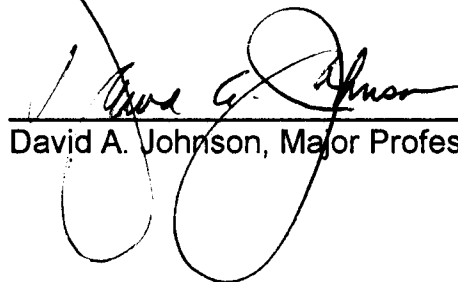


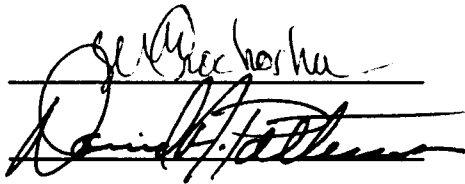
To the Graduate Council:

I am submitting herewith a thesis written by Jane Elizabeth Steffen entitled "Perceptions of Gateways in the Rural Landscape". I have examined the final copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Planning.



David A. Johnson, Major Professor

We have read this thesis
and recommend its acceptance:



Accepted for the Council:



Associate Vice Chancellor and
Dean of The Graduate School

Perceptions of Gateways in the Rural Landscape

**A Thesis
Presented for the
Master of Science
Degree
The University of Tennessee, Knoxville**

**Jane Elizabeth Steffen
August 1995**

DEDICATION

This thesis is dedicated to Annie Ruth Clark

who has given me invaluable educational opportunities

Abstract

In this study an examination of gateway perceptions in rural communities is undertaken to determine if there is a dominant perception of gateways as transitional passages in rural communities today. The hypothesis for this paper is that the dominant perception of gateways has moved full circle over time from a perceptual passage between domains to a functional structure allowing and restricting passage from one domain to another to a symbolic structure representing political, cultural or spiritual transitions of a society back to the perceptual transitional passage. By examining the function of the gateway throughout history and by surveying a sample of rural residents an investigation of dominant perceptions is explored. It is found through an interpretation of composite mental maps that the dominant perception of gateways in rural residents surveyed is the transitional passage. In planning applications the acceptance of this hypothesis allows for methods which strengthen gateway implementation programs and the fabric of rural communities.

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Chapter 1

Introduction

Gateway n. 1. An opening or a structure framing an opening that may be closed by a gate. 2. Something that serves as an entrance or means of access: *A gateway to success.* 3. *Archaic.* A path or road; way.
American Heritage Dictionary, 1986

This thesis is about gateways, and particularly about the use of the gateway concept in rural communities today. It is an attempt to familiarize planners with a structure that has been with settlements since the beginning of recorded history and has evolved over time to define, in part, our sense of place. This thesis is also about the gateway's metaphysical relation to our built environment. In order to understand this relationship, we need to explore the evolution of the gateway and its role over time as a symbol in society.

There are a limited number of discussions about gateways in the literature. Depending on the topic or theme of an article or book, generally gateways are discussed for their utility to urban patterns. A few scholars mention the gateway and its role in relation to environmental design and many planning theorists relate their studies on people and their sense of place perception to a variety of structures including the gateway. This paper seeks to collect as many of these discussions as possible and link them into a cohesive rationale that will demonstrate the significant role of gateways, physical and metaphysical. The objective of this demonstration is to show the purposes of gateways and their role in planning.

In order to test the significance of the gateway it is useful to study the record of settlements left to us from the past so as to discover the broad social, political and physical structure of the city. These records enable us

to discover the relationship of the gateway to the residents and the residents' relation to and perception of the built environment in which they live. Many planning theorists argue that the society in which one lives influences the environment in which one lives. Scholars such as Jere Stuart French, Peter Gould and Rodney White explore the evolution of cities and sense of place perceptions found in the built environment. Other scholars, such as Nezar AlSayyad in his book Forms of Dominance, though they do not address specific structures such as the gateway, offer an opposing viewpoint that the power of the built environment shapes society and influences individuals about how to perceive their relationships to the physical and non-physical environment.

In the study of gateways, both the physical and metaphysical, a number of different schools seek to understand the underlying patterns of how the physical style of a settlement is produced over time. The value of the discussion of gateways is that it reaches the interests of a variety of professions that share information significant to planning. Therefore, this information satisfies our search for meaningful planning approaches that are holistic in nature and offer valuable insight to related disciplines such as the anthropologist, the sociologist, the political scientist and the architect.

The role of the gateway has changed considerably over time in accordance with changes in social, political and technical developments. This thesis melds the previously mentioned viewpoints in its premise that environmental planning and its effect on sense of place perception influence a person's reaction to his/her surroundings. The gateway is an element that is significant for study because over time it has enjoyed consistent use and has been essential to the built environment. The underlying issues

concerning the use of gateways offer unique perspectives of issues that planners must deal with on a daily basis.

Personal space is a concept fundamental to planning issues such as designing spaces to best accommodate human needs and determining how individuals and groups respond to design techniques. Ancient settlements and modern cities employ similar design concepts. One of the most ancient architectural forms that has transcended civilizations is the gateway. The most recognized definition of "gateway" is a way through the gate of some enclosure. The use of "gateway" in this interpretation implies that a physical structure, a gate, is required to give the definition meaning. But, technological changes in the past century have fostered revisions to the definition of gateway where it now represents a metaphysical idea or concept such as St Louis's *Jefferson National Expansion Memorial* symbolizing the "gateway to the west". As modern society has become transient both in its settlement and travel patterns, the concept of the gateway has grown both in significance and usage. The emergence of megalopolises epitomizes the awareness of boundaries that separate segmented populations into defined geographic areas. While many ethnically populated neighborhoods seek to express their unique identity, in reality there are often no physical boundaries that separate one group of residents from another other than the collective concept of an area's "sense of place". An inherent desire to categorize often combined with the non-physical barrier of language and culture creates non-physical gateways between areas that are often only distinguishable to the residents who live in the area thereby creating a sense of place. For example, in the rural case study developed for this thesis, rural residents cited physical features as gateways that to an outsider would not

be recognized as gateways.

Therefore gateways are not only important to urban areas. In rural communities one can also find both physical and non-physical gateways that help define community boundaries and perceptions. Obviously, the use of the gate and the gateway are heavily employed in rural farming communities. Boundary disputes and livestock retention are both real issues for owners of large land holdings and personal gateways from one land holding to another are often the tangible representation of the ownership of the property. But rural residents also perceive non-physical community gateways that separate small townships. These gateways often serve as the boundary for a town's physical space and identity thereby creating invisible barriers that separate those who live in town from those who do not. This mental separation often contributes to a stronger territorial perception or "sense of place" than the actual political districts which sub-divide an area.

Areas that depend upon tourism expenditures often employ the use of gateways to attract potential visitors. Both physical (whether manmade or natural) and non-physical gateways are played upon to create an "image" attractive to potential visitors. Often, these gateways are heavily promoted in advertising and marketing material in an attempt to create a mental image of a place that appeals to the mind of the tourist in much the same manner as a commercial attempts to capture the "essence" of a product. Slogans like "Pigeon Forge - Gateway to the Great Smoky Mountains National Park" are used as bait to attract the potential tourist's interest even though the goal of Pigeon Forge is to become a destination rather than a place to pass through on one's way to the mountains. In an industry where positive perception is paramount to the success of an area as a destination, gateways represent both an entrance to your destination as a traveler as

well as your imagination. Perhaps this is why, in part, the Disney Corporation has built their complex in Florida to carefully manipulate perspectives and viewpoints. While the physical gateways at amusement facilities serve a very specific purpose, the non-physical gateways such as your first view of Cinderella's castle mentally prepare you for escapist activities (or torture - depending on your viewpoint).

The purpose of this thesis is to address the concept of the gateway both as a physical structure and as a metaphysical idea and relate these to planning issues such as design, sense of place perception and community development. A number of questions arise as the topic of gateways is examined such as : what type of environmental planning techniques influence individuals to feel that they have entered an area through a gateway and then remain in an area? Why are physical gateways into most U.S. urban areas now designed to welcome outsiders rather than to serve as physical barriers as they did long ago and still do in less technically advanced countries around the world? Why are gateways important in helping areas develop and maintain community pride and identity? Why do areas developing and promoting tourism often depend upon identifying physical and non-physical gateways and what, if any, benefits can be shown from this method of promotion?

Research Questions

The primary research question for this paper is: what purpose do gateways serve today and what role do gateways play in planning for rural areas. The subsidiary questions are: how has the design and use of gateways changed over time and what has influenced these changes and how can gateways influence and individual's sense of place? There are two

approaches used in this thesis to reach the objectives expressed in this introduction--a review of the literature and accompanying discussion of this literature as it relates to gateways and a case study of an area's collective expression of sense of place and the role of gateways.

The Industrial Age not only produced a massive migration of immigrants to the United States, it also produced a massive movement of city residents to the suburbs and beyond. The opening of the western half of the United States and the creation of the transcontinental railroad offered such an abundance of land that almost anyone who wanted some could get it. The United States, in its eagerness to control such a vast country, gave land away to people interested in homesteading. This mind-set, coupled with fee simple land ownership and the concept of democracy and individualism changed the use of gateways and ultimately returned the predominant perception of gateways back to their most primitive state.

The hypothesis of this thesis is that the dominant perception of gateways has moved full circle over time from a perceptual passage between domains to a functional structure allowing and restricting passage from one domain to another to a symbolic structure representing political, cultural or spiritual transitions of a society back to the perceptual transitional passage (figure 1.1).

Although the accepted definition of a gateway is ambiguous, this paper argues that the dominant notion of what a gateway is changes based on the context of the society in which it is examined. For instance, in a democratic society the predominant common perception of gateways are either monumental symbolic structures or transitional passages. Physical gateways are not dominantly perceived in a democratic society as they play

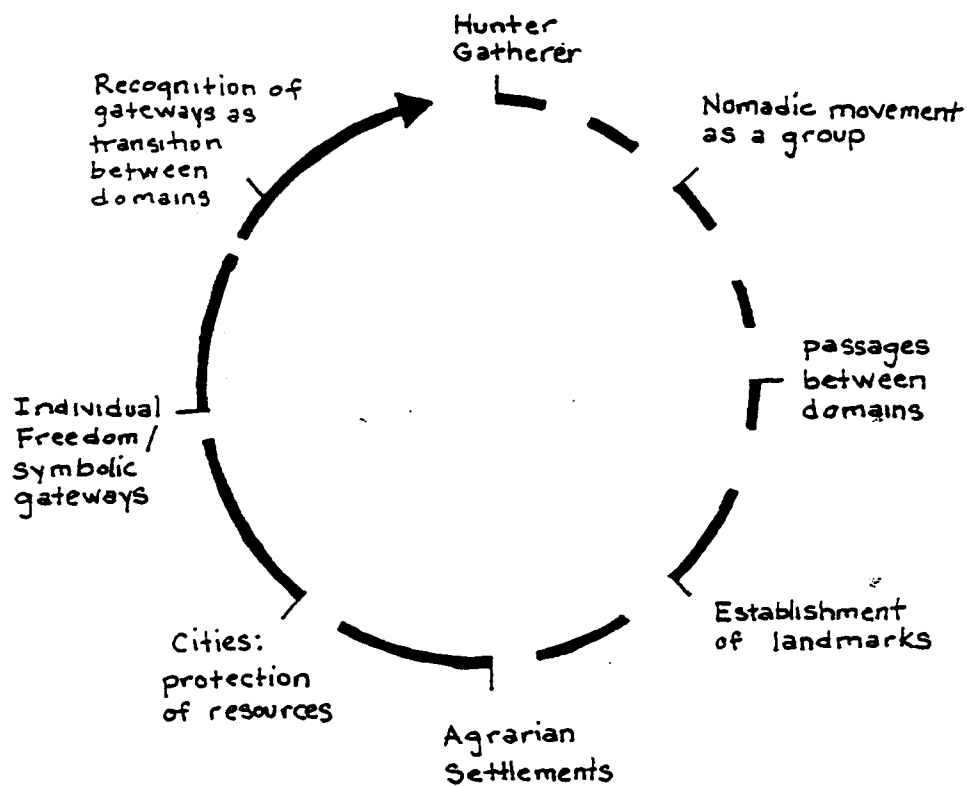


Figure 1.1 Hypothesis. The dominant perception of gateways has moved full circle over time from a perceptual passage between domains to a functional structure allowing and restricting passage from one domain to another to a symbolic structure representing political, cultural or spiritual transitions of a society back to the perceptual transitional passage.

little role in the public domain. The study in this paper on rural gateway perceptions gives a rough approximation of this hypothesis in that citizens without formal education in planning concepts perceive similar community boundaries as gateways and typically cite in surveys traditional lines of demarcation between communities and neighborhoods such as roads and/or landmarks.

The common factor for these perceived gateways is that they are triggered by cues. For example, most buildings are not recognized as gateways leading to communities. Political boundaries are not recognized as gateways as they also change over time due to redistricting or rezoning. Yet, certain physical aspects of rural communities such as roads and special geographical features do not change over time and it is these things, many times, that are perceived as gateways.

Limitations

This study will not include any examination of the usage of gateways in computers or airports. These types of gateways do not directly relate to the environmental planning issues discussed in this thesis, although a cursory examination of the future of gateways may touch on these issues and their future relation to environmental planning issues.

Chapter 2

The Gateway as a Symbol

In his book History and Precedent in Environmental Design, Amos Rapoport points out that one problem in any discussion of studying "defining places" is that without the use of broad and varied bodies of material cross-culturally compared throughout history, one can not link precedents relevant for future design considerations. Rapoport suggests that due to the culture specific expressions, a term such as "gateway" means nothing to a nomadic culture but that the relevant gateway feature similar to those found in established cities around the world is a "passage between domains". The relation between these two similar concepts is separated by the features of the gateway, physical, semi-physical or metaphysical. Rapoport writes: "The domain may vary; so does the repertoire of ways marking this passage from which one selects" (Rapoport, p 466). According to the author, the general process of "marking the transition between domains" and "collecting a broad and varied body of evidence over time" is what ultimately leads to pattern recognition.

