



Figure 2.1. Marabastad street life
(Good Shepherd, Eersterus)

2 | CONTEXT

2.1 | HISTORY

2.1.1 | INTRODUCTION

Marabastad, located in the North-west quadrant of the Central Business District of Pretoria, lies between the confluence of the Apies River and the Steenhovenspruit. Marabastad is the site where the first inhabitant settled at a place originally called Maraba's Kraal.

The city of Pretoria and Boer Capital founded on the Elandsport, Daspoort and MW Pretorius farms was established in 1855. Since its establishment migrant workers have been seeking economic opportunity in this environment. As early as 1852, white authorities had attempted to control the movement and development of non-white communities by allocating specific areas for black citizens (Friedman 1994:9).

Marabastad was one of the first locations identified for the settlement of “black” communities. The group of marginalised communities struggled against the power of white authorities who implemented policies that undermined non-white communities and prevented them from

gaining rightful ownership within the city of Pretoria (Aziz Tayob Partnership 2002:145). Local and National governments over the next 2 decades proceeded to enforce laws and regulations which prevented the development of non-white communities within the city, relocating them to the outskirts of Pretoria. The black population was also subject to laws preventing them from trading in white areas i.e. the city.

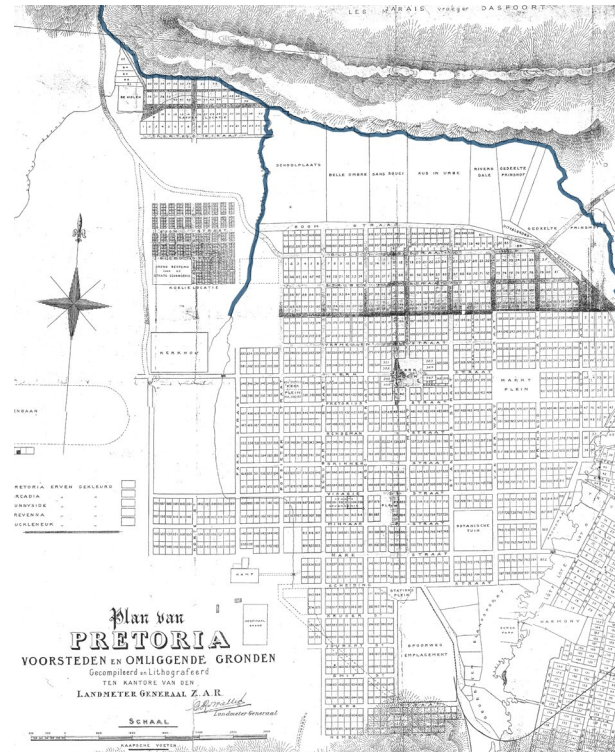


Figure 2.2. Establishment of Marabastad North-west of Pretoria (Aziz Tayob Partners 2002)

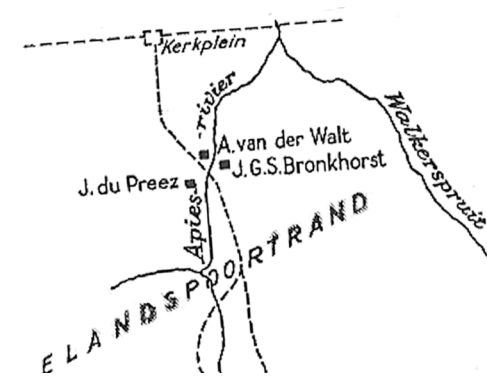


Figure 2.3. Establishment of Pretoria (Author 2015)



Figure 2.4. Proclaimed outskirts of Pretoria (Author 2015)

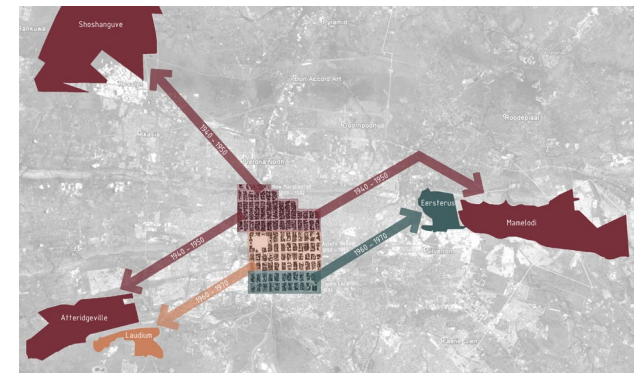


Figure 2.5. Forced removals from Marabastad to outskirts of Pretoria (Author 2015)

