

**AN ARCHITECTURAL RESPONSE TO SOCIAL COHESION:  
towards the design of A Cultural Interchange Center in Durban.**

By  
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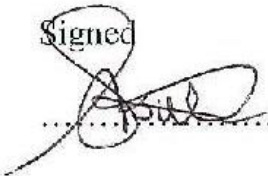
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**DEDICATION**

**ARCHITECTURE IS A SOCIAL ACT AND THE MATERIAL THEATER OF HUMAN ACTIVITY**

**SPIRO KOSTOF**

## **ACKNOWLEDGEMENTS**

I owe a great deal of thanks to my parents, without your support, patience and guidance I would not be where I am today. I am greatly thankful for the love and care my brothers and sisters have shown me throughout.

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A special thanks to everyone who has guided and supported me, playing a part in my education both formal and informal.

**MAY THE SPIRIT OF UBUNTU GROW UKWAKHELA ABANTU**

BY AUTHOR

# **ABSTRACT**

## **ABSTRACT**

Social cohesion has become an important construct in post-Apartheid South African society (Department of Art and Culture, 2012). But its roots lie beyond the history and borders of South Africa. This dissertation will discuss how international concepts of social cohesion first emerged from the literature of social capital and were later implemented as strategies to promote unity within neighborhood communities.

Thereafter, this dissertation discusses how this concept was adopted by the department of Art and Culture as part of National Development Plan for 2030, and was consequently linked to the concept of Nation Building (Palmary, 2015: 32). A review of recent literature and speeches on social cohesion in South Africa further explore that if the strategy were fully facilitated by all aspects of society, it could unite South Africa's disintegrated nation. During this review, however, specific focus is to be placed on the fact that very little research exists to show how the concept can be used in an architectural response – particularly within a South African context.

Initially, this dissertation argues that a society currently built on racial division, economic inequality and classism, needs active interventions which feed into the lived experiences of society. Thereafter, utilizing the current literature, several case studies, precedent studies and key interviews, this dissertation highlight that an architectural response instigated by social cohesion is one that shapes the interface between diverse groups.

The discussion ultimately illustrates that providing a platform for a range of possibilities for the co-existence of a heterogenic society through economic empowerment and cultural acknowledgment (Gri, 2010: 862) can only be fully realized through the built environment. Integrated with this discussion, a proposed method will set the discourse of both the primary and secondary research into three components: social, economic and the built environment components enhancing INTERACTION, INTERCHANGE and INTEGRATION, respectively. This discussion will be further facilitated through the incorporation of the concepts of spatial solidarity, the theory of sense of place, and human perception and semiology.

The research will culminate in the design of a Cultural Interchange Center in Durban. Based on a comprehensive review of the recent literature, several precedent studies and case studies, and qualitative interviews with informed participants, the design process for this Cultural Interchange Center will serve as a reaction to the defined social problems faced by South Africa. The end design consequentially becomes a center of cultural and skills interchange generating social cohesion through economic empowerment – thereby fully expressing the concept of social cohesion (and its inherent roots) in the built form.

**KEY WORDS:** Cohesion, Culture, Interchange, Empowerment, Perception and Semiology

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# **CHAPTER 1**

## **INTRODUCTION**

## **1.1 BACKGROUND**

### **1.1.1 Introduction**

While globalisation contributes to population mobility and the creation of a multi-cultural society, there has surprisingly, been little attention paid to the question of what growing diversity means for the collective endeavour of living in a common society (Stuat,2005: 65). Economists and scholars such as Berkman (2000) and Syme (1979), in early readings on social science wrote about the increase in social cohesion depending entirely on social capital and economic development (Weatherston,2007). Putnam (2001) went on to say that in a society where norms, trust, and cooperation between differing ethnic sectarian or other identity groups are low, the cost of economic cooperation will be higher. Furthermore, it was noted that as a society became more affluent, individuals became more empowered mentally, educationally and most importantly socially ultimately leading to higher levels of social cohesion within a society (Inglehart,1996, 2000: 33).

As much as this dissertation aims at utilising the thinking of writers such as John Stuart Mill (1859), Syme (1979), Inglehart (1996, 2000) and Berkman (2000), it is the duty of the researcher to point out how the current economy has contributed, if at all, to concept of social cohesion. The present economic state has shown that the poor and vulnerable groups in society are disproportionately affected by the shock of the economic growth (Acemoglu, 2001: 938-963). However, social cohesion is a global issue affecting both the poor and rich as per studies conducted by World Values Survey in 2009 on the relationship between Gross Domestic Product in relation to social cohesion. The global crisis was evident in the violent incident affecting the Belgians and more frequently events of racism and xenophobia happening in many European countries. Furthermore, growing pressure involving countries like Italy, Spain, and Belgium as these are all suffering shows that they are suffering the characteristic ties of broken societies (Dick et al, 2009, 2010: 3-5). As well as the violent protest by youth in Tunisia and Algeria and the unresolved cleavage between “red shirt” protesters and government supporters in Thailand are all examples that social cohesion is seriously challenged.

Whilst other countries have come quite a long way in reducing the number of the population living on less than a dollar-a-day, many countries still retain a large number of individuals who are not

benefiting from the economic pickup (Organization for economic cooperation and development, 2010). A food riot in Mozambique, protesting strikes in Chinese factories demanding a higher wage, Maoist Guerrillas, a communist party in India organized people who have not shared the economic boom in India and attacks of xenophobia due to scarce resources in South Africa are examples of lack of social cohesion in both the developed and the developing countries. (International American Development Bank, 2006).

Due to cross mobility amongst other things, there are high levels of diversity in both the developing and the developed countries whilst most studies have placed a focus on the economy as a driver for social disintegration, this research focuses both on economic dynamics and cultural misunderstanding as the main contributors of a divided society (Vertovec, 2010). Low levels of tolerance and trust have led to discrimination and an undermining of other individuals/ groups in a society. Cultural vitality is essential to a sustainable society and social equity, and, there is a need to learn about the cultures and socio-economic context which led to the emergence of existing diverse cultures (Bourdieu, 1990: 258)

### **1.1.2 Motivation and Justification of Study**

There was a time when the rampant urbanization was seen to be producing a new social order in which traditional ties of society shared spaces, religions, and moral values. Now urban spaces are characterized by anonymity, individualism, and competition (Forrest and Kearn, 2001: 2103-2110). There is a growing inequality among members, social fragmentation and perceived decline of shared morals brought about by the breakdown in solidarity and social capital. This has contributed to a crisis that is associated with low standards of living; the inability for a society to integrate due to the poor becoming poorer make this group feel increasingly dislocated from mainstream society. Social disintegration promoted by economic dynamic in correlation with multiculturalism and social capital has led to those inhabiting the same geographical territory developing different social worlds. This is evident in the rise of crime and violence, long-term unemployment, divorces, hate speech and xenophobia in many countries around the world, however, more so in developing countries.

Literature and empirical evidence by researchers such as Ray Forrest and Ade Kearns (2001) concluded that the lack of income and empowerment in society contributes to the social crisis. These characteristics are evident in South Africa as there is inequality brought about by economic injustice thereby affects social cohesion as it created inequality between people, groups and places, and affects communities and ultimately cities and the nation (Forrest and Kearns, 2001). Societies lacking social cohesion and equal social capital display social disorder and conflict, desperate moral values, extreme social inequality low level of tolerance and a lack of interaction between and within the communities. Ultimately creating disintegrated cities that do not provide opportunities for shared experiences and sense of community (Muer,2001).

As reviewed, disintegrated cities are exactly what one would find in South Africa. Despite the history of legal segregation, the country has developed into a democratic country, however, seems to have stopped short on delivering conditions necessary for a solidified nation (Chipkin, 2007: 173-174). South. Africa sense of community and belonging remains fractured, violence, crime, xenophobia, hate race speech all point to a lack of cross-cutting alliances and social cohesion (Chandra, 2005). In 2004. Minister of defence Moisi oa Lakota, now president of the political party of people (Congress Of the People ) asked “*When will we cease to be Africans, Indians, Coloureds or whites and merely be South Africans*”, Psychologist Henri Tajfel (1982) calls South African social crisis “unique” (Lakota, 2014: 23). According to Tajfel theories identification gives one a sense of social identity, however in South Africa the need to belong also fuels intergroup conflict contributing towards a prejudice society, as enhancing the state of the group to which one belonging ultimately leads to discrimination and actively seeking out negative aspects of an “outer group” (Friedkin, 2003: 410).

The need to belong, lack of tolerance, lack of knowledge and sense of disempowerment is that which has led to socially dissociated cities, with meaningless spaces that contribute very little to one’s sense of place and belonging. Some area might hold much importance and conveys a solid message while others its meaning is obscured. Contemporary society is one which is characterised by moments of profound change in the way one values material, social and cultural context of lives. For architects and urban planners, investing sufficient amounts of resources and inequality in spaces in the city-scape is very important. However South African cities lack the ability to promote

cohesion and tolerance, and that is what drives this research. The research will unpack the concepts behind social cohesion and propose a framework that can be used to generate an appropriate built form for a socially disjointed city context.

## **1.2 DEFINITION OF PROBLEM, AIMS AND OBJECTIVES**

### **1.2.1 Definition of Problem**

David Blunette (2004) states that the more diverse a society is the less likely it is for it to coexist cohesively; this has been a growing fear not only in developmental policies, but also in the built environment literature (Letki, 2008: 99-126). This research looks at social cohesion at a global context with particular emphasis on Durban, South Africa. South Africa is a growing country with a racial segregation legacy, it has an ever-changing socio-economic structure and is rich multiculturalism. Disorder and poverty have negatively influenced South Africans ability and willingness to engage in social activities ultimately creating disintegrated societies.

The globalised and industrialised the city of Durban today has become more diverse, however, Durban, much like any other city of South Africa, has become a socially disintegrated city with a growing gap between races, cultures, religions, political affiliation, social backgrounds and age due to a lack of tolerance and scarce resource, (Beumer, 2010). Furthermore, people are now segregated in terms of income, assets and life-style. Segregation among individuals has contributed towards a fractured urban framework as South African cities have failed to offer a range of possibilities for the coexistence of diverse members with-in the city. Built form has to allow for diverse citizens to come together through positive interaction enhance connections between people (Gri, 2010) but also through a strategic and holistic approach, deal with these global threats and challenges (Fajado, 2013: 52).

It becomes clear that there is a need for A multi-dimensional Architectural response that promotes the participation of all (socially, racially, politically, nationally etc) in enhancing social cohesion through economic empowerment and cultural acknowledge. Is important to promote social cohesion and sense of place through principles of perception, the concept of spatial solidarity and network weaving. This involves ensuring unity in diversity by reflecting on the national unity and



enhancing the city image through symbolism of, a distinctive architecture, therefore, creating social cohesion grounded on economic prospect and cultural awareness.

### **1.2.2 Aim**

The aim of this dissertation is to explore principles of social cohesion as a driver of an architectural design process

### **1.2.3 Objective**

South Africa needs an architectural response that revolves around the idea of unity in diversity, a construct that fosters cohesive relations and defines the way in which people connect to people and place thereby bringing back pride in the people and the city and enhancing social cohesion.

The objectives are:

1. To investigate the fundamental purpose of social cohesive society
2. To analyse how social cohesion can be enhanced through economic empowerment of diverse society
- 3 To Incorporate social cohesion in the architectural design process.

## **1.3 SETTING OUT SCOPE**

### **1.3.1 Delineation of research problem**

The research problem requires a detailed review of the complexities and response of countries with similar sets of defining issues as that of South Africa. The research will briefly present a background analysis of social issues within a global context, there will be focus on developing countries with socially and physically dissociated cities like Mozambique, India and Tanzania. The analysis is derived from extensive research aiming at understanding how and why there is a rise in social disintegration and how, and why societies/cities that have expressed higher levels of social cohesion

can be used as a guide to enhance social cohesion in South Africa. Therefore, informed by empirical research, the research will focus on social and physical aspects that make a socially cohesive society. Furthermore, the research then aims to propose an argument that highlights the relationship between social cohesion and built form. The main part of the dissertation is a strategy that outlines how underlying social disparities that have led to lack of social cohesion can be incorporated into the architectural design process.

Furthermore, as an architectural dissertation, the study will not focus on any non-architectural treatment, recommendations or solutions to the people and retain a focus on built form.

### **1.3.2 Definition of terms**

**Connectedness:** Can be defined as social connection which refers to one's relationships with others. More specifically, social connection is a meaningful, positive interaction between people. It makes us feel that we matter, that we are engaged with others and that we are embedded in networks of mutual appreciation and care. (Kelly,2012:4)

**Solidarity** was defined as the bond between people, the coordination of social, cultural and economic life chances in a socially just way

**Habitus:** Habitus is a term used by the French sociologist Pierre Bourdieu (1930–2002) to describe a social property of individuals that orients human behaviour without strictly determining it (Mishra, 2012)

**Culture:** People's beliefs, lifestyle and the norms they acknowledge (Tradition, religion)

### **1.3.3 Stating the assumption**

- It is perceived that a lack of cultural awareness and economic injustice in a diverse society contributes to lack of tolerance and therefore social disintegration

- As an architectural dissertation, the primary assumption is that architectural environment contributes highly to the way people interact with society as well as the way they perceive spaces and that architecture is able to influence both psychological and social aspects of individuals in an urban environment.
- The underlying causality of social disintegration that is defining urban city scape can be used to define the architectural response that aims to enhance the current social and economic issues.

### **1.3.4 Key questions**

#### **Primary question**

- How can social cohesion influence the architectural design process?

#### **Secondary questions**

- What are the experiences of individuals in a diversified environment?
- How does economic empowerment through cultural acknowledgement influence social cohesion?
- How can existing social fabric and economic injustice influence the process of built environment?

### **1.3.5 Hypothesis**

By investigating the causes of social disparities, highlighting the lack of social cohesion and reviewing the relationship between social relations and architecture, it is hypothesized that the goal of social cohesion can be used as an instigator of an architectural design process that enhances economic balance, cultural awareness and ultimately benefit society.

## **1.4 CONCEPTS AND THEORIES**

This thesis is structured along Putnam (2009) and Jeannotte's (1997) notion of a socially cohesive society being one that works towards solidarity and connectedness of all members of society by fostering and building network and social capital (Putnam, 2009 and Jeannotte, 1997: 23-25). The process includes societal members as well as the built environment, the following concepts and theories are used in the development of this research argument:

### **1.4.1 Concept of social cohesion**

The definition of social cohesion differs among disciplines and research. Emile Durkheim (1984) was the first to use the concept, defining it as the interdependence between members of society, shared localities and solidarity. He was very optimistic about the growing diversities in a society, as heterogeneity indicated growth which would require the working together of individuals through difference for common goals (Durkheim, 1984, Kern and Forrest, 2000: 3-14). Despite various definitions of the concept the idea of a socially cohesive society is one that is not multidimensional, a cohesive society is one with minimal social disorder and minimal social control mechanism established, cohesive society is also characterized by social capital which includes social networks, participation and social solidarity working at decreasing economic dynamics (Kern and Forrest, 2000: 3-14). The concept of social cohesion embraces social solidarity, collective social welfare and egalitarian aspiration

### **1.4.2 Theory of social capital**

The term may first have appeared in a book published in 1916 by author Lyda Hanifan, he referred to theory of social capital as those tangible assets namely trust, goodwill, fellowship, sympathy and social inter-course among individuals who make up social unit (Hanifan, 1916). Literature today defines this theory as the links, shared values and understanding in society that enables people in a society to trust, work together and connect with each other and wider society (National research council, 2001). Social capital has contributed tremendously in the field of social cohesion literature by producing numerous insights into the functioning of a society, it was used by many like Jacob

2003 to discuss how neighbors contribute to more effective functioning of a community (Jacob, 2003). The theory is built most effectively through encouraging social associations in diverse settings, therefore social capital is essential in the creation of a social cohesive environment as it allows for ethnic groups to integrate beyond their communities and wider societies. (Putnam, 2003 and Laurence, 2011: 35-42).

### **1.4.3 Theory of perception**

Perception is the responses of senses to external stimuli and purposeful activities, attitude or cultural stances (Heiner, 2003), however a more encompassing definition and theoretical framework was provided by Malnar, who described the process as looking at understanding people's reaction to sensory experience (Malnar, 2004). There also has been phenomenological research examining the way which the senses of perception set horizon of human experience it was concluded that to experience space and connect with built form requires the integration of one's body and mind with space through sensory perception as sense mediates between skin and the external environment (Pallasmaa, 2005, Maire Eithrie, 2001, Gibson, 1966).

Incorporating perception as a multi-dimensional phenomenon and a transnational process between people and the environment requires the integration of spatial configuration and physical elements that stimulate all five senses within an environment. (Malnar, 2004: 15-16).

### **1.4.4 Theory 3: Sense of place**

Sense of place is a theory that delves into feelings of belonging to an environment, it also involves the emotional connection between person and place, developed through knowledge of a particular area, recognition of elements in space, memories and experience (Relph, 1984: 5, Woods, 2009). Some psychologists believe this phenomenon can take time while others, like Relph, argued that sense of place has three stages, Familiarity: people experience their relationship with space only via activities paying little attention to place itself, ordinary familiarity: this stage is perceived unconsciously, it is more collective and cultural rather than personal at this level people tend to contribute to social activities and profound familiarity: this stage involves the essential integration

of a person with themselves as well as with place (Relph, 1984: 5). Creation of a cohesive environment would require all three levels as having a sense of place encourages involvement in social activities and help people create bonds with place as well as other people (Steele, 2000).

#### **1.4.5 Concept of spatial solidarity**

In the formation of this socially driven concept Hillier and Hanson (1996) explore the relation of space and social interaction in the concept of spatial and transpatial solidarity through spatial synthex theory (Mayda, 2003). For the purpose of this research the paper concentrates on spatial solidarity as the overriding concept. Derived from the theory of spatial synthex that state social organization as factional form of solidarity, the concept of spatial solidarity is interaction and integration by means of spatial closeness (Hillier and Hanson 1996: 198). The concept is influenced by Emile Durkheim;s (1984) organic solidarity theory that is based on the interdependence of individuals differences and consideration of society a spatial phenomenon ( Durkheim 1983, Norton 2003 and Hillier and Hanson 1984). Their argument was based on space and the social realm being inseparable and that spatiality recognizes the existence of different cultures, the different types of social formations and therefore recognized that different types of social formation require characteristic spatial order, and different types of spatial order require particular social formation to sustain them (Hillier and Hanson 1984: 193-195).

### **1.5 RESEARCH METHODS AND MATERIAL**

#### **1.5.1 Research methods**

The research has been done with an aim to investigate how social cohesion can be implemented in the architectural process. The research method is therefore an established method on which information on the topic should be inquired by, gaining in-depth understanding of the interaction, interchange and integration within a diverse group in an urban environment. Thereby investigating the causalities of social disintegration. This includes gathering of primary and secondary data required for information needed in stating the problem.

Furthermore, as the research place great on the link between social cohesion, economy and cultural issues, the research scope includes the participation of new communities. This includes internal migrants, migrating within South Africa and international migrants, moving from their countries to South Africa therefore reflecting a sensitive approach to research.

An organized approach aimed at building up sufficient understanding of the research problem was established. This includes the study of social cohesion and architecture in other countries with great focus on South African cities particularly Durban, as well as case studies and precedent studies that are relevant to the topic. The following will outline how the data will be collected for the research.

### **1.5.2 Primary Data**

Material gathered through primary data is based on first hand inquiry of information. It largely comprises of case studies and interviews with the general public and relevant field related professionals. It is through interaction with a South African case study that is implemented by social issues in a diverse setting that primary data will inform an adequate part of the research. The primary study will involve physical analysis of the case study by author, the author will collect photographs and firsthand information. The following is a report on the method of data collection that was carried out in obtaining information about the chosen case study.

#### **1.5.2.1 Case Study**

One-on-one interviews with the people who use the selected case study and personal observations are to be conducted to gather relevant information required in the research. A case study was carried out in order to have firsthand understanding of how a bottom-up approach driven by the idea of solidarity can be implemented in the architectural design process. Furthermore, the it is also to understand how it has helped unite and improve levels of interchange and integration of diverse people. Therefore, the case study had to be an existing building sited within a diverse setting in an of the SA cities. It should be designed to act as a social mediator, evoking emotions and promoting relations. The idea of using a local based case study despite the typology difference, is to reflect aspects of social cohesion through architecture that displays a sense of solidarity and perception.

The following case study is to be analyzed with the application of theories and concepts that will assess the level at which this meaningful architecture can be revealed.

The Ubuntu Center is located in Zwide township in Port Elizabeth in Eastern Cape South Africa, designed by Field Architects. Drawing with the existing foot paths, the center aims to destigmatize HIV testing by ensuring that the center is one with the community. The center celebrates culture, communal life and embrace social sustainability (Field, 2011: 46-49). Instigated by the social realm of the community, it stands to be meaningful architecture developed to promote a sense of Ubuntu and symbolize brighter future ahead. A study was carried out by engaging directly with the environment through site visits, physical observations of the space, on-site interviews and review of the spatial configuration.

### **1.5.2.2 Qualitative interview**

As the research is focused on the idea of diverse cultures interacting, interchanging and integrating, over and above the case study, the research includes the interview of a target sample consisting of diverse group of people. The diverse group is the general public randomly selected to compose a heterogeneous and purposeful sample size of 17 research participants who fit the criteria of a culturally diverse 18-35-year-old people. During the research, several people approached the researcher requesting to be part of the interview, the additional number of 3 widen the scope of research thereby also contributing greatly to the research.

Primary Respondent: The Department of Art and Culture

Whilst conducting the interviews the general public in Durban and the user of the Ubuntu Center were informally questioned about their interaction and experiences with other cultures and their environment. The Department of Art and Culture served as means of gaining an understanding about the role culture plays in the formation or hindering of social cohesion. The research carried out with the department was a qualitative one, giving first hand explanation of what strategies have been implemented in working towards a socially cohesive nation. Dr Thobile Sifunda the director of Art and Couture in Durban and the person responsible for the facilitation of the development of



the social cohesion strategy was interviewed. Her experience with art and culture as a social mediator and her involvement in the socio-economic transformation program informed the research about the link between culture, economy and diversity. It further informed the research about how culture and the economic aspect can be implemented and designed to facilitate relations in a diverse setting.

#### Secondary Respondent 1: Sukhuma Art and Culture

Sukhuma Art and Culture is a non-profit organization based in Durban, formed in 1999 by Mr Mbogeni Cwentsa, the organization deals with empowerment of the community through art and culture. Mr Cwentsa the Director and Mrs Masuku the project manager was interviewed. Their direct involvement with diverse cultures allowed the author to explore the inner working of a cultural organization in terms of how it facilitates and enhance connections amongst people. Sukhuma Art and Culture further served as means of gaining an understanding of how culture can be used to fight poverty, minimize economic inequality and social disintegration.

#### Secondary Respondent 2: eThekweni Municipality Department of Architecture

As one of the eThekweni Municipality department of Architecture service delivery is to deliver social and economic benefits to the local residents (www.durban.gov.za,2011). The author interviewed Mary-Anne North from the eThekweni department of Architecture to reveal how the department aims at delivering social and economic benefits to the local residents. Furthermore, interviewing an Architect assisted the author find out more about the required architectural responses helpful in the promotion of interaction, facilitating interchange, and enhancing integration through the concepts and theories reviewed in the literature review.

### **1.5.3 Secondary Data**

The secondary data that will be used in this document comprises of literature reviews by specialists that have written material on the problem at hand. Secondary data collection in form of a literature review firstly investigate what the concept of social cohesion is and the causalities of social disintegration. Thereby, leading to the study of the relationship between the social realm and

architectural spaces. By reviewing literature related to the topic, adequate information will be reviewed to strengthen the argument relating to how the architectural process is to be redefined through social cohesion. Ultimately the secondary data collected through literature review will provide the basis for an analysis of the case study and precedent studies, furthermore, informing the development of part 2 of the research

### **1.5.3.1 Precedent study**

The review of how social cohesion can influence the architectural process requires the study of social behavior and space. Therefore, research was conducted in an aim to ultimately derive to an architectural response that looks at minimizing the causalities of social disintegration and instead celebrate diversity. The literature reviewed further defines the use of sensory elements and perception, spatial configuration and symbols of solidarity to strengthen the argument and provide criteria for the selection of international precedent studies. The selected precedent studies were used as a tool to graphically explore the literature reviewed in chapter 2,3 and 4. Thereby, ultimately serving to understand the elements and the spatial needs required for the design of a center dedicated to facilitating relations, fostering connections and celebrating unity in diversity.

**Anonymity and Administration:** To ensure the anonymity of sampling group/ participants, all participants will be provided with an informed consent agreement, where they will confirm that they are willing to participate and understand the purpose of the research and their right to stop research at any time. Any interview notes and records will be made available to the participant to ensure that the notes accurately represent the information collected from the participant.

## **1.6 CONCLUSION: DOCUMENT OUTLINE**

Architectural response to social cohesion suggest the use of a bottom –up approach to ensure humanitarian use of architecture as mediator of existing social disparities. Therefor this dissertation is divided into three stages, stage one involves the exploration of social issues, stage two examines the link between reviewed social issues and the environment and stage three looks at an architectural response to reviewed issues in relation to environmental needs.

An outline of the structure is included below

**Stage 1: Chapter 1** discuss the background, motivation for study, and establish the research topic. This chapter aims at laying a foundation for chapter 2 by exploring and indicating international and South Africa's social disparities, therefore indicating the need for a socially cohesive environment.

Having explored the research problem **chapter 2** seeks to understand the concept of social cohesion, it focuses on "what" it is and the causalities of a socially disjointed society as well as what the underlying principles are that define a social cohesive society (they interact, interchange and integrate) are in an aim to find architectural and social solutions through the literature review.

**Stage 2:** this of literature reviews the link between social cohesion and the built environment. **Chapter 3** focuses on the use of spatial solidarity, perception and sense of place in response to socially and spatially disjointed communities. Furthermore, by reviewing the environment in relation to social cohesion this chapter aims at reviewing environmental needs of a diverse community thereby, laying the foundation for a humanitarian architectural response

**Stage 3:** This involves linking social disparities and environmental needs to architecture **Chapter 4** deals uses the literature reviewed by exploring the three architectural themes of interact, interchange and integrate through spatial solidarity, perception and sense of place with particular focus on spatial configuration, symbolic attributes, form, material and colour.

The Literature reviewed, and the explored theories and concepts are then reviewed using precedent studies. **Chapter 5** translates reviewed literature in an architectural application through the examination of selected precedent studies that promotes interaction interchange and integration

**Chapter 6** is the exploration of existing sensory responsive architecture that stipulates the use of spatial solidarity and sense of place in promotion of social cohesion in a diverse setting by analyzing of case studies.

**Part 3:** ultimately **Chapter 7** expands on the methodology of research by analysing and interpreting primary data collected first hand by direct interaction with diverse group members and their environment.

The review of research, analysis of precedent and case studies and collection of primary data and documentation of empirical research is concluded in **Chapter 8**. This chapter aims at highlighting why a cohesive architectural response is essential and should be integrated in the design process of future public buildings like a Cultural Interchange Center.

In conclusion, this chapter has set guidelines within which research can take place, it has also laid the foundation for the establishment of theories and concepts in chapter 2, by the use of secondary data undertaken in chapter 1 and 2 to inform and drive to an architectural response instigated by the principles of social cohesion.

## **CHAPTER 2**

### **EXPLORING SOCIAL COHESION**

## **2.1. INTRODUCTION**

Cohesiveness has multiple definitions that prevent its meaningful measurement and application, forcing the base of social cohesion conceptualization on theoretical framework of individual's disciplines. For instance, in psychology cohesiveness is an attribute operating within groups, and where as in sociology it refers to the number of groups who share emotional characteristics with one another (Bruhn, 2009: 247). Furthermore, due to discipline boundaries the definition has been protected and therefore has made it difficult to investigate the multidisciplinary aspects of the concept. However, despite the difficulties the research adopts the definition that aims at minimizing inequality, disparities, exclusion based on culture, gender, race, class, nationality and any other disparities which encourage division, distrust and conflict in a society. It is the intension of this research to investigate literature and make use of the empirical evidence to promote cohesive society through economic empowerment and cultural awareness.

## **2.2 UNDERSTANDING SOCIAL COHESION**

To conduct research, it is important to have a clear understanding of what is being studied therefore this research will focus on social cohesion definition within the environmental psychology, economical as well as that of the built environment school of thought which is based on the notion of building solidarity, reducing disparity in wealth and enabling individuals sense of belonging. (Kearn and Forrest, 2000: 2125, Durkheim, and Lyden, 2003). Evidently society is currently disintegrated and divided (Stjerno, 2004) it is therefore essential that the research investigates the underlying and causality of societal disintegration. The research will investigate the binds and bonds that connect people in a city context and the nation across lines of division by investigating what constitutes a socially cohesive community and what the building elements are (Bolton, 2005).

This chapter aims at answering Hillmann and Guentner's questions of how much diversity does a city need to be creative and innovative (Hillmann, 2009)? How to deal with diversity on a daily experience, ageing and life styles in neighborhoods (Guentner, 2009). By firstly defining the originality and explore how the concept has evolved over the years in literature in a global context, in doing so the aim is to outline and unpack the process and the contributing dimensions of the

formation of social cohesion. In the process the chapter reviews the components of social cohesion and explores societal needs within the context of developing and diverse communities. It will then prove how lack of social cohesive dimensions has led to disintegrated societies (Kearn and Forrest, 2000: 2125) characterized by individualism and division. Therefore, highlighting the need to develop a better understanding of relations and relationships within and between groups of a diverse society.

Ultimately the research aims to empower and unify people through cultural awareness and economic empowerment. To do this the chapter will move from social disparities to investigating societal solidifying elements and economic dynamics, basically looking at the role played by economy in a socially cohesive society.

### **2.2.1 Social cohesion and meaning**

In the late 20<sup>th</sup> and early 21<sup>st</sup> century it has been recognized that communities are no longer confined to their geographical areas that rather they exist as personal network (Carron, 2004: 15). These personal networks are brought about by a number of developments such as globalization, industrialization and migration (Vrankein, 2014) it is due to this factor that the concept of social cohesion has emerged in social literature as response to the transformations that are deemed to undermine social fabric (Narton, and Haan, 2013: 6). Since Emile Durkheim (1984, Who has contributed greatly to social cohesion literature in this research) concerned with economic change there has been rapture of social bonds, increase in emerging concern over the most marginalized individuals of society taking into consideration context and historical settings (Narton, 2013: 6). Furthermore, there also has been great concern over the impact of globalization, this process has enhanced intra-country inequality, reduced job employment security and brought about disparities thus leading to much more focus drawn on intervention that will celebrate diversity, enhance integration and productivity among members of society (Beauvais and Jenson, 2002). However, in spite of increasing concern over the concept of social cohesion there is still no single definition of what the concept actually means (Beauvais and Jenson, 2002). As mentioned in the introduction the definition differs per discipline, particular methodology outcomes in social cohesion research and occasionally varies depending on context (Bo-Kyong, 2013).

As much as the idea of social cohesion was said to derive from equality in the distribution of social outcomes (Stanley, 2003) it is essential that the research first explores the concept of social cohesion and its dimensions, for the purpose of this study it is worth viewing the various definitions suggested by other scholars in similar field of interest, based on common elements and attributes. With reference to build environment, this thesis aims at establishing old and current comprehensive literature, literature from Canada, Europe, and African countries as well as official documents published by the Social Cohesion Network.

### **2.2.2 Historical Review**

The earliest precursor of the concept of social cohesion arose in 1896 by French psychologist Gustave Le Bon (Brunn, 2009), he formulated an explanation for collective behavior as he observed how a crowd had influence over their members, later in the 1897 Emile Durkheim a sociologist made observations that contributed greatly to social cohesion literature, he's observations that individualistic categories led to different rate of disparities caused by social disparities of different groups (Moody and White, 2003). Mc Dougall together with sociologist Charles Horton formulated the idea of small groups categorized by intimacy and their identification and experience in the group (Bruhn, 2009), Mc Dougall introduced the idea of common made of feelings member have for each other, it was later in the 19<sup>th</sup> century that scholars such as William and Karl Lewin solidified these observations coming to a conclusion that human behavior is influenced by family as well as context, and that cohesion was formed by behavior of one's individual and their relation with members of a group. Their definition of social behavior was based on the proposition that human behavior is based on the social context and the feelings they had from one another in the group one finds themselves in (Brunn, 2009).

Karl's theory was influenced by the proposition that human behavior is a function of both person and the environment in the late 20<sup>th</sup> century and early 21<sup>st</sup> century Albert Carron considered the definition a multidimensional construct, he believed that cohesiveness incorporated its dynamic nature, instrumental basis and its effective dimension. James Moody and Douglas (2001) on the other hand defined social cohesion in terms of relationship not individual feelings and membership status in the group, he believed that cohesive society could only be achieved when every group



member can reach every other group member through rational spatial path (Cloete and Frats, 2006: 120).

Groups are cohesive when group-level conditions are producing positive membership attitudes and behaviors and when group members 'interpersonal interactions are operating to maintain these group level conditions. Thus, cohesive groups are self-maintaining with respect to the production of strong membership attractions and attachments. A causally interrelated phenomenon focused on individuals 'membership attitudes and behaviors, which deals with the social processes that link micro and macro-level outcomes and ultimately impact individual behavior (Friedkin, 2004: 410).

Today social cohesion literature is built in line with Maxwell's (1985) and Durkheim's (1893) definition that's based on the idea that social cohesion involves building shared values and communities, reducing disparities in wealth. It is a network that provides definition based on ongoing process of community shared values, challenges and equal opportunities that reflect on the social implications of modernization (Jeannotte, 2000, Jenson, 1998: 86). There are several other definitions contextual to the research paper like Kern and Forrest (2000) a British researcher who contributed to the classification and interpretation of social cohesion at various urban levels. According to his writings cohesive society hangs together with supporting components that contribute to social goals and aims at minimizing disruptive behaviors by tolerating differences (Kern and Forrest, 2000: 996). Berger-Schmit (2000) view on the concept is that it is a characteristic of solidarity dealing with connections and relations between social groups and participation of member based on solidarity (Jeannot, 2000: 77-80).

Drawing on the idea that the concept might be contextualized the research has focused on the definition that is suitable for developing societies, societies that are still marginalized characterized with social disparities and economic injustice in city scape. To foster social cohesion in cities means creating neighborhoods and agglomerations where people "live together differently have the opportunity to be different and yet be able to live together (Healey, 2006). Research looks at Africa where the idea of togetherness and mutual care is strong, African countries have rose out of the

ashes of historical internal conflict, with unifying terms like Ubuntu with an aim to unite the nation by creating cohesive communities (Cloete and Kotze, 2006: 2)

There is a word we heard over and over in Africa: Ubuntu. It's different in every dialect, but the meaning is always roughly the same: a complex, highly nuanced precept governing the way individuals relate to the community. Ubuntu is the organizing principle of the African mind, defining the pre-eminence of the interests of the community over the individual, the duties and responsibilities the individual owes the community, the obligation of the individual to share what he has with the community.

(Bruhn 2009, :32)

It was this time when African countries like South Africa concerned itself with nation formation and building in attempt to resolve the national challenge of disintegrated societies (National conference Polokwane 2007). African National Congress of South Africa released its 52<sup>nd</sup> document in 2007 with social cohesion as the theme, the concept was defined as a national democratic society with a vision of unity based on the willing of all people regardless race, sex, belief or geographical location. Social cohesion was perceived as synonymous to solidarity linked to community, social capital and nation building providing equal rights and opportunities (Cloete and Kotze,2006: 2). These opportunities where the forces that bind the parts of a group together which act on members to remain in the group therefore resisting disruptive influences (Bruhn, 2009). However, Mark Granovetter argued that a fundamental weakness of sociological theory is that it does not relate micro-level interactions to macro-level patterns, patterns of economic change, population mobility and spatial influences (Nee and Sanders, 2001), the concept is a 'quasi-concept' (Bernard, 1999, 2) a framework dealing with a wide range of social issues and concerns such as the economic dynamics, minorities, social exclusion, cultural diversity and public participation (Hulse and Stone, 2006).