Pattern recognition is the element fundamental to establishing good planning controls as one searches to implement environmental planning techniques. Rapoport supports his argument by discussing the relationship of meaning or symbolism to the broad spectrum of pattern recognition. Rapoport suggests that "meaning is not something apart from function, but is itself a most important aspect of function" (Rapoport, p.15). It is not only that a gateway serves its function as an entrance, but that it forms an image of an opening or frames a view that projects a meaning or perception. As Rapoport argues, the meaning of an object, whether it is a gateway, a church

a gateway serves its function as an entrance, but that it forms an image of an opening or frames a view that projects a meaning or perception. As Rapoport argues, the meaning of an object, whether it is a gateway, a church or a landscape, is the response we experience between receiving a stimulus from our environment and our subsequent response. It is this response, or our reaction, that ultimately determines our understanding of our "sense of place". For example, in societies where sacred beliefs are the most important influencing schemata, such as Arabic countries ruled by religious laws, the urban form is reflective of these sacred beliefs and the resulting culture can not be separated from the built environment.

Gateways, then, reflect this notion that cultural values can not be separated from the built environment. As reflected in the examination of fortification in ancient cities, gateways serve as entrances into urban areas and as framing mechanisms for structures that reflect the values of the cultures within those entrances. This is why in Grecian architecture the gateway is followed by the agora— a reflection of the cultural belief that civic affairs are important as exhibited by the urban design scheme that values open public spaces.

The prevailing use of the gateway in both urban and rural settings expresses another interesting dichotomy. If one returns to the viewpoint espoused by Thomas Jefferson, that cities represent social evil and agrarian villages are more virtuous, the gateway's symbolic meaning represents more to those passing through gateways on their journeys.

In the book Trees in Urban Design, Henry Arnold, points out that our identification throughout the rise of our cities continuously refers back to a

glorified pastoral superiority as exhibited by our urban parks. According to Arnold:

"The pastoral philosophy of urban park designs calls for making the park an escape from the city rather than a part of the city. As an urban antidote, the large park displays scattered trees in an imitation pastoral landscape" (Arnold, p. 7).

It is interesting to note that in this passage Arnold uses the word "escape" as if to imply that cities are not favorable places to live in. One "escapes to the seashore or the countryside; one "escapes" *from* the city, not *to* the city. Does the use of the word "escape" by Arnold imply that people view cities as prisons that must be escaped from? Perhaps. More importantly though, do city parks and passages exiting from the city act as gateways that represent something symbolic? The results of a survey on rural gateway perception suggests that passages often do symbolize some perceived boundary in absence of a physical gateway structure.

In his book The Gateway Arch, W. Arthur Mehrhoff examines the *Jefferson National Expansion Memorial* and showcases it as a major cultural symbol in America (figure 2.1). The Gateway Arch, arguably the most famous gateway in existence, can not be understood as a monument without an examination of American culture and for Mehrhoff the pluralistic nature of American society can only be grasped through a holistic examination.

Human behavior studies undertaken by phenomenologists reach as closely as possible to determine the relationship of human intentions to human behavior. What Mehrhoff argues is that the life of the mind forms history by recalling the past. Sense of place perceptions are a



Arch looking northeast. Photograph courtesy of the Jefferson National Expansion Memorial/National Park Service.

Figure 2.1 The Jefferson National Expansion Memorial.
From The Gateway Arch: Fact and Symbol,
by W. Arthur Merhroff, Bowling Green State
University Popular Press, Bowling Green, Ohio
1992.

conglomeration of memory and experience as one's dreams and aspirations are inextricably bound with our existence and creations. Thus, the Jefferson National Expansion Memorial became a symbol as "Jefferson's dream of a new and virtuous American Republic was always predicated upon his understanding of dreams for the vast American land" (Merhroff, p11).

What is the Gateway Arch then besides a symbol of "belief, progress and America's westward destiny" (Merhroff, p11)? The largest of physical gateways can not restrict westward passage or serve to demarcate an invisible boundary taking us from inside to outside any specific area. Merhroff asks us to accept that the Gateway Arch encompasses "all dimensions of human existence, emotional and rational, ideals and economics" (Merhroff p.11). For Merhroff these issues determine one's sense of place perception.

A brief examination of sense of place perception is vital for understanding the non-physical symbolism embodied in gateways. To grasp the concept of sense of place perception, one must first examine the concept of symbols. To explain our use of symbols in society, Merhroff uses Alfred North Whitehead's concept of the formation of symbolism to help explain that our minds function symbolically "when one component of its experience (the symbol) elicits consciousness and beliefs about other components of its experience (its meanings)" (Whitehead p.13).

As gateways have become compelling symbols in civilization, one assumes that a gateway has emotional links and is perceived as a "cultural symbol". Merhroff argues this notion specifically for the Gateway Arch. According to Merhroff and a number of other scholars who study sense of place perceptions, symbols communicate meaning therefore the sum of symbols in specific areas contribute to our definition of our sense of place.

Gateways, as prevalent physical structures, reflect important values and attitudes. As structures then, they are also perceived as symbols. As both a symbol and a structure they link attributes to constitute a sense of place perception.

The passage that most closely correlates to the discussion of sense of place perception for the purpose of this paper explains how symbols rise to contribute to a phenomenology of place. Merhroff discusses American Studies scholar Cecil Tate's work found in the book The Search for Method in American Studies. Merhroff writes:

"...methodology should examine three critical dimensions of symbolic forms. The first dimension involves the analysis of form, the symbol's basic structure and the role of the individual creator, such as the arch form designed by architect Eero Saarinen for the Jefferson National Expansion Memorial. The second dimension involves analysis in process, the evolution of the form within its specific cultural milieu, such as the effects of rapid urbanization upon American's attitudes toward nature. The meaning assigned to the given symbol, such as the predominant American belief in Progress as the meaning of the frontier experience"
(Merhroff p.13).

This multi-level approach examining the Gateway Arch is also necessary in the examination of physical and non-physical gateways.

It is interesting to note that for all the Gateway Arch's stunning vision it was a controversial design. After the Saarinen design was chosen in 1948, the chairman of the National Fine Arts Commission charged that the Gateway Arch copied a fascist symbol envisioned by Italian dictator,

Mussolini in 1942 (figure 2.2). Here again was another example of urban form's relationship to culture. Merhroff discusses this controversy to explore the wide use of the arch form throughout architectural history.

The arch was a practical invention that enabled builders to span greater distances and support heavier roof loads than could post and beam construction method. Over time the arch became part of the language of buildings. The arch was an elemental architectural form that had such a practical application that it eventually became symbolic for certain ideas about a building; one of those ideas being that an arch represented a passage or a gateway.

At the time the architect Saarinen was questioned about his choice for employing the arch into a gateway project he wrote that the important question for him was :

"...how to achieve the simplicity of the Washington Monument or the great pyramids of Egypt, because the simplest and purest forms last the longest, and I have always felt this arch of stainless steel would last a thousand years"
(Merhroff, p. 42).

Gateways, those physical structures that almost always employ classical forms, have been with civilization longer than one thousand years and the use of gateways serves civilization by "making human orientation possible within an apparently overwhelming cosmos" (Merhroff p. 19).



Mussolini Arch. Photograph courtesy of the Jefferson National Expansion Memorial/
National Park Service.

Figure 2.2 The Mussolini Arch
From The Gateway Arch: Fact and Symbol,
by W. Arthur Merhroff, Bowling Green State
University Popular Press, Bowling Green, Ohio
1992.

Chapter 3

Gateways and Tourism.

Nothing is more important to an area that depends upon tourists than the perception of that area. A distinctive character of place creates a lasting impression in the minds of visitors and it is the entranceway that creates the first impression for the traveler. The tourism industry, more than any other group, recognizes and utilizes the gateway to serve its own interests-- capturing tourism dollars by creating or capitalizing upon the positive perception of a place that has tourism capacity. In simple terms it means putting tourists in front of cash registers.

Tourism marketing professionals rely upon the idea that travelers are looking for an escape of some type. Gateways are of enormous value in helping project the notion of crossing into "vacationland". The gateway delineates the separation of traveling to a place and the "we're here" arrival. It also can offer the tourist a physical landmark that captures the imagination and builds toward the image the visitor wants and the tourism industry needs.

The gateway, for the tourism industry, is one major component needed to establish the image of a place. It is a building block in the process of creating tourism identity. It is also helpful in establishing local community support for tourism growth. Rural and urban economies need new avenues for economic growth and as tourism offers jobs, cultural benefits, visibility, tax revenues and a diversified economic base, the benefits of tourism build community pride. A gateway strengthens the positive image of a place for those who enter and those who reside within the boundaries of an area. If a strong physical image can be established

with the support of a "proud" community that supports tourism, visitors perceive the place as a positive environment that welcomes them. The result is an area that grows due to returning visitation and becomes a tourism destination.

The use of gateways can be seen in many different types of tourism destination marketing. To capture the interest of a potential visitor, the marketing used in print advertising might show an actual picture of a gateway, such as the Gateway Arch in St. Louis, Missouri. An advertisement might show a gateway that is symbolic in nature and represents the overall image an area is attempting to project such as the recent magazine insert included in many national magazines to promote the state of Texas (figure 3.1).

Pigeon Forge is an excellent example of a tourism area that has used the gateway concept to market itself as a destination. At one time the Pigeon Forge area was little more than a few small scale tourist attractions and souvenir stands on the way to the entrance of the Great Smoky Mountains National Park. Now, due in part to an aggressive marketing campaign that claims to spend more advertising dollars per year than the State of Tennessee's Department of Tourism, the Pigeon Forge area claims over eighty percent occupancy in their hotel facilities almost every weekend of the year. The use of the slogan "Pigeon Forge--Gateway to the Great Smoky Mountains National Park" has helped associate this outlet mall mecca with the most visited national park in the United States. The use of the gateway statement in the marketing material has built the concept that to enter Pigeon Forge is to enter the edge of the national park although the actual entrance to the park is over fifteen miles from the closest edge of Pigeon Forge. Not only has the use of the gateway in this example of destination marketing

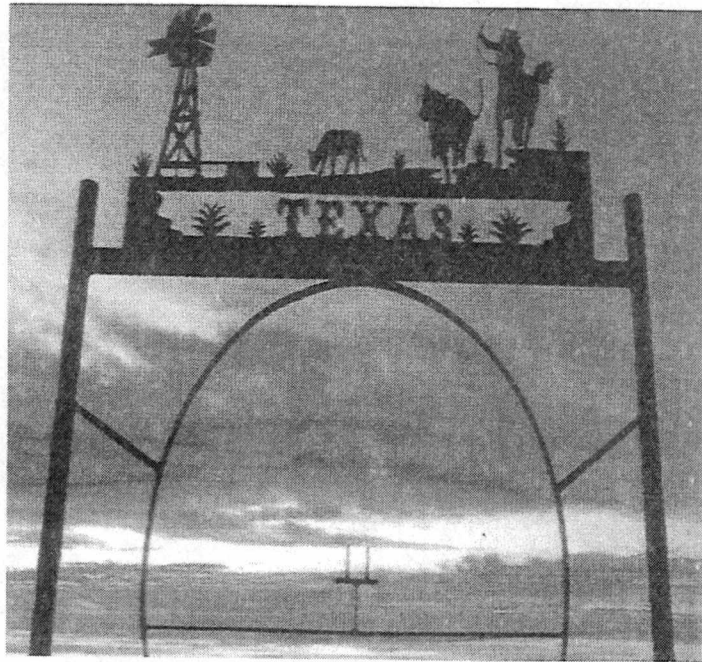


Figure 3.1 Postcard Insert in Marketing Material for the Texas Department of Commerce, Tourism Division, 1995.

established Pigeon Forge as a destination, it has fixed itself firmly in the minds of visitors as the main way to enter the national park although there are many entrances to the park that are less crowded and provide natural scenic landscapes not available in Pigeon Forge.

Yi-Fu Tuan, in his book Topophilia, discusses how individuals interpret their sense of place perceptions. In his discussion, Tuan focuses established Pigeon Forge as a destination, it has fixed itself firmly in the minds of visitors as the "main" way to enter the national park although there on the visitor and the clarity of the tourist's perspective. Tuan points out that as society has become increasingly mobile, only the visitor remains as the person who can provide a clear viewpoint of a place's visual identity. Tuan writes:

"In our mobile society the fleeting impressions of people passing though cannot be neglected. Generally speaking, we may say that only the visitor (and particularly the tourist) has a viewpoint; his perception is often a matter of using his eyes to compose pictures... the visitor's viewpoint is easily stated. Confrontation with novelty may also prompt him to express himself (Tuan, p.64).

Tuan is quick to express that there are differences between a visitor's sense of place perception and a resident's perception. According to Tuan, the visitor has an aesthetic perception based on a formal "canon of beauty" (Tuan, p.65). However, while the visitor is stimulated mainly by visual information, the perceptions of the visitor are very valuable as "the visitor is often able to perceive merits and defects in an environment that are no longer visible to the resident" (Tuan, p.65).

"Imageability" is generally considered the most important principle when it comes to quality tourism development. In his book The Image of the City, Kevin Lynch defines "imageability" as "that quality in a physical object which gives it a high probability of evoking a strong image in any given observer" (Lynch, p. 52). It is a place's "imageability" that forms its authenticity and in today's tourism market an "authentic" experience attracts tourists. Why is authenticity important? First, authentic experiences and attractions are developed from the basic fabric of a community. In his article "Community Involvement in Tourism Development", Michael Hedges defines an authentic experience as "the lifestyle of a community that emerges in response to its physical and social nature, its significant historical and cultural events, and the special qualities of the people who live in and develop the community" (Hedges, p.3).

