RICE UNIVERSITY

"SEARCH FOR NEW COMMUNITY"

by

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ABSTRACT

"Search for New Community"

Jose Luis Santelices E.

The accelerated growth of population in the contemporary world, by the introduction of mechanized transportation and communication means, has destroyed the city's unity as a human habitat. The city no longer possesses the sense of community.

"Search for New Community" defends the thesis that the sense of community is based on man's comprehension of the complete system together with his participation within it.

The possibility of achieving the new community depends upon integrating man's personal world with the larger settlement by means of space with specific qualities. To achieve this, it will be demonstrated that:

-the urbanized region must be the new settlement of the community.

-the whole space of the urbanized region must be a projected image of those spaces each of which represents a container of the three stages of man's vital cycle: threshold space, cell space and activity-release space.

-the qualities of space which represent his relationship with both, the technical and natural worlds, must be exaggerated in order to integrate and develop the potentialities of the community man within the settlement.

The spatial exhibit will consist of a design for such a new community in Houston, Texas.
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CONCERNING THE COMMUNITY
Community is not purely a social system whose parts or related sub-systems within themselves explain the larger social functions of human groups, nor is it merely a system providing common facilities and services, whereby individuals are identified with the system. (1) *

* All notation numbers are referred to the last section entitled "Quotations concerning the text".
Neither is it purely a settlement defined by size or number of inhabitants, or by the size and number of institutions, specified, located and materially fitted to a space so much as it is an architectural design. (2)
Neither is it limited to the general consensus of that which little towns possess: a certain identity among its people; a certain common reaction to common problems, where individuals are tied to a locality and to one particular way of life regardless of inter-personal relationship. (3)
The Community includes the one, the other, and still the other at the same time, integrating the functioning, the pattern of the settlement and behavior of the social man in a dynamic and vital whole. Society is the complete body, the Community is one of its pervading unities.

Society and Community are not contradictory terms, each can be absorbed by the other.

Society as a vital whole has been subjected during the past century to a strong dynamism, thanks in one respect to the present means of communication and transportation as well as to the accelerated population growth, the both affecting the functioning, settlement pattern and behavior of social man within the community.
The once strong self-contained relationships that brought cohesion to the social phenomenon on the local level have weakened before a system that displays a tendency to integrate community subsystems directly to the larger system of Society. (4) and (5)
The once understandable and familiar settlement grows gigantic and dispersed. Man is thrown in a centrifugal way from the center of the city at seventy miles per hour.
The understanding of the whole social system by its members, accepted and transcendent to each and to all, becomes lost. From earlier to the present human societies, the structure of the social unities has grown complex and its skills have narrowed into specialization.

In the earliest settlements, a total understanding of the social phenomenon resulted from successive occupancy of the system of places within society, or by acceptance of a role in a hierarchic place to make the system exist. Today, the contemporary settlement offers a great number of roles from which to choose: opportunities. This demands a specialized response from the individual. (6) and (7)
These three situations are the principal ones that impose the conditions of crisis on the community. (8) Some of them produce nostalgia; others encourage man to develop his potentialities. (9)

The pedestrian scope in pre-industrial society's settlements had values (10) that today are without comparison for automobile societies of "leg-less" men. Nevertheless one cannot return to the past. A society in which the number and size of future human settlements would be limited, as in a type of spatial nostalgia, would be utopian. (2)
FEATURES FOR THE COMMUNITY OF TODAY

For the three new characteristics stated earlier of:
1--functioning, 2--the settlement pattern, and 3--behavior of social man, be established in the community of today, it is necessary:

To accept a community's pattern of relationships that explain the social system changing from horizontal, with local relevance (11), to the vertical until all society is encompassed.
It is also necessary to require of the settlement the quality of allowing its individuals to understand its integrity and participate in maintaining its character, in order to provoke a community style of life. If individual self-realization relies on opportunities, it also suggests a complete response from the individual. (12) and (13)

Opportunity implies development of potentialities.
Community implies a reaction of the whole person.
And it is also necessary to devise a new container for the human groups, the urbanized region:

- Because the new form of life can be defined as a product of opportunities with institutions that exceed the possibilities of the city -suburbia. (Amusement facilities in scenic areas that, thanks to the car, are possible to enjoy within the daily routine.) (14)

- Because the vertical pattern of the structure of the whole community of today, must be accepted.

