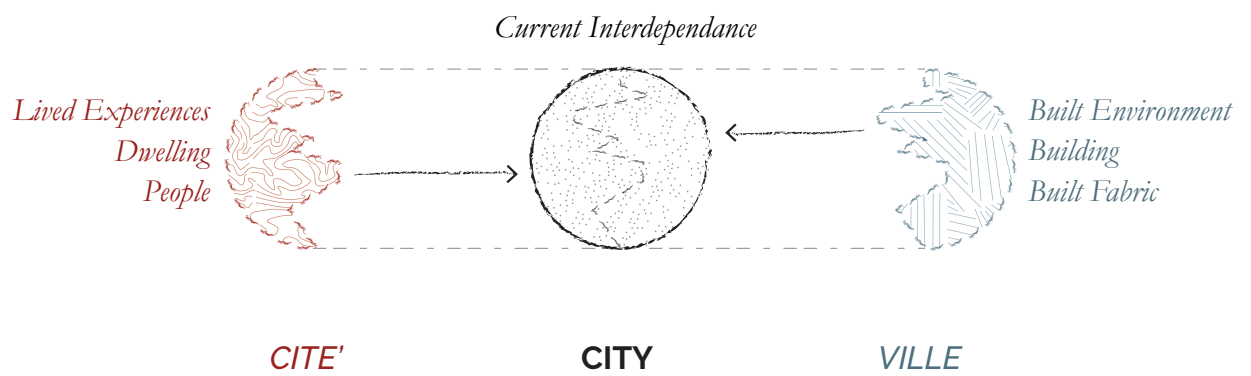


CITY'S DUALISM



This project originates from a theoretical understanding of a city as a marriage [interdependant relationship] between its cite' and ville.

Figure 2.1: A city's interdependence (Author 2019)

Background

02

A city's duality

Dating back to early Christianity, Christian philosopher St. Augustine Hippo (354AD - 430AD), presented the notion of the city as a metaphor for God's design of faith (Sennett 2018:2). There was a clear distinction between the physical realm i.e., the earthly city, and the spiritual realm i.e., the city of God. Although the Christian metaphor vanished, this dualism between the physical and the metaphysical remained (Sennett 2018:1). It was not until the early 18th century that the French translated the concepts into *cite'* [chi-the] and *ville* [vil-h] where *cite'* referred to the consciousness

of place through its lived experiences which equates to dwelling and *ville* to building or built environment (overall city) (Sennett 2018:2).

If cities were built exactly how people wanted to live, then fitting *cite'* and *ville* together seamlessly would have been an easy task, but unfortunately the reality in a city is that our experiences are seldom seamless but rather filled with contradictions (Sennett 2018:3). Highmore states that unless industrial and urban rhythms are in harmony with the human body, the dissonance will produce sickness within the city (Highmore 2005:149).

Figure 2.2: Opera Avenue Drilling (Marville, 1853, edited by Author)



Figure 2.3: Eixample (Juventud 1931, edited by Author)

A forced marriage

During the 19th century attempts were made by Baron Hausmann's boulevards in Paris, Ildefons Cerda's new city block grid in Barcelona and Frederick Olmsted's 'artificial' park in New York, to reconcile this dualism through the transformation of the *ville* in order to improve and shape *cite'* (Sennett 2018:31,37,43), but each attempt was met with unmanageable behaviour of people in the city. Georg Simmel argues that it is exactly this forceful reshaping of the *ville* that affects our behaviour and lived experiences i.e., *cite'*, in the city either by being socially unresponsive, socially responsive or by adopting certain behaviours brought by peer pressure (mob mentality) (Sennett 2018:55).

The fractured city

Following the failures of the great generation and its attempt to merge the *cite'* and *ville*, architects, sociologists and urban planners of the 20th century let go of the idea and as such finalised its divorce by specifically focusing on either the *cite'* or *ville*. From the 1890's, the Chicago school of thought focused on the *cite'* and stressed the importance of the social structure of the city (Sennett 2018:68,80) and neglected the quality of the built environment i.e., *ville*, whereas in Paris in the early 1920's, Le Corbusier's view was that of a functional city, with efficiency and speed a primary design driver to the detriment of its *cite'* (Sennett 2018:70).