Lynch discusses the significance of environmental "imageability" by explaining that an image "may be analyzed into three components: identity, structure and meaning" (Lynch, p.53). Gateways, as they are utilized by areas dependent on tourism, must seek to define the imageability of the area by linking the three components Lynch mentions. Lynch writes, "it is possible to strengthen the image either by symbolic devices, by the retraining of the perceiver, or by reshaping one's surroundings" (Lynch, p. 54). Where would the focus begin for this strengthening if not at the gateways of an area? According to Lynch: "in the process of way-finding, the strategic link is the environmental image, the generalized mental picture is the exterior physical world that is held by an individual" (Lynch, p. 57).

Gateways to tourism destinations must not misrepresent the area as this damages the "imageability" of an area. It is the function of the gateway in an "authentic" experience to represent the entrance as a reflection of what

the area offers. If the visual representation of an entrance is to be effective for the tourist, it must "frame" the experience and draw the visitor into the area. Gateways positively contribute to the "sense of place" perception as they mark the boundary of the visitor's experience. The tourism industry depends upon the positive image created by gateways to produce the first impression. Therefore, gateways are the single most important place to begin the tourism experience.

Chapter 4

Gateways Through the Ages

The gateway began in our earliest existence as a structure with symbolic meaning. The ancient gateways were used to generate the passage to the "axis mundi" (center of the earth) from which flowed the power that formed the points of the compass. Tracing the evolution of the gateway can be paralleled with the basic accepted development of settlement patterns—from village to market town to city-- and through a spatial order in time. In most examinations of human settlement categories are broken down into broad eras: the hunter state, the agrarian state and the industrial state.

In nomadic cultures throughout history and during the hunter state when people, in order to survive, moved to pursue food and clothing, the domains of the society varied according to their need. As these domains became familiar, paths were recognized and people became knowledgeable about features specific to certain passages. In History and Precedent in Environmental Design, Rapoport calls this the "passage between domains". Eventually these paths could be identified through recognition of fixed-features, semi-fixed features and non-fixed features. This process gave way to what Rapoport calls "marking the transition between domains" (Rapoport, p. 466). Ultimately, as societies formed and the economic changes impacted patterns of survival, pattern recognition became firmly established in society and the linkages of this rise in civilization was reflected by the various "mechanism" or ways of marking transitions from place to place(Rapoport, p. 466). Thus, across the world and over time these thresholds grew

to be represented by gateway structures, as exhibited by the following forms identified by Rapoport :

"from the Iranian gateways leading to "hidden contained spaces", equivalent to the free standing Japanese tori, gateways without fences in Arab villages in Israel, Chinese urban axis, the Jewish Mezuzah doorposts..."
(Rapoport, p 466).

Much like the other sacred structures treasured throughout the world, gateways mark beginnings and endings. To reach even further, perhaps society employs gateways in much the same manner it depends upon totems. Merhroff draws a relationship between the Gateway Arch and our admiration for it as a structure because of its archetypal totem, the rainbow, and its symbolism that represents humanity's interpretation of the will of the gods. In this manner, through the use of totems, we can overcome the "randomness of nature and reconcile the polarities of life and death" (Merhroff, p.20).

The gateway made its first appearance in the oldest cities and settlements known to have existed. Our close relationship with symbolism in our built environment and our attachment to gateways no matter what the social, religious or political climate is, remains an inherent part of culture. The gateway ultimately objectifies our hierarchy of values within our cultural setting. The historian E. Baldwin Smith wrote about this collective belief found in virtually all cultures with established settlements or cities. The sacred gate of Ishtar, he wrote, "was decorated with golden rosette-stars on a sky blue ground because the inhabitants of Babylon for centuries had looked upon an arched end towered portal as a celestial form, a replica of the arch of heaven" (Merhroff p. 24). Merhroff continues by writing "all Asian

urban traditions expressed the gateway symbolism in the form of massive construction" (Merhroff p.24).

The earliest towns of Mohenjo-Daro and Harappa used different forms of town-building but both employed gateways, generally located at the center or at the corners of the four sides of the city. Mesopotamian towns also used gateway, the most famous being the above mentioned Ishtar gateway in Babylon. The use of articulated gateways throughout civilization change dramatically during the height of the Roman Empire as gateways became monumentalized and used as main accents for public areas (Zucker, p.12). When imperial Rome was at its height, gateways were pushed forward to act as "triumphal entries" that "gave a celestial import to the towered portal of the castrum and the triumphal arch" (Mehrhoff p. 25) (figure 4.1).

An examination of the literature suggests that the only cultures that existed without city walls and gates in recorded history were nomadic cultures and Egypt during the fourth millennium BC. Egypt at this time was at its height of power with no history of civil war or fear of invasion. Therefore, Egypt had no walls as the city moved with the king. In a similar fashion, nomadic cultures moved to suit their needs thereby eliminating the necessity for walls. A return to Rapoport's discussion demonstrates that even nomadic cultures had passages between domains that marked entrances and exits from place to place. Throughout civilization the majority of settlements have employed gateways. Mesopotamia, composed of city-states, needed walls for protection from invasion. As these cities grew in power and a "king" was needed the importance of a figurehead grew and walls were built around cities and sacred places to increase the control over goods and services and

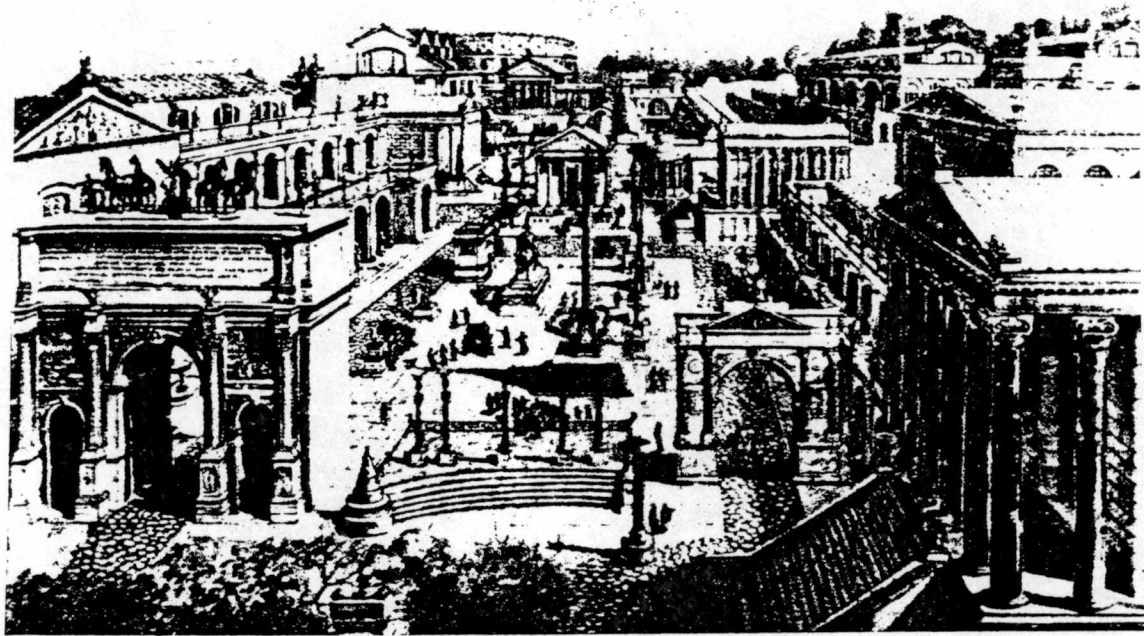


Figure 4.1 Roman triumphal entry
Town and Square from the Agora to the Village
Green, by Paul Zucker, The M. I. T. Press,
Cambridge, Massachusetts, 1970.

people. This gave more power both symbolically and politically to the ruler (Tuan, p.91).

Structures such as gateways in ancient cities, according to Merhroff, became potent symbols because the planners built the formal structures to showcase the highest cultural values. The ancient city of Athens is the most potent example of this. In fact, although a cursory examination of the Greek order of urban form seems to show no pattern, the gateway, called the *propylaea*, into the Athenian agora (figure 4.2) forms a diagonal axial approach known as the Panathenaic way (figure 4.3). When this path was followed, it led directly to the most sacred site-- the Acropolis. It is the attention to dramatic forms that is reflected in the gateways of ancient Greece. Instead of framing a structure, the Greek gateway incorporates the notion of changing perspectives on axis to showcase the drama of Greek urban forms. Therefore, buildings that flanked one's vision when entering urban public spaces led one to follow diagonal paths ending with magnificent temples and civic structures. By employing the use of surprise, the impact of the built environment was more keenly experienced by those who entered Athens. This attention to the user's perception, rather than the designer's meaning was reflective of the urban culture which valued the individual citizen.

So, the ancient Greek planners, it might be argued, distinguished between physical and non-physical gateways in a fashion that almost no city in existence today has incorporated. In Athens, a person entering the city passed directly through a physical gateway by way of the city wall, passed through the agora which in turn served as a gateway that once entered led towards a physical structure that represented spiritual beliefs, the Acropolis (figure 4.4).

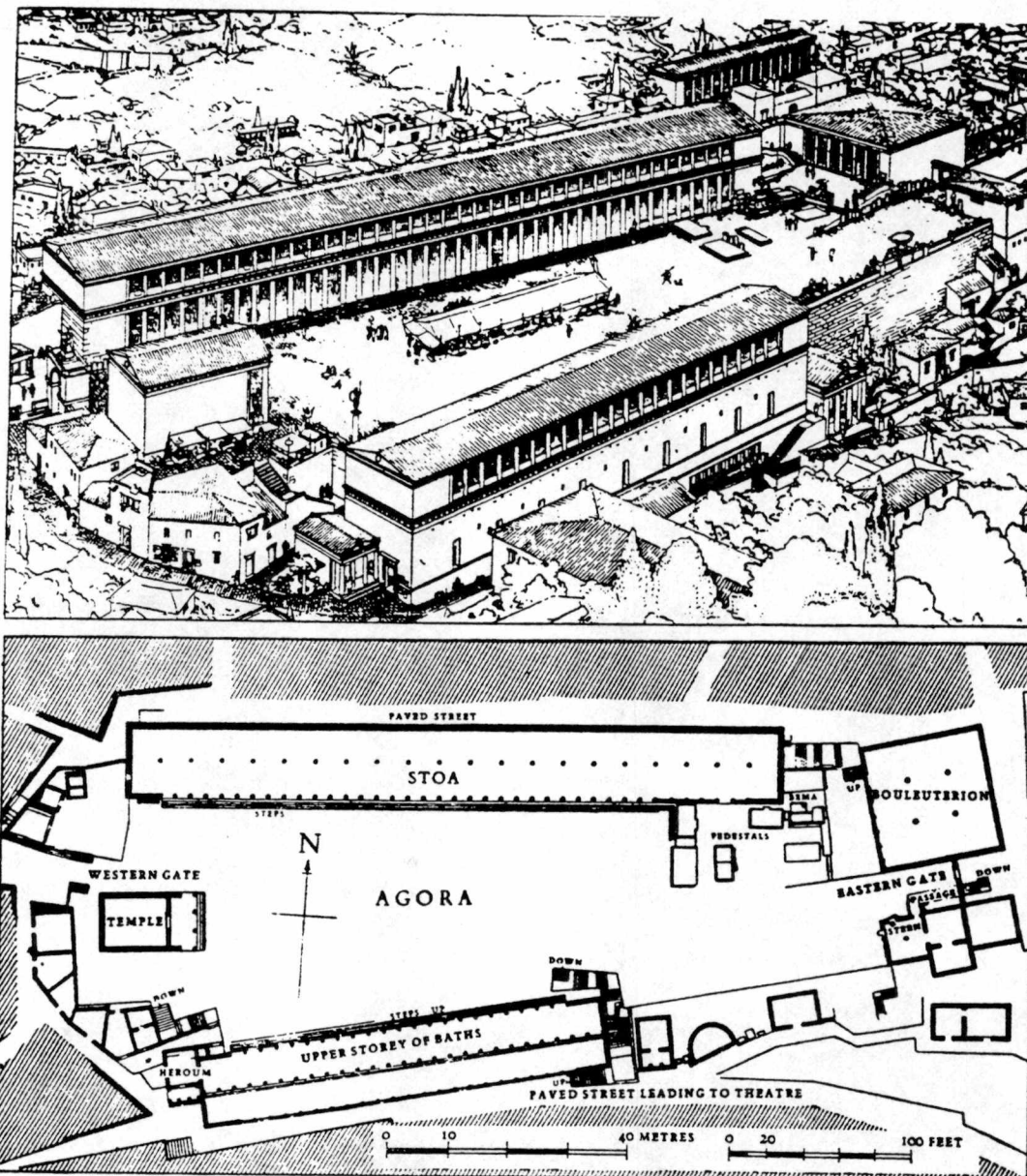


Figure 4.2 The Agora
History and Precedent in Environmental Design
 by Amos Rapoport, Plenum Press, New York,
 New York, 1990.

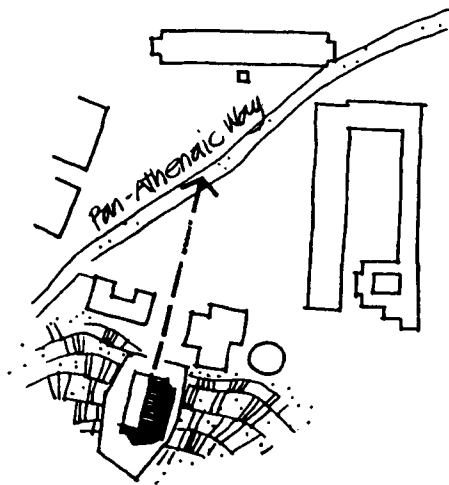


Figure 4.3 The Panathenaic Way
Urban Spaces, Jere Stuart French,
Kendall/Hunt Publishing Company, Dubuque, I
owa, 1978.

