



THE SELF-HEALING PROCESSES AS A DESIGN GENERATOR:

A Proposed Healing Retreat Infiltrating The Renewal Of Life

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Durban

DECLARATION

I declare that this dissertation is my own, unaided work and carried out exclusively by me under the supervision of M.N.Mthetthwa. It is being submitted for the degree of Master in Architecture in the University of KwaZulu-Natal. It has not been submitted before for any degree or examination in any other University.

.....

name

30th of May 2014

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DEDICATION

To my Beautiful **'SELF'**

"Beauty is something that burns the hand when you touch it."

- Yukio Mishima

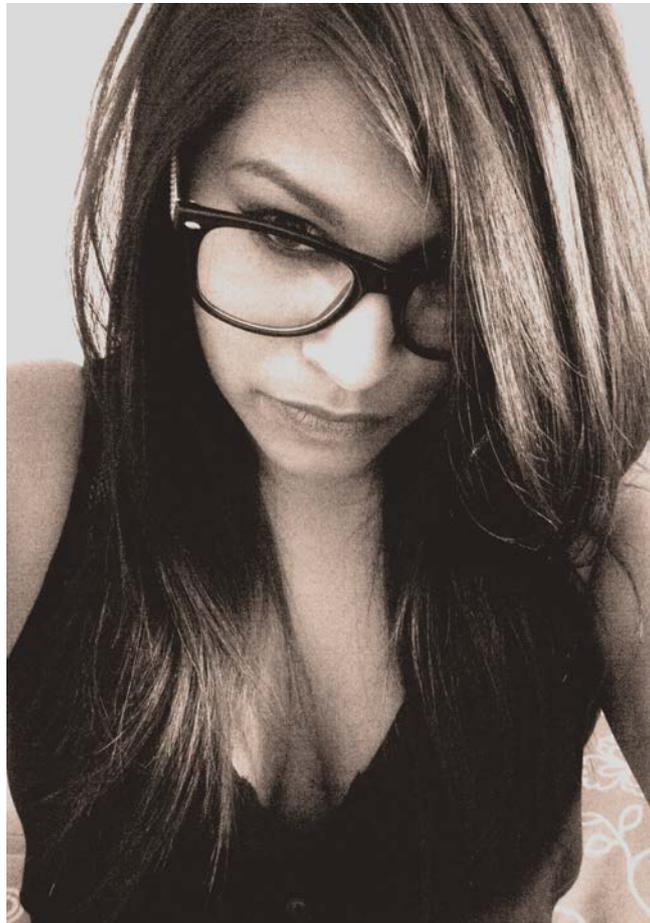


Figure 1: Self – Author

ABSTRACT

The art of existing and being are fragments of eluded composition of the visible and the invisible. In a word, he must reflect. But as soon as he does so, beyond the world itself and beyond what is only "in us," beyond being in itself and being for us, a third dimension seems to open up, (Ponty: 1968; 29). The relation between the physical and the metaphysical realm is generated through self-healing processes that occur within the conscious and the unconscious states of being, in order to manifest this process of self, there are contributing factors that need to be obtained within the physical realm to project and reflect a sense of balance to obtain a positive state of wellness. Daily encounters (social, economic) disengage an individual's sense of perception thereafter generating negative stressors that influence and induce unhealthy states, disconnecting an individual from oneself and the predetermined physical realm.

This Dissertation will explore the relation between the interrelated realms that contribute to fluctuating stress levels within individuals and society as a whole. The aim is to create an understanding on how perception and sense relation aids a sense of wellness and generates the active processes of self-healing, due to the dependent role of architecture and the built environment.

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PART ONE
CHAPTER ONE

1.1 INTRODUCTION:

1.2 BACKGROUND

The emergence of life, soul, spirit and place is situated within the contents of our built environment, that is reflected from the individual (Mumford: 1956). In relation to environment and health issues the exploration of multi-level issues, involving processes, functions and psychological states as well as bodily structure. It has physical, life energy, state of soul and fulfillment dimensions, where by all these levels work upon one another. (Day, 2002, 182).

Healthcare spaces have the unique role of supporting humans in some of man's most emotionally sensitive states. Architecture within a healthcare space has the direct ability to affect healing and the responsibility to support health and wellbeing. Health can be described as a state of renewal, balance and development. For the earth this means, cyclical renewal, balance of elemental forces, solid, water, air and warmth. In relation to humans it deals with life vigor, emotional stability and spiritual growth.

Questioning theories about causations of sickness comes down to the common acceptance that illness emerges when three factors coincide: Disposition (e.g.: genetic), stress (e.g.: exhaustion) agent (e.g.: pathogen). Whether there are traces of consequences materially, psychologically or spiritually, the environment has a significant role in all parts of the process. To understand how the environment makes humanity ill, one needs to understand the causations of illness.

Over the last century and a half, public health has improved dramatically. This is usually attributed to new discoveries in medicine, stemming in particular, from Koch's discovery in 1882 of bacteria as agents of disease, on closer examination, health improvements generally predate this implementation. They correspond instead with improved hygiene, housing and environmental conditions. Antibiotics have certainly transformed survival rates, but certainly is not a cure-all drug. They have no effect on viruses - bacterial immunity to them growing. Many serious illnesses, including cancers and heart disease are non-infectious, no pathogens can be found. Thereafter on

the other end of the spectrum it is noted that people live in a state of partial health, not actually ill but not actually well either! Health is not just about sewage- systems and genetic and spare-part tinkering. Even at the material level, it involves many factors. The air is full of infectious pathogens, yet not everybody gets ill - (Day, 2003).

Research since the 1980's has shown that stress affects hormones and consequently the development of latent ailments and the body's ability to fight disease - confirming the common sense view that happiness and laughter are the prophylactic. Current research is leading back to Hippocrates understanding that 'disequilibrium's' host 'disease'. Illness does not have physical causes only. As it is known there is a psychological dimension. The interaction between psychological state, and the susceptibility to, and development and outcomes of illness is a medical specialism, called psychoneuroimmunology. (Dan: 2007; 1-2).

The groundwork of illness and its susceptibility to external factors are cleared, these factors of illness are directly influenced by the design of the built environment. Trying to cope with the effects of daily stress is a common situation for most. It may be argued that these challenges in one's life encourage motivation and innovation. However living under constant pressure increases stress and negative emotions which results in the body being in a state of constant 'emergency mode' (www.helpguide.org). The proposal of architecture that not only houses healing, but also is an active stimuli within the healing process is the purpose of exploration within this dissertation.

1.3 MOTIVATION/JUSTIFICATION OF THE STUDY

The fact that buildings can adversely affect health is now widely recognized. Sick building syndrome is now a household name. Regarding the physical cause and effect. Health depends on wholeness and balance; even a simple illness often includes several levels of cause. To heal, as distinct from symptom-treat, one must address every level. In fact, for lasting healing, medicine alone is *never* enough. Spirit motivation, levity of soul, forgiveness and freedom from grievance, as well as healthy diet, exercise and environment are also essential. The world is made up of inanimate matter, living organisms and individually thinking, sentient, living human beings.

In different ways, each level of being can be nourished or abused. The differentiated arts work with different levels. Architecture (in its classical definition) with the planes, lines, spaces and forces (such as gravity) of the physical world: sculpture with the form-giving forces behind the physical. Color is soul experience. Music raises this to a spiritual plane; and poetry and drama transports one's consciousness to the world beyond the physical. Like the arts, our environment works on the mind at all levels. A constant healing or poisoning influence. Unlike the arts, we live every moment of our life within our surroundings – mostly within, or near, buildings (Day, 2003; 184)

Places of transformative beauty – places which inspire, motivate, give meaning and fulfillment – are spirit nurturing. This is about artistic commitment. Not ego-assertive 'art', but *listening* to situations so form condenses out of the needs of *place, people and circumstance*. Social participation and ecological appropriateness are part of this – so is loving commitment: inspiration, care, energy and will. (Day, 2002)

To heal, one needs the release of disharmonies. Disharmonies that are on levels too deep for one to easily comprehend, that is the sole reason why architecture is important within the process of healing, as it is an art of multi-level consciousness that feeds into ones sub-conscious, enabling growth from within. Enabling the healing process, as an active alignment.

One's surroundings nourish the individual at all levels, body, life-energy, emotions and spirit. It is the underlying level of ones being and the foundation for health. The realization, in architecture that encompasses these factors in the creation of holistic and conscious design is the crux of enabling architecture to heal the environment, not just the ill but for the healthy to make the most of living, being, thinking, feeling and doing.

1.4 DEFINITION OF THE PROBLEM, AIMS AND OBJECTIVES

1.4.1 Definition of the problem

This dissertation explores the relationship between the processes of healing in relation to its architectural response, and how 'healing' environments are directly related to the aspects that constitute to the well being of one's daily life. There is a clear exploration from a macro scale, down to a micro scale of context versus content, into the lives of individuals and what external factors constitute to the resultant stimulation of wellbeing.

Exploring issues such as the conduct of life, and how it should be lived in order to gain the knowledge of purpose and self being, in relation to the emotional, physical, mental and spiritual attributes of man. The basis of this exploration is directly perpetrated to the external world being derived from human projection, there after formulating the external world to reflect these traits of renewal and holistic attributes of man through architecture. Architecture in the sense of form, light, color and spatial assimilation is directly proportional to the perception of these extracts upon the individual.

The importance of the architectural intervention in conjunction with the negative and positive influence upon the individual, towards the betterment of human environmental conditions is greatly focused upon.

1.4.2 Aims

This dissertation aims to explore the definition and the derived implications of the self-healing processes within an individual's transition through life to consider the elements of human impact, and how those contribute in a negative/positive manner towards the development of conscious healing architecture.

1.4.3 Objectives

- The objective of this dissertation is to break down the self-healing processes of man, and explore its integrated implications as a generator of conscious healing architecture.
- To explore how the built environment is co-dependent on existential beings and how integrated these self-healing processes are within the physical and metaphysical realm.
- To examine the power, and elemental force of nature, in conjunction with human nature, and how these two can co-exist in a harmonious holistic way.

1.5. SETTING OUT THE SCOPE

1.5.1 Delimitation of the Research Problem

The overall requirement from the research is to examine interventions that seek to delimitate the stressors of the concurrent life in relation to architectural succession, and examine these given environments and their negative and positive attributes. Whereby questioning the role of architecture in promoting places of mental and physical healing,

1.5.2 Definition the terms

- *Sick Building Syndrome (SBS)* - is defined as psychological and or physical distress which is generated specifically in work scenarios and dissipates when the individual leaves his or her working environment
(Baker: 1989; 607-624, Bauer et al: 1992; 213-219, & Ryan & Morrow: 1992; 220-224).
- *Stress*- ‘Stress’ as a product of an imbalance between individual resources and various environmental demands (‘stressors’) (McKay et al: 2004; 91-112).
- *Wellbeing*- Can be defined as a good or satisfactory condition of existence; a state, characterized by health, happiness, and prosperity; welfare (dictionary.com). It is also closely related to health and the environment (East hope & White; 2006: 1-2)

- Phenomenology - the things which occur there “take place”. The place is not so simple as the locality, but comprises of concrete things which have physical substance, shape, texture, and color, and together join to form the environment’s personality, or setting (Pallasma)
- Health - is an elusively defined term. It’s multi- level, involving processes, functions and psych-logical state as well as bodily structure. It has physical, life-energy, state-of-soul and fulfillment dimensions (Day: 2003; 181)

1.5.3 Stating the assumptions

It is assumed that the wellbeing of an individual is a given, within the duration of care at any given treatment center.

Assuming that architecture does not contribute to the well being of their inhabitants due to negligent design. Assuming the role of various individuals amongst society, as each individual is placed within the restraints of different circumstances, hence affecting architectural intervention.

1.5.4 Key Questions

Main Questions:

- What constitutes to the self-healing processes of man?
- How do these self-healing processes, impact aspects of wellbeing?
- How is the external world derived from human projection?
- How is architectural environments integrated within aspects of healing.

Subsidiary Questions:

- What are the emotional, physical, mental, spiritual attributes of man?
- What are the stressors of life, in relation to architectural depiction.
- How is human wellness achieved in a condensed manner?

1.5.5 Hypothesis

The environment can help to keep one in balance or alternatively force one out of balance. These influences and choices can often stress an individual separating the harmonious connection with the natural and built environment. This connection links humanity to wellness and the greater society in which the physical realm serves as a ground for nourishment on conscious and unconscious levels. It is presupposed that architecture can interrelate the physical and metaphysical realm, as they are co-dependent on one another.

1.6. CONCEPTS AND THEORIES

This dissertation highlights three main theories that interrelate and resonate within the given concepts as supporting implementations. These theories include, Transition theory, Sense of Place and Phenomenology. These theories are explored below.

1.6.1 TRANSITION THEORY

The simulation of this theory is digressed by theorists deciphering the idea of transition against change. The theory of transition is an enabling process which co-ordinates the continuous processes of self - healing that work upon one another. William Bridges reiterates various stages that are reflected by the stages of transition i.e.: personal, relationships, societal, education, and career orientated. These life-enduring by-products of an individual's world, is directly interrelated to one another, relating to the direct causations of stress and levels of discomfort. Once these systems are identified one is able to treat the stages that require renewal of self.

Eve Siegel has a metaphoric perspective upon the theory of transition, in a sense where by the transitory nature of the physical world is mimicked by the transitory stance of man.

1.6.2 GENIUS LOCI: A 'SENSE OF PLACE'

A sense of place is solely derived from an ancient belief that every space is affiliated with an aura/spirit. These bodies of noted presence is essentially what inhibits the idea of space becoming place. A sense of place embodies and transfers the embodied state within the presence of the individuals that filter through them. Every conscious and unconscious realm plays a part within the constraints of any derived site, between the notions of atmosphere, environment and locality. The concept of this theory engages man, architecture and nature into one sole metaphysical entity.

1.6.3 PHENOMENOLOGY

"We cannot really be said to perceive the objects which are the source of the stimulation, but only the sensations which are caused by this stimulation." (Hamlyn: 1969; 2) Phenomenology deals with the perceived environment that dually encapsulates all perceived senses. The transitory nature of the natural world is emphasized and reflected upon within its original state whereby man is constantly convoluted between realms of the visible and the invisible state. Sense experience is a form of communication between man and the physically derived state of the built environment. The sensory experience essentially plays a vital role in the enticement of space and order within the physical realm. Highlighting the connection between the physical being and nature aids the state of human consciousness and awareness that is required within states of wellness.

1.7.1 RESEARCH METHODS AND MATERIALS

1.7.1 Introduction

The primary method of research undertaken is that of focused interviews, and is that of Qualitative research. The use of evidence-based design, refers to the use of knowledge on psychologically supportive environments, by guiding design choices by scientific evidence. Standards of this methodology are attached below.

1.7.2 Research Methods: Generating a Research Plan

This dissertation contains associations between primary and secondary data collection methods. The reasoning is as follows:

Primary data collection permits the testing of a working hypothesis. This testing accepts the means of equating and evaluating the secondary data gathered. When obtaining secondary data methods, a general understanding around the key research questions and a broader awareness can be related to the derived topic.

For the purpose of this dissertation the emphasis of this research is to be qualitative rather than quantitative.

1.7.3 Research Materials: Primary and Secondary Data

The assessment of architectural environments and human stress levels is the focus of the research, thereafter branching off into influential factors that will form the basis for the architectural understanding. A range of sources includes various published materials, journal articles, books and websites. Stage one consists of question airs set for a therapist, psychologist, and individuals of society. The data collected at this stage is merely synthesized with the intension of informing the design process.

1.7.4 Conclusion

The introductory chapters have explored the background research as well as the motivation of the study, aims and objectives. The basis of this dissertation is outlined within the hypothesis and the key questions of the study in creating an inter-leading summation of the chapters to follow. The simulated chapters entail explanations and investigations, deciphering literature that aid and reinforce the various concepts and theories. The final chapter explores the dissection of the research methods pertaining to this dissertation topic, reinforcing the designated research.

CHAPTER TWO

CHAPTER TWO:

PSYCHOLOGICAL ASPECTS IN THE PROCESSES OF 'SELF-HEALING'

2.1. Introduction

The importance of breaking down and focusing upon what contributes to the process of 'self-healing' is vital due to the complexities involved in deriving what 'self-healing' actually is, and thereafter its implicated role within one's daily life, and its significance through 'healing architecture'.

2.1.1 Outlining process that constitute to 'self-healing'

The process of 'self-healing' is noted process of continuous internal development, working upon one another as a catalyst for causation of internal manifestations articulated by the external world. When one refers to 'self-healing' processes, it is referred to as psychological, metaphysical, and the physical state of being.

'Being' is the self-evident concept, 'being' is used in all knowing and predicting, in every relation to beings and in every relation to oneself, and the expression is understandable (Heidegger: 1996; 3) The afar approach that Heidegger suggests is that, the state of 'being' is just that, a state of self-determinates dependent on the psychological, metaphysical and physical states of oneself, and how well orchestrated these components are in articulating the very substance of understanding and in being understood on an external and internal level. A healthy state of being is a clear derivative of these processes working upon one another in order to regain a sense of balance and objectifying state of awareness to ones environment.

Everything material in the universe, including our planet and everything on it, exists only for that purpose: to ensure the possibility of development of individual consciousness on material mediums.(Antonov: 2008; 10) Antonov depicts the psychological state of being in close relation to the physical embodiment of the environment that every individual is placed in. An individual's state of being is directly dependent upon the phenomenon of energy mediums that surrounds one, ie : nature, animals, and humans. Consciousness transcends through these bodily mediums, evolving one's state of 'wholeness' and sense of 'wellbeing'.

PYSCOLOGICAL (mental emotional state)

In attempt to understand society and the fundamentals of humanity, one needs to break down the individual, understand what external factor induces man to every life altering state of their consciousness, as well as the dynamics and values that they base their life upon. Mumford's theory revolves around the 'renewal of life'. He believes that humanity should focus on its salvation, (Luxamore, 2002) before all else, and that transformation and renewal transcends thru minds of individual first, before societies.

One cannot even perty understand the nature of man, unless one realizes that its roots lie buried in the debris of counterlass invisible lives and that its topmost branches must by their frailty defy the most daring climber (Mumford: 1952; 27)

What man knows of the world comes to him by interpretation, assumption rather than personal experience. That had endured purpose, interest and meaning. This occurs through viewing the world through social rules, family relations, personal philosophy, culture and environment. In this kind of setting, individual development is not derived or developed. Mumford believes that human society is a agency of consciousness, self-exploration and self-revelation.

Lack of meaning is evident in one's life due to the lack of the big picture. Self-illusions cause man to see what is not, and believe 'the dream'. Where there is no goal, no end purpose, seemingly as if each organ had to be reinstated by a separate form of satisfaction. It is said that primitive man treated things as if they were people and that modern man treated people as if they were things, encapsulating modern man into a state of materialism. Such a state that leaves modern man displaced in his surroundings. 'Nature' as such, is a projection of the individual, personal personality and his cultural norms.

The mind is such a dynamic transcendent. Objects of desire that had sufficed one's past needs could never succumb to one's present needs. Adopting an act of detachment, an art of withdrawal leads to renewal. Mumford sees loneliness as a part of discipline in order to possess an inner life, as the approach to self, being with the human body as the outward manifestation of every inward tendency.