*Figure 2.4: Central Park, Grand Drive
(Library of Congress
1869, edited by Author)*



*Figure 2.5: Construction
of Central Park
(Unknown 1890, edited
by Author)*



*Figure 2.6: Views of
New York and Environs
(Magnus, 1886, edited
by Author)*

On the other end of the spectrum, is PostModernist Jane Jacobs (1916-2006) who argued against the conception of a city as a functional system with her view of a city being shaped by its numerous small-scale lived experiences and interactions (Sennett 2018:78,80). Lewis Mumford (1895-1990) criticised Jane Jacob's approach as it is unable to address the bigger picture of opening the city i.e., the *ville*. Mumford envisioned a new planned metropolis, where (through formal ways) the *ville* should facilitate social reformation. Through his approach, he believed the built environment could gradually lead a city's people and lived experiences to be better aligned with what the community really wants, but his top-down approach also had its flaws by favouring development of one part of the city over the other (Sennett 2018:83-84).

A smarter city

Following the regionalist thinking of Lewis Mumford and the technological advances of the 21st century, 'smart cities' such as Songdo in South Korea and Masdar in Abu Dhabi were developed with urban technologies, aimed at creating, cleaner and more user-friendly cities (Sennett 2018:159). The problem with these 'smart cities' is that they are too prescriptive and fear change. Every element of how the city should function and the

elements of living have been laid out precisely in, built form. According to Sennett (2018:161) this has resulted in a too-tight fit between function and form, hindering spontaneous *cite'* encounters.

If this investigation has made only one thing clear about our cities, is that there is no generally accepted approach. The city is fractured between the knowledge of building i.e., *ville*, and living i.e., *cite'*. Before the relationship between *cite'* and *ville* can be explored, an understanding of the city of Pretoria's development is needed.

