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Environmental & Architectural Phenomenology Vol. 29, No. 1

Kansas State University. Architecture Department

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Environmental & Architectural Phenomenology

Vol. 29 ▪ No. 1 ISSN 1083–9194 Winter/Spring ▪ 2018

This *EAP* begins 29 years of publication and includes the regular features of "items of interest" and "citations received." We offer an "in memoriam" for environmental psychologist **Bill Ittelson**, who died this past September. We include a "book note" on anthropologists **Christopher Tilley** and **Kate Careron-Daum's** *Anthropology of Landscape*, a phenomenology of how different users experience southwestern England's East Devon Pebblebed heathland.

Longer entries begin with architect **Thomas Barrie's** review of architect **Ben Jack's** *A House and Its Atmosphere*. Architectural writer **Barbara Erwine** recounts her day-long experience of observing and recording the social dynamics of a small central square in Spain's Andalusian hilltown of El Bosque.

Next, geographer **Edward Relph** considers the shifting relationship between physical places and electronic media. Philosopher **Dennis Pohl** examines philosophical studies that make connections between architectural thinking and the ideas of philosopher **Martin Heidegger**. The issue ends with poetry: five poems by Texan poet **Sheryl L. Nelms**; and, as a tribute to **Bill Ittelson**, a poem, "Domed Edifice," by American poet **John Hollander**.

Conferences

The 55th annual **Making Cities Livable conference** will be held May 14–18, 2018, at Ottawa, Canada's Shaw Center. The theme of the conference is "Healthy, 10-Minute Neighborhoods." www.livablecities.org/call-papers.

The 49th annual meeting of the **Environmental Design Research Association** (EDRA) takes place June 6–9, 2018, in Oklahoma City. The theme of the conference is "Social Equity." www.edra.org/.

The annual conference of the **Interdisciplinary Coalition of North American Phenomenologists** (ICNAP) will be held in Montreal, Quebec, Canada, June 1–3, 2018. The conference theme is "Phenomenology and Dialogue: Exploring Questions of Language, Inclusivity, and Accessibility." www.ICNAP.org.

Sponsored by the **Interdisciplinary Environmental Association** (IEA), the 24th **International Interdisciplinary Conference on the Environment** (IICE) takes place in Montreal, June 22–24, 2018. The conference welcomes environmental academics, practitioners, and interested colleagues. http://ieaonline.org/?page_id=68.



Below left: American Hudson River School artist ***Thomas Cole's*** The Architect's Dream *(1839–40), a painting featured in art historian Annette Blaugrund's* Thomas Cole: The Artist as Architect—*see p. 3.* *Blaugrund writes that this painting [is] "an almost complete history of Western architecture, organized chronologically from Egyptian in the distance to Gothic Revival in the left foreground. Many of the buildings framing the sunlit lagoon likely derived from [architecture pattern books]…. Yet Cole did not steadfastly follow [these models but] instead created an eclectic, integrated landscape/cityscape of man-made elements, and … he took liberty with the spatial arrangement. The buildings are representative of styles rather than records of specific building models; however, the Greek temples do bear resemblance to the Ohio Statehouse [for which Cole submitted an entry in an 1838 architectural competition sponsored by the Ohio General Assembly; Cole's entry won third place and eventually played a significant role in the building's final design and construction]. Toledo Museum of Art, Toledo, Ohio; commons.wikimedia.org.*

More conferences

The annual **International Human Sciences Research Conference** takes place June 24–28, 2018, at Wofford College in Spartanburg, South Carolina USA. The conference theme is "Phenomenology and Dialogue: Exploring Questions of Language, Inclusivity, and Accessibility." http://www.wofford.edu/IHSRC/.

The 6th annual conference, **Philosophy of the City**, will be held October 11–13, 2018, at the University of La Salle in Bogatá, Columbia. The conference is sponsored by the "Philosophy of the City Research Group," a global community of scholars "dedicated to understanding the city and urban issues." For conference information, go to: www.philosophyofthecity.org.

The 22nd annual meeting of the **International Association for Environmental Philosophy** (IAEP) will be held October 20–22, 2018, at the Pennsylvania State University in College Park, Pennsylvania USA, immediately following the annual meetings of the **Society for Phenomenology and Existential Philosophy** (SPEP) and **Society for Phenomenology and the Human Sciences** (SPHS), October 18–20, 2018. www.environmentalphilosophy.org/; www.spep.org/; http://www.sphs.info/.

A conference of the **Organization of Phenomenological Organizations** (OPO) will be held in Memphis, Tennessee, January 3–6, 2019. The meeting theme is "Phenomenology and Practical Life." For information, go to: www.memphis.edu/opo; www.o-p-o-phenomenology.org.

Symposium

The **Architecture, Culture, and Spirituality Forum** (ACSF) will host a symposium, "Displacement and Architecture," May 22–25, 2018, in Miami, Florida. The symposium is co-sponsored by the School of Architecture, University of Miami; the Coral Gables Museum; AIA Miami; and The Aga Khan Award for Architecture. The symposium aims for a broad discussion among practitioners and scholars on the tangible and intangible dimensions of displacement, addressing the physical as well as spiritual ramifications of natural disaster, forced migration, deportation, and other modes of involuntary displacement. www.acsforum.org/symposium2018/index.htm.

Publishing items

Canadian environmental psychologist **Robert Gifford**, former editor of the *Journal of Environmental Psychology*, has produced a brochure, "Environmental Psychology: Enhancing Our World," which offers a useful introduction to research focusing on the lived relationship between people and physical environments. Topics covered include major research issues, academic and professional organizations, important publications (including journals), graduate programs, and key researchers in the field. The booklet is available for downloading at: https://tinyurl.com/envpsych-booklet. Or, it can be requested at EBBrochure@gmail.com.

Duquesne University Press has announced plans to work under a new model, rather than an initial plan (announced last spring) to close the press and end all publications. DUP will no longer produce new titles but instead focus on reprinting current titles, making them available in paper and digital format as well as establishing an on-line, digital imprint. DUP's first new venture is launching the online *Duquesne Journal of Phenomenology*. One hopes that the appearance of this new journal intimates the reprinting of the four volumes of the *Duquesne Studies in Phenomenological Psychology* (1971–1983), which remain one of the most helpful demonstrations of "empirical" phenomenological research. www.dupress.duq.edu/.

Published in Italy by the University of Bologna, ***Encyclopaideia: Journal of Phenomenology and Education*** is an international, peer-reviewed venue sponsoring articles on phenomenology and its value for education. Contributions are accepted in both Italian and English. www.publons.com/journal/24878/encyclopaideia-journal-of-phenomenology-and-education.

The ***Indo-Pacific Journal of Phenomenology*** is a peer-reviewed, interdisciplinary, online journal that provides scholars in the Southern hemisphere with a venue for phenomenological research and writing. *IPJP* is the official organ of the International Society for Existential Psychology and Psychotherapy. http://www.ipjp.org/.

Citations received

Sigurd Bergmann, 2014. *Religion, Space, and the Environment*. London: Transaction.

This Norwegian religious-studies scholar considers religion "not in relation to, but as a part of the spatiality and movement within the environment from which it arises and is nurtured." Two of the book's central concerns are "how space, place, and religion amalgamate and how lived space and lived religion influence each other."

The sidebar, below, highlights what Borgmann calls "aesth/ethics"—"an integrated concept of aesthetics and ethics, where both stand not simply as equals side by side but where aesthetics generates the space in which ethics can work and moralities can flourish."

Ethics embraced by aesthetics

The concept of "aesth/ethics" brings aesthetics to the forefront of ethics. "Aesthetics" here is understood not as a theory of beauty in the narrow philosophical sense but as a discursive and artistic production and reflection of practices and discourses on synaesthetic perception, creation, and reception. Following German philosopher Gernot Böhme, an ecological aesthetics is a self-aware human reflection on one's living-in-particular-surroundings.

The slash between aesthetics and ethics suggests two things. First, it signals the intention not to leave moral philosophy and ethics to themselves but to embed them continuously in bodily perceptions. If ethics is defined as a discursive reflection on moral problems, it becomes difficult to exclude people's mental capacities and to separate aesthetic competence from moral competence.

Ethics, therefore, must be embraced by aesthetics. The perception of moral problems must precede their reflection and solution. It requires a sharp mind and the capacity of the senses to see our neighbor's misery and to answer Cain's question: "Lord, am I my brother's keeper?"

Second, prioritizing aesthetics over ethics shall prevent us from regarding

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ethics as a superior, dominant, and neo-colonial "modern ethics" … The embodied and sensitive perception of oneself and others in a common environment will not only precede moral agency and reflection; it will also continuously regulate it. The experience of space—not merely as a physically perceived space or an ideationally conceived space, but as at truly plastic lived space—is at the core of such a trialectic "aisthesis" embedding "ethos."

This means that an *aesth/ethics of landscapes*, and especially of landscapes experiencing dangerous environmental change, emphasizes bodily perception of a landscape that is deeply integrated with rational reflection about its history, use, and management.

In such an account, landscape is more than a territory, area, or scenery; it is complex human-ecologic space that emerges by "doing the landscape"—that is, by human practices in and with the landscape rather than simply observing and seeing it (pp. 209–12).

Annette Blaugrund, 2017. Thomas Cole: The Artist as Architect. New York: Monacelli Press.

The eminent American artist **Thomas Cole** founded the first autonomous tradition in American art—the Hudson River School of landscape painting. Significantly, Cole also designed a good number of buildings highlighted in this well-illustrated volume, sponsored by upstate New York's Thomas Cole National Historic Site, the home where Cole lived from 1836 until his premature death in 1848.

Cole's deep interest in architecture is illustrated in the *Architect's Dream* (1839–40), the painting reproduced on the front page of this *EAP* issue. Blaugrund describes the human figure in the painting—the dreaming architect recumbent on a colossal column: "The figure reclines upon books signifying his primary source of knowledge…. [Cole conveys] his belief that man's greatest architectural achievements are inspirational but transitory. It is perhaps a reminder to a developing nation [i.e., the young United States] that architecture survives the corruption and desolation of past civilizations, and it ennobles our existence and, although fleetingly, conveys our highest values."

Tobias Boos, 2017. *Inhabiting Cyberspace and Emerging Cyberplaces: The Case of Siena, Italy*. London: Palgrave.

This book explores the concept of *cyberplace* as a mode of inhabiting the contemporary world. Boos contends that, for many communities, unlocking cyberspace and inhabiting cyberplaces is now an integral part of their coming-to-the-globalized-world. He reviews academic literature on cyberspace from cultural anthropology, human geography, and sociology. He concludes that a phenomenological perspective contributes to a deeper understanding of current lifeworlds, in which on- and off-line practices constantly intermingle. In four chapters, he applies his conceptual perspective to Siena, Italy's neighborhoods, examining their websites and discussing implications for understanding contemporary processes of community building and for future research on cyberspace.

Justin Carville, 2017. Lifeworlds at the Edge of Europe: Photography, Place and Ireland in the New Millennium. *Journal of European Studies*, vol. 47, no. 4, pp. 1–21.

Drawing on the phenomenological concept of "lifeworlds," this photographic researcher interprets the work of "several Irish photographers who circumvent the objectification and polar opposites of inside and outside in representations of place." These photographers highlight "the everyday connectedness and sense of belonging of people and their environments."

Considering Irish photography since 2008, Carville argues that *presence* has emerged as a visual trope—a thematic means "to explore the everyday social relations between people and place following the transformations to the Irish landscape as a result of the Celtic Tiger economy of the 1990s and the financial collapse of 2008."

Ruth Conroy Dalton and Christoph Hölscher, eds., 2017. *Take One Building: Interdisciplinary Research Perspectives of the Seattle Central Library*. London: Routledge.

This book's 12 chapters evaluate "how we experience and understand buildings in different ways, depending upon our academic and professional background. With reference to architect Rem Koolhaas' Seattle Central Library, the book illustrates a range of different methods available through application to the same building." Fields represented include architecture, ethnography, architectural criticism, phenomenology, sociology, environmental psychology, and cognitive science.