‘At every moment of life, an individual projects himself and transforms every part of the world he sees and touches, leaving some traces of his personality on all that he does, recording his frustrations if not his controls and expressions’ *Lewis Mumford*

Mumford’s view is clearly one of inner projectory and self-sustenance in resultant of human salvation. A persistence of internal balance and outward projection. This force of habit is what transforms societies by form of pressure and individuality.

After all, man is not only a body, but also, and primarily, a consciousness or soul. Man lives not only in close contact with air, water, soil, animals, plants, viruses, and bacteria. Man also interacts with non-embodied individual consciousness. In reality, individuals live in a multidimensional environment. The material world is perceived with the senses. Other layers of the multidimensional universe usually remain out of perception, although they are filled with life that has continuous influence.

Suddenly- for the first steps in the transformation occurs within the span of an individual life – a person detaches himself from the community. He singles himself out from the mass by reason of the fact that he no longer paints his face or tattoos his skin with the typical patterns of the tribe. He is no longer a Babylonian or an Egyptian or an Assyrian: no longer an Eskimo or a Bantu or a Maya: no longer even visibly a Yellow Man or a White Man or a Black Man. He belongs in fact to a new singular species that has never hitherto had a local habitation: he is a person. In him the natural man experiences rebirth and enters into a fuller inheritance than that of his race or tribe. (Mumford: 1952; 95)

Within the process of self - discovery and self - renewal it is inherent that Man is in a state of detachment, and seclusion from the know realm that the individual inhibits, due to rebirth and self discovery of a pure consciousness within the environment of a pure unfiltered state.

Man finds himself involved in processes that reach beyond the development and fulfillment of his individual life, or even of mankind’s historic existence: processes to which his own existence adds a new dimension of meaning. Both the creative and the destructive forces, once widely dispersed throughout nature, are now concentrated in man: in the domain of meaning his culture has the same order of magnitude as the phenomena it interprets. (Mumford: 1952; 7)

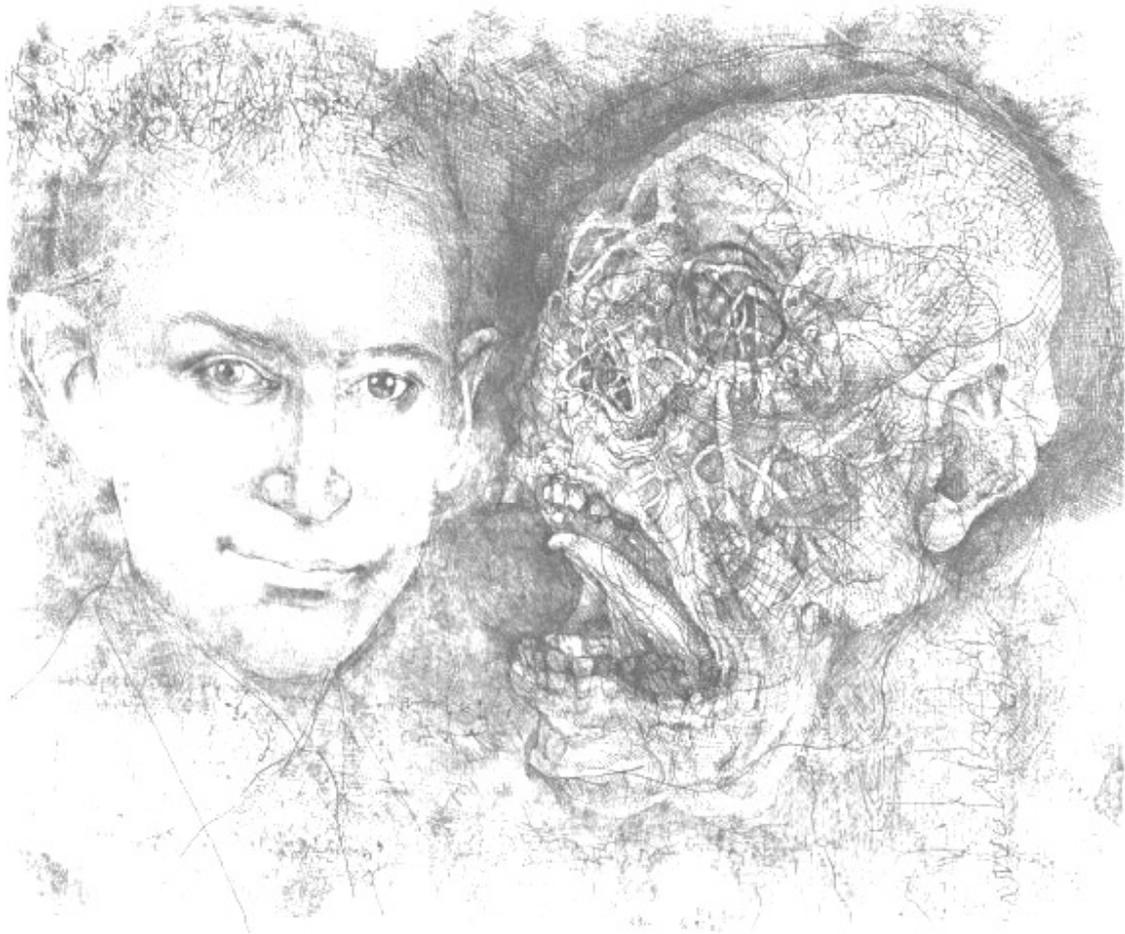


Figure 2: Franz Kafka and Death – Jiri Anderele (<http://baruchfoundation.org>)

With Reference to (figure 2), a clear depiction by the author explores the dual nature of man. The ‘*substance*’ of human being is not the spirit as the synthesis of body and soul, but *existence*. (Heidegger: 1996; 110) Just as an individual is part of the world, being in the context of matter or Divine intent, there is an existential layer that the unconscious soul is engulfed by. As depicted in the above illustration, the conscious and the unconscious soul are dual bodies, adopting and relating to multidimensional states within the physical embodiment of the human being.

By exploring the importance and impact of the psychological endeavor of an individual, its significance is bestowed upon the other regimes that constitute to the self-healing processes, as these states are interrelated and co-dependent upon one another to secure a state of balance. The next state being an intermediate state (metaphysical realm) grounds the psychoanalysis of the conscious and the unconscious.

METAPHYSICAL (Nature of being)

Metaphysics is the study of true perception; the knowing of the First Cause that brought the universe into being and the ontological processes that manifests life in the physical dimension; it is the personal awareness of the causes that creates one's reality, the causes that are beyond the physical and material plane. (Luxamore, 2002)

Luxamore's idea behind metaphysics is an emergence of behavioral systems obtained from one's psyche, as the mind harvests that which one perceives and thereafter it is taken from a realm beyond the physical and indented into the mortal world.

Understanding the importance and control contained within the realm of metaphysics is vital, due to its relevance to the behavior patterns. Due to this realm being directly disharmonious to all other senses as its immediate state is not perceived through smell, touch, taste, sight nor sound it makes it harder to identify immediately and hence requires and involved mental stimulation. Nature manifests as a whole spectrum of energies, and only an infinitesimal part of it is perceptible to man's senses. (Luxamore, 2002)

Whatever we conceive and generate in our minds, whether expressed or repressed, we influence our outer and inner environment- and thus, indirectly speaking, to us personally. It is for this reason that in order to create abundance, peace, health and contentment in our lives and in the lives of others, the first step that we have to take is in the amelioration of the nature of our thoughts.
(Luxamore, 2002)

Luxamore interprets the metaphysical state of being to that of awareness to realities, realities of a mortal experience derived from an immortal realm of mind, where by the individual perceives and articulates their world through the thoughts that one conceives. The mortal being is a direct implementation of universal energies and the Divine nature of the Universe itself, as every living and non-living being is not just in this world but rather of the world, hence the interconnection from conscience states to that of the unconscious being predetermined by that of unilateral omnipresent thoughts derived from the mind, projected outwardly, unintentionally manifesting the make ups of one's immediate world due to the oblivious establishments of these mental perpetuating visuals.

It is said that there are three key ideas, which are of importance in the science of Metaphysics. These key ideas are declared as: Being (the state of existing), Substance, and Cause. These terms could be synonymously used to represent Intellect, Personality/Ego (Being), Soul/Psyche (Substance), and Spirit (Cause).(Robinson,8)

Robinson's clause on these three semi-functional attributes of Metaphysics, give rise to further investigations within the material and immaterial world. Intellect, soul and spirit are vague constraints that concentrate on no sole justified truth, but rather that of infinite immaterial thinking ideologies, based upon individualized perceive belief systems derived from an individuals distinctive sense of reality.

Intellectualism is the recognition of this immanent unity of the things: the constituent moments of the thing are not simply contingently contiguous to one another; they are internally, intentionally, or meaningfully related to one another. Only thus can sensuous data announce or manifest a thing-or, at least, that internal principle, that essence, by which it is one thing and by which it is recognizable. In the midst of the sensuous experience there is an intuition of an essence, a sense, a signification. The sensible thing is the place where the invisible is captured in the visible. (Ponty: 1968; xli)

Ponty discloses this interrelation of the immaterial and the material realms to which they oppose one to dual interconnecting realities, although subjecting a state of being in a stage of in-between, where the continuous question borders in a place of knowing, rather than being. The Metaphysical state of being is co-dependent on 'worldly' interpretations. How one sees or perceives the world, and our existential possibilities is directly related to an individual's state of being. Being 'of' the world and being 'in' the world is two polar opposite ridges, being of the world is clearly derived from evolving with the physical state of ones environment.

Sensory experiences become integrated through the body, or rather, in the very constitution of the body and the human mode of being. (Pallasmaa: 2005; 40) Pallasmaa constructs similar ideas to that of Ponty, engaging a wholesome mind is obtained from a wholesome state of affairs from the initial state of thought to bodily embodiment, dependent solely on an individual's perception of sensitivity to feel, projecting being and substance

Aristotle depicted the sole study of Metaphysics as a study ‘before physics’, and believed that it should be implemented before the study of the prominent sciences, due to the vital role that metaphysics plays in relation to the physical world when seeking to obtain a life of wellbeing. In his definition of ‘causes of things’ he sums up the build up and break down of the inter-relations of the mind, body and spirit and their distinctive level of importance they transmit to embodying the renewal of life.

Aristotle justifies the causes [purpose] of things into (4) four distinct, yet linked classifications. The first of these causes being called the material cause. He states that the material cause refers to “that out of which a thing comes to be and persists,” such as the physical materials needed to build a house, i.e., wood, siding, etc. The second is called the formal cause, and refers to the “form, plan, or pattern, by which the essence of something is.” An example of this would be the blueprint needed and used in order to build the house. The third cause is designated as the efficient cause, and refers to “the primary source of the change,” which in this case would be the actual builders of the house. And, the root cause, which is fittingly entitled the final cause, refers to “that, for the sake of which something is done,” which in our example would be to provide suitable shelter. It is these causes which correspond directly to the way the mind (and therefore thoughts), body, and spirit interact upon each other, which dictate our internal and external circumstances and experiences, individually as well as collectively. (Robinson; 11)

The relevance of observing and acknowledging the Metaphysical state is important due to its active role within these processes of self-healing. In order for an individual to obtain a fulfilled life there has to be a renewal of traits and perceptions, by understanding and being aware of this crucial state it enables the enabler. Humanity as a whole, live with worldly perceptions equally influencing every stage of ones life, by existing in a conscious realm an individual is able to grasp the severity of their implicated actions on a macro scale of relativity. Within the Divine realm the mind holds forces bound to the Physical realm, such forces that are not conducive ones senses. A rather difficult concept to comprehend, as such concepts is solely dependent on one’s perceptions, a deeper train of thought and realization must be embodied in order to question, analyze and decipher the relations to ‘being’ within the context of one’s life.

For the analyses does not begin with the sensible thing itself in its own visibility, arising in relief in a field of latent being spread out in distance and in horizons surrounding and even enveloping the seen; rather the analysis is commanded by the meaning of Being and the meaning of Nothingness are *constructa*, they are idealizations, and their meaning is held before the thought only because it is fixed in the positivity of language (Ponty: 1968; *xliii*) This realm of insurgency is needed in order to obtain openness to a state of renewal, displacing the stigma attached to any given vocabulary. Exploration into every realm of being is achieved by de-voiding all that is seemingly there, and all that is there, regaining balance in the present.

In totality the make up of the metaphysical realm as summed up, is an oscillating state between the psychological and the physical realm. The physical realm will be explored in greater detail hereafter to fully grasp the notion and placement of this intermediate state.

PHYSICAL (Corporeal embodiment)

There is an analogy drawn between the psychological, metaphysical and physical state of being. Ponty (1968; xiv) suggests that one state is unable to be without the other, although the metaphysical state is responsible for orientating abstract definitions of an individual's being, the physical embodiment of those mental visuals are responsible for materializing that of which is just an immaterial concept. It is this very stage of being that physically reflects all that an individual is the context of the Universe. The physical state does not work upon itself in isolation, it's the environment, surroundings, humane affiliations and inanimate objects that all fall into this realm of totality.

Thus the withdrawal of the things from the world accompanies the withdrawal of him who thinks them, and the work exists completely only in virtue of this double absence, when, all things having become thoughts and all thoughts having become things it suddenly seems to draw the whole of being to itself and to become, by itself alone, a source of meaning. (Ponty: 1968; xiv)

Bodies and movements are in constant interaction with the environment; the world and the self inform and redefine each other constantly. The percept of the body and the image of the world turn into single continuous existential experience; there is no space unrelated to the unconscious image of the perceiving self. (Pallasmaa: 2005, 40) The body appears as an object of metaphysical embodiment, as Pallasmaa explores the notion of body image being perceived into the world that it solely exists in. Balance is gained when the meeting of the mind and the multisensory body unceasingly merge into a single experience. The definitive state of the physical realm is that of finite realities, due to bodily senses it gives rise to absolute truth due to physical embodiment of the visible. The perception of what one sees, tastes, hears and smells resonates within them as a perceptual given. This manifestation is a false sense of depiction, due to the information of one's visual perceptions, one's mental visuals is just as important as their physical seeing state. In true reflection one's senses is responsible for detecting only a portion of reality, the other portion belongs to the unseen realm. As is one's state of mental imagery, although one can not physically see, taste, smell, feel, or taste that realm; one cannot rule out the fact that it does not exist. In true essence the visible and invisible states co-exist devoid the stigma attached to their title, as they are equivalent.

The body is not a mere physical entity; it is enriched by both memory and dream, past and future. (Pallasmaa: 2005, 45) Pallasmaa states that even the body is a physical entity, it somewhat is an extension of the mind as he states ‘ The world is reflected in the body, and the body is projected onto the world.’ A clear derivative initiated through every aspect of life. It is a vital reflection in the world of the arts, as the individual resonates their personal reflections through their work, it is the most immediate state of transfusion from the metaphysical to the physical. It is an art form in its own essence to be practiced and implemented through to every aspect of life, in order to achieve a state of concise wellness.

The senses not only meditate information for the judgment of the intellect; they are also a means of igniting the imagination and of articulating sensory thought. Each form of art elaborates metaphysical and existential thought through its characteristic medium and sensory engagement. (Pallasmaa: 2005; 45) Both Merleau-Ponty and Pallasmaa have proven the ideologies associated with the intimacy of the body being the physical manifestations of the existential world, as the body is the sensory object that articulates the world. The human experience is a system of projectors that simultaneously reflect one’s most inner self upon the world, and indirectly the world reflects its existence within every individual. The body and the senses records memories, identities and the self resembles itself within its spatial parts, it is vital to recognize and identify the importance of the ‘flesh’ in its given setting.

The things can solicit the flesh without leaving their places because they are transcendencies, rays of the world, each promoting a singular style of being across time and space; and the flesh can capture in itself the allusive, schematic presence of the things because it is itself the allusive, schematic presence of the things because it is itself elemental being, self-positing posture, self-moving motion adjusting itself to the routes and levels and axes of the visible. (Merleau-Ponty: 1968, 23)

The idea adopted by the first two states of self-healing processes are that of conscious and unconscious attributes, this final physical realm enables the livid being to conjure up a state of balance or renewal. This final state is more of a trajectory realm, constituting to the embodiment of the adopted initial two states.



Figure 3: Metamorphosis - Jiri Anderele (<http://baruchfoundation.org>)

As illustrated in the above (figure 2), there is a sense of dis-continuity of the exploratory stance within the 'house' of man. From early depictions of man, there is an unraveling of inner tolerance, and inner revelations, that are projected off the world solely dependent upon one's internal manifestations. We reproach the philosophy of reflection not only for transforming the world into a noema, but also for distorting the being of the reflecting "subject" by conceiving it as "thought"—and finally for rendering unthinkable its relations with other "subjects" in the world that is common to them. (Merleau-Ponty: 1968, 43)

This final state that constitutes to the self-healing processes is ultimately, the state of projection and materially manifesting oneself within the existential field. Once establishing the make up of these processes it is important to dissect the psychological implications that rise from the manifestation of these states.

2.1.2 Psychological implications on living generated through 'self-healing' processes.

We are in constant dialogue and in interaction with the environment, to the degree that it is impossible to detach the image of Self from its spatial and situational existence. (Pallasmaa: 2005; 64) These three distinctive attributes discussed above compose the 'self-healing processes of being. It is vital to acknowledge how these components manifest's itself into daily living. There is a certain level of psychological implications that resonates within the space that one exists in. Pallasmaa states the intimate relationship between the body and the physical realm, and how ones senses appeal to the mental state of being. What one perceives is drawn into a conjoined relation of soul and body, as it determines a third realm of consciousness.

Whatever we do unavoidably affects the human being, the surroundings, the spirit of places and the wider world. It has human, social, biological and ecological implications. We only need to live briefly in a different environment to recognize how much our surroundings have formed us and our society in sensitivities, in values, in way of life (Day: 1990; 5)

Day draws a tie between ones immediate physical environment and the resemblance of Self within those predetermined spaces. Spaces engage a predestined power to reflect and project its integrity upon the individuals that occupy them, similarly an individual directly influences any given space that they occupy. The metaphysical and physical realms are in constant negotiation within an individual, and thereafter humanity as a whole. As the 'self-healing' processes occur singularly within the Self, it is constantly interplaying and multiplying through society and the constraints of life, all inter-leading and duplicating through interaction of being; manifesting space, place and residual indifference within ones inner being. As what resides within oneself, dually reflects upon society and the physical realm as a whole.

"We cannot really be said to perceive the objects which are the source of the stimulation, but only the sensations which are caused by this stimulation."

(Hamlyn: 1969; 2)

Hamlyn explores the concept of simulative sensations versus object stimulation, as one perceives the sensations in response to physical substance of objects. In order for these perceived sensations to occur, the layering upon physical substances must be conducive to sensory perception in a multisensory demeanor.

Surroundings can alter our inner state. They structure our relationship to the world around us – our concepts, relationships, expectations and values. Connections with living processes both nourish us and make our responsibilities more visible. They can reinforce (or assault) our feelings of self-worth and help (or hinder) our individual growth. Surroundings can also awaken and sharpen our consciousness. (Day: 2002; 14)

The idea that Day supports is that of the environment directly altering ones state of being to a higher state of spiritual growth. The physical realm shapes society as much as society shapes the physical realm, although there is a level of obscurity in a sense that humanity is comprised of the very substance that resembles nature. As each life form of nature modify and impact the environment so does human intervention. Natures principles resonates within living beings, so dually it's substantial to state that the living being should resemble the working processes of nature, although the act of thought is a crucial disturbance to activating these natural processes of nature.

