4.1_ A SOCIAL SPACE THEORY

"I take the stand that buildings are not primarily art, technology or intervention objects but social object" (K. Frampton)

This dissertation takes the stand that buildings serve functions, functions derived from social need and hence buildings evolve as social objects.
For buildings to function they require social space.. Without space, a place for social interaction, one can not create social objects. Figure 18 social space study.
The spatial and functional programming of a building, a square, a space is social organisation. Sociologist Maurice Broady states:

.
"Social theory is concerned with social organisation."

From this we can derive that architecture becomes the platform of a potential environment and therefore social programming, ordering and organising is a possible result thereof.

"Built form is only a potential environment since it simply provides possibilities or clues for social behaviour"."

This dissertation is concerned with a concept of an amalgamation of principles and theories in engagement, tertiary education and adult education, of people, of amenities and services merged with the community needs of society. It aims to define the purpose and connection of these variant but current day separated subjects.

In addressing the underlying common denominator: social theory and the underlying facilitator: the community, a baseline can be determined to which information can be added and analysed. The test of the theory will be in the level of engagement achieved between all parties.

Hereby it is envisioned that higher education, civic amenities and a people can holistically and directly be engaged with, specifically in a context that lacks one or the other or both.
Architecture serving as the facilitator, houses the required amenities. Thus highly functional and clearly legible. The precept of space generated by the user with the form as facilitator.
One requires enclosures in-order to be operative, but more over one requires the correct placement and collection off function and services to realise a successful place, an appropriate space syntax in the goal of efficient socialization in a communities development.

K. Frampton 1980

M. Broady 1968, pg 24

M. Broady 1968. Pg 20-21

4.2_ CULTURE. IDENTITY AND COMMUNICATION; A SOCIAL DIALOGUE

What equates to a South African identity? what is South African culture? how do we communicate as a South African people? what is the resulting dialogue that we engage in? and lastly what role can and does architecture play in this dialogue of people, community and political complexity?

In the words of the architects from " sharp CITY architects:" South Africa

" Architects are free to actively seek a new sense of cultural confidence, The search remains wide open"

This implies that the architectural contexts we are faced to resolve, the underlying cultural and political epoch we find ourselves in, is not limiting and simultaneously not forgiving. It is not defined and yet it is prevalent. It is diverse but yet it is specific.
As architects, we have the words to the possible dialogues but we seem to lack the word order. As Edwards explains

Culture equals grammar, and the community enters as the dialogue.

As architects we design for people, making it a social action as noted under:' A social space theory'. Maurice Broady expresses the position of architecture in any society:

"Built form is only a potential environment since it simply provides possibilities or clues for social behaviour."

To look for the clues for social behaviour in South Africa, we are faced with an immense task, as we live in such a diverse country.
Sharp city Architects expresses South Africa's diversity as,

" Diversity can be lived as a positive experience only when we as individuals develop a critical understanding of who we are and where we come from. Our understanding of the past is a necessary precondition for our ability to embrace the future"

This dissertation proposes that: We are a result of our context, and a subject of our past. This culture we speak of defined by Edward T Hall is that of:

"cultures inhabit different sensory worlds, the same experiences but different reactions."

