# Patterns in Traditional Neighborhoods

*by: Lou Host-Jablonski, AIA*

*This is the text of a slide lecture presented to various neighborhood groups in the late 1990's in Madison, Wisconsin, USA.*

To begin with, there are different notions of what constitutes a neighborhood. People face this when they draw their perceptual neighborhood map *(see **Appendix 3**)*. Small children will often draw their own house and street. Older children will include their block, their school or church, streets, parks. Adult's perception of their neighborhood changes the longer they live in a place.

Even two well-known planners define 'neighborhood' differently. In *A Pattern Language*, Christopher Alexander uses the word to describe a very small area, no more than about 900 feet across. This concept includes mostly just dwelling places. The self-dubbed New Urbanists such as Peter Calthorpe and Andres Duany however prefer to discuss the ideal neighborhood as having a diameter of about a half mile. Their conception includes business, public places, transit nodes and so on. In this conception of a neighborhood, Alexander's idea would be a small sub-neighborhood about a tenth of the size of the New Urbanist neighborhood. The closest parallel in *A Pattern Language* to this aggregation is a pattern called "The Community of 7,000". There is a much greater richness and subtlety to Alexander's 'language' of patterns; but for that reason it's too much to get into in a short talk.

Both descriptions are of the same essence however. I've tried to distill this essence into the format I've used for the Alternate Parade[1] brochures[2]. I'll use the two sister neighborhoods, Schenk-Atwood and Williamson-Marquette to illustrate these patterns found in traditional neighborhoods.

# Diversity and Mix

*Defining 'neighborhood'....*
For our purposes here, I'm defining a neighborhood as the smallest 'whole' civic environment. This neighborhood is, in a sense, a village. It has the essential minimum elements needed for a relatively self-contained daily civic life. When people create a village, they gather together all the things they need to live: places to live, source of food and basic daily needs, places of work, places to learn, to worship and to play in. This is what I'll call The Traditional Neighborhood. A neighborhood is to the city what a house is to a block. To really work as a whole, supportive place to live, it must have all the elements, in the right balance.

(Of course, a full-scale city has theaters, museums, a center of governing, perhaps a college or a university, factories, a complex transportation system and other systems. In *Â Pattern Language,* there are also patterns describing the historical formation of communities around subcultures, sort of mini-cities within the larger city. But that's a discussion beyond our scope here.)

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[1] The event has a 20+ year history. Madison seems to have an alternative to everything.

[2] These brochures describe each neighborhood in terms of these patterns, and include some of the photos from the slide presentation. A limited number of copies of the brochures are available for $1 from Design Coalition, at 2088 Atwood Avenue, Madison, Wisconsin, 53704. Stop by or send a self-addressed, stamped envelope at least 6″ x 11″ in size with a note requesting the Alternate Parade brochures.

*Wholeness…*

Imagine a partial house, only some parts are present. No kitchen perhaps, or windows are missing or there's no roof. Obviously it would be very unsatisfactory. A family who lived there would be unhappy, always under stress about things. You would always have to put out extra effort just to live at a rudimentary level. If you were a disaster victim, or a squatter, you might put up with this situation, but only until you could fix it.

In much the same way, a partial neighborhood is very unsatisfactory. Of course people always find ways to cope. If there's no school within a reasonable and safe distance, we'll drive our children or send them on busses. If there's no stores, we'll drive. But of course this situation really only works for those who can drive, and afford a car. For children, older people and other non-drivers this is a dysfunctional place. And there other things that are important to living, and it's not so easy to access them with a car. If there's no parks close by, where do you go for quiet walks and to regularly re-establish your connection with nature? In this unfortunate situation only people with cars can drive to a natural area, and even they will do it infrequently. Eventually, the people who can leave this kind of place will do so. They will leave behind fewer and fewer people, less viable businesses, poorer schools with fewer resources and people to energize them.

*…and Order*

In a healthy traditional neighborhood, there is a rich, diverse mix of uses. Both Schenk-Atwood and Williamson-Marquette combine ranges of houses of very different size and quality as well as apartments, schools, retail shops of a wide variety of types, parks, factories and offices, and more.

Housing is kept more affordable with a range of different types: small and large single homes and two-flats, multiple unit buildings, businesses with apartments above, a few CBRFs (Community-Based Residential Facilities). Neighborhood industries, often located right next to homes, work hard to be good neighbors.

The mix is not homogeneous, like a bag of trail mix. Rather, there's an order, and proportion, and this is what gives a neighborhood it's identity.



**Homes next to the Schoep's ice cream factory**

# Edges and Gateways

Clear edges help create and sustain identity. Imagine what the cell wall does for the cell, or your skin does for your body. It maintains the integrity of the organism, the uniqueness. There is something built-in to humans that we need someplace to call home. Someplace that's not like every place else, that's recognizable as uniquely our place. We always have needed someplace to take care of, and to take care of us. This is just how we are.

A neighborhood is also a body, a body politic if you will, a living thing. At the neighborhood scale, clear boundaries help shape the 'home place'. These neighborhoods have clear edges which are important in maintaining their clear identities.