### **2.2.3 Definition of social cohesion in Economical dimension**

Social cohesion can be understood in various dimensions, Jenson (1998) divided the dimensions into five, first one is sense of belonging. Research cover this dimension in historical research of social cohesion. Second dimension places emphasis on the economy looking at those who have been excluded from the market thereby ensuring equal economic opportunities for all (Jenson, 1998: 77-80). The third dimension relates to politics and ultimately the research focuses on the last two dimensions and economic inequality, other two are recognition/reject and legitimacy/illegitimacy which look at the tolerance of what is different in other people in terms of cultural background. (Bo-Kyong, 2013). These will further be covered in next chapter.

There is no unanimous position on whether social cohesion is a cause or a consequence of other aspects of social, economic and political life. For some analysts and policy-makers, the condition of social cohesion in any policy is an independent variable, generating outcomes. For others, social cohesion (or the lack thereof) is the dependent variable, the result of actions in one or more realms.

(Beauvais and Jenson, 2002: 5).

Having explored a wide range of social cohesion definitions scholars identified three conditions necessary to attain a high degree of group cohesion, resolving conflict and rebellion, constructive norming and culture building, and reducing avoidance and inequality in cities (Bruhn ,2009). The recent emphasis on social cohesion orientated from concern that neoliberal economy of 1990 would affect the importance of social program (Hulse and Stone, 2006: 52). This gave rise to the importance of social networks and trust in the growing awareness in economic literature. Ultimately it was identified that countries with greater associational life and inter-group cohesion had better financial accountability (Putnam et al 1993, Knack 2002, Coffe and Gey, 2005). This observation was due to the theory that people who have to work together in an enterprise connect with one

another because they are operating according to a common set of ethical norms, thus defining the term social capital.

Social capital is regarded as an important constitutive element of social cohesion (Beauvais and Jenson, 2002: 82-84), the concept of social capital is the feature of network norms and trusts that coordinate and co-operate mutual benefits for a collective value (Putnam, 1993). Empirical study has indicated that collective identities based on ethnic and linguistic heterogeneity tend to support universal goods center such as infrastructure, health and education (Keefer and Khema 2004). Therefore, social cohesion is a greater, public choice focused on productivity due to economic production at local level (Kearn and Forrest, 2000: 82-84). Later in the literature of economy and social relations scholars such as Dayton (2005) and Janson (2006) distinguished the idea of community from the term social capital and social cohesion by notion that community exists if the structure of social standard is positively cooperative (Kearn and Forrest, 2000).

#### **2.2.4 Culture and diversity**

There are practices of social cohesion literature which emphasize the importance of fourth and fifth dimension of social cohesion by Rom and Janson (1998) that is culture (BO-Kyong, 2013). Recent research on culture refers to it as a functional tool of people's beliefs and life style acknowledging norms and expectations (Swilder, 1986 and Bruhn, 2009). Much like the concept of social cohesion, the term culture too has a variety of definitions however regardless of the varies definitions culture today in literature it is still regarded as an extent of shared values and personal motivation that aim at facilitating people's action (Chiu, 2004 and Ozaki, 2002: 45). It is a practice recognizing differences in a society, thereby used to avoid conflict between different groups. These groups play a major role in defining the identity and social role of individuals, their affiliation in turn lies in the relationship they have with other members of the group. Ultimately groups in turn reply on their member's surrounding culture therefore giving rise to the feeling of social cohesion (BO-Kyong, 2013). Therefore, relationships between people, group and culture is acknowledged as an important value in learning, tolerating and connecting with diverse group members (Reconciliation Australia, 2011).

### 2.2.5 Environment and cohesion

Both environment and social cohesion are closely associated with culture (Chiu, 2004), as much as modern lifestyle has increasingly become analogous across different countries, cultural norms are still embedded in built environment (BO-Kyong 2013). This acknowledgment highlighted the interconnectedness identified that clarifies the causal relationship between physical environment and social cohesion in a community (Swyngedouw and Cook, 2010). The study of people and built environment is more complex as it is determined not only by environmental quality but also human related factors (Bonaiuto, 1999), this observation was later emphasized by Lewin who stated that all psychological events are function of environment and space , thus contributing to the development of the concept of sense of place (Assi,2000).This pool of literature is based on the experience of place and placelessness as a concept which later became an important part in Urban design (Jiven and Larkhan, 2003). This new pool of thought led to the emergence of the question of “how cities make the environment and how cohesive can they be” (Swyngedoun and Rock, 2010).

Architects, urban designers, city engineers and city policies attempted to answer this question by provision of water, electricity, sanitation to dwellers in city setting, these were said to contribute to the production of healthy, socially cohesive city (Kaka and Swyngedoun, 2000: 22). However, it was later observed that social cohesive city is not just about provision of enmities it is about design of socially cohesive spaces (Bruhn, 2009), thus creating sustainable city for all. The Rio Earth Summit and more recently 2009 United Nations climatic change conference was based on sustainability and three messages were often repeated one of which were the three pillars of sustainability, 1 economic development, 2 social justices and the 3 built environment in relation to social cohesion (Verga 2002, Pickles, 2000). The research acknowledges the stream of literature that regurgitates these three pillars and a growing concern over socio-ecological order of built environment that give priority to social justice and cohesion in a city scape (Da Cunha, 2005, Baker and Keil, 2007)

Although the ways of expressing the concept differ, there are crucial points identified; firstly, the focus was on relations among the members of society, concluding that disparities and conflict

among cohesive society are undesirable. Second commonality is the feeling of sense of belonging to a wider community by societal engagement (Maxwell, 1958; Kearns and Forrest, 2000: 2103). The third is that the concept is explained based on resources and economic wellbeing and that insecurity of resources would result in competitiveness, discrimination and marginalization of people (Jeannotte, 2014: 77)

In general, social cohesion means the strength of social relations, interaction and binding ties by reducing disparities and inequality. The binding ties are often seen as desirable qualities in social relation and are a state of diverse context sharing commonalities (Cloete and Kotze, 2006; Schmit, 2000). The meaning can be explored at any level of relationships from inter-personal to macro level i.e national and international, in as much as social cohesion is said to be the sharing of common values and norms this however does not mean homogeneity. Scholars Maxwell (1958) and Emile Durkheim (1980) and the likes of Bourdieu (1986) Kearns and Forrest 2000 go on to say that social cohesion does not depend on sameness or homogeneity of values and/or opinion. Infact a society with individuals conforming to the same values, beliefs and life style can hinder or in extreme cases be indicators of lack of social cohesion in that society (Stenley, 2003). Research has indicated that it is, however, the unity and sharing through diversity, it is the acknowledgement of things that bond and tie people through a diversified context, the building shared values, creating solidarity and enhancing connections that create a cohesive neighborhood that shapes modernization and urbanization with profound effects on the life of urban lifestyle (Norton and Haan, 2013: 6)

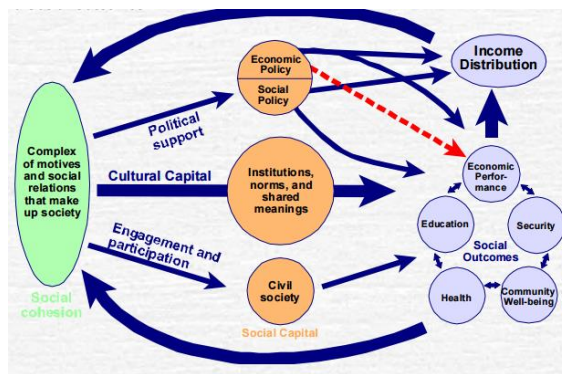


Fig. 2.1 link between social cohesion and social outcomes. (Source: Jeannotte, 2006: 4)

## 2.3 REVIEWING DOMAINS OF SOCIAL COHESION AND SOLIDARITY

There is significant building literature about social cohesion and solidarity however the concept of connectedness is still new, as much as solidarity and connectedness are usually separated the terms are related to one another and are used interchanging hence this chapter combines the terms in an attempt to investigate what exactly contributes to sharing of common value despite differences which in turn promotes cohesion (Quigley and Thornly, 2011, Jammieson, 2007, Kelly, 2005: 152).

It is recognized that to promote cohesive society therefore has to be a connection between and within a society (Kelly, 2012: 152). It is a connection that goes beyond aspects enabling one to tolerate and understand others despite differences (OECD, 2011), it refers to three different levels of connectedness indicated by Kelly 2012 intimate person and family (March and Watt, 2012). These connections embedded in mutual appreciation and care enhancing one's feeling of belonging fostered when family relationships are positive thus creating ties that give one skills to form and reconnect with other members of society (March and Watt, 2012). Therefore, according to scholar connectedness is based on ties these ties in turn connects one person to another it is these ties that through connections we share information, resources, and skill creating a dynamics resilient city (Kelly 2012).

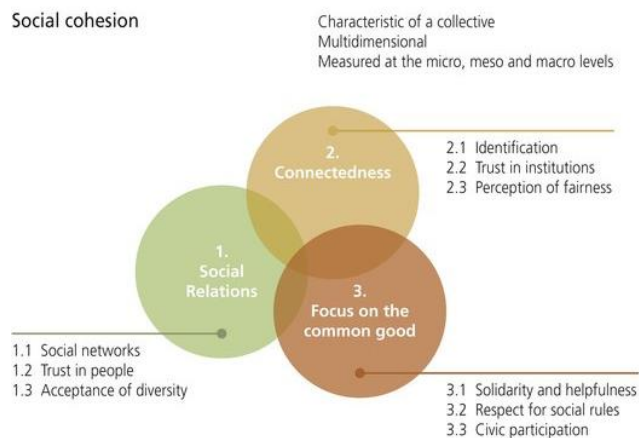


fig 2.2 Domains of social cohesion, source by: Jan Delhey&Georgi Dragolov 2015: 89  
(Retrieved: March 2016.)

However, the connection of people by shared ties does not mean unity of society, it is a link between one person to another based on their sense of belonging (Kelly, 2012: 153-154), the increase in difference and pluralization of roles in modern society produces many groups, groups of individualized setting, with ties that do not involve more than two persons creating partial solidarity that weakens the wider base of solidarity (Stjerno, 2004). Ultimately the concept of connectedness was analyzed by many scholars as individualization, based on enhancing one's sense of belonging it was later recognized as a step forward to enhancing solidarity therefore creating cohesive society. (Stjerno, 2004: 30)

Research endplays cohesion and solidarity are key elements to community cohesion (Putnam, 2000), however this is not to dispute the relevance of the concept of connectedness as it has been highlighted by Emile Durkheim (2006) as an interdependent concept without which cohesiveness would not be achieved. In a universal understanding of solidarity. The research acknowledges that one generally traces the concept back to scholar Emile Durkheim, particularly in his book “The social division of labour” (Norton, 2013: 6). Not undermining other writers such as Marx (1958) and Lenin (1991) who focused on economic differences as a driver of social change humanist Durkheim on the other hand was concerned with economic change as a threat to social cohesion through the concept of solidarity (Stjerno, 2004: 30). The concern for social behavior due to consistently shifting equilibriums put social cohesion at a risk (Omitee of Minister council of Europe 2014, Juul, 2010).

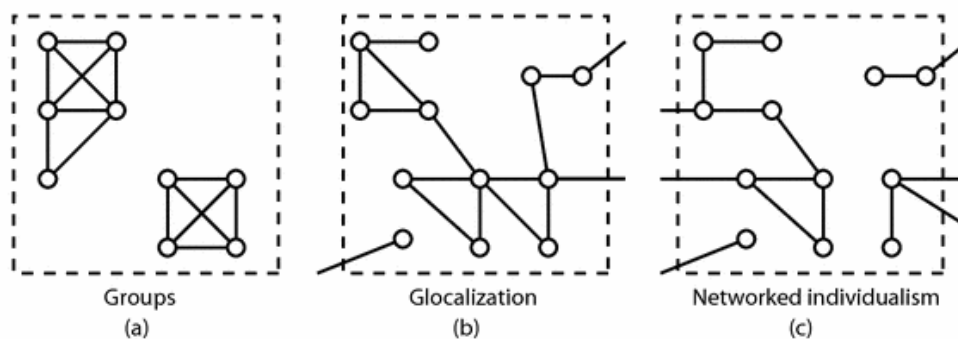


Fig 2.3: three levels of personal community (source by Wellman 2005: 153)

This just way was one which called for moral voice of community (Amitia Etzioni, 2009: 19), it was here that Honeeth, 1996, 2007 focused on social functioning of identities and people's



possibilities for participation, social integration and stability (Honnath, 2007). However, it is Emile Durkheim who makes sense of this stability through solidarity. His theory remain center to a number of sociological subfields, currently literature makes use of Durkheim's description that specifies bonds in current emergence of what many scholars observed as social divides (Shortell, 2001: 123). Durkheim saw the emergence of modern rationality as a binding force for social order highlighting increased indecencies between individuals in modern industrial societies (Bolton, 2005). his observations addressed basic questions of sociology namely, what keeps a society together, with the broad approach of solidarity as "*the total bonds the bind us to one another and to society which shapes mass individuals in a cohesive aggregate*" (Durkheim 1984: 331) Durkheim attempted to answer this question with a better question of "*what is the basis of social solidarity in modern life that encompasses great diversity of people*" (Durkheim 1984). In responses to these questions and keeping in mind that the concept of solidarity developed from different historical periods, he derived to two possible sources of solidarity first one is it derived from duel source, similarity of individual consciousness and secondly the social division of labour (Ritzer, 2010)

## **2.4 EXPLORING SOCIETAL BREAKS IN DISINTEGRATED SOCIETIES.**

Durkheim's approach to solidarity was written in the context of rapid social change associated with industrialization and urbanization painting a picture of a neighborhood dominated by power of struggling society that gave rise to observations used by scholars to eventually develop another tradition that focused on relationships between cohesion and division (Giddens, 1972, Row 2002). These developments were in line with scholar Weber's (1986) literature stating that society lacked straightforward connects between class location and class, consciousness and solidarity (Bottero, 2009). This brought about social conflicts that were contextualized in literature and therefore received less attention (Dandy and De-Poa, 2013). The conflicts according to scholar Marx (1996) and Engel (1970) had a theory based on constant interaction with emerging labour market movement and struggle (Stjerno, 2004: 30), their theory documented on economic dimension of social cohesion stating that the increase in economic dynamics will result in society split up (Stjerno, 2004) evidently today as observed by 2007 national Human Development report observed that the increase in economic dynamics has led to marginalization of members of society, the

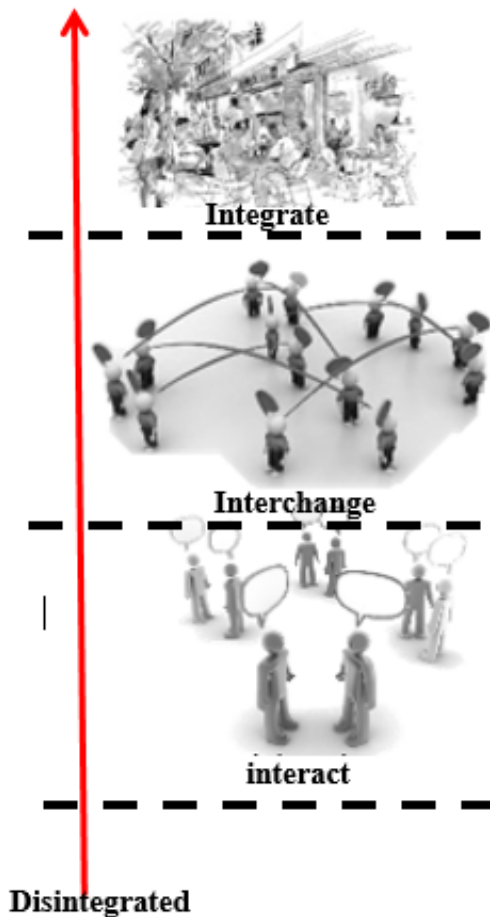
individuals who make up the bulk of society feel excluded, disempowered invisible and discouraged from participating and contributing to greater being of community (Hoffmann, 2007) this ultimately contribute to increasing rate of poverty leading to high risk of social tension and social disintegration (UNODC, 2007).

Marginalization and exclusion of members break the connection according to scholar Weber (1986) society loses their sense of belonging, the break leads to conflicts such as discrimination, prejudice, shame, humiliation, and unresolved tension among community members, therefore, the strong need to belong can in turn be the causality of disintegration (Bottero, 2009). It has been recognized that when members have work they become part of something, part of an economical realm that allows them access to labour markets, giving them not only a sense of belonging but identity and access to existing social networks (ILO, 2007). However, the quality of employment availability and of resources has deteriorated, people do not make enough to contribute to economical realm, and again making one feel unrecognized therefore impacting solidarity as Weber (1986) and Emile Durheim (2003) pointed out solidarity in a group is strengthened by identification and recognition (Bottero, 2009, United National, 2006). The lack of recognition contributes towards racism, discrimination and intolerance of what's different (Phan, 2008: 162).

## **2.5 CONCLUSION**

Failure of the economy to generate opportunities work synchronically with, population mobility that has led to huge flow of migrants and hyper diverse population creating a society characterized by marginalization individualism and competitors instead of friend (Ritzer, 2010, UNODC,2007). As reviewed it is these factors that ultimately affects interaction, integration and levels of social interchange within a community thus impacting on building and maintaining of social domains of connectedness, solidarity and focus on common goal by modulating personal relationships. Properties of social network and capital and increased social exclusion (Short and Cristie 1976, Vida 2003: 12-16) therefore next chapter reviews the argument that present individualized and culturally diverse societies are in urgent need for a new form of solidarity to create social cohesion (Juul 2010)

## Social cohesion



The social dimensions include integration in the network of primary and secondary social relationships with members of society, integration is an attraction that unites members lack of integration affects social relations (Vida Bereshevicivte 2003).

Interchange is indicated when one attempts to alter one's current association with another, loss of social interchange impacts the network flow in and in-between boarders (Durkheim 1964)

Lack of interaction within a society leads to social deprivation, deprivation is included in the broad network of correlated factors that contribute to social exclusion and disintegration (Bassouk 2003)

Fig 2.4: Factors generating social cohesion (source by Author)

## 2.6 CONNECTING SOCIAL COHESION TO CONCEPT OF SOLIDARITY

### 2.6.1 Introduction

Social disconnection brought tension to the school of sociology, leading to interest in Jenson's five dimensions mentioned above; however, two years later Kearn and Forrest (2000) published their own views of what social cohesion also deriving to five dimensions, common value and civil culture, social order and social control, social solidarity and social network, belonging and dignity. As indicated in table 1 both the scholars had five dimensions that were eventually summarized into four (Reeskon, 2008). These four dimensions contributed tremendously to literature, of social cohesion analyzed and theorized by scholars, writers 'and sociologist in search for the foundation,

causes, circumstances and consequences of solidarity and dependence of people on each other (Oosterlynck, 2013)

<b>Key Component</b>	<b>Jenson (1998)</b>	<b>Kearns &amp; Forrest (2000)</b>
Culture	Belonging/isolation	common values and civic culture territorial belonging and identity
Civil Society	participation/non-involvement	social networks and social capital
Citizenship	inclusion/exclusion recognition/rejection	social solidarity and reductions in wealth disparities
Social Order	legitimacy/illegitimacy	social order and social control

Table 2.1: Jenson and Kearns and Forrest, Key components of social cohesion.

(Source by: Seo, Bo-Kyong 2013: 52)

### **2.6.2 Exploring the concept of organic solidarity and interdependence in disintegrated societies**

The dimensions came with changes that accompanied the shift from traditional solidarity to a modern and urbanized one, this shift became a concern in classical sociological literature (Ritzer, 2008), sending scholars on a mission to find ways of how diverse groups of people can coexist successfully (Ritzer and Turner, 2008; 36-37). Eventually British sociologist Herbert Spencer (2003) was known for his approach in society as biological organisms, stating that cooperation between members was based on coercion and compulsion (Turner, 2003). His idea focused on interdependence or reciprocal identification that binds people together (Turner, 2003, Stjeno, 2004), the need to integrate was completely voluntary, based cooperation between free individuals in order to pursue benefits that are the sole basis of solidarity (Oosterlynok, 2013).

His theory of solidarity analyzed human behavior by reference to individual level of biological process, disposition and cognitive experience (Rusbult and Paul, 2008). As much as independence theory highlighted knowledge of intra-personal process as a fundamental goal in social cohesion (Frances, 2012), Spencer's theory was opposed by many scholars like Durkheim arguing that social relations based on self-interest are not stable for the promotion of social cohesion (Crow, 2002).

According to Emile Durkheim (1893) founding father of the concept of solidarity and the notion that societies that were more cohesive because individuals are alike results in a form of solidarity he referred to as “Mechanical solidarity “(Morrison 2006, Norton 2013). This occurred when members of society performed the same task every day, with common belief based on dependence upon society to provide and not upon one another within the group (Haan 2013). This form of solidarity is much like Spencer’s theory of independence it individualized and was based on reliance on society to provide (Juul, 2010) the research looks at Durkheim’s second form of solidarity, Organic solidarity.

Durkheim stressed that a rapid change in society due to functional difference will produce a state of confusion with regards to inter-personality in social life, this will lead to competition and intense struggle for survival (Ritzer, 2008: 33) however he also stressed that society should not fall apart due to differences, in doing so he derived to theory of social labour through organic solidarity. His literature stated that there is an entire system of rights and duties created that link societies together, their links are created by social forms of relationship performed and understood in the social network (Newman, 2001). In urban terms, the city as a whole is the place where weak ties of organic solidarity develop therefore it is crucial to create links through organic solidarity allows individuals to compete socially rather than conflict one another (Oosterlynck, 2013). It was argued that along modernity comes increasing complexity and diversity however in an organic solidified society there is less competition and acknowledgement of differentiation allows people to cooperate and interact more (Ritzer, 2008: 33), this form is achieved when values focus on dignity and the rights of all individuals, promoting respect for humanity rather than self-interest. (Reesken, 2008).

### **2.6.3 Reviewing the role of solidarity in a socially empowered society**

In a community of weak solidarity, social cohesion is undermined furthermore, the factors that exist due to weak solidarity such as economic restructuring hinder social empowerment (Beauvais and Jenson, 2003). Empowerment is a solidified mean of ensuring that large scale economic changes do not always threaten the social order of a community (Durkheim ,1983 and Brujn, 2008). An organic solidarity setting ensures the success of economic restructuring process and efficient management of labour forces (Durkheim, 1983). This contributes to social empowerment as it leads

to the formation of local partnership that involves cooperation among the public sector and community in solving problems faced by society (Geddes 1998). Literature states that this partnership effectively contributes to social cohesion, empowering the key factors such as the excluded individuals of society (Reesken, 2008).

Ultimately through solidarity a society connect by sharing of common vision and mission despite differences, a relationship based on individual's dependent on one another empowers society and organization to tackle challenges of community such as poverty is created (Oosterlynck, and Bouchaute, 2013: 24-35). Individuals learn to take control of their lives and foster solidarity among people of different background, culture and beliefs therefore empowering society as an organically solidified society strives for social justice for all by ensuring access to labour and contribution to the economy (Velazquez, 2014). It is, however, the duty of the researcher to point out that as much as the relationship between social cohesion, solidarity, and empowerment exists broadly in literature it must be acknowledged that the extent to which factors affect empowerment can vary depending upon how they operate under different social capital, network and cultural conditions.

## **2.7 CONCLUSION**

Solidarity according to sociologist Jodi Dean (1996) is distinguished in three basic forms, affective solidarity: based on close relations and moral responsibility limited to the individuals one is emotional attached to. Second is conventional solidarities: based on traditions and values that unite a community and ultimately reflective solidarities: is a mutual expectation of responsible orientation to relationships (Dean, 1995 and Jull, 2010: 10). Dean later emphasized that in a cultural diverse and economically dynamic society the first two forms of solidarity are ignored therefore limiting the collective actions of people organizing and mobilizing through union and network ultimately enhancing social network (Utting 2013). This brings about the need to review what role the economy plays in socially disintegrated society as the structural conditions of employment and involvement of individuals in day to day economic relations enhance opportunities for cultural expression and social relations (Utting, 2013).

## **2.8 UNDERSTANDING SOCIAL COHESION IN ECONOMIC TERMS**

### **2.8.1 Introduction**

A review of key studies on the concept of social cohesion from the 19<sup>th</sup> to 21<sup>st</sup> century showed that they clustered around three methodological approaches, empirical, experimental and social network analysis (Bruhn, 2009). It is acknowledged that social capital refers to social networks, relationships, norms and resources that community members depend on in order to promote a cohesive society (Edward, 2003), therefore the research concerns its self with the related theories of social capital and social networks as taken up in community informatics scholarship. As much as these two theories are interconnected, each body of literature is a challenged space where different theoretical issues are debated, therefore it is essential that research finds the connection between each theory and the concept of social cohesion. (Williams and Purrance, 2008).

### **2.8.2 Understanding the concept of social network and social capital**

According to writer Seo Bu-Kyong 2013 a micro level of social cohesion refers to the social connections of individuals to social networks at city scale and therefore the study of social networks focus on how these connections are formed and how they affect individuals and their relationship in society (Bruhn, 2009). In its simplest form social network is a network of social interactions and relationships (Lin, 1999), this network consists of individuals often referred to as “nodes”, in social network theory the relationship or ties of the resources is the flow of resources that describe a particular well defined relationship between individuals (Wasserman, 1999 and Denny, 2011: 111), these resources might include social support, emotional support or shared activities, network on the other hand refers to the collection of individuals and the ties (William et al 2008: 549-453).

In these networks clusters of densely knit areas are where individuals are tied to each other like a family; each cluster in turn connects to another, forming bridges, therefore promoting platform for cohesive relationships (William, 2008: 549-450). However due to increase in demand for resources shared between nodes, nodes are generally finite, as a result people are marginalized as one node enters a center of network and the other is pushed to the side, thus breaking the connection, associated norms of reciprocity and trustworthiness becomes vulnerable (Outnam, 2001).

Ultimately as reviewed this leads to fragmented communities that are less likely to develop networks therefore weakening chances of social capital (Reekens, 2008).

Social capital is distinct from yet convergent with social network theory therefore recent discussions of social capital are rooted in older literature of social network. The idea of social capital was first published in a book in 1946, in a book discussing how communities worked together (Putnam, 1993), today literature recognizes that time and space are in constant mutation especially in city scape. People change and so do the relationships formed in a cohesive society therefore it is hard to come up with one definition of social capital. Furthermore, the term varies depending on where the primary focus is, External, the relationship of individuals with others, and /or Internal, the type of relationship among individuals in a collective society and/or both the types' links.

The research examines both types; looking at external binding defined by Knoke (1999) as a process by which social actors create and assemble their network connection with society to gain access to other social actors. According to Bourdieu (1986). this type of link is a relationship of mutual understanding made up of social obligations which can either be in a form of economic capital or social exchange (Bourdieu, 1986). This type of link indicates the importance of ties in extended social and beyond friendships (Granovetter, 1973, 2002 and Wellman, 1997). Coleman (1990), on the other hand defined internal bonding as a purpose of variety of different entities with two characteristics in common with some aspect of social structure while assembling actions of individuals (Coleman, 1990). To simplify the concept, it was later defined as a feature of social organization such as network, relationships, and the coordinator of mutual benefits (Putnam, 1993,2004). In current modernity, these benefits promote civilization by organizing elements of trust, norms and network (Kearns and Forrest, 2001, Putnam, 1993: 35-40). These elements indicate the wealth of resources and the strength of social fabric like the existence of high levels of tolerance thus indicating society's capacity to act in cooperative manner. Thereby forming all kinds of links and networks such as economic capital, cultural expression and forms of social behavior that enhance social cohesion in a society (Klinkberg, 1999).



### 2.8.3 Link between social capital, economic capital and cultural capital.

Research often observes countries with similar inducement of natural, physical and human capital achieve different levels of economic success, this observation led to scholars on search for meaningful explanation about what holds a society together in order to foster equal economic development (Rossing, 1999: 4). Literature review gathered constructed varies framework that led to the concept of social capital. However, what is the connection and how does social capital contribute to the formation of economic development, many scholars attempted to respond to this question, defining the connection between social capital and economic capital as value, social capital has economic value, economic value is that which increases the competitive advantage of individuals through network (Ryan, Sales et al 2008). This connection is a form of transfer from form of capital, economic, to cultural and eventually social form and back (Boudieu, 1986, Rossing, 1999: 4).

In broad literature of capital scholars such as Boudieu (1986) presented capital in three fundamental guises, economic capital is one which is immediate and directly convertible into money and defined by access to material resources (Boudieu, 2011: 118), literature defines the connection between social capital and economy as base of social relation that influence the actions of economic agents, facilitate greater participation in community activities, and enhance connections to dominating economic structure (Hunter, 2004) without which there cannot be satisfactory economic development ,therefore hindering production of cultural capital (Hunter, 2004)

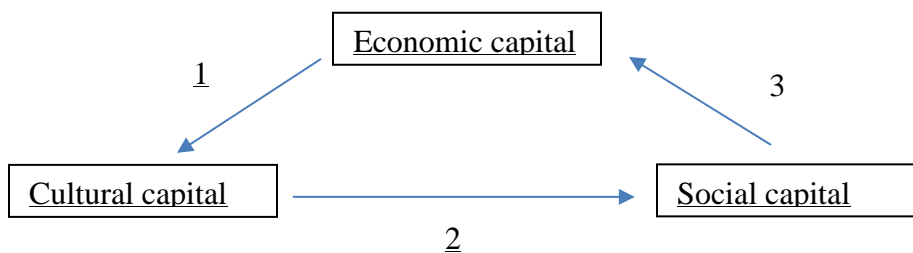


Fig 2.5; Capital relationship between forms of capital (source by: Pierre Boudieu 1986: 120)

Cultural capital refers to the collection of non-financial symbolic elements acquired by people who are part of social class to promote social interaction beyond economic means (Boudieu, 1986,

Passerns, 1986), the role of cultural capital plays a fundamental part in the promotion of cohesive this is best described in figure 2.5. As noted economic capital is directly converted into money, it may be instrumentalised in form of cultural capital which is also in turn may be converted into economic capital and eventually can be institutionalized in form of social capital made up of social obligations that suggest a strong links that have been found to generate high trust optimum and tolerance among individuals (Browning, Webster, 2000).

Cultural capital has a role in the collective wellbeing of society (Mendis, 1998), members of a group associated with cultural capital exhibit a wide range of forms of public social network (Stoel and Rochon, Putnam, 2000: 42). In the dawn of 21<sup>st</sup> century it was observed that cultural forms contain an irreplaceable role in defining individuals and groups, the concept provides shared language through which members of society can communicate beyond everyday speech (Vellar, 2000). Furthermore, it has been acknowledged that forms of capital have positive effect on social cohesion; capital brings people together, encourages partnerships and interaction, promotes intercultural understanding and generates positive impact on people and their identity (Jeannotte, 2006)

#### **2.8.4 Exploring connection between forms of capital and social spaces**

Over the years, the concept of social capital has evolved into a cure-all for maladies affecting society. As reviewed the idea of the concept is concerned with the cultivation of good will, fellowships and social relations among a society (Ijla, 2012: 49). Furthermore, social capital involves the connection between disjointed groups in a heterogeneous society. Therefore the absences of social capital within and between societies leads to lack of confidence and acceptance ultimately producing public spaces characterized by disintegration, created by lack of participation of all individuals (Durkheim,1983 and Ijla, 2012: 49).

Produced by Henri Lefebvre (1991) and most recently the focus of Robert Putnam's work (2002) is the connection between social capital and social space. Putnam (2002) contributed to the notion of social capital in relation to urban life and public spaces. His argument was that social capital and social cohesion are critical dimensions for societies to prosper economically as well as ensuring substantial development (Putnam 2002). Spatial design and place making plays an essential role in

assuring this happens successfully. Clean, well designed sociopetal safe places are where trust and social network flourish, thereby strengthen social capital that in turn mitigate the insidious effects of socioeconomic disadvantage (Ibid 319-325). This further enhances social network practices, minimizing disparities, minimizing segregation and bridging disjointed societies (Putnam 2002: 65-67)

## **2.9 CONCLUSION**

Despite repeated call for consensus in the definition of cohesion in literature, it is an understanding that social cohesion concerns society as a whole and issues of inequality, exclusion and inclusion across public markets and voluntary sector (Moulart, 2009: 115). Dealing with city and variety of life spheres, it is essential that the concept of social cohesion be an inter-and intra-disciplinary, one that looks at multiple dimensions such as economy, society, culture and ethics, this involves social network analysis a network that in cooperates the cohesiveness of heterogenic cities (Bruhn, 2009 and Putnam 2000)

Although it is clear that some scholars see heterogenic societies as a threat to solidarity and cohesion, many are in support of the contemporary theories of reflective modernization and critical theory that states heterogeneity a positive challenge in social approach, indicated as the context for concrete claims for recognition of very different individuals and groups. However, despite the acknowledgement of the domains of social cohesion, they are weakly integrated into the built environment thus resulting in lack of firm ground on which to make comprehensive proposal for urban public and cohesive action that allows for the coexistence of individuals living and working together but differently by promoting networking therefore enhancing social capital through spaces.

## **CHAPTER 3**

### **EXPLORING THE CONCEPT OF SOCIAL COHESION AND PLACE**

### 3.1. INTRODUCTION

Based on reviewed literature in previous chapter it is clear that there is a need for an architectural response that expands over traditional aesthetics and basic patterns of thought to a different design process in which sociality (Humanization) is the objective in order to ensure the design of a cohesive environment (Zeisel, 2006). It is the aim of this dissertation to achieve a socially cohesive environment one that minimizes disparities and empower the community. Furthermore, a social cohesive environment has to promote interaction, integration and interchange, therefore this chapter explores the concept of Spatial solidarity by Hillier and Hanson (1996) as well as the theory of perception and sense of place in the design of a place that people of different walks of life can be economically empowered whilst appreciating the differences they share.

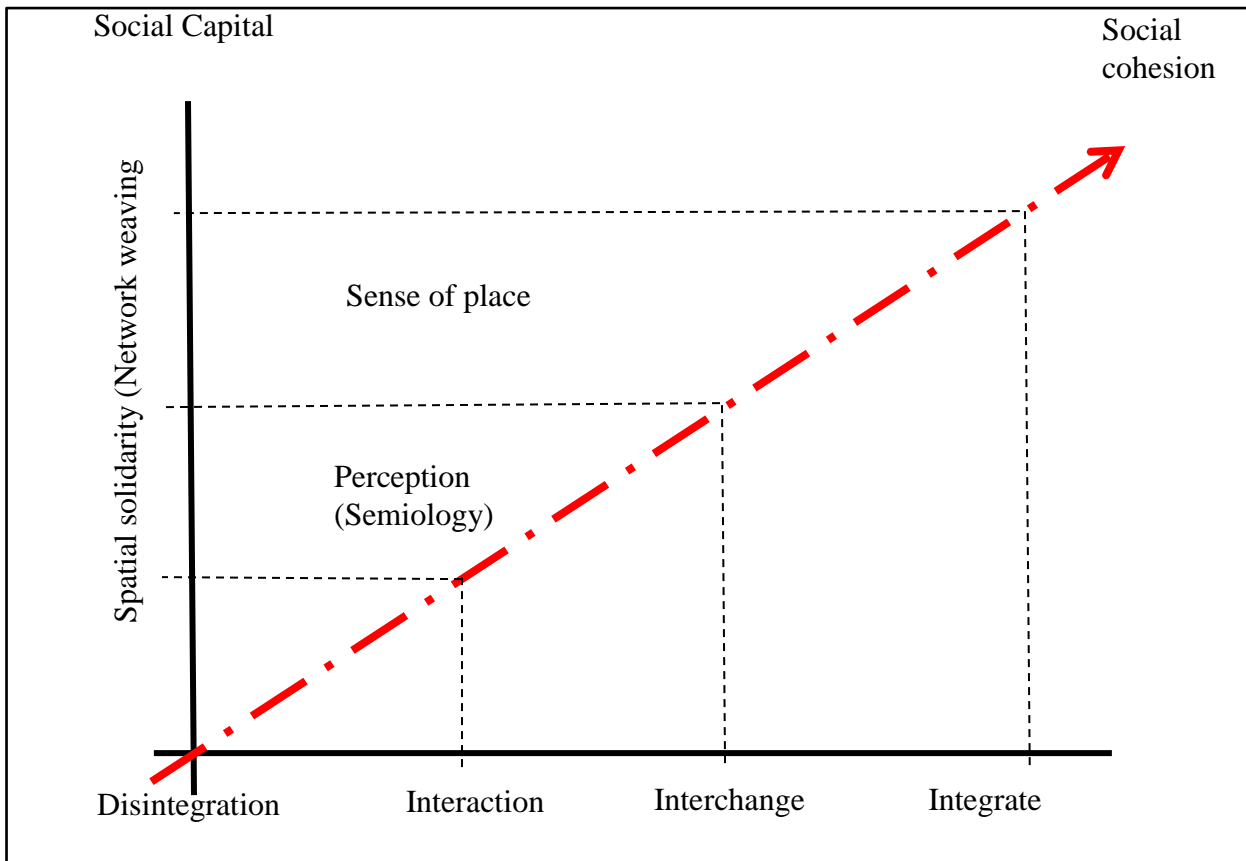


Fig 3.1: integrating concepts and theories in social cohesion process (by Author)

## 3.2 INVESTIGATING THE LINK BETWEEN SOCIALIZATION AND ARCHITECTURE

### 3.2.1 Introduction



Fig 3.2 Perceived space (source By: Marcin Mońka, photos: Jean-Marie Monthiers)

<http://www.designalivemag.com/>

Retrieved: (March 2016.)

