In order to achieve the design, appropriate theories will be
used to generate and support the architecture and its function.
Thirdspace and the production thereof will be used to reinter-
pret daily rituals on site to support place-making. Biophilic
design will be used to reconnect man and nature, thus creating
a new type of relationship between cite' and ville.

Figure 4.1: Appropriate theories
conceptualised (Author 2019)

Theory
04

Facilitating Place-making

Place-making can be defined as the creation of environments with a unique sense of place that are sensitive to and reveal the unique nature of their cultural and natural context (Behrens & Watson, 1996:10-11). According to Cavallaro (2001:3) place and meaning are inseparable. In the same way as humans are necessary to ascribe meaning to any physical location or feature, so is human activity for necessary for place-making. Lehtovuori (2010:80) argues the primacy of place-making should move from physical location, or features, to that of meaning given through human activity. Lehtovuori (Lehtovuori 2010:80) echoes Cavallaro's thoughts by saying that places do not exist apart from human beings, but that they are produced, rather than found, through their interactions.

According to Van Rensburg and Da Costa (2008), urban space is a vehicle for social participation as well as the expression of identity. Lehtovuori (2010:49) states that public urban space is open and diverse and must be reconceived to allow for appropriation of the everyday. In contrary to the conception of a building, which dominates, possibly sterilises and closes space, the production of space through appropriation of everyday rituals opens up opportunities and has the potential to contribute greatly towards public place-making within a city, as it generates meaning. Therefore, it is important to carefully investigate the way in which spaces are appropriated and 'produced'.

PLACEMAKING
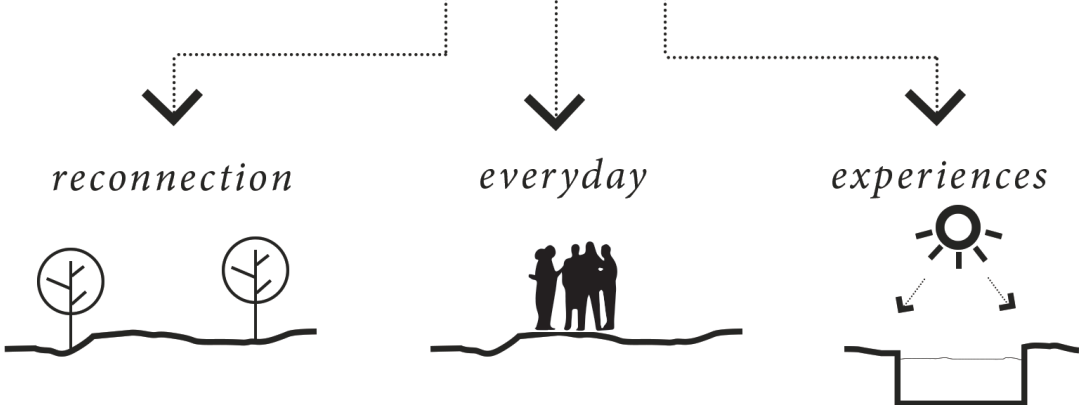
reconnection

everyday

experiences

Everyday rituals and the production of space

In order to understand the impact the production of space has and the opportunity it provides for place-making, the elements of space need to be understood. Theorists Henri Lefebvre (1994:33) and Edward Soja (1996:69-70) developed the spatial triad, to facilitate ways in which we think about space. The three spaces are the perceived or physical space, conceived or mental space and lived or social space. In reality, when interacting with space, these three conceptualisations of space do not appear separately, but are only brought forth through analysis (Lehtovuori 2010:55).

The French philosopher, Henry Lefebvre (1994) states just how valuable the practice of everyday rituals are within the production of urban space. With reference to Lefebvre's (1994) spatial triad, the practice of everyday rituals falls within the 'lived space' and plays an important role in the conceptualisation of space as a whole. It is within this lived space where a person or community can establish an identity which has the potential to contribute greatly towards a sense of belonging within a city.

Friedmann and Cresswell beliefs that place-making is an event, open and flexible, brought into life by its social practices (Friedmann 2010:154, Cresswell 2004:39). Compared to the 'power' that is required to actualise a new building and the possibility of it becoming obsolete, Lehtovuori (2010:54) supports place-making through appropriation as it doesn't require much to realise and is constantly remade; It is ephemeral and thus has the ability to change over time. Lethovuori (2010:103) refers to these ephemeral or momentary articulations as 'weak places' and believes those momentary places are the seeds of the production of social space.

