Ch7

Uniting the proposal

Conclusion

7.1   Recapitulation

The study began with the introduction to the problem statement, research questions and guidelines for the study. The context and site mapping was thereafter carried out in order to perform the process of stripping back. The understanding and analysis of the existing is used to further determine the proposed programme, client and user profiles for the site.

The theoretical investigation was undertaken as means to determine a range of appropriate principles and guidelines for application in the processes of deign and technical resolution of the proposal. Precedents and a case study were thereafter reviewed in order to determine which principles and guidelines would be most appropriate for the proposal through reviewing existing projects that have been analysed under one or more categories derived from the intended programme, adaptive reuse strategy , theoretical premise and technical requirements in the detailing of the project.

The design a synthesis of the informants and the representation of the concept, 'confluence of identity' is provided as an investigation of the ground floor of the Haven House. The new staircase design as a response to the need for accessibility and circulation is enhanced and given a secondary but more important role as the linking element for interaction between the users, interaction of the user and the building and finally interaction of the building and the various new elements and objects introduced.

7.1.1 Chapter summaries

Chapter 1
The project background and problem is presented; the study delineations and limitations are specified and overall study research questions noted.

Chapter 2
The process of stripping back was carried out on the existing Old Poynton's Building in order to determine the building's limitations and possibilities. A statement of significance and heritage guideline is offered as a guiding principle for the design and technical detailing to follow.

Chapter 3
An investigation into the existing services and support systems was carried out in order to determine the appropriate programme for the design. The decision to provide for a multi-programmed building in order to meet the needs of the users was taken. The multi-client profile is established in order to provide adequate control and ownership of the various programmes. The user profile for typical users is outlined and an investigation into the cultural and identity markers for said users are laid forth as possible informants for the design.

Chapter 4
The theoretical basis for the project is outlined, the various linkages and principles to be employed in the design are determined and offered as benchmarking tools and points for the assessment of the final design proposal. The theory of social cohesion which is commonly seen as a social sciences theory is investigated from the lense of it's possible linkages and offerings to the realm of interior design and the available principles and tools at the disposal of the interior designer.

Place-making was noted to have social cohesion as an integral part in the processes of making place. The need for interaction and connection in order to transform a place from space to place is complementary to the same need required for the creation of social cohesion. Adaptive reuse has been investigated as a necessary aspect in the alteration of an existing structure . The alteration of the existing building is necessary in order to accommodate the new function and help foster both place-making and social cohesion. The adaptive reuse strategy of intervention was selected as the main driver for the alteration of the site; the range of available tactics were noted for further selection.

Chapter 5
Precedents studies and a case study have been carried out on four projects and principles derived from these projects for application in the design and detailing of the proposal. Six tactics were noted as relevant to the intended design and function of the site.

Chapter 6
The conceptual approach to be applied to the project is determined through a review of informants established in Chapters 2 through to 5. The design focus area is determined and the design articulated. The technical proposal is further refined to focus in on the design and articulation of the new steel staircase located within the new atrium space.

7.2 Conclusions

The study aim to implement a sense of place within the existing underutilised structure which would foster improved social cohesion between foreign nationals and the local community has been achieved.

The existing structure has been altered in such a way that users are now able to interact with the building and through this the sense of place, belonging and hope will be fostered. The building has been zoned as a place for all users to make use of systems, support structures and spaces which would promote for individual place-making processes as well as collective group place-making process.

The building will now become a place of shelter, safety and belonging acting as a means to extend, facilitate and promote the notions of identity formulation, place making and social cohesion for asylum seekers and refugees.

The study proposes a design and solution which does not aim to separate and isolate the asylum seekers and refugees but looks to ensure they are connected to the community and offered opportunities for growth and interaction amongst each other and the community.

7.3   Contributions

- The study through the investigation of the proposal for the Haven House model has provided an investigation which showcases the possibility for inclusion of the field of interior design as a tool which can be used by policy makers and others in the exploration of finding solutions to social issues. The study specifically showcased how interior design can be used as a means to promote social cohesion amongst a community.

- The 3D model created on the Revit programme will be given to the University of Pretoria to be included in the archive material for the information on both William McIntosh and the Old Poynton's Building. The model is not fully complete in its modelling of all elements and thus can be used as a base model for revision and updating by other individuals.

- The study has provided an overall proposal for the alteration and reuse of the Old Poynton's Building. The proposal is seen as a high-level investigation into what may become of the Old Poynton's building should it be altered to incorporate all the programmes suggested.

7.4   Recommendations

There are three avenues proposed for possible further investigation; the first avenue refers to the investigation of the alteration of the entire structure into a social housing scheme which would still be primarily provisioned for use by asylum seekers and refugees. The investigation should be done in consideration and review of the proposal made by Raymund König's 2004 unpublished dissertation titled   CLAIM USE ADAPT: Cohousing Community in the Old Poynton's Building, Church Street.

The second possible point of investigation is the design and technification of any of the floors, excluding the residential floor. This is proposed as the study has highlighted that the building does not currently meet a few of the current SANS 10400 regulations. An exploration on one of the floors could result in a proposal that would be ale to offer future users and owners of the structure with a guideline on how to modernise the building to meet current standards.

The final avenue lies in the possibility for the context and site mapping, research process, and design development of the study as outlined in Chapters 2 through to 5 to be carried out as part of a participatory planning process. This form of place-making process would be benefitted by means of knowledge sharing and information sourcing from the actual users who would be making use of the building.

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Composite Images

Figure 1.1 - The asylum seekers and refugees' journey (Composite image)
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Figure 2..9 - McIntosh and three of his designs and structures (Composite image)
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Figure 2.28 - Value categories for the Old Poynton's Building (Composite image)
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Figure 3.4 - Three examples of asylum seekers and refugees (Composite images)
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Figure 3.5 - Modes of transportation employed by asylum seekers and refugees (Garrett, 2012:31. Adapted by author. Composite image)
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Figure 3.6 - Top 5 African nations with temporary permits issued to immigrants in South Africa (Statistics South Africa, 2015:13. Adapted by author. Composite image)
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Figure 3.7 - Taxonomy of top 12 African cultural groups dominant within temporary and permanent immigrant populations in South Africa (Composite image)

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Figure 6.10 - Look and feel examples for unit categories (Composite image)
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Figure 6.11 - Three potential logo options for further development (Composite image)
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Figure 6.13 Wayfinding proposal precedent look & feel (Composite image)
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Figure 6.34 Materials and finishes palette for the Old Poynton's Building (indicating old and new) (Composite image)
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Figure 6.41 Furniture proposal for First floor staircase section (Composite image)
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Figure 6.45 Furniture proposal for Fourth floor staircase section (Composite amge)
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Figure 6.51 Light Tape® Application examples and selected Light Tape® colours (Composite image)
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MAV6BAgBEAY..i&w=400&h=400&itg=1&bih=748&biw=1706-
&q=colourful%20ceiling%20mounted%20pendant%20light&ve
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Appendix A

Context and mapping

Analysis of historical, political and social contexts

Modernism, International Style & Transvaal Group

"Innovations in materials and techniques, a new aesthetic of austerity and function and the wide implications of the International Style caught the imagination of a group of young architects trained at the University of the Witwatersrand" (Greig, 1971:61), later to become known as the Transvaal Group. The original proponents of the movement were William McIntosh, Rex Martienssen and Norman Hanson; the group gained popularity through the publication of the journal 'Zerohour' which garnered approval and recognition from Le Corbusier.

'The period in which the movement developed was for South Africa, as in Western Europe, a time of political confusion and economic depression and consequently had no small bearing upon the formation of the new architecture' (Cornford, 1975:?). The modern movement in South Africa began pre the Second World War but found new fervour and growth post the war as the impact of the war on the economy and industries and the change in political climate became apparent.

Many believed the movement to be an expression of 'a fine disregard for the lessons embodied in Baker's work with regard to the Transvaal climate' (Greig, 1971:63), at the time the works of Sir Arthur Baker were regarded as noteworthy and representative of good South African architecture and thus also governed much of the school of thought. The Baker school of thought 'signified not only design in the classical manner but also, more

significantly, an awareness of the Mediterranean parallels in South Africa' (Hanson, 2007:73).

There was general opposition to the International style as it stepped away from what was regarded as traditional and the culture of South Africa at the time. 'Public opposition to the new architecture was indeed intensely hostile and it was a source of ridicule. The public were not satisfied with the puritanical, austere functionalism of an architecture almost violent in character in relation to what had preceded' (Cornford, 1975:?).