While looking at the relationship between the three domains of social cohesion (connectedness, solidarity and focus on common goal) and form of capital literature indicates a shift from architecture that is solely based on form and aesthetics to one that is socially driven. This is a bottom-up approach in the study of social realm and architecture involving the understanding of human spatial experience (Maire, 2001) and sensory architecture. To achieve cohesion of a currently diverse and disjointed community through architecture, there is a need to understand social realm (Chapter 2) and how people use and perceive space in its totality and in turn how space contributes to the formation of social activities (Dovey, 2010: 15).

### 3.2.2 Exploring the social logic of space

Many theorist, architects, psychologist and writers like Soja (2003), Crow (2012) Prep (1985), and Dovey (2010) have attempted to define space and differentiate between space and place (Iron 2004), space has been defined by many as a relationship among objects in a place and place is that which makes it possible for space to exist by connecting sociality to spatiality in everyday life (Dovey 2010: 15). Furthermore, place is tangible and experience through senses, in relation to social facilitation and organization in space the research looks at the notion that the structure of space around us molds and guides our actions and interactions (Harrison and Dourish, 1996) therefore it

is essential to look at the conceptual and abstract being of space that is associated with sense of freedom and infinite social extension (Schroeder, 2003).

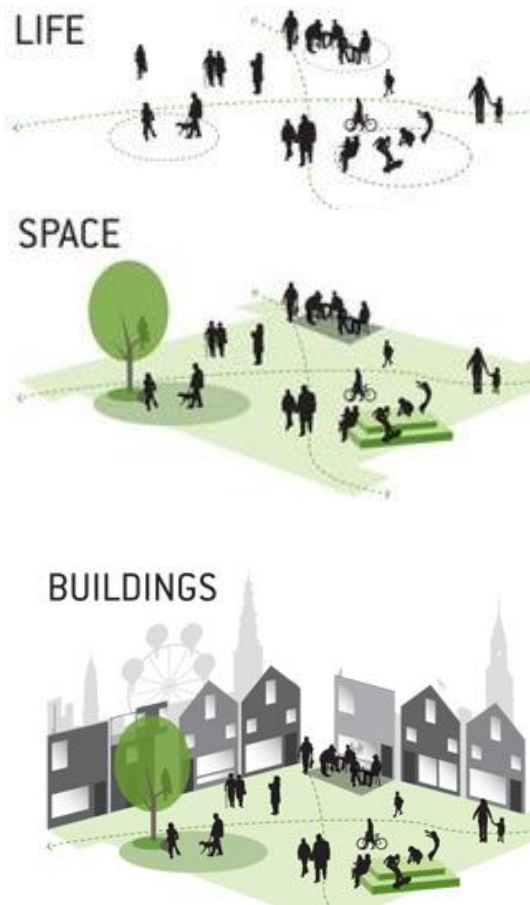


Fig 3.3: Gehl Methodology: Life, Space, Buildings  
(Source by: fabriciomora, via connectedcity)  
Retrieved: (March 2016)

It has been argued that buildings consist of the social realm of everyday life (Hilleir, 1996: 64-65). Within the building and around it is spaces that comprehend as vectors of social interaction (Fischer, 1997). These interactions are the creation of what Jane Jacob (2012) defined as organized complexity a sophisticated synergy of intertwined environmental energy, process experience and relationships (Jacobs, 2012). That enforced the notion of space being socially constructed and social in turn is spatially constructed (Massey, 1993: 9-12). However, this observation came after a long line of social, place and space relation theories, initially reviewed as separate entities by writer like that of Max Weber (1968). He based his theories on individualism with little observation of their interaction with the built environment (Mayda, 2003). Ultimately with increase in disparities, disintegrated communities and disjointed city scape writer Goffman (1990) introduced space in their societal theories, recognizing the importance of space, and most importantly the recognition of space as the background of social formation (Goffman, 1990, Mayda, 2003).

These theories based on agency and structure, he defined structure as simply not an external of agency but that which exists as a memory trace and construction in social practice as organized properties of social systems, making it both the medium and the encounter of social practice (Giddens, 1997 and Gehl 2009: 33).

Ultimately literature moved from understanding relationship between space and social organization to study of social-spaces, this involved theorist like Deleuze (2010) who focused away from

elements and onto the folding of different spaces and functions. Stabilizing spaces within which the social practices are born (Mayda 2003, Deleuze, and Dover 2010). This shift of thought was in line with Emile Durkheim;s (1983) theory of space affecting social phenomenon in his concept of organic solidarity, stressing the existence of social organization as means to support different kinds of solidarity (Hillier 2000, Durkheim 1983: 194). Together with Hillier, Hanson and Edward Soja a social-based spatiality was created one which promotes and creates spaces of social interaction therefore facilitating an understanding between space and society and eliminating individualism.

### 3.2.3 Understanding the concept of spatial solidarity

How can architecture address the contrasting sense of isolation and solidarity, the unification of diverse societies and the design of cohesive environment in a currently disjointed society? The answers lay in spatial displace and social formation. As noted it is within spatial discipline social interactions occur it is also here where one’s actions and interactions are molded and guided, therefore to explore the multiple ways buildings and architectural spaces empower social relations this thesis looks at Hillier and Hanson (1996) concept of spatial solidarity.

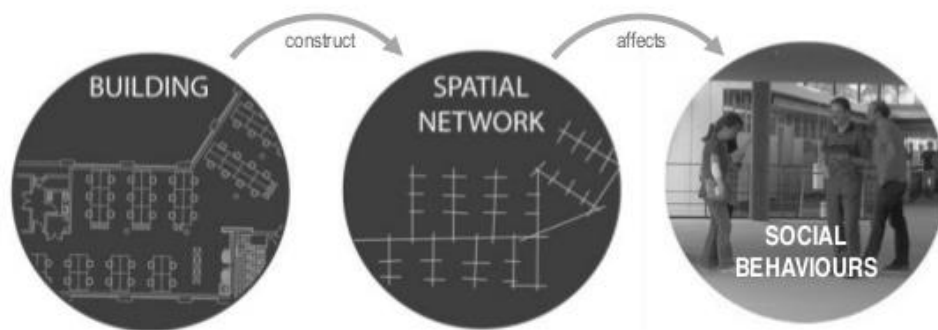


Fig 3.4: Architectural space as a network  
(source by: Dr Kerstin Sailor 2012: 15)

In the formation of this socially driven concept Hillier and Hanson explore the relation of space and social interaction in the concept of spatial and transpatial solidarity through spatial synthex theory (Mayda 2003). For the purpose of this research the paper concentrates of spatial solidarity as the overriding concept. Derived from the theory on spatial synthex that state social organization as faction of form of solidarity and that spatial organization is a function of the form of social solidarity



(Hillier and Hanson, 1984). The concept of spatial solidarity is based on interaction and integration by means of spatial closeness and correspondence sociopetal systems (Hillier and Hanson, 1996: 23-25) influenced by Emile Durkheim;s (1983) organic solidarity theory that is based on the interdependence of individual's differences and consideration of society as a spatial phenomenon (Emile Durkheim, 1983, Norton, 2003 and Hillier and Hanson, 1984). Their argument was based on space and social realm being inseparable and that spatiality recognizes the existence of different cultures, the different types of social formations and therefore recognized that different types of social formation require characteristic spatial order, and different type of spatial order require particular social formation to sustain them (Hillier and Hanson, 1984).

However, the sustaining of social formation goes beyond spatiality it includes social networks that suggest societies coherent by means of both spatial and capital formations, it has been proven that these capitals are generated by means of face to face connectedness in an architectural space. Therefore, concept of spatial solidarity looks at architectural space as a network of social cohesion (Hillier and Hanson, 1984, Sailor, 2012) With this observation Hillier and Hanson (1984) developed an architectural response that considers societies as spatial phenomenal of organic solidarity, where heterogeneity and diverse encounters are promoted, uncontrolled, strangers meet and relations between people are formed (Hillier and Hanson, 1984 and Berthoin, 2014).

This concept was supported by many like Allen and Henn (2007) who proposed that organizational structure and physical space be considered as one, social structure manage communication, and that spatial solidarity provides incentives for communication by promoting randomness to social network and capital in order to encourage interaction (Sailor, 2009 and Penn, 2010). This requires a design intervention where space and society develop in unison and where spatial order may result in the development of cohesive relations (Hillier and Hanson, 1984 and Berthoin, 2014: 52).

## Spatial and Transpatial Solidarities

SOCIAL SOLIDARITIES		
FORM	Mechanic Integration through similarity Homogeneity	Organic Interdependence through differentiation Heterogeneity
ORGANISATIONAL OPERATIONS	Long models, i.e. strongly programmed Hierarchies Vertical communication Transpatial	Short models, i.e. weakly programmed Network Structure Lateral communication Spatial
SPATIAL IMPLICATIONS	Segregated and sparse space Interior relations, 'inside' Well defined categorical differences between spaces High levels of control of events and encounter	Integrated and dense space Exterior relations, 'outside' Weakly defined categorical differences between spaces Low levels of control of events and encounter

Sources: Durkheim 1893, Burns and Stalker 1961, Hillier and Hanson 1984, Hillier and Penn 1991; summarised in Sailor 2010

Architectural Space as a Network

Dr Kerstin Sailer, December 2012

Table 3.1: Design process of the concept of spatial solidarity, (source by Hillier, Hanson 1984, and Sailor 2012: 12) retrieved April 2016

### Design process of the concept of spatial solidarity

Hillier and Hanson (1984) started their contribution to spatial solidarity by firstly distinguishing between spaces of enclosed area and space as a surrounding area, difference between features within spaces, interior and exterior as well as well-defined spaces and spaces with fewer definitions (Hillier and Hanson, 1996, Hebler et al 2003). Ultimately as previously reviewed the main driver of spatial solidarity was organic solidarity, it proposed an integrated spatial configuration one that involves the transformation of the metaphor of architecture as a machine for social brewery that ensured interaction and integration are a priority by:

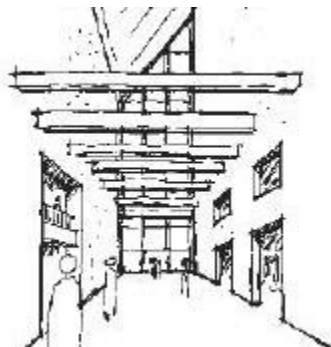


Fig 3.5 Defined spaces (source by: www.arch2.com), Retrieved April 2016

- Defined spaces with defined links: this is an encompassing space rich in perceptual formation about objects and the explored space providing excuses for people to be there (Gover, 1992). Defined spaces are linked with defined links whose physical proximity facilitate chance encounter by encourage collaborative movement through spatial correlation together with well-defined space this

enhances one's sense of place and identity as it increases chance encounter and intense interactions.

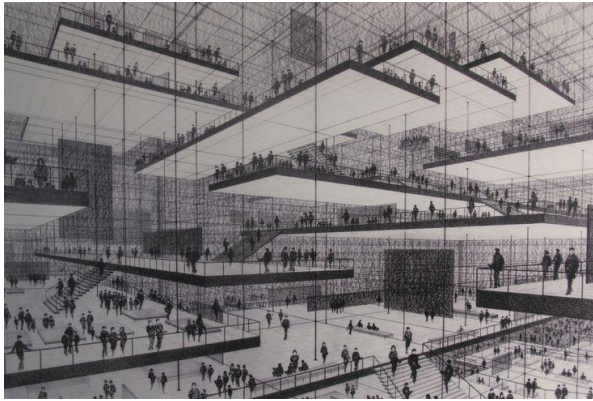


Fig 3.6 Connectivity (sourceby:www.pinterest.com Retrieved April 2016

- Distance and proximity: this involves the importance of subdivision, volume voids, mezzanine floors, sharing and the subdivision of spaces allow for formation of interaction, this is essential in formation of cohesive spaces and places as it allows for formation of networks on different planes and interactive patterns that indicate cohesion as a result of physical proximity of groups in spatial setting (Hillier and Hanson, 1984 and Ferguson, 1996: 19).

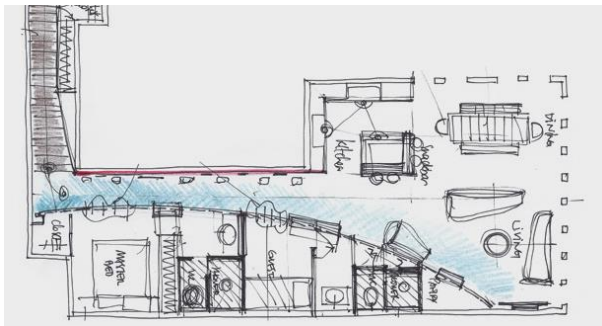


Image 3.7: Flexibility (source by www.designapart.com /) Retrieved May 2016

- Flexibility: wide, open flexible spaces include the super mutual awareness with which people are aware of other presence and activities thus facilitating them to come into casual communication (Boyle, 2009). Further more flexibility and openness allow for encounter, as the spaces reflect Emely's (1984) principles of organic solidarity that give freedom and sense

of belonging. Flexible spaces are perceived as reversal of spaces that occur naturally generating a dualism in the principles of solidarity that can relate society to space (Hillier and Hanson 1996: 38-39).

Therefore, the concept of spatial solidarity is a humanitarian response to design that involves not just place making but also the role of body, memory and experience in design of spaces that are meant to encourage interaction and integration. This is essential in creation of a cohesive environment (Hillier and Hanson, 1984 and Pallasmaa, 2009: 15). Spatial solidarity without spatial sensitivity (Perception), lack of spatial experience and creation of memories result in places that

lack physical, mental and emotional accessibility therefore resulting in distorted spaces that contribute to already existing pool of strangers in the city scape. (Pallasmaa, 2009).

### 3.2.4 Linking Theory of perception to spatial solidarity.

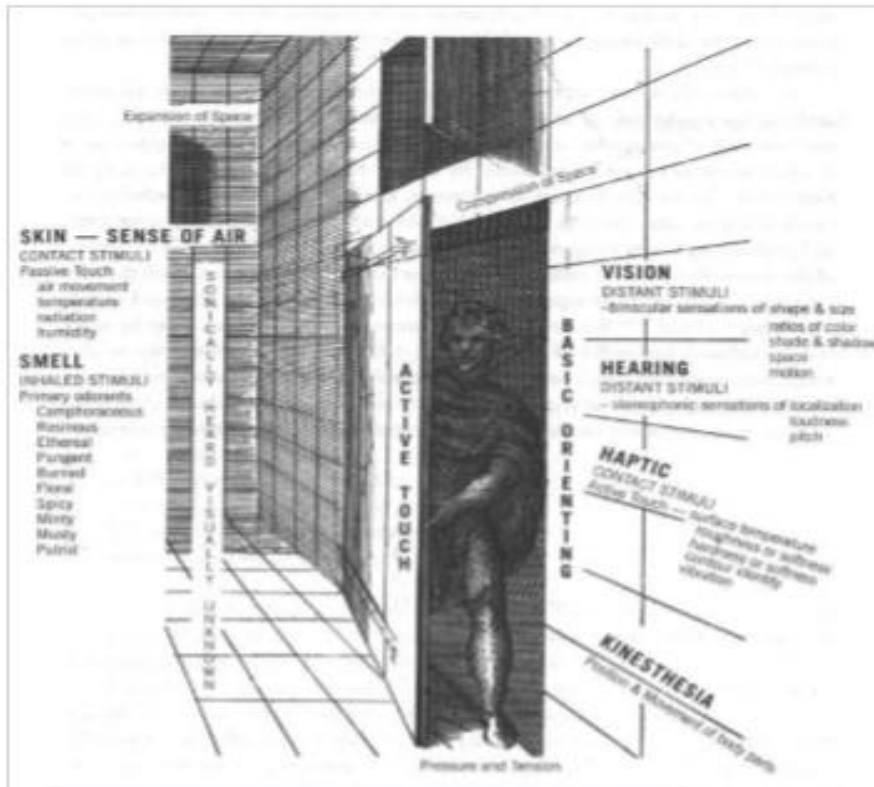


Fig 3.8: Range of Senses (Source by Malnar and Vodvarka. 2004: 151), Retrieved April 2016

Perception is the first step people take when interacting with space, it influences our connection with space and the users therefore built environment is an important part of social formation, personal development, personal experience, feelings and memories (Pallasmaa, 2005, Pop, 2013). The term perception has various meanings depending on field of study, in social psychology it signifies the ability to identify objects with the social environment, it includes formed images formed by people that are linked to previous experiences this includes a range of experiences, memories, attitudes and preferences (Pop, 2013: 150). Perception in the built environment talks about spatial experience and connection with built form that requires the integration of one's body and mind with space through sensory perception mediating between skin and the built environment

(Pallasmaa et al 2005, Gibson, 1996: 274-280). In the early literature of sensory perception Gibson (1996) categorized the five sense into five perceptual systems (Gibson, 1966: 274-280). To emphasize the role of body and mind in understanding spatial formation in place of sight, smell, touch, hear and taste he instead integrated the visual auditory, taste and smell, orienting and haptic systems, (Palasmaa, 2005). Therefore, to ensure the success of the design of a cohesive environment this dissertation looks at a multi-sensory approach that involves equal measure of the nose, skin, eye, tongue and muscles.

### Haptic system:

Haptic refers to the touchable experience however it is not mere recognition of objects through physical properties according to Morton Hellier (2000) and Onel (2007) haptic perception involves the integration of many senses such as position, awareness, balance, sound and movement all creating an experience in space (Onel, 2001). An experience created through movement and physical exploration of space requires corporal activity and physical work that allows one to know place in an intimate, un-self-conscious way that integrates people's experience of the world with themselves (Pallasmaa, 2009)



Fig 3.9 Guggenheim Museum, source by hapticarchitects  
Retrieved April 2016

“Focusing on the dimensions of touch in individual experience also reminds us that this geography is always, ultimately, in reference to our body, and each space and place discerned, or mapped, haptically is in this sense our space and because of the reciprocal nature of touch we come to belong to that space. In this sense the sense of place is grounded in the participatory quality of haptic geography.”

Paul Rodaway 1994: 121

Paul, Bloomer (1994), Moore (1977) and Oneill (2001) suggested the learning of what we know and feel about the built environment come from haptic perception, they emphasis tactile awareness in determining of the sensory qualities of perceived objects that help gain our understanding of tangible experience. Therefore, perceiving information regarding texture, weight, density and temperature (Pallasmaa, 2009 and Lyndon, 1994) and Experiencing of place through haptic perception which involves deep understanding of place and ultimately strengthens our connection with it (Meire, 2005 Pallasmaa, 2009: 321).

## Vision system

In the early times vision was the leading sensory perception (Plato, Jay 1994) as a result architecture was meant to please this sense, the importance of sight was based on the logic that how we perceive our environment is usually centered around what we see (Pallasmaa, 2005: 321-323). It was later observed that vision does not work alone what we see is confirmed by other senses, vision is not means of forming pretty pictures it is for us to make sense and interpret what we see (Pallasmaa, 2005). To better comprehend structure of visual field people organize elements into two opposing groups, positive elements perceived as figure and the negative that are the background, this is based on figure-ground theory that determines the way we see depth and determine spatial hierarchy of objects (Pallasmaa, 2009, Pop, 2013). This segregation is based on:



Fig 3.10: figure ground study (source by: [www.phase.org](http://www.phase.org))

Retrieved May 2016

- Convexity- the figure and not the ground
- Size- the smaller region is most often the figure
- Movement – moving elements is the figure
- Symmetry – the symmetric region becomes the figure
- Distance – closest object is perceived as the figure
- Smell and taste system (spaces odour)
- Olfactory sense

## Smell system

Smell is regarded as the sense with most powerful emotional effects (Agustin, 2009) with countless adours, smell in architecture is associated with spatial qualities, it is this sense that ties most strongly to memories and emotions due to direct connect, and the close association between olfactory and emotions. This sense enables the improvement and sometimes manipulation of emotions and thoughts through recognition and connection to place (Pallasmaa, 1994). Architecture can stimulate the sense of taste with sense of vision, aesthetics attract sight which in turn stimulates sense of smell, the use of certain colours, and textures stimulate oral sensation therefore choreographing a spatial experience motivated by this sense creates memories and desirable spaces for social relations.

## Hearing system

As much as hearing is a very incorporating sense, not focused like vision system it is often the sense of hearing that assists one in experiencing urban environment (Kekou et al 2010, Pallasmaa, 1994). Sound, space, hearing is embedded in our existence and development, the sensory perception of hearing provides three dimensional atmospheres which provide temporal continuum in which visual impressions are embedded. Therefore, sound in architecture can increase the intensity of perception that reveal and interpret the “hidden” and “unseen” in multiple ways (Brandhuberc 2008). This unconscious background experience creates the right atmosphere for cohesive sceneries that propose new means of critical expressions for social and cultural realities.



Fig 3.11: (source by: <http://sigalonenvironment.soup.io/> )Retrieved April 2016

One of the tasks of architecture is to make allowance for the interaction of body, imagination and the environment in doing so user's senses are articulated and strengthened by the interaction of sense. This is when the architectural experience becomes multi-sensory therefore creating memories allowing people to place themselves in the continuum of social and culture through embedded experiences and memories.

### **3.2.5 Conclusion**

Maire (2009), Soja (2003) and Dovey (2010) provide discussions on social relations and spatial structure by exploring relations between interrelations between the analysis of social relations and space. This is an essential attribute to the formation and collection of social cohesion literature grounded on diversification and physical environment. Furthermore, as reviewed spaces mold and construct one's behavior therefore crucial insight in the role of perception and sense of place through spatial solidarity was examined as a catalyst that enables people to build relations and knit social fabric. This suggest that when perception and sense of place are included in formation of architectural spaces and physical elements society prospers both socially, culturally and economically.

## **3.3 EXPLORING THE CONCEPT OF SENSE OF PLACE IN SPATIAL SOLIDARITY**

### **3.3.1 Introduction**

Forrest and Kearn characterized social cohesion as “reflecting the need for shared sense of morality and common purpose, aspect of social control and social order, the threat to social solidarity of income and wealth inequality between people, groups and place the level of social interaction within communities and sense of belonging to place”

Forrest and Kearn (2001, pg. 2128)

Sense of place has been treated by modernization and globalization, ease in population mobility ultimately contributing to what Relph (1976) calls “placelessness”, this is due to the lack of places



that take full advantage of people's experiences of place and lack of multi-faceted phenomena that enhance people's emotional bond to place (Relph, 1976: 15).

### **3.3.2 Exploring Sense of place and spatiality**

New way of looking at architecture involves spaces and the senses they evoke within people, reviewed literature has indicated that it is through experience, situations, perception and meaning that a person or group of people encounter a relationship with a place in which they find themselves in. It is through this engagement that our own human being is made real, and place takes a sense of place and a significance of its own (Malpa, 2009: 321-322). Before the concept of place is defined, the relationship between sense of place and concept of spatial solidarity is clarified, sense of place involves the relationship between person and place (Relph, 1976). Spatial solidarity relates to place intensification, the concept lays a superlative example of how environmental spatiality and materiality can actively contribute towards everyday life experiences promoting and enhancing one's senses and memories (Giryn, 2012, Hillier and Handson, 1984: 56). The concept of sense of place is associated with spatial solidarity as it is in the spatial configuration that experiences occur and senses are enlightened, however this chapter aims to answer two questions, what exactly is sense of place and how can place enhance one's sense of place?

The concept has been widely written about in various fields of study, defined by many as an emotional connection to place by understanding place's symbols and meanings (Relph et al 1976 and Stedman, 2002), sense of place involves the ability to recognize place, its experiences and connect with it in a long term interaction and sometimes instantly either influenced by collective value, behavior or beliefs (Steel, 1981). People's past experience, background, memories, personality, knowledge, culture, beliefs, age, gender, nationality influence the perceived sense of place (Najafi, and Kamale 2011). However, the connection is very much influenced by physical setting, psychologists believe the physical setting has a real immediate impact on human behavior and how they perceive and connect with spaces as it is through physical settings that we connect (McAndrew, 1991 and Malpa, 2009). Therefore, sense of place is a result of the interaction of human and place, an increase in sense of place provides opportunity for social interaction as the

concept encourage people to stay longer in a place and connect with one another (Najafi, and Kamalet al 2011).

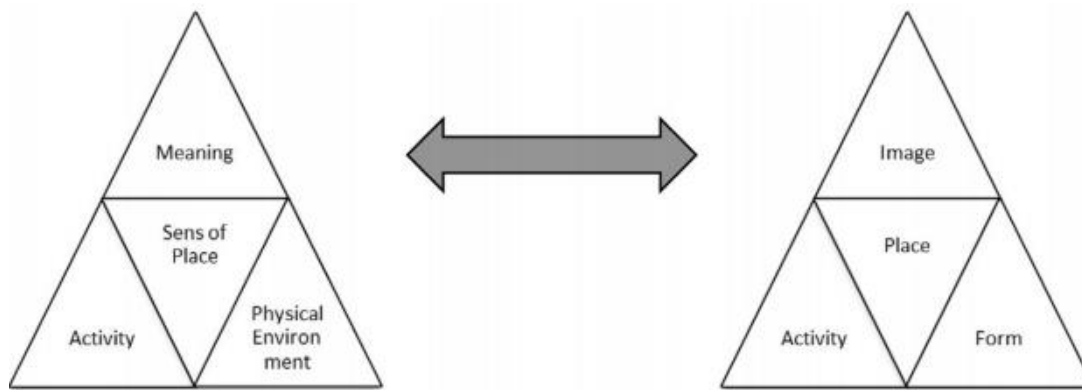


Fig 3.12: components that create sense of place, (source by : Catharine Ward Thompson)  
Retrieved April 2016

### 3.3.3 Investigating elements of a sense of place sensitive response

As reviewed various studies in both architecture and environmental psychology have indicated that physical attributes, activities and meaning associated with place contribute to making sense of place. Physical attributes form characteristic setting of the place where as features of place define and contribute to the meaning of place. Furthermore, it has been acknowledged that creating place that evokes one's sense of place requires activities within the place, this refers to the actions affordable by place whilst meaning is the perceptual and psychological aspect of environmental experience perceived by users (Najafi, and Kamalet al 2011). Ultimately using these elements Jacob and Menta (2003) Whyte (1998) derived to five interconnected process considered to assist describe the link between sense of place and spatial solidarity as a synergistic relationality working together to contribute to a socially sensitive multisensory approach that encourages activities and interaction within a place therefore creating connections (Sime, 1986).



Fig 3.13 Place release (source by: [atrinchamhq.co.uk](http://atrinchamhq.co.uk) )Retrieved April 2016



Fig 3.13 people activity in place (source by: <http://jimleggitt.typepad.com/>) Retrieved April 2016

- Perception: as reviewed at the beginning of this chapter is essential in place making and spatial solidarity, it ensures an architectural response that is sensitive to both senses and experiential with shared spaces that allow people to connect with place through peripheral awareness of the space around.

- Place release and events: this involves dairy structure, behaviors and events, it includes the relationship between users and place and the exchange between users and the particular spatiality and physicality of a place. Achieved through use of amphitheaters, performance spaces and urban linkage as the main engines through which users carry out their daily life thus place gain activity and sense of place

- place identity: relates to process whereby people associate with a place, accept and recognize place as integral to their personal and communal identity

- Place realization: refers to the environmental assemblage of place, physicality and people’s activities and meaning.

- Place creation: it is designing of a place with the intension to enhance interaction, involves use of architectural principles and physical elements that enhance a place positively by recognizing the real need of the people.

physical setting is part of spatiality that if designed humanitarially a cohesive environment is achieved one that allows for deeper connection between users and place, enhance feelings of safety, belonging, pleasure and attachment this eases the emotional and mental wellbeing of users. Making it easier for user to form relations and bonds not only with place but with users within the same place (Sime, 1986, Manzo, 2003).

### **3.4 CONCLUSION**

The point of departure for this chapter was to sketch out the concept of spatial solidarity, theory of perception and sense of place in relation to social fabric of society characterized by individualism and disparities. The argument has been that the use of humanitarian approaches in public buildings are most likely to formulate spaces of solidarity through exploration and investigation of elements of perception, sense of place and spatial solidarity. The goal of this chapter was to determine requirements relevant in creation of social cohesive environments in architecture, therefore giving direction to the next chapter as it reviews spatial configurations, material, form, texture, colour required in the formation of a social cohesive architectural response.

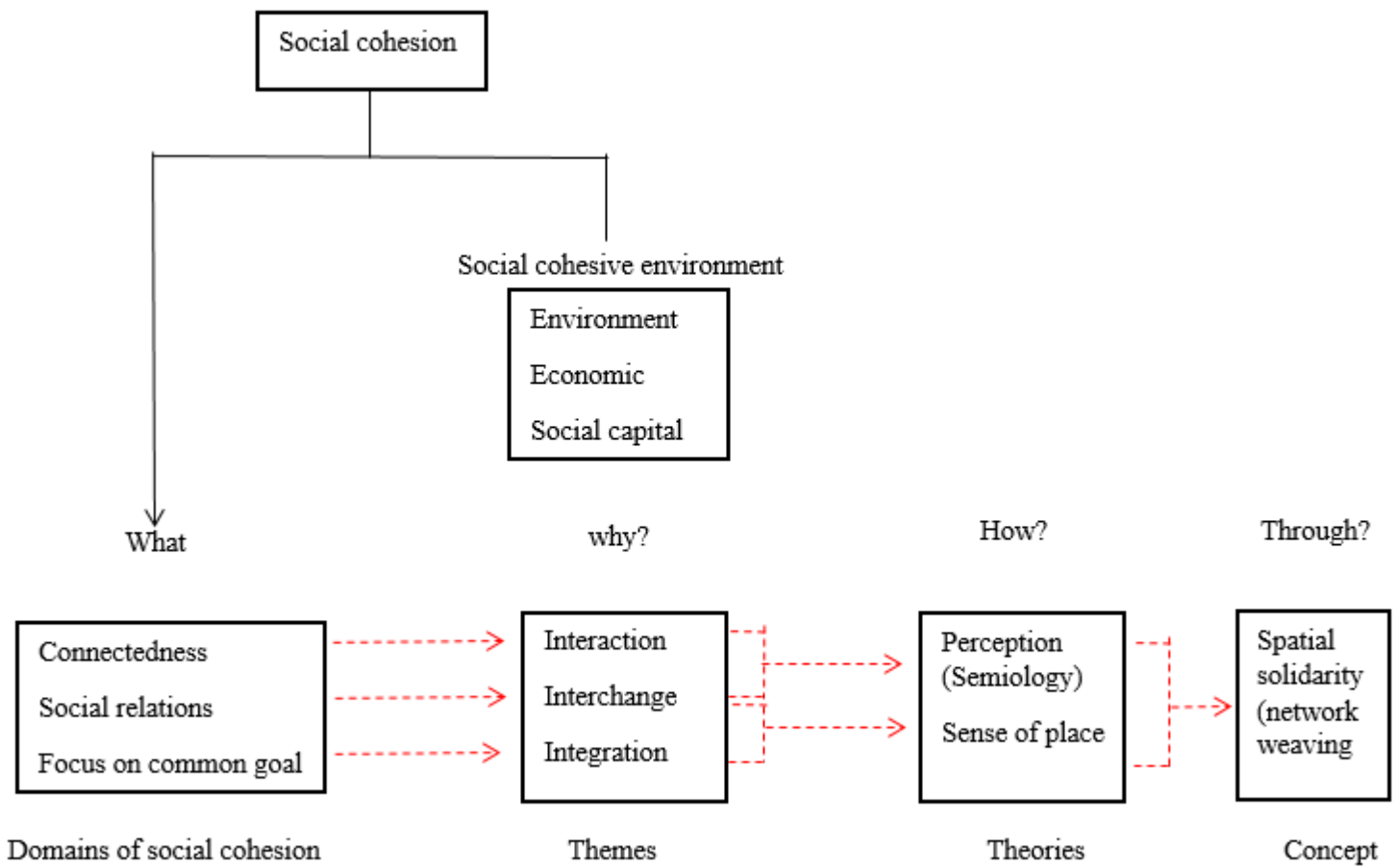


Fig 3.15.: Theoretical framework (source by Author April 2016)

## **CHAPTER 4**

### **REDEFINING ARCHITECTURAL PROCESS THROUGH SOCIAL COHESION**

## **4.1 INTRODUCTION**

Social cohesion is described by Wooley (1998) as an interaction and connectedness based on social capital, the concept of social cohesion incorporates two societal goals 1 reduction of disparities, inequality and social exclusion and 2 strengthening social interaction, relation and ties (McCracken, 1998). Therefore, this chapter reviews the use of the theory of perception and sense of place in promoting interaction, integration and interchange through spatial solidarity and physical attributes.

## **4.2 PERCEPTION SHAPING INTERACTION IN SOCIAL COHESIVE ENVIRONMENT**

### **4.2.1 Introduction**

The relationship between physical attributes and social interaction has been core topic of inquiry, contributing to growing body of literature that has proven that physical environment affects social interaction, in turn affecting individuals, groups, quality of life and wider society (Burbon, 2012, Calkin, 2009, Ulrich et al 2008). This gave raise to Interactive places, places where people from many parts of the community with and/or diverse backgrounds meet naturally and interact comfortably. These are places perceived through sensory perception, evoking spiritual interaction of body, mind and the environment generating movement and attractive elements such as light, space, and colour engaging user's curiosity of spaces as an instrument of spontaneous interplay within the projects material and atmospheric relationship forced into colliding experience (Eliasson, 2007: 32).

### **4.2.2. Promoting positive experience: spatial configuration**

Given the range of contemporary means of communication, the scale of modern systems of power and economic dynamics, it has been suggested that it is space that signifies the dimensions that stimulate personal experience (Berger 2015: 189). Therefore, the creation of cohesive environment focus on promotion of social interaction within a geographical setting, it involves positive experience in a place resulting from positive believes and feelings that one gets from interacting with place (Robinstein, 1992). Furthermore, Interaction within a place occurs in spatial signifier that creates experiential values, symbolic correlation between spatial organization and features of

aesthetic place making as well as providing superstructure for multiple ambient initiatives, emotional engagement while mediating social relations (Millier 2015).