2.1.3 | SPATIAL EXPLORATION

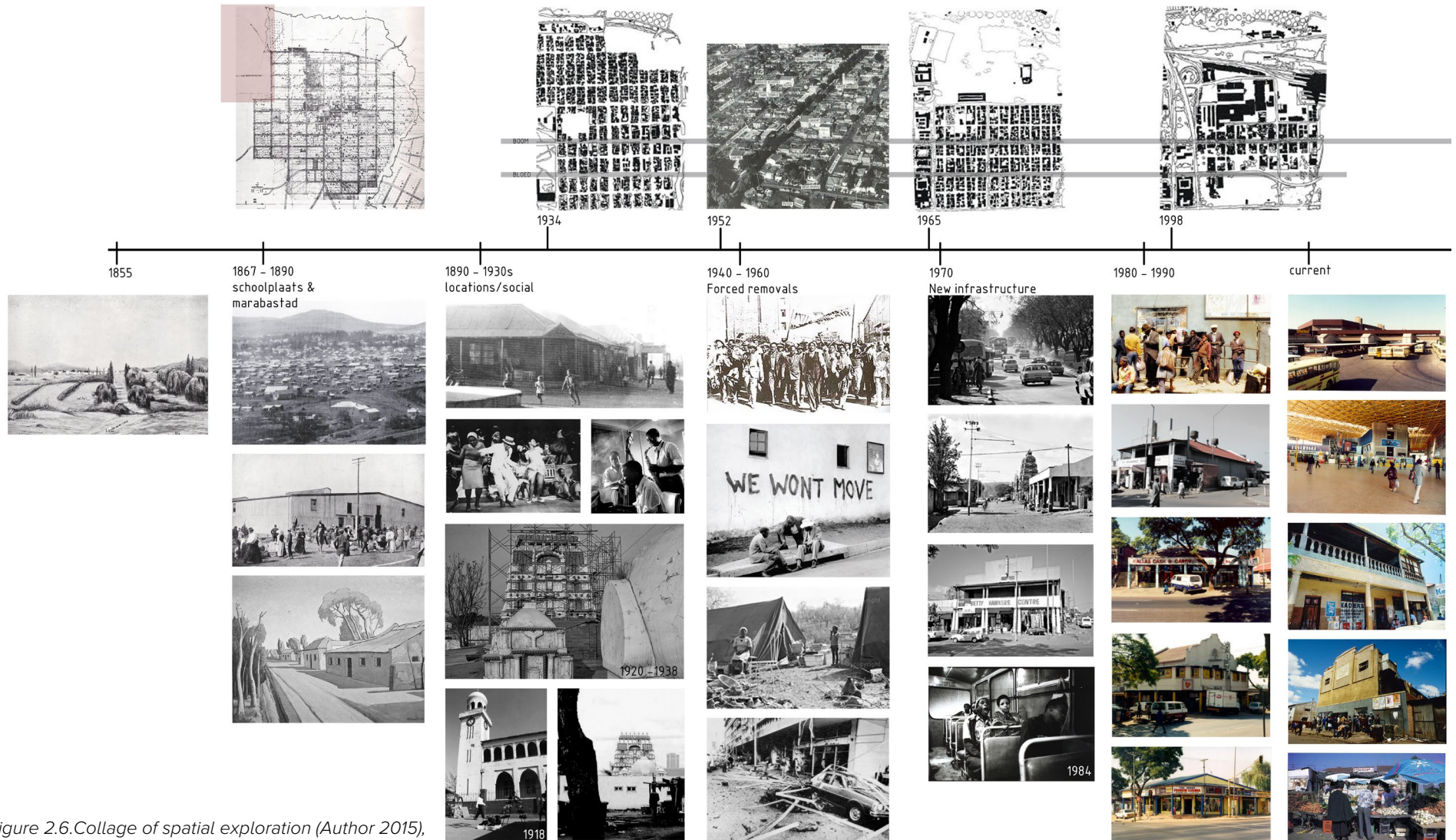
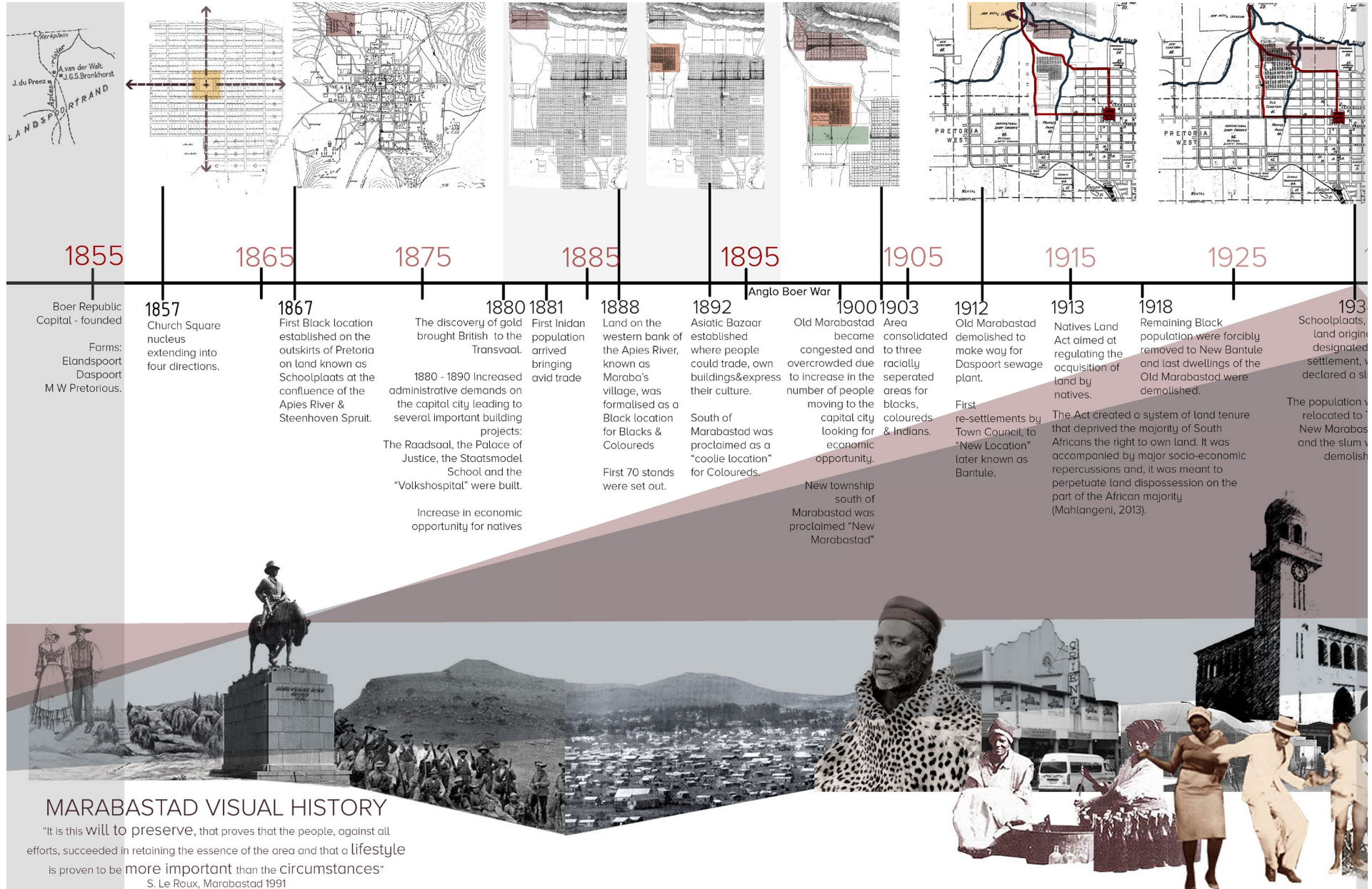


Figure 2.6. Collage of spatial exploration (Author 2015), Images (Aziz Tayob Partnership)

