



## **The Role of Typification in Phenomenology and Urban Morphology**

**Dr Daria Belova<sup>1</sup>, Prof. Sylvain Malfroy<sup>2</sup>, Dr Erik Norman Dzwiza-Ohlsen<sup>3</sup>, Urs Primas<sup>4</sup>**

<sup>1</sup>Visiting researcher (Husserl Archives Cologne, Faculty of Arts and Humanities, University of Cologne), Germany, dariia.belova@gmail.com

<sup>2</sup> Former Professor (Institute for Urban Landscape, Department of Architecture, Zurich University of Applied Sciences) Switzerland, sylvain.malfroy@bluewin.ch

<sup>3</sup>Researcher (Husserl Archives Cologne, Faculty of Arts and Humanities, University of Cologne), Germany, edzwiza@uni-koeln.de

<sup>4</sup>Lecturer (Institute for Urban Landscape, Department of Architecture, Zurich University of Applied Sciences), Switzerland, prim@zhaw.ch

### **ABSTRACT**

The world we live in is manifold, full of surprises, and constantly changing. Fortunately, it also offers a range of recurring and typical situations, thereby enabling us not to get lost, to experience the novel through the lens of the familiar and hence to develop a sense of feeling at home in the world. The study of typical situations in the built space has been a central contribution of Italian architects and urban researchers in the second half of the twentieth century. More than a century ago, the Austrian philosopher and founder of phenomenology Edmund Husserl applied the notion of type to denote a fundamental structuring element of human experience. Meanwhile, such related questions as the role of typification in human cognition and orientation have been underdeveloped within architecture and urban studies in general, and urban morphology in particular. The ability to recognise what kind of things are involved in any situation and to hold something new as an instance of a certain type is a fundamental human achievement that deserves to be focused on in urban morphology. As a newly formed team with a common interest in the interdisciplinary exchange between phenomenology and urban morphology, we aim to sharpen the understanding of the underlying notion of type as a fundamental structural property of the human lifeworld from two complementary viewpoints: architecture, urban morphology and heritage studies on the one hand, philosophy, phenomenology and research on experience and artefacts on the other. The paper presents the results of a workshop held at Husserl Archives Cologne in April 2024, which included a number of activities that enhanced the discussion on the role of typification in human experience and the studies of urban form. This question touches on fundamental, philosophical issues regarding the relationship between subject and object, and taking it seriously imposes a broader approach, including research on orientation, affordances, and memory.

**Keywords:** phenomenology, urban morphology, human experience, typification

### **INTRODUCTION**

As a newly-formed team with a common interest in phenomenology, urban morphology and well-being, at our first workshop in Spring 2024 we sought to refine our understanding of the underlying

notion of type as a fundamental structural property of the human lifeworld from complementary perspectives: urban morphology, architecture and heritage studies on the one hand; philosophy, phenomenology, and research on experience and artefacts on the other. This complementary perspective on type and typical situations and the associated terms, concepts and topics was at the heart of this workshop. This paper begins with an examination of the core tenets of two foundational methods employed in this research: phenomenology and urban morphology. It delineates the formative inaugural event, presents the work process and discusses intermediate results. After that, it highlights the potential benefits of synergizing the two approaches and demonstrates how, starting from the exploration of type, we can go further. The paper concludes with a presentation of the main research areas that will be explored further, along with suggestions for future plans and perspectives.

## METHOD

The tradition of urban form studies, or urban morphology, links architecture, urban history, planning and design through form, uniting a vast and growing community of researchers originally coming from such diverse disciplines as architecture, urban design, geography, history, anthropology, heritage studies and so on. The field encompasses several complementary approaches that are collaborating within the framework of the International Seminar on Urban Form (ISUF). One of them is rooted in the method of process-based typology founded by the Italian architect Saverio Muratori and has been further developed, among others, by Gianfranco Caniggia. It stands apart from other typological approaches in its emphasis on process and the history of the development of local urban palimpsests, which is particularly attuned to historical and cultural context. Another approach striving to link urban morphology to the phenomenology of human spatial perception is space syntax. This configurational approach to the study of urban form has been developed in the 1970s by Bill Hillier, Julienne Hanson and colleagues at the Bartlett, University College London. It examines the relationship between human behaviour and spatial configurations, comparing patterns of activity with patterns of space.