- Because the city as a politic entity has lost its nature and its socio-political institutions have been rigid and resistant to social change. (15)

These together suggest a new and wide settlement territory for the community of today -the urbanized region. This can be as vast as a nation or small as a town. Its size will be a function of the settlement space, the container capable of sustaining the full range of relationships that define the community's life, the contained.

Man has multiplied his needs and created complex systems for his satisfaction. When this process of complication, nomadic man became sedentary man. In order to remain sedentary, he devised a settlement. This sedentary state and urban life appears from that moment to be synonymous. Cities were the resulting expression of this sedentary life. Today, as at the start, the designations of "nomadic" and "sedentary" man separate again, and the mode of life,
paradoxically, appears as 'nomadic urbanism'.

Man's living place must again be an oasis, but this time within a sand-sea of urbanization.

The new location of the community no longer can be thought of as a city, but rather as an 'urbanized region'. Today's automobile is the catalytic factor that permits this new identity.

The old and fatigued city must be abandoned to the role of an amusement center (New Orleans, Venice). Tickets are sold to view its ruins.

The urbanized region replaces the city. It offers itself as being equipped to encompass human ambition - to satisfy man's need of identity, livelihood and inner re-creation.
SEARCH FOR NEW COMMUNITY
By a search we will understand the approach to the definition of the spatial qualities required to create and permit a sense of community. Spatial qualities required by the 'settle-space' -the urbanized region- to contain and achieve the previously established features for the Community of today.

It will be the search to recover the dialogue between man and space.

The pre-automotive settlements permitted a dialogue between man and his containing space, as in medieval cities. This was possible because the problems concerning the man involved the whole of the social system. (communities of horizontal pattern). Each individual participated in the system while simultaneously holding a definite place in it. In the same way, the city contained all of this social system and each particular parcel of space was a participant of the whole space. The particular space was a smaller image of the larger space. Each individual allied himself with a self-contained part, his own environment, and so participate with the total space: the social environment.

Nevertheless, one can determine that the spatial expression of the contemporary city is the reflection of a style of life defined by opportunities. But there are two ways to arrange the spatial elements: an ordered arrangement that encourages life -the cosmos- and the disorderly opposite that represents death -chaos.
Cologne cathedral
-partial space-

Ulm street
-partial space-

Noerdlingen
-whole space-
For the community of today we find its settlement space in the urbanized region. It is the area where opportunities are generated. When this multidimensional container (space plus time), ordered and hierarchic, attains a cosmic state, it will signify the restoration of dialogue between man and his settlement space. We will then have obtained the new community.

For the pedestrian man, the new community will be spatially invisible. (The only way of visualizing it would be by means of gigantic mega-structures).

Only the 'legless man', through mechanized movement, will be able to visualize the entire settlement. In the same way the pedestrian man will be able to comprehend the whole of the space when each partial space has become a sub-image of the whole space. The whole space cannot be just the sum of the partial spaces for then the body would lose its integrity and overall identity in its smaller parts, the place where man must actually live in community with his neighbors.

There follows a proposal:
PROPOSAL

THE WHOLE SPACE MUST BE
THE PROJECTION OF PARTIAL SPACES
EITHER HORIZONTAL OR VERTICAL
AND
EACH PARTIAL SPACE
MUST BE THE IMAGE
OF THE WHOLE SPACE.

HORIZONTAL PROJECTION

VERTICAL PROJECTION
The proposal intends to relate the partial spaces to that of urbanized region, seeking at the same time the images afforded by both, so as to represent a container for the community of today.