2.1.2 | HISTORICAL TIMELINE



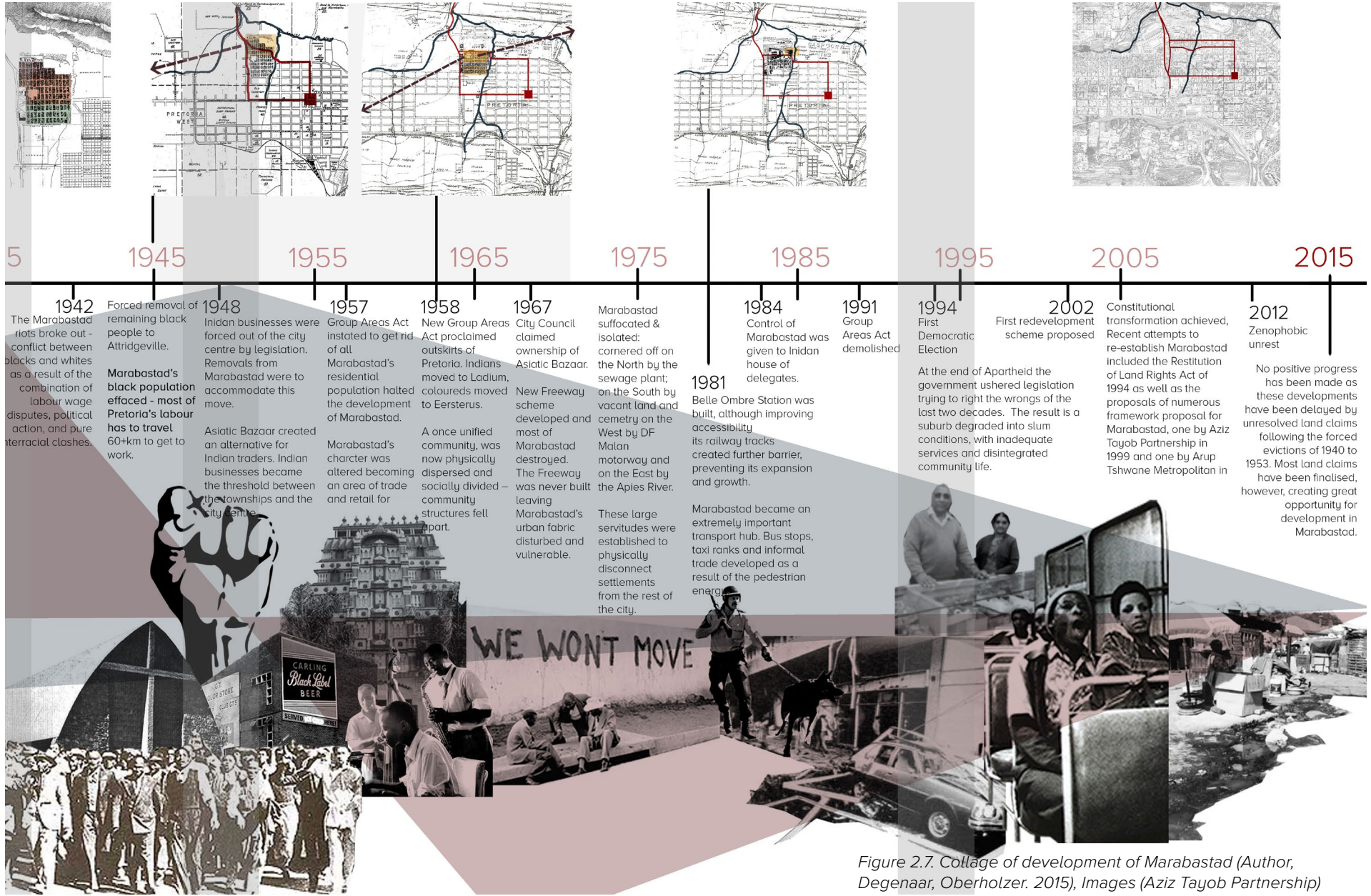


Figure 2.7. Collage of development of Marabast (Author, Degenaar, Oberholzer. 2015), Images (Aziz Tayob Partnership)

2.2 | RESULTANT MARABASTAD

Marabastad has been the victim of physical, social, economic and political upheaval. Despite this, it has without fail found ways of surviving and thriving in the most unexpected ways. It has been resilient to numerous changes by utilizing all and any opportunity available.

Marabastad's community has shaped a life for themselves under harsh and unjust conditions through their opportunistic survival approach - opportunistic squatting, illegal subletting and informal activity have challenged the vision of authorities of a structured city. Ironically the city has been formed as much by the lower class opportunists as by the authorities (Freidman 1994:11)

Informal reactions to the control of local and national government lead to innovative methods of survival, particularly the population registration and geographic separation acts. Development of the informal sector and an increase in participation, specifically in trade and transport, demonstrates the economic resilience and independence of urban black population who were to be considered the most economically vulnerable. (Freidman 1994:155) Informal trading not only provided a source of income, but also evolved to become an important part of the character of Marabastad and black townships.

Informal trade and transport survive by taking advantage of Marabastad's transitory nature. Sidewalks are populated by informal vendors selling a variety of goods from handcrafted beaded goods, batteries, ratex, fruit and vegetables, roasted peanuts, cooked mealies and meat. All unclaimed

land is occupied by trade, taxis, taxi service and the burning of waste.

Today Marabastad is a threshold for migrant workers who travel between informal settlements and the Central Business District of Tshwane each day. Marabastad continuously faces challenges of neglect, lack of maintenance; service and sufficient infrastructural needs; urban decay and increased criminal activity. It is, however, also home to a large number of informal traders and micro-enterprises (Aziz Tayob Partnership 2002:225). The haphazard occupation of land and disorganisation threatens urban fabric of Marabastad as well as the livelihoods of those who rely on it for economic opportunity and vigour.

Marabastad's transitory nature has resulted in temporality which has hindered Marabastad's growth and establishment. The 'community' of Marabastad rely on



the transient nature of transport and its attached retail for economic opportunity. Marabastad's proximity to the Tshwane fresh produce market has created the opportunity for informal traders, who contribute R600 million to the market's annual turnover of R2 billion (Maromo 2012).

The presence of Belle Ombre Metro Station results in thousands of pedestrians moving through Marabastad each day. This not only creates opportunity for informal transport networks but for trade networks too. Despite the huge economic contribution made by the informal trade and transport networks, informality does not correspond with the vision of the local government to make the City of Tshwane "A Capital of Excellence", which lead to the recent efforts to remove informal traders with the aim to clean up the city. Land reclamation has been slow as a result of failure by local government to provide

alternative and adequate services and infrastructural support. This has fueled the culture of opportunism within Marabastad with opportunistic land invasion by informal trade and transport, especially along paths with high pedestrian movement.