On the other side, phenomenology provides an understanding of the human experience of the world that is methodologically rigorous (Gallagher and Zahavi, 2012). In contrast to empirically-oriented disciplines, such as ethnology or psychology, it focuses on the structures of lived experience and shows (and reflects on) the ways in which things appear. The phenomenology of architecture (Seamon, 2023) offers comprehensive and in-depth investigations of the most fundamental concepts, terms and ideas in architecture – such as space and place (Casey, 2009; Malpas, 2018; Figal, 2020), dwelling, building and atmospheres (Bollnow, 2011; Böhme et al., 2014; Dodd, 2017), embodiment, environment and lifeworld (Harries, 1988; Seamon, 2018) as well as actions, perception and affordances (Rietveld and Brouwers, 2016). The experience of the lifeworld, or more precisely, of our home-world, is shaped by intentional attitudes including perception, movement, perspectivity, orientation, familiarity, historicity, and so forth (Dzwiza-Ohlsen, 2022). The concepts of typicality and habituality are profoundly relevant to urban morphology as they have a strong influence on how we perceive, interact with and inhabit our built environments.

The two-day event ‘Typical Situations’, held in Cologne, was an inter- and transdisciplinary workshop to foster the dialogue between urban morphology and philosophy. It took place at the Husserl Archives Cologne, and was collaboratively organised by Daria Belova, Thiemo Breyer, Sylvain Malfroy, Erik Norman Dzwiza-Ohlsen and Urs Primas. The workshop brought together participants from different research cultures and disciplines related to philosophy and architecture, such as

phenomenology, anthropology, enactivism, landscape architecture, urban planning and design, architectural history, and literature. The interests of the participants covered a wide range of topics and areas, including – but not limited to – phenomenology and philosophical anthropology; applied phenomenology with a focus on orientation, embodiment and ageing; phenomenology of architecture; architectural history; philosophy with a focus on metaphysics and ontology; affordances and landscape architecture; European avant-garde and architectural typology; terminology in morphology; phenomenological psychology; cognitive sciences; typological-processual as well as configurational approaches to urban morphology.

*Table 1. The program of presentations of the workshop.*

Day one: 12.04.2024 (11.00–19.00 CET)

11.00–11.45	Introduction of the speakers and the idea (Thiemo Breyer, Erik N. Dzwiza-Ohlsen, Sylvain Malfroy, Urs Primas and Daria Belova)
11.45–12.30	Sylvain Malfroy (Neuchâtel): “Situations: What They Do with Us and What We Do with Them. About Agency and Structural Tendencies”
12.30–13.15	Federico Vercellone (Torino): “Glossary of Morphology”
14.30–15.15	Erik N. Dzwiza-Ohlsen & Daria Belova (Cologne): “Bridging Phenomenology and Urban Morphology: The Case of Situational Typification”
15.15–16.00	Tina Röck (Dundee): “Types of Ideas and Essences – From Being to Becoming”
16.00–16.45	Irene Breuer (Wuppertal): “The Sublime Experience of Architectural Space Morphology”
16.45–17.30	Joint discussion with coffee on the way to Kolumba Museum
17.45–19.00	Guided architectural tour at Kolumba Museum

Day two: 13.04.2024 (10.00–18.00 CET)

10.00–10.30	Short introduction of the day
10.30–11.15	Julian Kiverstein & David Habets (Amsterdam): “Trusted Urban Places”
11.15–12.00	Penny Lewis (Dundee): “Arendt, the World and Architecture”
12.00–12.45	Urs Primas (Zurich): “On Typical Streets”
14.00–14.45	Luca Lanini (Pisa): “The Permanence of Type. Mies van der Rohe’s Patio Houses”
14.45–15.30	Fabio Tommy Pellizzer (Venice): “The Interplay of Familiar and Unfamiliar”
15.30–16.15	Gabriella Cianciolo Cosentino (Cologne): “A-typical Situations”
16.30–19.00	Concluding discussion