The period saw a rise in the use of traditional materials and modern industrial materials such as concrete, glass and steel. The designs that came about where mostly stark and bare in comparison to the previously decorated structures designed and built at the time. Munro house as published in Zerohour was reflective of these typological characteristics; the house was detailed to be a completely white structure situated on site in relation to the climate and site, facing north and believed to have had an elevation derived from the plan. As was common concrete columns were present and a flat concrete roof with parapet walls also detailed.

Pretoria Regionalism, Post World War Two and the National Party

'Until the Second World War the output of wool, diamonds and gold supported the economy of South Africa, An immense income from their sales made it possible to import the greater part of building needs to supplement the production of bricks, stone and cement on which the building industry was based' (Greig, 1971:64). The Second World War effect on the construction industry import system saw the need and raise for Government to promote industrialisation of the country and the birth of many large industrial factories. Period saw establishment of ISCOR, the Council for Scientific and Industrial Research (CSIR) and manufacturing of prefabricated concrete. Advances in other industrial materials such as glass sheets and bricks (Greig, 1971:65).

Fisher notes that 'Pretoria Regionalism, the Third Vernacular, reflects a particular response to nature and landscape through the economical use of naturally available and industrially produced materials with an empirical response to climate, all of which tempered the emergent tenets of the Modern' (1998:123). Through ISCOR, the CSIR and a research institute the government at the time was able to promote its mandate in the growth of specific industries and thereafter the growth and dominance of the architectural style of the time.

The Transvaal province as home to the National Party is part of why the compendium of modernist works is located mostly within the cities of Pretoria and Johannesburg. Fisher notes that 'Pretoria was the "traditional" capital of the Afrikaner. Post Anglo-Boer War Pretoria harboured cultured Afrikaners of strong patriotic sentiments who were propagandist in purveying their views. Their ideas were disseminated both by the written word and through example' (1998:126). The ideals and goals

of the National Party were thus manifested and propagated through the laws that were enacted which impacted the architectural sphere on plan and in urban planning levels as well.

An example of a structure designed by McIntosh during this period is that of the Customs and Excise Building on Francis Baard, formerly Schoeman Street, designed in 1947 in collaboration again with Burg, Lodge and Burg and V.S. Rees-Poole, 'an elegant and functional piece of modern architecture, beautifully scaled, (which) won over many new followers to the ideas of modern architecture' (Greig, 1971:199). McIntosh structures during this period were highly designed to be contextual and responsive to the environment, climate, and site conditions; notable features include the use of columns, brise soleil sun shading elements, the use of brickwork, marble and the detailing of white as a feature colour for exterior and interior finishes.

Post-Modernism and Post Apartheid South Africa

Doreen Greig notes of the Pretoria Art Museum that 'occasionally one is fortunate enough to find a modern work of architecture of great distinction, the product of a beautiful setting, good materials and fine design which has drawn on the ideas and technologies of its own times' (1971:208). The museum was previously referred to as the Civic Art Museum and designed by the architectural firm of Burg, Lodge and Burg, and in collaboration with W. Gordon McIntosh.

The Pretoria Art Museum, as it is currently known as, is one of McIntosh's most revered architectural works. Designed with a brief that required that there was possibility "to exhibit colour, composition and form in such a manner as to instruct the viewer and interpret the artist without intruding influences other than those intrinsic to the work of art" (Doherty, 1964:15).

Flexibility on plan and flexibility in the control of the various systems to be installed was a large design influencers in the detailing of the original building. There was a need to accommodate sculptures and paintings, both of various sizes and scales, and other art works. The design provided for three substantial gallery spaces which were further equipped with moveable screens to further ensure the flexibility of the spaces (Doherty, 1964:15). Second to the need for flexibility came the lighting design for the building; the brief required a design that would make use of natural lighting foremost and thus governed the manner in which openings in the roof and walls were approached as well as the manner in which the translucent ceiling system which would allow for diffused light to pass through.

The choice in treatment to the wall finishes was also impacted by the lighting design and saw the walls "covered with hessian and painted. This material was selected to provide a texture which would reduce the reflection of light and increase the sound absorbent qualities of the walls" (Dohert, 1964:18). Special film to diffuse the ultraviolet light from entering the space was applied to many of the glass panels in order to maximise the quality of light entering the gallery spaces.

Although the Modernist style was conceived to become a representation of a better future for all and be a representation of a design style that could speak to many if not all of society, it later became apparent that this was not the case and so came about the post-modernist movements. Christopher Cornford in discussing lessons to be learnt from the modern movement and is failing in his article quotes Kopp who notes that it lies 'not in amazing architectural exploits, but in the idea that there cannot be a really new architecture, a revolutionary architecture, except in the context of total social upheaval, since architecture, urbanism and land use are not and never will be anything but the image of the society which creates them' (Cornford, 1975:?).

Appendix B

C

Creating (a) Haven through place-making, social cohesion and adaptive reuse

Gladys Bitumba

An investigation into the use of the social cohesion, place-making and adaptive reuse theories as drivers and facilitators for a design proposal aimed specifically for asylum seekers and refugees.

Introduction

South African policy currently allows for the accommodation of foreign nationals seeking asylum via the refugee application process. The refugee process commences once the individual crosses any South African border point and lays claim to a section 23 permit.

Pretoria, home to the Desmond Tutu Refugee Reception Centre, has continued to be a refuge and new land for numerous foreign nationals post 1994 and the "opening" of South African borders to fellow Africans; migrants to the city range from legal and illegal foreign nationals, refugee and asylum seekers. As the administrative capital of the country Pretoria is also home to numerous Embassies and government departments. There is currently a shortage of service, support systems and infrastructure available to the existing and forthcoming asylum seekers and refugees residing within and traveling to Pretoria to make use of the refugee reception centre. Published documentation and literature have noted that the experiences of migrants to the country have included occurrences of violence and expressions of xenophobic sentiments.

The article investigates three theories, selected because of their apparent links to the overall notion of place and the establishment of place. Social cohesion theory is investigated in order to provide a definition of what social cohesion through a South African perspective looks like is offered and thereafter an exploration undertaken into the meaning of social cohesion within the rhetoric of asylum seeker, refugee and host community relations.

Place-making will be explored as a means of understanding how individuals and communities are able to create place from spaces and how this can be physically represented through design, through a specific interior design proposal.

Adaptive reuse is explored in order to derive an appropriate response to the refurbishment of the existing site from its current use as a commercial office building with retail spaces on the ground floor to a 'new' typology for a

Fig. 01. Left; Asylum seekers and refugees outside The Desmond Tutu Refugee Reception Centre (Mutandiro, n.d.)

community centre building which provides various programmes and services aimed at supporting and enabling asylum seekers and refugees.

It is believed that the common idea of identity and identity formation is apparent in all the above three theories and thus an exploration into the linking of these three identities through the concept of identity is finally offered.

Background
South Africa as a leading state and economic powerhouse within the continent of Africa has continued to thrive as one of the desirable countries with which fellow Africans would like to immigrate to with the hopes of ensuring a better life for their immediate families and in many cases their extended families as well. John Lonsdale has stated that South Africa has

been full of stranger Africans since the 1890s, when more Mozambicans than South Africans worked in the gold mines (Hino, 2012:43); thus acknowledging South Africa's history as a desirable home for immigrants seeking migrant work, better lives and the African ideal of the American Dream.

The end of Apartheid and the post 1994 aspiration of a democratic and thriving South Africa was a dream and ideal enshrined in the South African public's vision of the 'our shared and united future' mantra. The newly appointed government in haste of ensuring a secure future for the minority made promises to the marginalised to ensure that there would be more jobs, free homes (for all), improved and equal education and a world class public health system. The above-mentioned promises have sadly not all been met; Lonsdale states that

'Southern Africa's labour market has therefore had varied effects on ethnic sentiment' (Hino, 2012:45), the poor became poorer and the rich even richer.

The rise in public frustration and anger has been seen an increase in xenophobia and xenophobic attack on foreign nationals living within the country. These attacks have been said to result as a means for the public to express its disapproval of their current conditions and what can be said as a rejection of a perceived difference in circumstances and opportunities for foreign nationals within the labour market. Bronwyn Harris (2001:57) in her research project, titled A Foreign Experience: Violence, crime and xenophobia during South Africa's transition, notes that there are varied explanations for the occurrence of xenophobia within existing literature.