Linear thought leads down 'lines', easily becoming abstract and loosing touch with the original experience. The nature of lines is that they're uni-dimensional. Non-visual 'pictures', on the other hand, delve into the essence of things. The more dimensions, the richer the picture. Even if at first sight we don't know how they relate, merely that they do. (Day: 2002; 15)

Although Day stipulates the articulation of an individual mimicking the natural processes of nature, there is an unseen obstruction that disturbs this process from naturally occurring. The manipulation of the mind and thought comes into play as the awareness of the metaphysical state arises, it displaces all natural distinguishing processes. It is this very state that separates man from nature. The metaphysical state allows for the inner and outer realm adaptations, to a state where by it compromises on unseen influences, such as social, economic and spiritual consciousness.

There's three distinctive preferences that are interrelated of a descending level of awareness are known as personal, culturally and universal. The struggle in this arrangement is the displaced order in relation to humanity consciousness. Day (2002; 113) makes reference to these responses that ultimately influences the greater aspects of one's life.

Psychological and physiological work upon each other, and individual, cultural and universal responses tend to be all mixed up together. Subliminally, these interwoven levels influence how we respond to places. Personal preferences we can usually recognize, cultural occasionally, but the universal level is least conscious. And most powerful, as it touches the deepest part of our being, the bit we share with all humanity. (Day: 2002; 113)

The universal aspect of preference is ignored, due to focus being emphasized on personal preference development, where concentrated attention is given to the individual rather than a collective whole, merely acting on differentiated objectives swaying away from a united development of deeper meaning and profoundness.

Confrontational or harmonious, the qualities around us resonate within us. Disharmonious surroundings foster social disharmony, raising stress levels. The consequent psychological and hormonal imbalances spur illness. Damaged places damage us. Raped places flaunt how exploitable materials are valued above their spirit – with implications about our exploitation value and spirit non-value. (Day: 2002; 113)

Rightness in place resides in righteous of being. One's surroundings impacts immensely on the psychological state of being, it unravels and evokes what it ideologically represents. Creating and surrounding oneself within environments that are conducive to the mental state is critical in terms of unraveling the basis of self-healing processes within the constraints of daily living and development of humanity. Once these processes are understood and manipulated, to create balance on a psychological and physical level, it is important to adopt a system of coordination, to generate these processes towards aspects of renewal. A transitional theory of motive is to be explored.

2.1.3 Transition theory

The idea of transition versus change is two dynamic shifts in relation to each other. In order to substantiate the multi-faceted objective of enabling the processes of self-healing to work upon one another, a direct system must be applied to co-ordinate these layers towards a renewal of life. The act of transition reflects across various dimensions of living relation i.e.: personal, family and other relationships, societal, education, career and military. These stages can also occur concurrently, objectifying the importance in distinguishing their interrelations to one another, which is a key vital in determining the order of assessed processes that need enabling.

Throughout nature, growth involves periodic accelerations and transformations. Things go slowly for a time and nothing seems to change until suddenly the eggshell cracks, the branch blossoms . . . the hibernation begins. With us . . . the functions of transition times are the same. They are key times in the natural process of self-renewal. (Eve Siegel, 2010)

Adopting a sense of transitory stance is the key adaptation to enable the processes of self – healing to begin. Being in a state of transition refers to change of state, a continuous evolving process from state to state. The significance of transitional theory in relation to the processes is one of interlinking states whereby one state can not exist without the next, just as in life where each era of living and being capitalizes from prior states in order to encompass a fulfilled and holistic state of being. Although the progress of these stages working upon one another is not immediately seen, the end product is vital evidence of its unseen occurrence.

Change is logical and situational. It starts by establishing a goal and then decides what steps are necessary to reach the goal. Transition, on the other hand, is the psychological reorientation, development, and renewal process that takes the people who were adjusted" to the old way that things were, and turns them into the people who will fit with the new way that things are going to be. (Bridges, 2000)

Bridges theory revolves around a conscious state of awareness, where realities of mind body and physical involvement is acknowledged to what they were, and to the stage that they need to be in order to deduce forward ventures within societal constraints as a collective, thereafter projecting upon individual transitory states of being.

The model consists of three distinctive stages depicting the transitional theory of renewal. Namely An *End Stage* (denial, shock, anger, frustration/stress, Ambivalence), *Neutral zone* and concludes with the final stage of *New Beginnings* (skepticism, acceptance, importance, hope, and enthusiasm). Within these distinctive stages of transitions, there's a resultant of emotive response in relation to one's personal perception of ontological factors. These emotive responses comprises of mental, emotional, grief, resistance, regret, spiritual perspective, political perspective, personally, sense of identity, perception of reality and values. Emotive responses may be a constant in totality, but varies from individual to individual due to personal reflections and perceptions as these constraints are solely dependent on the nature of being and their immediate impact within their confined environment.

The end stage is the initial stage that depicts an end result of a pre-motivated situation that needs to be concluded due to awareness of negative implications such as loss, behavior, self-image, beliefs, or assumptions. Once affirmation is concluded and acceptance of departing from an old system one is able to move towards a zone of calmness. Although this process gives rise to emotional retraction, compromising their psychological rational to assess realities for what they are. These emotions are dealt with in relation to ones perceptions and collective environments.

The second stage comes into play once there is an established acknowledgement of acceptance from the departed, it is at this stage whereby an inner relation of execution of emotion tends to unveil and diminish, enticing a being into a sense of dismal distraught where reassurance and opportunity of relevance is a vital element in aiding positive inactions. This venerable stage of exclusion is the set up state for the final stage of rejuvenation.

The third and final state encompasses optimal rates of positive emotion, due to the act of the initial first two stages. This stage occurs within its own framework of enactment due to a mind shift of positivity and enthusiasm to dis-engage from what was, to what is. Once the inner being has adjusted and internally shifted in retrospect towards aspects of renewal. This process is the final state of transition into a realm of unfamiliarity, although it exercises an act of exploration and optimism.

During these transitory phases of life the senses and mental balance is fractured due to the enabling of inner renewal, hence the susceptibility of the inner Self to the outer realm. At this point it is clear to take note of the importance of one's deduced environment, as it should directly mimic these distinguished transitory states of life, man and nature. This state of emergence is a clear depiction of the profound relation of Self (process), Life (transitory) and nature (rejuvenation).

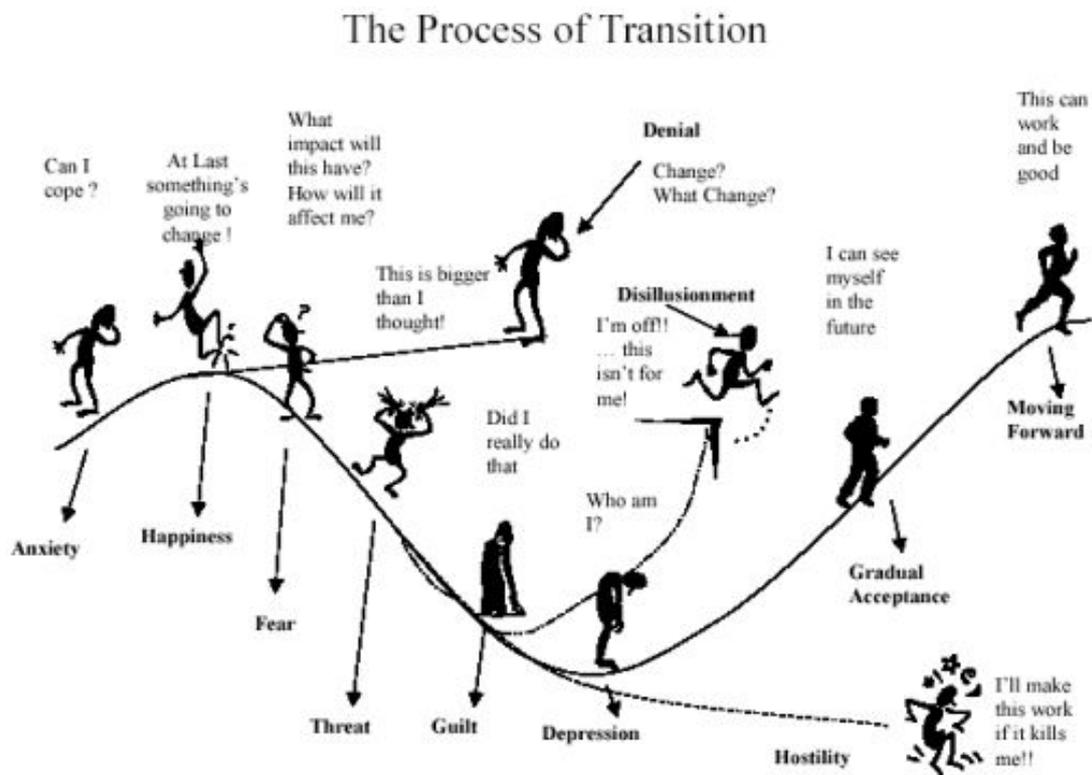


Figure 4: The process of Transition (<http://www.psicopolis.com/>)

2.2 CONCLUSION

In understanding the notion of totality between Self and its predetermined physical realm, is evidently supported due to the unraveling of the one's self-healing processes in relation to that, of the transitory stages of life. The imperial importance of defining and distinguishing the three self-healing processes, enables an actor, spectator visual whereby it is understood that the natural process of life are continuously acting upon the Self, within their own vital components, and thereafter having the Self respond upon nature and its predetermined derived realm.

Imagine heat that, but for pressure, vapourizes all matter. Above it, a lifeless, lightless, solid crust. Not far above that, cold to solidify gas, were any there. Through this cold, a burning light of lethal intensity. Imagine – between the absolute cold and unimaginable heat, the murderous light and lifeless darkness, the solid and the nothing – a narrow zone where element interpenetrates element, where everything is in fluid interchange. Imagine this zone alive. Alive at every scale from sub-cellular to Gaian, from micro-organism to 100-metre trees, from individual to communal. Imagine diversity beyond imagination, relationships beyond number. Imagine countless individual people, each different; countless individual places, each different. Imagine a world of indescribable beauty. But not a fixed world, not fixed beauty, for every elemental relationship, every living organism, every individual, every community of beings, constantly refines and re-shapes this world. Only one species, however, does so with thought. (Day, Spirit & Place, 2002)

The imagery that day personifies is that of a state of emergence. Due to the current state of society today an act of healing is required upon the self as well as the transitory states of life, in order to re-establish a composed distinctive act of renewal within the lives of humanity.

CHAPTER THREE

CHAPTER THREE

DEFINING HUMAN WELLBEING AND ITS ARCHITECTURAL IMPLICATIONS

3.1 INTRODUCTION

Due to the nature of exploration concluded in relation to the processes of self-healing, discussed in chapter two. There is a definitive understanding of the conjoined relation between Being and the physical realm, and the level of importance needed in order to achieve balance between these codependent entities. 'Wellbeing' arises from the achievement of these balances, a conscious state related directly to Self and their depicted environment as a controlled manifestation.

3.1.1 Depicting Human 'Wellbeing'

Human Wellbeing is a resultant, by-product of the healing processes of Self that work upon one another, within the given physical realm. This state of wellbeing can be seen as a state of life that is reached within purity of absolution. Every individual has a distinctive psychological, metaphysical and physical state that ultimately controls the outcome of a state of wellbeing. It is a conscious decision due to the fact that human are the only derived beings that have an advanced thought process whereby, an identification of selective processes can be given attention when a state of healing is required, in order to regain an optimal state of wellness.

There are also issues of personal and social health. Despite increasing longevity, fertility, immunity and 'wellness' are declining. Health also involves issues of soul and spirit. Stress breeds illness. Environment can stress or de-stress us. (Day: 2002; 7)

The broad spectrum of uncertainty in relation to an individuals state within their social contet is immensely disapating, due to life being a continous process, social, contextual, relation, economic and other corresponding factors give rise to levels of discomfort and stress resulting in an unbalanced state of affairs. Once a state of unbalance is established the body, mind, and soul transcends to a state of illness.

Nature is regulated by self-corrective processes, These include famine and disease, so aren't always good for us. We use technology – but what is good for us isn't necessarily good for nature. To improve things both for humanity and nature, we need a new way of thinking – natural-process-aligned, but morally inspired, so consciously directed. (Day: 2002; 9) Day has a distinctive approach in dissecting the attributions to a holistic state of wellbeing. In order for a state of wellbeing to be achieved, the processes of self-healing would have to start manifesting upon one another depicting a transitory state of healing. Being of the world opposed to being within the world is that of transitory appeal. As nature mimics these adoptive healing techniques with ease its vital to capitalize on their 'self-corrective' adaptations. Although we live in a technological advanced era, there needs to be a removal of body, mind and soul from the cognitive machine. An alignment with spiritual relevance to place and being needs to be addressed.

A solely material approach to sustainability, however, ignores the necessity that our surroundings connect us with life at many levels sustain us. Ecology, society and personal health are inseparably inter-twined. Breakdown in any one sphere, whether pollution, alienation, violence, psychological or physical illness, affects the others. For outer (ecological) harmony our actions must be integrated into the living cycles of nature, while inner harmony the foundation of health is nourished by her elemental forces and life-processes. (Day: 2002; 9)

Objectives of wellbeing are interrelated within every realm of experience and existence, in order to regain a full sensory experience of rejuvenation these continuous adaptations must be recognized in every state, be it societal, economical, psychological or ecological. As these processes of nature work upon one another it houses humanity's inner being, and thereafter societies outer being. A trajectory motion of development of state to state is obtained once an understanding is adopted, on how surroundings (physical or metaphysical) affect the nature of being. Health is a differentiated state in comparison to illness, whereby health refers to the metaphysical state of feeling well and not just the absence of disease. Illness emerges when three factors coincide: disposition (e.g. genetic); stress (e.g. exhaustion); agent (e.g. pathogen). If strong enough, one factor is sufficient. (Day: 2002 ; 181) Illness is a physical manifestation where illness can elude the mind and spirit dis engaging the Self into an un-deciphered state of not being ill or well.

3.1.2 'Stress' and Its Causations

Research since the 1980s has shown that stress affects hormones and consequently the development of latent ailments and the body's ability to fight disease (Day: 2002; 181) Stress is noted as a 'state of mental or emotional strain or tension resulting from adverse or demanding circumstances' (Oxford:) Daily stressors aid in an adverse effect on illness, leading to a state of cognitive resilience to existential experiences of everyday endeavors, there after giving rise to the transitory states of healing towards a state of wellbeing, in relation to the renewal of life and Being.

Illness, however, isn't only the consequence of pathogens and stress, and health isn't only not being ill. Health is a state of being, not just of successful bodily function. A state of living, renewing, balance. Bodily health is but a symptom of our inner state. It involves wholeness and balance at and between each level of our being. Imbalance at any level can trigger illness. Repetitive strain injury, for instance, is triggered by unbalanced physical strains. Nutrition related ailments, by unbalanced life-renewing nourishment (food, water and air – also light spectrum and suchlike less commonly recognized nutrients). Dis-balance or starvation in our feeling life can lead to emotional, psychological and psychosomatic ailments. Spirit-malnutrition can result in personality damage, with manifestations from consumerism. (Day: 2002; 182)

Day's digressive reference to stressors is rather addressed within the direct causations of illness, and thereafter its response to its immediate surroundings. Causations such as daily interactions with family, friends, work and financial constraints can set off emotional receptors implying negative connotations, resulting in physical distress.

Unfortunately, daily life is rarely whole, balanced and nourishing to body, life-energy, soul and spirit. Just taking vitamin pills, going to the gym, having psychotherapy and going to church on Sunday isn't enough. This would allow us to eat processed foods, be sedentary most of the day, let our life be led by what we want and live in one world six days a week, another on the seventh – so compartmentalizing life. (Day: 2002; 182/3) This distraught effect of having differentiated levels of substance treatment to treat these causations of stressors is fickle, to a sense of optimum ignorance, it's as if one could 'sweep the dirt under the carpet' and expect ones home to be clean. While a treatment is being utilized, a deeper alternative is required to address the source.

3.1.3 Obtaining Balance through architectural environment

Architecture reflects, materializes and eternalizes ideas and images of ideal life. Buildings and towns enable us to structure, understand and remember the shapeless flow of reality and, ultimately, to recognize and remember who we are. Architecture enables us to perceive and understand the dialectics of permanence and change, to settle ourselves in the world, and to place ourselves in the continuum of culture and time. (Pallasmaa: 2005; 71) Obtaining a state of wellness and renewal upon the existential experience can be achieved through the built environment. As understood in previous chapters, the Self works upon the physical real and in return the physical realm works upon the Self. Architecture is derived as a human science, encompassing all of what and who humanity is. A reflection of oneself in built form settled into its surroundings erupting manifestation upon manifestation within its context of culture, environs and period. Understanding place in its space of continuum, enables a derivative of opulence in depicting inner reflection of being in time.

We identify ourselves with this space, this place, this moment and these dimensions become ingredients of our very existence. Architecture is the art of reconciliation between ourselves and the world, and this mediation takes place through the senses. (Pallasmaa: 2005; 72) Pallasmaa engages in a resemblance continuum of reconciliation, that is portrayed via the built form, and their specific demeanor of interaction between form, space and being. Seeing architecture as a restoration process of individualism where by an act upon sensual stimulation gives rise to states of higher resilience against departed daily endeavours.

Architecture has responsibilities to minimize pollution and ecological damage, responsibilities to minimize adverse biological effects on occupants, responsibilities to be sensitive to and in harmony with surroundings, responsibilities to the human individualities who will come in contact with the building. (Day: 1990; 13) As depicted in prior relations, architecture is seen as a human science, by means of contributing to all attributes of life. As architecture has an adverse effect upon all processes of nature (being and time) as well as the natural processes of life (socio, economic, contextual). A clear conjoining relation of these two life-inhibiting systems to architecture can be derived, and articulated as a catalyst in the process of Self renewal.

Where our environment can offer intriguing interest and activity, timeless durability and a sense of roots, connection with the natural world and its renewing rhythms, sociable and relaxing places, and harmony, tranquillity and quiet soothing spaciousness, it can provide soul support – the first step to recovery.(Day: 1990; 32) A solicited environment enhances the processes of healing and soul enrichment. A state of imbalance is realized when needs of the soul are not met. It leaves the individual in a state of dependence upon narcotic substances or other prescribed consumerisms. In order to address an individuals inner being, ones surroundings must co-relate to optimum levels of supportiveness. Spiritual enlightenment in relation to the roots of nature, depicted within the context of Self is seen as a interwoven connection of healing systems

Its noted that the built environment works upon the Self and the Self upon the built environment, mimicing healing processes of transition intertwined within the substantial laws that bind the unseen notions of life. As the social and contextual issues, are subjects of form that contribute to any given environment, each environment differs due to its place specific anomalies. Thereafter it is important to assess and aknowledge each space and place to be site specific.

