



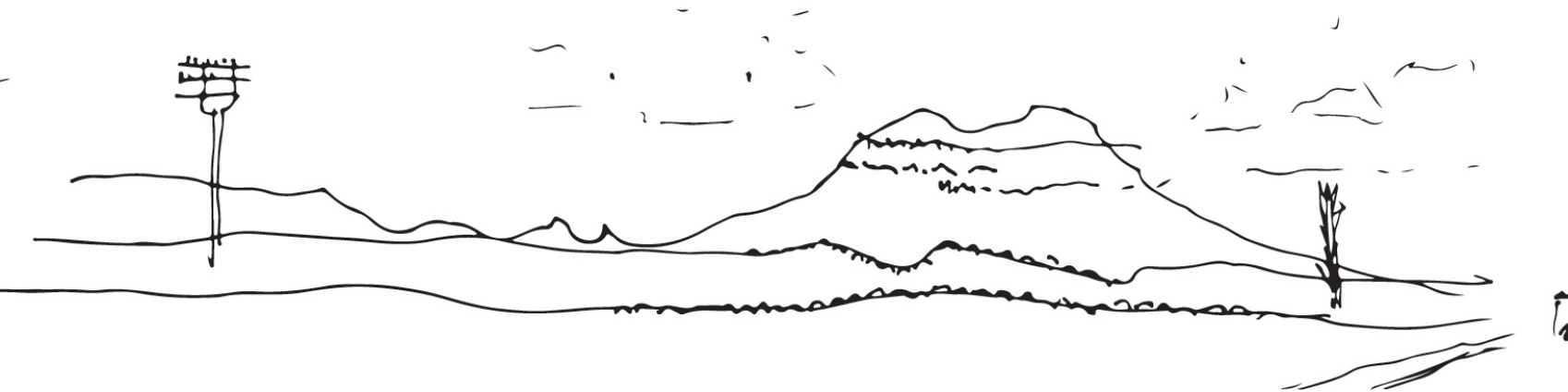
WUPPERTHAL

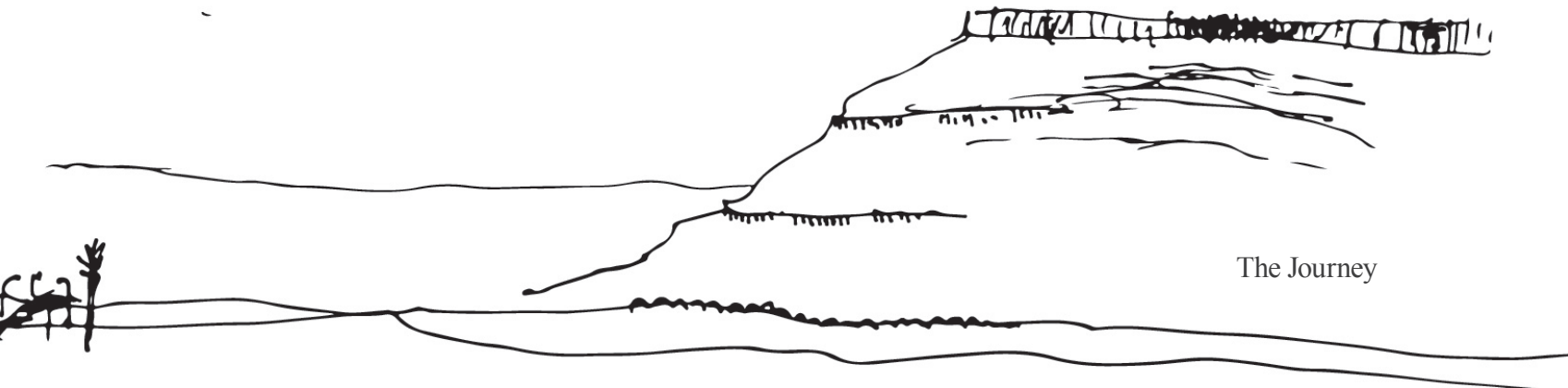
The preservation of absence



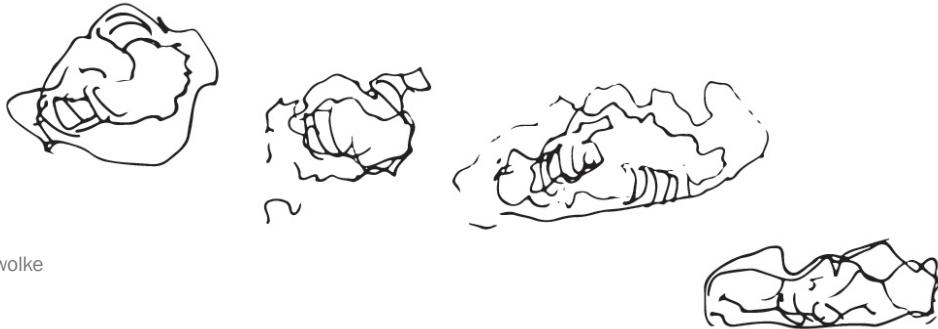
WUPPERTHAL

09:00 Calvinia, April 2015

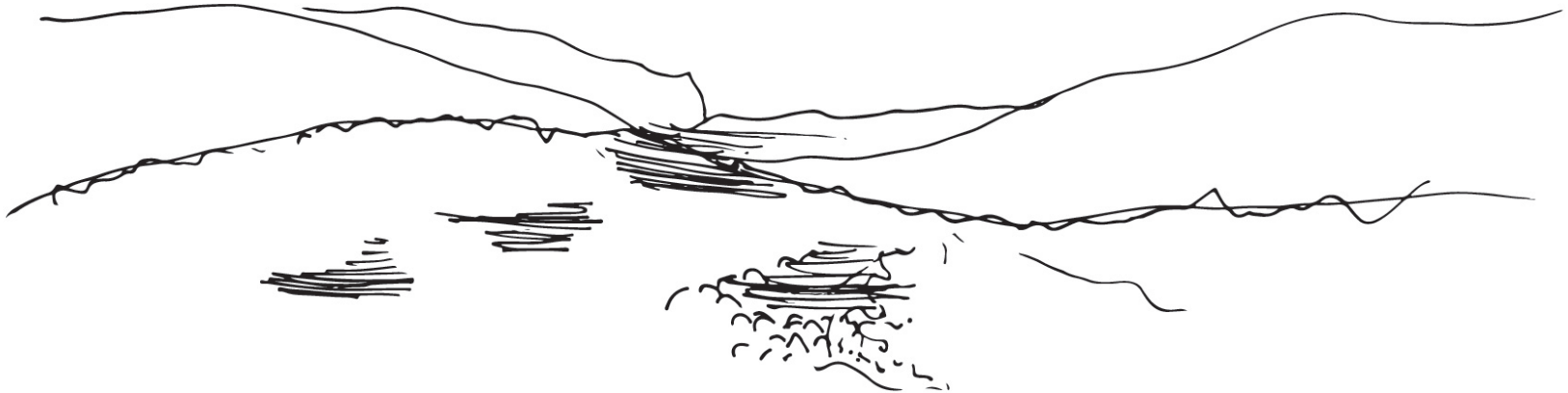




The Journey

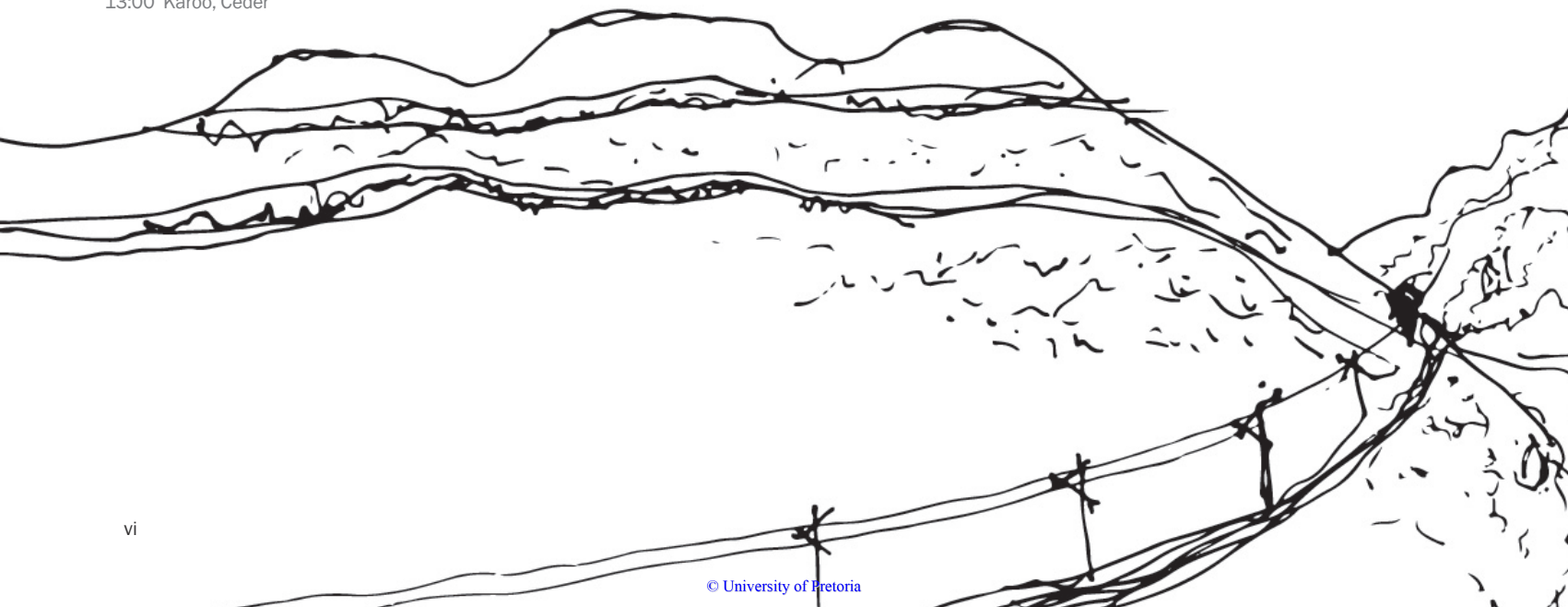


Skadu's van die wolke





13:00 Karoo, Ceder





the edge of the Cederberg
and the

14:00 Wupperthal



THE PRESERVATION OF
ABSENCE

Wuppertal

32°16' 36,10" S 19°12' 57,60" E

Western Cape

Study leader: Ida Breed

Coordinator: Johan N. Prinsloo

Clients: Department of Agriculture
Moravian Church
Community of Wuppethal

Research field: Heritage and cultural
landscapes

Submitted by: Marike Franklin
Student no: 04382544

Degree: Master of Landscape
Architecture [professional]

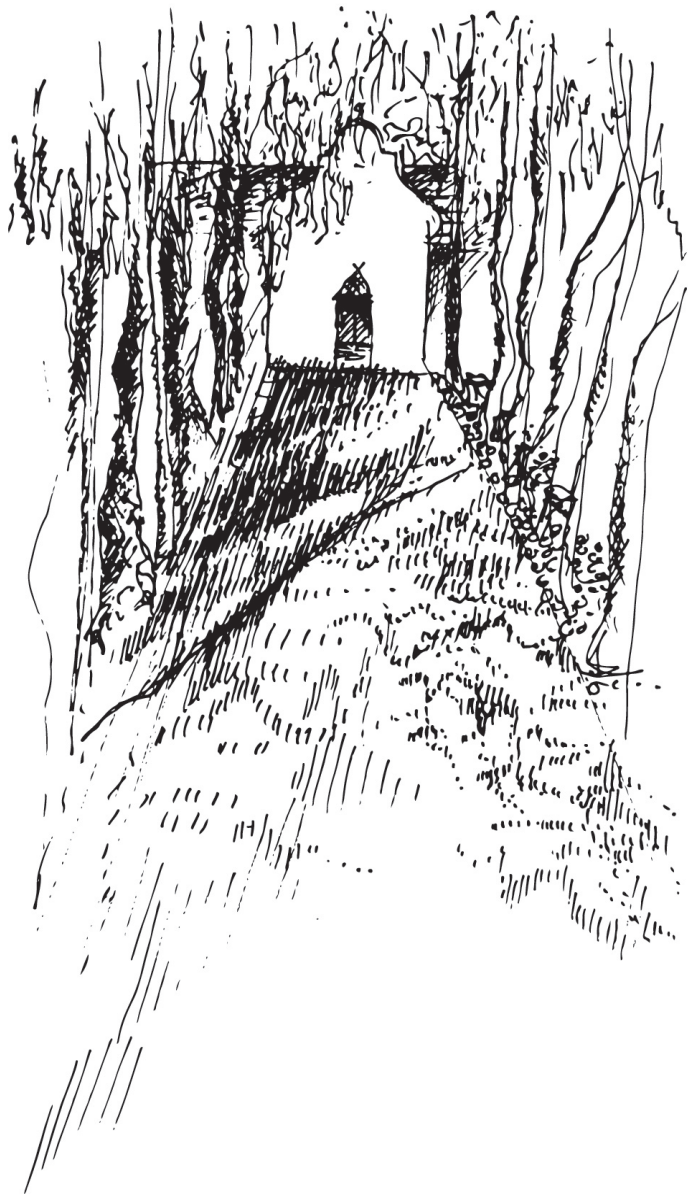
Faculty of Engineering , Built
Environment and Information
Technology

Department of Architecture

University of Pretoria

A dissertation submitted in partial fulfillment of the requirements for the degree of Master of Landscape Architecture. In accordance with Regulation 4(e) of the General Regulations [G.57] for dissertations and thesis, I declare that this is my own dissertation, which I hereby submit for the degree Master of Landscape Architecture [Professional] at the University of Pretoria, is my own work, and has not been submitted for a degree at any other tertiary institution.

Marike Franklin



Dennelaan

The preservation of the
historic mission station
through the regeneration of
the cultural landscape

Absence

/ˈabs(e)ns/

Noun

the state of being away from a place
or a person

Afwesig

Church established 1830

Die berggans het 'n veer laat val
van die hoogste krans by Woeperdal
my hart staan tuit al meer en meer
ek stuur vir jou die berggansveer
mits dese wil ek vir jou sê
hoe diep my liefde vir jou lê

Berggans - Boerneef

Preserve
/prɪˈzeɪv/

Verb
maintain [something] in its original
or existing state

maintain or keep alive [a memory or
quality]

prepare [fruit] for long-term storage
by boiling it with sugar

Bewaar



STATEMENT OF SIGNIFICANCE

