

The image shows a modern architectural structure with a curved, textured facade. The building is primarily composed of light-colored, possibly stone or concrete, blocks. A central tower-like structure is visible, featuring a rounded top and a vertical shaft. The foreground is dominated by tall, thin grasses. The sky is a pale blue with some light clouds. The overall scene is brightly lit, suggesting a sunny day.

BeHave
Artists' Residencies
in Belval

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1.0

First Movement: The Red and The Green

Throughout the region of Terres Rouges, in the South of Luxembourg, the colours red and green dominate, chasing each other across the landscape.

In Belval when the blast furnaces were still active the red earth was reflected into the atmosphere long after sunset. Light from the molten metal inundated the night sky with the colours of fire. For the people who lived in and around Esch, the sounds emanating from the machinery and the workers complemented the spectacle of the horizon illuminated by the factory.

The colour red symbolised the energy required by this industry. This energy was strictly controlled by the precision of the hands who worked the cast iron and steel. During the smelting, men and machines interacted in a succession of timed movements and manoeuvres. Within this mechanical ballet any error would be lethal. Organisation prevailed.

A few kilometres away, the open cast mines consumed the forest and revealed the scarlet ore, which was until then concealed under organic matter that had accumulated over the course of millennia. Human beings, in the footsteps of Hercules, dug into the rocky mass a relief of terraces, hillsides and cliffs, with the help of explosives and metallic jaws. However, as they ceased their industrial landscaping, nature came back to reclaim its territory. Red receded as the plant world expanded and pioneer species settled onto the former cutting faces. Human beings found a renewed interest in this earth, which was once again fertile. They embraced this renaissance and designated natural reserves. Nowadays rare species of orchids and butterflies live there in symbiosis.