Chapters include: **Shannon Mattern's** "Just How Public is the Seattle Central Library?"; **Ruth Conroy Dalton's** "OMA's Conception of the Users of Seattle Central Library"; **Kim Dovey's** "One-Way Street": **David Seamon's** "A Phenomenological and Hermeneutic Reading of Rem Koolhaas's Seattle Central Library: Buildings as Lifeworlds and Architectural Texts"; **Julie Zook** and **Sonit Bafna's** "The Feel of Space: Social and Phenomenal Staging in the Seattle Central Library"; **Karen Fisher** and colleagues' "Seattle Central Library as a Place: Re-conceptualizing Space, Community, and Information at the Central Library"; **Saskia Kuliga's** "Emotional Responses to Locations in the Seattle Central Library"; and **Amy Shelton** and colleagues' "Why People Get Lost in the Seattle Central Library."

Barbara Erwine, 2017. *Creating Sensory Spaces: The Architecture of the Invisible.* London: Routledge.

This designer works to bridge the communication gap "between architectural and engineering professions around the design of thermal, light, acoustic, olfactory, and haptic space…. Moving beyond occular-centric designs, this change in perspective empowers students to approach these areas of 'environmental controls' from the richness of a design perspective."

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Kirsten Jacobson and John Russon, eds., 2017. *Perception and Its Development in Merleau-Ponty's* Phenomenology of Perception. Toronto: Univ. of Toronto Press.

The 15 chapters of this edited collection discuss "the continuing significance of Maurice Merleau-Ponty's *Phenomenology of Perception*. The chapters move "from the consideration of the most basic structures of perceptual lfe to consideration of the deepest and richest aspects of our expressive interpersonal and political life."

Chapters particularly relevant for *EAP* readers include **Jacobson's** "Neglecting Space: Making Sense of a Partial Loss of One's World through a Phenomenological Account of the Spatiality of Embodiment"; **Don Beith's** "Moving into Being: The Motor Basis of Perception, Balance, and Reading"; **Noah Moss Brender's** "On the Nature of Space: Getting from Motility to Reflection and Back Again"; and **Stefan Kristensen's** "Flesh as the Space of Mouring: Merleau-Ponty Meets Ana Mendieta." See the passage from the editors' introduction, sidebar, below.

"the very nature of the real"

One of the most striking features of Maurice Merleau-Ponty's *Phenomenology of Perception*—perceptible already in its mere table of contents—is that his study of perception begins with sensation and ends with freedom. Merleau-Ponty's study makes clear that under the name "perception" are ranged all the forms of our apprehension of the real, from the most basic, minimal phenomena of bare sensitivity to our engagement with the deepest matters of existence.

What it takes to perceive cannot be determined without determining the very nature of the real, the very nature of *that*, the true nature of which it is perception's mandate to apprehend. As reality itself runs the range from immediate sensible physicality through animal life to the very depths of the soul and the mind, so will perception itself take different forms in its engagement with reality. This breadth of scope is intimately related to another aspect of perception, one that is captured in Merleau-Ponty's notion of the "primacy of perception."

Perception is not just one of the many things we do, it is not just an optional activity in which we might engage. Perception, rather, is *our native element*: we exist *as* practitioners of perception. It is our nature to be wrapped up in situations that call forth from us the question of their truth; it is our nature to be engaged in the endeavor to apprehend the truth of our situation.

Typically, we think of ourselves as parts of the world—as "things" existing in the world of nature—and we think of perception as one of our capacities. We must note however, that our very sense *that there is a world* is itself a phenomenon *of perception*. We are not organisms first and perceivers second; we *are* perceivers, that is, we exist *as* the fact—the *act*—of being aware, being responsive, and our very sense of ourselves as a "thing in the world" is itself a development of our perception.

Identifying ourselves as "the act of perceiving," however, must not be confused with identifying ourselves as a representing mind. Descartes, in his famous argument that "I think therefore I am," similarly identified us with the act of experience, but he construed this "I" as the detached, self-contained mind from which the world is always inherently alien. We must recognize, on the contrary, that we are *being-in-the-world*, that perception is not a power that travels outward from some "inner" space toward an alien relativity, but that, instead, perception is situated, living engagement with the world (Jacobson and Russon, pp. 4–5).

Soren C. Larsen and Jay T. Johnson, 2017. *Being Together in Place: Indigenous Coexistence in a More-than-Human World*. Minneapolis: Univ. of Minnesota Press.

Drawing partly on field research, these geographers examine the role of place in triggering negotiation between Native and non-Native peoples. Three real-world situations are presented: the Cheslatta Carrier traditional territory in British Columbia; the Wakarusa Wetlands in east-central Kansas; and the Waitangi Treaty Grounds in Aotearoa/New Zealand. Larsen and Johnson emphasize that places have "agency," and this sense of place presence draws "communities into dialogue, relationships, and action with human and nonhuman others." The authors speak of a "new kind of 'place thinking'… emerging on the borders of colonial power." See the sidebar, below.

A continued coexistence…

Heeding the call of place, the human and nonhuman communities in this book are reaching out to each other, participating in difficult but productive cosmopolitical dialogue, and learning the protocols for their renewed relationships. They are working through the fraught questions of coexistence—not who belongs and on what grounds, but how to ensure the continued coexistence of all humans and nonhumans entangled in the places that create, teach, and speak the intrinsic and life-supportive value of their being-together (Larsen & Johnson, p. 22).

Vincent Miller, 2012. A Crisis of Presence: On-Line Culture and Being in the World. *Space and Polity*, vol. 16, no. 3 (Dec.), pp. 265–285.

Drawing partly on philosophers Martin Heidegger and Emmanuel Levinas, this sociologist considers the ethical and behavioral implications of the internet's lack of physical presence and bodily-being-together. Miller writes: "[A]n important disjuncture exists between the largely liminal space of on-line interactions and the ethical sensibilities of material presence which, as these two spheres become more intensely integrated, has potential consequences for the future of an ethical social world and a civil society. The examples are used of online suicides, trolling, and cyberbullying to illustrate these ethical disjunctures."

Since Miller wrote this article in 2012, the negative features of cyberspace have only intensified; his conclusions are prescient and do not bode well for the human

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future. He extends his argument in *The Crisis of Presence in Contemporary Culture: Ethics, Privacy and Speech in Mediated Social Encounter* (Sage, 2016). See the sidebar, below, which includes a passage from the conclusion of Miller's article.

"A disembodied encounter"

Modern communications technology has the ability to remove many of the restrictions related to physical distance from our social life. Yet distance is not only a material or geographical matter; it is also a social and ethical one. It takes more than technology to overcome social and moral distances... [I]n many respects, technology can even be used to create further social and ethical distances within a context of communicative proximity.

We live in a technological culture where the distinction between [intercorporeal] absence and presence is becoming increasingly complicated through the use of communications technologies. If we accept the premise that the way we behave towards each other and care for each other is in some manner affected by our [physical] presence or proximity towards each other, then a situation in which the distinction between absence and presence is undermined poses a potential ethical problem in that our spheres of influence and interactions with others or our social presences, are no longer contiguous with our horizons of care, feelings of ethical responsibility, or physical presence.

I have suggested that this problem of presence can be articulated in two ways. First, on-line life exaggerates the metaphysical [i.e., beyond-physical] conceptualization of presence upon which modern conceptions of being-in-the-world are based. This ultimately presents the world to us in instrumental terms, which, in terms of ethics, means that beings in the world are approached nihilistically: primarily as things to be used. Our use of technology merely intensifies this process, which ultimately enframes social life itself, objectifying and instrumentalising human relations.

Secondly, I argued that the material, bodily, face-to-face presence of others is the essence of ethical social encounter and the feeling of responsibility towards others. Mediated interaction moves us into a disembodied encounter where the other loses "face" and substance, and therefore an ethical or moral compulsion.

In both cases, metaphysical presence encourages us to objectify others, and this arguably means that our sense of moral and ethical responsibility to others is weakened in favour of a subject-centred, instrumental way of being. This creates a fundamental contradiction in contemporary culture, what I call a "crisis of presence," in which we live in a world where we are increasingly connected and where our social horizons, interactions, influences and presences are less and less spatially limited, but our horizons of care or responsibility to others are still very much based on physical proximity (Miller, pp. 280–81).

John Peponis, 2017. On the Pedagogical Functions of the City: A Morphology of Adolescence in Athens, 1967-1973. *Journal of Space Syntax*, vol. 7, no. 2, pp. 219–251.

This architect reconstructs his lived geography of growing up as an adolescent in Athens, Greece. He considers how "the spaces, movements, and perceptions of the city are inexorably linked with the evolution of intentional actions, habitual behaviors, and social interactions." City places examined include apartments, cinemas, shops, eateries, bookstores, outdoor markets, public places, natural landscapes, and significant streets and neighborhoods.

Mark F. Riegner, 2013. Ancestor of the New Archetypal Biology: Goethe's Dynamic Typology as a Model for Contemporary Evolutionary Developmental Biology. *Studies in History and Philosophy of Biological and Biomedical Sciences*, vol. 44, issue 4, part B, pp. 735–44.

Drawing on Goethe's understanding of plant and animal morphology, this ecologist describes a dynamic mode of typological thinking that offers innovative insights as to the morphological patterns in living organisms.

Riegner writes that, "contrary to the implications of static typological thinking, dynamic typological thinking is perfectly compatible with evolutionary dynamics and, if rightly understood, can contribute significantly to the still emerging field of evolutionary developmental biology (evo-devo). For Riegner's understanding of "archetype," see the sidebar, below.

What is the archetype?

Adhering to Goethe's experience of dynamic typological thinking…, it is a worthwhile exercise to ask whether the archetype [a fluid concept that interconnects the developmental structure of the organism—in other words, its "becoming" in time via shifting form], as so construed, is merely a mental abstraction *added to* the phenomena, or whether it has any claim to reality *drawn out of* the phenomenon independent of a human mind to apprehend its characteristics. In other words, is it an organizing principle that plays a role in morphogenesis, development, and even organic evolution?

This, evidently, is an ontological question, which I will not presume to answer except by exploring what I think would have approximated Goethe's interpretation. First, recalling the leaf metamorphosis example above [relating to Goethe's plant archetype of *Urpflanze*], what exists between the sensibly perceived elements—that is, between the leaves—what *moves* between them, is as crucial to Goethean phenomenology as the elements themselves. In other words, the complete plant phenomenon includes not only all the morphological structures but also the dynamic movement—that is, the set of objective, relational ideas—which links together each of the separate parts (note that the parts only *appear* as separate in a spatial dimension).

Furthermore, as I hope to have demonstrated, the dynamic movement of the developing plant, its coming-to-

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presence, is not merely a subjective mental representation or an abstract generalization, but an objective cognitive experience based on the tangible existence of the actual leaves and floral morphology. We apprehend the *dynamic Idea* of the plant by delving into the details of its parts and thereby accessing the intensive dimension of the phenomenon.

Accordingly, Goethe may have proposed that this dynamic cognitive activity is in resonance with the transformative principles itself, which shapes the developing organism and "moves it" through its various ontogenetic stages.

As Henri Bortoft [*The Wholeness of Nature*, 1996, pp. 240-41] explains, "This organizing principle of the phenomenon itself, which is its intrinsic necessity, comes into expression in the activity of thinking when this consists in trying to think the phenomenon concretely. What is experienced is not a representation of the organizing principle, a copy of it 'in the mind', but the organizing principle itself acting in thinking" (Riegner, p. 8).

Jeffrey S. Smith, ed., 2018. *Explorations in Place Attachment*. NY: Routledge.

The 14 chapters of the edited collection, all by geographers, are said to illustrate the unique contribution that the discipline of geography makes to "the concept of place attachment, and related ideas of place identity and sense of place." The chapters highlight "six types of places to which people become attached" and provide "a global range of empirical case studies to illustrate theoretical foundations." A central focus is "the interactive and reinforcing qualities between people and places."

William Ittelson (1937–2017)

Psychologist **Bill Ittelson**, 97, passed away on September 17, 2017, in Tucson, Arizona. In the late 1960s, he was one of the principal founders of an interdisciplinary field known as *environmental psychology*, *behavioral geography*, *environmental sociology*, or *environment-behavior (e-b) research*. Much of his work focused on how environments influence cognition and behavior. His research scope was broad, ranging from visual perception (e.g., why mirrors reverse images along the vertical axis rather than the horizontal axis) to studies of how the architecture of psychiatric wards could be detrimental to the wellbeing of psychotic patients.