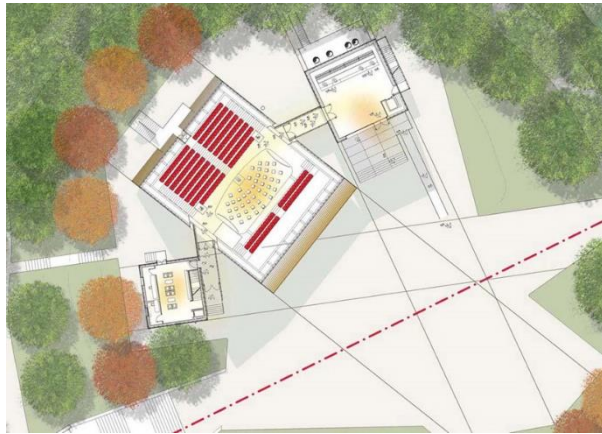


Fig: 4.1: visibility  
(source by [www.designboom.com](http://www.designboom.com))  
Retrieved May 2016



Fig 4.2 openness and connectivity (source by [www.lafargegeholcimfoundation.org](http://www.lafargegeholcimfoundation.org))  
Retrieved May 2016

The proposition of social interaction is a meaningful intervention as it initiates contact between people, leaving each party feeling like they shared something, furthermore as reviewed it is promoted by both spatial configuration and physical attributes of place. A spatial layout generated by spatial configuration plays an essential role as it generates communication pattern, space use and movement (Penn et al 1997). Therefore, to achieve interaction through spatial configuration there need to spatial solidarity one that is characterized by, visibility, accessibility, openness and connectivity. As much as visibility provides mutual awareness of the paces and users, there is dull trade between level of awareness and privacy invasion when trying to achieve visibility however through the use of transparent elements privacy is achieved and users are still placed in the zone for conversation therefore creating seamless connections between spaces and people ultimately promoting a great deal of social interaction (Rocker et al 2007 and Diaz, 2012: 63-65). Transparency and connectedness through spaces and elements create visual link, expose people's peripheral vision and allows their perceptual exploration of spaces (Gover, 1990)



### 4.2.3 Enhancing meaning: Symbolic attributes.

Architects bring diverse worlds to bear on one subject giving meaning to society that perceives spaces, places and buildings that are embedded in meaning and resonance. Bearing of the subject involves one's interaction with the world constructed through senses, each sense connected with specific perceptual receptors that gather information, however our reaction to gathered information is determined by meaning desired from the environment (Atman, 1993: 265-266). These meanings are constructed by broader cultures and social structure enabling built form to evoke various sentiments, emotions and meaning therefore influencing human and social relations (Dover, 1999,2010).

Many like Robert Hershberg (1970) encourage the notion of architecture evoking meaning and that meaning is a mental event that deals with images, ideas, concepts and thoughts corresponding to treatment of symbolic space (Hershberg 1970). However, these spaces provoke different types of meanings:

**Presentational meaning** – observation of object outside its context categorizing texture and color by realizing its status relevance to person promoting awareness of quality of the object and events.

**Referential meaning** – this meaning is brought about signs and symbols brought about by other objects e.g. a wide door, wide range of size, shape, color and texture may evoke representation of passing through.

**Affective meaning**- involves purpose and value through internal response to representation of the object based on experience.

**Prescriptive meaning**- decision making, movement, spatiality and form placement, this meaning involves the prescriptive of what action should be taken providing adequate information for person's interest and behavior. (Robert Hershberg 1970)

All types of meanings are part of an endless aspect of the environment that carries symbolic meaning through the use of form, shape, style, material, lighting, colour and spatial configuration (Searing, 2009: 89). The representations work towards particular features and symbolism that connect, unite, convey and connect through symbolic spaces. There are three scales of symbolic spaces however this dissertation looks at definition of public spaces as symbolic spaces. They are

defined by material, texture more importantly open spaces involving spatial configuration either by wide passage ways, public squares or wide open public venues (Monnet, 2011). However not limiting it as symbolic spaces are specified also by social relations such as street trading and market that do not just symbolize trade, they are a symbol of social interaction and exchange symbolizing urban life (Monnet, 2011, Reynold, 2001).



Fig 4.3 symbolic attributes (source by www.archi-europ.com)  
Retrieved May 2016



Fig 4.4 symbolic spaces (source by www.archi-europ.com)  
Retrieved May 2016

#### 4.2.4 Conclusion

The complex relationship between person and place is highly orientated around social interaction which in turn is constructed through our senses (Randall 2006). Therefore, the promotion of interactive spaces depends on social interaction, interaction with spaces thus enhancing experience and meaning. Therefore, the primary focus here was on perceptual elements that enhance and formulate experiences and memories of diverse groups that ultimately lead to social means of interaction.

### 4.3 AN ENVIRONMENT THAT PROMOTES INTERCHANGE

#### 4.3.1 Introduction

One of the dimensions of social cohesion is focus on common goal it speaks of the dynamic diversity of society determining the way in which the concentration of disintegration leads to economic and social interchange. Furthermore, as reviewed the dimension includes activities of social, economic and physical activities that promote societal sense of common goal through

interchange (Stjerno, 2004, Bergenda, 2015: 90). This section looks at the use of cultural awareness economic empowerment as a tool that promotes social, cultural and economic interchange through the design of places of capital that are ultimately aimed at transforming into spaces of cultural and social interchange.

Interchange is an exchange or trade of ideas, information, labor or social ties between two or more parties (Marrison, 2006: 2109), according to sociologist Durkheim interchange is a system of social interchange that forms a vast network of cohesion as it involves the exchange of a whole range of social relations which link individuals together in form of social units and social capital (Marrison 2006 and Durkheim 2002).

**Social interchange:** Exchange of ideas, information, experience and moments

**Economic interchange:** interchange of merchandise as the basis for social order

**Cultural interchange:** promoting intercultural understanding by exposing society to different cultural, religious, geographical and social background therefore providing opportunities for society to develop greater understanding of other cultures (Fernandaz 2008 and Hintri 2015).

#### **4.3.2 Encouraging intercultural spaces: spatial configuration**

Promoting interchange in diverse society includes the need for spaces that are perceived as free welcoming spaces, spaces that welcome different types of cultures without making them feel judged and undermined by other cultures (Monnet, 2011). There is a large pool of literature reviewing ethnic fields of that which enables people to become comfortable within diverse environment by the likes of sociologist Robert Putnam (2003) who noted the creation of opportunities for meaningful interaction across diverse societies in one geographical setting through spatial configuration of open spaces, like markets and plazas as a gathering place that bring people of different cultures, race, gender, nationality and age together (Project for public space, 2009). Such spaces are characterized by openness and connectivity aimed at enhancing the potential for social interchange, visibility aimed at attracting of different income levels and create common grounds where people can interchange comfortably (Project for public spaces 2009).

However, it takes more than an open public space to promote interchange, spaces that promote interchange have to be ideal for exchange through spatial continuity and cultural fluidity and reflective architecture (Masden, 2008: 25-26). Masden (2008) emphasizes the use of verandahs, patios, and courtyards to enhance the feeling of mystery and cohesion as they promote reflection, exploration and engagement therefore enhancing one's sense of common goal and sense to interchange either socially, culturally or economically (Saligaros and Masden, 2008: 20).spatial continuity is created by identifying the spatial setting of physical space with spatial setting in terms of size, perspective, coordinated systems , scale and link between interior and exterior by creating seamless transition of geometry and texture in multiple connections enhancing cultural interchange (Rocker et al 2007). Furthermore, cultural interchange spaces are confined with coherent spatial hierarchy that requires the need for designated spaces for particular purpose such as the need to celebrate diverse cultures and create a visually nurturing environment that evokes positive psychological response, foster social interaction while simultaneously create distinct spaces where individual culture can be emphasized and celebrated (Knapp, 2000).

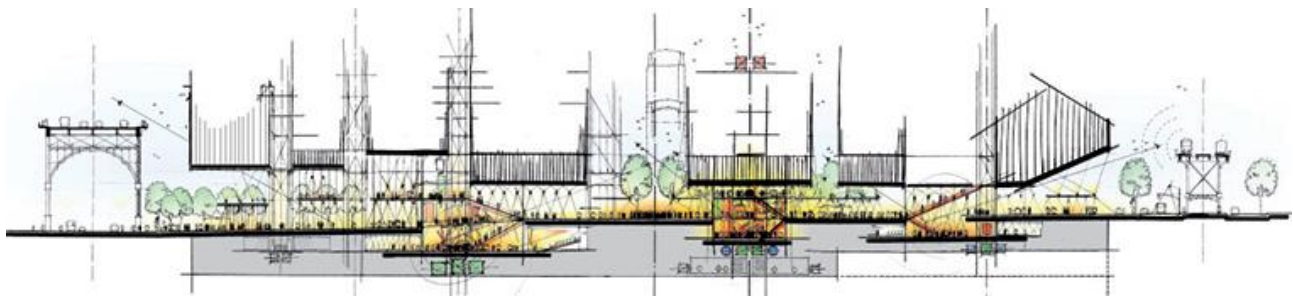


Fig 4.4 fluidity of spaces and reflective architecture  
 (source by Renzo Piano )  
 Retrieved May 2016

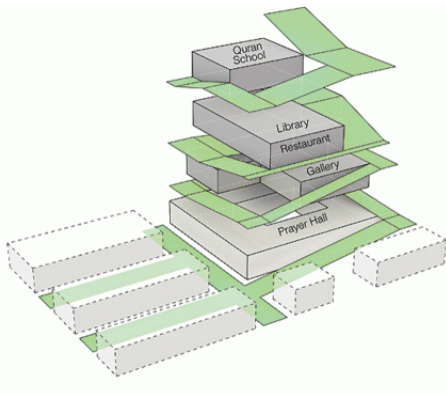
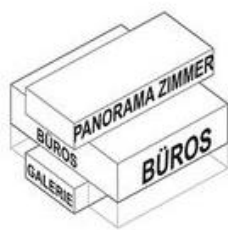
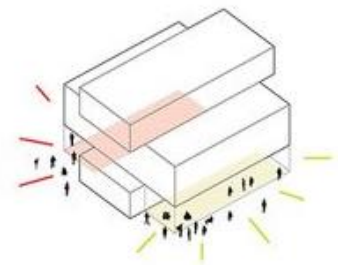


Fig 4.5 spatial hierarchy  
 (source by www.wordpress.com)  
 Retrieved May 2016



CLEAR PROGRAMMATIC  
 IDENTITY



STRONG CONNECTION WITH  
 PUBLIC SPACE

Fig 4.6 Distinct spaces  
 (source by www.wordpress.com)  
 Retrieved May 2016

### 4.3.3 Intercultural theme: Reflective spaces: Material, form and color

In current conditions of global interdependence where diverse cultural groups engage in cultural interchanges a new societal environment is being developed one that includes an architectural role of multiculturalism (Vassileu, 2013: 13). Architecture plays its role by transmitting messages that express common value in a multicultural society, influencing tolerance and promoting social solidarity by restoration of societal balance through celebration and expression of diverse cultures (Vassileu, 2013).

Cultural interchange involves formal, spatial and aesthetic symbolism of architectural language, it is the perception of architecture and allowing it to provide material link between past, present and future by abstracting from the past what is still important today like the use of raw timber, earth walls and stones (Kurokawa, 1994). However, the creation of intercultural place requires diverse architectural vocabulary that promotes the existence of intercultural society accommodating all cultures by analyzing and discovering similarities within diverse cultures (Kurokawa, 1994). This process involves the decoding of messages built into objects through perception and the use of cultural elements as indicators of norms and values like bright colours, natural elements and shapes, these are architectural representations that make use of familiar objects representing identities and home as well as constituting a specific context and reality which strongly determine experience and generate positive feels (Elsevier, 2001).



Fig 4.7 intercultural theme  
(source by Leed platinum)  
Retrieved May 2016

#### **4.3.4 Conclusion**

There are differences in how people experience and perceive the environment of both natural and built. These differences are based on our past experience and the message that the environment portrays (Arto, 1998: 20). In the design of a social cohesive environment there is a need to review and investigate similarities as well as dissimilarities between cultures through intercultural architectural elements. This includes structural features of meaning and symbolism characterizing heterogeneity but celebration diverse cultures therefore promoting cultural, social and economic interchange.

### **4.4 PROMOTING INTEGRATION THROUGH SENSE OF PLACE**

#### **4.4.1 Introduction**

Social integration is the movement of underprivileged members of society into the mainstream of society, it is a process of creating unity and inclusion, the process of participation of members in dialogue to achieve or maintain peaceful collaborations (Blau, 1960, Biggs, 2014: 31). Furthermore, because the aim of social integration is to foster societies that are stable, tolerant, understanding and respect diversity it is essential to integrate this process in the design of social cohesive environment (Jeannot, 2008). This chapter looks at all four types of social integration, cultural, normative, communicative and functional integration. Despite their differences these types of integration share similarities like the use of symbolic tools and spaces to understand our daily lives through education and socialization (Stanley, 2005).

In relation to environment social integration indicates principles by which individuals are bound to each other in social space, therefore this process is said to be enhanced in locus of sentimental experience, social relations, memories and cultural symbols that express stability, comfort and identity (Chen et al 2003). This involves the review of the users and their physical setting which has contributed greatly to the increasing awareness within different types of fields of interest. Architects and urban planners such as Kopec (2006) who bases his research of human environment relationship on four major theories integration being one of them with five elements proposed by

Isidor Chein (1954) Global environment, Instigator, global object, support and constrains and director (Bartel, 2013: 81).

#### **4.4.2 Integration through spatially solidarity: Spatial configuration**

Place is constructed and is continuously constructed through social processes that assign meaning through intersection of spatial configuration and physical elements that focus on individual social interaction and emotional attachment (Biggs, 2014: 15). This has been studied by many like Doctor Humphrey Osmond (1957) who observed the effects of environmental change on people, from that research he identified two major systems for pattern space sociopetal and sociofugal. Sociopetal spaces – bring people together and stimulate interaction it encourages interaction by promoting face-to-face interaction like communal, shared rooms and centrally located rooms (Hill 2001). The systems were later used by Hillier and Hanson (1984) to derive to what they called correspondence sociopetal systems strengthened through spatial closeness, hierarchy and subdivided spaces that include both fixed and semi fixed features. Ferguson 1996: 19).

Spatial configuration and spatial layout of elements in space all influence people's use and perception of space (Marquardt and Greenberg, 2011: 96). It also includes blurring of public - privacy boundaries as people with lower territoriality consider ownership of space and boundaries less important and therefore begin to share more easily (Schwertner, 2009). The design of sociopetal spaces not only influence interaction and integration but also movement through spaces, as people navigate through spaces until they pause at which point an awareness of one's positioning in respect to artifact transforms one's location into place. Therefore, enhancing familiarity with space, associate meaning with it and thus through experience a space is perceived as a place (Hook, Benyan et al 2003).

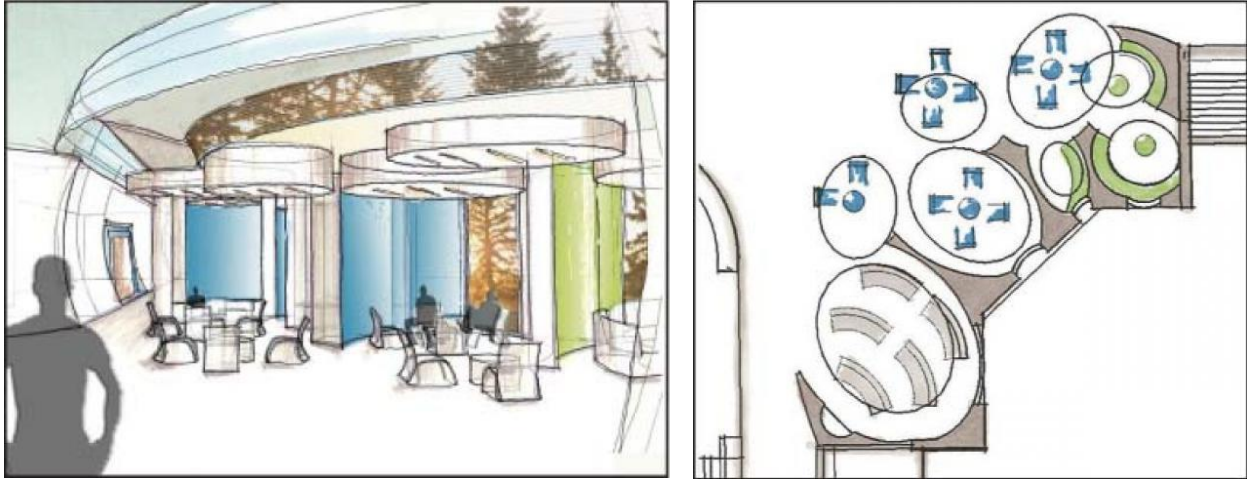


Fig 4.8 sociopetal spaces (source by [www.healthcaredesignmagazin.com](http://www.healthcaredesignmagazin.com))  
Retrieved May 2016

#### 4.4.3 Designing spaces for solidarity: Material, light and form

People's valuation and behavior in a place are driven by how human mind process information about their geographical setting, individuals in turn influence the setting which alter place meaning and provide individuals with information therefore enhancing sense of place and generate social integration (Burnett, 1976: 41). Therefore, designing spaces that promote integration is essential as place inspire people to take collective action based on meaning and expectation of behaviors that express group and self-identification (Agnew et al 1997).

Therefore, this section looks at collective relation as per Durkheim's (1984) statement of collective consciousness formed through social integration that involves the interaction between people and engagement in economic activities (Durkheim, 1984). Furthermore' it looking at spaces as fundamental to groups, a place is where people of different backgrounds, age consider themselves members of community (Brewer, 1979, Turner, 1982). Therefore, this section looks at three of Isidor Chain's integral frameworks:

- **Global Environment:** has globalized characteristics of the environment, this framework involves the use of democratic elements and forms such as round form that is said to demonstrate democracy as they provide equal footing to all spaces (Thani 2015), open spaces and the indication of free access. Global environment also encompasses the



integration of natural and built environment, presence of natural environment offers opportunities for relaxation and have been known to facilitate higher levels of social integration, comfort and sense of place that is facilitated by exposure of scenes that provide spontaneous experiences (Coletet et al 1997, Sullivan, 2000, Calogiuri, 2014)

- Instigator: stimuli which trigger particular behavior, instigators makes use of sensory perception therefore this framework requires the use of elements that engage and involve the integration of both spatial configuration and physical elements of material that represent freedom and openness like transparency and visibility (Bartel, 2013: 19). As reviewed public spaces evoke particular behaviors in a transparent environment levels of visibility trigger responses and reaction to interior spaces, it is a method used to integrate outside environment and indoor spaces through use of transparent materials creating solidarity and spatial hierarchy (Bartel, 2013).
- Global Object: Stimulation which causes satisfaction, according to Clerk's study people remember simple figures more easily, they are fascinated by ornament detail therefore people spend more time in spaces where there is more detail than few details (Malnard and Vodvarka 2004). Ornaments deliver vital function, it identifies a space, including its social and cultural function and therefore transmit that identity to the audience. Therefore, stimulation will be brought about by the use of store elements, shopfronts and daily events of a place including exchange between users on place and exchange between users and the spatiality and physicality of a place (Jacob 1961, Manta 2013).



Fig 4.8 material light and form enhancing solidarity, (source by [www.wordpress.com](http://www.wordpress.com)) Retrieved May 2016

## 4.5 CONCLUSION

In conclusion, the review suggest that intervention aimed at social cohesion requires an intertwined approach of spatial configuration and physical attributes aimed at solidarity. The review resulted into three themes, on one hand an intervention that caters for social disintegration like the use of the theory of sense of place in promotion of an interactive space, on the other the integration of sense of place and perception through spatial solidarity to create an environment conducive for interchange ultimately enhancing integration.

The aim of this chapter was to utilize existing social disparities as a bottom-up approach used to review elements that encourage people to freely interact within shared public space. As review suggest the acknowledgment of social fabric on creation of spaces and place making enables benchmarking between areas and the development of factors that encourage social relations. It is however the duty of the researcher to highlight that in the creation of a multi-cultural environment set in a diversified urban setting, rather than using specific forms or structure, another approach would be the creation of spaces with motive, symbolism, imaginary, reminiscent of architectural tradition interconnectivity of defined spaces through perception and sense of place spatial solidarity.

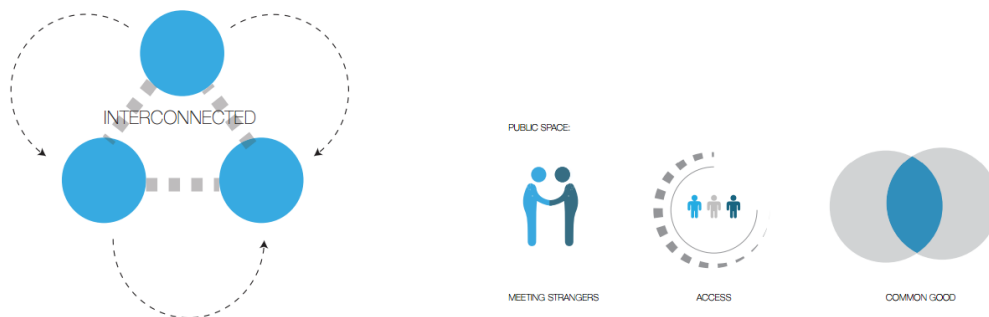


Fig 4.9 spaces and interconnectivity (source by [www.digitalcommons.irsd.com](http://www.digitalcommons.irsd.com))  
Retrieved May 2016

## **CHAPTER 5**

### **USING EXISTING NETWORKS TO PROMOTE INTERCHANGE**

## **5.1 INTRODUCTION**

The proposed precedent studies were selected from architectural competitions across the globe, whilst some are still at design stage others have been rewarded and construction has resumed. The key precedent studies incorporate some of the reviewed architectural responses by promoting an architecture that has holistically considered the interaction, interchange and integration of social, history and urban form.

The chosen precedent was chosen intentionally to explore the theories, concepts and design elements reviewed in promoting an environment conducive for social cohesion. Therefore, the two precedent studies reviewed in this dissertation best reflect the exploration of theoretical review in chapter 3 and 4, this chapter will further explore social setting, urban realm, design elements, spatial configuration, meaning and symbols of each precedent study.

## **5.2 NEW TALLINN CITY HALL**

**Architect:** Bjarke Ingels Group (BIG)

**Place:** Estonia: Tallinn

**Concept:** Village on public market through democratic transparency

### **5.2.1 Introduction and Justification**

Estonia is a previously homogenous country, however most recently due to modernization and population mobility the country is becoming more diverse with 65% of Estonians and the rest are individuals of all walks of life (Koorits, 2015: 22). Estonia has its own liberal people, people who are educated and relatively wealthy, on the other side it also consists of “rural” people, less educated and not as wealthy, this together with increase in asylums has contributed to growth in classism, and discrimination (Askal, 2015: 22-23). In general, the country of Estonia is commonly known for its strong sense of attachment to fatherland, a strong sense of belonging shared by understanding of history. This however has created a society with minimum level of tolerance for what is different therefore hindering the process of integration of the local and international foreigners, contributing towards the ongoing disjunction between the Estonia and Russians and the struggle to achieve ethic

integration (Purju, 2013 and Hass 2006: 205). Because Tallinn is inhabited by craftsman and tradesman there is a culture of market trade this is reflected by the central location of the town hall square creating place rich with ethnic diversity of Estonians, Germans, Sweden, Finn, Russia and most currently Africans (Hass, 2006). Therefore, a competition was held in 2009 for the design of Tallinn new city hall the aim was to search for an architectural response that strives to stimulate individuals and enhance cohesion between society and government.

### 5.2.2 Location: Building and social context



Fig 5.1 Map of Estonia (source by [www.everyculture.com](http://www.everyculture.com))  
Retrieved June 2016



Fig 5.2 green link and connection  
(Source by: [tiromancino.blogspot.co.za](http://tiromancino.blogspot.co.za))  
Retrieved June 2016

The new city hall is located in Tallinn a cosmopolitan capital city of Estonia with population of 400 000 the city is populated but however lacks spaces for social interact and platform for government and public to interact. The site is located at the north of mediaeval city center set within the green ring, in the successful urbanization of the waterfront linking the new and old as well as public spaces to the people of Tallinn. Town hall is the main building in the city of Tallinn and therefore site selected strives to pull in the people of Tallinn, extending both city center and the green ring all the way to the water edge therefore representing national and cultural independence much like the original Tall Herman tower (Seinre, 2012).

### 5.2.3 The building design

The aim of the new town hall was to create a new urban typology that combines the human scale and the experience of the medieval townscape, with the public space and municipal symbolism of the modern extension (BIG, 2012). Danish architect Bjarke Ingel Group had a vision to design an administrative building that is integrated into the urban and social real of Tallinn. The concept was to break away from the traditional Estonian methods of architecture, instead of having a building next to a public square, BIG Architects designed a cluster of administrative squares on top of public market.

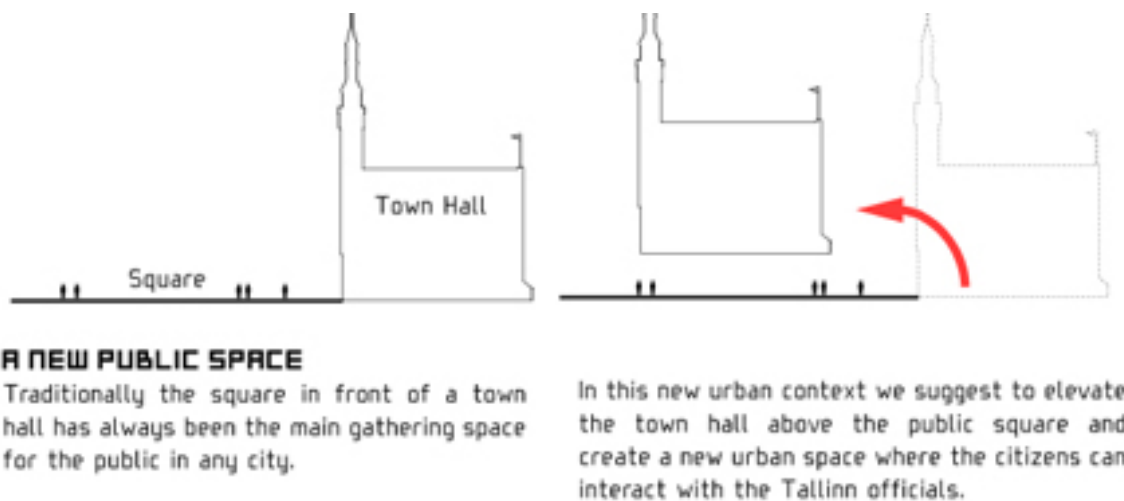


Fig 5.3 Admin building on top of market  
(Source Bjarke Ingles Group)  
Retrieved June 2016

#### 5.2.3.1 Response to social realm and context

In response to context the idea was to create a public village turned inside out, therefore diverting away from a concentric circle to an extraverted network radiating in all directions of the city. Vision was to connect visually to the existing cultural, administrative and heritage buildings in the city. Therefore, the site served as a link between the mediaeval city and the water front through hierarchy and assemblage of archipelago of squares creating a gradual transition from the park to the beach through proposed public market. To enhance city connection, ease of movement and access to the site traffic was redirected ultimately creating a pedestrian zone and allow for more open space for social interaction and exchange.

The city of Tallinn lacks social places, a place that promotes chance encounter (Culture of Estonia Forum, 2016). BIG Architects saw this as an opportunity to design a place of social encounter, a place that would integrate the public servants with the public and allow for transparency between them. Administrative offices were placed on top of public market and gardens creating spaces that promote collective thinking and diverse intimate relations (Seinre, 2012). The vision was to create an open space that connects to all adjoining urban activities into one realm, the market contains retails, shops, lounges exhibition, conference room and five informal meeting spaces for the public as well as the citizens and their servants. This was to enhance sense of belonging and assurance in the people and government.



Fig 5.4 connecting site to the city  
(Source Bjarke Ingles Group)  
Retrieved June 2016

### 5.2.3.2 Spatial organization

Design of the new town hall was a bottom-up approach designed to suite the citizen's needs therefore the building's spatial configuration was set on the overarching concept of transparency between the citizen and public servant. It provides transparency in a literal manner, with large panoramic windows on box like form, forms canopy over the market with courtyards therefore ensuring literal transparency between the public and the different departments.

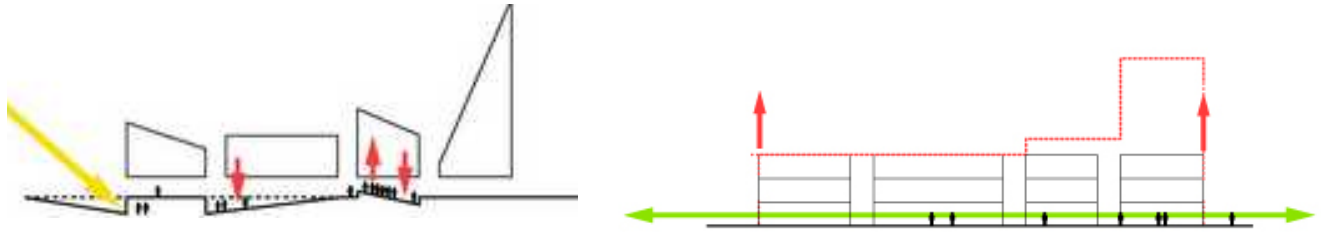


Fig 5.5 Cluster of admin offices over market square  
 (Source Bjarke Ingles Group)  
 Retrieved June 2016

With a simple structural design of assembled individual frames set for thirteen administrative offices, configured independently. Each department has a clear and rational layout providing usability as well as maximizing flexibility, like a village the forms act as network of spaces solidifying the departments however ensuring privacy in between is achieved. The architect aimed at creating an inside of simplicity and rational order and a diverse urban space outside.

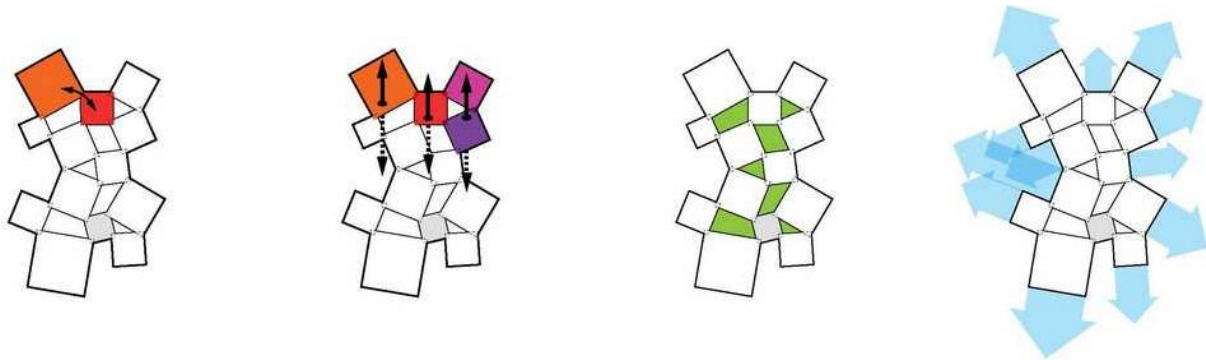


Fig 5.6 Departmental connection with market square, social space and the city  
 (Source Bjarke Ingles Group)  
 Retrieved June 2016

All departments are organized on a large open floor with mezzanine, this open connection between floors create spatial solidarity for all departments, furthermore the mezzanine creates a spatial buffer and allows for expansion of office space therefore allowing the department to grow within its envelope. The main building the “democratic tower”.is the city council office visible from the hall and accessed through the public market with large windows facing the city, this is to serve as a symbolic connection and transparency. With tiled ceiling and mirror it enhances visibility and connection between the citizen servants and the public. All open plan offices are maximizing sensory perception with forms rotated to maximize connection with city, views and form courtyards for social interaction while providing market with light and visual link.





Fig 5.7 ground and first floor plan  
 (Source Bjarke Ingles Group)  
 Retrieved June 2016

Furthermore, spatial solidarity is enhanced by the city office located right below the departmental offices therefore serving as a direct connection between the market place below and the administrative village above, together with the roof top restaurant designed as a continuous floor plate they act as a connectors of multiple levels providing platform for social interchange, sense of assurance through unexpected spatial experience acting as a point of diversity, openness and transparency.

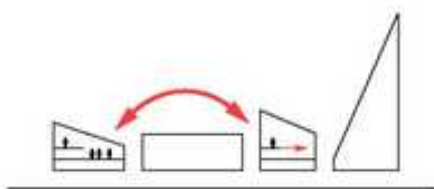


Fig 5.8 spatial flexibility  
 (Source Bjarke Ingles Group)  
 Retrieved June 2016

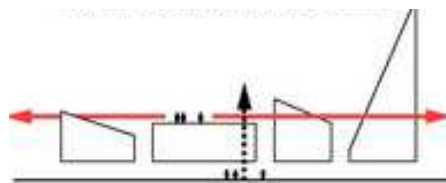


Fig 5.9 Public roof terrace and spatial connection  
 (Source Bjarke Ingles Group)  
 Retrieved June 2016

### 5.2.3.3 Material and Form

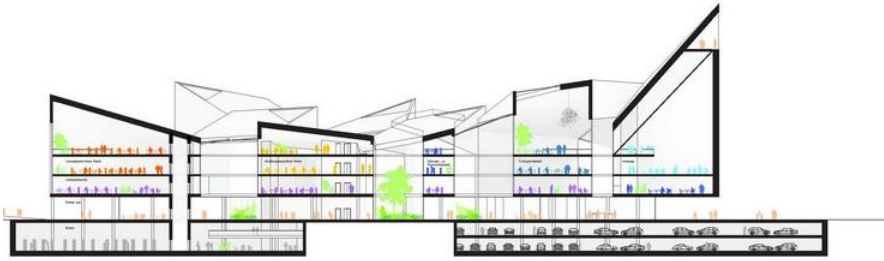


Fig 5.10 Tallinn City Hall  
(Source Bjarke Ingles Group)  
Retrieved June 2016

Architect's aim was to give each department its own sense of identity and point of reference for the employees and citizens as well as allowing them to merge as a single integrated entity. The offices forming a village were designed as single open plan structures with simple network circulation connecting back to the market and freeing the ground floor therefore allowing the canopies to hang on top of the public market. To ensure spatial simplicity and external complexity BIG Architects hired Ramboll for complete engineering services their target was to achieve passive house levels of energy performance with engineered windows and double skin façade. However, the challenge was to support the “box like” village without dividing shared spaces, allow for connection between market and village as well as maintain transparency between levels therefore enhancing the idea of an architecture that breaks down wall between the city servants and the citizens (www.ramboll.com).



Fig 5.11 Public Market area  
(Source Bjarke Ingles Group)  
Retrieved June 2016

Composition of the 26 000sqm building of the structure of steel, concrete and glass consolidated in single structure allows the thirteen departments to perform as single open space as well as maintain independence of the departments through humanitarian approach to spatial layout design (Seinre et al 2012).

## 5.2.4 Conclusion

With the concept of spatial solidarity as main concept of the dissertation, Tallinn hall by BIG applies a suitable case study as it struggles to achieve integration and reflect a long history of diversity and transparency. Lesson of flexibility, perception and transparency can be drawn from the hall as the architect draws from existing, social, history and contextual network to design a building of social exchange and experience. Furthermore, the precedent reflects the role architecture plays in contributing to one's sense of place and identity as the boxes are designed to independently represent individual departments however through spatial solidarity they are represented as a complete entity. Therefore, revealing the design approach that represents transparency and exchange.

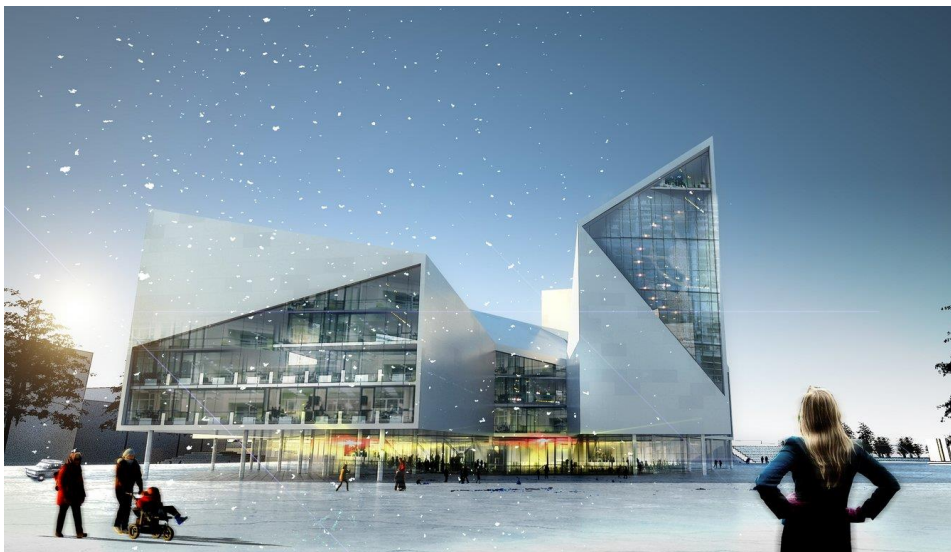


Fig 5.12 Tallin Hall 3D  
(Source Bjarke Ingles Group)  
Retrieved June 2016

## 5.3 ASIAN CULTURAL COMPLEX: AN INNOVATIVE LANDMARK

**Architect:** Kyu Sung Woo

**Place:** South Korea Gwangju

**Concept:** Innovative landmark celebrating democracy and creativity

### 5.3.1 Introduction and Justification

History of Korea led to the 1990 attempts to create new urban development models by the Korean government, later in 2002 the government developed a national economic plan, and this included the attempt to develop a culture city. This called for the reexamination of native urban characteristics of cities like Gwangju (Naidoo, 2009). Furthermore, it also brought awareness to quality of life, and lack of public spaces for gathering and enhancement of economic sustainability. Therefore, making it a priority in many cities like Gwangju, who actively took advantage of culture and recognized the need for cultural facilities as a social intervention and economic revitalization (Laundry, 2000).

