritage” from the pre-colonial era and current modern blue-green environment under Mandela’s Legacy, and “social cohesion” advocated by the Premier of the Eastern Cape, this has a potential to ensure that “All people shall be entitled to take part in the administration of the country” [and its radical economic development for ‘better life for all’] (SOPA; 2015:28). This refers to blue-green economy using approaches to sustainable planning and development with Thwathwa as a spiritual retreat – a place of
culture, history, justice, healing, attachment and belonging. These places include Thwathwa and Mvezo as a “Historic Liberation Route” in terms of *Long Walk to Freedom*, using IR&UIIP as part of NBP. Accordingly, Ixhorha represents blue and coastal cities and Mvezo and Thwathwa represent green cities. Blue-green City Models aesthetically provide a local space for inclusive, innovative and interconnected ideas of the landscape that work in harmony to generate a range of benefits for growth development beyond 2064. Many of the goods and services provided by blue-green cities have economic value. These include the production of clean air, water and carbon sequestration leading to creative industries and cities in the “home of legends” or “frontier war province” ([http://www.switchurbanwater.eu/accessed, accessed](http://www.switchurbanwater.eu/) 17 June 2015).

In this blue-green economic model, the greater Eastern Cape landscape is seen as a “frontier war province” or “home of legends” with a beautiful landscape from Mzimvubu via Ixhorha (Hole-in-the-Wall), Mvezo (AbaThembu bakaDalinyebo), the Great Kei River to the Fish River up to Nkonkobe, Bhukazana and Table Mountain in the West. For this reason, Ntsikana kaGabha Paradise City Models as part of mental reflections and affirmation of co-creating and co-existence are not only advancing IR&UIIP to feed into a NBP (2015–2064), but also to holding and restoring our aesthetic relational values. Additionally, the beautiful coastal and inland landscapes from the Drakensberg Mountains to Nkonkobe Mountains provide uniqueness and major rivers such as Xesi, Tyhume, Bushman’s, Great Sundays, Fish, Kat, Kei, and Mbashe Rivers. These rivers, as part of the blue-green economy, add a significant mixture of ecosystem and biodiversity complemented by aesthetic historical sites, churches, schools, colleges, universities, old buildings, forts, art of the indigenous people, and monuments.
4. APPLICATION OF NBP TO USE AESTHETIC PLANNING AND DEVELOPMENT FRAMEWORK (APDF)

4.1. Concept of “home of legends” or “frontier war province”

The concept “home of legends” or “frontier war province” or “Ntsikana kaGabha Paradise City Models” refers to:

- rich historical heritage sites,
- archaeological and paleontological sites,
- historical settlements in the pre-colonial era and current democratic era in South Africa,
- graves and burial grounds of various soldiers and leaders across the globe, and
- cultural and military objects of the ten frontier wars in the Eastern Cape Province as part of the greater Cape colony in pre-1994 era.

Historians, such as Theal (1897) and Peires (1981), argue that the rich historical heritage of the Eastern Cape is based on its intellectuals who played significant aesthetic leadership roles and responsibilities to craft and design the current reality of this beautiful landscape, which is geared-up for blue-green economic models. Accordingly, green IR&UIIP with bias to Agro-business, Agri-village and blue economy (in the coastal towns and cities) concepts are global and adopted to deal with our fragile environment within the framework of aesthetic relational values. Swartz (2010) has argued that APDF must be linked to restoration and holding on aesthetic relational values if sustainable impact can be achieved as implicitly and explicitly analysed in Figure 1.1 and Table 1.1. The APDF is informed by the notion that aesthetic relational values are as long as history of humankind on earth and development of nations thereafter. The five pillars for APDF indicate that blue-green city models can generate a multitude of STEEPLE values and benefits beyond 2064. They may be key to future resilience and sustainable paradise city models. In Figure 1.1, it is clear that there is a need for cultivating aesthetic leaders to restore and hold our aesthetic relational
values envisaged by our ancestors and forefathers. We need aesthetic leaders to address current challenges and problems in our fragile world. Through aesthetic relational values, we will be able to inspire leaders to lead, govern and bring change with good enough governance in our paradise city models as depicted in Figure 1.1 and interpreted in the context of a state of equilibrium in Table 1.1.

