

Jaqueline Tyrwhitt: A Founding Mother of Modern Planning

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Jaqueline Tyrwhitt (1905-1983), a town-planner, editor, and educator, was at the center of a group of people who shaped modern planning and urban design during the 1930s-1970s. Tyrwhitt's great contribution to planning is under-recognized, largely because she willingly served, in various ways, "as the woman behind the man"— notably, as a disciple of Patrick Geddes, as a collaborator of Sigfried Gideon, and Constantinos Doxiadis. While it would be a mistake to say that she was responsible for, or the originator of their ideas, she was able to focus them and take them deeper in the direction they were going, by publicizing them, framing current debates around them, and drawing them into a common frame with the converging currents of ideas in environmental and community and international development movements of that era. Thus her career serves as a touchstone for this era, considered by many to be a watershed in the history of planning as a global intellectual and professional movement, shaping the current consensus on holistic community design as a strategy for sustainable development.¹

Histories of modern planning thought have missed much by ignoring the contribution of collaborative actors such as Tyrwhitt, if only to situate the discipline in the context of the evolving and expanding transnational communities of planning and design scholars and practitioners. In moving forward it is important now to recover the history of key planning ideas but also to recognize the role played by particular people who helped shape them. This understanding is essential in order to be able to influence the future.²

This paper is organized as a chronological narrative beginning in the 1920s, when Tyrwhitt came of age in post war England, and concluding with her death in 1983. It interweaves the biographical facts of Tyrwhitt's career with the larger themes her work engages, in the broadest sense, the formation of a global perspective for local planning.

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The Twenties: Coming of Age in England

Jaqueline Tyrwhitt was born in 1905 in South Africa, into a distinguished English family and raised in England from early age.⁵ Under the influence of her architect father and mother who was a follower of Octavia Hill, a founder of the field of social work, young Jaqueline was exposed to the currents of utopian socialism, progressive design reform, and the new art of town planning, then called civic design, that flourished in England at this time. The Tyrwhitts were no longer wealthy and Jaqueline had to earn a living. At her father's suggestion she enrolled in the Architectural Association (AA) (1924-25) as well as the Royal Horticultural Society, and later practiced as a landscape architect. It was probably at the AA that she first "became greatly influenced by Patrick Geddes' view of town planning as organic growth responding to the needs of society rather than as a pattern imposed for whatever reason." Gwen Bell, who was Tyrwhitt's student at Harvard and later collaborator as co-editor of the journal *ekistics*, recalled that Tyrwhitt went to Edinburgh to study with Geddes—an experience that "influenced the course of her entire life."⁶ With his peripatetic schedule it is hard to pin down when that occurred, however.

The Thirties: Bauhaus Influence on British Planners

Although Geddes died in 1932, his ideas remained a vital ingredient in English planning and design circles, "because of the personal dedication" of his disciples, including Patrick Abercrombie, Thomas Adams, and E.A.A. Rowse (Meller 1990: 299). This was a critical moment in the history of planning, when the field was becoming established as a distinct social science

discipline, a socially important occupation, and a normal function of local and national government (with the Town Planning Act of 1932). Indicative of this new prestige and demand for planners, in 1935, E.A.A. Rowse, set up the School of Planning and Research for National Development, soon renamed the School of Planning and Research for Regional Development (SPRRD). Rowse adopted Geddes' synoptic approach towards regional planning, emphasizing the relationships among the components of a landscape —physical, social, economic, cultural,— and the historical evolution of that place.

Geddes' ideas became fused with the planning arm of the modern movement with the arrival of émigré Bauhaus teachers and their students in England, with the rise of the Nazis and the closing of the Bauhaus, the seminal modernist school of art and architecture, in 1933. Bauhaus founder, architect Walter Gropius, arrived in England on his way to the United States in 1934, along with Marcel Breuer, Laszlo Moholy-Nagy, Serge Chermayeff and Sigfried Gideon. The arrival of so many European modernists with their utopian urbanism intact, exerted a strong influence on the British section of CIAM, known as the MARS (Modern Architectural Research) group.

