

THE WORLD URBAN FORUM 2006

Vancouver Working Group  
Discussion Paper



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University of British Columbia

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## Turning Ideas into Action

In preparation for the 2006 United Nations World Urban Forum (WUF), the Vancouver Working Group (VWG) was created as a partnership of public and private agencies and civil society. It was mandated to initiate a series of research inquiries resulting in the *Vancouver Working Group Discussion Papers for the World Urban Forum*. These papers were prepared by members of the VWG with relevant experience and well-developed resources. It is hoped that these papers will contribute to the development of a thematic framework for WUF 2006 by articulating the concept and content of urban sustainability.

WUF will focus on urbanization as an all-encompassing global phenomenon and attempt to recommend effective actions to achieve a sustainable process of global urban transformation by balancing social, economic, environmental and political goals: *Turning Ideas into Action*.

*The Vancouver Working Group Discussion Papers for the World Urban Forum* are open-ended segments of a conceptual whole. Each of them will strive towards sustainability thereby transforming urban life into a productive, inclusive and environmentally balanced range of activities. These segments taken together will characterize sustainable human settlements. Sustainable urbanization can only be achieved through a mosaic of sustainable components that will add up to more than the sum of their parts.

All papers received comments from independent peer reviewers and this contribution is gratefully acknowledged.



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Editor

## ACKNOWLEDGEMENTS

These papers continue the international dialogue on human settlements that began with the first UN Human Settlements Conference in Vancouver in 1976. They provide an initial analysis of diverse aspects of the current urban situation and create a basis for an informed discussion and development of ideas and relevant issues leading up to WUF 2006.

The purpose of the Forum is to engage people worldwide in discussions about urban issues and to stimulate significant change across generations in the field of sustainable urban development. The United Nations has challenged Canada to develop a more interactive and participatory Forum. Consultation, dialogue and conclusions formed prior to and during the World Urban Forum will also contribute to Canada's urban agenda and will help to create a long-term legacy of knowledge and action around sustainability issues in Canada and the World.

The papers contributed to Canadian efforts in Barcelona at the 2004 WUF. Ministers and Canadian officials held informal consultations with domestic and international stakeholders while in Spain. The WUF 2006 Secretariat will take into consideration all input received from interested stakeholders to ensure that Canada meets the challenge from UN Habitat in making the WUF 2006 more interactive and participatory.

*These papers have been developed with the financial support of Western Economic Diversification Canada. The views expressed herein are solely those of the authors of this paper and do not necessarily reflect the official position of the Government of Canada.*

This paper was written with support of the University of British Columbia, the Dean of Arts, Liu Center for Global Issues and Department of Art History Visual Art and Theory. The research and the compilation of the knowledge resource accompanying the paper was accomplished with the assistance of Dorothy Barenscott, doctoral candidate in the Department of Art History, and Diana Cooper and Nicole Gjertsen in the Fine Arts Division of the Library at the University of British Columbia. Lastly I was greatly assisted in the preparation, drafting and editing of this paper by my wife Suzanne Windsor-Liscombe.

## FOREWORD

This paper is part of *Turning Ideas into Action*, a themed series created in preparation for the 2006 World Urban Forum. Together, this series forms a mosaic that sheds light on a common focus: the city. On a global scale, cities have become the dominant form of human settlement, socially, economically, environmentally and politically. The papers begin to examine how cities can continue to be dynamic and inclusive places in which to live and thrive. By illustrating explorations of the city with powerful stories of promising practices, the papers emphasize the assets from which cities draw their strength, and highlight dynamic participatory processes in action. Research for each paper draws on extensive experience in planning and managing cities. Selected lessons provide knowledge to achieve locally relevant solutions and supportive policies at the regional, national and global levels. They demonstrate the complexities of how cities evolve and transform, and challenge assumptions that are often taken for granted. Finally, the papers encourage the reader to view the world from different perspectives and discover successful and innovative solutions appropriate to their relevant conditions.

WUF 2006 will build on Canada's historic leadership in bringing the UN Conference on Human Settlements to Vancouver in 1976. It will also benefit from Canadian experience in improving human settlements at home and abroad. The 1976 UN meeting pioneered a participatory process of member nations and NGO's, and created a worldwide focus for human settlements issues through the establishment of the UN Centre for Human Settlements in Nairobi, now known as UN-HABITAT. WUF 2006 is part of an historic trajectory of UN Conferences and represents the 30<sup>th</sup> anniversary of HABITAT '76. These papers are intended to initiate an informed dialogue on the scope and scale of the evolving urban agenda through *Turning Ideas into Action* locally, regionally, nationally and across the world.

This paper is one of a series of discussion papers prepared in anticipation of the World Urban Forum 2006.

The papers in this series include:

### **The Capable City**

*The International Centre for Sustainable Cities*

This paper examines non-traditional forms of governance with an emphasis on consensus that has emerged in a Canadian context and responds to three questions. Are there models of cooperation across jurisdictions that might provide lessons for city regions that do not require mergers? Are there models for management of global common goods – such as watersheds, that do not involve legislative powers? Are there models based on consensus and voluntary agreements across sectors that show promise for influencing decision making related to sustainability? Three Canadian cases are presented: the Greater Vancouver Regional District; the Fraser Basin Council; and the National Round Table on the Environment and Economy. The models are assessed using UN-HABITAT’s criteria for good governance. The findings, along with pertinent literature and experience on governance and capacity building, yield observations and recommendations about their application to other cities.

### **The Ideal City**

*Department of Art History, Visual Art and Theory, University of British Columbia*

This paper explores the history and force of ideal city planning and the related literary and visual genres of Utopian -- and Dystopian -- speculation. The Ideal City represents a highly significant aspect of human thought and endeavour, usually conceived in response to actual problems as well as intended to effect substantive improvement in the daily social lives of individual citizens. Linked to a thematic knowledge resource intended to establish an interactive website, this paper reviews the main constituents of the Ideal City tradition, examines its impact on the design of urban settlement, including across Canada and in Vancouver, and indicates how such conceptual approaches to the building of a better civic environment and society can contribute to the creation of more sustainable, habitable and civilized cities in the 21st century.

### **The Learning City**

*Simon Fraser University*

The learning city is a city that approaches sustainable development as an ongoing educational process. This paper focuses particularly on the role of universities and colleges in the learning city, examining the different dimensions of sustainability education and best practices from British Columbia, across Canada and internationally. Lessons from this are applied to envisioning a new Centre for the Learning City in Vancouver’s new Great Northern Way Campus.

### **The Livable City**

*The International Centre for Sustainable Cities*

This paper is a case study of the Greater Vancouver Regional District (GVRD) in Canada, the host region for the World Urban Forum 2006. Drawing on the literature on livable cities and the region’s efforts to bring this concept into practice, the paper poses two central questions: What key factors affect the livability of a city and how does livability relate to sustainability? Livability is defined as “quality of life” as experienced by the residents within a city or region, and the paper concentrates on a case study of

planning for Greater Vancouver including the Livable Region Strategic Plan, the Sustainable Region Initiative, and the cities<sup>PLUS</sup> 100-year vision for the GVRD. The paper provides lessons for other cities and regions, and concludes that for Greater Vancouver, livability, sustainability and resiliency are three intertwined elements that together will define the quality of life of current and future residents.

### **The Planning City**

*The Canadian Institute of Planners*

This paper looks at sustainability as a dynamic, continuous process of sharing and exchanging knowledge and experiences, and of learning through action. It contributes to this learning process by reviewing key trends and challenges that confront those responsible for planning cities in Canada and overseas. Examples of urban planning innovations and experimentations are drawn from a sample of cities and taken from the perspective of the urban planner who is usually a central actor in efforts to articulate, plan for and implement urban sustainability. The paper concludes with key findings, and offers direction about processes, structures and methods that could enhance the effort to achieve urban sustainability.

### **The Resilient City**

*Ministry of Community, Aboriginal and Women's Services, Government of British Columbia*

This paper explores the resiliency of small Canadian communities dependent upon single resource industries by examining how they have coped with the economic and social pressures arising from the closure of their industries. It summarizes how they have managed their transition from communities existing to serve resource exploitation exclusively to communities based on a different, broader economy and suggests lessons from the Canadian experience that may be transferable to resource-based communities around the world.

### **The Secure City**

*Liu Institute for Global Issues, UBC*

This paper focuses on three key issues: traditional pillars of urban security, threats and forces shaping cities in the 21<sup>st</sup> Century, and a research agenda to explore relationships between adaptive security, preventive security and human security. Action is called for to advance current concepts of capacity building, resilient design and adaptive planning. Integrated risk assessment that is responsive to community needs for prevention and precaution is recommended, and an enhanced role for individual responsibility and community participation to expand social capital is advocated. The Secure City sets a context for Canada's emerging national urban agenda and a policy framework for global strategies to improve human security in cities throughout the world.

### **The Youth Friendly City**

*The Environmental Youth Alliance*

This paper explores what opportunities exist for the greater recognition of the rights and needs of children and youth in urban settings through a significantly enhanced role in urban governance and community building. By enabling children and youth to participate fully in their own development and environment, this paper demonstrates the potential among youth for building capacity, and for becoming insightful resources in developing strong and thriving local neighbourhoods and cities.

## Executive Summary

This position paper was written to bring together the diverse textual and visual record of Ideal City planning and Utopian thought. It consists of an extensive thematic bibliography that is linked to a web-based knowledge resource intended to inform and involve as wide a range of people as possible. The resource provides ready access to the written and image record of the Ideal City and Utopian perspective as well as to their religious, philosophical and technical origins, influence on social development, and impact on actual urban design. Additionally the resource is intended to initiate a series of interactive discussions, games and activities that will especially engage young people from around the world in the planning of the 21<sup>st</sup>-century city.

The so-called virtual reality of the computer web/internet, making accessible complicated information and processes through visual and textual, mental and tactile interaction not only mirrors the communication of the Ideal City across time but also offers means to engage a grass-roots global audience. Its screening of ideas by imagery and inclusion of people in the choice of value and form could involve ordinary citizens of whatever geographical, political, social and even economic background in the technical and popular discussions about 21<sup>st</sup> century urban development. Sharing the problem ensures more effective and relevant solution. Root causes from poverty or social inequality to racial prejudice and recurrent conditions such as inadequate sanitation or employment can be brought under the kind of close scrutiny at work in the writing or picturing of the Ideal City. And just as Ideal Cities continue to be imagined, so the planners and peoples of actual cities will be reminded of the constant changes in the factors and aspirations affecting urban living. Such imaginary speculation provides important insights and potential strategies for creating the capable, learning, livable, secure and youth-friendly - a truly sustainable - city for our times. The Ideal City constitutes a roadmap of possible ways to achieve the sustainable city by taking its ideas and turning them into meaningful actions.



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## **Introduction: The Relevance of the Ideal City Today**

The yearning for better community in the material, social and spiritual sense is older than recorded history. This yearning is expressed in the literature of faith, ranging from Biblical to Vedic scripture, and of secular social reform from Plato to Le Corbusier. The search for an Ideal City recurs in all cultures and at every level of expression from Thomas Moore's *Utopia* to web-based learning tools like *Quest* or the video game *Sim City*, both developed mainly in Vancouver. This search is almost always associated with the criticism of existing conditions and the search for new solutions. The vision of creating real improvements through imaginative planning resonates in just two of the names given to such schemes: the actual settlement of New Harmony in Indiana and the imaginary Broadacre City. The attempt to provide for all human needs and aspirations in an uplifting environment is highly organized in Le Corbusier's Radiant City project as against the less formal pattern of Ebenezer Howard's Garden City. Each shared extensive landscaping and each have set examples for much modern urban development - including cities and company towns in Canada. For example, Kitimat in northern British Columbia was planned by Alcan as a model of urban settlement and echoed in Tumbler Ridge which was even planned to survive the termination of the resource development that had instigated its construction. At Kitimat, however, the town development suffered what might be called the tragedy of planning: the slippage from the ideal during the implementation of the plan, including the abandonment of the social values and community facilities in its original form. That idealism had helped change Canadian housing policy and especially the provision of affordable housing, spearheaded by the Canada Mortgage and Housing Corporation.

