

Connected Communities

Architecture >< Community

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+

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Architecture >< Community

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Executive Summary

This scoping study looks at the role architecture plays in humanities research into the cohesion and/or disintegration of communities, and suggests areas for collaboration. Without prejudice to other disciplines we developed the architecture - psychoanalysis collaboration as a worked example. The project has 5 components:

- Literature review of humanities databases beginning with keywords 'architecture and community';
- Paper based on this work titled 'Architecture and its Communities' drafted by Thomas Deckker;
- Study visit to recent housing in the Netherlands in which social science and humanities people advised the design team;
- Symposium in Dundee: a presentation of findings to our humanities advisory group + a discussion of future collaborative research;
- Proposals for collaborative research with the humanities disciplines (item 9 of this report + appendixes 1&2).

Regarding architecture research,... The resolution of a complex plan – like the resolution of an argument in philosophy - is itself the affirmative answer to a research question. Additionally architecture has a long legacy of mapping projects, in which the social relations and affections of a community can be visualised and spatialised as part of a research project.

'Architecture and its Communities' and the IJburg study will be published in architecture journals.

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See appendix 4 for **Project Partners**

Key words

Architecture Community Urban Sub-urban Housing Place Space Landmark



Oscar Marzaroli 'Gorbals, with Southern Necropolis Beyond', 1964

1. The challenge of research

The single biggest challenge facing architecture in the University system today is the challenge of research. Architecture must prove to the academic community that it constitutes research, and thereby garner the prestige of the other disciplines and the additional funding to supplement its teaching budgets. There has been research in building technology for a long time – most of us are familiar with the Building Research Establishment, and more recently with the sustainability agenda in which architecture plays a role. While this is important work, technology is a component of, and not central to, the discourse and practice of architecture. Architecture is fundamentally about creating and shaping space for inhabitation through the complex reiterative process of drawing plans. Architecture as a design practice in which many disparate considerations - including the social, the economic, the subjective, and the technological - are synthesised and resolved in a single plan with a clear hierarchy of intention and formal and spatial intelligibility, has yet to fully legitimise itself to the academic community as a form of research.

2. Cross Council research

Architecture><Community is a research project in the AHRC Connected Communities Research Program. The Connected Communities program is an interdisciplinary platform for the study of communities, the forces that cohere them, and that pull them apart. Its purpose is 'to understand the changing nature of communities, in their historical and cultural contexts, and the value of communities in sustaining and enhancing our quality of life.' Its vision is 'to mobilise the potential for increasingly inter-connected, culturally diverse, communities to enhance participation, prosperity, sustainability, health & well-being by better connecting research, stakeholders and

communities.¹ It has participation from all the research councils, which leads us to believe that it is intended to be comprehensive, in the sense that the work of the poet, the home-builder, and the infrastructure engineer could be seen equally to contribute to communities. To the archaic Greeks, Homer was infrastructure. This program is still evolving. Our project is one of several score ongoing projects whose purpose is to define the scope and agendas of the program in advance of rolling the program out to a wider audience.

3. The lacunae of architecture

Architects have long felt that despite the salient position of architecture as the form-giver and image-maker of our social environment, architecture is rarely discussed in debates about communities, their identities and the ties that hold them together. Walter Benjamin argued that we receive architecture - unlike painting - in a state of distraction.² We never notice our ambient environment until it starts to change. Architecture is under-represented in research council funding and in academic strategic research funding frameworks. It is frequently misunderstood in the disciplines that deal with communities. They tend to discuss architecture in terms that are quite foreign to architects, or in terms that to an architect are quite impoverished, such as distance to amenities. And there is a lack of investment in architectural input to decision-making at the policy level. We argue that there is a gap, a disconnect, a lacuna in the discourse of communities and that lacuna is architecture. This project aims to substantiate the claims made herein about architecture's importance to community discourse, and illuminate this lacuna in the discourse, by reviewing the literature on architecture and communities in every discipline of the humanities and social sciences **except** architecture. Our aim is to raise awareness of the need for greater involvement of architecture in AHRC funding programs and to suggest roles for architecture in community focused research.³

¹ Both quotes accessed 14:34 hours, Sunday 25 September 2011, on the AHRC website, <http://www.ahrc.ac.uk/FundingOpportunities/Pages/connectedcommunities.aspx>

² Walter Benjamin, 'The work of art in the age of mechanical reproduction (1936)' in Benjamin, *Illuminations* (Fontana, London, 1973).

³ An anecdote will suffice. The Je-S form organises research into a three tiered system of research areas in their 'Proposal Classifications' section. There are 78 primary research areas including Visual Arts with 12 subcategories, Dance with 5, Drama with 6, and Design with 6. Architecture appears as one of these 6 subcategory research areas under Design, and this subcategory encompasses all the practices and histories and theories of architecture with no further subdivisions. There is no other research classification for the spatial environment, built or unbuilt. This is disproportionate, given that the city is the single biggest, most complex design artefact in the history of civilisation. Visual artists and dancers and actors have been more vocal advocates to the research community than architects have. Under design engineering, another subcategory with architecture under Design, there are 23 third-level subject areas, including Design of Built Infrastructure, and Design for Healthcare that should probably fall under architecture. Another subcategory neighbour, Design Processes, includes minutiae like: Design Innovation, Design Management, Inclusive Design, and Creativity in Design (is there any other kind?). When you put 'architecture' in the search field, six primary research areas pop up, encompassing 36 third level subject areas. Except for the architecture subcategory under Design, the others have to do with information, computing, and software. In other words,