Fig. 02. Right; Xenophobic attack on a man in Johannesburg (Roodt, 2013)

Harris denotes that a synthesis of the explanations into three groups of hypotheses, 'namely 'the scapegoating hypothesis', 'the isolation hypothesis' and the 'bio-cultural hypothesis'' (Harris, 2001:57).[1]

The rise in xenophobic attacks and its implications on public relations, the labour market and economy of South Africa is an issue that has not yet been properly tackled by the government. In many regards the justifications for the violence expressed onto foreign nationals have been based on generalisations and stereotypes; those committing the violence may not have personally interacted with the groups of foreign nationals they are attacking and often base their actions on a group mentality base. Approaches to dealing with xenophobia on an architectural basis have not yet been cemented; there have not been enough investigations into the use of interior design and architecture's social potential as a means of offering a solution in the decrease of xenophobic perceptions and the creation of social cohesion between locals and immigrants to South Africa.

Problem statement
The Desmond Tutu Refugee Reception Centre, located west of the city centre, is one of only three operational refugee reception centres throughout South Africa. Pretoria thus accommodates a significant number of foreign nationals who arrive as either refugees or asylum seekers, with the hope of benefitting from South Africa's policy of acceptance.

In spite of a legal framework that allows asylum seekers and refugees access to a number of rights and services, many of these displaced individuals are often denied access, abused, exploited and, for some, left with no place to go but the streets of Pretoria. While there are non-governmental organisations (NGOs) offering assistance no single one is exclusively for asylum seekers and refugees. Thus, these people find themselves without home nor identity.

The Old Poynton's Building, located adjacent to Church Square within the Pretoria CBD, has been selected as the site for the study exploration into the creation of a community centre for asylum seekers and refugees which can speak to their accommodation and integration within the city but also as a safe site for the interaction and cultural exchange between the local community and the expected diverse group of foreign nationals.

Aims and objectives
The main study aim will be the implementation of a sense of place within an existing underutilised structure which would foster improved social cohesion between foreign nationals and the local community; this will be realised by means of the application of place making techniques and theory. The techniques and theory selected should enable the creation of a place of hope and place of self-expression of identity whilst ensuring the safety and security of all users.

The main study objective is to propose a design for a place of shelter, safety and belonging acting as a means to extend, facilitate and promote the notions of identity formulation, place making and social cohesion of asylum seekers and refugees. An additional objective is the production of a study that can highlight the possibilities for positive impacts and interactions between the local communities and foreign nationals.

Significance of study
There are three points in which the study will define its significance, the main of which is the investigation of interior design as a tool for social cohesion. The investigation into approaches to heritage interior architectural methods and technologies is another of these points, and finally the strengthening of interior design discipline theory through theories investigated and applied is the final point.

Contribution
There are two main contributions the study has been determined to illustrate. The primary contribution lies with the investigation of interior design as a tool for the promotion of social cohesion amongst a community.

The secondary contribution lies in the documentation and drawing up of the 3D model of the building will contribute to the archival documents available for the Old Poynton's Building. As an example of one of William Gordon McIntosh's works within the Pretoria

CBD, the research and information that will be collated may assist in the enriching of existing information available on the architect and the building.

Delineation and limitations

- The study proposes that the building be used to house a community centre with facilities and functions dedicated primarily for use by asylum seekers and refugees.

- All the various sub-programmes will be housed within the building however due to the nature and duration of the masters studio, the design and technical investigation will be limited to a selected sub-programme(s) as will be required to meet the necessary complexities and investigation avenues required for the degree.

- The study may refer to and highlight some policies pertaining to asylum seekers and refugees however the problem has been identified and will be resolved from an Interior Design point of view only.

<center>**Social Cohesion**</center>

Social cohesion and National Identity

The South African Department of Arts and Culture provides the following definition for the term social cohesion:

"The department defines social cohesion as the degree of social integration and inclusion in communities and society at large, and the extent to which mutual solidarity finds expression among individuals and communities." – The South African Department of Arts and Culture (2019)

From the above we see that social cohesion within the nation is understood to take place between communities. The department further expands the definition to note that cohesion exists when notions such as inequality, exclusion and disproportions between the communities are either lessened or completely removed. The process of said change carried out through the unification of the larger community in hopes of achieving the mutually agreed upon shared goals and plans that would result in this change in the societal environment. Social cohesion is often linked to the concept of nation-building and national identity within the context of South Africa.

Post-1948 and the rise of the National Party saw a change in the state of the national identity, the image of the strong, technologically advanced, independent Afrikaner 'nation' became the mandate of the day. This policy of upliftment of the Afrikaner 'nation' saw the birth of Apartheid and the advent of laws such as the Group Areas Act of 1950 which saw the segregation of the various racial groups, forced relocations of non-whites from their homes, believed to be situated on valued land, to areas far removed from the cities they were previously residing in. This act has had long lasting effects in the scope of the architectural, economic, spatial and social frameworks of the nation.

National identity within the history of South Africa can be said to have received its greatest significance in the post-Apartheid era of South African history, this is first evident in the 'Rainbow Nation' policy introduced by the post-1994 government. This policy to represent that process of unification of the various cultures and ethnicities of the land. Amanda Gouws notes (2003:42) that the concept of nation building, as critiqued by various theorists, is considered as the manipulation of national symbols in order to create a new sense of nationalism which would be representative of the integration of the various communities within the land. Jonathan Noble states that 'post 1994 … the democratic turn in South Africa polity understandably sparked a need to examine questions of identity, to re-discover a common African heritage and to re-construct our various senses of personal and collective belonging' (2014:112).

Owen Sichone (2003:120) notes that the 'Rainbow Nation' policy efforts came at a time when the post-modern theoretical framework was at a point when the ideas of national borders and national identities were losing their significance. This a result of globalisation and the change in ideology with regards to the position the nation can hold within the greater

4

scheme of the local and global societies. The current post-Apartheid South Africa is working towards finding a balance between meeting the needs of the ever changing global economy and the needs of all citizens of the land, 'the formation of a national persona, of national identity or identities, must play a part in contributing to the well being of our existence together' (Noble, 2014:112).

Social cohesion and asylum seeker, refugee relations

Globally migration is commonly seen as something that can be controlled and managed through policy and tightening of borders, as is visible in recent changes in South African immigration policies. This is however a detrimental issue as migration can be seen to be part of human evolutionary history and something that would continue to happen globally. Nash, Wong & Trlin refer to Castles in noting that 'migration policies fail because policymakers refuse to see migration as a dynamic social process linked to broader patterns of social transformation' (2006:346). Some explanations of the concept of social cohesion refer to it as a process whereby commonality in values and purpose within a group is found; this commonality being also inclusive of ensuring a sense of belonging and unity between people of diverse circumstances (Cheong, Edwards, Goulbourne, and Solomos, 2007:28).

Nathan et al, (2010:590) notes that 'the term social cohesion is defined as "the ongoing process of developing a

community of shared values, shared challenges and equal opportunity … based on trust, hope and reciprocity'. Through these definitions of social cohesion it becomes evident that the idea of social inclusion is more often than not included in the processes and ideas of social cohesion. There is also acknowledgement that although we refer to shared values we cannot say that all values would be identical due to differences in cultural, religious, ethnic, gender, generational sexual, geographical and mental believes and values of individuals; we refer to shared values 'to mean not necessarily "the same" but rather negotiation and mutual exploration of different and similar values' (Nathan et al., 2010:590).