Figure 1.1:  APDF Five Components

According to Swartz (2010), aesthetics can be defined as “knowing on the basis of sensuous perceptions”. Aesthetics represent a form of emotional, ethical, moral, and spiritual knowledge. In the case of both Ntsikana and Mandela, experience within aesthetic processes permit social, economic, developmental, environmental, cultural, emotional, ethical, spiritual and political reasoning that creates new views of reality. The rationale behind
these personal and subjective experiences includes an ability to imagine creatively a future different from that habituated presently at Thwathwa or Mvezo or Ixhorha. Experience in the context of an aesthetic process is knowledge producing insofar as it offers a heightened sense of reality: pregnant with possibilities and a greater depth of insight using graphic design of a typical Ntsikana kaGaba Paradise City. By using graphic design of Ntsikana kaGaba Paradise City Models, aesthetics can open our eyes to the beauty beyond our brains and arouse our imagination and emotions of paradise cities to respond to new demands and restoration of aesthetic relational values in planning, property development, design and developing modern cities in harmony with the environment.

Table 1.1: Governance and Good Enough Governance

<table>
<thead>
<tr>
<th>Current Form of Governance</th>
<th>Ideal form of Good Enough Governance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Emerging from Dual Colonialism, Neo-liberalism and Apartheid</td>
<td>1. SAP implemented to deal with natural disasters, such as droughts and floods, and inclusive blue-green economy interpretations</td>
</tr>
<tr>
<td>2.1 An unfair Agreement between the colonisers and liberation movement negotiators</td>
<td>2.1 Democratic exchange of Opposition Parties via Democratic mechanism e.g. Ballot Box</td>
</tr>
<tr>
<td>2.2 Institutional Constraints in Post War Scenario and new cold war</td>
<td>2.2. Institutions of Governance, such as the Office of the Public Protectors have constitutional powers, and Human Rights Bodies advance good enough governance and international norms and standards compliance in planning, development and environmental management policies and regulations</td>
</tr>
<tr>
<td>2.3 Totalitarian oligarchy (cronies/small cliques, whereby institutions are seen as ceremonial and acclamatory bodies of the cronies).</td>
<td>2.3. Leadership representatives based on vision to respond to current and future demands and needs</td>
</tr>
<tr>
<td>4. Centralised Form of Governance where both provincial and local spheres of government are seen as administrative extensions</td>
<td>4. Interdependence between three spheres of government, nationally, provincially and locally, as guided by a principle of co-operative governance and statutory clauses or Articles (characterised by decentralisation and devolution of powers and functions to developmental local government as a government close to communities and land issues as critical key performance area for address legacy of colonialism)</td>
</tr>
<tr>
<td>5. Economic catastrophic situation/collapse of financial institutions that are dependent on party ideology or considered as instrument for centralisation of economic means</td>
<td>5. Market conformity and subject to direct and open competition with private trade and industry, commercial institution based on economic proportionality, not cronism or corruption of leaders</td>
</tr>
<tr>
<td>6. Primitive technology and problems of abject poverty, increased inequalities, systematic unemployment of the vulnerable groups, families and clans trapped in a deprivation vicious cycle and rooted corruption in both private and public institutions</td>
<td>6. Advanced technology taking into account germline modification in science and future technology for biological options and choices amongst married couples (Revelation 21:5) and SMART SAP to implement and apply IR&amp;UIIP within the context of APDF for NBP</td>
</tr>
<tr>
<td>7. Social disintegration</td>
<td>7. Social integration and cohesion using bottom-up approach on communities and paradise cities to advance blue-green economy</td>
</tr>
<tr>
<td>8. Racism and sexism mode of operation</td>
<td>8. Non-racialism and non-sexism mode of operation</td>
</tr>
<tr>
<td>9. Poor and small town planning and development</td>
<td>9. A mixture of settlements with rural, informal settlements, peri-urban, and urban characteristics not due to poor governance, but rather to other influencing factors as witnessed in post-colonialism. A need to have a combination of modern cities with indigenous knowledge and</td>
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### Current Form of Governance