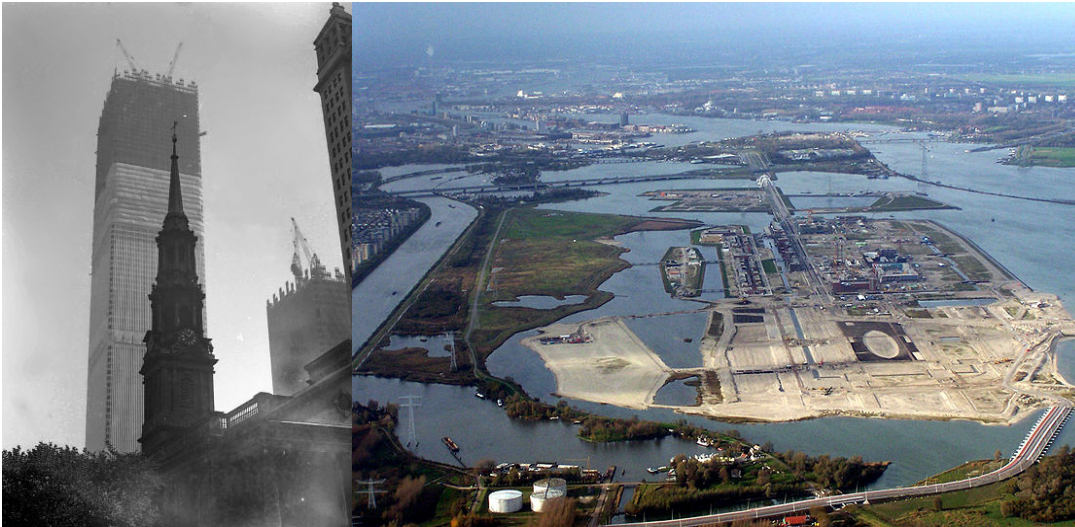
4. What we did

The aim of this project was to produce a picture of the role of architecture in the humanities and social sciences research into communities and to point to areas of future research to which architecture could contribute. To this end, it had five components:

- We conducted a keyword search in the humanities and social sciences databases using our university's CrossSearch function to produce a horizontal audit of contemporary papers in key humanities and social sciences journals. We also selectively used Google Scholar and publishers' own databases. Where abstracts were available we were able to limit selections for sample readings. The disciplines we searched were sociology psychology, psychoanalysis, geography, politics, philosophy, economics, and history. The resulting lists are in the appendices, along with notes about details of the CrossSearch procedure. We accepted from that outset that a comprehensive survey of all the disciplines was too vast, and we allowed the search to focus down based on our interests and a sense of where the literature was leading us.
- Along side this literature review, we produced the paper *Architecture and its Communities* [appendix 3], as an historical overview of the literature which synthesises and understands the role of architecture in building communities, and its position in humanities and social science discourses. We have situated this research within a broader discussion of the history and culture of architecture. This project is essentially discipline based, because the disciplines remain the prime infrastructure of academic communities.
- The objective of the *IJburg Case Study* is to bring the discussion of disciplinary collaboration home to the practice of architecture. IJburg is a neighbourhood built on a new island adjacent Amsterdam that will comprise 7,000 homes, 22,000 residents. It is currently half complete. We studied the design and procurement process and visited Amsterdam to interview its key players. Its procurement process involved political idea about urbanity and social mix; what social science research was done was based on previous projects by the architects and planners who designed it. IJburg is regarded as a world-class development in contemporary housing.
- The objectives of the symposium were twofold. We used the symposium to present the *IJburg Case Study* and *Architecture and its Communities* to our network of colleagues in the humanities and social sciences for their review and comment. Their comments are reflected in this report. A number of them are involved in Connected Communities projects. A second objective was to scope out future research projects involving architecture and the humanities/social sciences that can be submitted for funding under the AHRC Connected Communities highlight notice. The day was therefore divided into two sessions. The symposium program, including statements by the participants is included in this submission [appendix 4].
- Finally, proposals for research, in which we classify different sorts of architecture research with selective commentary; this includes a developed case study for collaborative research between architecture and psychoanalysis.

architecture has been absorbed into 36 other disciplines as a model for a system whose salient feature is that it combines a formal and conceptual structure, but it has almost disappeared in its own right.