It was in this context that Jaqueline Tyrwhitt, still searching for a socially meaningful career path, became interested in planning. In 1935, she worked briefly at Dartington Hall, which was based on Rabindranath Tagore's experimental school, Sriniketan, an Institute of Rural Reconstruction, to promote community development through mutual self-help. (Geddes had worked with Tagore on a related school project in the 1920s). Tyrwhitt's growing interest in town planning and the modern movement led her to travel to Germany in 1937, where she spent nine months at the Technische Hochschule in Berlin. There she could see for herself the new social architecture such as Ernst May's Römerstadt in Frankfurt, of which Lewis Mumford (Mumford 1938) wrote: Here were "forms prophetic of a new civilization"— in other words, the "Neotechnic Age" which Geddes had predicted at the beginning of the century.⁷ When Tyrwhitt returned to England she enrolled in Rowse's school, one of his first students. She graduated with honors in 1939. That same year, the Second World War broke out in Europe, and Rowse volunteered for active duty. Tyrwhitt stepped in as the interim director of the school, and soon joined Mumford as an influential promotor of the continued relevance of Geddes' ideas.

The Forties: Geddesian Planning for Post-War Reconstruction

In her capacity as interim director of the SPRRD Tyrwhitt set up a new unit, the Association for Planning and Regional Reconstruction (APRR), to collect evidence for Geddes' approach and develop town planning survey methods and the presentation of survey data in map and report format. She made a particularly significant contribution to postwar reconstruction through the wartime Correspondence Course and postwar completion courses in town planning she ran single-handedly through the APRR for architects and engineers in the Allied Forces. The course materials she prepared included the first descriptions of techniques for systematic analysis of transparent thematic map overlays—making her in some sense the "mother of GIS"⁸ — which she presented for explicit application to the implementation of the New Towns Act of 1947 (Tyrwhitt 1950).

Many of Tyrwhitt's ex-soldier students went on to fill the new positions for professional planners and teachers of planning in the post war period, both in England and its former colonies. At this time, "there was... a plethora of forward-looking government recommendations and reports," the planner Max Lock recalled. And thanks largely to Tyrwhitt, "all of these could be said to endorse in one way or another ... the principles first initiated 50 years earlier by Geddes."⁹ In fact, many planners saw their mission as the realization of the "Neotechnic Age" which Mumford had glimpsed before the war.

Tyrwhitt also helped publicize Geddes' writings at this time, extending their influence to an even broader audience. Notably she wrote an introduction to and prepared an abridged version of *Cities in Evolution* (1949), published in association with Geddes' son Arthur. In this endeavor she was assisted by one of her former soldier students, John Turner, then studying at the AA, (who went on to apply a Geddesian approach to improve the conditions of squatter settlements in Peru.) Tyrwhitt also edited *Patrick Geddes in India* (1947), which featured a foreward by Lewis Mumford. And she tried to find a way that the APRR could purchase the City and Town Planning Exhibit, which Arthur was trying to sell. She did at least arrange a showing of selections from Geddes's exhibit at the International Housing and Town Planning Exhibition in London in 1948.

At the same time that Tyrwhitt was devoting herself as a curator of Geddes' work, she was becoming more involved in the modern movement, through her membership in the MARS group, which she had joined in 1941. She applied her exceptional organizational skills in helping the MARS group host the first postwar CIAM conference, in 1947. The emerging synthesis of Geddes's ideas and Bauhaus urbanism was signaled by the organizer's recognition "that architecture and city planning were tied closer together than ever before, ...faced with the problems of reconstruction and the development of new regions" (Sert 1952) It was at this conference that Tyrwhitt met Sigfried Gideon, with whom she would soon begin a twenty-year association, as translator and transcriber of his work.¹⁰ She became secretary to the CIAM Council, in 1948, Assistant Director to Maxwell Fry, the Director of MARS from 1949, and later as the Acting Secretary to CIAM from 1951 until its disbandment in 1964—thus playing a central role in the small group that guided the MARS group into leadership of CIAM's postwar activities.

The end of war brought the end of wartime opportunities for women in the workforce, however. When Rowse returned to the School of Planning in 1948, Tyrwhitt stepped down as interim director. She had already begun to look into new opportunities in North America, while on a lecture tour in 1945. In 1949 she accepted a position as a lecturer at the New School for Social Research. Thus she gradually moved away from England.