<table>
<thead>
<tr>
<th>Current Form of Governance</th>
<th>Ideal form of Good Enough Governance</th>
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<tbody>
<tr>
<td></td>
<td>aesthetic relational values as described by Ntsikana in his Gospel Hymn</td>
</tr>
<tr>
<td>10. No election – “One President – One country” slogan or manipulation of citizens using propaganda and twisted facts or promoting community dependence syndrome on state welfare systems than self-reliance</td>
<td>10. Continuous elections on four-terms including by-elections. Yet, aesthetic leaders must have a vision of performance measured by infrastructure investment interventions to address PUI problems including Uprooting of Corruption as a curse in all institutions and good corporate governance in terms of King III framework.</td>
</tr>
<tr>
<td>11. Poor/No regulations to attract foreign investors</td>
<td>11. Foreign investment and friendly regulations with NBP implemented with Ntsikana Paradise Cities rooted in Aesthetic Relational Values and Ubuntu Philosophy in terms of daily business and corporate programmes</td>
</tr>
<tr>
<td>12. Poor strategies for development</td>
<td>12. Innovative strategies for development based on aesthetic relational values to feed to NBP</td>
</tr>
<tr>
<td>13. System of justice less sound and used for centralisation by elected executive based on cronyism/cliques</td>
<td>13. Sound system of justice within reasonable independent committees/ports/representatives</td>
</tr>
<tr>
<td>14. Crisis, anarchy and atrocities (pessimism)</td>
<td>14. Stable socio-economic environmental and political developments (optimism)</td>
</tr>
<tr>
<td>15. No compliance with environmental regulations. Post-extracted mineral landscapes are often unstable and unpredictable toxic wastelands. The industrial-scale destructions and alterations of geological features and vegetation render the surfaces uninhabitable. Worldwide mining sites are similar, places of unusual impoverishment for local populations. The parallel presence of rich resources, in the form of underground mineral wealth, and extreme poverty is called the Resource Curse. Indigenous peoples above the ground lose arable land and clean water as well as suffer other losses and hardship. This leads to more acidic drainage and more contamination of ground water with the poor being on the receiving end.</td>
<td>15. Human and environmental needs are complied with whereby blue-green economic projects and programmes are feeding into NBP per country or kingdom. Through paradise cities, countries and provinces such as the home of legends have blue-green strategies to support: ✓ Blue-Green Economy Skills Revolution or SPACE skills ✓ Land rehabilitation ✓ Agro-processing industries and cities like Xhohora, Mvezo, and Thwathwa ✓ Blue-Green jobs and entrepreneurship ✓ Self-sufficiency (producing own food, water and energy) ✓ Blue-Green reindustrialisation ✓ Production of biofuel resources ✓ Promote rural and urban agriculture and establish food gardens at various communities.</td>
</tr>
</tbody>
</table>

Source: Tsibani (2015)

#### 4.2. Paradise City Models require S.P.A.C.E Competencies

It can be deduced that in Figure 1.1 the space for paradise city models requires aesthetic leaders to have the following **S.P.A.C.E.** competencies:

a) **Situational analysis** of the landscape to implement IR&UIIP for blue-green economy through understanding the needs and priorities of the people and a country’s top priorities for growth and development;

b) **Presence** which refers to aesthetic relational values leading signals of good personal dignity and universal presence to influence international politicians and leaders for protecting the environment and planet;

c) **Authenticity** which refers to leadership attributes as being seen as honesty, openness, morality, ethics, trustworthiness, and statesmen for global blue-green economy;

d) **Clarity** in providing IR&UIIP plans to transform the current mining-based economy into a blue-green economy using NBP; and
e) **Empathy in terms of feelings** regarding the current challenges faced by citizens and future generations and the need for urgency in driving blue-green sustainable programmes and projects using APDF (2010).

In Figure 1.1, and interpretation of **S.P.A.C.E.** in Table 1.1, it appears that APDF refers to a need of aesthetic leaders to analyse both internal and external environmental aesthetics in which they operate. One kind of context analysis, called SWOT analysis, allows the business to gain an insight into their strengths and weaknesses and also the opportunities and threats posed by the market and metaphysical environment within which they operate. The main goal of a context analysis, SWOT or otherwise, is to analyse the environment driving factors for success in aesthetic leadership in their internal and external relations in order to develop a strategic plan of action for Ntsikana Paradise City (Ward & Peppard, 2002: 70).

**4.3. APDF linked to African Life**

APDF assumes that human beings (Abantu) are directly linked to their environment and some clans amongst the human race regard the Blue Cranes (lindwe), blue-bucks (AmaPhutha), Buffalos, Blue Wildebeests (liNkonkoni), Black Wildebeests (linqu), Elands (liMpofu), and elephants (liNdlovu) as part of their heritage and environmental livelihood. However, some of the distinguished animals such as blue-bucks are extinct mammals in Africa. Restoring and recognising the beautiful relational values of our environmental creatures, ecosystems may mean restoring and holding our heritage and appreciation of God and His Creation. Therefore, APDF is more relevant and calls for urgent interventions by both traditional and elected leaders to “save our fragile world”. As part of avoiding “extinction”, we need aesthetic leaders to restore aesthetic relational values by bringing the disappearance of plants and animals to balance the ecosystem if sustainable planning and development can be managed for current and future generational needs in the “home of legends” or “frontier war province”.
5. BENEFITS AND IMPACT OF PARADISE CITY MODELS

5.1. Poverty Eradication

The real global purpose for IR&UIIP is to eradicate poverty, not just to address poverty or deal with some of the manifestations of poverty, i.e. free family members and clans from the deprivation trap. With the challenge of wrong habits, outdated and outmoded cultural practices in modern democracy and amongst traditional leaders, the IR&UIIP must launch a vicious attack on current unsustainable practices in order to bring about radical blue and green economy reforms based on environmental aesthetics (UNEP, 2011b:548, Mkebe; 2015:1–15).