5. World Trade Towers, New York + IJburg, Amsterdam



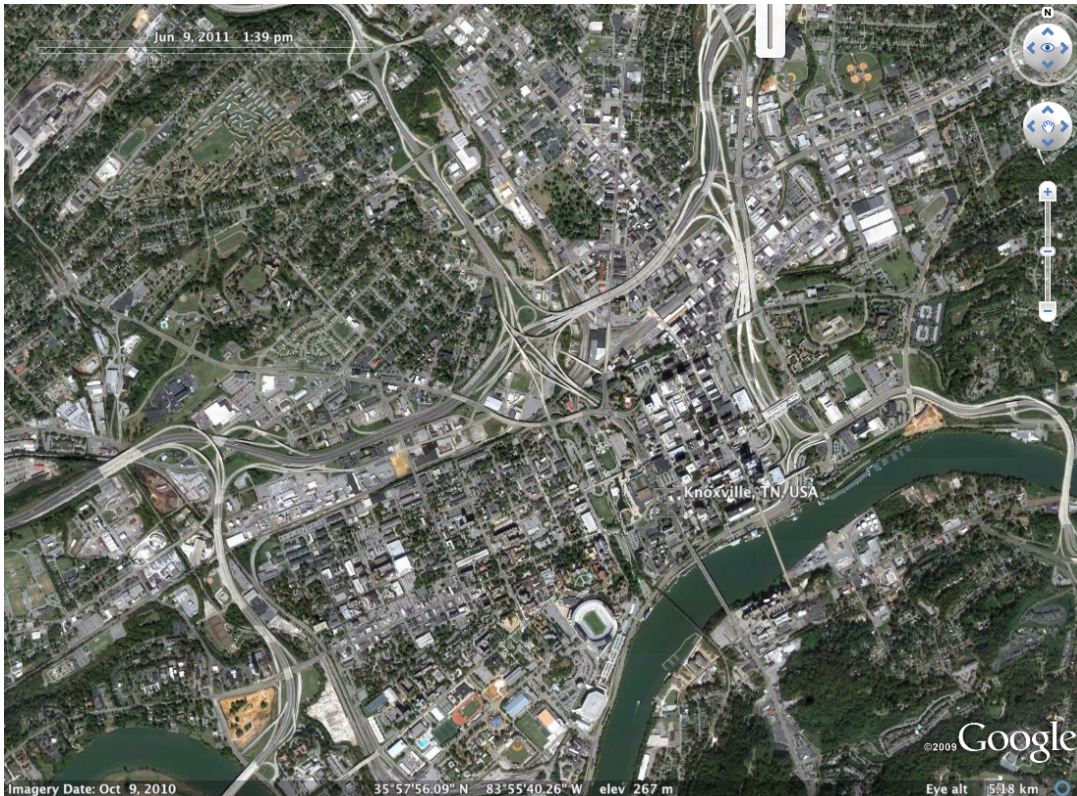
CC some rights reserved Pat Bianculli from Brooklyn, NY, United States/ CC some rights reserved Attribution: Debot

These images of the World Trade Towers and IJburg under construction became iconic for this project because they speak to the myriad roles of architecture in the formation of communities. The one is symbolic, based on the image of the object, the other territorial or place-based. (The differences are supported by other formal relations: vertical versus horizontal, street view looking up versus aerial view looking down). A word about the Towers.

Our case for support opens with a reference to the 'enduring phallic grandeur of the World Trade Towers' in order to underscore the fact that architecture – at least in so far as it is a catalyst for social formations – is irreducible to quantification, cost, and simple accounts of use and function. One of the casualties of 9/11 was a collective memory. What no one remembers is that those two towers were resented by most New Yorkers as a blemish on the skyline. This bland symbol of economic power was an attractor of envy and loathing. It is not possible to account for its effect on communities without taken account of its material and spatial qualities, the way it floats above the skyline visible from everywhere, in a word, without surveying its bland and complacent 'look'.

It is well known that the Tower site was contested territory for communities at loggerheads – politically empowered financial interests won out over a dense ethnic community and thriving cottage industry, despite vocal protests by local residents and businesses, planners, and architects. But it was as a material image that these towers were most powerful in galvanising the identities of communities: in the 1970's and 80, for New Yorkers, they were the image of corporate greed; in 2001, for Islamic agitators, the image of American capitalist culture; subsequently for Americans (in so far as Americans are represented by their foreign policy), a form of American manifest destiny. Architecture is concerned with the material presence of objects and spaces. It is in this register of quality - precisely what the audit misses - that it is the platform for communities.

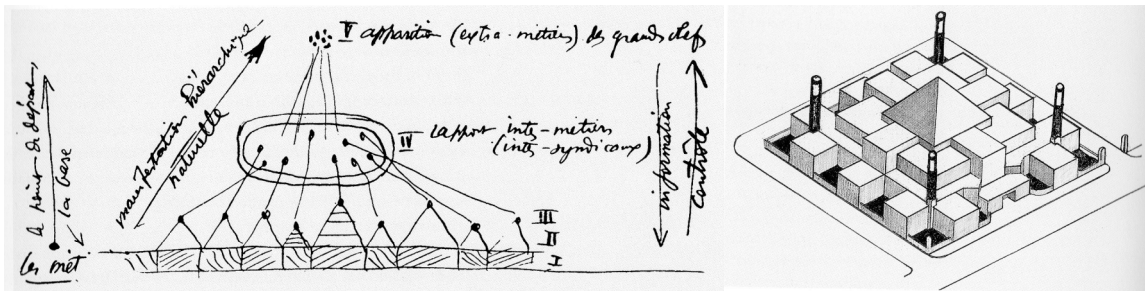
6. Childhood's End



Knoxville raises the question of cohesion for whom? cohesion for what community? The interstate system built for the integrity of a community that is both territorial and symbolic called America, has carved up a city. If this is an image of a form of cohesiveness, then it is one that operates only on a large scale. Most of us see it as an image of communities fractured. From the point of view of the individual who lives in a neighbourhood now bisected by this road, it is the opposite of cohesion. This leads us to suggest that the cohesion of the community of individuals is gradually being left behind in favour of higher orders of cohesion. In Hegelian terms, individual consciousness as we know it and as it is cherished in the arts may be coming to an end, and being replaced by collective consciousness that knows nothing of the individual and from which the individual is alienated. Individual consciousness has a finite period in the development of humans with respect to an environment, and it may give way to what the Louis Mumford called the mega-machine. In images such as this one, we may be witnessing its finiteness. To go further would move into the territory of science fiction which is not a subject we are able to theorise.⁴

⁴ Arthur C. Clarke's *Childhood's End* (1953) is about the evolution of earth from a material to an all energy state that began with its invasion by a peace-keeping force of aliens. Louis Mumford the great modernist historian of civilisation and friend of the polymathic botanist planner Patrick Geddes coined the term mega-machine in *Technics and Civilisation* (1934) to describe the co-linear rise of all pervasive state-apparatuses, technology, and state-planning.

