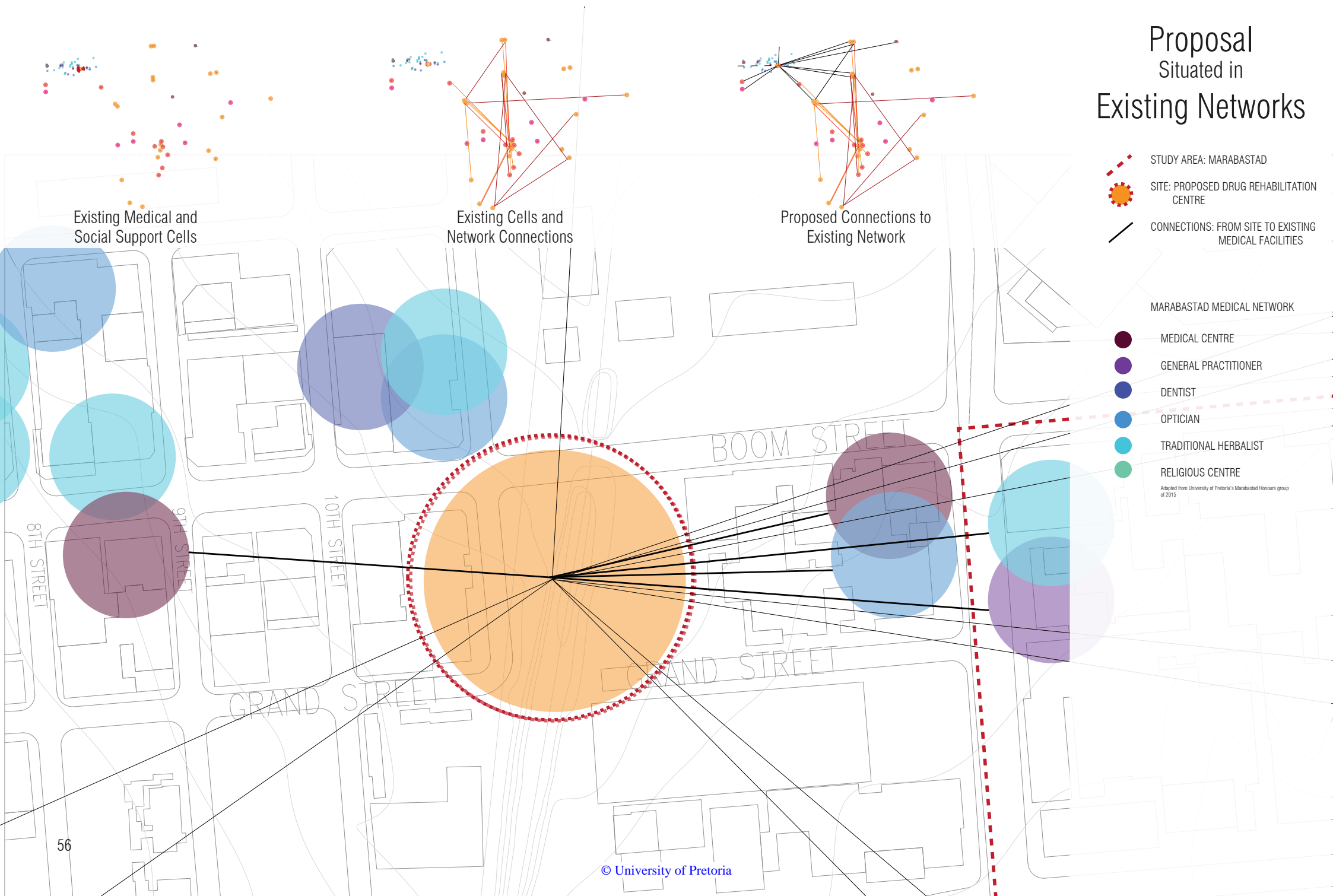





Proposal Situated in Existing Networks









Existing Medical and Social Support Cells

Existing Cells and Network Connections

Proposed Connections to Existing Network

-  STUDY AREA: MARABASTAD
-  SITE: PROPOSED DRUG REHABILITATION CENTRE
-  CONNECTIONS: FROM SITE TO EXISTING MEDICAL FACILITIES