The Fifties: Trans-national Networks of Planning Professionals and Educators

In New York Tyrwhitt found herself in demand as a speaker to professional groups interested in Britain's efforts at planning education and legislation.¹¹ "Unlike in Britain," Eric Carlson explained, "in the US returning veterans concerned with this field mostly were at a loss for job orientation."¹² Carlson had initiated a correspondence with Tyrwhitt while he was still a student at Columbia University, where he served as chairman of a Post-War Planning Group, and considered the APRR as a possible model for the US. In the early 1950s, Tyrwhitt also spent time in Toronto, setting up a planning program, and lecturing at Yale. Like many émigrés, Tyrwhitt, found herself in an interstitial position—"neither here nor there"—which proved to be an ideal position for her to facilitate transnational exchange among the far flung transplanted European modernists. Tyrwhitt found a new role as "a courier" between Jose Luis Sert, then president of CIAM and teaching in New York, Gropius, who was teaching at Harvard, and Le Corbusier in Europe, while she worked with Giedion on both continents, on CIAM affairs. Such face to face exchange was essential in the days before fax and email, which highlights the role played by semi-autonomous and well connected elites, like Tyrwhitt, in the reconstruction of channels for communication that had been disrupted by the war.

The Need for the Core

Tyrwhitt played a particularly important role in the organization of the eighth CIAM conference, in 1951, held in England. The MARS group defined the theme for the conference as “the need for the core”—“the elements that makes a community a community and not merely an aggregate of individuals” (Giedion 1952:159). Tyrwhitt planned the agenda, recorded the proceedings, and co-edited their publication in 1952 as *CIAM: Heart of the City*. Significantly, she asked participants to compare examples of the core from their various countries. One of the examples was Kenzo Tange’s Hiroshima Peace Park, cited as a prototype public open space essential to build democratic community in Japan.¹³ At this time Tange was assuming prominence as the vanguard member of group of rising young architects, who were struggling to use the language of Western modernism as a tool for the self-conscious re-examination of elements of Japan’s distinctive architectural tradition, and in doing so, invented modern Japanese architecture.¹⁴

Tyrwhitt was one of the first people Sert hired, when he succeeded Gropius as Dean of the Harvard School of Design in 1954. Before assuming her position at Harvard, however, Tyrwhitt to New Delhi, as (the first woman) Director of the first UN Seminar on Housing and Community Planning, (and UN Technical Assistance Advisor to the Indian Government for a concurrent Geddesian exhibition on low-cost housing) She created the Village Center at the Exhibition based on the CIAM “core”—an open space enclosed by community buildings surrounded by experimental housing. The aim of the Village Center was to promote the movement championed by Tagore and Ghandi for a revival of self-governing traditions of traditional Indian villages. In this way Tyrwhitt’s worked touched on the major themes of the postwar modern movement: debates on the relation between the individual and the collective; the search for architectural forms that might sustain a vital public realm; and the reconciliation of the modern with local culture and traditions.

A Journal Is Born: ekistics

It was in New Delhi that Tyrwhitt first met Dinos Doxiadis, who was a speaker at the UN conference. The conversation they began led to Tyrwhitt agreeing to help Doxiadis produce a bulletin for his staff, who were scattered throughout the Middle East, as long as it would also circulate to UN housing and planning experts in developing countries. Originally called the Tropical Housing and Planning Monthly Bulletin, and consisting of reprints of articles which Tyrwhitt came across at Harvard, it eventually became known as the journal *EKISTICS*, with mostly original papers commissioned from prominent experts in the field of human settlements.¹⁵ Tyrwhitt was associated with *EKISTICS* in some form, as editor, co-editor, or consulting editor, until her death in 1983.

