

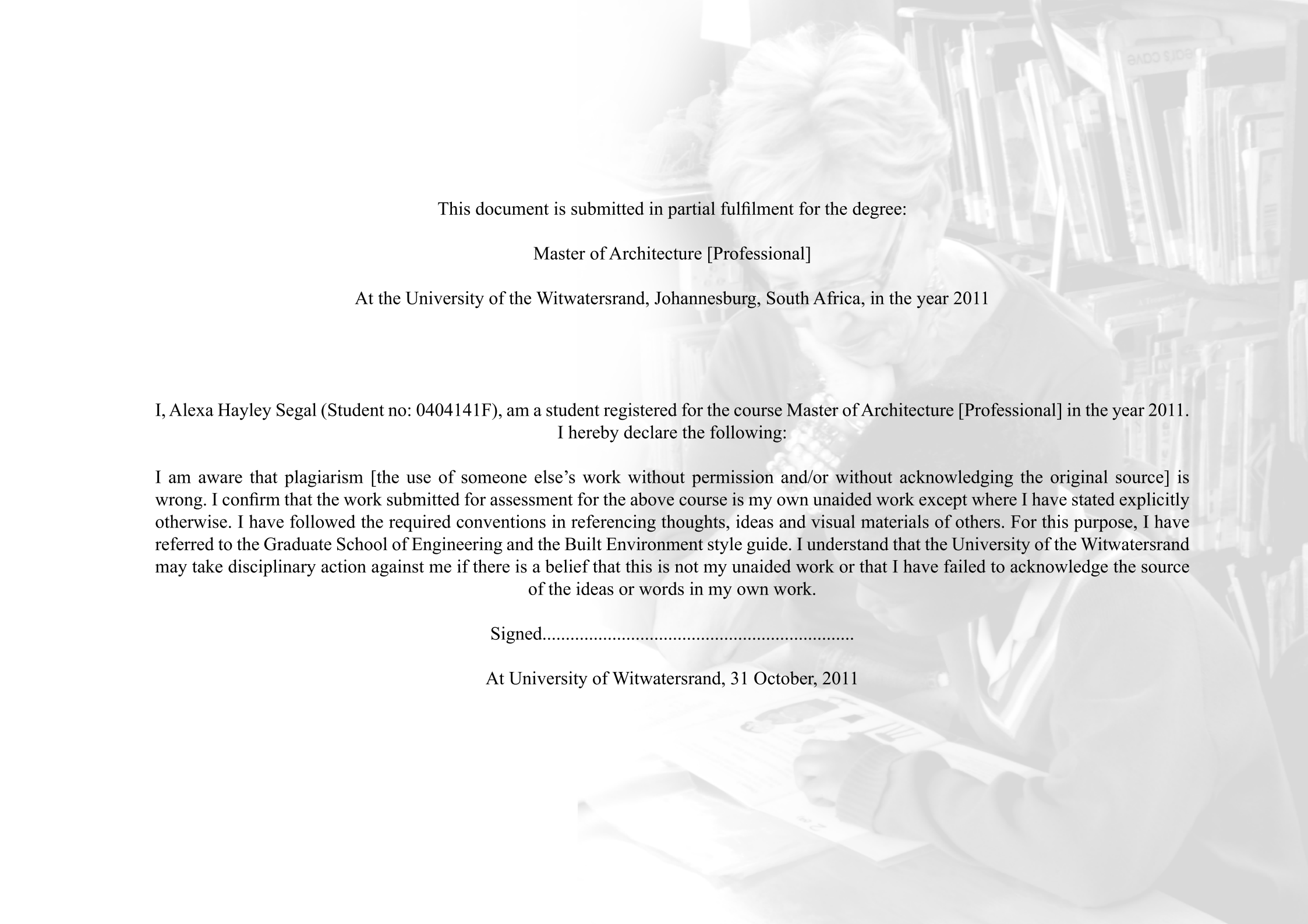


Ukuhlanguana Tikkun

Designing for Intergenerational Interaction

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Johannesburg 2011

A background image of a student with blonde hair, wearing a dark jacket, sitting at a desk in a library. They are looking down at a book or document. In the background, there are bookshelves filled with books.

This document is submitted in partial fulfilment for the degree:

Master of Architecture [Professional]

At the University of the Witwatersrand, Johannesburg, South Africa, in the year 2011

I, Alexa Hayley Segal (Student no: 0404141F), am a student registered for the course Master of Architecture [Professional] in the year 2011.

I hereby declare the following:

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Signed.....

At University of Witwatersrand, 31 October, 2011

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Acknowledgements

Thank you, first, to the Singer Angels, for inspiring my thesis. Unfortunately it must exist in your merit, rather than your sight. Thank you to my Grandfather, Betzalel Rinoth, who lived at Our Parents Home, to his brother, Avram, and to Rachel and Miriam, his last remaining siblings.

Thank you to everyone who helped and inspired me along the way, including the staff and residents at Our Parents Home, and the staff and children of H.A Jack Primary School.

Special thanks to Ariane Janse Van Rensburg, who worked with me tirelessly, was available constantly, and taught me more than I could have ever hoped to learn in this year.

Thank you to Jacquie for your help.

Thank you to the Segal family for your ongoing love and support during this time, and to David for your help and encouragement.

Thank you to Robin, who is always with us in spirit.

Thank you to Mickey and Michal Sasportas and Jessica Segal for helping me through not only this year, but the years preceding it. Thank you for your confidence, love, words, and support.

Thank you Michal and Jess for all your help on this project, and for holding one hand each through the duration of this journey.

Thank you to my husband, Grant, for your help, unconditional love, patience, understanding and support. Thank you for your advice and input. Thank you for standing by me in a way that made me feel like I was never alone. Thank you for laughing with me, crying with me, and celebrating with me.

Finally, thank you to the Architect of all Architects, for giving me this opportunity and blessing. Thank you Hashem.

Abstract

The nature of the human family is such that members give and take, teaching and learning from one another, and providing and reaping the benefits. The fragility of the aged makes security and protection, physically, emotionally and medically, imperative. The elderly share this fragility with the youth in our communities. Children, too, are vulnerable and require elements of protection and guidance. There are many cases, however, when these circumstances do not exist.

My thesis asks how one can design a facility that will promote and encourage the intergenerational interaction necessary to bring together the youth and elderly in a way that will solve the challenges and obstacles that each group faces.

There is an existing literacy program in which residents from Our Parents Home, a charity run home for elderly members of the Jewish community, volunteer at H.A Jack Primary School, teaching literacy skills to students. It is evident, during these sessions, that many of the challenges met by the individual participants are eased. Residents of Our Parents Home, many of whom experience feelings of isolation and abandonment, have the benefit of interaction with the children, and the stimulation that comes with it. The children, on the other hand, many of whom come from underprivileged backgrounds, some more troubled than others, are offered one on one attention, support, encouragement and guidance. It is clear that these sessions are mutually beneficial to both parties.

Tracing a line through Apartheid South Africa, and the course and progression of the general family structure, as well as the individual users involved in the current program, this document explores the different layers of its users and context, and concludes with the optimum space, in terms of the development of this mutually beneficial interaction.

The site that I have chosen behaves as a physical link between these two groups, and forms the basis of a structure that works to encourage varying levels of interaction between the two groups, as well as the current users of the site, in an appropriate manner, while playing on, and continuing the theme of contrast that currently exists between these old and young, and generally black and white users, in a positive and stimulating way.

The facility that I have designed is a day centre named Ukuhlangana Tikkun. This is a space that not only provides, but also encourages the opportunity, and the privilege, for the youth and the elderly to interact with one another during the times that they require it most, thus allowing them to reap the benefits of intergenerational interaction.

A Tale of Two that Could, and Should, Come Together...

Every Wednesday morning, at 11.00am, a bus leaves the chaos and excitement of H.A Jack Primary school, making its way up four, tree lined blocks of Jauncey Street, and turns through a non-descript red facebrick entrance, into Our Parents Home. Eight elderly, white, jewish people climb aboard, and the bus makes its way back to the school. For two hours, unlikely pairs of elderly men and women, and the young children of H.A Jack Primary School, practice literacy skills together.

Our Parents Home is a Jewish Old Age Home run by a charity organization called the Chevra Kadisha. The building opened its doors in 1940 to welcome immigrant Jews fleeing the Holocaust. Over time, it has become a place, however, to house the elderly Jewish community. Offering accommodation, activities, support, and a frail care facility, both to those who can afford it, and to those who cannot, this is a place in which members traversing the entire cross section of the jewish community, live out the last years of their lives. Some residents are there voluntarily, and others have nowhere else to go. One thing that they share with each other, however, and with elderly generations across all demographics in our country, is their fragility. This is a group that requires more care and more security, as it advances. The facilities designed to house them therefore require a level of security that, generally, cuts them off from the outside world, at least to some extent.

Many residents have been placed in the home because their families can no longer provide the medical and physical care that they require. In some cases, families visit often, and residents experience a full life in which they have the

benefits of the appropriate care, facilities and activities, as well as the support of their loved ones. In other cases, residents are left by children who immigrate, or do not visit often. There is, however, a general feeling of isolation in the home. The fact that residents no longer have the freedom to come and go as they please, and that interaction with the outside world comes only in the form of visitors, is difficult, and many residents experience depression and, in some cases, feelings of abandonment.

It is rare to see two such contrasting groups come together, and added to this is the understanding, compassion and tolerance between them. There are programs worldwide that work to bring together the elderly and the youth. In this case, however, it is not only a generation barrier that separates these groups. There is a colourful contrast between this elderly, white, Jewish generation, largely of European descent, but hailing, as well, from North Africa and the middle east, and the largely black group of underprivileged children attending H.A Jack Primary School. If one digs deeper, however, a small thread glints in the light of our rainbow nation, showing the glimmer that connects groups of people that understand the pain of prejudice. The first influx of Jews made their way to South Africa before the holocaust, with large numbers coming here, in poverty, to escape the persecution of Czarrist Russia. The community as a whole grows from the shadows of the persecution they fled from in Europe and North Africa, just as Native South Africans grow from the shadows of Apartheid.

An interview with one teacher in the area revealed that many of her students come from troubled backgrounds, which has ultimately led, in the worst cases,

to morally questionable behavior. Because, at school, the children are in such close proximity to one another, and of course, because of the effects of peer pressure, this behavior cannot help but spread. A director of Women and Men against Child Abuse explained one example quite simply, in the case of some of the worst effects caused by cramped living quarters which are a direct result of poverty. The occurrence that he describes is not, he explains, specific to township living, or to any particular culture, but rather to cases where privacy is limited. Children that are raised in a small, confined space, and cohabit with relatives of various ages, in many cases, witness the behavior of those around them and perceive this to be a normal. A 5 year old, unless taught otherwise, is not able to make the distinction between the appropriate behavior of an adult, and the appropriate behavior of a child. As a result, these children mimic the behavior of the older relatives that they live with, not understanding that these are not activities that children should be taking part in. The result, in the worst case, is sexually active primary school children, and violence, drinking and drugs among an age group that are far too young to understand the implications of what they are doing. Women and Men against child abuse runs regular programs to teach parents the importance of boundaries and privacy, amongst other things, in order to help them raise their children in a way that might safeguard them from these issues. Kevin explains that many of the children that he sees do not actually consider that they are hurting people around them. He explains that in mimicking the behavior that they see, they do not understand that they are having an effect on other people. Children need to be taught sensitivity. They need to be taught that there are consequences for their actions, and

that their actions affect others.

Although this is the worst case, and not the general case, unfortunately it does not take the influence of many children on their peers, to start a trend. Children require guidance and supervision, which is something that is not always available to them. Driving past schools in the Highlands North/ Gardens/Norwood area before and after school, it is plain to see that many young children run around unsupervised, or are “babysat” by taxi drivers. These arrangements have been confirmed by sources close to the children (Anonymous, 2011). Schools do not seem to have the infrastructure to run the fully supervised after school programs that would be required to provide safe environments for these children.

Women and Men Against Child Abuse have reported a dramatic increase in child on child abuse cases, due to the general breakdown in family structure, and a prevalence of child run households. One may question whether this is related to, or even symptomatic of the lack of structure that many children experience during office hours, and outside of school times. The hours spent without adult supervision and, in many cases, in the presence and under the influence of older school children in this area, have been said to cause untold turmoil, at an age where children are far too young to know the difference between right and wrong. Interviews have revealed that many people in close proximity to children that are affected by this lack of structure, feel that a before/after school program would be enormously beneficial to them.

For a society that is still recovering from the effects of Apartheid, and has not yet been able to fully break the shackles of the physical effects it has caused, the reinforcement of a type of family structure may prove beneficial. In cases where the immediate families of children are unable to provide the necessary support due to economic constraints etc, there is an opportunity to pair them with the elderly, in an attempt to provide them with what they lack until their parents become available. There is no question of the value that black cultures place on family, but in many cases, it is not always possible for parents/guardians to provide in this way.

By reintroducing these two generations, I am hoping to provide a structure for both that will allow everyone involved to move forward, and to grow and learn from each other in a way that is both positive and productive.

As human beings, we grow from infants to adults, working our way through a curve, from beings that are completely dependent and vulnerable, to creatures of strength, versatility and, independence, after which point we begin to descend back into the fragility and dependence of old age. It makes sense that these groups should understand each other, and it makes sense that they might find strength in one another.

The volunteers of this literacy program have proved the benefits of this program over and over again, through the 10 successful years of its existence, both at H.A Jack Primary School, and previously at Norwood Primary. Residents are stimulated by the children and are optimistic about the help that they provide, and they all speak of the benefits of one on one care and attention in a school

that struggles to cope with the vast number of children in attendance and their varying levels of literacy. This is, after all, the building block of learning.

Although it seems a convenient fit to pair these children with elderly members of a community that lack the sort of intergenerational stimulation that might ease their feelings of isolation and loneliness, it is really the dynamic of the existing program that inspires the trust and confidence necessary to develop a program in which these two groups could interact on a permanent basis. One only has to see the dedication and warmth of the residents, the excitement of the children that are taught, and hear the praise of the teachers involved to know that it is a program worth expanding.

Although it is not realistic to assume that all residents of the home would be interested in this sort of program, one cannot discount the known benefits that have resulted from programs similar to this one, in which elderly citizens have been given the opportunity to interact with young children.

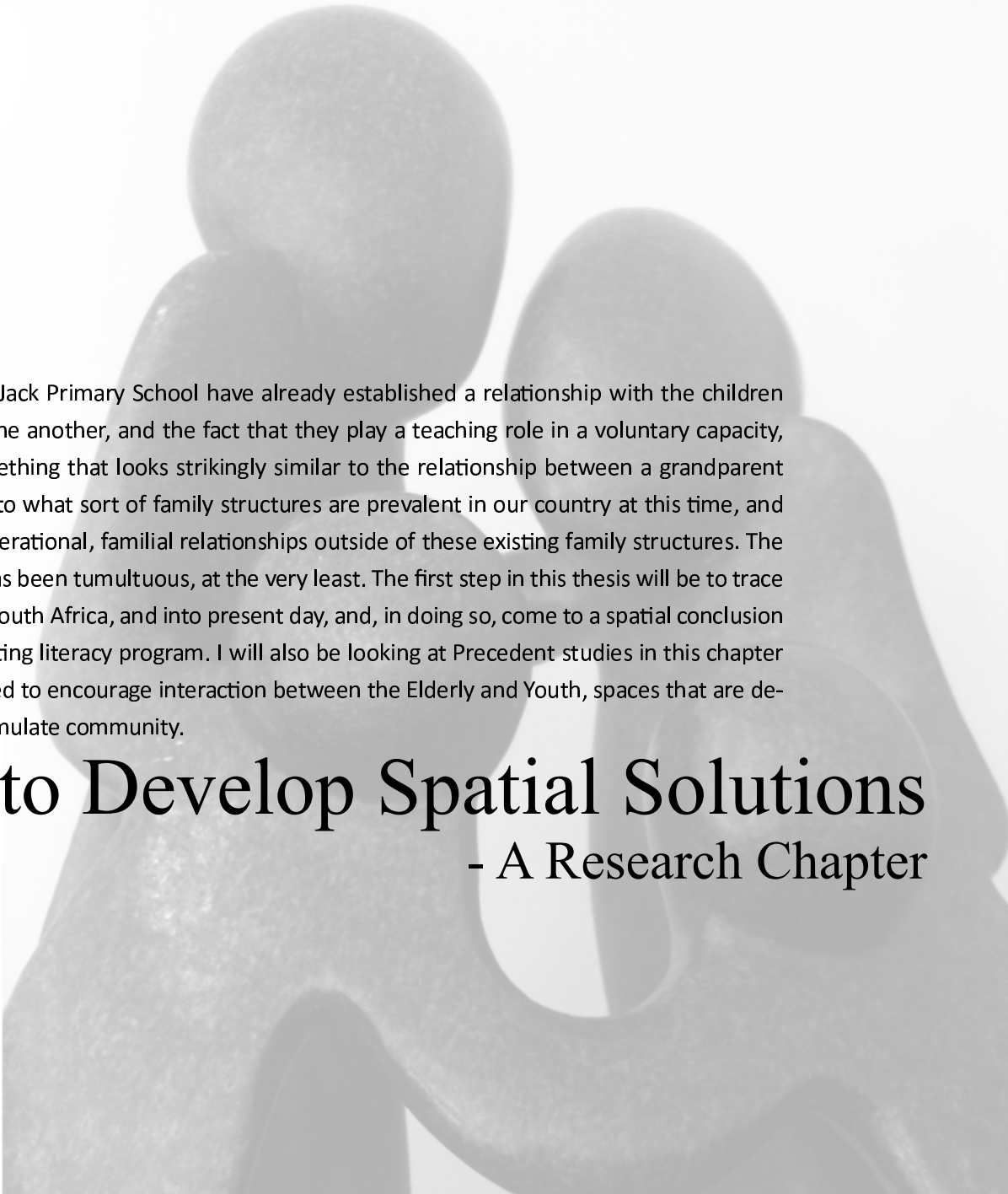
My thesis project is the creation of spaces formed to encourage varying levels of interaction between the two groups, from visual to physical. The idea is to provide a network of spaces which will provide a safe, courtyard space for both groups, catering to their fragilities. Even the site, which is next to Our Parents Home, works to bridge the two groups. My thesis building will be a mechanism with which to position the fragments of different generations together, into a structure that will be beneficial to the challenges and deficits of both demographics.

The disintegration of intergenerational relationships stunts the growth of society. Under current circumstances, the elderly are isolated in Old Age Homes, and children do not have the parental guidance required to develop in ways that they could, if they did. Although these groups have so much in common, their isolation from each other cannot do very much to foster tolerance, and if one cannot be tolerant of the stage in life that one will eventually get to, how smooth can their development be? The time in between the points of the birth and death of individuals is what defines the links between different people, and it is these links that progress society. By maximizing these relationships, one maximizes the growth potential of entire communities, and thus society as a whole.

The next chapter discusses the breakdown of the family structure, particularly in Apartheid South Africa. It's causes and effects have made a lasting impact, it's shackles still resting on the feet of the South Africans so desperately trying to move forward with their lives. Fragments of families remain, in many cases, split between rural areas and urban cities, and in the cases where they have managed to stay together, it is rare to find families that can afford to stay at home with their children, to provide them with the care and supervision that is crucial to their wellbeing and moral development. It is vital to the development of people across the age spectrum, to interact with people of all ages. Who is the missing generation in post apartheid South Africa? Intergenerational interaction, communication and tolerance are vital to the development of society. This question, and it's relationship to the family structure, will be the topic of the next chapter.

My thesis looks at the reparation of familial bonds. Although it is impossible to provide each child with everything that he or she lacks within his or her family, it is most certainly possible to provide them with a structure in which, for the hours that their parents or grandparents may not be available to them, they can interact with members of a different community, relying on them for guidance, learning and sharing, in the form of mentors, teachers, or friends.

The Jewish community, in its history, has experienced much persecution. It has scattered and fled to many different parts of the world, and as a result, has banded together tightly to preserve itself. Judaism promotes the idea that "Families are the building block of society and Jewish law and tradition highlights the centrality of the Jewish family...It is important for Jewish children to be able to experience life cycle events (their own, those of relatives and those within the community)." Family ties are at the heart of this religion, and it is because of this that the juxtaposition between this group of people, and a group of children who will continue to make their mark in post apartheid South Africa, is so harmonious. Families were ripped apart, shredded into pieces and scattered throughout the country during a time of persecution, oppression and terror. Today's generations must work to redefine their families, and what better way to spend their afternoons, that in the midst of an elderly generation that have been through, and survived a similar fate.



The residents of Our Parents Home that volunteer at H.A Jack Primary School have already established a relationship with the children that they work with. Because of their ages in relation to one another, and the fact that they play a teaching role in a voluntary capacity, the relationships that are formed begin to resemble something that looks strikingly similar to the relationship between a grandparent and grandchild. This image raises many questions relating to what sort of family structures are prevalent in our country at this time, and whether or not it would be beneficial to simulate inter-generational, familial relationships outside of these existing family structures. The history that has brought South Africa to it's current point has been tumultuous, at the very least. The first step in this thesis will be to trace the line of the general family structure through Apartheid South Africa, and into present day, and, in doing so, come to a spatial conclusion that is relevant both to the research involved, and the existing literacy program. I will also be looking at Precedent studies in this chapter that relate to these ideas, including spaces that are designed to encourage interaction between the Elderly and Youth, spaces that are designed to bridge demographics, and spaces designed to stimulate community.

Using History to Develop Spatial Solutions

- A Research Chapter

The Breakdown of the Family Structure

The human life span is linear, and its beginning and end are its two most vulnerable points. The life spans of different members of a community run parallel to each other in time, and the way in which they intermingle and relate to one another, when they do, is what forms a community, and thus society. This is a situation of growth, sustained by the nurturing and teaching of different generations, and a break in this means a break in social evolution. There is an overlapping fragility in the needs of the elderly and the youth, and because community and society are made up of different relationships between different people, the link between the two is vitally important. The break that is relevant to my thesis occurs in this overlap, with the isolation of elderly Jewish South Africans in nursing homes, and the forced independence of South African children, at a very early age.

The puzzle, by nature, encompasses a set of deficiencies and excesses. Puzzle pieces have parts that protrude and are valuable and oftentimes necessary to another piece. They also have deficits; missing chunks that can be filled only by other puzzle pieces. In light of this we have a situation in which different pieces can potentially complete each other, but are useless without one another.

My thesis topic is one that grapples with the problem of two demographics, both lacking in areas that can be filled by one another. On one hand, there are the inhabitants of an Old age home, grappling with feelings of loneliness, isolation, lack of purpose and motivation, and in some cases, abandonment. On the other hand, there are a large number of primary school children lacking after school supervision, academic encouragement and a sense of formal discipline in which to develop a moral compass and sense of self worth. If the balance

between the relationships within a community is upset, with the isolation of specific generations, what are the effects and how can they be counteracted? In this essay, I will examine the importance of intergenerational relationships and communication, and the importance of family in the development of a generation of potentially moral and successful young adults. My intention is to come to a theoretical solution that will inform a physical space in order to bring these two groups together in a productive and effective way, providing each with what the other lacks.

The clearest example of naturally occurring intergenerational relationships is the family structure. The life spans of different members parallel and intertwine with each other and the nurturing, support, growth and conflict that accompany this unity help to define the individual growth and socialization of each member.

Edward W Burgess (1886-1965) has been described as “The Pioneer of American Family Sociology”. His initial research led him to believe that social evolution was dependant on the socialization of children, and that this could only be achieved through the structure of a traditional, extended family. In other words, in order for children to learn the correct social norms and etiquette crucial to social development and evolution, they should ideally be in the structure of a “full” family unit wherein they may be taught and trained by the different people that made up this spectrum. After a few years, however, Burgess began to write about the transition from this widely accepted opinion, to the opinion that the Modern Nuclear Family was in fact the crucial structure. (Burgess, 1916, cited in Bengtson, 2001, p3) He said that “The family in historical times

has been, and at present is, in transition from an institution to a companionship.” (1926, p104) The focus was no longer on the institution of the family and everything that one needed to learn from them in order to thrive socially, but rather on the love and support that could be provided by the close relationship of the nuclear family, without the interference of anyone who did not specifically need to be there. This became the generalized basis for healthy socialization, and was taken to new levels of commercialization in western culture with the actualization of the Happy Nuclear Family Trend. This trend, and the resulting removal of the extended family would already have had enormous effects on the relationships of different family members and, as a result, on their different characters and perceptions. The upbringing of children would be very different when members of the family who do not have the close knit relationship of the parents and may have different perceptions on life, and a different focus on child rearing, were involved.

The concept of the “Nuclear Family” is one of great contention amongst sociologists and feminists. The idea of a number of children, either biological or adopted, being raised by two parents, one male and one female, in a structured family unit, conjures up all American images of 1950s housewives and white picket fences.

In the 1950s this concept was at its peak, and had evolved into something of a happy advert amidst the gloom of the wars in recent history and the Great Depression. The external face of families showed that success and happiness could be secured by a male breadwinner, a full time female housewife, the solid institution of marriage without end, a big smile, tidy home and ribboned hair.

(Popenoe, 1993)

Of course, internally, these ideals were not supposed to be contradictory or stifling or, in the worst cases, inspire deep misery and trapped men and women. Stephanie Coontz is of the opinion that people were well aware that the TV programs and adverts promising love and happiness were not true to reality, but that just the glimmer of hope in those dark times was enough to inform the participation of the masses. (1995, p2)

Over the last sixty years there has been much debate over the relevance of the nuclear family, specifically against the relevance of the extended family structure. Many blame the moral challenges of today on the prevalence of broken homes. Others argue that female empowerment has inspired not only the right to happiness, but the tools to achieve it, regardless of marital status, and that societal problems are the symptom of other aspects of advancement. Today the debate extends beyond feminism, and in this paper it extends beyond America.

General opinion holds that the breakdown of the extended family structure is directly proportional to the advancement of modernization and technology and the spread of formal education. Knowledge, communication, enlightenment, and empowerment are reversing the traditional extended family structure. The trend in such circumstances is therefore towards a nuclear family structure. (Amoateng, 2002) Turner, however, does note some exceptions. He argues that in instances of migration, poverty, employment opportunities, and regional conflict, to name but a few, this pattern does not apply. In situations where

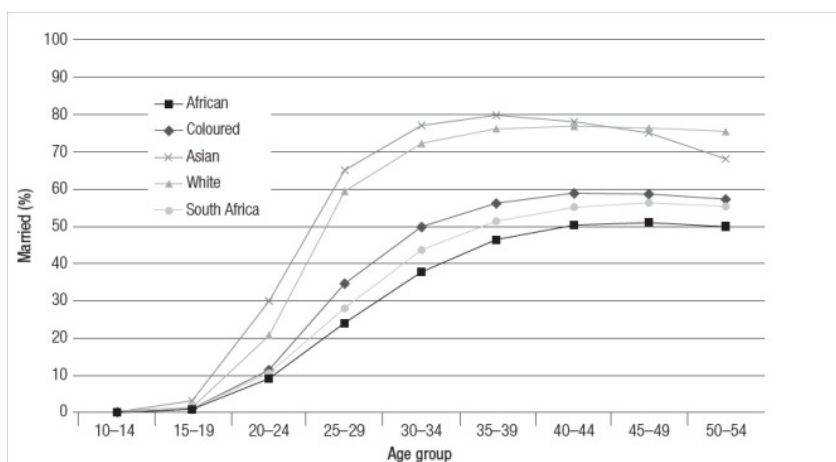
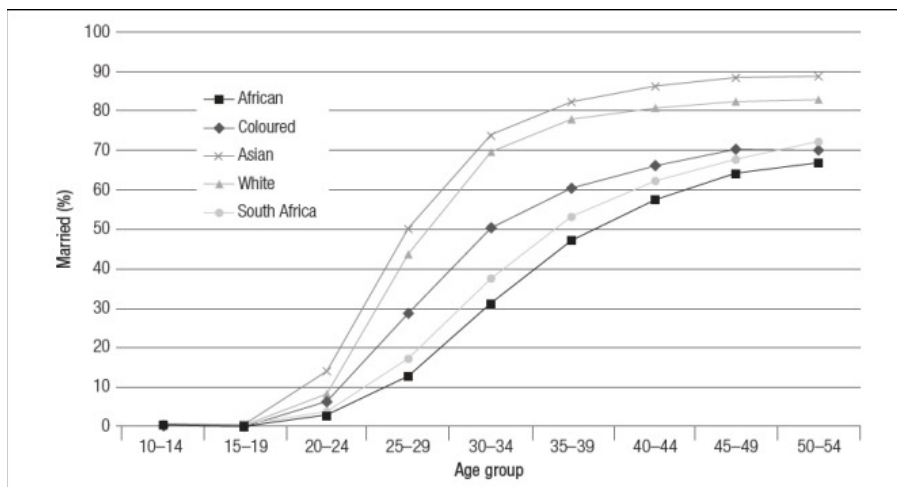


Fig 1.2 Percentage of Females Married, by Population Group, in South Africa 2001

Source: Kalule-Sabiti, I, Palamuleni, M, Makiwane, M, Amoateng, A. Y., 2007. *Percentage of Females Married, by Population Group, South Africa, 2001*. [Published Graph]. Amoateng, p104, 2007.

factors like these are rife, people tend towards an extended family structure, rather than running away from it. (Turner, 2002, cited by Amoateng, 2002)

South Africa has an incredibly complex history and demographic. What is most identifiable, through her many different races and myriad cultures, despite their differences, are the cross-cultural obstacles that inform the general structure of the family, many of which were mentioned in Turners argument above. While the extended family structure is the traditional family structure in Black African culture, circumstances specific to South Africa forced a change towards a nuclear structure. This change had drastic effects on, not only the upbringing of children, but the general relationships between family members. When forced into a situation, one has to make do with whatever resources are available, and the example of a natural progression based on preference is no longer an option.

Extramarital affairs, teenage or unplanned pregnancies, and fatal accidents stretch back decades and centuries across the board, and are rife in present day South Africa and her history. South Africa, however, was exposed to an historical turmoil that would further aggravate the family structure. Her introduction to Western society brought, amongst other things, the discovery of gold, formalized education, the beginnings of segregation, and then the turmoil of full-blown Apartheid and its symptoms and effects. (Amoateng, Heaton and Kalule-Sabiti, 2002) More recently, the country has acquired a prevalence of HIV, and a particularly high rate of poverty. As a result of all of these factors, families range from extended,

to nuclear, as well as to the many children that are raised by sick parents, or one parent, or no parents at all. The ideal of a two parent home is not one of consistency in this country. Where children have the privilege of one or both parents, many of them have to leave the home to work, and large numbers of young children end up running households and acting as adults far before their time. Unfortunately, in many cases this is not a choice, but a situation that is forced upon families as a lack of any other options.

Steyn and Rip, whose research spans 25 years, speak about the two factors that began the drastic change in family structure. The first was the introduction of indigenous Black South Africans to western society at the beginning of the 18th century, and the second was the resulting urbanization. (1968, p500-501) Families were eventually forced apart, traditional gender roles were confused, there was a breakdown in authority and thus discipline, and because a traditional structure was turned on its head, much confusion ensued. Family relationships could no longer exist as they formerly had and because of this, miscommunication, misunderstandings and a breakdown in intergenerational relationships was rife.

