



CHAPTER 3

Concept Development

Fig. 3.1 Mountain and Valley
(Franklin 2015)



Nature
[wilderness]

DUALITY
Sides



Two sides

Perspective
to sides

Tension between sides



Wuppertal
[town]

Energy flow



Inflow

Outflow

People
[residents]

DIALECTICS



Single truth

Fig. 3.2 Vision Collage
(Franklin 2015)

Chapter 3 provides a discussion on the development of the concept, *the preservation of absence*, expanding on the notion of duality that is briefly introduced in Chapter 1. Duality is placed in context in the theory of dialectics, where after a discussion of Henry Lefebvre's view on dialectics and public space follows.

3.1 DIALECTICS, critique of everyday life

Dialectics can be explained as a method of reasoned argument that seeks to establish the truth for two opposing views. This method of reasoned argument originated in ancient Greece, but it was Georg Hegel's writing on dialectics that gave it new life (Moore 2004: 61). Dialectics usually follows a line of contradictory questions in order to test the perception and the realisation of the ultimate truth. Hegel believed that any argument needs to go through a negative phase of testing before it could reach any point of completion. Hegelian dialectic can be presented as a three-fold unit:

abstract – negative – concrete or
 thesis – anti-thesis – synthesis

Hegel also believed that the world is an external form of the 'idea' while Marxists believe that the 'idea' is the material world reflected in the mind and translated into thought (Moore 2004: 62). One of the Marxist philosophers of the 19th century, Henry Lefebvre investigated this notion of dialectics in his writing; *The critique of everyday life (1968)*. Some of his other work that proved to be valuable for this study, includes the *Production of space (1981)* and *Rhythmanalysis (1986)*.

Lefebvre (1968) argued that everyday life was the unit where most of the dualities in life presented itself. This is the space where most diverse aspects are found and played off against each other: illusion and truth, power and helplessness (Moore 2004: 71). In everyday life the line between what is in and out of man's control is much closer than in the large events of life. Public space is therefore a social product of the means of production. Every society, every mode of production produces a certain space – its own space (Moore 2004: 71). Lefebvre classified social space into three categories. These categories were used to understand public space in Wuppertal

1. Spaces of representation [*le vecu*]
 EXPERIENCE

DUALITY
 Contradictory sides to a single element.

DIALECTICS
 Method of investigating the single truth.

GEORG WILHELM FRIEDRICH HEGEL
 1770 - 1831
 German philosopher and influential figure in German Idealism

HENRY LEFEBVRE
 1901- 1999
 French Marxist philosopher and sociologist

MARXISM
The political, economic, and social theories of Karl Marx including the belief that the struggle between social classes is a major force in history and that there should eventually be a society in which there are no classes (Merriam- Webster 2015)

The everyday in short was the space in which all life occurred, and between all fragmented activities took place - Lefebvre (Moore 2004:12)

Without revolutionising everyday life, capitalism would continue to diminish the quality of everyday life, and inhibit self-expression - Lefebvre (Moore 2004:24)

Spaces of representation are influenced by the ‘imaginary’ of the time. Corenlius Castoriades writes about the ‘imaginary’ by explaining it as the element that directs life. For the Greeks it was their creation myths and for the Jews it was Yaweh. In Wuppertal it is governed by God (see Figure 3.3) and the mission movement of Europe in the 1800’s (SAHistory 2015)

2. The representation of space [*le conqu*] DESIGNED

Representation of space refers to the designed elements that remind us of the imaginary. The church is a representation of God, of the missionary movement but at the same time the line of trees in front of the church represents the church (see Figure 3.4).

3. Practice of space [*le perc*] PERCEIVED

Practice of space gives rise to spaces of representation. These spaces are only fully understood once these areas are understood in light of their function or mode of operation. Wuppertal as a landscape is only fully understood once one enters the church and sees the Bible (see Figure 3.5). This specific Bible is a representation of the Protestant church. It changes one’s perception of the entire landscape once the ‘imaginary’ or source of influence is understood. Public space in Wuppertal forms part of a more complex use of space, which directs the spatial formation. These spaces of practice form part of the intangible properties included within the cultural landscape. Without understanding these intangible properties, we miss the emotional value different users assign to these spaces (see Chapter 6 for the analysis of the different areas in Wuppertal).