5.2. Programmes Need Sustainable Action Plan (SAP)

It appears that the National Growth Path Framework (NGP), Industrial Policy Action Plan (IPAP), WREED 2024 vision, NDP 2030 Vision, other sectoral programmes by State-owned Enterprises (SOEs), Developmental Finance Institutions (DFIs), and International Developmental Agents need Inter-ministerial Task Teams under the custodianship of Sectoral Departments and the South African National Heritage Resources Agent (SANHRA) to implement a Sustainable Action Plan (SAP). This plan is based on aesthetic planning and the development framework (APDF) crafted by Dr Moshe Ncilashe Swartz. The APDF was adopted to radically transform, release and change the current unbearable living conditions to a radical socio-economic and cultural transformation using Ntsikana kaGabha’s philosophy. This will make families, clans and nations to have a SAP based on NBP between 2015 and 2064. Accordingly, the APDF will empower families, clans, citizens, practitioners and leaders to be linked practically and mentally to paradise city development models (Korten 1980:499). Swartz (2010) supported earlier on by Korten (1980:499) and Swanepoel (2000:91) argues that the APDF provides the principle of addictiveness in the mindset of both followers and
leaders to deal with the complexity of current development, which is in collision with the environment or biodiversity whereby traditional and cultural practices, which are outdated and outmoded, are replaced with environmentally friendly solutions and interventions (UNEP, 2011b:548).

5.4. Democratic Consolidation through Social Cohesion
The Ntsikana kaGabha Paradise City Model aims to solve social and ecological problems and promote social efforts with the help of state institutions using the Public Private Partnership (PPP) Delivery Model for IR&UIIP. This means that every individual will be an agent for maintaining a quality environment and promote acceleration of social and economic cohesion to eradicate poverty, unemployment and inequalities marking the human race (Devereux and Maxwell, 2005:117-148, Seaman, 1996:27)

6. KEY FINDINGS ABOUT PARADISE CITY MODELS OR BLUE-GREEN CITIES

This personifies the beliefs, motivations and aspirations of founding members of Imbumba yamaNyama and those before them as depicted in Figure 1.1. In Figure 1.1, when reading with the Ntsikana kaGabha Paradise City Graphic Design, it is clear that the Ntsikana kaGabha Paradise City Model is rooted in various kingdoms or a combination of urban city and rural livelihood with the primary purpose of ensuring public good. This is done by applying commercial strategies to maximise improvements in human and environmental well-being, rather than maximising profits for external shareholders (UNEP, 2011b:548). It is apparent that the five pillars from APDF (Swartz, 2010) are meant to empower people to advance their political, social, cultural, ecological, economic, development, spiritual, emotional, environmental or human justice agendas whereby the S.P.A.C.E. competencies are used for implementing blue-green economy.
6.2. Interpretation and Analysis of the Five Pillars of APDF by Swartz

Globally, Ntsikana Paradise Societies are attractive places where people now live in harmony with environment. Its business model is a combination of modern cities, for example Sandton in Gauteng and new emerging cities in Africa, Middle East, Asia and Latin America within an environmental aesthetic paradigm. It is argued that Ntsikana Paradise City Business Strategy from 2015 onwards include S.P.A.C.E. or landscape pillars for sustainable planning and development (see Figure 11 and Table 1.1.). These include:

- **Sense of justice** – speaks to upholding and strengthening social justice, democracy and rule of law;
- **Sense of limits** – building a culture of understanding the limits to natural resources and using it in a way that will not deprive future generations of its benefits through a policy of replenishing, re-use and renewal;
- **Sense of place** – The phrase, “beauty is in the eye of the beholder,” is often quoted to emphasise the subjectivity in determining scenic values by households, citizens, families, clans, and kingdoms;
- **Sense of history** – communities that understand and preserve “where we come from” and building a heritage worthy of conservation. The DAC, SANHRA, UNEP, and UNESCO in partnership with universities and organs of civil society must document frontier wars to include, inter alia, routes, pre-colonial life, and an era of conflicts, missionary education system and legacy of aesthetic leaders from the frontier war provinces to modernisation under Nelson Mandela’s Legacy in our global village;
- **Sense of Emotional Attachment**: We have various graves for our combined historical heritage between pre-colonial and democratic dispensation eras in our blue-green landscape informed by Ntsikana kaGabha’s prophetic message (Zenibe yimbumba yamanyama);
- **Sense of craft.** Building and using peoples’ skills and capacity to create assets and quality of life, enhancing objects and livelihoods. Universities and historical colleges should be used as centres of excellence to produce industry work force to exploit the blue-green economic potentials, and opportunities in mother Africa’s 55 countries and beyond the 2063 African Union Agenda; and

- **Sense of nature:** Work with nature and not against it, whilst using natural resources and beauty to enrich our lives.