With the influx of foreigners came a new religion and new ideas on life. The beginnings of racial segregation, the romanticism of the west, coupled with the missionaries of Christianity and their conversions and subsequent assimilation meant that ancient tribal life was injected with an entirely new perspective, one that was often not very clearly understood. A breakdown in understanding and respect in the parent-child relation-

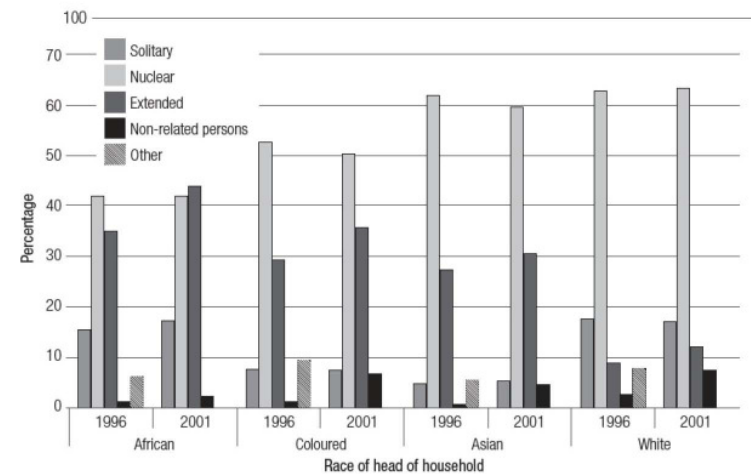


Fig 1.3 Distribution of Household Type by Race of Head

Source: Amoateng, A. Y, Heaton, T. B, Sabiti-Kalule, I., 2007. *Distribution of Household Type by Race of Head*. [Published Graph]. Amoateng, p104, 2007.

ship was reported due to the attendance of children at white, Christian schools. This resulted in large gaps between the knowledge of traditional, tribal parents and their urbanized, Christian taught children. It became a struggle between old and new, between the rural and the urban. (1968, p510)

Due to racial segregation, new laws and financial difficulties, many people were forced to relocate from their rural homelands to urban cities in order to find work. In some cases, whole families moved to the cities. Traditionally, in tribal life, fathers acted as breadwinners in the family, while mothers tended to domestic functions. Contrary to tradition, in the instances of relocation, in Urban city life, many women were forced to work and thus contribute financially to the home. In some cases children, too, were required to find work and due to their economic independence, the parental role of authority was weakened. (1968; p504) This was in complete contrast to the clearly defined roles of the tribal family and this was one of the beginning examples of the disintegration of the traditional black family structure.

The 1948 elections saw the victory of the Herenigde Nasionale Party, in coalition with the Afrikaner Party¹, and the introduction of full blown Apartheid. Existing policies on racial segregation were institutionalized and new, oppressive laws were introduced. (Sahistory) For many families separation became inevitable.

Section 10 of the Urban Areas Act of 1945, along with a housing policy that restricted the amount of space available to Black South Africans during the Apartheid regime, encouraged the progression of the complex family living ar-

1 The Herenigde Party and Afrikaner Party would merge in 1951 to form the National Party (Sahistory)

rangements of extended families, to the single existence of the nuclear family. Contrary to tribal culture, where the size and complexity of a family were proportionate to the wealth a man had accumulated and thus his many wives, urbanization, space restriction, oppressive laws and subsequent poverty dictated the number of family members occupying a space. (Amoateng and Richter, 2007)

In some cases the move of entire families was either impractical or impossible. In these cases many adults were forced to leave their homes to find work in the cities, creating a common situation of migrant labour. Out of this grew a new tradition of one, or no parent families. Traditionally the role of the father in black families was one of authority. His job was to support, advise and defend his family in matters of court, as well as being their link to their ancestors in the spiritual world. (1968, p508). One can only assume that the geographical removal of the paternal family figure due to migrant labour would have had profound effects. Conversely, the role of the mother was traditionally one of nurturing and support. The impact of the physical removal of the maternal figure would have effects that would be just as dramatic as that of the removal of the paternal figure.

A common situation was when black children learned their roles by watching and helping their parents. Boys and girls were separated early on and would act as apprentices; boys to their fathers and other male family members and girls to their mothers and female family members. (Steyn and Rip, p509). Without the presence of these male and female family members, the breakdown of the family structure began to extend into the breakdown of traditional gender related

roles. Because of the number of long distance marriages, as well as the gender imbalance in rural villages, with young men migrating to cities at an early age to find work, the number of marriages began to dwindle as well, frustrating the family structure even further. (Amoateng and Richter, 2007)

Three structural patterns emerged in Black families in apartheid South Africa as a result of these circumstances. The first is that for many reasons, often economically related, families rarely lived alone, but rather cohabited with other people, either family related, non-family, or both. The second is that because of a prevalence of spousal death, teenage pregnancies, and illegitimate births across the scope, many households were three-generational, with the cohabitation of parents, children, and their children's children who require the support, both emotional and physical, of their grandparents. The third is the example of the incomplete family, in the case where one parent was absent, usually as a result of migrant labour, with a father living in a different city to his wife and children in order to provide for them financially. (1968, p515)

Although South Africa has begun to regenerate itself since the days of apartheid, gradually shaking off the effects, new obstacles have arisen that have ensured the continued importance of the extended family. The effect of HIV/Aids is one that has drastically altered the family structure. The effect of an adult carrying the disease not only restricts his or her family in terms of the financial responsibility of his or her health care, but also the fact that because the adult might not be able to work, medical expenditure in the household sky rockets while the total family income falls. There is also the emotional cost involved in the reaction to and care of a family member. Food, Medical Care, and education

of the rest of the family is often compromised due to the demands and effects of such a disease. (Mampanya- Serpell, 2000 cited by Amoateng and Richter, 2007, p10) Because of these issues, and those mentioned above, there are many cases in which grandparents raise their grandchildren, or in which aunts and uncles are called upon for support. One cannot discount the importance of extended family in a situation where help is in dire need. Many South Africans appear to have adopted their extended family with a level of acceptance equal to or succeeding that of their nuclear or immediate family.

David Popenoe defines the term family as "A group in which people typically live together in a household and function as a cooperative unit, particularly through the sharing of economic resources, in the pursuit of domestic activities". (1993, p529) He speaks about family not as the grouping of a married man and woman and their offspring, but rather as a group of people inclusive of those that are dependant, and those that provide. In light of post apartheid family structure in South Africa, this definition of family is much more relevant to South Africans than the more westernized ideal of the nuclear family.

Steyn and Rip, during the apartheid era, attributed crime and lawlessness within black communities to the breakdown of the traditional black family. They spoke of this as being a result of a loss of control and discipline of parents over their children. Because many parents were at work, and no longer had clearly defined roles, such that fathers were no longer in a position of complete authority and mothers may not have felt completely comfortable assuming this position since it was not traditionally theirs. (1968, p510)

Despite the country's progression through and from apartheid, there are still many conditions that initially came about through force and oppression, but are still in wide practice. Although it is unclear whether they are dwindling, or are here to stay, it is clear that many families are still in situations resembling those of the past. Many adults and parents, husbands and wives, cannot afford to stay home with their children and as a result, must go out and find work. In some cases, there are older siblings or other available members of the extended family to assume these positions when parents are not available. In others, unfortunately, there are no substitutes. The generation gap, throughout the world, grows daily and miscommunication and misunderstanding between parents and their children is a problem that is by no means exclusive to South Africa. In these cases, the benefits of living with extended family that may be able to take care of children are numerous.

While there does appear to be a permanent change in black family structures of South Africa due to the historical circumstances that forced the initial breakdown, post apartheid studies have shown a fascinating defiance to the forced trend of the nuclear family. Figs 1.1 and 1.2 are based on the 2001 census and show the relatively small percentage of marriage in Black and Coloured South African cultures in contrast to that of White and Asian South African cultures. This can be traced largely back to the factors discussed previously that are said to have brought about the vast decline in marriages in these two groups.

Fig 1.3 shows comparative information from both the 1996, and 2001 censuses. Fascinatingly, there was a dramatic rise in extended family structures between the two, in Black and Coloured families, as well as White and Asian families,

proving that the extended family structure is more ingrained in black South African tradition than has previously been argued. Russell stated that the initial changes in South Africa's family structure were adjusted to quite well and that "...the new domestic strategies adopted by black people in South Africa to accommodate changed circumstances are within the agnatic idiom, which is proving no less resilient and adaptable than the western conjugal idiom in providing a character by which most Black South Africans continue to order their radically altered domestic lives." (2003, p10) Unlike the western change and evolution of family structure, however, whether due to an inherent need or further economic and political circumstances, Black South Africans have proved even more resilient in their return to their initial belief and the family structure of their tradition.

In this respect, although one cannot replace the parent or legal guardian of a child, having extended family within the home to act within these positions when the relevant people are unavailable has enormous benefits.

Bengtson writes about a growing overlap of lives through generations. Because of rapid medical advancement and the growing longevity of older generations, people are living much longer, and as a result, the time that children have to spend with their grandparents is much longer than it has ever been. In 1900 the chance of a 20 year old having a living mother was 83%. In 2001 the chances of a 20 year old having a living grandmother was 91%. (Uhlenberg, 1996) The chance to have a valuable and gainful relationship across three generations, and for the younger generation, into adulthood, is not only possible today, but probable. Bengtson writes about this as being the ultimate advantage. Rather than

argue the advantages and disadvantages of the nuclear family, like Coontz and Stacey, he speaks about the pertinence of including the extended family, to the level of possible replacement of the nuclear family functions. These older generations are also able to work longer, and thus contribute financially. Because of the breakdown of the family structure, and the rarity of a two-parent home, Bengtson recommends the inclusion of grandparents as pillars of strength and support, physically, emotionally and financially. (2001, p5-6)

Although there are vast benefits to the inclusion of extended family, in the South African context there are still many situations where even this is not ideal, or not possible. It is most certainly a start but other solutions must be sought.

Coontz speaks of the importance and necessity of child care and support, and goes so far as to say that, because of the instability in today's times and the inherent issues in forcing nuclear families to stay together for the sake of unity and, of course, the children, a more stable and permanent solution must be found. This she suggests in the form of help from government programs and social care. She speaks about a world reliance on our children, and the dangers of raising them without the care and support that they need. (1995, p3)

Michael Boyle, a psychotherapist involved in many projects, including, among others, a mentorship program for disaffected young boys, says "The reason the majority of the kids I see are in trouble, is that they don't have any positive male role models in their lives to do things with them. When their energy isn't acknowledged, recognized, channeled, it goes bad." His ultimate stance is that "Boys need men" for guidance and lessons in moral values. (Boyle cited in

Honigsbaum, 2006)

We can see in traditional black families, too, that role models are not a luxury, but rather the imperative figures that guide youth into adulthood, showing them the way and teaching them their future roles (Steyn and Rip, p509).

There is a definite and urgent need for the reconnection of children with a parent or mentor from whom they can learn. The success of worldwide projects promoting these ideals is evidence of this.

One should also keep in mind that because of the standard nature of the lifecycle, the younger and older demographics that I have been referring to throughout this paper are one and the same, at different stages in their lives.

In traditional Zulu culture, amongst others, the elderly formed the backbone of the community, offering support, wisdom and guidance to younger generations. (Petty 2011, cited in Comins, 2011, p11; Boyle cited in Honigsbaum, 2006) The isolation of different generations and the breakdown of the family structure not only has an impact on the growth of youth, but on the quality of their future lives. Tolerance, acceptance and positive attitudes towards the elderly are absolutely crucial at a point in time where medical advances mean that the general lifespan of the worldwide population is longer than it has ever been, and is rapidly growing. (Holmes, 2009) In order to ensure the security and care of the elderly, it is imperative that youth feel some sort of alliance to them.

In the reverse, in order to contribute positively to the community the elderly need to feel accepted and wanted. This is a challenge in today's age where

many elderly people retire to nursing homes and experience feelings of abandonment and isolation. (Comins, 2011; Holmes 2009) Through the positive outcomes of intergenerational programmes, not only are children provided with mentors, but elderly participants have reported feelings of emotional support, acceptance and new friendships. Many experienced a renewal of the mental stimulation that they felt had run dry with their removal from everyday life and the outside world. (Holmes, 2009)

Because of the linear nature of the individual lifespan, and the cyclic nature of collective life spans in relation to each other, it is imperative that the links and lines of communication between different generations remain intact, clear and positive. The ideas of apprenticeship and mentorship have dwindled through the generations but it is clear that there are many people of the belief that they need to be reintroduced, if not forced back into communities as a way of growth and development. Where this has been the case, positive change has been effected. The lifespan of the elderly is rapidly increasing and the overlap between younger and older generations is getting bigger and bigger. It is not only the fact that the elderly have got the life experience, knowledge and skills to guide children through life or, at the very least, provide them with a solid starting point, but that in order for a community to grow and evolve, it needs to grow in all directions and all generations, and different generations need to work together in order to achieve this. Different generations require different things from each other at different points, and if one should fall away, there comes a break in the cycle.

The nuclear family unit is the most basic unit within society, and as I have shown

above, its change and development have had many different effects. The continual evolution of man would not be possible without the transfer of knowledge from one generation to another. From the beginnings of civilization people have added, changed and ultimately evolved the knowledge that has formed the global community as it is known today. Without this transfer, skills and tools would have died with the first men, and with every generation since. The length of the lifespan allows only contributions. The length of society, however, promotes evolution.

Once upon a 1950's advert, marriage was advertised to consumers as the way to a happy life. Today the structure of the family has changed drastically and people no longer associate levels of happiness with the presence of a nuclear family. In Sweden, where divorce rates are particularly high, IKEA has developed an Estate of five houses in Helsingborg². These flats offer more than just physical shelter, however, as each houses a fragment of a family. (Brown, 1997) Many are inhabited by single parents or the elderly and, Andrew Brown, in a call back to the 1950s, marking the stark contrast of today, describes them as having the ability to "turn divorce into a commodity item, rather as cars once made romance available to everyone". In a less cynical point, he attributes this estate with the qualities of hope and rebirth amidst a dire situation. (1997, p1-2)

Although it is not possible to provide substitutes for everything that is missing in the realm of family structure, we can see from Ikeas example, at least the beginnings of a spatial contribution, and possible solution to this problem. By

2 Houses are built by the Swedish construction company Skanska, and are marketed by Ikea

specifically housing these family fragments together, IKEA has begun to reintegrate family members, even if they do not all originate from the same family. By housing single parents and their children with the elderly, there is a forced physical situation.

In South Africa, the disintegration of the family structure began with forced physical oppression and removal. Perhaps the reversal of this method is a way in which to repair the damage.

It is most possible to take these isolated generations and, rather than continue allowing them to run parallel to one another, force them into a space in which they can wind around each other and form something new. This would allow a move away from the growth and inevitable degeneration of individuals, towards the revolution and continued development of society, by learning, teaching and sharing with one another.

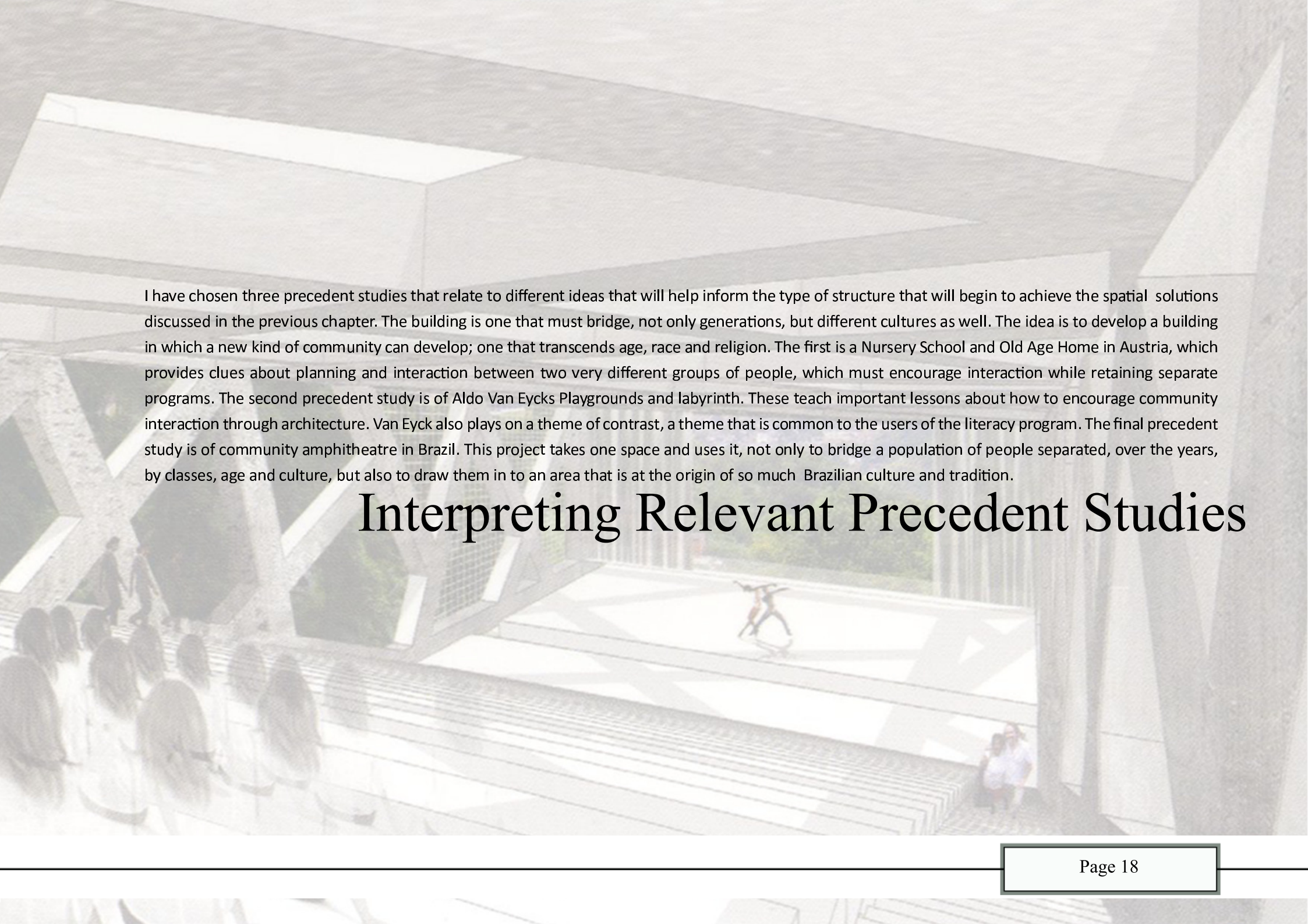
The challenges faced by the residents of retirement villages and old age homes are as numerous as the institutions themselves. The area of my research started in Our Parents Home. Likewise the incidence of primary school level children exposed to the problems outlined above, in the surrounding areas, is incredibly high.

To reintroduce the youth and the elderly, bridging generations within specific cultures, would be beneficial in itself. In this rainbow nation of ours, however, to bridge generations across different cultures would have the effects of tolerance, and the benefit of exposure to different types of people. Apartheid secured the physical separation of different cultures, as well as separating families within

their own cultures. To be able to provide two groups, not only with what they lack within their own individual family structures, but across cultures as well, would serve as a step, not only in the lives of the individuals involved, but in the development of our youth as they work to define themselves and their identity as a generation, in multi cultural, post apartheid south Africa.

The separation of these demographics during the apartheid era was physical, and while the remains of these boundaries have begun to blur, in many cases they still exist. Because of this, it is necessary to bridge them physically. The day centre that I propose will serve as a link between the residents of Our Parents Home, and the children nearby. A learning and recreation centre will provide a space, accessible to both ages and demographics, in which they can come together and complete a broken cycle. It will provide social comfort, educational advancement, and interaction.

Although one cannot force the emotions of family members, a communal space may serve as the first step in bridging the gap between isolated generations. If the framework is provided, with a suitable program, there is no reason that people shouldn't come together and begin to renew the bonds that ultimately form community. It is, after all, these bonds, that will determine whether the various cultures in this country move individually, or together, as one multi cultural nation.



I have chosen three precedent studies that relate to different ideas that will help inform the type of structure that will begin to achieve the spatial solutions discussed in the previous chapter. The building is one that must bridge, not only generations, but different cultures as well. The idea is to develop a building in which a new kind of community can develop; one that transcends age, race and religion. The first is a Nursery School and Old Age Home in Austria, which provides clues about planning and interaction between two very different groups of people, which must encourage interaction while retaining separate programs. The second precedent study is of Aldo Van Eyck's Playgrounds and labyrinth. These teach important lessons about how to encourage community interaction through architecture. Van Eyck also plays on a theme of contrast, a theme that is common to the users of the literacy program. The final precedent study is of community amphitheatre in Brazil. This project takes one space and uses it, not only to bridge a population of people separated, over the years, by classes, age and culture, but also to draw them in to an area that is at the origin of so much Brazilian culture and tradition.

Interpreting Relevant Precedent Studies

Home for the Elderly and Children's Nursery

Thalgau, State of Salzburg, Austria. Kaddawittfeldarchitektur GbR , Klaus Kada, Gerhard Wittfeld, 2002

Building Concept

This competition winning design is based on the concept of inter-generational contact. The architects' intention was to create a space that would provide the opportunity for mutually beneficial relationships to develop, in a time when the idea of general family structure is disintegrating.

Courtyard

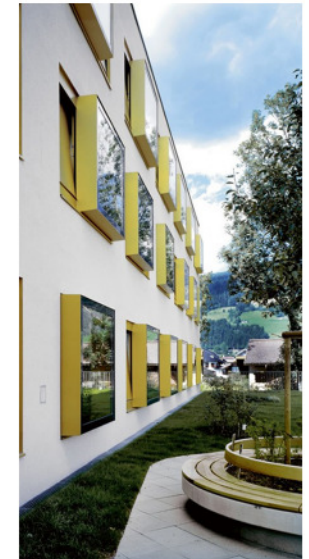
The courtyard forms the heart of the building, with the paths and walkways that form the community centred feel of the Home for the Elderly leading around and into it.

Conclusion

1. Buildings are separated into functions for the Elderly, and the youth and joined by a "clasp" building and terrace.
2. Contrasting facades define different spaces and programmes.
3. Terraces form Inside/Outside spaces.
4. Courtyard is at the heart of the building.
5. The Architect uses a lightness and contrasting heaviness in the two programs.

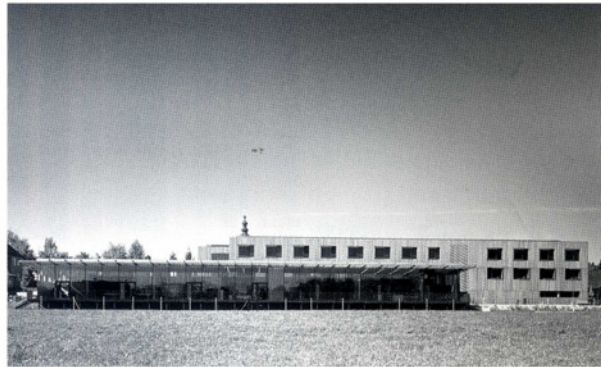


Images of Courtyard (Left), Home for the Elderly (Centre) & Children's Nursery (Right)



View of Building from outdoor communal space

Planning and Spatial Concepts and Facades



The facade of the Home for the Elderly has a sturdy, heavy look. The uniform windows form a rhythmic, pattern, with cladding of horizontal weather boarding. It's strictly rectangular forms enhance this heaviness.



The Children's nursery, in contrast, is light and airy with it's glass facade and sailing roof. This structure is described as being reminiscent of flapping wings.

The home for the elderly has been designed to resemble a small town or village, making use of paths and walkways leading to and around the courtyard.

The upstairs corridors were designed with seating spaces to form social spaces and all the rooms have french windows with views looking onto the landscape.

The terrace, acting as an interior street as opposed to a typical corridor scenario, in the case of the Nursery school, is transformed into a type of play street

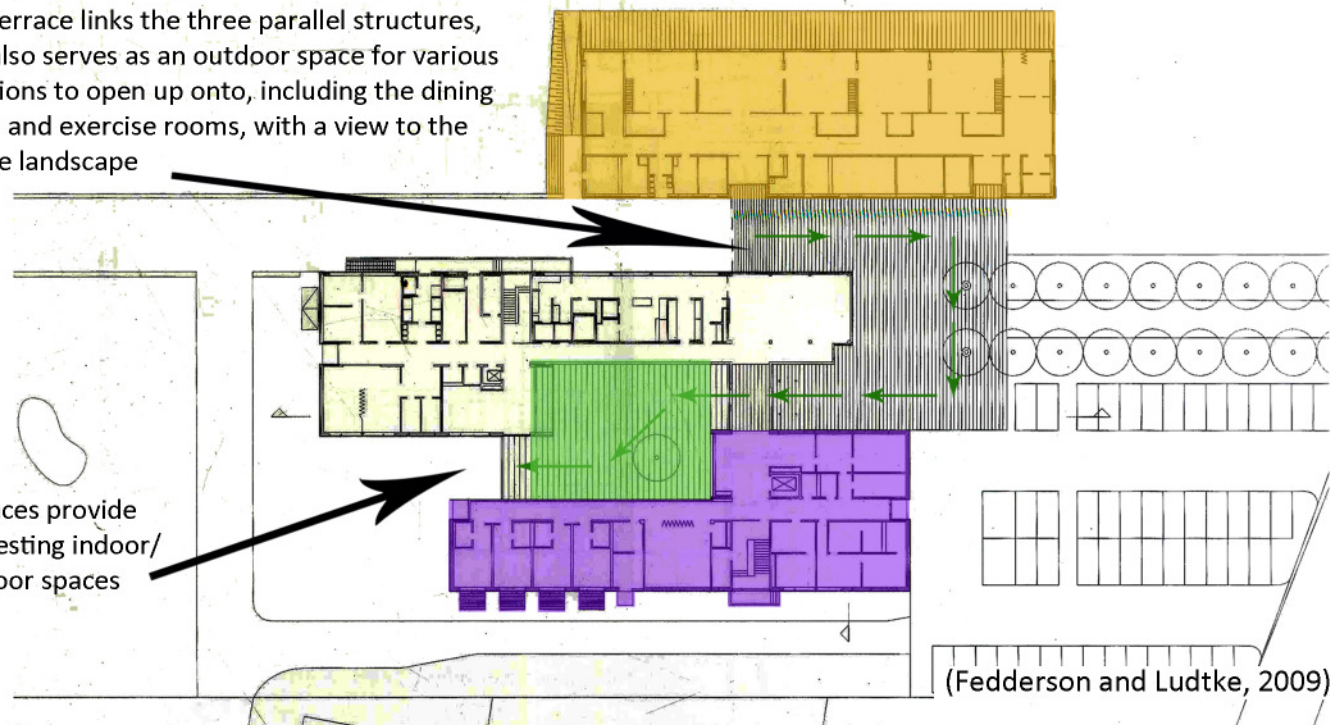


The terrace links the three parallel structures, and also serves as an outdoor space for various functions to open up onto, including the dining room and exercise rooms, with a view to the Alpine landscape

Spatial Key

- Single Storey Children's Nursery
- Three Storey Home for the Elderly
- Courtyard

Terraces provide interesting indoor/outdoor spaces



Community Architecture

Aldo Van Eyck

Concept

Aldo Van Eyck's concept of Community Architecture stemmed from, amongst other things, the work of the philosopher Michael Buber, who's idea of community centred on the act of interaction. Van Eyck's playgrounds and labyrinths, which I will look at in this precedent, view the dialogue between people as being something that can occur naturally, not only through words and tone, but through silence and touch instead. Van Eyck's Playgrounds and Labyrinth, in particular, turn the spaces of his sites into connections, and the interactivity that is produced by this, is a large part of what has become known as Community Architecture.

Playgrounds

The Second World War left large parts of Europe in ruins. Of course the scramble to reconstruct life had to begin, first, with the reconstruction of shelter for the inhabitants of the cities and towns that were devastated by its effects. Aldo Van Eyck said, however, that although this was necessary, it wasn't enough. He asked what was being done about the reconstruction of community, and from this question, began a part of his career that would see 739 playgrounds constructed throughout Amsterdam. He began to erect playgrounds for children in disused, polluted, and ruined sites. Out of the chaos, he created spaces in which children could be free. One of the characteristics that began in these playgrounds, was that of being polycentred. There was no central playground in Amsterdam's master plan, but rather a series of small playgrounds placed in areas due to popular demand.



Image of the Site before it was developed



The design of Van Eyck's Playgrounds were largely interpretative. Their small scale provided physical comfort for the children while the interpretive functions allowed the children to use their imaginations, as well as providing equally inviting meeting places for parents.

Conclusion

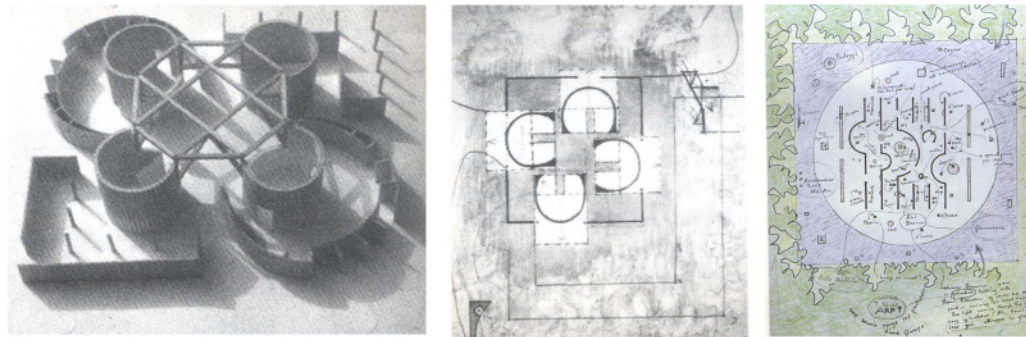
1. The Community Architecture of Aldo Van Eyck inspires interaction, not only with the structure itself but with the people around it.
2. Van Eyck's work is both serious and playful.
3. Van Eyck's work shows us that there need not be a hierarchy of place. Any site can be adapted and used.
4. There is a centre theme in Van Eyck's work of the polycentred plan.
5. There is a recurring theme of contrasts within his work, particularly that of classical versus contemporary.

Sonsbeek Pavillion

In 1965 Van Eyck designed the Sonsbeek Pavillion in Arnhem for small scale outdoor sculptures. The Pavillion was intended as temporary and has since been demolished.

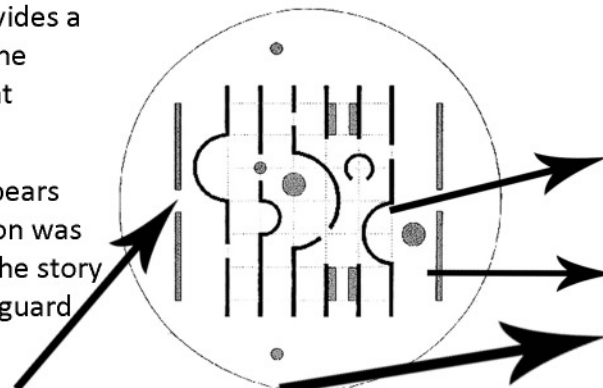
The structure, like Van Eyck's playgrounds, is polycentred, having not only no particular central point, but also no particular entry or exit, with the maze being accessible from any and every side and angle.

Another theme particularly inherent in the Sonsbeek theme is that of Classical versus Contemporary, as illustrated in the development images below.



On a journey through the structure, one would encounter many sculptures, but more importantly, one would encounter the Community Architecture inherent to Van Eyck's works. Although the twists and turns are a journey in themselves, by providing the setting for an unintentional "hide and seek" game, it also provides a journey of community, through the unintentional meeting of different people in a structure like this.

From this angle the structure appears impenetrable. Van Eyck's intention was that the exterior should not tell the story of the interior, but that it should guard its secrets instead.



The translucent roof allows light to fall equally on the sculptures. It is made from flexible nylon stretched over steel tubes.

The half drum walls guard the sculptures, and the visitors, like the exterior guards the interior. This is a meeting place. Van Eyck said "...it should in fact be city-like, in the sense that people and artefacts meet, converge and clash there, inevitably.

The half drum walls, which were initially external, now hide and enclose the sculptures internally.

The structure is comprised of 6 free standing walls, dividing it into 5 sections.