MARABASTAD MEDICAL NETWORK

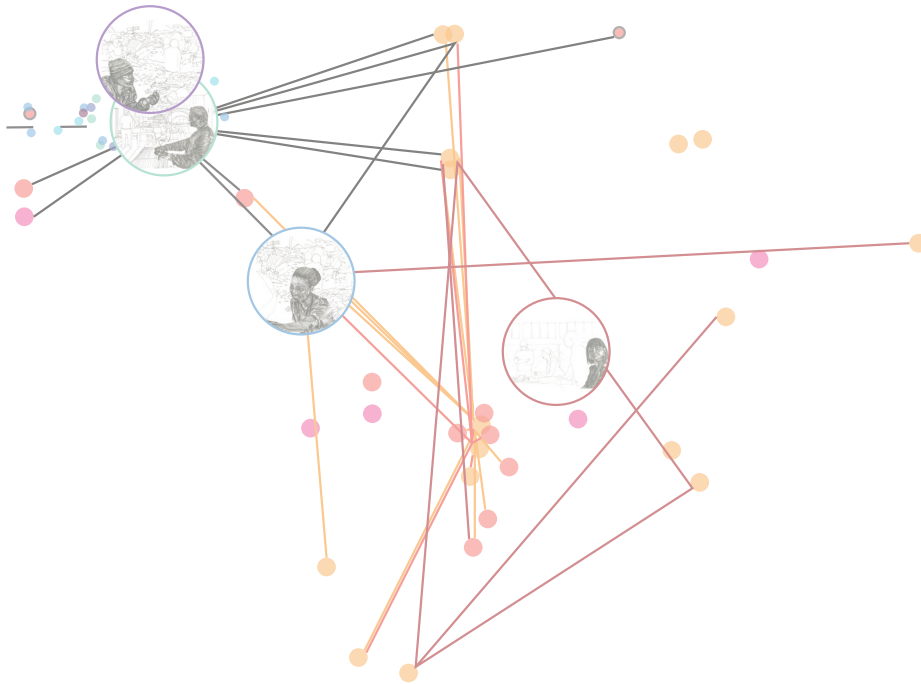
-  MEDICAL CENTRE
-  GENERAL PRACTITIONER
-  DENTIST
-  OPTICIAN
-  TRADITIONAL HERBALIST
-  RELIGIOUS CENTRE

Adapted from University of Pretoria's Marabastad Honours group of 2015

Eight

The Re-integration of Place

Site Context & Analysis



Janeke's regenerative approach to place, provides a lens which directs her reading of the context. She remarks on the project as she sits with Mr Pillay and Dr Radebe.

The urban mapping and vision provide the framework in which the project can develop. Further investigation and site analysis are required in and around the chosen site.

Janeke examines the process of transforming the site from a neglected state into a thriving environment that would provide prospects and refuge for the people of Marabastad. Regenerative development provides the means to tap into the latent potential identified on site in order to restructure the environment so that it provides support and possible rehabilitation for the homeless and vulnerable people of Marabastad.

Dr Radebe and Janeke establish direct connections between the various nodes (medical and social support facilities) that have already been mapped by Janeke. These connections are based on the network of social support existing between the facilities (affiliations). The result is a clear **network of support** that was not connected to Marabastad.

Together they discuss ways in which the project can be linked to the greater network of support in order to connect the homeless and vulnerable of Marabastad to those support facilities throughout Tshwane. They also consider the site within the context of the existing private medical network in Marabastad. The practices could be integrated with the greater network in order to provide greater support for the homeless.

It is agreed that the existing medical centre on the corner of Boom Street and Kgosi Mampuru Street¹ should be integrated into the project.

Figure 30: (left) Situating the study area within the existing support network and establishing connections to strengthen the network (Patrick: 2016)

Figure 31: (above) Janeke's perspective of events is narrated in this chapter - highlighted within greater network (Patrick: 2016)

1

See Figure 30 - the medical centre is indicated in dark purple



MAGALIES BERGE RIDGE

WONDERBOOM

WITWATER BERGE RIDGE

Marabastad

PRETORIA CBD

UNION BUILDING GARDENS

WESKOP SALVOKOP

LUKASRAND

SKANSKOP

KLAPPERKOP

LANGEBERGE RIDGE

MAP / KAART N° 5
REFERENCE / VERWYSING

EXISTING AND PROPOSED TOURISTIC FEATURES
BESTAANDE EN VOORGESTELDE TOERISTE GLANS PUNTE

- OLD KRAAL
OU KRAAL
- VIEW POINT
UITSIGPUNT
- SCENIC ROAD
UITSIGRYLAAN

Janeke then discusses the question of an **ecological network** and its relationship to site, with Dr Radebe. They study a map that shows in green and blue the networks of Tshwane.