*Figure 1. The workshop team at “Kolumba”. The Kolumba Museum in Cologne is an urban palimpsest that has been in perpetual renewal for some 2,000 years. It was converted into a space for contemplation after the Second World War by Gottfried Böhm and then in 2007 by Peter Zumthor. The varied atmospheres it provides for aesthetic experience interact with the artefacts on display in temporary exhibitions. Kolumba is a veritable laboratory for the phenomenological study of the experience of space. Photo credit: Associate of the Kolumba Museum.*

## RESULTS AND DISCUSSIONS

### Overview

Thiemo Breyer, professor of philosophy and anthropology at the University of Cologne and director of the Husserl Archives Cologne, opened the workshop with an overview of the concepts of type and habit in Husserlian phenomenology: Our engagement with the world is not limited to isolated acts of consciousness. Rather, it is characterized by a continuous flow of habitual actions and practices structuring everyday experience. These habits are acquired through repeated engagement with the world and then become sedimented in our embodied being.

Federico Vercellone (University of Turin), co-editor with Salvatore Tedesco of a valuable Glossary of Morphology (2020), then looked at the roots of morphology. Johann Wolfgang von Goethe’s process-based approach reads the evolution of form poetically, as an open-ended, non-deterministic process. His underlying idea of structural homologies between mind and nature might provide a way into an investigation of the relationships between human experience and urban form.



After these conceptual preliminaries, Sylvain Malfroy (retired at ZHAW Winterthur) addressed the typification of emerging situations. By way of example, he dissected the historical process that gave shape to the Tournay estate on the outskirts of Geneva currently undergoing a trend towards the fragmentation of land ownership and the disarticulation of its original functional structure. To characterise a part that cannot exist outside a relevant whole, Husserl had introduced the notion of 'moment', as opposed to 'piece'. Drawing on this distinction, Malfroy advocated an approach to changes of use and indices of constructability of land that is more attentive to the 'moments' that characterise each situation. In short, obsolete urban ensembles challenge us to make explicit the 'moments' and interdependent relationships that persist between different levels of scale: The politically crucial question is whether types of situations possess their own evidence, or whether they remain ultimately arbitrary.

Therefore, and according to the following presentation by Daria Belova, architect, and Erik Dzwiza-Ohlsen, philosopher (both researchers at the Husserl Archives Cologne), situational typification lies at a crucial intersection of materiality with human action, perception and affection. Both urban morphology and Husserlian phenomenology understand types in a dynamic way, involving processes of foundation, sedimentation and reactivation. Urban morphology does address the socio-cultural dimension of typical situations, albeit indirectly, through an investigation of invariant structures and typical processes underlying urban form. To this, the investigation of invariant structures of lived experience offered by phenomenology constitutes a fitting and necessary counterpart, especially when it comes to the persistent challenge of linking the individual-centred perspective of the micro-scale to the societal and institutional perspective of the macro-scale.

Then, the time had come to shake things up by exposing the audience to the backside of what we had been looking at so far. This vital role of philosophy was taken on by Tina Röck (University of Dundee, UK) by means of a summary of Martin Heidegger's critique of the Husserlian concepts of type and familiarity. Heidegger had been concerned by the ways in which immediate typification might prevent us from seeing what is actually present. Remaining within the comfort zone of the familiar, we all too easily limit ourselves to seeing how things surrounding us might serve our aims and needs. The related, crucial question of how to address the necessarily uncomfortable shift from a paradigm of understanding to a paradigm of action and change kept occupying the participants during the remainder of the symposium.