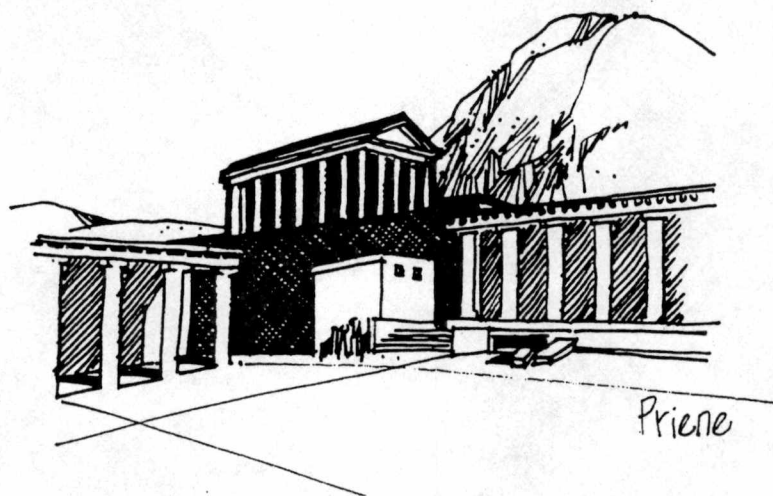
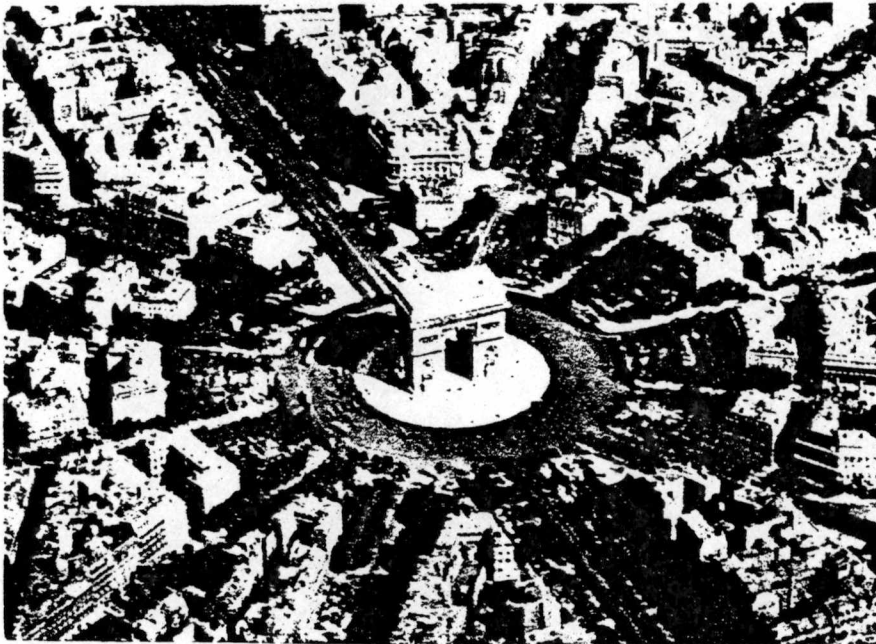


Figure 4.4 The Acropolis
History and Precedent in Environmental Design
by Amos Rapoport, Plenum Press, New York,
New York, 1990.

But to the ancient Athenians the levels of meaning ran much deeper into the existing culture. The planners of Athens drew directly from the cultures' sacred schemata and meaning to form an entire urban space reflective of these beliefs. The city of Athens can be distinguished in layers from the outward physical structures to the perceptual and finally to the innermost level, the spiritual layer. This can be demonstrated by the arrangement of the built environment, that, when examined broadly, can be symbolically viewed as a living body: the walls and gateways representing the physical, tangible evidence of existence like a skeleton; the agora representing the perceptual heart of the body where commerce and civil activities took place. Finally, by following the diagonal arteries of the Panathenaic way, one rose both physically and spiritually to the Acropolis, or the soul of the city.

The Roman Empire was the first society to utilize the gateway as a monumental structure to reflect the power of the government. One of the most classic of architectural forms, the arch, was employed with great frequency throughout the Roman empire to form these gateways known as triumphal entries. Constructed to celebrate the military prowess of a city or nation, gateway arches were built to welcome soldiers returning from war as a tribute to their victories. The Roman tradition of using the arch for triumphal entries continued centuries after the fall of Rome. The *Arc de triomphe de l'Etoile* in Paris is the world's largest example of a triumphal arch gateway (figure 4.5). Located at the center of a star-shaped configuration of twelve radiating avenues, this arch was patterned after Roman gateways (figure 4.6). Completed in 1836 during the reign of Louis Phillipe, the *Arc de triomphe* is regarded worldwide as an emblem of French

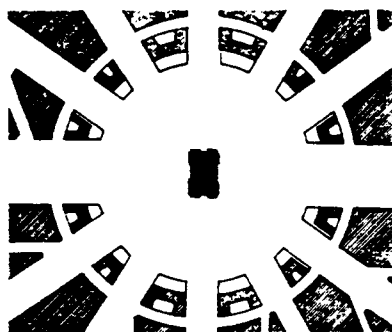


AERIAL
VIEW

Photo Archives
Photographiques Paris

Figure 4.5 *The Arc de Triomphe de l'Etoile*
History and Precedent in Environmental Design
by Amos Rapoport, Plenum Press, New York,
New York, 1990.

PLATE 72



A: PARIS. PLACE DE L'ÉTOILE

PLAN

From Sitte, *The Art of Building Cities*

Figure 4.6 Plan of *The Arc de Triomphe de l'Etoile* by Sitte from, The Art of Building Cities from History and Precedent in Environmental Design by Amos Rapoport, Plenum Press, New York, New York, 1990.

patriotism. Merhroff points out that "the gateway archetype influenced virtually every culture in classical antiquity" (Merhroff p.24).

The placement of the gateway in Roman settlements differed from the Greek diagonal arrangement. The Romans placed the gateway on axis with structures opposite to the entrance (figure 4.7). In Roman planning both the scale and the main sight line was changed. Instead of the diagonal sight line of the Greek urban form, the Roman planners called for elements to be built in line with main roads and paths. Gateways appeared at the center with closed corners for urban squares (figure 4.8) The Roman planners sought to manipulate the built environment to reflect the government's power so many of the buildings and public spaces were designed to show the military might of the Emperor (figure 4.9). Roman towns began with the creation of a plan that was followed regardless of topography or future growth. It was the Roman scheme for organizing military encampments that influenced each new Roman settlement thereby creating "a sense of familiarity and presence of order throughout the far flung empire" (French, p. 55). The use of gateway archs as triumphal entries throughout the Roman empire helped to create the familiarity and presence necessary to control such a large dominion. After the decline of Rome the gateway returned for a time to its predominant role as a physical structure intended to demarcate the boundaries of cities from the countryside.

"City air sets a man free" is a German proverb of the Middle Ages that accurately represented the views of much of the populace. During the height of Feudalism free men lived within the city walls and the serfs lived outside the walls in the country (French, p 64). For ancient philosophers and poets, the image of the perfect community was the "city" as the audience with

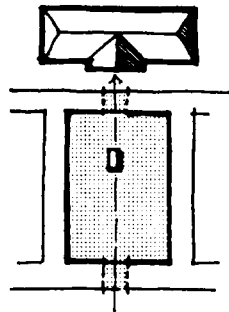


Figure 4.7 Roman gateway on axis
Urban Spaces, Jere Stuart French,
Kendall/Hunt Publishing Company, Dubuque,
Iowa, 1978.

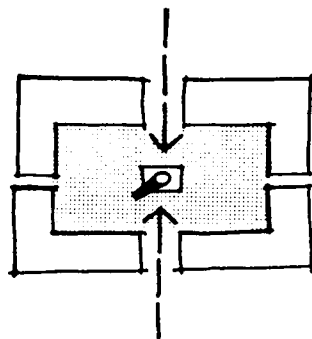


Figure 4.8 Roman gateway with closed-corner public square
Urban Spaces, Jere Stuart French,
Kendall/Hunt Publishing Company, Dubuque,
Iowa, 1978



ROME. FORUM ROMANUM. ETCHING BY GIUSEPPE VASI, 1765
 Courtesy Metropolitan Museum of Art, Whittelsey Fund, 1951

Figure 4.9 Rome Forum
Town and Square from the Agora to the Village
Green, by Paul Zucker, The M. I. T. Press,
 Cambridge, Massachusetts, 1970.

power and influence resided within the city walls while the villains and serfs inhabited the hinterlands. During the Middle Ages a town's walls "were the town's major structural undertaking" (French, p.65). The main thoroughfares passed through to the gateways in the walls. The first medieval suburbs, the faubourgs, were located immediately outside the gateway and contributed to the starfish shape of the town as "secondary concentrations" of merchants were located immediately outside of the town walls. The faubourgs were developed as craftsmen were often required to wait outside of the gates for a number of days before being given permission to enter. After a number of years the town generally expanded to include the faubourgs and new walls were constructed (French, p. 65)(figure 4.10).

Transportation and gunpowder forever changed the design of cities and by their impact eliminated any need for cities to be surrounded by walls with gates and gateways. Gunpowder made walls penetrable and transportation changes made living in the country but near the city possible. As the walls now provided little protection people began to choose living outside of the city from living inside of it.

Yi-Fu Tuan's book Topophilia carefully examines environmental perceptions, attitudes and values. By studying the relationships of people to their environment, Tuan theorizes that as human beings there are consistences in the way in which we view the world. Tuan points out that:

"the bewildering wealth of viewpoints on both individuals and group levels becomes increasingly evident; and we risk losing sight of the fact that however diverse our perceptions of environment, as members of the same species we are constrained to see things a certain way"
(Tuan, p. 5).

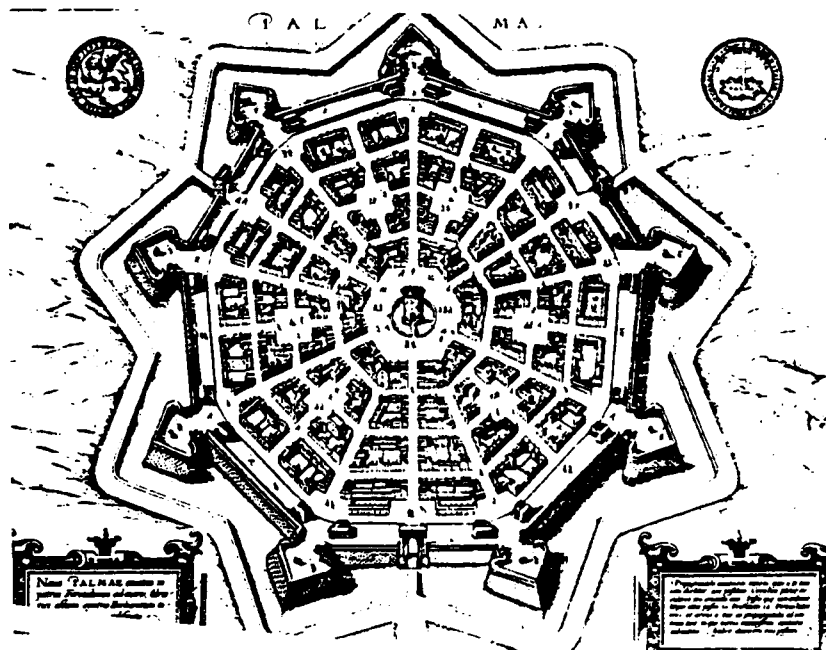
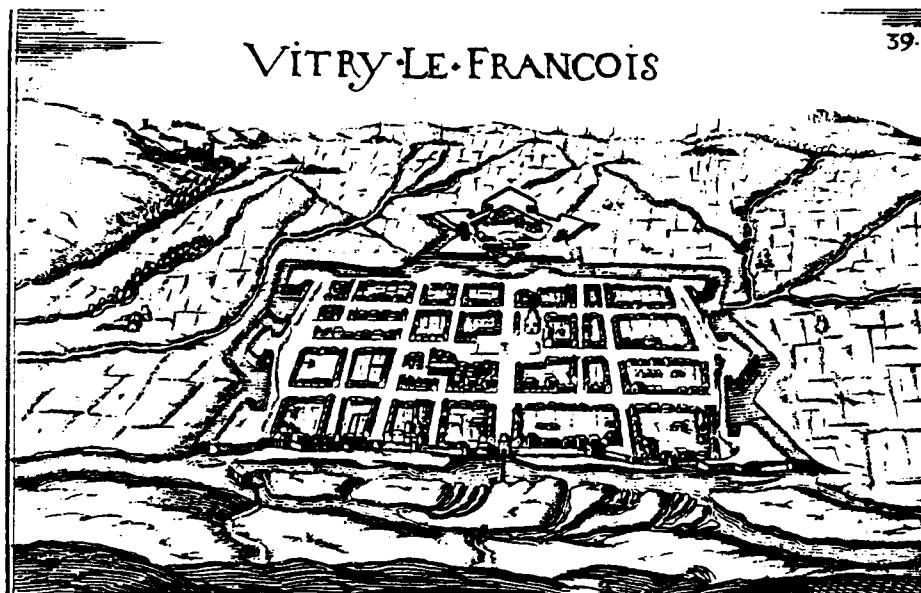


Figure 4.10 Medieval City Plans of Vitry le Francois
and Palmae
Town and Square from the Agora to the
VillageGreen, by Paul Zucker, The M. I. T.
Press, Cambridge, Massachusetts, 1970.

Tuan scrutinizes cultures across the world and his findings give us a clearer understanding of how we perceive our environment and thus thrust our subconscious perceptions upon the built environment. While Tuan does not mention gateway in his discussion, he does write at length about the perceptions that shape our need for open spaces and symbolic structures. For example, Tuan writes:

"The idea of "center" and "periphery" in spatial organization is perhaps universal. People everywhere tend to structure space—geographical and cosmological—with themselves in the center and with concentric zones of decreasing value beyond" (Tuan p.27). One might conclude that if this is a valid statement then the separation of the zones from each other or the line marking the periphery is also a universal characteristic of the human ability to structure space. Gateways from and to these areas would be necessary to define these physical spaces. Tuan states that this type of recognition is a human tendency:

"Man has the tendency to differentiate his space ethnocentrically, distinguishing between the sacred and the profane, center and periphery, the home estate and the common range" (Tuan p,17).