From the depth of hardship, suffering, injustice and suppression, has risen a community that has displayed an incredible resilience and ability to survive despite its chaotic past and constantly challenging circumstances. This resilience and ability to survive is due to the ability of a community to recognise and optimise available opportunity.

The biggest challenge may, however, not be the failure of the government to provide services and infrastructure, but rather the failure to recognise informal trade and transport as vital aspect of the city's development, growth and economic

vigour. This misconception has led to the accentuated neglect and abandonment of Marabastad. There is a need to acknowledge informality and accommodate for this through urban and architectural intervention.

"It is this will to preserve, that proves that the people, against all efforts, succeeded in retaining the essence of the area and that lifestyle is proven to be more important than the circumstances" (S. Le Roux 1991).

Marabi culture was born out of hardship, it thrived in a wildly illicit but good-natured social area and harbored a strong sense of community identity. It was characterized by MARABI Jazz, rebellion and resistance to oppression.



Figure 2.8. Resultant Marabastad (Author 2015)

2.3 | MAPPING

1. PHYSICAL BOUNDARIES OF ISOLATION

Physical boundaries act as barriers isolating Marabastad from the city. Marabastad is cut off by the Belle Ombre railway lines, a geographic ridge and the Daspoort Sewage Plant on the North; by the Steenhovenspruit and an industrial buffer zone on the East, by a large expanse of vacant land on the South and lastly by Es'kia Mphahlele drive (former DF Malan Drive) on the West. All of these barriers are evidence of the determinism of the white authorities to isolate Marabastad and the informal settlements from the City Business District.



Figure 2.9. Physical boundaries of isolation (Author, Degenaar, Oberholzer. 2015)

2. URBAN DECAY

Vacant land is occupied by informal networks of transport, trade and waste burning. The unordered population of Marabastad's urban environment has led to a state of urban decay.



Figure 2.10. Waste burning (Cronje, 2014)



Figure 2.11. Motor repairs on vacant land (Cronje, 2014)



Figure 2.12. Natural environment & urban decay (Author, Degenaar, Oberholzer. 2015)

3. RESULTANT HERITAGE FABRIC

Forced removals and physical destruction of Marabastad's urban fabric has resulted in an urban fabric that is dilapidated and disjointed. It is therefore extremely important that Marabastad's resultant urban fabric, specifically that which is historically significant, is preserved.

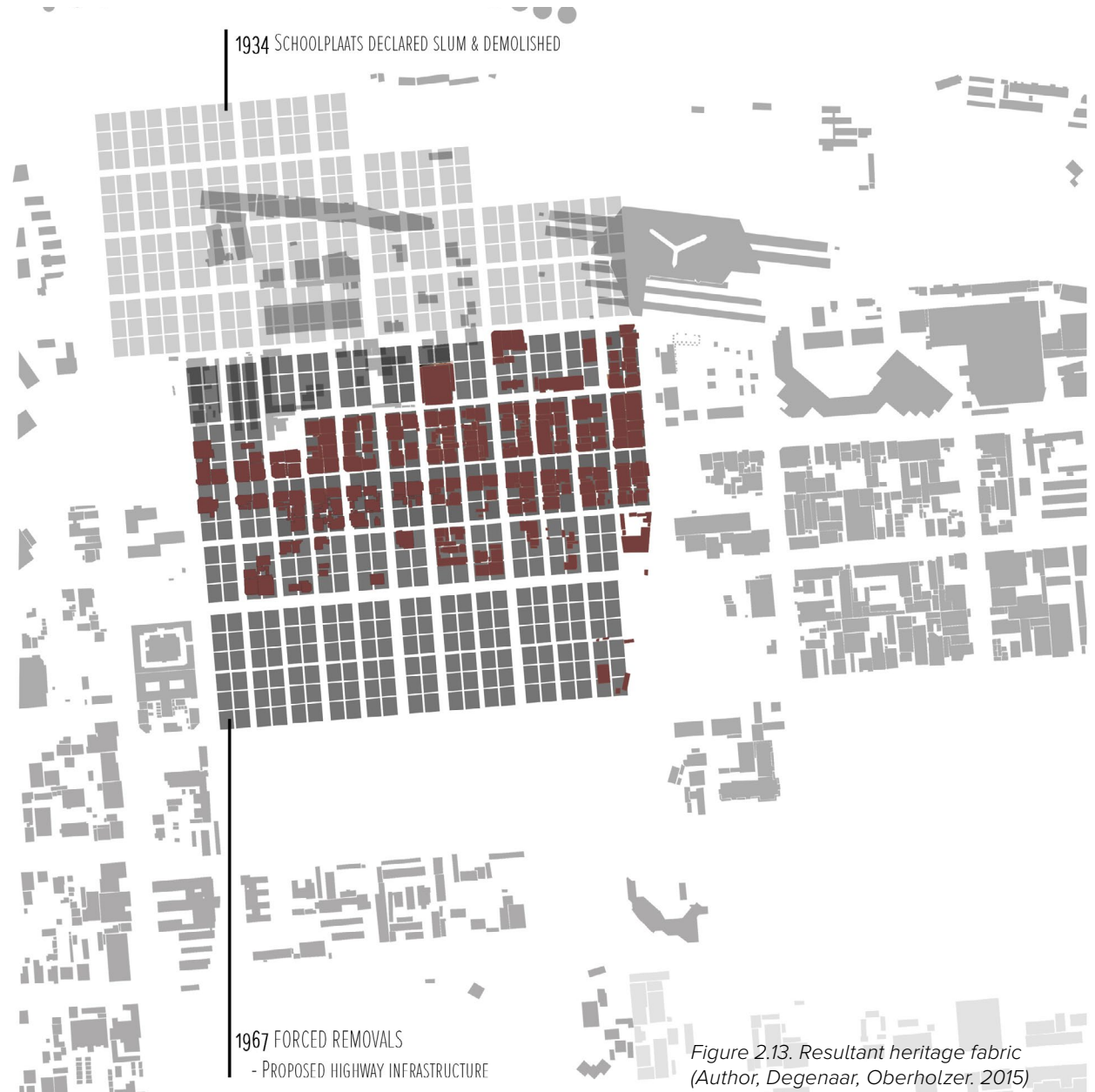


Figure 2.13. Resultant heritage fabric
(Author, Degenaar, Oberholzer. 2015)

4. STEENHOVENSPRUIT

Running from Prices Park in the South and extending beyond The Belle Ombre Station the Steenhovenspruit, despite its canalisation in 1920, remains the most significant resource within Marabastad. The channel currently terminates at Boom Street, from where it runs underneath the electrical substation and Belle Ombre Station. It currently functions as a storm water channel with a catchment area of 42km² (Shand 2012: 33), however it is also victim to waste disposal by traders and general public. There is huge potential for the redevelopment of the Steenhovenspruit for urban upgrade as well as its potential for recreational activity and public space.