7. The Way Forward: Architecture >< Humanities Research into Urban and Rural Environments



©Fondation Le Corbusier, Paris

Most issues addressing communities today can be thought spatially. Architectural thinking has the capacity to clearly articulate social formations and power relations through spatial means. These two sketches by Le Corbusier demonstrate his form-driven thinking about authority, power, and social and work relations. On the left is a diagram showing a 'Regional-Syndicalist system of government, 1933, based on power springing from work organisations or metiers, and delegated to a confederation. Control is exerted from below, information from above.' On the right, a diagram showing *ateliers d'art*, 1910, in which 'eleven workshops and gardens surround a covered pyramidal communal space for lectures and exhibits...' Again, a form for collective organisation and power.⁵

Design

The core practice of architecture is the design of spaces for inhabitation. This includes the design of buildings, the spaces between buildings, spaces without buildings, conglomerations of buildings, parts of buildings (inglenooks, details, the parts of buildings we touch, the parts we never touch), and other aspects of the built environment. Architecture has the capacity to imagine new forms of living, new patterns of occupation of the surface of the earth, new spatial and aesthetic and social relations. It is a concrete form of the imaginary. Architectural design is one of the forms of research that puts something new and material into the world. In 1923, Le Corbusier wrote 'The plan is the generator. Without a plan you have lack of order.... The plan holds in itself the essence of sensation.' Architecture is a design practice, in which many disparate considerations - including the social, formal, historical, material, economic, subjective, and technological - are synthesised and resolved in a single plan with a clear hierarchy of intention, and formal and spatial intelligibility. The acid test of the research proposition is the resolution, clarity, and beauty of the plan. It is through plan resolution that complex ideas and proposition are researched and tested.⁶

⁵ Images and quotes taken from Charles Jencks, *Le Corbusier and the continual revolution in architecture* (New York: Monacelli Press, 2000).

⁶ We are using the word 'plan' as a metonym for all the methods that contribute to design, including the production of sketches, sections, elevations, depth drawings, models, film, photography. Le Corbusier, quote from *Vers une Architecture* (1923). In this sense, research in architecture is similar to research in philosophy. In philosophy, a complex series of ideas are resolved in a clear and elegant philosophical argument.

The role that architectural design can play in community focused research projects in the humanities has two principal steps:

- spatial mapping of the existing fabric of the environment
- proposals for alterations to that fabric in collaboration with residents and other agencies.

Mapping

Spatial mapping is an analytic method developed by architects, in which we survey, analyse, and depict a wide range of phenomena, including public and private space and their interactions, relationships of internal and external spaces and relationships to historical spaces. While these have their roots in physical characteristics, they embody and represent personal and social relationships. A series of mapping exercises can identify these phenomena, as a way of understanding and representing the personal and social realms within a given study area. The outcome is a series of maps, plans, drawings, photographs and conceptual models that reveal the narratives and beauty of the built urban or rural environment. Starting from these spatial mapping exercises, and working with residents and other agencies, architects can develop an understanding of how personal and public space and, for example, the thresholds between them, may be defined and managed, all within the statutory and contractual frameworks of building (planning law, building regulations). Architecture can develop proposals in drawings, models, animations, film, exhibitions, and other media, to alter the physical fabric of a neighbourhood. Although mapping is usually associated with evidence-based research (correlating data with spatial grids), it can also map important aspects of communities, which will never emerge as evidence: architecture can map and thereby spatialise the hopes, dreams, aspirations, affections, fears of a community, it can ask what if, it can map the counterfactual conditional, it has the capacity to imagine new possibilities for living. In this way, by these two steps, starting with the ordinary and everyday, we are able to capture the possible, the oneiric, the phantasmagoric, even; and by so doing, make visible what is not yet there, what may never be there, but what could be.

For a Research Statement that classifies types of architecture research and a Research Case Study on interdisciplinary architecture >< psychoanalysis research , please see Appendixes 1&2 following.

8. Conclude: Architects

Although architects are not responsible for most of the environment, built or unbuilt, and play little role in policy-making, we are generally assumed to have a highly informed understanding of how the environment works. We are its 'expert witnesses'. This is because what we do when we design a building or a space is model possible relationships between the environment, the socius, and the self. Each public building is a possible model of social relations, each public building is an essay in civility. Each house is a possible model in the relation of the self to the environment. And while not every building by an architect does this, it is nevertheless the yardstick by which we are measured.

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Appendix 1: Architecture Research Statement

There are at least 4 inter-related ways to classify architectural research on communities. In this section of the scoping study, as in others, we have identified areas where more work is required, and we have explored some areas more than others.