The notion of the unfamiliar was also at the heart of the following contribution. Irene Breuer (Bergische Universität Wuppertal) introduced the aesthetic concept of the sublime: A bodily-felt emotion aroused by an excess of the sensual over the conceptual. While body and space are affectively intertwined, this co-belonging is characterized by conflicts, tensions and the suspension of meaning. Breuer exposed how contemporary architecture stages disruptive experiences by unsettling bodily habits and suspending institutionalized ways of reading space. In a fitting way, her contribution was followed up by a visit to the Kolumba complex, an urban palimpsest of some 2000 years of stratified urban artefacts, fascinating both from an architectural and morphological point of view, and as a phenomenological experience of atmospheres emerging from architectural interventions by Gottfried Böhm, in the 1940s and 1950s, and Peter Zumthor, in the 2000s.

The next day started with the introduction of a concept that might turn out crucial to our understanding of the interplay between typical urban situations and human habits: basic trust. Referring to the notion of affective scaffolds in psychology, Julian Kiverstein (University of Amsterdam) and David Habets (Amsterdam Medical Center) showed how people habitually draw upon environmental resources to sustain, amplify or dampen affective states. In this way, habits may be understood as nested in places. The city turns into a constellation of “trusted places” that are visited because of the effects they have on our bodies. It becomes clear that these places are not “outside” of us: Rather, our very existence is rooted in them.

Drawing on the work of Hannah Arendt, Penny Lewis (University of Dundee) singled out yet another perspective to the unfolding debate. Arendt’s work revolves around a central aspect of the human condition: we exist alongside each other, in plural. Therefore, the question of how we appear to each other takes centre stage. Arendt introduced a strong distinction between the twilight of the private realm – where one is concerned with one’s own life and well-being and that of friends and family – and the bright light of the public stage in which people take action concerning the affairs of the world. Obviously, this distinction is intimately related to formal properties of urban and architectural space facilitating mutual presence and visibility, but also withdrawal and seclusion.

Interestingly, there is one strand of urban morphology that explicitly addresses urban space in terms of relationships of visibility and movement. Urs Primas (ZHAW Winterthur) introduced the configurational approach of space syntax to investigate situational types of a central stage of public life: the urban street. Such a differentiation of street types according to their situation within a network can then be linked to the evolutionary typification of streets according to the processes of their formation that had been introduced in urban morphology by Gianfranco Caniggia and Gian-Luigi Maffei.

Turning the page from mutual visibility to seclusion, Luca Lanini (Università di Pisa) then focused on a crucial episode of modern architectural history by exploring the permanence of type in Mies van der Rohe’s patio house projects. While referring to the ubiquitous tradition of enclosing a place embodied by the Graeco-Roman patio house, Mies seems to attempt a cancelling of traditional domestic ideas as well as of any contextual middle-ground relating the house to its urban environment and to nature, apparently liberating the destiny of the house and its owner from the rest of the world and from any constraints of social life.

Fabio Tommy Pellizzer (University of Cologne, Husserl Archives) then succeeded in the unlikely task of providing a preliminary synthesis of many topics that had been touched on before. Focusing on the interplay of the familiar and the unfamiliar, he started out with a discussion of the entanglement of generality and salience to move on to highlight the temporal constitution of typicality and sedimented meaning along the notions of perceiving, remembering, and expecting. Crucially, according to him, patterns of familiarity are embodied in artefacts – we never start from scratch. This leads to another important concept that needs to be added to the toolbox linking phenomenology and urban morphology: affordances. Affordances are understood as refractions of possibilities: what things have been for me, for others, and what they might or will afford.

Finally, Gabriella Cianciolo Cosentino (University of Cologne) closed the rich panoply of viewpoints with a surprising and unsettling take on the subject. She presented the results of a four-year research

project investigating the transformation of prison spaces from different eras through graffiti. The marking of prison spaces with personal, devotional or political inscriptions is an age-old and recurring habit, possibly contributing to some sort of familiarity and feeling at home in a hostile environment designed to control both body and mind.