The Ideal City has always helped to illustrate how human habitation and society can be improved and to inspire effective action. The story of the Ideal City can establish criteria and strategies for dealing with the huge and ongoing increases in urban populations and the new type and scale of problems they pose for town planning. The city is the place where the pulse of new political thought, economic system, cultural, expression and technological has played out with greatest intensity. The power of ideas on society - and its major creation the city - is obvious in the continuing impact of Aristotle, Buddha, Christ or Marx. The idea of sustainability itself owes a good deal to early 20th-century thinkers such as R.H. Francé who promoted biocentrism: the relation of science, technology and society to organic processes. The story is summarized in this position paper and accompanying knowledge resource, each of which is designed to enable people to contribute to thinking out the city of the twenty-first century.

Idealist thinking can get at the difficult questions and the complicated choices confronting us all. It reaffirms our values, essential to going beyond the level of limited utility, reasserts their relevance to the particular situation, redefines the dynamic

relationships between the various components of urbanism, and recalls the need to constantly rethink the nature of fundamental concepts like sustainability. The Ideal City quest anticipated our current identification of sustainability as an evolving matrix of concerns and objectives by which to attain stable human community on the global scale. Imagining a perfect city dwelling, it has concentrated on those attributes and arrangements that could suit any one site without ignoring specific place. Inevitably flawed, the Ideal City record contains insights that overcome boundaries and counteract the tendency to impose either too strict parameters or too fixed solutions in urban development. The stimulus of the Ideal City legacy to practice is illustrated by the mural Ambrogio Lorenzetti painted on the theme of Good and Bad Government inside the Palazzo Pubblico (City Hall) at Siena 1339. It became a constant reminder to Sienese politicians, and the citizens they organized and represented, of the qualities and deficiencies of governance and civic society. They, and countless modern tourists, see the fundamental dependence of urban society on a healthy and productive natural environment; on the provision of secure shelter, food, water and sanitation; on the advantages of communal rather than sectional enterprise. In addition, the mural painting shows the extent to which sustainable urbanism involves the equitable use of all types of resources and arises from systems of governance that combine efficiency with equity. Painting over six centuries ago, Lorenzetti prefigured the interactive thinking-up of better urbanism that happens in professional and popular computer gaming: the playing of imagination against reality to achieve actual improvement that prompts broad audience response and action.

This is only one example of the persistent effect and reforming power of the Ideal City. Part of that persistence and power results from the detached yet profound viewpoint of Ideal City projects. Their varied response to timely difficulties is nevertheless a continuing call to plan better and pursue higher standards. They are the imprecise yet constant conscience of society and its experts from which emerge strategies as well as unforeseen variations. For example, Christopher Wren was educated on the classical and biblical texts underpinning Moore's *Utopia* (1516), which he also read. His ideal scheme for rebuilding London after the Great Fire of 1666 adapted the principles and precepts of that tradition with the object of creating a distinctive but universally appreciable city. His vision of handsome public spaces and buildings, durable housing served by a wide range of services and facilities, sustaining a diverse and productive community remained a potent benchmark against inferior as well as for superior development. Similarly, the celebrated French architect Le Corbusier studied the Western European, North African and South Asian Ideal City traditions when successively designing new solutions for 20<sup>th</sup>-century urbanism. Indeed, he inter-played universal ideal with local condition in plans for towns in France, North Africa and India, modifying their form by using his intellectual and practical experience. Perhaps more valuable than the cities he redeveloped or built are the organizational and aesthetic paradigms he invented. Both have, for example, influenced the Concord Pacific development on the south shore of False Creek at Vancouver. There, city planners and private developers have learned by

his combination of vertical density and advanced technology infrastructure to retrieve as much as possible of the ground space for community activity and recreation. False Creek South also carries the imprint of Le Corbusier's idea of contemporaneous visual appearance, the buildings reflecting the uncluttered surfaces and inventive use of materials in the machines and appliances that both facilitate and complicate our lives. The sheer towers and geometric layouts rework the rational order of Ideal Cities before and after Le Corbusier.

Although contrasting man-made with natural composition (even in the more irregular or picturesque variants designed by Ebenezer Howard or Camillo Sitte), the city space of False Creek plays off its magnificent pacific coastal setting. Thereby it points our attention to the interconnection between natural situation and sustainable urban settlement argued in the Ideal City proposals. Those proposals, however, pose tough questions about land tenure and use, adaptive community services, effective social inclusion and education, long-term employment opportunities and even about the implementation of sustainability in material and societal terms. Those and other aspects of what many now regard as Vancouver's unique revitalization of the urban core, underline the force of abstract, blue-sky, ideal thinking in pragmatic, down-to-earth, actual making of the cities of today's world.

## **Purpose and Organization**

This paper and knowledge resource are intended to stimulate a lively and interactive face-to-face and *Internet* discussion among people around the world and from all social and educational backgrounds. The specific purposes of the paper are four-fold. First to show the relevance of Ideal City plans - and related literary and artistic representations of visionary human settlements - to how we both think about and experience urban living. Second to indicate what is at stake for those who imagine ideal urban communities and for their potential inhabitants. Third to recall how Ideal City books and designs, including production, design, movies and commercial art, have affected the towns and cities in which we live. Fourth to identify those ideas, issues and instruments of improved human settlement which should be considered in devising the capable, learning, livable, secure, youth-friendly and resilient urban community - the sustainable city of the 21<sup>st</sup> century.

## **How the Ideal City knowledge resource is accessed**

The Ideal City has always been a kind of quest, equivalent to the search for the precious object or knowledge of sacred and mythic narrative. Inspiration and insight pushes and guides the searcher to travel beyond what they know or expect. For that reason the web-page component of the Ideal City knowledge resource is first entered through a series of sites linked to a thematic bibliography of activities which invite and enliven the process

of data search. These sites, or keyed learning choices, are formatted on the most famous early illustration of Thomas Moore's island of Utopia (Splash Page 1). We move from one leg of our voyage, preparatory to other mental journeys, like the person shown standing on the deck of the sailing ship in the foreground. The figure of ship and traveler represent the dynamic of ideas to change viewpoint and context - and the association of Ideal Cities with new technologies as much as nature. The island situated in the ocean fronting the imaginary mainland and occupied by a series of different habitations suggests the variety of Ideal Cities. Hidden in the schematically drawn scene are "Easter Eggs", linked to quotations or images showing aspects of the Ideal City.

The categories of the Ideal City theorized in this paper are keyed to the island towns; the larger town on the mainland is linked to the next web-page (Splash Page II, The Architecture of the Ideal City Literature Review). These categories try to capture the range of types of idealized cities, beginning with the broad concept of the Ideal City but distinguishing the Dream City, Lost City, Dystopic City, Lived City, Virtual City and 21<sup>st</sup> Century City and Habitations. Capable of including other sub-types, the format also has links to two compelling attributes of the Ideal City. One is its persuasive and often poetic language: Wording the City. The other its potential to generate widely accessible interactive computer games: Virtual City. As the Canadian theorist and thinker Marshall McLuhan declared in his unpublished essay "The Future of Art", written in 1979 and now among his papers at the National Archives of Canada, "with electric circuitry the trend in education is from instruction to discovery."

Splash Page II substitutes temporal for spatial aspects. The thematic organization of the large bibliography on the Ideal City is formatted onto the central section of Piero della Francesca's painting of an Ideal Renaissance City. Its circular, tholos, plan, and classical ornament recall Plato's description of the concentric Atlantis and the recurrence of the Ideal City vision in western tradition stemming from its ancient Classical and Judeo-Christian origins. The total bibliographic resource, listed chronologically and alphabetically, is accessed via the marble paved foundation platform. That bibliography can then be retrieved in a geo-cultural matrix linked to each of the columns of the building: Americas, Africa/Oceania, Europe, Arctic, Asia, Middle Eastern. The main entrance leads to those bibliographies, web pages and comparable compendia of information on ideal, actual and represented cities. The lower windows link to major texts of utopian human settlement and themes within or about the imaginary and real city. They also enable exploration of the philosophical-theological sources and the technique-training built into and built from Ideal City planning. The horizontal entablature atop the windows and columns log onto the discussion of utopian writing and creating. The smaller windows in the upper section are keyed to the discourse associated with or emanating from the Ideal City, and to important related economic and cultural factors. The conical roof and lantern provide access to readings on both the representation and realization of the Ideal City. The doorway of the temple-like church in the right background invites viewing of the extensive image and plan record of the Ideal City.

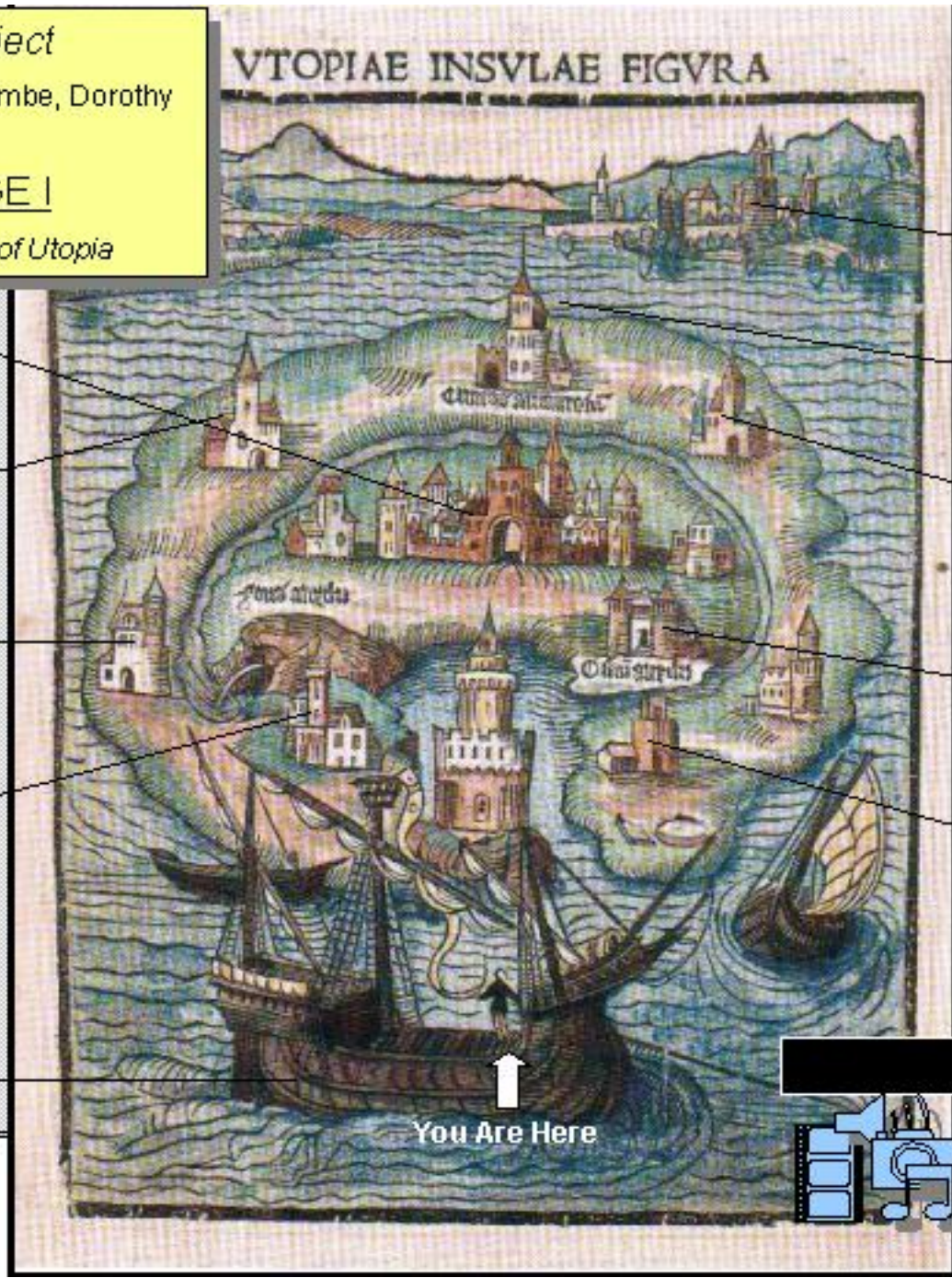
# Ideal City Project

© Dr. Rhodri Windsor-Liscombe, Dorothy Barenscott

## SPLASH PAGE I

Thomas More's *Island of Utopia*

### VTOPIAE INSVLAE FIGVRA



*"Imagine there's no heaven,  
It's easy if you try,  
No hell below us,  
Above us only sky,  
Imagine all the people  
Living for today..."*  
--John Lennon

