
TEAM 10 PRIMER 1953-62

Author(s): Allison Smithson

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TEAM 10 PRIMER 1953-62

Edited by Allison Smithson for Team 10

Team 10 includes J. B. Bakema and Aldo Van Eyck, Holland; G. Candillis, and S. Woods, France; A. & P. Smithson and John Voeleker, England; J. Soltan, Poland; Gier Grung, Norway; Ralph Erskine, Sweden, and J. Coderch, Spain. This abstract is taken from «Architectural Design», December 1962, pages 559-602. Items that are unidentified were written by A & P Smithson.

THE OBJECT OF THIS PRIMER is to put into one document those articles, essays and diagrams which TEAM 10 regard as being central to their individual positions.

In a way it is a history of how the ideas of the people involved have grown or changed as a result of contact with the others, and it is hoped that the publication of these root ideas, in their original often naive form, will enable them to continue life.

The first part of the document—the role of the architect—is concerned with the attitudes which the subsequent project material speaks about in another way. The project material has been roughly grouped into three sections—«Urban infra-structure», «Grouping of Dwellings» and «Doorstep». Each of these sections tends to be dominated by one person or group—he or they, whoever developed the root idea—and the complementary or commentary material by others is printed alongside making a kind of counterpoint.

There was a time not so long ago when the minds of men moved along a deterministic groove; let's call it a Euclidian groove. It coloured their behaviours and vision, what they made and did and what they felt. Then—it had to happen sooner or later—some very keen men, with delicate antennae—painters, poets, philosophers and scientists most of them—jumped out of this groove and rubbed the deterministic patina off the surface of reality. They saw wonderful things and did not fail to tell

us about them. Our unbounded gratitude is due to them: to Picasso, Klee, Mondrian and Brancusi; to Joyce, Le Corbusier, Schonberg, Bergson and Einstein; to the whole wonderful gang. They set the great top spinning again and expanded the universe—the outside and the inside universe. It was a wonderful riot—the cage was again opened. But society still moves along in the old groove, in bad air, making only sly use of what these men discovered; worse still, applying on a purely technological, and decorative level, not the essence but what can be gleaned from it in order to give pretense of moving more effectively.

Now what is wonderful about this non-Euclidian idea—this other vision—is that it is contemporary; contemporary to all our difficulties, social and political, economic and spiritual. What is tragic is that we have failed to see that it alone can solve them.

Each period requires a constituent language—an instrument with which to tackle the human problems posed by the period, as well as those which, from period to period, remain the same, i.e. those posed by man.

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ARCHITECTURE IMPLIES a constant rediscovery of constant human qualities translated into space. Man is always and everywhere essentially the same. He has the same mental equipment though he uses it differently according to his cultural or social background, according to the particular life pattern of which he happens to be a part.

Van Eyck (Netherlands), 1959.

ROLE OF THE ARCHITECT

ARCHITECTURE AND TOWN PLANNING are simply the spatial expression of human conduct. In past societies the relation between man and total space was shaped by: religion (mediaeval age)—to have faith; political economy (nineteenth century)—to possess; admin-

istration (twentieth century)—to manage.

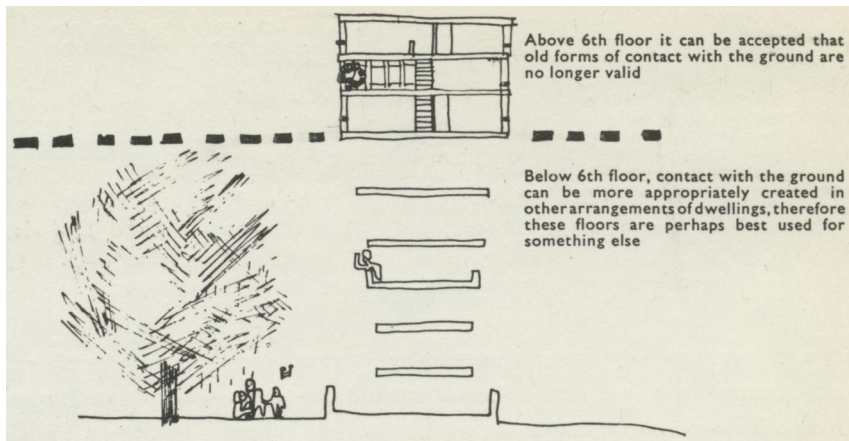
New society will provide man with opportunities so that he will be able to maintain an individual relation to total life; the right to have a personal opinion about life. So we should create for man,

by technical means, physical, psychological and aesthetic conditions, so that he may have the possibility to define in space his personal opinion about life.

First, man creates environment, and environment in its turn, influences man. Environment is created by simple means: walls and openings in the walls. It is of small significance which materials, the walls are made of. But constructions of man will bring about more and more variations in walls and in openings of walls. The vocabulary has enlarged and it is becoming more and more rich. During 2,000 years man was living under trees immediately above ground. Only in the last 500 years has he been able to live above trees in contact with the horizon.

So now the whole alphabet has to be used. We have to harmonize life on the ground and life which is in touch with the horizon. If one sees old towns like Amsterdam or Paris, one sees the built volume still there; houses of those who produced goods. One does not see the constructed volume of the anonymous population because very often this population was not entitled to own a permanent home. They lived in transitory, improvised dwellings outside fortifications or under the roof of those who had a leading role in society.

I believe that if so many architects are interested nowadays in the habitat of the Indians (the Pueblos) or in that of the negroes in Africa, it is because here one may still recognize the spatial expression of the whole population. We should not forget, nevertheless, that this population is leading a fierce battle in order to be equipped with modern techniques which were developed in the different countries of Europe, of America and Russia. Here is the drama. Here in our society we are attempting to establish for the anonymous client a spatial expression of his way of living. In primitive societies this way of living still exists, but it lacks precisely those techniques which help to get rid of fear and to attain total life. Every day, there is taking place a confrontation between on the one hand primitive societies with integrated habitat, whose members claim a right to be provided with modern techniques, and on the other hand our



society, disintegrated by these very techniques, that seeks new disciplines of integration.