Ultimately in an aim to promote cultural awareness, Architect Kyu Sung Woo based in Cambridge was awarded the design of the Asian cultural complex with an aim to establish a new democratic place for all people in down town Gwangju. It was through the UIA open international competition 2005 sponsored by Korean ministry of culture that platform for exchange and cultural city was designed and completed in 2012.

### 5.3.2 Location: Building and social context



Fig 5.13 World map indicating Asia  
(Source commons.wikimedia.org)  
Retrieved June 2016

As reviewed the 128,621sqm site is located on a historic May 18 uprising that led Korean democracy. The site that was previously the office for former Jeollanando province. Located South Korean in the city of Gwangju services as a thriving hub for the people of Gwangju by assisting previously limited network activates. As well as revitalizing the city and the people (Lee, 2000). The complex was initiated in 2004 as a symbol of democracy after the democratic movement of 1980, as the city was in need of an intervention that will encourage people to overcome sources of operation and poverty brought about by emergence of world civilization, disorganization and marginalization of cultures by influence from the west.

Ultimately the driving force behind the economic paradigm of Korea was centered on the emergence of cultural viability of Gwagju. Therefore, the intervention of Korean government was driven by economic paradigm created by human resource with knowledge and creativity. Therefore, leading many cities into cultural and artistic means of gaining competitive advantage of culture and social behavior. Ultimately the UIA competition called for the reexamination of urban character, including history, culture, economy and the environmental characteristics of the city of Gwangju (Florida 2002). This was in line with government of Korea's desire to create numerous facilities which will assist strengthen the cultural viability of Gwagju. Therefore, situated around an existing historic context is Asian Cultural complex aiming at resorting the history as well as develop the urban core of Gwangju by transforming the secondary use zone into a place of diverse, social and interrelated activities.

### **5.3.3 The building design**

Given the history, modernization, globalization and vision set forward by the Korean government the architects vision was to design platform that allows for expansion of networks into the whole of Asia and out in order to increase understanding of culture. The design celebrates existing historic building while celebrating cultures and promoting exchange of both social and economic.



Fig 5.14 Asian cultural complex facility  
(Source [www.korea.net](http://www.korea.net))  
Retrieved June 2016

### **5.3.3.1 Response to social realm and context**

Architect Kyo Sung Woo envisioned an environment of cultural performance, cultivation and creation, one that fosters the development of cultural content, activities and social interaction. Therefore, differentiating the complex from other cultural centers as it was based on network connections of various forms of culture across barriers of an ethnicity and artistic city of Gwangju. The complex was designed to represent open communication among various people and countries in doing so it was designed to facilitate the understanding of different cultures and building of friendly relations.

This was achieved through spatial configuration and strong connections to the city, designed in a way that allows not one point to be read more than the other but allow for each one

to be separately defined in its own entity. Entities were divided into five official zones, 1 Cultural information Agency, 2 Cultural exchange agency, 3 Cultural promotions, 4 Edu culture and 5 Art and theater. All five zones were strategically placed, placed to attract and pull in existing urban

realm through uninterrupted extensions of the city fabric. Accessible by the public from various directions of the site mainly the south, north and west, with clear connection around and inside the complex therefore creating a barrier free environment. The architect utilized the principles of fluidity, transparency and connectivity creating a spatially solidified structure that provides diverse range of experiences and flexible enough to accommodate the needs of the people.

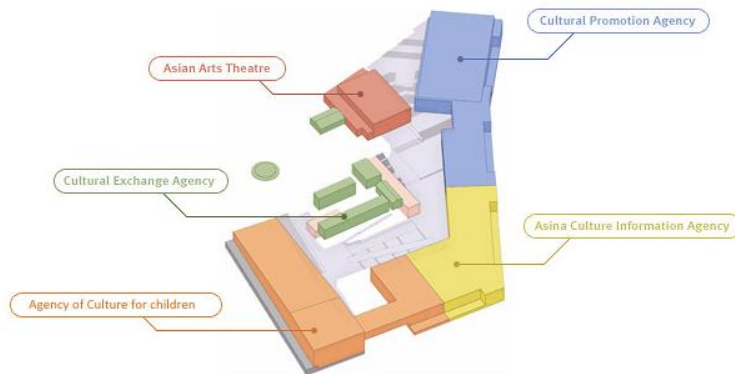


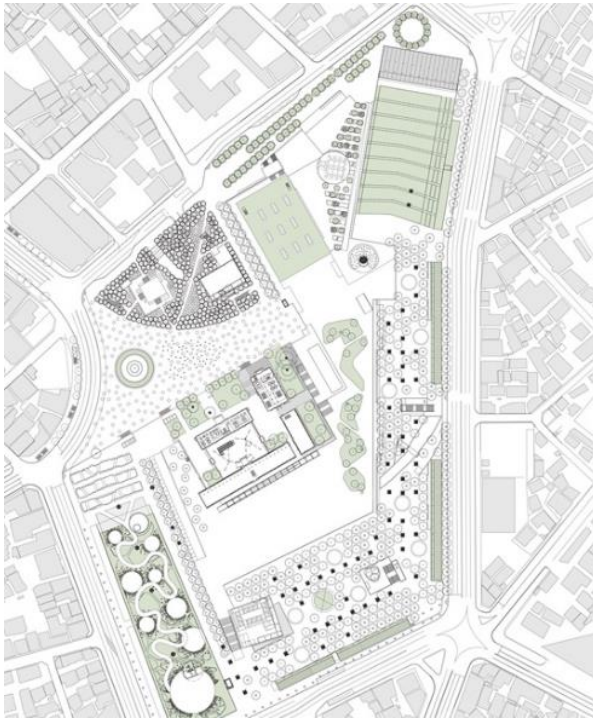
Fig 5.15 Asian cultural complex facility  
(Source Jin Sik Leeg)  
Retrieved June 2016

### 5.3.3.2 Spatial organization

The Asian cultural complex placed more value on being a “particular place” rather than just a “building” (Sung Woo, 2015). The aim of this complex was to produce and exchange social and culture, it is to be understood as cultural space which encompasses the identity and character of the city as it promotes and generate activates. As reviewed the complex is made up of five zones centered on four concepts 1 integration of nature and built environment, 2 connecting and bridging people, 3 interaction and interrelation of various networks and 4 the emblematic imagery of the democratic movement of the 1980 all achieved through spatial configuration and balance between the public and the five zones.

- Cultural information Agency – Collects and studies raw material
- Cultural exchange agency- Establishes connections with other cultures
- Cultural promotions- Using data to create content
- Edu culture- Programs for children and Youth

- Art and theater- Promote creative activities to study and appreciate culture



The aim of the five zones surround the public square, was to create a space that was more like the lung of the city rather than the heart by the designing of a breath taking public spaces, mirroring the traditional Korean residential spatial planning characterized by center and periphery. The complex was designed in such a way that the inner and outer door directly lead into each other with circulation voids placed strategically to allow for connection not just between the public space and interior as well as the city as a whole.

Fig 5.16 spatial relations  
 (Source [www.architectural.review.com](http://www.architectural.review.com))  
 Retrieved June 2016

The visitor's center is located on a historic site therefore creating a welcoming environment for visitors through perception of the old and the new. Whilst the other four floor levels of the five zones are located below ground floor serving as an economic engine for the city of Gwangju. Transforming Asia as a whole into a progressive asset for fostering ecological sustainability, free exchange of ideas and a social symbiosis (Woo, 2015). The planning was designed with an aim to create a platform on which the public shares a cultural legacy, experience and generate opportunities. The layout characterized fluidity and spatial solidarity as the entire surface of the second floor was designed to be connected so to accommodate changes in programs and promote creative interactions of all kind. Located at former provisional office is the Cultural Exchange Agency is the first place the visitors get to see. Enclosed in glass walls, it functions as, among



others, a visitors' service center, designed to make use of sensory perceptions of the public through visibility of the old and connection to nature



Fig 5.17 ACC Interior  
(Source [www.designboom.com](http://www.designboom.com))  
Retrieved June 2016



Fig 5.18 ACC public gathering space  
(Source [www.designboom.com](http://www.designboom.com))  
Retrieved June 2016

Architect Sung Woo designed the Edu-culture Agency for Children as a separate space he elevated the ceiling to create a spacious park that was clearly visible from the southern angle, linking it to the rest of the complex as well as enhancing spatial fluidity. On the other hand the Asian Arts Theatre is the core performing space of the ACC designed to evoke sense of pride, identity and safety as it hosts events and performances therefore being a place of gathering, it is divided into two spaces ultimately ensuring a range of activities as well as providing spatial and social hierarchy that is further connected to the outdoor area designed to attract people from all walks of life.

## 5.4 CONCLUSION

This dissertation sets out to investigate the principles of architecture in response to social issues. In doing so much was learned from the precedent studies chosen. Set in context different from Durban CBD is Tallinn Hall in Estonia, this city has over the years experienced growth in cultural diversity therefore making it a worthwhile exercise to look at. The overriding aim of the design is directly applicable to the architectural aim of this dissertation, as it rides on the aim to promote and facilitate integration. The design itself illustrates that there is a lot to be gained by introducing new methods of spatial configuration and healthy balance between what is traditionally private and the public.

However most importantly highlighting the importance of establishing meaningful conditions with the people over and above the idea of traditional hall designs.

The Asian cultural complex recognizes the need for a platform where different cultures can express and learn from each other. In providing a building of social components the design formed deeper connections with the community. It is also through strategic use of the site that the design promotes sensory design, also known as the forest of light that take full advantage of four senses of the users. The reflective need of nature is therefore accepted as means of creating spaces for interaction and interchange. In conclusion a lot can be learned from both precedent studies as they symbolize spaces of freedom and chance encounter through spatial solidarity, spaces and elements that promote sense of place therefore enhancing social cohesion.

## **CHAPTER 6**

### A SYMBOL OF SOCIAL CHANGE

## 6.1 INTRODUCTION

Analyzed case studies aim to promote social interaction, integration and peace through bottom-up approach, spatial configuration and intelligent use of program location. It is the intention of this research to explore facilities within the African context that promote social integrity therefore the research looked beyond the proposed typology, however, ensuring that chosen case studies are in line with theories, concept and the three themes of interaction, interchange and integration reviewed in previous chapters.

Chosen case studies have been analyzed either through primary or secondary methods of analysis as the aim of this study is to study the building in relation to African context. It is the duty of the research to emphasize the building's response to social realm within the context therefore ultimately making a comparison between international built form and social realm relationship (precedent) to that of local built form (Case study)

## 6.2 INTERACTION THROUGH MOVEMENT: UBUNTU CENTER

**Architect:** Field Architects

**Place:** Zwide Township in P.E South Africa

**Motivation:** An architectural response to existing social disparities



Fig 6.1 Port Elizabeth on World Map  
(Source geology.com)  
Retrieved June 2016



Fig 6.2 Zwide Township in Port Elizabeth  
(Source Stan and Jess Field)  
Retrieved June 2016

## 6.2.1 Introduction

Located on a site that marks the location of an old post office is the Ubuntu center, set in the heart of PE township Zwedi. Commissioned by the Ubuntu Education fund as one of the first physical manifestations of the new model of development. It is aimed at preserving existing cultures of communal life, celebrating history and social sustainability (Field et al, 2011). Field Architects embarked on a bottom-up approach journey ensuring full community participation in the design of a center that responds to context however not mimicking the existing style of building (Field et al 2011). Overriding concept draws from the existing pathways that cut through the site, architectural response employs simple yet deliberate methods of capturing space born from the existing footpaths. The site is located in the dusty township of Eastern Cape representing significant and embedded complexities within the community. Therefore, the idea of the typology merges from existing township networks, provoking dialogue and encouraging exchange by projecting enduring commitment to the needs of the people therefore celebrating the identity of Xhosa tribe.

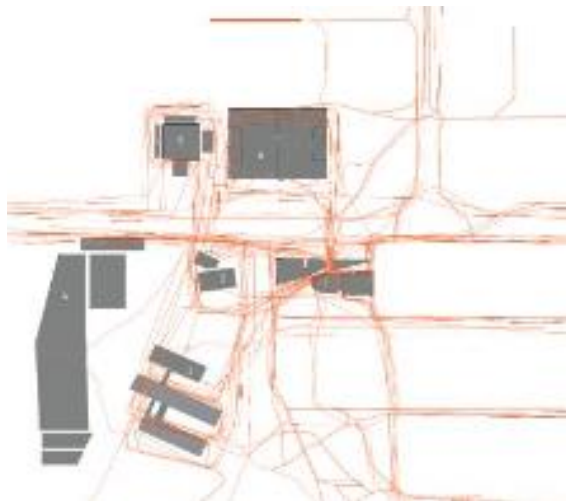


Fig 6.3 Existing footpath (Source Stan and Jess Field)  
Retrieved June 2016



Fig 6.4 Township residents  
( source :footsteptofreedom.co.za )  
Retrieved June 2016

## 6.2.2 Background and historical context

Zwede like many townships in South Africa still suffers from challenges brought about by the apartheid spatial planning scheme (Hamann, 2012). The township remains a typical S.A township

underserved and in many ways a crippled urban reminder of the apartheid era. The results of the debilitating racist structure therefor continue to shape the daily lives of many ultimately ingraining a deep sense of hopelessness. Those who can afford to escape leave behind their homes in search for greener pastures therefore leaving behind a community of hopes and dreams however set in a context that does little to encourage these dreams (Thembagazi, 2011).

Ubuntu center was designed to commemorate forgiveness, reminding the people of SA about the spirit of togetherness, truth and reconciliation (The Ubuntu Manual Team, 2012). The government is set on providing facilities such as schools, clinic, libraries, police station however the designing of these facilities does not involve a bottom-up approach ultimately resulting in socially irresponsible buildings. Therefore, there is a need for a community driven architectural response that serves as cultural contribution, an investment in the future by recognizing spaces that will ultimately reshape notorious landscape of the townships, encourage a sense of connectedness and pride (Field, 2011).

### **6.2.3 UPLIFTMENT THROUGH INTEGRATION**

#### **6.2.3.1 Satisfying every sense**

The design of the center stems through deep conversation with the community resulting in a building that intensifies the existing township infrastructure of social and cultural exchange (Field, 2011). The center aimed at satisfying every sense, the smell of food in the after school program, the sound of dance and music, touch of the local stone wall and taste of vegetation from the roof garden and most importantly the presence of the locals passing through the site on a daily basis.

The Ubuntu center was based on the idea that no one person lives in isolation therefore the building is designed as a space to go through, allowing township life to just flow into and through the space of the center. These spaces are defined by the building forms allowing and promoting dialogue as people get intrigued by the building and spaces it forms. This further creates opportunities for chance encounter through spatial configuration, huge glass facades and horizontally placed local gum poles forming a culturally receptive iconic building adding cultural, social and emotional value in the people of Zwedi (Speafier, 2012).

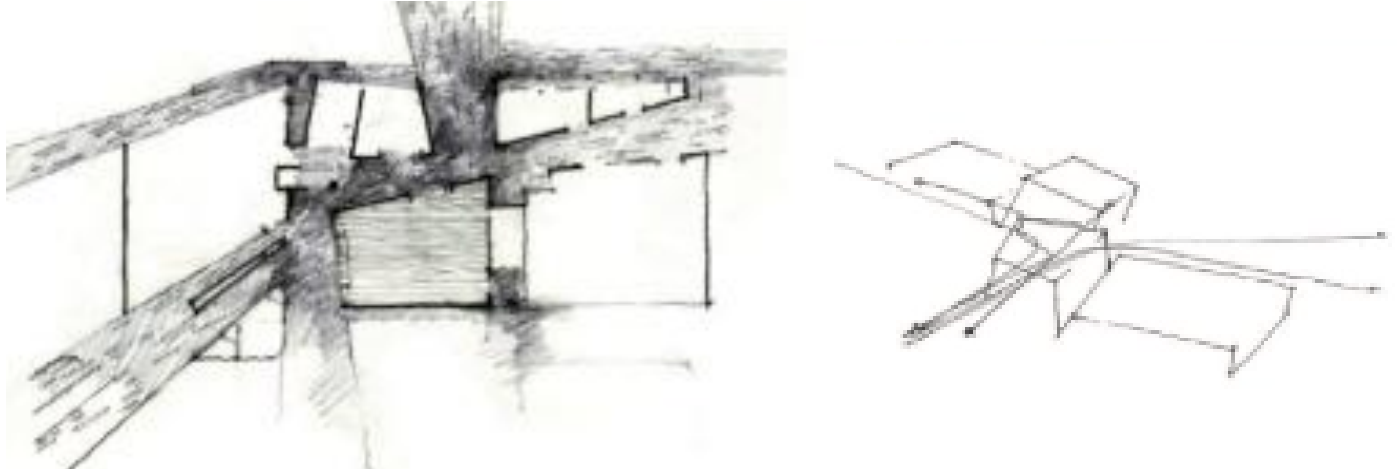


Fig 6.5 Ubuntu Center conceptual development  
(Source by Stan and Jess Field)  
Retrieved June 2016

### 6.2.3.2 Incorporating perception and sense of place

The shape of the building has less to do with geometry and more about the relationship of the part to one another. Field Architects designed a cluster of many small buildings like a village but however grouped together to form an enclosed building. Massing of the building allows pedestrian walkways to continue through the building rather than punctured entrances so to allow continuation of the township path. This enhancing perception of connectedness, community and ownership therefore allowing the building to integrate and be accepted by the community (Field, 2011). The perception was to literally draw from the site as each piece of concrete merge from the red clay, wraps up and over to become the roof and then going back to the ground to complete the loop creating perceived image of promise, truth and reconciliation “I am because you are” (Tutu, 2008).

Furthermore, as reviewed the form was inspired by existing foot paths, light and space were however the primary generators of the interior spaces. The design uses natural light which enters between the structures enhances visitor’s perception of the center, enhancing warmth ultimately; drawing people into deep luminous spaces and creating a living building



Fig 6.6 Ubuntu Center form development in relation to context  
 (Source by Stan and Jess Field)  
 Retrieved June 2016



Fig 6.7 form leaning onto each other perceived as sense of connectedness  
 (Source by Stan and Jess Field)  
 Retrieved June 2016

### 6.2.3.3 Spatial balance of diverse services

The cluster of building plans creates a holistic approach to social development through spatial solidarity and connection between the township of Zwide as it provides spaces that uplift and programs that empower.

The forms leaning on one another comprising of the **Ubuntu multi-purpose hall**: the hall provides space for communion in the township of Zwide. Flexible nature of the building satisfies the need for a flexible open gathering space, response to the weather and unforeseen social disparities. The vertical volume voice allows for voice to raise filling the space with perception of integration and freedom. Furthermore, the volume void enhances the right to gather and associate enhancing sense of representation making subtle kind of atmospheric feeling (Field, 2011).

Next to the hall is the **HIV clinic**, the spatial configuration of the clinic facilitates the HIV process by providing discretion and privacy required however, simultaneously maintaining required social connection as it integrates the process of testing with everyday activities of the center. To destigmatize HIV testing, the center provide sense of pricy and through spatial solidarity the architect aim designed approachable spaces that are familiar therefore sustaining case and commitment needed to contend social changes of HIV AIDS.



Separated by the existing footpath is the **Ubuntu offices** bringing staff into close proximity with the program through shared spaces, these are open, flexible, double volumes void spaces designed for recuperation needed. Ultimately the open spaces were designed to facilitate bonds between the workshop and conference room therefore ensuring the ongoing evolution of Ubuntu through shared spaces and experiences.

The last wing is the **Empowerment center** equipped with multi-media resource center including library and computer lab these spaces allow staff to respond and mediate the needs of the people. Furthermore, the place provides stability, warmth and spatial integration therefore promoting communication and sense of belonging.

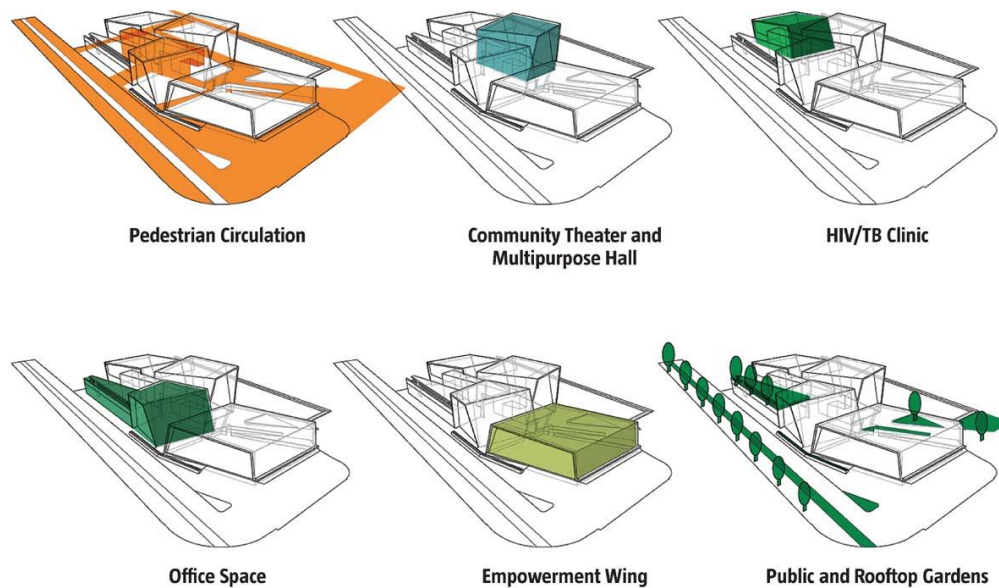


Fig 6.8 Spatial configuration  
(Source by Stan and Jess Field)  
Retrieved June 2016

### 6.3 EMPIRICAL DATA

Information presented in this chapter from here on wards is based on first hand observation and analysis. The aim was to experiences the spaces first hand, walk the path, embrace the spaces, feel the warmth of the textures and colours and be one with the community of Zwile. Therefore, ultimately confirming secondary data presented at the beginning of the chapter, measure the success

of the brief which was to bring back hope to the community and ultimately experience analyze the principles of architecture reviewed in previous chapters.

### **6.3.1 Embedded social interaction of the community**

In the spirit of Ubuntu architect Field interviewed the entire staff of the center as well as a sufficient number of community member's. The idea was to prioritize social activities through a bottom-up approach to ensure the results of a building embedded in the social interaction of the community. Today the center has become part of the daily lives of the community, it is part of their daily routine, emphasizing informal paths and standing as a symbol of hope and brighter future ahead.



Fig 6.9 Architecture embedded in social interaction of the community  
(Source by Author)

The award-winning building not only brings hope but also aims to erase the increasing sense of vulnerability and insecurity brought about by mistrust in the community. It aims to normalize what has been stigmatized by making HIV counseling part of everyday life.



Fig 6.10 Normalizing HIV counselling by making it part of everyday life  
(Source by Author)

The center's response to context leaves one thinking, questioning and debating, one might think responding to context means mimicking material and being sensitive to scale. However, responds to context by fostering a more humane environment that responds to Zwide social realm. It buildings stand out as iconic features creating a sense of security and enhancing sense of faith among the members as it embraces the most vulnerable. It transforms harsh boundaries into edges defining civic space of the community thereby those passing by and through the center.



Fig 6.11 Enhancing the civic life of Zwide  
(Source by Author)

Driving in the center of town, there is no building like the Ubuntu center, it catches one's attention and provokes conversations as people wonder in amazement. The building's scale stands tall and proud in its hybrid nature of mixed local material. Legible from all directions, with open forms

creating a dynamic relationship between the interior and exterior as well as enhancing connection between the center and community. Thereby inspiring the community and enhancing deeper sense of connectedness.



Fig 6.12 large scale forms standing proud to enhance sense of pride and connectedness  
(Source by Author)

The forms look heavy on the outside, however, the architect achieved balance the use of wide open windows, clearstory windows and horizontal timber posts that allow in certain amount of glare. This allows for warm sociopetal interior spaces as the opening cast in warm rays of sunshine in winter and controllable amount in summer. Therefore, enhancing the idea of social references as the balance that brings about deeper sense of place and perception.



Fig 6.13 Wide openings creating balance between the interior and exterior space  
(Source by Author)



Fig 6.14 Clearstory windows for natural sunshine and play of solid and void  
(Source by Author)

### 6.3.2 The use of Elements: Color, culture and nature

Ubuntu center stands to represent the local use and articulation of materials, reflecting a recognizable spatial and material sensibility thereby creating stronger connections to context. The forms are composed of smooth off shutter concrete with horizontal gum poles, natural slates, timber floors, ceiling and fittings.



Fig 6.15 Materials used on Ubuntu Center  
(Source by Author)

The concrete that dominates the center connects back to dominating material used in the township of Zwide. Used both externally and internally the material leads natural humane facades making an exceptionally cohesive architectural experience forming a village of hope and pride



Fig 6.16 Use of local material  
(Source by Author)



fig 6.17 Dominating use of concrete  
(Source by Author)

The potential of the township is conveyed in the use of familiar material, used in new ways the portray sense of sustainable architecture, responds to context and social responsibilities of the township. The use of horizontal gum poles is so well articulated that the security purpose of it is

done in a way that does not set to alienate the surrounding social geography. Instead the pole conveys an organic sense that tones down the harshness of the concrete.



Fig 6.18 Horizontal gum poles create balance between the harsh concrete and context  
(Source by Author)

## 6.4 CONCLUSION

In conclusion of both secondary and primary data the study of Ubuntu Center underlines the importance of a bottom-up approach that makes use of the existing social realm within the context as an instigator of architectural response. The center's main aim was to create an architecture that destigmatizes HIV counselling, an architecture of pride and most importantly an architecture of integration. To ensure an architectural response that promotes integration, the architect ensured it had to be one that the community would welcome and embrace. This included consideration of psychological impact of the built environment, representing the people and ensuring community involvement thereby fostering a humane environment of pride and cohesion.

The study of this center underlines the importance of using existing networks to form relations. It speaks about a design that unites and comforts the people, dissolving borders of private and public, exterior and interior therefore encouraging unity and enhance social interaction in the township.

As the journey to understand and explore the building requires one to experiences and interact with it and the people. It captures and intrigues therefore requiring one to interact in order to understand

and appreciate the complexity. The complexity is a model of sustainable development that begins with the environment, promotes interaction by providing free access to social services in a single facility connected literally through the existing footpath (Field, 2011). Therefore, the design of the center supports and promotes momentary interaction, it is the zone of daily exchange enhancing existing networks ultimately serving as a communal intent and connection as it embraces the Ubuntu philosophy of togetherness

The resulted architecture of Ubuntu Center is an assembly of buildings that make up the center, embracing everyday life activities and experiences of the people of Zwide township. The architecture was designed to welcome and embrace all people of all walks of life despite their social and/or health status. The center enhances networks, solidifies relations within its gathering spaces and around the community therefore highlighting the true spirit of Ubuntu. The design of Durban Cultural Interchange Center will also aim to expend networks, bond relations, bridge the divided and unite diverse cultures but celebrating and embracing our differences.



Fig 6.19 Ubuntu center 3D  
(Source by Stan and Jess Field)  
Retrieved June 2016



fig 6.20 communal path and space  
(Source by Stan and Jess Field)  
Retrieved June 2016

## **CHAPTER 7**

### **ANALYSIS AND DISCUSSION OF FINDINGS**



## 7.1 INTRODUCTION

As a result of discussions and research methodology in chapter 1 of this dissertation and through secondary and primary research, it is evident that South Africa is a disintegrated nation in need of an architectural solution that is instigated by social cohesion. The dissertation formulated a research problem, hypothesis to which it set out to obtain information in support of the problem and to prove the hypothesis. It was through the review of the concept of social cohesion that, investigation of the dimensions, factors as well as other supporting concepts that the research derived to a theoretical and conceptual framework that is represented in chapter 1. In an attempt to use social cohesion as an architectural instigator, the research motivated for an architectural response to the growing social disintegration. Therefore, making the primary question of the research, how can social cohesion influence the architectural design process.

There is strong evidence of the link between social life and architecture, agreed upon by sociologists, architects, urban designers, psychologists and writers. The argument lies on the notion of space giving birth to social life, it is in space where interactions are created and relations are born, therefore, highlighting space and place as a background of social formation (Goffman, 1990 and Mayda ,2003). Architecture has the power to enhance the social realm, however, to ensure a response that aims at long lasting affection on generations to come, the architecture has to be instigated by something stronger. In this case it is social cohesion.

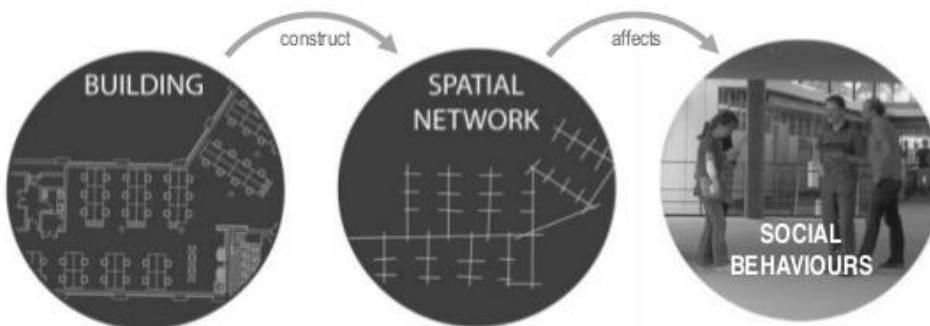


Fig 7.1: Architectural space as a network  
(source by: Dr Kerstin Sailor 2012)

### 7.1.2 Response to Social cohesion

As much as the term social cohesion has proved to have multiple definitions pertaining to different disciplines, research definition of problem and hypothesis were looking at the integration of diverse cultures. The unity and strengthening of social networks and relations despite differences. Therefore, the adopted definition was one that aims at minimizing disparities and inequality thereby, ensuring inclusion of all members of society despite their culture, race, gender and nationality.

The chosen definition was instigated by the current causalities of social disintegration. The rising gap between the rich and the poor and the scarcity of resources has contributed to an economically uneven nation. This has therefore, weakened social networks and ultimately social capital which in turn has widened the gap between individuals, especially individuals of different background, culture, race and nation. It has furthermore created a nation of weak sense of pride and place as people do not feel like they are contributing towards the economy, they feel isolated and pushed away from the market. The sense of unity as people feel rejected is lost thereby, resulting in people seeing each other as competition rather than friends which in turn reduces tolerance levels of what is different ultimately leading to a disintegrated society (Jenson ,1998, Bo-Kyong ,2013 and Durkheim ,2002).



Fig 7.2: Celebrate diversity  
(source by: Nomad Office Architects, <http://www.architecturelist.com/>)  
Retrieved 12.09.2016

The information presented at the beginning of chapter 2 further instigated the type of architecture, type of spaces, principles and concepts required to take a society from disintegration to social cohesion. Therefore, the answer to the question, how social cohesion can be made use of in the architectural design process, lies in a bottom-up approach that ensures the design of spaces that make people of all walks of life feel welcome. Spaces that symbolize unity and celebrate the diverse cultures. These are spaces that connect with the users, support social integration and aim to build stronger social ties and bonds. However, what is required is a set of theoretical tools that will permit responses of such an architecture that is instigated by the concept of social cohesion.

Having reviewed the concept of social cohesion, connection to the economy and the supporting capitals (cultural capital, social capital). The end of chapter 2 then starts to introduce and highlight the relationship between forms of capital and space. It is here where the notion that architecture plays a role in the social wellbeing of a society is represented. It is more so apparent in chapter 3 that spatial configuration and place making are an important architectural process in social building. Social cohesion is born off individual behaviors in relation to other people. It is therefore comprehended by an individual's feelings in space, this further determines how they treat and respond to other members within the same space.

### **7.1.3 Fostering Unity**

It is through the concept of spatial solidarity and network weaving that these individuals are brought closer and a collective is made. Conversations are provoked and chance encounter is promoted through the architectural principles represented in chapter 3. Both spatial solidarity and network weaving inform the relationship between social cohesion and architecture as they take on the principles of Durkheim's (2002) organic solidarity. Organic solidarity motives for spatial closeness and connectedness of individuals thereby, providing them with a platform that ensures working towards common goal, unity and one that embraces and celebrates differences. Network weaving goes beyond the spaces within the building, it includes urban planning, ensuring the weaving of spaces, bridging gaps in a city scape and solidifying social ties and bonds. In built form, the concept of network weaving indicates spatial flow, the integration of spaces and the continuity of space

formation and hierarchy. This is to ensure continuous fostering of the 3 themes, interact, interchange and integrate.



Fig 7.3: social relations through network weaving and space  
(source by: <https://archithesis.wordpress.com>)  
Retrieved 12.09.2016

In the context of the document it is clear that the architectural response has to be one that speaks to diverse cultures, blurring the lines, however, ensuring the celebration of unique cultures and embracing what they have to offer. As reviewed social cohesion is about a collective, therefore, the research does not focus on individual identities and individual cultural identities. It does however acknowledge that they have diverse cultures and each one stands tall and proud however, the idea is to promote interchange amongst the diverse culture. Not making one feel more important than the other however ensuring they stand proud enough to share and interchange cultural knowledge, ideas and experiences.

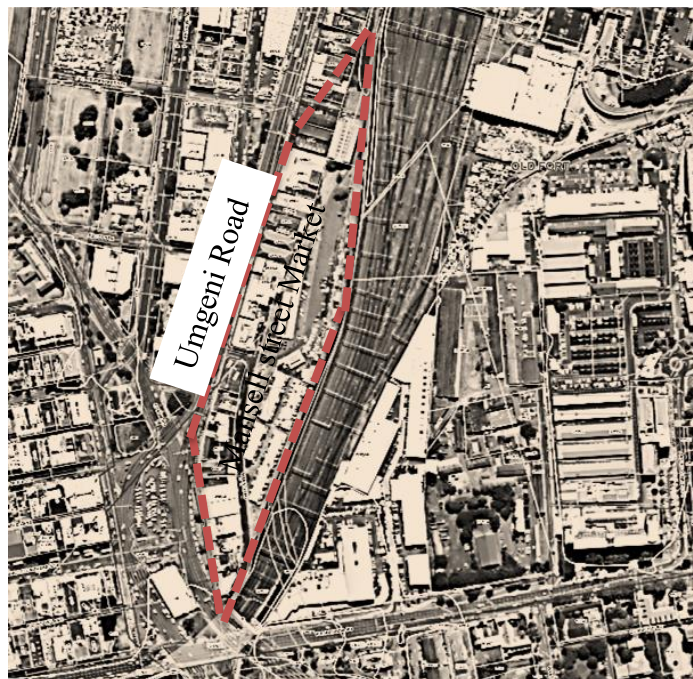
To generate an environment that supports and promotes such an interchange, the architecture has to be one that introduces a dynamic use of theory of perception as introduced in chapter 3. Using semiology not as a representor of individual cultures, but as a form and indicator of the spirit of unity, Ubuntu. Semiology that informs the relationship between social cohesion and architecture will symbolize a united nation, with elements that portray message of cohesion, evoke

conversations and pride much like the Ubuntu Center case study. Use of semiology falls within the theoretical tool of perception, it will together with elements presented in chapter 5 consider all five senses of individuals. Therefore, ensuring a humane response that draws people into the center so as to make them comfortable enough to want to interact. Thus, leading to interchange, integration and ultimately social cohesion.