[Main Link to Plans and Schemas](#)

[Virtual City](#)

[Interactive Games \(e.g. SimCity & Quest\)](#)

[Dream City](#)

[Fimic Worlds and Imagined Representations of Ideal Cities](#)

[Habitations:](#)

*i.e. Sector, Detroit, Rio Di Janeiro, Seaside*

[Wording the City](#)

*Related to notions of transfer*



[Main Link to Splash Page II](#)

[Dystopic City](#)  
*Flip-side of Utopia, Discourses of Fear*

[Lost City](#)  
*Unbuilt, Unrealized or Lost Schemas*

[Lived City](#)  
*Vancouver, Paris, Berlin, Mumbai, Mexico City etc.*

[21<sup>st</sup> Century City](#)  
*Current Future Cities, Real Means to better Urban Society*

#### Roll-Over Effects

*Roll-Over the Water to Reveal Quotes and/or Hidden Images (Easter Eggs)*

Ideal City Project  
SPLASH PAGE II  
Piero della Francesca, *Ideal City with Circular Temple*

Roll-Over Effects:  
Roll-Over the Page to Reveal  
Quotes and/or Hidden Images  
(Easter Eggs)

Image  
& Plan  
Gallery

Conceptual Frame for  
User Interaction:  
Cross-Axial Analytic

REPRESENTATION  
REALIZATION



CULTURE

**R**

IDEAS

**C**

ECONOMICS

**I**

DISCOURSE

**E**

PHILOSOPHY/  
THEOLOGY

**D**

TECHNIQUE/  
PEDAGOGY

**P/T**

LITERARY TEXT  
RECORD

**T/P**

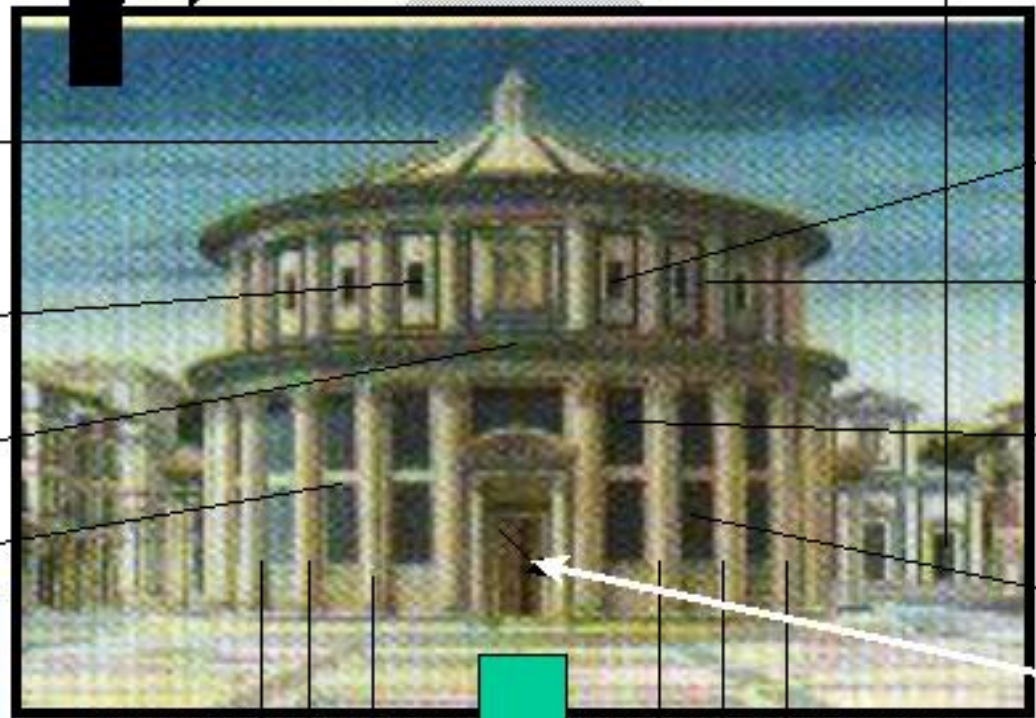
**L**

Large Dot Links  
To Splash Page I

TEMPORAL



Links to Splash Pages III-VIII



"GEO-PLACES": i.e Americas; Africa/Oceanica; Europe; Arctic; Asia; Middle-East

**BUILDING FOUNDATION**

ALL SOURCES LISTED CHRONOLOGICALLY  
Creating the Architecture of the Ideal City Literature Review

Entrance to **EndNote Library** for Bibliographies,  
Web Links and Resources

**B**

**W**



That figurative architecture of the written and imaged Ideal City is connected to five other web pages. These draw out materials from the bibliography that explore various conceptual aspects. Each also carries over excerpts from the wording of (Ideal) City, exemplified by William Blake's impassioned advocacy of the empowering and liberating capability of human imagination. Splash Page III (Formal Plans and Schemes for Ideal Cities) has images of imagination's power to summon new urban settlement - from the circular and angled plans originating in the writings of Plato or Vitruvius, to the contained and monumental urban grids of Moll or Le Corbusier, contrasted with the organic and anarchic plans of Lloyd Wright or Constant Nieuwenhuys. Splash Page IV (Force of Ideas) has an array of imaginary and actual urban plans and places that further illustrate the force of ideal or abstract idea. These deliberately include the relation of human with civic form as expressed in William Shakespeare's telling question, "What is the City but the People?" Additionally these purposely introduce existing American and Asian alongside European settlement. The whole set underscores how much ideas effect the everyday environment of our lives.

Ideal City Project  
SPLASH PAGE III  
Formal Plans & Schemes for  
Ideal Cities



[Link to Library](#)

"If the spectator could enter  
into these images in his  
Imagination, approaching  
Them on the fiery chariot  
Of contemplative  
thought..."  
- William Blake

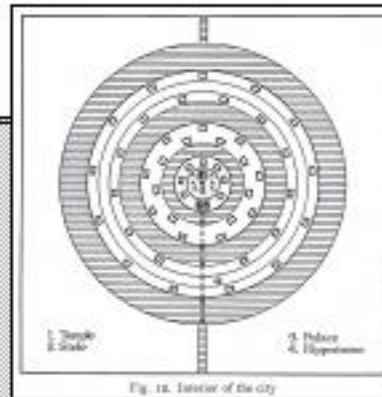
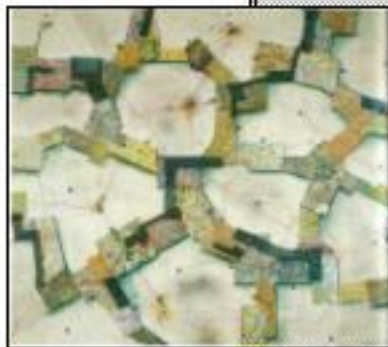


Fig. 18. Interior of the city

Plato, *Inner City of Atlantis* (c.360 BC)

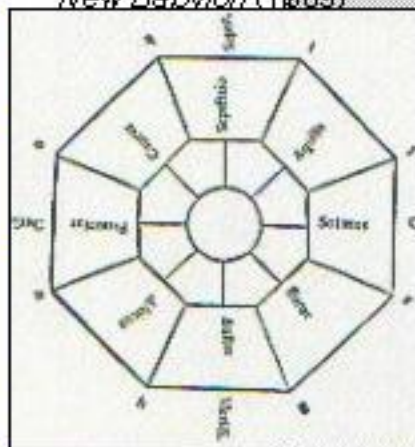


Constant Nieuwenhuys,  
*New Babylon* (1969)

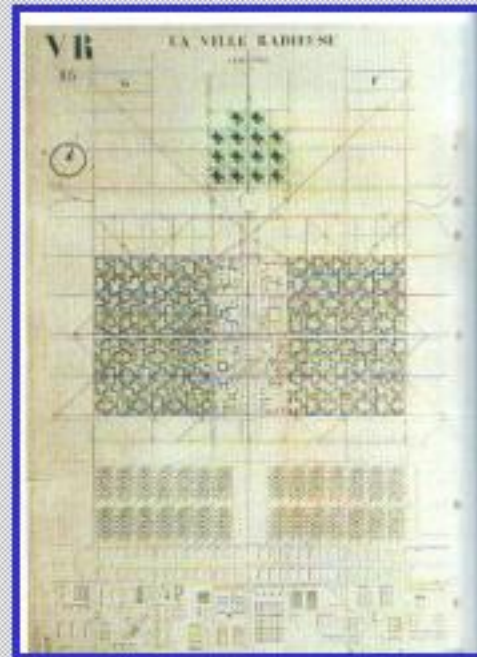


Frank Lloyd Wright,  
*Broadacre City* (1934-35)

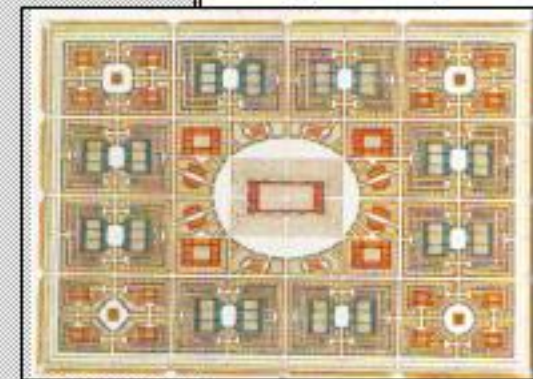
[Links to Splash  
Pages III-VIII](#)



Vetruvian Town Plan (1511)



Le Corbusier, *Radiant City* (1930)



J.J. Moll, *City of 100,000 Souls* (1809)

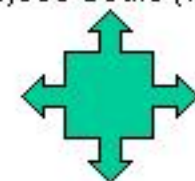
CONCEPTUAL

A



Splash Pages III-VIII  
2 PURPOSES

1. to promote **different entry points** to the main conceptual frame
2. to provide **alternative groupings** for research use and interaction

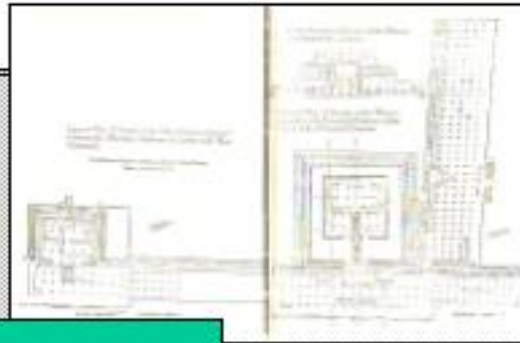




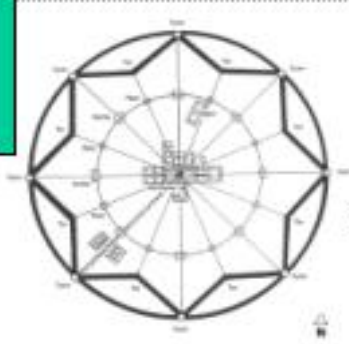
[Link to Library](#)

Ideal City Project  
SPLASH PAGE IV  
Force of Ideas

Early 20<sup>th</sup> C. Archaeologist Drawing of the Temple of the Warriors at Chichen Itza



"What is the City But the People?"  
-- William Shakespeare

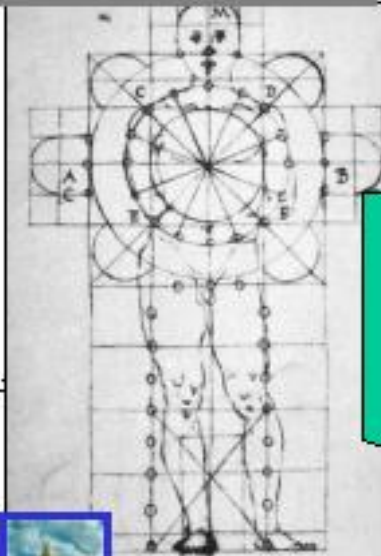


Filarete: Ideal City Sforzinda (1431)



Braun and Hogenberg, Plan of Palma Nova (1597)

[Links to Splash](#)  
[Pages III](#)  
[VII](#)



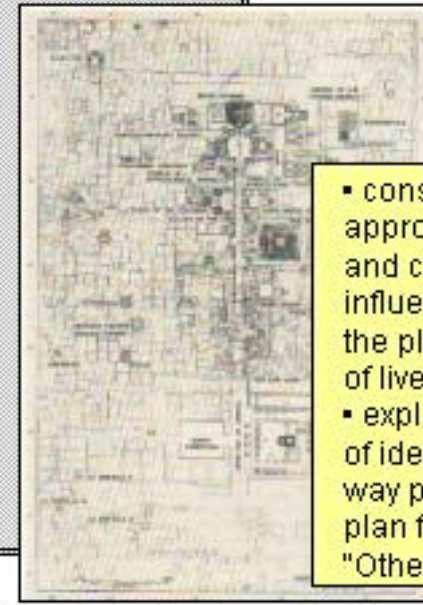
Francesco di Giorgio Martini, Study of the Proportions of the Human Body (15<sup>th</sup> C.)