## **Perspectives**

The workshop identified a range of bridging terminologies as well as several areas of common interest between participants that may facilitate synergies between disciplines. These areas should be further developed. On the one hand, the clarification of typomorphological concepts such as type, process, spontaneous consciousness or territory along insights from Husserlian philosophy may extend the pertinence of morphological concepts and methods beyond the study of physical urban form and lead the way towards a more comprehensive understanding of physical urban form as interlocking with social or cultural form. On the other hand, phenomenological approaches that are recently gaining traction in various areas of social or medical sciences are likely to benefit from the body of knowledge on the spatial structure and the temporal evolution of urban environments that has been accumulated within urban morphology.

A cross-examination of the notion of type both in phenomenology and in urban morphology promises to open new perspectives to both fields. In Husserlian phenomenology, the concept of “typification” refers to anticipations arising when we recognize beings, things or even situations. We tend to expect them to be alike to a certain type of beings, things or situations we are already familiar with. As these anticipations are strengthened or weakened depending on the way they are confirmed or disconfirmed by experience, typification is strongly related to habituality. Urban morphology, on the other hand, generally understands types as invariants underlying the spatial organization of artefacts such as buildings, urban fabrics or territorial structures.

But how do types emerge, and how do they change in time? And how can we build environments that connect different people by means of types? Regarding these questions, Husserl proposes the notion of generativity, referring both to the process of “generation” and to a process that occurs over the “generations” (Steinbock, 1995, 55). Some approaches to urban morphology have already attempted to go beyond the mere empirical observation and classification of types by postulating mental, social or cultural “templates” (Deetz, 1967, 45) underlying their generation. For instance, Muratori conjectured that each development phase in the emergence of territorial structures goes along with a unique way of translating topographical features into “image concepts”. In his view, these invisible “mental labels” can be reconstructed through an analysis of regularities in landscapes reshaped by human activity (Muratori, 1967, 216). When it comes to the spatial-structural configuration of buildings, such regularities have been termed “a posteriori types” by Muratori and his followers, implying the presence of “a priori types” underlying their formation (Caniggia and Maffei, 1979, 49).

In an entirely different context, questioning the emergence of stable, socio-spatial patterns, space syntax pioneers Julienne Hanson and Bill Hillier have interpreted observable, “social-functional phenotypes”, such as typical floor plans or urban street network configurations, as indicators of underlying ordering principles, which they refer to as “social-functional genotypes” (Hillier and

Hanson, 1984, 38). Regarding the further investigation and development of such conjectures, the phenomenological concept of generativity might prove crucial.

As far as the study of part-whole relationships is concerned, which is required to deepen our understanding of the city both as an “urban fabric” and as a “large-scale composition”, the conceptual pair moment/piece theorised by Husserlian philosophy is very enlightening (Smith et al., 1982; Malfroy, 2014). Muratori had already drawn our attention to this when he proposed a method for measuring the ‘degrees of organicity’ that qualifies an assembly of parts. In Husserl’s *Logical Investigations*, the “moment” is a property of a whole that cannot be detached (except by a process of abstraction). For example, in the case of a landscape garden, the typological character of “being landscaped” (rather than “being a kitchen garden”) cannot be isolated from the garden, but can only be verified as a “moment” concretised in the choice of planting, in the determination of the garden’s extent, in the layout of paths, in the treatment of boundaries and transition zones, and so on.

The possible and desirable convergence between the morphology of built forms, the management of historical heritage and phenomenology becomes immediately apparent when we ask ourselves whether a “composite object” can survive the loss of a “moment” as well as the loss of a “piece”. This question is generally treated under the heading of the “conditions of persistence” of artefacts (Haslanger, 2006). If we halve the area that embodies the ‘landscape moment’ of a garden, we destroy it more surely than if we remove a fountain, a bench or an arbour that are “pieces” of it. In other words, the existence of things of a certain type is entirely based on certain “moments”, whereas the detachable parts, i.e., the material parts of it, can be largely interchangeable. But a symmetrical issue to that of the conditions of persistence concerns the ‘conditions of emergence of artefacts of a new type’ (De Monticelli, 2008). Indeed, it may be that when an object of a certain type (for example, an aristocratic country manor) is deprived of its constituent moments (for example, its pleasure grounds) and thus ceases to exist as such, objects of another type take its place (for example, a hospital or a tourist hotel). The question then arises as to whether there is a rationally elucidable genetic chain linking the initial type of manor house to the successive types of hospital or tourist hotel. In other words, was it more probable that one transformation would occur than another? Husserlian phenomenology is driven by a realist aim, and it endeavours to show that the substratum of our actions is not an inert, passive reality, but a structured reality with which we can collaborate more or less intelligently.

