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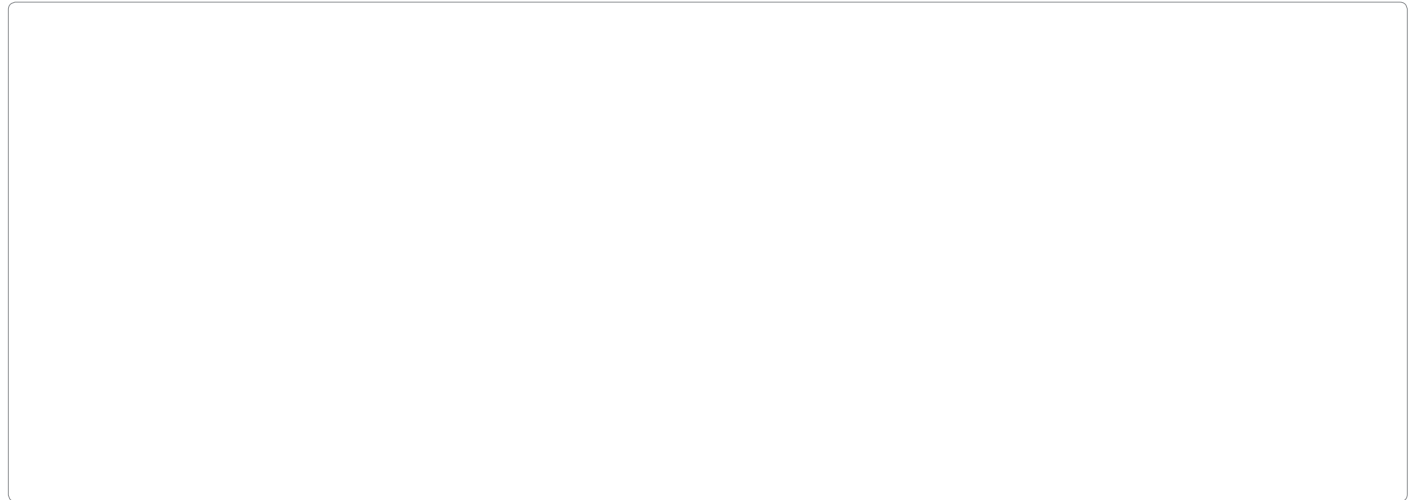
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of social ladder, somehow neglecting the possibilities for either failure or change of direction. It also takes the mere assumption that, “bridge headers” (as he calls the starters in the urban realm), tend to get to the city centre and through financial growth they tend to move into the outskirts, forming squatting satellites (Figures 4-6).

Taking this theory and testing the case in Addis Ababa, Ethiopia, a city which somehow misses a clear centrality and instead emerged as a multi-central city, one can see that the ecological model of J. C. Turner needs a horizontal duplication factor of at least ten fold.

is the reason why Addis Ababa has quite a number of informal neighborhoods, which strongly display the transitional, temporality that Turner discusses in his theories [2].



## Migration

Ethiopia has primarily been an agriculture led economy for more than hundreds of years. Different regimes and governments have constantly worked to maintain this by keeping the working force in the rural places to their localities and maintain the labor balance accordingly. UNDP (2004) reported that about seventeen percent of the total population of Ethiopia lives in urban areas and this is expected to reach twenty-nine percent by the year 2020. Compared to most African countries, the urban population in Ethiopia is considerably small, but its growth rate is considered among the highest (about 3 percent). This figure did not take the late development plan [3] into consideration, which intends to strengthen the rural-urban linkage and focuses on the

development of small towns and growth poles. Thus, migration is the most responsible factor for the growth of urban population (Figure 7).

The rural areas of Ethiopia are generally characterized by agriculture and craftsmanship. Non-sophisticated and traditional-vernacular systems are functioning as means of livelihood, whereas urban areas are experiencing an extremely fast transformation. This polarity, through time, has created curiosity and interest on the rural population into moving to these urban areas (Figure 8).

A research report by ESRC WeD [3] says the main reasons for the majority of urban migrations are lack of sufficient food, shortage of rural farmland, landlessness, and imposition of heavy land tax and the inability of farmers to pay their agricultural debts. The pull factors for the influx to the cities are mainly job opportunity and education. Employment opportunities such as daily laboring, loading

and unloading of goods, street vending, shoe shining, urban farming, weaving, blacksmith, lottery ticket selling and begging are typical examples. Unmarried women are reported to engage in domestic work as housemaids, waitresses and commercial sex workers in bars; and in informal sector as petty traders [4].

Another interesting characteristic of urban informal and transitory places is the specialization of each one towards a single kind of life style. This happens with the type of migration, which is based on ethnic groups and related people of similar places of origin. "Rural-to-Urban migration in Sub-Saharan Africa, however, is not an aimless and spontaneous process: people who migrate to the city generally have well defined plans, contacts and destinations. Migration is structured by the extended family. Migrants who have more urban experience and who are well integrated in the urban economy give support to the new comers. They provide initial free accommodation and use their contacts and relations to find more stable accommodations and jobs for their 'bridge holder' relatives. Migrants from the same local or regional background often tend to cluster spatially. These clusters formed contribute a specific character both as social entities and economic inputs in the whole city scene (Figures 9-11).

This paper takes three cases from the city of Addis Ababa and discusses the phenomenon of urban transitional places as informal settlements. It analyses the relevance of these places of transit to the city and concludes with possible projections as to what the relationship between the two could be.