By any definition, spirit is not material. The material can cradle, enclose or focus the spirit of a place, but this spirit is fed by, amongst other things, the values, thoughts, emotions and actions of people who live in, work in and use the place. (Day: 2003; 40)

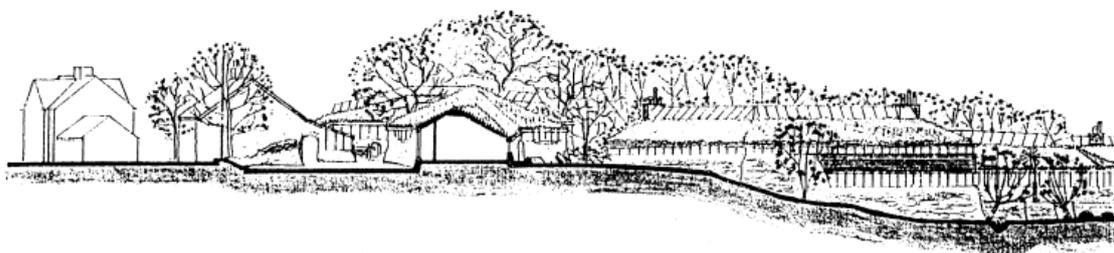


Figure 5: Buildings tied to landscape (Day: 2002; 36)

Seen in (Figure 5) Day exemplifies the notion of architectural space, derived by place. This makes for climate responsiveness, and respects not only place, but also time – the elemental and social continua which have formed every place. (Day: 2002; 37)

Day conveys the concept of 'spirit of place' in non conventional way where there is, an unraveling of metaphysical levels, that are worked into determining a sense of place that would be a pivoting point for sensory, and physical stimulation. This process engages society, communities, cultures, individuals and finally the very basis of Self. Collectively addressing deeper states of humanity as well as the environment, in treating these two dominating entities with the integrity that they deserve.

Optimum balance is regained by mood and spirit of place being recognized within immediate surroundings for modes of engagement with the Self in order to alter psychological, metaphysical, and physical states of Being. Mimicing the process of time and being in relation to the processes of self-healing, as well as the transitory processes of life are interrelated, to achieve a state equilibrium amongst theses sectors enabling them to work and contribute upon one another

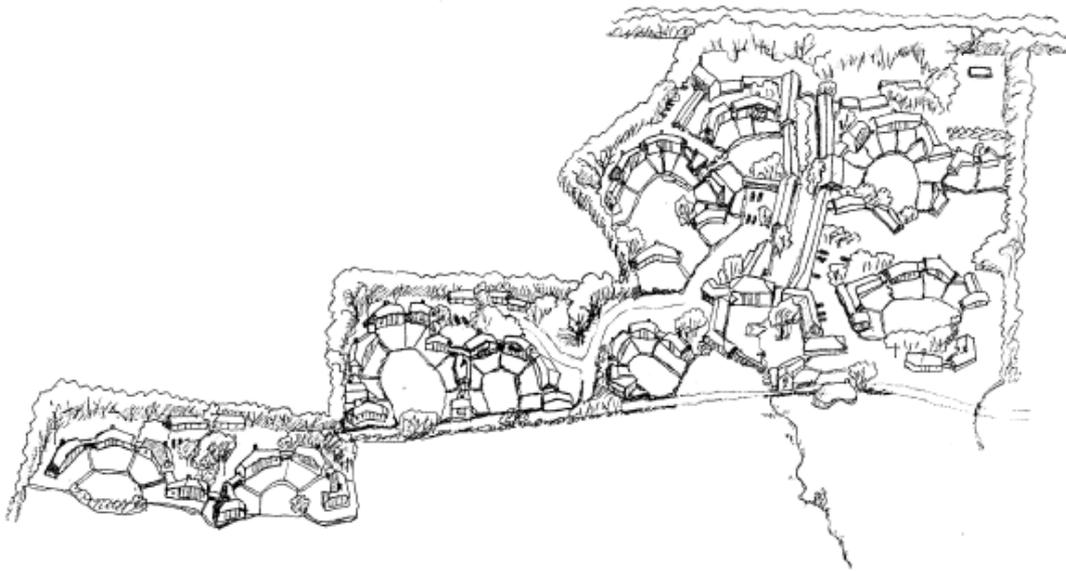


Figure 6: Schematic Layout (Day: 2002; 60)

Figure 6 reiterated the articulated of spaces that are pre-determined by the state of place, and the individuals that inhabit them. A sense of sensitivity is adopted in order to regain the integrity of form and the natural setting.

3.2 Genius Loci: Sense Of Place

In classical times it meant not so much the place itself as the guardian divinity of that place. It was believed that a locality—a space or a structure or a whole community—derived much of its unique quality from the presence or guardianship of a supernatural spirit. The visitor and the inhabitants were always aware of that benign presence and paid reverence to it on many occasions. (Jackson, 1995) Jackson reiterates the early depiction and origins of ‘sense of place’. The origin of this theory had been implied to the region and location, believing that every space embodied and reflected that of which it had been composed of, a sense of objectification whereby a mental string of memories that dually play upon the senses of self, that continuously project subconsciously through the metaphysical state.

“we recognize that certain localities have an attraction which gives us a certain indefinable sense of well-being and which we want to return to, time and again.”

(Jackson, 1995)

The idea of atmosphere, environment and locality embodies the notion of space that physically and subconsciously inflicts its ‘sense of place’ within the individuals that filter through them. There is a sensitivity that is recognized within these places that conform to the duality of the everyday world, where the individuals live once in the physical realm and then again within the constraints of the metaphysical realm, this ‘sense of place’ merely merges these worlds into a third dimension whereby it exists on its own, not existing as bi-components, but rather as a isolated realm that directly impacts and solely relates to the existential realms that influences humanity as a whole, on a subconscious level.

The power of space is great, and it is always active for creation and destruction. It is the basis of the desire of any group of human beings to have a place of their own, a place which gives them reality, presence, power of living, which feeds them, body and soul. This is the reason for the adoration of earth and soil, not of soil generally but of this special soil, and not of earth generally but of the divine powers connected with this special section of earth. . . . But every space is limited, and so the conflict arises between the limited space of any human group, even of mankind itself, and the unlimited claim which follows from the definition of this space. . . . Tragedy and

injustice belong to the gods of space, historical fulfillment and justice belong to the God who acts in time and through time, uniting the separated spaces of his universe in love. (Tillich: 1959; 16) (Jackson: 1995)

Jackson reiterates the remarks of Tillich's depiction on the importance of a 'sense of place' within the constraints of humanity. There is a distorted common denominator that Tillich draws between a sense of beings, that's derived from a 'sense of place', being time. Time, a constraint that matures and unravels the compartments of life and place. In venerating the idea of a passing, creates a deeper level of understanding and connection between individuals, societies and cultures thereafter directly influencing the spaces and the places that individuals inhabit.

Behavioural and related social sciences focus the discourse on individual and social perceptions of and interactions with space and place, and on their origins either in physicality, or in mentality and spirituality. In human geography concepts of places span between two paradigms: of physical (geomorphological) structures, as defined by physical geography, and of entirely social constructs.
(Markevičienė, 2012)

Markevičienė encompasses three elements that contribute to a 'sense of place', namely being meaning, experience and environment. Meaning being derived from experience whereby space becoming place happens due to memory and the physical embodiment of experiencing such spaces, and thereafter relating to the memory, and the feelings evoked within the subconscious realm. The physical environment works upon every realm of man as a whole, as it has the ability to shape and mould character within itself and transcend it thereafter upon any given being that it engulfs. Nature is responsible for the conformation of its structure, form and meaning that it aides to relatability.

Previous behaviors or experiences in the landscape may create lenses through which humans attribute meanings to landscape. Experiences are linked to the environment in which they occur; physical landscapes, by virtue of certain characteristics, enable or constrain a range of experiences that shape meanings. (Stedman, 2011)

3.3 CONCLUSION

The idea of creating an embodied state of wellness that merges with the constraints of daily stressors within the physical realm is a subconscious reality that resides within the framework that dictates a 'sense of place'.

The genius loci is another intangible heritage value that resides in the environment of the setting in which a cultural resource was created and maintained. It constitutes the spirit of a place that brings the environment of the setting to life as a dynamic living place, working place, or inhabited landscape. The genius loci transmits the patterns, meanings, and image, which gather together and organize the elements of the environment of the setting into a meaningful and intelligible whole within conscious or felt boundaries – a gestalt that transcends the meaning of the sum of its constituent parts. In so doing, it orients the visitor, conveys a sense of functionality and continuity, and manifests a traditional way of life that links the present with the past. The genius loci is evoked by the physical properties of the cultural resource within its setting, the physical properties of the setting, and the dynamic activities carried on within the setting at different levels. By conveying the character and significance of the cultural resource within its setting, it transmits a strong sense of authentic place. (Markevičienė, 2012) (Passfield, 2005, p 75)

Passfield sums up a notion that adopts an affirmation of bodies that interplay between realms of awareness, within the transitory phases of life that constitute to the wellbeing of place and life, whereby the physical state of space that is detached from meaning, is embodied and synthesized hence giving rise to experience and significance of place within its given context.

By adopting this knowledge of a deeper state of embodiment that is affiliated with a 'sense of place', as well as the significance of its derived context, one is able to understand the basic connection between the interrelated realms and the interrelated physically derived world. The impact of these realms upon one another is explored further, within the built environment.

CHAPTER FOUR

CHAPTER FOUR

4.1 URBAN RELATION TO NATURAL CONNECTIONS

4.1.1 Introduction

The reflection of urban reflectors is that of solitude and seclusion. Just as a state of reflection and resemblance, the urban scape should resemble its reflectors.

Whilst urban-dwelling individuals who seek out parks and gardens appear to intuitively understand the personal health and well-being benefits arising from ‘contact with nature’, public health strategies are yet to maximize the untapped resource nature provides, including the benefits of nature contact as an upstream health promotion intervention for populations. (CECILY MALLER, 2005) There is a miss-guided endeavor of complexities involving the implication of natural connections within the urban framework that seeks restoration, to induce states of self-healing.

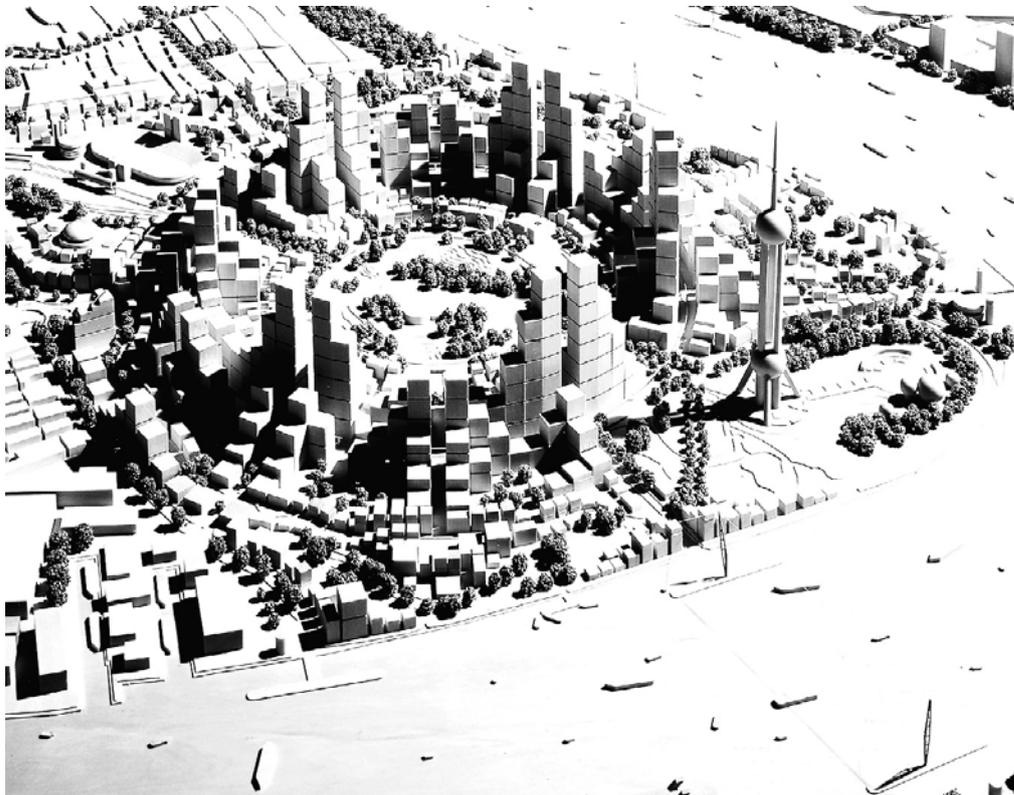


Figure 7: Lu Jia Zui masterplan, Shanghai, 1992. (Hagan: 2001; 183)

With parks and public nature reserves often their only means of accessing nature, the majority of urban-dwelling individuals may have all but forgotten their connections with the natural world. (CECILY MALLER, 2005) In making reference to urban framework, one can refer to **figure7***, as Lu Jia Zui explores an intervention of a city park center. Where by there is a connection between built fabrics, instead of creating a distinctive difference between the built and the un-built.

Though Rogers' Lu Jia Zui makes a similar gesture towards alleviating the intensity of the development with a park at its centre, there is no similar use of a green belt. The new city is used as in-fill for an existing city. The demarcation is not between built fabric and unbuilt land, but between one built fabric and another, the morphology of Lu Jia Zui being conspicuously different from the rest of Shanghai.(Hagan: 2001; 184)

A point of re-connection is needed within the urban fabric, as well as the countryside, to regain a sense of reasoning and purpose, as a human being knows oneself by knowing ones place. Understanding the immense integrity of place intensifies the derived approach to sustaining the natural state of its metaphysical characteristics.

Both city and countryside need to know where they are, who they are, why they are. This is about strengthening regional identity and self-respect, economically and socially as well as visually and sensorially. Also about how the biography of place and the life-support systems and cycles of nature can be brought into view. How we can reconnect with time, place and life. (Day: 2002; 146)



Figure 9: Tree roots snake outward seeking fluid-borne nutrient, ever more consolidating the centre. In the era betweenconstraining defensive walls and pattern-limiting planning, settlements grew in like manner. (Day: 2002; 173)

As noted in **figure 9** within suburbs, people choose to live in them. Expanding horizontally, they're car-dependent, so society weakening. They don't have to be like this. Designed and located for future densification, even low-density development could encourage urban consolidation in place of limitless sprawl. Buildings so located that the gaps between them can be built on, and with layout and window positions that wouldn't be compromised by this infill make densification easy. (Day: 2002; 173)

People shape places and places shape people; a mutual biography imprinted into land and townscape. Even slagheaps have made places and people what they are. Instead of denying biographical identity, evolutionary improvements build upon it, enriching rather than disrupting the local ecology. Flattening slagheaps pretends the past – and its people – never existed. Enhancing nature's re-shaping process by softening outlines, maturing raw erosion gullies and micro-climate-matched planting, respects what was. Transforming the redundant into assets is about harnessing natural processes: ecological, social – and economic. (Day: 2002; 149)

The connection between nature and the urban environment is that of sustenance, thriving upon natural assimilations whereby the built environment emulates its surroundings. Authenticity isn't just about what places look like, but also why they are where they are – the historical roots of the present. (Day: 2002; 149) Urban framework and the surrounding context should adopt the same architectural approach of integrity and sustenance to create an environment that thrives off the physical manifestations upon those sites there after turning space into place, that generates processes of wellness.

4.1.3 Conclusion

Urban ideologies are established, in order to generate a harmonious whole of an urban entity against a rural one. The self-healing processes of man must be in a concise continuous relationship with the entities that make up the physical realm. Once establishing the essence of urban life, it is important to explore the natural connections, that urban life should be closely connected and intertwined with.

4.2 DEPICTING NATURAL CONNECTIONS OF ‘ORGANIC’ CONTEXT ON WELLBEING

4.2.1 Introduction

There is a world of difference between living and non-living things. Life is bound up with time. Living things come into existence, grow, develop, metamorphose and die; their substance passing into other states and organisms in the cycles of living nature. The forms of life are generated by geometric principles more complex than Euclidean. Their fractal and projective geometries are not in themselves visible. Metamorphic manifestations of underlying principles aren't even physically present. Life itself, like the cycles within which it appears, is constantly renewed from beyond the confines of this earth. (Day: 2002; 186) The uncertainty of life and nature are states of non-conformity, transitory, non-rigid anatomies that derail from all definite, absolute and certainty of all things. In attempt to understand ‘organic’ context, a clear concise depiction is required to unravel its origins and thereafter its relevance to the physical, and metaphysical realms of life.



Figure 10: Metamorphosis in nature (Day: 2002; 210)

I exist only in and as context. I am what that context has created. I did not burst full bloom into the world I confront ... I have been created by my experiences and I am recreated – over and over again- by each new experience. (Cordova: 2007; 49) The ideological state of representation within the physical realm lies with the natural untouched state of the natural world first, and then again within the mind.

4.2.1 Healing attributes of organic context

When referring to ‘organic’ context it sums up an integral approach, derived from the natural unhinged state of life, being and nature. An organic movement encompasses culture and society, influencing the physical and metaphysical states of being due to the spiritual embodiment of the subconscious being to a greater Devine state of relevance that connects a state of Being to the earth that it treads upon, reinforcing healing components to the transitory stages of the existential realm.

Just as acquaintances photographed in mid-expression can be unrecognizable, there isn't much fixed about places. Season, light, colours, population, activity and much else are always changing. Nonetheless a framework of constancy unifies separate memories, assumptions and expectations. Memory itself is elusive - More than anything fixed and precise it is the individual spirit, manifest in quality of movement, gesture and form that we recognize. The same for places – for individual, social and cultural identity is bound up with them. (Day: 2002; 162)

Organic development is a natural transcendence of depiction, when looking at the nature and relevance of its formation and origins, it can be directly translated within the morphology of life. Architecture, is seen as the artistic articulation of the physical realm, an insurgent state that draws refuge to humanity within the daily constructs of their lives. There is an immediate basic response to create an external physical realm that feeds the internal realm of the metaphysical state. Just as is life, a transitory state of irregular adjects that connect, flow and fill one another, so should architecture depict that very state as nature does.

Life is bound to time. Everything that involves life also involves development, movement and interaction – all time-related processes. Places change: if they don't noticeably change with seasons, weather and passage of time, they're neither alive nor responsive to life. Human activity alters places. Always, it alters the spirit of place; usually there are physical changes as well. Buildings mature, age, get repaired, altered and eventually demolished or replaced. This is a natural process – unnatural to prevent. (Day: 2002; 164)

'Health' is an elusively defined term. It's multilevel, involving processes, functions and psychological state as well as bodily structure. It has physical, life-energy, state-of-soul and fulfillment dimensions. And all these levels work on each other. (Day: 2002; 181) Day explores a notion of the multi-faceted levels that work upon one another, a well as the physical realm to create a conducive environment, where by the act of healing is able to reiterate itself through the transitory process of continuous development from state to state, hence creating a picture of reflection of depiction and vice versa. Environments aid human wellbeing, due to order and placement of order that is internalized on an external basis.

The make up of 'organic' context consists of the natural elements that constitutes to the physical realm. As Huelat remarks 'if you're dealing with humanity, you're dealing with nature, we're a part of nature, and people respond very positively to organic design. Humans are more comfortable in natural environments' (Huelat, 2011)

Healing environment that promote health and wellness encourage an integration of mind, body, and spirit by providing appropriate opportunities for privacy, dignity, self esteem, identity, social support and security. (Sabherwal, 2010)

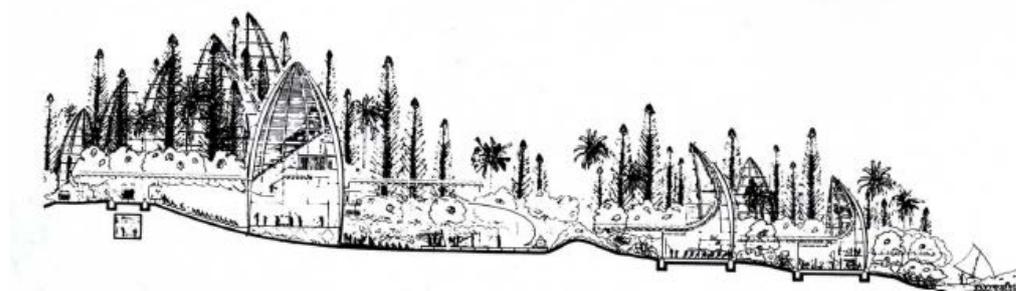


Figure 11: Section, Renzo Piano's cultural centre. (<http://www.fondazione-renzo-piano.org>)

Renzo Piano depicts a true reflection of architecture in its natural assimilation, as seen in figure 7. There is a sensitivity that Piano adopts, to convey the integrity of the land that this cultural center stands upon. Where by its form is a resemblance of earthly endeavors appealing to the organic nature of its surrounding context.