Affordances provide another crucial notion to be included in the toolbox linking phenomenology to urban morphology. James J. Gibson (1904 - 1979), a pioneer of ecological psychology, coined the noun “affordance” from the verb “to afford” to capture how the environment provides opportunities for action (Gibson, 1977, 1979). According to him, affordances describe a relationship between the abilities of an organism and the environmental features of a situation (Marcus et al., 2016). Gibson argued that when we perceive a situation, we observe its affordances rather than its particular qualities. This viewpoint is of central importance to morphological analysis: While it is possible to objectively describe the physical properties of urban form, such a description would be of little use if it would not consider the activities, behaviours and uses that these physical features afford. Therefore, we may understand affordances as refractions of possibilities, thereby going beyond the physical layer of form.



For instance, the discussion on prisons as highly typified architectural environments paradoxically generating extremely unfamiliar situations prompted a consideration of the role of boundaries and limits as affordances. An important role of graffiti in prisons is to transcend the boundaries, to expand the physical and mental boundaries of the enclosed space. Furthermore, graffiti serves the function of an immaterial wall – a protection from demons and a sign of belonging to the group. Therefore, it has a dual function of transcending existing boundaries and creating new ones. Thus, affordances can manifest in different dimensions and belong to different layers of existence, ranging from the physical to the mental or spiritual. This leads to the question of material and immaterial forms and their interrelation. How can immaterial form transcend or alter the limits of physical form?

The phenomenological understanding of architectural and urban experiences involves the typicality of the senses (Merleau Ponty, 1945) as a fundamental aspect. There is a “typological” character of multimodal perception based on the stability of intersensory relations. The body is a coherent sensory organ, organizing smell, taste, vision, and touch around a “milieu” of action; it establishes types of intersensory relations and equivalences that give depth and richness to what we perceive. Typicality, therefore, may be conceived as an “echo” of one sense into another, an echo that resonates in different sensory fields and reverberates in different segments of experience. This typicality of senses, along with the concept of synaesthesia – a condition in which stimulation of one sensory field correspond to the experiences in the other sensory field, should be considered in the projects of enhancement of built environments, especially when aiming at well-being for different generations.

The phenomenological concept of embodiment provides a complementary to studies of physical form and can be another one of the bridges connecting phenomenology and urban morphology. Embodied habits are of particular interest for the question of how to shape familiar living environments. Embodied habits are discussed as an important resource of personal identity, particularly in the context of dementia, and the potential of dementia-sensitive living space design, especially in urban areas, is by no means exhausted (Dzwiza-Ohlsen, 2022). Additionally, the method of space syntax implies typification and categorisation (Hillier et al. 1984) and relates patterns of activities to the patterns of space. Patterns of space generate potentials for vision and movement, thereby facilitating the allocation of density, shops or transport stops – the patterns of activities. Therefore, the principles of orientation and movement highlighted in phenomenology and the notion of embodied cognition can further enrich the methodological insights of space syntax.

Patterns of familiarity are embodied in urban artefacts – we never start from scratch. The bodily-conferred principle of gradual, consistent and continuous space formation, based on traditional bodily habits, advocates a natural integrity of architectural forms and can be related to the typological process. From a joined phenomenological and architectural perspective, the historical, continuously formed city can be seen as a constellation of trusted urban places, which affect our bodies in a certain way, fostering basic trust. Such places deserve careful morphological study, they organise our affective experiences and give form to feelings: This is where congruent social, emotional and urban forms emerge. The concepts of nesting and sedimentation are of particular interest here: One might think of habits in terms of nesting. When habits become embedded in the body, sedimented or incorporated, we begin to experience the world through that habit. Typical places and situations are therefore incorporated, we orient ourselves by habits. It would be interesting to link the concepts of trusted urban place and basic trust with Caniggian process-based typology, particularly with gradual

typification processes. This may allow to define environments that have formed through the spontaneous adding of innovations to traditional types and instances as potentially familiar and trusted.