After completing a PhD in psychology at Princeton in 1949, Ittelson taught at that institution for five years and then became a faculty member at the City University of New York (CUNY) from 1955-1975, first teaching at Brooklyn College and then at the Graduate Center.

In 1968, he founded CUNY's environmental psychology doctoral program, the first such degree in the United States. Along with the University of Wisconsin at Milwaukee, the University of California at Berkeley, the University of North Carolina at Raleigh, and Clark University in Worcester, Massachusetts, the CUNY doctoral program became one of the major centers for research on the human-environment relationship.

In 1970, with CUNY colleagues **Harold Proshansky** and **Leanne Rivlin**, Ittelson co-edited *Environmental Psychology: Man and his Physical Setting* (NY: Holt, Rinehart and Winston), a book that played an instrumental role in laying out the conceptual and topical terrain of e-b studies. *EAP* editor **David Seamon** offers a tribute to that volume below. Intriguingly, the volume opened with "Domed Edifice," a poem by American poet **John Hollander** (1929–2013). We reproduce that poem on the last page of this issue of *EAP*.

An extraordinary spectrum

William Ittelson, **Harold Proshansky**, and **Leanne Rivlin's** *Environmental Psychology* was published in 1970 and had a huge impact on my becoming an environment-behavior researcher. In the fall of that year, I started my graduate work in geography at Clark University in Worcester, Massachusetts. That semester, psychologist and geographer **David Stea** taught a seminar, "Psychogeography," and I enrolled because I was intrigued by the unusual course title.

The primary text for the seminar was *Environmental Psychology*, a book I was instantly enthralled with because its 65 entries of 690 pages included authors from a wide range of disciplines and professions. Already, I was a huge fan of urbanist **Jane Jacobs** and was immediately impressed to note the inclusion of two of her wonderful chapters (from her 1961 *Death and Life of Great American Cities*) on "The Use of Sidewalks" ("Contact" and "Assimilating Children"). Other notable contributors included geographer **David Lowenthal**; biologists **John B. Calhoun**, **René Dubos**, and **Paul Leyhausen**; anthropologists **Edward Hall** and **Oscar Lewis**; architects **Christopher Alexander**, **James Marston Fitch**, and **Kevin Lynch**; psychologists **Irwin Altman**, **Kenneth Craig**, **John Lilly**, and **Robert Sommer**; and, sociologists **John Calhoun**, **Anselm Strauss**, **Marc Fried**, **Herbert Gans**, **Daniel Glaser**, **Robert Gutman**, and **Melvin Webber**.

As someone fascinated by the possibilities of interdisciplinary studies, I was struck by two things about this edited collection: first, the extensive range of academics and professionals interested in this research field; second the organizational structure of the volume, which included six major "parts": theoretical conceptions and approaches; psychological processes and the environment; individual environmental needs; social institutions and environmental design; environmental planning; and methods in environment-behavior research.

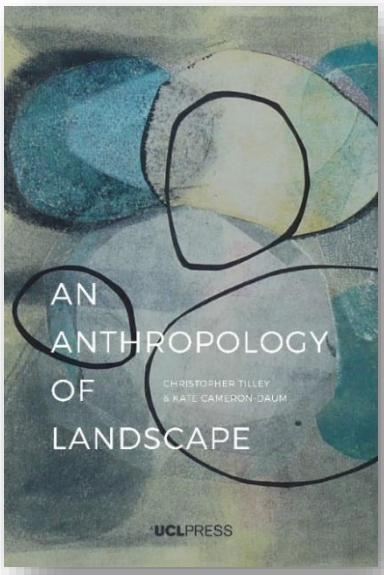
Though none of the 65 chapters were directly phenomenological (the word "phenomenology" does not appear in the book's 10-page index), many of the chapters were qualitative and implicitly phenomenological in their perspective and conclusions. The book made me realize the extraordinary spectrum of topical and conceptual possibilities offered by a complex field like environment-behavior research. I can readily say that *Environmental Psychology* played a significant role in moving me toward environmental and architectural phenomenology.

—D. Seamon

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Book Note

Christopher Tilley and Kate Cameron-Daum, 2017. *An Anthropology of Landscape: The Extraordinary in the Ordinary.* London: UCL [University College London] Press.



Anthropologist **Christopher Tilley** is well known for his phenomenological studies of landscape, particularly through the lived modes of environmental embodiment that those landscapes evoke as they are encountered firsthand by walking, sensing, and direct corporeal engagement [see a review of Tilley's 2010 *Interpreting Landscapes*, *EAP*, winter, 2016].

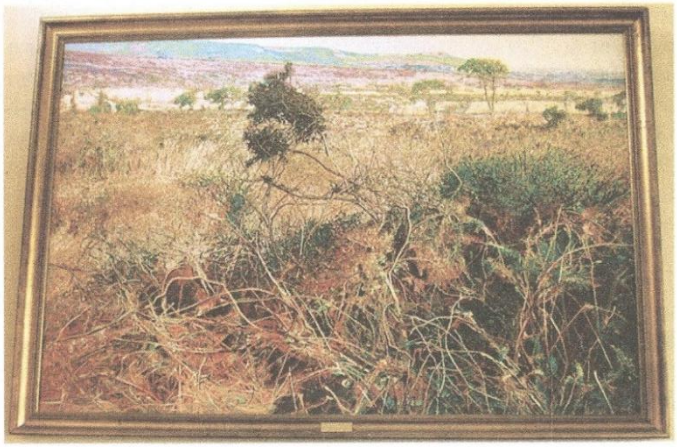
In this new study, co-authored with anthropologist **Kate Cameron-Daum**, Tilley describes the ways that different users experience southwestern England's East Devon Pebblebed heathland, a landscape officially designated as a national "Site of Scientific Interest" and "Area of Outstanding Natural Beauty."

Roughly some 13 kilometers (eight miles) north to south and three kilometers (two miles) east to west, this heathland is mostly composed of multi-colored, water-worn pebbles that are the remains of a major river that cut the landscape over 200 million years ago: "Now, what once was a river bed flowing through a sandy desert, is raised up to form a low ridge surrounded by farmland and, beyond that, higher hills" (p. 14).

Because of poor soils, the area has never been cultivated and is today mostly ungrazed and marked by fields of gorse, heather, and bracken cut by streams and boggy areas of wet heath. Below is a painting of the Pebblebed heathland by artist **Margaret Dean** (p. 242).

In their study, Tilley and Cameron-Daum draw largely on structured and semi-structured interviews with the major groups that work the site, use it for recreation, or engage with it in other ways. One broad set of users manages the landscape and understands it as a place of work: conservationists, environmentalists, archeologists, quarrying interests (sand and gravel) and the Royal Marines (who use the site for military training exercises). A second broad set of users engages with the landscape through leisure activities, including walking, cycling, horseback riding, fishing, model-aircraft flying, and landscape art.

In interpreting the various ways these user groups engage with and understand the Pebblebed heath, the authors draw on four interpretive themes: embodied identities; the landscape as a material form that users both act on and are acted on; the landscape as contested; and the landscape as a vehicle and expression of emotion. As with all of Tilley's work, his newest book is an important addition to the growing literature on the phenomenology of landscape and place. The book is especially valuable as a research model for understanding how the same physical environment is engaged with, understood, and acted upon by different groups of users.



In the first sidebar below, we highlight what Tilley and Cameron-Daum identify as the seven key experiential elements of the Pebblebed landscape. In the second sidebar, we reproduce a portion of their summary of differences between heath cycling and horseback riding. In the last sidebar, we highlight a section from the book's last chapter, "Conclusions."

Main features of this landscape study

1. **Biography:** We examine the biographies of persons and the manner in which the landscape becomes part of whom they are, what they do, and how they feel.
2. **Place:** We discuss the manner in which different individuals are involved in place-making activities….
3. **Motility:** We discuss the manner in which persons and groups move across the heathland landscape, the paths they follow, and the manner in which they move, on their own or accompanied by others….
4. **Mediation:** We discuss how the manner in which the heathland is encountered and understood alters according to whether people walk across it, and the manner in which they walk or whether their encounter is technologically mediated—by modes of transportation such as cycling; by activities involving tools such as fishing, flying model aircraft, or holding a rife; by riding across it on a horse; or by being accompanied by a dog.
5. **Agency, aesthetics, & well-being:** We consider what the landscape, as a

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sensuously encountered material form, does for people and, in reciprocal relationship, what it does for them.

6. Conflict & contestation: We discuss the ways in which differing attitudes and values to landscape relate to different modes of encounter and priorities and the politics of landscape.

7. Nature & culture: What do these terms mean to people in the context of this landscape? Nature [can be] an invaluable term informing their environmental ethics and politics and their encounters with the world (pp. 2–3).

Cycling and horse riding

There are cultures of bicycle and horse riding on the Pebblebed heathland that entail an understanding of the environment itself and that involve adapting riding skills according to the various surfaces, inclines, textures, and widths of track. Both types of user develop kinaesthetic sensibilities in relation to the terrain and the manner in which they can navigate through it.

The relationship of cyclists with the cycle as a fifth limb, and whether they cycle during the day or night and in what kind of social group, produces a specific sense of space-time and specific evaluations of the landscape, and in a similar manner does horse riding.

Both cycling and riding may be solitary or social, but cyclists tend to be more organized and in larger groups. Horse riding is more familial and in our case heavily gendered as female. The bicycle and the horse are both inseparable from bodily experiences, producing a sense of near/far, up/down, directional coordinates and distant horizons. Knowledge is often tacit, routinized through… the reflective and pre-reflective body, both physical and mental….

Both cycling and horse riding involve shared acts of movement or artistry, but with horses this involves a shared mind and a kinaesthetics linking the rhythms and power of the movements of the horse to that of the rider. The relationship between the cyclist and the cycle is thoroughly mediated by the technology of the machine itself, which may be modified and thought through in various ways to produce different performative acts in moving through the landscape.

By contrast, a horse rider's relationship with the horse is an intersubjective meeting of minds that, if successful, leads to an understanding between the two and a responsiveness that may heighten the pleasure of both. The emotion the cyclist may have for his or her machine is a one-sided affair as opposed to the constant negotiation and meeting of minds involved in horse riding. The difference between the cycle as object… and the horse as subject and 'person' is fundamental, and consequently the emotional enablement is different (pp. 211–12).

The ordinary as extraordinary

Throughout this book, we have discussed a series of ordinary practices. There is nothing particularly unusual about people walking a landscape, horse riding, fishing, cutting down a gorse bush, or flying a model aircraft. These are all aspects of contemporary culture, taken for granted, rarely examined, seemingly perhaps not worth studying or taken as serious objects of study.

But everywhere that we look, the everyday and the ordinary become extraordinary. There is a plurality of different material practices and material worlds at play, from the manner in which a bike is ridden or the gear worn to the naming of fishing places, to the manner in which someone walks and relates to a dog. We find not homogeneity but endless diversity, flows of meaning, and significance in situated small acts.

This, we would argue, is the locus of our contemporary culture. Look at a fisherman and you find a whole social and symbolic world in a relation between rod and lake. The ordinary is not superficial manifestation of culture. It only presents itself as such and hides its enormous depth and complexity if we do not take it seriously. Start to investigate the surface and examine people, their practices, and the materiality of the everyday, and one sees a lived world in which experience and knowledge is embodied in the practices of people in relation to others and things.

Grand theories such as Marxist perspectives… provide a depth ontology, as do structuralist perspectives but in a radically different way. In both, the mantra becomes: Ignore the superficiality of everyday life. Dig deeper and you will find what is really going on—depth structures generating the everyday that can be happily ignored as trivial, a theoretical tradition carried on in the writings of Bourdieu, Giddens, and others.

By contrast, the broadly phenomenological perspective taken in this book aims to show that such a view of culture and society is fundamentally misguided. Depth, what really matters, does not reside deep down, underpinning or providing a foundation for culture. It resides within the surface and is found everywhere around us.