The design in harmony with the nature is expressed in terms of organic architecture. The close relation between organic architecture and the nature, consistency with the natural environment, the use of local materials, and the philosophy of “time, space and human suitability” are taken as a basis. (AÇICI, 2007)

To begin with, architecture that heals has a structure that allows harmony - with nature and surroundings. All natural formations encourage healing geometry. The structure of a temple, mosque etc, has closed concentric circuits, mandalas and movement in a clockwise direction. Healing architecture also encourages sensory elements, for example the sound of water in Zen Architecture; visual aesthetics, colour, nature, art; aroma, fragrance or an odour-free environment and friendly to touch. (Sabherwal, 2010)

There is an alignment that is drawn between the physical realm (environment), metaphysical realm (Being) and Life (well-being) they are all clear derivatives of the basis for the origin of life, merely pure entities interacting with pure entities. Several factors are substantiated to be effective in promoting wellness.

Conflicting lines, planes and shapes can be brought into conversation, even song, with each other. Try not to see the picture but to imagine the experience of going up these stairs, turning, and passing into the room beyond. Now try to imagine it with every meeting right-angled, every corner unsoftened, every line dead straight. (Day: 1990,88)

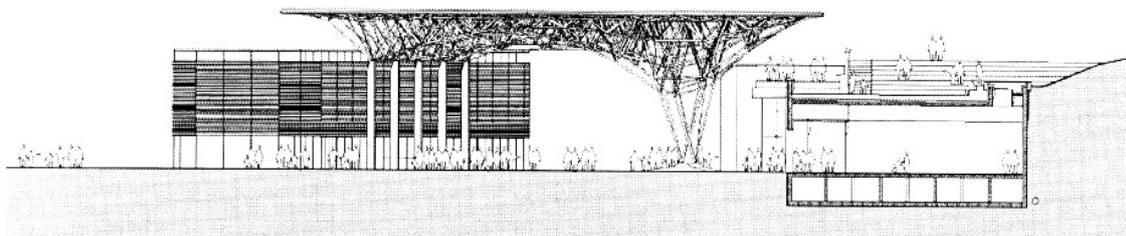


Figure 12: Earth Centre Canopy, Fielden Clegg (Hagan: 2001; 150)

In the above figure, Clegg demonstrates how much further architects can explore structural aesthetics, to coincide with their natural setting. Such use of organic form and order instantly sets play on ones visual perception and sensory manifestations hence inducing a state of elevated consciousness to a third dimension. In achieving a concise state of composition, the art practice of Feng Shui is explored further.

4.2.3 Origins of Life - Feng Shui

The concept and the origin of Feng Shui, is derived from that of Chinese art, and the orientation and demonstration of objects/components that make a whole, in relation to spiritual awareness. These arrangements are important in assessing the lines and objects that make up the natural landscape, and thereafter arranging architecture and its internal make up to feed of the natural setting of its given surrounding. A space cannot be totally healthy unless, in the design, the architect or designer has considered site placement, building placement, building shape, interior design, furniture placement, and ch'i movement--all of which have an affect on human comfort and health. Feng shui offers a wealth of solutions or remedies for inappropriately placed doors, entrances, or furniture. (Mirkin, 1996)

Feng Shui literally translates as “wind-water” in English and is the Chinese art or practice of positioning objects or structures so as to harmonize with spiritual forces. It is based on a belief in patterns of Yin and Yang and the flow of energies (Chi) that have positive and negative effects. The practice commonly influences orientation, placement, or arrangement. (BUILD LLC, 2013)

Feng Shui is a clear derivative, of the metaphysical stance, whereby a practical methodology of design can be practiced in taking account the natural, physical make up of the earth and the greater universe as derived by Rossbach (1983):

. . . feng shui is in a sense a Rosetta stone linking man and his environment, ancient ways and modern life. It interprets the language articulated by natural forms and phenomena, by man-made buildings and symbols, and by the continual workings of the universe, including moon phases and star alignments. Feng shui is the key to understanding the silent dialogue between man and nature, whispered through a cosmic breath or spirit--ch'i. The Chinese term ch'i is a life force energy that ripples water, creates mountains, breathes life into plants, trees, and humans, and propels man along a life course.

Feng Shui appeals to the greater fragments of life. Intertwining all inter-leading aspects of life, all inter-leading realms that constantly work upon one another. Hence it is vital to, not only make places physically fit for life but also to invigorate our life's energies and balm the soul. (Day: 2002; 42)

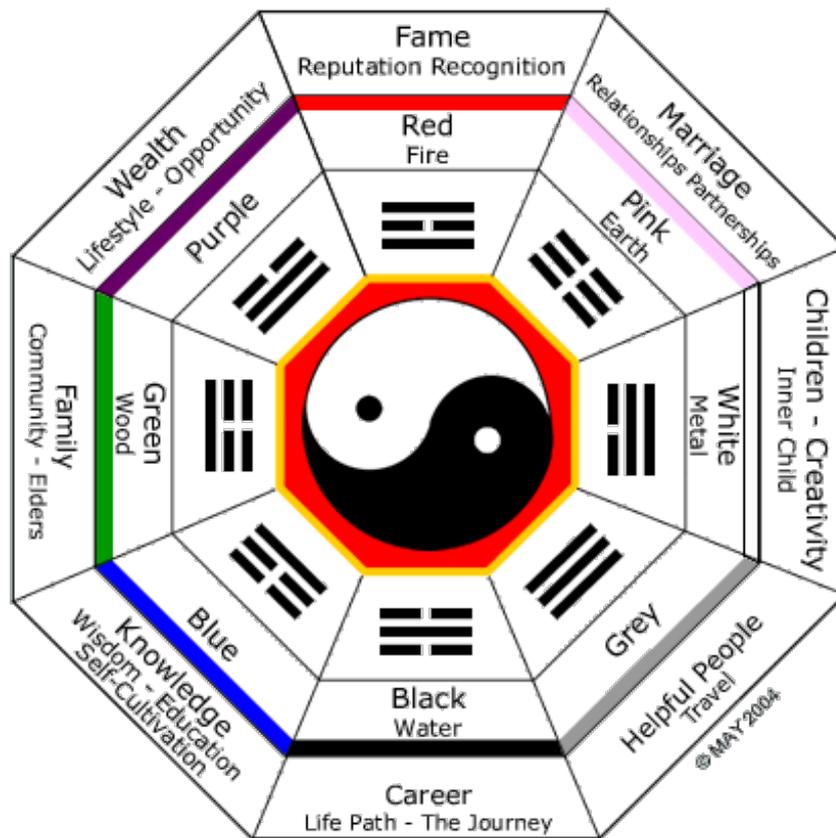


Figure 13: Feng Shui (<http://skeptictblog.org>)

4.2.4 Conclusion

The relevance of exploring the nature of organic context in relation to the physical realm and the power of place, within the constraints of Feng Shui is to comprehend the impact upon the process of wellbeing, and how such applications can be dissolved and distributed within the processes of self healing to obtain environments that are suitable and conducive to the healing of Self. Therefore it is important to consider the healing properties of Feng Shui, within the scape of organic nature.

4.3 THE HEALING PROPERTIES OF THE NATURAL ELEMENTS

4.3.1 Introduction

Once understanding the basis of the make up of organic context and its implications within the physical realm, it is vital to dissect these makeups and its vital role to human relation and how these generate, speed up the self – healing processes of man.

The man who truly loves mountains, regarding them as a source of quiet joy and spiritual exaltation, the man who loves Nature with her eternal laws and her enigmas, who responds to the mysterious fascination of the unknown, to the lure of discovery and adventure, and is able to obey and indulge his instincts, leads a life so full in itself that he desires nothing beyond the intimate and supreme satisfactions which it affords (Desio, 1955)

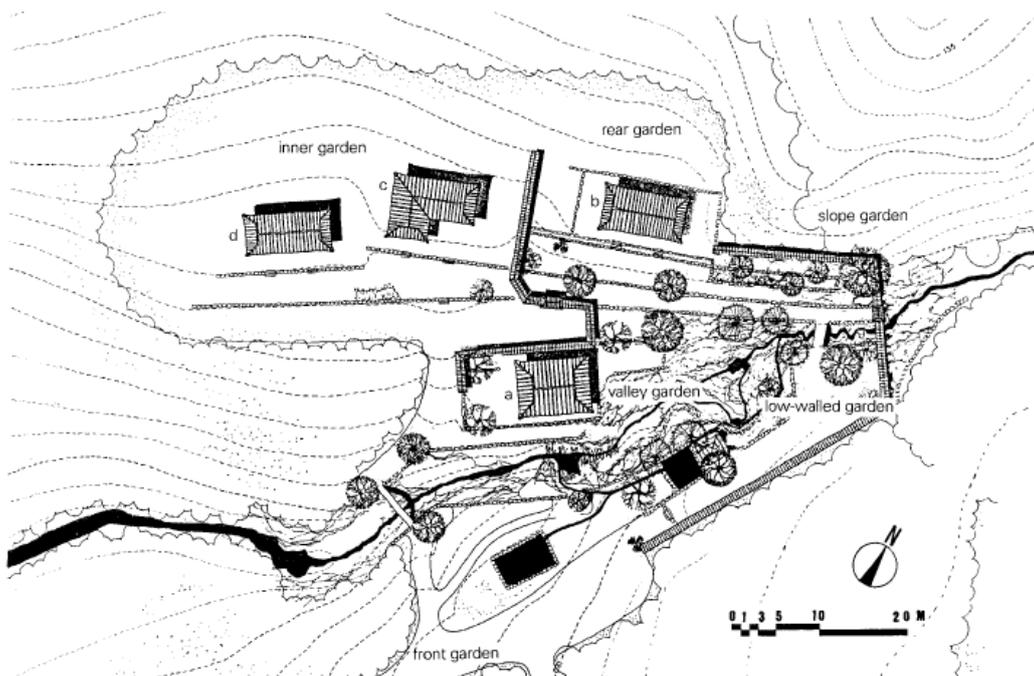


Figure 14: Site plan through a Confucian scholar (Injai: 1998; 181)

The genesis of the natural world is implied in the context of ones surroundings, and thereafter the manipulation of these organic, natural components that generates a state of wellness, where the inner world resembles the outer. As seen above (figure 14) addresses a gradual state of natural ascension that architectural exposes space to place, within its natural consortium. The composition of this natural scenery was based on concepts and methods that are free and uninhibited. (Inaji: 1998; 179)

4.3.2 Genesis of the 'Garden' Conception

The concept of creating a 'pleasure garden' originated in mythology, while the organization and layout derived from ancient cultivation and irrigation practices. Most major religious faiths express gardens (or paradise) being there from both the beginning of time until the end of all existence. (Breetzke, 2010) The creations of gardens and landscaping in the early era attached a symbolic meaning to the relevance of their organic nature.

The origins of the 'garden' originated from ancient ages, as Laurie states, a review of the history of landscape design begins with emerging and developing societies based on agricultural productivity and a symbolic approach to the universe. The gardens and urban environments, which were created, reflected both the relationships of society to nature and the structure of the society itself. (Laurie: 1986; 16)

In addition to the symbolism attached to the garden, early civilizations attributed special meaning and significance to certain trees and plants such as the olive, the thorn, the fig, and the vine. In times when starvation was a recurring phenomenon, it is not unnatural that trees, the longest living things known to man, should be revered for the fertility, life, and nourishment they represented. (Laurie: 1986; 17) The manipulation of these elements is vital to obtain balance and maximize consciousness within aspects of the healing processes.

There is a need to integrate the natural state into the man-made, in turn generating a state of interplay upon an inhibiting being that is exposed to a multidimensional realm, where by space becomes a three dimensional state that engulfs every sense of being. Architecture and the natural environment are not solely achieved by the manifestations of gardens, but rather looking at the components that these gardens are compromised of. To maintain the symbolism behind the inclusion of natural elements, a systematic approach is required to mediate the balance and flow from internal to intermediate to external. As material reality, nature exists as both that which is outside us and that which contains us. It was here before we emerged, and it will be here when we submerge. It is the given, both stable and unstable – trees, uranium, the weather, tectonic plates, DNA, the carbon-based universe, etc. (Hagan: 2001; 17)

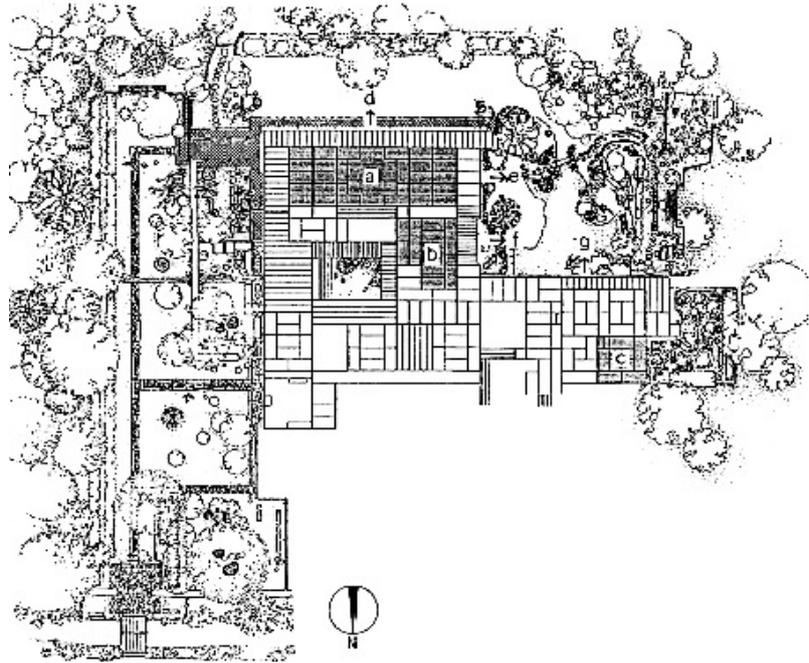


Figure 15: Plan : Daitokuji Koho-an (Injai: 1998; 73)

As seen in the (figure 15) above, there is interplay of space and placement of natural vegetation, manifesting numerous levels of subconscious appeal, solely achieved by interconnecting the interior to the exterior.

The anchor of earth, mobility of water, expansive, responsive freedom of air and the enlivening sociability of warmth are no longer automatically part of our surroundings. To reinvigorate places – and ourselves – we have to consciously and reverently introduce, release or enhance these. Without these qualitatively distinct and rich experiences, we lack an important level of nourishment. Wholeness, hence health, depends upon stabilizing balance. But also flexibility and adaptability, renewal and invigoration. And social development and motivation-led growth. The principles of earth, water, air and fire. Balance, change, renewal and growth is another way of describing life. Without nourishment from the four elements we miss something of life itself. (Day: 2002; 33)

In-between the symbolism of consciousness and coherent emotive responses, the purity of absoluteness that is held within the composition of these gardens is involuntarily relatable, and soul enriching. Gardens aren't only outdoor rooms, safe places for

children's play; they're also about the breath of the seasons and tending living plants – reconnecting with the energies of nature. (Day: 2002; 147)

4.3.4 Ideologies of Healing Gardens in relation to the natural elements

The natural elements refer to the earth, water and air. The composition, and continuation of these elements need to correlate to their inhabitants, and they're given surroundings. According to Day (2002):

Earth . . . Humanity is rooted in the earth by our hunter-gatherer or agricultural past.

Water . . . To follow ripples with the eye is to be drawn into a soothing dream, washing away stress and invigorating our life energies. Still water, expansive, clean and lonely, is the epitome of tranquility. The different movement of waves, ripples and torrents induce like moods of soul: calm, disquiet, awe and energy.

Air . . . Air is spacious, set in motion and change by cosmic forces, renewed by life processes sensitive to the rhythms of the day and year. Flavored by seasonal and diurnal sequences of scents, sounds and light quality of wide variety, it bears meaning-laden information about terrain, climate and ecological community.

The acknowledgement of these elements is vital, to understanding the compositions of gardens that promote healing. Listening to the natural world can be associated with the spiritual, the sacred, the enigmatic, and the indigenous or as a way to connect with pre-linguistic states of knowing. (Sean Blenkinsop, 2013)

Carol Venolia (1988) has adopted principles to aid the sustainability of implementation of environments that heal: (1) stimulate positive awareness of ourselves; (2) enhance our connections with nature culture, and people; (3) allow for privacy; (4) do us no physical harm; (5) provide meaningful, varying stimuli; (6) encourage times of relaxation; (7) allow us to interact with them productively; (8) contain a balance between familiarity and flexibility; (9) be beautiful.

It is important to integrate these natural elements within the context of these gardens to achieve adequate healing properties, in order to interact with the inhabitants of these derived spaces. Everything we do has physical consequences, some immediate, some deferred. Also emotional and spiritual consequences. (Day: 2002; 77)

4.3.5 Phenomenology

Phenomenology is the study of essences; and according to it, all problems amount to finding definition of essences: the essence of perception, or the essence of consciousness, for example. But phenomenology is also a philosophy which puts essences back into existence, and does not expect to arrive at an understanding of man and the world from any starting point other than of their 'facticity'. It is a transcendental philosophy which places in abeyance the assertions arising out of the natural attitude, the better to understand them; but it is also a philosophy for which the world is always 'already there' before reflection begins—as an inalienable presence; and all its efforts are concentrated upon re-achieving a direct and primitive contact with the world, and endowing that contact with a philosophical status. It is the search for a philosophy which shall be a 'rigorous science', but it also offers an account of space, time and the world as we 'live' them. It tries to give a direct description of our experience as it is. (Merleau-Ponty: 2002; vii)

Sense experience is that vital communication with the world which makes it present as a familiar setting of our life. It is to it that the perceived object and the perceiving subject owe their thickness. It is the intentional tissue which the effort to know will try to take apart. (Ponty: 2002; 61) The idea of phenomenology concentrates on the nature of beings in relation to their consciousness, and their experience and interaction with their direct physical environment.

Many textures we 'touch' only with the eye. Shapes and patterns invite us to follow them with eye movement. They induce inner movement, stimulating or calming, staccato or rhythmic, directional or undemanding. As our eyes travel from focus to focus, we begin to understand things from the outside. External, conceptual knowledge is founded on vision, but, unlike smell, warmth and touch, we learn little about the soul-being of what we are looking at. In addition to clarity and understanding, however, colour, shapes and their relationships work upon our feelings. Sight is a highly developed sense and the optic nerve is many times larger than those from other sense organs. Information, of a rationally processable kind, is central to human activity. (Day: 2002; 214)

To criticize the "little man inside the man"—perception as cognition of an object—to rediscover man finally face to face with the world itself, to rediscover the pre-intentional present—is to rediscover that vision of the origins, which sees itself within us, as poetry rediscovers what articulates itself within us, unbeknown to us (Max Ernst in Charbonnier's book) (Merleau-Ponty: 1968; 208)

Phenomenology realises the act of perception Merleau-Ponty synthesizes the act of engagement that is a crucial demographic derived from the theory of phenomenology, whereby physically deriving the world from what man senses on a metaphysical level, reflects themselves within all that one engages with. To re-establish ones-self with the ever engaging artform of architecture intertwined with nature. For one perceives only figures upon levels--And one perceives them only by relation to the level, which therefore is unperceived.-- The perception of the level: always between the objects, it is that about which. . . . (Merleau-Ponty: 1968; 189)

Phenomenology can be applied to architecture, and society, on levels pertaining to that of ontological basis. The social awareness on perception and perceiving perception needs to connect to every sense of Being.