The significance of *EKISTICS*, the journal and the movement, is that it not only disseminated Western planning knowledge to the East, but also introduced the West to new knowledge from Asia, at a time when the chaotic growth of Asian cities created significant room for urban innovation—and during a period of intense theorization in the field, in which a dialogue between East and West was central. Both the UN and UNESCO. Notably, as Asian members out, UNESCO—originally formed “to create a world community of minds” (Huxley 1959)—“should also make available to the West ‘the abiding values of Eastern culture’” (Laves and Thomson 1957: 57-8). Tyrwhitt found herself at the center the renewal of the creative dialogue between Eastern and Western culture, which had given rise to the modern movement before World War I, and would soon serve as the catalyst for the emergence of post-modern globalism.

By the mid fifties the relevance of traditional Japanese design to Western modernism was well known, and more and more Western architects went to Japan “to see for themselves” (Koike and Hamaguchi 1956). Gropius’s trip there in 1954 further inspired young architects to take “study tours” to Japan. What remained to be discovered was the relevance of traditional Japanese design principles—grounded in the Zen social-aesthetic ideal— for modern planning and urbanism. One way to this understanding was pointed out the writings of Martin Buber, which were very influential on utopian planners and designers in the 1960s.¹⁶ In preparing for what would be the last CIAM conference in Dubrovnik in 1956, Gideon (1958: 148) made a plea for the development of the modern movement beyond functionalism to a “new humanism” using Buber’s language of I and Thou: “The demand for the re-establishment of the relation between ‘you’ and ‘me’ leads to radical changes in the structure of the city.”¹⁷

Tyrwhitt, Gideon and Sert carried this conversation from Dubrovnik with them back to Harvard where, in the fall term in 1956, they launched the lecture series, “Ten Discussions on the Shape of Our Cities.” This lecture series, later known as the Urban Design conferences, framed the critique of the modern movement as central to a humanistic vision of urbanism, and in doing so “the concept of ‘urban design’ came to be defined and accepted in the design professions, and Harvard was able to launch the first Urban Design Program in the country in the fall of 1959” recalled William Doebele, who was one of Tyrwhitt’s students at that time.¹⁸

Jane Jacobs was the first speaker at the Urban Design Conferences. In her speech Jacobs introduced the critique of what had become “orthodox planning” that she later elaborated in *The Death and Life of Great American Cities* (1961). In viewing the city as “an organic whole” and planning as matter of organized complexity, Jacobs was closely aligned with Buber’s utopian socialism, which exerted a particularly strong influence on second generation émigré European architects—notably, Christopher Alexander.¹⁹ Alexander who in 1958 had just begun to work toward his doctorate in architecture at Harvard, cited as a postulate of his own theorizing Buber’s (1949: 80) concept of an “organic” commonwealth, a decentralized community: “determined to the greatest possible extent by ...the principle of inner cohesion, collaboration and mutual stimulation.”

In 1959 Alexander worked alongside Tyrwhitt at the new Harvard-MIT Joint Center for Urban Studies, which Martin Meyerson had just co-founded with Lloyd Rodwin of MIT. Also at the Center that year was Eichi Isomura, a pioneering Japanese sociologist, who spent the year as a visiting professor from Tokyo University. (Meyerson and Isomura had met in Tokyo in 1946 when they were both involved with a UN commission to investigate the reconstruction of the Japanese cities.) The Joint Center promoted a further evolution of Geddes’ ideas in a comprehensive approach to urban and regional development which integrated the social sciences and physical planning. The Joint Center became a major consultant to the UN and other international organizations and Tyrwhitt contributed to its effort to broaden the profession and include voices from the third world, in particular Asia. It was at this time that UNESCO’s Aid program (focused on *educational and cultural* exchange) became more closely related to the UN’s Technical Assistance program (focused on *economic development*) as various assistance teams learned that their effectiveness required a *comprehensive approach to community development*.

In the summer of 1959 Tyrwhitt attended the meeting held in Otterlo by Team Ten, a new offshoot of CIAM (which had dissolved). The group signaled their continuity with the post war direction of CIAM as formulated by the MARS group with their use of “Buberian” language. Aldo Van Eyck (Team 10 1972: 376) explicitly cited Buber’s phrase *das Gestalt Gewordene Zwischen*. in calling on designers to design “defined in-between places which induce simultaneous awareness of what is significant on either side...[and provide] the common ground where conflicting polarities can again become twin phenomena.” He echoed the spirit

of the Bauhaus as well in declaring: "Planning on whatever scale should provide a framework...[for] the individual and the collective without...arbitrary accentuation of either one at the expense of the other."