The project of analysis becomes the recognition and bringing forth to consciousness of the extraordinary character of the ordinary. That is another kind of grand project worth undertaking and here we have, no doubt, only been able to undertake it in a rudimentary manner. The methodology… is simple and followed by all anthropologists. We attempt to understand this world through the process of immersing our embodied selves in it and participating in it. Our body, then, is our primary research tool. We are in that sense always part of and in the study.

Whether acknowledged or not, all anthropological research is thus phenomenological research. Research becomes not an abstracted practice of applying external ideas and seeking generalities (sometimes strangely described as objective) but arises and is grounded in the study itself.

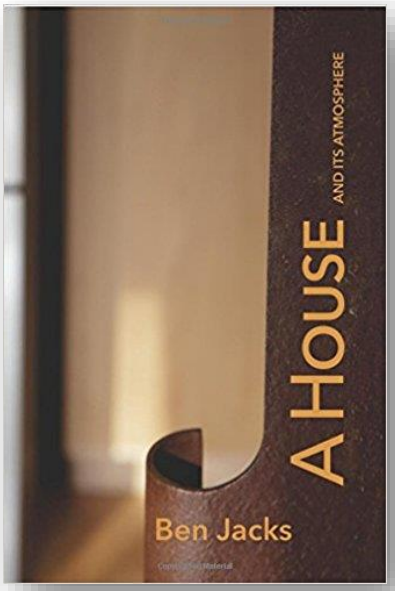
Social and cultural anthropology as a discipline with grand pretentions to knowledge has always valorized discussions of social and political structures, and attempted to unravel the intricacies of rituals and cosmologies and myth through its depth models. In its relative and continuing neglect of the humdrum material world in which people actually live, we might suggest, it has been misguided about both its objects and subjects of study (pp. 296–97).

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Book Review

Ben Jacks, 2017. *A House and Its Atmosphere*. Ames, Iowa: Culicidae Architectural Press.

Reviewed by Thomas Barrie



Architect Ben Jacks' *A House and Its Atmosphere* recounts the design, building, and inhabitation of a vacation house on the Maine coast. As such, it joins a literary tradition, perhaps beginning with Pliny the Younger's first-century reflections on his Laurentian and Tuscan villas, where he celebrates the virtues of an essential life facilitated by a solitary house in nature.

Jacks is no mere diarist, however, but instead recounts not only the process of finding land, design, and construction, but also his motivations for doing so. In this book, the building of a modest house on Deer Isle was a way to connect with place, history, and community, and explore and express phenomenological aspects of making and inhabiting a place in the world.

The book begins with Jacks' camping on the site where, over a few days, he measures its size and slope by struggling through pine thickets and then clearing the site just enough to familiarize himself with its character, views, vegetation, and light.

Here the author's craft of writing effectively evokes memorable images of the land and the exhilarating, anxious experience of beginning a new project. Many readers, but especially architects, can empathize with these passages. His memories of tentative design explorations, of worry and doubt, and productive collaborations with his wife, effectively present his aspiration to balance an intuitive and even embodied process with the discipline of design methodologies—of reconciling feeling and thinking.

The book is most instructive when Jacks explains a particular theory and demonstrates its application. He presents aspects of Christian Norberg-Schulz's typologies of space and place to illustrate how, and why, specific design approaches were incorporated. Other architectural phenomenologists—Juhani Pallasmaa, Gaston Bachelard, and Michael Benedikt—also have their say, though extra-disciplinary sources do not.

Implicitly and explicitly, Jacks argues for the ontological function of architecture to render the world more comprehensible and meaningful. His goal is achieving architectural atmospheres tied to memory and place, recalling architect Peter Zumthor's childhood memories of his aunt's kitchen that was "so very much, so very naturally, a kitchen."

The book is less engaging when lingering on resolution of construction problems. There is a lengthy description of the design of a steel plate sheer wall that was clearly important to the author at the time, but in narrative form is much less for the reader, at least this one.

In lively prose, Jacks recalls times spent at the construction site. Descriptions of workers paint a picture of the culture of construction, and the characters, craftsmen, and curmudgeons that people it. His first sight of the house under construction evokes the excitement of the materialization of imagination—the alchemy of realizing space, form, and material from the immaterial.

In the last chapter, Jacks turns to the phenomenological concept of atmospheres, most popularly known through the writings of Peter Zumthor. Here, the author provides a useful summary of the embodied experience of place and its qualities, and the multi-sensory engagements the built environment requires. For Jacks, designing from the position of atmospheres is an antidote to a visually biased culture and profession. His evocations of moments at his now finished house capture the ineffable and ephemeral experience of place.

Recantations of personal experiences, whether they be travel, fishing, or building one's own house, are difficult. Too often they suffer from a surplus of sophistry and a deficit of connections to larger contexts and considerations. Thoreau's *Walden* is an exception with its balancing of individual actions and philosophical reflections embedded or evoked by them. Employing the structure of his travel writing, Thoreau economically describes an event as a means to engage issues that transcend the episodic without diminishing its value.

Jacks' book at times reflects the challenges of the genre. I found digressions on his family background or extraneous events to be distracting and expected more presentations and explications of theoretical and philosophical sources that clearly have informed his positions regarding the making and inhabiting of home and the tasks of architecture.

In particular, I would have liked to know more about the roles that atmospheres played in the design of the house and the ways the completed house summoned them – and connections with others and the world the house may have engendered. These insights would have added to, but their absence does not diminish, an otherwise compelling and readable book on one architect's home, its making, presence, and the meanings it holds for him.

*Architect **Thomas Barrie's** most recent book is* House and Home: Cultural Contexts, Ontological Roles *(London: Routledge, 2017).*

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Counting Community

Barbara Erwine

In her work as architectural consultant, writer, and part-time lecturer at the University of Washington, ***Erwine*** *focuses on daylighting, sustainability, and sensory design. She has recently published* Creating Sensory Spaces: The Architecture of the Invisible *(see p. 3), which provides an innovative framework for sensory-rich designs grounded in place. In 2002–03, Erwine traveled around the world with her husband and 13-year old daughter. As illustrated by the following account, one of their aims was to better understand the places and people they encountered.* fishwines@hotmail.com. *Text and photographs © 2018 Barbara Erwine.*

No. 187: Older woman, I'd put her in her mid-60's, walking brusquely, head bent, flower-printed sack bulging with produce, probably oranges. Cuts across the square, doesn't stop, heads for the steps at northeast corner. I dutifully record a tick in my notebook, smear on more sunscreen, and scoot my chair back under the trees.

No. 188: Early 30's man slouches out of the bar, his overalls splattered with mud. Construction worker? I counted him going in, so this would make his second time. Is that padding the numbers? I make a faint mark, rationalizing that I'll correct it later after checking with Paul.

"One, two, three, *quatro*, *cinco* …" Francisco is back, smiling and nodding his head in greeting. He reminds me that he's on vacation from his job at a nearby restaurant. Again, I wonder if he's really choosing to spend his vacation hanging out with us or just taking a day off. "Four, five," I say, pushing the other metal chair toward him, "One, two, three, four, five."

"Yeeees." The word stretches out between us as he scrapes the chair under him and stares at my tally. "How many?"

"One hundred eighty-eight. Eighty-nine, counting you."

"You are scientist?"

"No, just crazy American."

He laughs, knowing it's a joke. "Why counting?" He says more than this, but he's switched to Spanish and that's all I can understand of his Andalusian dialect. I struggle to answer as I absentmindedly make hash marks to record a mother nudging a pudgy toddler across the corner of the square.

It all started yesterday when Paul rolled out of bed with that look on his face that I should recognize by now but always seems to catch me unaware.



"What if we spend all day tomorrow in the square recording who enters and leaves it and what they're doing there?"

Ah … now I remember. This is his "I'm going to suggest something you will think is a little crazy but I really want you to do it with me" look.

"What do you mean, '*all day*'?" Coping mechanism number one: Stall for time in the guise of asking a clarifying question.

"Like from early morning to ten at night. We could start to understand how this town square brings people together, who uses it, and for what."

Annie was more direct. "What would we do all that time?" Count on a 13-year-old to get to the heart of things. We're not talking about Saint Mark's—this plaza is smaller than a basketball court.

"We'll read, play cards, talk to people, practice our Spanish. Come on, it'll be interesting."

Hmmm … But Annie and I didn't have a competing plan, so we rose early this morning before the bread truck made its first stop at the corner and settled along the western edge of the square. The sky, still dark, glittered with stars. A rooster's crowing pierced the quiet morning air daring the sun to make an appearance.

The word *plaza* stems from the same etymological base as the word *place*, which has its roots in the Latin words *placea*, *platea*, and *planta*. *Placea* means a specific spot; *platea* connotes open space; and *planta* means sole of the foot [1]. Putting them together, a plaza refers to a particular open space where one plants one's feet and stands. I'm fascinated by such word explorations. They help ground me when I'm traveling.

The plaza where we've planted our feet this morning has the casual feel of a space molded over time with the touch of many hands. It's not a true square, but lopped off

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at one corner to accommodate the hillside contours. Street trees mingle overhead, their lacey fringe creating a delicate border around the patch of predawn sky above us. The whitewashed building nudging up against the south edge houses a bar. I realize that it's going to factor heavily in our count. In our first ten minutes, I record six people entering that establishment. I mention this anomaly in the data to Paul, but he discounts it as all just part of the scene.

7:00 a.m. Scanning the plaza, I wonder what makes these white stucco houses cozy up around this opening in the dense fabric of the village? Theorist Paul Zucker claims that the closed square "represents the purest and most immediate expression of man's fight against being lost in a gelatinous world" [2]. I imagine the houses crowding in around us as a gelatinous world (think tapioca pudding) and wonder what prevented them from overrunning the plaza's borders and filling in the void.

Throughout millennia, the town square has served as the community living room—a place to exchange goods and gossip, hold festivals and celebrations, create unity, and flaunt political strength. Over 6,000 years ago, clusters of buildings jostled for space around Mesopotamian markets at the crossroads of trade.

As civilizations advanced, these urban centers incorporated more formal architecture, culminating in the Greek Agora. No longer just a commercial crossroads, the buildings around the Agora stepped back a respectful distance, giving room to an open-air arena for debate and discussion, the living heart of the city and physical embodiment of its democratic philosophy.

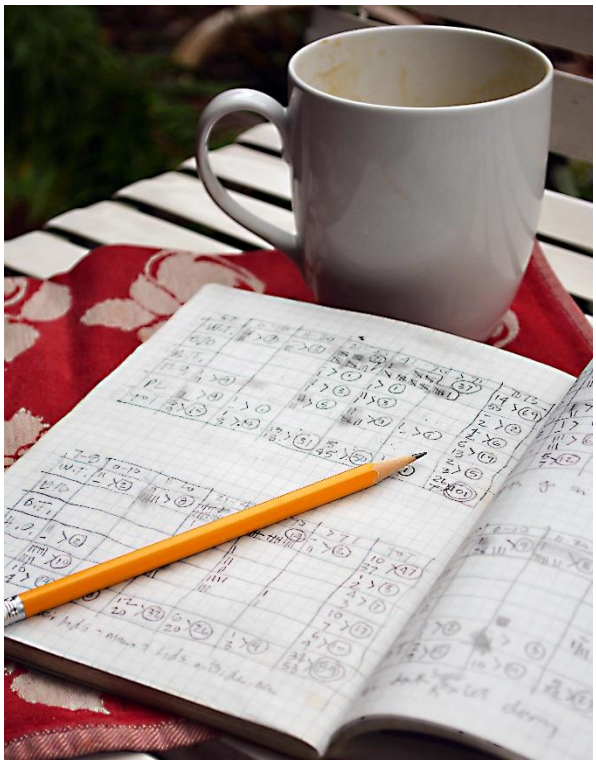
With the rise in nationalism in the early decades of the 20th century, regimes of the far left and right usurped this public realm, creating massive stages for displays of political and military power dwarfing the individual spirit. Mao Zedong expanded Tiananmen Square to larger than 82 football fields and numbered the flagstones to precisely order the masses [3].