Social cohesion to asylum seekers and refugees is closely linked to notions of their safety and ability to integrate within the host communities. Cheong, Edwards, Goulbourne, and Solomos (2007:40) quote Temple and Moran in noting that UK research amongst asylum seekers and refugees has shown that 'their own view of social cohesion and safety in a diverse society, at a basic level and as an aim, is to be able to live peacefully with other communities while each holding on to their own values and beliefs'. The journeys experienced by asylum seekers and refugees are different but also have many commonalities in the hardships, stressful experiences and mental and physical discomforts experienced during the journey to the new host communities and experienced once within and attempting to establish
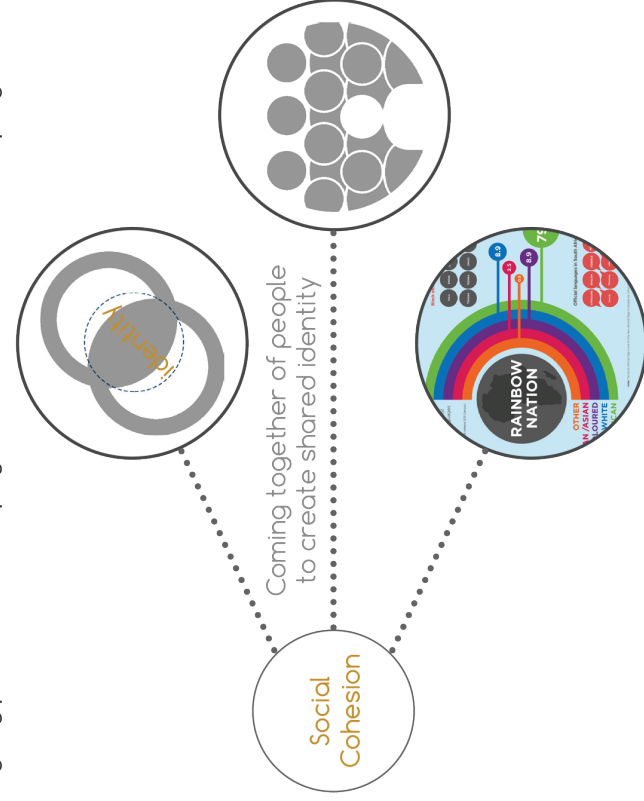

Coming together of people to create shared identity

Social Cohesion

Fig. 03. Left; Social cohesion within South Africa (Author, 2019)

themselves within the hst community.

Nash, Wong & Trlin (2006:349) quote Abbott et al. in noting that 'migration involves losses, disruption to families and life patterns and exposure to multiple stressors, new experiences and challenges'. The levels of difficulty experienced varies from individual to individual based on their own history as well as that of the host community culture and demographic make up. 'Racism and threat perceptions may mediate the bridging relationships that are deemed to be important for building a cohesive society. Communicative exchanges, norms and trust (all framed as components of social capital building) are facilitated or constrained by the context of the host country' (Cheong, Edwards, Goulbourne, and Solomos, 2007:36). The success of social cohesion is thus greatly impacted by the host community and its treatment and view of asylum seekers and refugees.

It can thus be noted that the current climate within South Africa and xenophobic sentiments and activities are a reference of the negative views of the other/stranger and asylum seeker/refugee/migrant evident in the general public domain and potentially as well in the legal and policy making domain.

Moving towards and fostering social cohesion
In order to offer a sense of cohesion between the host community and the asylum seeker and refugee, programmes and initiatives that would allow for integration, inclusion and

interaction would need to be present. New Zealand has enacted a policy approach which ask for a mandatory six-week orientation programme to be undertaken by all asylum seekers and refugees; 'they are then expected to begin making their own way in society, with the support of community sponsors and assistance from specialist and generic health, education and social services' (Nash, Wong, & Trlin, 2006:347). Nash, Wong, & Trlin (2006:348) note that 'the refugees may be from different parts of the world, but cultural issues, mental health, grief and trauma, family reunification, education and communication skills, as well as material needs relating to employment and housing, are still high on the agenda' and often common issues experienced globally when dealing with asylum seekers and refugees.

The current policy within South Africa for asylum seekers and refugees does not exist; individuals are required to announce the presence at ports of entry where they are given a permit which offers them a sense of security from deportation for a period of 14days whereby they are then required to announce their presence at one of the available refugee reception centres within the country. A new permit is thereafter issued to for a period of six months sanctioning the individuals stay within the country during the review and approval stages of the asylum seeker refugee application process by the Department of Home Affairs refugee reception centre officers; research and history has however noted that this process on many occasions lasts
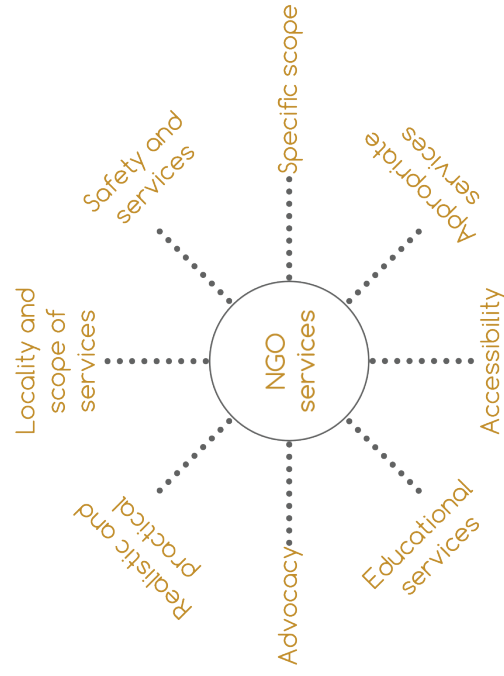

Fig. 04. Right; Services required by an NGO to offer successful services to asylum seekers and refugees (Author, 2019)

longer than six months and in some cases has lasted well over 10years in finalisation due to departmental issues and what is often described as the disappearance of applicants who do not return to seek the verdict of their application and said cases remaining open upon until such a time as the Department chooses to close the process off.

The policy does not include any form of mandatory orientation process and thus applicants once in receipt of permits are given the right and opportunity as is offered to all citizens through the Constitution of South Africa to proceed in making a new life for themselves by seeking employment, access to education for themselves and their children, access to healthcare and access to shelter through the renting of property. Unfortunately, many asylum seekers may not have the necessary communication skills to navigate discussions and interactions with members of the community thus often find themselves unable to access and employ the rights afforded to themselves. The introduction of a mandatory six month orientation programme may be beneficial in assisting both asylum seekers and refugees and the host communities in improving social cohesion as the programme may be tailored to ensure it gives asylum seekers and refugees the necessary skills and tools to navigate through the new environment.

Research shows that local government may be able to assist with the fostering of social cohesion by means of policies which are multicultural in nature, providing opportunities for interfaith communication and interaction, cultural activities and festivals and other creative programmes which would promote and celebrate the diversity of the communities (Boese & Phillips, 2017:391). Nathan et al. (2010:589) notes that 'researchers point to the potential for sport to build relationships and social cohesion across religious, ethnic and economic lines'. The process of displacement for the asylum seeker and refugee is one of an intricate exploration into the processes of self adjustment to ensure individual adaptation to the new environment in all aspects such as the process of finding shelter or a new home, the learning of one or more languages, access to food and water and all other basic

physiological and psychological fields of life. Nash, Wong & Trlin (2006:356-357) reference Ho et al. in stating that the process 'typically entails change in both themselves and the host society'.

The hardships experienced during the period of adaptation for the asylum seeker and refugee will come with issues of the emotional, cultural, physical and other manners. In order to overcome these issues the individual would need to seek assistance and support from the existing community of asylum seekers and refugees, members of the host community and self-care options as well. 'A commitment to integration (with inclusion and participation in all spheres of social activity), rather than assimilation, from new settlers and the host population is crucial to the successful outcome of the process' (Nash, Wong, & Trlin, 2006:357).

Gordon Hughes (2007:942) calls upon the work of Carson in referring to the concept of hospitium, drawn from the works of Derrida and Pavlich, from which the words hospice, hospital and hospitality are derived. 'Hospitium envisages possibilities of persons, places and processes where hosts welcome strangers without surrendering control or identity and where a threshold simultaneously opens the limit of that threshold to otherness and accepts an undecided negotiation of the host relationship' (Hughes, 2007:942). The concept of hospitium as believed by Carson looks to offer an outlook that tries to negate the typical negative and exclusionary aspects of the integration processes.

Nash, Wong, & Trlin, (2006:350) through their research with NGOs who work with asylum seekers and refugees in New Zealand were able to determine a list of services required in order to ensure the success of their services offered to asylum seekers and refugees. The list (Nash, Wong & Trlin, 2006:350)[2] notes the following eight items:

- Accessibility
- Locality and scope of services
- Specific scope
- Appropriate services
- Educational services
- Safety and security
- Advocacy
- Realistic and practical

The above list can thus be regarded as a basic list for benchmarking of in initiative, programme or policy which seeks to offer services to asylum seekers and refugees. The list refers to both tangible items and intangible items such as the creation of actual space which contains these services and offers system measures and systems, and the creation of a perception of feeling safe and welcomed into the space by the individuals. The list can therefore be used as a means to benchmark the design proposal to follow for the Haven House project; to ensure its success the design would need to ensure it embodies as many, if not all eight points of the list.