Our task is to introduce into social life the play of volumes in space as a function. The new society will be that one which will enable the individual to express his personal opinion about total life. It is our task to transform the fear of total space to a respect and confidence in this space. These are the oldest and at the same time the most recent functions of architecture and town-planning. Means are simple: walls, pilotis, windows, staircases, lifts, loggias, technical equipment, and the plan as a frame of a new freedom.

Bakema (Netherlands), 1961.

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FOR THE ART HISTORIAN a group of pictures, of buildings, or of sculpture may be primary material, but for the architect the primary material is space ('L'espace indéfini' of Le Corbusier) and this is because an architect's banal, practical and every-day purpose is to make spaces; spaces which will be comprehensible to the people who use them now and will use them for some time to come.

This summarizes for me the present difficulty in teaching history to architects. Sometimes, in conversation amongst historians and architects, a building or group of buildings is discussed in terms of space organization. The significance that is attached to these spaces is examined.

Lectures and seminars centred such spatial experiences might provide the first islands in a history of space. Little by little these might connect up with one another so that architects could experience the continuity of time and space, and should therefore be able to design with increased certainty and precision.

Voelcker (England), 1959.

CAN ARCHITECTS MEET society's plural demand? Can they possibly substitute the present loss of vernacular and still build a city that really is a city?—a liveable place for a large multitude of people. Vernacular was always able to cope with plurality in former days. In what way are people to participate in fashioning their own immediate surroundings within a conceived overall framework? You see, when one says «city» one implies the «people» in it not just «population». This is the first problem confronting the architect urbanist today.

If society has no form—how can architects build the counterform? Architects have always been concerned with single buildings or a complex of single buildings. I believe there is a paradox involved in this task today.

Van Eyck

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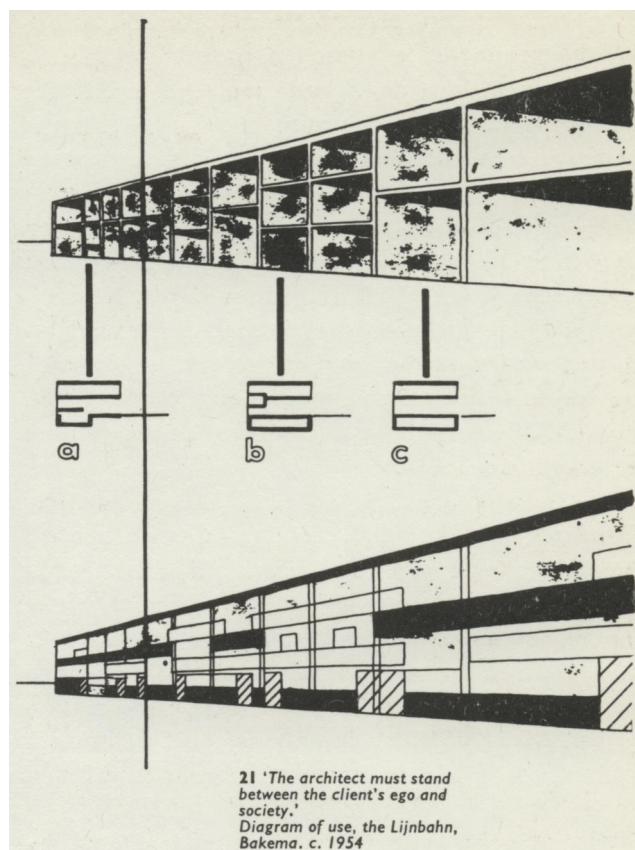
IT IS HIGHLY PROBABLE that the objects that we are so painfully devising may be the wrong ones and it is a good thing every now and then to let other specialists into one's private world to see if their specialization makes one's own irrelevant or, what is more probable, to produce mutual modification of concepts. It is particularly obvious, for example, in the case of cars and signs and roads and buildings, that the underlying concepts are wrong, and it is quite mad to think in terms of styling and not in terms of change in the total living pattern, not in any philosophical sense, but pragmatically as things affect the use of other things.

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WHICH ARE THE OBJECTIONS one may raise against Architecture as we know it?

1. It did not solve the problem of number—the need for necessary accommodations and social amenities instead of decreasing, is constantly rising.
2. As an expression of the closed form, contemporary architecture cannot be adapted to change; it becomes often outdated, even before being completed.
3. Present architectural conception does not sufficiently take into account the personality of the inhabitants and is too often inhuman.
4. It is wasteful of the financial means at our disposal.
5. The *règle de jeu* in architecture today sanctions the dissipation of group traits (the problem of cosmopolitanism)

Hansen (Poland), 1961.



GENERALLY, PEOPLE will experience much difficulty in utilizing such possibilities as are facilitated by today's architecture. Tradition, manner of living and conservative views constitute major attachments. The architect is therefore faced with a great task, having to provide people with buildings liberated from tradition and of a free and strong design, the demands of our times being his pivot of achievement.

He should give evidence of power of imagination and be of a constructive and alert mind, composing all materials in a simple and impressive manner. At all times he will have to keep an industrial production in mind, rendering the houses cheap, sturdy and adapted for all ends and purposes.

Even to the architect the result may often be a rather wretched one, and only the best and most persevering will succeed in prevailing, their results being realized by completed buildings, the use of which people may learn how to appreciate.

Grung (Norway), 1960.

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MOBILITY, VARIABILITY, ELASTICITY are important factors in the architecture of today. Logic,

economy, structural clarity of architectural solutions are by themselves a source of poetic satisfaction for even the least developed human being. I take liberty to stress this point in the face of what is happening in this world today and is discussed by many active architects and theoreticians.