Complexity of the production of space (or lived space):

Knowing the potential for place-making through the production of space is one thing, but designing for appropriation is another. According to Lehtovuori (2010:103) the 'spatial' foundation for weak places (which will allow for more appropriation) are sometimes those which are less prescriptive and underdefined. Before this investigation can attempt to generate design guidelines, a better understanding of our current view on the production of space is needed. Laura Lutizo (2016:6-7) argues that within a city's lived space, there is a dichotomy between how spaces were conceived to be used and how spaces are being appropriated, not only because of the current *ville*'s inefficiency to facilitate appropriation, but also due to the traditional lenses through which cities are being viewed. These traditional perspectives portray appropriation within cities as untidy, unregulated and an inefficient use of space, which is in direct contrast with how the conceived use of space is perceived; namely tidy and

Figure 4.4: Left: Place-making theories (Author 2019)

Figure 4.2: Bottom: Opportunity for exchanges (Author 2018)

DIVIDE — FORMAL / INFORMAL → FORMAL / LIMINAL SPACE / INFORMAL → INTERACTIONS

OPPORTUNITY FOR EXCHANGE
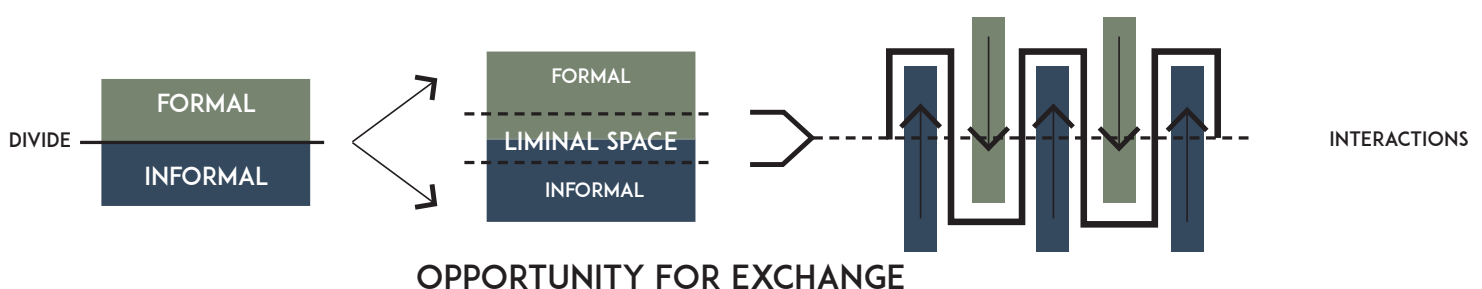
regulated (Lutizo 2016:7). This antithetical approach impedes the opportunity for interaction and exchanges between these two spheres on economic, social and spatial levels. Lutizo (2016:9) argues that the above mentioned dichotomous relationship focuses too much on the differences between the conceived and the appropriated rather than seeing the potential for integration.

However, Lutizo believes that instead of separating the two spatial practices, architecture should seeks to create a liminal space where exchange can happen. By embracing both spatial practices, the spatial dichotomy is transcended, enabling architecture to become a platform for interactions, yielding richer lived experiences. Kretz and Salewski (2014:174) supports this change and states that for a city to successfully develop, it must move away from its own rigidity. This shift will result in new and better relationship potentials between the parties involved.

In his essay, "Space for Encounters", Rieniets (2014:181) writes that public space is a key component in the development of relationships. It connects and integrates seemingly different people without eliminating their differences. It can therefore be assumed that public spaces can act as liminal space, as it encourages exchanges between parties that are unlikely to interact otherwise.

Appropriation of public space plays a vital role in the production of social space

within a city, however the answer for integration lies not within the formalisation, but rather using architecture as a platform to facilitate spatial exchanges. Through the use of architectural design, existing infrastructure such as streets, sidewalks and parks can become weak places where encounters can take place. By facilitating the production of space through appropriation, architecture has the potential to create better lived experiences and an improved sense of place.

Place is not just a location or `container' for an event, but it plays a dynamic and relational role in the conception of space. Relph (1976:141) argues that the three aspects of space, activity (lived), physical features (perceived) and projected meaning (conceived) is not quite enough to create or define a place, but only being 'inside' of space and experiencing deeply will distinguish it from space. This is called the 'moment of signification' (Lehtovuori 2010:77). The fact that space's physical features, meanings ascribed to it and social activities produced within it, is not enough to define a place, and without deeper experiences, it will weaken over time. It is important to give attention to the design of experiences that evoke emotions, as it will ultimately result in a stronger places (Lehtovuori 2010:88). According to Relph (1976:145), phenomenology can provide a way for revealing emotions or symbolism and translating that into deeper experiences.