Yet over time, in places like Paris' Place de la Concord, Cairo's Tahrir Square, Istanbul's Taksim Square, and Beijing's Tiananmen Square, citizens have reclaimed these urban spaces for popular movements so that even these place names become synonymous with collective will and cradles of revolution. Such is the tumultuous life of the "urban commons," one important vessel that holds our shared humanity into which we pour collective dreams and actions.

On this chilly morning, however, our little square in this whitewashed Andalusian hilltown of El Bosque holds less grand ambitions. It's a sleepy cousin to the political upheavals elsewhere and seems to doze through these early morning hours. Rimmed by narrow streets on its northern, eastern, and western edges, it has all the requisite trappings of a neighborhood gathering place. A marble fountain marks its center, and a low stone wall marks its perimeter while allowing non-committal conversations to straddle its edge. A smattering of white metal chairs and small round tables accommodate its visitors.

An hour into our counting, I head into the bar in search of coffee. Shadows lead me inside to the smell of last night's beer, or is it this morning's chaser? Two barstools are occupied, but I could have told you that, having already counted 42 people in and only 40 out. That left these two salt and pepper workmen fingering their glasses.

"Si cafe," the barmaid says, "No patisserie."



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We'll have to wait for the bread truck to show at the corner. I balance two coffees in one hand and Annie's hot chocolate in the other. One of the workmen obliges with the door. My outing takes only seven minutes (one elderly woman and two teenage boys crossing the square), leaving 14 hours and 53 minutes to go.

Sunlight has finally squeezed between ghostly white walls, muscling deep shadows up against the edges of cobbled pavement. I rock from side to side on the metal chair to ease the chill. It's going to be a long day.

We play cards and make up stories about the people in the square as we pretend to be social researchers, dutifully recording scratches in our notebook. Paul has organized an hourly grid for us to document the number of people entering the square by ages (10 and under, 11–20, 21–40, 41–70, and 70+) and activity (walking through, sitting and talking, picnicking, playing, and so forth). I scan our counts and reflect on this urban space.

A village square is a place to watch and be watched. Michael Webb, visionary architect and connoisseur of urban spaces, writes of how "the actors and décor have changed over the centuries, but the need for a stage has remained constant" [4]. Our unassuming plaza stirs an enchantment of belonging to something larger. This place is a rich mix of the familiar and the unexpected. The usual star players, the supporting actors, and the surprise cameos add to the allure of this familiar territory. The predictable idiosyncrasies of fellow actors—some endearing, others irritating—tie the people who live here to this place that they intimately know and, through knowing, come to love in that sometimes begrudging way only the familiar can elicit.

As travelers, we're drawn to this neighborhood square, a space so rare in our own United States. During the American building boom over a half century ago, returning World War II veterans exited crowded urban centers to lay claim to a private patch of land, clean air, and vehicular freedom.

This promise of a new beginning signaled the decline of many city centers. A generation drifted out to the suburbs so unconsciously that we never understood what was happening until roads and parking lots grew like weeds, and shopping malls arose to fill the void of real connection with the opiate of consumerism.

Awakening to the loss, the New Urbanists gathered considerable strength in the 1980s, calling for walkable cities with public gathering spaces. Developers capitalized on this new possibility by outfitting buildings with upscale atria and landscaped plazas in exchange for permits to increase building heights and decrease setbacks.

But these highly architected, sterile plazas (often under surveillance by security cameras and guards) are hardly welcoming, democratic spaces. These places are typically privatized and can't compare with the primal appeal of the egalitarian town squares that unfolded gradually over time, as if by magic from the relationships in the community around them.



10:30 a.m. I am sore from sitting. We start a new routine. One of us takes a walk around town while the other two continue to count. I volunteer for the first walk. The town is now fully awake. Sun washes east-west streets with watery light and fills north-south ones with inky shadows. White corridors of connected houses guide my wanderings in a convoluted labyrinth along the hillside until I reach a dead end and must retrace my way back, alternating through sun and shadow.

I pick up a prickly pear fruit from the road and stop to ask a woman sitting on the plaza wall whether it is ripe to eat. Punching her thumb into the side of the ruby fruit, she laughs and says it's rotten. She then hails a passing car, waves the fruit in the air, and yells something at the driver. She shoos me away saying, "Momento," and throws the fruit into the shrubbery.

I head toward Paul and Annie and ask what I've missed. Paul nods toward an elderly man in a wheelchair commanding the northern edge of the square. Only one leg protrudes from the rumpled comforter on his lap. Every day about this time his wife wheels him out into the square and leaves him in the sunshine. He grunts and grumbles at the kids, shoos away the birds; they all ignore him.

This is what social scientists call the *resonance of tolerated multiplicity*—that pragmatic acceptance of differences as we safely brush up against "the other" within a public space [5]. It's not merely an irritating inconvenience; it's a vital mechanism for learning tolerance and acceptance of our fellow humans—all those qualities that raise us from the primitive to the civilized. As digital worlds segregate us into virtual enclaves of narrow interest groups, the public commons, that great mixing bowl of the city, retaliates by preserving the possibility of getting to know each other in the richness of human diversity.

Settling back into my chair, I notice the man from the car strolling toward us with a small plastic bag in his hand. When he reaches us, he rolls three peeled prickly pears onto one of the plates on our table, slices them with a knife and offers up this tender treat to Annie, Paul, Francisco, and me. Thanking him, I bite into the fragrant pink flesh and resume the count as Paul picks up in Spanish, weighing the merits of

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the succulent fruit, the beautiful morning, the lazy dog at the curb.

12:00 noon. Our total stands at 255. The sun, almost directly overhead, casts pools of shadow under the tables and chairs. Paul saunters over to help two village men lift the old man's wheelchair up the few steps into the bar. The old guy shouts gruff orders as the chair catches a stair. The men shrug and smile. Glancing across the square, I see his wife alone in a small tiled kitchen staring out a lace curtained window with a cup of tea, happy, I imagine, to have the house to herself. I relax back into the understanding that all this has happened before. And will happen again.

The stream of people ebbs and flows through the afternoon. Sometime between one o'clock and two a parade of uniformed kids on their way home from school boisterously explodes on the square. Annie joins the fray, happy to be the exotic center of this youthful energy.

Paul and I keep up the count as Francisco continues in his own rendition, "six, seven, ocho, nueve." The sun circles behind us, coffee cups morph to wine glasses. At eight thirty, Paul picks up some bar food for dinner as street lights flicker on.

9:59 pm. Ten, nine, eight … we count down the last ten seconds of the hour. Our task is over. Francisco and I raise a silent toast to the day's count as Paul starts gathering up our notebooks. It's been a long day. Annie is playing again with the kids at the fountain, and I'm overdue for another glass of wine.

We review the final tallies as I top off our wine glasses. What have we learned? In this village of roughly 2,000 people, our numbers show that 1,020 times someone has crossed this little square for one reason or another over the course of this day. Forty-seven percent of the time it was a person between the ages of 41-70. Our count dipped to a low of 42 in the hour between 3:00 p.m. and 4:00 p.m. (siesta time) and peaked at 106 between 8:00 p.m. and 9:00 p.m. (paseo time).

As I sip my vino tinto wondering what all this means, my eyes wander over the rim of the glass toward the table next to us and see the people sitting there furtively glancing in our direction. Slowly as wine warms the back of my throat, I comprehend that this late September Thursday will go down in neighborhood gossip as the day the American tourists sat in the square all day long with their notebooks.

It is, I realize, a perfect example of the *observer effect*, the scientific acknowledgement that as soon as you put an instrument of observation (us) into a system (the square) to measure something (the people coming and going), it alters what it's been put there to measure, hence somewhat invalidating the measurement.

So we are, after all, not passive observers here. Today we too have been players in the life of this modest square. We have drunk its coffee, probed its gossip, tasted its fruits, played with its children, basked in its sunlight, and lifted its wheelchairs.

In truth, none of us is ever outside the dance of life pulsing around us. This may be a stage but there's no choreographer or uninvolved audience. Paul and Annie and I have sat here all day counting the comings and goings, and we have not thought to count ourselves. But we were drawn to this square the same as everyone else.



No matter how much we feel like outsiders, we are in fact as much a part of all that has happened today as the old woman who is now wheeling her husband back across the cobbled street. So, I raise my glass, nod a smile in response to the people at the next table, and change the final count to 1023.

Notes

1. N.S. Mang, "The Rediscovery of Place and Our Human Role in It." 2009. www.powersofplace.com/pdfs/The_Rediscovery_of_Place.pdf.
2. P. Zucker, *Town and Square*. Cambridge MA: MIT Press, 1970.
3.*Encyclopedia Britannica*. www.britannica.com/topic/Tiananmen-Square.
4. M. Webb, *A Historical Evolution: The City Square*. London: Thames and Hudson, 1990, pp. 11–12.
5. A. Amin, "Collective Culture and Urban Public Space." *City*, vol. 12, April 2008. www.vwl.tuwien.ac.at/hanappi/AgeSo/rp/Amin_2008.

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Speculations about Electronic Media and Place

Edward Relph

***Relph** is Emeritus Professor at the University of Toronto. His books include* Place and Placelessness *(1976; reprinted 2008);* Rational Landscapes and Humanistic Geography *(1981; reprinted 2016); and* Toronto: Transformations in a City and its Region *(2013). Ted.relph@gmail.com.* *Text and photographs © 2018 Edward Relph.*

When computers were in their infancy in the 1960s, Marshall McLuhan (1964) argued that all media of communications are selective extensions of bodily senses. He claimed that electronic media, which give priority to sensory experiences, were beginning to remake the rational view of the world associated with books and printed materials.

Almost everything is counted in the digital universe and, in 2017, about half the global population—some 3.8 billion people—were using the Internet, two billion were using Facebook, and, every minute, on average, there were four million videos watched, 15 million texts sent, and 3.6 million Google searches [1]. The invisible ether of electronic media gets denser by the moment, passing through solid walls into our houses, workplaces, and minds, absorbing hours of human attention every day. We are well advised to pay attention to the implications of McLuhan's claim.

My research interest is in how place is experienced and, though my use of electronic media is unexceptional (I am not on any social media networks), I find it hard to imagine that places are immune from its effects. This essay speculates about what those effects might be and begins with some remarks about characteristics of place that serve as a baseline for understanding the possible impacts of electronic media on specific places.



Existence and the Primacy of Place

The idea that place is the first of all things has been argued from a historical-philosophical perspective by Edward Casey (1997), and from a phenomenological and Heideggerian perspective by Jeff Malpas (2006). I am persuaded by their arguments that existence is unavoidably place-bound, and that places are existence-bound expressions of specific human interaction with the world. Everything—deeds, thoughts, writing, conversations, playing computer games—happens somewhere in a particular place.

This fact of life can easily be pushed into the background. TheFrench philosopher Descartes (1967/1637) did it intentionally in his thought experiment about existence. In *Discourse on the Method*, he noted that he began his meditations in a room heated by an enclosed stove, yet then proceeded systematically to bring into doubt the existence of everything except thought itself. In other words, he acknowledged and then assumed away the primacy of the actual place where his thinking was warmed and grounded.

More commonly, the place where we are can be unintentionally ignored—for example, whenever we are involved in an activity that distracts us from our immediate surroundings, such as sleeping, reading, engaging in earnest conversation, or talking on cell phones as we walk down the street. We are, in effect, temporarily turning off part of our sense of place.

This lived situation is significant in the context of McLuhan's claim that all communications media—whether writing, printing, roads, air travel, or electronic messages—surreptitiously yet profoundly change experiences because they extend and amplify human senses by overcoming bodily constraints of space and time. In other words, communications media have experiential consequences.

Put simply, written messages reach further than shouts, and written records last longer than individual memories. Whether they extend or obstruct sense of place is not so clear.

Spirit and Sense of Place

When we do pay attention to places, our reactions to them are informed both by their physical properties and spirit of place, and by our sense of place, which is our ability to appreciate those qualities. In lived experiences, these differing aspects of place experience are inextricably intertwined, but here it is helpful to distinguish them because electronic media relate to them differently.

The term "spirit of place" is derived from the ancient belief that gods and spirits once shared their distinctive identities with places, whether forests, mountains, towns, or individual homes. The gods of places lost most of their powers with the progress of modern civilization, and the expression

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"spirit of place" now has mostly a secular meaning that refers simply to the distinctive and inherent identity of somewhere.