**map of the Schenk-Atwood neighborhood**

*Schenk-Atwood is bounded on the south by Lake Monona, on the east by Olbrich Park, on the west by the Yahara River, and on the north by East Washington Avenue and the curve of the train tracks.*
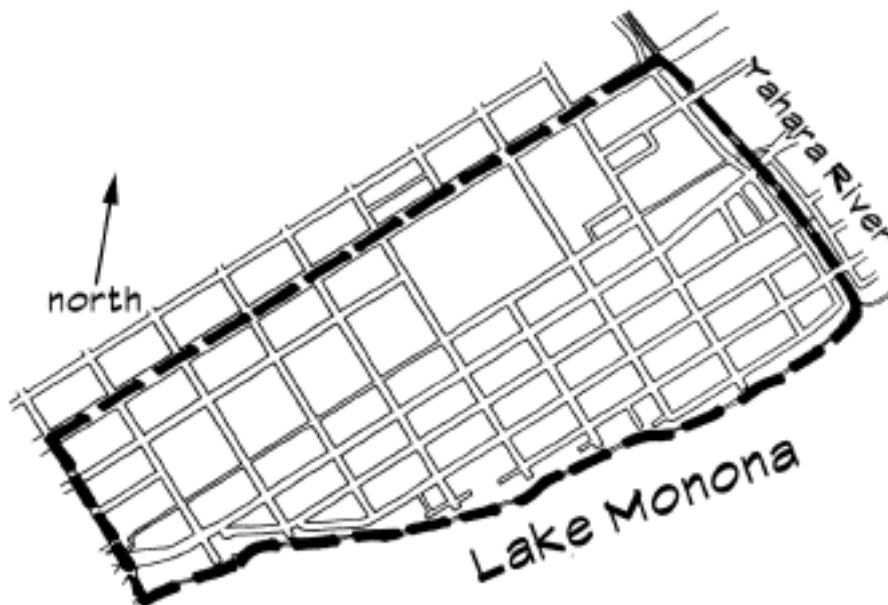
**map of the Williamson-Marquette neighborhood**

*Williamson-Marquette is also bounded on the south by Lake Monona, on the east the Yahara River, on the west by Blair Street (and the downtown) and on the north by East Washington Avenue. When we talk about the street grid and connection points later, you'll see how that pattern supports this one.*

### Gateways

Gateways are formed naturally when there are limited access points into an area. We'll talk more about this later, when we look at the street grids of these two neighborhoods. These points gain a special significance as points of entry. When they're marked, with landscaping, sculpture, they enhance identity further. (We all have eyes, ears, nose and mouth, but the particulars are what make us each recognizable and distinct.) Both Williamson-Marquette and Schenk-Atwood's gateways at the east and west are literal, marked by attractive signs surrounded by carefully tended landscaping.


**Williamson-Marquette eastern gateway sign**


**Schenk-Atwood gateway sign at the west**

I've learned firsthand that neighborhood boundaries are not abstractions. but are *known* in some kind of definite and consensual, civic way by the neighbors themselves. I'll share an example to illustrate:

Some years ago citizens of Schenk-Atwood decided to mark the entry points into the neighborhood with welcoming signs. I designed the signs and so I went along with the neighborhood committee as we discussed the best places to locate the signs.

The west location was easy — right past the river where the adjoining Marquette neighborhood already had their sign in place. On the east we chose a location along Atwood Avenue on Olbrich Park lands. The sign would have good visibility to cars driving west on Atwood, and it wouldn't conflict with the park's sign.

We dutifully attended the required city commission hearing for approval to place a sign on city property — a formality, we thought. We were surprised and chagrined to find several dozen members of the neighboring Eastmoreland neighborhood at the hearing. They were upset that we were trying to 'claim' Olbrich Park, rather than share it as a boundary between the two neighborhoods. To them, the location of our sign was neither an inconsequential matter nor merely symbolic.

The lesson learned, we quickly changed the sign location to the other end of Olbrich Park, where the openness of the park land narrows into a street lined with homes — a more literal and much truer gateway into our neighborhood.

# Walkable Size and Density

Why is 'the traditional neighborhood' so connected to the pedestrian?  What is it about this particular scale?  We have not lost the importance of this yet, despite a century of using vehicles more, and more personally.  Of course, this is because we do not start out living as a driver-in-a-vehicle.  We begin life as children, as pedestrians for the first and formative years of our lives.

There are different scales that people live in a city.  These realms are concentric; as we grow our sphere of life expands into the city:
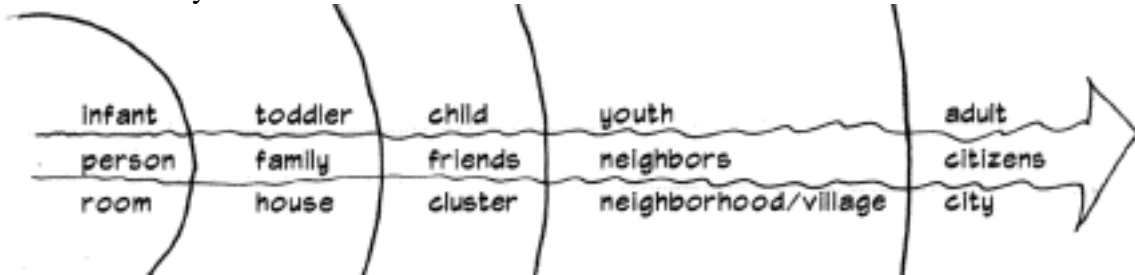