Wupperthal forms part of the history with special reference to slavery in its continual occurrence in mission stations through the Western Cape. Wupperthal is the best preserved mission settlement in the Western Cape and reflects the colonial rectangular house type as part of its street village (Le Grange 1993). The street village follows the contour lines and a road forms the boundary between the agricultural fields and the houses. The agricultural fields are based on an ancient German Economic organisation that implemented the principles of sharecropping still in use today (Jackson 1984). The church forms the centre of the town and acts as administrator to the larger area that features an active community (Heyns 1980).

Wupperthal is situated on the edge of the Cederberg between the Cape Floristic Region (most northerly region) and the Succulent Karoo (Redcedar 2015). This large heritage site (Wupperthal with its 14 outposts) protected the area from development and conserved the biodiversity of the area. Its isolation from the rest of the world is one of the main factors that preserved the settlement pattern as well as the culture associated with the Afrikaans language. Wupperthal, established in 1830, functioned as a self-sustaining unit that was established as a socio-economic hub to its people (Heyns 1980). Economic activities included the production of rooibos tea, a shoe factory, a glove factory, and agriculture (Heyns 1980). The Cederberg is the only place in the world where rooibos is found. A strong sense of belonging exists in the valley where everyone forms part of a collective identity with strong traditions. Wupperthal lends itself to sustainable tourism in its unique setting.

International: Shared heritage with Germany

National: Pioneers of the colonisation and the association with slavery. Preservation of culture and traditions associated with the Afrikaans language.

Provincial: Best preserved mission station in the Western Cape

Regional: Conservation area with limited development, therefore large areas of biodiversity has been protected.