Tyrwhitt and Sert again carried this conversation back to Harvard, and introduced it into the curriculum for the new Urban Design graduate program launched that year. As Tyrwhitt (1985: 445-6) later explained in an interview:

[A] sense of well being,—of optimistic purposefulness...is one aspect—and one aim—of urban design, but there is another. This is related to social responsibility, to a feeling of mutual responsiveness and mutual interest in the environment....For such a feeling of social responsibility to arise there must be a very clear distinction between privacy and communality; between *meum and tuum*. [emphasis added] .

The Sixties: Urban Design and Ekistics

Kenzo Tange, who had attended the Team Ten meeting in Otterloo, and then spent the fall semester at MIT, brought news of the dissolution of CIAM with him when he returned to Japan, where he was the program chair for the Tokyo World Design Conference, in May 1960. The news from Otterloo inspired a group of young Japanese architects and designers to clarify their own ideas about the future of modern architecture and urbanism. They presented their manifesto: *Metabolism 1960: Proposals for a New Urbanism* at the Conference. In reaction to the uncontrolled urban growth which most Japanese accepted as a necessary sacrifice in support of the nation's recovery, the Metabolists megastructural proposals "expressed a deep urge for a new kind of collective form...a new holistic image, or shape, for the city" (Krieger 1997) Many prominent Western architects attended the five-day event—which took place at the height of the debate in the art and architecture press concerning the links between Western modernism and traditional Japanese forms.

Essentially, the Metabolists envisioned society—and urban design—as an evolutionary process, similar to the organic commonwealth or Geddes' valley section stating: "The reason why we use the biological word metabolism is that we believe design and technology should denote human vitality. We...are trying to encourage the active metabolic development of our society through our proposals."²⁰ As a result, the Metabolist's ideas attracted attention both among architects as well as "those interested in social development" (Ross 1978)—particularly those interested in the new field of systems theory, then being promulgated by Buckminster Fuller and Kenneth Boulding.

As Fumihiko Maki, one of the founders of the Metabolist group, wrote in 1960: "There is no more critically concerned observer of our rapidly changing society than the urban designer."²¹ Maki continued his investigation of the collective form of communities in the urban design studio he taught with Jaqueline Tyrwhitt at Harvard from 1962-65. Arguably, this studio, which included the participation of Sert, Eduard Seklar, and Team Ten members Jerzy Soltan and Shadrach Woods, provided the core around which a body of knowledge based on an understanding of the relevance of the Zen social-aesthetic ideal for modern urban planning and design emerged.

To teach such as joint studio was a challenge that Tyrwhitt and Maki were uniquely suited for. Maki observed that Tyrwhitt's "international background was particularly valuable" since the "Urban Design program in Harvard was well known for having a majority of its students from outside the US" (Ladas and Nagashima 1985). She helped ensure that such cross-cultural

learning was a *mutual* experience affecting the curriculum as well as the student. For example, William Doebele recalled that her lectures emphasized “the dangers of Western planning methods and concepts being thoughtlessly or arrogantly imposed on others.”²² In the words of Spenser Havlick: “Professor Tyrwhitt took the threads of architectural, governmental, social and ecological thought from Singapore, India, Africa, Japan, the UK and Greece and wove them into a fabric of new *ekistical* thinking which acknowledges and honors the past but which also challenges us to invent, design or create a future for others better than we dreamed possible.”

Koichi Nagashima, one of Maki’s and Tyrwhitt’s students in 1964, went to Athens to work for Doxiadis Associates in the summer of 1965, which is where he met and married Tyrwhitt’s niece, Catharine Huws, who was also working for Doxiadis that summer. After the Nagashimas settled in Japan, in 1966 Tyrwhitt visited them there often. For several years Koichi worked as the lead designer for Maki, who had just established his independent practice in 1965. In this way personal ties reinforced professional linkages.