Figure 2.14. Steenhovenspruit's submergence underground (Author 2015)



Figure 2.15. Steenhovenspruit channel (Author 2015)

5. CHARACTER OF URBAN FABRIC

Marabastad consists of a very fine urban grain; mostly between Bloed and Mogul Street. South of the existing Marabastad used to be made up of the same fine grain that exists in the remaining urban fabric. Parts of the urban fabric were demolished and the vacant land which remains creates yet another physical boundary isolating Marabastad from the rest of the city. The fine urban grain is also disrupted by the large scale of the Asiatic Bazaar and the Belle Ombre Metro Station – both of which have little consideration for the fragile fine grain of Marabastad. Despite this there is still evidence of a distinct urban character which was once prevalent within the precinct. The fine grain accommodates for pedestrian friendly streets and penetrable, easily accessible spaces.

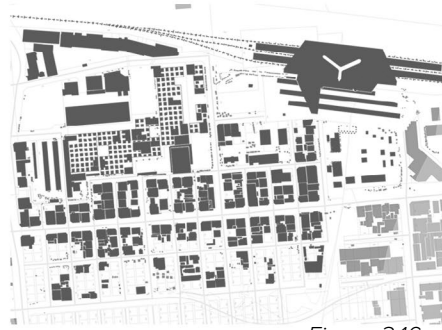


Figure 2.16.



Figure 2.19.

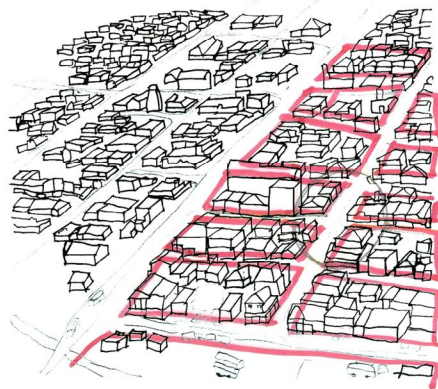


Figure 2.17.



Figure 2.20.



Figure 2.18.

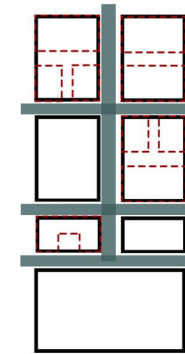


Figure 2.21.

Figure 2.16 - 2.18 Fine grain (Author, 2015)

Figure 2.19- 2.21 Large grain destroys fine grain (Author, 2015)

6. FORMAL AND INFORMAL NETWORKS

Marabastad is extremely important for both the distribution of people and goods. Formal and informal networks rely on each other for this system to function optimally.

Fruit and vegetables are distributed from within a formal network from the Tshwane fruit and vegetable market to the Marabastad fruit and vegetable market. From here fruit and vegetables are distributed throughout Marabastad and the city via an informal network of traders and vendors.

Marabastad is also important in the distribution of people from informal settlements into the city and back. Formal (Belle Ombre Metro station) and informal transport (taxis) work together contributing to the effectiveness of this distribution system and enabling easy access to and from the city.

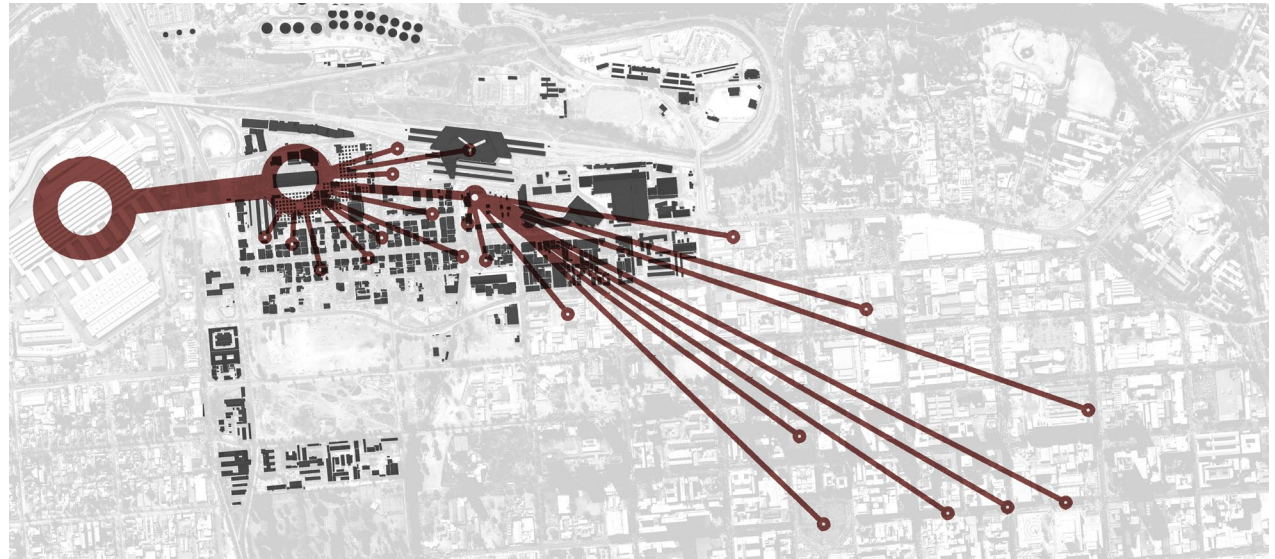


Figure 2.22. Fruit & vegetable distribution (Author 2015)



Figure 2.23. Distribution of people through Marabastad (Author 2015)

7. MODAL TRANSPORT INTERCHANGE

Marabastad functions as a modal transport interchange supported largely by the Belle Ombre Metro Station. This station has become the main economic driver, given that it is the cause for high pedestrian movement into and out of Marabastad. Thousands of commuters take the train, long distance buses or taxis from outlying informal settlements into Marabastad each day. They then catch short distance busses and taxis into the city and suburbs.

Marabastad is the confluence of numerous transport modes with The Belle Ombre Metro Station and The Putco Bus Station in the formal sector; as well as numerous informal taxi ranks.

