THE RESEARCH CENTRE **FOR INDIGENOUS TRADITIONAL MEDICINES**

PRETORIA, MARABASTAD

Intention of the thesis

BACKGROUND

According to the World Health Organization (WHO) Traditional Medicine Strategy 2002-2005 traditional medication". (WHO report 2002-2005)

According to the WHO, 80% of South Africans use traditional medicines for healing purposes. Even though considered to be of substandard or backwardness nature.

Every person shall have the right to freedom of conscience, religion, thought, belief and opinion... Every person shall have the right to an environment which is not detrimental to his or her health or wellbeing (South African Constitution)

The current urban fabric still reflects the segregation that dominated the apartheid regime by not able to absorb/allow for transformation of ill perceptions about traditional health practitioners. These perceptions are also reflected by the manner through which the "historical & current" urban fabric manifests itself, for example:

 Facilities for such activities are unavailable and when built they become artifacts of "cultural stun /disbelieve/ amusement".

Traditional healing is an indispensable component of heritage of most of the community in the urban areas. With growing urbanization, under the current democratic dispensation, most people are still utilizing the services of the traditional healers.

As a result, this thesis attempts to narrow the gap between indigenous health practices and the BRIEF DEVELOPMENT development and transformation of urban spaces to better serve its inhabitants, and to attempt to De-mystify the theories and assumptions that cloak the traditional healing culture in South Africa. To To formalize this subject would be to lose the essence of traditional healing. In an attempt to promote medicine is referred to as "traditional Chinese medicine, Indian ayurveda and Arabic unani medicine address the negative conations from a Western stance this practice with witchcraft, and address the need for traditional healing in today's society within an urban context, it becomes and to various forms of indigenous medicine – if they involve the use of herbal medicine animal parts barbaric rituals and a sense of misrepresentation combined apparent that a recreation of traditional healing and/or its values becomes a contradiction of sorts. The and/or minerals – and non-medication therapies – if they are carried out primarily without the use of with the secrecy that follows traditional healing; irrespective of this outlook, it has remained a prominent provision of a platform however, on which the values, practices and beliefs of traditional healing are characteristic in a lot of South Africans way of life and credence.

> The proposal, at large, is intended to, and should not be view as competition to Western medicinal practices but a complement and an attempt to provide an equitable access to all that need healing as PROJECT BACKGROUND dictated by the South African constitution but to:

- Incorporate traditional healing into an existing urban fabric.
- De-mystify bad perceptions about traditional healing as a common medicinal practice.
- Create a platform on which the importance and use of traditional healing is maximized.
- Socially and economically uplift those that practice and embrace traditional healing.
- Contribute positively towards the urban and architectural developments of Marabastad
- Distinguish Marabastad as a tourist and unique cultural destination.
- Address the issue of squatters, and hawkers within the area.

practiced becomes a more appropriate attempt to recognize a part of South African society that has long been dogged with negative stigmatization.

The project is located within the inner of Pretoria. A part of the city that has the highest demographic that practice and believe in traditional healing. With a rich historic and cultural background, the area of Marabastad identified as a possible platform on which traditional healing could play out, grow and become acknowledged as a significant facet of South African tradition and culture.

For over a hundred years, the Marabastad Area has been a neglected corner of the Pretoria Inner City, having been allocated to the Black, Asian and Coloured communities under a succession of laws characterized by discriminatory approaches to land tenure. The Community Development Act of 1966 has effectively frozen all development in the area for the past thirty years, and as a result, the suburb has degraded into a slum, riddled with problems of crime, squatting, unregulated trading, inadequate services, disintegrated community life and numerous social problems.

The new national constitution, adopted in 1996, has finally cleared the path to redress past injustices, and embark on an urban up-liftment programme in Marabastad that truly has the interest of the hitherto ill-fated community of the suburb at heart. (The Integrated Urban Framework Document, 1997) The purpose of this thesis is to contribute to the existing urban framework plans in the up-liftment and development of the area, by addressing an important part of life and culture within the area of Marabastad. A possible site for this is located in the Northwest area of Marabstad.



introduction

THE SITE

The site is a gateway into the Tshwane CBD for the masses of people from the outlying areas. The site is positioned in such a way that its the first landmark encountered when entering and leaving Marabastad located in the North-west part of Marabstad, bordered by two busy high-speed highways. DF Malan East that's incoming to Pretoria CDB, and DF Malan West that exits from the Pretoria CBD towards Pretoria North and outlying areas. This site is currently zoned as a PUBLIC SPACE and/or PARK, and is **Economical problems:** currently used as a truck-drivers resting place alongside the sale of second hand tyres, for locality refer to sketch.....