(A bit of explanation about a *cluster* of houses:  A cluster is the smallest spatial grouping in a area of houses.  A study in the late sixties[3] showed that by far the most daily contacts people in neighborhoods had was with the people located within a rough 'tribal' circle around them, even when streets interrupted this deeply ingrained human habit.  In a conventional city block arrangement, this means the houses on either side of you, across the street and immediately to the rear.)
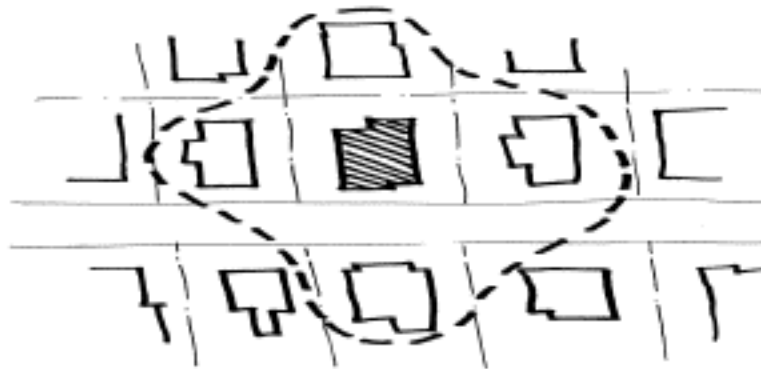


***The housing cluster, shown in the context of a residential street***

It is only as pedestrians that we can have certain kinds of civic interactions.  We postulate that life as a citizen is somehow formed by the interactions of neighbors and strangers.  The quality of those interactions, positive or negative, and how often they happen certainly shapes the life and health of the city.  Physical distance makes a big difference in what kind of interactions are possible.

Imagine personal distance, say a few feet, We can see small facial expressions, read a person's eyes, make genuine contact if we wish.  At walking speed, 'civic level' contact is still possible. We can stop for a brief conversation easily if we wish.  Then imagine bicycling speed, and the distance created between people.  You can call to a child or adult on a bike, they can stop relatively easily.  Eye contact is still possible, but contact is more fleeting.  Now imagine vehicles at normal city speeds, spaced apart to drive safely.  Almost no interaction is possible. The physical distance between people has increased.  At highway speeds this distance is at an extreme.

Alexander points out the obvious implication: vehicles increase the size of the city in all directions.  All the parts are pushed further from every other.  Vehicles need wider paths than pedestrians or bikes.  Faster vehicles need even wider paths, with wider turns. Even when not moving cars take up space; parking lots separates buildings, sometimes by vast distances. Even if cars stay on the streets, the streets must be made wider to accommodate parking lanes.  Alexander believes that, even as the automobile has given us great freedom and mobility,  at this very basic and physical level the car has helped push us into more isolated

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[3] Herbert Gans, The Levittowners, New York, Pantheon Press, 1967

lives by literally separating us in space.

If we're to foster positive civic life then, we must make it possible and pleasurable for people to walk. From a design standpoint, the size of of a successful neighborhood has to be based on some notion of a comfortable walking distance. Obviously this varies with people's age, habits and physical abilities. The New Urbanists like to use a 1/4 mile as a working figure — the distance that most people will walk in about 5 minutes. We'll see some of the practical reasons for this a little later.

In the maps below, the small cross-hatched areas represent Alexander's concept of 'neighborhood', which he defines as primarily homes, and no larger than about 300 yards across. 'Sub-neighborhoods' of this description do in fact exist and are identifiable to someone with an intimate knowledge of these neighborhoods. I believe the confusion of sub-neighborhood perimeters (usually more subtle) with the larger neighborhood edges is sometimes the source of conflict in defining the larger neighborhood boundaries. Confusion also results when school districts, political districts and so on do not closely coincide with natural boundaries. I believe that this kind of 'identity crisis' in some cases can work to break down the character of a neighborhood.



*Schenk-Atwood, with 5-minute walking radius*
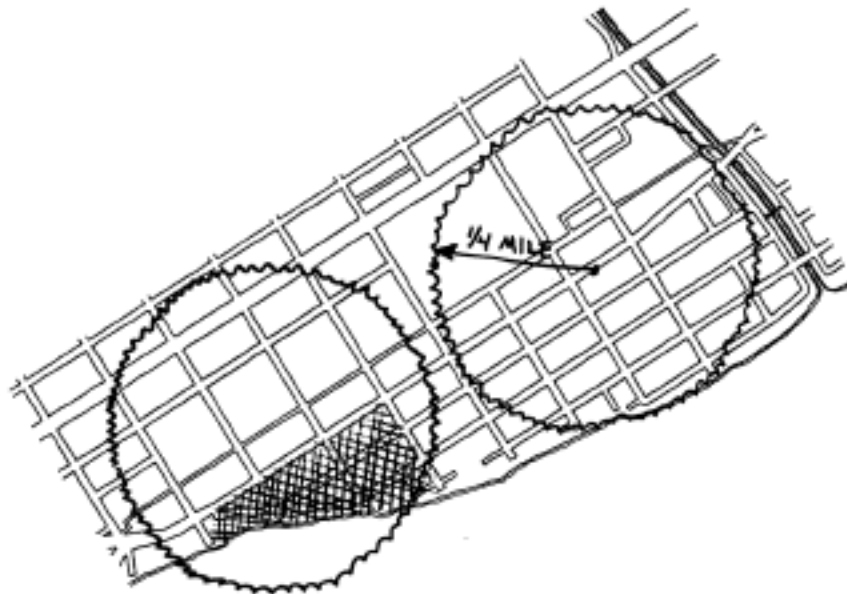


*Williamson-Marquette, with 5-minute walking radius*

# Street Grid

New Urbanism places a lot of emphasis on the street grid. It's held up to be more conducive to creating livable environments than typical suburban street layouts with their hierarchy of cul-de-sacs, collector streets and major arterials. And it's true that the suburban street layout concentrates traffic and tends to encourage congestion. When this is combined with low density and the compartmentalization of uses — houses separated from work places separated from shopping separated from schools — good transit becomes difficult and expensive. It makes life much more difficult for pedestrians and bicyclists, and creates a place where the automobile dominates simply because it's the only viable way left to get around.