Furthermore the proposed Bus Rapid Transit route is to move through Marabastad. This will increase the pedestrian movement even more, especially along 11th street which will be situated between The Belle Ombre Station and the proposed BRT (Bus Rapid Transit) Station on the corner of Boom Street and 11th Street.

Most public transport nodes in Marabastad fall within 5 minutes walking distance from each other contributing to the successful transient nature of Marabastad. The superimposition of transport on Marabastad's urban fabric and the subsequent large number of pedestrians moving through Marabastad has provided huge trade opportunity.

The following list denotes the number of people travelling through Marabastad daily and by what means of transport (Aziz Tayob Partnership 2002: 138)

1. Putco Bus Station 12 000
2. 7th Street Informal Taxi Rank 500
3. Bazaar Street Informal Taxi Rank 3 500
4. Belle Ombre Station 24 000
5. Belle Ombre Bus Stop 9 000
6. Belle Ombre Plaza Taxi Rank 3500
7. Proposed BRT Terminal 11 150
8. Proposed BRT Stop 11 150
9. Jerusalem Street Informal Taxi Rank 700

Total number of feet moving through various areas of Marabastad 75 000

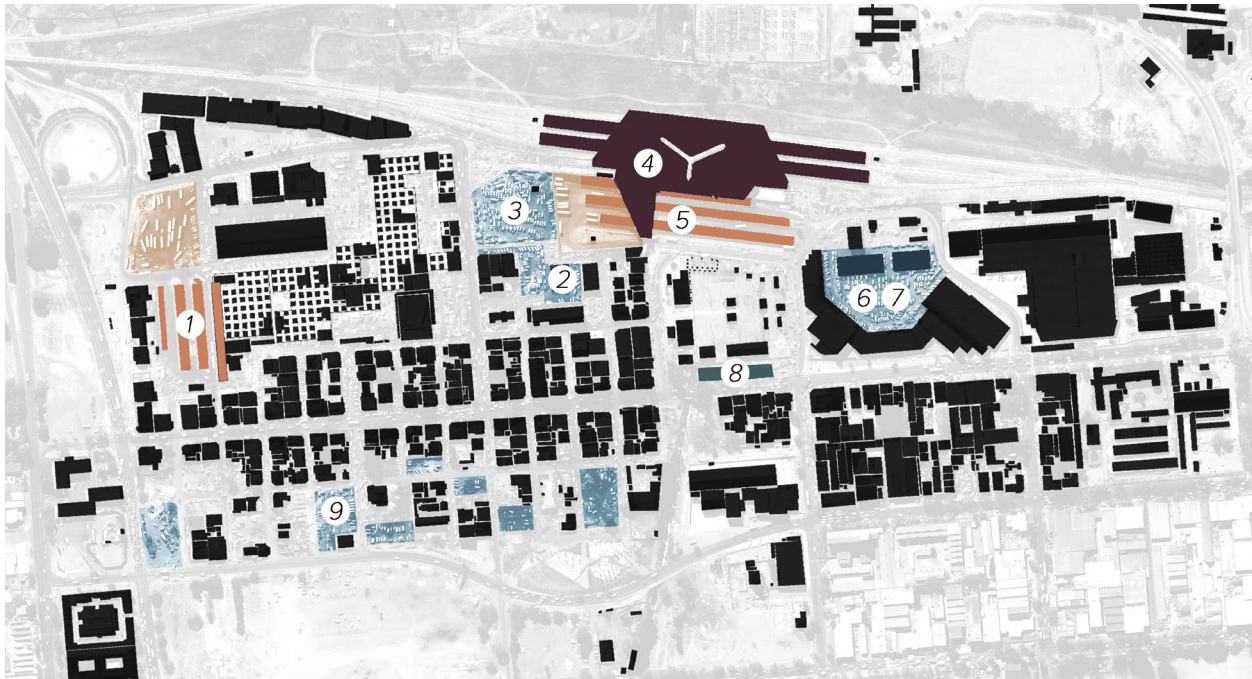


Figure 2.24. Transport nodes

8. FORMAL AND INFORMAL TRADE NETWORKS

Traders have established themselves well within Marabastad and thrive on the transiency and high number of people that move through Marabastad each day. [image illustrating all formal and informal trade]

FORMAL

The majority of formal traders in Marabastad are local Indian traders many of whom have traded in Marabastad for over 40 years. Many foreign (Chinese and Somalian) immigrants also trade formally as they have the capital to buy their products in bulk. Formal trade most commonly takes place in the original surviving buildings of Marabastad, with Boom Street being the prime location for formal and informal trade.

INDIAN TRADERS



Figure 2.25.



Figure 2.26.



Figure 2.27.



Figure 2.28.



Figure 2.29.

Figure 2.26 - 2.30 Indian Traders
(Aziz Tayob Partners)

FORMAL STORES



Figure 2.30.



Figure 2.31.



Figure 2.32.



Figure 2.33.

Figure 2.31 - 2.34 Formal stores
(Author 2015)



Figure 2.34. Trade & retail network (Author, Degenaar, Oberholzer. 2015)

9. THE INFORMAL

Informal traders in Marabastad are diverse in origin and make up 18% of informal trade in Tshwane. Informal traders situate themselves along high pedestrian movement paths latching onto existing infrastructure to define their store. They occupy pedestrian walkways, reappropriate bus stop terminals, stairs, walls, fences, or set themselves up on any available vacant land. Informal trade is a growing economy and one of the largest ways of alleviating unemployment. (Aziz Tayob Partnership 2002:103).

INFORMAL TRADERS

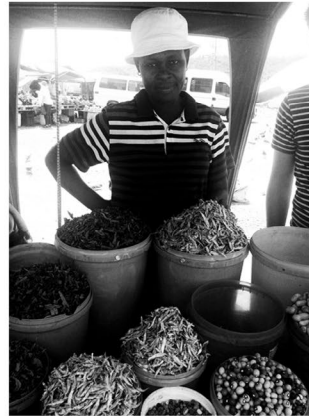


Figure 2.35.



Figure 2.36.



Figure 2.37.

Figure 2.35 - 2.37 Informal traders
(Author 2015)

INFORMAL STALLS



Figure 2.38.



Figure 2.39.



Figure 2.40.



Figure 2.41.