CONCEPTUAL  
**B**



Masanobu, Japanese City Street Scene (1740)



Plan of the Center of Teotihuacan

- consider here how appropriations for civil and colonial expansion influence and impact the planning and design of lived spaces
- explore how the force of ideas impacts the way people envision and plan for themselves and "Others."

The comparison between the thought-up and built-up continues through the following three pages Splash Pages, V-VII. The first (V, Ideal Plans versus Realized Plans) contrasts idealized with realized town plans as exemplified by 17<sup>th</sup> and 20<sup>th</sup> century planning of Beijing, by Ledoux's late 18<sup>th</sup> century schemes for the salt-works at Arc et Senans and his imaginary town of Chaux, or by the ancient Arabian city of Ubar and the modern-day ideal community of Auroville in India. Among them is also a visualization of the proposed International Space Station. The Station demonstrates the continuation of ideal planning into science fiction, being a quasi utopia of universal human habitation at a remote location attainable but far distant. This leads onto Splash Page VI (Utopia/Dystopia as a Dynamic), illustrating modern high technology city projects. Exemplified by Ludwig Hilberseimer's 1928 Berlin Development Plan or Leonard Marsh's 1949-1950 Strathcona Redevelopment Scheme for Vancouver; these were intended to institute practical improvement in daily city living especially for low income citizens. Some of the difficulties confronted by the less privileged are structured into computer games like *Sim City 3000*. But such disparities are more fully investigated in the fictional and cinematic depiction of later industrial-age popular culture. Witness Fritz Lang's 1926 film *Metropolis*, Aldous Huxley's *Brave New World* (1932), or Margaret Atwood's dystopic novel *Oryx and Crake* (2003). Splash Page VII (Rationalist or Organic) returns to the core proposition: that the Ideal always interacts with the Real City. It highlights the two dominant paradigms of the concentrated high-rise cities of Ferriss, Le Corbusier, Metabolists or promoters of Metacity/Datatown versus the dispersed garden city invented by Ebenezer Howard. Their legacies resonate across Canada, including those many planned company towns typified by the lofty vision but more mundane reality of Kitimat developed in northern British Columbia from 1952. Adding another dimension to the quest for understanding, the final page, Splash Page VIII (Discourses of Ideal City), offers a completely different analytic. This mobilizes the spirit of Felix Guattari's provocative statement, "Rather than looking for some stupefying and infantilizing consensus, it will be a question in the future of cultivating disensus." Consequently Joseph Gandy's 1820 circular plan for a village made up of circular workers' houses provides a re-configurative schema for accessing the knowledge resource. In this schema the various themes now centre on consideration of what has been created by the Ideal City rather than its creation.

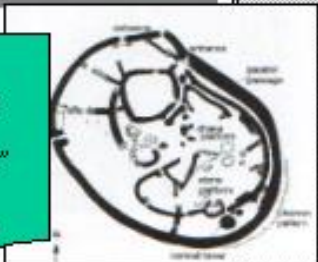
Ideal City Project  
SPLASH PAGE V  
Ideal Plans vs. Realized Plans

▪ survey a variety of ideal schemas, plans and discursive patterns in comparison to their realizations



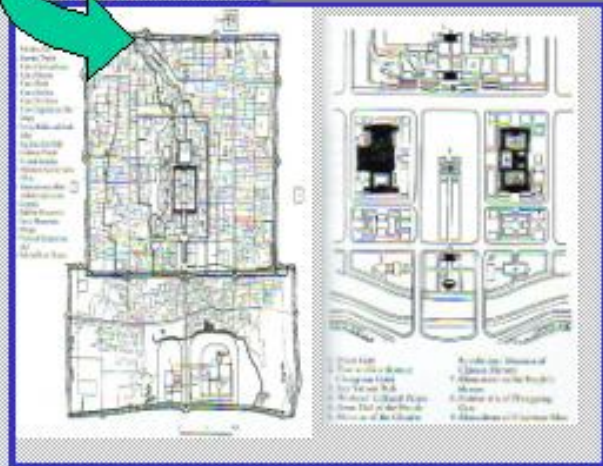
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"Divine Nature gave the fields, Human Art built the Cities."  
— Marcus Terentius Varo



Plan for Great Zimbabwe

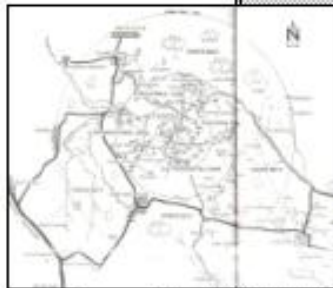
[Links to Splash Pages III-VIII](#)



Plan of Beijing (17-19<sup>th</sup> C) and Plan of Tian'an Men Square (1958-1980's)



Ledoux's Plans for Chaux, France



Auroville, India



City of Ubar, Saudi Arabia



International Space Station



Community of Harmony, Indiana

CONCEPTUAL  
C



Ideal City Project  
 SPLASH PAGE VI  
 Utopia/Dystopia as a Dynamic



[Link to Library](#)



SimCity 3000 Screen Shot



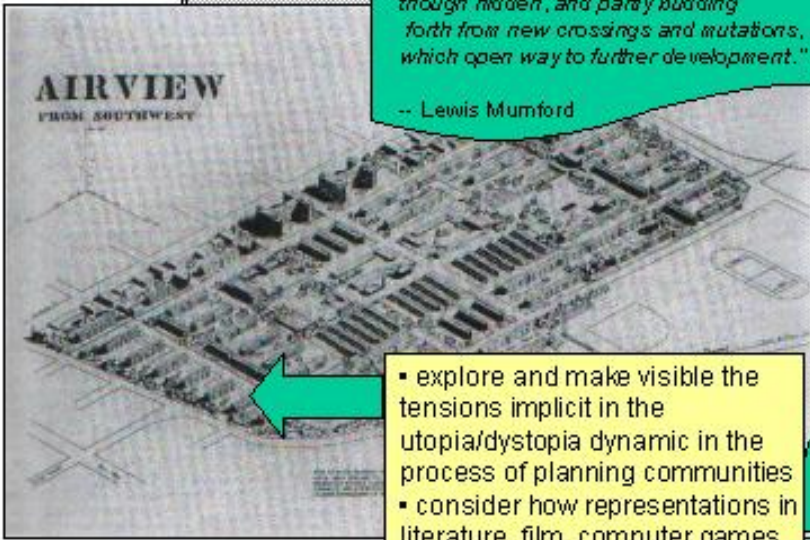
Ludwig Hilberseimer,  
 Berlin Development Project (1928)



George Orwell  
 1984

*"...every community possesses, in addition to its ongoing institutions, a reservoir of potentialities, partly rooted in its past, still alive though hidden, and partly budding forth from new crossings and mutations, which open way to further development."*  
 -- Lewis Mumford

[Links to Splash Pages III-VIII](#)



Leonard Charles Marsh,  
 Strathcona Redevelopment Scheme, Vancouver (1949)



- explore and make visible the tensions implicit in the utopia/dystopia dynamic in the process of planning communities
- consider how representations in literature, film, computer games and other media contribute to an exploratory outlet for this dynamic



*Ideal City Project*  
**SPLASH PAGE VII**  
 Ebenezer Howard, *The Garden City*

Plan for Letchworth (1904)



• consider how ideas and abstract thinking can effect policies and planning on real people, places and spaces.



[Link to Library](#)



**FORM  
 CONTENT  
 CONTEXT**

[Links to Splash  
 Pages III-VIII](#)



**MATERIAL**



- turn to the critical importance of context, technology, and power in the enactment of these schemas
- think here of class, race, gender and geopolitics



Ad for Welwyn Garden City



Your World of Tomorrow

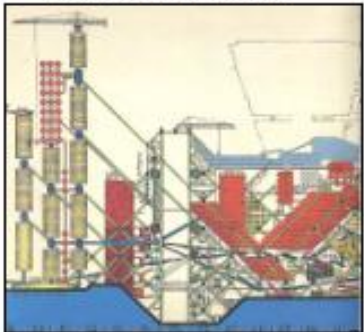


*"Towered Cities please us then,  
 And the busy hum of men."  
 -- John Milton*

Plan for Kitimat, British Columbia (1952)

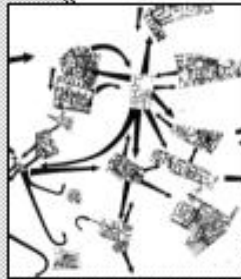


Hugh Ferriss, *Metropolis of Tomorrow* (1929)



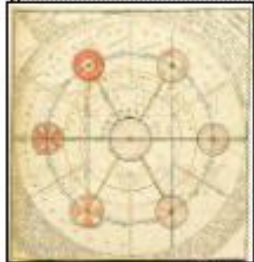
Peter Cook, *Plug-in-City* (1964)