From this angle the structure appears straightforward and accessible. (Van Eyck, 1998)

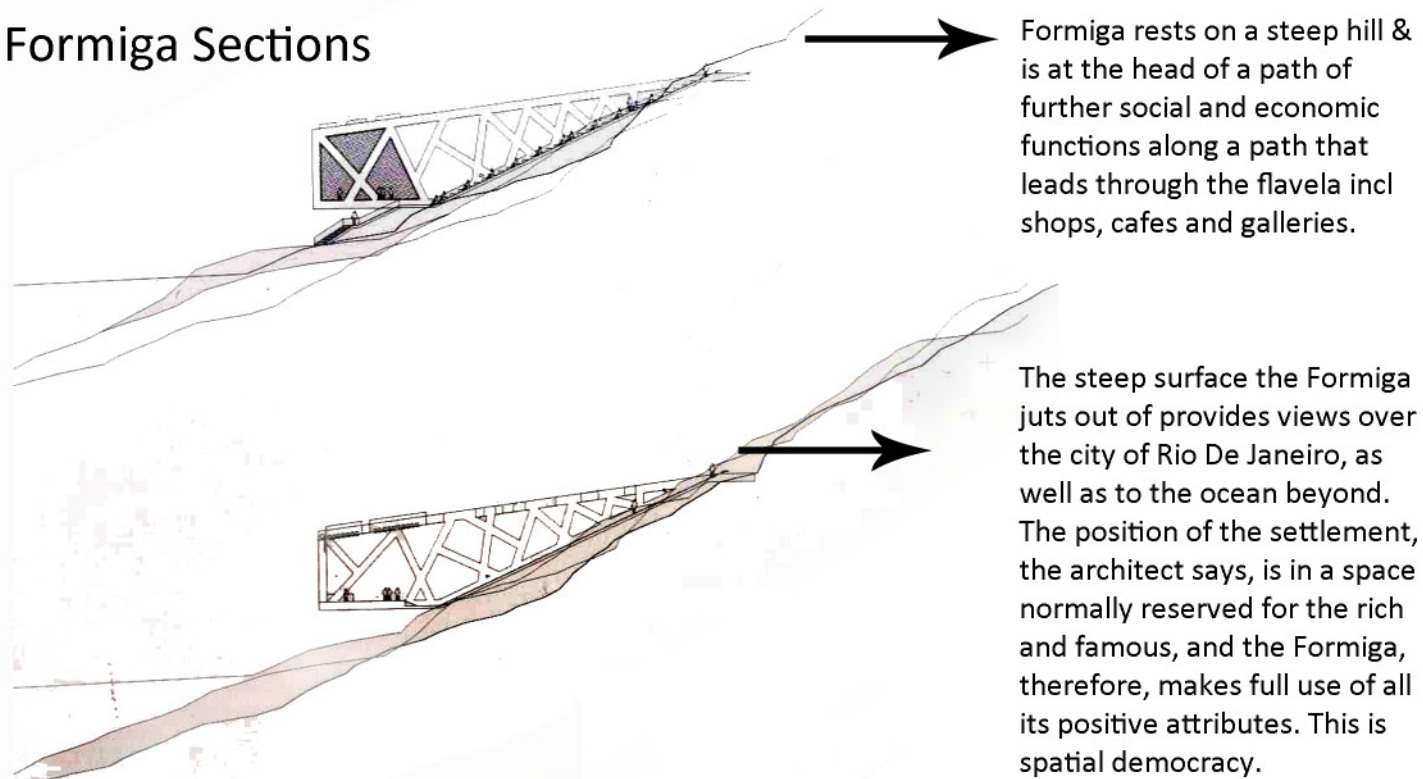
Open Air Theatre Formiga

Rio De Janeiro, Brazil HOLLWHICHKUSHNER, LLC - HWKN with Dietnar Starke 2010

Building Concept

Favela is what we know in South Africa as an informal settlement. The architects of Formiga describe Brazilian culture, as it is known to the world, as having originated in Favelas. The samba, capoeira, and spirit that we associate with Brazil was born in the mountains, and so, they say, this is the setting in which it should be experienced. Formiga is an open air theatre, a space and stage that serves as the social and cultural reinvigoration of the Favela. The structure sits at the head of a public path, lined with cafes, galleries and small businesses, that wind through the settlement. The structure embodies the spirit of the favela. The settlement rests on the border between nature and the city, the artificial and the natural, and so does the Formiga.

Formiga Sections



Conclusions

1. The Formiga aims to recreate the spirit and culture that originated in its environment.
2. Like the Architecture of Aldo Van Eyck, Formiga aims to communicate the contradictory relationship of its surroundings of nature and the city.
3. The building fits into its environment, rather than altering it. The function seems to have come out of the site.
4. A multi-use function is not only versatile but can encourage community participation.

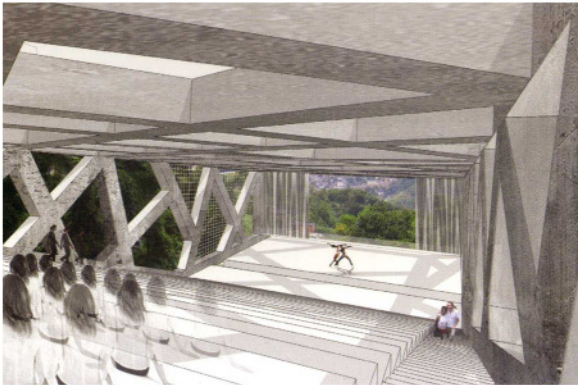
Formiga Perspectives



The Favela exists on the boundary between nature and the city, and because of this, the Formiga does the same. The structure is both logical and organic. Eventually it will become overgrown with nature. The Architects vision is that it will become a building of leaves and flowers, and this will be the complete embodiment of dual character traits, the man-made and the natural.

Solar Panels require the energy and lights needed for shows and performances.

Entrance to the Formiga is through stairs that start at the same level as the open roof structure

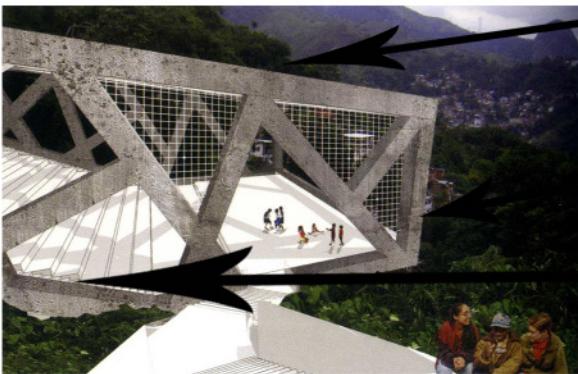


The Formiga is intended as both a stage and a space. It can be utilised in many different ways, by many different people, both community members and outsiders. It is a place for performance, for dance, for movie screenings, community meetings and play.

The Formiga is a cradle of creation, not only in its eventual overgrowth of nature, but in its creation of performance and spirit.

The space is big enough to hold 1000 people.

The intention is that this performance and play will reenergise the Favela.



The Formiga is nestled in the mountainscapes of Brazil, fully utilising their views over Rio, and to the ocean.

Favelas are more respectful of nature than cities, because of their exposure to natural forces, but mainly because of their limited resources and thus limited ability to damage the environment. The Formiga was intended to harbour the same respect, and this relationship is evident in the way in which the Formiga appears to rest in the embrace of the mountains.

The structure throws intriguing shadows on the interior space, transforming it as the sun moves, and finally disappears for the night.

(Van Uffelen, 2009)

Problem Statement and Design Brief

The information presented in previous chapters has led me to the main issues that need to be dealt with, and from these I have developed a design brief for the creation of a space that will work to solve them.

I acknowledged in the Introduction of this thesis that the existing literacy program between volunteers from Our Parents Home, and Children attending H.A Jack Primary School, is successful in its existing form, and that based on the success of the program, in its limited form, with regards to the challenges and obstacles faced by many of the users of both institutions, the development of this program may prove beneficial to all involved. In a nutshell, many of the residents of Our Parents Home suffer feelings of isolation, and in some cases, loneliness. Many children from H.A Jack Primary require a safe after school facility, as well as an environment in which they can develop a sense of self worth, sensitivity to the people around them, and a strong moral compass. The existing literacy program, although small, already shows improvement in both of these areas.

The research chapter looked at the breakdown of the family structure in Apartheid South Africa, and concluded with the benefits of a spatial solution that might work to help the specific users of Our Parents Home, and H.A Jack Primary School, to reform the familial bonds that might be missing in their specific circumstances. Intergenerational interaction is the key element in the success of the spatial solution I am developing.

In the following chapters, I will research the needs and wants of both the children, and the residents of Our Parents Home. There is, however, a third element involved. The existing bowling club, which I will look at in further detail later on, has needs of its own. These, too, must be considered, developed and integrated into the overall design.

Taking these aspects into account, I have developed one specific thesis question, and what I believe to be the spatial solution that might begin to solve it.

How can one design a facility that will promote and encourage the intergenerational interaction necessary to bring together the Youth and the Elderly in a way that will solve the challenges and obstacles that each group suffers without the benefits of the other?

I will look at shedule overlaps and existing program activities in further detail in the following chapters. It is clear, however, from just a brief glance, that the neccessary intervention is required during the day. The residents of Our Parents Home retire early, and, as per the research chapter, it is not my intention to replace the families of students at H.A Jack Primary, but rather to provide a safe, family-like environment for them during the hours that most of their family members would be at work. My proposed solution is to develop a Day Centre that will provide a safe and secure space for the interaction of the Residents of Our Parents Home, the Children of H.A Jack Primary School, and the members of the Bryanston Bridge Club, at levels that vary from the visual, for those that might shy away from total contact, to the physical, for those that wish to participate in a program that will be beneficial for all

involved. In addition, the Day Centre must provide:

- Improved Facilities for the residents of Our Parents Home
- New Facilities for the children of H.A Jack Primary
- Improved Facilities for the Existing Bryanston Bridge Club

This Day Centre Facility will be run by the Chevra Kadisha, the Charity Organization that runs Our Parents Home, as well as many other institutions, including Sandringham Gardens, another home for the elderly, and Arcadia, a childrens orphanage.

The creation of this space on the proposed site, which is adjacent to Our Parents Home, and is only used for a few hours a week, has many benefits, as shown in the site analysis. The main benefit, however, is its close proximity to both sites. It is accessible to both the residents of Our Parents Home, being next door, and to the children of H.A Jack Primary, being a short walk away, and one that can be enhanced by the improvement of the existing park and playground that sits inbetween them.

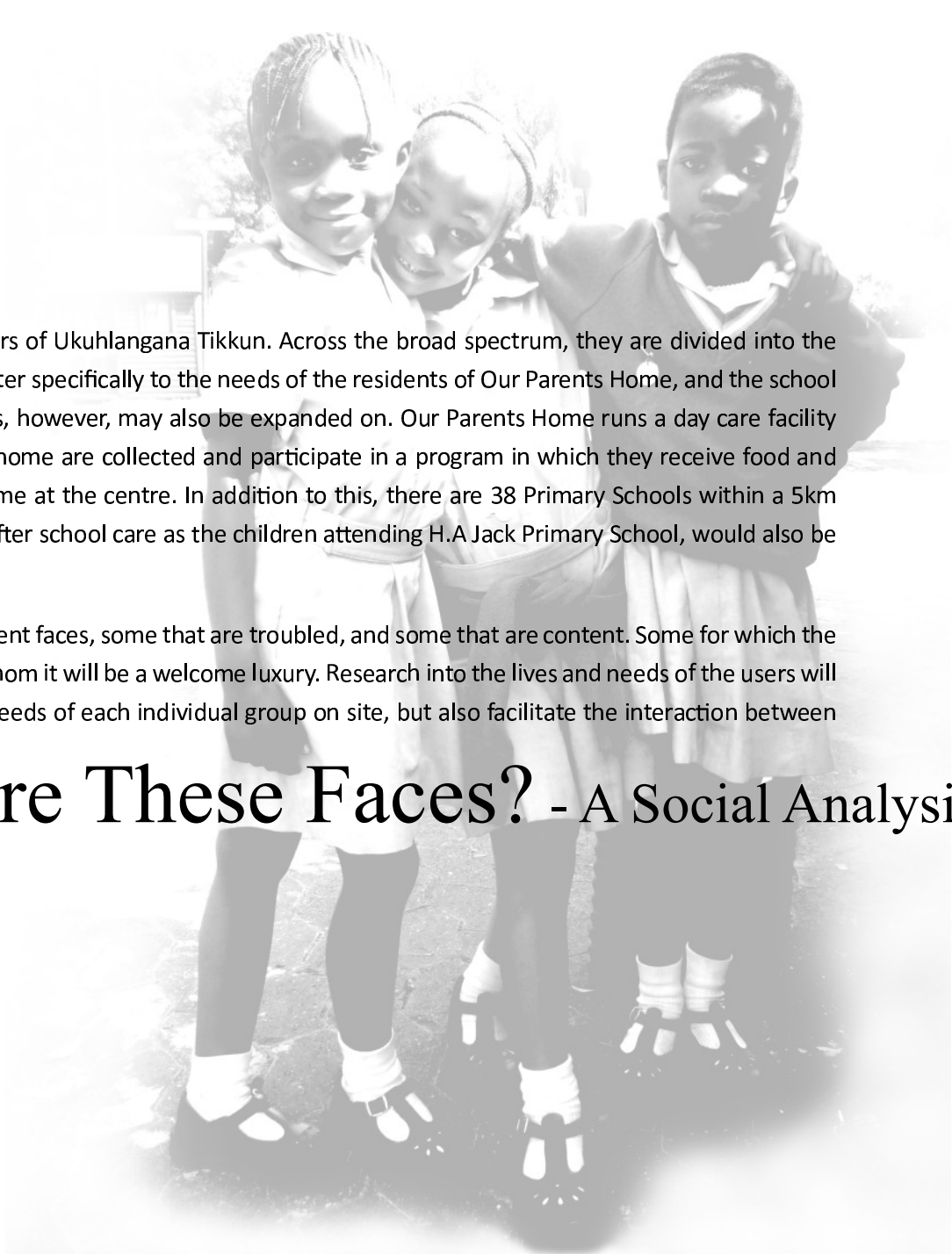
What's in a Name?

I have chosen the name Ukuhlangana Tikkun because it is representative of the very concept being discussed. Just as this building will work to bring together two different generations and cultures, so the name should represent this amalgamation. It is important, however, that it also represents the solution that I hope to create. Although I recognise that this facility cannot be a total solution, it will be the beginning of a system that will bring together two groups that are most capable of working to, at the very least, begin to solve one another's problems. This facility is not only intended to bring these two groups together, but to encourage the interaction that will help them to grow with each other, and to communicate and learn from one another, in a way that will ultimately end in cross-generational, and multi-cultural friendships.

Ukuhlangana is a zulu word, which means to connect, or come together, but can also refer to a connection, or meeting.

Tikkun is a Hebrew word, meaning repair, which is most commonly associated with the phrase Tikkun Olam. This phrase refers to the concept of repairing the world. Although it is understood by many different people, in many different ways, many understand it as a call to alleviate problems such as hunger, oppression and poverty. This is a term associated with the healing of the world, and of individual communities within this scope.

These two words, together, symbolize not only the bridging of two very different languages, but also to the ideas of connection and healing that this day centre will promote. Ukuhlangana Tikkun will bring together two very different groups of people, and it will provide a facility in which they can work together, and discover one another, in a way that might allow them to heal the problems that they face.



There are many different faces that will make up the users of Ukuhlangana Tikkun. Across the broad spectrum, they are divided into the two groups I have discussed previously. The centre will cater specifically to the needs of the residents of Our Parents Home, and the school children attending H.A Jack Primary school. These groups, however, may also be expanded on. Our Parents Home runs a day care facility in which Johannesburg residents who do not live in the home are collected and participate in a program in which they receive food and entertainment. These people would, of course be welcome at the centre. In addition to this, there are 38 Primary Schools within a 5km distance of the site, and children that require the same after school care as the children attending H.A Jack Primary School, would also be welcome.

Within this spectrum, however, runs a range of very different faces, some that are troubled, and some that are content. Some for which the program that will be offered is essential, and others for whom it will be a welcome luxury. Research into the lives and needs of the users will help to define a program that will not only cater to the needs of each individual group on site, but also facilitate the interaction between them that is critical to the success of the project.

Who Are These Faces? - A Social Analysis



A shady, covered walkway lines the central courtyard of Our Parents Home, with chairs along its length, occupied by residents looking out onto the manicured lawns of this small, pleasant garden. Semi circles of paving come off the corridor, with their thatched umbrellas providing shade for the residents and their relatives and guests. Curious and friendly greetings welcome visitors and strangers walking through this space, while chatter from care workers and nurses adds to the warmth of the atmosphere. Across the courtyard customers order refreshments at the small, covered coffee shop. The open length is lined with a cluster of trees, surrounded by well tended flower beds, which provide a feeling of complete safety and security and sometimes, on good days, grandchildren, nieces, nephews and friends run screaming and cartwheeling across the grass. Three times daily residents gather in the corridor, arriving for their meals at the communal dining room, and afterwards spill out again, creating a soothing lull in the movement of this space, broken only by the piano and guitar notes that drift out of the windows of the makeshift auditorium on Friday mornings.



Every now and again you might spot a face peering down from one of the windows that look onto the courtyard. A voluntary visit to some of these rooms, however, may paint a completely different picture to the one in the garden. The linoleum corridors resemble the hospital like feeling that is so common to facilities that provide medical care. Here it is quiet, and the sound that echoes through comes only from your footsteps. On a sunny day, many residents remain in their rooms. Some are not physically able to come downstairs. Others do not wish to socialize, and prefer to remain in the solitude of their rooms. It is in these spaces that it is easier to imagine the feelings of isolation, abandonment, desolation and despair that some of the residents speak of.

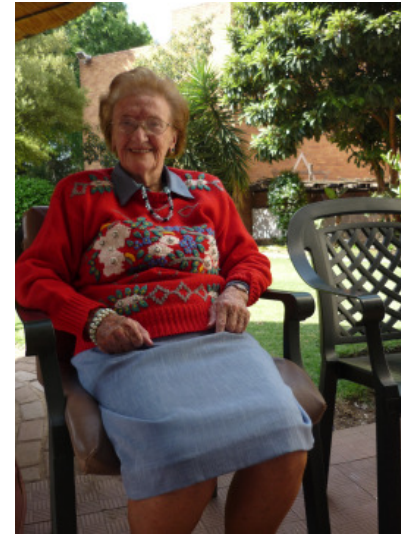
It is unrealistic to assume that all of the residents of Our Parents Home would be interested in partaking in an expansion of the existing literacy program. There are different attitudes amongst them, which largely define the roles that they play within the existing home. These factors are vital in designing the program of Ukuhlangana Tikun Day Centre.

The spectrum of residents, of course, is not black and white. There are people that crave

the social aspect of the outside world, and there are those that prefer to be isolated from it. Muriel Berghaus and Avis Sapire, two of the residents that volunteer for the literacy program, have made a decision to make the most of their lives, and refuse to be defined by the limitations of living within the home. Avis's opinion is that "Life has to carry on. There's no point wailing on it". Muriel says that "When I came here I stopped working and I made up my mind not to sit around and wait to die...life is what you make of it. You can be very lonely here or very active..." Muriel has only recently stopped driving, but she makes her way around with relatives and friends. She participates in activities and is bubbly and friendly. Avis does not have access to these types of resources, but she, too, partakes of the activities in the home, and has always been interested in work to better the community, involving herself wherever she can. (Sapire, 2011)(Berghaus, 2011). Her gentle spirit ensures an easy relationship with the children in the program. Across the spectrum, there are also residents that are simply not interested in any sort of interactive program. One such couple suffered an attack in their home and as a result, moved to the home for the security and protection that it offers. As a result they have chosen to limit their contact with the outside world to visits with relatives and friends, and would not be at all interested in interacting with anyone else. (Anonymous, 2011)

Rose, a resident who had gone blind, was rarely visited by her family, with most having settled overseas. From the moment I walked in she was eager to entertain me, telling me about her life and family. She had wonderful memories to share, and was incredibly lively and optimistic, despite her physical constraints. Rose died a few months after our first meeting, and I cannot help but think how much she would have enjoyed being able to interact with young children, even if only to hear them play and feel their presence nearby. This was a woman that craved the opportunity to share her time with someone.

My grandfather, Betzalel Rinot, in his later years, was unable to partake of the social activities in Our Parents Home. He developed Parkinsons Disease in his forties and after decades of fighting its symptoms, and, eventually, the loss of his independence, moved to Our Parents Home. On his arrival, being an active and sociable man, he made friends and spent





time in the garden socializing. Eventually, though, as his physical state deteriorated, it became more and more difficult, not only to take him out of the home for visits or outings but, eventually, for him to even be taken downstairs. My grandfather was born in Poland and left his parents, six brothers and sisters, and his extended family and friends in Israel when he brought his young family to Tanzania, as a representative of the World Bank, to advise the financial minister during the Independence process. After independence, they moved to South Africa to start their new lives, and as fulfilling as they were, it could not have been easy being so far away from family, specially after the untimely death of my young grandmother, Chaya. Despite his unquestionable strength, the eventual deterioration of my Grandfather, specifically during his time in Our Parents Home, was proportional, not only to his disconnection with the general outside world, but also to contact with his brothers and sisters overseas. Eventually he could no longer travel alone, and then he could no longer travel at all, and gradually, it became more difficult for him to speak on the phone. This situation is not uncommon. Many of the residents of Our Parents Home left their home countries to forge a new life here, and many remain here alone as their children have immigrated. My grandfather enjoyed the company of other people, and there is no doubt in my mind that a program that might have allowed for more constant interaction than his visitors could provide, would have been enormously beneficial. It is not only the excitement of meeting new people and interacting with the outside world that is beneficial, but also the distraction from physical deterioration. School Children coming in to the home to do voluntary visits, or to perform concerts for the residents leave smiles behind them for days. For someone who valued independence as much as my Grandfather did, the hardest part of being in the home was losing the ability to control how much of the world he could see. During the final years of his life, his bedroom window provided the only constant opening to something of the outside world.

Time spent in the home with residents, generally, shows their keen interest in outsiders. The general attitude to my presence, and to the presence of others that I witnessed, was of curiosity and friendliness. The worst condition, from what I have seen, as well as the most

painful, is the condition of loneliness.

Elderly people on the whole have been revered, traditionally, because of their life experience. The residents of Our Parents Home have been Holocaust survivors, children of Holocaust survivors, anti-apartheid activists and immigrants. Those that haven't are, at the very least, people with a lifetime of wisdom, knowledge and experience. Understandably, the home exists because it provides them with care and facilities that they cannot get in the outside world. It seems a waste, however, to put them there and ignore all that they still have to offer.

Just four blocks down, the school bell rings.

Parked in my car outside the gates of H.A Jack Primary School, I watch crowds of young children leave. Some stay inside and wait there until someone arrives to fetch them, the latest being collected after work. Others are fetched by parents who then walk or drive them home. Some children walk by themselves in groups or with older siblings, and can be seen walking quite a way to catch buses or taxis, or to go home. Outside the school, as students dump their bags on the ground, or in taxis, more children arrive from different schools, and together they wait for later classes to come out, and to go home.

Driving through the streets in the surrounding area, one might see a taxi next to a park, and large groups of children playing nearby, seemingly unsupervised. I mentioned this to Kevin Bordeaux, Director of Women and Men against Child Abuse, voicing my concern over the idea of taxi drivers doubling as babysitters, and he told me about the not so rare occurrence of Taxi Queens. Trying to quell his disgust, he explained the numerous cases they have seen, where children are nominated on different days by taxi drivers to sit up front with them on the way to and back from school, to be the "taxi queen". These children are sometimes even given a crown, and sit in the front seat, next to the taxi driver, while they are molested until the next child is nominated. (Bordeaux, 2011)

Unfortunately, the effects of occurrences like this are not just limited to the child that has



been abused. Without being taught otherwise, the other children in the Taxi cannot possibly know that this behaviour is not only inappropriate, but criminal. Most importantly, they cannot know that they shouldn't repeat the behaviour that they have seen. (Bordeaux, 2011)

The children who are left at school are assumed to be in a safe environment. The reality, however, is that many schools simply do not have the infrastructure to run the full after hours program that would be required to achieve this. A horrific story came to my attention, of two 5 year olds that were walked in on in a compromising position. When this person, who wishes to remain anonymous, asked what they were doing, the male child looked up and answered that he was raping his friend. They did not appear to have been aware that they were doing anything wrong. (Anonymous, 2011) Only one child needs to suggest something like this to his or her friends, for it to become known amongst all of them. Children that have not been taught about the dangers of abuse, molestation, violence, drinking and drugs, cannot possibly be aware of the dangers they face. In the mind of a 5 year old that has not been taught, these are not offences. They are not even anything out of the ordinary. (Bordeaux, 2011)

Kevin Bordeaux explained that all children are curious, and particularly sexually curious, but it is only when they come into contact with inappropriate behaviour, ideas and visual stimulation, that these ideas become warped. These situations may originate from home, from a relative, family friend, taxi driver, or stranger. Sadly, they may also originate from a friend at school. (Bordeaux, 2011)

It is these children that would benefit the most from a before and after school facility where they might be supervised and taught sensitivity. Unfortunately children who have been molested or abused tend to perpetuate cycles of molestation and abuse. It is, however, very possible to intercept this, by teaching children sensitivity, self worth, and the basics of what is morally right and wrong. (Bordeaux, 2011)

Of course it is not all of the children attending schools in the area that experience this. Many children, such as Hayley*, have a very different experience. This is a child that lives with her grandmother, a domestic worker in the Waverley area. Hayley has experienced an incredibly strict upbringing, and although she often wishes she had more freedom, her upbringing has led her to a bursary at a private school. One of Hayleys friends, Lindi*, who won the prize at H.a Jack for her kindness, compassion and friendliness within in the school, lives a short distance from Hayley and was brought up under similar conditions. The two girls play together often but their parents keep a close eye on their whereabouts at all times. In this situation the benefits of a before and after school day centre would mean more freedom for the girls, while their parents and grandparents could be confident that they were in a safe space with sufficient supervision and positive activities. (Mizrahi, 2011)

One interviewee reacted with hope, as well as something bordering desperation, a hint of relief and an immediate willingness to participate, when I mentioned the possibility of this day centre as a solution. (Anonymous, 2011) This is someone who has witnessed much of the abuse, bullying and molestation that has occurred on school grounds in the area. There are so many people that dedicate their lives to helping others. Whatever resources are lacking in the lives of these children, intention is not one of them.

Cecilia Cohen, the events coordinator at Our Parents Home, who selflessly spends her time working on ways to stimulate the residents with activities in the home, agrees that an interactive program would be incredibly beneficial to both parties, stating that "I think the interaction between young and old is of vital importance. I think it reminds them that there is a life out there. They do forget. If you're in a room with four walls around you, you do forget. And they love children. They really do." (Cohen, 2011)

Meredith and Avis both reiterated the importance of one on one care for these

children. What they need is love, attention and support. Both said that it is obvious that there is currently not enough to go around, and both are happy to spend their time, every Monday, providing it for those who are in need. (Sapire, 2011)(Berghaus, 2011) Interestingly, it is these same qualities of love, attention and support that might alleviate the condition of loneliness within the home.



In order to move forward, it is important to show the context of the site, and it's relevance to the two institutions that house the users for whom the day centre will be designed. H.A Jack Primary School and Our Parents Home, as can be seen in the following chapter, are in extremely close proximity to each other. By tracing a line between them, a story begins to unravel through the park, and the site of the Day Centre, which links them together. This will inform the spatial concept of the day centre, showing the relevance of the area in terms of the thousands of children that spend their days here, and accessibility to the site, amongst other relevant factors.

The Big Picture - A Site Overview

General Mapping with Bus Routes

Site

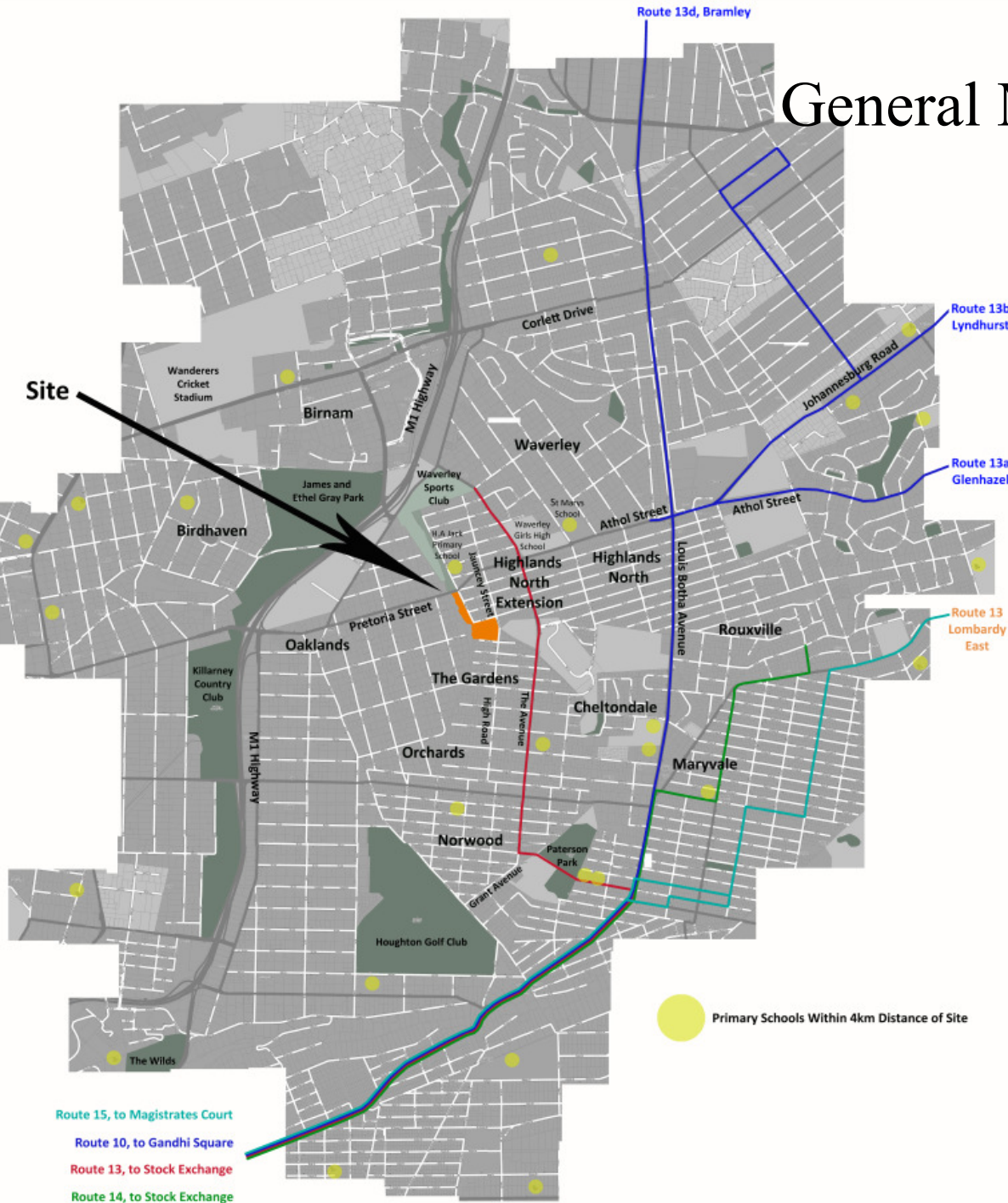


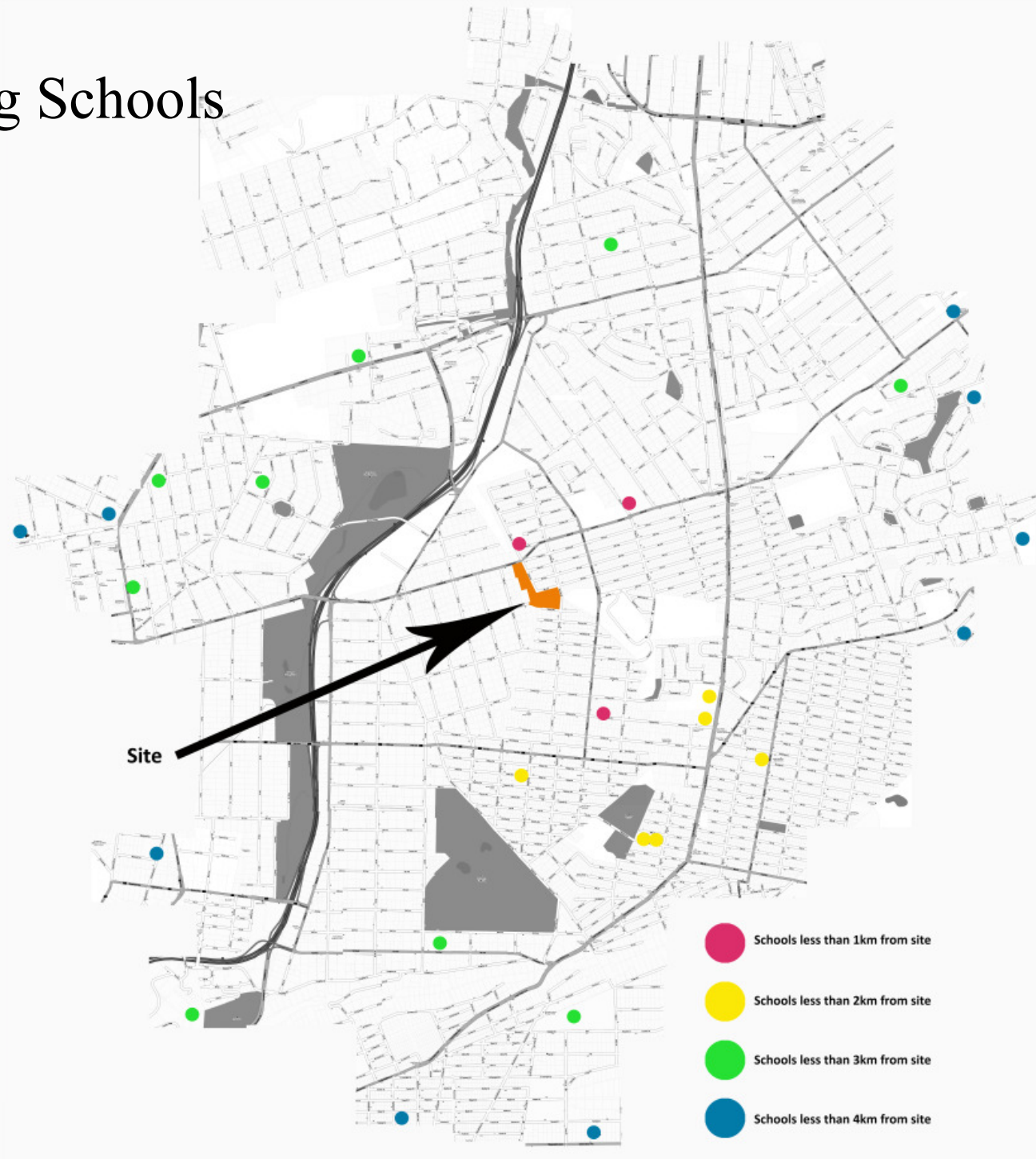
Fig 4.1 shows the broad context of the site, in relation to relevant parks, main roads and bus routes. The site borders the suburbs of The Gardens in the South, Highlands North Extension in the North, and Oaklands to the West. Although the site is relatively accessible, it is important to note that the children that will be making use of the centre are already in the area, attending school, and that the Elderly users are on the adjacent site, residing in Our Parents Home.