Sharp CITY 2006, pg1

E. T. Hall 1969

M. Broady 1968. Pg 20

Sharp CITY 2006, pg 9

E. T. Hall 1969

Figure. 17
Mamelodi
Urban rural symbolism

URBAN - RURAL SYMBOLISM

Figure. 18
Mamelodi
Social space study

Social space
housing context

Social space retail &
housing context

Social space
housing street edge

Social space
informal retail street
edge context

Social space
informal retail &
housing street edge
context
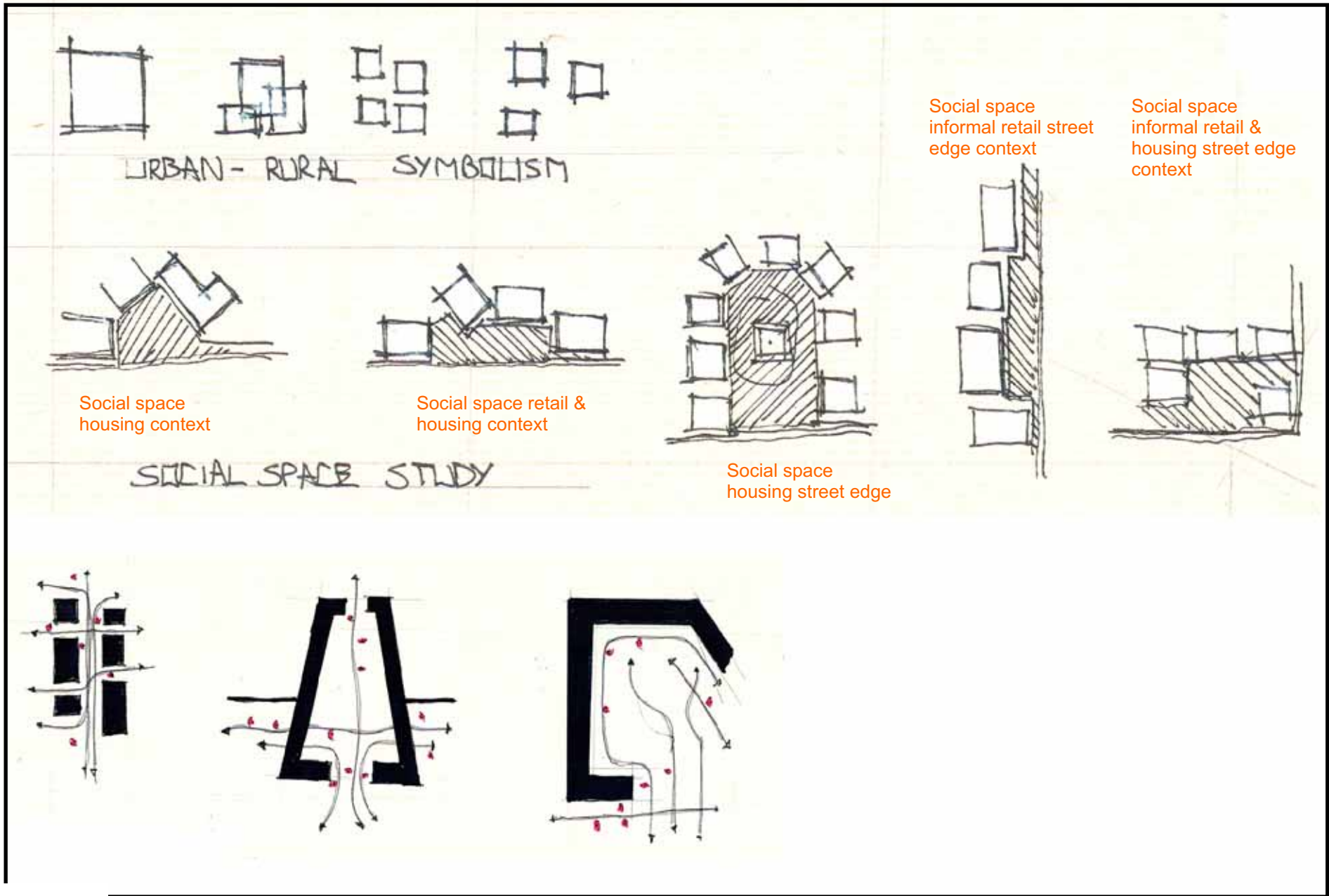
SOCIAL SPACE STUDY

Figure. 19
Mamelodi
Built form, user space
Early sketch design
Study

Figure. 20
Mamelodi the total
Environment, a sketch
pad

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nt _ in _ community _ space _ theory

In South Africa we are effectively faced with multiple sensory worlds and hence even more varying reaction according to Hall, of which only eleven are officially recognised. But the experience is the same, only the reaction is different.

Noeleen Murray very effectively paints the picture that defines our context.

N. Murray
2006, pg 4

"Their work has to function in a political, physical and social landscape that is equally hybrid and diverse, a space in which multiple publics exist and compete for resources and opportunities."
Figure .21a & b Mamelodi_ social space photo-montage

In context to this dissertation, primarily focusing on social design incorporating civic, community and higher education the appropriate architecture thus lies not only in the user but also in the greater context the user finds himself in. It is believed that it is the macro political struggle and economic uncertainty that has a weighting factor.

M. Broady
1968. Pg 21

"The effective or total environment is the product of those physical patterns plus the behaviour of the people who use them, that will vary according to social back round and way of life."
Figure .20 Mamelodi_ the total environment, a sketch pad

In essence design involves people. The shape it takes is the derivative of its cultural state. The shape is the tectonic dialogue; the built environment. The built environment effectively becomes the canvas of a nation, the people should be the painter and dialogue, the architect the linguist.

*The expression of a language is an expression of a people to understand to be taught.*

L. Mhlaba
1991

According to Kaarsholm the: "everyday " drives and creates this social dialogue. It shapes it and forms it.

P. Kaarsholm
1991, pg 212

"The level at which the circumstances, events, conflicts of everyday life of private, politically and economic existence are given form, appropriated by consciousness and made available for social dialogue."