In order to improve the *cite'*, a shift in how *ville* is conceptualised is required. The conception of space should not just be preceived through visual representations, but as momentarily as it may be, also through experiences (Lehtovuori 2010:103).
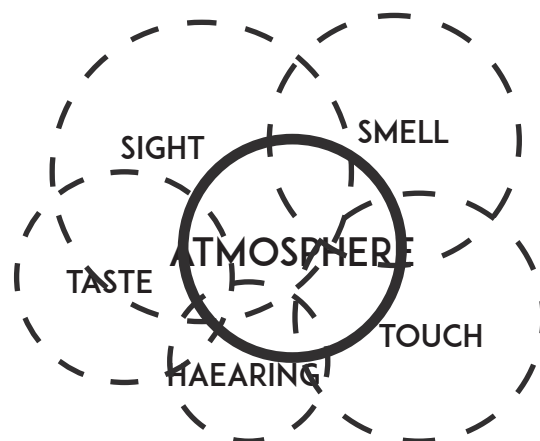

Figure 4.3: Spatial atmosphere (Author 2019)

Phenomenological experiences

Alan Gussow's (1971:26) believes that place is established when feelings take hold of an environment. He argues that 'deep experiences' are catalysts that convert any physical space or environment into a place. A traditional phenomenological understanding of place recognises that within a delimited physical space, there will always be numerous lived experiences (Merleau-Ponty 1945:337), but according to Lehtovuori (2010:97) phenomenological place cannot be understood as just the physical location, container of objects, people or their network of activities, it has to be viewed as an event that binds those elements together (Lehtovuori, 2010:97).

Lehtovuori (2010:88) extends the definition of place-making by arguing that not any human experience will create place, but the constant process of 'throwing meaning' over phenomenological/sensory experiences in relation to physical space will. Jacobs (1961:8), in her book The Death and Life of Great American Cities, states the importance of the sensorial when interacting with places. She believes that all our human senses should be considered when making place. Day (2002:158-159) adds that place communicates through the experience of smell, sound, colour, light, form and space and that a place experience is strongest when the different senses are integrated. This amalgamation of experiences, through design, is what Pallasmaa (2014) calls the 'experiential atmosphere'.

An atmosphere unifies and encompasses the perceptual and emotive impression as well as the physical and social situation of space. It is neither just the material object or the symbolic subject, but is suspended in between. Through the notion of atmospheres, the necessity and contribution of architecture is realised (Sayegh et al 2016:2). Lehtovuori agrees with Sayegh and Böhme that the concept of atmospheres have a key role to play in designing for phenomenological experiences (Lehtovuouri 2008). Atmospheres are not something

relational but the relation between object and subject itself. It is 'spatial and to an extent material' (Lehtovuori 2010:129).
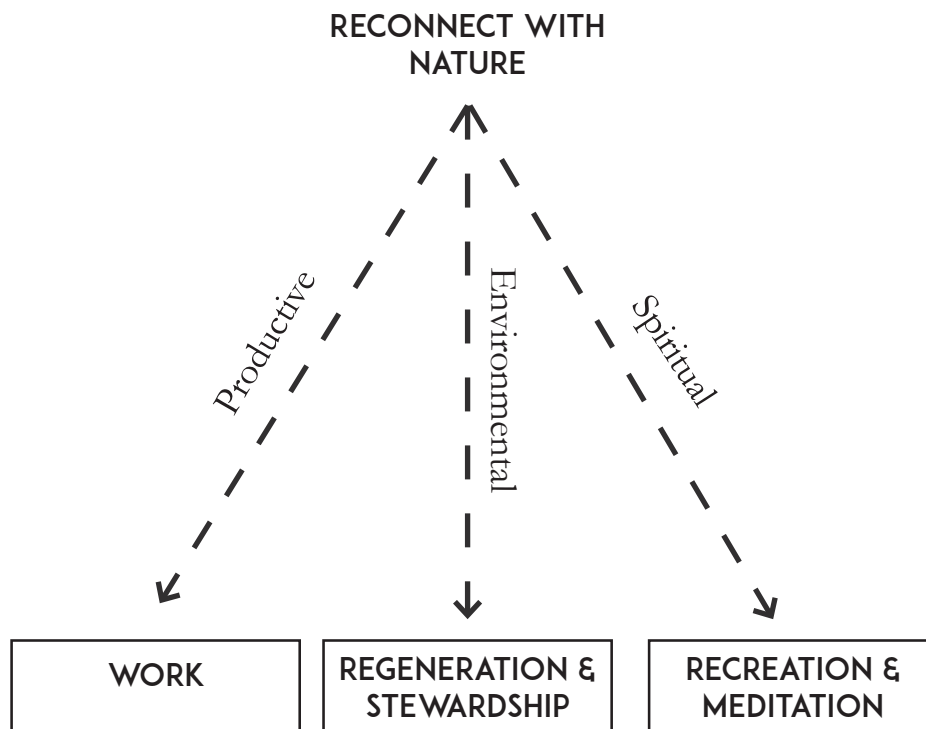
Apart from the physical location and atmosphere of a place, Day (2002:158-159), states the movement through a space allows for interaction which makes experience possible. As mentioned above, the positivist development of Pretoria has favoured vehicular movement and has had a negative effect on how both the pedestrian and driver experience the city. In terms of experiencing place, a driver loses his ability to experience place, instead he moves through space (Sennett 2018:163). Travelling in a moving vehicle at around 80km per hour results in a narrowed consciousness, restricting the viewer's focus to one specific object (Sennet 2018:184-5). However, walking enables objects to become 'round', resulting in more curious observation of the object's context and contours