Place-making

Identifying place

Space and place are two separate concepts with the latter heavily reliant on the notions of meaning; the construct of meaning being that of a weaving of both tangible and intangible qualities. Lorraine Farrelly in her article titled New Occupancy (2017:140) refers to Norberg-Schulz's Genius Loci in defining place as a space which has both character and recognition as a space for events to take place. Jonathan Meades in Space? Place? Life? (2011:12) notes that there is a further distinction between place and the making of place; there is often a disconnect between the concerns of the creators of place and the concerns of the users of places. Place in its permanence also carries with itself a state of impermanence, 'they will change whether those initial makers like it or not, whether they make allowance for change or not.' (Meades, 2011:12).

Through the advent and evolution of technology and time the ability for one to connect with place has been moderated and what was previously far is now much closer and recognisable; the future of these places thereafter a consequence of its users and how they chose to occupy the place. Sarah Chaplin in Places (2011:100) notes that place can be both as transitory as a carnival and trivial as a picnic; she further expands to state that the production of place commences long before its inhabitation and commences at the moment of its inception (Chaplin, 2011:105).

The impetus of place

It is through the users repeated use of place that 'their common connection to the place that forges a sense of community' (Chaplin, 2011:105). Place production should not be purely about the production of space but should encompass aspects which would positively impact the lives of the users; place offers individuals the opportunity for the sharing of knowledge of the community and self, interaction and the experiencing of the ever changing world.

Place is where we find our connection to identity but place is also a tool in which we are able to learn to identify ourselves, it is within place that we learn to define our roles and identities in relation to our place in the world. 'The idea of 'home' is conventionally invoked as an effective metaphor for place as a site of belonging: immutable, primordial, and rooted' (Ho & Kissoon, 2012:298). Åshild Lappegard Hauge (2007:45) note that the process of transforming a place into a home relates to the notion of 'to dwell' as detailed by Martin Heidegger in his work Being and Time. Home is here used not to describe a dwelling but as a descriptor for a place associated with the feeling of belonging and presence of a sense of place. This notion is also linked to the idea of rootedness and belonging of an individual to their environment.

Architectural production of place

The transcendence of place to a location associated with the concept of lifestyle living 'is a powerful indicator that a place has risen above the everyday, and merits attention as somewhere aspirational' (Chaplin, 2011:212); place should be explicit and special and be able to foster a sense of belonging from its users. Places are defined by their ability to evoke comfort, trust and strength in its users.

'It is easy to define what makes a place uncomfortable: it is too hot, too cold, too bright, and so on. But it is far more difficult to ascertain the narrow belt of comfort' (Caan, 2011:68), the struggle of which is troublesome because it differs between users and the evolution of time. The concept of Gestalt as described by Shashi Caan as 'a successful integration of constituent parts that produces a single,

unified experience' (Caan, 2011:163) is believed to be intrinsically linked with the notion of good design and therefore can be believed to be associated with the understanding of what constitutes good place-making.

George Verghese and Dianne Smith (2017:516) highlight that it is paramount for designers to have an understanding of how their various decisions have the ability to encourage a sense of identity and knowledge of what elements impact on their decisions. Designers 'must comprehend that meaning and atmosphere are the keys to promoting a sense of place' (Verghese & Smith, 2017:516), which Verghese and Smith note would be able to present users with a multitude of both positive and negative experiences. Verghese and Smith (2017:516) further note that the designer's use of colour and materials are two areas within the process of making an interior is where the creation of sense of place can be impacted on. They expand on this to detail three areas of consideration designers will need to reflect on in the various decisions they will need to undertake, these they detail as (Verghese & Smith, 2017:519-521):

• Impetus: The complete understanding of site, site characteristics and its relationship with the various factors (e.g. colour and materials).

• Appropriate Language: The selection of appropriate constituents in relation to the information obtained through

the process of impetus. This consideration for the various parts which will make up the whole is where designers will find the potential for meaning.

• Desired Meaning: The comprehension of the desired meaning and how it can be created through both impetus and appropriate language. It is here that the process will then move towards the establishment of sense of place.

User production of place

Azhan Abdul Aziz and Abdullah Sani Ahmad (2009:272) in their article, which explores the mechanisms of home making within the field of low cost housing, make reference to the writings of Rowles and Watkins in prescribing three categories of behaviour process individuals make use in their process of defining sense of place, these are 'the habitual use of space (physical aspects), social interaction (social aspects) and meanings and events attached to the place (personal aspects)' (Aziz & Ahmad, 2009:272). The processes one uses in making home are pertinent to this study as the creation of belonging and rootedness to their community is a crucial aspect of the life of the asylum seeker and refugee who has moved from their original home, previous dwelling/ neighbourhood/city/country, and relocated to their new home. Aziz and Ahmad (2009:273) further expand on the above to specify three fields, which define the home making process as defined by Werner, et al., as that of

IMPETUS
UNDERSTANDING SITE

APPROPRIATE LANGUAGE
SELECTION OF THE APPROPRIATE PARTS NEED TO BUILD UP THE WHOLE

ARCHITECTURAL

PLACE PRODUCTION

DESIRED MEANING
UNDERSTANDING OF DESIRED MEANING TO BE "CREATED/ CURATED"
HOW MEANING DESIRED CAN BE CREATED

Fig. 05. Left; Architectural place production (Author, 2019)

appropriation, attachment and identity.

• Appropriation

Appropriation is defined as a process in which an individual is able to control their physical environment in order to achieve their desired level of use, sense of privacy and security. Appropriation is possible through the use of and repeated interaction with the space by an individual; the feeling of home is possible when individuals are placed in an environment they are familiar with and people they are familiar with (Aziz & Ahmad, 2009:273). Through the repetition of habitual activities and familiarity experienced the individual sees and experiences a progression from active decision-making to that of an intrinsic and subconscious decision-making process. It is through this process that the sense of place and belonging is experienced and the individual pushed into connecting with the wider community.

The ability for individuals to also define their territory and enact control over its sense of appearance is also an attribute linked to the process of appropriation, 'it functions as the expression of individual and group identity, in addition to regulation of social interaction through physical and symbolic demarcation' (Azizi & Ahmad, 2009:274). This ability to define one's space assist in ensuring that there is no impairment to one's sense of privacy and through the presence of permeability between boundaries of the various individual places and their environment, their visual connectivity and ability to see the other assists in

the production of comfort and security. In the enactment of defining their territory, the individual is also able to develop a sense of ownership.

Space is further appropriated for the means of social interaction, 'a sense of home place is also achieved when the occupants feel at ease to conduct everyday mundane activities, and engage in interactions with their neighbours' (Aziz & Ahmad, 2009:274). These interactions are necessary in the facilitation of linkages of oneself to their community; the various degrees of interaction are each able to result in a wide array of sense of belonging and community.

• Attachment

Attachment is defined as a process in which an individual is able to relate to both their physical environment and the community around them. The ability for individuals to care, maintain and provide a commitment to their space which is impacted by their perceptions and experiences of the space. Attachment is often manifested in the manner in which individuals are able to adorn their space and show their connection with the space. The social connections and relationships between the individuals and their community having an impact on the ability to attach.

'Shared social events and activities within the neighbourhood are among the experiences that could bind people together' (Aziz & Ahmad, 2009:275). The social manifestation of attachment is made visible by the
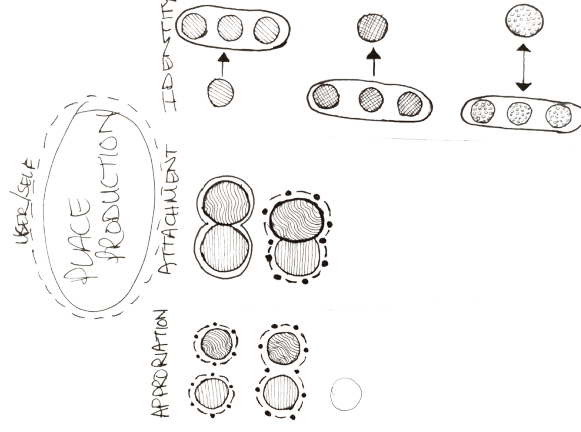

Fig. 06. Right; User place production process
(Author, 2019)

group efforts placed on the creation of the neighbourhood and community setting and the changes to the physical environment which sees the group modify and beautify the spaces. It is through these processes that an identity is attached to the place and the sense of belonging and rootedness are further fostered.