It follows that the qualities of each partial spaces must be sought in man himself. To do so it is to recognize the man of today and what he has retained from his past relationships. He suggests a mastery of modern technology, which has created our 'leg-less' man, coupled with a retained dialogue with Nature and his fellow Man.
THE MAN
"This X that lives it, and that I actually call 'I' and the world in which 'I' lives, are patent to me, and all of this - my being, who I am, and this being my world, and my living in it - all are things that happen to me and solely to me, or to me and my radical solitude."

('Man and People', page 94)

"... I is the only being that does not exist, but 'lives' or is a-live. Precisely those things that are not I, are the things that exist, because they appear arise, resist me, assert themselves in that ambit that is my life."

(Ibid, page 41)

The external world of man is a world of concerns, in contrast, the interior world is one of the imagination. Man is not complete living solely in one or the other; life is the inter-action of both in space and time.

Man's world of concern is one of exterior things - its existence is a 'being for'. (Architecture is a 'being for').
This exterior world is the 'surroundings, and is shared by all men.

The interior world of man -the 'I' - is instead the primary reality -it lives rather than exists. Life is a continual sensuous experience transmitted by the senses from the exterior world and interpreted in each individual mind according to his frame of reference (16). When we look, we see only a perspective of what is real. The superimposition of all these perspectives, through each individual's experience -each 'I' - brings man to inhabit a personal world, his environment. (17)

Further, each man shares in common with his peers the fact of living, the experiences of a birth-growth-death cycle.

The course of human history presents also three distinct moments, in a cyclic repetition:

"a.- Man feels himself lost, shipwrecked among things; this is 'alteracion' (in Spanish). Open, unprotected, exposed.

"b.- Man by an energetic effort withdraws into himself to form ideas about things and possible ways of dominating them; This is "being within one's self". ("Vita Contemplativa" for Romans; "theoretikos.bios" for Greeks.)

"c.- Man again submerges himself in the world, to act in it according to a pre-conceived plan; this is action. ("Vita activa", "praxis"). ("Man and People", page 230)

Relating this historical cycle to man's vital cycle,
we have that:

The first stage (a) is bounded by childhood. It is the age for experience: the tactile, oral, olfactory age; senses watchful to the outside.

The second stage (b) is that of youth, when observations begin to be confronted and related in the search for and individual meaning of life.

The third stage (c) encompasses maturity; when the inner world superimposes itself on the outside world.

These three ages of men determine three qualities of space, the three containers of man's vital cycle: threshold (nexus with the exterior); the cell space (place of aloneness); and the activity-release space (the everyday world of work and recreation).

If we accept the house as the primary spatial unit that groups individuals of the cycle's three stages, it must then possess these three spatial qualities.

In a broader level - for example the city - these spatial qualities will be embodied in parks, universities, and places of work-rest, respectively. Its inter-working is realized in man's daily adventure: home-work; in the weekly adventure: home-shopping-diversion; in the yearly adventure: home-vacation place.
ALTERACION

THEORY

ACTION

a day

a year

a life

threshold-space

cell-space

activity-space

ADVENTURE

daily

weekly

annual
... and because of it, because of living with others the same moment in the same world - hence 'our'world - our living is co-living, living together." ("Man and People", page 109)

But also, man is a 'social animal' (soon politikon); he co-lives in society. The solitary man exists only as an unnatural accident or by an imposition on mankind. He lives alone but he does not exist alone. He is co-living.

To observe the relations established by man in his co-living life it is necessary to refer ourselves towards two extremes: individual relations and social relations, from the most private to the most impersonal ones.

Individual relations are controlled by intimacy. The unknown, represented by another 'I' - supposedly living like 'I' am - loses the perilousness of the 'the others', becoming 'you'. Both 'frequent' each other.

The degrees of intimacy are concentric circles radiating from 'I' and decreasing in intensity toward the edges. The first degree of intimacy corresponds to the 'lovers'; then on through friends, until dilution fades into social relations.

Social relations appear directed by 'usages', a type of action which has become merely customary. (18) They im-
ply coercion or force.

Because community is duty, it implies sanction. Accepted or forced duty implies coercion. Community is a social phenomenon.

The family as a human settlement, constituted the first society. From then until our present society was constituted, the usages have grown in number and complexities. But still now, the familiar nucleus formed by parents and children represent the first degree of social relations within the radii action of intimacy. The one-family house is the link between individuals and community.