3.2 CONCEPT, the preservation of absence

Lefebvre as part of his argument in the *Critique of everyday life* compares the Western worldview of music to be enjoyed in the opera house or as part of a show, while African culture assimilates music as part of the everyday in the clicking of the fingers and the stomping of their feet. Wuppertal in its core represents a political landscape introduced by the German Mission Society and a strong reference to the ‘Western world view’, the large events of life, while the residential landscape represents the people of Wuppertal and the everyday.

SR - SPACES OF REPRESENTATION



Fig. 3.3 Mission church (Franklin 2015)

RS - REPRESENTATION OF SPACE



Fig. 3.4 Tree lane in front of the church (Franklin 2015)

SP - SPATIAL PRACTICE



Fig. 3.5 Protestant Bible (Franklin 2015)

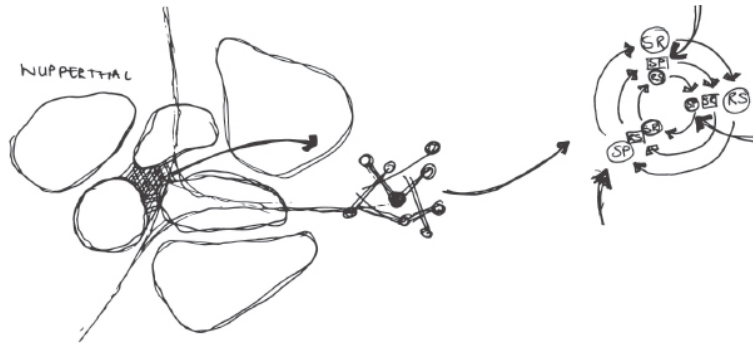


Fig. 3.6 Diagram illustrating complex use of space in Wuppertal (Franklin 2015)

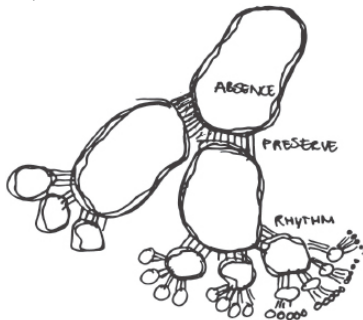


Fig. 3.7 Concept diagram

The prominence of duality in Wuppertal gave rise to the concept of the preservation of absence; a wordplay of Marc Treib's *The Presence of Absence* (1987). In Wuppertal the areas of absence (historic nodes) are almost lost between the clutter of a working farm. It is these pockets of absences that need to be preserved and rather amplified or framed by the functional needs of the town. In the presence, the everyday life of the people of Wuppertal are celebrated and made tangible in its response to their functional needs (often as a result of technological improvement). The concept extends past the mere

WESTERN WORLDVIEW OF MUSIC;
LARGE EVENTS OF LIFE, HISTORIC
BUILDINGS IN WUPPERTHAL, VOIDS



Fig. 3.8 Western worldview of music, the opera (Operawatch 2015)

AFRICAN WORLDVIEW OF MUSIC;
PEOPLE OF WUPPERTHAL, EVERYDAY
LIFE, NATURE



Fig. 3.9 African worldview, music as part of everyday life (Africacouncil 2015)

functional aspects of a working farm to the aesthetic and the inclusion of nature. In Wuppertal water is the ultimate life-giving force for the town. For this reason the proposal for the mission sought to incorporate water in the in-between moments of the town, thereby celebrating the elements of nature, framing the man-made voids. The concept therefore seeks to incorporate the overlapping of these two sets of dualistic elements of man and nature, large events of life (political landscape, historic nodes) and the everyday life (residential landscape, functional) as it reveals itself in the set of intangible features within the site.

Rhythms within a city is perceived through the five senses; smell, touch, sounds, sights and taste. Rhythm refers to the property of the presence and not the mere repetition of elements. Rhythm is always represented as a movement through time. It is important to seek the presence in the present to prevent a false representation of space. In order to do this, rhythm needs to be understood through time. It was crucial to visit the site and spend time with the people to prevent the trap of the present and the forming of false perceptions of the site and therefore the creation of a false landscape (see Chapter 6 for the mapping of perceptions in Wuppertal). Although this philosophical stance on dialectics is often criticised, I used the dialectic presence in the everyday life and the celebration thereof as a concept to inspire the design proposal. Lefebvre's writing opened my eyes to different aspects and elements within the cultural landscape of Wuppertal.