'Affective structure of social network and relationship among neighbours solidify group identity, which expands the sense of home' (Aziz & Ahmad, 2009:276). Social interaction between individuals has often been noted as a significant aspect of the process of attachment as it is in these experiences that individuals are able to communicate and exchange knowledge about the community and themselves.

- Identity

Identity is defined as a process in which an individual is able to define their own individual identity as well as that of the group identity. Aziz and Ahmad (2009:276) make reference once more to Rowles and Watkins in noting that in the making of home the ability to define both personal identity and social identity is very crucial. The places in which one places attachment to can serve as a reference to the identity they have or the identity the wish to have.

The identity formation process could also relate to the individuals need to assimilate and foster community connection. Identity is also possible through the process of acceptance and association with specific groups of people (Aziz & Ahmad, 2009:277). This process facilitates the ability for the sharing and understanding of the various shared meanings and social order present in a community only learned through the repetition of the individual's daily routine.

'the construction of place could only happen through the engagement and life experience in specific social setting' (Aziz & Ahmad, 2009:277). The ability to create place is therefore influenced by the individual's ability to form and express their own identity and also be able to identify themselves within their physical environment and community.

Physical manifestations of the processes

Appropriation is physically manifested through the ease in which individuals

and communities are able to demarcated and claim space for themselves, with the ability to define their sense of privacy and security linked to this claiming of a specific space. The ability to personally enhance and control the appearance of a space is a major aspect of the process of attachment. Permeability, visual permeability most importantly, between boundaries ensures connections with the environment and offers individuals the ability to see the other and ensure a sense of comfort and security is created. Through these processes as sense of ownership will also be fostered. Appropriation is also lastly created through means of social interaction which is carried out through activities and interactions with their neighbours and communities.

Attachment is best facilitated through design by providing individuals the opportunity to decorate, furnish or enhance the spaces they are able to experience with personal items or other cultural identifiers which could help the individual(s) in creating and displaying their connection with the space as well as connection to their identity. Attachment can also physically be represented by means of the creation of a neighbourhood and community environment which is created through social events and activities as well. Spaces which promote and facilitate social interaction are also part of how attachment is manifested physically as communication and knowledge exchange between communities and individuals is possible and enhanced.

The identity process can be physically manifested through design by means of providing space or opportunities for an individual to express their personal identities and form their personal identities. The process is also manifested through the allowance for the sharing of experiences and knowledge between individuals and communities which can be carried out through common shared spaces, social events which bring individuals together and spaces that allow for individuals to be able to find connections with and in.

Place-making as commonly expressed through the theories is experienced on two basic levels, that of the individual and that of the community. The individual, referred to as the self in later chapters, forms part of the

initial processes of place-making and is a crucial aspect of place-making in that the individual firstly, responds to a combination of aspects of their culture, heritage, history and identity and secondly, responds to their environment. Once the self begins to form place through their experiences they then begin find individuals with whom a shared sense of commonality is found and thus the notion of place is further enforced through the development of a community, referred to as the collective in later chapters. Through the evolution of the collective the place is further formed as a space of significance for the collective and for the self, the creation of places and communities offers an opportunity for the concept of social cohesion to find form and reinforcement.

The design will need to ensure it allows for these physical opportunities to be present within the programming of physical space as well as programming of possible events and activities which could take place within the building on a temporary and/or permanent basis to allow for the routine/repetition described earlier as being part of the processes of appropriation, attachment and identity. In order to provide an identity for the building there will be a certain level of detailing and finishing allowed for within the design processes which will ensure a specific identity is expressed by the building however in order to facilitate place-making there will be opportunities for the individuals and community to decorate, enhance and furnish the interior with items and cultural identifiers that will be able to alter the identity in such a way that they are able to positively impact and change the identity so it can speak not only for the identity of the building as detailed by the decisions made by the designer but also speak for the identity of the various individuals and communities.

Adaptive reuse

Prospective adaptive reuse strategies

Brooker and Stone offer practitioners with three strategies with which a designer can choose to employ in the design and adaptation of a site. The strategy should be the basis for the form the eventual design will take, Brooker and Stone (2018:70) state that 'it is the set of rules that the architect or designer develops to ensure that they are controlling the design process'. The strategy should be well founded on the understanding of the current state of the site and the requirements of its future function and users; the connection between old and new being of the utmost importance.

The three categories, namely intervention, insertion and installation, range in complexity and degree in which the new is intertwined with the old. The three categories are defined below as per the descriptions offered by Brooker and Stone (2018:70):

- *Intervention*
  - The new and the old are completely intertwined and the existing is reversible altered in order to accommodate the new
  - The distinction between old and new can be highly negated and diminished that it is hard to read where old and new meet
  - The changes can include the removal and addition of fabric
  - The strategy is most appropriate for sites that have been dilapidated and requiring major works to return back to functional state or when the site will need to be greatly altered in order to house the new
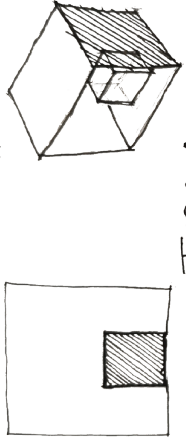
- *Insertion*
  - The new and old are intertwined but separable
  - The distinction between what was before and what is there now is clear and easily readable
  - The new is often designed to fit the existing and is a result of the parameters defined by the existing
  - The insertion does not need to fit within but can sit next to, sit over or complete surround the existing
  - The new does not impact much of the existing and can be removed, often with difficulty as it was designed to fit exactly with the existing
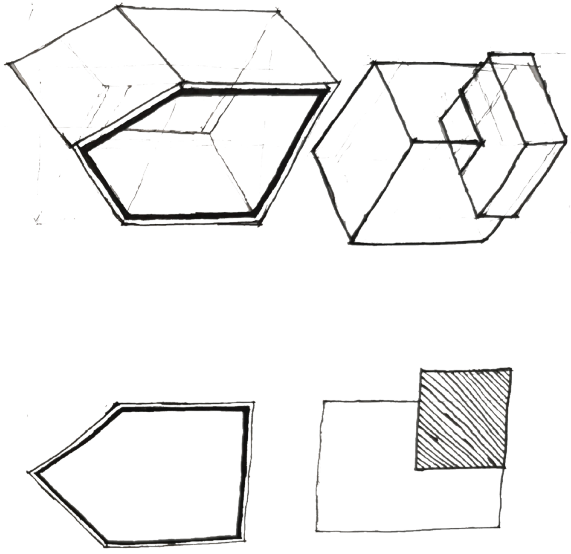
- *Installation*
  - The new and old are not intertwined and completely separate from each other
  - The distinction between old and new is overtly visible and identifiable
  - The new is added but does not alter the state of the existing
  - The new can be easily removed

12

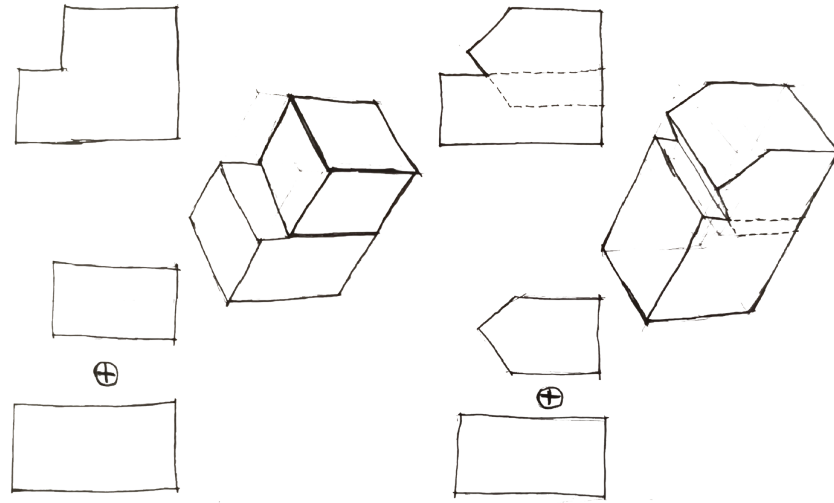THREE ADAPTIVE RE-USE STRATEGY

INSTALLATION

INSERTATION

INTERVATION

and the existing reverted back to almost its original state
- The strategy is often employed when working with historic buildings and conservation of the existing is the main goal

Through the process of stripping back the designer is to ensure they are able to formulate a decision on the appropriate strategy to make use for the site. It should be noted that the strategies do not need to be exclusively used on their own and that it may be required of the designer to employ two or all three strategies within a site due to the various state of ruination. There should however be a decision made on the main strategy to be employed which will be the overarching link throughout the project and an allowance made for the deployment of the other strategies as and when needed.