Local: Unique setting and sense of place

SAMEVATTING VAN DELE

Verval van sendingstasies in die Wes Kaap kan meestal toegeskryf word aan die onvermoë om balans tussen ontwikkeling en bewaring in sensitiewe kulturele landskappe te vind. As gevolg van hierdie onvermoë om die middeveg te vind, verloor ons juis dit wat waardevol is. Kulturele landskappe bestaan uit tasbare en nie-tasbare elemente wat die bewaring daarvan ingewikkeld maak.

Dit wil voorkom asof ontwikkeling in sendingstasies nie sensitief genoeg is vir die elemente wat die omgangstaal van die sending landskap opmaak nie, en derhalwe word die voortbestaan van ons ryk kulturele erfenis bedreig. In Wupperthal vind ontwikkeling op twee vlakke plaas; die bou van ingenieurs infrastruktuur, en die opgradering van individuele huise (Le Grange 1996). Hierdie ontwikkeling neem ongelukkig nie die skep van publieke ruimtes binne die historiese kern van Wupperthal in ag nie. 'n Meer holistiese benadering tot ontwikkeling word benodig wat ekonomiese groei, asook die volhoubaarheid van 'n gemeenskap met 'n hoë werkloosheidsyfer in ag neem.

Die landskap is 'n steeds veranderende, dinamiese omgewing wat die aandag van veelsydige individue in die ontwerpveld verg. "Landskap" in sy Nederlandse kern beteken die aanneem van kulturele en natuurlike prosesse om 'n nuwe gebied te vorm (Domon 2011). Landskap argitektuur is opgebou uit verskeie dissiplines wat die basiese kennis opmaak om komplekse areas soos Wupperthal te kan takseer. 'n Kritiese begrip van die kulturele landskap is nodig sodat Wupperthal behoue kan bly as sosio-ekonomiese kern tot the groter Wupperthal area. Die refleksie van die landskap in die persepsies van die individue word beskou as 'n belangrike komponent om die konneksies tussen die sosio-ekonomiese elemente en die kulturele landskap te vind.

Ingesluit as deel van die omvang van die studie was 'n soeke na die opdrag in die landskap. Verskeie metodes om waarde in die kulturele landskap te bepaal is gebruik ten einde die ontginning van die opdrag. Die begrip van elemente waaruit die landskap opgebou is, het 'n meganisme geword om waarde en betekenis te gee aan feite. Die uitkoms van die landskap ontwerp moet gesien word as 'n toepassing van die waardes wat deur die ondersoek van die landskap na vore gekom het. Klem op die waarde van die proses dan eerder as die produk.

LANDSCAPE

To adopt cultural and natural processes and create a new territory (Domon 2011).

CULTURAL LANDSCAPES

The combined works of nature and humankind, they express a long and intimate relationship between peoples and their natural environment (UNESCO 2014).

PLACEMAKING

Placemaking is a multi-faceted approach to the planning, design and management of public spaces (Merriam Webster 2015).

Refer to Chapter 3 for a comparison between the different mission stations and the influence of development.

SUMMARY OF PARTS

The decline of most of the mission stations in the Western Cape is a result of the inability to find the balance between conservation and development, between the old and the new. Being unable to determine the middle ground, we fail to preserve that which is valuable to keep. Conservation becomes increasingly difficult when it includes less concrete elements such as cultural landscapes that comprise both tangible and intangible aspects.

Development in mission stations in the Western Cape appears to be insensitive to the elements that make up the vernacular mission landscape and is a threat to the rich cultural heritage of our country. Development in Wupperthal currently occurs at two levels: In the implementation of “engineered” infrastructure, and in the upgrading of individual homes (Le Grange 1996). Unfortunately the development results in the lack of public place-making within the historic core of Wupperthal. A more holistic approach to development is needed that also promotes the economic growth and the sustainability of the community that is currently facing a high level of unemployment.

Landscapes are ever-changing dynamic environments that demand the attention of versatile individuals in the field of design. “Landscape” in its Dutch origin means to adopt cultural and natural processes and create a new territory (Domon 2011). Landscape Architecture touches on a variety of disciplines to make up the knowledge base needed to assess the variety of complexities in settings such as Wupperthal. It becomes a suitable approach for critical investigation into the understanding of the mission vernacular landscape and the preservation of Wupperthal as a socio-economic nucleus to the larger Wupperthal area. The reflection of the cultural landscape in the perceptions of the individuals living in Wupperthal is important in finding connections between socio-economic components and the cultural landscape.

The scope of the study included a search for the assignment by following a combination of methods to determine value within the cultural landscape. The assignment revealed itself in parts throughout the investigation where understanding became a mechanism to give meaning and value to facts. The landscape design should be seen as the application of a set of values that revealed itself in the landscape. Emphasis rather on the significance of the process than the product.

ASKING THE QUESTIONS

RESEARCH QUESTION

How can landscape design successfully consider the apparent contradictory aspects of development and preservation in the Wupperthal cultural landscape as design informants?

HYPOTHESIS

Landscape design can regenerate public space as part of the cultural landscape within Wupperthal by reinstating socio-economic components that relate to these. A thorough investigation into the understanding of the cultural landscape is needed to find these links within the landscape.

METHODOLOGY

The methodology formed the backbone of the study and will be discussed in detail in Chapter 4. The outline of the Burra Charter was used to inform the overall methodology, while the overall approach was based on the theory of 'herbestemming' by Roos (2007). The diagram on the right shows the broad outline of the process followed. People and

their perceptions of the landscape became important informants in the discovery process.

SUB-QUESTIONS

1. What are cultural landscapes and how would they inform landscape design?
2. What are the challenges between conservation and development in cultural landscapes?
3. What components could be re-instated to establish the historic socio-economic function in Wupperthal according to the value revealed in the landscape?
4. How can landscape design regenerate public space through these socio-economic components and thereby combine development and preservation of the historic mission station?

PERCEPTION

The way you understand something or someone. Physical sensation interpreted in the light of an experience. (Merriam Webster 2015)

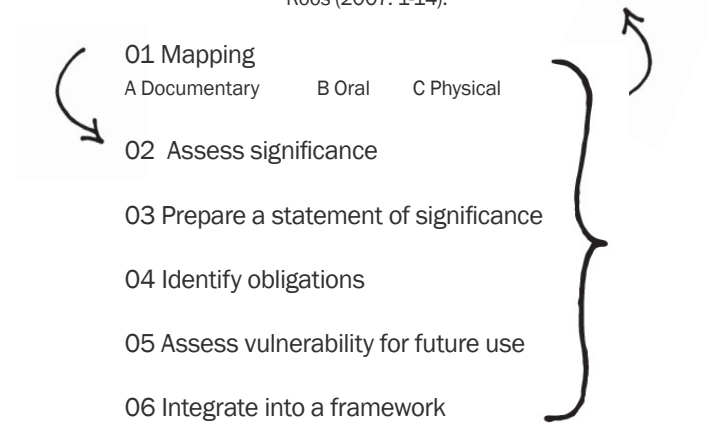
SOCIO-ECONOMIC

Relating to or concerned with the interaction of social and economic factors. (Merriam Webster 2015)

REGENERATE

(of a living organism) grow (new tissue) after loss or damage (Merriam Webster 2015)

The overall approach will be based on the theory of 'herbestemming' and general methodology by Roos (2007: 1-14).



SHARING VISION

AIMS

1. PRESERVE

- Preserve Wupperthal as a self-sustaining community in the heart of the Cederberg

2. REGENERATE

- Regenerate Wupperthal as socio-economic hub to the people of Wupperthal
- Regenerate public space within Wupperthal by improving public amenities and hosting economic activity
- Increase interest for future generations
- Regenerate a sense of identity and pride for Wupperthal residents

3. DEVELOP

- Design a robust public space as part of the cultural landscape that could be resilient for the use of future generations and adaptable to the changes created by technology.
- Develop sustainable tourism and other economic drivers for the benefit of its residents

SELECTING THE SITE

WITHIN WUPPERTHAL, SITE SELECTION

The process of site selection for design development is layered and explained in detail in the site analysis chapter. Wuppertal needed to be analysed on various levels. Each level of analysis contributed to the components to be developed in the historic core.

1. GREATER WUPPERTHAL AREA FRAMEWORK (38 000 ha)

On a regional scale the focus is on the larger Wuppertal area with its fourteen outposts seeking economic drivers within the cultural landscape.