1.0 Architecture research can be **problem-focused**, to which we refer to the AHRC Connected Communities position papers and research calls. Architectural design - as the core practice of architecture - is a research method which can be applied to any problem that can be thought spatially, or which involves spatial relations between people or groups of people, in order to create new knowledge or new ways of thinking about old knowledge. For example, projects that address the broad CC themes, in so far as they can be related back to the built environment or to social relations:

- health and well being, particularly environments for mental health and well-being
- sustainable environments, places, institutions and lifestyle
- economic development and its drivers, including the social relations that make development possible and desirable
- places for culture and the modes of its transmission
- empowerment, authority, and participation
- cultural, racial, historical, etc., difference and sameness
- infrastructure, planning, and the physical environment

2.0 We can take the **disciplinary approach** of *Architecture and its Communities* and look at areas of collaborative research between architecture and other disciplines within the AHRC community. We have limited this classification to the disciplines that participated in the symposium:

- architecture and psychoanalysis/psychology [cf. Appendix 2 **Research Case Study: architecture >< psychoanalysis**]
- architecture and archaeology
- architecture and fine art
- architecture and economics
- architecture and geography

3.0 It is possible to treat **architecture as a research** area in its own right and to break it down into its subcategories in the manner of the Je-S form. There are a number of overlapping ways to categorise architecture research. The discipline can be sliced at least two ways.

3.1 It can be sliced either into 3 areas of practice:

- buildings and spaces in urban environments

- buildings and spaces in rural environments
- landscape architecture
- or -

3.2 into 3 research areas:

- architectural design practice (design) – In 1923, Le Corbusier said that modern life is awaiting a new type of plan. We are still waiting.
- architectural history and theory (humanities, social sciences)
- architectural technology (science)

3.3 It is possible to conduct practice-based qualitative research into **building types**, that shapes and structures space and social formations. Such a classification would include:

- Housing - It is surprising that there is no AHRC funded qualitative research into housing types and forms with a view to developing new forms of living and new social formations, and guidelines for liveability, sustainable living and communities. Such research would complement quantitative studies that have very little to do with the quality and the qualities of daily life.
- Hospitals and health care, including mental health
- Factories and manufacturing
- Offices
- Transport buildings and environments
- Public spaces, *piazze*, squares
- Public buildings, institutions

4.0 Finally, the **lacunae of architecture**: we are interested in the interdisciplinary possibility that architecture is inhabited by lacunae, blind spots, lesions in the fabric of its thought; and we invite proposals by others to study what architects do *not* think about.

Discussion

Qualitative research into building types, or into architectural problems (e.g., zero carbon housing, mixed use housing, housing adjacent infrastructure) goes on all the time in design practices but it is under-funded and rarely recognised as research because it occurs as the by-product of client driven projects whose priorities are shaped by the market. The cumulative output of UK architecture practices represent a body of research that is not communicated to the public realm beyond the buildings themselves that result from it, and which constitute its research outputs. Although this research is innovative and insightful, it is rarely written up as such and communicated to other researcher/practitioners for lack of funding and structured programs and organs to support dissemination.

The research that informs legislation and policy, tends to be quantitative research; the architects who put it into practice in the buildings they design then have the problem of shaping these quantitative drivers and putting them into spatial form. For instance, most of the work on zero carbon housing and sustainability is driven by the EPSRC community and by industry, sometimes in partnership. This approach to the zero carbon agenda, as essential and important as it is, has not led to significant innovations in the housing prototypes and the urban morphologies that we have been using for the last 100 years. We would expect that significant new approaches to the problem of sustainability could result from humanities driven research that involved academics in architecture and the other humanities, and architectural practices with client driven projects, but even before this can happen there is a need to explore the sorts of frameworks that would allow this to happen.

Appendix 2: Research Case Study & Bibliography: architecture >< psychoanalysis

The psychoanalyst and philosopher Felix Guattari argued in *The Three Ecologies* (1989) that there were three ecologies because the human subject has a relation to the physical environment, the social environment and to the psychical environment; and that it was not possible to address one without addressing the others. It is not possible to tackle the problem of man's relation to the natural environment without also tackling, man's relation to society and to his own subjectivity. You cannot get your house in order until you get yourself in order. Arguably, at least part of the problem with our ability to set and meet sustainability targets is that much of the way we build or inhabit what we build is in the register of acting out, and acting out is frequently self-destructive.⁷

Although psychoanalytic texts rarely treat architecture directly, architecture and psychoanalysis seem to share the same spatial imagination. Herein lies an affinity and the possibility of a fruitful dialogue between architecture and psychoanalytic discourse upon which collaborative research could be grounded. We refer to the ineluctable spatiality of the relations that articulate the components of the Freudian psyche and to the subsequent structuralist reformulation of these relations in the text of Lacan. In Freud's topographical account of the psyche, the ego is described as the outer surface of the id. Lacan reformulates the ego as a projective surface for images. When Lacan writes in *The Ethics of Psychoanalysis* that 'architecture... is organised around emptiness', he projects architecture like subjectivity into the register of loss and alludes to an implicit shared spatiality. To date these spatial affinities are more fully explored as theoretical propositions than in practice (although it would be interesting to compare the client interview to therapy in the consulting room).⁸

⁷ Freud developed a version of this thesis in *Civilisation and its Discontents*.