Tactics on hand
Along with the above strategies there are also what Brooker and Stone (2018:112) refer to as tactics with which a designer will have to make decisions within and in the design and adaptation of a site. Brooker and Stone (2018:112) note that the term tactics is used in order 'to describe a more substantial way of creating particular identities utilising a number of spatial devices'. The tactics at their core represent the components which make up the interior, or the room as per Brooker and Stone (2018:112). The tactics are listed below as per the list offered by Brooker and Stone (2018:113-117, 143-144, 156-157, 167-168, 180-182, 192-193).3. For

the purpose of the study an additional two categories of tactics has been determined as necessary in order to facilitate the desired design outcome; the categories are that of void and detail.

- Plane
- Object
- Light
- Surface
- Openings
- Movement
- Void:
  - Empty volumetric space within a mass
  - Void will traverse two or more floors
- Detail:
  - Notable characteristics of the design or building
  - Detail can be articulated via means of finishes, materials and technology

The designer will most certainly be required to work with all of the above tactics however it can be decided that significance be placed on specific tactics in order to produce the desired interior space and identity.

It is through the analysis carried out in the stripping back of the building as well as the selection of the chosen strategy of intervention which would see the change in the use of the building, the programming of the spaces and the identity of the building through changes which would see the linking of old and new to create something which can speak to the past, present
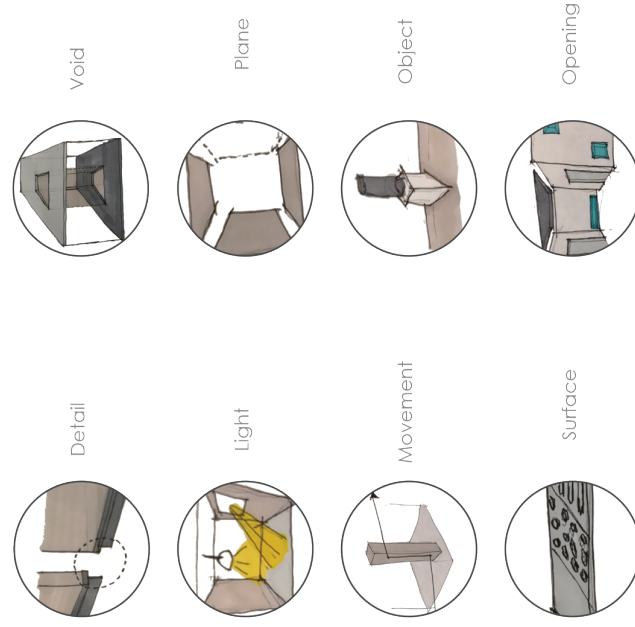

Void

Plane

Object

Opening

Detail

Light

Movement

Surface

Fig. 08. Left; Available tactics (Author, 2019)

physical environment in order to meet the change in use or even just an improvement in the use. The process is noted to also begin in the designer's exploration in the understanding of the place (site) and the discovery of the characteristics of the site which define it as place; this in effect a reference to the defining of the identity of a place. The exploration of this identity is grounded on understanding the history of the place, its current situation and finally the future prospects of the site. The information taken from the analysis of both the physical environment as well as the meanings and associations the social environment has placed on this place.

The study in its review of the three theoretical fields has noted a linkage to the notion of identity and the processes in which identity is constructed. It is through this commonality of identity formation that the theory summary (Figure x) has been established; three facets of identity have been offered as the final synthesis of the theories.
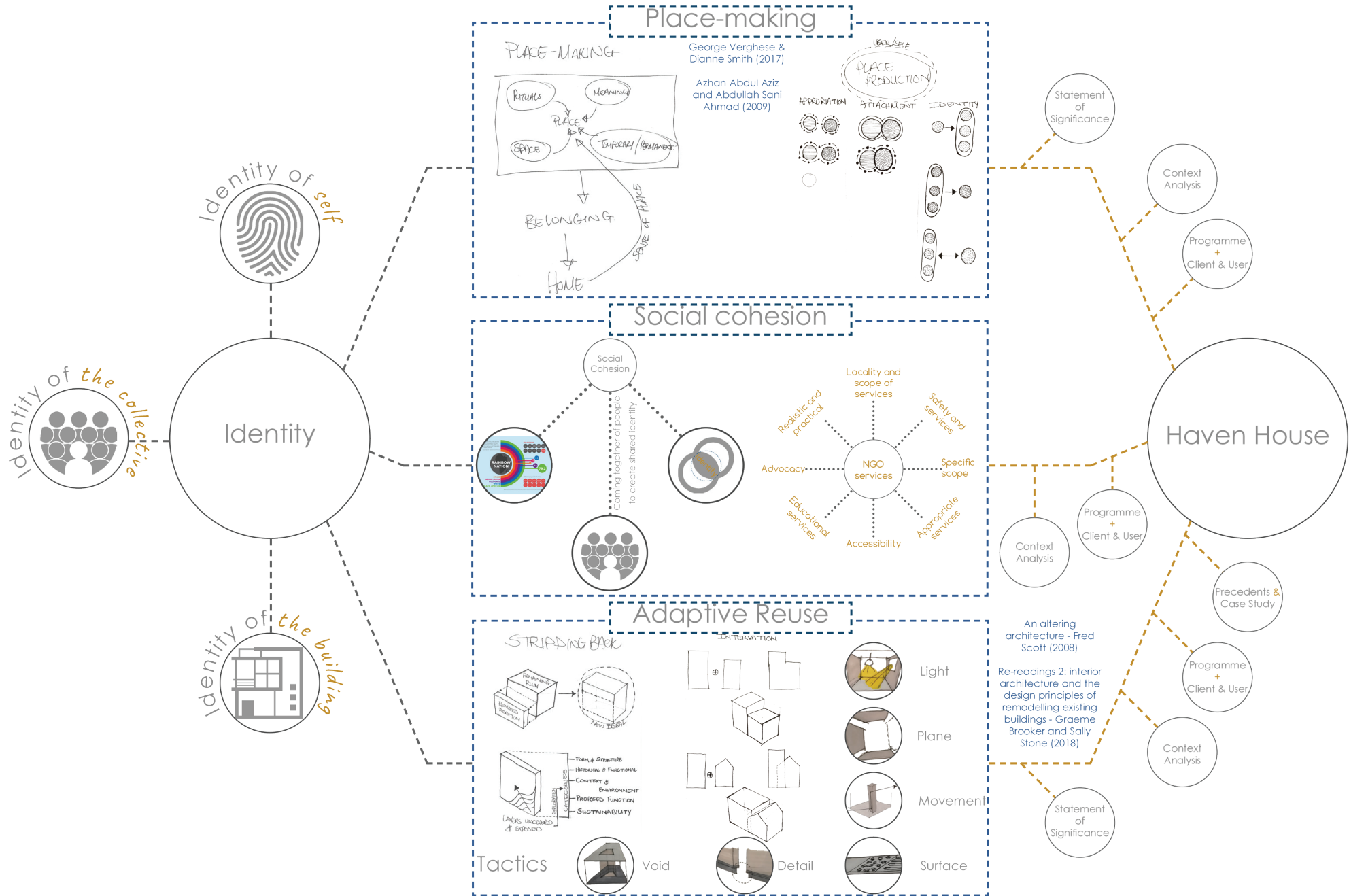
and potential future of the building. The following selection of light, plane, surface, movement, void and detail of the available tactics at a designer's disposal should be able to provide a sound basis for design and detailing of the final design proposal.

Conclusion

Social cohesion within South Africa is currently focused on the creation of the 'Rainbow Nation' identity as brought about post 1994; the policy is meant to represent the process of unification of the various cultures and ethnicities of the land. The process focused on the understanding of the people of South Africa and thus the process being exclusionary to those who would be considered the other/stranger. It is my belief that through this policy the negation and deterioration of social cohesion between the local community and foreign nationals would continue to be negatively impacted.