Tyrwhitt had started spending her summers in Greece in 1963, which is when Doxiadis founded the Athens Center of Ekistics, and a ten-year grant from the Ford Foundation spurred the growth of the Ekistics movement, allowing the journal to become a printed publication, sold on subscription.²³ That summer Doxiadis also hosted the Delos Symposium, a gathering of distinguished thinkers from various fields, interested in “the urban challenge.” Conceived as a one-time event, Delos reconvened annually over the next decade—“one of the most influential intellectual forums of its era.”²⁴ Tyrwhitt provided the organizational genius, and was the only person, besides Doxiadis and his wife, and Buckminster Fuller, to attend all ten Delos Symposia. Eichii Isomura—who founded the Japan Society for Ekistics (JSE) in 1964 and served as its president until March 1985—held the attendance record for the Japanese. Isomura also served as president of the World Society for Ekistics (WSE), which was founded in 1965. Meyerson first proposed the idea of creating such an international organization “based on a mutual awareness of the ‘grave problems confronting all human settlements’ and on [the] conviction that ‘positive action on the part of like-minded individuals can do much to solve these problems’” at Delos Two.

The model for the Delos Symposium was the early CIAM gatherings, which Doxiadis had attended as a student. The participants at that first symposium signed the Declaration of Delos affirming: “We are citizens of a worldwide city, threatened by its own torrential expansion and that at this level our concern and commitment is for man himself.”²⁵ Through her work for the UN, Ekistics, Harvard, visits to the Nagashimas, and private consultancy, Tyrwhitt was very much a citizen of a worldwide city, and she was extremely active in helping her expanding network of friends, family, colleagues, and former students establish new networks for exchange and collaboration. It was around 1965 that Koichi Nagashima taught at the University of Singapore, and joined another former student of Tyrwhitt’s, William Lim, in the discussion group called the Singapore Planning and Urban Research (SPUR) with other young Asian architects and planners, concerned with the deleterious effects of the rapid pace of development in Singapore.

The Delos symposia provided core themes for this globalizing conversation—thanks to Tyrwhitt’s recording of the sessions and reprinting them as well as commissioning new articles from leading thinkers in *EKISTICS*. For example, at the Delos 3 symposia in 1965 on Global Ecology, the theme was that mankind as a whole now had to think of change on a comparative scale within the far wider framework of a world community. Marshall McLuhan explained in a speech in 1965 and reprinted in *EKISTICS* in 1967): “We are now surrounded by a new environment, of integrated tasks, integrated knowledge, and it demands pattern recognition.”

At this same time, Christopher Alexander had been studying the complexity of urban structure and using mathematical language to represent these patterns. In 1965 Alexander published his influential essay “A City is not a tree,” arguing that the organizing principle of

urban structure is the “a semi-lattice,” rather than the simple, hierarchical “tree.” The semi-lattice contains “overlap, ambiguity, multiplicity of aspect....a thicker, tougher, more subtle and more complex view of structure” whereas “the tree is comparable to the compulsive desire for neatness and order, symmetry (no overlap).” In other words, Alexander called for a *network* model of urban form based on *asymmetry* as a basic organizing principle. It is interesting to note that before she reprinted “A City is Not A Tree,” in *EKISTICS* in June, 1967 Tyrwhitt published an article in the August, 1966, volume of the journal that suggested that a capacity for pattern recognition may be related to Buddhism, through Shigeru Itoh’s (Itoh 1966) contrast of the Western tendency to categorize social or physical phenomena and “find a special treatment and solution for each” with the Japanese tendency “to admit one solution for a number of heterogeneous phenomena.” Alexander too would soon find in Zen Buddhism a great source of inspiration, as he began to travel to Japan to participate in symposia organized by the UN.

The UN help focus world attention on the patterns of urban transformation emerging in Japan in part by locating its Center for Regional Development in Nagoya, which was the site of the UN Seminar on Planning for Urban and Regional Development in October 1966. Tyrwhitt, magnified the focus on Japan and reinforced transnational networks of progressive planners and designers. She attended the UN seminar in Nagoya, on behalf of Harvard and Doxiadis, then returned to Japan in the fall of 1967 as a visiting professor at Tokyo University and in affiliation with the Japan Center for Area Development Research.²⁶ Her first hand perspective informed her editorial selections, which framed the debate on development versus environment in the pages of *EKISTICS*.