⁸ Almost all the fundamental Freudian relations are implicitly space. For instance, in his paper on 'Negation', in which he describes judgements of good and bad, he says that these judgements depend upon the fundamental architectural distinction between inside and outside. The good object is ingested, the bad one vomited. Cf. also, the account of the dream work (condensation + displacement), key concepts in interpersonal relations (projective identification + transference), the way, in Freud's 'Wolfman' case history, it is possible to (re)position the subject with respect to his fantasies. And: Lacan's formulation of the concept of the gaze as an essential component of the subject's relation to the Other, easily assimilates to visual space, etc. When in *The Four Fundamental Concepts of Psychoanalysis* he writes 'I am looked at... I am a picture', and then 'I am photo-graphed' he argues that our presence to ourselves in the world is dependent upon the image making experiences of others. These comments are explored in Lorens Holm, *Brunelleschi Lacan Le Corbusier: architecture, space, and the construction of subjectivity*.

Interdisciplinary research in architecture and psychoanalysis – as it relates to AHRC research in communities could be organised along 5 axes related to the well-being of individuals and communities in the contemporary built environment:

1. Theoretical Concerns – developing the dialogue

As intimated in the literature review below, there is scope for key practitioners in architecture and psychoanalysis to identify and explore key areas of spatial discourse common to both practices and to develop common approaches and strategies to problems related to space. Where ever there are spatial concepts implicit in psychoanalytic discourse, it would be possible for architects working with psychoanalysts to tease these out, and to make them explicit through theoretical projects that have the potential to shed insight on the psychoanalytic concepts that use them and on architectural solutions to problems in the built environment. This research has the potential to lead to radically new thinking about familiar space types. It has the potential to raise the level and acuity of public discussion and policy about communities and their neighbourhoods.

2. Sustainability – Scarcity

If architecture is going to address sustainability, it has to address the question of desire and the mechanisms by which desire is made to circulate in society. It has to address what we want, as individuals and collectively, because what we want is unsustainable. Architecture is in a key position to do this because the role of the brief is to translate the demands of a client into spatial form. It gives form to desire. Architecture allied with psychoanalysis have the potential to intervene in the field of desire, to interrupt it, manipulate it, and by so doing, make new forms of sustainability possible. This research could address itself to built environment stakeholders outside of architecture, including environmental engineers, local authority planners, sociologists, the Forestry Commission, English Heritage.

3. Security - privacy

The primary role of architecture is to screen its inhabitant from a corrosive outside, whether it be weather or the intrusions of others. Architecture has a central role to play in understanding and refining the debate about security in a world that is represented by the press and central government as increasingly hostile and unstable. This research would look at how architecture both colludes with and defends us against, e.g., national borders, border walls, and CCTV surveillance, and look at the way these and other regulatory regimes have effected civic life and civic space. This research would be relevant to the police and private security contractors. A number of recent papers in psychoanalytic discourse have developed

the role of intimacy – the intimacy of the self - as a fundamental but historically situated component of subjectivity; developed in relation to the window in architecture and the gaze as a key concept in interpersonal relations.⁹

4. Planning – wellbeing

Architecture and psychoanalysis have the potential to study how the built environment shapes the social lives of communities. Architectural research into new forms of public space including community spaces that promote intelligent political discourse, and spaces for wellbeing including health care and vocal environments for psychotherapy, could be aided by the robust language for articulating subjective and social experience developed in psychoanalytic discourse. This discourse has a sophisticated language for, e.g., loss, anxiety, identity and alienation, fear, pleasure-pain, danger-safety, and enjoyment. In addition to benefiting communities, this research would be relevant to planning policy makers interested in clarifying the language of mental health and well-being where it intersects with the spatial environment to effect planning policy, town and regional planners, and designers of care institutions including hospitals and hospices. For example, most discussions of public space fail to mark the critical difference between enjoyment and comfort, with the result that most contemporary interior and exterior public spaces (lobbies, *piazze*) are banal. Most of the civic spaces we enjoy are uncomfortable but we enjoy them because they are ennobling or empowering or beautiful. The Eskimo has 30 different words for snow. They do not have 30 different types of snow, but 30 different ways of articulating snow experience. We simply do not have anywhere near this sophisticated level of discourse for articulating our relation to the environment.

5. Place - person

There is a completely unexplored aspect to the role of place in the identity and wellbeing of individuals. Freud demonstrated time and again that places and their names function as an armature for structuring an individual's memory and other aspects of their psychical experience. The importance of places and place names to the well being of the individual has never been adequately explored in these terms. There is little recognition in planning discourse that places and their names produce effects in our psychical lives, which means that we need to look after our physical environment with the same care that we have to look after ourselves.

⁹ Gérard Wajcman, 'Intimate Extorted, Intimate Exposed', and Lieven Jonckheere, 'Response: The Politics of "Atopia the Intimate" in Contemporary Art: the view from Lacanian Psychoanalysis', both papers in *S - Journal of the Jan van Eyck Circle for Lacanian Ideology Critique*, no. 1, 2008.