The degrees of intimacy diminish through the following steps; lovers—friends—family—relatives—fellows (school, university, work)—club (social friends)—community—society.

Apart from society, the relations among individuals appear indefinite—taking into account every individual of the culture.
Natural phenomenon belongs to the exterior world of man presented by the cycle of the seasons.

If indeed mechanical methods enable withdrawal from the seasonal cycle, it still stimulates in a psychological way. Its importance is its influence over the house. The architectural space will expand or contract, seasonally. Spring signifies an explosion of space - new growth. Examples:

a - Winter and summer are represented in Spanish houses by two superimposed schemes: the second floor is the winter house where the sun enters in winter. The first floor is the summer house which is given shade and protection from the summer sun.

b - Peasant houses of Elqui Valley (Chile) have a central nucleus of 'adobe', closed and narrow. It is the winter house. In summer the house grows externally through 'pergolas', 'parrones'and 'zarandas' (a type of 'cieve where fruit is dried).
Man does not belong to any particular ecologic context, however he acts differently according to the habitat selected. Two European men, the meridional and septentrional man illustrate relationships to sun and climate through the use or non-use of 'patios'.

"L'homme du Midi", living near the Mediterranean, is loquacious, gregarious, and likes public spaces for social gatherings. The sun directs his life. People gather in the squares at sunset. During daytime the shadows of blinds and shutters keep him away from natural context and surroundings.

The man of northern countris sees Nature with other eyes; he is more engaged with Nature. His action is not against sun but to capture it.

The idea of patios and the relationship between architecture and landscape are the images of these two men. 'El Patio' has been like diaphragm of a camera: completely open in the Septentrional, almost closes in the Mediterranean countries.
The landscape in northern architecture is captured by it.

In the Mediterranean area the landscape is re-created in the interior.
The technology of contemporary man has permitted him to isolate himself completely from the natural context—day-night cycle and the seasonal cycle—winter-summer.

Nevertheless, architectural forms still will be influenced by natural elements. I will present a diagram called 'model of the relations between Nature and architectural forms', which shows the possible attitudes in response to the natural elements.
MAN TECHNIQUES

The action of man's world of imaginations upon man's world of concern develops man's technique. Tools are extension of man far beyond his physical boundaries.

Man is a 'tool user'. The accelerated creation of tools in the last centuries does not permit the domination of all of them.

The old urban settlement - every day, more common to mankind - has been suddenly invaded and alienated by cars.

Neither attacking or personalizing the car produces real answers of design. To attack means romanticism (return to past). To personalize it leads to 'cities for cars', car-scaled architecture and such. That causes 'dehumanization' (loss of mankind condition) within the human settlement.

The right use for a tool is to subordinate it to man's desires, a sort of taming of the tool, integrating it into man's life, bringing birth to a new man: the 'legless man' of the automobile world.

The introduction of the animal in the peasant houses of Northern Spain presented the perfect balance between man and his main tool; the animal was the 'unit for food' (milk, meat), the 'unit for cloth' (fur), and the 'heat unit'. This exemplifies the domestication of a tool.
The contemporary tools directly affecting man of today are: transportation tools (car, airplane) and communication tools (radio, T.V., telephone). They represent a counter-point, while man moves at high speed or watches T.V. coming instantaneously from great distances he remains immobile, just squirming in his seat.

Both have liberated man from the uses of natural means of movement.
The idea of community implies the idea of man - of relations between men, and of the relation between man and the space in which he lives.

One can describe community as a social system, or a settlement that possesses a requisite number and kind of institutions, or as a form of life.

However, none of these descriptions clearly justifies the amplitude of the world community, and its implications. Mentioning community, one elects from among the possible relations between man, that which signifies complete understanding of the settlement with its social system.

Architectonic space, prior to expressing aesthetic forms, must satisfy the condition of being a container for man's activities and relations - relations between men, relation with nature, and relations with his inventions.

