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Identity: Key to Meaningful Place-Making
The Case for Berkeley [Appendix]*

Identitet: ideja vodilja u stvaranju mjesta
Primjer Berkeleyja [dodatak]*

Key words • **Ključne riječi**

Berkeley	Berkeley
environment	okolina
place-identity	mjesto-identitet
place-meaning	mjesto-značenje
university campus	sveučilišno naselje

Abstract • **Sažetak**

This paper proposes to make site-specific the ingredients that have gone into "making" a place called Berkeley, the name that identifies both the University Campus and the City which embraces it. The intent is to show how a deeper understanding of the phenomenon of Identity with Place may serve to guide its prospects for the future. To do this the author draws on the attached Appendix I, II the entire process for "Urban Reading" of the identity is shown and ten properties as a glossary, aswell.

Ovaj je članak napisan da bi se upozorilo na sastavnice koje su "stvorile" mjesto zvano Berkeley, a koje su povezane s njegovim smještajem. Ime Berkeley obuhvaća i Sveučilišno naselje Campus i grad koji ga okružuje. Autor je želio pokazati kako detaljnije poznavanje fenomena identiteta mjesta može poslužiti za usmjeravanje njegove budućnosti. Za tu je svrhu u priloženim dodacima prikazan nastanak procesa urbanog čitanja identiteta kao i rječnik deset svojstava identiteta mjesta.

"Urban Reading", an Identity Source[*]
[Appendix I.]

During a *Fulbright award* in 1979, Donald Appleyard and I had programmed for the Dalmatia urban planning authorities a study of attitudes held by local residents toward expanding tourist facilities. While prospecting for sites, I decided to follow my instincts and venture into direct dialogue with individual urban places on my own. I had been inspired by phenomenological "urban readings" of Rome by Paola Pignatelli of the University of Rome, the writings of Martin Heidegger, Norberg Schulz, and Italo Calvino.

A step-by-step process of self-guided phenomenology evolved with trial and error as I moved through about a dozen places between 1979 and 1990. These ranged from villages of less than one thousand people and the city of Split with 150,000. Over a six week period this developed to be something like the following scquence.

- *Fully immersing myself* in an open and reflective frame of mind, alone for several days, free of guide books, maps, or orientation beyond any familiarity I had already accumulated.

- *A reconnaissance of the place* in its entirety on foot looking with an open mind for visual clues to its uniqueness of the overall structural system, geographic origin, and principal features.

- *Tracing intuitively on my mind "mental maps"* that recorded by my footsteps the changing directions of routes and creating a close link between my subconscious and the reality of the place these, rather than guide maps, became my fruitful and permanent frame of reference.

- *Identifying each sector of the system* with boundaries and features, and describing my own perception of the role of each, I then recorded my observations in a small and inconspicuous notebook in writing and drawings as they came to mind. This released streams of perceptions that became spontaneous and rich in insights and feelings - symbolism, mood, scale, history, human life and organization - that would have been stifled by quantifying through traditional survey methods alone.

- *Reconstructing in my mind the Natural Environment* to determine how it shaped the Built Environment and when creative participation of people intervened.

- *Responding to Metaphors for the distinctive pattern* of each place that came to mind, and how they epitomized the basic source of uniqueness of form and quality I sought.

- *Observing the interaction of year-round residents* with the system I had learned to see how it choreographed their daily lives and the visits of tourists.

- *Interviewing residents and visitors* to informally test my conclusions and to deepen my own experiencing of place.

- *And finally learning that only by drawing comparisons* between my responses from one place to another could I clarify the particular qualities of each.

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Ten Properties of Identity with Place*
[Appendix II.]

1. Hierarchy - *Hierarchy and Scale*. Identity with Place exists simultancously in a hierarchy of spatial scales, each with its own integrity of form and limits.

2. Experimentiality - *Experiential Roots Deepest at Local Level*. The deepest sense of identity develops at the local level, since that is where the most habitual and intimate experiences take place.

3. Uniqueness - *Uniqueness of Urban Form and Quality*. The particular physical pattern of an urban area plays a dominant role in generating identity through increased awareness of its uniqueness by individuals and community as a whole.

4. Commonality - *Common Ground for Other Identities*. Urban places in the physical sense provide a common vehicle for those diverse identities of a social-cultural nature.

5. Collectivity - *A Dynamic Community-Forming Force*. Identity with Place can become a dynamic force toward positive interaction between communities occupying the place and the decisions to be made related to urban form.

6. Intimacy - *Insiders vs. Outsiders*. Identity with Place can vary from a superficial level of impact to great depths depending on the degree and intensity of the experience gained in the place.

7. Duality - *Role of Dual Multiple Identities*. Dual and multiple identities are increasingly common with demographic interchange of various cultures, facilitated through modern communication and mobility.

8. Oneness - *"Oneness" of Place*. A quality of "oneness" grows into our mental image of a given place as the increased breadth and depth of experience synthesizes the accumulating source of identity and uniqueness.

9. Intergenerationality - *Intergenerational Continuity as Heritage*. Identity with Place serves a critical role as an element in the heritage of a given generation, linking one to another, spaced out over time, though at present simultaneously fixed in physical reality.

10. Spirituality - *The Place of Soul Spirituality*. Qualities of spirituality, well beyond the physical and factual attributes of place, lie waiting to be revealed by the potential capacity for conjuring up from within ourselves a human basis of environmental identity.