But it is obvious that «modern» does not mean the same to everybody: For CIAM, the notion «modern» was backed and supported by a philosophy, a logic and economy, a reliability, a straightforwardness in function and structure, etc. etc., connected with poetic, emotional and plastic values. For CIAM aesthetic values did not exist per se in an autonomous way.

Not so with the «new modern», where everything from town planning to building relies on applied decoration with modern elements. I have seen, in Lebanon, housing units designed very much under the influence of Le Corbusier, erected at a distance of some 6 ft. from each other and lined up four to six in a row. I have seen, in the USA sun-breakers suspended on northern elevations. The list of such examples from all over the world can be lengthened ad infinitum.

Also, among some of the «true modernists» one feels a need to react against the achievements of the previous generation. This need for reaction often has no sensible background other than the wish to be different. Now it is obvious that the research and true seeking of new solutions is our task, but this task often degenerates today into some shallow dream of being different from a Corbu or a Mies.

I am strongly convinced that superficial bourgeois modernism in architecture, supported by some superficial trends in other plastic arts of today, is of utmost danger to the sanity and health of the city planning and building. The previous generation of CIAM had to fight an enemy that was outside the movement. Our task is to fight the inner enemy, the «brother-modernist». The task of the previous CIAM was, maybe, more heroic—our task needs more moral strength.

Could not therefore the aim of the new CIAM be two-fold: to help the development of really same and worthy new ideas on the basis established by the previous CIAM, but also to unmask and fight down everything that claims to be modern but is thriving on what is superficial and mean in human nature?

Soltan (Poland), 1960.

THERE IS NO DOUBT that a decisive moment has arrived in the development of the modern movement. For those who followed the main road there was one goal: to stimulate independently the development of man's awareness of the phenomenon called life. Today in many countries mechanization commands and we see a development of planning which could not have been predicted at the start of the century. Many ideas of the modern movement have found employment in society. But disappointment is often felt in that the originators of ideas sometimes see much of their work used, not on a basis of love and understanding but on a basis of prostitution and exploitation. It is often apparent that the development of certain principles of the modern movement is now faced with barriers which cannot be surmounted without reorganization of working methods.

Bakema, 1957.

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THERE ARE THE PROBLEMS of mass-communication and the problems of the whole change of society towards the middle-class society with different sorts of drives—different sorts of status urges, and so on; but in addition you have the business of terrific complexity of actual physical communication—the cars and the motor-way situation—which seems to mean that we have got to evolve a completely new sort of aesthetic to begin with—a new sort of discipline—which can respond to growth and change.

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THE SLUM HAS GONE. Behold the slum edging into the spirit. Again we have only to take a look at one of the new towns or a recent housing development, to recognize to what extent the spirit has gone into hiding. Architects left no cracks and crevices this time. They expelled all sense of place. Fearful as they are of the wrong occasion, the unpremeditated event, the spontaneous act, unscheduled gaiety or violence, unpredictable danger round the corner. They made a flat surface of everything so that no microbes can survive the civic vacuum cleaner; turned a building into an additive sequence of pretty surfaces (I find it difficult to find words for those I saw in the United States) with nothing but emptiness on both sides. To think that such architects are given to talking devotedly about space whilst they are actually emasculating it into a void.

The client naturally wants to express his ego, and he really is only interested in his own requirements; the architect must stand, as it were, between the client's ego and society. And the architect's traditional role is to produce a comprehensible community. The responsibility for this must be taken by the architect in a new way. In the situation where the architect takes his position between client and society—the community—he interprets the needs of the client in terms of community structure in order that the community structures become more comprehensible by each act of building.

URBAN INFRA-STRUCTURE

MOBILITY HAS BECOME the characteristic of our period. Social and physical mobility, the feeling of a certain sort of freedom, is one of the things that keeps our society together, and the symbol of this freedom is the individually-owned motor car. Mobility is the key both socially and organizationally to town planning, for mobility is not only concerned with roads, but with the whole concept of a mobile, fragmented, community. The roads (together with the main power lines and drains) form the essential physical infra-structure of the community. The most important thing about roads is that they are physically big, and have the same power as any big topographical feature, such as a hill or a river; to create geographical, and in consequence social, divisions. To lay down a road therefore, especially through a built-up area, is a very serious matter, for one is fundamentally changing the structure of the community.

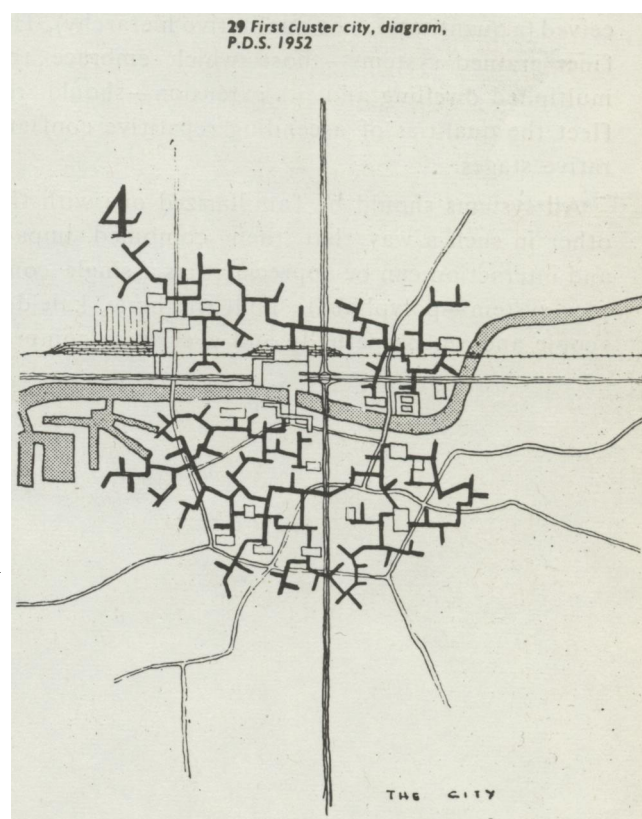
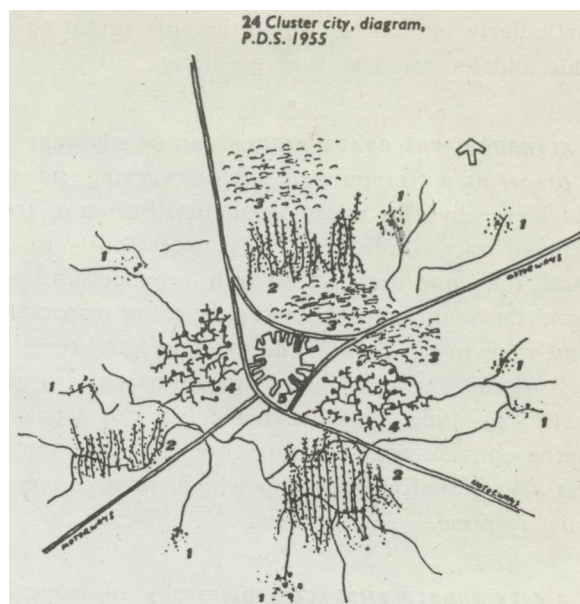
THE TIME HAS COME to orchestrate all the motions that make a city a city. It is somehow in the nature of cities in general and of traffic in particular to suppress certain kinds of motion which, if less insistent, are certainly no less fundamental to the idea city.