As you can see, the Steenhovenspruit divides the one side of the site from the other. It flows into the Apies River behind the Belle Ombre Station, connecting the channelised river to the greater City of Tshwane's green network². This map shows Steenhovenspruit as just a small part of a much larger ecological network. The flow of Steenhovenspruit through the study area is a point of latent potential for regenerative development.

We have investigated the existing social and ecological networks; if we layer these networks a pattern of place will become apparent. The river, as an important natural feature, becomes an informant for the development of an appropriate architectural language for the place. The presence of water introduces imagery with all its sensory experience: tactile, visual, auditory, olfactory and gustatory. Water is an essential part of the daily ritual: bathing, drinking and recreational activity. Water throughout history has provided a meeting place for both humans and animals; a gathering space for the Ancient Romans was the bathhouse while the waterhole assures survival in the wild³. Water has been a significant symbol, in mythology and in the different cultural traditions. It is considered sacred by some⁴. The intention is to re-establish a connection between the river, as a symbolic element, and the inhabitants; this would be a simultaneous process, along with the regeneration of the living system of Marabastad. The ecological and social systems are already inclined to overlap in this way.

In order to propose a regenerative design, these patterns need to be translated into conceptual design ideas. This materialises by aligning the points of latent potential with the aspirations of site⁵. Thereafter, place and aspiration need to come together. This whole process is iterative – in order to optimise each system in relation to the whole⁶.

~

Figure 32: Image adapted by (Patrick: 2016) from (Crous: 2016) illustrating the ecological networks that connect Marabastad to the greater Tshwane region

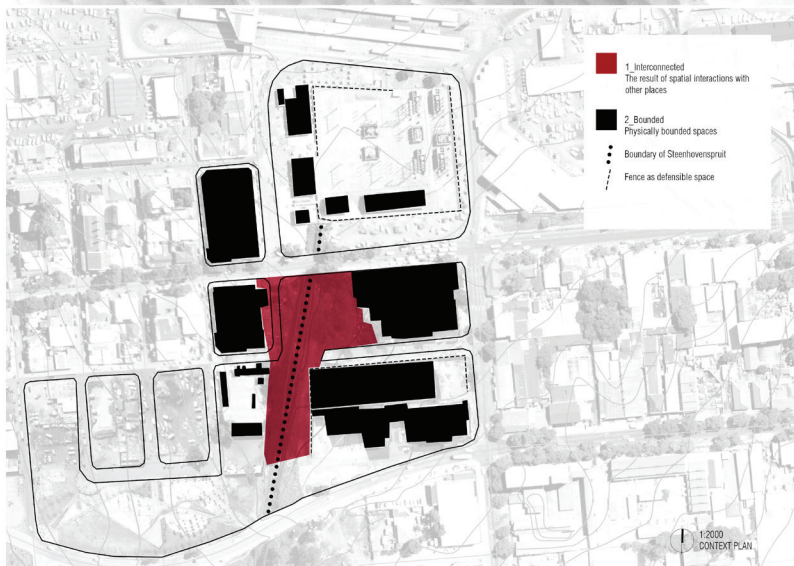
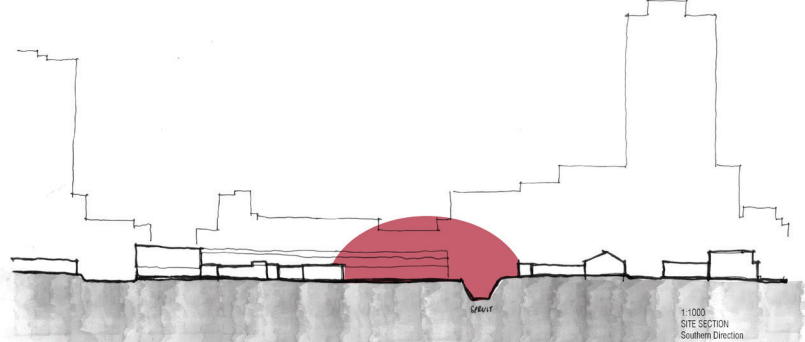
- 2 See Figure 32. The rivers are highlighted in blue and the ridges in green. Marabastad is highlighted with a red circle and Steenhovenspruit flows through this area and links up with the Apies river to the north of Marabastad.
- 3 Seamon, D. & Mugerauer, R., *Dwelling, place and environment: towards a phenomenology of person and world* (Dordrecht, Martinus Nijhoff Publishers: 1985), 263
- 4 Seamon, D. & Mugerauer, R., *Dwelling, place and environment: towards a phenomenology of person and world* (Dordrecht, Martinus Nijhoff Publishers: 1985), 266
- 5 Reed, B, *Living Systems Approach to Design (AIA National Convention Keynote Address – Regenesis & Integrative Design Collaborative)* (2007) Available online: www.regenesis.com/resources/ Accessed: 26/02/2016, 678
- 6 Reed, B, *Living Systems Approach to Design (AIA National Convention Keynote Address – Regenesis & Integrative Design Collaborative)* (2007) Available online: www.regenesis.com/resources/ Accessed: 26/02/2016, 680