It is apparent that Ntsikana Paradise City is a philosophical and physical model to be crafted for youth, women, traditional and elected leaders alike to restore and hold aesthetic relational values under the current extreme weather conditions and development programmes and projects being in collision with the environment and biodiversity. Therefore, the Ntsikana Paradise City Model, using both North-South and South-South Methodologies, oral histories, modern archaeology techniques, workshops, presentations, inputs from experts, and mixed methods is:

- an architectural, picturesque, and graphic design representing more than 124 years of legacy of Imbumba yamaNyama aesthetic leadership beyond the physical features of the tarred Thwathwa road, the blue waterfalls of Ixhorha, and Mvezo’s Liberation Route to include aesthetic relational values preached, thought, and captured in the Ntsikana Gospel Hymn before his death and being buried at Thwathwa, 30km west of Fort Beaufort in a small town of Seymour close to the Bhukazana and Nkonkobe Mountains;

- Ntsikana Paradise City, once a Holy City in the 19th century, has risen to its present status thanks to trade, commercial and industrial infrastructure investment programmes. These should be nurtured and implemented under the DAC, SANHRA and RSA Cabinet Economic Cluster industrialisation and enterprise development in partnership with SOEs, DFIs, and sectorial departments and international development agencies such as UNEP, UNESCO; and
• Blue-green economic cities with features of modern Middle East Cities must implement IR&UIIP facilities whereby centres of excellence are able to use indigenous knowledge management systems (IKMS) and local material for socio-economic growth and development, including industrialisation of the space of the proposed blue-green city models.

Notwithstanding the aforementioned, the Citrus fruit manufactured here brought riches to the city, and Nobhoma Agriculture Research Council, Research and Development Programmes and Projects complemented by Universities such as Rhodes, Fort Hare, Walter Sisulu, Nelson Mandela Metropolitan, Tshwane University of Technology, and Stellenbosch, to mention but a few, have successfully produced international ideapreneurs, agriculturalists, engineers, technicians, industrialists, geologists, archaeologists, plumbers, economists, planners, artists, and other scarce and critical skills experts and specialists. Students from across Africa and other continents are drawn to these beautiful university campuses. The University of Fort Hare is one of the alma maters of many African leaders such as Oliver Reginald Tambo, Robert Sobukwe, Seretse Khama, Robert Mugabe, Mangosuthu Buthelezi, and Nelson Mandela wabaThembu.

It is significant that blue and green cities and heritage sites combine various city models using systematic packing of various scientific paradigms such as palaeontology, archaeology, geology, astronomy, cosmology, philology, sociology, anthropology, folkloristics, biology, botany, history, biochemistry, mathematics and engineering. These disciplines and methodologies are beautifully packaged to give an aesthetic view of Ntsikana Paradise Cities. In this context, the local site allows for radically new patterns of environmental aesthetics to be based on integrated infrastructure investment programmes with mixture of modern and indigenous knowledge designs to ensure new interactions to emerge. Furthermore, Ntsikana Paradise Cities have the power to open-up leeway, loopholes and breathing space in our rigid world. Through this, integrated rural development agri-business companies will be
empowered using Agri-Village and Incubator interventions with relevant sectoral partners with the support of SANHRA and the House of Traditional Leaders in various communities, provinces and regions.

In addition, there are internationally acclaimed research institutions on African music, English and IsiXhosa Literary Museums, Aquatic Biodiversity Science Laboratory Centres, Botany Gardens, Liberation Movement Archives, and exceptional Museums and Libraries for collection of Indigenous Knowledge Management Systems and modern scientific solutions. This supposedly led to Ntsikana kaGabha’s Paradise City as a future model of the environmental aesthetic city to receive international awards in various disciplines by international credible institutions. The Mtiki Forestry, Nobhoma Agricultural Research Council and the Rubusana Centre of Excellence in partnership with both national and international credible academic and research institutions are continuously carrying on these integrated rural and urban infrastructure investment programmes. They do so by using modern, state-of-the art technological designs and systems without collision with the environmental aesthetics.