In the May, 1967 issue of *EKISTICS* published an article by Richard L. Meier on his discovery of the “Foundation for a New Urbanism in Japan” in the Tokyo-Nagoya-Osaka corridor. He even proposed that the particular qualities of Japanese urbanism held the key to Japan’s double digit economic growth: “The cities nurture institutions, public, private, cooperative, and hybrid, and [the cities of Japan, particularly Tokyo] expedited their interaction. It reduces to a matter of providing conditions for the creation of organization.” And Tyrwhitt’s version of Gideon’s (1967 ed.) *Space Time and Architecture* includes a special “Introduction on Architecture in the 1960s.

Tyrwhitt returned to Japan in September 1968 to attend the Second International Symposium on New Towns, in Tokyo, as well as the First International Symposium on Regional Development, in Hakone. Alexander also attended both Symposia. In the August 1969 issue of *EKISTICS* Tyrwhitt published the speech he made in Tokyo argued that the task of city planning is nothing less than “the design of culture.” In the same volume Tyrwhitt published an article by J.M. Richards arguing that Western architects and planners could learn a lesson from “the dynamic quality that has been a by-product of the anarchical growth and pop-art vitality of cities like Japan’s” on “how to endow our cities with the same sense of popular participation without plunging... into functional chaos.” Richards echoed Buber, Geddes and the Metabolists, when he called on planners to focus on *process*:

A town plan isn’t the end of the process but the beginning, and it only comes alive as it is modified in execution by the demands of the people who use it.... They must feel encouraged to fill in the detail themselves, while the planner does no more than organize the framework.

In the December 1969 issue Tyrwhitt again planners to consider the wisdom of the East in promoting such freedoms, in an article by John Friedmann (1969),²⁷ who began by citing Lao Tzu—“All things will go through their own transformations”—and went on to assert: “Innovative planners must learn to practice...the Tao of Planning.”

The Seventies: Sustainable Development

In 1969 when Tyrwhitt retired from Harvard to work full-time with Doxiadis, the Delos Symposia, Athens Center for Ekistics, and journal *Ekistics*, provided her with a global platform. By the 1970s, however, urban design programs at Harvard and elsewhere were in decline, and essentially oriented to international students. This was due in part to diminished public sector demand for urban design services, but was also a result of the growing split between architects and planners, compounded by the difficulty sustaining cross-disciplinary programs.²⁸ Tyrwhitt helped keep interest in both *Ekistics* and urban design alive in global forums, in part by dedicating the entire November 1972 issue of *EKISTICS* to urban design. (She had devoted the entire March 1969 issue of *Ekistics* to ecology.) In his article on the “Biological Basis of Urban Design” Dubos (1972: 9-12) an early formulator of the Healthy Cities concept, echoed Geddes in writing:

The endurance of an evolving system is a reflection of dynamic stability in the various phases of its development In all living systems, whether they are embryos, landscapes, or cultures, organization limits the possibilities of reorganization. Normal development is thus a self-directing process in which form and function emerge and evolve together, to a large extent along patterns derived from the past. Since the system as a whole tends to shape itself, its arrangement can rarely be imposed from the outside. Instead of imposing our will on nature for the sake of exploitation, we should attempt to discover the qualities inherent in each particular place so as to foster their development.

The last Delos Symposium took place in 1973, but by then had clearly helped build the consensus needed for the UN needed to move forward with its Environment program and approve the Vancouver Conference on Human Settlements (Habitat, 1976). Tyrwhitt represented the World Society of Ekistics (WSE) at the Habitat conference, which was intended “to stimulate innovation, serve as a means for the exchange of experience, and insure the widest possible dissemination of new ideas and techniques in the field of human settlements.” When the Japan Society for Ekistics held an International Symposium: “Dwellings for Humanity,” in 1984 in Tokyo, Tyrwhitt was to give the keynote address, but she passed away in February, 1983. By then, she had firmly established her legacy, which was nothing short than the goal of Habitat: the formation of global networks of exchange “to insure the widest possible dissemination of new ideas and techniques in the field of human settlements.” And she helped create a global body of a syncretic set of ideas, binding Eastern and Western knowledge—a holistic image of the ideal community—that serves as a global intellectual resource. No, she was not the author of these ideas, but for her, it was the vitality of ideas that could inspire transformative action mattered.