Phenomenological Understanding of Place

[adapted from Stephen Mang's Principles (Mang: 2009)]



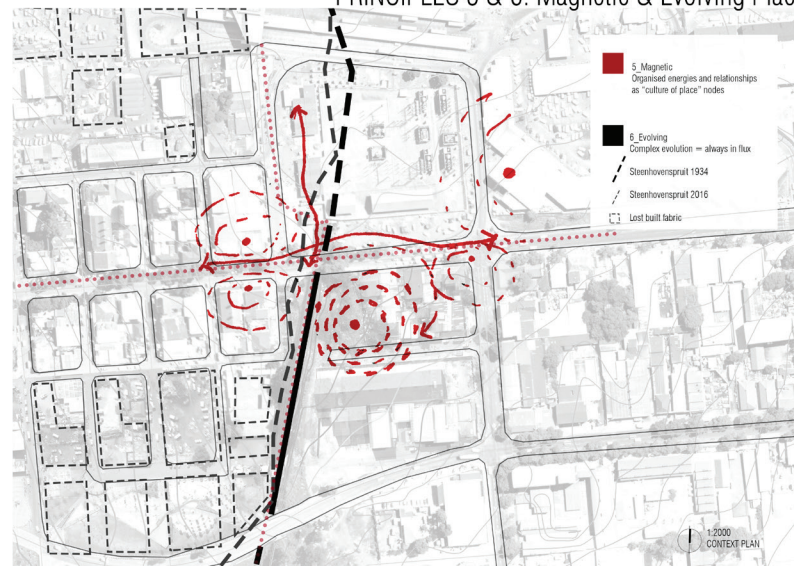
PRINCIPLES 1 & 2: Interconnected and Bounded Place



PRINCIPLES 3 & 4: Value-adding & Concentrating Place



PRINCIPLES 5 & 6: Magnetic & Evolving Place



Readings of the site develop in the context of regeneration and from the perspective of Mang's phenomenological understanding of place: human relationship with place and the way in which humans inhabit and relate to place⁷. This helps Janeke to understand both the ecological and qualitative aspects of the site.

Janeke shares her **analysis** of site with Dr Radebe.

The phenomenological understanding of place is defined as a living phenomenon of attributes that are a series of dyads (complementary systems that balance living systems)⁸.

The first dyad involves both the first principle of interconnectedness and the second principle of bounded place. This dyad is concerned with the interconnected quality of place as defined by its relationship to other places. The built fabric (in black) defines the gap between the fabric (in red) clearly illustrating the bounded aspects of place. The gap is physically bounded by the city blocks and dissected by the water channel. The gap in the fabric appears to be 'nested' between buildings, water and landscape. This gives the place a certain quality of isolation.

The second dyad is the third principle of value-adding and the fourth principle of concentrating. Value-adding to the greater whole of Marabastad is illustrated in red. The site has the potential to add value to the entire area of Steenhovenspruit, which, in turn, has the potential to become a unifying element that stitches the fabric of the city and Marabastad together. The black arrows illustrate how the principle of concentrating allows for enriched spaces in the miniature. All energy-flows (off Boom Street) and other foot traffic, have the potential to concentrate here (rather than bypass it).

The final dyad is the fifth principle of magnetic forces and the sixth principle of the process of evolution of site. Magnetic flows are illustrated in red, as organised energies and relationships within the site. Parts of the site, east of the Steenhovenspruit, have a stronger magnetic force than others (people tend to congregate here).