Ideal City Project  
 SPLASH PAGE VIII  
 Joseph Gandy, *Plan for a Village*



Deleuze & Eisenman, *Chora*

Situationist City



Howard, *To-morrow, Peaceful Path to Reform*

White, *Town of Pompeiack*

SYNTHESIS



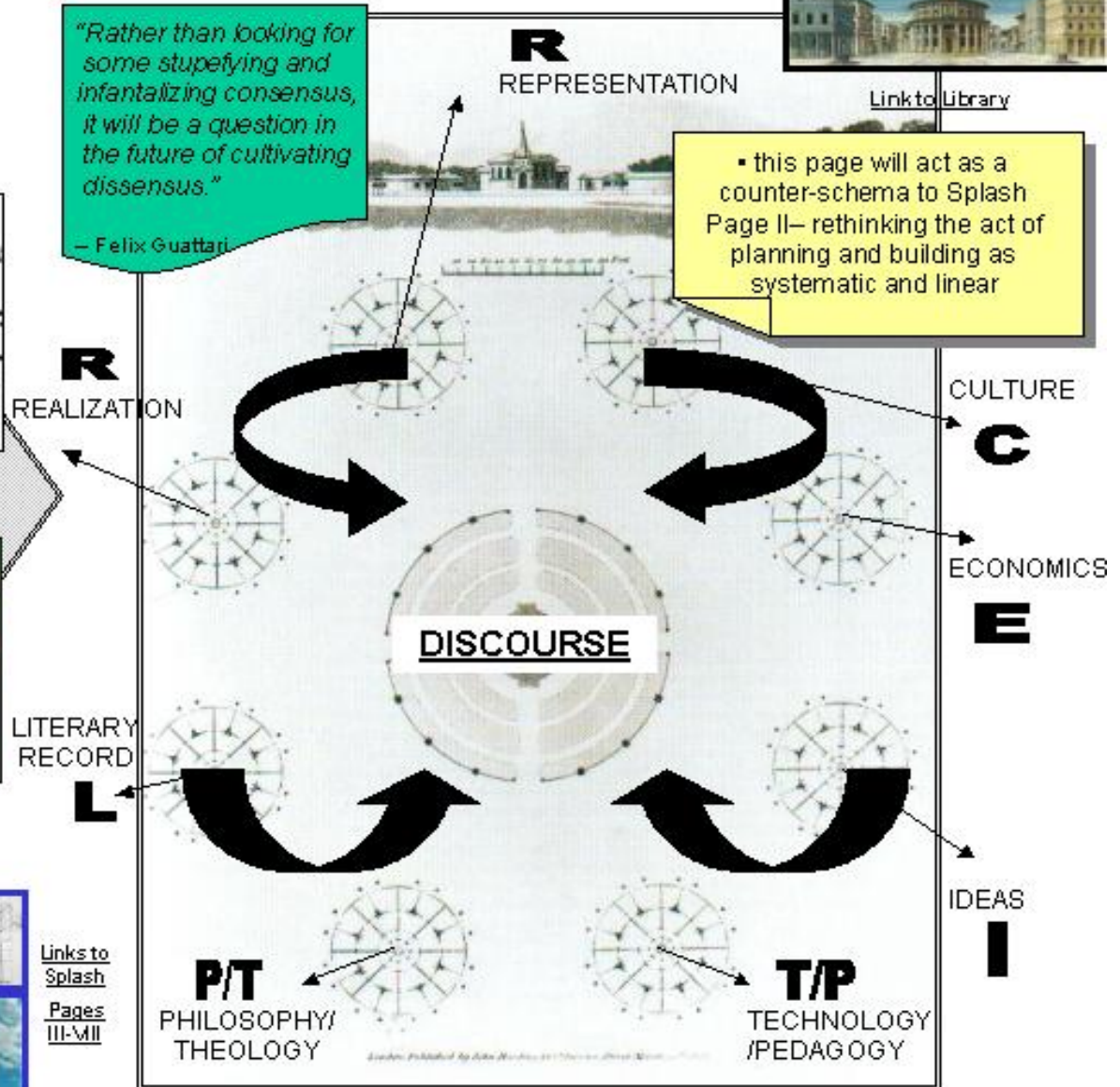
Links to  
 Splash  
 Pages  
 III-MII

"Rather than looking for some stupefying and infantilizing consensus, it will be a question in the future of cultivating dissensus."  
 - Felix Guattari



Link to Library

this page will act as a counter-schema to Splash Page II- rethinking the act of planning and building as systematic and linear





## **The Idea of the Ideal City**

The Ideal City stands at the crossroads between imagination and experience, where the mind reconstructs ordinary living into harmonious community. It is a virtual place that can correct or change what seems deficient in contemporary conditions by recovering the effective in past practice and revealing previously undefined improvements in organization and appearance. It is an expression of exasperation and of hope. It confirms the power of thought over material state and of aspiration over convention. And it demonstrates that ideas are inseparable from technique and ultimately concerned with the practical. The Ideal City intends pragmatic improvement just as much as the betterment of the individual citizen and of civic society. What is more, the Ideal City seeks a wider amelioration of human settlement across the boundaries of time, ethnicity, gender, politics, economics, culture, custom and location. Similarly, its legacy intends to be the enhancement of nature through the quality of its artifice. Its fabric is made of words and images charged with the desire to re-make the major invention of humankind - the city - through technological aptitude, including systems of knowledge and organization, in pursuit of transcendent values. But its force exists in those more mundane plans and schemes that aim to improve the urban environment and the architectural scenery of everyday life.

So the Ideal City is made and re-made in books, pictures and designs inspired by imagination or reason and recurs across history and geography. Its vision can be seen in children's and adult fiction as well as in science-fiction and scientific fact. The significance of such exercises in hopeful forward-thinking is proved by their re-appearance in philosophy, poetry and popular song. While mainly the product of educated or expert people, it inspires those who build and inhabit cities and whose lives make the total social order. Popular music abounds with such sentiment. One instance is the reference to the "wide universal skies" in a hit song from the 1960s by the Canadian group *The Birds* - ironically the name the Greek playwright Aristophanes gave to his satire of ideal city planning as "cloud cuckoo land." The song expressed the wish of belonging anywhere and everywhere, of being a singular person yet connected with all society. That is a fundamental goal of every Ideal City.

Over and over again those who imagine or try to realize the Ideal City remind us that the chief component of urban life is we citizens, gifted with extraordinary powers of creativity but troubled by inner anxieties and negative impulses no less than external difficulties. Quite literally, a good part of the idea and actuality of city, as of all aspects of life, lies within the complex system of our own mental space. Plato, the Greek thinker who imagined many features of modern democratic society and thus helped create modern urbanism, stressed the popular dimensions of the good town. To be good it had to improve what existed in terms of personal experience in the physical and spiritual sense. Plato reflected the eastern Mediterranean ideology that regarded

moral human community as the highest objective of material organization. Hence the famous definition of the city voiced with the greatest force by the ancient Greeks including Plato, Pericles, Lycurgus and Thucydides, and often paraphrased as, "The strength of the city lies not in its walls but in its people." Their rhetoric reminds us that the solution to our current worries about terrorism or criminality, contagion or environmental degradation cannot be found in structure or system alone. It also speaks to our increasing concern at the millennium with inclusivity, which, nonetheless also illustrates how the nature and application of the ideal changes over time.

## **Ideals and Ideas**

The ideal is a type of idea, usually built upon a wide knowledge of others' thinking and experimentation. But it is the result of individual mental activity, informed but constrained by one set of conditions in space and time, based on one view of the present and past in looking toward the future. On the one hand this opens up the possibility of improvement in what is known, and, moreover, gives that improvement definition in peoples' minds. On the other hand, this attaches the dynamic of change to a single outcome which implies that all problems have a particular solution, and imposes an individual's vision on the collective. This first was uppermost in the mind of Karl Mannheim when he wrote critically in 1929 on the subject of ideology and utopia: "With the relinquishment of utopias, man [sic humankind] would lose his will to shape history, and therewith his ability to change it." Mannheim's sentence, like all inspired thinking contains a diverse range of assumptions and insights that once again emphasize how things depend on thought.

So the city is always as much imagined, imaged, written, spoken as planned, built, altered and experienced. It is the real construction of mental constructions; it is the consequence of conscious composition and unconscious neglect; it is the tangible fabric from the intangible fabrics of political, economic, legal social and cultural interchange; it is always emerging from backward and forward-looking speculation; it is the enterprise of passionate individuals wanting to bring into being pleasurable society. And, it is the result of sectional as well as opportunist social and economic forces and self-seeking groups and individuals. "If I could wish for something", Søren Kierkegaard wrote early in the 19<sup>th</sup> century, "I would wish for neither wealth nor power, but the passion of possibility; I would wish only for an eye which, eternally young, eternally burns with the longing to see possibility." Living in London during its marvelous yet awful growth in the late eighteenth-century, watching the enslavement of many, especially children, to fabricate a city of remarkable functional attributes, William Blake yearned for the "Fiery chariot of ... contemplation." Only this could lift him out of what John Bunyan had called the "Slough of Despond" in *The Pilgrims Progress* (1678). Contemplation in Blake's

mind alone could lead to the correction or alleviation of the social ills structured into the modern metropolis.

Over four hundred years earlier a pious lawyer turned politician, observing the replacement of the medieval by the modern world, composed *Utopia*. Thomas More began the utopian literary genre but simultaneously spurred on an even greater production of ideal city planning. And he spanned the heavenly and earthly realms using language that was intended to reach an universal audience. The Latin words of the title alike speak of the separateness yet attainability of the better city, *Libellus vere aurlas, nec minus salutaris quam festivus de optimo republicae statu, deque nova insula Utopian*. The journey of the body through the mind's eye enabled by his imaginative writing charted the way to build a social environment that functioned better and was more enjoyable to inhabit.

## **Confronting the Urban Problem**

The urban problem is as old as human settlement. But its difficulty has compounded with the advent of the techniques and technologies that began to come into use when *Utopia* was published. The challenge of the modern city, increasingly stimulated architects, thinkers and writers by virtue of its overwhelming presence in their lives. In 1908 the Austrian architect Adolf Loos mixed idealist and ironic attitudes when writing, "Look the day is at hand, our fulfillment is waiting. Soon the city streets will gleam like white walls. Like Zion the holy city, the capital of heaven. Then we will be fulfilled."

Loos reflected the influence of St. Augustine, an early Christian Bishop ministering in North Africa. Witnessing the collapse of the urbanized Roman Empire in the 5<sup>th</sup> century, Augustine looked to the *City of God* as humanity's true habitation. Yet in imagining that transcendent place, beyond time and destruction, he wrote about a better present. He prefigured those *Spaces of Hope* (2000) summoned up in a recent book by the social geographer David Harvey. From radically different mentalities, each considered that improvement in human society was concentrated in the city/town and even village. Each believed in the possibility of civic community that could answer Simone Weils' assertion that "the first of the soul's needs, the one which touches most nearly its eternal destiny, is order." Weil, together with Kirkegaard, Loos and Mannheim were cited in the insightful lecture Edward Rothstein gave in 2000 at the New York Public Library in conjunction with a major international exhibition curated by Ruth Eaton, "Utopia. The Search for the Ideal Society in the Western World." Not without significance the exhibition framed the utopic and ideal in society as a whole rather than just the city. The impulse for imag[in]ing the Ideal City survives the chaotic even cataclysmic change it grows from; and it continues to counteract the cynicism attending purely utilitarian or materialist regime.

The most intriguing feature of ideal planning is the intermixture of the visionary with the ordinary. Part of this doubled-faced quality (represented by the Roman God Janus always shown looking to the past and to the future), follows from the double potential in each idea for liberation or limitation and in each urban settlement for civilized existence or civic regimentation. The verbal and visual language of the Ideal City actually implies criticism of the existing. In interacting with actual time and space through one person's observations, the Ideal City is as much situated as detached from actual circumstance. The stimulus is often defective urban and social condition. The want of adequate sustenance, security, sanitation, education, transportation, housing or community stimulate corrective as well as reiterative thinking on the city. In turn these and other concerns of the day enter the debates about those technological, financial, cultural and bureaucratic mechanisms that exert a dominant but less visible influence on the urban landscape, and on the countless individual lives the city supports, determines, fascinates or repels.

## **Imagination and Technology**

Consequently the story of the Ideal City is as vivid as it is varied. The visionary almost always intends some level of practical application. Ideal schemes often provide models for people with different agendas whether building suburban subdivisions or establishing life-style communes. Usually ideal speculation exposes unforeseen social or technical problems that re-invigorate the utopic mission. Even the dystopic side of that equation - more prevalent in the wake of totalizing or totalitarian practices - is articulated from the experience of such commentators as H.G. Wells, Charlie Chaplin or Margaret Atwood.

An interesting example of these complex characteristics is the automobile. Many associated with the 20<sup>th</sup> century Modern Movement in architecture, design and town planning regarded the automobile as a literal engine of personal liberation and democratic social efficiency. One, Le Corbusier, planned massive geometrical conurbations with roadways to accommodate every mode of transportation. His faith in the possibility of accommodating machine with humane and pleasant civic environment is indicated in Le Corbusier's choice of names: Radiant and Green Cities. Another, Frank Lloyd Wright, envisaged a spreading rural-cum-urban Broadacre City giving each family one-acre of ground and an auto-gyro. Neither foresaw the congestion and pollution exacerbated by actual auto-focussed planning which fuelled the [anti] Freeway Debates in Vancouver and Toronto. From that dystopic reality nonetheless stems much of the contemporary argument for ecological responsibility, especially in the conservation or replacement of fossil fuels. That mix of responsible attitudes, including social and cultural values, is summed up by the term sustainability, a concept central to the 2006 World Urban Forum.