However, the street grid in it's pure form doesn't work either to support a livable neighborhood. For one thing, an endless, undifferentiated grid (e.g. Los Angeles) does not necessarily form the boundaries that allow neighborhoods to form a unique character. More importantly, the amount of traffic through an area of houses is <u>crucial</u> to it being perceived as a livable place. According to Alexander, an amount of about 100 to 150 cars per hour is the upper limit for a quiet residential street (although perception can vary widely). Beyond 200 cars per hour, a street begins to be perceived as a 'medium traffic' street and the possibility of social interactions begin to fall off sharply. More than 500 cars an hour and the street becomes seen as neutral or unclaimed territory. It's a thoroughfare, not a neighborly place.

The answer is to create a <u>limited grid</u>; that is, a neighborhood street grid that has limited access points to other areas outside the neighborhood. The residential areas are not cut off completely, but thru traffic is not made convenient. The major traffic routes must be placed at the edge of residential areas, and may form the boundaries of the neighborhood (and sometimes between sub-neighborhoods). The street layout still has the grid's workability, with multiple points of connection among the low-traffic streets, but any route through a residential zone is longer and more circuitous, and therefore less convenient for through-traffic. Heavy traffic is directed <u>around</u> the living areas and past the business and public areas where it's appropriate.

A fast road is like a river, without the amenities. Although noisier and more noxious, it is a river in that it has sides, this side and the far side. You get across on stepping stones or a bridge. But it still has this side and that side. A city can have a river through it, of course, and be a whole city. But a river or a fast road thru a <u>neighborhood</u> divides it. Then it is two things, not one living body.
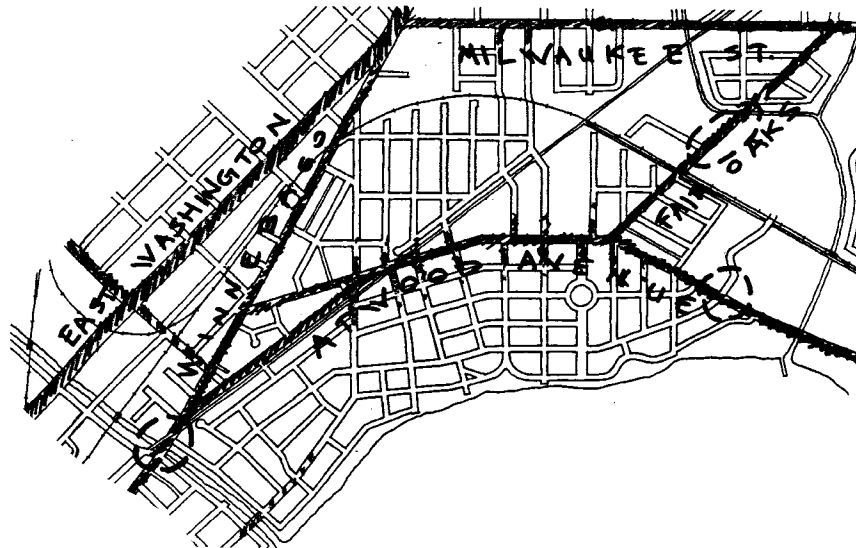


**Schenk-Atwood street grid.**
*The dashed circles mark 'gateways' into the neighborhood.*

Schenk -Atwood in particular shows this pattern very clearly. Study the relationship between the neighborhood boundaries and the street grid. There is clearly a grid of streets. But there are limited direct access points through the residential areas. East Washington Avenue forms the northwestern boundary.

Atwood Avenue, Fair Oaks and Winnebago Street are the main, high traffic routes. There are a few secondary routes, Rutledge and First Street for example. Yet the neighborhood does not feel cut off from the rest of the city in any way. Traffic convenience and freedom from traffic are balanced.

In the Schenk-Atwood street grid, note the limited connections to the main traffic routes. In particular, notice the streets south of Milwaukee Street and north of the railroad tracks. The tracks are actually a boundary between sub-neighborhoods. There are really only three streets that extend all the way through this area.
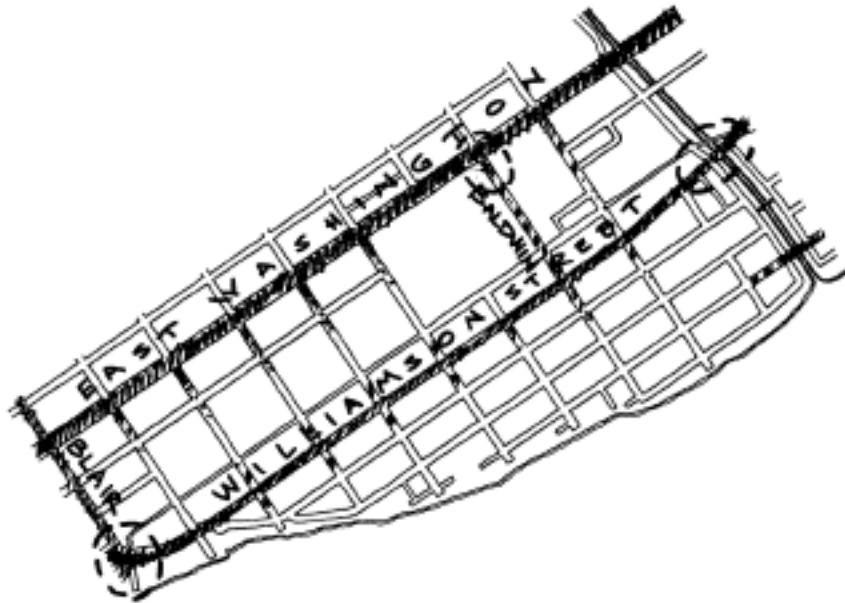