Fig 4.2 Mapping shows the primary schools within 4km of the site. This includes multi level schools that have a Primary School level option. Fig 4.3 This list relates to the mapping of Primary Schools in the area as shown in Fig 4.2 on the opposite page. These include both government and primary schools. The centre will be designed around the needs of the students of H.A Jack Primary School, who will make up the bulk of the users. It will also, however, be open to children from surrounding schools who have similar needs.

Mapping of Surrounding Schools

Primary Schools within 5km Distance of Site

School	Distance	Suburb	Prvt/G vmt	Distance From Site
HA Jack Primary School	0.4	Highlands North	Gvmt	Less Than 1km
St Marys School	0.45	Waverley	Pvt	
Orchards Primary School	1	Orchards	Gvmt	
Norwood Primary School	1.3	Norwood	Gvmt	Less Than 2km
Hirch Lyons Primary School	1.7	Orange Grove	Pvt	
Orange Grove Primary School	1.8	Orange Grove	Gvmt	
Paterson Park School	1.8	Orange Grove	Pvt	
Maryvale College	2	Maryvale	Pvt	
Torah Academy Primary School	2	Orchards	Pvt	Less Than 3km
Bellavista School	2.2	Birdhaven	Pvt	
Q-House School	2.5	Orange Grove	Pvt	
Houghton Primary	2.7	Houghton	Gvmt	
Eden college	2.8	Lyndhurst	Pvt	
Pridwin Preparatory School	2.9	Melrose	Pvt	
Bramley Primary School	3	Bramley	Gvmt	
Fairways Primary School	3	Fairways	Gvmt	
Kingsmead College	3	Melrose	Pvt	Less Than 4km
Sacred Heart College	3	Observatory	Pvt	
Glenhazel Primary School	3.2	Glenhazel	Gvmt	
Menorah Primary School	3.2	Sandringham	Pvt	
Vuleka Primary School	3.2	Dunkeld	Gvmt	
Lyndhurst Primary School	3.4	Lyndhurst	Gvmt	
Saxonwold Primary School	3.4	Saxonwold	Gvmt	
Fairsand Primary School	3.7	Sandringham	Gvmt	
Rosebank Primary	3.7	Rosebank	Gvmt	
Rand Tutorial College	3.9	Observatory	Pvt	
Sha-arei Torah Primary School	3.9	Yeoville	Pvt	Less than 5km
Parktown public School	4	Parktown	Gvmt	
King Edward Preparatory School	4.1	Houghton	Pvt	
Observatory East Primary School	4.1	Observatory	Gvmt	
DR Knak Primary School	4.4	Alexandra	Gvmt	
Roedean School	4.4	Parktown	Pvt	
Eastgate Primary School	4.6	Kensington	Gvmt	
Pholosho Primary School	4.6	Alexandra	Gvmt	
Observatory Girls Primary School	4.6	Observatory	Gvmt	
Asteri Primary School	4.7	Houghton Isle	Gvmt	
Duntonwood Primary School	5	Yeoville	Gvmt	
Rand Preparatory Primary School	5	Jeppestown	Pvt	
Total Number of Private Schools			17	
Total Number of Government Schools			21	
Total Number of Schools			38	



Relationship Between Relevant Sites

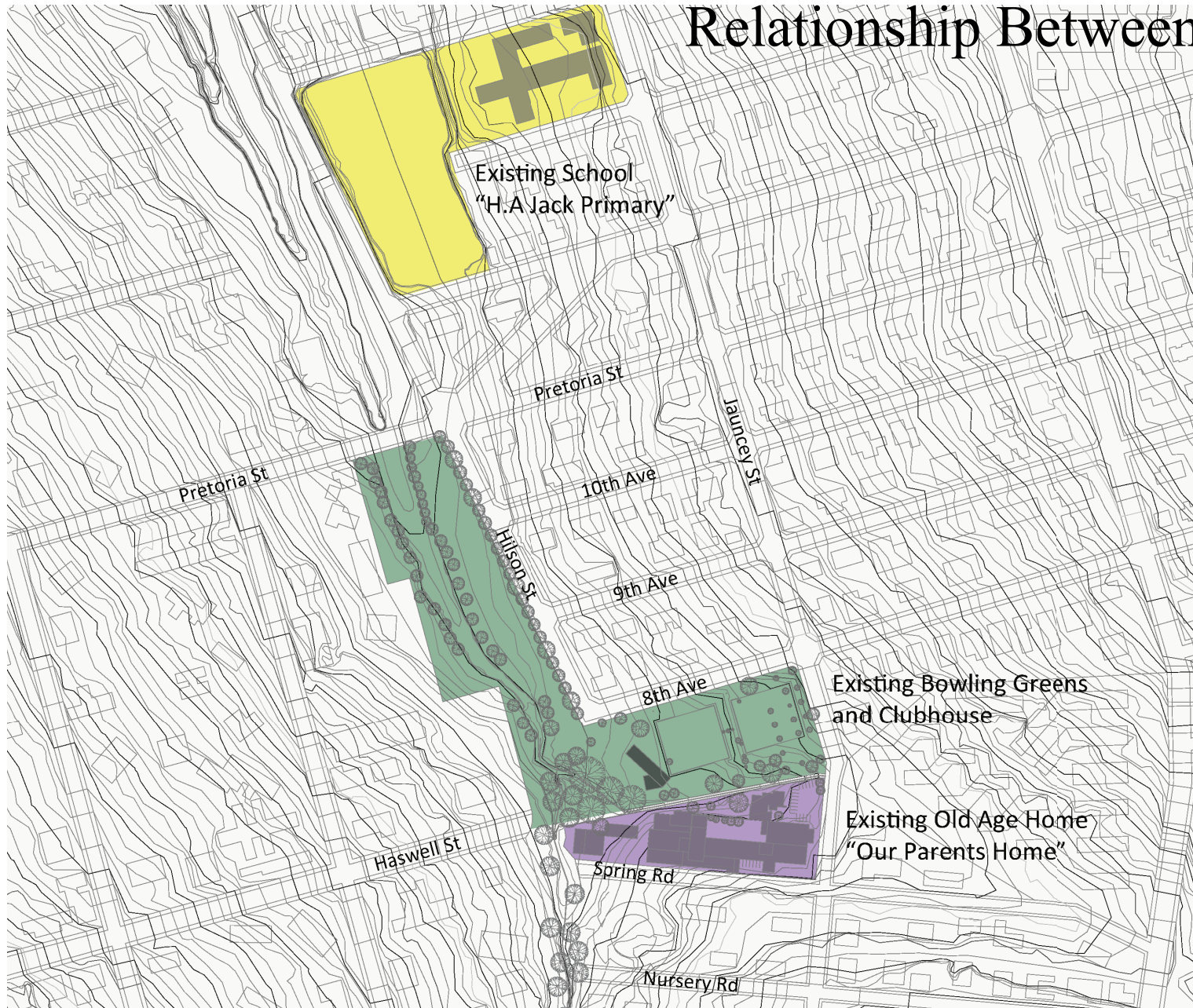


Fig 4.4 Shows the relationship between H.A Jack Primary School, Our Parents Home, the existing park and playground in-between them, and the proposed site, which is adjacent to Our Parents Home.

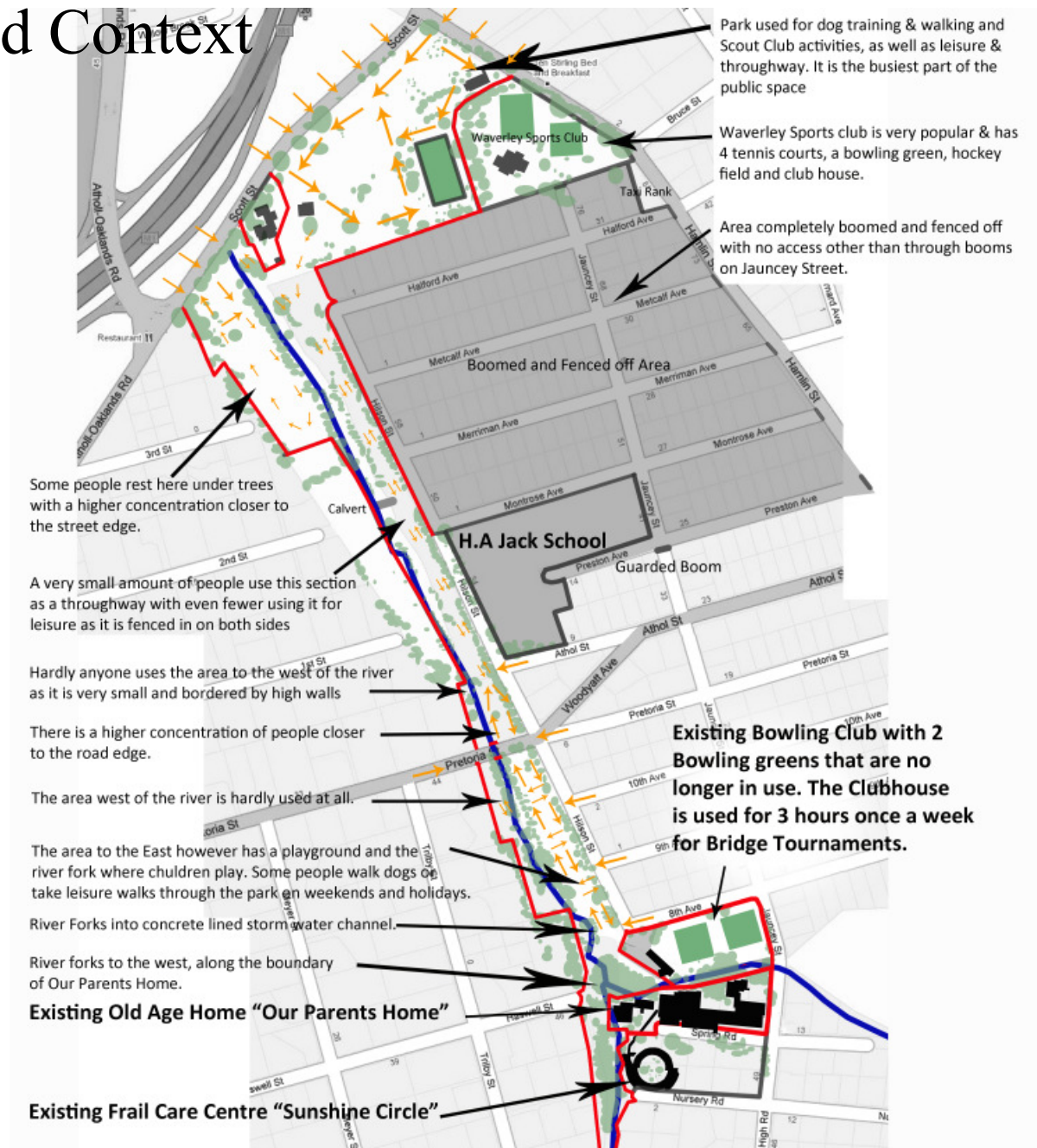
The existing park and playground forms a natural, existing passage between H.A Jack Primary School and Our Parents Home. In landscaping and improving the area, it will therefore be possible to draw the children into Ukuhlangana Tikkun Day Centre, through a safe, green corridor that is stimulating and exciting.

Mapping of Movement and Context

Fig 4.5 shows more detailed context. The site, which is a bowling green and clubhouse, is owned by the municipality. The bowling greens have, however, fallen into disuse, and are used mainly as parking space by the bridge club that meets in the clubhouse for tournaments on a weekly basis for 3 hours at a time. The map also shows the nearby Waverley Sports club, which is vibrant and bustling. This club has Bowling greens which are well utilised, so the area will not suffer as a result of the bowling greens in question being used for different purposes.

My idea, however, is to retain these bowling greens in the design of the Ukuhlangana Tikkun Day Centre, not only to build on what is already there, but also to preserve, in memory, the existing bowling greens.

The movement diagrams show that while the part of the park (and it's existing playground) that I have included in the site, adjacent to Hilson Street, is visited, there is room for much improvement and landscaping, which will draw in more visitors. The park will also serve as a safe green passage for the children of H.A Jack Primary to use as access to the centre.



Overlap of Walking Distances between Our Parents Home and H.A Jack Primary School

Fig 4.6 shows the overlap of reasonable walking distances between Our Parents Home and H.A Jack Primary School.

Distance from the school is measured in 20m intervals, and is depicted by the blue radials. The orange radials are representative of walking distances from Our Parents Home. These are measured in 10m intervals, as it is much more difficult, generally, for the Elderly to walk long distances, than it is for young children. The two sets of radii overlap over the site, and into the existing park. This overlap is represented by the yellow area and shows areas that are accessible to both users.

The proposed site, therefore, is ideal in terms of accessibility. It is within walking range of H.A Jack Primary School, and is also close enough to Our Parents Home to be accessible to the residents. Residents, generally, would be able to make it to the other end of the site, whereas the more active residents may be able to make their way into the park, before turning back.

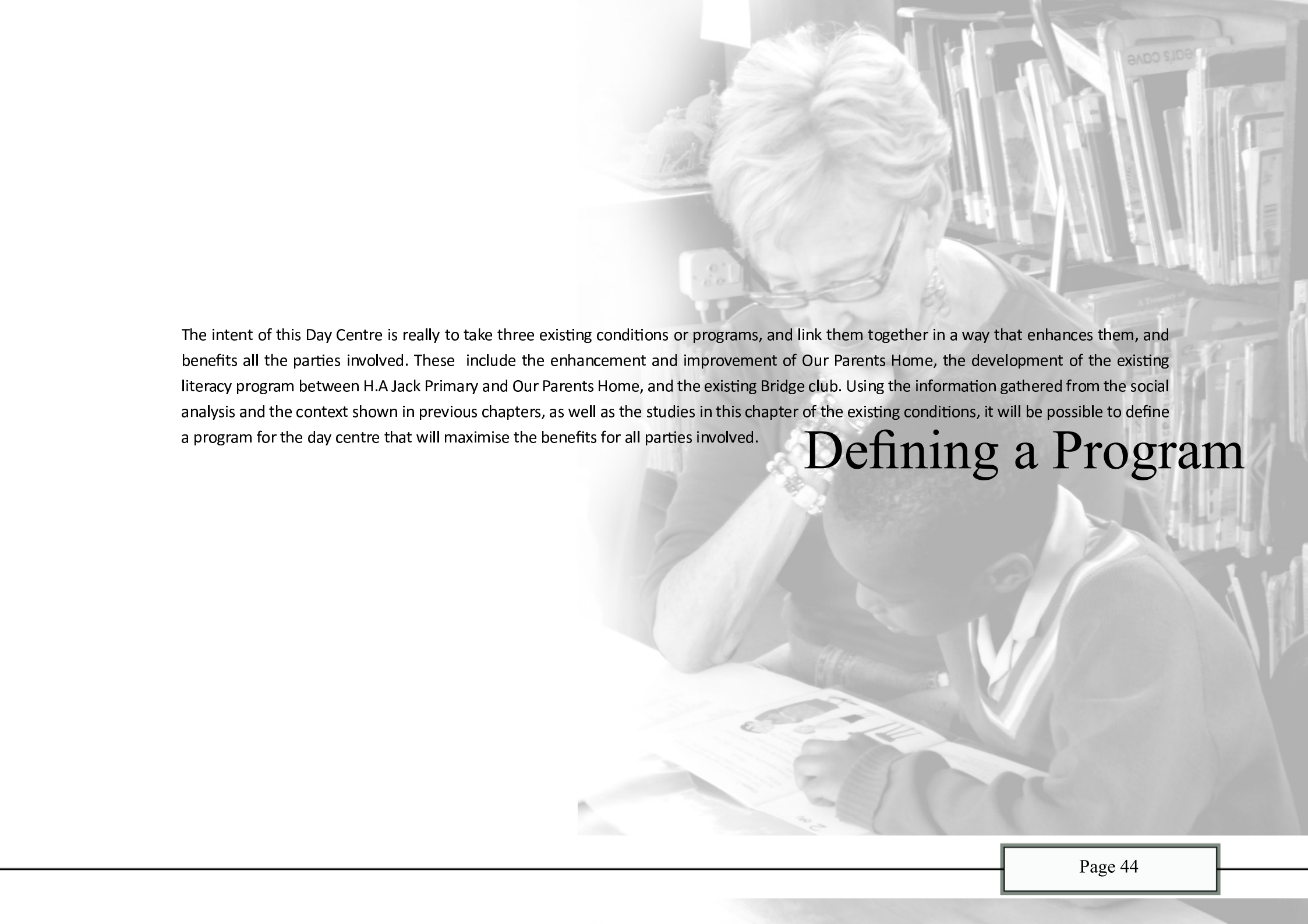
Analysis of Existing Social Areas in Our Parents Home.

Fig 4.7 Shows how the areas on the ground floor of Our Parents Home are utilised.

The most used and accessible social spaces are shown in orange. These are designed around a central courtyard that is well utilised by the residents. This courtyard is analysed in further detail in the following chapters.

From this image it is clear that the most obvious choice for the placement of the connection between Ukuhlangana Tikkun, and Our Parents Home, is from this courtyard. This is the space that most residents gather and socialize, and it therefore makes sense that this should be the starting point that will carry them out to the new facility.





The intent of this Day Centre is really to take three existing conditions or programs, and link them together in a way that enhances them, and benefits all the parties involved. These include the enhancement and improvement of Our Parents Home, the development of the existing literacy program between H.A Jack Primary and Our Parents Home, and the existing Bridge club. Using the information gathered from the social analysis and the context shown in previous chapters, as well as the studies in this chapter of the existing conditions, it will be possible to define a program for the day centre that will maximise the benefits for all parties involved.

Defining a Program

Improving Conditions for the Elderly and Staff at Our Parents Home

When asked, if they could add anything to Our Parents Home for the residents, what it would be, Cecilia Cohen, and the residents, nurses and care workers that I spoke with had nothing to suggest. Although the home could be improved considerably, they make do with the spaces that they have, and the home is both functional and pleasant. Sister Collie, however, who works at Our Parents Home, did mention the need for a staff room, and many others agreed. On their lunch breaks, staff sit in the communal garden, and as a result, do not have the opportunity to really get away. Although they are happy with the space, when they are approached by the residents they find it difficult to turn them away or keep them waiting until they finish. Because of this, they feel that having the option of their own, private space would serve as more of a break. (Cohen and Collie, 2009)

One way to draw residents into the Day Centre is to create spaces where attractive activities might take place. By giving the space in Our Parents Home that is used, once a week, as a library, and at various times, as an Auditorium, to the staff to use on their lunch breaks, and replacing and improving these spaces in the centre, there will not only be a more pleasant and balanced working environment for them, but also an attraction for the residents next door.

The program for Ukuhlangana Tikkun, therefore, begins with a library and auditorium for the residents of Our Parents Home, that must retain the conditions of the existing spaces. This means that these functions should not force physical interaction with anyone, but rather provide new and improved spaces, with windows that might open opportunities for visual interaction that is stimulating, but not overwhelming.

Expanding the Existing Literacy Program

Weaving spaces that might improve the quality of the existing literacy program, such as indoor and outdoor classrooms, reading circles, and a library, with these semi private functions for the elderly, forms the beginnings of what is required for this mutually beneficial space. It is imperative, however, to create spaces that allow for different levels of interaction within the program, from the visual to the physical, drawing and leading the two groups together, without forcing them into overwhelming of uncomfortable situations.

Building Bridges Out of Bridge - Incorporating the Existing Bridge Club

The third element of this centre is to provide for and improve on the program that currently takes place on the site.

The existing clubhouse is used, once a week, for three hours, for bridge tournaments, and again once a month, for ladies tournaments. Although this may seem an un-

likely link between the residents of an old age home, the regular members of a bridge club, and a group of young and, in many cases, underprivileged children, it has woven itself into, not only a possibility for interaction, but an incredible opportunity to bring these different people together.

There has been an astonishing trend, worldwide, in the participation of young children and teenagers in the game of bridge. In Botswana, the game was introduced by the British, and has, over the years gained popularity to the point where teachers from certain schools have complained about having to confiscate packs of cards, and that children are being distracted by the game in the classroom. One student from Gaborone explained that one of the benefits of bridge is that all that is required is a pack of cards. This makes the game immediately popular, in a country where students don't have very much access to computers and the internet, and, therefore, online gaming. AFP reports that Botswana, in 2009, had a higher proportion of bridge players than any other African country, with clubs in almost every town, and that over there, it is generally associated with younger players. (Youtube, 2009) One pack of cards can keep a group of four people stimulated and busy for an indefinite amount of time. The government of Botswana sponsors a youth team to come to South Africa to compete in national tournaments, many of whom have come into contact with the players of the Bryanston club, the team that currently makes use of the site. (Brown, 2011)

The introduction of bridge into school syllabi, worldwide, has had a positive impact on academic results, as well as being a fun and enjoyable activity. Bridge at Schools, Inc, a non-profit organization that runs in America, says that the game of Bridge improves skills related to maths, critical thinking, and social skills, as well as fostering social, emotional and intellectual growth. Duplicate Bridge, a variation of bridge, has shown, on average, a 35% improvement in the maths results of children participating in European bridge programs. (Bridge at Schools, Inc, 2003)

popular game for educators, Bridge is quickly catching on. While it shares the mental benefits of chess, bridge has the added benefit of a social aspect. (New York Times, 2011)

In 2005 Bill Gates and Warren Buffet, both being bridge players themselves, donated \$1 million towards a program called School Bridge League, which teaches bridge in schools across America. (New York Times, 2011)

Carol Grunder runs a program at The Links, a bridge club in Linksfield. She fetches 6 children from a pick up point in Alexandra and brings them to the club, where she teaches them mini bridge, a simplified version of the game that most children start with before moving onto the full version. This version teaches technique, but not the bidding that occurs in the full version of bridge. Carol specified that a quiet space is required for this activity. They tried, at first, to teach the children at their school but there were too many distractions and the children found it difficult to concentrate. Although some of the children that initially started with her have stopped coming along the way, the few that remain have been coming for years and really enjoy the game. (Appendix H)

Carol also spoke about what a popular game this is amongst adults in Johannesburg. It is possible, she explained, to play bridge every day of the week if one wishes to do so. There are tournaments going on everywhere, and it is possible for participants to play together, irrespective of age. (Appendix H)

This is a game that has the potential to transcend age, race, culture and gender, and, in its own quiet way, seems to be gaining popularity. It therefore provides the perfect opportunity to centralise an activity in the day centre that will draw in these three groups of people, and serve as a common point for interaction. As Bridge at School, Inc say, this is "A program that 'trumps' all others". (Bridge at Schools, Inc, 2003)

This function will be the meeting point for interaction at the Day Centre.

Example of Weekly Activity Schedule at Our Parents Home

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	
8:00	Breakfast						
8:30			Shopping - Balfour Park	Library	Shabbat**		
9:00	Activity Centre - Handwork	Shopping - Pick n Pay	Activity Centre - Handwork				
9:30	Target Word Game	Beginners Bridge Workshop	Boggle Word Game	Beginners Bridge Workshop		Internet Café	Outing
10:00							
10:30				Shiur*			
11:00	Fun & Fit		Quiz	Board Games	Breathing Exercises		
12:00	Lunch						
12:00		Music			Shabbat**		
12:30							
13:00	Bridge & Kaluki						
13:15		Poker	Bridge	Bridge			
13:15			Music Video				
13:30	Nail Care	Yoga		Scrabble			
13:30		Crosswords					
14:00			Music				
14:00		Music	Hearing Aid Care Group	Bingo			
15:30	Shiur*						
17:00	Dinner						
19:00		Bingo		Movie	Shabbat**		

* A study session/lecture led by a Rabbi, related to Torah.

** Shabbat is the term form the Jewish day of rest. It begins on Friday at sunset and ends when three stars are visible in the sky on Saturday evening. Because of this, no activities are scheduled during this time.

Schedule of Monthly Bridge Tournaments

Bryanston Team Dates 2011

27 January	23 June	22 September
24 February	28 July	27 October
24 March	25 August	24 November
28 April	22 September	
26 May	25 August	

The Ladies teams play once a week on a Saturday for approximately 3 hours

Schedule Overlaps

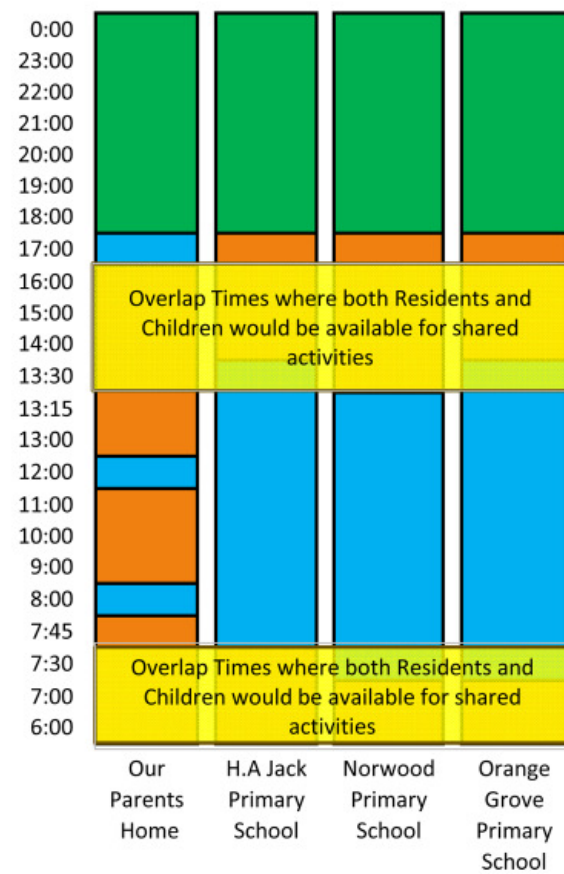
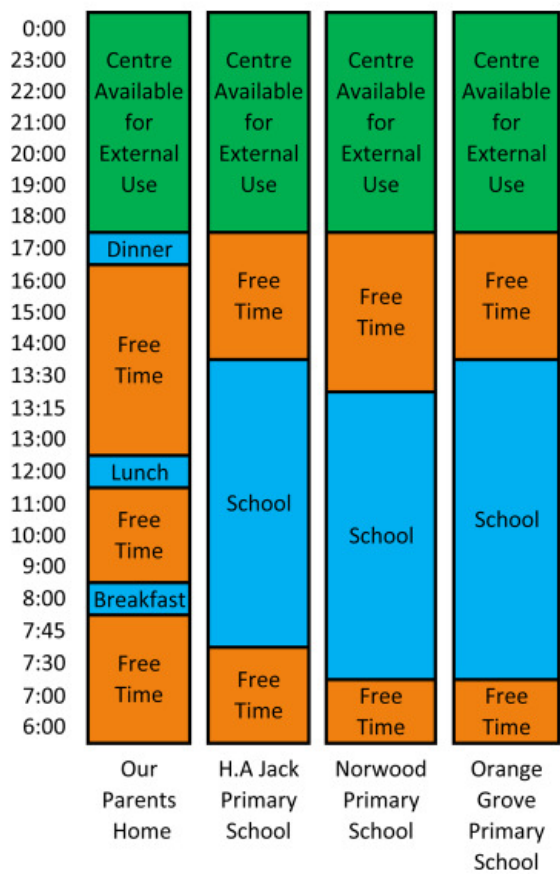
This graph shows an overlay of the times when residents of Our Parents Home and the children at H.A Jack Primary, and the next 3 closest schools, would require the facilities of the centre. The centre will be open daily, as residents will make use of their program within the centre, consistently. The overlaps, however, show the times when the centre will be at its busiest. Children will require the use of the facilities before and after school, and it is therefore during that time that the program will work to it's full effect, with the relevant parties being present.

The bridge club runs tournaments on Saturday afternoons, and once a month on a Thursday. Although there is space for a program that might involve some, or all of the different users, these specific times must be reserved for the sole use of the bridge teams. They have their own program which must not interfere with the program of the children and elderly residents, and, in the reverse, cannot be interrupted by them. At these times the Bridge function must be closed to the children and elderly residents, unless they are participating in the tournament. Because the more regular tournaments run on the weekend there will not be a clash between programs, with the exception of one Thursday per month.

At all other times the bridge function will be

available to the children and the residents, as well as to those people running bridge teaching programs, such as Carol Grunde. After hours and on weekends, because it must be

possible to close this function off to the rest of the program, it will be open for use to members of the community wishing to hire it out for functions or for use as a community meeting space.