~

Figure 33: Site analysis through Mang's Phenomenological Understanding of Place (Patrick: 2016)

7 Mang, N. S., *The Rediscovery of Place and Our Human Role within it* (California: 2009)
8 Mang, N. S., *The Rediscovery of Place and Our Human Role within it* (California: 2009), 9-14
These are analysed in Figure 33

Degenerated Aspects of Site

60+ years
Heritage Fabric: typology value
(source: ARUP)

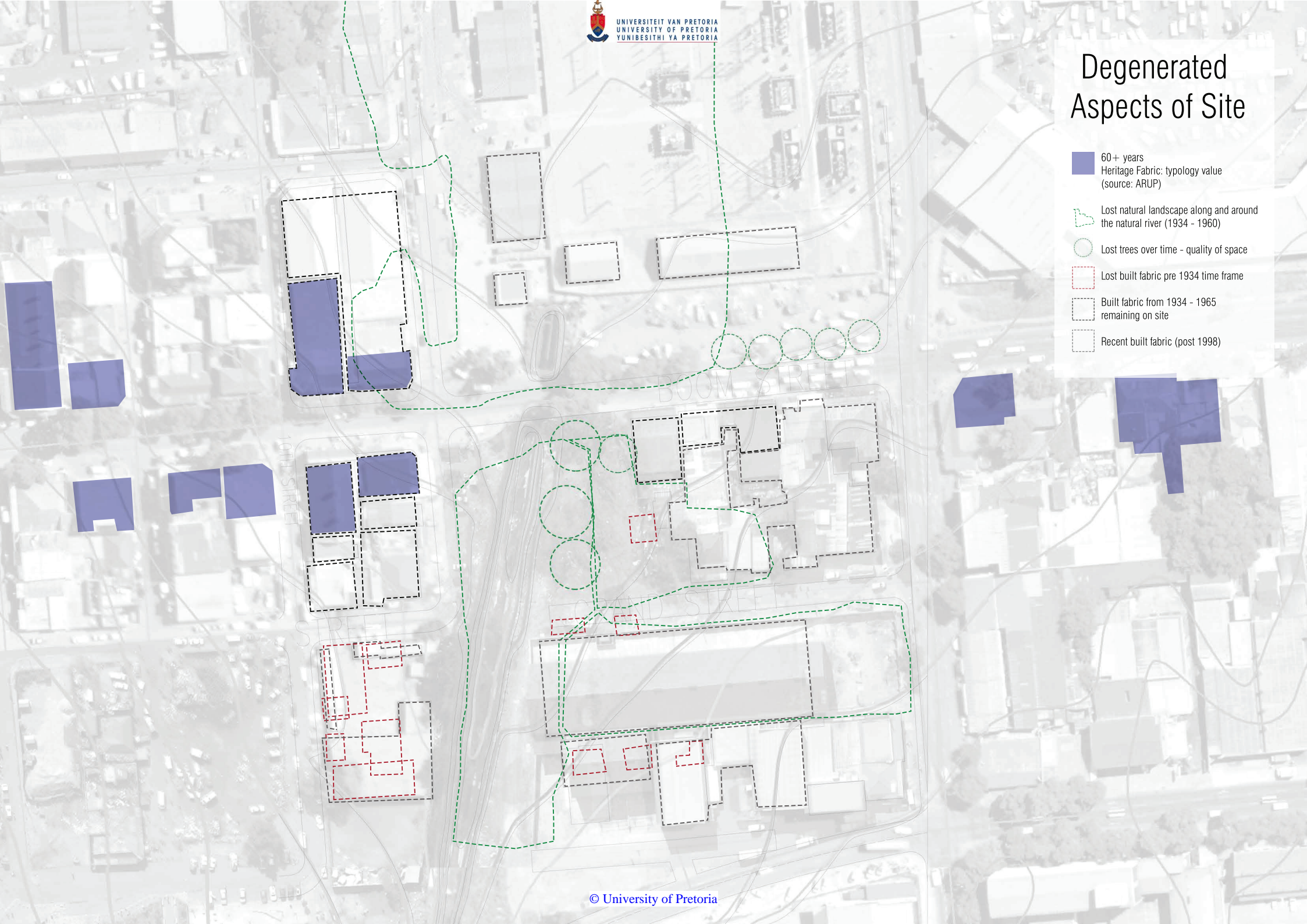
Lost natural landscape along and around
the natural river (1934 - 1960)

Lost trees over time - quality of space

Lost built fabric pre 1934 time frame

Built fabric from 1934 - 1965
remaining on site

Recent built fabric (post 1998)



Janeke discusses her findings concerning degenerated aspects of site⁹ in and around the study area with Dr Radebe and Mr Pillay.