The interconnections between the Actual and the Ideal City was humorously expressed by Beryl Markham, author of *West with the Night* (1942). Her voice is worth listening to because she admired technological invention and traditional society. She emigrated with her father to Kenya and became one of the first women pilots, inaugurating solo flight west to east across the Atlantic, incidentally landing in Nova Scotia. Later, she flew across the ancient yet sophisticated African city now known as the Great Zimbabwe. During another flight, marveling at the natural landscape of East Africa she pondered what might happen if the African population acquired "cunning equal to that of their white brethren." She supposed "in that case the road to Nungawe would be wide and handsome and lined with filling stations, and the shores of Lake Victoria would be dotted with pleasure resorts, linked to Nairobi and the coast by competitive railways probably advertising themselves as the Kavivondo or Kikuyu Lines. The undeveloped and 'savage' country would be transformed from a wasteland to a paradise of suburban homes and quaint urban popular beaches, all redolent, on hot days, of the subtle aroma of European culture. But the essence of progress is time, and we cannot only wait."

Markham's astute overview underlines the extent to which one person's dream can be another's nightmare, and how, to paraphrase Robert Burns, "the best laid plans of mice and men gang awry." Lewis Mumford, a keen student and advocate of socially and aesthetically ideal urbanism, acknowledged the barren quality of much utopian literature. However in *The Story of Utopia* (1922) he also declared that "A map of the world that does not include utopia is not worth even glancing at."

## **The Motive for Change**

The motivation for Utopian Ideal Cities was neatly expressed in the introduction Richard Stites wrote to *Revolutionary Dreams. Utopian Vision and Experimental Life in the Russian Revolution* (1989). The "urge to symmetry in cultural instincts impels some people to remake everything, once the bounding system has been repudiated and renounced. Revolution opens up new space and discloses endless vistas ... Revolution is Revelation, an eschatological moment in human experience that announces the New Order, the New World, the New life."

In some secular and most religious thought that can be a return to paradisaal, or Edenic, state of oneness with the whole creation - the type of cosmological unity that inspired the perfect spiritual place of the Western Paradise in Chinese philosophy or the carefully organized monumental urban centre in Mayan and Aztec civilizations. Such a perception of larger order benefiting civic order and individual behaviour affected the widely different Greek and Roman approaches to urban development, as well as the self-sustaining comprehensive religious communities exemplified in the Asias by Angkor Wat or in Europe by the Abbey of St. Gall. Nevertheless, as the

Canadian architect Melvin Charney has depicted (1988) in a chilling coupling of the monastic with Nazi concentration camp plans, benign ideas can be corrupted utterly.

Contrariwise, the divisive effects of religion, ideology, commerce or ethnicity have been seen as capable of suppression through mental and material techniques such as imagined in the Ideal City. In *The Metropolis of Tomorrow*, published at the time of the disastrous collapse of the New York Stock Exchange in 1929, Hugh Ferriss drew a sublime high-technology city from his daily observation of Manhattan. His illustrations recall the mega-cities drawn by the Italian Futurist Sant'Elia and anticipate the huge metropoli, crammed with traffic pictured into recent movies like *Star Wars I* (2000) and *II* (2002), *Minority Report* (2002) and *The Matrix* (2000). Reminding us of how much depends on standpoint and representation, Ferriss asked: "How are cities of the future really going to look? Heaven only knows!" His clever parody of the divine inspiration frequently read into the Ideal City, was echoed in his preoccupation with magnificent structural and technical achievement. The inhabitants of his metropolis are dwarfed by the huge scale of buildings, roads and motor traffic, apparently in the same vein as his commercial artwork for firms like United States Steel active in the commercial redevelopment of New York. But Ferriss's fascination with the mechanistic is directed to celebrating not only science and business but also the arts and citizens' thought, feelings and senses. He defined his idea of civic values in a diagram captioned, "The City could be made in the image of [Wo]Man who is made in the image of God." Clearly aware of turn-of-the-century German theory on urban society in relation to the late industrial revolution -- the age of steel, concrete and most evocatively glass -- Ferriss yearned for "BUILDINGS like crystals/Walls of translucent glass/Sheer glass blocks sheathing a steel grill." Here, in free poetic form, is the language of scripture and of reformist politics placed in an advanced urban environment that symbolizes openness and anti-sectarianism. Almost at the end of the book comes this sentence, "In the city which is monumentally before us the many and the varied religious denominations have achieved - for the moment - a state of complete harmony."

## **Town and Country**

The moment of harmony sought in every Ideal City has to occur in recognizable spatial and temporal place. However, the city of the utopian tradition is as variable as the definition of the city is paradoxical. William Cowper and others in the western European tradition contrasted the corrupt city, the creation of Cain, with the purity of the country, the creation of God. Not many years later, William Thackeray in his brilliant satire of society, *Vanity Fair* (1847-1848), had Becky Sharp, the novel's chief protagonist, remark upon leaving London for Sir Pitt Crawley's country house, "... at least, I shall be amongst gentlefolks, and not with vulgar city people." During that same era, the Welshman Robert Owen and the Frenchman Charles Fourier, tried in

different ways to repair the rifts between urban and rural in pursuit of healing the deepening rifts in society caused by the division of labour and competitive industrial capitalism. Owen would in his short-lived New World commune of New Harmony in Indiana (1825) try to construct a home for society. It resembles a very large early Victorian British country house in the same way that Fourier's Phalanstery (c. 1814) recalls the former Royal palace of Versailles. Several decades later Ebenezer Howard advocated removing the healthy part of the city to the country protected by a Greenbelt and an outer moat of agricultural production. He played upon a vision of village urbanism that would recur in Le Corbusier's high-rise Ville Verte (1930) project and Unité d'Habitation built at Marseilles (1947-1953), or the New Towns established as satellite communities for overpopulated London after 1945. The preservation of natural landscape and productive farmland lies behind current proposals for the vertical concentration of buildings - and people - termed FARMAX.

The romanticization of the village reflects two of the negative factors Ideal City planners, and their professional peers, most wanted to relieve. Those factors were contagious overcrowding and the loss of the individual person in mass humanity. One example is the huge housing barracks built to alleviate the tremendous influx into Hong Kong of refugees from Maoist China during the late 1940s and early 1950s. Quickly the colonial and municipal authorities determined to increase the minimum standards of space, supply, community facilities and include commercial services. They could not, however, retrieve Patrick Abercrombie's initial post-war master plan for Hong Kong. This called for dispersed, low-rise and landscaped urban reconstruction. Still, the desire for individual home ownership, most often in a suburban vision of Howard's Garden Suburb, has surmounted professional enthusiasm for rationalist or idealist urban projects in many parts of Asia.

## **A Vancouver Perspective**

In Vancouver the sense of ownership, of kinship and long-term habitation, ironically exploited by very different economic and political resistances to central authority, emasculated comprehensive plans for the rebuilding of the depressed Downtown Eastside (1944). These comprised the Strathcona slums that the Vancouver painter Bert Binning and his artist-architect colleagues considered a reproach to the city, and about which the sociologist Leonard Marsh, active in the foundation of its United Nations, undertook a thorough analysis. Like many of his generation Marsh was preoccupied with quantifiable facts of deprivation and less concerned with understanding the wants and expectations of those deprived residents he wanted to assist. Out of his findings came a striking Modernist plan (1950) for redevelopment. There was to be a wide range of facilities, from schools to churches and parks, together with a diversity of accommodation, from low-rise blocks for young families to high-rise apartments for retired people especially from the large local male

population of former resource industry workers. But there was little variety in formal organization and appearance.

The vision of Marsh, and his designer Enrico di Piero, concentrated on the provision of the infrastructure for sustainable social life, including proximity to employment and entertainment. They were less concerned with maintaining former patterns of urban ethnicity and living. They wanted to renew the city by enhancing the material circumstance of the socially disadvantaged. The vision suppressed people's innate preoccupation with difference, a preoccupation that compounded with the relaxation of wartime mobilization and growth of consumerism. The rise of the consumer society re-emphasized the construction of the city as a competitive interplay of property and monetary investment regulated rather than initiated by municipal governance. The Neo-liberal, or more properly Neo-conservative, ethos of both Post-Modernism and New Urbanism has tolerated urban sprawl and the encroachment of the city on the surrounding region, including land designated for agricultural and recreational use.

Whatever the politics of urban development, the argument about the moral nature of the city will continue. The narrative of Utopia and the Ideal City has always addressed issues underlying the physical organization of urban society. This legacy of ethical thinking influenced the establishment of the Vancouver Planning Department in 1956, the push for the revitalization of the downtown core for civic as much as commercial purposes, the defeat through the 1950s and 1960s of inner city auto routes, the expansion of community facilities, recreation and transit, together with policies to address prejudice, poverty, drug use and exploitation of young people at risk, especially from the First Nations. The inner city has become the focus of much socio-economic disparity and destructive behaviours once identified with the unregulated suburbs. In late medieval London this referred to the area south of the City called the "stews" where prostitution, gambling, barter and criminality thrived. The lyrical terminology of many Ideal Cities, exemplified by Howard's Garden Suburb (1882) or Lloyd Wright's Broadacre City (1934-1935), summoned up a quite different civil society - even if it masked the complexity of both human and urban interaction. Indeed the isolation of Utopias is, arguably, the greatest weakness of this convention of social criticism and futurism. Patrick Geddes took a different line by retrieving geographical and socio-cultural location as part of the strategy for better town development.

Ecological and environmental inquiry has further consolidated this strategy, recovering the appreciation of the intricate linkage between natural resource and human habitation. Those linkages and the diversity of urban issues discussed in the other position papers are central to the concept of sustainability inspiring the World Urban Forum. In company with the Ideal City story and with the position papers, sustainability is an evolving set of values and objectives - a dynamic interrelation of all the components that are essential or contribute to sustaining human settlement and



urban community. The particular contribution of the Ideal City has been to place urban issues and aspiration within the realms of nature, culture and human value. In 1976, the historian Barbara Ward published *The Home of Man* to coincide with the 1976 Habitat Conference sponsored in Vancouver by the Canadian government and United Nations. Her final sentence declares, "The scientist and the sage, the [wo]man of learning and the poet, the mathematician and the saint repeat to the human city the same plea and the same warning: 'We must love each other or we must die.'"

## **The Story of the Ideal City**

The story of the Ideal City is thus the desire to resolve all that is lacking in our everyday communal life and environment. It uses text as much as image because words and design capture imaginative idea but also determine practical policy. It is an enduring theme in the oral and written tradition of all cultures, but paramount in the Judeo-Christian perhaps because of the centrality of concepts of unity and universality: one god, one source-book and one set of behavioural directives. This was reinforced through association with the ancient literary and philosophical systems, Egyptian, Greek and Roman. Those systems were especially concerned with origins, including nostalgia for a golden age, and with ordering as both a public and private activity. Not surprisingly, the first concentration of Ideal City planning, and the invention of Utopian literature, occurred during the ideological marriage of the Judeo-Christian with the Classical traditions in the Renaissance. At the heart of those novel approaches to art and society, usually regarded as the beginning of the modern age, was the conviction that a combination of individual with collective initiative, and aesthetic with technical expertise, could better society as a whole. Not surprisingly also, since it mixed religious with secular aspiration, the phenomenon was defined as Humanism.

However, the ideal motive is evident not only in the related Islamic culture but also those markedly different originating in the Americas, Asia, and Africa. One of the most remarkable texts on human history is Ibn Khaldun's 1377 book *The Maguaddimah (An Introduction to History)*. Khaldun discusses city design at length. Towns should provide dwelling, shelter, security, sociability and tranquility reflective of diverse social values while answering to human need of utility and liking for luxury. Khaldun elevated the social status and cultural significance of the architect (a central agent in the Ideal City narrative) in defining the city as proof of civilization. Urban and architectural scenery figure strongly in *The Book of the Thousand Nights and a Night* (English translation, 1885). Islamic and other non-Western cultures have the appreciation of cosmological pattern as a paramount motive for the planning and building of cities. Macchu Pichu shares the extraordinary technical sophistication of ancient Persepolis, while the radial plans of Cusco or Benin Efi once matched the geometrical regularity of the Heavenly City of imperial Beijing. Urban form in each

case exhibits belief system and establishes an environment for its expression in state ceremony as well as in ordinary social practices. But especially in China the distinction between town and country was less pronounced and the organization of cities around governmental and commercial facility more consistent. Country living was celebrated by Chinese painters and poets in reflection of the aristocratic values of their patrons. One poem by Xi Zhou Sheng entitled the 'Tale of Marriage Destinies' calls up the Confucian idea of a lost utopia while also claiming that utopian conditions can be achieved now; the 17<sup>th</sup> century painter Shitao even sited utopia in the peach blossom spring. The sense of a higher order was not so clearly articulated nor, until the modern era, was the design of the Chinese city so much a part of ideological dispute or imaginative creation.