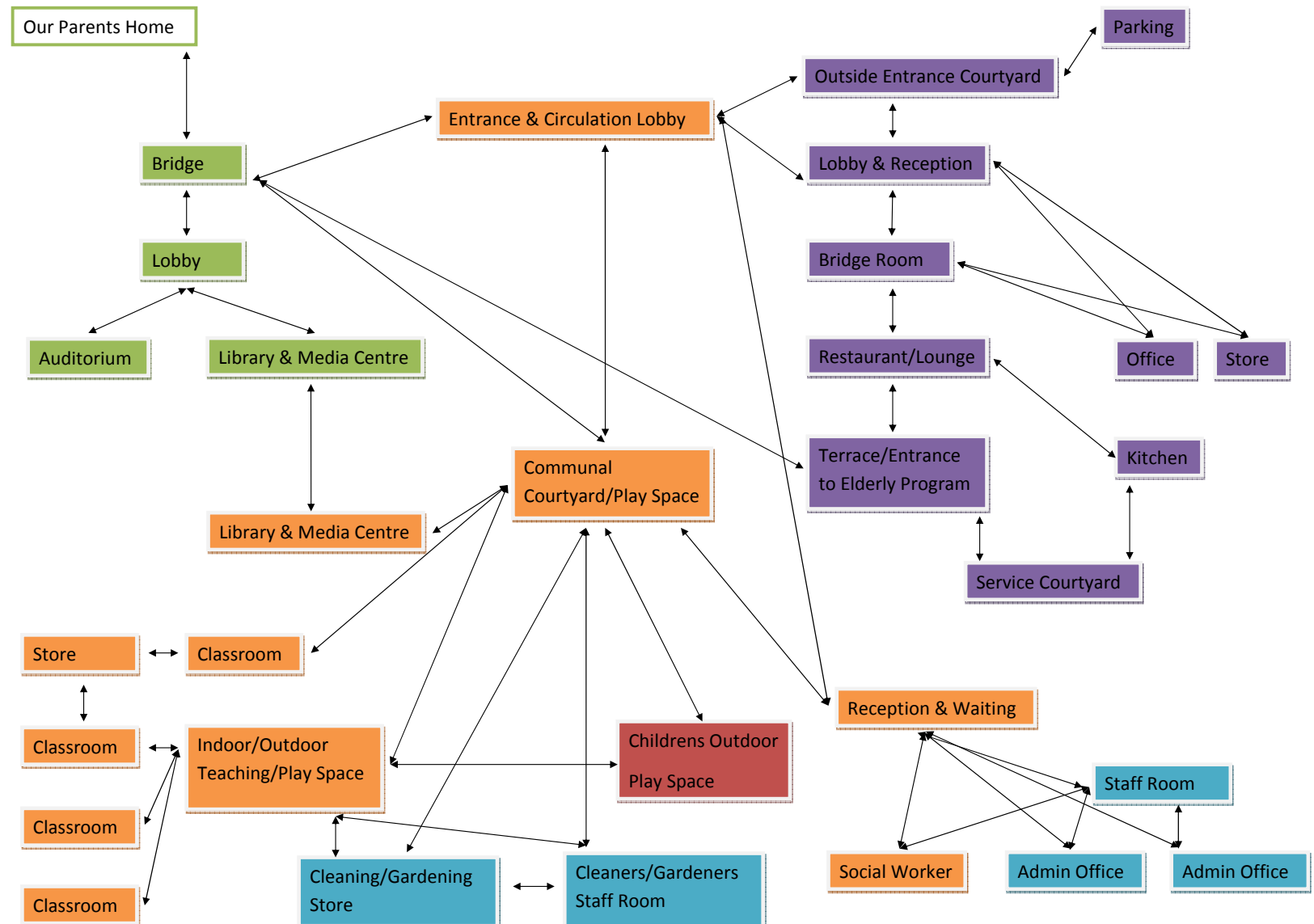
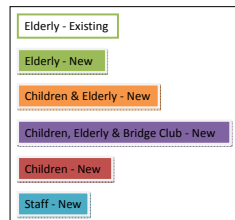
Schedule of Accommodation Based on Users and Context

Description	Area	Users	Motivation
Bridge		Elderly Residents	Bridge provides walking loops for Elderly Residents, connecting them, either physically or visually to different programs and users in the centre.
Auditorium	160m ²	Elderly Residents (85 users)	Existing shared Library/Auditorium (108m ²) in Our Parents Home will be replaced with a much needed staff room. Day Centre must include improved conditions for a replacement Auditorium.
Library and Media Centre for Elderly Residents	260m ²	Elderly Residents	Existing shared Library/Auditorium (108m ²) in Our Parents Home will be replaced with a much needed staff room. Day Centre must include improved conditions for permanent replacement library.
Lobby for Elderly Program	100m ²	Elderly Residents	Serves Auditorium, Library and Bathrooms
Childrens Library and Media Centre	270m ²	Children	Extension of existing literacy programme between Our Parents Home residents and H.A Jack Primary School
Classrooms/Workshops (x4)	375m ²	Elderly & Children (40 Users/class)	Extension of existing literacy programme between Our Parents Home residents and H.A Jack Primary School
Store for Classrooms	30m ²		
Indoor/Outdoor Teaching Space	90m ²		Covered, open space inbetween classrooms acts as covered outdoor lobby/teaching/play space.
Social Worker	12m ²	Elderly & Children (1 Social Worker plus Patients)	
Admin Offices (x2)	25m ²	2 Users	
Staff Room	80m ²	Staff	
Reception & Waiting	100m ²		Serves entire centre.
Bridge Room	545m ²	Public, Elderly & Children (200 Users)	Existing Clubhouse will be demolished. Day Centre must include improved conditions to host bridge tournaments, as well as the elderly, and children for inter-age programs. This space serves as the central meeting point for interaction within the Day Centre, and must be able to both open up, and close itself off from the rest of the centre.
Lobby	105m ²	Public, Elderly & Children	Serves bridge function.
Kitchen	40m ²		Tournaments often offer tea and refreshments. Longer tournamnets offer lunches.
Outdoor Services Courtyard	15m ²		Serves Kitchen
Office	9m ²		
Restaurant/Lounge	155m ²	Public, Elderly & Children	Allows place for tournament competitors, casual bridge players to relax and order refreshments. Serves Elderly users and can be closed off when tournaments are in session to prevent public from wandering in to Elderly program.
Outdoor Terrace Space	110m ²	Public, Elderly & Children	Also serves as entrance to restaurant from Elderly Program
Store	25m ²		
Entrance Circulation and Lobby Space (Double Volume)	95m ²	Public, Elderly & Children	Lobby sits inbetween programs of Public, Elderly and Children and is transparent, providing a visual, as well as physical link, between all three.
Communal Courtyard & Play Space	1850m ²	Elderly & Children	Serves as interactive play space, both visually and physically, for both Elderly and Children.
Staff Room	20m ²	Cleaners and Gardeners	
Store	15m ²		Landscaping, Gardening and Cleaning Equipment and Machinery
Parking	73 Bays	Pubic, Elderly, Children and Staff	73 Bays provide parking for 290 Users for Bridge club, drop off and parking for parents of Child users, and guests of Elderly users, as well as staff.

Note: Our Parents Home houses between 250 and 300 residents at a time. It is impossible to assume how many of these people are healthy and/or fit enough, at any particular time, to participate in social activities. The Library and Bridge, however, do not have formal activties assigned to them, and are therefore available to any residents that might be interested in making use of them. Likewise, the more formal classrooms cater to a limited amount of students from H.A Jack Primary. Informal spaces, however, are not limited in terms of how many children they can hold from the school, specially since outdoor spaces spill out into the existing park and playground.

Diagram of Movement Between Program to Determine Spatial Layout

Key Showing
Users of
Different
Functions





An in depth site analysis is necessary to determine how the site works. In order to design the link between Our Parents Home and H.A Jack Primary, through the existing site, which will draw the users into the Day Centre, one must understand the immediate context. This research will help to define spatial concept and layout, as well as defining the benefits, challenges, limitations and boundaries of the site, and thus the design of the Day Centre

A More Detailed Look at the Smaller Picture

A Site Analysis



Images of One on One Learning



During Existing Literacy Program



Images of Children Waiting Their Turn for One on



One Reading During Existing Literacy Program

Images of Existing Bowling Greens and Clubhouse









Images of Existing Park and Playground





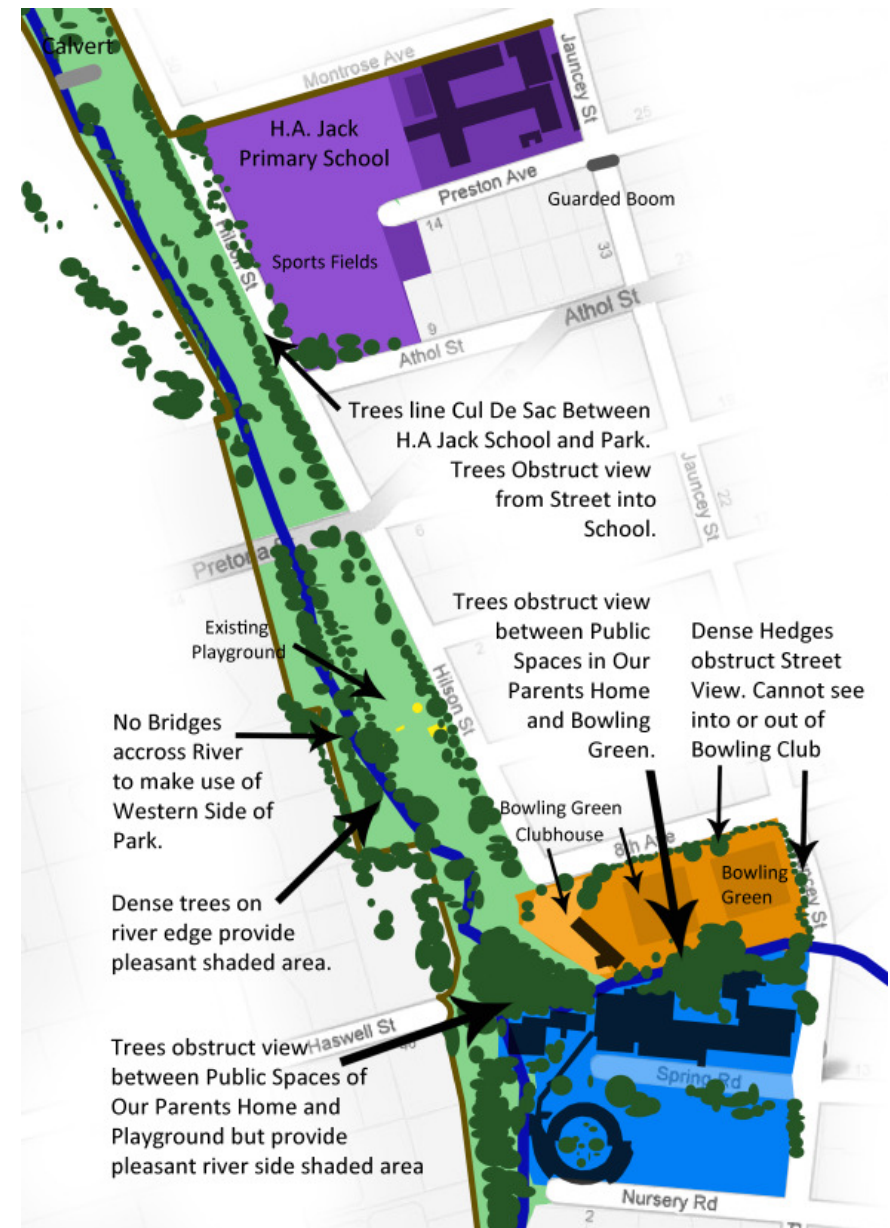
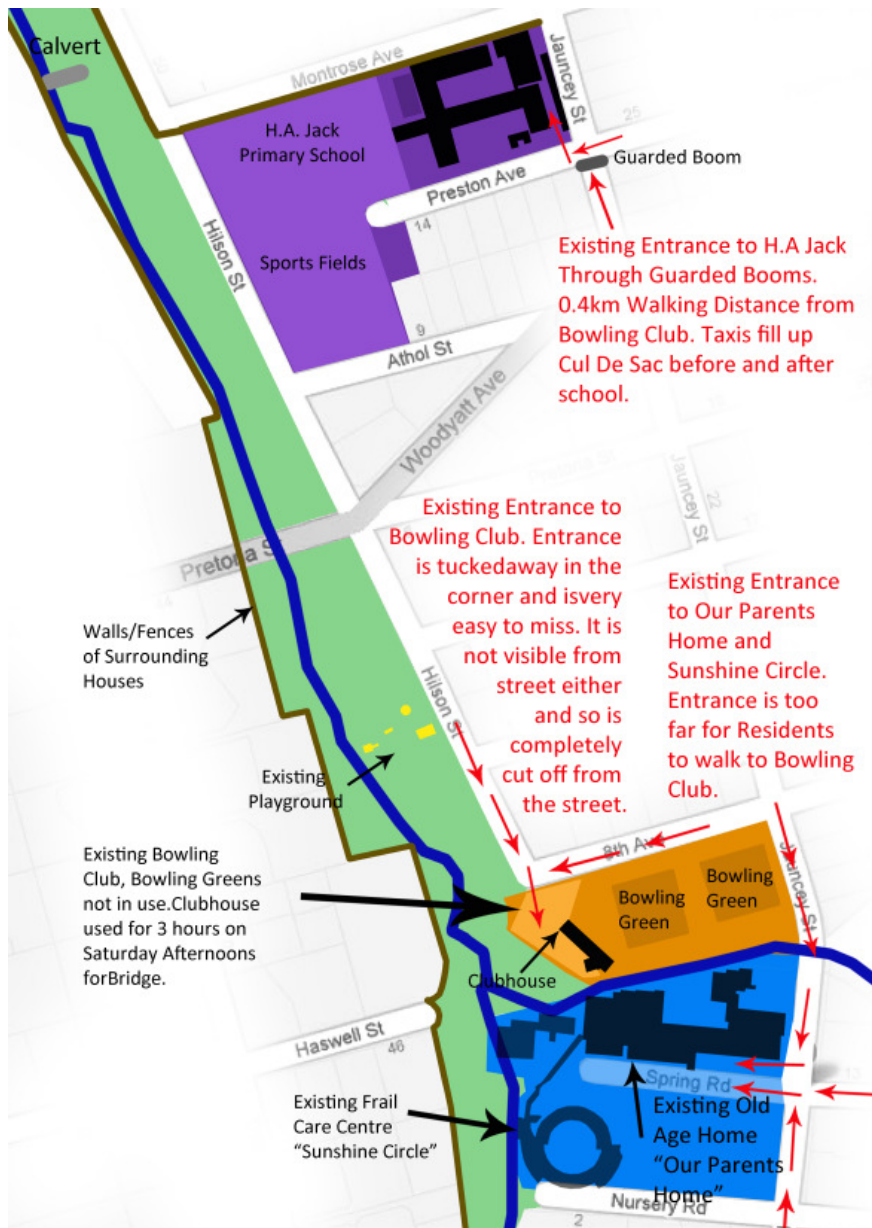
Images of Existing Garden Beyond Courtyard in Our Parents Home



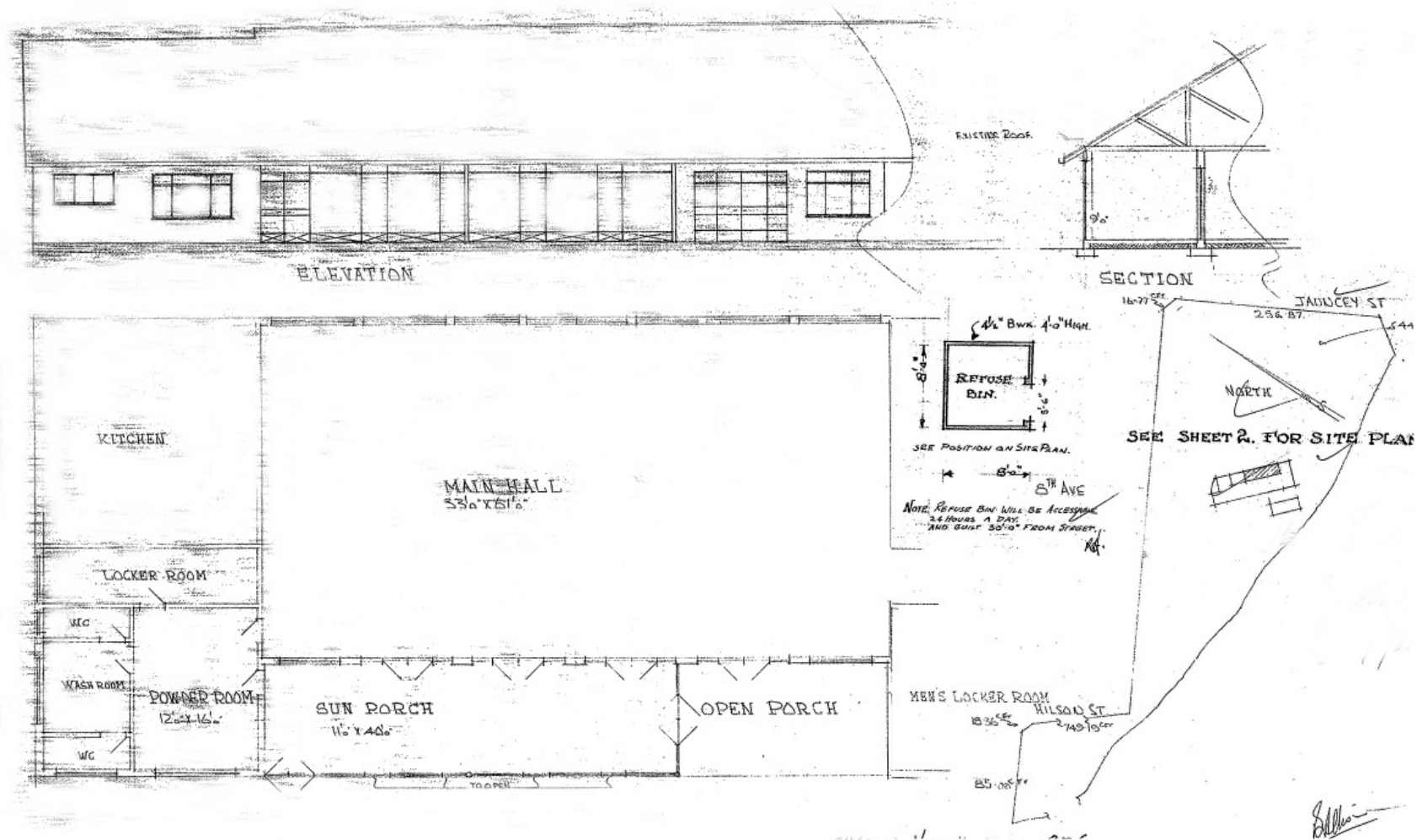
Images of Existing Courtyard in Our Parents Home



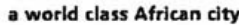
Diagrams of Existing Showing Access & Tree Density



Demolition of Existing Clubhouse on Site



The images shown are of the enclosure of the existing sun porch of the clubhouse in 1968, by the Orchards Bowling Club, and are the only available plans of this building. The building is not a Heritage building. The Site is owned by the Municipality and is currently being advertised for sale. The Bryanston team that utilises this space has expressed that they are limited by the size of the clubhouse, and that they require more toilets. (Hopley, 2011) The research that I have done calls for a different function in this space, and while I propose to incorporate a clubhouse into the Day Centre that will meet the requirements of the Bryanston Bridge Team, it is not necessary to retain the existing building, specially as it blocks views and access to the park, acting as a barrier between the Bowling Greens and the Park.



Site Plan and Flood Lines

The river that runs through the site means that the building must be designed around the resulting flood lines.

The history and context of these two groups of people begins to paint a picture of an environment that is safe, nurturing and kind. Both groups have suffered under oppression and persecution. The children are a post apartheid generation; a group of young people that can be easily moulded and therefore must be critically guided, by intense sensitivity, to a point of consistent moral development, compassion and tolerance. The residents of Our Parents Home have spent their lives building and maintaining a close knit community which, because of their physical constraints, they can no longer take full part in. Both groups have a fragility and vulnerability about them that must be nurtured and protected, and this is the focus of my design. These groups must be brought together in a way that is voluntary, and not forced, and in which they can move through varying levels of interaction. Both groups must have their own spaces and comfort zones, and yet their communal spaces should be comfortable, exciting, stimulating and attractive.

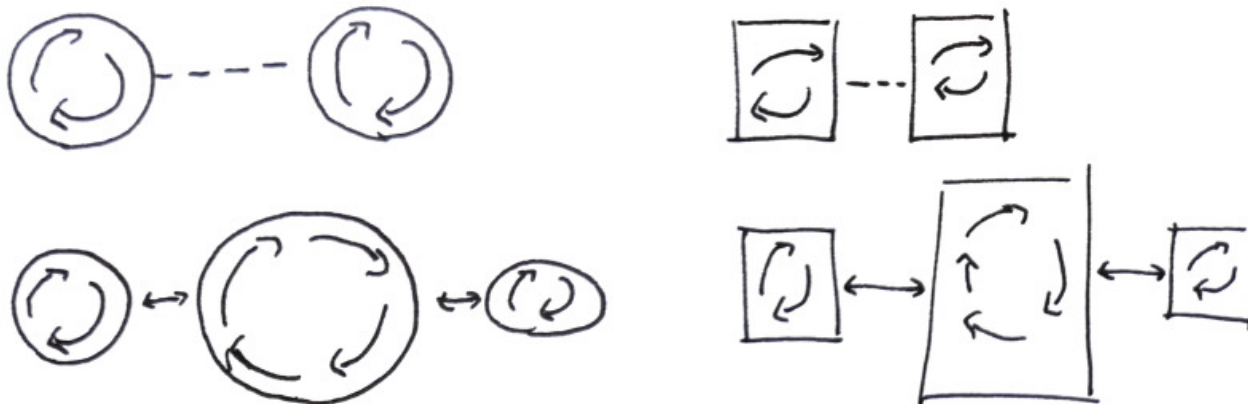
Defining Concept

Crossing the Line

- The very reason for the conditions of loneliness and isolation within the home, is the foundation of security. Old age brings fragility, and because of this, the elderly must be protected. This is one of the many reasons that members of the Jewish community move to Our Parents Home in the first place. It is vitally important that security within the home is not compromised through its link to the neighbouring addition of a Day Centre.
- As discussed in the previous chapter, residents' attitudes to social interaction may vary. Although most of the inhabitants of Our Parents Home are curious and friendly, there are some residents that do not wish to interact. For this reason it is important to maintain the sense of privacy that exists within the home. Residents that wish to participate in the program must do so on their own terms. The Day Centre should be appealing, and should draw residents in, and provide functions that the existing home cannot, however, it is important not to force this on them.
- Although there is room for improvement within the existing structure of Our Parents Home, the building, as a whole, serves its purpose and works relatively well. For this reason I have chosen to intervene as little as possible, and only in the garden, which is, really, the first step of a journey outwards...

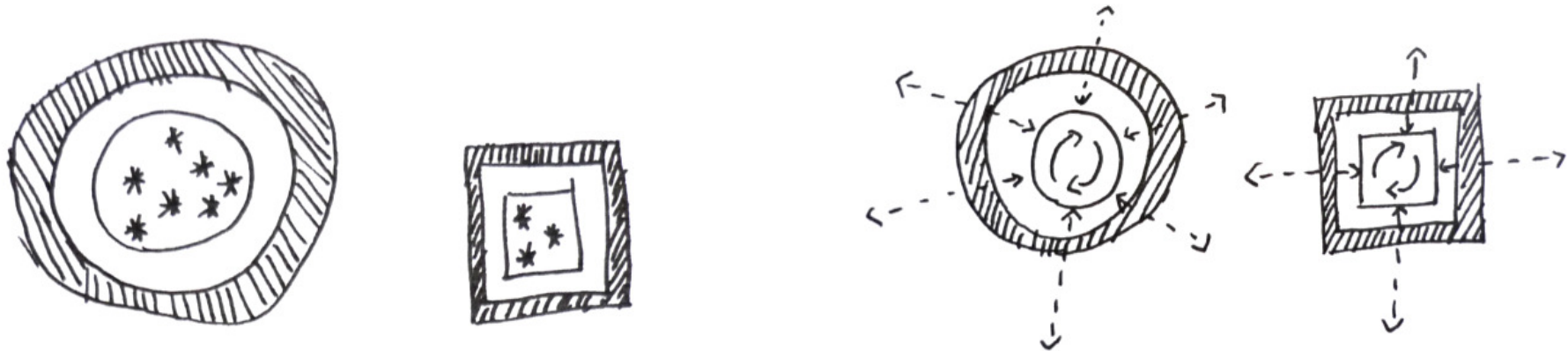
Bridging

The links joining Our Parents Home, H.A Jack School and the existing park, to Ukuhlangana Tikkun Day Centre, form an integral part of my design. The concept of bridging is also evident in the program, with functions available for different groupings of people, from the elderly, to elderly and children, to elderly, children and public.



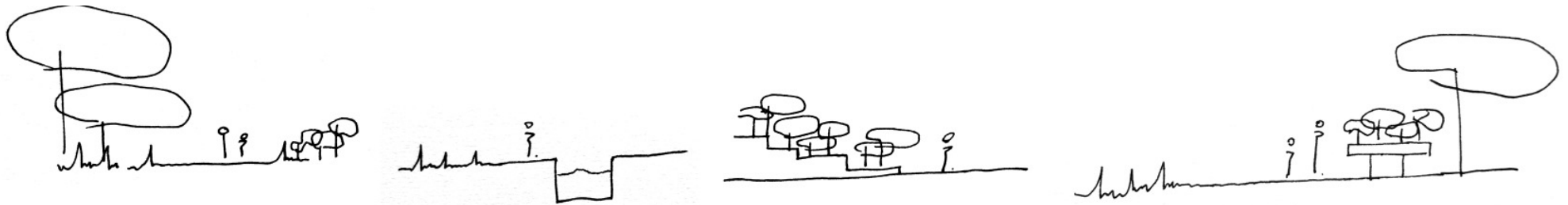
Courtyard Concept

The courtyard concept provides an enclosed space, for both groups, that is surrounded by buildings. The design of the structure around this space means that, with all functions looking onto it, there is a constant element of visual security and supervision, as well as a heightened sense of safety and security.



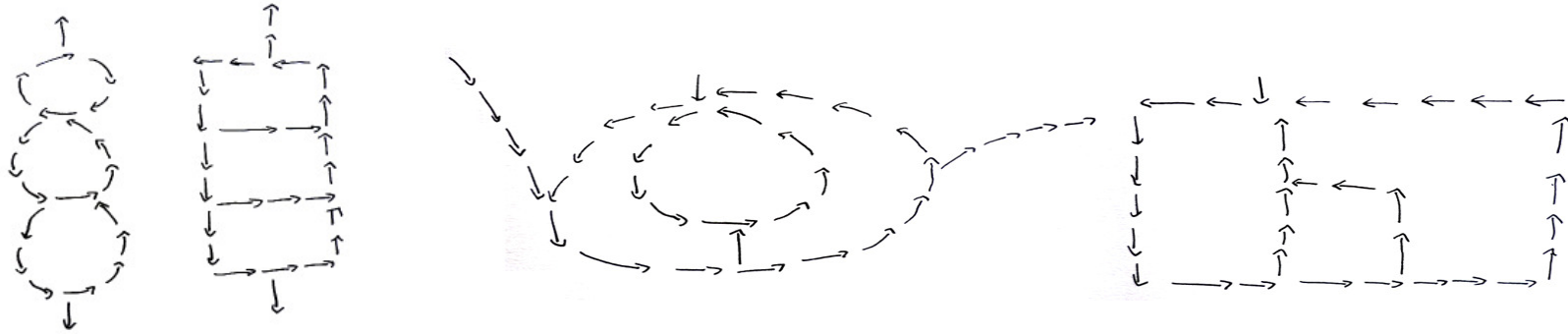
Landscaping

“It is generally agreed that the availability and quality of outdoor activities has a determining on the behaviour of old people. Where elderly people suffer from cognitive restrictions and a reduced ability to establish social contacts with other people, these deficits will be exacerbated by an unfavourable design of outdoor spaces. Instead, better local conditions can stimulate greater activity and contribute to the physical and mental constitution of old people.” (Wulf,2009) In terms of the painful and difficult process of an elderly person leaving their home to move into an old age home, “attractive green amenities can help divert people’s attention from the sadness and pain that accompanies the period of settling in to a new environment, and in some cases compensate for this entirely.” (Wulf, 2009)



Looping Around

“It is not by chance that going for walks is one of the most popular activities among older people. Movement promotes mobility and a sense of well-being. Outdoor spaces for the elderly should consist of large, continuous, open space, made accessible via pathways or promenades in the form of a closed network of paths. As the degree of mobility among old people can vary greatly, tangents allow people to take longer or shorter routes.” (Wulf, 2009)



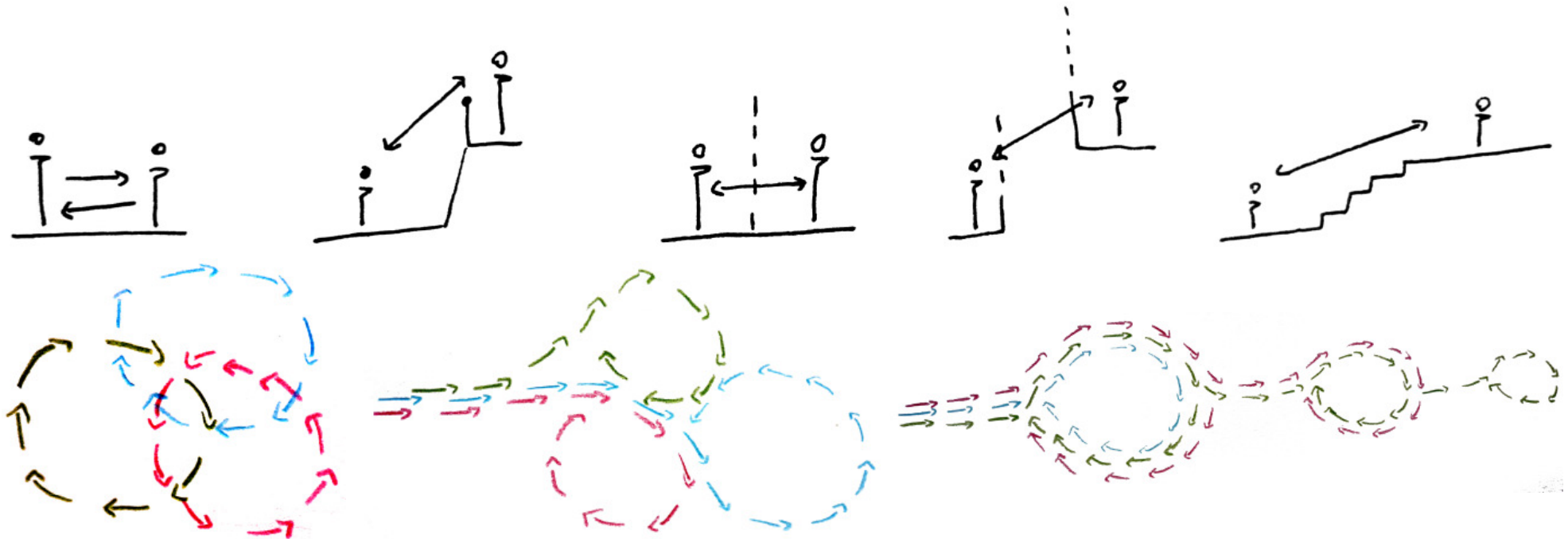
Accessibility

All aspects of the centre are accessible to the elderly and disabled, providing direct, easy links between functions, while still providing a fun and adventurous landscape for the children. Accessibility is not only limited to mobility, but is also included in the landscaping. Raised landscaping, for instance, allows people in wheelchairs access to flowers and plants. See Chapter on Technological Inspection for Technical Requirements for Accessibility.