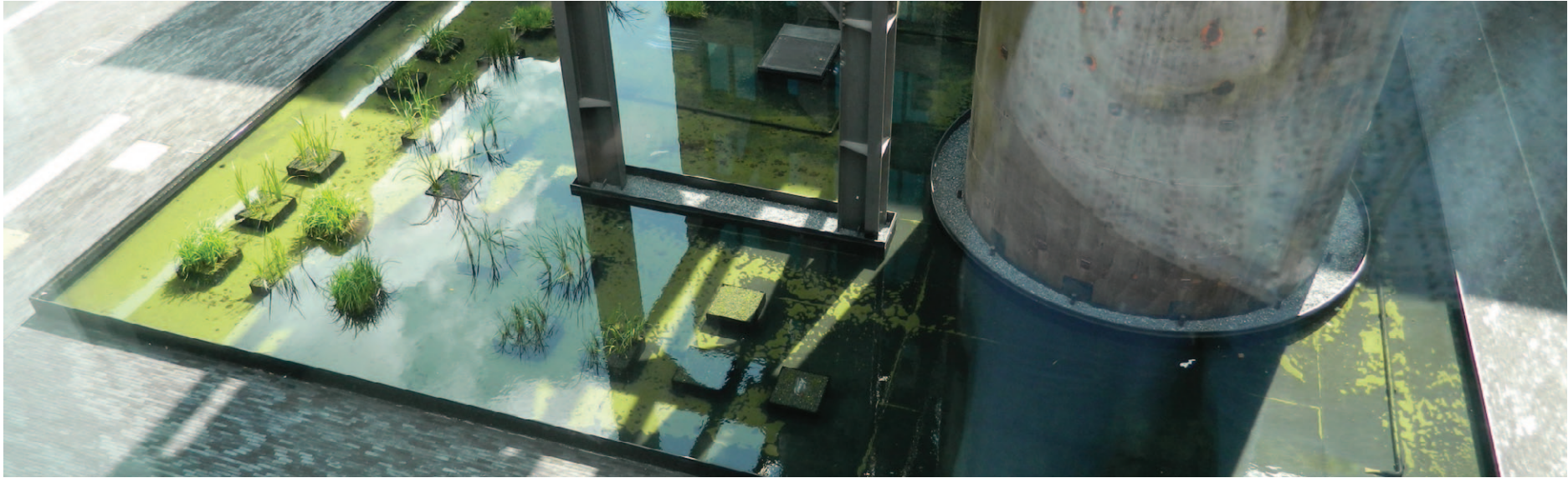
1.0

The production of steel, which was for nearly a century the pillar of Luxembourg's prosperity, has now receded. The *Terres Rouges* factory in Esch was the first to shut down. Despite the effect of the sterilising activities which took place within the vaults of the red-brick building, nature has re-emerged, nurturing her colonising species to prepare the soil for their more demanding fellows. Throughout the *Terres Rouges* region a new richness, the treasure of nature, has supplanted the wealth brought by the presence of the iron ore. Green has regained its former power.

In Belval, however, red reappeared at the start of the millennium: on the bricks of the commercial and residential complexes and, as a brighter incarnation, on the enamel panels of Claude Vasconi's building. The latter selected red as the main protagonist for the headquarters of the BIL *Banque Internationale Luxembourg*. Its tower, visible for kilometres around, provides a visual counterweight to the imposing blast furnaces.

Founded in 1856, BIL is the oldest Luxembourgian bank. Its history is linked to the emergence of the steel industry as the former provided the funds necessary for the infrastructure of the latter. The founding of BIL marked the beginning of Luxembourg as a financial market.

Vasconi alluded to the shared history of these two industries by choosing steel as a construction material and red as its attire. For him, steel symbolises the coming together of the industrial and financial forces. The architect invited nature to feature in his building, but only in discreet elements. Here and there, trees timidly punctuate the red façade. Yet the question remains as to what extent Vasconi had noticed nature's extraordinary capacity to regenerate, as shown by her rapid conquest of the dormant mining and industrial sites.



2.0

Second Movement: A Game of Reflections between the Past and Present

Nevertheless, this regenerative power of nature was evident for landscape architect Michel Desvigne whose primary material is the plant world. The water basins he designed for the *Cité des Sciences* isolate and frame the majestic remains of the Belval factory. In good weather, the silhouette of the furnaces appears on the surface of the sun-lit water. Here, heaven and earth seem to chase one another in a dazzling play of reflections.

A few hundred of meters from these elegant installations a dormant construction site has undergone its own transformation. Reeds have grown in the water gathering at the bottom of an excavation which will in time be inhabited by the foundations of a new structure.

These reeds are a reminder that Belval was once a forest from which 39 hectares were cut down to make space for the factory. Beyond this history, the strange beauty of these foundations-turned-biotopes echoes the organised beauty of Desvigne's rectangular basins, demonstrating the value of the spontaneous and the unplanned, a testament to the eco-system's resilience.

However, the seemingly spontaneous reappearance of nature is misleading. In actual fact, depending on the conditions of the environment, generations of pioneer plants prepare the soil for the arrival of more demanding species. So what organisational principle should one adopt, when it seems that left to its own device nature can transform the fallow into the fertile? Can this ecological resilience inspire a social resilience, at a time when deep transformations are taking place in Belval and in the lush region of *Terres Rouges*?



2.0

A process of transformation started in Belval and in the South of Luxembourg when the steel industry, the motor of the national economic boom, started to tire. There followed a period of modernisation during which some of the steel mills smelted the metal of their congeners in an act of cannibalism. Two of the three blast furnaces of Belval were completely shut down in 1997 and replaced by an electric furnace in the eastern part of the steelworks. The third was dismantled and exported to China.

Today, having received heritage status, the surviving blast furnaces, the *Hauts Fourneaux*, are the focus of an innovative conservation strategy where they have been inserted into the heart of the regeneration project. Veterans of the steel industry, their silhouette has become the emblem for the development.