A note about the literature in architecture and psychoanalysis

The affinities between the architectural and psychoanalytic imaginations have been recognised in architectural texts more so than in psychoanalytic ones. Comparatively fewer analysts write about architecture, and of those, they either remain highly theoretical or else rarely get beyond simple description. Analysts may simply be waiting for architects to demonstrate that buildings evince the same complexity of relations that the psyche does. Architecture appears everywhere in psychoanalytic texts, as a metaphor, and in dreams and patient histories; but it is rarely treated directly. There are references in the literature to buildings as part of patient case histories, for example, dreams in which the home or house can often be shown to be related to the patient's thoughts about their own body. In this case, the building figures in the patient's analytic material with significance for the individual patient. In addition, Freud insisted that place names and places were significant to the patients' psychical lives, frequently using himself as an example.¹⁰

Literature by architects that use psychoanalytic theory as an interpretative approach to architecture:

Beatriz Colomina, *Privacy and Publicity: Modern Architecture as Mass Media* (MIT Press; Cambridge, 1994).

Beatriz Colomina, 'Space House: the psyche of building', In: *InterSections: architectural histories and critical theories*. Iain Borden and Jane Rendell (eds.) (Routledge; London, 2000), pp.55-69.

Beatriz Colomina, 'Le Corbusier and Photography', *Assemblage*, Vol. 4, no. October, 1987.

Beatriz Colomina (ed.) *Sexuality & Space* (Princeton Architectural Press 1992)

Hubert Damisch, *The Origin of Perspective* (MIT Press; Cambridge MA, 1994).

Mario Gandelsonas, 'From Structure to Subject: The Formation of an Architectural Language', *Oppositions*, no. 17, 1979, pp. 7-29.

John Hendrix, *Architecture and psychoanalysis: Peter Eisenman and Jacques Lacan* (Peter Lang; New York, 2006).

Lorens Holm, *Brunelleschi Lacan Le Corbusier: architecture, space, and the construction of subjectivity* (Routledge; London, 2010).

¹⁰ David W. Riley, Chair, Ethics Committee, The Institute of Psychoanalysis, London, in conversation with L. Holm, April 2011. Cf. Freud's 'A disturbance of memory on the Acropolis' about the involvement of the Parthenon in his Oedipal relation to his father, and the scattered references to Rome (especially in *The Interpretation of Dreams* concerning his difficulty in going to Rome, crossing the Rubicon, his identification with Hannibal, and his disappointment with a weak father). Cf. also *The Psychopathology of Everyday Life*, in which he discusses forgetting names, and 'The Uncanny', in which he discusses getting lost.

- Lorens Holm, 'What Lacan said, Re: Architecture', *Critical Quarterly*, Vol. 42, no. 2 Summer, 2000, pp. 29-64.
- Lorens Holm, 'Glimpsing the Real in Architecture, or the sun always rises', *Perspecta: the Yale architectural journal*, no. The Real Perspecta: 42, 2010.
- William M. Ivins, *Art & Geometry: a study in space intuitions* (Dover; New York, 1946).
- Stephen Kite, *Adrian Stokes: An Architectonic Eye* (London: Legenda, 2009)
- Rem Koolhaas, 'Dali and Le Corbusier: the paranoid critical method', *Architectural Design*, Vol. 2-3, 1978.
- Rem Koolhaas, *Delirious New York: A Retroactive Manifesto for Manhattan* (Monacelli Press 1994)
- Sylvia Lavin, *Form Follows Libido: architecture and Richard Neutra in a psychoanalytic culture* (MIT Press 2005)
- Steve Pile, *The Body and the City: psychoanalysis, space, and subjectivity* (Routledge; London, 1996).
- Anthony Vidler, *The Architectural Uncanny: essays in the modern unhomely* (MIT Press; Cambridge, 1992).
- Anthony Vidler, *Warped Space: Art, Architecture, and Anxiety in Modern Culture* (MIT Press; Cambridge, 2000).
- Mark Wigley, 'Theoretical Slippage', In: *Fetish*. Sarah Whiting, Edward Mitchell, Greg Lynn and Lois Nesbitt (eds.) (Princeton Architectural Press; New York, 1992).
- Colin St. John Wilson, *Architectural Reflections: studies in the philosophy and practice of architecture* (Butterworth 1992)

Literature by psychoanalysts that discuss architecture:

- Susan Bernstein, *Housing problems: writing and architecture in Goethe, Walpole, Freud, and Heidegger* (Stanford University Press 2008)
- Christopher Bollas, *The Shadow of the Object: psychoanalysis of the unthought known* (Free Association Books; London, 1987).
- Sigmund Freud, *The interpretation of dreams* (1900) (vols 4&5), cf. index on dreams in vol.5 for dreams involving specific places and generic buildings including Rome, Sienna, Vienna, architecture, shops, houses, attics, and the like. As a case study, follow the references to Rome: vol.4 pp.193-7, 323-4, vol.5 pp.441-2, 444n, 492.
- Freud, *The Psychopathology of Everyday Life: forgetting, slips of the tongue, bungled actions, superstitions and errors* (W W Norton; New York, 1901, 1960).
- Freud, 'Papers on Technique' (1911-1915), in the Strachey, ed., *Standard Edition of the Complete Work of Sigmund Freud*, vol.12, in which there are scattered references to the so-called 'analytic setting', i.e. the characteristics of the consulting room, and its role in analysis. [note: the setting also includes other factors that govern the analysis like the pay scale, the schedule]