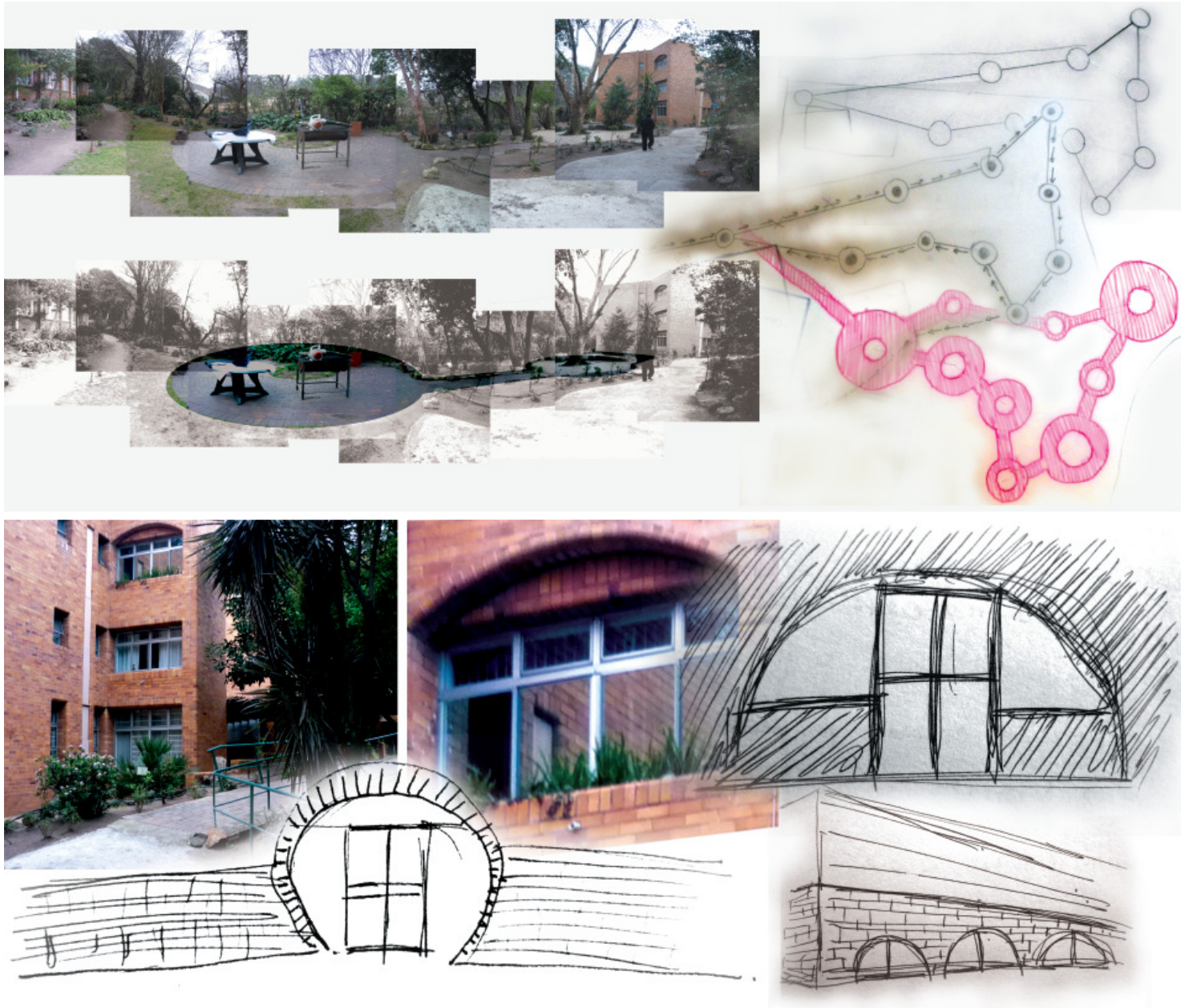


A Theme of Interaction

I have focused on developing spaces where different variations of elderly, youth and public users can interact through various degrees, from visual to physical. The elevation of the elderly programme and walkways that look down onto the courtyard also allows elderly residents that do not feel up to physical interaction, the chance to experience visual interaction. "Sitting and watching from a protected corner is for older people often an important manner of participating in public life and offers an opportunity to come into contact with others." "It is not by chance that going for walks is one of the most popular activities among older people. Movement promotes mobility and a sense of well-being. Outdoor spaces for the elderly should consist of large, continuous, open space, made accessible via pathways or promenades in the form of a closed network of paths. As the degree of mobility among old people can vary greatly, tangents allow people to take longer or shorter routes." (Wulf, 2009)



Referencing History



I have expanded on existing ideas within Our Parents Home such as the theme of rectilinear buildings versus circular forms in the landscape, circular skylights, an aesthetic of traditional brickwork and arches, and using existing trees as a dot-to-dot exercise with paths to link the landscape.

Transition from Formal to Informal

This refers to the treatment of the Day Centre in relation to the park, as well as all entrances. This concept will also be applied to the program, in transition from the formal functions, to the more informal functions, eg, from classroom to courtyard.

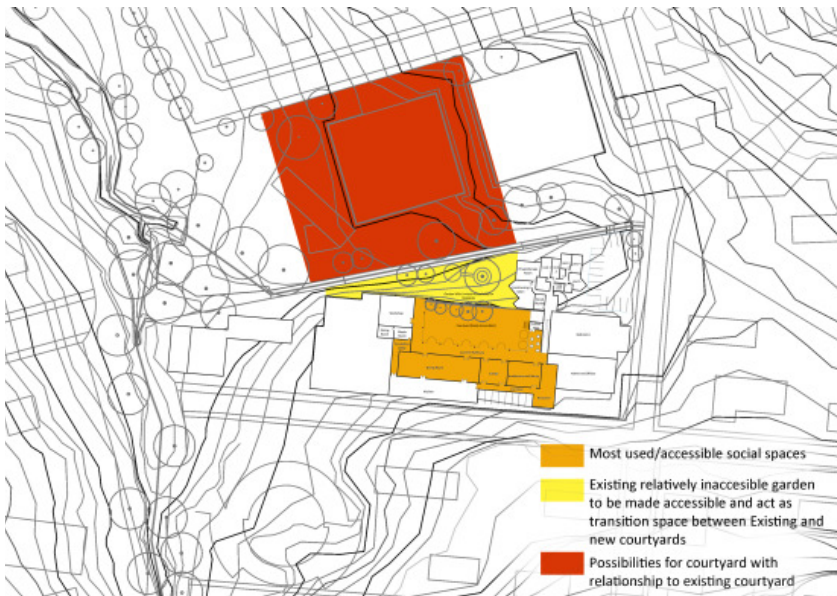
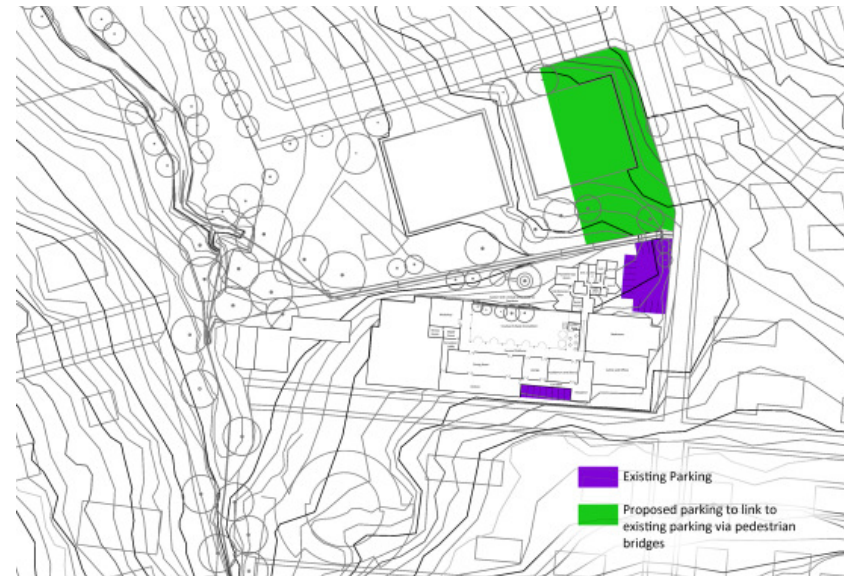
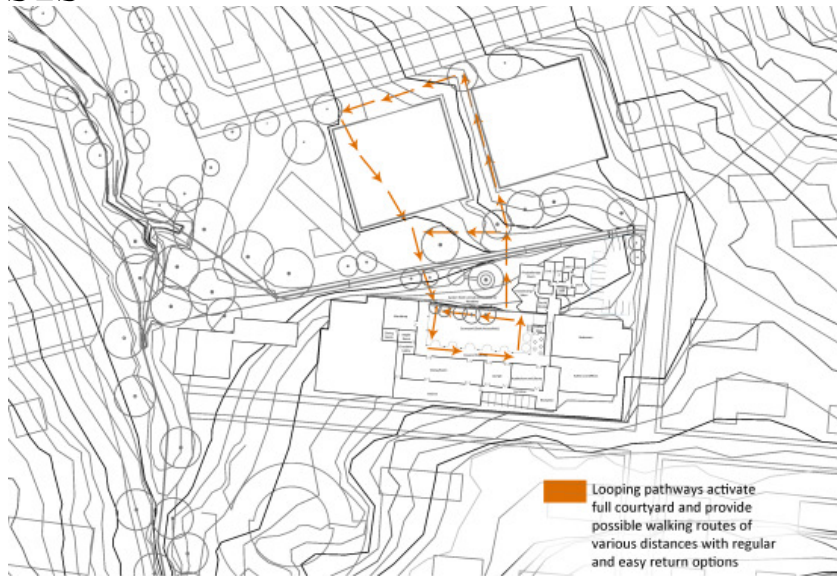


A Theme of Contrasts

The theme of contrasts appears in

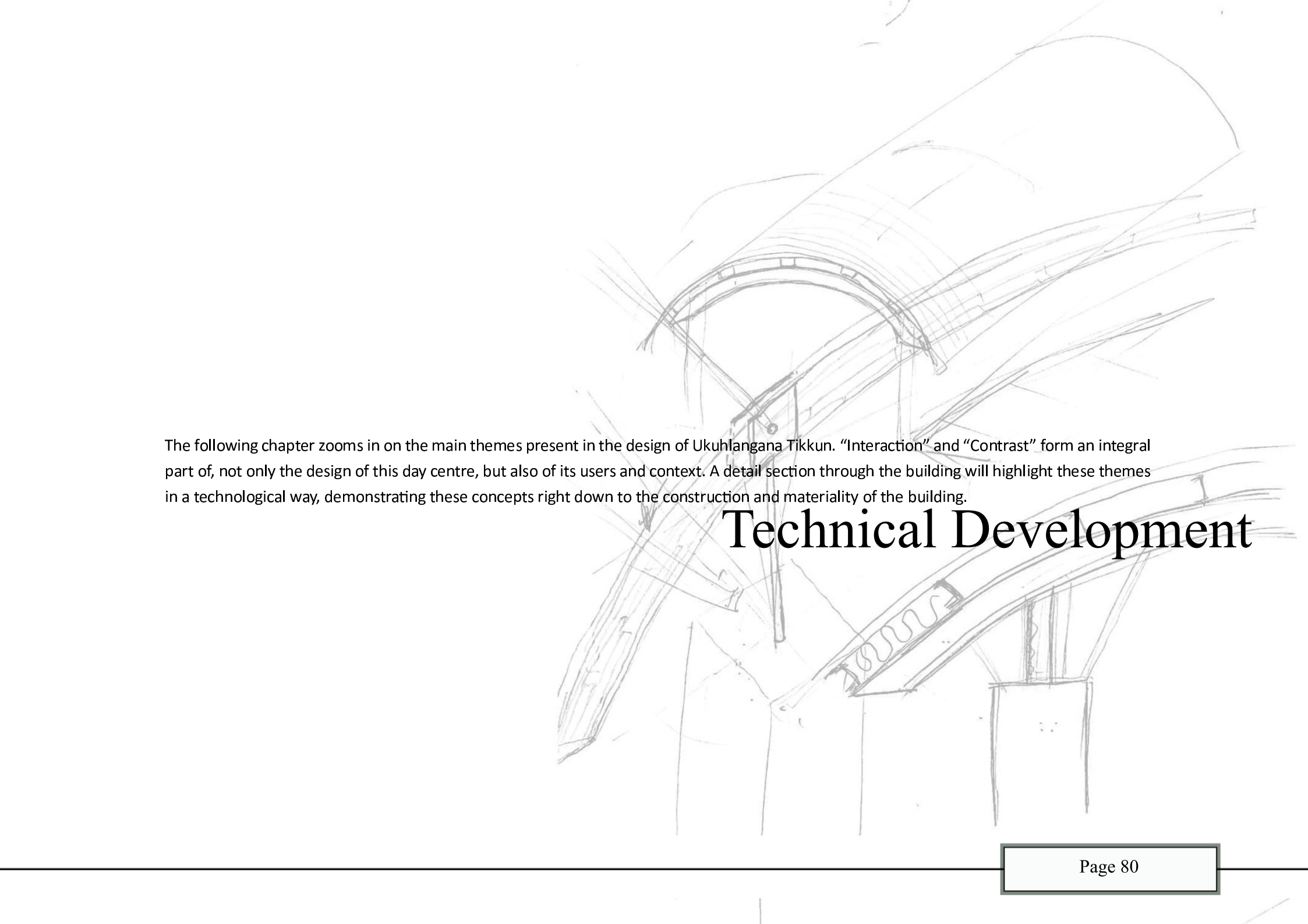
- Users – Black and white, old and young
- What's in a name? – Ukuhlangana Tikkun
- Program – Adventurous play spaces for the children juxtaposed with accessible, gentle spaces for the elderly
- Aesthetic – Traditional versus contemporary
- Form – Rectilinear versus circular and organic
- Nature versus Built Structure – Designing within the landscape

Concepts for Spatial Design Taken from Research and Context Analysis



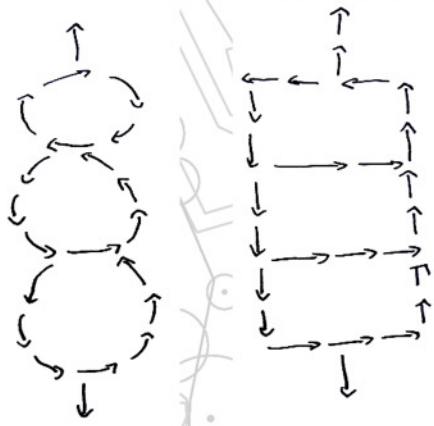
Connection Route Between H.A Jack Primary & Our Parents Home





The following chapter zooms in on the main themes present in the design of Ukuhlangana Tikkun. “Interaction” and “Contrast” form an integral part of, not only the design of this day centre, but also of its users and context. A detail section through the building will highlight these themes in a technological way, demonstrating these concepts right down to the construction and materiality of the building.

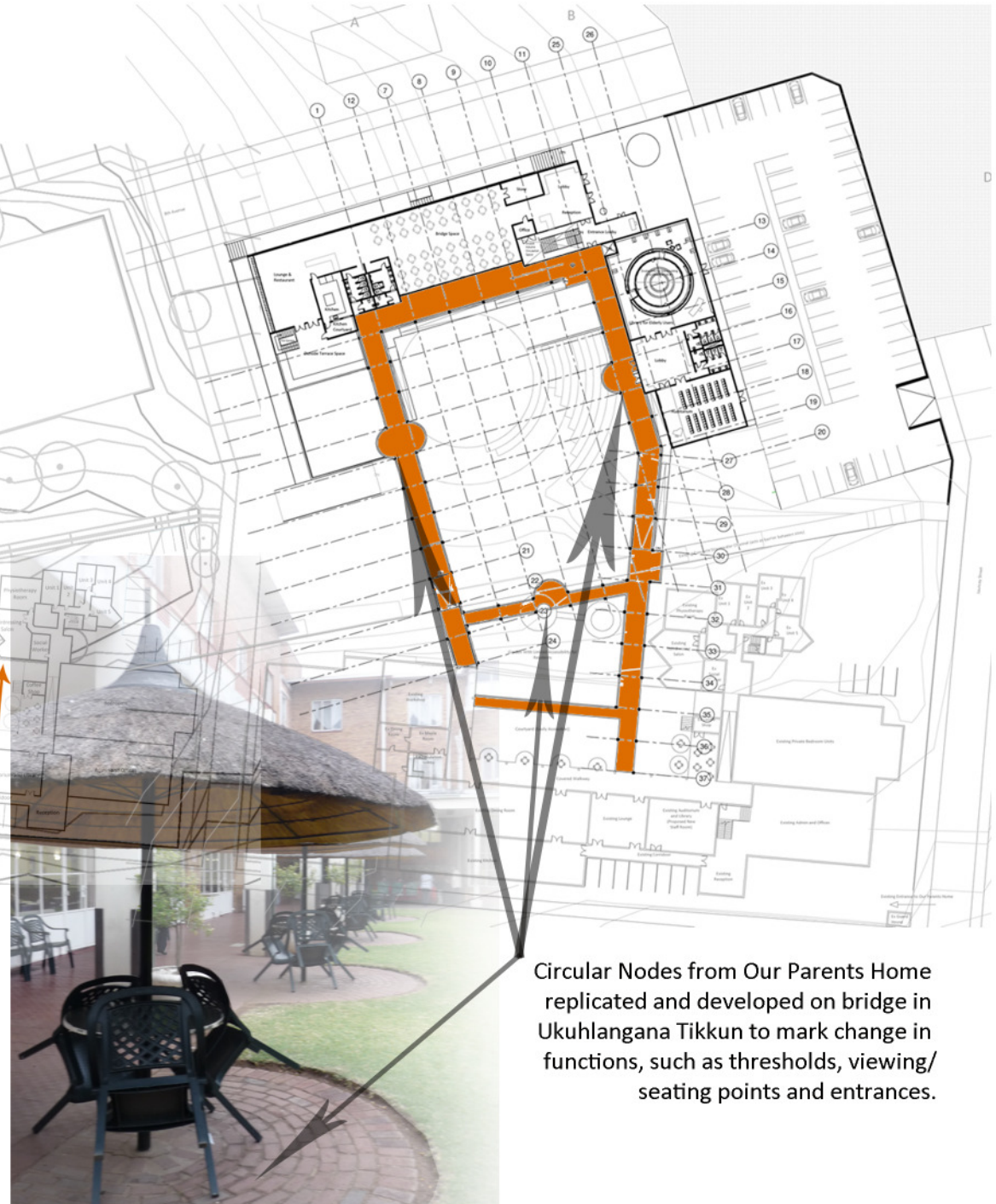
Technical Development



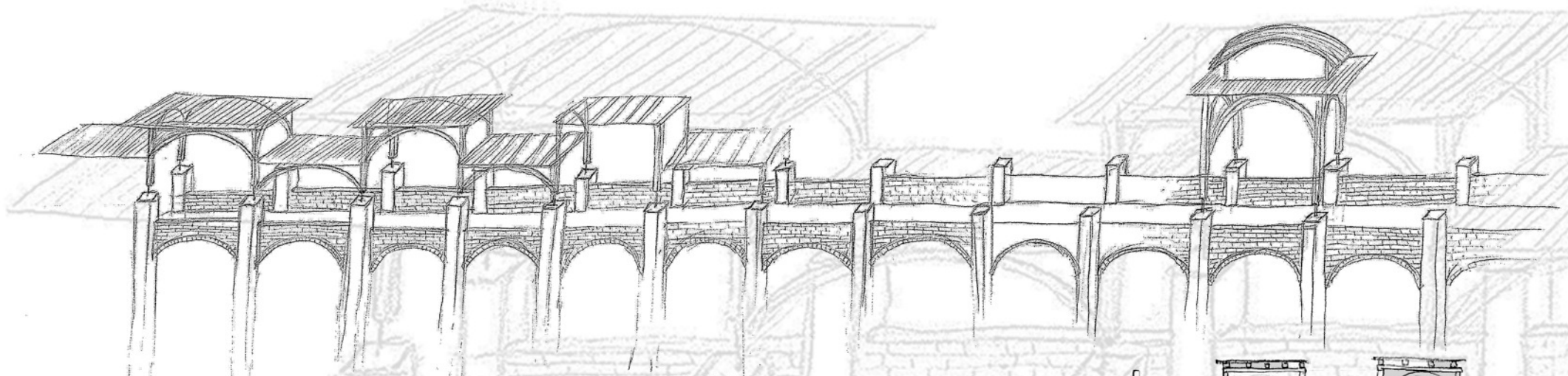
Development from "Looping Around" concept sketches to Bridge

The Bridge

The Bridge linking Ukuhlangana Tikkun to Our Parents Home is not only a connection between two buildings, but a link from the isolation of Our Parents Home, to the freedom and excitement of the outside world. This bridge represents the interaction and coming together of two different worlds. It should therefore be a reflection of all the main concepts of Ukuhlangana Tikkun, responding to all of the design considerations discussed previously. For this reason I have decided to base my technology chapter on this specific aspect of Ukuhlangana Tikkun.

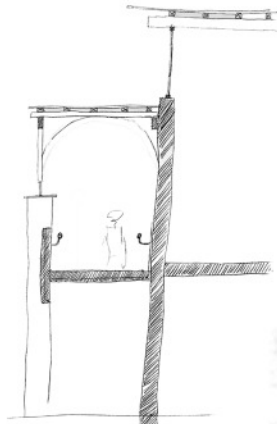
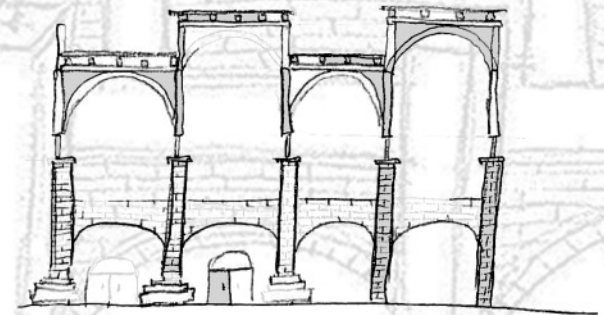
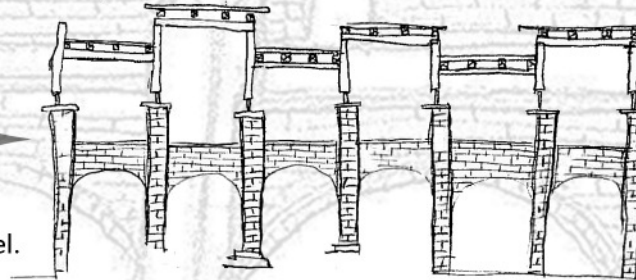


Circular Nodes from Our Parents Home replicated and developed on bridge in Ukuhlangana Tikkun to mark change in functions, such as thresholds, viewing/seating points and entrances.

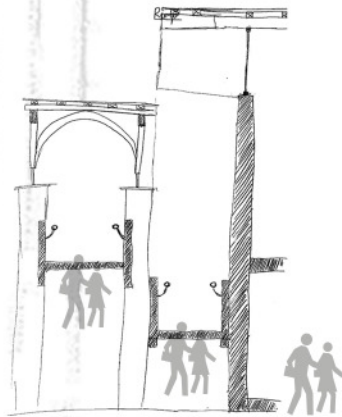


Theme of Contrast

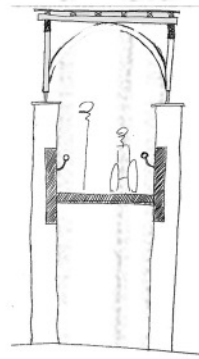
The higher columns and roof structure are light in comparison to their heavier bases. Timber and Steel are used to achieve this warm, light, contemporary appearance. In contrast, the bases of these columns have a much heavier, more solid aesthetic, with brick arches, giving a more traditional feel.



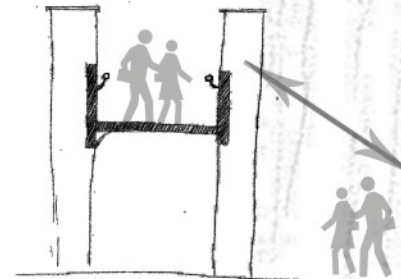
Condition 1: Bridge alongside building



Condition 2: Ramp inbetween Bridge and Building



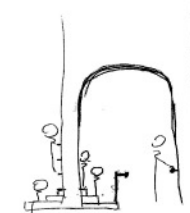
Condition 2: Freestanding, covered roof



Condition 2: Freestanding Bridge

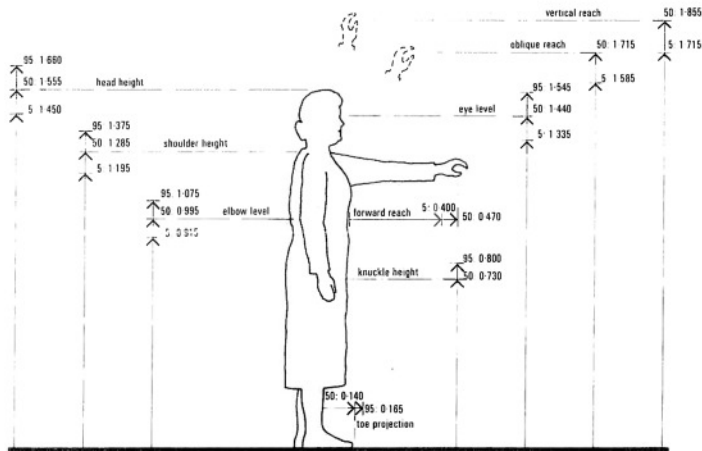
Visual Interaction Between Elderly upper level, and children on lower level

The upper level of the bridge, which serves only Elderly users, is safe and solid, while the bottom level, while remaining accessible, has various layers, adding a more adventurous element for the children.

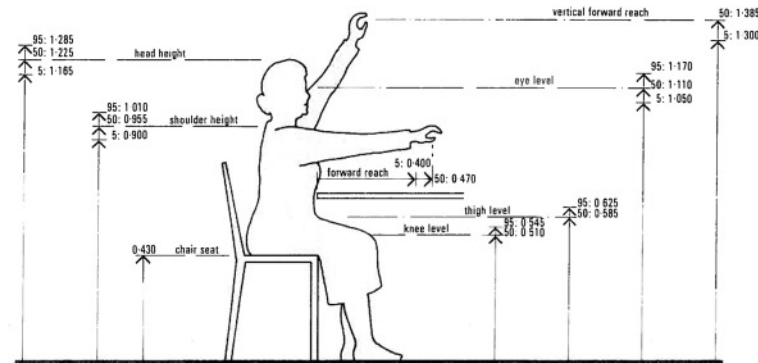


Lower level underneath the bridge with step levels for children to play on

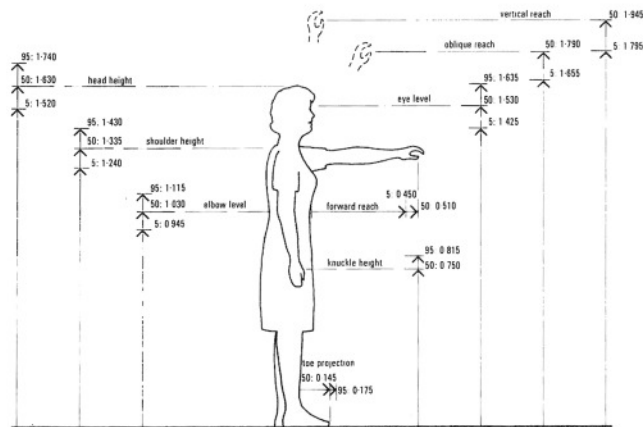
Anthropometrics of Users to Define Ergonomics Based Design



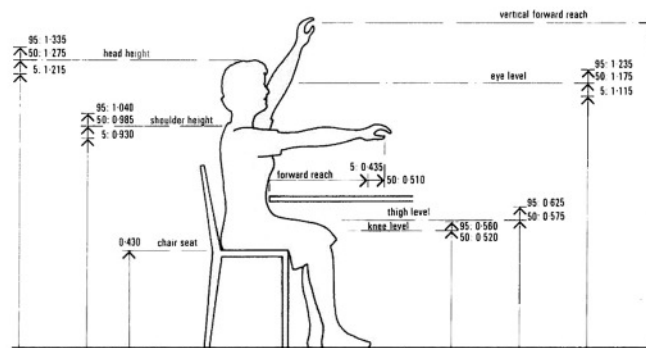
Anthropometrics of Ambulant Women Aged 60+



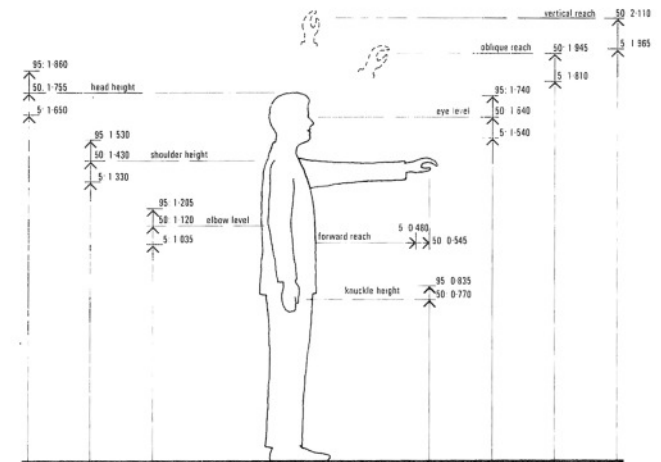
Anthropometrics of Seated Ambulant Women Aged 60+



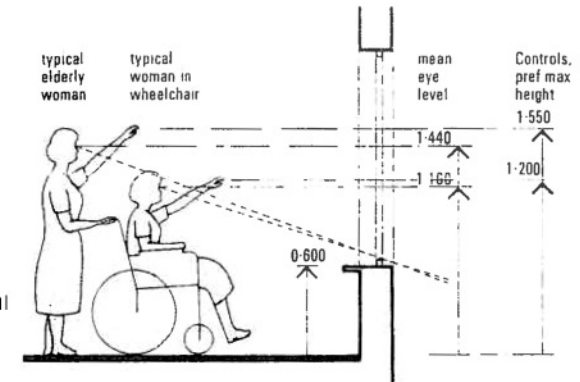
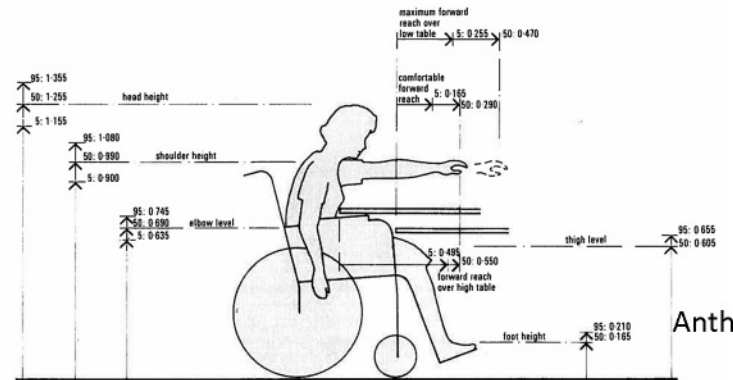
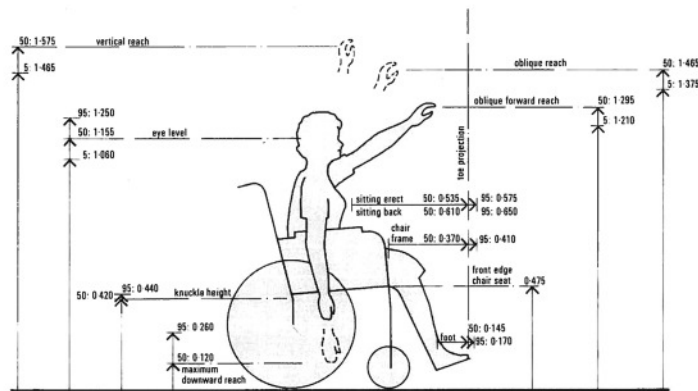
Anthropometrics of Ambulant Women Aged 18-60



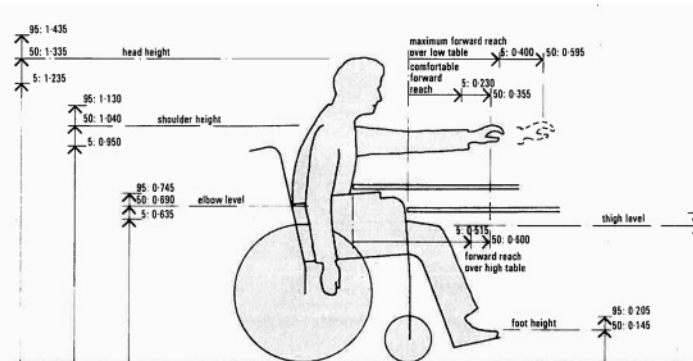
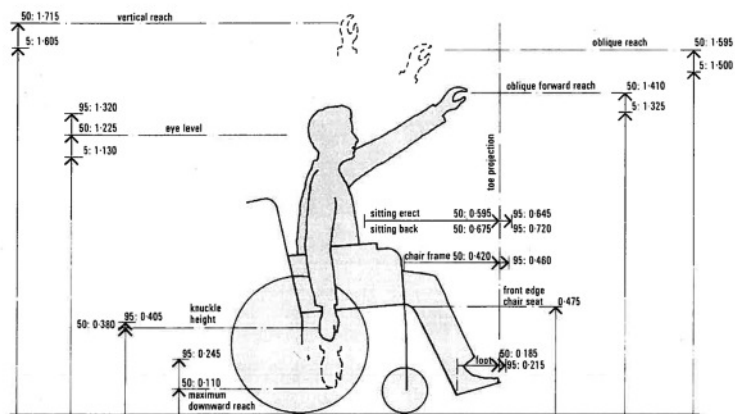
Anthropometrics of Seated Ambulant Women Aged 18-60



Anthropometrics of Ambulant Men



Anthropometrics of Seated Ambulant Women Aged 60+



Anthropometrics of Ambulant Men

The ergonomics of the users of Ukuhlangana Tikkun differ greatly. The building will be used, not only by both children and adults, but also from a range varying between ambulant and disabled. An understanding of the differences between these users will enable a design that is both accessible, comfortable and exciting.