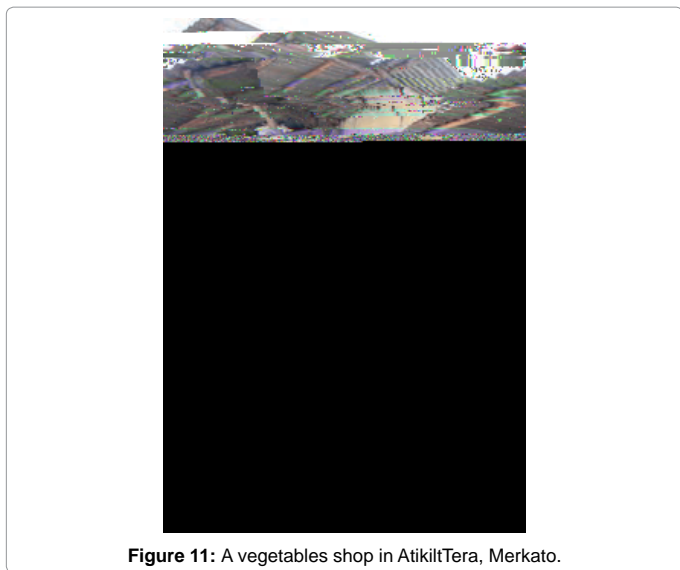


Figure 11: A vegetables shop in AtikiltTera, Merkato.

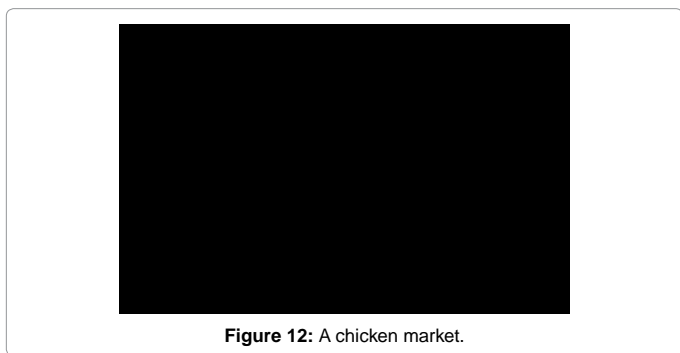


Figure 12: A chicken market.

this big and complex production and marketing hub this paper takes two sectors where these informal temporal places are witnessed.

### Minalesh TERA: recycling

This section of Merkato is predominantly inhabited by the 'Guraghe' people from the Central Southern part of Ethiopia. Similar to the 'Dorze' people, the 'Guraghes' also have a strong ethnic support system for migration into Addis Ababa. The 'Guraghe' are known for their skills and hardworking culture. They have a strong custom of technical production and entrepreneurship.

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With their technical and business skills, the 'Guraghes' contribute to Addis Ababa in a rather tremendous manner. In 'Minalesh Tera', almost every kind of waste the city of Addis Ababa is producing is reproduced into either similar or completely different materials. Steel materials are recycled into household stoves, sieves, troughs, dishes, trays and so on; car tires are either maintained for the same purpose or become shoes, chords, rubber ropes and the like.

As a result of the integration of these production spaces with

housing and commerce this neighborhood has attained a very amorphous urban and architectural form. All spaces and building elements serve more than one function.

### 'ATIKILT TERA'and 'Gojam Berenda': urban agriculture

In this section of Merkato, the predominant inhabitants are the 'Amhara' People from the Northern part of Ethiopia. This area is where most of the Ethiopian fertile highlands exist, thus the main source of livelihood is Agriculture. Either through strong professional chains connecting the rural farms to the city of Addis Ababa or by acquiring small agricultural plots within the city for farming, the 'Amhara' people are the main suppliers of agricultural products for Addis Ababa. Poultry, sheep herding, vegetable farming, spice and cereal farming are the main agricultural productions that this community is engaged in. These activities have led to the maximized use of outdoor spaces for production and commerce.

### Perceptive Summary

"Places of Transit" are parts of the urban fabric where people emigrating from rural areas in to the city live temporarily. In addition to temporality these places show three main behaviors.

1. Invention born out of frustration: In these places, rural-vernacular life style confronts with the fast and competitive urban life style. The generous use of space, which is a character of rural areas, is challenged by the crowded and greedy urban space use. Due to this confrontations, most new comers experience beginners'shock. This in certain cases results in inventions that are born out of frustration.

2. Cooperative Systems: The extended family support system helps in dealing with the shocking confrontations. Even if the whole process of formation of these informal urban spaces is complex, the cooperative system that results from the ethnic similarity and practice, keeps it running rather smoothly (Figure 14).



Figure 13: The typical plastic canopies of these farm products shops in Merkato.

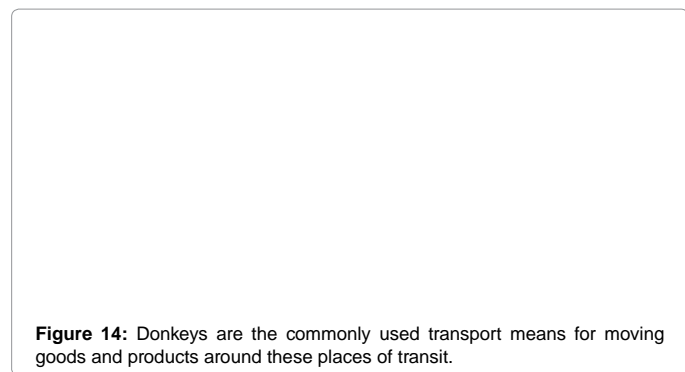


Figure 14: Donkeys are the commonly used transport means for moving goods and products around these places of transit.