As the conclusion to this "Search for New Community", it is submitted that, in order to effectuate such a community, it is necessary:

1. - to relate the community settlement's partial spaces with its total space in such a way that while participating in a part, one comprehends the whole.

2. - that the partial spaces be containers of the different stages of man's vital cycle. The qualities of these spaces have been defined as threshold, as cell and as activity-release space.

3. - to achieve the participation of the partial spaces within the total space, the qualities of the former must be su-
to integrate man's potentialities in the new community's settlement, finding balance between the manufactured world, product of his imagination, and his natural surroundings, to which he belongs. Such balance will be achieved by equalizing the presently exaggerated man-technique relationship with an exaggeration of the man-nature contact.

These conclusions were derived from this thesis' contention that, on the one hand, community signifies a 'duty'; on the other, man is depicted as simultaneously occupying the external world (of things) and his interior world (his 'I').

The idea of 'duty' refers to relationships between individuals which can be separated between personal-individual relationships- and impersonal-social relations.

Personal relations occur between individuals who have overcome mutual fear and achieved intimacy.

Social relations between individuals occur when they behave according to conventional manners. These conventional manners are as the individual's defense against his fear of actions by others. It is this same fear that is overcome by the intimacy of individual relationships. This coercing fear is characteristic of the social phenomenon. The community, therefore, also experiences this coercion. But now it has become a 'duty' that unifies the individuals in a common reflex action. So as to keep the community alive, such 'duty' must endure.
It is my conviction that these conclusions about individual and social relations can be demonstrated by a new community structure and space.
For the spatial demonstration, a speculative design containing the ideas of new community offered in the thesis will be developed.

A sector within the city of Houston was selected at random (fig. 3); a sector essentially residential, located between Montrose Street to the East and Shepherd-Greenbriar to the West; Westheimer and Rice Blvd. to the North and South, respectively. (fig. 4)

The Houston street pattern presents an ambiguity between the rapid transit pattern, which is radial with loops (fig. 1) and the overall grid pattern. This results in divided images.

The adoption of one or another pattern would facilitate orientation to the overall pattern. In this project a general grid pattern is presumed:

Because it permits equal access to the entire region without making conflicting points of multiple street intersections with heavy traffic

Because it does not result in pockets of deterioration, as occurs in superimposing the circular pattern on an existing grid pattern.

Because it is intended to generalize the inherent conditions of the selected area.

Figure 4 displays a subjective dividing of areas within the sector that otherwise appears homogeneous. In Table I (fig. 5) the real divisiveness of the area is analyzed.
There is explained what defines the peculiarities of its parts and in what degree they identify with the rest of the sector, and with Houston.

Within the area a specific zone has been chosen for the design; it is a point of triple intersection between two particular and large parts of the area, and the Southwest Freeway that while crossing the area, serves as the physical contact with the rest of Houston (fig. 6).

The freeway space and the characteristics of its lateral areas - two storied apartments and service alleys - are extended (projected) to the selected site creating a link (fig. 7).

A system of expandable residences is proposed to be utilized in the design (fig. 8, Table II). So that in the table of Natural Conditioners (fig. 9) can be the resultant forms of the house, group of houses and the whole area.

The spatial qualities of threshold, cell and activity-rest spaces accorded to the one-family house are extended to house groups and finally the area itself (fig. 10).

The neighborhood peculiarities are related to the spatial qualities with the result that service alleys become cell space for a house group; freeway space is expanded into the threshold for the total area; parks and public buildings into activity-rest places.

This is displayed schematically in the initial overall
design (fig. 11 - 12) developing with greater detail the one-family unit. Here the automobile is located at a central point in the threshold. The cell space is removed from the house nucleus, placing it in close relation with the service alleys -cell space of the house group-.

The exaggeration of placing the automobile at the house interior is similarly applied to the apartments.

In the second stage emphasis is given to the house group within the already established overall scheme.