Design Considerations for Physically Disabled

The design of Ukuhlangana Tikkun will be largely informed by the necessary considerations shown in the following pages. Accessibility is imperative to the success of this building.

References for Following Images in Technology Chapter

Goldsmith S., 1976. *Designing for the Disabled*. Third Edition.

London: Riba Publications Limited

NBRI Schools Research Team., *Briefing Manual: Primary School Design*

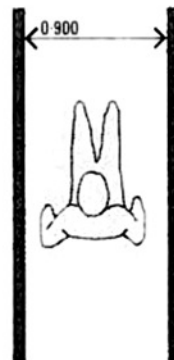
Regnier V and Pynoos J., 1987. *Housing the Aged. Design Directives and Policy Considerations*. New York: Elsevier Science Publishing co.

Sorensen, R. J., 1979. *Design for Accessibility*. United States: Library of Congress Cataloguing

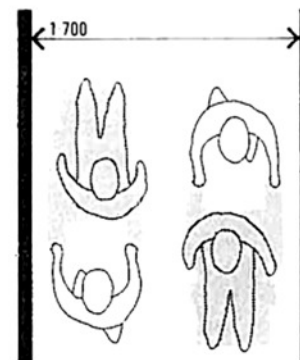
Wheelchair Circulation



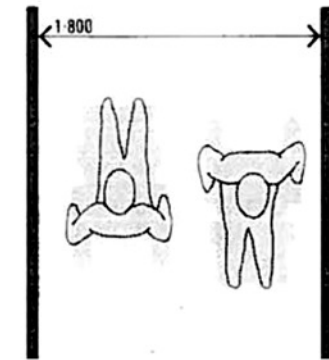
Straight Line Movement
Wheelchair with Attendant



Straight Line Movement
Self Propelled

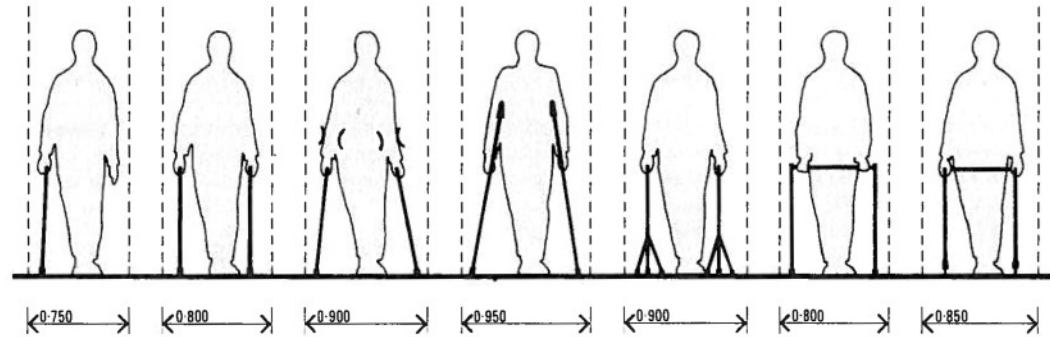


Passing Space
Two Wheelchairs with Attendant

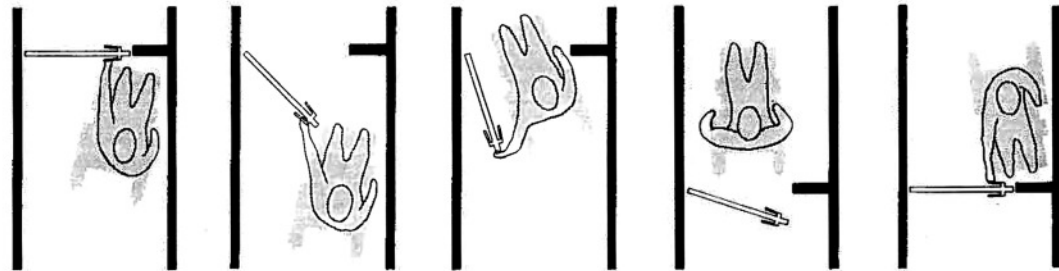


Passing Space
Two Self Propelled Wheelchairs

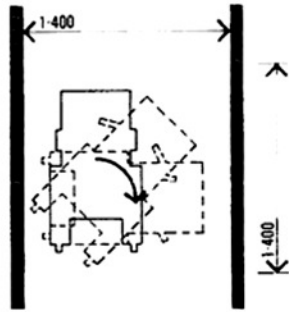
Walking Stick Circulation



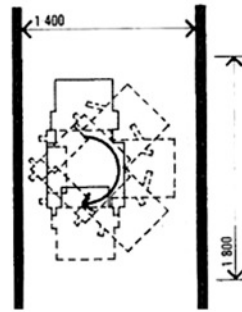
Wheelchair Negotiation of In-Opening Door



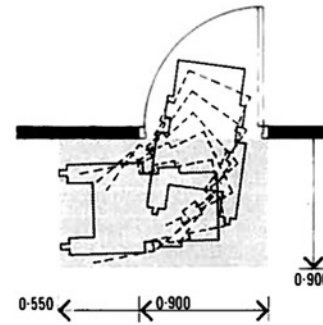
Wheelchair Turning



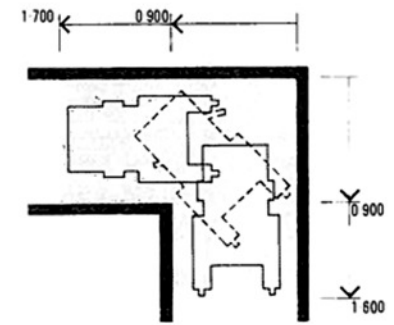
90 Degree Wheelchair Turn



180 Degree Wheelchair Turn

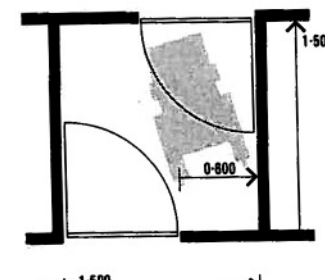
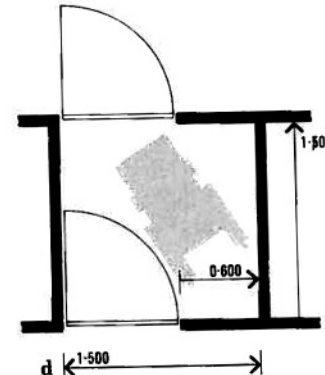
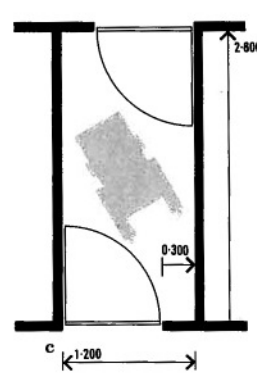
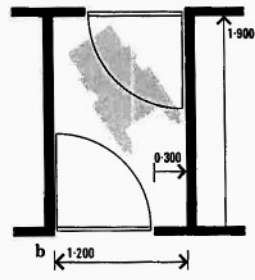
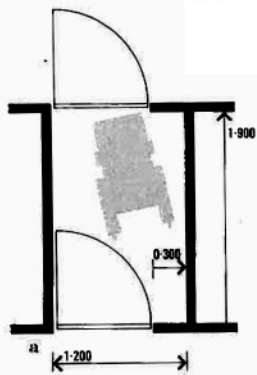


Wheelchair Turn Through Door

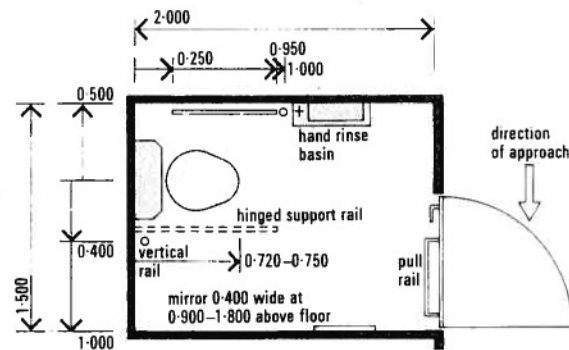
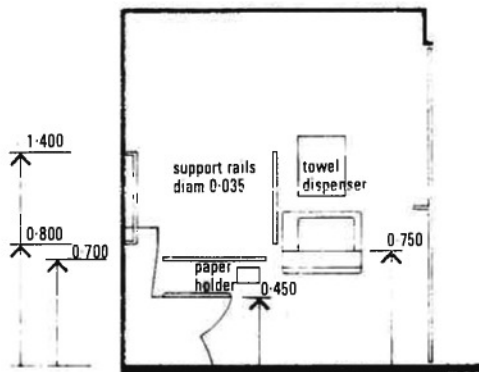


Wheelchair Turn Through 90 Degrees in Circulation Route

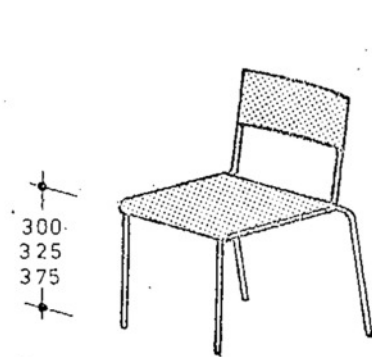
Wheelchair Lobby Spaces



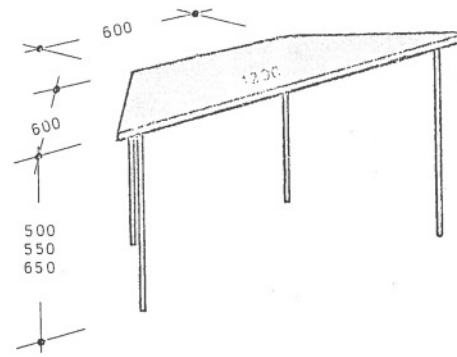
Preferred WC Size for Chairbound Users



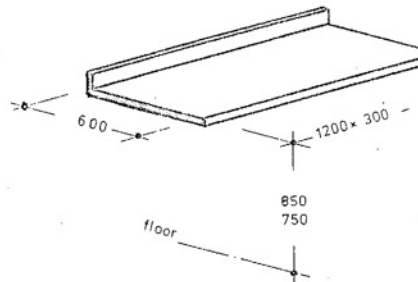
Comfortable Furniture Sizes for Primary School Children (Aged Between 6 and 13)



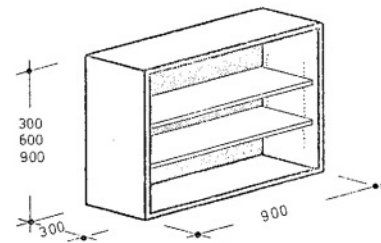
Ideal Chair Height



Ideal Dimensions of Trapezoidal Table



Ideal Table Top Height

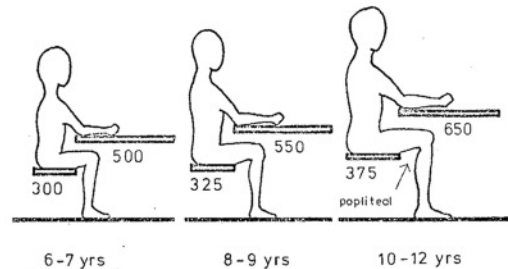


Ideal Shelf Height

Grd. 1 & 2

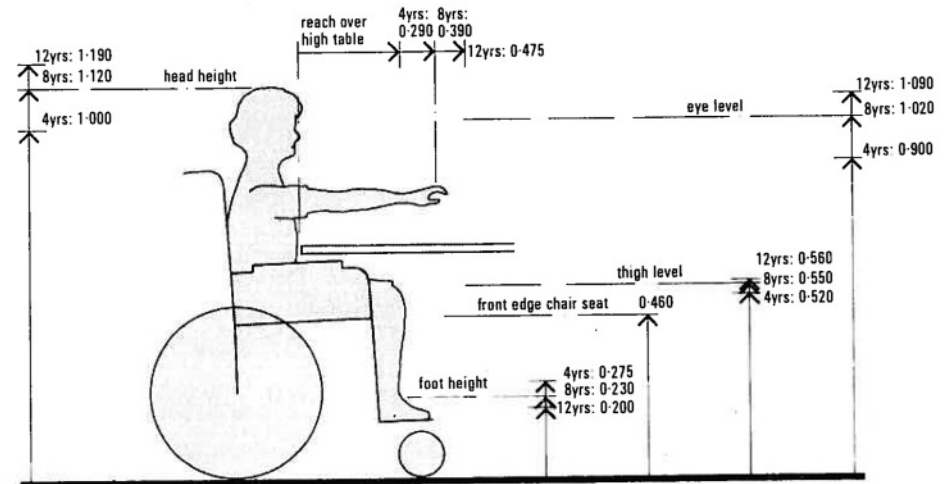
Std 1 & 2

Std 3, 4 & 5

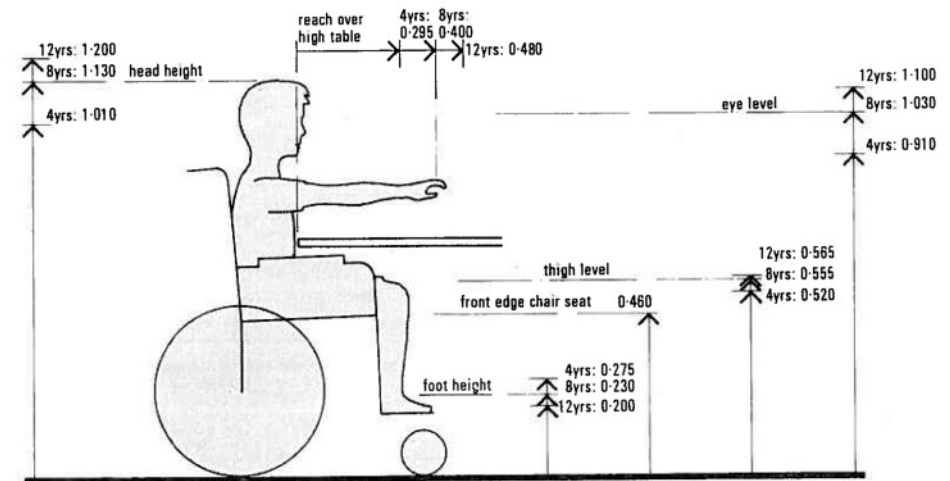


Ideal Desk and Chair Heights for Classroom

Design Considerations and Anthropometrics of Children



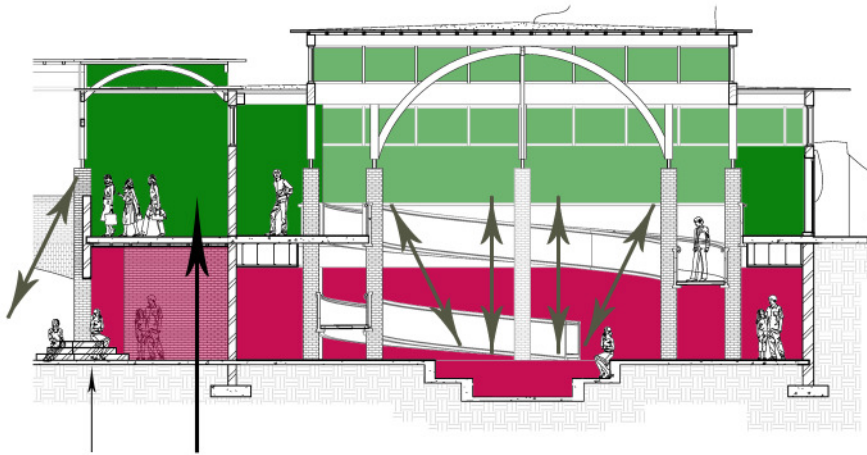
Anthropometrics of Chairbound Girls aged 4, 8 and 12 Years



Anthropometrics of Chairbound Boys aged 4, 8 and 12 Years

Themes Inherent to Detail Section

Theme of Interaction



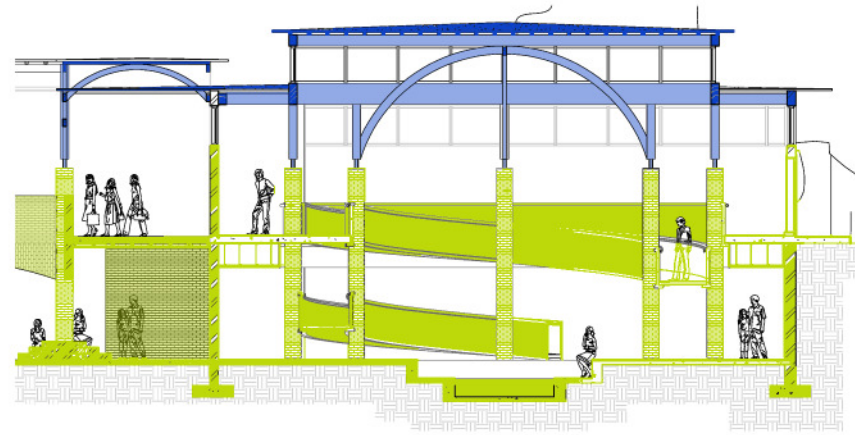
Elderly bridge feels safe, solid, stable and secure for its frail users. The underside of the bridge, which caters to both Elderly and Children, has an added element of playfulness and adventure with climbing steps up columns, to cater to the Children

↔ Varying levels of interaction between Elderly and Children (Visual, as well as access for physical)

■ Spaces for Elderly users only. There is both visual access, and opportunity for physical access to program for both Elderly and Children

■ Spaces for both Children and Elderly with both visual access, to Elderly program, and access physical access for the Elderly, should they require it.

Theme of Contrast



■ Top of structure is light and airy, in contrast to its more heavy, solid base. Columns and arches are timber, with very little steel, and clearstory windows provide feeling of openness.

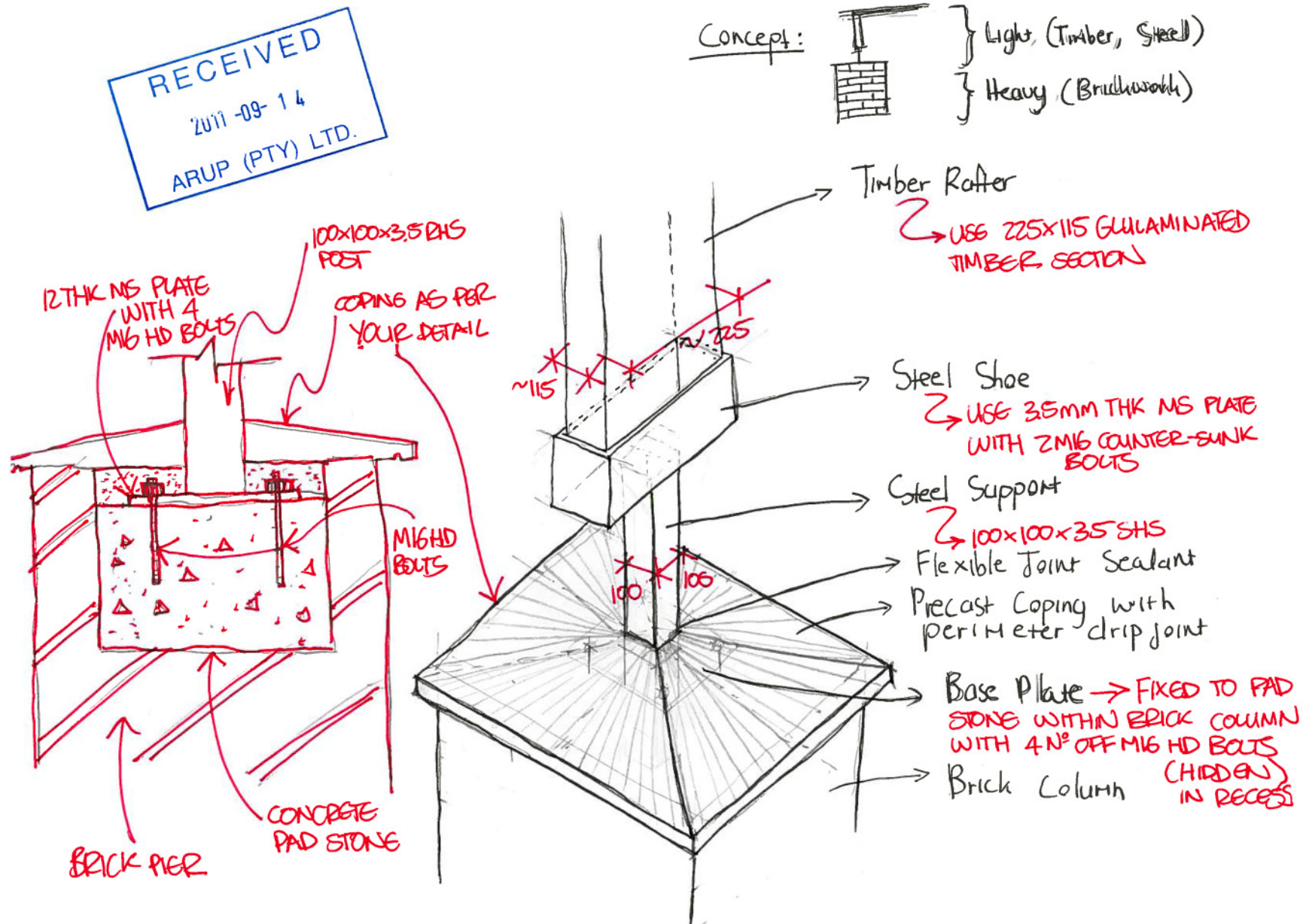
■ Base of elevation, in contrast to the structure above it, is heavy, solid and warm, providing a sense of safety, protection and warmth. Columns and arches are constructed with more traditional brickwork.

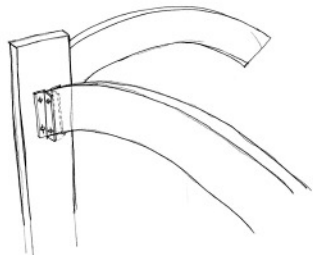
Detail Section - Scale 1:300 through bridge.



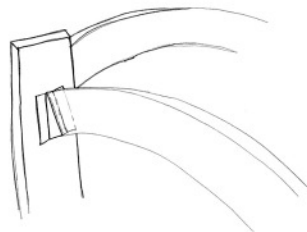
Technical Section Scale 1:300

Bridge Detail Explorations with Engineer's Annotations

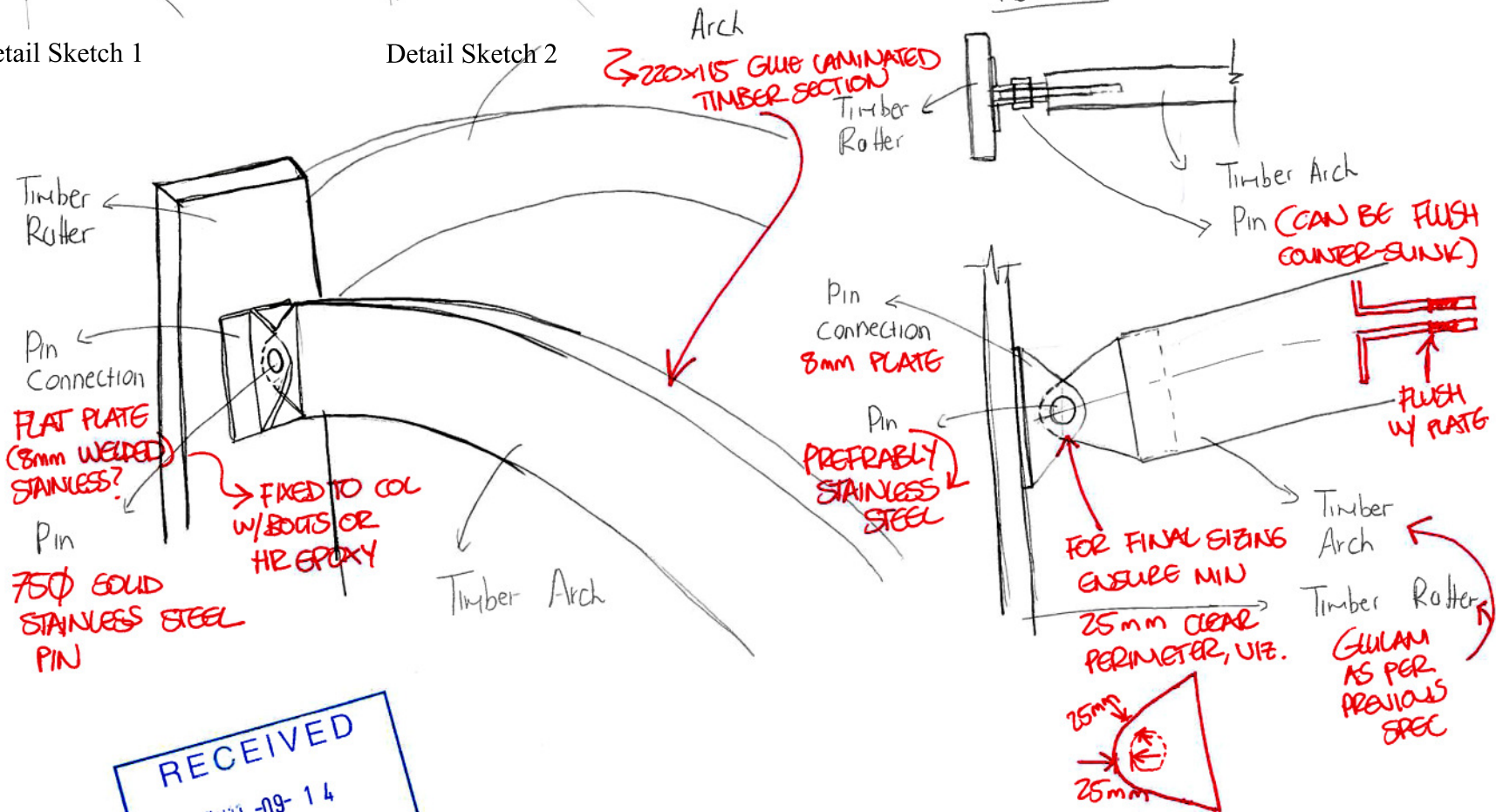




Detail Sketch 1

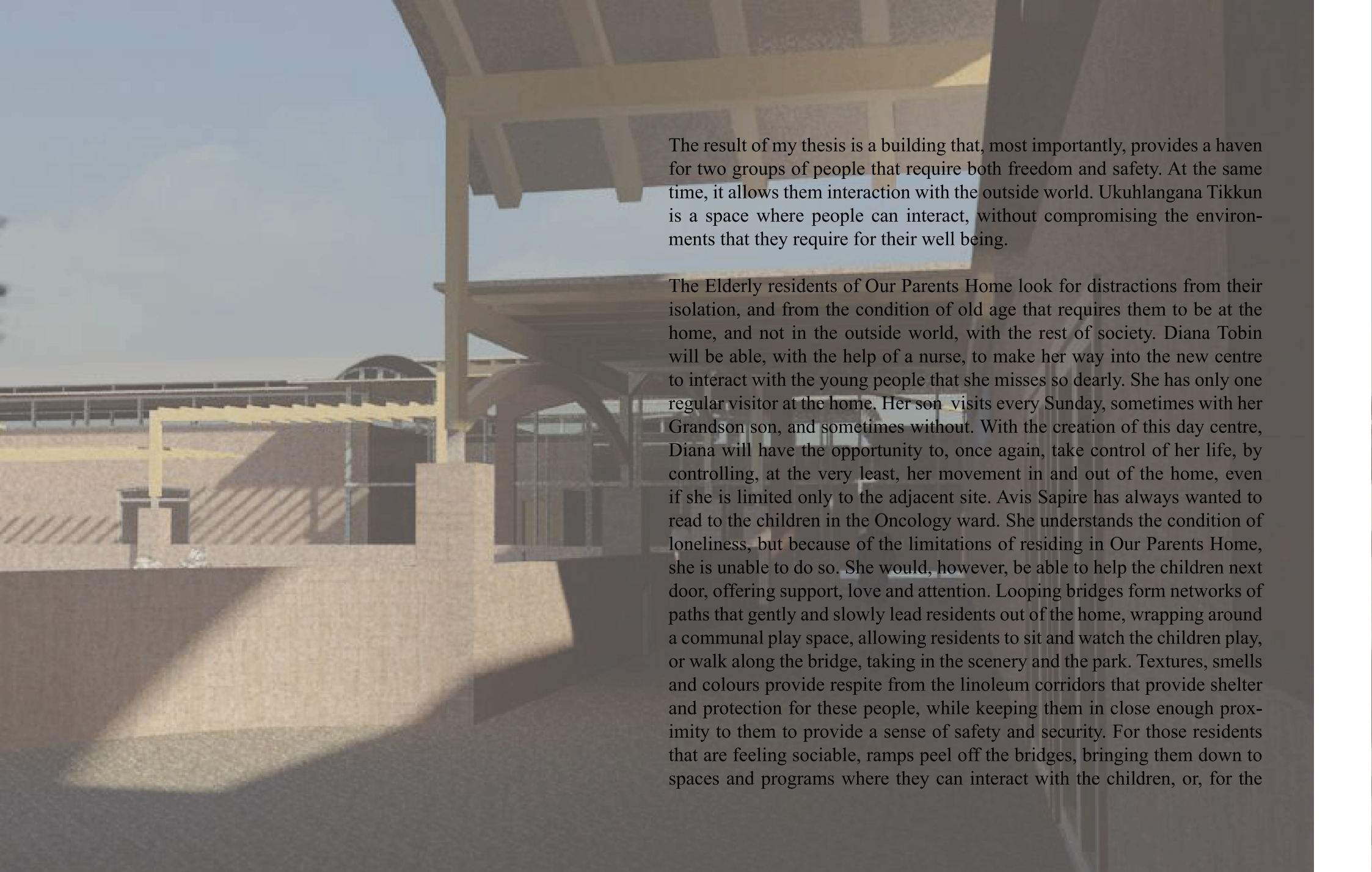


Detail Sketch 2



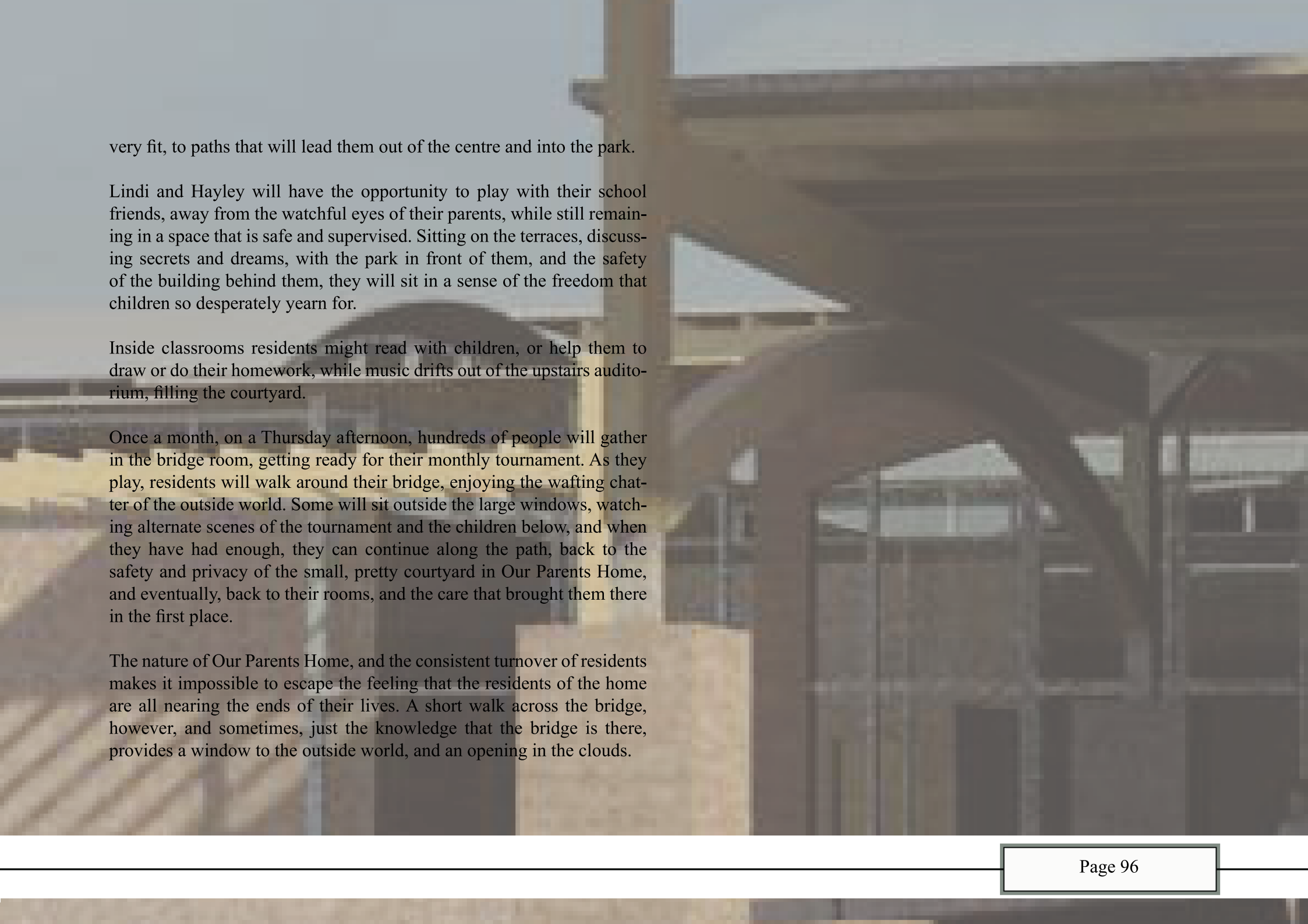


Conclusion



The result of my thesis is a building that, most importantly, provides a haven for two groups of people that require both freedom and safety. At the same time, it allows them interaction with the outside world. Ukuhlangana Tikkun is a space where people can interact, without compromising the environments that they require for their well being.