This is an elusive property that seems to be impossible to define precisely. Architect Christopher Alexander (1979) tried and ended up having to describe it simply as "the quality without a name." Nevertheless, the fact that artists and tourists are consistently attracted to certain places and not to others suggests that it is recognizable for many people.

The term "spirit of place" is not widely employed in ordinary speech. I have used it here because "sense of place," confusingly, often refers precisely to what I have just described as the "spirit of place." I think "sense of place" is better reserved for the ability to grasp and respond to the distinctive identities of places.

There is evidence that aspects of this ability have a neurological basis in specific brain cells that integrate a range of sensory experiences allowing us to know where we are, where we have been, and how to move from place to place. I generally, however, think of sense of place as a synaesthetic ability that combines the bodily senses of sight, hearing, and smell with movement, memory, imagination, anticipation, and intentionality. This is an individual faculty and varies widely. Some people are simply not much interested in places, while other people have an intense appreciation of place differences and similarities.

A Sense of Many Places

Sense of place also has a social connotation and a cultural context. In pre-modern cultures, especially those relatively remote from the influences of printed communications, a shared sense of place seems to have contributed to making villages and towns with a strong spirit of place.

Conversely, sense of place was of little interest to those modernist architects and planners in the mid-20th century who practiced the conviction that functional, undecorated designs were appropriate everywhere. There is nothing mysterious in this placeless attitude. Communications involve the movement of goods, people, and ideas from place to place. As communications became faster, similarities between places became increasingly evident, and modernist designs merely reflected and emphasized these shifts. In short, transformations in media of communications affect not only the bodily senses, as McLuhan claimed, but also sense and spirit of place.

Until about 1840, most people walked everywhere, nobody moved faster than a horse or camel could carry them, and no message travelled faster than the messenger. Out of necessity, places were made slowly with locally available materials, and people did not move around much.

That began to change rapidly in the early 19th century, first with railroads and then with Samuel Morse's invention of the telegraph in the 1840s. This was the beginning of our electronic era, and not everyone was impressed. The English art critic John Ruskin (1903/1856, p. 369) exclaimed: "Your railroad… is only a device for making the world smaller; and as for being able to talk from place to place… suppose you have, originally, nothing to say." And he cited Emerson: "The light outspeeding telegraph carries nothing on its beam."

Strong opinions, well expressed, but there was no going back. A century later, which is to say after a host of additional innovations that included telephones, automobiles, radio, television, popular air travel, and the first computers, Heidegger (1966, p. 45) could only echo Ruskin's concerns: "Nowadays we take in everything in the quickest and cheapest way, only to forget it just as quickly."

The reason for these misgivings, McLuhan might have suggested, was that the speed of electronic media was challenging a world view that had been privileged by print media. The invention of printing made possible the wide distribution of books and a literate society, and those printed books facilitated the adoption of an orderly, linear way of reasoning (reflecting the linearity of text) that became a foundation for modern science, economics, law, and democratic politics.

From the perspective of place, developments in electronic media and transportation seem to be synergistically entwined, not least because they have been chronologically parallel. First telegraph and railways; then telephones, radio, and motor vehicles; then television and airplanes; most recently, computers and mass air travel. In 2016, there were 1.24 billion international tourist arrivals, with these trips made possible by electronic booking systems, control devices, and navigation [2].

It is, I think, impossible to say whether transportation or electronic media has had more impact on human life, but it does seem clear that their combined effect has been the development of a sense of place quite different from its predecessors. A deep but narrowly circumscribed sense of place associated with living in one location for a long time has, for many people, given way to a sense of many places.

We live in a restless rather than a rooted age. A 2013 Allstate/National Journal survey concluded that only 54 percent of the U.S. population lived close to where they had grown up; a third of that group had lived elsewhere and moved back [3]. Lucy Lippard (1997, p. 6) describes what we have now as "a multi-centered society," and describes herself as "a nomad with a serially monogamous passion for place" because she has repeatedly settled somewhere, devoted herself to that place, and then moved on.

This pattern is not uncommon. I have lived myself for a year or more in at least fifteen different places in four different countries on two continents. Something similar is true for many of my acquaintances and friends, some of whom also have children or grandchildren living in France, Sweden, New Zealand, and Taiwan.

There is no doubt that the faster we go, the less we see, but it is also the case that this situation makes it possible to experience more places. Lippard (1997, p. 292) argues that multi-centeredness is not self-indulgent because it is "all about communicating across boundaries… Part of the process of looking around is listening to each other."

Even if the places visited are all-inclusive resorts, they still have the merit of exposing us to unfamiliar scenes and differences, challenging habits of seeing and thinking, and perhaps promoting appreciation of other cultures. This sense of the diversity of many places is valuable because it is a basis for challenging the parochialism and exclusionary attitudes that all too often accompany a narrowly circumscribed sense of place—attitudes that at their most extreme can lead to discrimination and ethnic cleansing.

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An Enigmatic Relationship

The emergence of a sense of many places over that last 50 years has happened while electronic media have grown enormously in popularity. Contemporaneous with these technological changes, the single-minded, objective, modernist view of the world and society has given way to postmodern perspectives that acknowledge the validity of different, even conflicting, perspectives.

Since about 1970, there have been postmodern movements in philosophy, art, social science, politics, architecture, literature, and town planning. This postmodern impact is manifest in the recognition of diversity shown in civil rights, the women's movement, gay rights, multiculturalism, and—of specific importance for the identities of places—the radical turn to heritage preservation that began in the early 1970s and upended the modernist conviction that everything old was obsolete and in need of clean-sweep renewal.

The role played by electronic media in fostering postmodernity is enigmatic. McLuhan's claim was that electronic media favor the sensory immediacies of emotion and feeling and thereby undermine the regulated uniformity and dependence on empirical evidence promoted by print.

Electronic communications do not just carry information and our extended senses out across the world in the way that print media had in the centuries of colonization. Rather, these newer communications circle the world in an instant, turning the extensions of human senses back on themselves, collapsing time and space, and shrinking the world into a global village filled with undigested electronic gossip—where everything, regardless of how exotic and remote it may have been before, seems somehow familiar and nearby.

McLuhan suggested that every city is now a suburb of every other city. There are no spatial barriers to protect differences among places. Iconic elements with a strong *genius loci* can be reproduced anywhere without regard for local traditions. There are, for example a "Paris" reproduced in Hangzhou, China, and "Italian hill towns" reproduced as plazas in Scottsdale, Arizona. Professional sports teams nominally representing specific cities are comprised of players who come from across the country or around the globe. Globalization is dependent on electronic media to ensure that anything can be traded from anywhere to anywhere else, and the financial centers of major world cities are linked by fiber networks that ensure stock markets remain continuously connected regardless of time zones or time of day.

This large-scale conflation and confusion of place identities are the public manifestation of what happens whenever we use electronic media. Talking on a mobile phone, messaging, sending a manuscript as a pdf to another continent, and ordering online are all actions that effectively eliminate the time and distance between locations. These actions push into the background the primacy of the particular place where we are.

Paul Virilio (2000, p. 17, p. 142) calls this situation "action at a distance" whereby everything arrives without ever having to leave: "What cropped up yesterday here and there, now happens everywhere at once… There is no longer 'here', everything is 'now'." In a less effusive discussion of the impact of mobile phones on modern society, Sharon Kleinman (2007, p. 2) refers to their effect as "displacing place" because "'here' and 'there' can be virtually anywhere, and, moreover, both can be moving."

The Electronic Non-Place Realm

There is another aspect of how electronic media might weaken the primacy of place—the non-place realm. The idea of non-place is now mostly associated with Marc Augé's use of the term to refer to the interstitial mobility zones of airports, expressways, service stations, supermarkets, and chain hotels, most of which are characterized by self-effacing impersonality. These environments are valuable for facilitating the travel necessary for a multi-centered sense of places. In themselves, however, these non-places demand no personal commitment, since users are little more than temporary clients or customers.

The idea of a non-place realm was first conceived by Melvin Webber (1964) in the 1960s. He used the term to describe communities linked by shared interests rather than geographical propinquity, particularly organizations of professionals working in widely separated cities across nations or around the globe.

Since then, the Internet and social media have made it easy for electronic communities of like-minded people to prosper. In the early 1990s when Tim Berners-Lee invented the World Wide Web, he understood it as a way for people around the world to connect and get involved in things that concerned them without any costs incurred [4]. Mark Zuckerberg and colleagues conceived of Facebook as a means to connect friends and families, to share information, to give power to the people, and to transform society [5].

These are splendid ideas but involve no geography of places in a conventional sense. The cosmopolitan groupings envisaged in this way are communities without propinquity existing in non-place digital realms. Such digital communities have a valuable role in our age of multi-centered societies and transnational families; there is no obvious reason why they should not enhance the world of actual places where people live and work, and even reduce some of its social divisions.

It has recently become clear, however, that the electronic non-place realm is reproducing and even exacerbating some of those divisions. Rather than being free and open, the Web is slowly being taken over by global corporations, advertising, and propaganda. Furthermore, the non-place

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realms of social media empower individuals with narrow prejudices who may live in geographically dispersed places but can amplify and share their prejudices with like-minded people in online chatrooms that serve as echo chambers.

By this means, electronic media can be used for non-place communities to organize meetings and demonstrations or carry out acts of terrorism in actual places. This development seems to be an electronically-facilitated version of what happens when exclusionary, repressive practices develop from excessively protective attitudes toward a place, which can be described as a poisoned sense of place, except that it involves communities without propinquity. The result is an electronically-poisoned sense of non-place.

Virtual Reality and Place

Virtual reality involves an entirely electronic experience and is therefore where the effects of electronic media are least enigmatic. Types of reality other than the one in which we actually exist are also imagined in novels and movies, but virtual reality differs in two important respects. First, when you wear virtual-reality goggles, you are literally blind to the actual place around you. Virtual reality does not just push the primacy of place into the background—it completely shuts it out. Second, novels are read; this visual process involves sensory detachment no matter how imaginatively engaged you are. In contrast, virtual reality involves both imaginative *and* sensory immersion.

This lived difference raises the concern that digital worlds might have such "real-world" presence that they are experienced as indistinguishable from geographical reality. Leslie Jamison (2017), for example, writes of Philip Rosedale, who developed a popular computer experience called "Second Life" in which individuals take on avatar identities in imagined environments. Rosedale is now working on virtual-reality technologies and predicts that, in the next few decades, we will come to regard the real world as an "archaic, lovable place" no longer central or crucial to everyday life.

Such artificial reality may be a goal for virtual-reality designers, but to me the aim seems pointless and is reminiscent of the fable about a prince who demanded a map of his kingdom so accurate that it recorded every detail. His cartographers produced such a map, but it exactly covered the kingdom and smothered everything.

Nevertheless, virtual reality does raise profound questions about the distinction between what is real and what is artificial, about the limits of technology and who controls it, about the possibilities of addiction to alternative realities, and about how places are to be simulated for what purposes and whose purposes those are.

There is no denying that virtual realities have entertainment value and are important in technical training—for example, their use as flight simulators for pilot training or as a technological means to experience digitally reconstructed archaeological sites. But at least presently, virtual reality is an application of electronic media situated outside the world of everyday actual places.

Augmented Reality and Place

The website, "Reality Technologies," explains that, while virtual reality requires users to inhabit an entirely virtual environment, augmented reality superimposes computer-generated images and information on users' views of the real world and thus enhances those views [6]. This technology makes use of headsets, special glasses, or the camera screen of a cell phone [7].

Augmented reality has the potential to enhance experiences of places by providing in situ information that otherwise could be acquired only in a library or on a computer located somewhere else. The landscapes of places, especially unfamiliar ones that we encounter as outsiders, are surfaces that hide as much they reveal. It is impossible to know by looking what the living conditions and poverty are like behind the blank facades of buildings in housing projects, or whether an estuary is contaminated with pollution from intensive agriculture.

Augmented reality offers the possibility of searching for and directly attaching relevant information to the places where that information applies. The app, "Wikitube World Browser," offers geographically-relevant information about views from one's phone camera, mostly from Wikipedia articles and presumably intended for tourists [8]. But a similar means could be used to reinforce local history—for instance, by overlaying images of a street as it was a century ago onto the present scene, or by showing clips of important events that happened in the particular place. In short, by providing digital information about places as we experience them, augmented reality can enhance critical understanding that is part of a discriminating sense of place.

