

signs. In a series of case studies, he points to the similarities, differences and cultural peculiarities of several different third places that range from the English pub to the Viennese coffee house. His conclusions strongly suggest that there are some universal requirements for such places, of which one of the most prominent is the need for *proximity*--the third place must be convenient and accessible. The right to stop at the corner bar for a drink may be guaranteed by no less a document than the American Constitution, says Oldenburg, but this right is of little practical use if there is no bar on the corner.

Although Oldenburg's argument is persuasive and enormously appealing, there are problems. One difficulty is his brief and superficial treatment of women's need for a third place. He says much about the sterility of suburban life, yet those who suffer most--women at home with young children--would appear to need the third place most. Most of Oldenburg's discussion centers around men's need for relief from the pressures of work and "the wife."

Equally superficial is his treatment of the needs of teenagers, whom he considers in terms of parental

supervision rather than in terms of their need to be taught to become adults through active community life and participation.

Perhaps the most troublesome aspect of Oldenburg's argument is his assumption that the only real third places are the bars, cafés and hangouts that have a decidedly working class ambience--the locales of "real men." In contrast, Oldenburg finds little good in the more recent wine bars that cater to the yuppie groups of the 70s and 80s.

Notwithstanding these criticisms, *The Great Good Place* offers much hope for what American society could become, in part through the designed environment. The book encourages readers to look beyond themselves and their neatly subdivided world, to contemplate the meaning of the freedom of association protected by the American Constitution, and to question why policy-makers persist in planning practices that ignore third places.

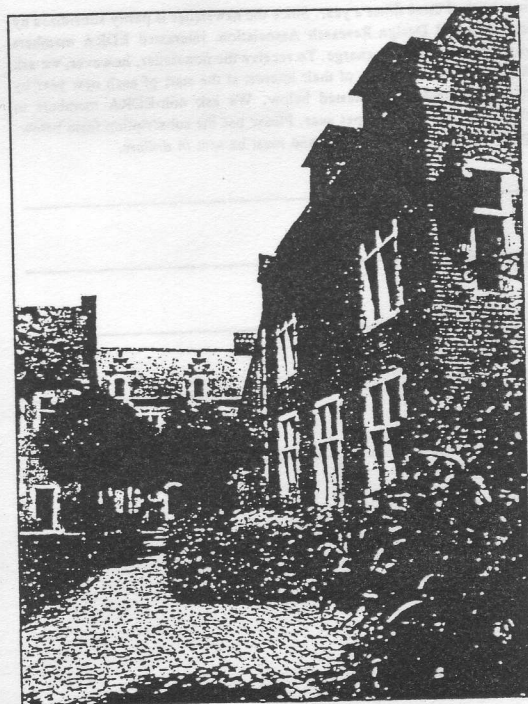
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#### ATTIC EPIPHANY

[Field Journal\Groot Begijnhof\Leuven]

Great vaulting ribs, hewn rough and  
raised to cure  
In place, inviting touch, rewarding  
touch with slivers and a  
Certainty of sharing wounds with pilgrims  
for all time.  
Rude nails join strut to strut,  
unfinished soiled and splintery souls  
Notched and knotted, pegged and pinned,  
lost in a rapture of rafters, beaming,  
Ascend in silence deafening  
this moment.

--John Sherry



## MEMBERSHIP NEWS

Alfred Bay is a master's student in Architecture at the University of California, Berkeley. He writes that his thesis "will be a collection of short investigations into issues of phenomenology and the building/design process. One focus will be on topoanalysis as presented by Gaston Bachelard and used by Clare Cooper Marcus [University of California] and Jaimie Horowitz [Iowa State University].

"Another [chapter] will be called "True Measure and Right Measure" and will explore the use of measurement, from the most immediate (e.g., actual juxtaposition and comparison) to the most abstract (e.g., scaled metric drawings). This piece will discuss the appropriateness of these various measuring stances for various design uses. A third essay will be a rumination on the chapter discussing inside-outside dialectics in Bachelard's *Poetics of Space*.

"After graduating, I hope to continue my design-build work (I earlier owned a construction company) and to teach design from a phenomenological basis." Address: Graduate School of Architecture, 310 Wurster, Univ. of California, Berkeley, CA 94720.

Robert Habiger, liturgical architect, writes that "I am extolling the benefits of phenomenology and environment-behavior design here in Albuquerque. I now have a small architectural, planning and liturgical design consulting firm, three full-time staff. Our principle foci are custom homes and churches. This past fall I completed a two-year program for liturgical consultants and received certification. Locally, we have been working on several church master plans and some building projects as well as on one post-occupancy evaluation." Address: R. D. Habiger & Associates, 11930 Menaul NE #221, Albuquerque, NM 87112.

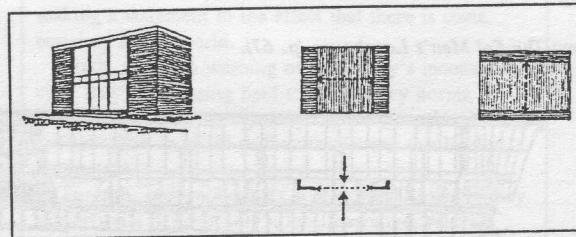
John F. Sherry, Jr., who contributed a poem to this issue (see p. 15), writes: "I was delighted to discover *EAP*, which speaks directly to my interest in humanistic anthropology. I teach courses in marketing and consumer behavior. Several issues back, the essay you ran about the rocking chair [by Louise Million, winter, 1991] touched so poignantly upon my interests in consumer-object relations in postmodern perspective that I determined to submit a poem when

the opportunity presented itself. I eagerly await your subscribers' aesthetic efforts!