The geo-cultural breadth of the Ideal City narrative can also be explained through newer interpretations of human mind and culture. Psychoanalytic and Marxian thought especially have heightened our awareness of the intersections of the conscious with the subconscious, and of the ties between production and consumption, high and low culture, or the formulation and execution of policy. Amid all these speculations, professional designers still draw schemes for better habitation and ordinary people continue to be fascinated by stories of future survival or by popular spectacles of idealized (even scary) existence.

Disneyland, however crass to some, daily attracts countless numbers of almost all the world's population to its saccharine utopia. Disney themes include elements of the Ideal City and especially the transitory impression of security, community, enjoyment and commonality. The level of explicit and implicit control, plus the removal from the habitual, also corresponds with Moore's *Utopia*, and its recurrence in the writing of Andrae, Bacon, Campanella or Cabet. Yet to many, such features coincide with the dystopias narrated by Butler, Wells, Orwell or Skinner. The chief difference, and one of tremendous significance, is the absence of a vision for environmental and communitarian improvement in which the individual citizen plays an active role. That role distinguishes the works inspired by Plato, St. Augustine or More, including the socialist rather than transcendent books of Bellamy and Morris.

## **Principles, Attributes and Qualities of Ideal/Utopian City Design**

With their legacy in mind it is useful to outline the principles, attributes and qualities of ideal urban living. These will be seen to prefigure the ideas and policies described in the position papers that follow. First was comprehensive planning of the built environment. This embraced the public and private domain, and matters of symbolism and utility, but concentrated on general form rather than particular appearance. That partially explains Lewis Mumford's odd comment in 1922 that the classic literature of utopia constituted "a singularly barren trait of mind."

Second was a complete -- we might now cynically say totalizing -- view of societal function. From rights to responsibilities of citizenship, the authors pictured a society freed from divisions imposed by possession. Again generality predominated over detail especially with regard to changing economic and political system. More, for example saw no contradiction in the suppression of the aboriginal inhabitants of Utopia to create his ideal society. Thereby he condoned the colonial presumption dramatized by Shakespeare in *The Tempest* (1609-1611) and increasingly enacted by the European powers. At the height of European imperialism literature was used to invent dystopic place at sites of colonial exploitation, such as the writing-off of West Africa as a graveyard. What is at stake here might be described as the bitter within the better. The collapse of imperialism into globalization has only exacerbated the problems of land ownership and economic disparity. Ideas and policies to reverse these effects are examined by Robert Home and Hilary Lim in *Demystifying the Mystery of Capital: Land Tenure and Poverty in Africa and the Caribbean* (2004).

The third principle of Ideal/Utopian City design is the assumption of entirely equitable relations between all social subjects such that even those granted authority to ensure effective administration had no advantage over those they administered. The central proposition, felt to be reflected in the rationalist geometry of plans and architecture, was justice. Of course as much is obscured as stated in that word, since all the dis-equilibrating and even deceitful ploys of legal process lurk behind its façade of fair judgement and treatment. Fourth is the expectation of citizen compliance, service and community. This acknowledges the extent to which all material system is on the one hand limited in effect and on the other dependent upon compliance. The appeal was to virtue deriving from philosophical or spiritual tenet. Fifth is fulfillment: the satisfaction through facility, organization and community of personal expectation and aspiration. The Ideal City is to cultivate the self and the society. Thus sixth is the constructive use of natural as well as social resources. The reaction against industrial pollution reinforced that aspect of 19<sup>th</sup> and 20<sup>th</sup> century utopianism. One result is preoccupation with conservation of the bio-ecology in responsible contemporary planning.

Lastly there is the protection of the ideal community. The main threat is seen as coming from external sources. That assumption explains the quite rapid transference of ideal/utopian city schemes into the design and building of fortified towns during the long Renaissance (arguably stretching from the early 1400s into the early 1700s). The outstanding examples are Filarete's project for Sforzinda (c. 1470) and its derivative at Neuf Brisack in modern Germany (1699-1702). Interestingly, their concentric arrangement, though not their strict polygonal and circular geometry, can be found in indigenous African and American settlements. Fortifications based on ideal models proliferated with the rise of competitive industrial, commercial and imperial development. In turn, those new forces would worsen the urban problem but intensify the will for its solution, either by restitution of earlier patterns (A.W.N.

Pugin's early Victorian dream of restoring medieval urbanism) or by the substitution of entirely new forms (Kenzo Tange's 1960 schemes for floating cities in Japan). Underpinning the ideal of security was the realization that it required the attainment of social and political peace. Hence the choice of title for perhaps the most significant document on the application of ideal principles to the real city. This is Howard's *To-morrow: a Peaceful Path to Real Reform* (1898).

The possibility of real improvement projected by Ideal City design can be put to more questionable use. For instance, New Delhi in India translated the utopian paradigm into vainglorious British imperialism even if the buildings were transferred to Indian control within a decade of completion (1913-1931). When ideas are given permanent form they become fixed in time or subject to substantial alteration. Nevertheless the energy within ideas survives and evolves to the extent that, for an entirely different instance, the lyrics of John Lennon's song *Imagine* (c. 1971) capture the hopes of the Ideal City in every day words: peace, tomorrow, share, belong, dream, neither possession nor difference.

## **The Impact of the Ideal City**

The Ideal City has consistently changed the ordinary city, and usually for the better. Its principles and projects have re-formed the facilities and governance of urban living, not least by successively enlarging our understanding of the urban problem. Each has contributed to the architectural, infra-structural, sociological and cultural dimension of the city through theoretical debate and practical policy. Those who planned the New Towns in the United Kingdom to relieve overcrowding in war-damaged London repeated Thomas Moore's idea of optimum population when designing their neighbourhood units. Their thinking was still charged with the idealist reaction against the depredations caused by industrialization and uncontrolled urban sprawl. Part of that reaction was also activated by contemporary art and literature. Dickens, Hugo and Zola narrated the city as the foul scene of divisive social and economic system, and the scene of corruption and contagion.

Yet if commerce and industry initiated the urbanization of the world they also have been involved with the alleviation of its harsh conditions. Architects like Charles-Nicholas Ledoux drew up plans for completely new towns when social reformers like Robert Owen were building improved residential and social facilities for industrial workers. These schemes led to a variety of economically and politically driven proposals for ideal modern communities exemplified by those of J-B Godin. Alongside developed paternalistic schemes to raise the living standards of ordinary working people. Some were financially motivated, like Saltaire, the model factory town constructed from 1851 in Britain by Sir Titus Salt, whom Dickens satirized as Mr. Gradgrind in *Hard Times* (1854). Others were motivated by the more liberal social justice objectives of Bourneville, the company town constructed from 1889 for

cocoa and chocolate manufacture by the Cadbury family; a comparable development in Canada is Shawinigan Falls built in northern Quebec from 1899 by the Shawinigan Water and Power Company. The Cadburys would later support the democratic and organic principles Ebenezer Howard created in his famous Garden City project. The Garden City became the model for countless company towns including a series in Canada of which the Alcan facility at Arvida in Quebec (from 1925) is a notable example. It also influenced communitarian schemes such as Arco Santi established in the 1960s by the architect Paolo Soleri, and innumerable entrepreneurial subdivisions worldwide, from the Town of Mount Royal in Montreal, Québec, to Don Mills in Ontario, or Capilano Highlands in North Vancouver, British Columbia.

All Ideal City plans involve a preconceived idea of best layout and facilities. The layout is most usually a regular pattern of streets and spaces, accommodating public and private activity. An epitome is the 16<sup>th</sup>-century Indian city Fatehpur Sikri, intended to express ideals of social regulation and relationships that could be a template for less privileged settlements. Strict geometrical plans distinguished several 19<sup>th</sup>-century proposals aimed at correcting social conflict or collapse through well organized built environment typified by James Silk Buckingham's ideal town of Victoria (1849). An equally powerful pattern was more informal, reflecting the variety of natural scenery. This picturesque approach was preferred by Ledoux and the more opportunistic John Nash who laid out the Regent's Park development in London (1815-1833). Other variations that connect the entirely imagined or partly realized are the monumental and geometric cities. Paris, New Delhi and Brasilia exemplify the monumental planning most associated with the French Beaux Arts school of design but originating in ancient Classical practice and eventually reconstituted by Modernist precept. The display of authority usually predominated over the provision of the basic human requirements for habitation, work and leisure. Those humane requirements preoccupied the original supporters of Modernist town planning. Architects like Ernst May, Jane Drew or Oscar Niemeyer combined rational organization of buildings and transport systems with extensive landscaping and communal spaces.

Le Corbusier invoked the spiritual and natural dimension of the Ideal City, partly to correct what he regarded as the utilitarianism of the Linear City invented in 1882 by Soria y Mata. Despite their contrasting vision, the outcome of both tended to be standardized functional urbanism. Still the idealistic Modernist vision of a democratic and pleasant urban environment impressed Canadians like the Art in Living Group who promoted the New Community scheme to reconstruct Vancouver's blighted downtown Eastside in the 1940s. Their idealism entered Canadian public policy during the post-1945 Reconstruction era with the foundation in 1947 of the Central [later Canada] Mortgage and Housing Corporation. C.M.H.C. both boosted private house ownership and public housing and community planning from the major southern cities to the aboriginal settlements in the Arctic. Although subject to the

preconceptions and constraints of their times, the major low-income housing schemes C.M.H.C. completed in Halifax (Mulgrave Park), Montreal (Jeanne Mance), Toronto (Regent Park South) and Vancouver (McLean Park, Skeena Terrace and Raymur Place) during the 1960s, are testimony to the socially ameliorative potential of planned urbanism. Conviction in the positive social agency of architecture and town planning -- of their capability to transpose ideal into practical improvement -- inspired John Bland, mentor of Moshe Safdie who designed Habitat, the prefabricated low-income housing complex for the 1967 Montreal Exposition. Their attempt to use technology to supply decent lifestyle for everyone became intensified in later High-Tech and Plug-In City schemes. But the mechanistic ideal encountered harsher criticism as authoritarian and de-humanized by the Situationist and Superstudio groups.

A different ideal has accompanied the Modernist project. Patrick Geddes, Otto Koenigsberger and Christopher Alexander were advocates of radically different interpretations of the Ideal City. Their cities would grow out local climate, custom and culture, putting form to pre-existing instead of preconceived patterns of human settlement. Once again these have influenced Canadian practice. One outcome is the series of projects, admittedly politically problematic in retrospect, for indigenous settlements including Ralph Erskine's plans for Resolute Bay in the Canadian arctic (from 1967, developed in conjunction with the Inuit and immigrant inhabitants). Another was the contemporary collaboration between the University of British Columbia and the Kumasi College of Technology in Ghana to train African planners in their own environment. There is also a Canadian dimension to the promotion of a socially generated urbanism. A major advocate was Jane Jacobs who moved to Toronto in order to oppose the building of a multilane expressway through its historic centre. She stands among several city commentators, most notably Edward Soja and Michael Sorkin, who prefer the discovered to the imposed pattern of civic life. They have not so much an ideal as a goal of urban development growing out of negotiated but pluralist practice. Their city accommodates qualities and modes of social interchange that recognize difference but resist exploitation or suppression by any one group.

## **Lessons from the Ideal City**

The long history of the Ideal City and Utopian thought underscores the multiplicity of factors that must be addressed in building sustainable, secure and satisfying urban community. Such speculative projections onto the future raise profound questions about authority, in particular about the legitimate exercise of supposedly superior expertise. How is this legitimated and how can it be challenged as well as sustained? Who is to be included in the process of designing, let alone building a city plan? What level of control should be given those who own the resources, including

property and investment, necessary to create the city? How should the city be located, subdivided and managed? Who will regulate the services and systems sustaining its population in relation to the requirements of the commerce and manufacture contributing to its economy?