Created and artistically constructed using memories, oral stories and historical connections and symbols, Ntsikana’s Paradise City is a global environmental aesthetic public mission by world organisations. These organisations include UNEP, UNESCO and leaders in all continents to highlight the role played by Ntsikana’s vision of Imbumba yamaNyama in the 19th century and combined it with modern aesthetic relational values that are part of environmental aesthetic paradigm. The Ntsikana Sacred Stone and Frontier War Monuments in various towns and two metropolitan cities of the Eastern Cape provide aesthetic and a spiritual panoramic picture, taste, feeling, smell and sweet melody of these towns and cities with an attractive landscapes such as Mtiki indigenous trees, Nobhoma Agricultural Products, mammals and birds.
Having potential world-class transportation services for attracting tourists, visitors, students, scholars, experts and leaders, the Ntsikana world-class tourism transport service with various study tour routes is one of the unique African heritage and tourism routes with global treasurers and landscape beauty to be testified through inward experience. Travelling using Ntsikana World Class transport services such as luxurious busses in various liberation routes, such as Mvezo and other heritage sites and sacred areas, one is tempted to think that God was in this part of the world when He said, “there shall be Light”. While thinking this, tour guides imaginatively explain to tourists, scholars and people’s significant places, themes and memories as you moved from the Oceans, natural veld areas around grasslands and flora with dense bushes, rocks, beautiful melodies of the natural wells, and river valleys that pay tribute to both the Great Kei River and Fish River. The varieties of habitat accommodate thousands of natural plant and animal species. Mountains and rocks along liberation routes, Missionary Educational Centres and Forts are home to many species. The forts and monuments bring special emotions to those affected and appreciation to visitors of richness of Ntsikana’s Paradise City and his brave leadership qualities from oral history and realities of Thwathwa. Ntsikana World Class Transport Services and study tour routes evoke the glamour of 19th-century thinking while offering the most extensive environmental aesthetic appreciation of nature and landscape, using modern, luxurious, state-of-the art services.

Undoubtedly, Ntsikana kaGabha’s Paradise City Model is a comprehensive exhibition about our humanism and our true aesthetic relational values from Ntsikana in the 19th century to AbaThembu in 21st century under the aesthetic leadership of AbaThembu bakaSabatha Dalindyebo (Ah! Jonguhlanga), AmaBonvane bakaOlivier Tambo, and recently to Rolihlahla (Ah! Dalibunga) kaMandela. Conscious of the rich heritage of the city, EL CONTRALESA and Imbumba yamaNyama’s initiatives have been urging SANHRA, International Heritage Council and UNESCO to preserve the Holy or Sacred City of Ntsikana and its historical, cultural and spiritual buildings. This is in the
interests of conserving our combined and shared rich history and in so doing able attracts new scholars and investors to make changes to the advanced blue-green economy and environmental aesthetics.

Agricultural industrialists and farmers using Tsibani Circumcision Schools for boys and Miselwa Angelina kaQwakanisa Women Centres of Excellence for girls are part of the aim to drive away frontiers of poverty through on-the-job training. This initiative is supported by Nobhoma Agricultural Research Council, Rhodes University, Fort Hare University, Nelson Mandela Metropolitan University, Walter Sisulu University of Technology, Stellenbosch University and Tshwane University of Technology (TUT) in advancing creative arts, while nearby academic colleges complement Mtiki Citrus Fruit Factory linked to other artisan and scarce skills by various organs of state. For ensuring success, Ntsikana’s Paradise City is further conceptualised through IU&RIIP with scientific knowledge that women often have a close relationship with environmental resources.

7. CONCLUSION AND RECOMMENDATIONS

7.1. Conclusion

As 55 countries in Africa are faced with numerous new complex challenges, constraints and lack of aesthetic leadership to guide people and citizens on the road that inevitably lies ahead, delegates in the workshop argued that we need a well-designed Paradise City. The reason for this is that it should stimulate (re)industrialisation complemented by tourism, agri-business programmes, farming, Wildlife Blue and Green Economy: Expansion Empowerment and Development Programmes for emerging farmers and rural communities, and rural enterprise infrastructure investment programmes. The new Recovery Programme is based on NBP in each country in Africa. Three
far-reaching strategies to stimulate growth and development is the use of IR&UIIP to feed into the NBP informed by the global economic facts that:

- All wealthy countries have cities for industrialisation complemented by high production in green agriculture and farming sectors, and blue import and exports of goods and services;
- Participation of institutions on building and restoring blue and green economies using PPP model will emerge from socio-economic progress. Sirayi (2015) strongly argues that a credible, inclusive and creative team is required with the universities championing action research and required indigenous knowledge management systems for skills transfer and further refinement of the NBP;
- Through use of a comprehensive NBP and vision to foster real blue and green planning and development, it is envisaged that blue-green city models and related business activities will lead to sustainable job creation and design of large-scale economic interventions between heritage towns and metropolitan cities. The programmes and related value-driven projects will create stability, lasting peace and harmony with the environment. Indeed, the best performing cities excel at creating efficient local links among industrial producers from different sectors; and
- The 3Es must be supported by a vision on a sustainable building environment. The city designs must be energy efficient (e4), thereby able to creatively instil environmental changes.