as opposed to the speedy observation of a flat images when driving in a car. Sennet (2018:184-5) believes that walking encourages 'deep lateral consciousness', an unattainable consciousness when moving at high speeds.

According to Sennett (2018:163) the positivist mentality was that faster movement meant freedom, resulting in sidewalks becoming less important than roads. So much focus is put into the development of vehicular circulation that walking has lost its value. The irony is that by focussing on the vehicular realm, the value of pedestrians and their ability to experience, are taken away (Highmore 2005:69).

Exemplified through the investigation of the chosen site in Trevenna above, as a result of the socio-spatial condition, a negative lived experience is also possible when the relationship with place become that of 'outsiderness' (Lehtovuori 2010:87). In order for us to truly experience a place, Richard Kearney (1986:74) argues that 'through our bodies as living centres' we interact and experience the world. The experience of 'outsiderness' cripples our ability and hinders any for potential interactions between our body, environment and imagination (Pallasmaa 1996:41), that is why it is important to be immersed in the space rather than just viewing it from the outside (Cloke & Jones 2000:663).

Figure 4.5: Connecting with nature (Author 2019)

RECONNECT WITH NATURE

Productive

Environmental

Spiritual

WORK

REGENERATION & STEWARDSHIP

RECREATION & MEDITATION

Connection to nature

Relph (1976:45) believes that, before a contribution to the restoration or maintenance of place can be made, an understanding of its significance to humans is needed. Without this understanding it would be impossible to know why a place is special or how to mend it.

Modernisation has resulted in the homogenisation of the earth's lush cultural and biological diversity, destroying the very place we call home (Mang 2007:2). The notion that nature is an obstacle that needs to be conquered, has resulted in the subjugation of nature for the purposes of humanity (Dobson 2000:51). Oliver (2000:229) believes Modernity is at the heart of man's disciplinary attitude towards nature, in an attempt to satisfy man's needs and to represent modern society.

This view is prevalent in the development of Pretoria, specifically in the subjugation of the Apies river to controlled processes, in an attempt to contribute towards one specific need of modern society without considering the repercussions beyond its monofunctionality (Oliver 2000:229).

According to Mang (2007:46-7), our anthropocentric worldview has caused us to undermine the socioecological diversity of the places we inhabit, robbing these places of richness. This disconnection with nature has not only resulted in cities robbed of spiritual and material richness, but also degraded cities' ecological and biological place (Mang 2007:2).

An increasing number of people have taken a stand against homogenisation of the natural landscape and are encouraging others to rediscover place, by understanding the massive contribution these places make to our quality of life. This call aims to encourage people to rediscover the true meaning of being native to place, and amidst a rapidly evolving world, developing roots and building community (Mang 2007:3).

This rediscovery of place comes hand in hand with the unification of man's relationship with the ecological patterns of place and at the same time building strong communities to support regional patterns, yielding authentically unique 'cultures of place' (Mang 2007:47). This change can only occur once we reestablish intimate contact with the natural environment that envelopes us. Nature is not abstract, it is omnipresent, invaluable and unique in its diversity of place (Mang 2007:47).

Cloke & Jones' (2000:663) perspective on dwelling involves man being part of the landscape, as he moves through it time and time again, as part of his everyday life. By moving through and becoming part of the landscape, we gain a different perspective from someone who merely gazes upon it from an external position. Mang (2007:47-48) believes that by re-embodying the places we inhabit, the possibility arises to become more in tune with a place's rhythms and in so doing, awakening the spirit of place.

This very idea of man as part of nature motivated the development of Pretoria and contributed greatly to its character of place. Unfortunately, due to positivist planning schemes man's relationship to the river has become weaker and has resulted in a perspective of gazing down on instead of becoming part of the natural landscape. The architectural challenge lies in discovering ways of re-establishing a physical and spiritual connection between man and nature and in so doing, awakening Trevenna's dormant spirit of place.