Would not this tendency include the gateway structure as it marks these separations?

Looking again to the ancient cities and examining their use of the built environment it is interesting to compare what Tuan has to say about the design components and architectural forms used to define the environment. For example, Tuan writes: "open space signifies freedom...the public realm, enclosed space signifies the cosy security of the womb, privacy..." (Tuan p. 17).

He continues:

"On the time scale of cultural evolution, the onset of urbanism, with the concomitant development of ideas of transcendence, broke the shell of place-bound, life nurturing, Neolithic communities. The appeal of cities lies in large part on the juxtaposition of the cosy and the grand, of darkness and light, the intimate and the public" (Tuan p.28).

Gateways are architectural forms that separate one extreme from another. They mark inside from outside. Gateways are also passages. While Rapoport states that the "passage between domains" was a precursor to the formal gateway as a physical structure, the gateway at its most basic level does not need a physical embodiment to be recognized. Throughout the ages, due to protection needs and the practicality for the arch as an architectural form, the concept of gateways have been attached to physical forms for a variety of reasons, but mainly because physical passages provided visual definition for spaces. When Tuan speaks of the attractiveness of cities he writes of the duality of human need for both private, intimate spaces and grand public spaces. It is the same with gateways. They serve different needs at different times.

The dominant role of the gateway has changed through the ages based on the belief system of the society in which it exists. What has always remained is the gateway's role as a passage marker. In ancient cities the gateway served a variety of needs from protection to pattern recognition to symbolic monumental structure. Today, gateways serve exactly the same needs. The difference is the context in which gateways are perceived.

Chapter 5

Contemporary Gateways

In Jere Stuart French's discussion of city spaces, a close examination of the essential purposes that the city serves is compared to the perceived value of visible structures as reflected by the inhabitants. French states in his opening pages that what happens in a city, or during the construction of the visible structure, is what the people want or deserve. Backing up this premise proposed in the introduction by AlSayyad, French discusses the work of Bruno Zevi, the modern Roman architect, who tells us that "physical structure...is an indicator of (the city's) political status" (French p. vii). A cultural pattern is formed directly in relation to the values of the society, and these values, according to French, create urban forms reflective of these values. The clearest example of this can be seen when one examines the monuments in a city. The ultimate revelation of values is directly related to the powers for which the monuments are raised.

One can effectively argue that gateways are just one of many monuments placed in order to define the values of a society. This again supports the idea that in a democratic society the gateway is personalized. Examined from a much larger perspective, perhaps there is a direct relationship between the decline of our American cities and the personalized use of the gateway. The dream of the single family dwelling continues to prosper and as the private automobile remains the preferred mode of transportation, it seems unlikely that these symbols of personal gain and independence will fall short of the expectations felt by the collective consumer market. The gateway here, then, is the threshold of the American

dream, the privately owned home. It is here where conformity can be recused and blocked physically.

French discusses his belief that to regain the city we must begin to "like cities, to really look forward to the opportunities, events and lifestyle only the city provides" (French p.2). French would like to have a mass migration back to the city with plenty of inducements offered including crime control, tree lined streets and romping kids and dogs. But looming ahead remains the crowding issue. Why should sprawl win out over the potential gains that the city is capable of producing? French would have us realize that urban design can, in part, solve the crowding issue. Unfortunately, while this is an optimistic proposal for renewing urban spaces, cities need residents (preferably the non-crime creating, non-capital challenged crowd), but residents do not need cities. Most of the amenities found in the cities can now be found in the suburbs and increasingly, so can the jobs. Here again the gateway interjects itself as a symbolic form representing the values of the society. Where in America we do not need protection from military foreign invasions, we do need protection from each other. Hence, the shrinkage of the gateway, the expansion of strangers. Our belief in individualism has lessened our desire for public gathering spaces and so we do not know as many people in our communities. As we may feel there are more strangers it becomes more important to protect what we own and control the access leading to what we own. Therefore, our support of individualism has strengthened our use of personal gateways.

Erno Goldfinger, noted British architect, was fond of examining the prime function of architecture—enclosure. But enclosure is rarely perceived more than how we feel, our spatial awareness, of the environment. We respond instinctually to spaces we feel are too small or too large and we, in

groups, enclose in conversation (French, p.3). In his book The Hidden Dimensions, Edward T. Hall, explores how these spatial experiences differ from culture to culture. In examining Hall's work, French points out that "Americans and Western Europeans depend more on solid durable walls to achieve separation while Middle Easterners, lacking strong architectural heritage, rely on the subtle and momentary agents of enclosure" (French p. 6). Interestingly, Islamic cultures build their residence to mirror the public environment (figure 5.1). The gateway in Islamic society is used in public areas in the same fashion it is used in private residence. The gateway for both public and private areas is entered and one is admitted to an area that serves societal activities.

These cultural differences in spatial perception in reference to an individual's sense of place is revealed in an examination of history and is noted in a wide variety of sources. For instance, in his book A Pattern Language, Christopher Alexander examines how the formation of self relies upon the surrounding social order which, in turn, directly influences the pattern language of development. He writes "in a society where there are many voices, and many values, people cling to those few things which they all have in common" (Alexander, p. 8). Therefore, the built environment surrounding individuals can be seen to demonstrate Alexander's premise. He points out that in the most basic elements of our lifestyles, our homes and our cars reflect our desire for bland conformity and compromise. This relates back to the idea of gateways as a representation of this conformity. While French points out that the form of external space is constantly changing, we depend upon basic patterns and structural forms,

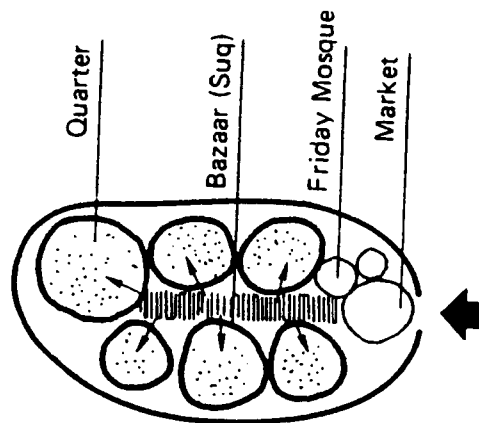
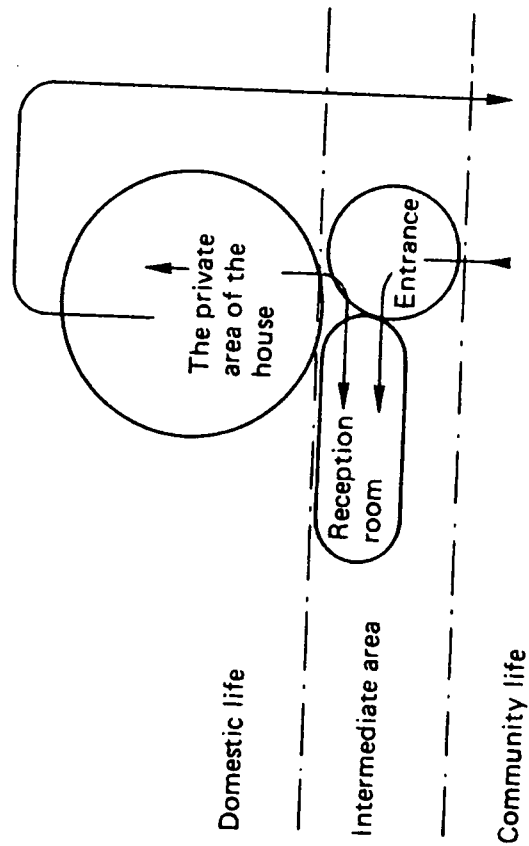


Figure 5.1 Islamic housing layout
Urban Spaces, Jere Stuart French
 Kendall/Hunt Publishing Company
 Dubuque Iowa, 1978.

as Alexander argues:

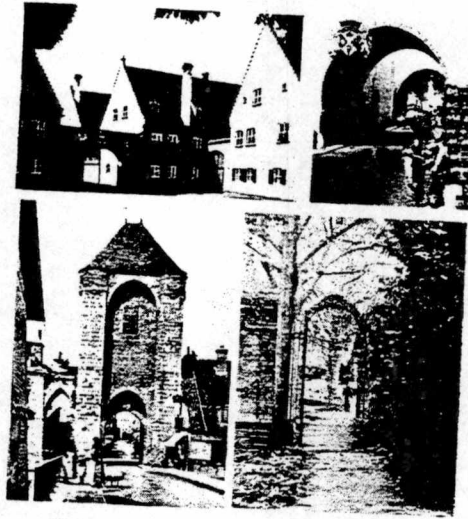
"Any part of a town- large or small - which is to be identified by its inhabitants as a precinct of some kind, will be reinforced, helped in its distinctness, marked and made more vivid, if paths which enter it are marked by gateways where they cross the boundary" (Alexander, p. 277).

These gateways, according to Alexander, separate activities even though the perception of these gateways and the accompanying boundaries are often marked only in people's minds (figure 5.2).

Look at the idea that our mass produced housing generally contains an element of a ceremonial entry (the "front" door), these internalized gateways mark the critical area of transition where a path crosses a boundary. Alexander writes:

"If the point where the path crosses the boundary is invisible, then to all intent and purpose the boundary is not there. It will be there, it will be felt, only if the crossing is marked. And essentially, the crossing forms of gateways play such an important role in the environment" (Alexander, p.277).

But it is the role of the gateway in today's environment significant in reference to our perception of "sense of place"? Sense of place perception is often illusory. French writes of the author Gordon Cullen, who reminds us in his book Townscapes, that "while a single building is architecture, two buildings are a townscape" (French, p. 6). The space in between these buildings, while it contributes as much as the buildings to the realization of



Gateways mark the point of transition.

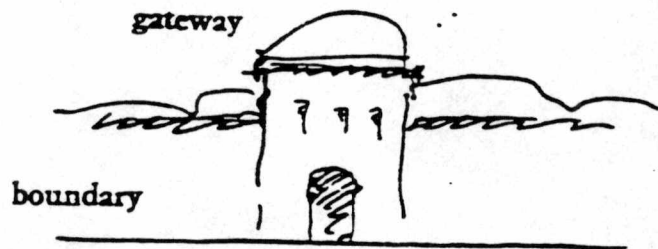


Figure 5.2 Gateways marking the point of transition
A Pattern Language, by Christopher
 Alexander, Oxford University Press, New
 York, New York 1977.

space, is actually only a "tangible volume" (French, p.6). If space surrounded by physical structures has a "tangible volume" then as we perceive this environment, we perceive more than physical structures thereby demonstrating the significance of symbolism in the built environment. It is from this "tangible volume" that we receive a portion of the stimulus that creates our sense of place. If we recognize on some level the importance of space surrounding structures then we must also recognize how this space can be manipulated to influence our reaction. Therefore, gateways contain space that in itself influences our response to our sense of place and gateways can be manipulated to serve the needs of those who build them.

The perception of place is influenced by a number of factors and as sense of place perception is stimulated by the cultural values reflected in the built environment it is easy to believe that these values can be manipulated in physical form by the dominant culture. In Nezar AlSayyad's collection of articles in his book Urbanism and the Dominance Equation, the role of dominance over colonial cities is explored in an attempt to focus on the power inherent in who decides how architecture and urban forms are designed and built. According to AlSayyad, all civilization is geared toward some form of domination. AlSayyad writes:

"The rise of civilization and the organization of local cities into urban units continues to be based on various forms of dominance: dominance of the city over the countryside, of landlords over peasants, of noblemen over the populous, and of larger organized units over smaller ones"
(AlSayyad, p. 4).

Gateways, as urban forms, act as an expression of dominance in that the physical representation of the city gate and wall showcase the power of a ruling government to permit or forbid entrance. This physical dominance, while basically created for protective measures, is also an expression of symbolic dominance in that whoever controls the gateways, controls to a large extent, the lives of those who live within those walls and the livelihood of those who depend upon entering the city to earn their living.

AlSayyad points out that the motivation behind aspects of dominance must be examined to fully understand the "manifestation of motivations in symbols, to 'analyze' how symbols symbolize, how they function to mediate meaning" (AlSayyad, p. 6).

Gateways, then, symbolize two basic expressions in their existence. A dichotomy, the gateway acts as a separation of resources to improve one group's condition at the expense of other groups and gateways also act as an expression of dominance that must exist in order to assist both groups. In ancient cities gateways originally formed in regions plagued by turf wars in order to provide some measurement of protection for city dwellers. By separating those within city walls from those residing outside walls, resources such as stored food and religious structures were not readily available to people who lived outside city walls. By controlling gateways, the ruling bodies maintained control over goods and services while also protecting self interests thus creating a symbolic form of dominance out of a physical structure. The dominance in physical and symbolic forms became a necessary evil created by political motivation and the desire for economic control. This explains another reason why gateways can be found in nearly every culture.

AlSayyad writes, "once independence is achieved, the glue that bound different groups was no longer as pervasive" (AlSayyad, p. 6). This quote explains, in part, why gateways have not played as important a role in the United States as they have in other countries. During the formation of the colonies in the United States, the driving need of society was sheer survival, so groups banded together and, when necessary, created walls and gateways. This is most often seen in the military compounds that settled "new frontiers". The forts that were built and the soldiers that lived within the walls represented the walled cities that, as areas were "civilized", became unnecessary. As people settled around these forts they had no need to build additional fortification. Additionally, since the groups of settlers grew at a more rapid rate than the indigenous people, the alien groups took control of the land by employing greater military technology and economic resources. Gateways, in their traditional usage, were eventually not needed.