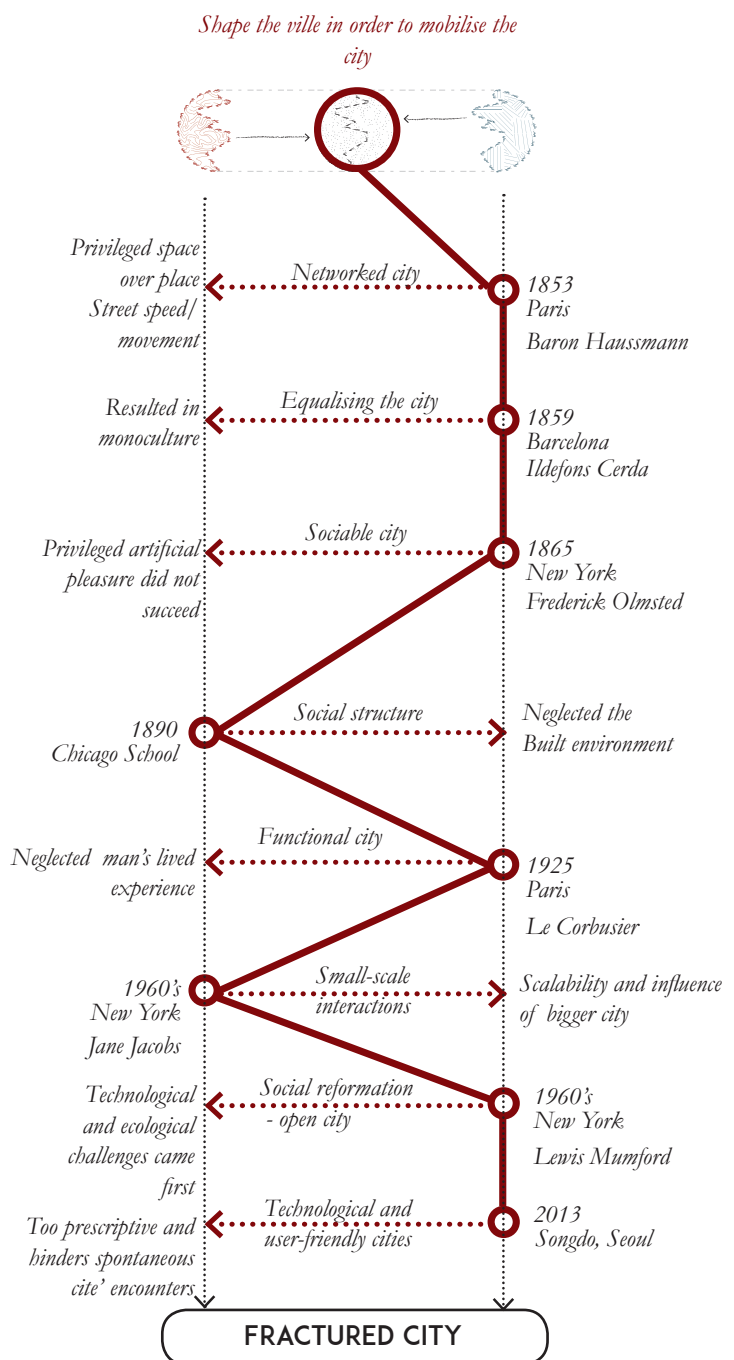


Figure 2.7: History of fractured city development (Author 2019)

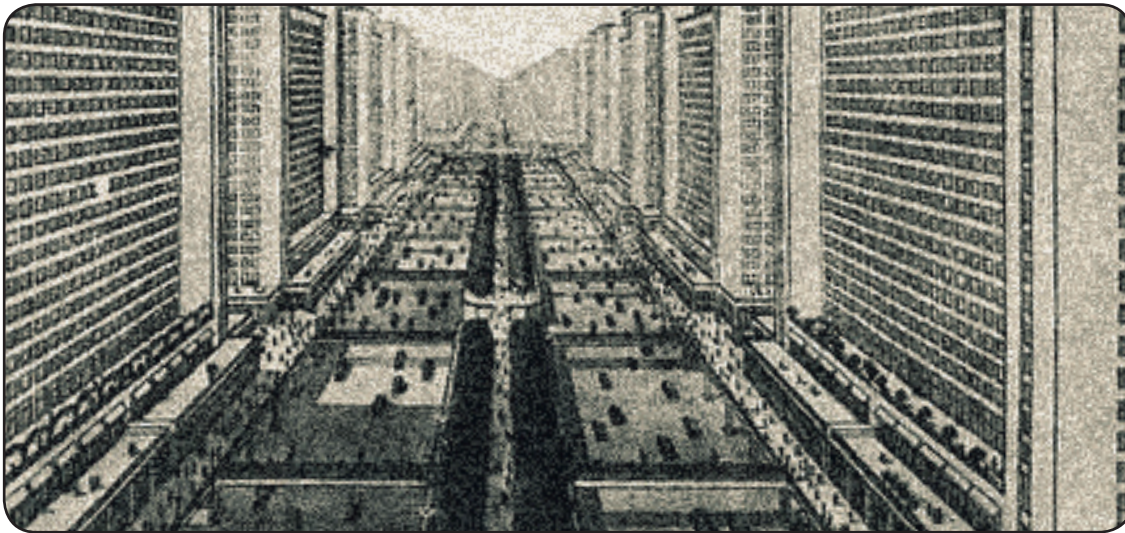
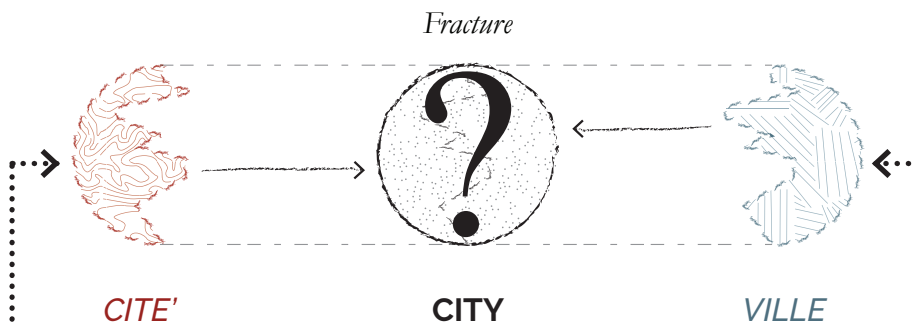


Figure 2.8: La Villa Radieuse (Le Corbusier 1930, edited by Author)



Through the theoretical lens of cite' and ville, the consequences [fracture] of city planning and development of Pretoria in its pursuit of modernity and its preoccupation with economic growth is investigated.

Figure 2.9: Consequences of a fractured development (Author 2019)



Figure 2.10: Mulberry Street in New York City (Unknown c. 1900, edited by Author)