The research undertaken by Nash, Wong, & Trlin, (2006:350) through their work with NGOs who work with asylum seekers and refugees in New Zealand has derived list of services required in order to ensure the success of their services offered to asylum seekers and refugees. The list, which deals with both the tangible and intangible, is proposed as a means to benchmark any proposals aimed specifically for asylum seekers and refugees; to ensure its success the design would need to ensure it embodies as many, if not all eight points of the list.

Within the realm of place-making, identity is seen as part of the process of making place as well as a result of the process of making place. Through the appropriation and attachment of space an individual and their community are able to evoke certain memories, rituals and perceptions; through the amalgamation of these various attributes the appropriated space is transformed into place and an identity, with regards to its constructs of physical environment and community, is formed. The identity of the individual is thereafter influenced as they learn to understand and define their position within the physical environment and community of that specific place.

The process of adaptive reuse at its basis relies on the alteration of the

Fig. 09. Opposite Left; Summary theories (Author, 2019)

Endnotes

1. See Harris (2001) for the descriptions of the groups of hypothesis ('the scapegoating hypothesis', 'the isolation hypothesis' and the 'bio-cultural hypothesis') as per her research

2. See Nash, Wong & Triin (2006) for full descriptions of the list and what is referred to by the eight listed items

3. See Brooker and Stone (2018) for full descriptions of the various tactics listed

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Appendix C

Existing Structure

SUSTAINABLE BUILDING ASSESSMENT TOOL (SBAT- P) V1

PROJECT		ASSESSMENT	
	Haven House - Old Poynton's Adaptive Reuse		
Project title:	Refurbishment - Existing Building	Date:	########
Location:	WF Nkomo Street	Undertaken by: GB	
Building type (specify):	Community	Company / organisation:	
Internal area (m2):	6959,07	Telephone:	Fax:
Number of users:	464	Email:	
Building life cycle stage (specify):	Design		
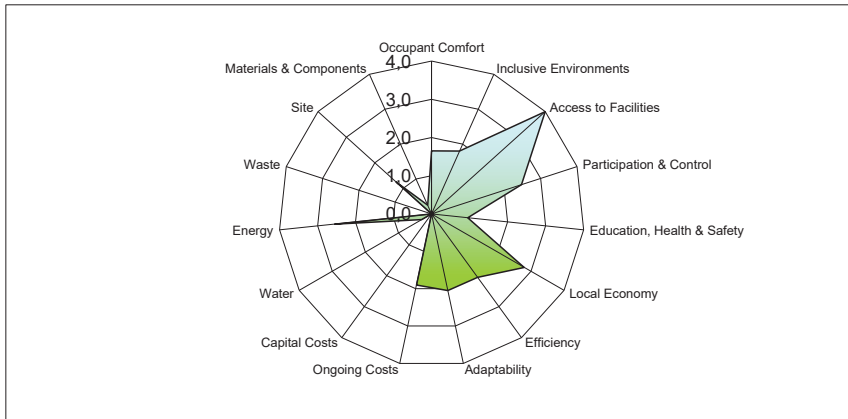
Social	2,2	Economic	1,8	Environmental	0,9
		Overall	1,6		

Propoed Alterations Added - V1

SUSTAINABLE BUILDING ASSESSMENT TOOL (SBAT- P) V1

PROJECT		ASSESSMENT	
	Haven House - Old Poynton's Adaptive Reuse		
Project title:	Refurbishment - Existing Building	Date:	########
Location:		Undertaken by: GB	
Building type (specify):	Residential/Community/Commercial	Company / organisation:	
Internal area (m2):	6959,07	Telephone:	Fax:
Number of users:	464	Email:	
Building life cycle stage (specify):	Design		
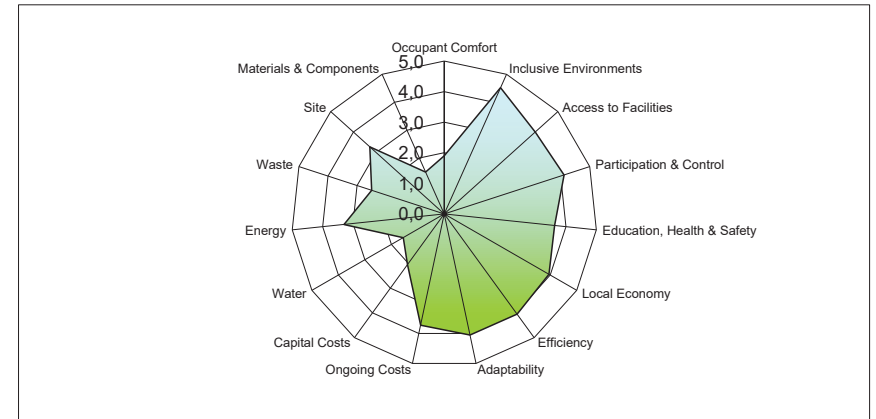
Social	3,6	Economic	3,6	Environmental	2,4
		Overall	3,2		

Propoed Alterations Added - V2

SUSTAINABLE BUILDING ASSESSMENT TOOL (SBAT- P) V1

PROJECT		ASSESSMENT	
	Haven House - Old Poynton's Adaptive Reuse		
Project title:	Refurbishment - Existing Building	Date:	########
Location:		Undertaken by: GB	
Building type (specify):	Residential/Community/Commercial	Company / organisation:	
Internal area (m2):	6959,07	Telephone:	Fax:
Number of users:	464	Email:	
Building life cycle stage (specify):	Design		

Social	3,9

Economic	3,9

Environmental	2,9

Overall	3,6

Appendix D
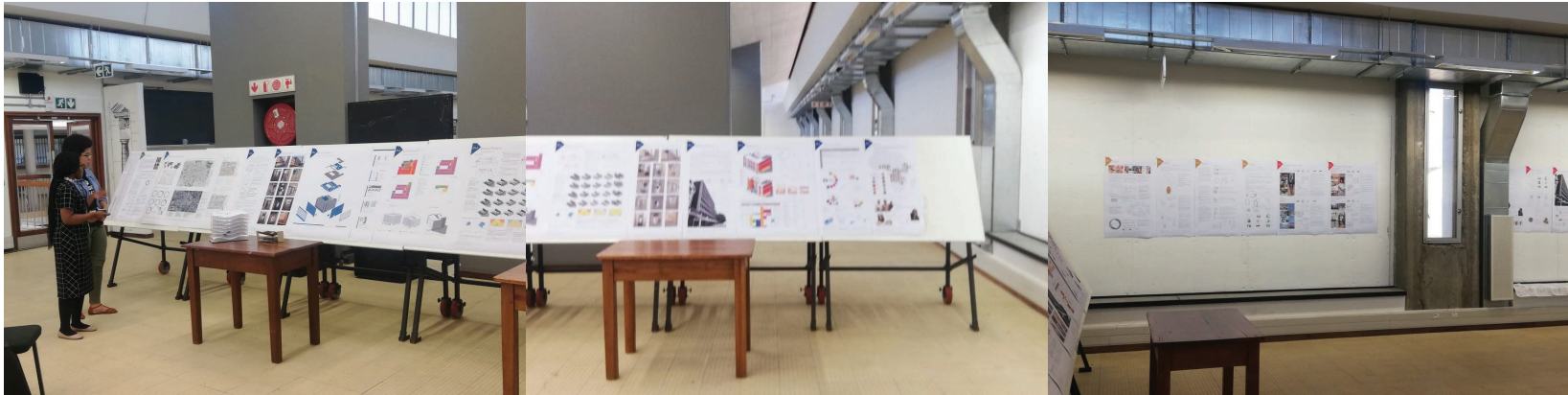
Zakkiya and Catherine, many thanks for the encouragement and support this year.

To my Projects 4 Design family, thank you for the encouragements throughout the year and reminding me that I am missed and still have a home to go to.

To the studio friends, some of whom I will forever regard as family, I thank you for the laughs, cries, jokes, emotional support, concerns, late nights and food runs. May you all succeed in all your current and future endeavours.

To my family of fighters, the Bitumbas, I thank you guys for never letting me feel down about missing out on family moments. Thank you for the constant reminders to breath, slow down and take a moment to care for myself.

To the friends and family for the constant check-ins I thank you so much. Your messages, calls, voice notes and offers to assist have made a world of difference to me.

To W…THANK YOU!!! Your love, support, patience and acceptance of the physical and emotional distances the year has brought about has meant the world and more to me.

Finally to me, breathe lady! We have reached the finish line. Time to spread the wings and fly towards new goals.