2. WUPPERTHAL MISSION FRAMEWORK (120 ha)

The historic core of Wuppertal is the main focus of the study on a town scale, narrowing it down to the area of intervention for the investigation on a 'greenspace and communications' scale (Dee 2001:12).

3. MISSION ROUTE MASTERPLAN (120 ha)

The framework was used as guideline for the development of a masterplan for the historic core.

4. INTERPRETATION CENTRE, SEEDBASE AND RELATED PUBLIC SPACE SKETCHPLAN (3ha)

From the masterplan a suitable site was selected for a technical investigation of the study. The sketchplan is a transition area between historic nodes that form part of the daily activities of the town. One of these includes a response to ablution facilities as added infrastructural development to existing buildings over the years and the other to proposed economic activities. The economic activities include clay tile manufacturing and a seedbase. The buildup to the sketchplan will be discussed throughout this document from findings to technical investigation.

REGIONAL LANDSCAPES

Natural, semi-natural systems, agriculture, settlement. Transport systems.(Dee 2001:10)

TOWN AND CITY SCALE

Towns may take different forms, they are dynamic systems opposed to fixed structures (Dee 2001:11)

URBAN GREENSPACE AND COMMUNICATION SCALE

Roads, rivers, squares, gardens (Dee 2001:12)

PHENOMENOLOGY

The way in which one perceives and interprets events and one's relationship to them in contrast both to one's objective responses to stimuli and to any inferred unconscious motivation for one's behaviour; (Merriam Webster 2015)

SETTING OUTLINES

DELINEATIONS

The study has been limited to the Western Cape in its comparison to other mission stations and specifically to those of the Moravian Mission society. The Moravian mission society had the greatest influence on the style and layout in Wupperthal (SAHistory 2015). Moravian mission stations were limited to the Cape Colony (now the Western Cape).

LIMITATIONS

The researcher lives far away from Wupperthal. Access to the site was thus limited due to distance. Four visits were scheduled throughout the year.

For the author to get a thorough understanding of the cultural landscape and build up trust relationships in the community proved to be time consuming.

The availability of maps and information about Wupperthal was limited.

Accuracy of maps and available information could not always be

verified.

ASSUMPTIONS

All maps and available information was assumed to be taken as correct.

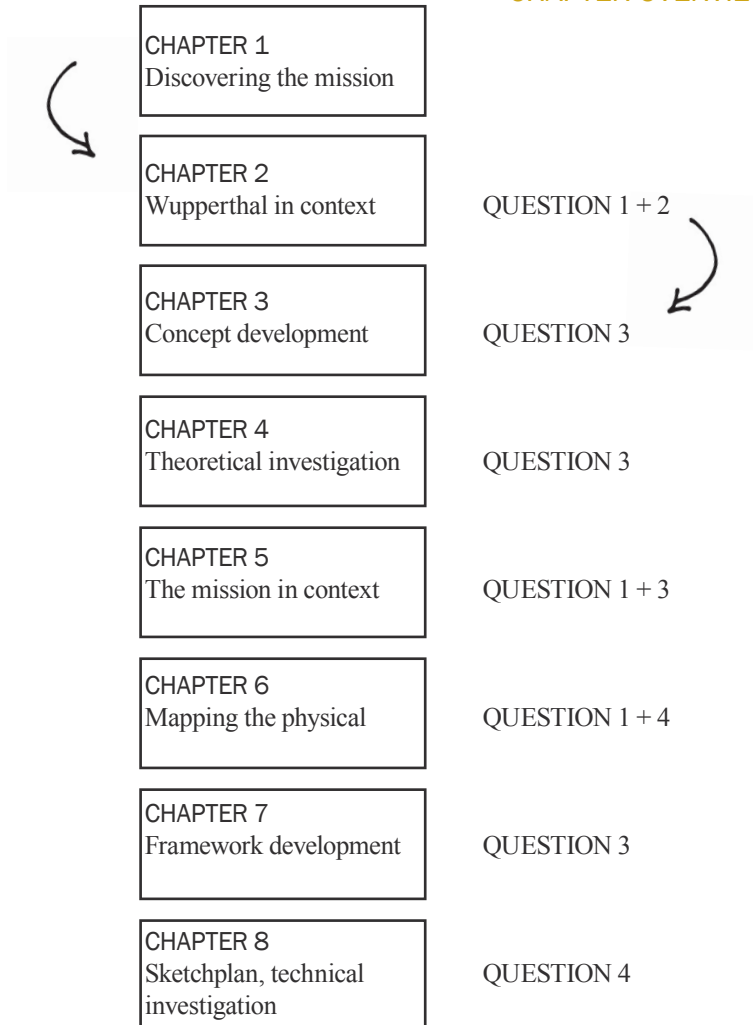
The people were honest and unbiased in their discussions.

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CHAPTER OVERVIEW



REFLECTION

Through Landscape Architecture, the complexities in Wupperthal could be comprehended in a way that was sensitive enough to the elements that make up the vernacular landscape, yet bold enough to react to the invisible properties of the land. The difficulty of dealing with cultural landscapes are emphasised by the comprehensive process followed through this study and the time it took to be able to make design decisions. Although Landscape Architecture has the ability to engage with different aspects of the land in a unique way, the study would have been more successful if it formed part of a multi-disciplinary team focusing on Wupperthal.

The study would not have been possible without the engagement with the people of Wupperthal and their shy passion for their land. In the same breath, for this design proposal to succeed, the implementation of the project will need to form part of an iterative design process with close cooperation of the community in the development of this design.

The study of the cultural landscapes has opened my eyes to man's close relationship with nature. Understanding this relationship inevitably informs tomorrow's journey...

Arm was ek gister, en nou is ek ryk.- C.Louis Leipold (Geskrif oor Wupperthal)

APPRECIATION

Aan God al die eer, Wupperthal is meer ingekleur, Gert met jou wysheid en ambisie vir die land en Marilyn met jou agterdog daarvan. Deleen as rigtingwyser trek julle Heuningvlei voor. Voor die verstaan van mense van vêr, en vêr bo die seder se klip formasies.

Daar waar Stef Bos alleen van kon dig, het hy my geselskap gehou as ek julle insette mis, Dan het Belinda kom gesels en kos gemaak asof dit geen moeite is.

Aan Habitat wat my voorgestel het aan Wupperthal en die ure daarna net om daarvoor te stoei. Julle insette word opreg waardeer.

Net wanneer ek 'n bietjie sin begin maak van hierdie vele kant landskap, het Johan N. Prinsloo die horison oor die volgende rantjie al raak gesien. Dan was die dagstap al sy sweet werd, maar die vervulling van die kronkelende paadjie soveel groter. Mag jy nooit ophou sien en uitwys.

Dan was dit lekker om net weer te wees in 'n wêreld saam met Chris, waar die elke dag ons lewe is, en die mense om ons, ons grootste bate is. Wat 'n voorreg om vriende en familie te hê om jou eie wêreld soveel kleur te gee. Hoe begin mens om dankie te sê vir ouers en skoonouers se liefde en omgee?

Maandag na Maandag was Ida daar om rigting te gee aan dwalende vrae. En toe selfs later, sonder verwagting die helpende hand nooit teruggetrek. Ek en Carmen kon nie vir beter vra.

Carmen het dit so mooi bymekaar getrek as dinge oral begin uitrafel, tussen haar en Sue en die res van die klas was almal van ons onder dieselfde las.

Nog 'n finale dankie aan almal wat al êrens na my stories van Wupperthal geluister het en die wat spesiaal tyd gemaak het daarvoor. Lucien le Grange, Johan van Papendorp, Liana Jansen en Graham Young.