Imagining the best organization of infrastructure and architecture also highlights political and cultural value. But how can we avoid falling into the trap of becoming too attached to particular solutions or unlikely goals? Maybe McLuhan was correct when in his 1979 essay he argued that the eradication of the automobile would enable the city to "be redesigned as a human neighbourhood." There can be no doubt that the defeat of the urban expressway project in Vancouver paid dividends. It was not only the preservation of heritage buildings, local communities and their cultural memory or a greater variety and humanity of scale but also the reduction of inner city pollution and the demonstration that people and not automobiles made civic life work: autopia cannot lead to utopia! Nevertheless personal mobility has become remarkably widespread and its consequences including harmful levels of emission pollution, must, as well as alternative transit technologies, be factored into the design of cities. The creation of neighbourhood involves a changing set of conditions that apply and modify technology. And the definition McLuhan tacked onto his assertion would not fit everyone's idea of the city: "The purpose of the city is to accelerate human transactions in as many different areas as possible."

Values, chance occurrence, topography and visceral experience inevitably constitute the urban environment, and the power of architecture and town planning to reconstitute, let alone improve urban society is limited. The danger of confusing altruistic intervention with authoritarian direction was demonstrated with particular visual drama by the Superstudio 1971 project, "The City of the Book". The twelve deliberately dystopic schemes parody rationalist and technocratic idealization but also overlook nature and human society. The very act of articulating the ideal can constrict the range of decision and certainly the relation between technical and social factors or between communal and individual quality of life. That act raises the problem of time. Conditions change and alter the usefulness of ideas, technology and taste quite apart from the issue of civic identity. The exciting dream can become the dreary dogma quite apart from giving a false impression of the effectiveness and resilience of systems and structures.

In this regard Ideal City and Utopian plans have assumed a largely uniform nature for society, seldom addressing such matters as the difference between public and private interests. Can the ideal or idealized plan deal with the mobility of mind and situation involved in the observation and analysis of urban problems; and how can the possibility of ongoing change be assured? Architectural and town planning became increasingly professionalized and subject to conventionalization after the Second World War. Inevitably those processes have tended to impose precepts and techniques formulated under past and oftentimes only partly relevant conditions.

Realizing the significance of the changes affecting the problem of city design is almost as important as getting to grips with the complex mix of demographic, environmental, economic, political and cultural change affecting urban society. Similarly does the belief in one approach to city planning lead to real improvement and does it encourage citizen participation in creating responsible urbanism? How can we use computer games like *Sim City* to counteract the violent and despondent picture of urban life in such virtual reality computer games as *Grand Theft Auto*?

Perhaps, then, the greatest lesson from the Ideal City story is the need for ongoing questioning of our assumptions about urban living and the effectiveness of our planning. The questioning and testing must take into account the extraordinarily diverse weft and warp of geography, population, religion, resources and production in the world cities. Amidst the rapid and chaotic changes occurring in our late modern era, people seek meaningful community. But that aim is pursued in innumerable ways. In contemporary Shanghai those able to purchase property gravitate to entrepreneurial landscaped suburbs, radically different from the collectivized urban solution of both recent and historical tradition. They use income largely generated by the massive high-rise development of the urban core to purchase detached houses in private enclaves.

The pursuit of difference in the face of religious, political or economic collectivity reiterates the conundrum of city living: to be apart in being part of. The choice factor, plus its hidden limitations, is evident in the recent redevelopment of the False Creek district of Vancouver. The northern section replicates the village-like clustering of historical Europe. The southern section consists of landscaped high-rise residential and commercial buildings that recall the vertical villages recommended by Le Corbusier to increase density while decreasing loss of land to building. Each has proven extraordinarily popular and has satisfied an array of requirements. Each has involved at least a reasonable level of debate and mediation of the opposing demands of investor bureaucrat and consumer. But both are ultimately oriented toward a market model of civic construction.

Whatever financial or administrative system or even appearance of cities they attract constantly growing pollution. In Africa, South America and Asia, despite the often dreadful conditions of habitation and lifestyle for the majority, the migration to the city has become inexorable. Emergent megalopoli are intensifying historical anxieties about contagion, corruption and excess consumption, especially of the natural environment, from the local to the regional and even continental scale. Consequently the record of history and imaginative analysis and invention of urbanism in the Ideal City tradition is worth examining.

Utopian thought affords a matrix for the radical and comprehensive envisioning vital to the making of the 21<sup>st</sup> century city. It can stimulate participatory dialogue about city design and governance at every level of society and give peoples of all



backgrounds data and strategies to attain habitable urban community. The libertine motive behind the Ideal City is necessary to challenge the *status quo*, and to redirect systems of economy and authority, to equitable and sustainable city building.

## **Can there be an Ideal City?**

The Ideal City is the creative conscience and critical measure of the built city but there can be no *one* Ideal city. There can, however, be ideals of process and objective that can determine fair and flexible practice. The transcendent and abstract qualities in the Ideal City represent a dynamic coming together of aesthetic, technological and sociological perspectives that are nonetheless under constant modification. Their example can work best at two levels. One is the questioning of the presumptions about planning and building human settlement. The other is the identification of fundamental issues at stake. But how can we develop truly democratic and innovative methods that will ensure socially responsible, economically robust, politically equitable, environmentally sustainable, and visually no less than physically pleasant cities for the new century?

Before suggesting specific trajectories that could bridge imagined and actual city, the larger process of participatory dialogue and decision-making has to be addressed. Canadian experience has much to offer here. In 1958, upon the centenary of the establishment of the Province of British Columbia, a group of local architects and planners, proposed a new mechanism for devising future development in Vancouver. Project '58 envisaged a downtown storefront facility for bringing together citizen, investor, municipal official, design professional and building contractor around the building of Vancouver. They did not detail consultative or regulatory procedure, but Vancouver, in concert with the Greater Vancouver Regional District (exemplified by the Cities Plus initiative), has instituted effective means to ensure at least a balanced resolution of private with public interests. The GVRD and City have also fostered citizen and community pressure groups exemplified by the Downtown Eastside Residents Association. Its members have helped introduce practical improvements in the daily lives of those disadvantaged by the workings of the new urban economy.

In the wider arena of public opinion and popular preference, the electronic media (first understood critically by the Canadian theorist Marshall McLuhan) have the potential to realize the idealistic planning template proposed in Project '58. The virtual can become the real -- as in the Ideal City/Utopian genre -- especially if data on, and choices for sustainable, secure and satisfying urban living are introduced into the daily thinking and playing of young people. Electronic technology already has the potential to mirror the omnipresence of the divine and the involvement of every person along lines frequently invoked in Ideal City and Utopian text. Despite problems of universal access, the technology is even more capable of allowing

everyone everywhere informed participation in renewing and building the 21<sup>st</sup>-century city.

## **Conclusion**

The Ideal City genealogy has much to offer in realizing the objectives of the World Urban Forum. Besides relating to all the themes developed in the position papers, it reminds us how much of urban life depends upon ideas, values and culture as well as historical tradition. Any amount of material improvement will only bring partial success without consideration of those human and social factors. It has principles, examples and critical strategies to stimulate participatory debate across all boundaries of place and background. The ideas and strategies most relevant to the problems of 21<sup>st</sup> century urbanism can be clarified through the same. The issues and opportunities raised by the Ideal City (in conjunction with the knowledge resource) should be open to worldwide discussion involving the other papers, via the Internet. The web should be further used to build the widest possible world audience through interactive discussion and gaming.

The Ideal City prompts us to think about a number of issues and factors. First is careful consideration of temporal and geographical location. Specifically what technological practices ranging from modes of governance to media of communication effect social ethos? Second come questions of property and production. How can comprehensive planning be matched with corporate or individual ownership and be made capable of incorporating volatile changes in taste especially around everyday appearance and identity? Third is the definition of community in terms of cultural no less than political and economic consideration. What does urban citizenship require and how should it be encouraged through planning? Fourth is the education of architects, planners and citizens including instruments to enable meaningful dialogue. Fifth is the resolution of the opposing demands of community and privacy, of individuality and inclusivity, or of mobility and equity. Sixth is the durability of the urban scenery central to the sense of belonging. How can change to the civic environment retain artifacts of civic memory that are both representative and inclusive? Seventh, what among the dynamics of change whether natural, technological or cultural must be understood to ensure the social justice and sustainable community in the world's cities?

The Ideal City therefore can lead to action by stimulating greater awareness and appreciation of what needs to be done to achieve sustainable urbanism - and especially how we can ensure the relevance of our plans to regional, local and individual situations and wants. The ideal perspective can help assess the success of planning policy, bring new issues and information to its discussion, and get people thinking. One final level of speculation is possible. The ideal, or optimum actual, city of the 21<sup>st</sup> century is likely to exhibit the following range of features. It will

comprise active participatory debate and democratic decision-making about the conception and construction of the urban fabric and infrastructure. It will be undertaken as a continuous rather than end game practice, centred on reflexive analysis of the effects of planning and development. It will re-construct the built environment in response to the changing condition. It will depend as much on the expression of communal values (the Canadian ethic of multiculturalism being an apposite example) as upon either acquisitive economic speculation or preconceived paradigms of design or governance. It will maximize land use and associated resource consumption through the critical application of technology. Buildings may follow uniform organization but will exhibit a variety of scale and form generally arranged in more compact configurations to allow for landscaped private and public precincts, reduced energy use and ecological damage. The governance of the city will thus need to incorporate an equally broad awareness of natural environment, social equity and cultural value.

*As for Metropolis, that too-great city; her delusions are not mine.  
Her speeches impress me little, her statistics less; to all who dwell on  
the public side of her mirrors, resentments and no peace.  
At the place of my passion her photographers are gathered together;  
but I shall rise again to hear her judged.*

(W.H. Auden, *Memorial for the City* June, 1949)

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#### CULTURAL (135)

*"Towered Cities please us then;  
and the busy hum of Men."*

-- John Milton

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## **DISCOURSES** (92)

*“Rather than looking for some stupefying and infantilizing consensus,  
it will be a question in the future of cultivating dissensus.”*

-- Felix Guattari

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## **ECONOMICS** (58)

*"Yet ours is no work-a-day city only. No other provides so many recreations for the spirit-- contests and sacrifices all year round, and beauty in our public buildings to cheer the heart and delight the eye day by day. Moreover, the city is so large and powerful that all the wealth of all the world pours in to her, so that our own Attic products seem no more homelike to us than the fruits of the labour of other nations."*  
-- Thucydides

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while being unable to suggest happiness."  
-- George Orwell*

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**PHILOSOPHICAL-THEOLOGICAL** (105)

*"If I could wish for something, I would wish for neither wealth nor power,  
but the passion for possibility; I would wish only for an eye which,  
eternally young eternally burns with the longing to see possibility."*

-- Soren Kierkegaard

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**REPRESENTATIONS-REALIZATIONS** (106)

*"If the Spectator Could Enter into These Images in His Imagination Approaching Them on the Fiery Chariot of His Contemplative Thought If He Could Enter into Noahs Rainbow or into His Busom or Could Make a Friend & Companion of One of These Images of Wonderwhich Always Intreats Him to Leave Mortal Things as He Must Know Then Would He Arise from His Grave Then Would He Meet the Lord in the Air and Then Would Be Happy."*  
-- William Blake

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### **TECHNIQUE-PEDAGOGY (183)**

*"We have no alternative. We must continue dreaming, with the hope that the better world will become a reality -- as it will, if we keep struggling. Humanity should never renounce its dreams, its utopias. Struggling for utopia means, in part, building it."*  
--Fidel Castro

*"The chaos of the city of today can be opposed only by attempts at theoretical systematization, having the purpose of enucleating from actual situations - in a totally abstract way - the fundamental principles of urban planning, thereby arriving at the formulation of general forms that then permit the solution of determined concrete problems. Only the abstraction of the specific case enables us, in fact, to demonstrate how the disparate elements that make up a large city can be placed, in an orderly way, in relationship to the whole."*  
-- Ludwig Hilbesheimer

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