## 7.2 INTERVIEW DATA: LESSONS LEARNT FROM THE MARKET OF MANSELL STREET

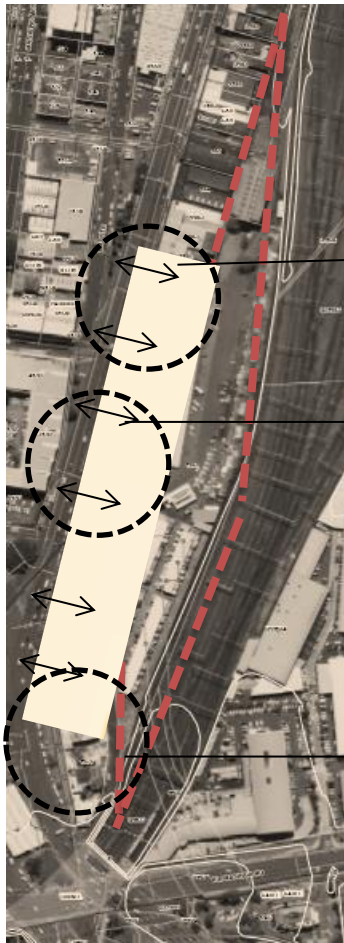


Left: Fig 7.4: Durban on the map  
(source by: <http://gallery.kadampa.org>)  
Retrieved 12.09.2016.  
Right: Fig 7.5 Mansell street  
(Source by: Modified by the Author from  
Ethekewini Municipality)

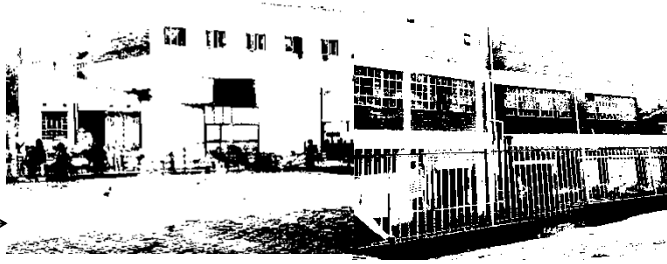


### 7.2.1 Introduction

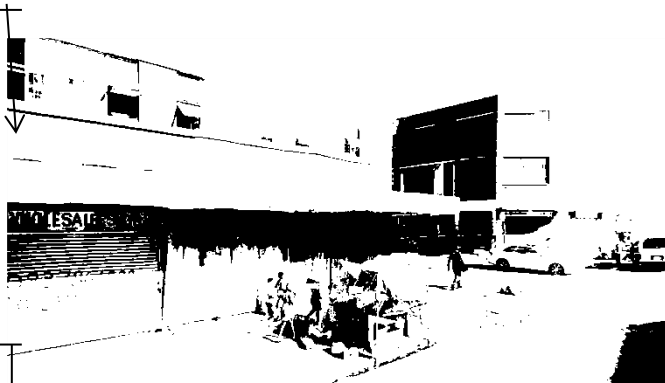
Mansell street market is sited behind the busy road of Umgeni in Durban. It is disconnected from the CBD as it sits between Umgeni retail shop front and the railway lines. Due to this physical disconnect the market has struggled to integrate successfully into the city network thereby making it difficult for it to reach the intended profit margin. As the dissertation is set at enhancing social cohesion through economic upliftment and cultural acknowledgement the Mansell street Market became the place of study and intended site.



Left: Fig 7.6: Mansell Street Market  
 (source by: Google Earth and drawn Author)  
 Bottom Right: Fig 7.7 Shop fronts at the  
 corner of Mansell street Market  
 (Source by: Modified by Author from Google  
 Earth)  
 Retrieved 12.09.2016



Left: Fig 7.8: Umgeni shops disconnected from the Market  
 (source by: Modified by the Author from Google Earth)  
 Retrieved 12.09.2016



Left: Fig 7.9: Potential spatial integration  
 (source by: Modified by the Author from  
 Google Earth)  
 Retrieved 12.09.2016



## 7.2.2 The diverse cultures of Mansell Street Market

Despite the disconnect, Mansell street Market has managed to create a sense of community in the heterogenic set up. The market is a place to live, work and play, availability of resources such as accommodation, public bathroom and the day care center has contributed towards the creation of a home away from home for the traders. They have over the years developed a sense of place and attached, building relations not only with people of different cultures but nations and race as the market accommodates a range of people of all the nine provinces and beyond borders.

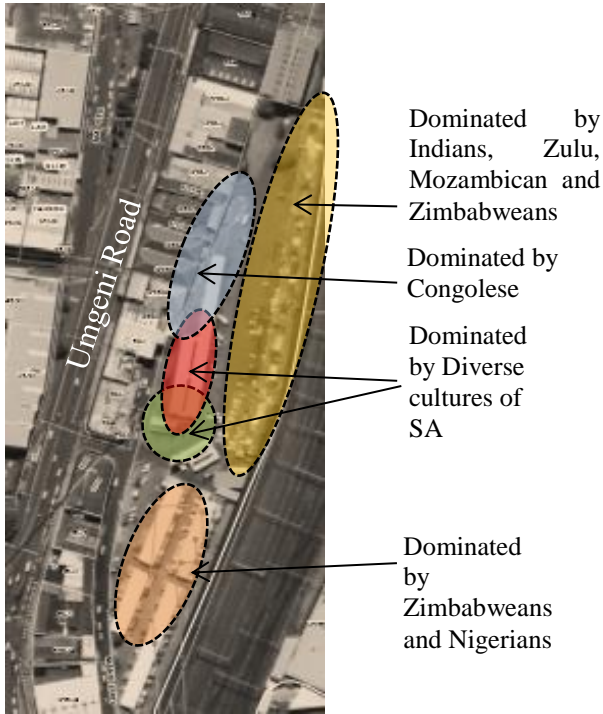


Fig 7.10 Cultural Diversity in Mansel Street Market  
(Source by: Google Earth and Author).

The diverse cultures come with different skills, the Congolese women and men dominate the traditional pot zone. The Indians, Zulus, Mozambicans and Zimbabweans dominate the clothing, beads and drums zone. Whilst most of the diverse cultures in South Africa are in the beads, food and pinafore zone. Other Zimbabweans and Nigerians has mastered the trade in the car boot zone.

The market is designed in a way that allows for onsite production and sell of products therefore providing a platform for the diverse cultures to interchange and gain knowledge from each other as they collaborate with people of different skills and knowledge.

### 7.2.3 Spatial organization

The 24hr trade stalls are sited around a 30m wide parking space, as much as this provides room for trade, creates a sense of welcome, embraces diversity and allows the different cultures to interchange and interact comfortably. The road divides the market thereby hindering the process of social cohesion. However, the willingness of the diverse traders to live and trade is driven by the willingness to make the market a success. Therefore, the market bears potential for an organic solidarity that is the unity of diverse group of people based on division of labor.

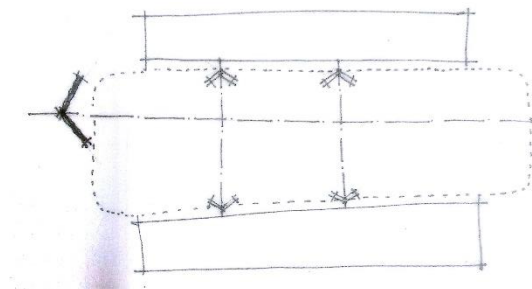


Fig 7.11 Spatial division in Mansel Street Market  
(Source by: Author).

Ultimately the different skills were spatially organized in a manner that creates network. With the instigating facilities placed at the entrance (Food Zone, day care and Admin Offices). These facilities act to draw in the public with the food zone is designed to facilitate interaction over meals ranging from tradition “ujeqe” (Steamed bread) to braai and pap. Designed at the entrance with outdoor eating area this zone has become the interface that unites the public.

The food zone shares the back space with the pinafore and beads zone, the women sit outside crafting over laughter and talks, the design allows for the traders to work and interact freely. This then flows into the pot making zone. All three zones face the parking lot across from the drums, clothing and accommodation zone, this spatial network joins the day care center and administration which divides the parking area from the car boot zone.

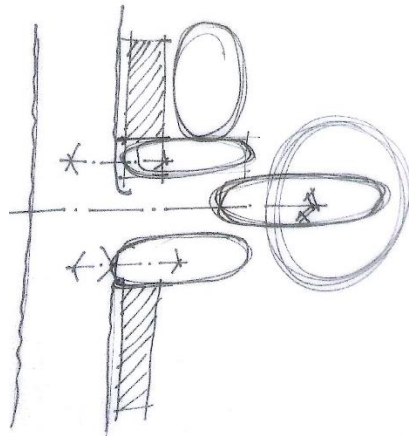


Fig 7.12 facilities placed to attract the public Mansell Street Market  
(Source by: Author).

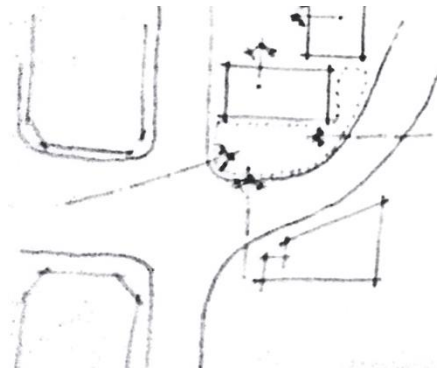


Fig 7.13 Spatial relations between forms and outside spaces at Mansell Street Market  
(Source by: Google Earth and Author).



Fig 7.14 Spatial fluidity and connection between different functions Mansell Street Market  
(Source by: Google Earth and Author.)

#### 7.2.4 Symbolic attributes: material, color and light

Similar to the Ubuntu Center, the market makes use of wide range of materials. The warm embracing timber used in the food zone and the open light weight structure in the pinafore and beads zone enhances one’s sense of place and comfortability. Furthermore, the lightweight materials and form configuration blurs the lines within the traders and between the traders and customers thereby strengthening network and integration. As much as the forms when analyzed separately do not read as one, the fluidity and spatial network allow for the spaces to connect with



the exterior spaces and ultimately to the next zone also enhance by the clearstory lighting that allows in sufficient natural lighting into the spaces.

The clearstory lighting compliment the earthy colors, creating a sense of place. However, the overnight accommodation and the day care center make use of bright colors. Visually accessed from the Umgeni road the two buildings act as instigators of identity and symbol of pride for the market.

### **7.3 5 Conclusion: lesson learnt**

Due to the provision of supporting facilities and successful unity based on division of labour the market has embraced the diverse cultures and has provided a platform for interchange. However, the weak spatial solidarity caused by the 30m wide parking space and the Umgeni road facing trading stores, the market is disjointed spatially and socially. The disconnect has hindered the development of a socially cohesive market as the traders do not feel connected to the city and the local people. Therefore, this contributes to the dissertation site criteria as the market requires an intervention that will integrate it both spatially and socially into the city thereby enhancing social cohesion.

## **7.4 IN- DEPTH INTERVIEWS**

### **7.4.1 Introduction**

As indicated in chapter 1, the research aims at gaining an in-depth understanding of the perceptions and experience of diverse cultures in Durban. Therefore, the research approach is a qualitative one as it looks at investigating the social realm of diverse cultures and understanding the causality of social disintegration in Durban so to answer the primary question of how social cohesion can influence architectural process.

A diverse range of people were interviewed, ranging from professionals in the field of Art and Culture, to city architects and funder of cultural organization to a random selection of participates in the city of Durban in the Warwick precinct, city center to the point precinct. This was to serve as

means of cross analyzing secondary data, and investigate if it has been considered in responding to issues obtained in primary data collection. During the course of the interview the researcher got to experience different parts of Durban CBD and gain in-depth understanding of the notion that space forms social life. The heterogenic range of people interviewed in the city were to maximize the diverse nature of required source by ensuring a diverse focus in terms of cultures, geographical setting, age and class.

#### **7.4.2 Data analysis**

In line with research problem and hypothesis obtained, data had to be analyzed and scrutinized in depth. The aim was to derive information that would support and confirm secondary data thereby shaping the lens through which theory and literature were being analyzed. To ensure that all the research both primary and secondary correspond the interview questions were divided into 3 sections as per dissertation.

- 1 First section looked at understanding the daily lives and experiences of people within the culturally diverse melting pot of Durban
- 2 The relationship between the economy and existing social disintegration
- 3 The interplay between cultural diversity and place in Durban CBD

### **7.5 DISCUSSING THE FINDINGS**

In this section research breaks down and discusses finding from primary data collected. The aim is to highlight emerging causalities of social disintegration. As the randomly selected people interviewed are anonymous a method of reference is developed to ensure clear discussion of findings and protection of the participant confidentiality and anonymity.

#### **7.5.1 Experience and Social Interaction**

Ignorance and lack of reason for the interaction of diverse cultures emerged as the immediate causality of weak social network between cultures. The participants emphasized that they would

like to interact with other cultures they just do not have a reason to as people go their separate ways in town and nothing draws them towards each other.

**City center participant 1:** “People here can be nice, not all are xenophobic, they smile at me and some still have the culture of greeting. But because people are always on a mission and there is nothing that stops them and make them talk to each other besides the shops, we all just continue with our own things and go home”

**Warwick Junction Participants 2:** “I do talk to people if I need to, the only time I get to freely sit down and talk to people is at the beach, bar or stores. There is no place where different cultures can just meet and mingle except at the Sunday Market”.

One of the participants has had negative experience in the city due to ignorance about his culture and background.

**City center participant 3:** “people have already made up their mind about me, they do not understand me and my way of doing things. When they see me dressed in my Muslim clothing they assume am a foreigner and some start treating me differently. They do not understand me”.

From the above it becomes clear that people would appreciate a place where diverse cultures can unite and interact freely. It is also apparent that the typology has to be one that caters for the people’s needs, as a group that shares needs and goals interact much easier. It is also clear that the typology has to foster chance encounter, should be designed in a manner that foster interaction without forcing people to stop.

### **7.5.2 Relations and interchange**

Based on data extracted on interaction and experiences, the lack of interaction affects level of interchange. Durban has a culture of trade therefore people are required to interact at some degree during the exchange of goods and services this is a manner of interchange, however it was indicated

that there is poor level of interchange of ideas, knowledge amongst diverse cultures. This is also indicated in the following interview reference.

**Point Precinct Participant:** “I am a business woman, I get money for goods that is my method of exchanging, but as a growing business woman I would like to speak more to the competition, get and give ideas especially with people from China and Somalia, they run lots of businesses so it would be nice to get a few tips “

**Sukuma Art and Culture participant;** “I mostly work with Zulu cultures, but once we had a multi-cultural event in Nanda, was a mixture of Zulus, Xhosa, Sotho. People enjoyed it very much, many were fascinated by what other cultures were doing. They got to know them better, at the end of the event the different cultures were talking and laughing, it was a success.”

People would like a place that allowed for diverse people to trade openly without the fear of competition. A place where traders can be friends and learn from each other. Furthermore, the funder of Sukuma Art and Culture indicated the need for cultural events that aim at bringing diverse culture together. He further spoke about entertainment as an instigator that fosters the interchange of knowledge, skills, ideas and ultimately culture.

### **7.5.3 Meaning and Integration**

The lack of interchange between diverse cultures affects integration. Interchange involves communication and exchange that builds towards cohesion. Data analyzed indicated extremely low levels of integration between diverse cultures, as the different cultures do not interact and interchange only takes place when exchange of good and services.

**Mansell Street Market Participant 1:** “people don’t come to this market because they don’t know about it, most of our customers are from outside Durban, I communicate with people of different languages and cultures, now I know how to speak Xhosa and Sotho. Working here make me notice the things people say about Xhosas is not true, we have a lot in common. I make pinafores and the

mamas from other cultures sometimes come with new ideas on how to make pinafores and new designs. the problem is other cultures in Durban don't know about us so it's not nice"

It is apparent as per data extracted above that there is a degree of interchange, however due to weak interaction caused by the absence of facilities that foster such relations integration weakens. Therefore, there is a clear need for a center that promotes interaction of diverse cultures, facilitates interchange economically and culturally thereby encouraging social cohesion.

## **7.6 CONCLUSION**

People interviewed were of different cultures, background, race and nation from different part of Durban. There was clear indication that the community would appreciate a building that will bring about the unity of this rich melting pot of cultures in Durban. Furthermore, they indicated a need for a place that will bring different cultures together in a place that promotes learning and sharing of cultural ideas and knowledge. The interviewers also indicated a need for a place where diverse cultures can trade and interchange ideas much like Warwick junction. However, they requested a mutual place where everyone feels welcome, one that is not dominated by particular culture. The interviews conducted further suggested that the community would appreciate a building that spoke to all cultures not just Zulu identity as Durban is a melting pot of diverse cultures. They spoke about the need for a building that everyone can identify with, one that speaks the language of unity. They require spaces that reflect on globalization and modernity, reflecting contemporary qualities of architecture. It was further suggested that the Cultural Interchange Center be a catalyst, it must be a building that people of diverse cultures can reflect back on thereby ensuring ongoing growth of social cohesion.

Much like the Ubuntu Center in Port Elizabeth case study in chapter 6. The center was designed to integrate and evoke interaction must be through a bottom-up approach that involves members of society. The building must be one with the society and context as the center is by embracing the community and their way of life. The case study employs the concept of semiology, using elements that stand proud to represent the people of Zwide. It further makes use of the theory of perception

with forms leaning over each other as a symbol of one supporting the other thereby clearly highlighting the concept of Ubuntu and social cohesion.

## **CHAPTER 8**

### **CONCLUSIONS AND RECOMMENDATIONS**

## **8.1 INTRODUCTION**

As stipulated in the hypothesis there are various causalities of social disintegration, this dissertation had set out to explore and investigate them in doing so the aim was to use them as a bottom-up exercise that will lead to the design that is instigated by the concept of social cohesion. In search for an architectural response to social cohesion the research reviewed theories and concepts that outlined various principles, elements and attributes of an environment conducive to social cohesion. These findings had significant impact on the resolution of various social disparities as outlined in the problem statement and hypothesis. Therefore, this chapter seeks to utilize reviewed theories and concepts cohesively to enhance social cohesion.

## **8.2 ARCHITECTURE OF SPATIAL SOLIDARITY**

The research aimed at reviewing the design of spaces that promote unity and solidarity in doing so it reviewed Hillier and Hanson (1984) concept of spatial solidarity. Reviewed in chapter 3 and investigated in chosen precedent and case studies it was concluded that the concept seeks to explore relations of spatial organization in relation to social integration. It considers spatial configuration as one big social structure and if designed accordingly, can provide incentives for social networking and ultimately capital. The review of this theory was undertaken because it acknowledges the power of spatial configuration in response to social cohesion. Spatial solidarity blurs boundaries between spaces but however maintains uniqueness and identity of each space. It is therefore in line with the reviewed social realms of gaining solidarity between diverse cultures but however maintain and celebrate their uniqueness. Even though the driving aim of the dissertation is to solidify currently disjointed societies through cultural awareness and economic enlistment, it is also the duty of the researcher to ensure cultures are still celebrated as individual entities but however provide a platform for cultural interchange and integration.

### **8.2.1 Proposed design guideline**

In promotion of social cohesion, it has been reviewed that there is a need for spaces that attract and sustain social relations. It is through the concept of spatial solidarity that the dissertation proposes



the design of spaces that allow for chance encounter and interchange. As reviewed in Tallin hall precedent study, it is within the activities and forms where connections are made, connections that go beyond function, one that solidifies and ensures a sense of pride and place.

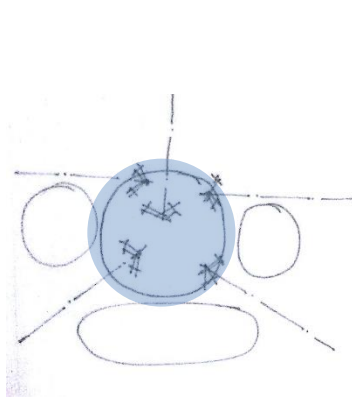


Fig 8.1 Defined spaces  
Source by Author 2016

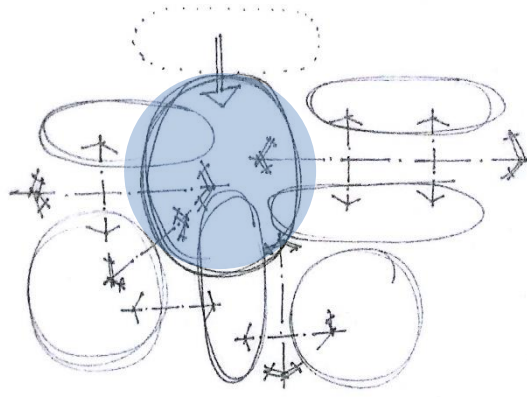


Fig 8.2 Spatial connectivity  
Source by Author 2016

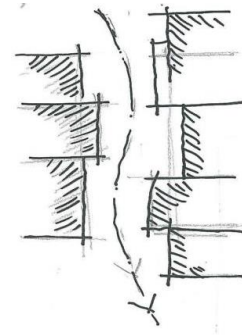


Fig 8.3 Flexibility  
Source by Author 2016

### 8.3 ARCHITECTURE OF PERCEPTION

In response to social disintegration architecture needs to go beyond ordinary traditional measure of designing, it needs to incorporate and take into consideration sensory design elements. As reviewed in chapter 3 as well as Asian cultural complex precedent study and Ubuntu center case study in chapter 6 perception speaks of the experiences, memories and meaning obtained through movement in space or contact with the elements. This was further emphasized by the participants interviewed as they spoke about their experiences in places in Durban CBD and the meanings they held. Thereby highlighting the importance of multi-sensory approach in design.

#### 8.3.1 Proposed design guideline

Research has reviewed three overlapping themes achievable through the chosen theories and concepts, dissertation reviews the achievement of a social cohesive environment as a process from previously disintegrated society to a cohesive one with overriding concept of spatial solidarity. It is the social order of nature that people interact then interchange ideas, experience, and memories and

ultimately integrate. This process has been reviewed to go simultaneously with the process of theory of perception and semiology as an attraction method promoting interaction and sense of place as social sustainer for interchange and integration.

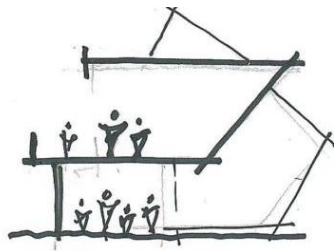


Fig 8.4 Symbolic Attributes  
Source by Author 2016

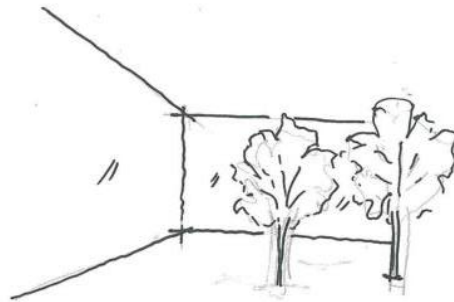


Fig 8.5 Incorporating Nature  
Source by Author 2016

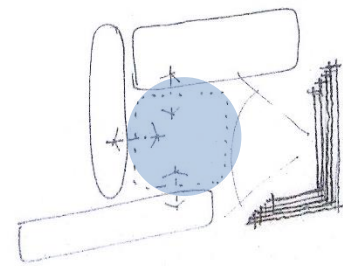


Fig 8.6 Performance Spaces  
Source by Author 2016

## 8.4 TRIGGERING A SENSE OF PLACE

Research findings have outlined the need for users to connect with the built environment at a deeper level. Urban design professionals and architects have implemented the use of certain design elements and spaces in a manner which enhances user's connection with architecture and ultimately other users. Architecture has further been acknowledged as a social mediator, through interpretive process that involves expression of meaning and messages that form psychological gain and value transfer. Precedent studies and case studies undertaken revealed a number of ways architecture can enhance one's sense of place and provide meaningful spaces for integration.

### 8.4.1 Proposed design guideline

Within the research, it was found that there are elements and spaces that connect with users, unfortunately none of the participants interviewed have had that chance to experience, connect and gain meaningful memories of places they have been to in Durban CBD. Meaningful gain of spaces includes sociopetal spaces, spaces that welcome, embrace differences and promote a sense of comfort, safety and place. Asian cultural complex and Ubuntu center provide good examples of

such spaces with functions placed on the periphery therefore placing emphasis on the gathering spaces in the center. Tallin hall integrates the concept of connectedness and solidarity with hierarchy within the interactive spaces.

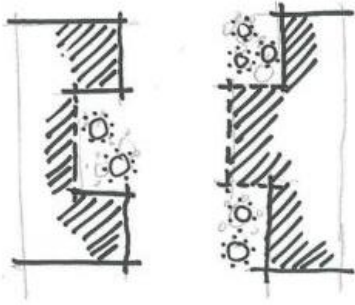


Fig 8.7 Sociopetal spaces  
Source by Author

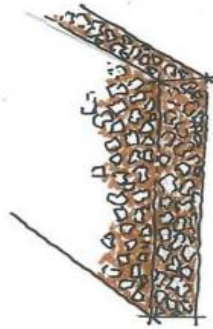


Fig 8.8 Warm welcoming element  
Source by Author

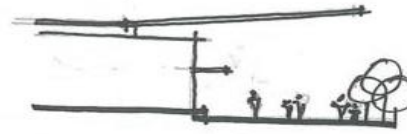


Fig 8.9 Canopy as sense of safety  
Source by Author

## 8.5 CONCLUSION

Based on literature review, precedent studies, case study and the people interviewed it is definite that the architectural design process can be influenced by social cohesion. We live in a world of diverse cultures, religions, backgrounds, age, race, class, as different as we might be professionals such as urban designers and architects cannot sit back and watch our differences turn cities into places of hate and disintegration.

Architecture has the power to facilitate these differences, this dissertation is not ignorant to the fact that deeper problems lay in society, spaces and esthetics only will not enhance social cohesion therefore the design of a Cultural Interchange center aims at economically empowering the society. Providing market like structure for trade both economically, socially and culturally so to provide a platform where people can economically empower themselves and enhance tolerance levels of what is different.

It has been indicated that the challenge of a multi-cultural architecture is finding balance between the different cultures however the main aim is to find similarities through spatial configurations, blurring boundaries and avoiding enhancing the differences that exist. This is not to undermine

cultural identities it is however to design platform for cultural interchange ensuing the celebration and the uniqueness of the cultures. The commonalities between diverse cultures is therefore set on the idea of meaningful gain and experience as cultures learn and uplift each other. Thereby answering the question of how social cohesion can influence the architectural design process.

## **1 APPENDICES INTERVIEW**

### **1.1 INTERVIEW WITH THE GENERAL PUBLIC IN DURBAN**

**Date:** 15 June 2016

**Time:** 14h15

#### **SECTION 1: THE PEOPLE OF DURBAN**

Section 1 deals with the experience and perception of ordinary people in diverse cultures, nations and race

- **Could you tell me specifically of you daily experience in Durban city centre?**

I meet different people every day with different problems and mission in life. I feel classed by many because of the type of job I do. So it is a divided city because those who have made it look down on those who are still trying. People want to get closer to each other they are just scared because we are different.

- **Could you tell me specifically of you daily experience with foreign migrants in Durban city centre?**

It is awkward because they do not look comfortable, they look scared. They are good people when you get to know them

- **What is your experience with trading activities in Durban?**

Trading allows different people to communicate but this is made difficult by language barrier for those who do not speak Zulu

- **Do you think people in the city are friendly and approachable?**

Yes, but modernisation is forcing people to see themselves as individuals, which is bad because people become selfish

- **What are your commonalities with people you work with or commute with if any?**

Business, music and entertainment that's all

- **Do you think culture unites or divides people?**

It is the first thing that unites people, it also plays a big role in conflict, for example ANC and IFP fight between the Zulu and the Xhosa and within the Zulus. There is culture instilled from home and culture you pick up as you grow that is the one that can unite people

#### **SECTION 2; ECONOMIC EMPOWERMENT IN SOCIETY**

This section aims to explore community's need of economic empowerment

- **Do you think unemployment makes it difficult to fit in with community, if so please elaborate?**

Working is indoctrinated into our minds, we feel like we have to wake up and work in order to fit into society.

- **How do you think markets and trade assists in empowering the community?**

It is extremely helpful, there is a system that many do not benefit from because they are lazy or are not talking to the people who know the system

- **Do you feel empowered by the government?**

The Government is fair I feel empowered, those who do not benefit are those that are not in the struggle

- **Do you think the city would be a better place if more people were employed?**

No, because most people are looking at self-employment and Durban is not big enough to accommodate all business, unless there create a new market where people can trade openly.

### **SECTION 3: GAINING SOLIDARITY**

This section aims at understanding the experience of Durban commuters in a diverse society

- **Can you explain your ideal city environment?**

A place that provides opportunities and where I feel welcome

- **What do you think makes a sustainable/ socially healthy city?**

A city that provides everything for everyone at close proximity. A city that does not discriminate against anyone, everyone feels safe and welcomed

- **Is having such diverse community good, if so please elaborate on why you think so**

Seeing something different done by another person from a different culture gives you more information about who that person is and what makes them different, so you get to understand them better and respecting them.

### **SECTION 4: BUILT ENVIRONMENT AND SOCIAL COHESION**

This section aims at exploring social cohesion and how it can be used in the design process

1 Initiating integration

- **Do you think incorporation of collective's skills in one space can help create solidarity?**

Yes, we can then all learn from each other

- **Do you think there is a need for a building that brings all cultures together? Elaborate.**

Yes, being aware of the different cultures requires respect, it opens your mind up and you then begin to understand your differences instead of fighting the difference you unite in it by understanding and respect. It could also be nice to see how different cultures do things, maybe I can learn something that can help me

- **Please describe the type of building you think this should be**

It should be very nice, a building that says we are one, with lots of different activities and glass walls, a modern building.

- **Where do you think it would be more convenient in Durban?**

Durban City Centre, here you find different people so it will belong to all of us. The places outside the centre are like marked by different cultures, they not as diverse as the centre.

## 2 Creating place

- **Can you describe an environment you feel connected to**

I feel comfortable in places like hostels, that have wide range of people and activities

- **How important do you think it is for people to feel connected to their environment**

Very important, everyone feels happy and welcome so it makes it easier for people to communicate

## 3 PROMOTING SOLIDARITY

- **Are there any sensory elements that you think can act either as negatively or positively to the way you feel about a place**

I love beauty and nature so if a building can expose me to that I would feel connected to it and comfortable.

- **How do these experiences affect your interaction with people?**

It doesn't affect how I interact with people I create new memories everyday

- **Do you think there are design elements that can assist bring people closer?**

There is nothing that can bring people together like activities and entertainment

- **Name 3 things that you think can unite diverse cultures**

Art, Music and Church

## 1.2 INTERVIEW WITH DR SIFUNDA FROM THE DEPARTMENT OF ART AND CULTURE

**Date:** 28 July 2016

**Time:** 10h00

### SECTION 1: THE PEOPLE OF DURBAN

Section 1 deals with the work the department is doing in to enhance social cohesion

- **Could you tell me specifically of work the department of Art and culture is currently doing in Durban?**

The department has a vision: Prosperity and Social Cohesion through Art and Culture. Aspects talk directly to the model of NDP 2030 aiming at significant social-economic transformation. It is a plan to eradicate the past socio engineering that has divided the nation. Art and Culture looks at promoting a collective by identifying the value and skills within the community thereby building on to that to social cohesion through managed value chain

- **According to the department of Art and Culture what is Social cohesion**

Because South Africa is such a diverse nation, the department aims for a nation that is willing to get along smoothly despite the differences. So we look at it as the ability and willingness of people of diversity to get along. Thereby promoting a united nation and sense of Ubuntu

- **What are the characteristics of a cohesive city environment?**

It is one that portrays characteristics of a family. Family is a unit that is willing to get along no matter the problems. A cohesive city inhabits diverse people that make up a family setting. The setting is a unit of analysis; it informs what a community is which further makes up what a cohesive society that is built on sense of unity and economic spin off that pulls people together.

- **Do you think culture unites or divides people especially in a diverse society, please elaborate?**

It has the potential to do both depending on that we think and how it is facilitated. The nation is divided because people are set on protecting their own identity, if facilitated well culture can enhance these identities but most of all it could embrace the spirit of Ubuntu and common identity.

### SECTION 2; ART AND CULTURE: SC SUMMITE

This section aims to explore community's need of economic empowerment

- **Is there a relationship between Art and culture and economic development, elaborate?**  
Yes, there is, we conducted research and it was found that in a society where people contribute towards the economic well- being people have higher sense of unity. As they are working towards common goal. This is what we refer to as the economic spin off this is working together on an economic platform.
- How does Art and culture empower people/ communities



Art and Culture allows people to embrace who they are, it celebrates cultures and identity. In doing so gives people stronger sense of who they are. It allows people to be content with their cultures and not easily lose themselves in the process of modernisation.

The department of Art and Culture led the hosting of the 2012 National social cohesion summit:

- **Would you say it was successful?**

I unfortunately did not attend the summit but the plans that were made on the summit as part of the 2030 National development Plan are being carried through. We are working on the implementation of socio-economic development. This will aim at looking at the value of the people and ensuring building of a collective society.

- **How is the department mobilizing society to work together to build a caring and proud society?**

Socio-Economic development includes Recognition of Prior learning. This is the management of value chain. We recognise talent and skills, evaluate them and build on them and then release them back into society with improved knowledge on how to make use of the skills to benefit them both economically and socially. As the prior learning secures and protects value. Thereby ensuring nation building and social cohesion underpinned on all national, provisional and nation strategies

- **How do we bridge the gap that divides us as a society (through built environment)?**

Through dialogue, built environment provides a place where people can come together. A place that promotes dialogue between different people. It should take on the values of a village, a village is built by many and it supports many. It is made up of a collective being that cooperates, respects and understand each other.

- **Where do you think the proposed Cultural Interchange, Centre would be most successful?**

I think this type of building can be put anywhere. It should be a catalyst that can be successful in any context. However, I do think Bat Centre would be a brilliant place as it will feed off an existing skills and knowledge platform.

#### **SECTION 4: COHESIVE ENVIRONMENT**

This section aims at exploring the needs of a socially cohesive environment

##### **PROMOTING SOLIDARITY**

- **Does the society of SA suffer from lack of cultural knowledge?**

Society has a lot of knowledge about dominating cultures. People deliberately undermine the other cultures therefore creating a bigger divide, disrespect and lower level of tolerance for other cultures.

- **How does lack of cultural knowledge effect social cohesion?**

It affects social cohesion, because if you do not understand who I am or what am about then we cannot have a bond. The misunderstood feel alienated and therefore cannot cohere with people of different cultures

- **Do you think a cultural Interchange centre can assists create a more cohesive environment?**

Yes, it can, it will provide a platform for knowledge and cultural interchange. Where no one culture will feel superior to the other but all cultures will be celebrated and embraced. Through this a dialogue will be created, people will be empowered and unity will eventually be achieved.

- **Name 3 things that you think can help unite diverse people**  
Music, trade and Arts

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## **PART 2**

### **DESIGN REPORT**

# **CHAPTER 1**

## **INTRODUCTION**

## **1.1 INTRODUCTION**

The proposed Cultural Interchange Center in Durban, is grounded in the results of research compiled through literature review, precedent studies, case studies and interviews personally conducted by the researcher. The facility is centered on responding to the existing social disintegration, it aims to address the growing division between individuals and provide a platform for economic empowerment and interchange. Furthermore, the center sets out to provide a place of hope and unity for the diverse cultures of Durban. This will be achieved through consideration of issues of perception, sense of place and solidarity based on trade and labour. The aim of this design is to provide a built form centered on representing unity, freedom and sense of Ubuntu, providing facilities that will empower, improve livelihoods and integrate diverse cultures.

This chapter therefore, aims to show how research conducted could be applied to the design of a Cultural Interchange Center. Furthermore, the chapter proposes a client. Presents the client's requirements, brief and schedule of accommodation in line with the research theoretical framework.

## **1.2 THE PROJECT, CLIENT, AND THE PROJECT REQUIREMENTS**

### **1.2.1 Project description**

As the aim of this research is to explore principles of social cohesion as drivers on an architectural design process, how the built environment can contribute towards social cohesion. Therefore, this proposal is required to work hand in hand with the general public of Durban and the department of Art and Culture thereby ensuring the social issues raised are incorporated in the design process. The department of Art and Culture has adopted the concept of social cohesion as part of the 2030 National development plan. Therefore, the project is envisioned as part of the Art and Culture plan to achieve social cohesion at a national level by 2030.

The proposed project is a catalyst for cohesion and economic upliftment, improving the lives of many and solidifying the disintegrated. It is to act as a metaphor, symbolizing unity in diversity that responds to the needs and social wellbeing of a collective. The building type must embrace

collective skills in a multicultural setting, encourage the collaboration of ideas, knowledge and experience.