The need for co-nurturing and co-creating of local space for governance is succinctly expressed by a former President of the United States of America when he said:

We here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth” (Abraham Lincoln, Gettysburg Address, 19 November, 1863)
As part of avoiding ‘extinction’, we need aesthetic leaders to restore aesthetic relational values by bringing the disappearance of plants and animals to balance ecosystem if sustainable planning and development can be managed. It is our collective Godly business, stewardship, trustee, and custodianship to avoid the apparent extinction of a group of organisms in our beautiful world. Both animal and plant kingdoms are largely dependent on their survival from phylum, vertebrate, and chordate mammal called uNtu or genus Homo. Such aesthetical relational value or business unusual methodology in this fragile world is critical to be incorporated into planning and development of future communities, villages, cities, provinces and nation states under the conceptual framework of Ntsikana Paradise City or future Ntsikana Paradise Cities.

Under co-creation of governance innovation using IR&UIIP as part of NBP, it can be concluded that

“The bravest are surely those who have the clearest VISION of what is before them, glory and danger alike, and yet notwithstanding go out to meet it” (Gregory Stock, 2002, former advisor to former President Clinton on the biotechnological challenges of the 21st century)

It has been further noted that

“Inspiring leaders are not just born to the role. They are born, then made, and sometimes unmade by their own actions. A leader who is not in tune with the followership will become a leader in limbo” (Khoza, 2011:3).

In short, in our fragile world, technical skills and S.P.A.C.E. competencies are not enough to equip leaders to co-create governance innovation and partnerships. Being able to build aesthetic relational values between nations and ecosystems and influence other leaders, citizens, community champions, managers and officials are key quality characteristics, and traits for aesthetic and inspiring leaders. From APDF, it appears that Ixhorha (Hole-in-the-Wall),
Mvezo and Thwathwa have rich heritage, liberation routes, and spiritual attachments to be designed paradise city models and blue-green city models by in UNESCO and Global UNEP flagship programmes which will be new cities designed and constructed based on three key economic drivers, namely, productivity, inclusivity and resilience in democratic [South] Africa.

7.2. Recommendations

It is recommended that DAC, DEA, SANHRA, UNEP, UNESCO, and various international development agencies must fund this NBP (2015-2064) using RI&UIIP to Restore and Hold Aesthetic Relational Values. Through this NBP and related interventions, it is hoped that the following outputs will be achieved:

- Prioritisation of Integrated Rural and Urban Infrastructure Investment Programmes (IR&UIIP) for promoting “Home of Legends Heritage Sites”, A Wildlife Green Economy: Expansion Empowerment and Development Programmes (WREEED) by Department of Environmental Affairs (DEA), and Department of Tourism leading tourism routes and sites whereby the Department of Art, and Culture and its agent called SANHRA will be a custodian of heritage and culture programmes and interventions using African intellectual thinking as represented by Imbumba yamaNyama (1891) to consolidate Ntsikana kaGabha Legacy to the current modern legacy of our international icons such as Albert Luthuli, Mangaliso Sobukwe, Steve Bantubonke Biko, Oliver Tambo, and Nelson Mandela”. The Kingdom Workshops with international and continental experts for best practices will lead to a Sustainable Action Plan (SAP) and proper feasibility study using Eastern Cape sectoral plans such Spatial Planning, Water Master Plan, Energy and Renewal Alternative Plans, Tourism Master Plan and Heritage Site Integrated Master Plan into a Nation Building Plan (NBP) rooted in aesthetic relational values and blue-green economy;
Best Practices from Latin America, Palestine, South Korea, and other African Kingdoms on Paradise City Models will be documented to feed into what Honourable Premier of the Eastern Cape, His Excellence, Mr. Phumulo Masualle called “heritage strategy towards social cohesion” (2015:26-27). In Southern Africa, we have an old Kingdom of Mapungubwe (1075–1220). This pre-colonial state in Southern Africa located at the confluence of the Shashe and Limpopo rivers, south of Great Zimbabwe. The kingdom was the first stage in a development that would culminate in the creation of the Kingdom of Zimbabwe in the 13th century, and with gold trading links to Rhapta and Kilwa Kisiwani on the African east coast. The Kingdom of Mapungubwe lasted about 70 years, and at its height its population was about 5000 people. Additionally, in South Africa, we have strong and well established kingdoms such as the Royal Bafokeng Nation at Phokeng, near Rustenburg under Kgosi (King) Leruo Molotlegi. The Royal Bafokeng Kingdom is good example of modern kingdoms with advance infrastructure (FIFA Accredited Royal Bafokeng Stadium) and formal contractual agreements with Platinum mining sector on economic benefits of the Kingdom from its natural resources. Another exciting heritage site is called Nada Heritage which is the Colorado branch of the Spiritual Life Institute established 1982;