The formalization of the automobile and pedestrian circulation levels -that in the first step was developed raising the roadways so as to free the ground level for pedestrian traffic within each house group- develops in the second scheme (fig. 16 - 17) as a differentiation between pedestrian spaces (plazas) and ground-level streets. Sidewalks (cell alleys) and houses were raised as a bridge connecting one group to another, to facilitate movement and access by automobile to each house. Each group of houses was surrounded by elevated one-storied apartments, resulting in a canyon arrangement (fig. 18)

The activity-rest space of the house group was kept at ground level, to maintain relationship with Nature. The apartments are conceived as removable units atop a fixed structure, to preserve existing trees (basic characteristic of the chosen area).

All these characteristics were retained in the third
stage (fig. 19-20), devising a service-core, structural system to join houses and apartments in a unified, continuous spatial composition.
HOUSTON
radial pattern

- System
- Industry
- High Income
- Medium Income
- Low Income
- Medical Center

fig. 1
Differentiated parts within the area (see Table I)
<table>
<thead>
<tr>
<th>Table</th>
<th>Individuality of each part</th>
<th>Image of the area projection over each part</th>
<th>Presence of Houston projection over each part</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1. trees 2. direct presence of Rice 3. underlevel freeway 4. old houses</td>
<td>1. freeway 2. grass loans 3. brick houses 4. streams of commerce</td>
</tr>
<tr>
<td></td>
<td>.service alleys .garage apartments</td>
<td>1. 2. 3. 1. 2.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.high income houses .privacy</td>
<td>1. 2. 4. 2. 3.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.suburban impression</td>
<td>1. 3. 1. 2.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.run down part .student apartments</td>
<td>3. 4. 1. 3.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.st. thomas university .houses converted into offices</td>
<td>1. 4. (yoakum palm (st thomas university)</td>
<td>1. 2. 3.</td>
</tr>
<tr>
<td></td>
<td>.two storied buildings .border commerce</td>
<td>3. 4. 2. 3. 4.</td>
<td></td>
</tr>
</tbody>
</table>
fig. 6
images of the area

Storages

Presence

Two-storied apartments
projection

fig. 7
## Table II

<table>
<thead>
<tr>
<th>I Case</th>
<th>II Case</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fixed House</strong></td>
<td><strong>Expandable House</strong></td>
</tr>
</tbody>
</table>

### II Case Development

- **First Stage**: nucleus
- **Second Stage**: nucleus + children threshold
- **Third Stage**: nucleus + children threshold and cell space
- **Fourth Stage**: nucleus

*Fig. 8*
"SEARCH FOR NEW COMMUNITY"
STUDY: SOUTHAMPTON-MONTROSE

FIG. 9
PROJECTION OF SPACES

ONE FAMILY HOUSE

THE GROUP

THE SECTOR and THE BLOCK

SEARCH FOR NEW COMMUNITY
STUDY: SOUTHAMPTON-MONTROSE
FIG. 13
CIRCULATION SYSTEM

fig. 14
SPATIAL SOLUTION fig. 16
Two group of houses

Areal views of the model

FIG. 18
Service-core structural system.
QUOTATIONS CONCERNING THE TEXT

(1) "A community is a territorial organized system co-extensive with a settlement pattern in which an effective communication network operates, people share common facilities and services distributed within the settlement, and people develop a psychological identification with the locality symbol".

(I. T. Sanders, "The Community", p. 26)

"The community is an ecology of games".

(N. E. Long, "Perspective on the American Community", p. 54)

"Community is the combinations of systems and units which perform the mayor social functions having locality relevance."


"The community means grouping of people living in geographic proximity, sharing common socio-cultural systems and interacting with each other directly or through common use of facilities in terms of the socio-cultural system and by means of this inter-action fulfill the basic needs of social living."

(H. B. Kaplan, lecture, Oct. 25, 1967)

(2) "The solution for over crowded cities are towns of 32,000 inhabitants. Towns separated by inviolate green belts devoted to agriculture, institutional, recreational, and certain others specialized activities. The equipped towns must fill full economic, social and cultural daily life. Goals to achieve: highly sense of neighborhood; maximizes public interest and individual choice."