***Williamson-Marquette street grid.***
*The dashed circles mark 'gateways' into the neighborhood.*

Williamson -Marquette is an interesting case. There is definitely a regular street grid. There is limited access east and west on Williamson Street. The housing areas are protected from much through traffic. But notice two differences. First, this grid is somewhat coarser, (meaning fewer streets and more land devoted to buildings) and the neighborhood is somewhat denser than Schenk-Atwood (larger housing buildings). This translates into more traffic through the residential areas. Second, almost all the north-south streets connect with East Washington (although some are one-way).

Right now, because the area north of Williamson is primarily industrial and vacant rail corridor, these does not contribute a great deal of daily north-south traffic into the residential area. This could change in the future however, as the rail corridor is developed. As these north-south streets become more developed, and particularly if a transit node is created here, it will become important to devise ways to limit the amount of traffic through to the residential areas.



**The east railroad corridor in Williamson -Marquette, looking towards downtown**

# Views and Special Places

Obviously, the visual character of a place is very important to it's identity and uniqueness.  There is a richness and differences of scale from broad vistas to details that are unique to every locale. When there is a consensus among inhabitants of a place, at both a subliminal and a conscious level, about which places are special, it creates a bond.  When these things last over time, and are shared by generations, identity and sense of place are strengthened even further.  I've chosen to say less about this, because pictures show it so much better.

*Views for Schenk-Atwood:*



*effigy mounds on the bluffs overlooking Lake Monona...*



*the stone tower of St. Bernard's Church that marks the bend in Atwood Avenue*



*the bike path that aligns with a view of the Capitol dome...*



*views of Lake Monona shining at the end of a tree-lined street*

*Views of Williamson-Marquette:*



*small street-end parks on Lake Monona*



*the octagonal bandstand at Orton Park*



*the State Capitol dome rising over downtown Madison, as seen from the end of Jenifer Street ;*



*Lake Monona glimpsed between two historic homes...*



*boaters on the Yahara River and onlookers on the old Rutledge Street Bridge.*

# Parks and Community Places

Parks play several roles in traditional neighborhoods.  At the most basic level, parks are we city-folks' daily connection with nature.  The break in buildings lets the city 'breathe' a little.  Parks are community space because we all share it.

Parks are often part of the unique and defining views that create neighborhood character.  Parks are also special civic gathering places.  They often form the nucleus of focused communities of people — the summer youth programs, the running basketball games, the annual festivals.  In the case of Olbrich Botanical Gardens, a strong community of gardeners,  Where I grew up, the summer youth programs in the park and and the swimming pool were the first places I experienced true civic life.  I regularly met and had to deal with strangers, away from family and school.   Sometimes we went to other neighborhood parks, and we (and the other kids) were always very aware of the differences.  As kids we understood place at a very real level.
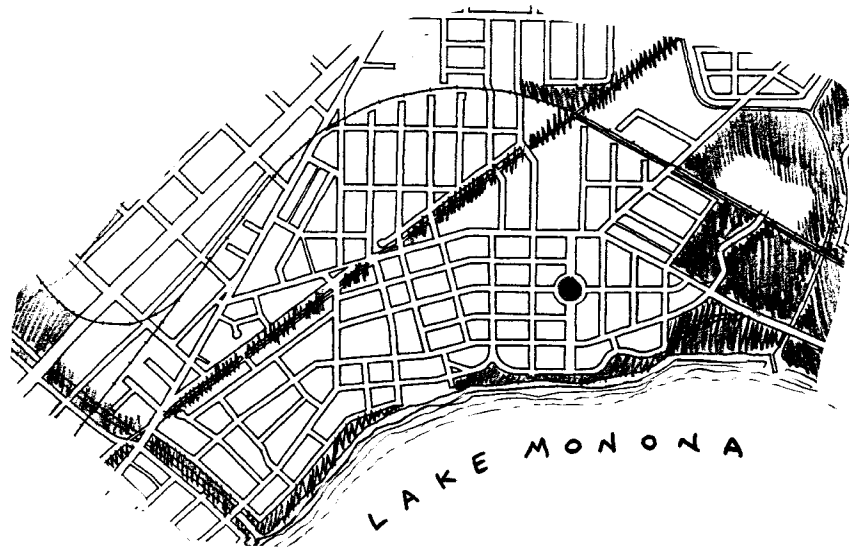


***Schenk-Atwood Parks***
*with the new bike path and community gardens (the straight diagonal line through the neighborhood)*



*long Yahara Place Park, with homes on one side and Lake Monona on the other*



*Olbrich Park & Botanical Gardens*

Community places means public or semi-public places, not private property.  This is one of the significant

differences between a neighborhood and a mall, for example.  *'A Pattern Language'* describes a rich variety of community places.  Sidewalks and the street are public meeting places;  other community places in these neighborhoods are community gardens, bike and walking paths, the edges of the Yahara River.  Schenk-Atwood's bike path has been very successful and very extensively used.  Williamson-Marquette' is perhaps less used as a community space, but that may because of it's location away from the (current) residential area.  Look for this to change when the rail corridor gets housing development.

Neighborhood street celebrations are quintessential community places.  Both Schenk-Atwood and Williamson-Marquette have had well-attended annual street fairs for years.