Figure 2.38 - 2.41 Informal stalls
(Author 2015)

10. CULTURAL/RELIGIOUS LOSS

Marabastad was once a place of cultural diversity, a community that embraced the cultures of Blacks, Indians and Coloreds. As a result of the forced removals, communities were forced to their designated areas on the outskirts of the city. This involuntary segregation resulted in a loss of cultural diversity and unique identity. There are fragments of evidence in the remaining urban fabric that allude to a once culturally rich area, however these significant buildings have deteriorated and and been reappropriated. Despite the fact that there are still strong religious bodies within Marabastad, monumental religious building have deteriorated, The reappropriation of the Oriental Plaza and Marabastad theatres show a decline in religion, culture and community cohesion within Marabastad.

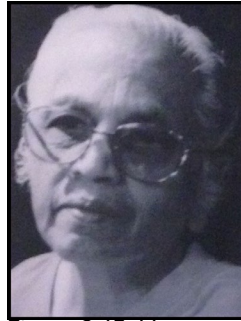


Figure 2.45. Ms Maniben Sita
"I worked as a teacher at the Indian Girls Primary School in the Asiatic Bazaar for five & a half years. When my family moved to the newly proclaimed Inidan township of Laudium in the 1960s, I began private teaching. I refused to teach in a government school because of the Coverrment's Apartheid policy."



Figure 2.44. Mr Omarjee Suliman
"I was educated at the Pretoria Indian High School & later qualified as a radio electrician, electrical wireman & ciinema engineer. I settled at No 377 Cowie Avenue & I established a radio & film workshop at No 378. In the early 1970 we were evicted & moved Laudium."



Figure 2.43. Ms Gertrude Holworthy
"We have seen great & wonderful days in the Cape Location, but it was also a fight to survive from one day to another. Who knows what might have been, was it not for Apartheid that forced us out of town to the Cape Location & finally to Eersterust where I still live today."



Figure 2.42. Mrs Elizabeth Leyds
"I must admit that the cinema dominated our lives. That is why most things in Cape Location were either American or English... I preferred dancing & spent many hours on the dance floor at the Dougall Hall."

Figure 2.42 - 2.45. (Marabastad Exhibition)



Figure 2.46. Mariamman Hindu Temple (Author 2015)



Figure 2.47. Oriental Plaza (Author 2015)

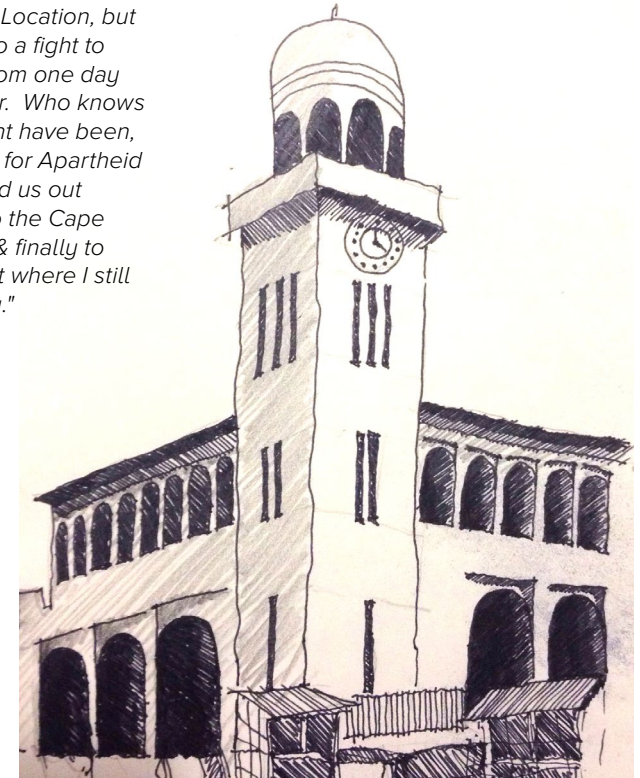


Figure 2.48. Marabastad Mosque (Author 2015)

11. PEDESTRIAN MOVEMENT

The prominent pedestrian movement in Marabastad generally starts and ends at the Belle Ombre Metro Station and bus stop. Commuters catching the train in and out of Marabastad move from Belle Ombre Station infiltrating into Marabastad via Mogul Street and Boom Street or into the city along 11th Street. The main pedestrian artery is Boom Street.



Figure 2.49. Marabastad Mosque (Aziz Tayob Partnerships)



Figure 2.50. Commuting (David Goldblatt)



Figure 2.51. Belle Ombre (Author 2015)



Figure 2.52. Main route to & from Belle Ombre (Author 2015)

12. LACK OF PUBLIC SPACE

There is an obvious lack of public space in Marabastad with the Jazz time square being the only evidence of public space. All vacant land with the potential of being public space is either occupied by informal transport or trade. There are a handful of shebeens scattered around Marabastad, which is the only other form of public space and recreation. There is a need for designated public space which caters for all genders, ages and culture and encourages social interaction between the role players of Marabastad.

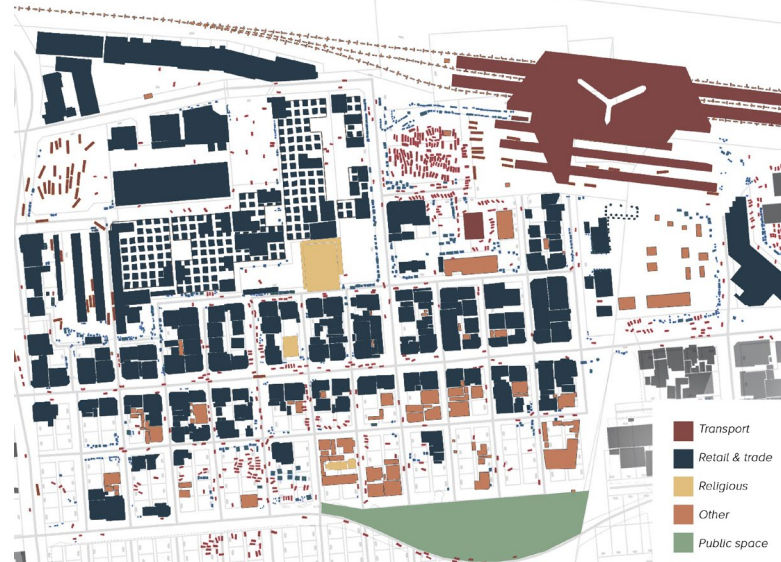


Figure 2.53. Lack of public space (Author, Degenaar, Oberholzer. 2015)

13. LACK OF DIVERSITY OF PROGRAMME

Marabastad is dominated by transport and trade which are both activities that happen during the day. Night time activity remains low due to the lack of a residential component. A residential component not only encourages activity with Marabastad in the day and night, but it also creates an element of permanence which is so necessary in Marabastad. The introduction of a residential component means that a greater diversity of programmes can be supported – encouraging stability in Marabastad’s urban fabric.