I therefore define phenomenology as the exploration and description of phenomena, where phenomena refers to things or experiences as human beings experience them. Any object, event, situation or experience that a person can see, hear, touch, smell, taste, feel, intuit, know, understand, or live through is a legitimate topic for phenomenological investigation. There can be a phenomenology of light, of color, of architecture, of landscape, of place, of home, of travel, of seeing, of learning, of blindness, of jealousy, of change, of relationship, of friendship, of power, of economy, of sociability, and so forth. All of these things are phenomena because human beings can experience, encounter, or live through them in some way. (Seamon, Phenomenology, place, environment, and architecture: A review of the literature, 2000)

There is a multi-level sensory appeal that needs to be addressed, to optimize the enactment of an enhanced state of living. Phenomenology is directed and implied throughout a range of focuses. Optimum influence is gained through these lived experiences.

A phenomenological approach emphasizes that the material world plays a significant role in the quality of human life exactly because human beings are always everywhere immersed in their worlds, which in part is physical. The central aim is to explore and to interpret that mutual relationship through examining behavior, experience, and meaning in a descriptive, interpretive manner as they happen in their everydayness. (Seamon, Phenomenology, place, environment, and architecture: A review of the literature, 2000)

Nature forms patterns. Some are orderly in space but disorderly in time, others are orderly in time but disorderly in space. Some patterns are fractal, exhibiting structures self-similar in scale. Others give rise to steady states or oscillating ones. (Gleick, 1994: 308). There is an irregular formation of notions that are perceived differently, dependent on the space and time of the given perceiver, as dually seen in figure 5 below one is easily able to distinguish that, the imitation is of a very different order from mimicking the way that parts of it look, or are organized. It is the flexibility, the reactive and transformational capacities of the organic. (Hagan: 2001; 37)

Phenomenology eludes the organic, and deludes the rigid within all realms of being, clearly denoting the sustenance of perceiving one dimension, it is vital to embrace every sense of state through thought every conscious and unconscious state of existing in order to invigorate the self healing processes through architecture.

4.3.6 Conclusion

There is a balance that is sourced for within the built environment, a balance between the built environment and its derived natural connections. Spirit-of-place is fragile! Organic growth feeds it. Imposed projects attack it. The thoughts that shape these have originated outside the stream of place biography – no wonder they destroy. In only a few decades many places of soul warming character and human support have ceased to exist: they may be there physically, but in spirit they're unrecognizable. (Day: 1990; 238)

To seek human health and sustainability without considering the importance of environmental sustainability is to invite potentially devastating consequences for the health and well being of whole populations. (CECILY MALLER: 2005, 49)

Understanding the constraints, and given awareness of the natural elements and its impact upon human well being is a fundamental requirement for its configuration within the built environment. Exploring the realms of natural connections and phenomenology ties the absolute of the urban and the natural entity together.

Phenomenology ties in the connection and relationship between the external derived world, and the perception of existential compositions of the physical realm, and how these components can be manifested into the different realms of being, to generate the Self-healing processes igniting a sense of wellness.

Once understanding the broader relationship between the natural environment and the physical realm, it is vital to further explore the manifestations of these by-products into form and order of integral space that humans inhabit. Such spaces and issues will be explored with greater detail with regard to the implied states of the healing processes of self, hence aiding wellness.

CHAPTER FIVE

CHAPTER FIVE

THE IMPACT OF THE INTERIOR 'SPACES' ON WELLBEING

5.1 ARCHITECTURE AS A GENERATOR FOR HEALING

5.1.1 Introduction

Architecture directly engages with the direct responsiveness of society, and its implied role within the subconscious fragments that make up the metaphysical realms that are directly influenced by the perception Being. Enabling architecture that heals involves inter-leading states of environmental factors, sensory perception and the subconscious framework.

“When you are in a healing environment, you know it, no analysis required. You somehow feel welcome, balanced and at one with yourself and the world. You are relaxed and stimulated and invited to expand. You feel at home”- (Venolia: 1988; 7)

5.1.2 Healing In Architecture

According to ancient cultures and many indigenous cultures of today, it is impossible to separate the health and wellbeing of the body from the wellbeing of the spirit. For instance, in traditional oriental medicine it is not about the infection or sickness but rather about the 'imbalance' in your life. (Breetzke, 2010) Similarly in architecture healing environments tackle the imbalance of the subconscious, whereby the physical realm is directly engaging with metaphysical states, adopting a sense of renewal and vigor for life, attempting to obtain optimum balance and promote states of healing.

If sensory qualities, however appropriate, are to bring joy and refreshment to the soul, we need variety – not endlessly the exact correct temperature, lighting level, the same view, the same sort of shapes, space, or movement through space. (Day: 1990; 83)

Healing in architecture is obtained through sensory dislocation of obscure relevance. There is a certain level of stimuli contrast that is required, to induce a calming tempo within the senses that stimulate man, on detractable levels that aid the healing process.

From an architectural perspective, the idea that the built world is integrated within its surroundings, its naturally derived contours of the land, so is the human being interrelated within every other physical and metaphysical realm. Metaphorically this resemblance aids a sourced balance that is obtained within every living being in order to achieve a state of optimum wellness.

The concept proposes that the wall and floor planes in a building should be seen as fluid, contextually responsive membranes...In terms of architectural construction, plant life and earth elements should be as much a part of the physical substance of shelter as conventional building materials (Wines: 1997; 33).



Figure 16: Plan: East bay Waldorf school, California (Day: 2003; 162)

As illustrated in figure 8, it is inherent to stipulate the formation and interconnectedness of form and function within the settings of its natural surroundings. Day's assimilative development strategy encompasses sub-places of the existing site,

merging architecture with elemental by-products of the naturally derived world. Living things deserve, are nourished by need, surroundings shaped for life. Surroundings so shaped, impregnated by life-qualities, are also surroundings that nourish the soul.

(Day: 2002; 212)

Life supporting surroundings manifest the qualities, energies and processes of life. Of those characteristics common to all life – plant, animal, human and Gaia – renewal and growth are central to health. Every element of living nature is formed by life energy. None are permanent and rigid; all are in a constant state of growth and decay. Life and its forms are indissolubly bound to time. Renewal is manifest in diurnal and seasonal rhythms and the life-forms that respond to these. Set within greater and lesser cycles of substances and energies are both linear processes of maturation and aging and metamorphic processes of transformation. This fertilizing flow of time nourishes all levels of life. (Day: 2002; 208)

Healing in Architecture occurs in the re-occurring interrelated manifestations of nature within the man-made physically derived world. Places which manifest harmonious rhythm, metamorphic sequences, and breathing between expansion-contraction or enclosure-permeability, surround and infuse us with these life-related qualities. Enlivened surfaces make enclosure less bounding. As well as energy-infused form-mobility, texture and the non-fixity of lazed surface, materials which bear the imprint of life make spaces more alive, easier to feel alive in. (Day: 2002; 208)

Healing is obtained through formation and strategic digression between the naturally derived world and the embodied entity that is possessed by man. Physical elements constitute to the holistic approach in achieving environments that promote healing. Such elements are further explored in relation to its architectural and natural expression.

5.1.3 Materials and their impact on human wellbeing

We experience life in reference to three axes – in front–behind, above–below, side-to-side. We orientate ourselves (and our spatial thinking) in three great planes – forward, vertical and horizontal – the product of these axes. These axes have completely different characteristics: one is the axis of time (past and future), one of surroundings, and one of oneself, standing in tension between cosmos and earth. (Day: 1990; 88/89) Understanding visual relation of physical perception is a vital factor to how individuals respond to their surroundings and the meaning behind the symbolism, to concentrate on its importance and thereafter its relevance to human wellbeing.

The components of a healing environment can best be defined as those that nurture and restore balance to the mind, body, and spirit through each of the five senses. (Myra Fouts, 2008) Fouts explores the aspect of environments that constitute to wellbeing, through healing as Day suggests, healing means redressing ills and re-establishing processes that lead toward health. It's more than just nourishing. Healing environment is not just a need for those who are ill. It's also for the healthy to make the most of living, being, thinking, feeling and doing. (Day: 2002; 229)

The forms that result, whether enduring, like mountains; shifting, like sand-dunes; developing, like trees; or ever-changing, like waves, are the inevitable consequence of these forces – and the living complexity of their interactions. Such landforms have an anchoring integrity no man-shaped form can achieve. (Day: 2002; 237) The natural elements aid self-healing on many subdued levels. The earth, air and water are composite elements that directly work upon the shaping and composure of humanity, culture and architecture. Natural forces, particularly climate, have shaped outlook, religion, society, culture, economy, language and buildings, the world over. (Day, 2002; 237)

When embracing the three axes of experience, one must understand the composites of those parts. The matter of materials that make up ones immediate surroundings include indoor air, lighting, life-energizing surroundings. Day relates the importance of these materials to the feelings induced by wellness.

Indoor air: Awake or asleep, we exchange such huge volumes of air with our surroundings that we can't avoid its chemical effects. Off-gas from materials, micro-organisms, dust, body-odours and breath make air inside buildings, on average, five times as polluted as that outside them. (Day: 2002; 190) Ventilation systems are vital systems that need to be implemented, in keeping carbon dioxide levels at a low. Implementing a clear ventilated system replenishes the air of other material toxins, naturally based materials are best recommended to aid air-replenishment. Some building materials actually have health benefits. Lime is bactericidal. Ex-living materials, when alive, had to buffer external conditions: temperature, humidity, and organic pollution – they still do so as building materials. Others do so to some extent. Clay especially, being colloidal, also to a lesser extent, lime and gypsum. All of these are materials associated with life. (Day: 2002; 190)

Air lighting: Light is important to health. Few of us get enough, or of the right kind. Indoors it rarely exceeds a tenth of outdoor daylight. Artificial light is partial spectrum only, so tungsten lights, red-rich and blue-violet deficient, we experience as 'warm'; red-deficient fluorescents as 'cold'. 'Full spectrum' lights include benign waveband ultra violet, but their spectrum balance declines with age. (Day: 2002; 193)

Life-energizing surroundings: Life we share with all living nature. As all natural things have the form that suits them, it seems fruitful to inquire whether there are qualities common to all living things. (Day, 2002; 206) Day adopts the physical characteristics of the surroundings to imitate within architectural development of space, embodying place and being resembling mans surroundings.

There is much more to our feelings than behaviorist satisfaction of instincts and survival needs. Even psychologists have difficulty describing humor in survival terms, let alone landscape appreciation, art or music. To look at architecture in this way, is to oversimplify. Certainly factors like over-looking rather than being overlooked, sitting in corners rather than in the middle of empty spaces, have something to do with security. But we interact with, and are influenced by, our surroundings in many ways, enjoy or dislike them for many reasons and experience them through many senses. (Day: 1990; 213/214)

The senses form the gateway between inner experience, personal to each one of us, and the outer world. Different influences, both physical and mental, work upon us through different senses. (Day: 2002; 214) Incorporating elements that directly influence human wellbeing is vital to obtain the active working states of self-healing, induced by internal and external levels. Just as our inner development steers and is steered by our biography, we shape and are shaped by our environment. This cyclical process is so indissolubly bound that we can't step outside it to shape or be shaped differently without conscious action. (Day: 1990; 269)

5.1.4 Conclusion

Architecture within its own discourse is inter-relatable to subconscious states of consciousness. Implementing these distinguished elements within the built environment enables a sense of Self that endorses processes of social, economic and conscious reliability. We recognize the essence of things through the mutually supporting messages we get from many senses. Indeed, in natural situations, we always use several senses. You can hear, smell and see the weather, as well as feeling warmth and rain on the skin. There are also more delicate, less tangible senses which tell us about ourselves or others, like the senses of health and meaning. Whatever we experience – or numb ourselves to – through the senses, feeds – or poisons – our soul life. Balance is fundamental to the healthy soul. (Day: 1990; 214)

5.2 SICK BUILDING SYNDROME (SBS)

5.2.1 Introduction

Buildings can support health physically and spiritually. But they can also make us ill. Indeed, even at the most physical level one in three do so – according to World Health Organization estimates. While many of these are badly built or in disrepair, the same proportion occurs in affluent countries with high material standards. In Sweden, for instance, some 30 per cent of all buildings built after the 1973 energy crisis. Health involves more than such physical issues, but ignore these and we can't expect buildings to be healthy to live in. (Day: 2002; 187) Sick building syndrome has become a house hold phrase, due to its increased state of dismal interference regarding health violations due to disregard.

5.2.2 Symptoms of Sick Building Syndrome

Symptoms of Sick Building Syndrome (SBS) is a situation in which occupants of a building experience acute health effects that seem to be linked to time spent in a building, but no specific illness or cause can be identified. The complaints may be localized in a particular room or zone, or may be widespread throughout the building. (National Safety Council, 2009) These defects are usually a resultant of bad architectural resolution, operating procedures and poor indoor quality.

Symptoms of SBS include headaches; eye, nose, and throat irritation; a dry cough; dry or itchy skin; dizziness and nausea; difficulty in concentrating; fatigue; and sensitivity to odors. With SBS, no clinically defined disease or specific chemical or biological contaminant can be determined as the cause of the symptoms. Most of the complainants feel relief soon after leaving the building. (National Safety Council, 2009) There are many causations that contribute to the extreme cases of SBS, such as: chemical contaminants from outdoor sources, chemical contaminants from indoor sources, biological contaminants, and inadequate ventilation. (National Safety Council, 2009)

5.2.3 Building for Health- Sick Building Avoidance

As per the National Safety Council, solutions to SBS can be clarified as [\(National Safety Council, 2009\)](#):

1. Increasing the ventilation rates and air distribution is often a cost-effective means of reducing indoor pollutant levels. At a minimum, heating, ventilating, and air conditioning (HVAC) systems should be designed to meet ventilation standards in local building codes. Make sure that the system is operated and maintained to ensure that the design ventilation rates are attained.

2. Removal or modification of the pollutant source is the most effective approach to solving a known source of an indoor air quality problem when this solution is practicable. Ways to do this include routine maintenance of HVAC systems; replacing water-stained ceiling tiles and carpets; banning smoking or providing a separately ventilated room; venting contaminant source emissions to the outdoors; using and storing paints, solvents, pesticides, and adhesives in closed containers in well-ventilated areas; using those pollutant sources in periods of low or no occupancy; and allowing time for building materials in new or remodeled areas to off-gas pollutants before occupancy.

3. Air cleaning has some limitations, but it can be a useful addition to source control and ventilation. Air filters are only effective at removing some, not all, of the pollution.

4. Education and communication are important parts of any air quality management program. When everyone associated with the building, from occupants to maintenance, fully understands the issues and communicates with each other they can work more effectively together to prevent and solve problems.

5.2.4 Conclusion

Re-integrating thought with feeling, developing our sensitivity to feelings of wellness and vitality, and recognizing the role of buildings as homes for the spirit, we unavoidably build different kinds of buildings, and modify old ones in new ways. Buildings that are health supporting, even healing. (Day: 2002; 190) Following basic principles can assure safe, practical and conscious design deflecting from SBS.

As health depends both on life-energy and inner growth, we need to experience both the natural and the thought-made, but not as polar opposites. Contrast may focus attention, but implies a relationship of conflict or denial. Qualities which converse with each other, on the other hand, both nourish and stimulate, help us to heal and grow, to be and to become. (Day: 2002; 219)

There is an important role that healing environments play within the Urban fabric of any city/town and is achieved by acknowledgement and revival of form, space and material in retrospect to one another. The composition and balance achieved between bodies of the metaphysical and the physical realm is a vital factor in the making binding to the creation of environments that heal.

CHAPTER SIX

CHAPTER SIX

PRECEDENT

6.1 PRECEDENT STUDIES INTRODUCTION

The following analysis will explore the extents of a Healing Centre, and its impact and influence that it poses upon society, in relation to its architectural relevance and its dual functions pertaining to that of healing environments that connect the physical state with the metaphysical state thereafter inducing the process of self-healing. The analysis will be conducted according to the following criteria:

- Concept extents of general layout (Transitory states of place)
- Genius Loci: Sense of place
- Integration of natural elements (earth, water, air)
- Phenomenology: object and sense relation

The analysis conducted is to inform and establish environments that are conducive for healing upon all states of Being, therefore implementing processes of self-healing.

6.2 MOUNT GRACE COUNTRY HOUSE AND SPA (MAGALIESBURG, PRETORIA)

6.2.1 Introduction

Mount Grace Country House and Spa, is situated near Magaliesburg within the context of Magaliesburg mountains near Pretoria. It sits within 10 acres of serene landscape, bridging a junction between country living and traditional South African rural living.

6.2.2 ‘Genius Loci’ – Sense of place

Sense of place is identified within the setting of the spar to its surroundings, what is explored is the nature of its relationship, and the extents of its architectural relevance. The depiction of interrelated spaces and their functions is a critical analysis of this precedent, to engage with ‘positive feelings’ generated by these spaces pertaining to the given sense of perception.



Figure 17 (above): Views off a deck, indicating built form mergence within the natural setting. (www.africanpridehotels.com)



Figure 2 (above): A view of the spa, taken from opposing decks. (www.africanpridehotels.com)

6.2.3 Integration of natural elements (earth, water, air)

The scheme is composed of a spa, lounge, and 6 treatment rooms that contain ‘wet facilities’, housing bathroom amenities. There is a submergence of function and form within the landscape, whereby the lounge is surrounded by pools, inducing a feeling of tranquility. There is a hydrotherapy spa that is found in close proximity to the café, as a result the hydrotherapy spa is distinguished by its open -air garden engrossing the spectator to be one with nature. The spa consists of heated pools, cold pools, massage tables, reflexology paths and a fountain. There is a clear manipulation of nature into functional working derivatives of the built form, as built form has become a functional aesthetic by having branches translated to handrails, as well as the use of floatation pools being encapsulated by heavy dry stone walls.



Figure 19 (above): The spa set back within the natural landscape. (www.africanpridehotels.com)

6.2.4 Phenomenology: object and sense relation

The main building (Figure 5) Showcases the water features within the deck area. The use of natural materials and natural color pallets aids the building to disappear into the natural surroundings. The use of stone and rock facades mimics the stone and rock landscape, merging the two entities into one. (www.grace.co.za).





Figure 20 & 21 (above and below): The interior spaces reflect an ornate disposition between a subdued pallet and the natural surroundings hence reflecting a soothing state of relaxation that translates one into the natural setting with ease. All materials composed are that of natural opulence highlighting the naturalistic appeal of nature. . (www.africanpridehotels.com)

6.3. JEAN-MARIE TJIBAOU CULTURAL CENTRE (KANAK)

6.3.1 Introduction

The Jean-Marie Tjibaou Cultural Centre is situated on the narrow Tinu Peninsula, representing the vernacular culture of Kanak. The infusion of the Kanak building traditions and modern sustainable architecture was the objective of Renzo Piano within the scheme. Although this precedent is not a clear derivative of a wellness scheme, the architectural logistics is extracted to induce a sense of place and phenomenology.