Many of the buildings along Boom Street are classified as heritage buildings because of their value in terms of building typology¹⁰. Although the built fabric on the site includes buildings older than sixty years, none of them is classified as such. Much of the original landscape that surrounded the natural river, pre 1920, no longer exists. The substation was built over a substantial portion of it. When the river was channelised in 1920, the channel went underground at the substation and only re-emerged after the Belle Ombre Station. The more recent construction of the chicken factory, on the corner of Grand and Kgosi Mampuru Streets, was built over another substantial part of the natural landscape. The few pockets of open space that remain are degenerated spaces and the river is in a polluted state.

In order to facilitate healing of the environment, it is necessary to understand the degeneration and neglect of both the place and its inhabitants. In this way, the inhabitants are made aware of a prospective regeneration and reintegration of the site.

Mr Pillay comments that the existing activities on site also influence the degeneration of the site. These activities have an effect upon whether the urban edges are active or dead¹¹. Janeke focuses on certain activities that came to her attention.

A flourishing mielie trade exists: mielies piled high on the back of bakkies, are transported to areas where they are cooked over open fires. Then they are taken to be sold off-site.. This process is no different from the recycling collectors' process of collection and sorting on site, with dispatch to the recycling depot elsewhere. These activities could form part of the community's participation in the process of regeneration of site.

Transient forms of trade along the edge of Boom Street attract pedestrian traffic. Clients, however, do not venture further into the site, even though this point functions as a gateway into Marabastad. Its status as an entry point could be improved by upgrading the urban environment and creating recreational activities in the open spaces, to entice people into the area.

She turns to Dr Radebe now.

The relationship that you and your colleagues have with the people on site has connected this project to the network of support for the homeless and the vulnerable. One of the main project drivers has been your knowledge and understanding of site and it has provided a means of including the community in the design process - there is an existing relationship.

Dr Radebe nods in agreement and adds that the activities surrounding the site are also important. Janeke goes on to say that the existing medical centre, on the corner of Boom and Kgosi Mampuru Streets, could form an

9 See Figure 34

10 This was determined from the following sources:
GWA Studio, Aphane View & Urban Heritage Group, *Precinct 2: Capital West Block 01-08* (2012) (Heritage Value Mapping)
GWA Studio, Aphane View & Urban Heritage Group, *Precinct 2: Capital West Block 09-35* (2012) (Heritage Value Mapping)

11 See Figure 35

Figure 34: Degenerated Aspects of Site (Patrick: 2016)

integral part of the project. Janeke points to Mr Pillay's shop on the map, suggesting that local shop owners could provide employment as an integral part of the project: internships for the recovered drug addicts as a continued form of re-integration. Mr Pillay jumps at this idea and comments that other shop owners would probably also be willing to offer an internship, like the car mechanic workshop next door to him. Dr Radebe remembers that there are also skills development associations like the People Upliftment Programme¹² within the existing support network. Janeke recalls similar skills development opportunities near the old native reception depot - the office is doing a heritage project there. They agree that this is another way to include the community in the process of re-integration (and regeneration).

~

In the office, Janeke discusses the project with her colleagues.

My conclusion from the analysis of site is that there is potential to stitch the built fabric together with an architectural intervention. The degenerated sites may be improved by re-establishing a connection with water (addressing the pollution issue in the process), and improving the urban edge conditions in relation to the street condition and the courtyard spaces within the historic built fabric. The intervention could become part of the existing built fabric through adaptive re-use, new structures or spaces cutting into the existing, or literally bridging the spruit as a form of connecting the fabric on either side, and addressing the polluted state of the river. The energy coming off Boom Street could be drawn in by this intervention, to activate the dead spaces within a positive open space and the existing built fabric.

Figure 35: Active and dead edges and the activities that currently occur on these edges (Patrick: 2016)

12 POPUP (People Upliftment Programme) provides skills at their centre in Salvokop: life skills, AET (Adult Education and Training), ECD (Early Childhood Development), hospitality services, sewing, home-based care, office administration and waitron training.
They also provide skills in a centre in Shoshanguve.
POPUP. *Personal Growth Programme* (2016) Internet: <http://www.popup.co.za/> Accessed: 18/03/2016