It would be naïve, however, to assume that augmented reality applied to places is without problems. Pokémon Go may have motivated users otherwise tethered to their devices to go out into the real world to

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search for Pikachu and other virtual characters. There is little question, however, that for many of these users their immediate surroundings are incidental to the connection with images and things that are somewhere else.

In situ, information provided by augmented reality could well be as much of a distraction from a particular place as a connection with it. Furthermore, the Internet and social media have not turned out to be the models of civic integrity and cooperation their inventors expected. For example, augmented reality could be used as a means to overlay advertising, half-truths, and propaganda onto places, disguising and misrepresenting rather than revealing their realities.

Shifting Place Experiences

Modern transportation systems require highways, parking lots, airports, and all the other landscapes and non-places associated with mobility. In contrast, electronic communications leave the physical forms of places mostly untouched. Their infrastructure is a few more cables strung between poles, some aerials and dishes, and data hotels in innocuous buildings. Electronic signals pass through, under, or over buildings, landforms and vegetation, leaving the physical attributes of places mostly unchanged.

Nevertheless, I do think McLuhan was largely correct when he anticipated that electronic media would transform personal and social relationships, and would diminish the authority of rational thought, while arrogating the importance of sensory experience. These new media have changed how we experience places by extending our senses around the globe, shrinking distances, juxtaposing and superimposing identities of different places, and making commonplace what was previously exotic.

Paradoxically, as the here-ness of modern everyday life is electronically permeated by there-ness of distant places, the use of cell phones and similar devices privilege the sensory experience of communicating with somebody somewhere else and distract attention from the actual places where the communicating parties are. It is not yet clear whether this distraction from place is an inherent aspect of electronic media or a temporary technological inconvenience to be minimized by wearable devices and sense-surround augmented reality.

Electronic media, in concert with the mobility facilitated by modern systems of transportation, have shifted the human sense of place, transforming it into a sense of many places. From the traditional view of the importance of having roots in a place, this shift may seem retrograde. I prefer to follow Lucy Lippard's advice that, in a multi-centered society, we need to take responsibility for where we are and to appreciate what we have learned from our experiences of different places, acknowledging that breadth of place experience is no less valuable than deep rootedness.

A more academic interpretation of the impacts of electronic media is that the geography of actual places, which have been mapped and studied for many centuries, is now being overlain and infiltrated by the geography of non-place realms of the World Wide Web and the hugely attractive communities without propinquity of social media, whether for networks of families and friends or for professional organizations and businesses.

Electronic media may rework social relationships, and they may lead to profound changes in institutions and prevailing ways of thinking. But they can never entirely supplant the primacy of place manifest in actual places where everyday lives are lived, food is grown, and travel happens. Even for a dedicated player of virtual-reality games, existence is unavoidably place-bound and, even though places are permeated by electronic media, they continue to be expressions of human interaction with the world.

A final note. My life has coincided with the explosive expansion of electronic media: Television in the 1950s; paper computer cards in the 1960s and 1970s; personal computers in the 1980s (when I used Archie, Gopher and the early Internet for email); the Web and Google in the 1990s; cell phones in the 2000s (though I've avoided social media); and establishing personal websites in the 2010s.

I doubt whether I can write more than a few disjointed words except on a laptop. But whether my use of electronic media has changed my thinking and experiences of places, I am not sure. Perhaps they have contributed in some way to my multi-centered life and sense of many places.

Nevertheless, my experiences with electronic media are sufficient to conclude that, in this essay, I have done no more than to broach a few issues, to suggest some possibilities, and to confirm that I am print-oriented phenomenologist who prefers returning to the geography of real places over hacking into the frenetic geography of non-place realms.

Notes

1. www.domo.com/learn/data-never-sleeps-5?aid=ogsm072517_1&sf100871281=1.
2. www.e-un-wto.org/doi/pdf/10.18111/9789284419029.
3. http://heartlandmonitor.com/staying-close-to-home-no-matter-what/.
4. https://www.w3.org/People/Berners-Lee/.
5. http://prosperosworld.com/mark-zukerbergs-ipo-letter-describing-facebooks-purpose-values-social-mission2012/2012/.
6. http://www.realitytechnologies.com/augmented-reality. The name of this website is interesting in that it indicates how far electronic media have shifted thinking away from materialist- and print-media-influenced notions of reality as the state of things as they actually exist and not subject to human decisions.
7. Headsets are used for technical applications in surgery and engineering, while cell phones use GPS data to add information, such as Pokémon characters or information on local restaurants. Currently experimental, augmented-reality glasses are hands-free, wearable devices that contain a tiny computer and work by projecting, onto the lenses, images and information relating to the environment or situation at hand.
8. https://www.wikitude.com/wikitude-world-browser-augmented-reality/.

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Heidegger's Architects

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Architecture theoreticians' increasing interest in the field of phenomenology can be dated back to Martin Heidegger's lecture, *Bauen, Wohnen Denken*, presented on August 5, 1951, and published in the second edition of *Darmstädter Gespräche*, entitled *Mensch und Raum* [1]. Already, discussion following the lecture among 12 architects and historians indicates that Heidegger's remarks were taken as instrumental design recommendations rather than philosophical inquiries [2].

Partly because of Heidegger's lecture, architectural phenomenology in the second half of the 20th century emerged as a critique of modern technology, as an urge for authentic "primary experiences," as an essentialization of the "real place," or as a search for design solutions grounded in local vernacular architectures. Heidegger's original philosophical project questioning the fundamental construction of architectural possibility received little attention, although it had the methodological potential to reveal what constitutes the built environment when *arché* is understood as origin, source, or principle by questioning the *a priori* conditions of architecture [3].

In this sense, scholars moved away from Heidegger's initial hermeneutic project and instead inquired into descriptive facts (Pallasmaa 1986), the mystification of place-making (Norberg-Schulz 1980), or prescriptive part-to-whole relations (Alexander 1977), all of which suggest a tendency that Heidegger would probably have called *ontic* or situated merely in the description of *worldhood*.

A few positions related spatiality to the investigation of *the state of mind* or *anxiety* (Dal Co 1990, Heyen 1999, Vidler 1994). These studies, however, excluded questions on the *Dasein-with* or *being-with others*—foci that could offer alternate accounts of phenomenological difference and ethical implications. Until recently, only a few scholars have attempted to approach architecture via an ontological account of Heideggerian phenomenology (e.g., Feingold 1988, Hahn 2017, Shīrāzī 2014).

Without the aim of privileging methods or sources, the **following diagram** [see next page] was generated because of a certain dissatisfaction with current architectural phenomenology in relation to the primary phenomenological sources. This diagram does not aim for completeness or a definitive interpretation of Heidegger's work. Instead, the aim is to situate main positions from architectural phenomenology among key concepts and terminologies used in Heidegger's *Being and Time*. Therefore, the diagram is preliminary and might be redrawn, re-appropriated, reconfigured, or redirected while revising architectural phenomenology through *Being and Time*, or vice versa.

Notes

1. Published originally in O. Bartning, ed., *Mensch und Raum.* 2. Darmstädter Gespräch (Darmstadt: Neue Darmstädter Verlagsanstalt, 1952).

2. See E. Führ, Einleitung: Zur Rezeption von 'Bauen Wohnen Denken' in der Architektur, in E. Führ, ed., *Martin Heideggers Grundlegung einer Phänomenologie der Architektur* (Münster: Waxmann, 2000), pp. 9–13. An example of instrumental use is H. Wielens, ed., *Bauen Wohnen Denken: Martin Heidegger inspiriert Künstler* (Münster: Coppenrath Verlag, 1994).

3. See L. Schwarte, Gründen und Abreißen, in J. H. Gleiter, L. Schwarte, and S. Meireis, eds., *Architektur und Philosophie, Architektur Denken 8* (Bielefeld: Transcript, 2015), pp. 22–28; G. Agamben, *Der Mensch ohne Inhalt*, Dt. Erstausg., 2. Aufl, Edition Suhrkamp 2625 (Berlin: Suhrkamp, 2012), p. 101–04.

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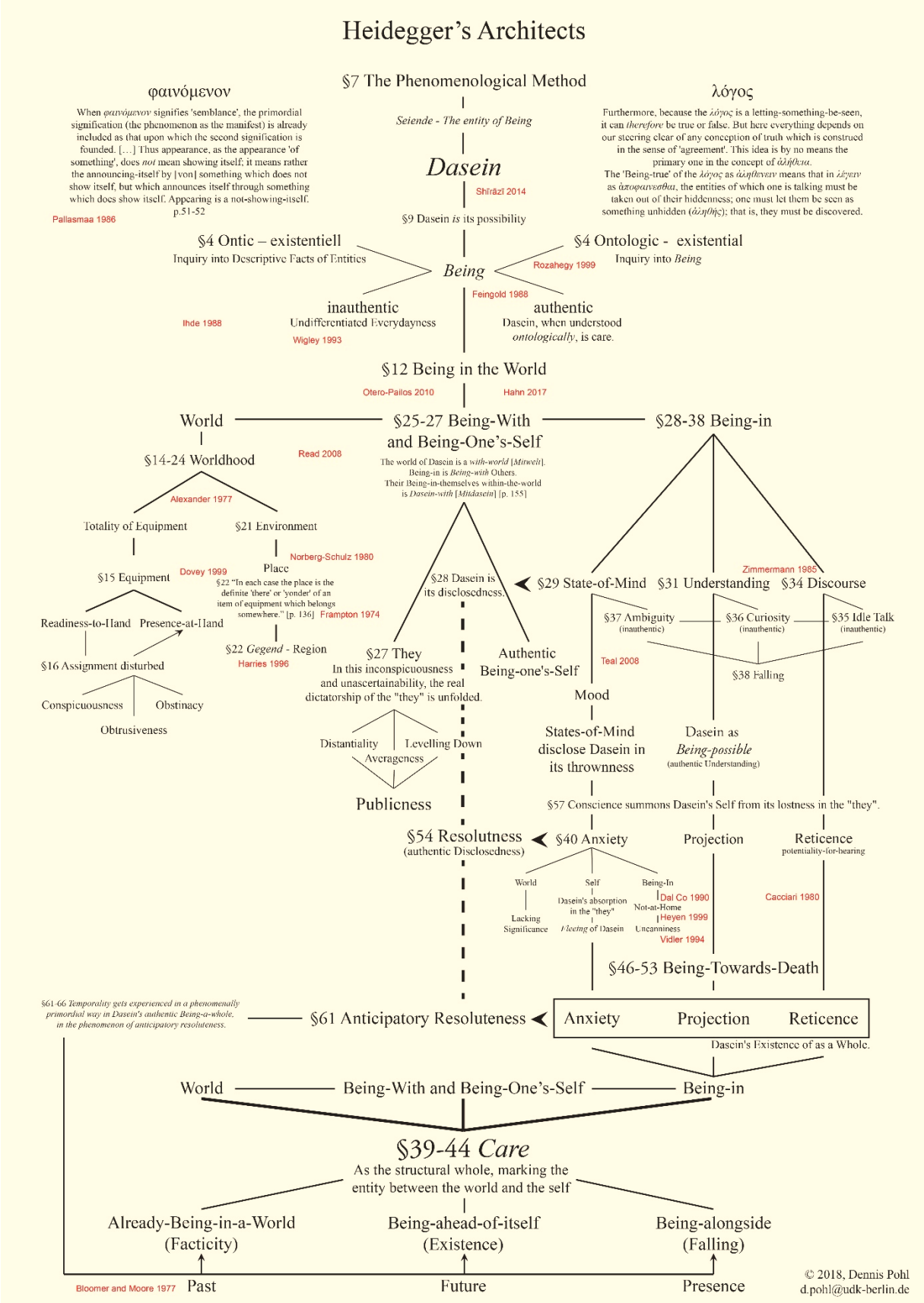
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§7 The Phenomenological Method
φαινόμενον
When φαινόμενον signifies 'semblance', the primordial signification (the phenomenon as the manifest) is already included as that upon which the second signification is founded. […] Thus appearance, as the appearance 'of something', does not mean showing itself; it means rather the announcing-itself by [von] something which does not show itself, but which announces itself through something which does show itself. Appearing is a not-showing-itself. p.51-52
Pallasmaa 1986
Seiende - The entity of Being
Dasein
Shīrāzī 2014
§9 Dasein is its possibility
λόγος
Furthermore, because the λόγος is a letting-something-be-seen, it can therefore be true or false. But here everything depends on our steering clear of any conception of truth which is construed in the sense of 'agreement'. This idea is by no means the primary one in the concept of ἀλήθεια.
The 'Being-true' of the λόγος as ἀληθεύειν means that in λέγειν as ἀποφαίνεσθαι, the entities of which one is talking must be taken out of their hiddenness; one must let them be seen as something unhidden (ἀ-λήθής); that is, they must be discovered.
§4 Ontic – existentiell
Inquiry into Descriptive Facts of Entities
§4 Ontologic - existential
Inquiry into Being
Rozahegy 1999
Being
Feingold 1988
inauthentic
Undifferentiated Everydayness
Wigley 1993
Ihde 1988
authentic
Dasein, when understood ontologically, is care.
§12 Being in the World
Otero-Pailos 2010
Hahn 2017
World
§25-27 Being-With and Being-One's-Self
§28-38 Being-in
Read 2008
The world of Dasein is a with-world [Mitwelt]. Being-in is Being-with Others. Their Being-in-themselves within-the-world is Dasein-with [Mitdasein] [p. 155]
§14-24 Worldhood
Alexander 1977
Totality of Equipment
§21 Environment
Norberg-Schulz 1980
Place
§22 "In each case the place is the definite 'there' or 'yonder' of an item of equipment which belongs somewhere." [p. 136] Frampton 1974
§15 Equipment
Dovey 1999
Readiness-to-Hand
Presence-at-Hand
§16 Assignment disturbed
Conspicuousness
Obstinacy
Obtrusiveness
§22 Gegend - Region
Harries 1996
§28 Dasein is its disclosedness.
§29 State-of-Mind
§31 Understanding
§34 Discourse
Zimmermann 1985
§37 Ambiguity
(inauthentic)
§36 Curiosity
(inauthentic)
§35 Idle Talk
(inauthentic)
§38 Falling
Teal 2008
§27 They
In this inconspicuousness and unascertainability, the real dictatorship of the "they" is unfolded.
Authentic Being-one's-Self
Mood
Distantiality
Levelling Down
Averageness
Publicness
States-of-Mind disclose Dasein in its thrownness
Dasein as Being-possible
(authentic Understanding)
§57 Conscience summons Dasein's Self from its lostness in the "they".
§54 Resolutness
(authentic Disclosedness)
§40 Anxiety
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Lacking Significance
Self
Dasein's absorption in the "they"
Fleeing of Dasein
Being-In
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Uncanniness
Dal Co 1990
Heyen 1999
Vidler 1994
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§46-53 Being-Towards-Death
§61-66 Temporality gets experienced in a phenomenally primordial way in Dasein's authentic Being-a-whole, in the phenomenon of anticipatory resoluteness.
§61 Anticipatory Resoluteness
Anxiety
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Reticence
Dasein's Existence of as a Whole.
World
Being-With and Being-One's-Self
Being-in
§39-44 Care
As the structural whole, marking the entity between the world and the self
Already-Being-in-a-World
(Facticity)
Being-ahead-of-itself
(Existence)
Being-alongside
(Falling)
Bloomer and Moore 1977
Past
Future
Presence
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Five Poems