- Includes: 'Recommendations to Physicians Practicing Psycho-Analysis' (1912), vol.12 pp.111ff.
And 'On Beginning the Treatment' (1913), vol.12 pp.123ff.
- Freud, 'The Uncanny' (1919), vol.17. pp.219ff. In which he discusses the haunted house, the home as a house of horrors, and getting lost in Italian hill towns.
- Freud, *Civilization and its Discontents* (1930), vol.21 pp.69-71, in which the unconscious is compared to Rome and every iteration of Rome throughout its history, all condensed into one. [This quote make the frontispiece for Aldo Rossi's *The History of the City*.]
- Freud, 'A disturbance of memory on the Acropolis' (1936), in *Sigmund Freud: on Metapsychology: the theory of psychoanalysis*. Angela Richards and James Strachey (eds.) (Penguin; London, 1991), pp. 447-56.
- John Forrester, "'Mille et tre": Freud and Collecting', in John Elsner (ed.) *The Cultures of Collecting* (Reaktion; London, 1994) on the arrangement of the cult objects on Freud's consulting room desk.
- International Forum of Psychoanalysis: psychoanalysis meets art and architecture* vol.9 no.1-2, April 2000. A special issue part-dedicated to writings on architecture by psychoanalyst and therapists. Includes three papers by architects.
- Lieven Jonckheere, 'Response: The Politics of "Atopia the Intimate" in Contemporary Art: the view from Lacanian Psychoanalysis', *S - Journal of the Jan van Eyck Circle for Lacanian Ideology Critique*, no. 1, 2008.
- Lacan, 'The mirror stage' in Lacan, *Ecrits*. In which he discusses the formation of identity in terms of projection and reflection of the mirror image.
- Lacan, *The Seminar of Jacques Lacan, Book VII: The Ethics of Psychoanalysis 1959-1960* (Norton; NYC, 1992), chapters 10 'Marginal comments' and 11 'Courtly love as anamorphosis'. In chap 10, he writes that 'architecture... and painting, too, ...is organised around emptiness.' [p136]. Here and in chap 11, he discusses a kind of symbiotic relation between architecture (St. Marks, Santa Maria Maggiore) and painting.
- Lacan, 'The Gaze as "objet petit a"' in *The Four Fundamental Concepts of Psychoanalysis*. In which elaborates the analogy between the vanishing point in painting and the blind spot in vision and the so-called lost object or 'object little other' that organizes the psyche.
- Juliet Flower MacCannell, 'FreudSpace: Architecture in Psychoanalysis', in Jerome A. Winer et al. eds., *Psychoanalysis and Architecture*. In which she discusses the spatial relation that a subject has to his fantasies. MacCannell is a professor of literature with a longstanding interest in psychoanalysis and co-chair of the Lacanian group, California Psychoanalytic Circle.
- Jacques-Alain Miller, 'Jeremy Bentham's Panopticon Device', *October*, no. 41, Summer 1987.
- Gérard Wajcman, 'Intimate Extorted, Intimate Exposed', *S - Journal of the Jan van Eyck Circle for Lacanian Ideology Critique*, no. 1, 2008. In which he develops the idea of intimate in relation to the gaze and the window.
- Jerome A. Winer et al. eds., *The Annual of Psychoanalysis vol xxxiii Psychoanalysis and Architecture* (Catskill N.Y.: Mental Health Resources, 2006). This anthology contains papers by psychoanalysts,

psychoanalytic theorists from within and outwith psychoanalytic practice (cf. MacCannell above), and architects. There is a review of this anthology in *American Imago* vol.65 no.4 2009.

Appendix 4: Project Partners

Symposium

Prof John Dewhurst	Economics	University of Dundee
Prof Anne Douglas	Art	The Robert Gordon University
Dr Donald Houston	Geography	University of St Andrews
Dr Tim Martin	Architecture	De Montfort University, Leicester
Dr Mary Modeen	Fine Art	University of Dundee
Dr Alan Rowan	Clinical Psychology	St Vincent's Hospital, Dublin
Dr Rebecca Sweetman	Archeology	University of St Andrews
Dr Dorian Wiszniewski	Architecture	University of Edinburgh

Network

Dr Richard Baxstrom	Anthropology	University of Edinburgh
Dr David Bell	Psychoanalyst	President, Brit Psychoanalytic Soc
Claire Blencowe	Geog. Science	University of Bristol
Elspeth Clements	RIBA Council	
Dr Abby Day	Anthropology	University of Sussex
Prof Nick Fyfe	Geography	University of Dundee
Mark Hackett	Architecture	Belfast Urban Forum
Prof Gerry Humphris	Health Psychology	University of St Andrews
Dr. Lieven Jonckheere	Psychology	Hogeschool, Gent
Dr. George Lambrick	Archaeology	Oxford Archaeology Unit
Naomi Millner	Geog. Science.	University of Bristol
Anna Minton	Writer and Journalist	
Prof Jenny Pearce	Peace Studies	University of Bradford
David Riley	Psychoanalyst	Institute of Psychoanalysis, London
Prof Michael Rustin	Sociology	University of East London
Dr Johan Siebers	Philosophy	Lancaster University
Prof Valerie Walkerdine	Sociology	Cardiff University
Prof Jan Webb	Sociology	University of Edinburgh

The Connected Communities

Connected Communities is a cross-Council Programme being led by the AHRC in partnership with the EPSRC, ESRC, MRC and NERC and a range of external partners. The current vision for the Programme is:

"to mobilise the potential for increasingly inter-connected, culturally diverse, communities to enhance participation, prosperity, sustainability, health & well-being by better connecting research, stakeholders and communities."

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