"I am an anthropologist who explores the ways in which individuals resist and succumb to the forces of consumer culture. I am especially interested in the experience consumers have of the marketplace and its products. I wrote the poem while on a field trip to Belgium, where I was investigating the dark side of gift-giving behaviors and searching for a sense of things medieval by becoming 'emplaced' to the extent that a Chicagoan can.

"I lived in the old beguinage [see photograph, p. 15], which is the poem's central conceit. The building is part of a convent dating from the 13th century and formerly inhabited by a class of women in the liminal space between religious and laity. They indulged their spirituality but retained their material possessions (which suited my interest in consumption perfectly). My field house was the attic apartment of one of these buildings. The poem was catalyzed by this place."

Sherry's work has much to say to a phenomenology of the economic lifeworld; recent essays in which *EAP* readers might be interested include: "Unpacking the Holiday Presence: A Comparative Ethnography of Two Gift Stores" (with M. McGrath), in *Interpretive Consumer Research* (Provo, UT: Association for Consumer Research); "A Socio-cultural Analysis of a Midwestern American Flea Market," *Journal of Consumer Research*, 17 (June 1990); "To Everything There Is a Season: A Photo-essay of a Farmer's Market" (with D. Heisley & M. McGraft) *Journal of American Culture*, 14 (3), 1991. Address: J. L. Kellogg Graduate School of Management, Northwestern University, Leverone Hall, 2001 Sheridan Road, Evanston, IL 60208-2008.



A Thiis-Evensen Interpretation of the Wall of Mies van der Rohe's IIT Chapel (see p. 7).





# Environmental & Architectural Phenomenology Newsletter

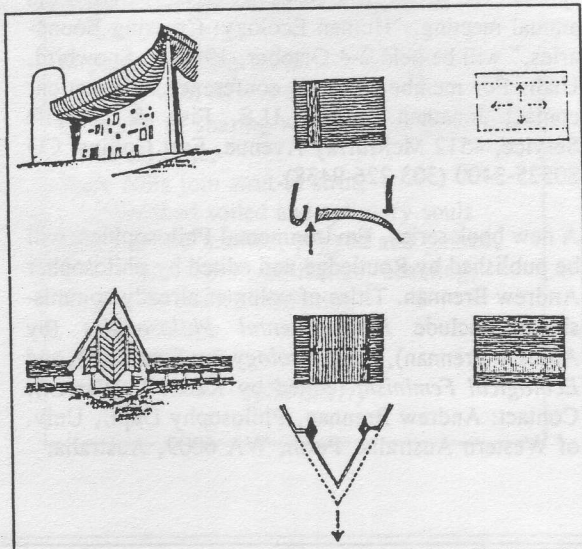
Vol. 3, No. 3

Fall 1992

This issue of *EAP* includes article and book commentaries as well as our first movie reviews--of *Places for the Soul*, the recent film dealing with architect Christopher Alexander. We also include a poem by anthropologist John Sherry. We are especially pleased to feature a special section on "graduate theses and phenomenology;" note our front-page illustration below is from one of those works.

Please note that this *EAP* is the last issue for 1992. We enclose a renewal form and ask that you respond promptly so that we will not need to send a second reminder at the start of the new year. Note that, because of increasing expenses, we have raised the subscription rate to \$7 for 1993.

Also note that we have a line on the renewal form for any *EAP* readers who would like to make an additional contribution. Our finances are not entirely stable, and we would be grateful for any extra support. Last year we received some \$70 in contributions. We express our thanks to all who donated.



A Thiis-Evensen Interpretation of Le Corbusier's Ronchamp Chapel & Wright's Unitarian Church (see p. 7).

## EAP MEETING AT EDRA

The annual meeting of the Environmental Design Research Association (EDRA) was held in Boulder, Colorado, April 9-11, 1992. Some 15 members attended a business meeting of the Environmental and Architectural Phenomenology Network. The following notes were recorded by co-chair Margaret Boschetti.

Co-chair David Seamon reported that the *EAP* newsletter currently has 145 subscribers, of which 27 are EDRA members. During 1991, \$770 was received from *EAP* subscribers; cost of the newsletter was \$600. Other issues discussed included:

- With so many non-EDRA members subscribing to *EAP*, how useful is it to have a "phenomenological" focus at EDRA? Is there any way non-EDRA members might participate in relevant EDRA sessions and events without being required to become a full EDRA member and pay full conference fees?
- Should the *EAP* network sponsor a plenary session at the next EDRA?
- Should there be efforts to schedule phenomenology sessions at other conferences to which *EAP* members belong?
- Could there be generated a list of *EAP* network members and their interests to encourage greater interchange?

A wide-ranging discussion followed as to the purposes of the *EAP* network and the kinds of possibilities it sought to stimulate, both academically and professionally. There was considerable debate as to whether the network should work in an understated way and seek to complement conventional approaches to environment-behavior research, or whether *EAP* should be more "insurgent" and work actively to change conventional methodological, epistemological and ontological stances. Seamon pointed out that the current tack, at least of the newsletter, is to support a broad range of perspectives, from those that see