As the colonies struggled for independence, the need for a unified front against tyranny increased. Personal freedom became the anthem of the struggle against the ruling political system and as the colonists internalized these concepts the United States of America was born. With her birth came the most liberal land use policies in the world. Private property became an interchangeable word for personal liberty and while constraints on property were bitterly opposed, the residents still employed the urban design features that had been part of the urban fabric for centuries. James Kunstler, in his book The Geography of Nowhere, discussed the development of democracy and its impact on modern society. The idea that people could now readily acquire property contributed to a narrowing of "a public realm" according to Kunstler (Kunstler, p. 26). As individuals became increasingly concerned with their rights based on liberal property laws the

concern for public property lessened thus degrading the landscapes that linked communities. By not highlighting group responsibility and focusing instead on personal property the focus shifts to individual ownership and away from public spaces. How does this relate to gateways? The formation of the city in America contributed to private property rights and as the focus narrowed to the individual level the need for public gateways grew smaller and smaller. The private property gateway is a symbolic representation of the value Americans place on individual freedom.

As cities grew away from the use of gates and walls, the gateway was pulled even closer to home— to the front door entrances of the single family dwelling. This is exhibited in a predominant fashion during the Victorian period when ornamental cast iron fences and gates were in vogue and the economic classes were sharply divided. Each home owner now had the right to exclude or include according to personal desire and the gateway moved to the individual level in accordance with the political environment. The issue of personal freedom goes hand in hand with long established views of cultural domination maintaining the control of symbols as political authority is established. So, in a democratic society, the symbol of power— personal property— incorporates the coeval cultural symbolism of society on a smaller personal scale.

The function of the American city also contributed to the internalization of the gateway. Since their inception, American cities have been used primarily as business centers. Ceremonial spaces were minimal and as exhibited by many of the earliest cities. State capitals and their government buildings were often placed apart from business regions. The city was primarily a business center and the attention to the European

tradition of large public spaces was ignored in favor of maximizing the profit of private property.

While the expression of the political environment is often viewed by planners and architects as reflected by the built environment, the article "City as Durbar" argues an extension of the idea that the built environment is shaped to create political viewpoints. The built environment can be viewed as a type of theater created to reinforce political expression. Jyoti, in his examination of the colonization of India elaborates on this notion writing:

"It (colonial domination) uses the metaphor of the theater to examine this domination and the subordination of the indigenous people through urban planning" (Jyoti, p 83).

The article continues to explore the idea that while non-indigenous groups perhaps did not consciously determine a "permanent theater" of power, the representation of power and control were real forces in determining how new colonies were constructed and that these controls upon the built environment permeated to the social hierarchy in society. In turn, this hierarchy directly influenced the power structure placed for the protection of commerce and domination.

Returning to a direct examination of the gateway as an urban form, one can demonstrate the proposition that the way gateways are used in a society argues for the predominant political context of the society. An examination of current governments exhibits this. In the United States the government is democratic in design with no one citizen ranking higher than any other citizen. The framework of the United States' Constitution governing the general populace holds that private property represents the

highest form of personal control. It can be argued then, that this is why gateways are most often found to the entrances to private property. No city is controlled by any one fixed group or family thus eliminating the need for protection of territory as the units of ownership are on a much smaller scale than a kingdom or principality. At the opposite end of the spectrum, in the Iranian culture and political system, gateways represent closely controlled large urban areas ruled by a theocracy with strictly imposed rules and regulations maintained over every aspect of social activity. In this culture, like most cultures ruled by religious authority, gateways have maintained their traditional function as controlled entrances into urban areas. In cities such as Tehran and Baghdad, gateways are carefully controlled in form and in use. The gateways represent the subjugation of the populous by the ruling authority. Both of these examples return to support the idea that forms in urban design reinforce the expression of the predominant political system in place.

One of history's most famous architects, Le Corbusier, recognized the idea that urban design schemes influence the political climate. In Lamprakos article "Le Corbusier and Algiers", an examination of Le Corbusier's grand schemes show us that as government can never be separated from capital, architecture and planning design techniques can never be separated from their political climate. As Le Corbusier sought to implement his plans by showing the economic profit to those who would benefit, he also sought to showcase capitalism, thus influencing the residents "to maximize the efficiency of capitalist production" (Lamprakos, p.197). The best example of Le Corbusier's attempt at imposed form over the working classes is the Plan Dous, the 100-meter high viaduct designed to contain the laboring population in residential cells under the viaduct.

Lamprakos points out that "from their cells, Algerian workers would have looked out on a sea they did not control, towards the distant land where the benefactors of their labor lived" (Lamprakos, p. 198).

The example of Le Corbusier's plan for the Algerian workers illustrates the dislocation that can occur when formal planning concepts are improperly formulated to serve the political climate rather than the user. The inherent danger of not recognizing the influence of the political climate is that the needs of the user can be overlooked thus alienating the user from the original intent of the plan. In the Plan Dous, Le Corbusier created a magnificent design showcasing the maximum efficiency of capitalism, but, at the same time he alienates the most basic elements on which capitalism depends-- the worker.

Modern planning processes can also fall into political traps thus risking non-implementation or failure of a plan. For example, Michael Barrette outlines the steps for effective gateway planning. Barrette lists a series of steps we must follow to have successful gateway implementation: identify the goal, identify the users, inventory the site and design the plan. The problem is that Barrette and others who are intellectually acquainted with the methods for planning procedures often miss the innate response of the resident to his/her environment. While the planner is charged with identifying the "needs" of the user, he or she has first determined to implement gateway plans without hesitating to consider that there might be perceived gateways in the area not apparent to the planner. So, in the goal-setting process, the planner may have already set out on a course that could inadvertently destroy the character and sense of place of a community.

The following two chapters in this text test the hypothesis that the gateway has moved full circle to be predominantly perceived as a transitional

passage not necessarily marked by a structure or endowed with ripe symbolic meaning. We have seen that the gateway has many accepted definitions and applications. What we must now investigate is the response of a community to its sense of place and its perceived gateways. A study of a rural community is effective for testing gateway perceptions because for the most part they have small populations, are separated by geographical features and are not influenced or exposed to planning techniques found in urban areas.

By surveying a group of rural residents this paper will offer some idea of the current relation of the rural resident to gateways. By surveying in a rural area not influenced by formal planning strategies the response should offer some picture of common gateway perception.

Chapter 6

Methods for an Examination of Gateways in Rural Areas

The gateway represents much more than an entrance into an area. Issues such as land-protection and land conservation are directly tied to the gateway. Many guides to rural land conservation point out that land-use management, in the past, has often failed to identify the areas in need of scenic and natural protection. While most of the current environmental land-use planning literature now recognizes the need for unbiased planning focused on the needs of the community, it has taken time for planners to recognize that the various features of an area are all interdependent and that planning must not ignore issues that are not easily measurable but directly impact the characteristics of a community when inadvertently altered. These issues, although they are subjective in evaluation, contribute to what we might call the personality of single organism, or a community's "sense of place". The sensitivity of a planner to the "sense of place" or the physical and non-physical characteristics that in sum present a place that is distinct from any other place, give rise to quality design implementations. Gateways are just one thing that contribute to the "sense of place" evaluation. Grouped under the category "character of place" in Saving America's Countryside, gateways are "special features and views (that) contribute to a rural community's visual character" (figure 6.1)(Stokes, p.156). The general design guidelines in this text direct the planner to "minimize visual intrusions" by "developing designs that protect such features as stream crossings, unique rock outcroppings, significant vegetation, or distinct village entrances"(Stokes, p.156).

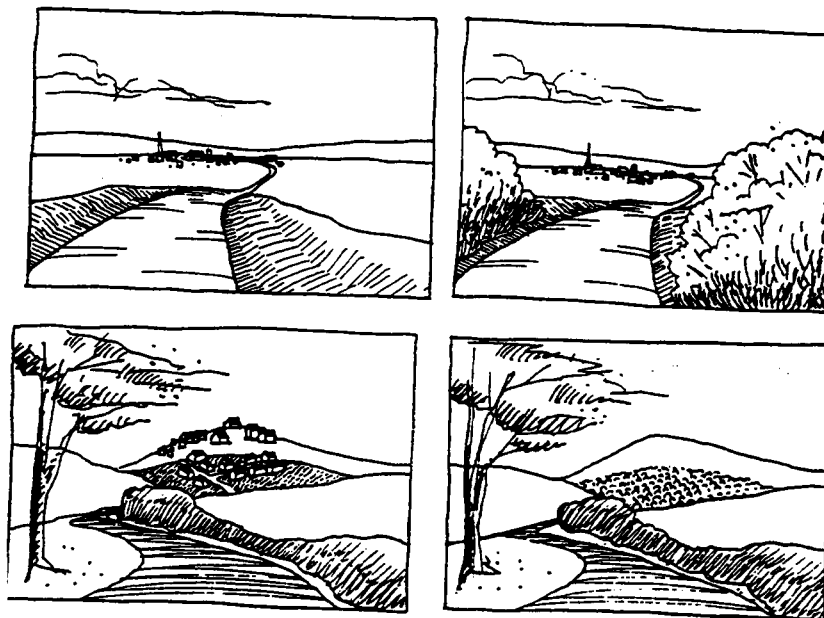


Figure 6.1 Gateways and character of place
Saving America's Countryside, by Samuel Stokes,
The Johns Hopkins University Press, Baltimore,
Maryland, 1989.

In Peter Gould and Rodney White's book, Mental Maps, a discussion of perceptions of the environment examines the way in which people perceive landmarks, routes, boundaries and neighborhoods. According to Gould and White, the concepts involved in creating a mental image of a neighborhood (or landmarks, routes and boundaries) is vital to the planner as the breakage of cohesive networks and linkages can have "detrimental social and psychological effects" (Gould, p. 14). Measuring these perceptions and connections, however, is difficult because the idea of a place is often barely distinguishable from the actual physical space inhabited by the residents. A major holding of Gould and White supports the notion that community gateways, for the resident, act as entrances into comfortable, familiar spaces rather than entrances into areas with distinct, measurable populations.

Gould and White argue that a person's perception of the environment depends upon his or her socio-economic status. Peter Orleans' study tests this premise and also acts as a support for measuring modern gateway perceptions. Orleans, in his article "Differential Cognition of Urban Residents: Effects of Social Scale on Mapping", found that from a composite of maps highlighting the knowledge of one's city, the minority groups, who represented the poorest segments of the city, identified specific gateways leading to and from the neighborhoods. These gateways acting as entrances and exits to their neighborhood most often included major roads, the city hall and the bus depot. At the opposite end of the socio-economic range, upper-class people had "rich and detailed knowledge of the sprawling city and the wide and interesting areas around it" (Gould, p.17) (figure 6.2 & 6.3).

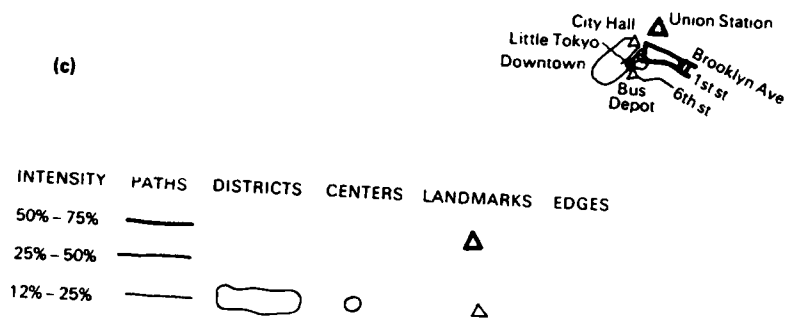


Figure 6.2 Low socio-economic neighborhood mental map
Mental Maps, by Peter Gould and Rodney White,
 Allen & Unwin Publishers, Boston, Massachusetts
 1986.

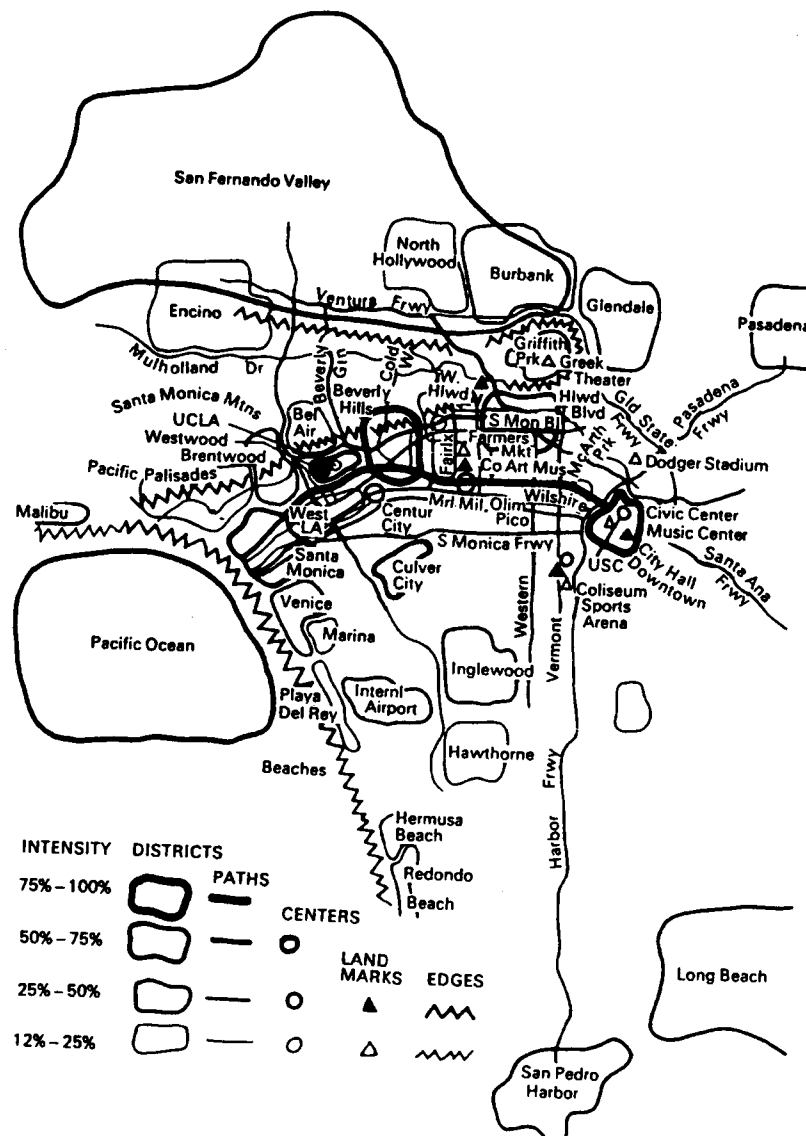


Figure 6.3 High socio-economic neighborhood mental map
Mental Maps, by Peter Gould and Rodney White,
 Allen & Unwin Publishers, Boston, Massachusetts
 1986.