The cultural Interchange Center is therefore, proposed to facilitate relations, foster connections and celebrate unity in diversity by providing facilities for social and economic empowerment of diverse cultures. It is a center where interchange of both social and economic realms can be facilitated and enhanced, ultimately the building's primary function is to act as a social mediator, providing collaborative spaces where cultures can learn, make and trade. Furthermore, the center is to weave social and spatial networks, connect the currently divided, bridge gaps and blur boundaries between public and private sector by spatially solidifying the public spaces with studios and proposed production spaces. The aim is to ensure transparency is achieved thereby encouraging chance encounter with the general public and center users.

### 1.2.2 The client



Fig 1.1 Art and Culture logo and  
Unity in diversity  
Source by Author

As the center aims to enhance people's sense of place, perception and meaning that is set in a multicultural environment, the main focus of a Cultural Interchange Center is to accommodate three functions- trade, learn, skills and knowledge interchange. Reviewing these functions, it was most appropriate to propose the DAC as the client. Reflecting on NDP research that placed emphasis on the existing and increasing rate of social disintegration in SA, the research reviewed states that SA remains one of the most economically unjust country, challenged by the county's racial legacy that

continues to divide societies (DAC, 2016). This research led to the prioritization of the concept of social cohesion and the host of the 2012 social cohesion summit by the DAC.

Due to the various definitions of the concept, the department defined it as a degree of social integration and the degree to which solidarity is achieved amongst individuals. Their definition is based on the reduction of inequality, exclusion and disparities based on cultural, nationality and any other distinctions. The department encourage heterogenic groups to work together and share goals (www.dac.gov.ac, 2013). In line with social cohesion the department's objectives are to foster constitutional value, create goals, opportunities, and inclusion in an aim to foster social compact. Thus making the department of Art and Culture an appropriate client for the proposed building typology.

### **1.2.3 The Client's requirements**

The client requires a Cultural Interchange Center that portrays an architectural message of unity and meaning, it has to be a catalyst of social change that can be passed down from generation to generation whilst providing facilities that will enable economic upliftment. As most recently in line with economic upliftment, social cohesion and culture, the DAC is introducing the socio-economic transformation program. The program aims at establishing micro-economies within cultural centers as means to enhance social cohesion (DAC, 2016). The mission was to create a platform in which culture can play a role in nation building by:

- Promoting cultural and heritage diversity
- Leading nation building through social cohesion
- Providing access to information
- Providing leadership to Art and Culture

Therefore, the client requests that the center adopts the socio-economic transformation program, it has to be a mutual place where diverse cultures integrate and be empowered. The architecture should portray a sense of collectiveness, memories, meaning and experience to generate a contemporary design that also gives hope of brighter future to come. Furthermore, as the center



look at the unity of diverse cultures it is to represent diversity through patterns, colour, symbols and texture. Specific focus should be placed on facilities that blur the lines between the general public and the center, by inclusion of a humane response to urban context and spatial configuration. Centered on celebrating diversity the center should however, ensure cultural identities are not lost by careful response to spatial hierarchy ensuring no one culture dominates over another. The client further requested that the center be a landmark, visible and accessible to all, it should aim to respond to context and sensibly respond to environmental factors.

#### **1.2.4 Client's brief**

The brief for this facility is centered around the three themes:

- A place that provokes interaction
- Place that facilitates interchange
- A place that fosters integration

A place that provokes interaction

The client's brief requests a facility that promote chance encounter and immediate relations to both space and the people. The center should provide adequate public facilities, facilities under which interaction and interchange will be facilitated in form of exhibition space, production rooms, market, public square, commercial facilities and public multi-purpose hall. Furthermore, semi-public spaces such as performance stages, music and some practice studios should be designed in a manner that allows for interaction and transparency with the general public. Additionally, the center should incorporate facilities such as lounges, café, restaurants. It should strive to create a flexible, welcoming environment that goes beyond basic public buildings, allowing room for transformation and future developments.

### A place that facilitates interchange

As the client is currently promoting socio-economic transformation program, therefore, the client requires skills evaluation and skills production facilities. Evaluating and building on public skills, furthermore, the client requires appropriately designed studios and production spaces for crafting, weaving, painting, art and wood work where training and interchange of skills and knowledge can be facilitated. The center should also in association with the studios and production rooms provide facilities dedicated specifically to cultural interchange. These facilities include culture for children, medium sized media center, cultural interchange agency and a cultural information room. All to be designed with supporting spaces such as office for studio masters, store room, showers and hand washing areas where applicable.

### A place that fosters integration

The ultimate client's goal is to ensure all facilities are centered towards achieving social cohesion. However, facilities that are set on fostering social integration are required to be designed purposely to consolidate spatial layout in a way that allows facilities to merge at a point that will be the main instigator of integration. As integration is the bringing of people of different groups together into membership of a social group the facility should therefore strive to be the tower of hope and solidarity. The tower of solidarity is to house facilities such as the cultural interchange museum, collaboration spaces, performance spaces, and informal interchange spaces. It should be flexible and accessible with triple volume voids and adequately designed open spaces for interaction.

In addition to the above the client also requests for public plazas, interplay of soft and hard urban park as well as adequately designed market areas. Furthermore, urban consideration should include local movement nodes, drawing the general public into the center and through the public plazas and market dedicating the ground floor to trade, movement, production and performances.

### 1.3 PROPOSED SCHEDULE OF ACCOMMODATION

	DESCRIPTION AND ACTIVITIES	ESTIMATED SIZE
<b>GROUND FLOOR</b>		
<b>MAIN MARKET SQUARE</b>	Trading area open plan	2000sqm
	Woodwork production	500sqm
	Cafe	50sqm
<b>ENTRANCE</b>	Reception/ Waiting area	35sqm
	Ablution facilities	50sqm
<b>SEWING PRODUCTION</b>	Retail store facilities x2	50sqm
	Open plan sewing production area	350sqm
	Store rooms x5	75sqm
	Offices x3	35sqm
	Ablution facilities	50sqm
<b>WOOD WORK</b>	Woodwork classes	1000sqm
	Offices x2	30sqm
	Store room x2	30sqm
<b>METAL WORK</b>	Metalwork classes	1000sqm
	Offices x3	180sqm
	Store room x2	30sqm
	Kitchen area for wood work and metal work	50sqm

<b>DANCE INTERCHANGE</b>	Dance Studios	50sqm
	Offices	15sqm
	Storeroom	15sqm
<b>MUSIC</b>	Music studios	100sqm
	Offices	20sqm
	Storeroom	30sqm
	Interchange area for music and dance	150sqm
<b>FAST FOOD RESTAURANT</b>	Kitchen	30sqm
	Storeroom x2	30sqm
	Dining area	50sqm
<b>INTERCHANGE RESTAURANT</b>	Restaurants	100sqm
	Kitchen	80sqm
	Storerooms x3	45sqm
	Offices x3	15sqm
	Classrooms x3	100sqm

	<b>DESCRIPTION AND ACTIVITIES</b>	<b>ESTIMATED SIZE</b>
<b>FIRST FLOOR</b>		
<b>MAIN MARKET SQUARE</b>	Dance studios	1000sqm
<b>CIRCULATION AREA</b>	Reception/ Waiting area	35sqm
	Ablution facilities	50sqm

<b>SEWING AND EMBROIDERY</b>	Sewing classes	500sqm
	Offices x3	60sqm
	Embroidery classes	1000sqm
	Storeroom	15sqm
	Cafe	40sqm
<b>BEADWORK</b>	Beadwork classes	200sqm
	Offices x2	30sqm
	Storeroom 2	30sqm
<b>DANCE STUDIO</b>	Studios 2	500sqm
	Shower facilities	50sqm
<b>PERFORMING ART FACILITY</b>	Performing stage	500sqm
	Studios	50sqm
	Offices x3	45sqm
	Control room	15sqm
	Store room	15sqm
<b>CULTURAL INTERCHANGE</b>	<b>CULTURE FOR CHILDREN</b>	
	Offices 4	60sqm
	Kitchen area	20sqm
	Store room x3	45sqm
	<b>CULTURAL INFORMATION</b>	
	Multi-purpose media room	50sqm
	Office x2	30sqm

	CULTURAL INFORMATION	
	Multi-purpose media room	50sqm
	Office x2	30sqm
	CULTURAL INTERCHANCE AGENCY	
	Offices 3	45sqm
	Staff room	20sqm
	Kitchen area	20sqm
<b>SKILLS PRODUCTION</b>	Multi skilled workshop	500sqm
	Staff room	15sqm
	Offices x3	45sqm
	Kitchen	20sqm
	Retail stores	15sqm
	Ablution facilities	50sqm

	DESCRIPTION AND ACTIVITIES	ESTIMATED SIZE
<b>SECOND FLOOR</b>		
<b>MAIN MARKET SQUARE</b>	Performing Art stage	100sqm
	INTERCULTURAL MUSUEM	
	Display area	2000sqm
	Offices x2	40sqm
	Café	50sqm
	Storeroom x2	30sqm

	Ablution facilities	53sqm
<b>CIRCULATION AREA</b>	Reception/ Waiting area	35sqm
	Ablution facilities	53sqm
	Multi-purpose hall	150sqm
<b>CONFERENCE ROOM</b>	Conference rooms	100sqm
	Offices x3	45sqm
<b>CENTER OFFICES AND ADMIN</b>	Director's office	20sqm
	Purchasing Account	15sqm
	Staff room	18sqm
	Reception/waiting area	15sqm
<b>PERFORMING ART FACILITY</b>	Studio	150sqm
	Showering facilities	50sqm

**TOTAL EXTIMATED AREA:**

**13574sqm**

## 1.4 CONCLUSION

The center needs to be one with the context and the general public, a synthesis of land and buildings, heavy and light, vertical and horizontal and public and private. The proposal draws theoretical and practical issues to provide a center that makes use of the existing diverse present life, symbolizing a solidified and hopeful future. Client's brief and requirements in support of a socially cohesive nation intersect with the theoretical background of how social cohesion can be implemented in the design process. Different elements and spatial configuration are to be designated at ensuring sense of place and perception are adequately combined to ensure sufficiency and functionality, the design is to incorporate safety measures that do not at any point make anyone feel unwelcome. This chapter

was to briefly introduce the proposed project, client brief and requirements, the following chapter reviews potential sites, urban and site analysis and detailed information on the chosen site.



## **CHAPTER 2**

### **SITE SELECTION AND ANALYSIS**

## **2.1 INTRODUCTION**

As indicated the proposed center is to welcome all cultures, serve as a landmark and a symbol of hope for generations to come. It is therefore, important that an appropriate site is chosen for the success of an intercultural center. The site is to resonate with the symbolic potential of the area thereby spatially weaving networks. The focus of this chapter is documenting relevant information on the proposed site required to understand its social, historical and contextual position.

## **2.2 SITE SELECTION AND DISCUSSION**

### **2.2.1 Site selection Criteria**

The use of architecture as a social mediator that aims to address existing social issues requires a site that will cohesively interweave with the proposed center. The site selection is extracted from the document literature review, precedent studies, case studies and most importantly it was also derived from interviews with the general public, Ethekwini Architects and DAC thereby formulating the following criteria:

#### **Location**

The site must be located in a mutual place around Durban CBD precinct. It must not only serve as a destination but also act as a transition capitalizing on commuters. Furthermore, the site is to act as an intervention it therefore, has to be in a place that requires social and spatial solidarity.

#### **Demography**

It is important that the site be located in a heterogeneous context, it must be in an area where no one culture takes superiority, rather a diverse setting where people of different cultures feel welcome, safe and comfortable.

#### **Urban context**

As the proposed facility is centered at economically empowering people, the site has to have some degree of trade/ marketing. The center is to enhance and relate to the existing culture of trade, incorporating facilities required by the traders and the people thereby ensuring an upliftment that is

both meaningful and needed by the people. Furthermore, the site must serve as an extension of the existing trade facilities and context.

#### Accessibility

The site has to be located within reasonable distance, it must be walking distance from major transportation systems. It has to be located along a transportation route therefore, ensuring that it is easily accessible and located by the general public and people visiting Durban. The site must be visible so to act as a landmark that is identifiable in its context therefore encouraging the public to use it.

#### Site Size

The site must be big enough to accommodate the proposed center and the adequately designed outdoor spaces (Market, park, and plaza). It must be designed to the general public in transit and facility users on ground floor, with transparent and permeable spaces that blur the line between the outdoor and indoor spaces.

#### Adaptability/ Possibility of Emergence

The site has to be situated in a manner that allows for future growth, accommodate unforeseen developments and expansions.

### **2.2.2 Potential sites**

Three potential sites have been identified within Durban city area for the sitting of A Cultural Interchange Center. The following sites have been examined in terms of the above-mentioned criteria. Site option 1 is located at the corner of Umgeni and Old Fort Road, half the site is used as car boot zone of Mansell Street Market and the other half separated by Mansell street road are dilapidated building facing the busy road of Umgeni. Site option 2 is located at point road precinct, in a diversified context a walk from the beach. Site option 3 is situated within the CBD, facing bus rank that is occasionally used as a Sunday Market not far from the workshop the site stays active and extremely busy.

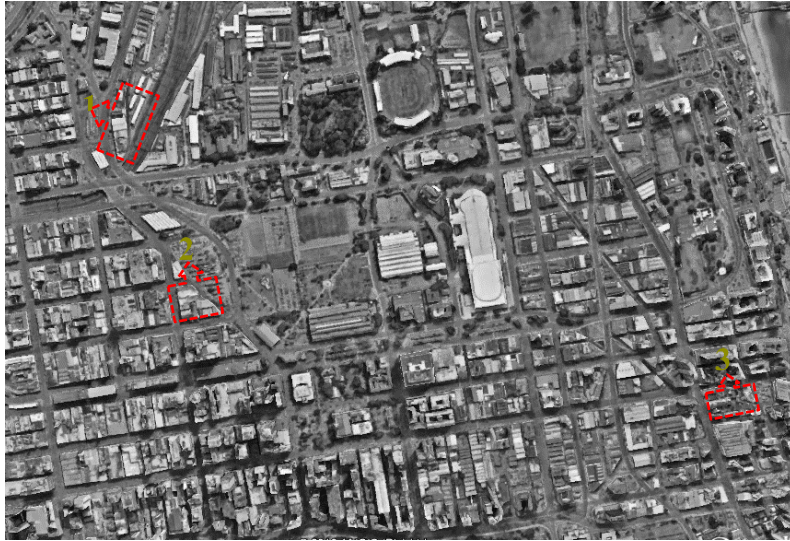


Fig 2.1 Map of Durban CBD indicating the three sites potentially suitable for the development of A Cultural Center in Durban  
 Source by Modified by Author from google maps, Accessed 28.09.2016

Site option 1

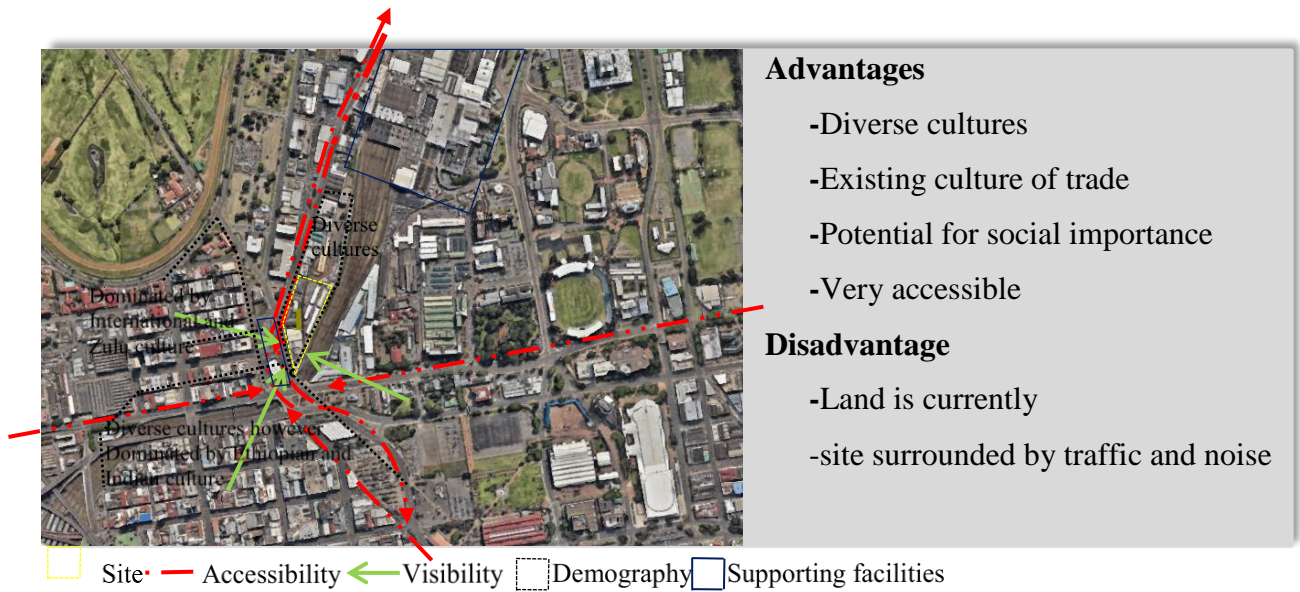


Fig 2.2 Map of Durban CBD indicating the first site potentially suitable for the development of A Cultural Center in Durban  
 Source by Modified by Author from google maps, Retrieved 28.09.2016

Site option 2



**Advantage**

- situated next to a Sunday market
- Situating in the center of Durban CBD
- Accessible

**Disadvantage**

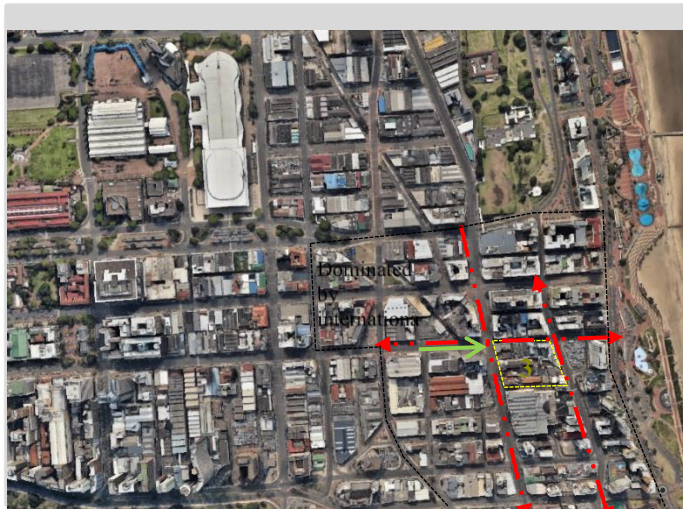
- land is currently used for retail
- site is an island surrounded by traffic
- small site size

Site · 
 — Accessibility ← 
 ← Visibility 
  Demography 
  Supporting facilities

Fig 2.3 Map of Durban CBD indicating the second site potentially suitable for the development of A Cultural Center in Durban

Source by Modified by Author from google maps, Retrieved 28.09.2016

Site option 3



**Advantages**

- Close proximity to the beach
- potential for social importance

**Disadvantage**

- Drug and prostitution
- Far from the CBD
- Not easily accessible

Site · 
 — Accessibility ← 
 ← Visibility 
  Demography 
  Supporting facilities

Fig 2.4 Map of Durban CBD indicating the Third site potentially suitable for the development of A Cultural Center in Durban

Source by Modified by Author from google maps, Retrieved 28.09.2016

**Table of comparison of the three site options**

Criteria	Site 1	Site 2	Site 3
Location	4	4	3
Demography	5	3	3
Urban Context	4	4	2
Accessibility	5	4	2
Site Size	4	2	3
Adaptability/Possibility of Emergence	4	2	3
Total	26	19	16

LEGEND: 5 Excellent, 4 Very Good, 3 Good, 2 Adequate, 1 Poor

### 2.3 HISTORICAL BACKGROUND OF THE CHOSEN SITE

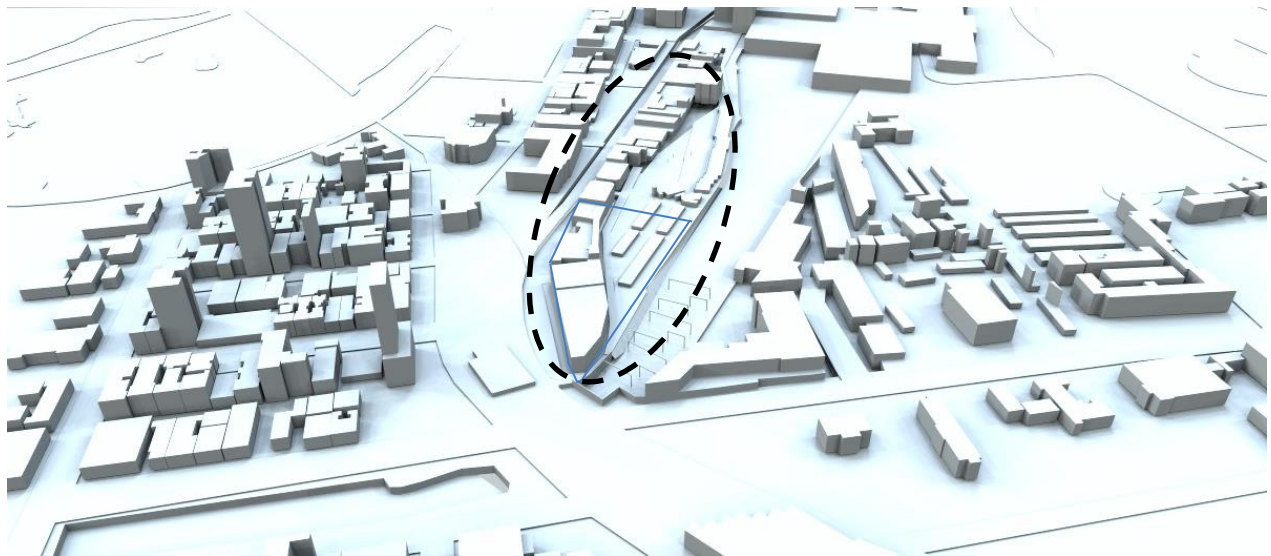


Fig 2.5 Sketch-up model of the site and mediate context  
Source by: Model Author

The chosen site is part of the Mansell street market as it sits at the corner where the car boot zone currently is. The market came into being in 1997, where the bus drivers would drop passengers off and later drive them to the beach front for showering and freshen up. Traders would make use of

the opportunity, providing the customers at the beach front with goods sold in their car boot and woman who squatted at the edge of the CBD provided them with plastic drums (KZNIA, 2014). However, this was a problem for the city as the beach front was left filthy and chaotic. Due to the involvement of the organization of civil rights the Mansell street market was established in 1998 based on turning these problems into an opportunity as part of the city program to manage informal trading (Kitchin and Oven, 2008: 63).

Initially the market had to recreational facilities except for the crèche ran by Christian movement center, the market was later designed to serve as a mixed-use facility provide parking for bus and taxis, ablution and shower facilities, overnight accommodation, storage facilities and residential accommodation (Harber, 1997). However, the market still requires development and interventions that will aim to promote it and bring awareness to the existing culture of trade.

## **2.4 SITE ANALYSIS**

### **2.4.1 Macro Analysis of the chosen site**

The chosen site is located in the center of Durban, located within walking distance of a major transportation systems and other services such as a teacher's center, Durban workshop precinct (Centrum site), eThekwini Municipality, Greyvill racecourse, Sanara Kingsmead, Sunday Market, public library and the Mansell Street Market that is located within the same city block as the chosen site. Facing the primary artificial Umgeni Road that links the CBD to the north side of town and divided by the secondary artificial road that links Umgeni road to the market, the Mansell Road is the 7000sqm site. The chosen site falls within the mixture of building typology that form part of Umgeni formal and informal precinct, as it is set within a vibrant commercial area the site is part of the retail belt that capitalize on the pedestrian movement.

Behind the site is railway lines that separate the Government/ municipality zone from the special zone in which the site sits. This east side of the railway line consists of eThekwini municipality buildings, memorial garden, military base, Technister Autobody repair center. It is therefore clear that the railway line has created a spatial division between the site and the east side of the railway,

further enabling pedestrian movement, weakening east and west connections and contributing towards inactive street edge.



Fig 2.6 Map indicating spatial division caused by railway station and existing support facilities  
Source by: Model Author

Top fig 2.7 Busy retail strip along Umgeni Road  
Source by: Edited by Author from [www.kzupr.co.za](http://www.kzupr.co.za)  
Retrieved: 29.09.2016



### 2.4.2 Micro Analysis

Chosen site is located at a prominent and visible corner. Visible as one moves from east to west of KE Masinga Road, north to south and south to north of Umgeni Road and not forgetting the railway that leads to the Durban station 68km from the site. Furthermore, the site faces secondary roads that feed into Joe Slovo street, facing 4 lanes of road and a 3m wide pedestrian walkway, thus making it clear that the selected site is well recognizable, visible and easily accessed.





Fig 2.8 Site map indicating pedestrian, vehicular movement and accessibility  
Source by: Model Author

 Primary Routes  
 Secondary Routes

Historically the area of Umgeni used to be predominantly white during the apartheid era, the area is currently occupied by a diverse mix of cultures, nation and class. Today the site sits at a corner of a very culturally diverse market. Whilst the ground floor of the buildings facing Umgeni are semi utilized as storage facilities, moto repairs facility and retail, the first and second floor are mostly neglected and illegally used by squatters from mainly Zimbabwe, Nigeria and Somalia. The neglected buildings at the far corner of the site sink in 2m below road level and gradually ramp up from the south to the north side of the site allowing the frontage to respond to the Umgeni street scape, whilst the Mansell street facing spaces are mainly utilized as motor repair facilities. Thereby, visually linking to the car repair area in Mansell street Market. As much as municipality has done a good job at maintaining the market and the walk path, the absences of water and street furniture results in very little relief for the pedestrians transiting along the route. It has also been analyzed that the proximity of the site to the overall market suggest integration of the new cultural interchange center to the precinct and the existing Mansell Street Market.

The possibility of emergence forms part of the site selection criteria, however the presence of the railway line on the east minimize but not limit future developments to the north of the site.

Furthermore, the railway line together with the vehicular routes that surround the site contribute to the noise level, thereby forming part of the design challenges for the design of a new Cultural Interchange Center.

The environmental condition of the site area indicate that the site is west-east facing. As the railway fall on the east side of the site innovative methods will be proposed to buffer the noise however not completely closing off the favorable climatic condition experience on the east.



Fig 2.9 Noise analysis and solar movement indicating key environmental factors  
Source by: Model Author

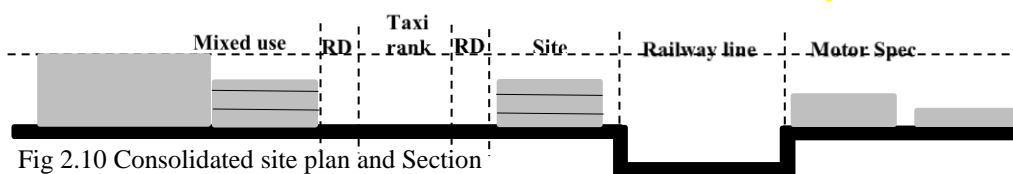
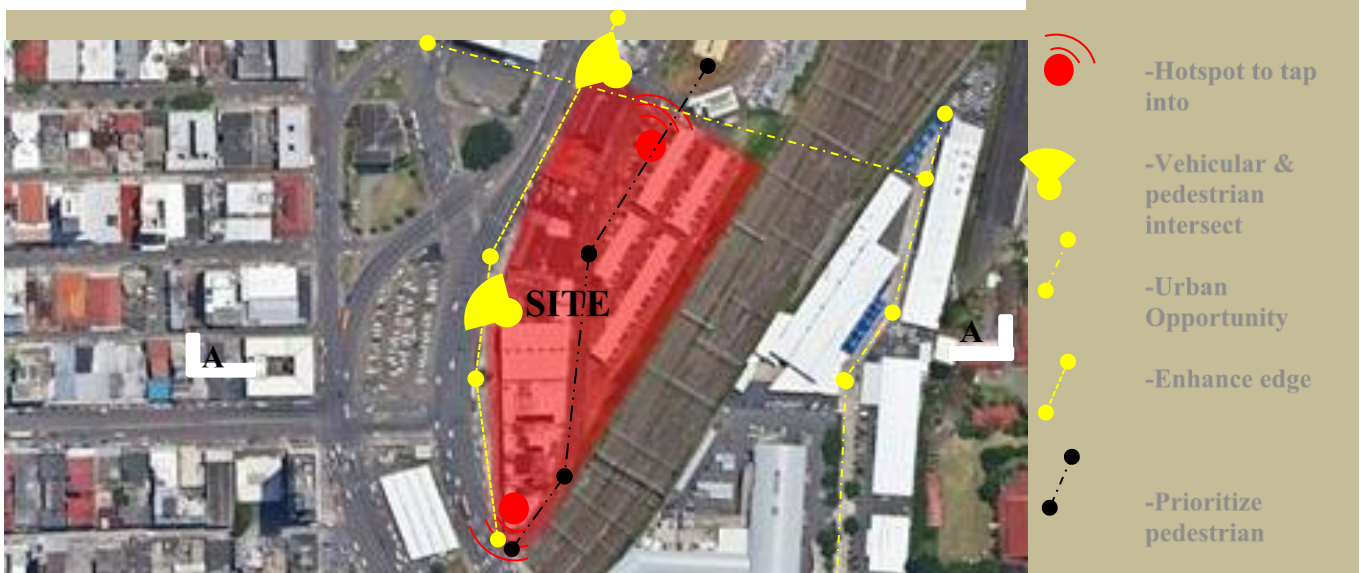


Fig 2.10 Consolidated site plan and Section  
Source by: eThekweni Municipality map edited by the Author

## 2.5 CONCLUSION

By analyzing each site according to the site criteria developed from secondary and primary data collection, it is clear that the proposed center has to be an integral city center infrastructure. The research indicates that the chosen site is most suitable for the development of such a typology. The market taking up half the site currently faces issues of invisibility and neglect as the market sits at the back of the retail strip of Umgeni. The poor cohesion between the market and the city further make the site suitable as it requires integration both spatially and socially. Ease of pedestrian access, visibility from various directions adaptability and demography highlights the suitability of the site. Furthermore, the poor spatial network and physical division can be enhanced through the theory of spatial solidarity and network weaving. Poor connection of the existing built form to the users further allow room for the generation of needed sense of place, thereby reinforcing the key conceptual drivers of sense of place, perception and semiology.

## **CHAPTER 3**

### **DESIGN DEVELOPMENT AND RESOLUTION**

## **3.1 CONCEPTUAL AND THEORETICAL ISSUES**

### **3.1.1 Introduction**

With the literature review, primary data collection, overall guidelines and recommendation set in the previous chapters, this chapter looks at contextualizing the reviewed information to the proposed project. The overall notion of social cohesion motivates the proposal and guide the configuration and manipulation of spaces and material. This involves redefining the architectural process through social cohesion. Thereby, calling an approach that combines people and place in an environment that promote interaction and connectedness by incorporating theory of perception. Further, encouraging interchange by offering a sense of place, allowing for integration and ultimately the enhancement of social cohesion.

In line with the notion of social cohesion, theoretical framework and context, the idea is to reflect unity and the idea of working together despite differences (organic solidarity). The conceptual development of the proposal is therefore based on the idea of hands interlocking. Creating a sense of togetherness. The interlocking hands further represent the process required for the development of a collective being that holds the center together and represent unity.

### **3.1.2 Connection to the concept of spatial solidarity**

There is poor connection not only of the social relation but also the spatiality of the chosen site. The proposed conceptual development therefore does not only look at the cohesion of diverse groups but it is also centered at connecting currently divided spatial networks. The social and spatial networks are addressed by the idea of hands interlocking, thereby, reinforcing the drivers of spatial solidarity, which stress experience, fluidity, connectedness and closeness. Furthermore, interlocking hands offer a balance between horizontal and vertical organization and hierarchy. Providing experience through which memories are created and shared in a space adequately designed to support interchange.

Ultimately the center space generated through the unity of the two hands is formed as the main mediator of solidarity. It provides a sense of arrival safety and serves as a legible symbol of hope across all cultures.

Furthermore, in line with spatial solidarity and social relation, the concept of network weaving is incorporated to explore the process associated with social networks and bridging of social and spatial gaps by finding over looked and/or missed opportunities. Interlocking hands further enhance the idea of weaving networks by offering adaptable, collaborative and sociopetal spaces as recommended in chapter 8.

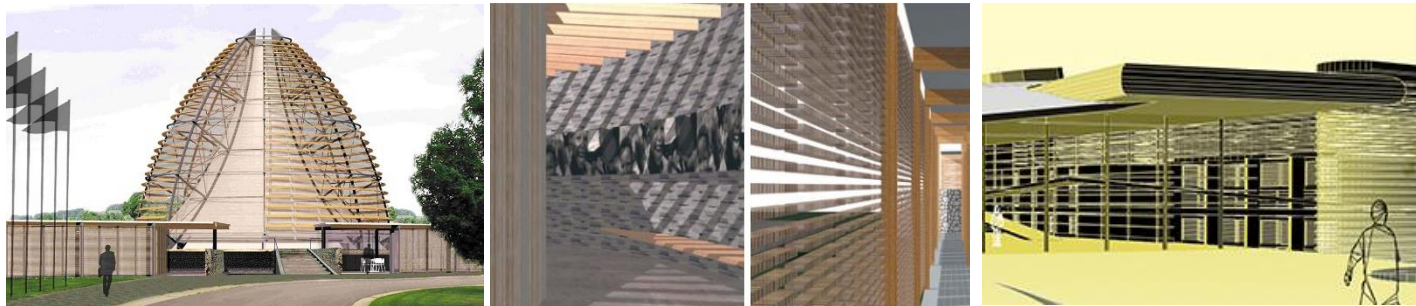


Fig 3.1 spatial solidarity in the African Peace Center  
Source by [www.accord.co.za](http://www.accord.co.za), Retrieved 06.2016

According to the African Peace Center architect the center could only be successful if people made real contact with each other. Therefore, the center was designed promote sense of place, interaction and identity through spatial configuration that reflects on the concept of an African village. Designed with central place surrounded by a series transparent, flexible, solidified facilities.

### 3.1.3 Connection to the theory of Semiology

The idea of interlocking hands is an architectural way of communicating derived through the theory of semiology. Proposed architectural form will symbolize solidarity, connectedness and working together. This involves the manipulation of elements and intersection of sensory response and perception achieved through series of spaces constructed of semiotic objects thus resulting in symbolic spaces and attributes. As the center sits on the Mansell Road, it acts as a destination point as well as part of the movement. The symbolic spaces in form of public market, urban park and

movement nodes are designed to ensure a vibrant experience containing facilities of commercial, entertainment and production that speak of embracing diversity and the idea of interchange. The balance between public, semi-public to private is blurred on ground floor, allowing the public to move through the site exploring and being part of the center as a whole. Fluidity of spaces and transparency further symbolize openness and welcoming of people of all walks of life.

This further, builds up to an object portraying a message that is meaningful to the general public. However, it is essential that the message portrayed and symbolic spaces designed do not discriminate or favor one culture over another. The overall design is to portray a sense of unity in diversity therefore, this includes the use of humanitarian architectural principles, taking into considering balance and scale and symbolic use of imagery, color and texture. Most importantly the center is to resonate with the idea of nation building, organized detail, hierarchical connections and elements.



Fig 3.2 The Constitutional Court  
Source by [www.arch.ksu.edu](http://www.arch.ksu.edu), Accessed 28.09.2016

As seen in figure 3.2 the constitutional court is designed to literally and symbolically support the court. Design based on the idea of justice under a tree makes use of signs, symbols, texture to portray message of justice and equity for all. With sloping columns symbolizing the rich diverse nation of South Africa further allow for transparent, welcoming atmosphere whilst further symbolizing South Africa's journey from operation to democracy.

### 3.1.4 Connection to the theory of perception

The theory of perception intertwines with the theory of semiology, it carefully deals with issues of access, legibility, visibility and linkage to the proposed center and within the center. One moves through meaningfully designed spaces, through production spaces and performances that spill out into the public spaces, to a centered cone shaped space that reinforces the appearance of unity and transparency. The theory of perception is to therefore, act as a magnet, drawing in the public and integrating them with the spaces to evoke emotions and promote interchange. Furthermore, as reviewed in chapter 3, perception in built form involves the integration of one's body and mind with space through sensory perception. The proposed conceptual development of two interlocking hands comprises of spaces designed to address all senses. Smell through the strategic placement of food courts, restaurants and cooking classes placed in a manner that attracts and instigate interaction. Sense of sight through stimulation and legibility of transparent open spaces and symbolic elements. And the sound of music, dance, entertainment and production balanced through structural organization and hierarchy. The balance between texture, color and light are to further resonate with the center and the context in totality.