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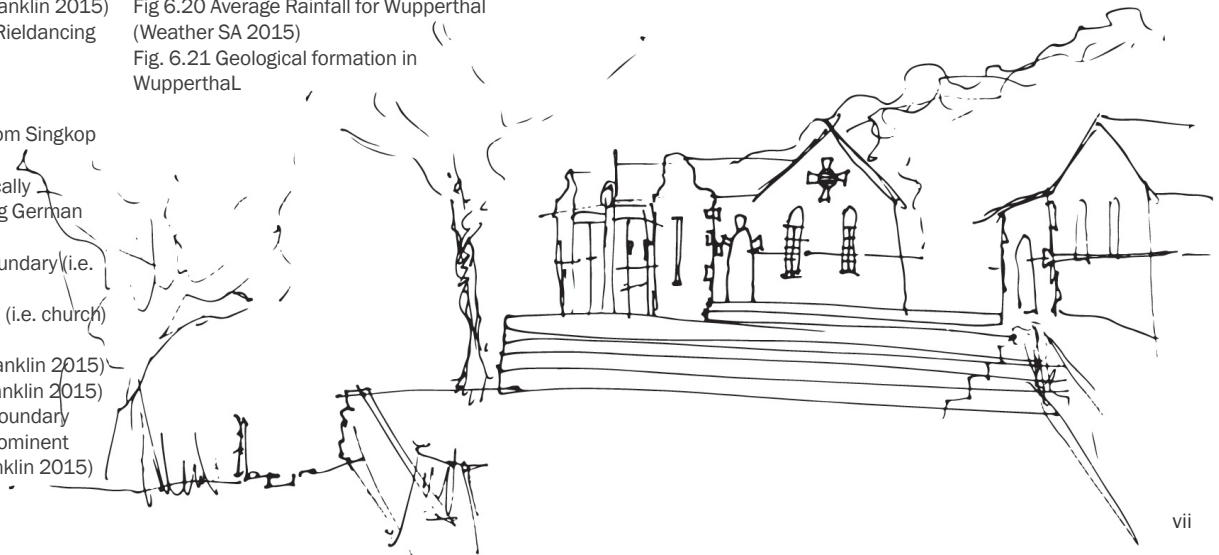


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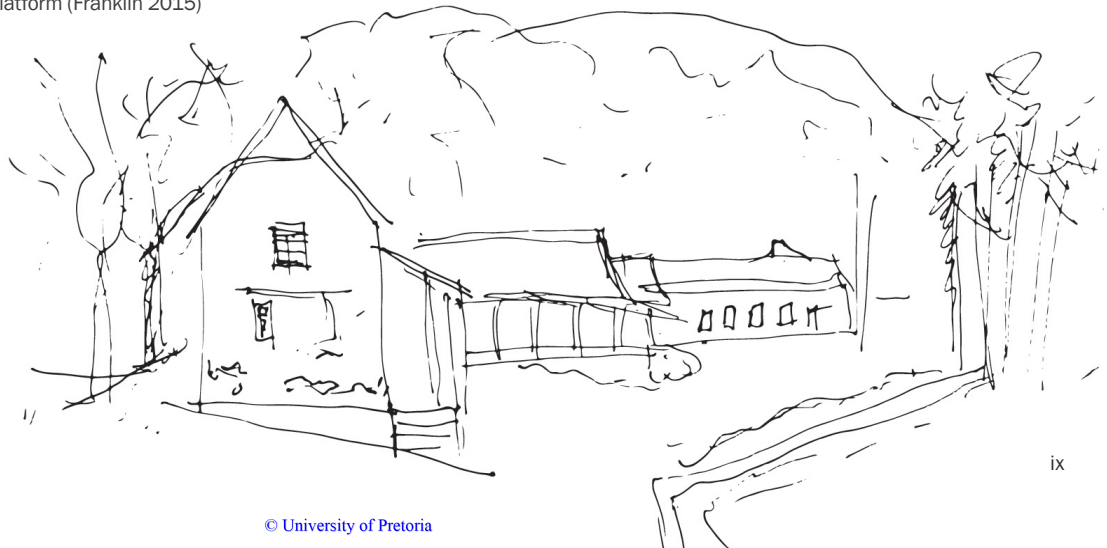
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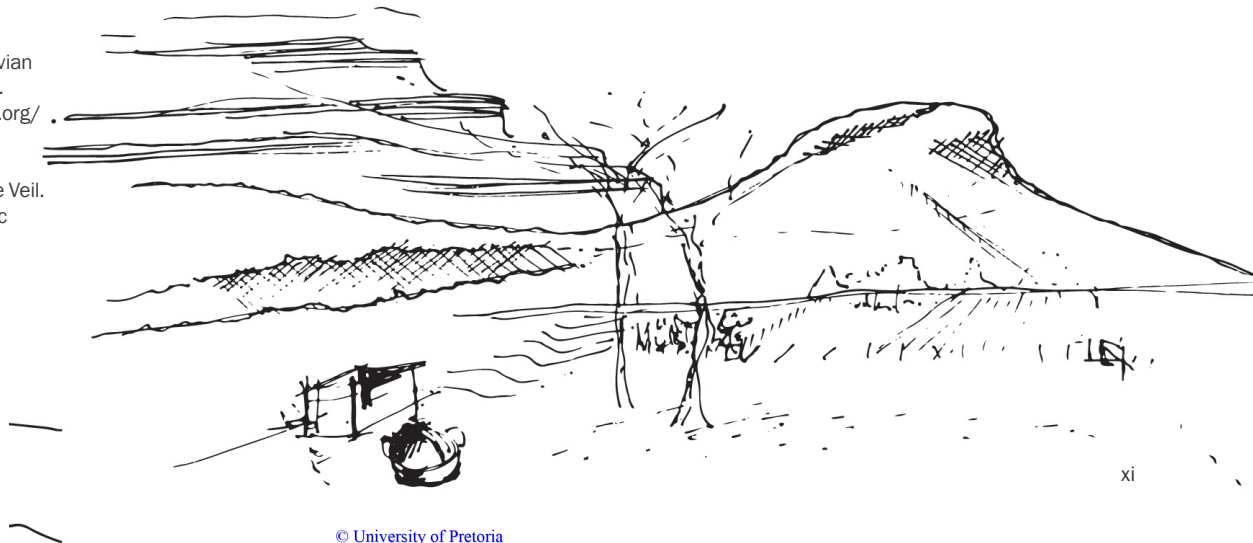
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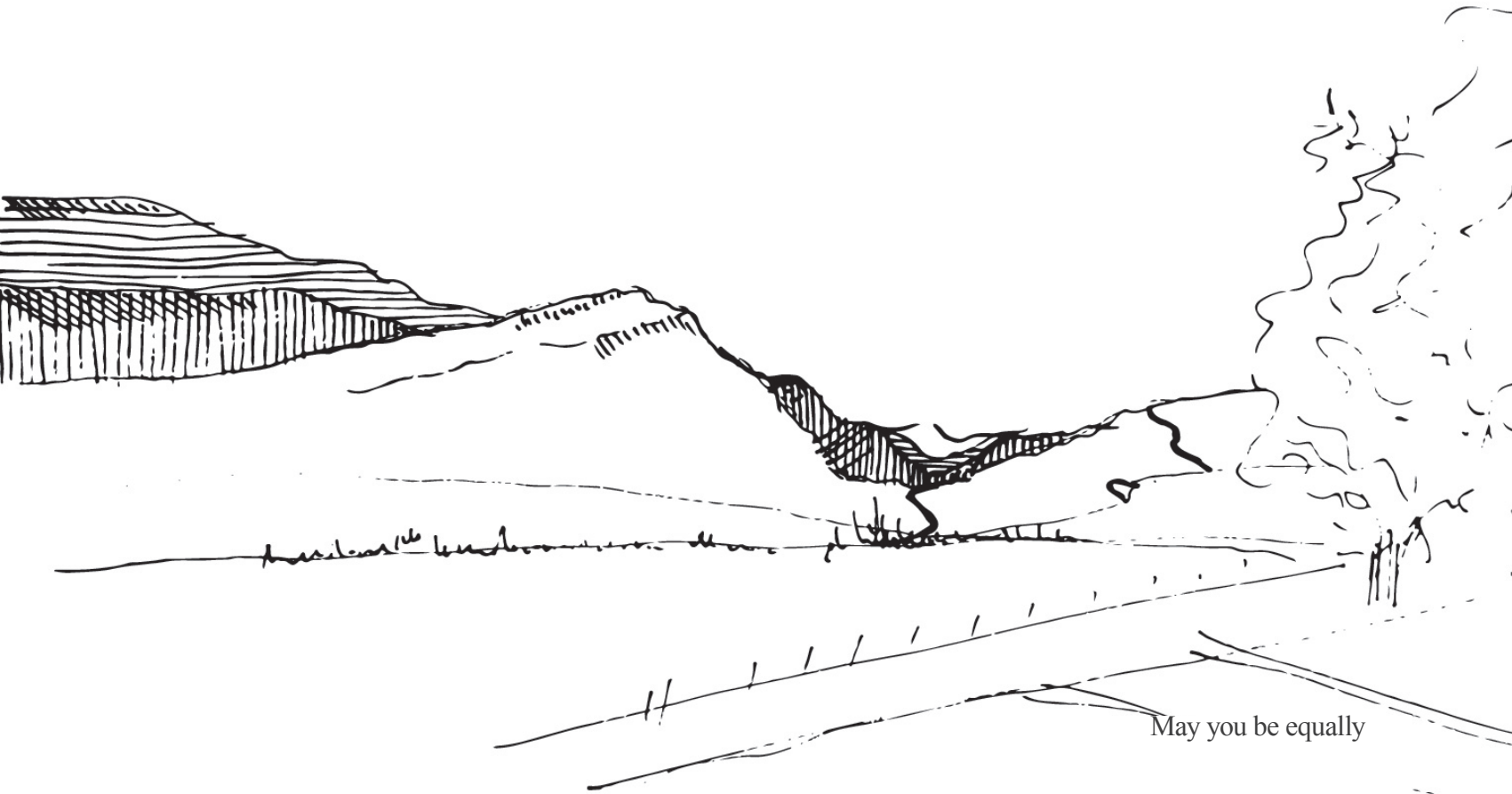
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Across the open field