*The Willy Street Fair -- dancing in the streets*



**Williamson-Marquette Parks**
*with bike path.  Note the few parks and the lack of public access to the lake.  One result is the small "parklets" at the ends of street rights-of-way that terminate at Lake Monona.*
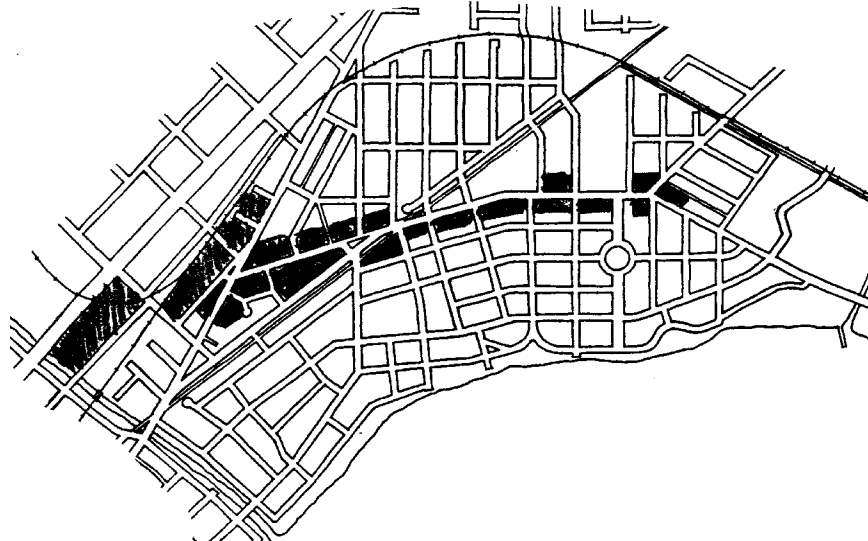
# Business Core

This is one of those patterns into which I've collapsed quite a few patterns into one description. That's because a number of dynamic forces shaping this system in a viable neighborhood. It's necessary to have businesses that serve daily needs. Many different kinds of businesses fit into this category, but a 'minimum list' would probably include grocery store, hardware store, a few restaurants, gas station and mechanic, banking, dry-cleaning and a laundromat.

(What this pattern refers to are <u>daily</u> business needs. Industrial and wholesale-type operations, and the types of businesses that we go to more rarely (auto sales, furniture, appliances etc.) are a different set of patterns. )

It makes a big difference if it's possible to walk to these places rather than drive. If the businesses that serve the neighborhood's daily needs are located no more than a 5 minute walk from the farthest house, it is likely that many people will choose to walk rather than drive, and in this way the number of car trips is reduced and traffic kept lighter.

Population density is directly related to the health of these types of businesses. Each type of business has a minimum population level it needs to survive and thrive. In other words, there has to be enough people in the 1/4 mile radius, or the business will not survive without traffic from outside the immediate area. So the number of homes and apartments in a given area —the density — is important to maintain, and obviously it helps to surround the business with housing to provide it with the necessary population.



*Schenk-Atwood business core*

This is one force placing businesses at the core of the neighborhood.  Another force is parallel: the owners and employees can also walk to work.  Again, less traffic is generated. Yet another force is the traffic itself. Businesses generate traffic; they must, to survive.  Not all businesses will be 'daily walk-to' types — some will bring in traffic from outside the neighborhood. We **want** them to have that traffic, but we don't want it going past the living areas.  So we place it at the edges of the neighborhood, or between 'sub-neighborhoods'.
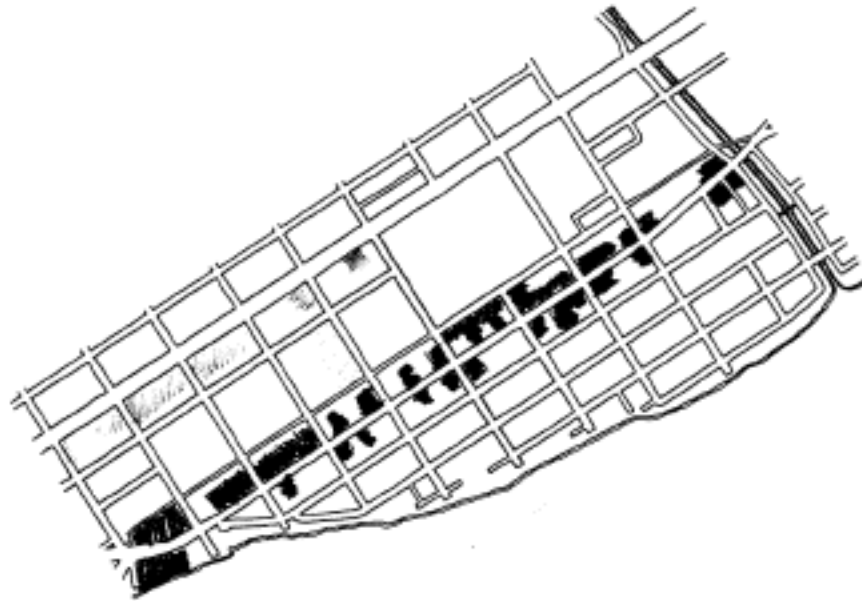


*Williamson-Marquette business core*

# Institutions

I confess I've collapsed a lot of (Alexander's) patterns into this one.  However, local institutions have a key role in defining and maintaining healthy neighborhoods.