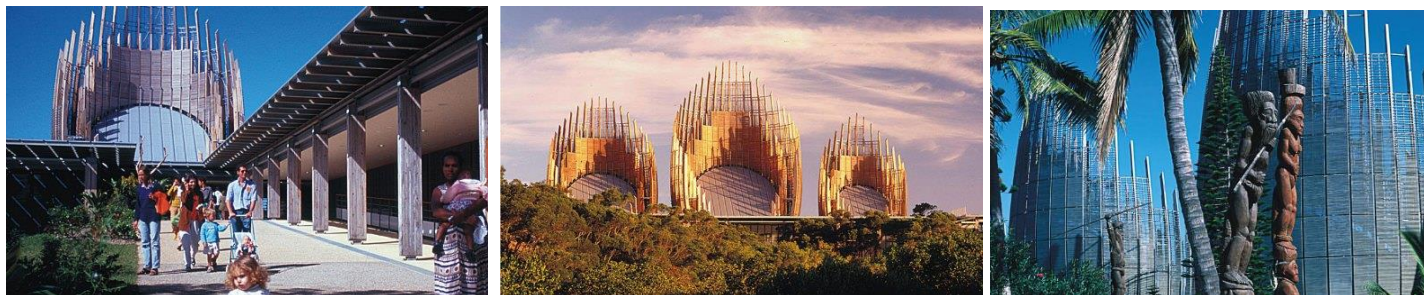


Fig 3.3 Jean- Marie Tjibaou Cultural Center  
Source by Bridgett Masojada on inhabitant.com, Accessed 28.09.2016

Jean- Marie Tjibaou Cultural Center is internationally known for its iconic shells, designed to give recognition and pride back to the previously marginalized culture of Karak people. The monumental shells forms part of a joinery carefully choreographed within spaces that allow for a continuous stream of movement between the interior and exterior spaces thereby, perceived as a simple of growth and hope for the Karak people.



### 3.1.5 Connection to the theory of sense of place

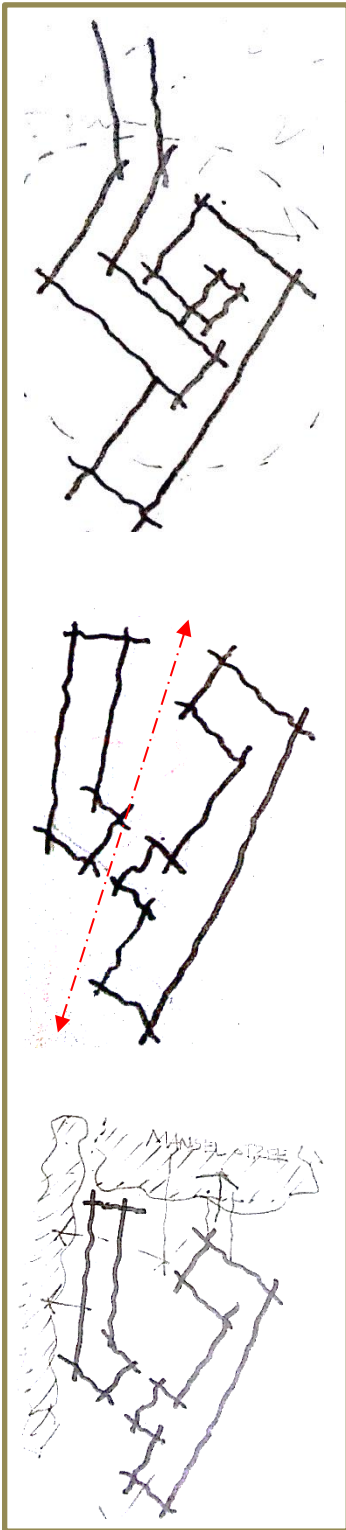
In discussing of urban design and architectural response, there will be many cross references as they are to work coherently to develop a center responsible for enhancement of social cohesion. This further includes the design of spaces and elements that sustain social behavior as the center concerns itself with evoking senses and attachment not only to place but the people in the spaces designed. The image of hands interlocking is often recognized as an agreement, trust or acceptance. The concept communicates the need to be part of something arguably evoking a sense of place. The major contributor to sense of place in such a typology lies in the balance between physical attributes, meaning and activities. The physical attributes are expressed through the use of warm welcoming elements designed not only to attract the public but to also sustain their presences. Furthermore, the proposed conceptual development allows for the flexibility and the ability to regulate social interaction. The idea of having a centered design element expresses meaningful spaces that form a significant part of the journey through the site and within center. Furthermore, a center designed for diverse cultures is to evoke a sense of safety, trust, and calm, this involves the use of canopies, cantilevers and the interweaving of the built environment and nature to attract and sustain long enough to interchange and ultimately integrate.



Fig 3.4 Perez Art Museum  
Source by [www.thenextmiami](http://www.thenextmiami.com), Retrieve 28.09.2016

Intertwining nature and the built environment is the Perez Art Museum, the museum maximizes views through transparency and recessed windows, furthermore, the overhangs and forest like feel created by the columns create a sense of place. By placing the activities on the periphery of the building further integrate the museum into its context therefore creating a deeper sense of connection and sense of place.

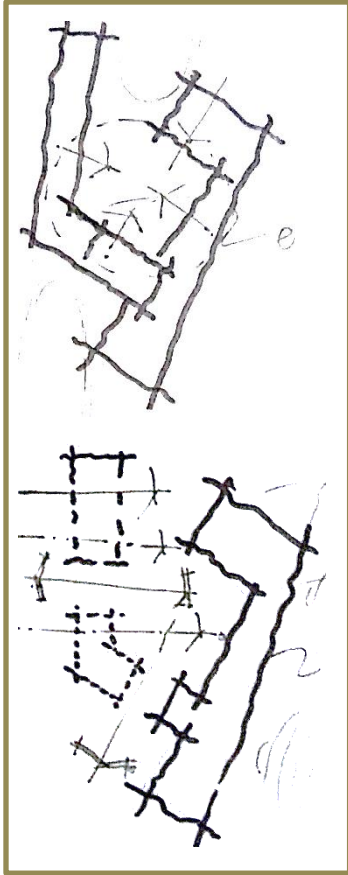
### 3.2 RESPONSE TO SITE



The main priority of the form response to site is to reflect a sense of unity. With two forms interlocking forming a central space, the center becomes the main space for trade, interchange, main entrance and circulation void

The proposed center must define links to context, as reviewed it has to be part of the movement, permeable by enhancing existing links and proposing a pedestrian street edge that would enhance connections and links

The ground floor is dedicated to the response and integration of the building to context. Partially permeable and transparent to allow spatial fluidity, ease of interaction and interchange



The interior spaces are to feed into the central space and spill out to the public. The spaces are to define the internal pedestrian street and make clear of the circulation and spatial hierarchy

The mass of the building must be permeable on ground and transparent to allow for visual and physical connection between the interior and exterior spaces.

Fig 3.5 Conceptual development  
Source by Author  
Retrieve 28.09.2016



### **3.3 FINAL DESIGN PROPOSAL**

## RESEARCH PROBLEM

**KEY RESEARCH PROBLEM: HOW CAN SOCIAL COHESION INFLUENCE THE ARCHITECTURAL PROCESS?**

**PROBLEM STATEMENT:** South African society is divided making it one of the most unequal economies in the world. Thereby, Contributing towards social ills such as crime, violence, xenophobic, tribalism, racism, classism, therefore making it harder to form social unity. Lack of Social Cohesion constitutes a threat to society and the most vulnerable is it therefore impacting the process that would move South Africa forward

**SOCIAL COHESION:** It is the interdependent and collaborative process of being of all its members, minimizing disparities and social exclusion by strengthening **social networks, interchanges and ties** (Smith, 2002)

**WHAT:** **LINK** (the exchange of culture, ideas, goods and knowledge) **can be seen as something between a hand and a foot, which social cohesion is essentially the exchange of information within and between diverse cultures**

**WHY:** Minimize Social Disparities, social ills, Economic inequality and Lack of knowledge about other cultures

**WHO:** Diverse Cultures in Durban

## KEY RESEARCH FINDINGS

**DIVERSITY IN DURBAN:** Lack of Knowledge about other cultures, poor communication within and between diverse groups

**ECONOMY:** Lack of Employment makes them feel like they don't have a future, they are aware of the problems but are unable to solve them however, lack the platform to participate in decision making

**-GAINING EMPATHY:** Without understanding from the people and their needs, the building is not needed and good practice is to understand the people and feel unwelcome in places where they are not from (race, religion or culture)

**SOCIAL COHESION:** Place where people can interact and learn from each other with other people

**SOCIAL COHESION**

**INTEGRATION** [Lack of integration affects the quality of network flow and ultimately social relations]

**INTERCHANGE** [Lack of interchange impacts network flow in and between groups of people]

**INTERACTION** [Lack of interaction within a society leads to social deprivation]

**SOCIAL DISINTEGRATION**

## THEORETICAL FRAMEWORK

[RESPONSE TO EXISTING SOCIAL DISINTEGRATION]

**TREATS TO SOCIAL COHESION**

- ECONOMICAL ISSUES** [Income inequality, economic injustice]
- CULTURAL IGNORANCE** [Emphasis on difference, intolerance, lack of knowledge]

**SOCIAL COHESION**

**INTEGRATION**

**INTERCHANGE**

**INTERACTION**

**SOCIAL DISINTEGRATION**

**SOCIAL DISINTEGRATION**

economical Justice  
Classism  
Fear

**SOCIAL PRACTICES BORN WITHIN SPACE**

- BUILDING**
- SPIRITUAL NETWORK**
- SOCIAL BEHAVIOURS**

**SPATIAL SOLIDARITY (NETWORK WEAVING)**  
Integrated spatial configuration involves the idea of architecture as a machine for social brewery

- Defined spaces with defined links (Collaborative movement through spatial correlation)
- Distance and Proximity (Formation of networks on different planes)
- Mutual awareness

**PERCEPTION (SEMIOLOGY)**  
Experience based on sense, memory and imagination

- Symbolic Attributes (Symbolic meaning)
- Incorporating Nature (Interaction between body, imagination and the environment)

**SENSE OF PLACE**  
Emotional connection between person and place

- Place release and Events (Structure, behavior & Events, an exchange between user and place)
- Place Identify (Place as an integral to a people's personal and communal identity)
- Place Realization (Meaning and Activity)
- Place Creation (Recognize the real need of the people)

**SOCIAL COHESION**

Tolerance  
Connect  
Cooperate

## PRECEDENT STUDIES

**NEW TALLINN CITY HALL**

**Response to social realm and context:** The idea was to create a village of networks radiating in all directions. The design formed part of a gradual transition, from one public space to another, providing spaces for chance encounter and interaction.

**Spatial Organization:** Set on the overarching concept of transparency, with box like forms that canopy over the village they allow for interaction and visual connection between the public and public servant. Forms were further designed to maximize usage and flexibility by acting as a network of spaces.

**Material and Form:** Each department has its own sense of identity however, allowing them to merge as one. Constructed namely out of steel, concrete and glass the design allows the different departments to perform as a single open space.

## CASE STUDIES

**Embedded social interactions of the community:** As a result of a vision that internalized the existing township infrastructure of social and cultural interchange. The center was based on the idea of no one person lives in isolation therefore, the building is designed to form part of the context. Allowing for pedestrian movement to and through the center.

**Use of Elements: Colour, Culture and Form:** Designed as part of the everyday movement the form symbolizes Ubuntu as each one leans on another for support. The materials and form used respond to context not by mimicking the material it does so by fostering a more humane environment. With iconic features, material and colour configured to create a sense of hope, security, pride and brighter future ahead.

**KEY PRINCIPLES**

- Extension of the city fabric  
Spatial fluidity (inside out)
- Hierarchy of spaces and activities  
Diverse range of experiences
- Design a "particular space" with a "heart" interplay of forms and symbols to portray a message

**PEOPLE, PROCESS, PLACE**

**INTERACTION**      **INTERCHANGE**      **INTEGRATION**

**PERSON**      **SENSE OF PLACE**      **PLACE**

**SEMIOLOGY & SPATIAL SOLIDARITY**

ADDRESSING PERCEPTION      CREATING AN IMAGE OF PLACE

**CLIENT:** Department of Art and Culture

**arts & culture**  
Department of Arts & Culture  
PROVINCE OF KWAZULU-NATAL

**CLIENT'S VISION:** Prosperity and Social Cohesion through Art and Culture. The NDP 2030 aims at significant social-economic transformation. It is a plan to eradicate the past social engineering that has divided the nation. Art and Culture looks at promoting a collective by identifying the value and skills within the community thereby working towards social cohesion through managed value chain.

**CLIENT'S OBJECTIVES:** The department defines social cohesion as the degree of which social integration and solidarity is achieved amongst individuals. The objectives thereof are centered around the reduction of inequality and exclusion based on culture, nationality or any other distinction, in line with the idea of encouraging heterogeneous groups to work together, the department's objectives are to foster constitutional value, create goals, opportunities and inclusion in an aim to foster social impact.

**UNlty in dIVERSITY**

**CLIENT'S BRIEF:** The brief for this facility is centered around the three themes:

- A place that provokes interaction:** Adequate public facilities where interaction is promoted exhibition space, production rooms, market, public square, commercial facilities and public multipurpose hall spaces such as performance stages, music and some practice studios should be designed in a manner that allows for interaction and transparency with the general public.
- A place that facilitates interchange:** In line with DAT socio-economic transformation the client requires appropriately designed studios and production spaces for crafting, weaving, painting, art and wood work where training and interchange of skills and knowledge can be facilitated
- A place that fosters integration:** Client calls for "A tower of solidarity" to house facilities such as the cultural interchange museum, collaboration spaces, performance spaces, and informal interchange spaces. It should be flexible and accessible with ample volume voids and adequately designed open spaces for interaction

## SITE SELECTION

### SITE SUGGESTIONS FROM FINDINGS



### SITE SELECTION CRITERIA

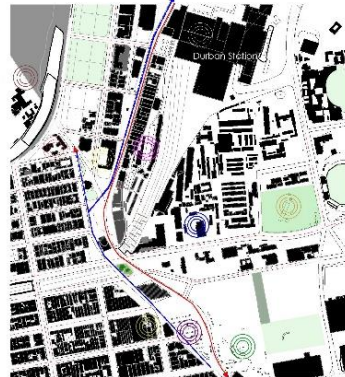
FACTOR	RATE	DESCRIPTION
SOCIETY	10	Three vertical roads, both road and three road tracks
URBAN CONTEXT	7	Site close with Mansel street market, all the corner of busy street of mixed road, near to bus station as well as Durban station
ACCESSIBILITY	9	Location with Durban CBD, airport, central connecting the CBD to Durban station therefore it is easily accessible
PUBLIC TRANSPORT	10	Public station, long distance road and road (rail tracks)
CULTURE OF TRADITION	7	Mansel road market is a busy market, traders on Mansel road and retail shops
SITE SIZE	6	7 cottages
SUPPORTING FACILITIES	5	Library/Mansel street market and Durban station

### HISTORICAL BACKGROUND

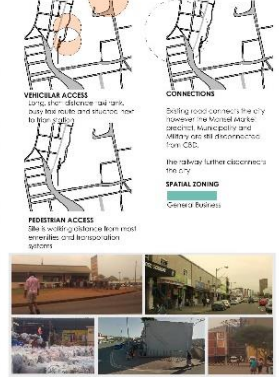
The site is part of the **Mansel street market** sitting at the corner where the car boot zone currently is. Due to informal trading and poor living conditions, the organization of civil rights, the Mansel street market was established in 1998 based on turning these problems into an opportunity as part of the city program to manage informal trading (Kitchin and Over, 2008). Initially, the market had two recreational facilities except for the crèche run by Christian movement center, the market was later designed to serve as a mixed-use facility provide parking for bus and taxis, ablution and shower facilities, overnight accommodation, storage facilities and residential accommodation (Hester, 1997).

The other half of the site is a row of elongated buildings housing illegal squatters thereby posing a threat to the people as it contributes towards crime rate in the area.

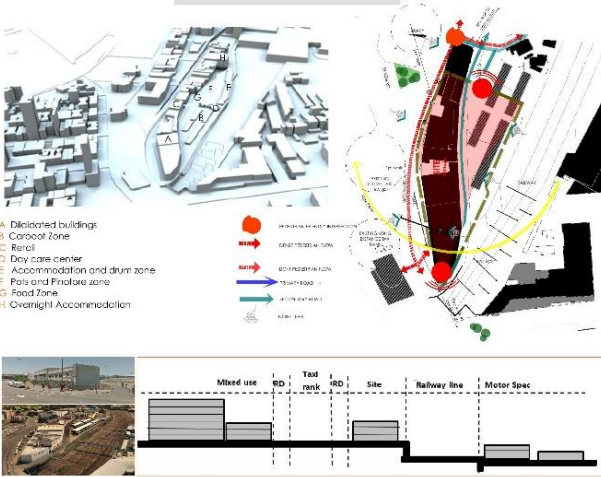
## MICRO ANALYSIS



## MACRO ANALYSIS

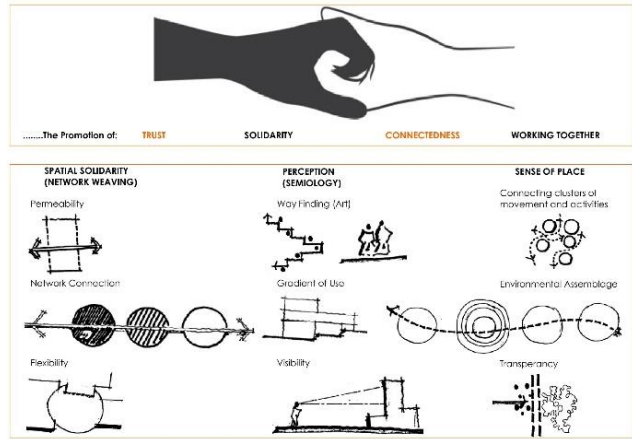


## SITE ANALYSIS

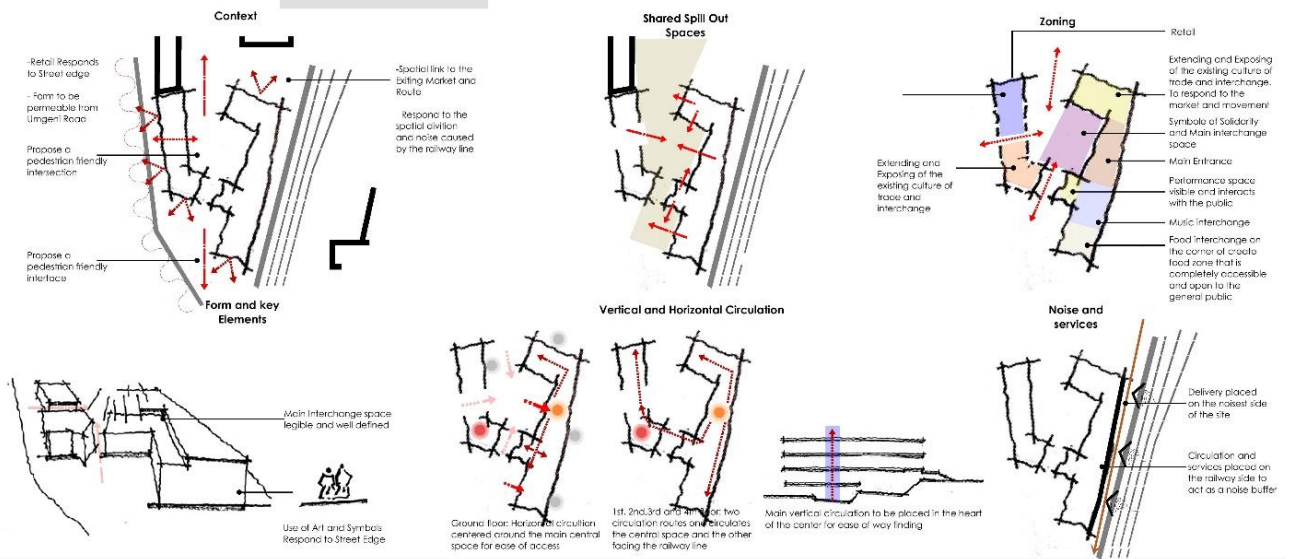


## CONCEPTUAL FRAMEWORK

### SOCIAL COHESION INVOLVES.....



## THE ROLE OF THE BUILT ENVIRONMENT



## PRIMER PAGE



**GROUND FLOOR**

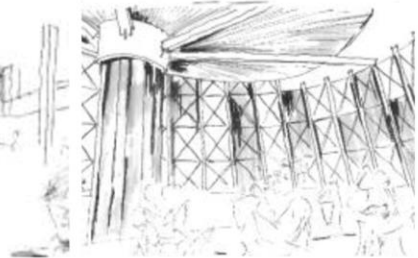
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A: SPATIAL INTEGRATION

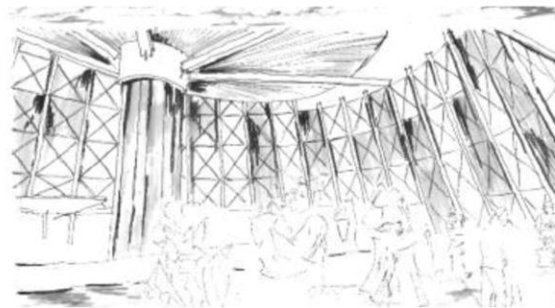
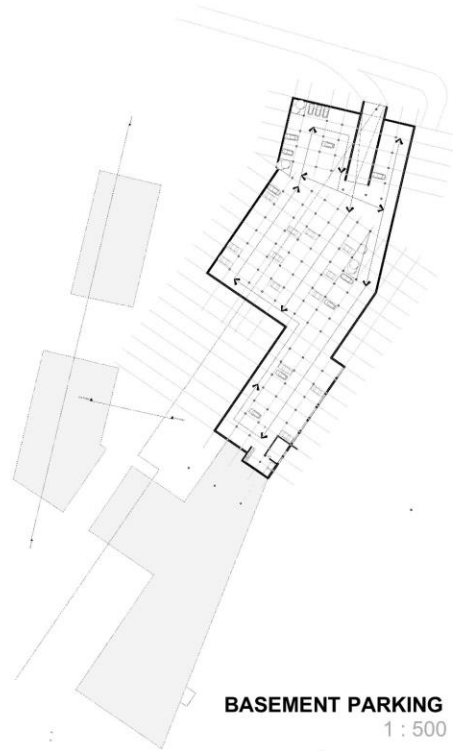
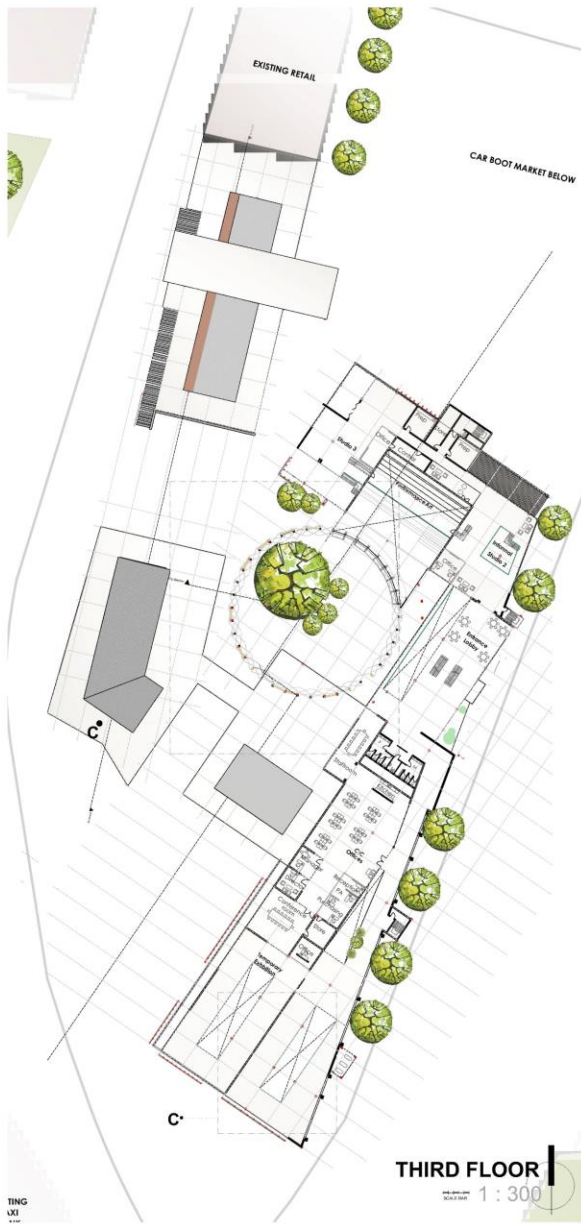


B: SPACES OF SKILLS INTERCHANGE

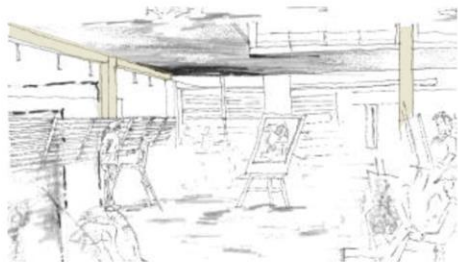


SPACES OF SOCIAL INTERCHANGE





MULTI PURPOSE SPACE OF INTERACTION. INTERCHANGE AND INTEGRATION

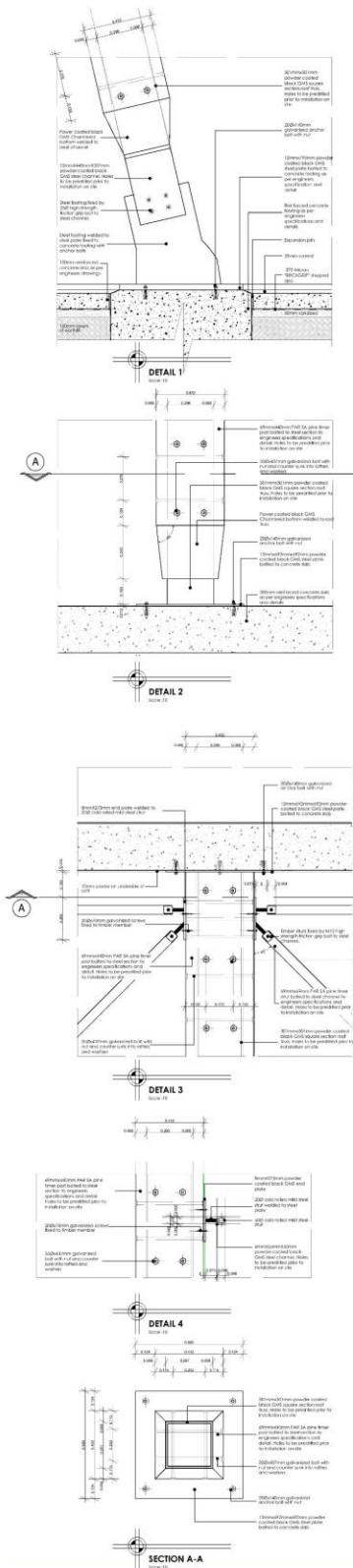


C: PERCEPTION: VISUAL LINK TO INTERIOR SPACES



D: SENSE OF PLACE AND WELCOMING



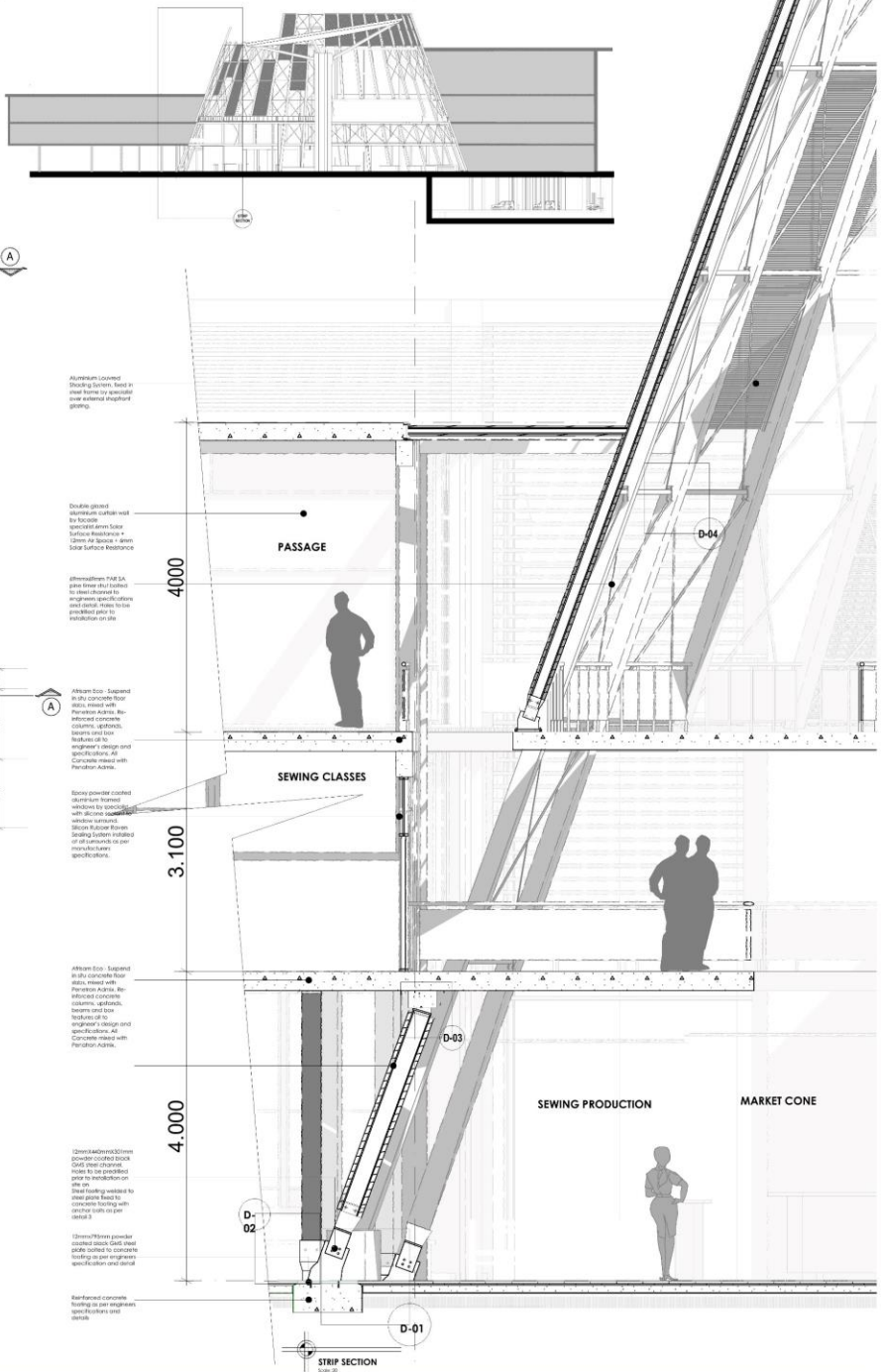


**ACTIONS TO ACHIEVE GREEN STAR RATING**

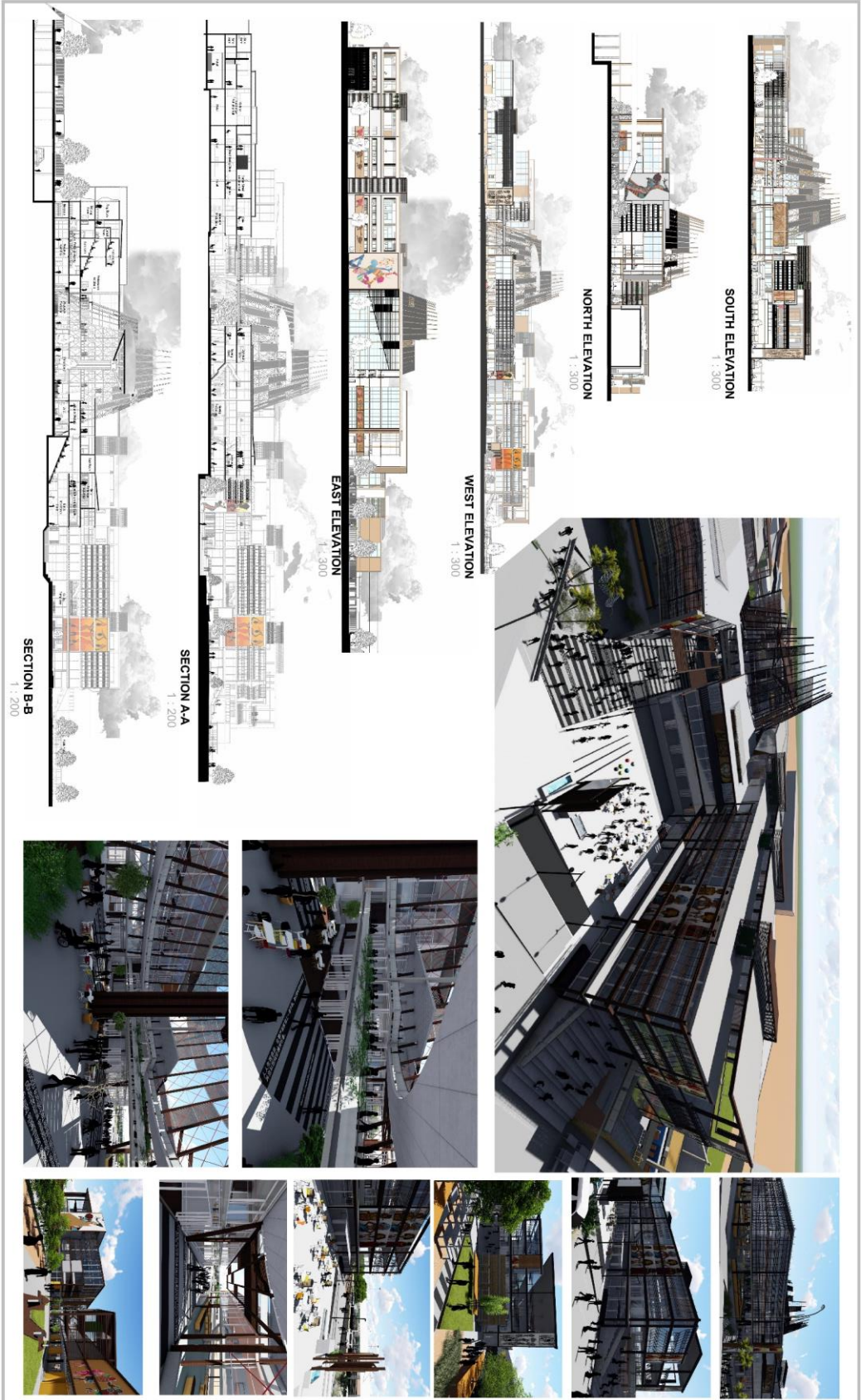
LowesTec offers a simple fixed aluminium blade solar shading system developed to reduce glare and overheating inside building by reflecting direct light. The blade solar elements are a fixed horizontal arrangement of aluminium louvers inclined at various angles, extending from the building, which shade walls and window openings. Furthermore, unlike conventional T-shaped blades, which reduce both direct and diffused light, the blade of the blade solar is designed to be particularly effective at controlling solar heat gain while allowing a large proportion of diffused light through the blades.

Penetration Ratio's and choice of Materials will assist in ensuring 60% of the nominated area has a daylight Factor of or near 2.0% or Daylight Illuminance of at least 300 lx.

The following products have been specified as per Section 01: Hunter Douglas GreenScreen Generation is a low VOC fabric made from polyester for use on internal window covering applications. The fabric effectively reduce heat and glare in internal spaces while still allowing outward vision.



**STRIP SECTION AND DETAILS**



Sophie Kovalic 2015/01/17/25  
M/Arch 2

AN ARCHITECTURAL RESPONSE TO SOCIAL COHESION  
Towards the design of a Cultural Interchange Center in Dubai