3.3 SCALES OF PLANNING, application of concept

This concept of the preservation of absence, together with the notion of duality was applied to the different scales of planning in Wuppertal. On a larger scale, in order to preserve this absence of Wuppertal (a self-sustaining community on the edge of the Cederberg), it was necessary keep Wuppertal functioning as an active community and avoid the risk of turning it into a museum.

The Greater Wuppertal Area Framework (38 000 ha) sought the understanding of the historic function of Wuppertal as socio-economic hub to its people. The regeneration of the cultural landscape included the establishment of economic drivers in the agricultural based outposts and skilled based functions within Wuppertal (See Chapter 4).

The Mission Framework (120 ha) looked at dualities in the form of views, energy flow and choices in order to understand Wuppertal as a settlement and the planned functions within. The Wuppertal Mission

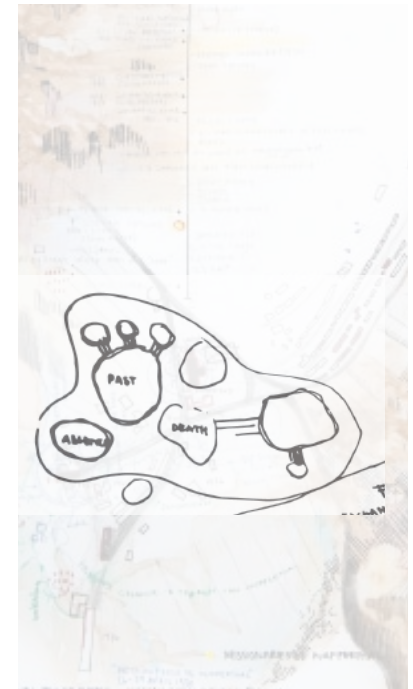
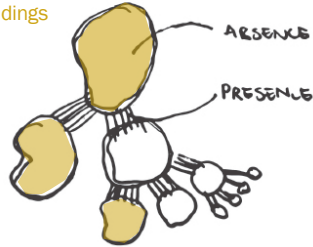


Fig. 3.10 Vision, current condition (Franklin 2015)

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ABSENCE:

- Large events of life
- Historic buildings
- Voids



PRESENCE:

- Everyday life
- People of Wupperthal
- Nature

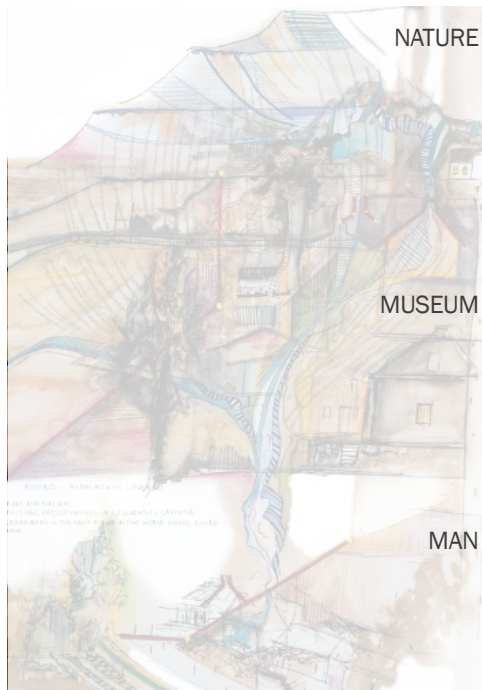
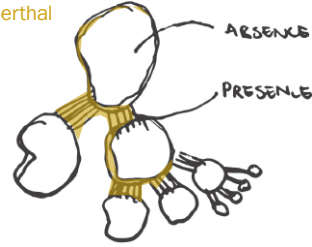


Fig. 3.11 Vision, proposed (Franklin 2015)

Framework developed guidelines for development within the cultural landscape of Wuppertal (see Chapter 7). -The Mission Route Masterplan (20 ha) was developed from the framework. The separation of man and nature in the core of Wuppertal as well as the distinct difference between the political and residential landscape informed the mission route as masterplan. In order to get a complete overview of the cultural landscape, the route will navigate through the key elements within the political as well as residential landscape. It will however not be a traditional route, but rather a series of elements that draws the user through the site by moments of absences and presences.

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).

3. MISSION ROUTE (MASTERPLAN 20 ha)

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