Views from Wupperthal



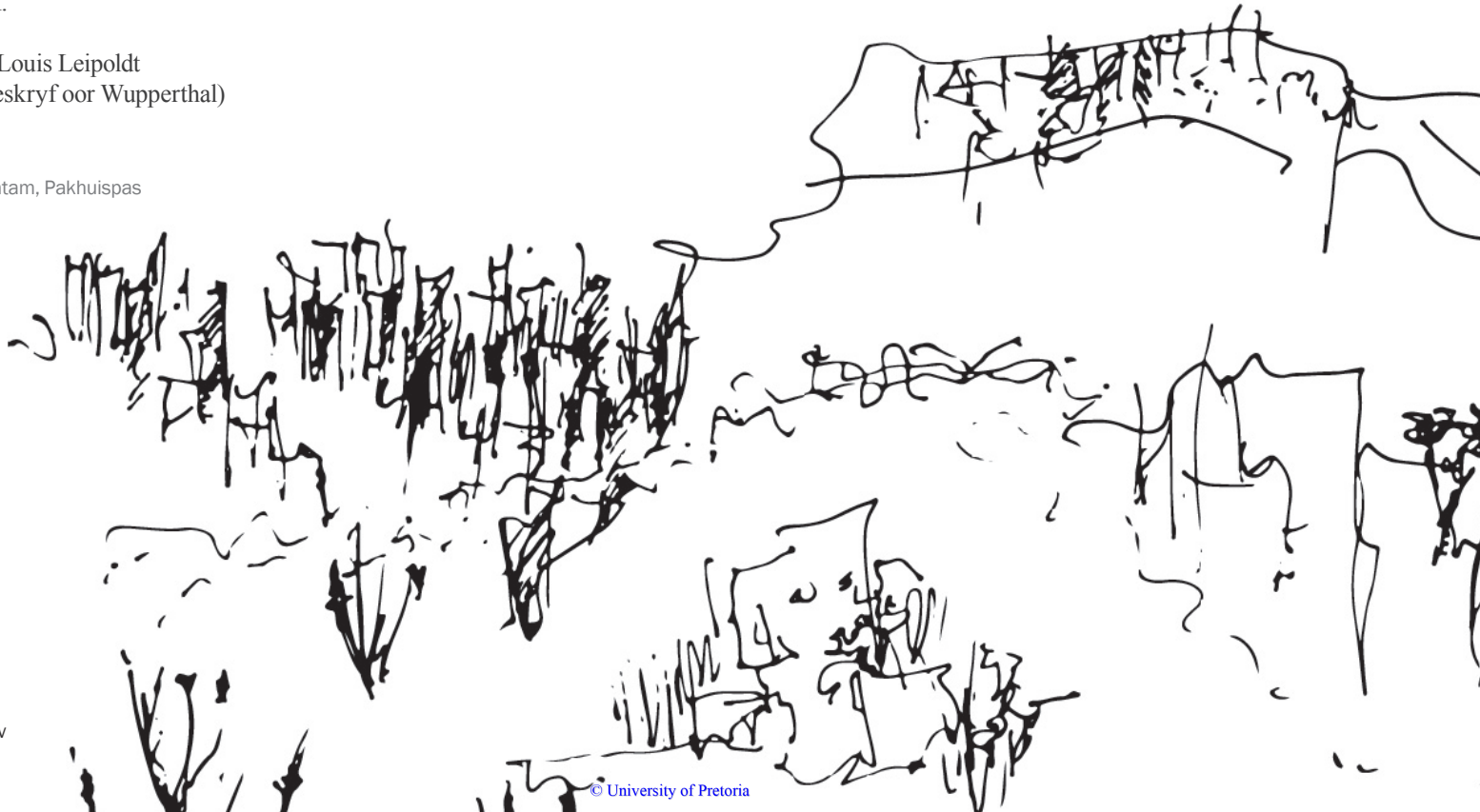


May you be equally

“ ‘n handvol gruis gedroogde
blare,
Waboom-blare, ghnarrabos-
blare!
Arm was ek gister, en nou is ek
ryk.

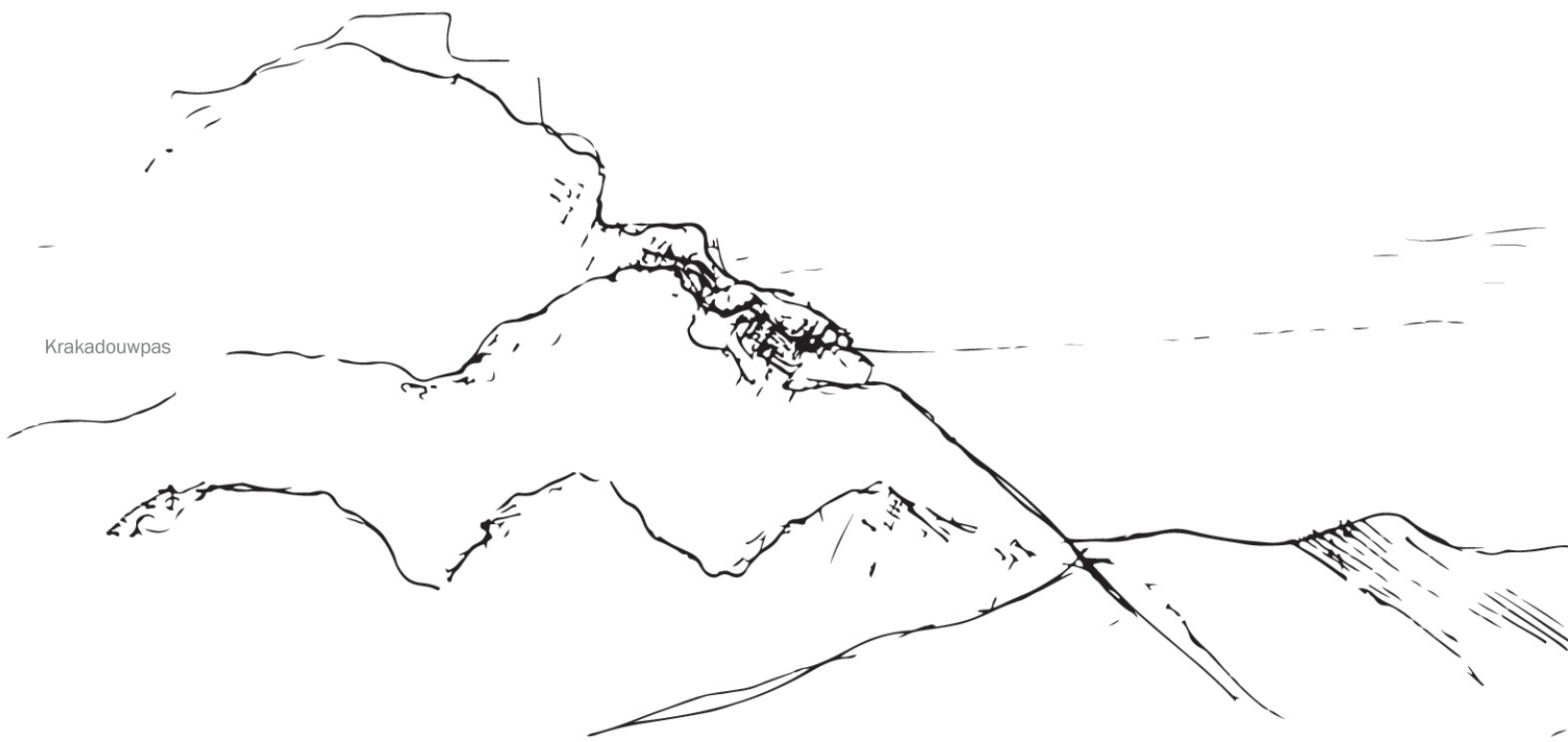
C. Louis Leipoldt
(Geskryf oor Wupperthal)