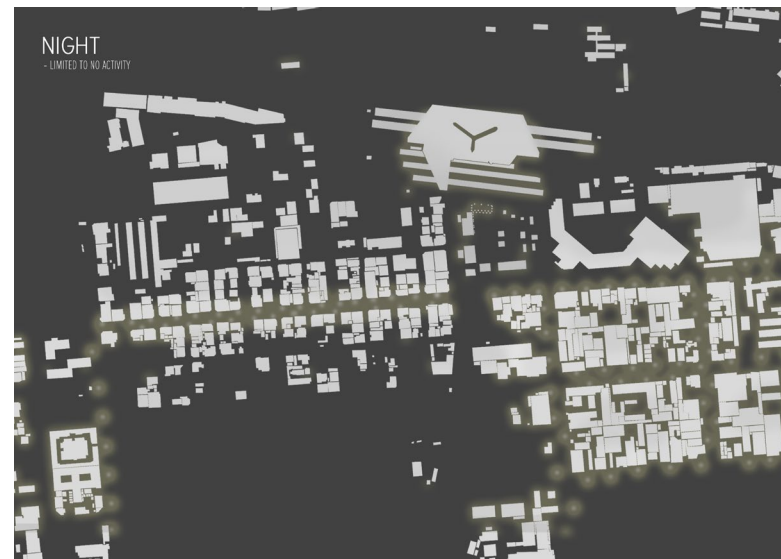


Figure 2.54. Deserted at night (Author, Degenaar, Oberholzer. 2015)

14. REAPPROPRIATION OF SPACE

A lack of service provision and infrastructure has resulted in the reappropriation of existing space. Generally an innovative and creative approach should be celebrated, however often this reappropriation replaces the need of one activity or network by another. For example, normal bus stop shelters have been reappropriated into informal fruit and vegetable stalls.



Figure 2.55. Reappropriated bus stop



Figure 2.56. Infill store in Belle Ombre



Figure 2.57. Vendor occupying side walk



Figure 2.58. Taxi rank occupies vacant land



Figure 2.59. Waste burning on vacant land

Figure 2.60. Figure 2.56 - 2.59. Reappropriation of space

RESULTANT SPATIAL CONDITION

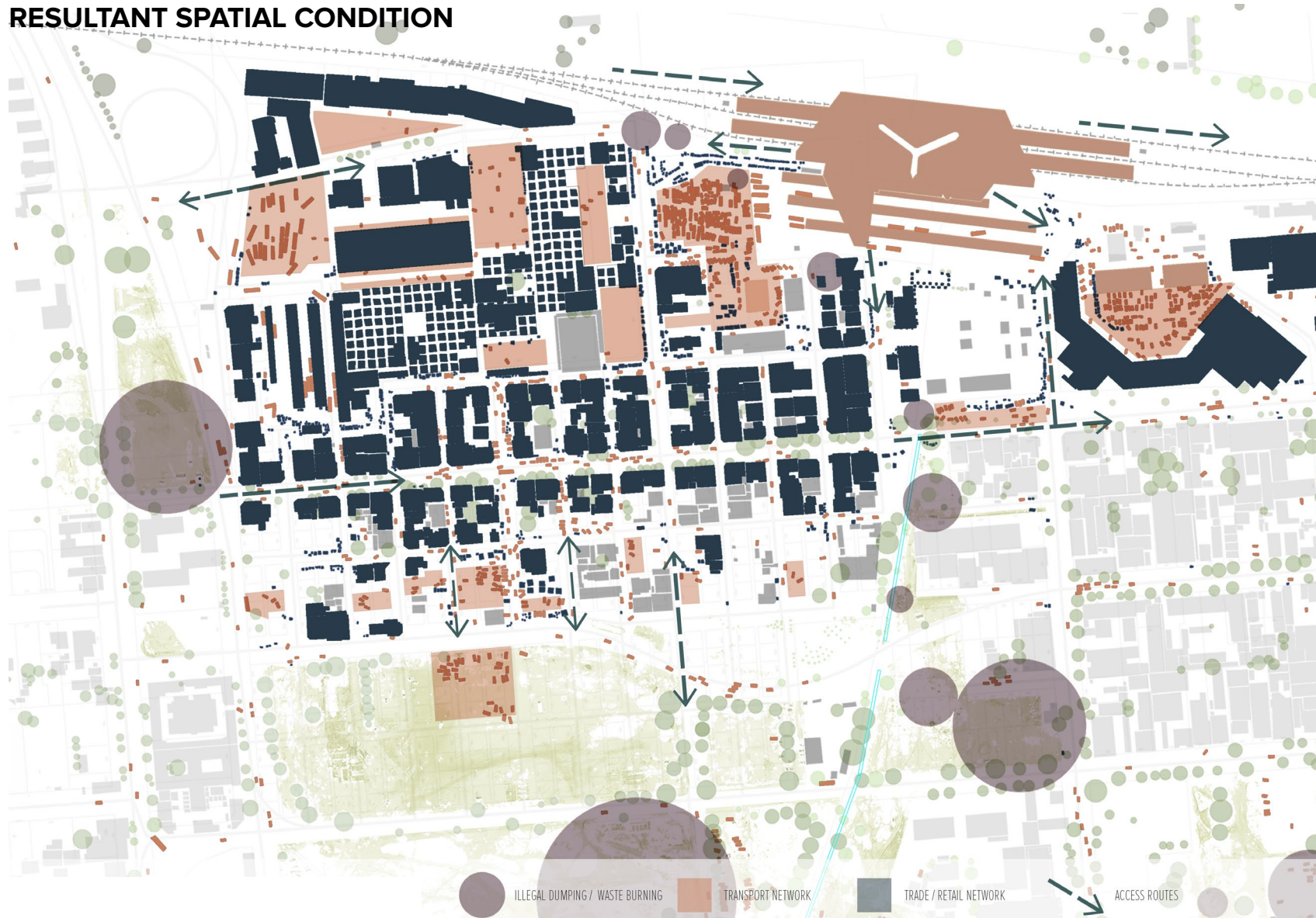


Figure 2.61. Resultant spatial condition
(Author, Degenaar, Oberholzer. 2015)