With the *Cité des Sciences, de la Recherche et de l'Innovation*, Belval is staking its future on the plan that the University of Luxembourg will take over from the receding steel industry and revive the economic status of the South of Luxembourg. Belval is consciously moving away from the transformation of matter to focus on the transformation of the mind. Specialist fields of education and research are soon to largely supplant the production of goods.

The transformation which is taking place in Belval could thus be interpreted as a dynamic marking the transition from a civilisation of *have* to a civilisation of *be*, which as it matures loosens its interest in, or unhinges itself from, the production of goods and shifts to the polishing of beings. The reflection of the *Hauts Fourneaux* in the basins would then prefigure the future of Belval and the transition from a material world to an immaterial and intellectual world.

However, taking this interpretation in context, academic and scientific research develop bodies of knowledge to support the production of goods suggesting that this transformation is to-ing and fro-ing in a mirroring game between past and present, between *have* and *be*. These comings and goings are visible in Belval where former steelworks have been largely preserved and new buildings are being constructed in and around its industrial edifice.

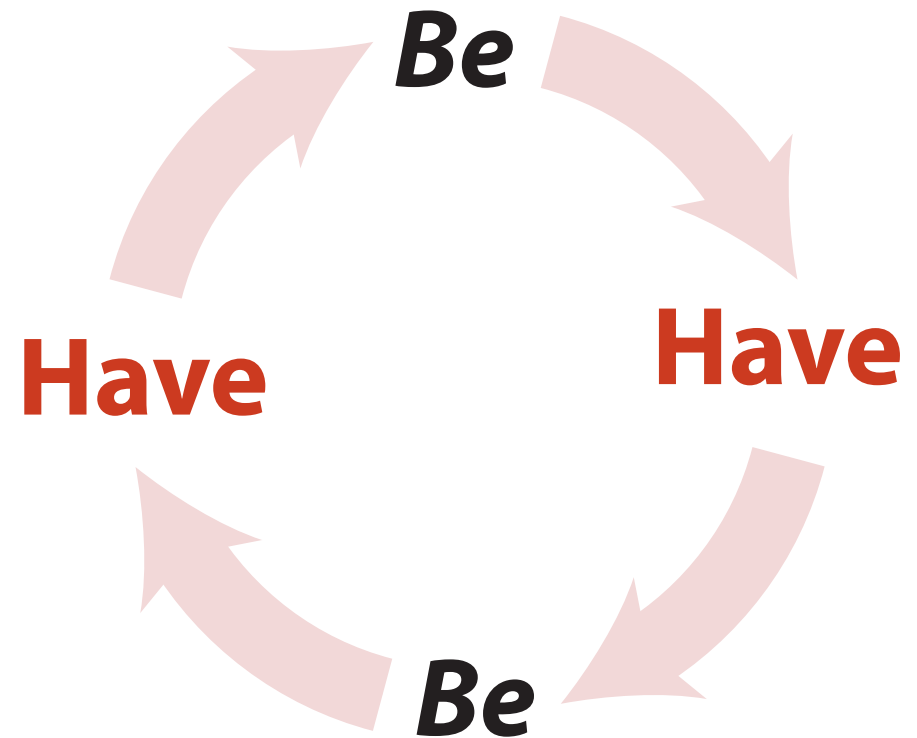


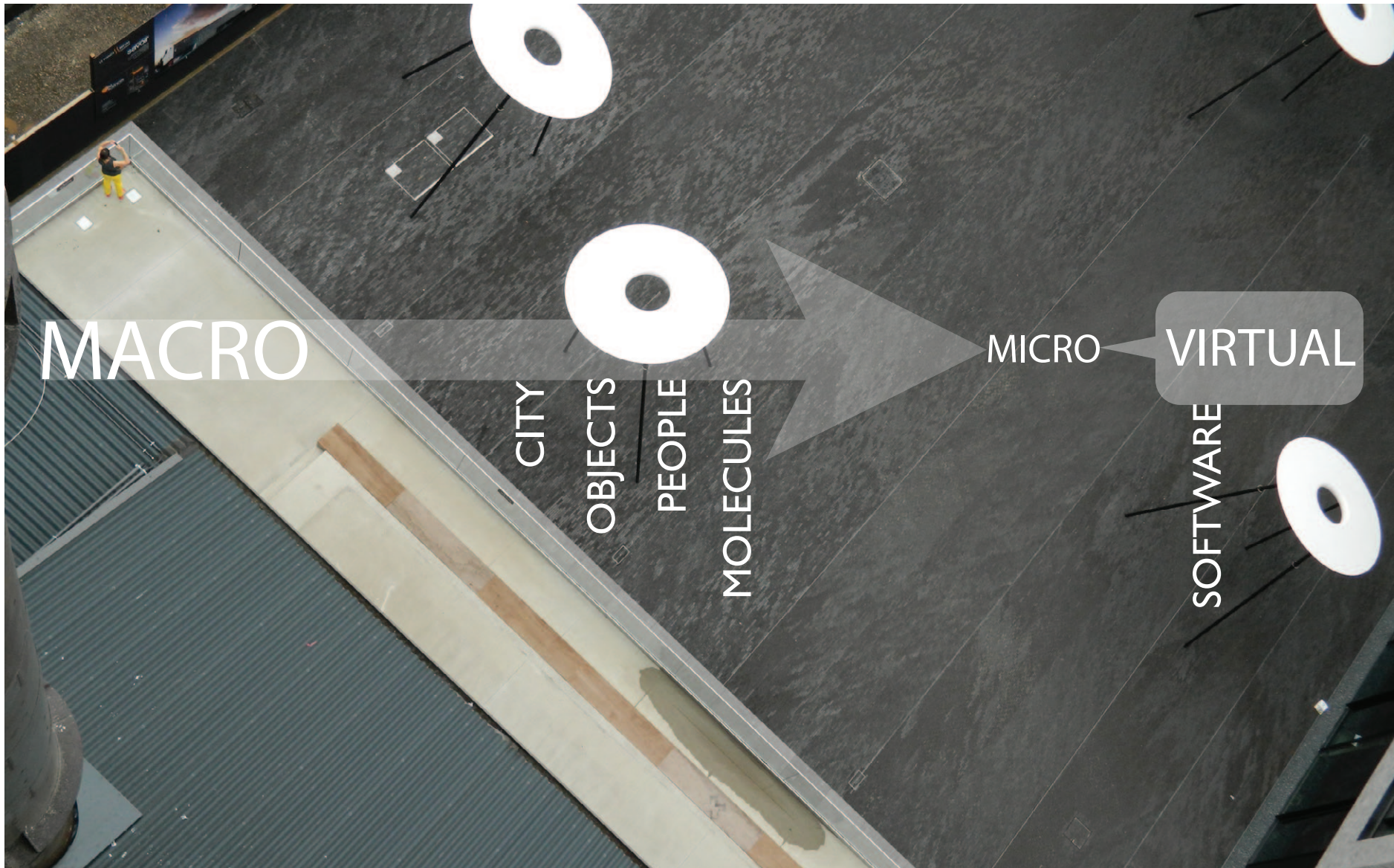
3.0

Third Movement: The dynamics of Transformation and Rotation

Within this game of reflections the past and present coexist, each preceding the other, depending on one's perception of time and space. To consider the dynamic of this transformation in Belval, we must emphasise these comings and goings and observe the transformation that takes place as the view is changed. If a visitor lingers at the foot of the blast furnaces and lays her eyes on her reflection in the basin, her daydreaming may transport her to an inverted world, materialising the reflected world (the future ethereal world) as though it were the world that is being reflected (the historical tangible world). In this dynamic process of transformation-rotation, the *be* would, for the span of this day-dream, take precedence over the *have*.