- Submission of Ntsikana kaGabha Paradise City as part of Global Environmental Public Commission by United Nations and International Heritage Council with the support of DAC, DEA, SANHRA and CONTRALESA. This will ensure, inter alia, that community citizens in these historical and heritage sites are active participants and ideapreneurs for sustainable job creation whereby land is optimally used for production and blue-green economy products;

- Ntsikana Paradise City Models as part of UNEP and Global Environmental Public Commissions for Blue-green Economy to include Mvezo (AbaThembu) and Thwathwa as International Heritage Sites by International Heritage Councils not only to fulfil Ntsikana
kaGabha’s prophecy in the 19th century, but also to consolidate democracy and human rights championed by international icons such as Albert Luthuli, OR Tambo, Steve Biko, and Nelson Mandela;

- Workshops with experts must be followed with sectoral departments and ministries in Africa, SANHRA, UNEP, UNESCO, CONTRALESA, Imbumba yamaNyama and House of Traditional Leaders Plans and Priorities to ensure Access to Land for Development and Sanctioning of the 2015-2064 NBP by stakeholders whereby co-funding models will be developed and consolidated into a feasibility study. This feasibility study will lead to a bankable Paradise City Business Plans between 2015 and 2064 covering both Frontier War Province metropolitan cities and heritage towns as pilot programmes;

- Workshops with Imbumba yamaNyama and CONTRALESA on Aesthetic Planning and Development, Developing and Writing Blue and Green Bankable Business Plans, and Energy, Water and Agricultural Governance, and Aesthetic Leadership short courses are required, leading to a global Ntsikana kaGabha Heritage Festival on the 24th September each year. An Inter-Ministerial Task Team is required to brand the proposed workshops to ensure Public Private Partnership (PPP) models using our experience of Mthengenya and Associates (Pty) Limited and Stellenbosch University: School of Public Leadership working with international development agencies, think tanks such as EURAC Research, Centre for Constitutional Rights, UNESCO, UNEP, World Bank, New Partnership for Africa (NEPAD) Infrastructure and Indaba Conferences with international experts, specialists and leaders;

- The need for Guideline or Manual was expressed by 30 delegates in a two Day Workshop with Imbumba yamaNyama and CONTRALESA at Regent International Hotel, East London on the 17-18 November 2014. As advised by Ntsikana kaGabha, unity is our strength and therefore a synergism between Ntsikana kaGabha Paradise City and celebration of South African Heritage Day on the 24th September each year must
be linked to the Historic Liberation Routes such as Mvezo to honour Dr Nelson Rolihlahla Mandela’s legacy in line with Ntsikana prophetic message to his followers in the 19th century, cited by Mr. Andile Mtiki kaNobhoma (2014) above;

- Ixorha (Hole-in-the-Wall) must be included to represent blue cities in the coastal S.P.A.C.E. or landscape of Eastern Cape,

- Departments of Environmental Affairs (DEA), and Arts and Culture (DAC) and SANHRA through its MOUs with various Sector Education and Training Authorities (SETAs), SOEs, DFIs, sectoral departments, and International Development Agencies can start to fund Youth Indaba on Blue-Green Economy Models in June each year to be held in Eastern Cape as part of Ntsikana kaGabha Global Heritage Festival on the week of 24th September each year;

- The Youth Indaba must be guided by CONTRALESA and Imbumba yamaNyama Aesthetic Leadership and Co-creating Governance Innovation Programmes in April and May each year to come up with a clear Sustainable Plan of Action (SAP) to include best practices from other Kingdoms using North-South and South-South Methodologies as aforementioned;

- The 24th September each year to be used to celebrate Ntsikana kaGabha Paradise City Models in partnership with the Office of the Presidency, African Union (AU), Pan African Parliament, UNEP, UNESCO, International Heritage Council, SANHRA and relevant ministries in various countries for best practice purposes;

- Through Inter-Ministerial Task Team, an annual communication strategy must be developed by April and May each year to restore aesthetic relations and implementing sustainable programmes and projects for socio-economic growth and restoring and balancing ecosystem through aesthetic leadership and management; and

- Leadership programmes with both traditional leaders and local champions for the programmes to be implemented to ensure readiness and inclusive participation of communities.
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