Cities today demonstrate an appallingly limited range of movement. Their rhythm is as vehement as it is monotonous.

A city, if it is really a city, has a very compound rhythm based on many kinds of movement, human, mechanical and natural. The first is paradoxically suppressed, the second tyrannically emphasized, the third inadequately expressed.

Van Eyck.

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THE STUDIES OF ASSOCIATION and identity led to the development of systems of linked building complexes which were intended to correspond more closely to the network of social relationships, as they now exist, than the existing closed patterns of finite spaces and self-contained buildings. These freer systems are more capable of change, and

particularly in new communities of mutating in scale and intention as they go along.

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ALTHOUGH THE ROADS SYSTEM can be thought of *a priori* as a triangulated net of varying density (no hierarchy of routes, equal distribution of traffic load over whole net, equal accessibility to all parts, only one decision at each intersection, etc. etc.), the realities of route finding and respect for (and wish to revalidate) the existing structure, as well as the desire to modify the town pattern generally, produce a road net which is not a pattern in the conventional formal sense, but is nevertheless a very real «system» to which the architecture must respond.

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A CITY SHOULD EMBRACE a hierarchy of superimposed configurative systems multilaterally conceived (a quantitative not qualitative hierarchy). The finer grained systems—those which embrace the multiplied dwelling and its extension—should reflect the qualities of ascending repetitive configurative stages.

All systems should be familiarized one with the other in such a way that their combined impact and interaction can be appreciated as a single complex system—polyphonal, multirhythmic, kaleidoscopic and yet perpetually and everywhere compre-

hensible. A single homogenous configuration composed of many sub-systems each covering the same overall area and equally valid, but each with a different grain, scale of movement and association-potential.

These systems are to be so configured that one evolves out of the other—is part of it. The specific meaning of each system must sustain the meaning of the other. The large structures—infra structures—must not only be comprehensible in their own right, they must above all—this is the crucial point—assist the overall comprehensibility of the minutely configured intimate fabric which constitutes the immediate counterform of every citizen's everyday life. They must not only be able to absorb reasonable mutations within themselves, but also permit them within the intimate smaller fabric they serve.

Van Eyck.

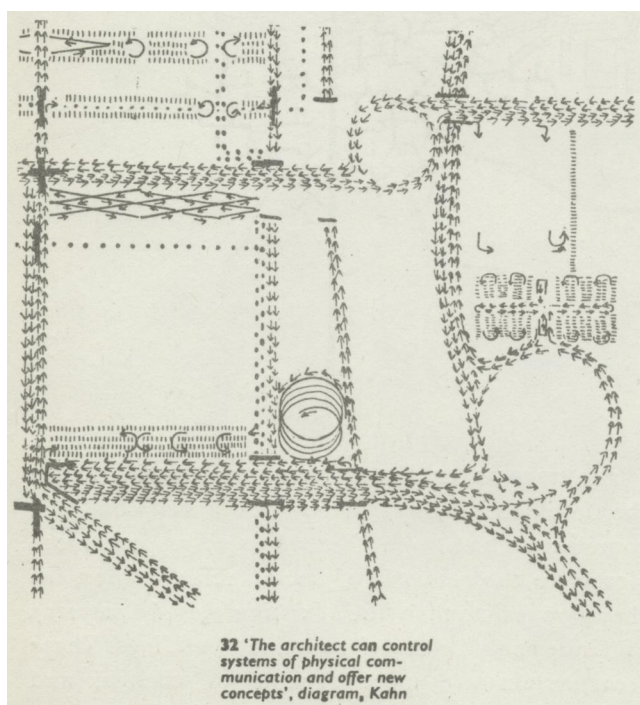
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THE MAIN CASE that is being put here is that for a human agglomeration to be «a community» in the twentieth century it is not necessary, practically or symbolically, for it to be a dense mass of buildings, but that does not necessarily mean that a bigger overall area need be covered than is covered at present. It is essentially a matter of regrouping of densities. There is no need for example for low-density family houses to be excluded from the central areas of the city, nor is there any need to think conventionally that housing nearer the country should be at low densities. It depends on the life pattern of the people who live there what sort of environment is needed and what sort of density results. The overall pattern of the community is of clusters of varying densities.

(See opposite page)

It is the intention, by using the road-system as the town structure, to keep the apparent level of mechanization under control. We are no longer in the position of needing to play up our devices, but rather to play them down, channelling mechanical noise and excitement and creating «pools of balm» for family living and regeneration.