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Picking Tomatoes

I picked tomatoes
until I turned yellow-green
and smelled like tomatoes

rows and rows
and rows of them

into peck baskets
that I balanced
on my right hip

down the rows
until they were full

then I loaded them
into the back end

of Ray's old green Chevy pickup
until it got full

and he drove
to the barn

to unload

Potatoes

Mom kept ours
in a five gallon

Red Wing crock

in the basement
under the stairs

where they sprouted
white eyes

that Mom
had to thumb off

before she
sliced them

to fry
for supper

Orange Zinnias

the monarch butterfly
fluttered

along
in the wind

hovered
over

the bright
orange zinnias

settled on
a full bloom

Black Hills Gold Mine

near the mouth
of the tunnel

there used to be
a miner's cabin

but this summer
it was gone

instead all
that was left

were shards
of weathered wood

a lady's black lace-up boot

and a miniature
alabaster trio

of monkeys

hear no evil
speak no evil

and see no evil

South Dakota Sunset at Oakwood Lake

pink cotton
threads

wrap around
raveled

gold yarn balls

stretched across
the blue sky

above me

as a jagged row
of white pelicans

arrange themselves
in silhouette

against the orange
sundown

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DOMED EDIFICE

John Hollander

Closure
surmounts the
strange open ways
that even an interior
may inherit or a dark chamber
achieve through partial ruin Such
unpierced coverings hold dominion for
ever over minded regions below as the
sky does above our heightened eyes that strive to measure
and contend Not like the sole fiery lord rising wide over
azure ramparts nor Madame M queen of all the minor purple
distances her dust penetrated her silver honor intact Not
like the stony rule of starlight raining in apertures cut
to admit the once-unruined gods But from this distance or
this angle our sunlit domes govern their domains
as a skull tells its soft protectorate I am clamped above
you for your own good and behold there is still visionary
room above you We have lain below we who scanning all the
unquiet ceilings of day and night know every zenith to be
limned on the inner surface of some one of our domes our many
unopening skies We have strained Our parched eyes water only by our
lowering of them into depths of darkness and touch toward our bottom doom

John Hollander *(1929–2013) was one of America's foremost contemporary poets known for sometimes using the visual shape of text to emphasize poetic meaning, as in "Domed Edifice," the poem above that opened* Environmental Psychology, *a 1970 volume of articles edited by psychologists* ***Harold Proshansky***, ***Leanne Rivlin***, *and* ***William Ittelson***. *Ittelson died this past September; an "in memoriam" appears on p. 6 of this* EAP *issue.*

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Questions relating to environmental and architectural phenomenology (from *EAP*, 2014 [vol. 25, no. 3, p. 4])

Questions relating to phenomenology and related interpretive approaches and methods:

- What is phenomenology and what does it offer to whom?
- What is the state of phenomenological research today? What are your hopes and concerns regarding phenomenology?
- Does phenomenology continue to have relevance in examining human experience in relation to world?
- Are there various conceptual and methodological modes of phenomenology and, if so, how can they be categorized and described?
- Has phenomenological research been superseded by other conceptual approaches—e.g., post-structuralism, social-constructionism, relationalist and non-representational perspectives, the various conceptual "turns," and so forth?
- Can phenomenology contribute to making a better world? If so, what are the most crucial phenomena and topics to be explored phenomenologically?
- Can phenomenological research offer practical results in terms of design, planning, policy, and advocacy?
- How might phenomenological insights be broadcast in non-typical academic ways—e.g., through artistic expression, theatrical presentation, digital evocation, virtual realities, and so forth?
- What are the most important aims for future phenomenological research?
- Do the various post-structural and social-constructionist criticisms of phenomenology—that it is essentialist, masculinist, authoritative, voluntarist, ignorant of power structures, and so forth—point toward its demise?

Questions relating to the natural world and environmental and ecological concerns:

- Can there be a phenomenology of nature and the natural world?
- What can phenomenology offer the intensifying environmental and ecological crises we face today?
- Can phenomenology contribute to more sustainable actions and worlds?
- Can one speak of a sustainable lifeworld?
- What is a phenomenology of a *lived* environmental ethic and who are the key contributors?
- Do the "sacred" and the "holy" have a role in caring for the natural world? For places? For lifeworlds broadly?
- Can phenomenology contribute to environmental education? If so, in what ways?
- Can there be a phenomenology of the two laws of thermodynamics, especially the second law claiming that all activities, left to their own devices, tend toward greater disorder and fewer possibilities? Are there ways whereby phenomenological understanding of lifeworld might help to reduce the accelerating disordering of natural and human worlds?

Questions relating to place, place experience, and place meaning:

- Why has the topic of place become an important phenomenological topic?
- Can a phenomenological understanding of place contribute to better place making?
- Can phenomenology contribute to a generative understanding of place and place making?
- What roles do bodily regularity and habitual inertia play in the constitution of place and place experience?
- What are the lived relationships between place, sustainability, and a responsive environmental ethic?
- How are phenomenological accounts to respond to post-structural interpretations of space and place as rhizomic and a "meshwork of paths" (Ingold)?
- Can phenomenological accounts incorporate a "progressive sense of place" argued for by critical theorists like Doreen Massey?
- Can phenomenological explications of space and place account for human differences—gender, sexuality, lessabledness, social class, cultural background, and so forth?
- Can phenomenology contribute to the politics and ideology of place?
- Can a phenomenological understanding of lived embodiment and habitual inertia be drawn upon to facilitate robust places and to generate mutual support and understanding among places, especially places that are considerably different (e.g., different ethnic neighborhoods or regions)?
- Can phenomenology contribute to mobility, the nature of "flows," rhizomic spaces, the places of mobility, non-spaces and their relationship to mobility and movement?

Questions relating to architecture and environmental design and policy:

- Can there be a phenomenology of architecture and architectural experience and meaning?
- Can phenomenology contribute to better architectural design?
- How do qualities of the designable world—spatiality, materiality, lived aesthetics, environmental embodiment etc.—contribute to lifeworlds?
- What are the most pertinent environmental and architectural features contributing to a lifeworld's being one way rather than another?
- What role will cyberspace and digital technologies have in 21st-century lifeworlds? How will they play a role in shaping designed environments, particularly architecture?
- What impact will digital advances and virtual realities have on physical embodiment, architectural design, and real-world places? Will virtual reality eventually be able to simulate "real reality" entirely? If so, how does such a development transform the nature of lifeworld, natural attitude, place, and architecture?
- Can virtual worlds become so "real" that they are lived as "real" worlds?

Other potential questions:

- What is the lived relationship between people and the worlds in which they find themselves?
- Can lifeworlds be made to happen self-consciously? If so, how? Through what individual efforts? Through what group efforts?
- Can a phenomenological education in lifeworld, place, and environmental embodiment assist citizens and professionals in better understand the workings and needs of real-world places and thereby contribute to their envisioning and making?
- Is it possible to speak of human-rights-in-place or place justice? If so, would such a possibility move attention and supportive efforts toward improving the places in which people and other living beings find themselves, rather than focusing only on the rights and needs of individuals and groups without consideration of their place context?

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Environmental & Architectural Phenomenology

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Environmental & Architectural Phenomenology

Published two times a year, ***EAP*** is a forum and clearing house for research and design that incorporate a qualitative approach to environmental and architectural experience and meaning.

One key concern of ***EAP*** is design, education, and policy supporting and enhancing natural and built environments that are beautiful, alive, and humane. Realizing that a clear conceptual stance is integral to informed research and design, the editor emphasizes phenomenological approaches but also gives attention to related styles of qualitative research. ***EAP*** welcomes essays, letters, reviews, conference information, and so forth. Forward submissions to the editor.

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Exemplary Themes

- The nature of environmental and architectural experience;
- Sense of place, including place identity and place attachment;
- Architectural and landscape meaning;
- The environmental, architectural, spatial, and material dimensions of lifeworlds;
- Changing conceptions of space, place, and nature;
- Home, dwelling, journey, and mobility;
- Environmental encounter and its relation to environmental responsibility and action;
- Environmental and architectural atmospheres and ambiences;
- Environmental design as place making;
- Sacred space, landscape, and architecture;
- The role of everyday things—furnishings, tools, clothing, interior design, landscape features, and so forth—in supporting people's sense of environmental wellbeing;
- The progressive impact of virtual reality and how it might transform the lived nature of "real" places, buildings, and everyday life;
- The practice of a *lived* environmental ethic.

For additional themes and topics, see the above preceding page, which outlines a series of relevant questions originally published in the 25th-anniversary issue of *EAP* in 2014 (vol. 25, no. 3, p. 4).

Note: All entries for which no author is given are by the EAP *Editor.*

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