Finally, as Thiemo Breyer has put it, through the lens of phenomenology we aim to discern the underlying structure of perception and cognition that gives rise to our understanding of the typicality of diverse urban landscapes. Combining phenomenology and urban morphology allows us to go further. The innovative potential of the framing of this workshop lay in the investigation of the complex interplay between human experience, urban environment and the nature of typical situations, focusing on how they shape our lived experience and define well-being in urban environments. Types allow for the emergence of legible and coherent urban environments, contributing to the formation of recognisable urban identities and fostering a sense of place and belonging. Habitual patterns of use and behaviour also play a crucial role in sharpening the usability of architectural spaces. Buildings contain elements that facilitate and support habitual activities, such as intuitive wayfinding systems and efficient circulation patterns. The concept of habit extends to the wider urban context, where the layout and configuration of streets and neighbourhoods influence daily routines and the relationship between rationality and experience. By aligning architectural design with habitual behaviour and routine, architects and urban designers may enhance the user's experience of the built environment.

## CONCLUSIONS

The workshop identified a range of terminologies that require clarification and several areas of common interest among the participants that can facilitate the integration of disciplines and methodologies. Generally, a productive connectivity of (Husserlian) phenomenology, enactivism and anthropology with morphological methods such as the typological-processual or space syntax approaches can be established through the concepts of embodiment, familiarity, horizon, habit, and lifeworld.

We aim to develop research with the overarching objective of fostering inter- and transdisciplinary dialogue. Our goal is to identify methodologies for shaping urban environments in a manner conducive to enhancing the quality of life, well-being and to multi- and transgenerational transfers of meaning. We will facilitate the dialogue on the transformation of the meaning of place in time, with a view to forming intergenerational environments for the present and future that are respectful of well-being. 'Typical situations' is an accepted umbrella term for our future collaborations.

The future plans of the team include, but are not limited to, several components aimed at exploring and refining key concepts and methodologies, such as a journal special issue and a glossary. To further promote dialogue and expand the group a wide variety of potential academic events is intended, such as workshops, conferences, open lecture series, art schools, design studios, and summer schools, for example on the topic of 'intergenerational environments and meaning transfer'.



*Figure 2. The workshop team, photo in front of the Husserl Archives Cologne. Photo credit: Daniel Galliano.*

## **Acknowledgements**

We would like to thank the members of the workshop research team for their contributions and their spirit of cooperation throughout the event. The workshop was made possible by the financial support of the Husserl Archive Cologne and the Zurich University of Applied Sciences.

## **References**

Bollnow, O. F. (2011). Human space. London: Hyphen Press.

Böhme, G., Griffero, T., & Thibald, J.-P. (eds.) (2014). Architecture and atmosphere. Espoo: Tapio Wirkkala Rut Bryk Foundation.

Caniggia, G. and Maffei, G. L. (1979). Composizione architettonica e tipologia edilizia 1: lettura dell'edilizia di base. Venice: Marsilio.