Density and intensity will be related to the function of the zone, resulting in communities of much greater genuine variation of living pattern. Somewhere must be a place which not only allows for the contact of mind with mind, but also symboli-



zes it. It can only happen at the «centre» (there can be only one place where the experience of the community reaches its maximum, if there were two there would be two communities), but it follows that in a dispersed community it will be smaller and more intense than existing «city centres».

It is quite clear that in an ideal city at the present time, the communication net should serve (and indicate) places-to-stop-and-do-things-in.

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THE DESIGN PROCESS of «recognized» kinds of buildings, as, for example, new headquarters for firms, or government centres, has to start with the design of the programme for the building because by this programme is fixed how people can be alone—or can meet—while working in the building.

Such buildings have to be more and more a kind of village and town, while towns have to be more and more buildings. Neighbourhoods must be a kind of castles with towers, rooms, galleries, secret corridors and surprising courtyards.

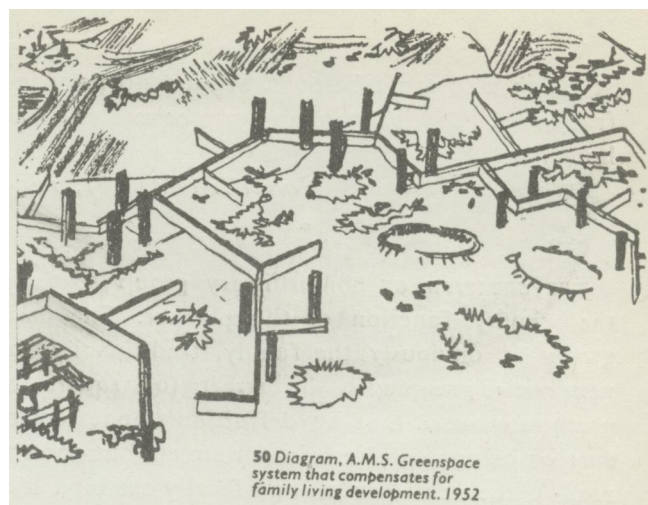
Bakema, 1959.

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JUST AS OUR MENTAL PROCESS needs fixed points (fixed in the sense that they are changing over a relatively long period) to enable it to classify and value transient information and thus remain clear and sane, so the city needs «fixes»—identifying points which have a long cycle of change by means of which things changing on a shorter cycle can be valued and identified. With a few fixed and clear things, the transient—housing, drug stores, advertising, sky signs, shops and at shortest cycle of all, of course, people and their extensions, clothes, cars and so on—are no longer a menace to sanity and sense of structure, but can uninhibitedly reflect short-term mood and need. If this distinction between the changing and the fixed were observed there would be less need for elaborate control over things for which no good case can be made for controlling, and legislative energy could be concentrated on the long-term structure.

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TODAY WE ARE INVOLVED in mass production, mass distribution, mass consumption, mass housing, mass education, mass leisure. We are especially concerned with the relationships between these mass activities. We have to define the use of public and



private transport, from rocket ships to bicycles, and to relate their different scales of speed to each other and to man as he continues to be despite these hurrying marvels. These problems are most acute where the mass is greatest, i.e. in our cities and urban regions. The constant and rapid evolution of our society will not allow the stratification of cities. The question is not to build flexible buildings but to establish an environment in which buildings appropriate to their function may occur, and to encourage an interaction between these buildings and their environment. It is clear that no formal composition can provide an answer to this problem; for the nature of all formal composition is static, precise, and fixed. Buildings which formerly took fifty years to fail, now fail in five. We assume that technology will solve the problem of the five-year economic life by considering the total economic context. Our problem is to seek a way to allow the five-year building to occur when and where it is needed. The object is not to make the building flexible but to make the urban complex flexible enough to foster short-life buildings as well as long-lived ones.

Candilis, Josic, Woods (France), 1961

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GROUPING OF DWELLINGS

IT IS IMPOSSIBLE for each man to construct his house for himself. It is for the architect to make it possible for the man to make his house his home.

Up to now the house is built down to the smallest detail and man is pressed into this dwelling—in spirit the same from Scotland to the Gold Coast—and adapts himself as best he may to the life that the architect furnishes him with.

We must prepare the «habitat» only to the point at which man can take over. We aim to provide a framework in which man can again be master of his home.

Candilis (France), 1955.

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THE CREATION OF non-arbitrary group spaces is the primary function of the planner. The basic group is obviously the family, traditionally the next social grouping is the street (or square or green, any word that by definition implies enclosure or belonging, thus «in our street» but «on the road»), the next district, and finally the city. It is the job of the planner to make apparent these groupings as finite plastic realities.

In the suburbs and slums the vital relationship between the house and the street survives, children run about, (the street is comparatively quiet), people stop and talk, dismantled vehicles are parked; in the back gardens are pigeons and ferrets, and the shops are round the corner; you know the milkman, you are outside your house in your street.

The house, the shell which fits man's back, looks inward to family, outward to society and its organization should reflect this duality of orientation, and the looseness of organization and ease of communication essential to the largest community should be present in this the smallest. The house is the first finite city element.

Houses can be arranged in such a way, with only such additional things that prove necessary to sustain physical and spiritual life, that a new finite thing, the plastic expression of primary community is created. The street is our second finite city element.

The street is an extension of the house, in it children learn for the first time of the world outside the family, a microcosmic world in which the street games change with the seasons and the hours are reflected in the cycle of street activity.

But in suburb and slum as street succeeds street it is soon evident that although district names survive, as physical entities they no longer exist. To maintain looseness of grouping and ease of communication, the density must increase as the population increases, and with high densities if we are to retain the essential joys of sun, space and verdure, we must build high. In the past the acceptance of

the latter part of this thesis has led to a form of vertical living in which the family is deprived of its essential outdoor life, and contact with other families is difficult if not impossible on the narrow balconies and landings that are their sole means of communion and communication. Furthermore, outside one's immediate neighbours (often limited to three in point blocks) the possibilities of forming the friendships which constitute the «extended family» are made difficult by complete absence of horizontal communication at the same level and the ineffectiveness of vertical communication.