In English, the word behave juxtaposes the auxiliaries *be* and *have* to mean the act of containing oneself and showing respect for others. We would like to invite the first artists in residence in Belval to both consider and transgress this notion which implies a certain way of being together.





4.0

Fourth Movement: **BeHave** or The Art of Being Together

For nearly a century, the steel industry and the extraction of the iron ore determined the lifestyles and daily rhythm for the residents of the City of Esch. The city expanded and developed as new waves of workers from Luxembourg and abroad flooded in. However Belval, located five kilometres away from the city, remained an enclave reserved for the millworkers. Nowadays accessible and rehabilitated, this enclave is about to become a new urban centre in which inhabitants and users of the City of Esch will be able to mingle with the residents of the new Belval.

BeHave, the first series of residencies within the *Public Art Experience* project, explores the theme of **transformation** which was defined by the Artistic Panel, and reflects on possible ways of being together in the specific context of the redevelopment of Belval.

The dynamics driving the construction of cities are pushed and pulled in the same way reflections are formed by a particular viewpoint. In this exchange, however, cities have the potential of reflecting the needs of the individuals who populate it, whilst at the same time affecting their ways of being. At a time when the physical transformation of Belval is nearing completion, one can ask how this new part of the city is shaping today's and tomorrow's ways of being together? And because the city by its nature is the place where different ways of being coexist, one may also ask which new ways of being together are suggested by the *Cité des Sciences*?

BeHave proposes to explore the following questions:

Can this new micro-society create its own ecosystem and connect disparate elements?

To what extent will new rules be formulated by experts and legislators to maintain social cohesion and to balance individual with social needs?

Is there a need to reconcile a model of social relations which occurs according to a spontaneous organising principle with a model designed by local and national authorities?

How can a diversity of behaviours be perceived as adding value that may not yet be recognised and from which each community group can mutually benefit?

Is it possible to think of each individual as a group of molecules and think of the movements, associations, alliances or segregations between individuals and groups of individuals as molecular formations?



4.0

BeHave observes the following **transformation** of behaviours:

The City
The Object
The Society
The Molecule
The Virtual

In order to scrutinise the emergence of new behaviours, **BeHave** traverses multiple scenarios ranging from the material to the immaterial, whilst recognising that these layers are permeable and coexistent.

The behaviour of human beings is affected by a multitude of parameters, which range from the macroscopic to the microscopic, from the tangible to virtual, from the permanent to the ephemeral.

4.1

The City

The organisation of the city can range from the highly structured and planned grids of many North American cities to the organic self-constructed forms of the favelas in South America. It is clear that this larger urban context has a profound influence on our behavioural patterns, though it is surprising to find that recent research revealed that a group even as big as millions of people behaves as a coherent entity. The physicist, Alberto Hernando observed that *"Millions of individual free and unpredictable decisions generate a collective outcome that follows fundamental laws and principles."*

When creating a new urban community how much should we plan and how much should we leave to chance?