- Casey, E. S. (2009). *Getting back into place*. Bloomington: Indiana University Press.
- Deetz, J. (1967). *Invitation to Archaeology*. American Museum Science Books. NJ: Natural History Press, Garden City.
- De Monticelli, R., & Conni, C. (2008). *Ontologia del nuovo. La rivoluzione fenomenologica e la ricerca oggi*. Milano: B. Mondadori.
- Dodd, J. (2017). *Phenomenology, architecture and the built world. Exercises in philosophical anthropology*. Leiden: Brill.
- Dzwiza-Ohlsen, E. N. (2022). "Going home alone? – On disorientation, unfamiliarity, and mistrust in Alzheimer's Dementia", *Metodo. International Studies in Phenomenology and Philosophy* 10 (1), 109–44. 10.19079/metodo.10.1.109
- Figal, G. (2020). *Ando: Space—Architecture—Modernity*. Freiburg im Breisgau: modo.
- Gallagher, S., & Zahavi, D. (2012). *The phenomenological mind*. New York: Routledge. Edited by Dan Zahavi.
- Gibson, J. J. (1977) 'The Theory of Affordances' in: Shaw, R. and Bransford, J. (eds.) *Perceiving, Acting, and Knowing* (Hillsdale, NJ: Lawrence Erlbaum) 67-82.
- Gibson, J.J. (1979) *The Ecological Approach to Visual Perception* (Boston MA: Houghton Mifflin).
- Haslanger, S., & Kurtz, R. M. (ed.) (2006). *Persistence: Contemporary Readings*. Cambridge: Bradford Books/MIT Press.
- Hillier, B., & Hanson, J. (1984). *The social logic of space*. Cambridge: Cambridge university press.
- Hillier, B., Hanson, J., & Peponis, J. (1984). What do we mean by building function? In: Powell, J.A. and Cooper, I. and Lera, S., (eds.) *Designing for building utilisation*. (pp. 61-72). London: E & FN Spon Ltd.
- Harries, K. (1988). The voices of space. *Center 4*, 34–9.
- Husserl, E. (ed. 2013 (1900)). *Logical Investigations Volume 1* (Moran, D., Findlay, T. J., & Dummett M trans. in 1970). London: Routledge.
- Husserl, E. (ed. 2013 (1901)). *Logical Investigations Volume 2* (Moran, D., Findlay, T. J., & Dummett M trans. in 1970). London: Routledge.
- Malfroy, S. (2014). "L'espace et la ville comme 'moments' du projet d'architecture", Châtelet, Anne-Marie; Mazzoni, Cristiana. *La ville parfaitement imparfaite : mélanges offerts à Michaël Darin*. Paris: Éditions La Commune. online: [https://www.researchgate.net/publication/370472915\\_L'espace\\_et\\_la\\_ville\\_comme\\_moments\\_du\\_projet\\_d'architecture#fullTextFileContent](https://www.researchgate.net/publication/370472915_L'espace_et_la_ville_comme_moments_du_projet_d'architecture#fullTextFileContent)
- Malpas, J. (2018). *Place and experience*. London: Routledge.
- Marcus, L., Giusti, M. and Barthel, S. (2016): 'Cognitive affordances in sustainable urbanism: contributions of space syntax and spatial cognition' *Journal of Urban Design* 21(4) 1-14. <http://dx.doi.org/10.1080/13574809.2016.1184565>
- Merleau-Ponty, M. (ed.1962 (1945)). *Phenomenology of perception* (C. Smith, Trans.). New York: Humanities Press.
- Muratori, S. (1967). *Civiltà e territorio*. Rome: Centro studi di storia urbanistica.

Rietveld, E., & Brouwers, A. A. (2016). "Optimal grip on affordances in architectural design practices: An ethnography", *Phenomenology and the Cognitive Sciences* 16, 545–64. 10.1007/s11097-016-9475-x

Seamon, D. (2018). *Life takes place: Phenomenology, lifeworlds, and place making*. London: Routledge.

Seamon, D. (2023). 'Architecture and Phenomenology'. D. Lu (ed.) *The Routledge companion to contemporary architectural history* (Routledge, New York), 286–97.

Smith, B., Künne, W., & Mulligan, K. (1982). *Parts and Moments: Studies in Logic and Formal Ontology*. Munich: Philosophia Verlag.

Steinbock, A. J. (1995). Generativity and generative phenomenology. *Husserl Studies* 12, 55–79.  
<https://doi.org/10.1007/BF01324160>

Zumthor, P. (2006). *Atmospheres*. Basel: Birkhauser.