The idea of «street» has been forgotten. It is the idea of street, not the reality of street, that is important—the creation of effective group-spaces fulfilling the vital function of identification and enclosure making the socially vital life-of-the-streets possible.

At all densities such streets are possible by the creation of a true street mesh in the air, each street having a large number of people dependent on it for access and in addition some streets should be thoroughfares—that is leading to places—so that they will each acquire especial characteristics. Be identified in fact. Each part of each street to have sufficient people accessed from it to become a social entity and be within reach of a much larger number at the same level. Streets would be places and not corridors or balconies. Thoroughfares where there are shops, post boxes, telephone kiosks.

Where a street is purely residential the individual house and yard-garden will provide a viable life pattern as a true street or square, nothing is lost and elevation is gained. The flat block disappears and vertical living becomes a reality.

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I BELIEVE that, in a given material situation, the present «swelling» society has an arsenal of means. That unfortunate problem of quantity, unsolved up to now, lies in the naturalistic manner in which the heritage of the closed form is taken over in order to solve other substances—the large quantity.

I consider that the problem of quantity can be resolved without lowering the standards by taking the open form as a basis.

The open form, unlike the closed form, does not exclude the energy of the tenant's initiative, but on the contrary treats it as a basic, organic

and inseparable component element. This fact is of a fundamental significance to the tenant's psychology and hence to the work output. The rhythm of our times—the elements of which are attainments in the field of science, political changes, cataclysms and the functioning of the closed form which appears in a particularly drastic form in the faulty interpretation of industrial material out of which emerges the monstrous shape of dull standardization—causes that individuality to become lost in the collective.

Hansen, 1961.

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YOUNG ARCHITECTS TODAY feel a monumental dissatisfaction with the buildings they see going up around them. For them, the housing estates, the social centres and the blocks of flats are meaningless and irrelevant. They feel that the majority of architects have lost contact with reality and are building yesterday's dreams when the rest of us have woken up in today. They are dissatisfied with the ideas these buildings represent, the ideas of the Garden City Movement and the Rational Architecture Movement.

The dissatisfaction we feel today is due to the inadequacy of either of these Movements to provide an environment which gives form to our generation's idea of order. The historical built forms were not arrived at by chance or Art, they achieved order through significant organization, and the forms have a permanent validity, a secret life, which outlives their direct usefulness. Each one of us recognizes the Street, the Place, the Village Green, the Grand Boulevard, the Kraal, or the Bidonville, as urban inventions, extensions of the house and components of the town which satisfied the needs and aspirations of past generations in other places. Let us therefore start our thinking from the moment the man or child steps outside his dwelling, here our responsibility starts, for the individual has not the control over his extended environment that he has over his house, which can become palace or pigsty irrespective of what is provided in the first place.

We must try to find out in what way this basic contact should take place, how many houses should be put together, what should be their shared facilities—the equivalent to the village pump, continually questioning the arbitrariness of existing

solutions. This is the basic step of the ecological approach to the problem of habitat: the house is a particular house in a particular place, part of an existing community and it should try to extend the laws and disciplines of that community.

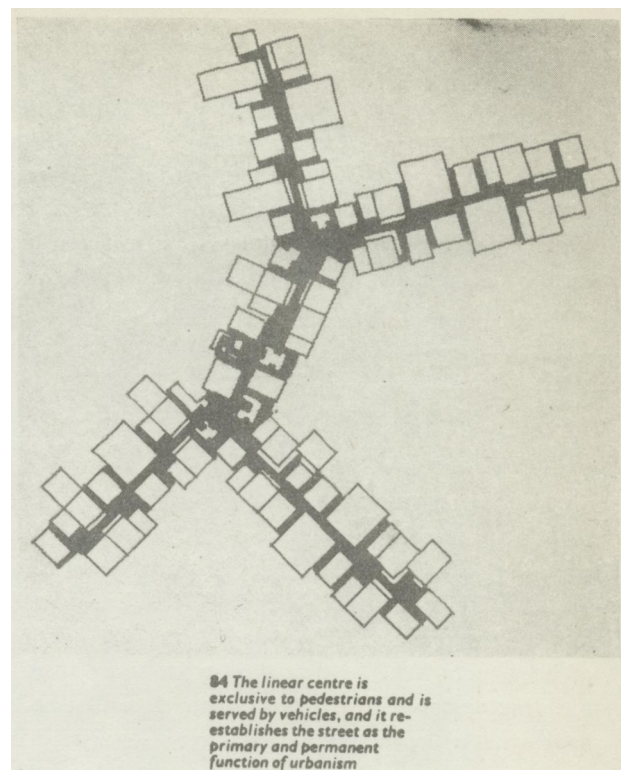
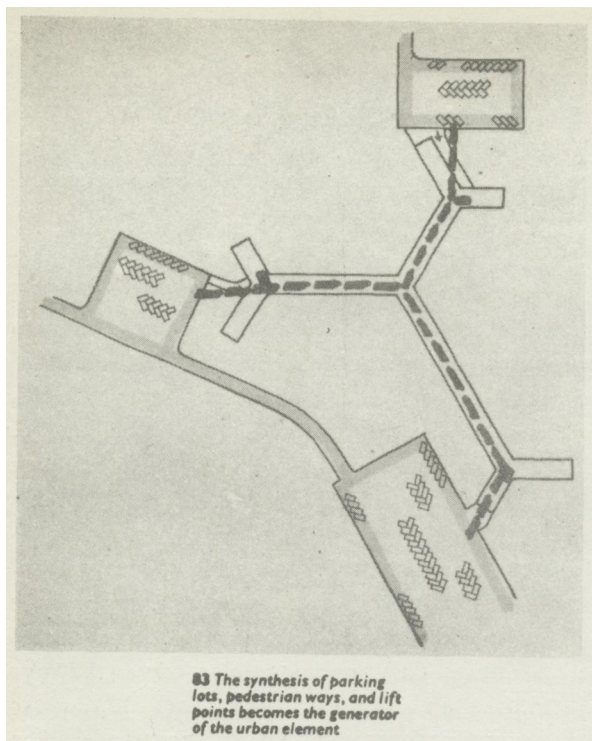
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THE QUESTION OF the optimum density for various sorts of family life is tied up with the increased availability of personal transport, and the relationship of the car to the house. If the car is to be a convenience and a pleasure, it must be easy to use it. A family excursion with babies and baskets and buckets and spades, from the fifteenth floor of an access balcony two-lift slab block via an underground garage can be no picnic. Then there is the problem of the real space needs of family life, especially for children. Everyone needs a bit of sheltered outdoor space as an extension to his house. This space can also serve the needs of children up to two or three years old, but from then on children need more and more space. Space to play safely close by until seven years old or so, and space for wild running and little excursions until eleven, and then places to go and do things in until they are almost grown up. Maybe none of these requirements can be met simply and pleasantly at densities much above 70 p.p.a.