Hantam, Pakhuispas

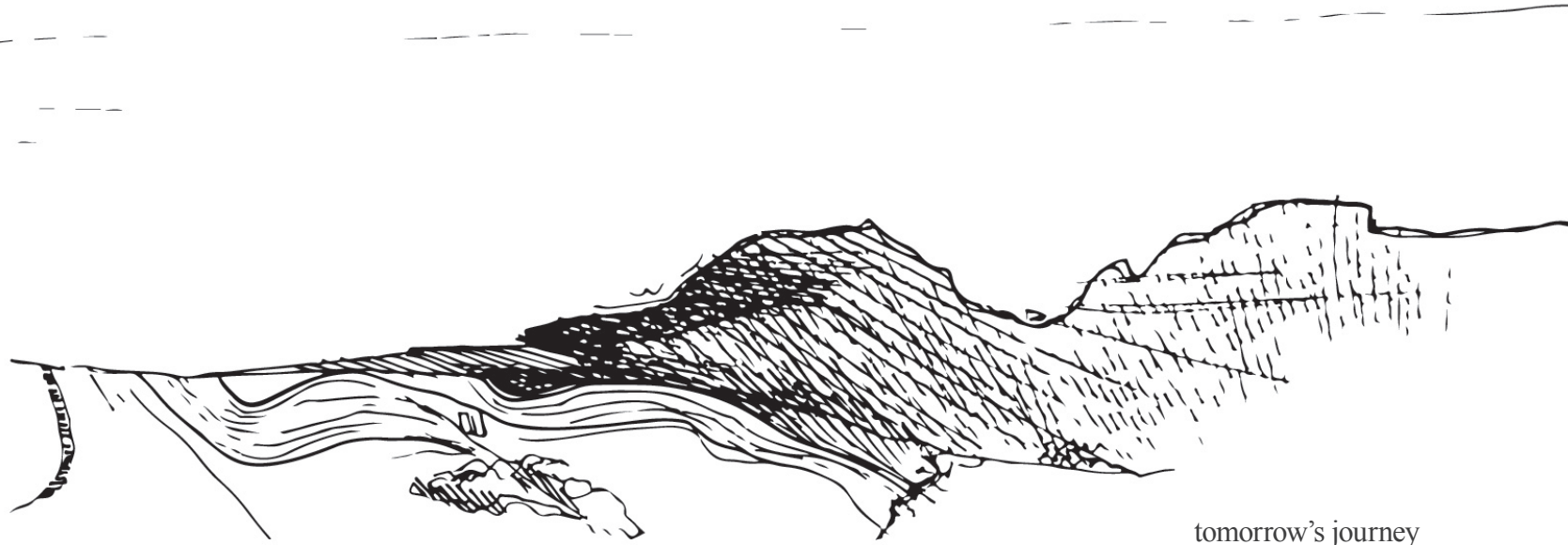




inspired
for



Krakadouwpas



tomorrow's journey



CHAPTER 1

Discovering the Mission

Fig.1.1 Wupperthal, beauty in relationship (Franklin 2015).



Fig.1.3 Locality of Wuppertal (Franklin 2015).

Fig.1.2 European Imperialism 1914 (Franklin 2015).

Chapter 1 gives a broad overview to the background of mission stations and the role they played in South Africa. This is followed by a personal positioning within the notion of duality that was perceived as part of the cultural landscape of Wupperthal.

IMPERIALISM
a policy of extending a country's power and influence through colonization, use of military force, or other means.

1.1 BACKGROUND, mission stations in the Western Cape

In an increasingly homogenised world, unique cultural sites form the basis for national identity and prove to be valuable assets for future generations. These sites are used for scientific and historical research and can form a basis for economic development opportunities and sustainable tourism (Global heritage fund 2015). According to a study done by UNESCO in 2007, human action caused damage to 83% of the World Heritage Sites while 17% thereof was damaged due to natural causes. The damage caused by human action included pressure for development, unsustainable tourism, insufficient management, looting, and war.

Wupperthal forms part of a collective identity of colonial pursuit that influenced the course of history in South Africa and represents a time of spiritual revival and growing missionary drive in Europe (see Figure 1.2). By 1925 a total number of 1030 mission stations were established in South Africa (Le Grange 1993). Mission stations played a prominent role as pioneer settlement, although some contested the colonial rule by providing shelter and education for the oppressed, others formed part of the ideologies of colonisation with the introduction of their westernised world view of civilization and deliberate distribution thereof throughout the country (SA History 2015). Wupperthal was the first of 26 mission stations to be established under the Rhenish Mission Society operating from Germany. The presence of these mission stations in South-West Africa sparked the debate for a German colony to be established (SA History 2015). The ex-colony is today known as Namibia.

Wupperthal, established in 1830, remains one of three mission stations in the Western Cape (see Figure 1.3) that still function as an active community under the administration of the Church where the historic nucleus as well as the settlement are worthy of conservation (Le Grange 1993). Wupperthal consists of the core with fourteen outposts in the larger area that developed as a self-sustaining community on the edge of the Cederberg Mountain range. The historic core consisted of socio-economic functions implemented by the Church to serve the people. Today its isolation from the rest of the world and the associated lack of development and fast growth is the reason for the preservation of the 19th century colonial architecture and the rich culture and traditions associated with the Afrikaans language.