The significance of Mental Maps for this thesis is that the study of the measurements of sense of place perception plays a vital role in the planning process. The planner must be able to identify broad issues and viewpoints before seeking to alter the environment. Many decisions in the past involving the built environment were decisions based on a filtered, selective method. This is the crux of the problem that planners must now face. Decisions are often made based on individual perceptions even when data is collected from a wide range of sources. To have successful plans, the planner must learn to consider a collective perception based upon a compiled, collective measurement of the sum of perceptions.

In applying the basic concept of sense of place perception and gateways, I have used the method of surveying a small sample of citizens in regard to their sense of place perception and their image of their living environment. Before the information that has been collected can be discussed there are two questions that must be addressed if one is to bring any information of value out of these surveys. The first question is how reliable is the survey method that was employed and do the results reflect community perceptions? The second question is how useful is the information?

The basic questionnaire consisted of a request for answers to a number of questions and to provide a sketch map of the community in which each individual selected claimed residence. The questionnaire was used in order to test the premise that rural populations perceive distinct boundaries and gateways based upon a collective community perception rather than definable, divisions based on concepts like city limits or political districts. By gaining some rough approximation of a collective mental map the responses

would demonstrate in some form that a sense of place perception is, in part, based on a collective notion of community.

The questionnaire was distributed to one-hundred volunteers in Monroe County. The surveys were distributed at three locations to volunteers attending community meetings. Surveys were passed to a volunteer who distributed and collected the forms. Sweetwater High School was the first location and the volunteers were attending a school meeting. The volunteers for the Sweetwater survey included people from age sixteen to age forty. The Sweetwater group returned the highest number of surveys. The second location for surveys was the Monroe County Chamber of Commerce located in Madisonville, Tennessee. The volunteers surveyed at this location ranged in age from eighteen to sixty and the surveys were distributed at three community meetings held in the building. This group returned the second highest number of surveys. The third location for surveys was at the Christianburg Volunteer Fire Department. The volunteers at this location ranged in age from twenty-five to seventy-five. This group expressed some reluctance to complete the survey. This reluctance may have something to do with illiteracy as a number of the volunteers surveyed asked for assistance from those seated near them.

Case Study

Background

Monroe County is a rural area in Southeastern Tennessee with clearly identifiable towns having distinct boundaries. A number of boundaries can be identified within the limits of Monroe County as well as in the towns located in Monroe County. The towns in Monroe County are linked by the

state highway system and the development of the county has centered around transportation patterns. Sweetwater, population 5100, experienced rapid growth during the height of rail transportation due to its role as a provider for food supplies during the Civil War. Tellico Plains grew during the peak of logging the Smoky Mountains and the invasion of gold panners during the United State's first gold rush in the late 1820's. Madisonville, located close to the original eighteenth century settlement of the Cherokee Nation, was developed alongside the ancient aboriginal trail that served as the exit path for many of the areas oldest farm settlers during the 1830's. Known as "The Trail of Tears" the path also passes through the smallest town in Monroe County, Vonore, originally the site of the first Anglo-European settlement east of the Smoky Mountains and the site for which Tennessee took its name, Tanasi. Both Vonore and Madisonville served as outposts for settlers traveling west and eventually the road became Highway 411. The majority of residents living in Monroe County reside outside of any city limits and there are many local communities that have no specific definable limits but are recognized by county residents as having political opinions based on family alliances. These alliances are physically demonstrated by examining the political background of the county road superintendent and comparing the state of county roads in different rural communities.

A predominantly agricultural area-- tobacco and soybeans are the main crops-- Monroe County possesses a growing diversified economy that includes a number of large manufacturing plants and a thriving tourism industry. The county is the fifth largest county in area in the state and over 1/3rd of its area is included in the Cherokee National Forest. The total county population is over 30,000 and is expected to grow as the prime

lakefront properties are being developed and marketed nationwide for retirees.

Though most native residents are happy to accommodate new growth, some residents view change as a hostile intrusion and are justifiably concerned with the increasing loss of prime farm land and the increases in taxes required to support the growing infrastructure. With the increased visibility of the area occurring due to the coming 1996 Olympic events on the nearby Ocoee river property values are increasing. New real estate sales figures indicate that nearly 85% of home purchases are by people not native to Monroe County.

Currently, Monroe County is implementing a series of gateway developments and improvements that include beautification projects such as tree and wildflower plantings. In addition, the county hopes to place quality stone gateway signs at the entrance of Highway 411 on both sides of the county, at the intersection of Highway 68 and Interstate 75 and on the Tennessee side of the Cherohala Skyway, the new highway linking Monroe County to Western North Carolina. The image that Monroe County would like to project by implementing these gateway projects represents a movement towards proactive planning for sustainable communities. The partnerships between the county, the state and the federal government have strengthened many residents' ambition to expand the local economic base by implementing additional projects that strengthen the county's image and build community pride. Monroe County is currently pursuing Intermodal Surface Transportation Efficiency Act funds to implement a gateway/entrance program for the major highways that lead into the county.

Survey

The questionnaire asked for the following information:

1. Please name the community in which you live.
2. Please list the boundaries of your community.
3. Name the gateways or entrances into your community.
4. Please name the major gateways in the area surrounding or near your community.
5. Please name some special physical features of your community.
6. Do you perceive differences in attitudes between people who live in your community and people who live outside your community?
7. If yes to the above question, please give a short summary of attitude differences.
8. Please give your personal definition of a community.
9. In the space below please quickly sketch the boundaries, gateways/entrances into your community in relation to your residence.
Also, please identify local landmarks.

This survey was a short questionnaire with participants generally taking less than twenty minutes to complete the form.

What is being mapped for the purpose of this thesis is an abstraction, not always a physical reality but the general impressions that people drew and answered about their community. The details on the maps include the major elements which appear on a number of questionnaires (Appendix).

While this method reveals much internal consistency, two main criticisms may be brought forth against the adequacy of such a survey. First, the

sample of participants is very small. Of one-hundred surveys distributed only seventy-three were returned thus it is impossible to generalize from this small amount of responses to state that a "true" community perception of sense of place has been revealed. The size was small because of the effort and time needed to distribute and collect surveys from a number of different areas and also because of the reluctance demonstrated by some individuals asked to participate.

The second problem is the unbalanced nature of the samples collected. Because volunteers were needed for this effort, the sample was more easily obtained from areas with higher density. The lack of truly random distribution of residences is unfortunate although efforts were made to keep the numbers as representative as possible.

The fact that the composite images of different areas were quite different fits the premise that boundaries and gateways in rural community have more to do with a collective notion of a community's sense of place derived from the visual environment. The small sample and uneven distribution still does give a rough first approximation of community perceptions.

Since the sample size was so small the study was not broken down further into different age or sex group. The sample was strictly examined from the individual's response to the first question asking for the name of the community in which he/she lives. Each questionnaire was placed in a category based on this answer and the responses were examined to create a composite map for each area listed more than five times. The composite maps feature gateways, boundaries, landmarks and entrances that were listed or drawn on the surveys for the three areas having five or more respondents. There were a good number of questionnaires that listed an amazing variety of communities and while these have value, a collective

perception could not be determined with less than five claiming residence in a community.

The hypothetical element of gateway and sense of place perception were basically confirmed by the collective response. Boundaries and gateways proved to be the dominant elements in terms of quantity of information given.

Surveys were distributed in three locations, Sweetwater, Madisonville and the midpoint between these two cities, Christianburg, a rural farming community. Of the seventy-three responses collected there were sixteen communities listed. Of these sixteen categories only three groups contained five or more individuals claiming the listed area as their community. They were Christianburg, Sweetwater and Madisonville. For the purpose of this thesis only these three communities will have collective maps.

Sweetwater had the largest number of residents claiming it as their community followed by Christianburg and then Madisonville. Sweetwater had thirty-five people claiming it as their community; Christianburg had ten; Madisonville had six. Overwhelmingly, almost every questionnaire listed major roads as gateways into their community; regardless of the response or location of one's residence to a major road the major state highway, Highway 68, was listed on many sheets as it borders each of the three communities and is close to the Monroe/McMinn County line.

Christianburg is a rural farming community located at the midpoint of Sweetwater and Madisonville to the north of Highway 68. Christianburg is bounded by Old Highway 68, New Highway 68 and two ridges separating the community from Sweetwater at the west end and Madisonville on the east end. The people who claimed Christianburg as their community tended to list roads as gateways into their community, but interestingly, half of the Christianburg respondent listed the Lost Sea, a major tourist attraction

boasting the largest underground lake in the world, as a major gateway in the area. The Lost Sea was also listed on six forms as a special physical feature of the community. Other gateways listed include the roads mentioned above, Sweetwater and Madisonville, and the "Lee Chapel" sign (figure 6.4).

All but two Sweetwater respondents listed major roads as gateways/entrances into their community. The Duckpond, a city park separating the railroad tracks from a residential neighborhood was listed most as a special physical feature of the Sweetwater community, but it was followed closely by the Lost Sea located six miles from Sweetwater adjacent to the Christianburg community. It is interesting to note that the Lost Sea is actually listed as being located in Madisonville and maintains a Madisonville zip code. It was also curious to note that in response to the question asking if there were attitude differences between those who lived in the community from those who lived outside the community, the Madisonville residents were the only group specifically cited as having "opinion differences and attitude problems". The Sweetwater group often defined its community boundaries as other cities, even those as far as ten or twenty miles away such as Athens and Loudon. A few listed the Duckpond as a boundary. The features listed as special to the community also included some businesses located outside of Monroe County including the Flea's Unlimited flea market located off of Interstate 75 in McMinn County (figure 6.5).

The Madisonville community did not list roads as boundaries for the majority of the surveys but did list major roads as gateways into the community. While the Lost Sea is considered a part of the Madisonville area

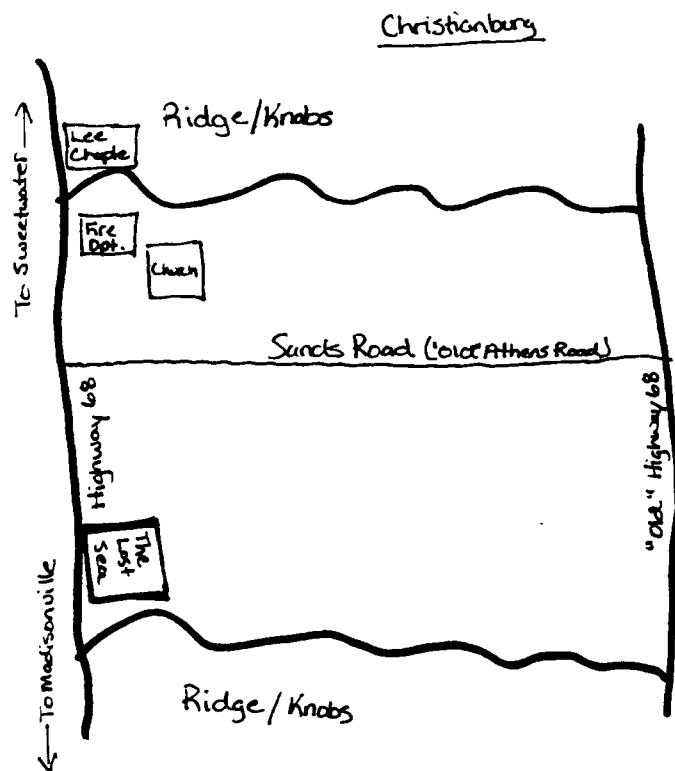


Figure 6.4 Composite mental map for Christianburg

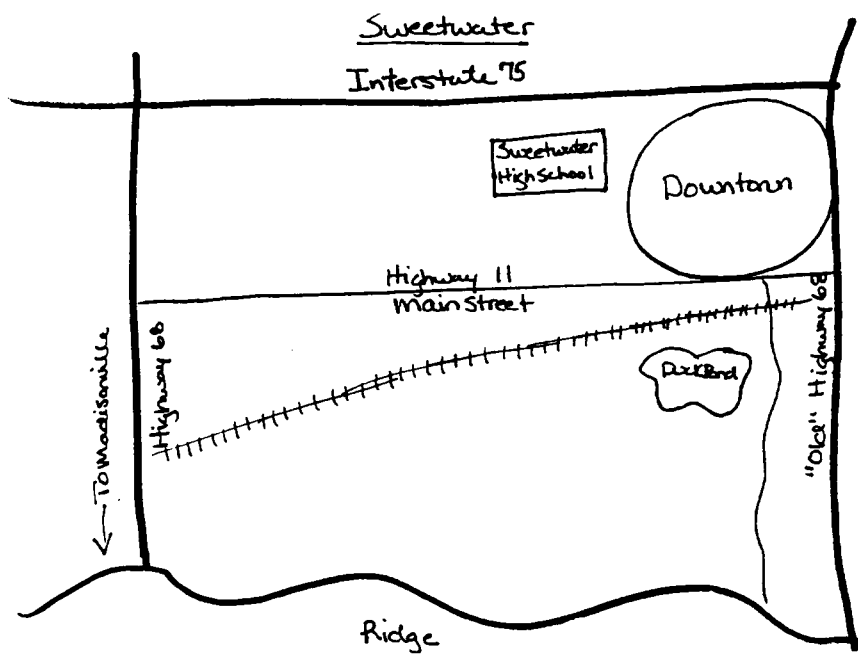


Figure 6.5 Composite mental map for Sweetwater

not one respondent listed it as a special physical feature of the community. Madisonville is closer to the Lost Sea than Sweetwater yet the Lost Sea was not mentioned at all on any of the Madisonville questionnaires and it was drawn on only one sketch map (figure 6.6)

The most unexpected result of this survey was that the maps in Christianburg and Sweetwater almost without fail included as a landmark the place in which the surveys were completed. For example, the Christianburg surveys were distributed at a community meeting in a local church and this church was drawn on most of the sketch maps. The Sweetwater surveys were distributed at a meeting at the Sweetwater High School and the school was included on nearly every map. This may have something to do with the idea that people respond to their perception of place from some reference point, in this case the place where the surveys were distributed. The remaining communities that were listed on these surveys did not vary much in their responses to the questions. For the most part, nearly all listed roads as gateways and boundaries and claimed farmland as a special feature of their community. The majority, thirteen, responded that they did perceive differences between people who lived inside their community for those who lived outside the community. The general response was that people who live in rural communities support each other in times of need more than people who do not live in rural communities.