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- 5 All biographical information is summarised from Catharine Huws Nagashima, 'M. J. Tyrwhitt: Annotated Curriculum Vitae', *Ekistics*, No. 314/315, Sep.-Oct. and Nov.-Dec. 1985, pp. 403-7.]
- 6 Gwen Bell cited in *Ekistics* (52:314-15, p.436). This double issue is dedicated to Tyrwhitt's memory, and edited by Tyrwhitt's niece, Catharine Nagashima. Biographical material on her is from this journal.
- 7 For an interesting discussion of the influence of Weimar era social housing (siedelung) on Lewis Mumford see Rodgers, D. T. (1998). Atlantic Crossings. Cambridge, Harvard University Press., pp386-408.
- 8 "That Tyrwhitt was the very first person (in English) to describe the techniques has long been acknowledged (Steinitz, C.P., and L. Jordan, 1976. "Hand-drawn overlays: their history and prospective uses," *Landscape Architecture*, vol. 66, no. 5, pp. 444-455.) See: "Hidden in Plain Sight: The Clandestine Histories of GIS," by John Greenwood Cloud, <http://www.ucgis.org/oregon/papers/cloud.htm>.
- 9 Cited in *EKISTICS* (52:314-15, p.421). Lock, a Quaker who was a conscientious objector, led a team including Tyrwhitt that applied Geddesian town planning survey methods in Hull in 1940.
- 10 Otto Koenigsberger reports that Gideon's "philosophic interpretation of art and architectural development would have made little impact without Jacky's translations and fervent advocacy" (cited in *EKISTICS* (52:314-15, p.436).
- 11 See *EKISTICS* (52:314-15).
- 12 Cited in *EKISTICS* (52:314-15, p.490).
- 13 Louis Brandeis called such spaces as "laboratories for democracy;" Harry Boyte calls them "free spaces."
- 14 See "Something Japanese," in *Japan Echo: An Interactive Journal of Informed Opinion* (9:3) at <http://www.japanecho.co.jp/sum/2002/290317.html>.
- 15 The back cover explains: "*EKISTICS* is derived from the ancient Greek adjective meaning 'concerning the foundation of a house, a habitation, a city or a colony; contributing to the setting.' The account of the journal's origins is from Papaioannou, J. G. (1985). "A short history of ekistics." *Ekistics: In Memoriam to Mary Jaqueline Tyrwhitt* 52(314-315): 454.
- 16 Cite my JPH paper.
- 17 On Gideon's reference to Buber, see also Bosman (1985:484).
- 18 As cited in (*EKISTICS*, 52:314-15, p.437).
- 19 Alexander's parents had emigrated from Vienna in 1938 to England. All biographical information on Alexander is from Grabow Grabow, S. (1983). Christopher Alexander: The Search for a New Paradigm in Architecture. Boston, Oriel Press.
- 20 From *Metabolism 1960*, as cited in Kurokawa Kurokawa, K. (1977). Metabolism in Architecture. Boulder, Westview Press.
- 21 Need citation
- 22 Cite these recollections collectively
- 23 See Tyrwhitt (1985:470-72) and Psomopoulos (1985).
- 24 Cite Bromley
- 25 Signers of the Declaration of Delos, are published in Eldredge Eldredge, H. W., Ed. (1967). Taming Megalopolis. New York, Doubleday. They included Charles Abrams, Edmund Bacon, Walter Christaller, Richard Llewelyn Davies, Leonard Duhl, Buckminster Fuller, Sigfried Giedion, Eiichi Isomura, Barbara Ward Jackson, Marshall McLuhan and David Owen (Chairman of the Technical Assistance Board of the UN). Other well known Delians included Jean Gottmann, Richard Meier, Suzanne Keller, Arnold Toynbee, Margaret Mead, and Gyorgy Kepes et alia.
- 26 See Tyrwhitt (1968).
- 27 This article was re-published in the *Journal of the Association of International Planning* in May, 1969.
- 28 For a good overview of the history of urban design programs in this country see Ferebee