6.3.2 ‘Genius Loci’ – Sense of place

The cultural center is housed within the luscious landscape, encased by conical cases symbolic of the traditional Kanak Grand hut Design. The building is spread over 8,550 square meters. There is a distinct fusion between land and built form.

The structure and above all, the functionality of New Caledonian huts were reproduced and adapted, architecturally as well as socially. There are ten huts, of three different sizes, from 20 to 28m in height, all interconnected by a footpath. Within the Cultural Centre these huts serve various functions. The first group comprises exhibition spaces, a second series of huts houses research areas, a conference room and a library. The last series of huts contains studios for music, dance, painting and sculpture. These buildings have a curved shape that references traditional Kanak constructions but here rather than the traditional woven vegetable fibre, these buildings are made of wooden ribs and slats: traditional exteriors inside of which all the benefits of modern technology are provided. Low-maintenance, termite-repellent iroko wood was chosen for the project. (Renzo Piano Building Workshop, 2014)

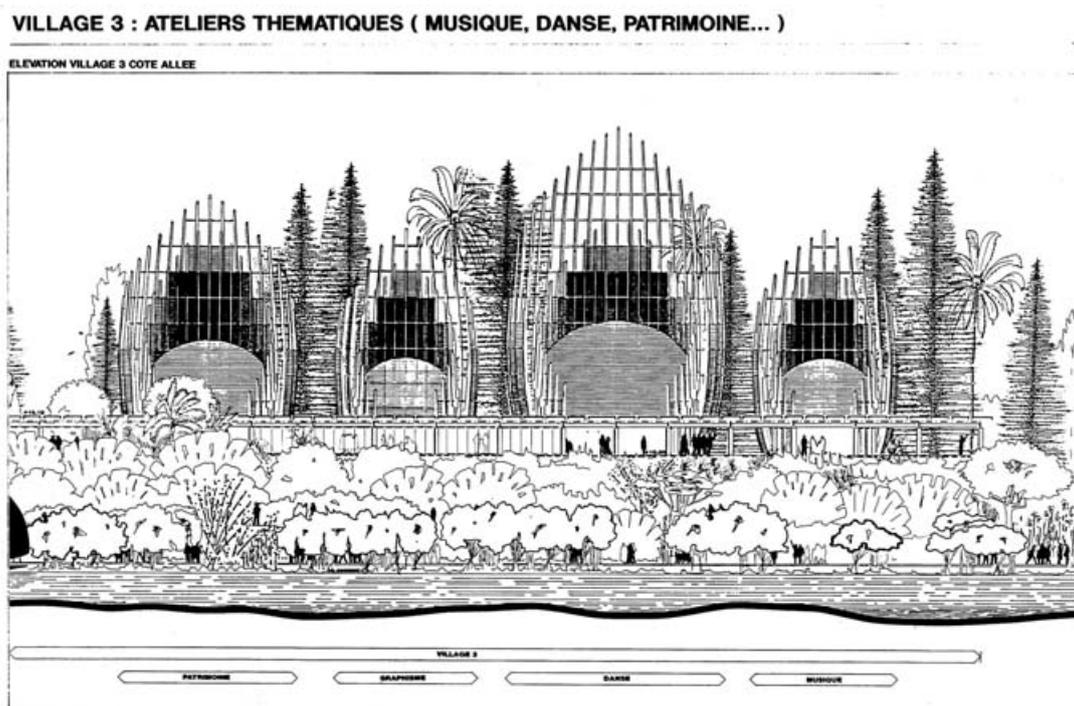


Figure 22: Full frontal elevation of Jean-Marie Tjibaou Cultural Center, indicating the distinct infusion of form within its naturally derived setting. The clusters are set upon the highest peaks optimizing views from site. (<http://www.fondazione-renzo-piano.org>)



Figure 25: Master plan (<http://www.fondazionerenzopiano.org>)

6.3.3 Phenomenology: object and sense relation

The Jean-Marie Tjibaou Centre can be accessed via a footpath that winds along the coast, which marks a kind of dimensional change: from the car park, the pathway creeps into the dense vegetation and leads up to the staircase that straddles the promontory, ending with the courtyard at the Centre's entrance. It is here that visitors will find the reception services. The Centre is organized into three separate villages. The first is dedicated to exhibitions. In the hut adjacent to the entrance, visitors will find a permanent exhibit that offers an introduction to Kanak culture. The buildings that are dedicated to the history of the community and the island's natural environment can be found farther down, and there's even another area for temporary exhibits not far off. (Fondazione Cultural Center, 2014)

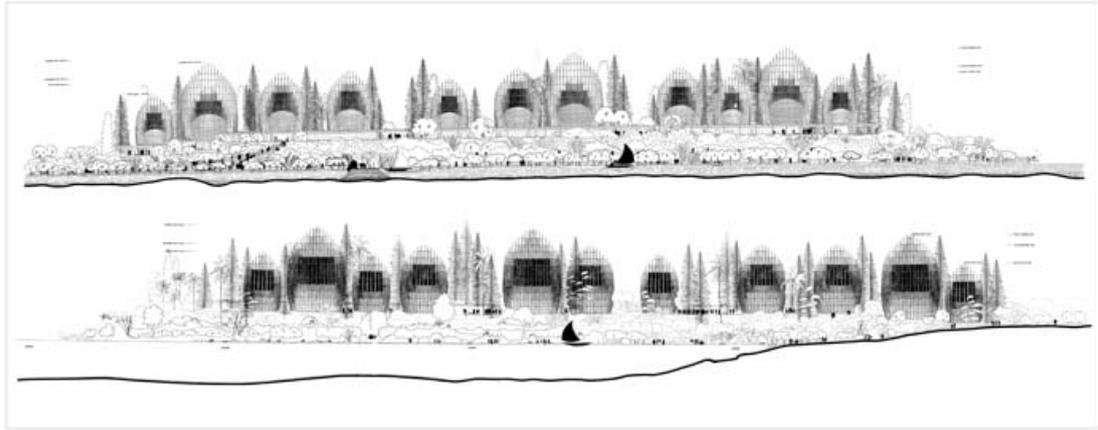


Figure 26: Elevations (<http://www.fondazione-renzo-piano.org>)

Piano's fusion of human evolution in a metaphorical context to that of nature, sustains its place within the environment and the setting that it consolidates with. The use of these natural homogenous materials and building methods are in molding of a clear derivative of the vernacular encapsulating spaces of retreat and serendipity.

6.4 CONCLUSION

The two precedents disclose elements of retreat characteristics and encapsulate the theory of Genius Loci, in living a 'sense of place'. The overall exposure to the natural environment, and their derived healing properties aids the processes of Self to work upon one another. There is a sense of serenity that one is submerged into within the natural landscapes of the two schemes, as the given functions of both programs dictate the relation of space to form and time. The incorporation of the natural phenomena is regulated within a systematic order, acceleration the inner connection of being to a physical state of consciousness. The manipulation of the natural order and the materiality of the physical state is conjoined into in-between spaces of pleasant ambiance, enhancing a state of replenishment and renewal within the fractions of the schemes, interplaying the direction to which the self-healing processes configure their sustenance into enhanced states of wellness.

CHAPTER SEVEN

CHAPTER SEVEN

CASE STUDIES

7.1 CASE STUDIES INTRODUCTION

In exploring the notions of the grandeur state of wellness, these case studies appeal to the variations of spatial constraints and functions within the local authority. Visits to sites within South Africa were commenced, to acquire regulatory data needed to withstand the critique required for assimilation of the pre-described proposed wellness retreat.

The case studies will be explored separately with the first being the Buddhist Retreat Center in Ixopo, Durban, and the second being Forduon Health spa, Nottingham road, Durban.

- Concept extents of general layout (Transitory states of place)
- Genius Loci: Sense of place
- Integration of natural elements (earth, water, air)
- Phenomenology: object and sense relation

Through using these guidelines the author was able to understand each architectural environment in relation to the human wellbeing.

7.2 BUDDHIST RETREAT CENTRE (IXOPO, DURBAN)

The focus of this case study will be on the manipulation and placement of space to space. The materiality and the functional healing aspects of each space detail is the point of exploration.

7.2.1 Location

The Buddhist Retreat is situated on a ridge at the head of a valley in the Umkomaas river system in KwaZulu-Natal, the Buddhist retreat Centre looks out on a vista of indigenous valleys, forests and rolling hills receding like waves in the blue distance. Here, for more than twenty years people of all religions and none have come to experience peace and tranquility (The Buddhist Retreat Centre, 2014). It is a gentle, sympathetic space where one can be still and get in touch with oneself and reflect on the things that crowd one's life. (www.brcixopo.co.za).

7.2.2 Genius Loci: Sense of Place

In terms of placement within its natural setting The Buddhist Retreat has a distinctive 'sense of place', a magical aura that ignites the visitor from the moment of departure due to its serene setting. The context is one of reminiscence and exuberance, highlighting every sense due to the natural and material state of the site. There is a constant reminisce of a sense of place, subconsciously inducing the processes of self-healing upon one another.

7.2.3 Integration of natural elements (earth, water, air)

There is a interplay between the materiality of function and inter-leading space. A natural transcendence is induced from the entrance to the retreat right through to the foyer, and thereafter between every other space. The use of cobble stones, greenery, water trickery and natural materials infuse a sense of 'consciousness'. There is a calming sense induced by these natural manipulations therefore immersing each and

every individual into the landscape and gardens within the Buddhist Retreat enhancing the mind, body and soul.

The trail to the retreat is encompassed by a dual relation to various activities and functions along the way highlighting elemental properties of healing. Properties such as Zen gardens and an intermediate maze activate self - reflection and calming properties within each individual that visits the retreat. Activities such as trails, hikes, and detox programs are encouraged due to the psychological appeal of the intense connectivity to nature. The retreat sustains itself due to sustainable implementer systems architecturally and economically by growing their own organic composites of fresh food. There is a holistic approach to the functioning of this center that enhances every state.



Figure 27: The gardens and vegetation that are inhibited by the retreat center. (www.brcixopo.co.za).



Figure 28: (Left) An indication of the Zen garden that has an interactive activity with each visitor to the site. The embodiment and transfiguration of feeling to object is the objective of such encounters. (www.brcixopo.co.za).

7.2.4 Phenomenology: object and sense relation

The natural elements play an important role within the processes of healing, air, water, earth, light allow the transcendence of tranquility to transform a space. The center revolves around the process of healing hence encompasses all the elements of healing, such as material, lighting, nature, textures, and color. The materials used within the center have all been left in their natural form, exposed to weathering. The materials in their natural state are more tactile and uninhibited releasing a sense of visual stimulation, causing a soothing interplay on ones sight and state of consciousness. The color pallet is that of a more natural subdued tone, such as creams and browns accented with hues of rust, hence warming up the mood of these spaces.



Figure 29: The image illustrates the library and its well lit lighting properties that highlight the exposed plaster finishes, and softened edges upon the window and room edges, avoiding harsh corners to affiliate a sense of continuum. (www.brcixopo.co.za).

7.3 FORDOUN HEALTH SPA, NOTTINGHAM ROAD

7.3.1 Introduction

The layout of the vacant buildings stretched out along a farm road and was grouped around a large open space, thus giving the space a rural village feeling. This concept was reinforced in both the planning of the building and the spaces between (KZ-NIA: 2005; 6).



Figure 30 (above): The centralized courtyard depicts the various uses of materials as well as the emergence of contrasting textures to one another within the natural settings. A sense of displacement occurs within the order of complexity of material engagement. (www.topplaces.co.za)

7.3.2 Concept extents of general layout (Transitory states of place)

The main building is comprised of the reception and restaurant dually accessed through the main central courtyard. The focus of this particular precedent is that of the centralized public space that connects and weaves together the buildings that surround and inform it. Keeping in context, this spa facilitates a large accommodation scheme, consisting of 17 double bed units, cottages and stream of buildings upon site. The views from the consecutive rooms look upon the internalized courtyard as well as the lush green farmland. The built form is composed of low-roofed buildings. The health components of the spa, is positioned on opposing ends. The spa facilities and the treatment facilities are split apart considerably. The therapeutic activities are sectioned out, focused upon the views and the internalized courtyard. The staff quarters is situated in close proximity of the established accommodation wings, due to

maintenance.



Figure 31 (above): The centralized courtyard demarcated by mixed materials.

(www.healthspaguru.com)

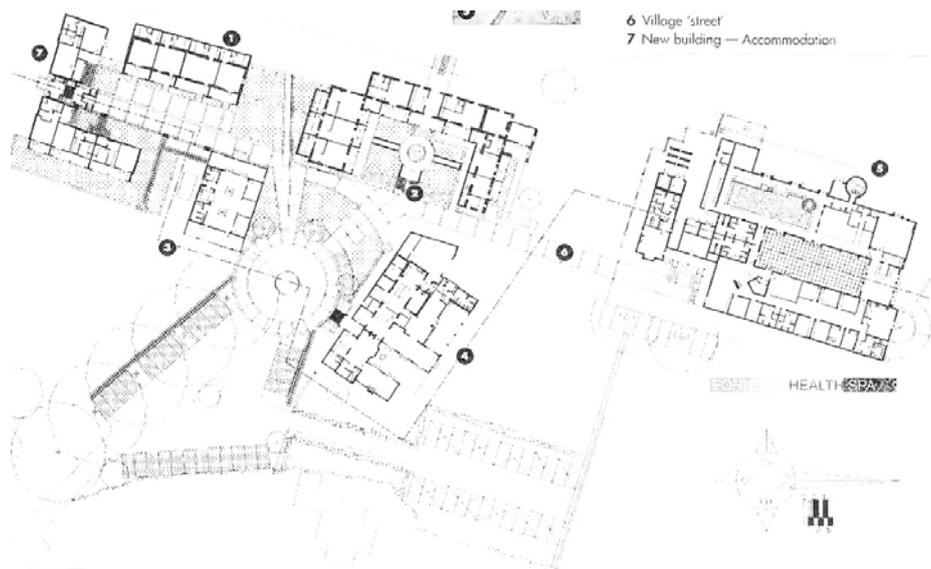


Figure 32 (above): Plan (KZ-NIA: 2005; 7)

7.3.3 Genius Loci: sense of place

A distinctive sense of place is created within the spa, due to use of mixed natural materials in an ordered simulative demeanor. There is an inward concentration of visual entitlement due to the centralized courtyard. This courtyard is dependent upon the natural surroundings as its framed by its setting, evoking a sense of simulative sensory experiences. (KZNIA: 2005; 6)



Figure 33(left): The entrance of the Fordoun Health Spa. (www.sa-venues.com)

Figure 34 (right): Night view of the entrance of the Fordoun Health Spa
(www.countryroads.co.za)

7.3.4 Phenomenology: object and sense relation

The forms and materiality is profound in terms of simplicity and aesthetic quality. The original stonework has been restored, resembling the age and beauty. The wooden elements are re-used from the existing structure, and manipulated in terms of function and form directly from nature. The stone, timber and masonry are left as exposed as possible, in terms of their aesthetic appeal. There has been a significant use of internal brick edges to release damp-roof problems. All trimmings and plastering occur within neutral pallets, and textured release finishing's. The external roofing elements are chromadek metal sheeting, contrasting to the timber truss supports, hence reflecting the original character of the built - form. Water is implemented throughout the design by means of inter-flowing canals connected at nodes throughout the spa. Hence implementing a tranquil effect within the spa itself. The spa is situated within the constraints of a fully landscaped garden allowing permeability within the site.

(KZ-NIA: 2005; 7)



Figure 35(left): The Fordoun Health Spa, situated within the lush landscape garden, overlooking a lake.(www.sa-venues.com)

7.4 CONCLUSION

The consensus of these case studies resembles theories of ‘Genius Loci’ that is responsive to inducing a sense of place. The intricate balance derived from the use of natural exposed materials within their induced environment is symbolic to the phenomenological aspects of architecture. There is use of natural elemental characteristics incorporated within space and place that is site specific, hence softening the edges of spaces that inform prime vocations. The use of form and space is directly related to the derived physical setting, and the physical constraints of the derived culture. The notion of space, place and time is an important elemental factor in inducing inter-space relation. A clear indication of theory in conjunction with architectural aesthetic has been adopted within the schemes of the specified case studies, hence insinuating a clear systematic response to wellness

CHAPTER EIGHT

CHAPTER EIGHT

ANALYSIS AND DISCUSSION

8.1. INTRODUCTION

For this questionnaire 200 emails were sent to architectural companies in the nine provinces of South Africa. Out of 200 emails sent, in total 50 responses were received from architectural professionals, candidates and technologists. There had been an anonymous approach to the co-ordination of the questions, where a response could be received via email. The purpose of such questionnaires to architectural assimilated individuals is to ascertain the belief of architecture as a generator for wellness. The overall responses are assessed below.

8.2 ANALYSIS OF RESULTS

8.2.1 Section A: The architectural effect to wellness

Question 1: Due to experience within the constraints of the physical realm, do you believe that architecture has a direct influence upon any given individual? If so provide a brief statement on how.

78% of the responses had been affirmative to the fact that architecture had a direct influence to the individual's state of wellness. Some of the responses stated: " Well designed intermediate spaces between places stimulates the individual contained within it", to acknowledge the ground is to acknowledge the Self " and " sustainable solutions to technical architectural advances sustains itself, metaphorically as an individual sustains oneself ".

Hence it is a clear reinstatement of the responsibility for architects to articulate good conscious design, in response to the individual and the derived setting is directly proportional to a state of wellness.

8.2.2 Section B: The Micro Context

Question 1: Within the architectural relation to society, what do you believe are the architectural composites that could possibly induce a state of wellness to any given individual occupying a space? Please suggest possible elements/systems/materials.

This section had the highest response due to the direct architectural relation. In an elementary constitute the responses had been clear to affirmations of form and texture, enabling a clear architectural language of phenomenological experience.

The main materials indicated had been the natural derived state of timber, steel and concrete, whereas the main architectural affluence had been concerned with the use of light, ventilation, response to site, materiality, color, aesthetic, sound and landscape introduction points (nature and water as connector points between main spaces).

8.2.3 Architectural suggestions

Question 1: Is their a clear derivative principle of constraints/theories in achieving a state of wellness through working architecture asserted and affiliated with the actuality of client/budget requirements?

The highest responses are main conceptual derivative and budget/ client brief (48% & 52% respectively). This section asserts a sense of real time actualities encased by an architect's perception, whereby extreme convoluted suggestions and conceptual based schemes should be stimulated from a state of observance and negation to socio economic constraints rather than majestic icons.

Implementing human wellbeing is asserted and related to intricate subjects of detailed sensitivity, due to the inhabitant properties of the Self to sense relation and perception. Essentially creating place and not space should be the objective affiliated within the architectural realm.

8.3 CONCLUSION

There is a clear digression between practicing architecture and architectural theory. The conjecture in implementing both notions within the same vicinity is a disconnect due to the socio economic factors that discern society, hence minute implementing solutions should be undertaken within spaces between spaces, underlining metaphysical enhancements rather than solely visual perception.

The fundamental approach in creating places of wellness comes about through acknowledgement and understanding the individual for whom one is designing for, as architecture is a human science. People make places before any design is simulated; hence understanding their ideas is what conduces sustainable states of wellness.