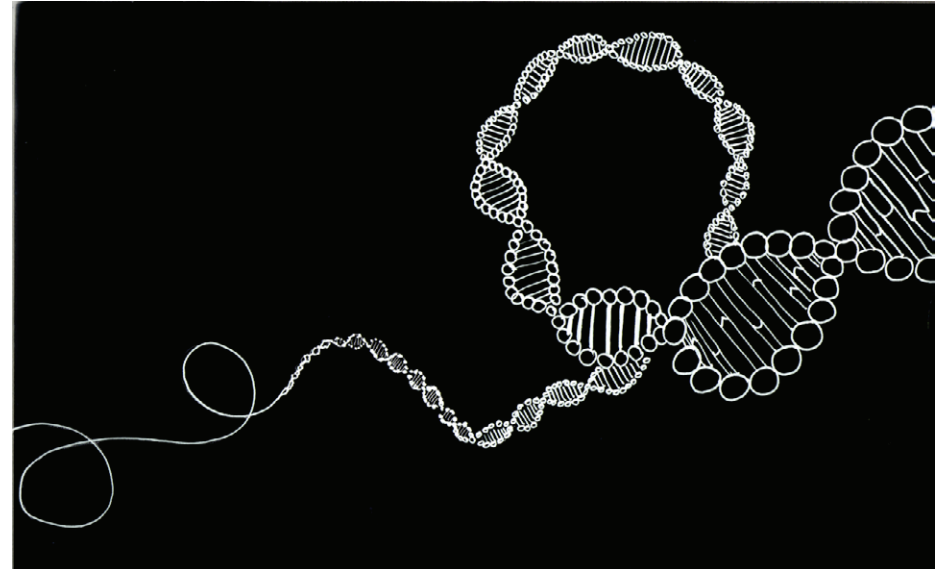
4.2

The Object

"There is no doubt whatever about the influence of architecture and structure upon human character and action. We make our buildings and afterwards they make us. They regulate the course of our lives."

Winston Churchill, addressing the English Architectural Association, 1924

The objects surrounding us in the public realm can both facilitate and restrict our actions. A bench can allow the tired pedestrian a moment of rest, but by narrowing and inclining the seating and introducing armrests the same pedestrian cannot lie down on the bench and sleep. Again, a pleasant set of black granite steps allow us climb from one level to another, but small stainless steel insertions in the stone prevent skateboarders from performing their tricks. The urban dweller may only be subliminally aware that the design of objects in their city can function in a *sociofugal* or *sociopetal* manner (Humphry Osmond 1959), drawing people together or pushing them apart.



4.3

The Society

Social behaviour is behaviour specifically directed at other people. The acceptability of behaviour depends heavily upon social norms and is regulated by various means of social control. Social norms, the often-unspoken rules of a group, shape not just our behaviours but also our attitudes. An individual's behaviour varies depending on the groups they are a part of. Without social norms, human society would not function as it currently does; humans would be more abstract in their behaviour, as there would not be a pre-tested "normal" standardised lifestyle, and individuals would have to make many more choices for themselves. The institutionalisation of norms is, however, inherent in human society perhaps as a direct result of the desire to be accepted by others, which leads humans to manipulate their own behaviour in order to "fit in" with others. Depending on their nature and upon one's perspective, norms can impact different sections of society both positively and negatively.

4.4

The Molecule

The behaviour of molecules within our body has a profound effect on our behaviour as human beings. The duplication and transmission of genetic material from one generation of cells to the next is the basis for molecular inheritance. Organisms inherit the characteristics of their parents because the cells of the offspring contain copies of the genes in their parents' cells. This field of study called Behavioural Genetics is highly interdisciplinary, involving contributions from biology, genetics, epigenetics, ethology, psychology and statistics. This research area is closely associated with the rapidly evolving nature versus nurture debate. Do we really have control over our behaviour or is it already predetermined, for example for those who are highly susceptible to schizophrenia, bipolar disorder and addiction?

4.5

The Virtual

Software objects consist of states and related behaviour. An object stores its state in fields and exposes its behaviour through methods. Methods operate on an object's internal state and serve as the primary mechanism for object-to-object communication. Hiding the internal state and requiring all interaction to be performed through an object's methods is known as data encapsulation, a fundamental principle of object-oriented programming. This methodology is used to construct the virtual world around us, which in turn affects our behaviour as individuals.

Our systems of communication, navigation, creation and production have radically changed within a generation due to a multitude of software based tools allowing us work independently in a physical sense whilst being entirely dependant on being connected to the internet. How important is it for us to meet *on-site*? How do we define *on-site* in the real or virtual world? Does the development of on-line technology push us to function in a *sociopetal* manner off-line whilst being *sociofugal* on-line? Do these parallel worlds compliment each other or does one world take the place of the other in our resource-rich, time-poor lives?