(Quoted in "Place of the Ideal Community in Urban Planning" from "Garden Cities of Tomorrow"—Ebenezer Howard)

"New settlement unit (free growth pattern) must con-
tain all the essentials of a small community: size: Walking distance in 15-20 minutes, number of people: workplace relationship, density; accordingly. Large enough for personal and social requirements of the individual. Large enough to support communal, cultural and hygenic institutions. Small enough to preserve organic community life. Everyone participate in community activities."

(L. Hilberseimer, "The Nature of Cities", pl 193)

"Clarence Perry's principles for neighborhood are: size according to elementary school; boundaries: arterial streets for bypassing, no penetration, local shops; in circumference (cross street is better) internal street system: good for service, no through traffic; open spaces: parks".

(Quoted in "The Good City"—L. Haworth)

(3)

"A group of people make up a community in so far as they join together in valuing something."

(L. Haworth, "The Good City", p 20)

"If all activities in a city serve a common purpose, then the participants form one community by taking this inclusive purpose as their own and expressing the resulting unity of intent in all their affairs."

(Ibid, p. 99)

(4)

"Community's horizontal pattern: the structural and functional relations of the community's various social units and sub-systems to each other on the local level."


(5)

"Community's vertical pattern: the structural and functional relations of its various social units and sub-systems to extra community systems (larger society)."

(Ibid, p. 237)

(6)

"Religion, education, recreation, arts, politics and work were once a family affairs."

(L. Haworth, "The Good City", p. 12)
"Through their occupancy successive of the system of places that formed the structure of the family, (like settlement), the individual thought of himself as constituting a family which transcended each and all of them."
(Ibid, p. 13).

"The members of the earlier family, the city state, the village community and the manor could be aware of and could understand emotionally the whole round of the life in their settlement. Each member's early routine would bring him into contact with most of the settlement affairs"...
"The settlement was his world, visible and familiar to him, and he could live with a sure sense of his place in it."
(Ibid, p. 15)

"...earlier settlement formed one world; the modern city forms many."
(Ibid, p. 15)

(7)
"In the manor and city state 'the differentiation in the structure of affairs were not matched by the differentiation in the structure of the person."
(Ibid, p. 17)

There are two concepts enclosed in the preceding sentence: a-- fragmentation of life (intense differentiation on human affairs) and b-- fragmentation of person (specialization of person who carries on these affairs). The first has been traced to opportunities-- "to act, to express himself, to develop potentialities"
(Ibid, p. 19)

But efficiency required from specialized people has been derived from the person's fragmentation... "What one typically meets in a city of today are fragments of person rather than the whole person."
(Ibid, p. 17)

(8)
Crisis: the turning point for better or worse in an acute disease or fever.
Webster's Dictionary, edited 1967)
(9) "...watching the decline of central city neighborhood, it is hard to resist a 'pious nostalgia' and regret - and the suburban villas are not substitute for the communal life that is crumbling."

(S. Greer, "The Emerging City", p. 206)

(10) Value: It refers to the scarcity of a good for man's need satisfaction

(Economic sense of the word)

(11) "The common cause that unifies the inhabitants of a city should be simply the city as it is, so far as it is good, as it might be, so far as it falls short of the ideals."

(I. Haworth, "The Good City", p. 100)

(12) "Consequently the analysis of opportunity consists in seeking out the social conditions necessary for such growth."

(Ibid, page 63)

Haworth is concerned with the individual growth and by this means man's self-realization. The social conditions for it are freedom and power.

"Power turns on three circumstances: a- a kind of institutional opportunity, b- accessibility of the opportunities to the inhabitants, and c- a kind of life that opportunities tend to order."

(Ibid, page 64)

Freedom is represented by the flexibility of institutions (one can express himself), by voluntariness of institutions (accepted or rejected by one's desire). Institutions must be controllable (by means of the people)

(13) Personal centeredness is enhanced..."if the city orders its institutions in a way that makes possible and even convenient for the inhabitants, a round life consistent with the ideal of personal wholeness."

(Ibid, page 70)
"Suburbanites profit work and wealth of the metropolis but refuse to share its costs."
(S. Greer, "The Emerging City, p. 4)
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