Of course there are lots of people to whom «hotel life», by which is meant the maximum of privacy, anonymity, and simplicity of service, is suitable and pleasurable—perhaps 40 per cent of the population of big cities, especially where the population is growing older. These people are in fact well served by conventional forms of high building such as the Lake Shore Drive apartments or the Swedish point blocks, where the access is swift, secret, and completely enclosed and the windows look out into anonymous space. Such buildings situated near the city centres give a maximum of convenience for students, single people, childless couples, and grown-up families. Their density can be very high indeed, up to 300 p.p.a. Family living, except in exceptional circumstances, is best served by relatively low density development, whatever its location.

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THE PROBLEM OF PRODUCTION. at least from a design standpoint, has been solved. Each year more and better cells are made and still the search for



optimum cell goes on. The technique of planning the homes or flats is in continual progression and, although the building industry remains archaic, we have achieved today a perfection in design (within the limits of price and volume imposed in most countries) far in excess of what was thought possible fifteen years ago.

The question of what to do with the cells that are produced in such numbers has almost invariably been resolved by a more or less new, more or less ingenious plastic arrangement. Cells have been stacked, staggered or spread out in an endless variation of geometric arrangement to make an endless series of virtually identical housing schemes from Stockholm to Algiers and from Moscow to London.

If planning continues to proceed from cell to *plan masse*, it must remain systematic (additive), and the occasional tower block only serves to accentuate its symbolic and static nature. The addition, almost as an after thought, of commercial or civic centres, of schools and playgrounds, fitted in to furnish empty spaces in the site, is a confirmation of the deficiency in this concept of planning. Fortunately, the commercial centre is usually at the centre of gravity (usually symbolized by a tower block) but the other *prolongements du*

logis are often only put in where blocks of flats wouldn't look good. The housing scheme which starts from an additive system invariably ends in formalism.

These fleeting images are built to last fifty or a hundred years and in one-tenth of that time the image is already out of date. The concept of *plan masse* is static, its form is closed. It is a predetermined, congealed form, incapable of change in a changing milieu.

It has been found, in the planning of housing units, that the most effective way to proceed is to start with those elements which can first be determined and defined (entry, kitchen, bath, etc.) and to cluster the rooms around these services. This concept of planning by dissociation is general practice today. First the core is determined, then the cluster is formed. This is true for one-family houses as well as for blocks of flats, and as a planning process usually results in good and efficient design. Servant and served, as Louis Kahn puts it, are distinguished and the core brings clarity and organization to the cluster.

The idea of cluster in the cell proceeds from core. Core is usually expressed in the *plan masse* or in the satellite towns, as a fixed point in the general scheme (a centre of gravity which results

from massing), out of contact with the greater part of the homes. There is generally no correspondence between the scale of core and the scale of development.

In view of the failure of the traditional architectural tool, *plan masse*, to cope with the accelerated creation of habitat, it is proposed that planning be reconsidered as proceeding from stem to cluster (rather than from cell to symbol), as in the design of cells one proceeds from core to cluster. In this way it is felt that a basic structure may be determined; this structure or stem includes all the servants of homes, all the *prolongements du logis*; commercial, cultural, educational, and leisure activities, as well as roads, walkways and services. These are the factors which vary from place to place and from year to year; and if taken as determinants of a scheme can give it organization and identity of a higher order than that obtained solely from plastic arrangement.

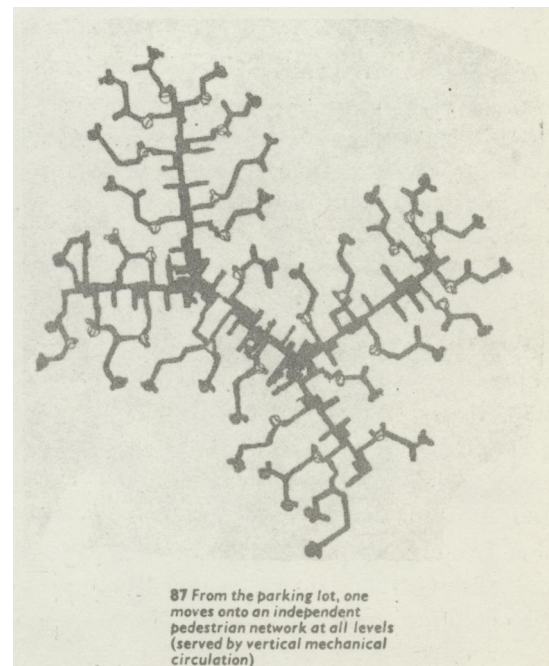
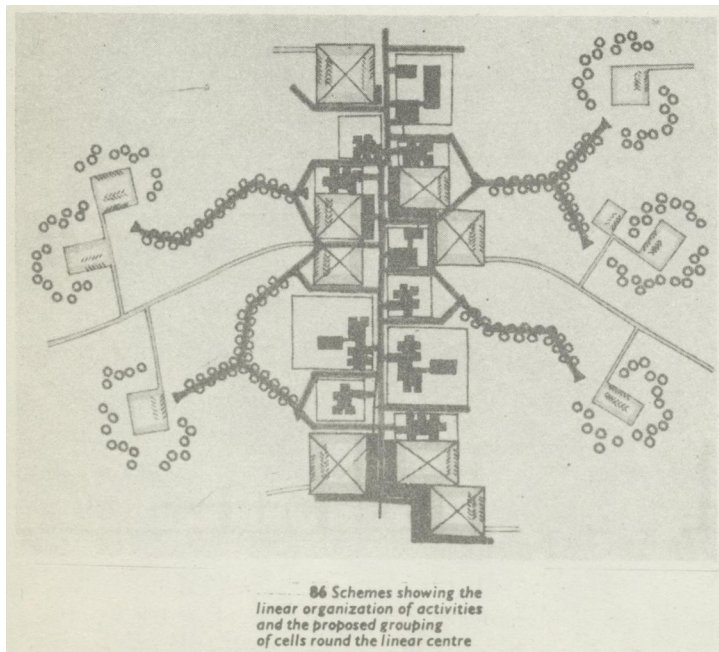
Stem is considered not only as a link between additive cells, but as the generator of habitat. It provides the environment in which the cells may function. The design of this basic structure influences the design of the cells it serves. If the structure itself incorporates, as it must, the ideas of mobility and growth and change, these characteristics will necessarily affect the design of the cells.