Schools are vitally important to a neighborhood.  Good schools bring in young families, who buy homes and fix them up. Many people are active in school affairs, and schools are often the place young families first meet and form bonds as neighbors.  Schools bring in new energy, and so help invigorate the whole community.  In fact, often schools serve to define a neighborhood, especially in places that lack strong edges or other defining features.  The Marquette Neighborhood Association formed 30 years ago when Marquette school was threatening to close, and has remained an active force on a wide range of issues. Lowell Elementary, one of Madison's oldest schools, is located in the Schenk-Atwood neighborhood, and has a strong and active parent association.

Unfortunately, school districts are not always created to be contiguous with neighborhoods, or are modified without concern for the impact on the cohesiveness of the neighborhood.

Community centers are also important.  Wil-Mar Center and the Atwood Community Center have been active for decades.  Both have programs for seniors and after-school children, and function as the focus for volunteers and neighborhood improvement activities,  Both centers produce quality newsletters and both organize their neighborhood's annual street fair.

**Atwood Community Center**



**Wilmar Community Center**

The role of other institutions in civic life is changing.  The corner store is fading away from the American streetscape.  There are fewer neighborhood fire and police stations.  Schenk-Atwood recently had to fight to keep from losing it's tiny post office.  Churches have been important historically in many neighborhoods, but their influence seems to be lessening to an extent in these two neighborhoods currently.

Fortunate is the neighborhood blessed with a library.  With the information superhighway and telecommuting in our future however, we may begin to see the traditional library beginning to have less relevance as a civic institution, at least for face-to-face civic contact.  It will be interesting to see what new pattern emerges to replace this key link in the chain of learning as it fades away or transforms into something different.  Surely something will emerge, and it will have it's effect on the dynamics of neighborhoods.   It will likely mirror changes in our schools, as we shift away from the patterns of traditional educational that we grew up with.

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So, neighborhoods are the building blocks of a city.  Without whole, healthy neighborhoods a city gets out of balance.  Of course, people are the soul of a place; I've only tried to describe the healthy body.  My hope is that perhaps you have a clearer way to judge the state of health of the place where you live.

**Patterns in Traditional Neighborhoods**
by: Lou Host-Jablonski, AIA
is available at **www.designcoalition.org**
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**Appendix 1**


# Brief introduction to *A Pattern Language*[4]  by Christopher Alexander et.al.

The *Patterns in Traditional Neighborhoods* talk is very loosely adapted from *A Pattern Language*, with my apologies to the authors.  It is much simplified, to squeeze what we can into the time available.  The book explores a subtle and rich collection of patterns from a regional scale all the way down to details of buildings.  However, this talk looks at some simplified patterns at the neighborhood scale.

Design Coalition has presented two Alternate Parade of Homes in Madison, Wisconsin  We decided to take this on because we were interested in expanding the scope of the Parade from tours of individual historic houses to look at the whole neighborhood context.  In 1995 the Parade took place in the Schenk-Atwood neighborhood, in 1996, in Williamson-Marquette. Both of these are old, established Madison neighborhoods with strong, identifiable characters.  They are adjacent to one another, and their similarities and differences make an instructive study of the characteristics of traditional neighborhoods.

And frankly we were curious to study how these neighborhoods expressed the concepts of  *A Pattern Language* and 'the New Urbanism' that we're hearing a lot about these days.  It's been fascinating for me to find how the patterns really work in these neighborhoods.  I heartily recommend *A Pattern Language* and Alexander's other related books to any one in almost any field of work or learning.

By 'patterns' we're talking about identifiable patterns of elements and systems in the physical environment — the natural environment and especially the human-made environment.  The essential premise of the *Pattern Language* book is this: when humans do any activity repeatedly, it generates a pattern in the physical environment that corresponds to that activity.  Very basic human activities that are repeated often — such as eating, sleeping, working, learning, worshiping, courting, raising children and so on— generate strong and lasting patterns.  Patterns can be alive or dead.  Live patterns support us in living fully; dead ones hinder us.

Why talk about patterns?  Our minds understand patterns easily.  We immediately see a wholeness in a pattern that we might miss in, say, an ordinance, or a list of objectives.  You might think of patterns as stories, stories that our places tell us about themselves and about us.  It's this quality of a picture being worth a thousand words that makes patterns so useful, in teaching and in sharing concepts.

Patterns are especially useful in designing, because when we design we are creating something that doesn't yet exist, in the hope it will work a certain way,  The value of using patterns lies in understanding more consciously the way in which we interact with our environment and why.  Because how we shape our environment also shapes us, then as we go about creating a new place for ourselves, we will do so more successfully if we understand what makes that place become alive, healthy and supportive to us.

So, the patterns described in the book are not based on abstractions, or rules made up by somebody somewhere.  They arise from observations of fundamental human activities in diverse cultures and settings.  They study, for example, how and why we form relationships, the importance of family and what it takes to support the growth and maturation of children, our need to have meaningful work, our need to discover and growth through study, our connection with our spiritual lives, our need for play that recharges us, that we need to eat and how we eat, the ways we govern ourselves in society and how this affects the environments we create for ourselves, how and why we walk, and so on.  The rules come only later, (such as zoning ordinances, master plans, street design standards, school district policies, building codes and so on) and serve to interpret and codify (or ossify!) these fundamental observations.

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[4] A Pattern Language  Christopher Alexander, Sara Ishikawa, Murray Silverstein, Max Jacobson, Ingrid Fiksdahl-King, Shlomo Angel,  Oxford University Press, New York  1977.  See the Appendix 2 for a list of neighborhood-scale patterns that are worth studying.