The Elderly residents of Our Parents Home look for distractions from their isolation, and from the condition of old age that requires them to be at the home, and not in the outside world, with the rest of society. Diana Tobin will be able, with the help of a nurse, to make her way into the new centre to interact with the young people that she misses so dearly. She has only one regular visitor at the home. Her son visits every Sunday, sometimes with her Grandson son, and sometimes without. With the creation of this day centre, Diana will have the opportunity to, once again, take control of her life, by controlling, at the very least, her movement in and out of the home, even if she is limited only to the adjacent site. Avis Sapire has always wanted to read to the children in the Oncology ward. She understands the condition of loneliness, but because of the limitations of residing in Our Parents Home, she is unable to do so. She would, however, be able to help the children next door, offering support, love and attention. Looping bridges form networks of paths that gently and slowly lead residents out of the home, wrapping around a communal play space, allowing residents to sit and watch the children play, or walk along the bridge, taking in the scenery and the park. Textures, smells and colours provide respite from the linoleum corridors that provide shelter and protection for these people, while keeping them in close enough proximity to them to provide a sense of safety and security. For those residents that are feeling sociable, ramps peel off the bridges, bringing them down to spaces and programs where they can interact with the children, or, for the



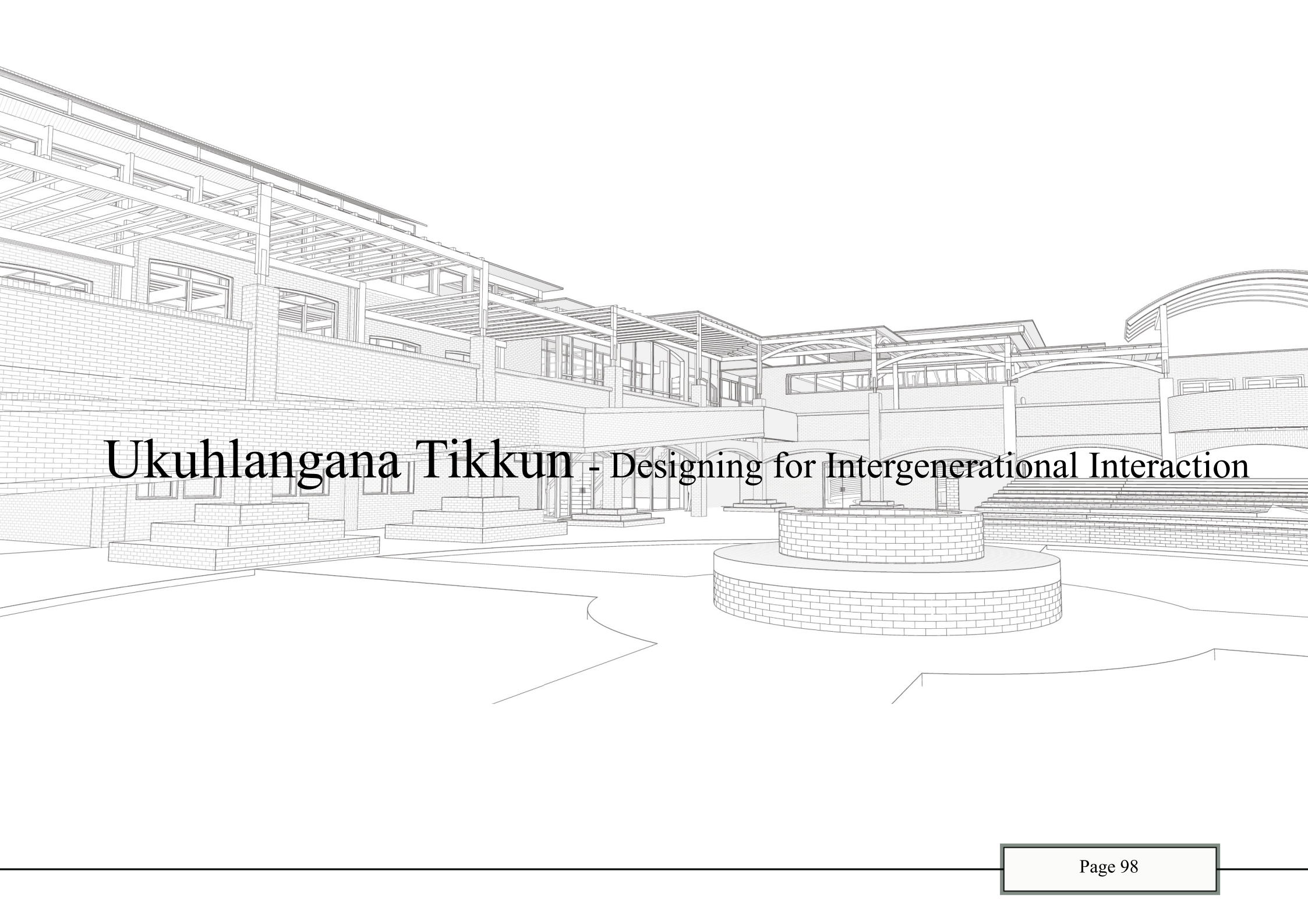
very fit, to paths that will lead them out of the centre and into the park.

Lindi and Hayley will have the opportunity to play with their school friends, away from the watchful eyes of their parents, while still remaining in a space that is safe and supervised. Sitting on the terraces, discussing secrets and dreams, with the park in front of them, and the safety of the building behind them, they will sit in a sense of the freedom that children so desperately yearn for.

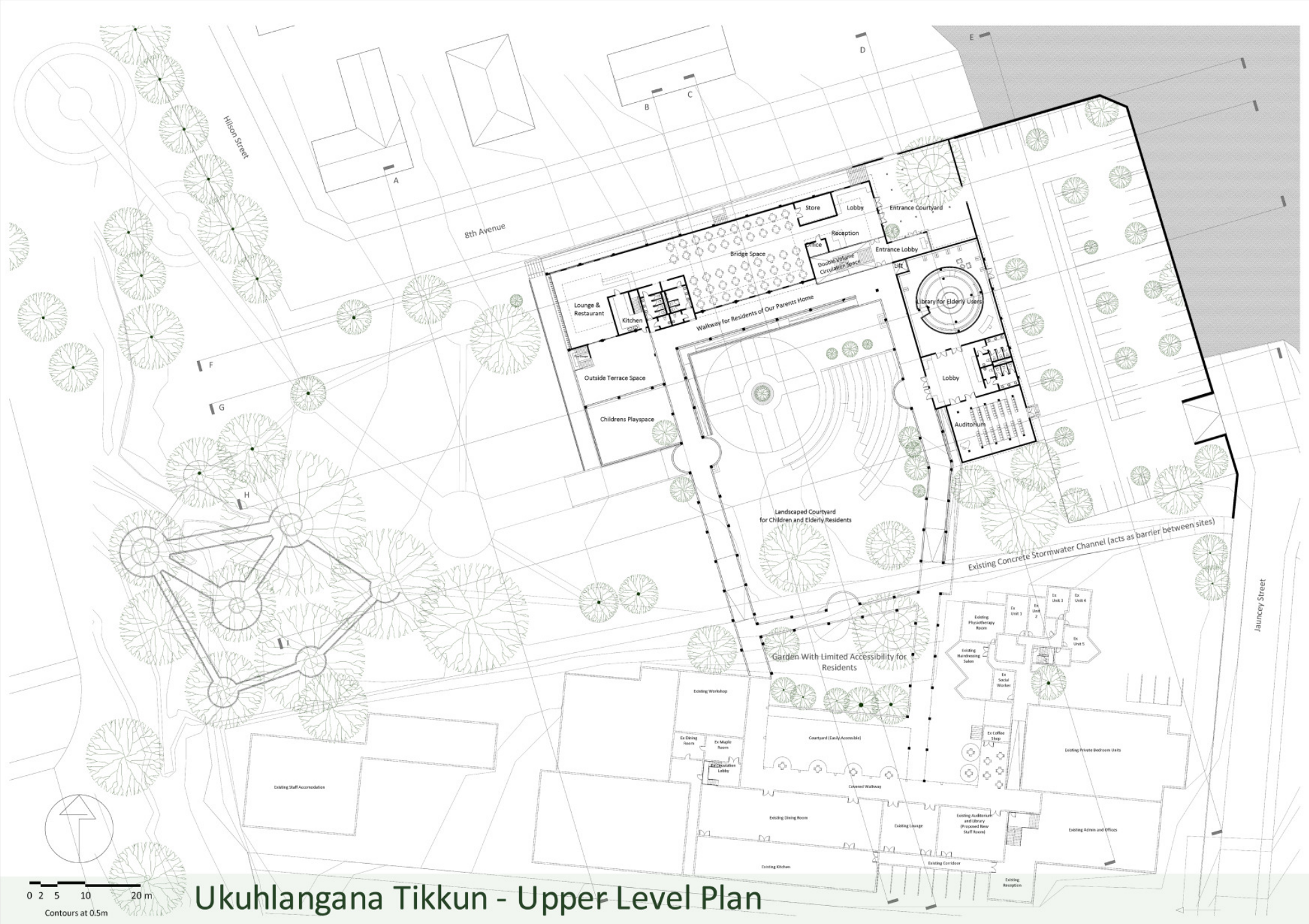
Inside classrooms residents might read with children, or help them to draw or do their homework, while music drifts out of the upstairs auditorium, filling the courtyard.

Once a month, on a Thursday afternoon, hundreds of people will gather in the bridge room, getting ready for their monthly tournament. As they play, residents will walk around their bridge, enjoying the wafting chatter of the outside world. Some will sit outside the large windows, watching alternate scenes of the tournament and the children below, and when they have had enough, they can continue along the path, back to the safety and privacy of the small, pretty courtyard in Our Parents Home, and eventually, back to their rooms, and the care that brought them there in the first place.

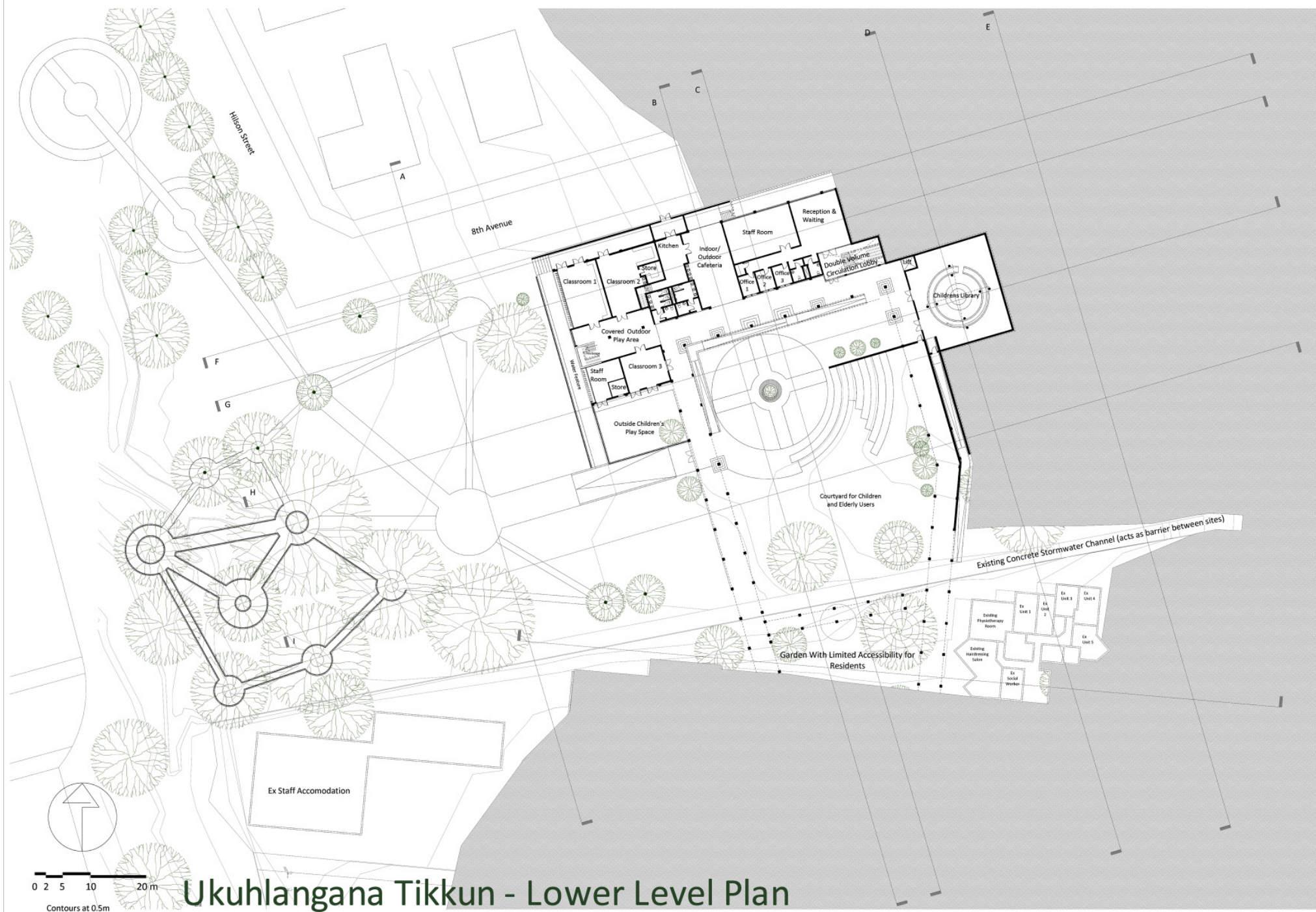
The nature of Our Parents Home, and the consistent turnover of residents makes it impossible to escape the feeling that the residents of the home are all nearing the ends of their lives. A short walk across the bridge, however, and sometimes, just the knowledge that the bridge is there, provides a window to the outside world, and an opening in the clouds.

An architectural line drawing of a courtyard. On the left is a two-story brick building with a series of windows and a balcony with a wooden railing. In the center foreground is a circular stone well with a brick-lined interior. To the right of the well are several stone steps leading up to a higher level. The background shows more of the building and a curved structure on the right. The text "Ukuhlangana Tikkun - Designing for Intergenerational Interaction" is overlaid in the center.

Ukuhlangana Tikkun - Designing for Intergenerational Interaction

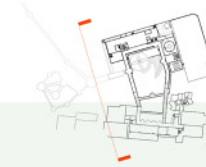
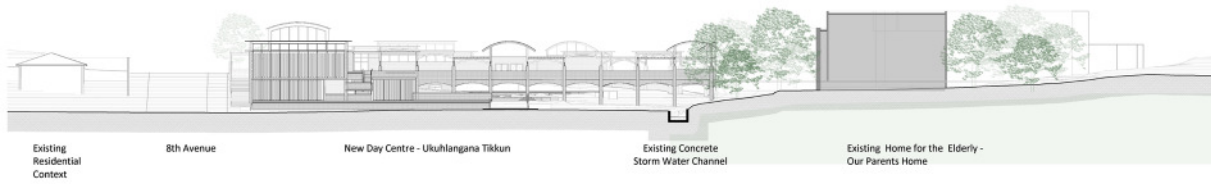


Ukuhlangana Tikkun - Upper Level Plan



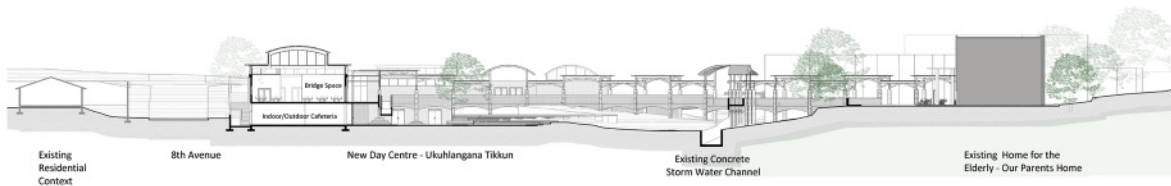
Ukuhlangana Tikkun - Lower Level Plan

Ukuhlangana Tikkun Sections and Elevations



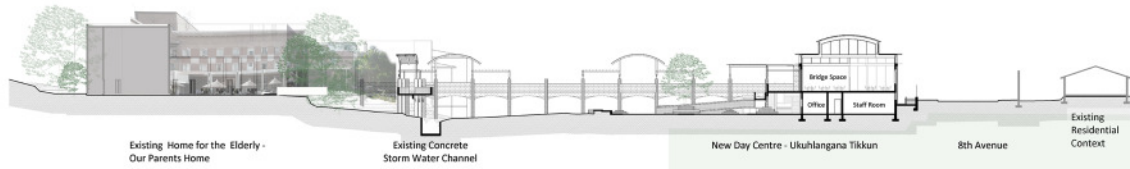
West Sectional Elevation A

Scale 1:1000



Section B

Scale 1:1000



Section C

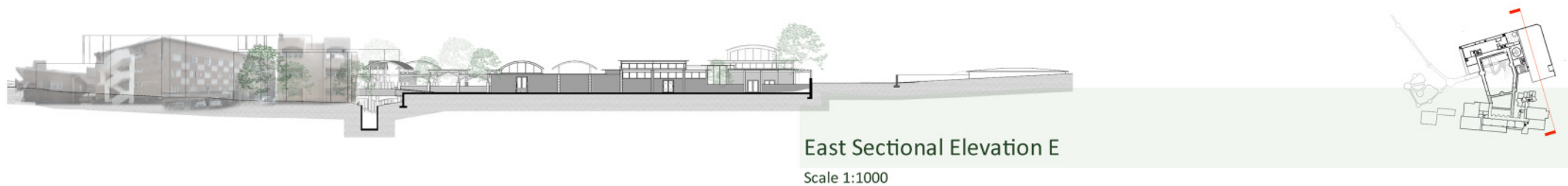
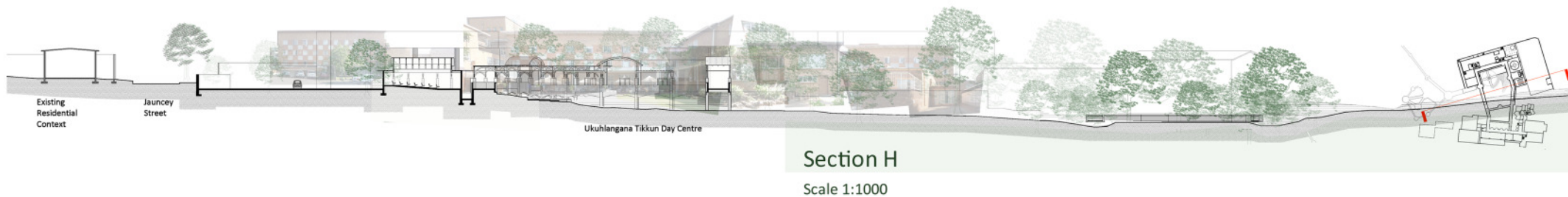
Scale 1:1000



Section D

Scale 1:1000



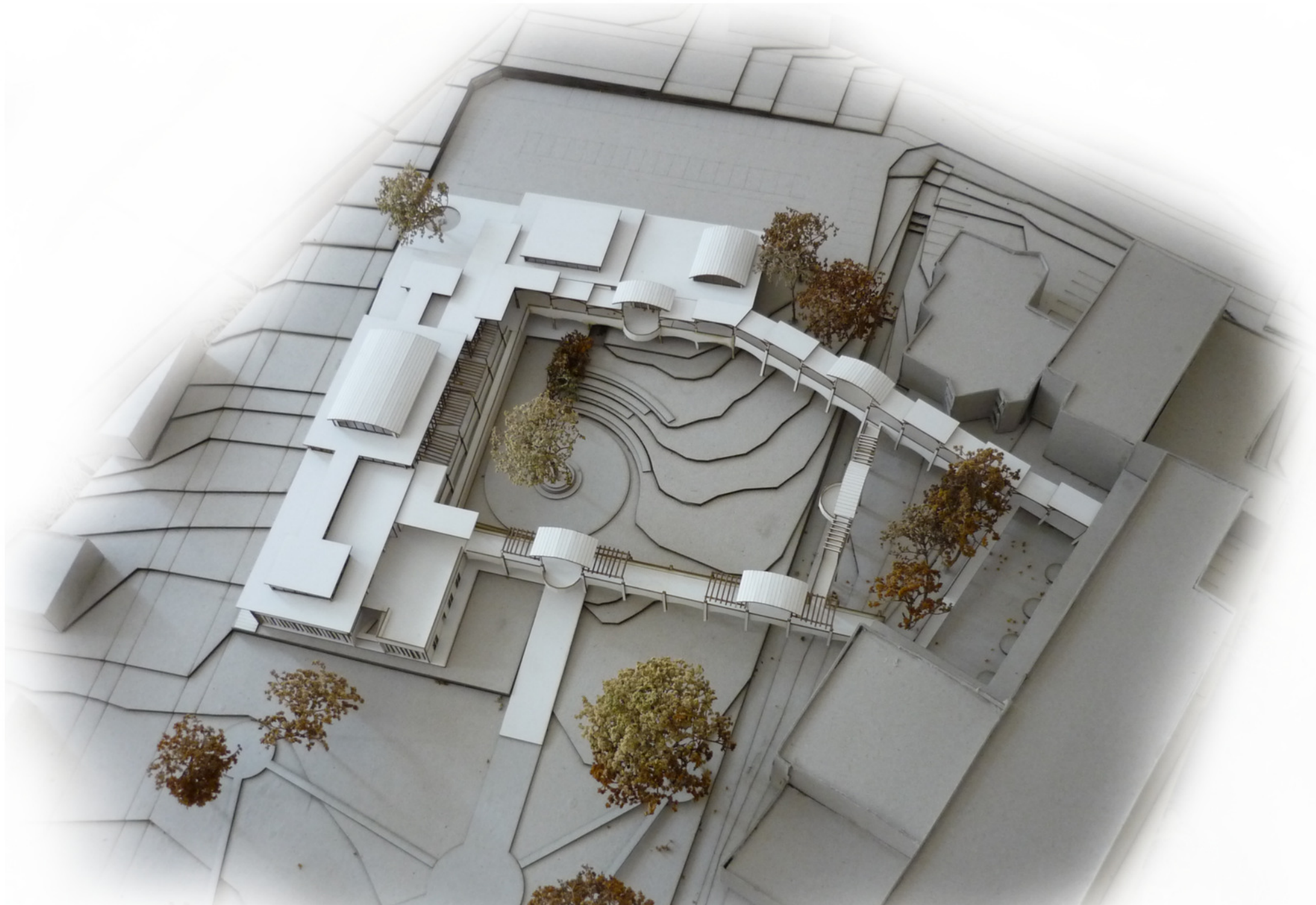


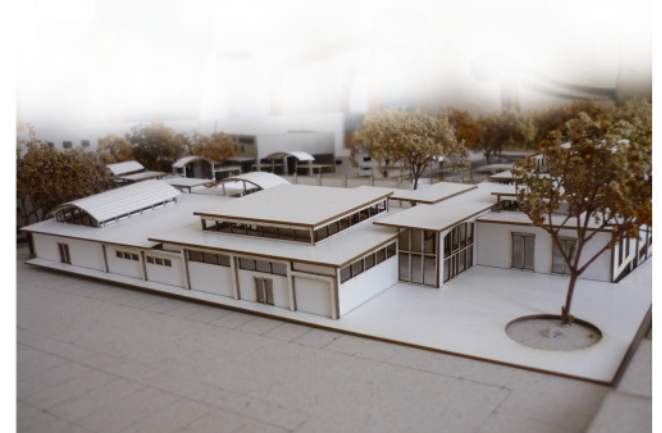
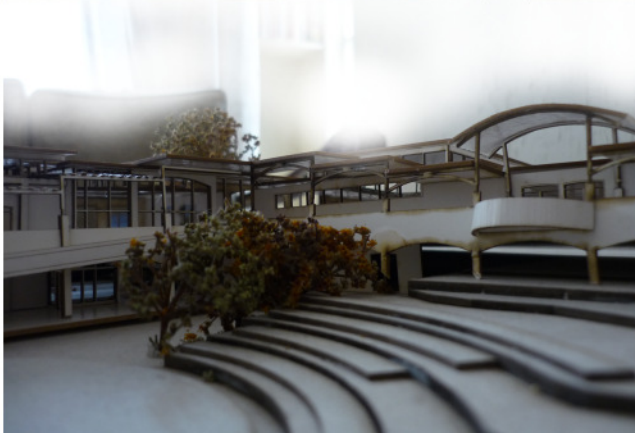


Ukuhlangana Tikkun - Site Plan

Scale 1:500







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Appendix A

Interview with Avis Sapire

Date and Location of Interview: 23 March 2011 at Our Parents Home

Place of Residence: Our Parents Home

Where were you born?

I was born in Grahamstown. Albany District.

Where are you parents from?

Mom is from Uitenhage. Dad is from Lithuania. We moved to a place near Kimberly for business. Then we moved to Aliwal North.

Do you have brothers and sisters?

I am an only child.

When did you move to Johannesburg?

I moved with my husband. We married in 1948 in Aliwal and moved to East London and then Johannesburg.

When did your husband die?

In 2000.

Do you have children?

I had two children. One son and my daughter was murdered in Plett. She worked in a restaurant. She wasn't married; her choice. She moved around a lot and finally settled in Plett. Everyone loved her there.

"Life has to carry on. It's no good wailing on it."

My son is married but has no children.

How long have you lived in Our Parents Home?

12 or 13 years.

Do you like it here?

I used to run Kosher Mobile Meals in the 1970s. In the 1970s I did a certificate in care of the aged (JAFTA). It is a voluntary course.

Do you feel that you are stimulated here?

The arts and entertainment coordinator arranges outings. She has done a lot for the home and she really goes above and beyond.

(Avis has only good things to say about Cecilia – Arts and Entertainment coordinator)

How long have you been participating in the program for child literacy?

I was in the Program at Norwood Primary for 10 years. We help the children with reading and writing. The residents would go to the school to help with one on one care.

When, where and for how long did these sessions take place?

Teaching was once a week on a Wednesday from 9.00 – 11.00

Why did the program stop?

Norwood school went to pieces. There was a write up in the Jewish Report. There is an article on the collapse of the school.

What age children were involved in the program

Grade 1-4

Can you tell me a little about it?

Some children are from rural areas and have never heard English before. We work with phonetics to help them with their English. It is not only pa-

tience that they need, but TLC. We do assessments once a week on a Monday and give our reports to the social worker. A grant is given to the home according to how many children we teach etc. We used to have tea and toasted sandwiches in the staff room with the teachers. We loved it.

Can you tell me about the program at HA Jack?

The HA Jack program started years after Norwood. It is a literacy program for Grades 1-3. We have a class list. We assess children to know which classes to put them in. We work with them in the library. We used to teach reading in Afrikaans at Norwood. At HA Jack we are struggling too much with English.

“The children are so far behind I can’t even touch punctuation. I used to teach punctuation at Norwood. This is basically to teach reading.”

What do you get out of this?

“A great deal of satisfaction. If you can do for others, why not? I would like to go to the children’s oncology ward and sit and read to them but it can never happen because of germs. It’s something I’ve had in my mind for ages.”

What do you require to teach the children?

They have their own readers. We teach them off a phonetics chart. All the teachers have them but there is now a newer one.

Do you feel that you could teach adult literacy?

“Yes of course, why not? But you have to find the right group of people to teach with.”

Do men volunteer for the program?

Before the program started we had a meeting to see who would volunteer.

Barry Myers volunteers. He was the principal of King David Victory Park for 22 years.

Does anyone other than the residents utilize the space at the home?

Second Innings come once a month. They started the literacy club. They come once a month and serve a tea with a guest lecturer. The funds raised go to the home. Outsiders come to the tea and pay. Once a week there is a Zionist luncheon club. This has been happening for many years on a Friday. There is also a guest speaker. They put out chairs so the residents can listen but we don’t join in the lunch because we already have our daily lunch in the dining room. People pay for the lunch and lecture and this money goes to the home.

How many children can you teach at a time?

We teach the whole class in one on one sessions. We teach as many as we can fit into the time.

“You do things. You do them quietly. You don’t have to make a whole song and dance about it.”