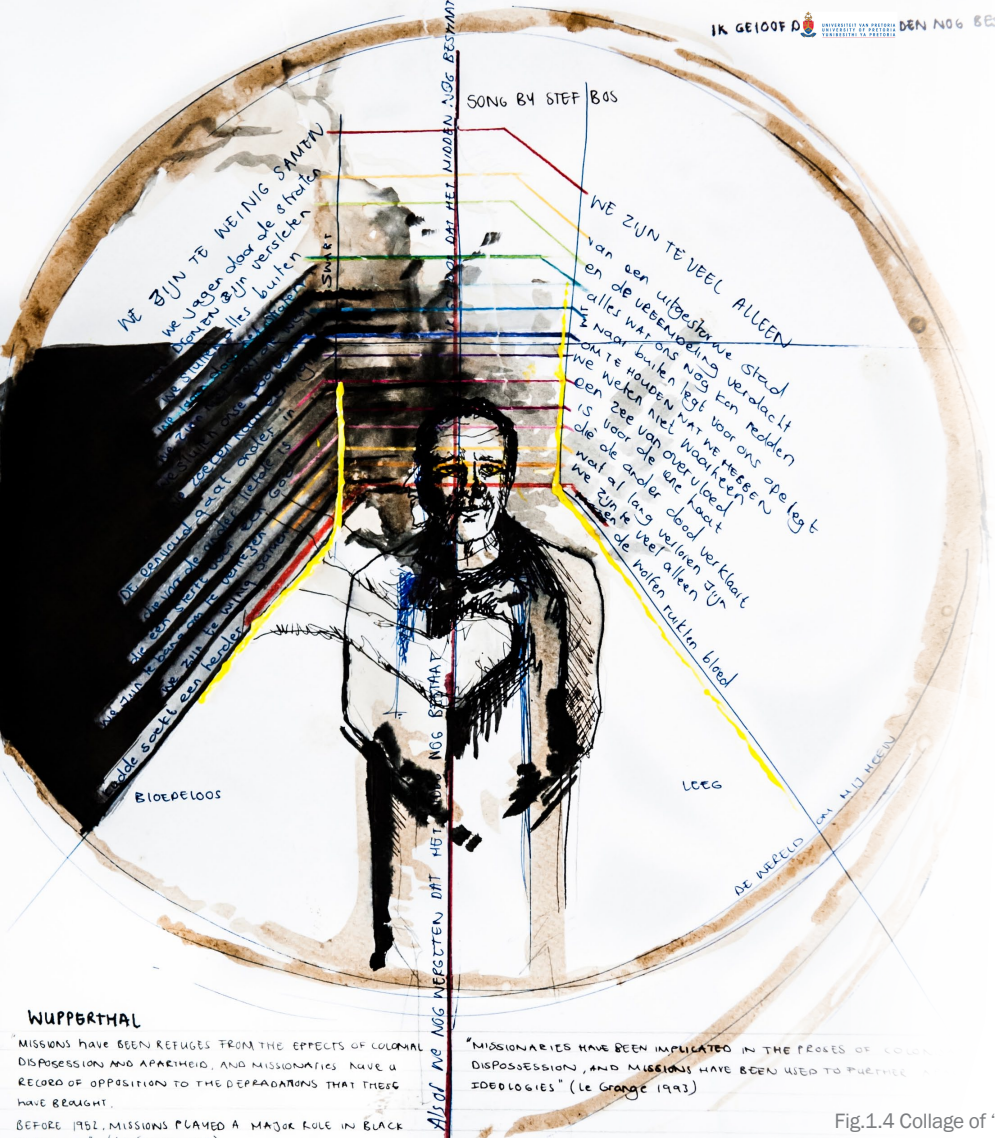


Fig.1.4 Collage of "In het middel" (Franklin 2015)

IN HET MIDDEN – STEF BOS (2008)

Er is geen kant te kiezen
 Ze maken ons wat wijs
 Ze praten over zwart en wit
 Maar wijsheid is vaak grijs
 De een sterft voor een god
 Die de ander dood verklaart
 Alsof we zijn vergeten
 Dat het midden nog bestaat

En we sluiten onze poorten
 Om te houden wat we hebben
 We sluiten alles buiten
 Alles wat ons nog kan redden
 Wij zijn bang om te verliezen
 Wat al lang verloren is
 En we zien niet dat de weg
 Naar buiten voor ons open ligt

De eenvoud gaat ten onder
 In een zee van overvloed
 De kudde zoekt een herder
 En de wolven ruiken bloed
 En de honger naar sensatie
 Maakt een koning van een dwaas,
 Alsof we zijn vergeten
 Dat het midden nog bestaat

We zoeken naar een richting
 En we weten niet waarheen
 Wij zijn te weinig samen
 We zijn teveel alleen

1.2 DUALITY, the positioning within

In his song – “In Het Midden” – Stef Bos captures some of the extremes in the world that have at times through history become the norm. He reminds us that a middle ground still exists. This form of duality has also been present in the history of Missionary movements in South Africa and their role in the pursuit of capitalism under colonial ventures.

Wuppertal as a mission station in South Africa represents:

Freedom from slavery yet obedience to the rules of the Church;

A place where wanderers could stay on their own land;

Where isolation means freedom from the rest of the world;

A core compact yet dispersed; remote yet connected;

Caught between the modern and the old; between conservation and development.

The line that represents the middle becomes thin and almost non-existent in a world where extremes exist. It is the interplay between these sides that holds the energy in motion and the world in play. The human interference is the lifeblood of the pendulum that continuously swings from one side to the other.

I believe that the middle ground still exists. The landscape represents such a grey area, between the built and natural environment, where building meets landscape through human intervention. In Wuppertal, the agricultural landscape forms an important aspect to the *genius loci* and the interface between the larger natural environment and the physical structures. The continuation of the Church to the heart of the people represents another middle ground that continues past the physical structures and mediates the slave to become truly free; even from the rules of the Church.

This concept of duality and its manifestation as part of perception in the cultural landscape influenced the author in the analysis and design process followed throughout the dissertation.

DUALITY

an instance of opposition or contrast between two concepts or two aspects of something; a dualism .

DUALISM

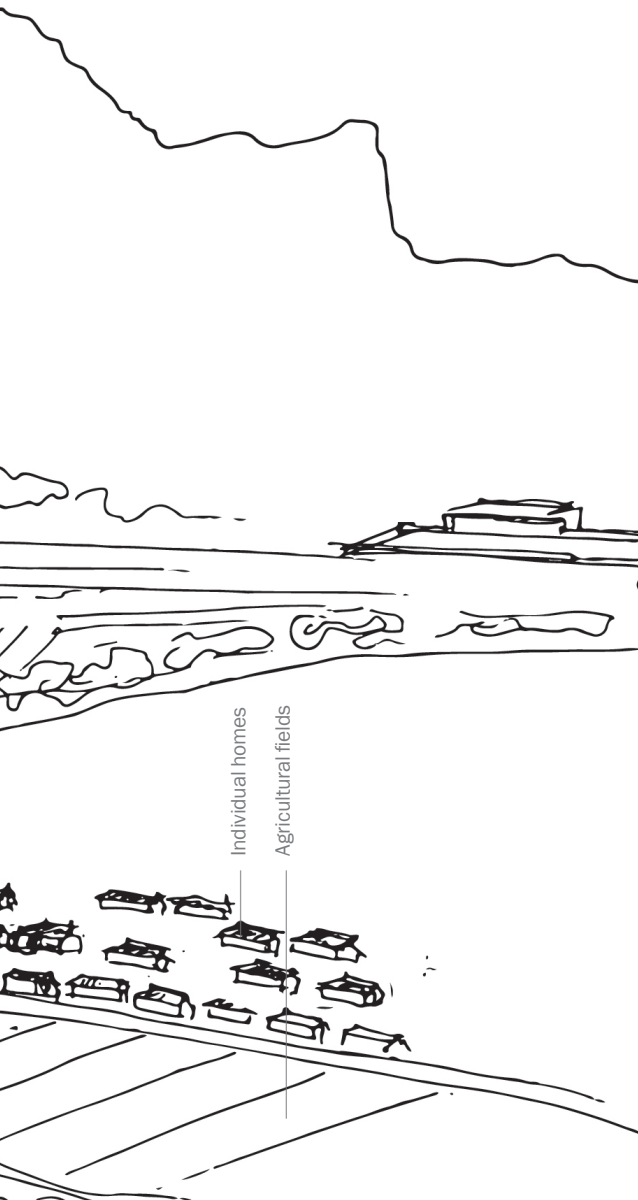
the division of something conceptually into two opposed or contrasted aspects, or the state of being so divided

GENIUS LOCI

Spirit of a place



Fig. 1.5 Town of Wupperthal, axonometric view (Franklin 2015)



WUPPERTHAL

Ek soek na jou en jou gedagtes
stad van lewe, stad van dood
jou verlate strate 'n labirint van
nood

waar le jou hart vir die verwardes,
dalk oor die verste klip formasie,
oor die rooibos baan?

of dalk net in elke son se straal tjie
wat die weg na more bepaal?

Hier waar jy jou hart uitpraat met
vriende van ver, waar lewe in
die tasbaarheid van die dag le en
persepsie die stad bedreig.

Nag is wanneer alles saamtrek...
gesels weerklink in die eens verlate
strate en word gevul met die gelag
van vroue

Wat is die ritme van die stad op die
rand van die Karoo?

Waar le die musiek wat ooit die
eerste boer betoor?

Dit word stadig maar seker tyd om
die gesketste prentjie in te kleur met
die lewe, van eenvoud wat rykdom
beteken, van oorvloed wat deel
beteken .

Ek was te bang om stil te staan

toondoof

Wat is die ritme van die nag, Vision
vir die dag?

Poem by author,
inspiration by Stef Bos
April 2015