# Appendix 2 — Community-scale patterns from *A Pattern Language*

**Patterns 1 through 7** deal with the regional scale.

**Patterns 8 through 94** describe cities and neighborhoods. Even a quick skimming of the titles reveals the richness of this exploration of the nature of life in the city.

| | |
|---|---|
| 8 | Mosaic of Subcultures |
| 9 | Scattered Work |
| 10 | Magic of the City |
| 11 | Local Transport Areas |
| 12 | Community of 7,000 |
| 13 | Subculture Boundary |
| 14 | Identifiable Neighborhoods |
| 15 | Neighborhood Boundary |
| 16 | Web of Public Transportation |
| 17 | Ring Roads |
| 18 | Network of Learning |
| 19 | Web of Shopping |
| 20 | Mini-Busses |
| 21 | Four-Story Limit |
| 22 | Nine Percent Parking |
| 23 | Parallel Roads |
| 24 | Sacred Sites |
| 25 | Access to Water |
| 26 | Life Cycle |
| 27 | Men and Women |
| 28 | Eccentric Nucleus |
| 29 | Density Rings |
| 30 | Activity Nodes |
| 31 | Promenade |
| 32 | Shopping Street |
| 33 | Night Life |
| 34 | Interchange |
| 35 | Household Mix |
| 36 | Degrees of Publicness |
| 37 | House Cluster |
| 38 | Row Houses |
| 39 | Housing Hill |
| 40 | Old People Everywhere |
| 41 | Work Community |
| 42 | Industrial Ribbon |
| 43 | University as a Marketplace |
| 44 | Local Town Hall |
| 45 | Necklace of Community Projects |
| 46 | Market of Many Shops |
| 47 | Health Center |
| 48 | Housing in Between |
| 49 | Looped Local Roads |
| 50 | T Junction |
| 51 | Green Streets |
| 52 | Network of Paths and Cars |
| 53 | Main Gateways |
| 54 | Road Crossing |
| 55 | Raised Walk |

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| 56 | Bike Paths and Racks |
| 57 | Children in the City |
| 58 | Carnival |
| 59 | Quiet Backs |
| 60 | Accessible Green |
| 61 | Small Public Squares |
| 62 | High Places |
| 63 | Dancing in the Streets |
| 64 | Pools and Streams |
| 65 | Birth Places |
| 66 | Holy Ground |
| 67 | Common Land |
| 68 | Connected Play |
| 69 | Public Outdoor Room |
| 70 | Grave Sites |
| 71 | Still Water |
| 72 | Local Sports |
| 73 | Adventure Playground |
| 74 | Animals |
| 75 | The Family |
| 76 | House for a Small Family |
| 77 | House for a Couple |
| 78 | House for One Person |
| 79 | Your Own Home |
| 80 | Self-Governing Workshops |
| 81 | Small Services Without Red Tape |
| 82 | Office Connections |
| 83 | Master and Apprentices |
| 84 | Teenage Society |
| 85 | Shopfront Schools |
| 86 | Children's Home |
| 87 | Individually Owned Shops |
| 88 | Street Cafe |
| 89 | Corner Grocery |
| 90 | Beer Hall |
| 91 | Traveler's Inn |
| 92 | Bus Stop |
| 93 | Food Stands |
| 94 | Sleeping in Public |

**Patterns 95 through 204** cover groups of buildings, the spaces between buildings and individual buildings on the land.

**Patterns 205 through 253** cover the design of individual building interiors and exteriors, building elements, materials, spaces and details.

# The 'Perceptual Neighborhood' Mapping Project

*[Below is a set of instructions initially given to a university class in landscape architecture. Their assignment was to invite the residents of Madison to draw a map of their neighborhood. The maps were displayed during the Alternate Parade of Homes, a tour which drew attention to the features of traditional neighborhoods.*

*Goals of the project were 1) to facilitate a process of self-discovery for the residents, 2) to give the students the experience of listening, without attempting to teach, analyze or impose order on the incoming information, 3) to discover the varying scales at which people perceive on their physical environment, and the values they place on it, and 4) to allow design-oriented students to learn the diverse ways in which people (that is, mostly non-design-oriented people) express themselves.]*

**Technique for the surveying...**

• You invite the participant to make a sketch of his or her neighborhood, however *they* understand what that means. You invite them to discover how they think about where they live, and what things are important to them personally about that place. This is a meant to be a discovery process, and fun. There is no right or wrong way to do this.

• The surveyor may give some suggestions of things to include, such as:
> The participant's house
> Places and things in the neighborhood they think are important
> Favorite parts about the neighborhood
> Worse things in the neighborhood or things that need improving
> Most beautiful spots
> Places or routes they go by or see every day
> Places or things they would point out to an out-of-town visitor
> Places they love to sit or routes to walk

• Participants, if they're in a group, may talk to each other freely. This is not an exam. In fact, the surveyor should encourage them to talk and help each other, do whatever communication they'd like between themselves, but without the surveyor getting involved.

• People may spend as much or as little time on the map as they like

• Participant may or may not sign their map or give it a title, as they choose.

**What this project is not:**
This is not an exercise to teach people what a neighborhood is, nor a lesson on how to draw or how to map. This is not a test or a quiz for the participants.

The drawing quality will vary widely. Some maps will be very informal and minimal, others elaborate and artistic, some quite detailed and 'accurate'. For some the end result may not even really be a map as such. After all, these are personal expressions; the accuracy of the cartography is not the point at all. The surveyor should not encourage any one approach, but should simply stand back and allow the participant to create what they are comfortable with.

The surveyor should not kibitz and should actually suggest as **little** as possible. Stay out of the process as much as you can. Your goal is to avoid creating any specific expectations in the participant about what you may or may not be looking for.