CHAPTER NINE

CHAPTER NINE

CONCLUSION (AND RECOMMENDATIONS)

This dissertation explored the connection between the self-healing processes of the Self and architectural environments, constituting to a state of wellness. It is found; by analyzing the constituting factors of stress and exploring architectural implementation configure a preconceived notion. The literature explores a holistic insight gradually narrowing down Self-specific constitutes, there after deriving architecture as a frontal inducer towards the manifestation of wellness within the individual.

Infiltrating progressive sustainable architecture that induces a state of wellness is inhibited by industry regulations, and client specifications. There is a dis-continuum between architecture and the being. Spaces are continuously disjointed, inhibited by individuals but possess no resemblance of the beings that occupy these spaces. The essence of a 'lifeless' void is the physical realm of modern society today. Daily stressors inhibit and occupy these spaces in totality disabling processes of self-rejuvenation. The research indicates the prolonging effect of wellness is prone to a higher induced physical state articulated by the job of an architect. The creation of healing environments and wellness promotes positive wellbeing.

These architectural implications consolidate upon one another and do not work in isolation. Just as the processes of self, work upon one another so does the essence of wellness stimulation.

At a meso level the exploration of places that induce a 'sense of place' is vital to sense stimulation and perception regulation. The transition between space and place is explored in context of materiality, texture, form, and elemental abstraction. Therapeutic articulation of the derived surroundings is imminent to stimulation and sensory perception. The physical realm has a huge impact upon the self - healing processes, it is required to project and transcend itself upon the sub coordinates of the individual. The immersion of an individual within states of sustenance within the mind, body and spirit is the essence to infiltrate the renewal of life.

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<http://www.eyesclosed.org>

APPENDIX 1

24 March 2014

To whom it may concern, I am presently writing my dissertation for my Masters in Architecture at the University of Kwa-Zulu Natal and part of my research requires a questionnaire based on my topic. I kindly request a few spare minutes of your time to answer a few questions. Your support will help me immeasurably in my research and I will be able to comprehend my definitive conclusions. Attached below is a brief description of my dissertation.

My topic is:

THE SELF-HEALING PROCESSES AS A DESIGN GENERATOR: A Proposed Wellness Retreat Infiltrating The Renewal Of Life

My dissertation explores the multitude of factors that contribute to the daily stressors that affect the processes of self-healing. The focus of my dissertation is to create an intermediation that integrates 'healing' and to create environments that are conducive to self-reflection and self-exploration.

Please note that the questionnaire is anonymous.

Should you have any queries, contact me via email at kaymoral17@gmail.com ,To help me in meeting my research deadlines kindly submit your response by 24 May 2014.

I thank you for your kind assistance and I stay most grateful.

Kind regards

Kay Moodley

Proposed Survey Questionnaire

The objective is to gain various thoughts from the professional industry and therefore comprehend the unraveling of processes that generates the design and ideas.

General: (Please circle your appropriate answer)

A. Gender?

1. Male
2. Female

B. Race?

1. Black
2. White
3. Indian
4. Coloured
5. Other

C i. Profession?

1. Architect
2. Architectural Technician
3. Urban Designer
4. Engineer

E. How many years working experience?

1. 1 - 3
2. 4 - 8
3. 9 -12
4. 13 - 16
5. 17+

F. In which sector are you engaged in?

1. Private
2. Public
3. Civic

G. In which is your company largely involved in

1. ... Urban design schemes
2. ... Residential
3. ... Commercial buildings
4. ... Other

Architecture and Human Wellbeing: (Please circle your answer)

A. Does your environment, in an overall sense, induce a feeling of wellness? If yes please list the key causative factors that give rise to this wellbeing?

YES

NO

.....

B. Do you believe that architecture can affect human wellbeing?

YES

NO

.....

C. Which of the following fundamentals of building design and interior design induce a sense of wellbeing within an individual.

1. Spaces
2. Colour
3. Light
4. Textures
5. Sound
6. Environmentally conscious materials
7. Natural ventilation in a building
8. Materiality
9. Landscapes, gardens and greenery

D. Is there a main design principle that encourages your designs? Provide a brief description.

YES

NO

.....
.....

E. In everyday architectural work, do any of the following work beside the attainment of human wellness?

1. Budget restraints of the project
2. The use of environmentally conscious materials
3. Cost of environmentally sentient materials
4. Client restraints
5. Building regulations
6. Attainment of a specific aesthetic
7. Other

PART TWO
THE DESIGN

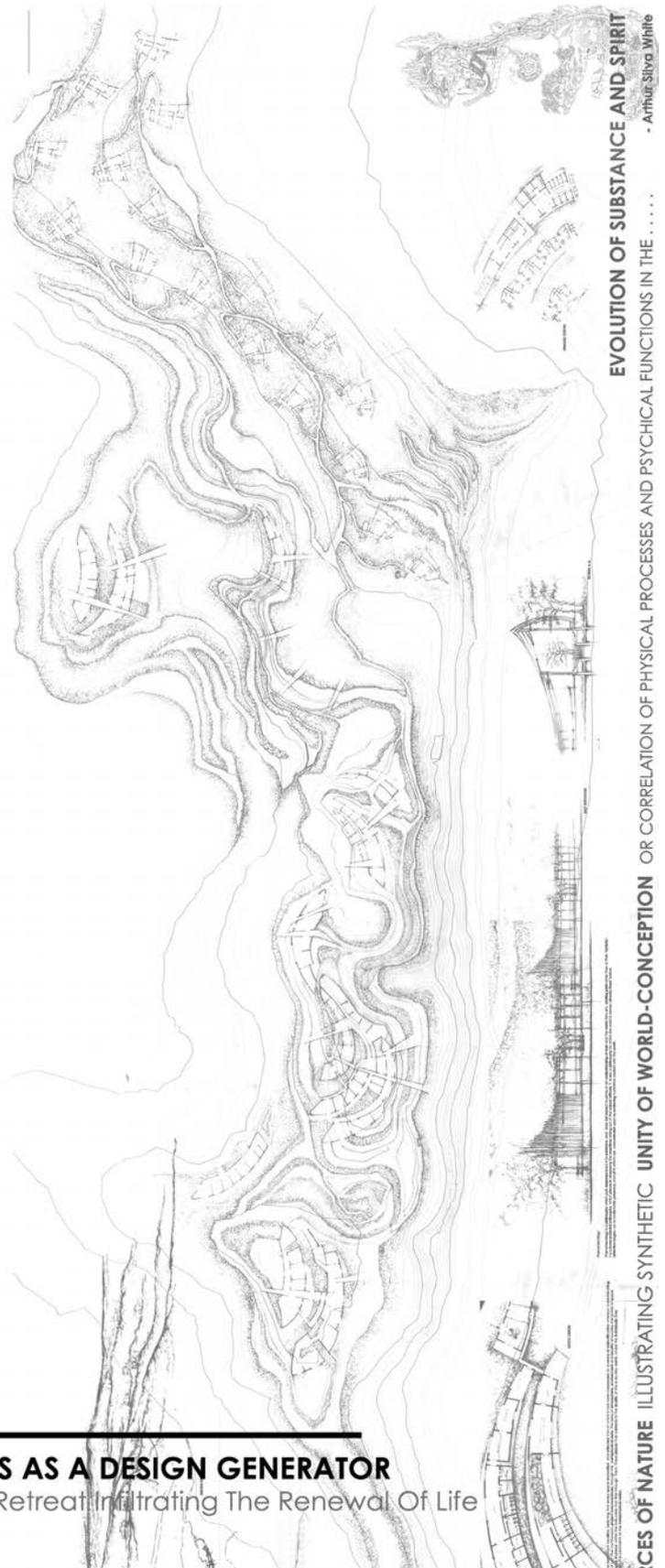
The art of existing and being are fragments of eluded composition of the visible and the invisible. In a word, he must reflect. But as soon as he does so, beyond the world itself and beyond what is only "in us," beyond being in itself and being for us, a third dimension seems to open up, (Ponty: 1968; 29).

The relation between the physical and the metaphysical realm is generated through self-healing processes that occur within the conscious and the unconscious states of being, in order to manifest this process of self, there are contributing factors that need to be obtained within the physical realm to project and reflect a sense of balance to obtain a positive state of wellness.

Daily encounters (social, economic) disengage an individual's sense of perception thereafter generating negative stressors that influence and induce unhealthy states, disconnecting an individual from oneself and the predetermined physical realm.

This Dissertation will explore the relation between the interrelated realms that contribute to fluctuating stress levels within individuals and society as a whole. The aim is to create an understanding on how perception and sense relation aids a sense of wellness and generates the active processes of self-healing, due to the dependent role of architecture and the built environment.

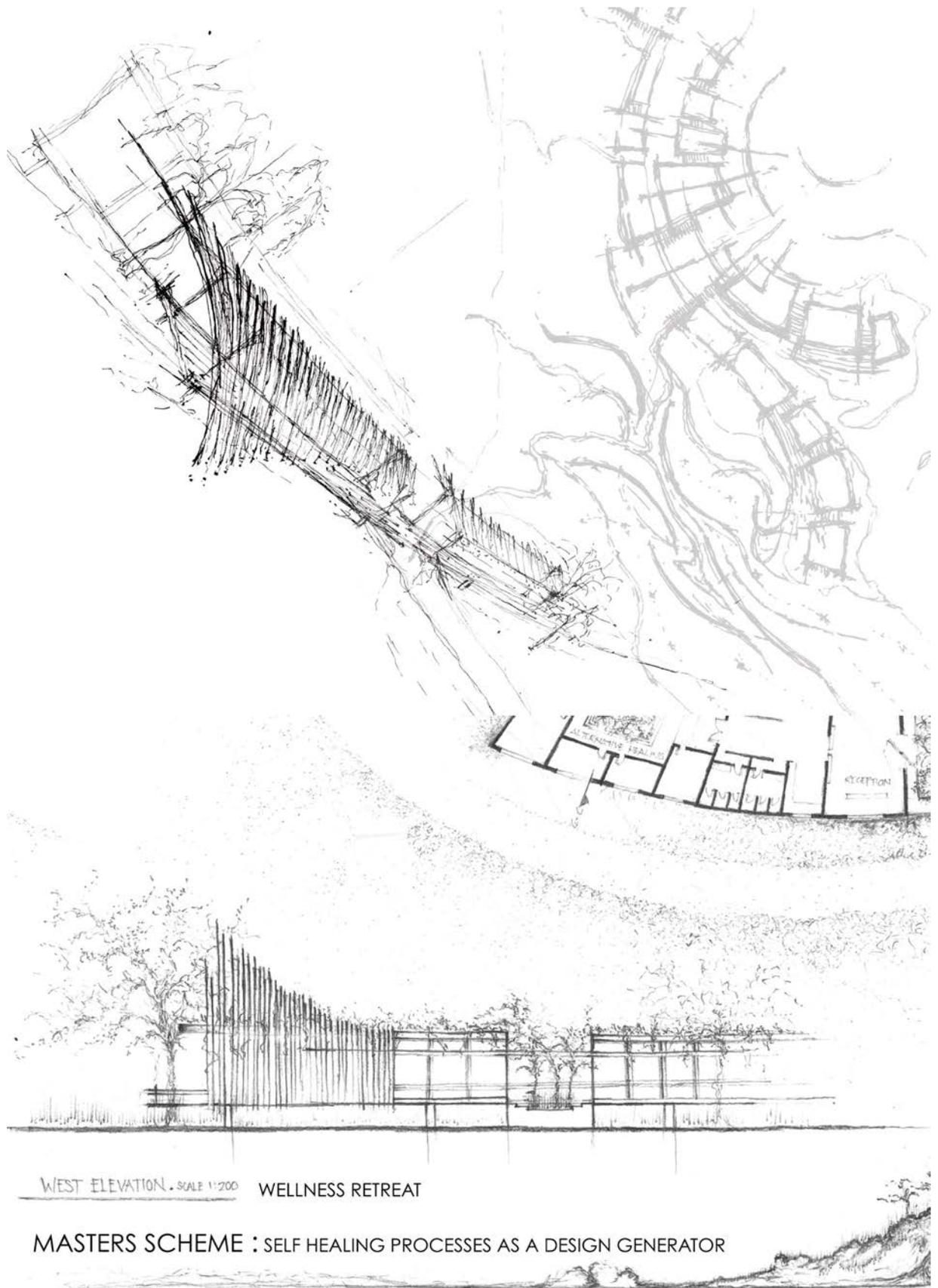
The proposed building typology is a Wellness Retreat within the scape of Cape Vidal situated within an international UNESCO Heritage site. The scheme consists of a multitude of interrelated spaces disjoined in correlation of phenomenological assertion. A clear depiction of organic transcendence of being and time within a physical manifestation.



THE SELF-HEALING PROCESSES AS A DESIGN GENERATOR

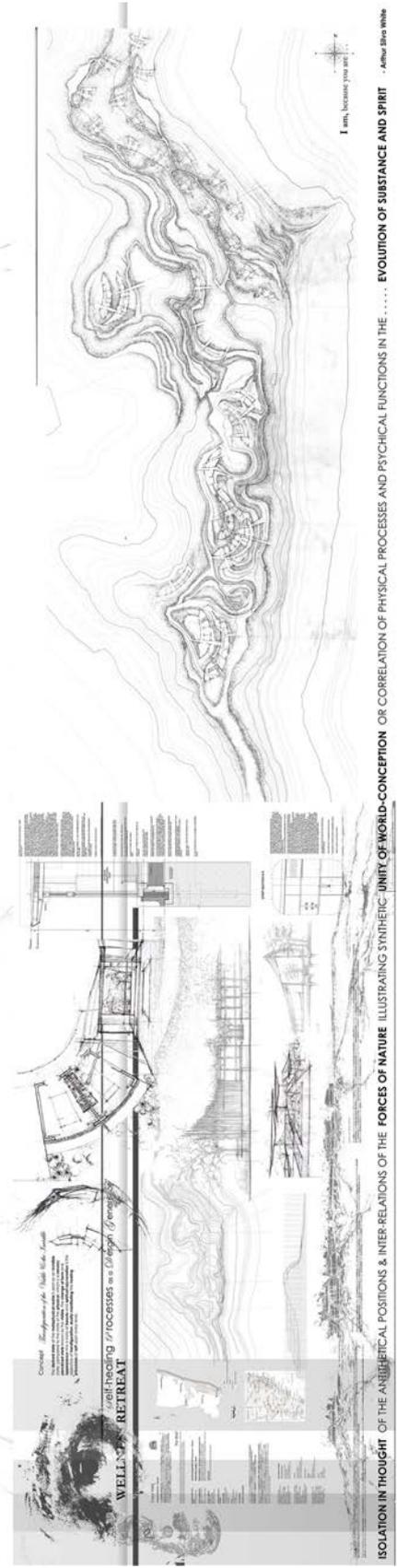
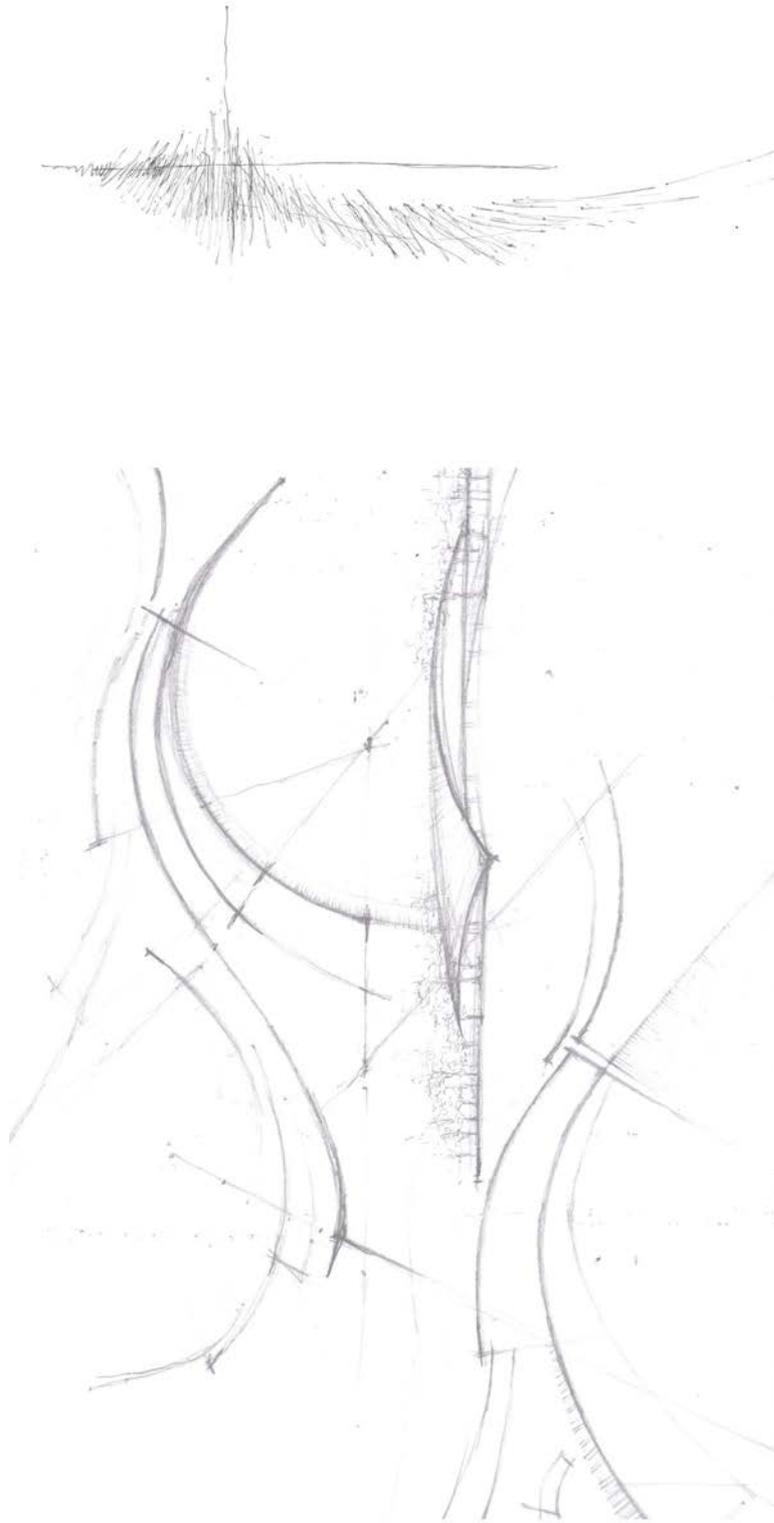
A Proposed Healing Retreat Infiltrating The Renewal Of Life

EVOLUTION OF SUBSTANCE AND SPIRIT - Arthur Strava White
OR CORRELATION OF PHYSICAL PROCESSES AND PSYCHICAL FUNCTIONS IN THE
UNITY OF WORLD-CONCEPTION
ILLUSTRATING SYNTHETIC
CES OF NATURE



WEST ELEVATION . SCALE 1:200 WELLNESS RETREAT

MASTERS SCHEME : SELF HEALING PROCESSES AS A DESIGN GENERATOR



ISOLATION IN THOUGHT OF THE ARCHITECTURAL POSITIONS & INTER-RELATIONS OF THE FORCES OF NATURE ILLUSTRATING SYNTHETIC UNITY OF WORLD-CONCEPTION OR CORRELATION OF PHYSICAL PROCESSES AND PSYCHICAL FUNCTIONS IN THE EVOLUTION OF SUBSTANCE AND SPIRIT - Arthur Eric White