The validity of the servant or stem is that which

society gives it. It varies for the whole of stem, and within the stem varies from one function to another. It is felt that stem will change constantly to reflect the mobility of society.

These two or several scales of validity may be superimposed, as in planning the systems of pedestrian and vehicular traffic are superimposed.

The plan of a housing scheme may be based, for example, on a pattern of movement valid today. In ten years the pattern of movement will almost certainly change. The plan will then tend to re-establish a new validity for the new pattern. This possibility must be conserved. The door to the future must be left open. Stem is conditioned by mobility. Its dimensions are given not in measures of length but of speed: 2.5 miles per hour and 60 miles per hour. It can provide the link between these measures of speed as it can between the measures of validity (the 25 and 5-year cycles). The process of planning from stem to cluster will tend to re-establish density and scale in habitat. The principle of equalization of spaces in the occupying of a given site will disappear and exterior space can again be small or medium as well as big and empty. The street, which was destroyed by the combined assaults of the automobile and the Charte d' Athenes, may be revalidated if it is considered as a place, as well as a way from one place to another. Its form or spatial content will be different from that of previous streets, but the



idea of street (as distinct from that of road) is inherent in the idea of stem.

Woods, 1960.

WE PROPOSE:

1. To distribute ancillary activities throughout the domain of housing instead of localizing them in certain fixed places, to bring together as many activities as possible, to bring the sum of life to all the parts. A linear organization (a line has neither shape nor size) is the truest reflection of an open society.

2. To define the use of the automobile which, covering greater distances in shorter times, enables us to imagine a totally new organism in which vehicular and pedestrian traffic is entirely independent.

3. To determine points of contact between transportation and dwelling as a way towards the realization of a collectivity and hence to the identification of the individual.

4. To re-establish multiple access in collective dwellings, to have more than one way into one's house.

Candilis, Josic, Woods, 1961.

DOORSTEP

THERE'S ONE MORE THING that has been growing in my mind ever since the Smithsons uttered the word doorstep at Aix. It hasn't left me ever since. I've been mulling over it, expanding the meaning as far as I could stretch it.

Take an example: the world of the house with me inside and you outside, or vice versa. There's also the world of the street—the city—with you inside and me outside or vice versa. Get what I mean? Two worlds clashing, no transition. The individual on one side, the collective on the other. It's terrifying. Between the two, society in general throws up lots of barriers, whilst architects in particular are so poor in spirit that they provide doors 2 in. thick and 6 ft. high; flat surfaces in a flat surface.

Is that the reality of a door? What then, I ask, is the greater reality of a door? Well, perhaps the greater reality of a door is the localized setting for a wonderful human gesture: conscious entry and departure. That's what a door is, something that frames your coming and going, for it's a vital experience not only for those that do so, but also for those encountered or left behind.

Van Eyck, 1959.

TAKE OFF YOUR SHOES and walk along a beach through the ocean's last thin sheet of water gliding landwards and seawards.

You feel reconciled in a way you wouldn't feel if there were a forced dialogue between you and either one or the other of these great phenomena. For here, in between land and ocean—in this in-between realm, something happens to you that is quite different from the sailors' reciprocal nostalgia. No landward yearning from the sea, no seaward yearning from the land. No yearning for the alternative—no escape from one into the other.

Architecture must extend «the narrow borderline», persuade it to loop into a realm—an articulated in-between realm. Its job is to provide this in-between realm by means of construction, i.e. to provide, from house to city scale, a bunch of real places for real people and real things (places that sustain instead of counteract the identity of their specific meaning).

Van Eyck

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TOWN PLANNING and architecture are parts of a continuous process. Planning is the correlating of human activities; architecture is the housing of these activities. Town planning establishes the milieu in which architecture can happen. Both are conditioned by the economic, social, political, technical and physical climate. In a given environment thorough planning will lead to architecture. Planning remains abstract until it generates architecture. Only through its results (buildings, ways, places) can it be. Its function is to establish optimum conditions in which the present becomes future. To do this it must seek out, explore and explain the relationships between human activities. It must then bring these activities together so that that the whole of life in the city becomes richer than the sum of its parts.

The important question is not «how?» but «why?» or «what for?». Town planning, like architecture, has to help society to achieve to a present utopia.

We have no quarrel with the past except in so far as it is used to compromise the future. The past can guide us but past techniques (composition) are of little avail. Present techniques and present means must be used to open as many doors to the future as possible.

Candilis, Josic, Woods, 1961.