As the pigments are but the vehicle of painting, so is building but the vehicle of architecture, which is the thought behind form embodied and realized for the purpose of its manifestation and transmission Architecture, then, interpenetrates building, not for satisfaction of the simple needs for the body, but **Social problems:** the complex one of the intellect. (Architecture Mysticism and Myth, 1974) Traditional healers are but the vehicles that brought about life, continuity and well being within indigenous culture. Not recognized as vehicles through which the modern day culture carried through and evolves the role of traditional healering is still an important one today and dogged with negative stigmatization.

DESIGN PROBLEMS:

Marabastad hosts large numbers of informal traders and micro enterprises. Currently no formal facilities are in place for hawkers, and traditional healers, and suggested guidelines are not enforced to structure this business sector. Informal trade forms an important part of Marabastad trading activities, but its current unregulated nature causes a number of problems:

- Informal traditional medicines traders are struggling to operate properly do a lack of facilities
- The competition with rent paying formal traders that causes friction
- The lack of facilities, leads to unsanitary conditions for the hawkers and traditional healers. These include a lack of running water for food outlets, non-existent refuse facilities and or storage.
- Uncontrolled hawking is a negative urban influence, as it brings with it over crowding and invasion of "sensitive" urban areas.

Infrastructural/bio-physical problems:

- The negative visual impact with the current use of the site.
- Vegetation loss

- Lack of employment opportunities
- Employment opportunities for local, unskilled and skilled individuals

- The uncontrolled influx of people into Marabastad. Especially the problem of illegal immigrants
- HIV Aids
- Inadequate social facilities and services within Marabastad.
- Health and safety

DESIGN POSITIVES:

- De-mystification of traditional healers
 - The proposed centre will allow the informal sector to recognition as a significant contributor to
 - The traditional healing centre is a way in which the issue of job creation is addressed, this because of its association with various other commercial activities like informal trade and hawking.
- The proposed traditional healing centre can serve as a first to commercial activity in the area of
- Occasionally formal and informal traders in Marabastad work together in a symbiotic relationship. For instance, the former (the supplier, the shop owner) acts a supplier to the latter (the buyer, the tenant), in terms of space rentals.
- Informal trade lends an African market culture to the streets of Marabastad. That adds to the creation of a unique and attractive character in the urban life, if conducted in a reasonable and applicable manner.
 - The proposed traditional healing centre, can act as a catalyst in addressing the issues that are also currently pertaining to the formal trade existing in Marabastad, that include exposure and organization.

CLIENTS

Non-place based actors:

- 1. National Department of Health
- 2. The Institute for Traditional Medicines
- 3. The Medical Research Council
- 4. The Council for Scientific and Industrial Research
- 5. World Health Organization

National Department of Health, in conjunction with, The Institute for African Traditional Medicines, Medical Research Council (MRC) and the Council for Scientific and Industrial Research (CSIR)

The council would conduct tests to evaluate such medicines, develop substances that could be used for chronic conditions – including immune boosters -and provide information on these medicines to the general public.

The Department has set up a medical research unit to evaluate the safety and effectiveness of traditional African medicines, to develop new remedies for chronic conditions, to safeguard indigenous knowledge, and to provide consumer information and protection. The Institute for African Traditional Medicines will research and evaluate African traditional medicines and explore their potential to help address the health and economic needs of the country and the continent. The Institute is a reference centre at the Council for Scientific and Industrial Research (CSIR), working in partnership with the Medical Research Council (MRC) and the World Health Organization (WHO) and various steakhold-

Place based actors:

- 1. The traditional Healers in Marabastad
- 2. The City of Tshwane
- 3. The community of Marabastad and the surrounding areas