Social architecture implies, the tectonics we choose to use, is not derived but infact chooses us. It is derived from the everyday, it is shaped by the dialogues of sensory worlds. It is this potential environment that allows for individual reactions, sourced from built form experiences.
Reciprocally driven by South African political, physical and social landscape.

Figure. 21a Mamelodi Township Social space photo Montage

ity_engagement.disertation 2008
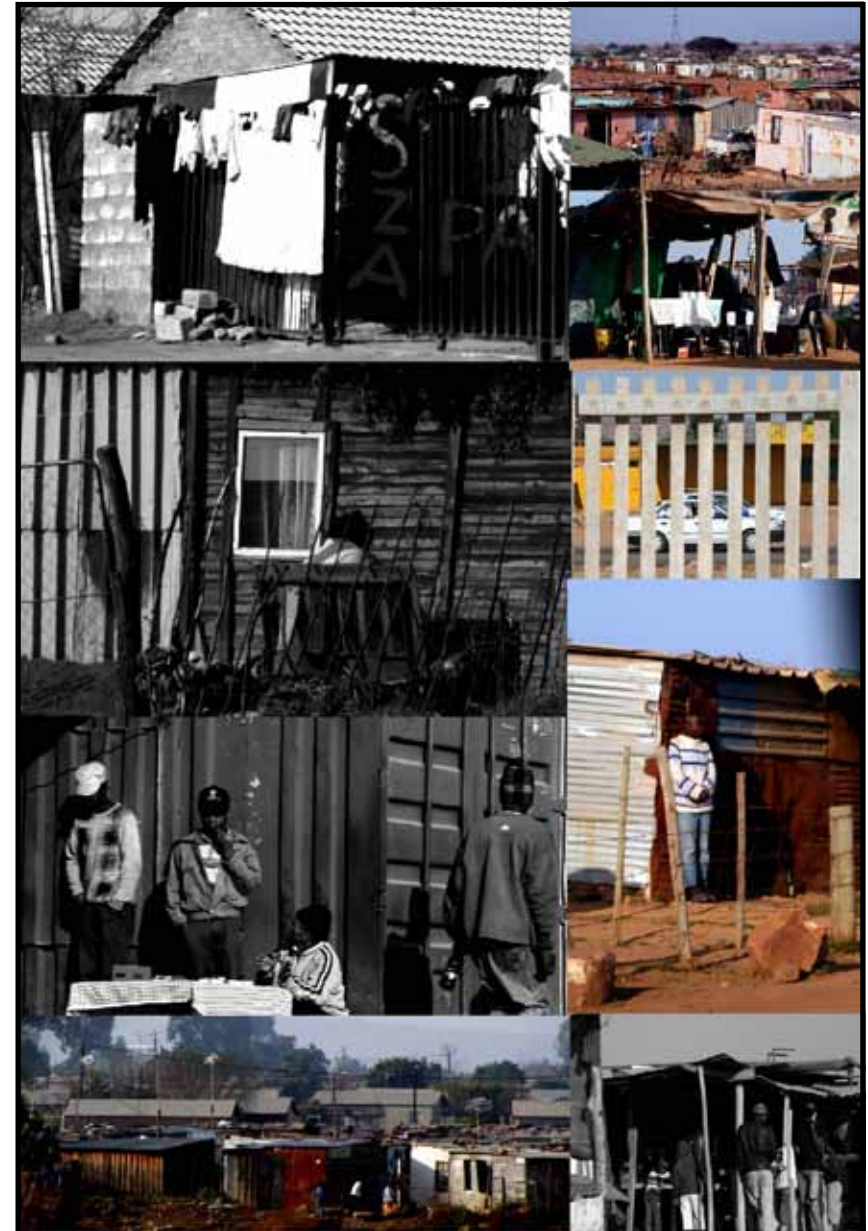
Figure. 21b
Mamelodi
UP Social space photo
Montage

Figure. 22
Mamelodi
A people
place,
Mamelodi a
social
landscape

nt_in_community_space_theory

COMMUNITY ENGAGEMENT PRINCIPLES

In the light of this dissertation, it is imperative to clearly define that which is community, and which is defined as engagement, then one can define community engagement.

A Community:
A body of people living in one place sharing similar interest, history, culture etc. prevalent in society or public. The body of African people living and studying in Mamelodi East, informal and formal section.

Oxford Dict.11th edt.
2004
Author
2008

An Engagement:
To occupy or involve. "a reciprocal process whereby communication and interaction effectively lead to a shared perception of social issues and concerns,"

Howard P. Butcher J_
[Community Engagement.
The mutual learning benefit of
long term partnership.].
2003, pg 1

Community Engagement:
"A body of people living in one place sharing similar interest, history, culture; prevalent in society or public, partaking in a reciprocal process whereby communication and interaction effectively lead to a shared perception of social issues and concerns,"

Author
2008

In short: people working together for the collective good and benefit of all, regardless of status and or level of affluence. Both these factors contribute to the benefit of the entire community allowing possibilities and opportunities to all parties within the greater community.
A community consists of sub communities, each sub community playing a vital role in the prosperity and development of the whole community. As noted, it is a reciprocal process. It becomes a symbioses of development. Each party needing the other to benefit the individual, but holistically benefiting the community.
The affluent members are needed for the economic injection into the community, whiles the lower order members require the capital for survival and opportunity.

However, to consolidate and fuel this reciprocal process a common place for sharing, partaking and knowledge offer and gain is required. As Maurice Broady states:

M. Broady
1968, pg 57

Adult education is vital to community building. ."

Without education one cannot develop and gain independence from other societies and capital ventures, resulting in a situation of capital and knowledge loss from within a community
This leads to a halt in the development of that community.

N. Shamuyariras
1978, pg 39

"Education as instrument for social transformation" (N. Shamuyariras, 1978)

In this dialogue of community building all tiers of people are needed for the survival and prosperity of all. Broady outlines the parts that fill and develop a community:

M. Broady
1968

"The everyday: the activities of individual interaction within society are complex pluralities.
Mix of people: the Focus is struggle for meanings, varying layers of workers, givers, entrepreneurs, each play variant roles in development phase and hence a role in the community."

Once a community is established, a healthy system of delivery and economic development has been achieved, it becomes pivotal that the required infrastructure: including knowledge gain, social amenities and civic function are made accessible to the members of the community. In a developing country such as South Africa these infrastructural elements are of vital importance for continuous growth and development of the individuals and the community, with an overall focus on nation building.

M. Broady
1968

"Amenities must foster a sense of community among residents, ease of access"
Focus amenities for ease of access and arrival."

This requires a built form response that does not favour any specific group or ethnic society, that does not negate the needs of a community and is impartial to all members but collectively adheres to the needs of each individual.
It is important to note that as much as the built environment has a large role to play in the success of community building; it is the community that needs to build the relationships. As noted previously, architecture is only the potential environment and it is up to the individuals to collaborate to make it a reality regardless of their culture differences. As Kaarsholm express.

P. Kaarsholm
1991

Cultural emancipation is a key concept for development"

Architecture merely allows for the same equitable quality of experiences, it is the community, the individual that delivers the reaction.

A SUMMARY

Faced with the reality of the contextual situation with potential opportunities, and the possible theoretical reasoning in making it a working reality, this dissertation aims at providing the glue for linking the opportunities.
It is by architecture, serving as facilitator not as dominator, that we create the potential environment for the contextual situation to take place in. In doing so by default injecting the theoretical proposal, of bringing people together.

It is the basic needs that are required in Mamelodi.
It is the potential of being able to group the basic needs of service delivery, community involvement and education that leads to a much effective facilitatory platform.

Throughout our Country we find situations were one, two or all three individual platforms are missing, but what is required is the connection of these platforms that results in effective service delivery.

Mamelodi is an ideal opportunity for this investigation.
The purpose of architecture and more over the intended purpose for architecture as intervention for this dissertation is clearly and effectively explained by Christian Norberg Shutlz

"Existential space' is not a logico-mathematical term, but comprises the basic relationships between man and his environment''

"The definition of architecture as a ' concretization' of existential space''

"Existential 'foothold' and 'dwelling' are synonymous, and 'dwelling', in an existential sense, is the purpose of architecture. Man dwells when he can orientate himself within and identify himself with an environment''

Dwelling therefor implies something more than 'shelter'. It implies that the spaces where life occurs are place.''

"A place is a space with distinct character''

thus

' Architecture means to visualize the genius Loci''

The purpose and intent of architecture for this dissertation is to create space, to create place, to facilitate people needs, delivering not only the service but also evolving a "distinct character" of place of Mamelodi in which life can occur, people can dwell, identify, meet and grow.

✦ C. Norberg Shutlz
1979, pg6

Figure. 23
Mamelodi
A Genius
Loci.

MAMELODI _ A PLACE _ OF DISTINCT CHARACTER _ TO DWELL _
WHERE LIFE OCCURS _ A LOCI _ A POTENTIAL GENIUS LOCI _