The overall collection of a definition of community did not demonstrate any differences between those who live in a town from those who do not. The basic collective definition of all the surveys said that a community is a group of people who are neighbors who support each other and "get along".

This collection of information did support the premise that people do not define their community and the sense of place of the community by any

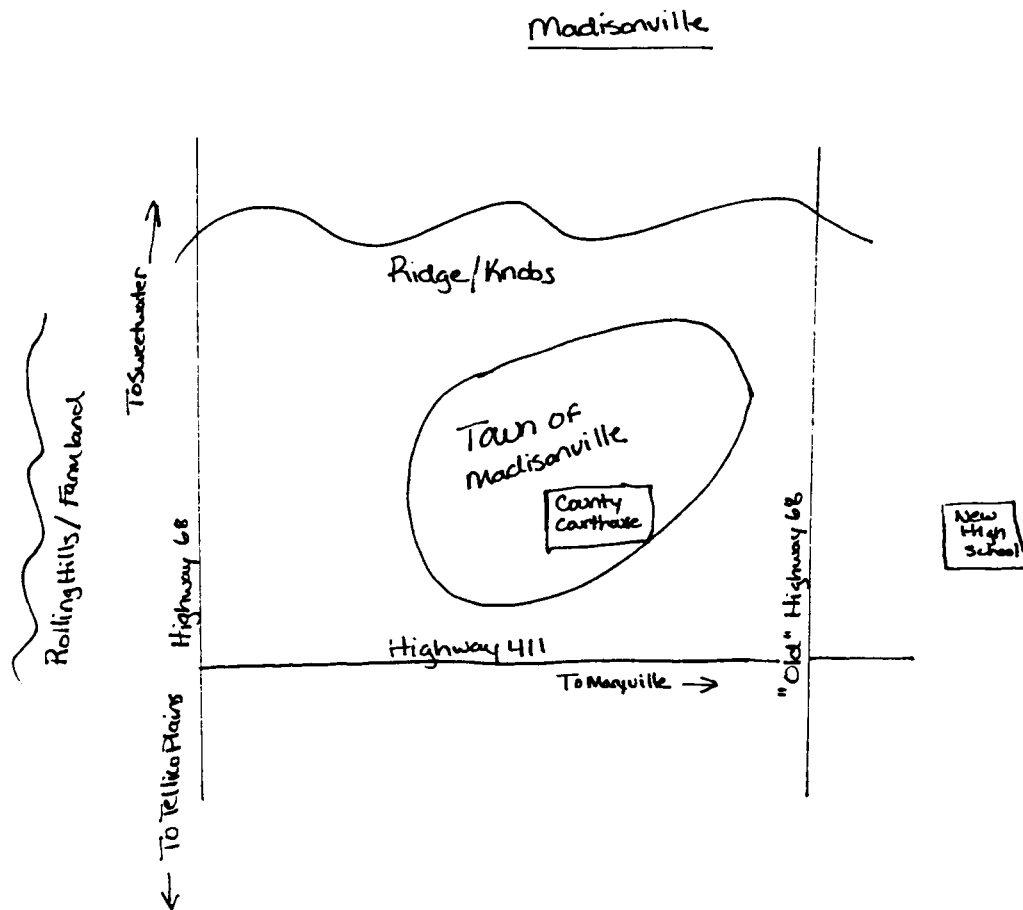


Figure 6.6 Composite mental map for Madisonville

political districts or city limits. Only one survey respondent listed the community boundary as the "city limits" and only three listed the community as "Monroe County". Almost every survey listed a community gateways as roads and boundaries as landmarks, other cities and roads.

How does this information relate back to gateway perception and sense of place? Most communities create signs and landscaped entries in an attempt to define and showcase the community as something different than the next place. The idea is that these signs mark boundaries that are important to the residents and give the visitor an introduction to the area they are entering. As a result of this survey we can gather some rough approximation that this practice does not represent a gateway for those who live there.

Gateways in rural areas, for the most part, are roads. In some special circumstances there is a visual transition that creates a passage that announces an arrival in a new place. For such a transition to be experienced a solution must be monumental in size and generally include a wide range of planning techniques including sign control, streetscaping, historic preservation, and facade renovation (Barrette, p. 3).

Chapter 7

Conclusion

The survey results for the hypothesis stated at the beginning of this paper give a rough approximation that the hypothesis has some validity. By interpreting the results of the case study, one finds that in this rural area physical monumental gateways are not apparent. Returning to Rapoport's idea of "passages between domains" one can surmise that these rural communities are in touch with the idea that transitional passages such as roads, are gateways.

I theorize that, in part, the democratic ideal of individual freedom in the United States has led gateway perception back to its original starting point--transitional passages. Because the United States has no tradition of walled cities with physical gateways for protection we have endowed the structural gateways that do exist with symbolic meaning or we have intentionally built them with symbolic meaning much like the Romans and their "triumphal entries".

The current period of individual freedom and the nomadic freedom experienced during the hunter state when the "passages between domains" originated have some striking similarities. The ability to move, whether it be for necessity or pleasure, instills in humans the recognition of changing domains. In society today and during the hunter period the predominant perceptions of gateways have not been perceptions based on barriers or restrictions. The predominant perception of gateways are based on our ability to move, so we recognize our passages as gateways. This is demonstrated by the survey results that showed individuals overwhelmingly selected roads as gateways. This is not to say that individuals do not

employ the use of physical gateways. Gateways for personal property are quite common and many new residential communities are now designed with physical gateways to protect the residents from crime. But, the hypothesis does not state that we use gateways specifically for one purpose. The idea is that depending on the societal context we have a predominant use for gateways that varies according to the society's cultural beliefs.

Peter Katz, in his book The New Urbanism, highlights the new urban design movement taking place in the United States today. According to Katz, the current movement in design addresses many problems in current sprawl development pattern. Katz asks readers to accept that new urbanism is an applicable movement for the suburbs and beyond. The principles espoused by scholars like Vincent Scully and Leon Krier have in the past been generally applied to the central city and now need to be applied in the suburbs. Peter Calthorpe in his article "The Region" writes that in design considerations one important component, "defined edges" or "urban growth boundaries" must be considered for good planning to occur in the suburbs. In "The Neighborhood, the District and the Corridor", authors Duany and Plater-Zyber point out one principle for ideal neighborhood design is "that the neighborhood has a center and an edge" (Duany, p.xvii). While these planners recognize that edges are important, they overlook the possibility that residents in suburbs might already recognize perceptual gateways and boundaries that could be destroyed by a planner's attempt to strengthen an "edge".

Gateways today do have modern planning application and they continue to be used in new design projects that employ their traditional use. In Mashpee Commons, Cape Cod, Massachusetts, the developers utilized traditional design techniques to explore new possibilities for downtown

shopping. The result, a "retail first" community, not only uses a gateway to provide critical visibility for the retailers but acts as the main visual point as one enters the community therefor contributing to the community's collective sense of place (figure 7.1).

The most difficult problem for the planner considering gateway applications in today's environment is that the term gateway has a variety of uses in planning. In his article "Rethinking Urban Gateways", Michael Barrette discusses this issue examining a variety of gateway plans in search for common threads that link gateway planning in some cohesive form. Barrette found that there are "gateway treatments" ranging from the creation of parks and plazas to freeway overpasses (Barrette, p 1). Interstates and bypasses in Chicago were called gateways in *Planning Principles for Chicago's Central Area* because they led to the central business district. Gateway plans serve different planning purposes too. Barrette found that while some were concerned only with economic development, many wanted to use gateways to preserve local character by arranging the design of the gateway to be reflective of the architecture of the community (Barrette, p.1).

With the gateway changing in its structural form from a public space entry point to the entry point to individual property it will be difficult to instill some sort of recognition by the general public for gateway designs created by planners for the modern built environment without the planner first recognizing the role of perceptual gateways. If this thesis has demonstrated anything, it has shown that people determine their sense of place by a number of cues. While we remained attached to the gateway, we have as a society applied our belief system to its use. As demonstrated by this case study, rural areas, at least, have returned to identifying gateways in the community as transitional passages represented by roads.



Figure 7.1 Mashpee Commons use of gateways
The New Urbanism, Peter Katz, McGraw-Hill, Inc.
New York, New York, 1994.

It is interesting to consider that if the survey in this thesis is a rough approximation of gateway and sense of place perception and roads are generally recognized as gateways into communities then the American delight of the "open road" may have more to do with our enjoyment of transitions from place to place than the individual freedom we enjoy. Perhaps this is one reason why great architects such as Le Corbusier and Frank Lloyd Wright were lauded for their great attention to transitional spaces? Novelist Edward Abbey's description of the Delicate Arch in Utah's Arches National Park best defines the concept of gateways and our perception of them. He writes:

"There are several ways of looking at Delicate Arch. You may see a symbol, a sign, a fact, a thing without meaning or a meaning which includes all things" (Mehrhoff, p.12).

What does this mean for planning? For rural planning at least, this study suggests that rural perceptions of gateways have less to do with symbolism, political boundaries and protection, and more to do with a demarcation of community. For planners this might mean that there is not much likelihood of creating "new" gateways for rural areas that will receive recognition by the residents unless the planner in the rural area seeks to recognize the collective community perception of gateways and then use the information to strengthen a community's fabric.

If the planner acknowledges that perceptual transitional gateways are represented by roads, this knowledge can serve as a powerful aid in future planning implementation. For instance, if a road is perceived as a gateway to a community, that notion can be emphasized or strengthened through

proper planning techniques such as considerations for future development with respect to the transitional passage. To further illustrate this idea, imagine that a community like Christianburg receives grant money to design and build a community meeting facility. If the perceptual gateways are not explored and identified, the planner (or developer or architect) could negatively impact the community by incorrectly placing the community facility in a place that is located outside of the perceptual gateway that leads into the community.

The possibility of alienating the community and serving the wrong user group is likely if the perceptual gateway is not understood. At the opposite end of the spectrum, if the perceived gateway is recognized, the community can benefit twofold by the proper placement of the community facility; the facility will serve the intended user group and the placement of the building will strengthen the perceptual gateway thus contributing to the positive identity of the community.

The realization that there are perceptual transitional passages that act as gateways also serve planning methods by allowing the planner to explore these gateways in consideration of strengthen them by designs other than a physical gateway structure or involved landscaping. By simply identifying the transitional passage as a gateway, the planner can strengthen the community by helping direct future growth within the boundaries of an area.

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Appendix

**Questionnaire for Residents
Monroe County, Tennessee**

Please take a few minutes to complete the questions and the drawing at the bottom of this page. Your answers will be confidential and the information will be of value in determining perceptions of community boundaries and gateways.

Please name the community in which you live.

Christianburg

Please list the boundaries of your community.

Mrs. Smith's house, Cross roads near Fain's, Lost Sea entrance &
Name the gateways or entrances to your community. MS Minn County line.

The 4 main roads come through the community. Come through
roads in knobs surrounding community

Please name the major gateways in the area surrounding or near your community.

Roads through knobs on 3 boundaries

Please name some special physical features of your community.

Fork Creek begins in center - Knobs are background

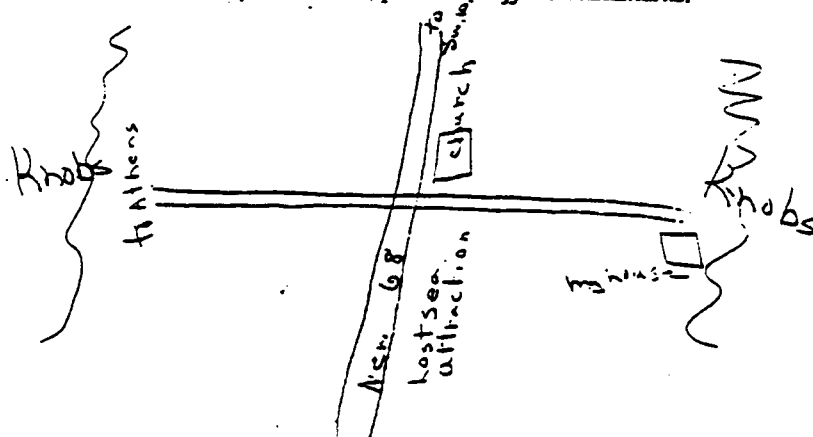
Do you perceive differences in attitudes between people who live in your community and people who live outside your community? Yes, community residents work together when emergencies (fires, wrecks, deaths) occur.
If yes to question #5 please give short summary of attitude differences.

and are genuinely caring about others.

Please give your personal definition of a community.

People of different religions, races, educational backgrounds living together as friends and neighbors

In the space below please quickly sketch the boundaries, gateways/entrances into your community in relation to your residence. Also, please identify local landmarks.



Questionnaire for Residents
Monroe County, Tennessee

Please take a few minutes to complete the questions and the drawing at the bottom of this page. Your answers will be confidential and the information will be of value in determining perceptions of community boundaries and gateways.

Please name the community in which you live. Christianburg

Please list the boundaries of your community. Sweetwater, Madisonville, Athens and Vance

Name the gateways or entrances to your community. Old and New GE

Please name the major gateways in the area surrounding or near your community. I 75 and Hwy 4

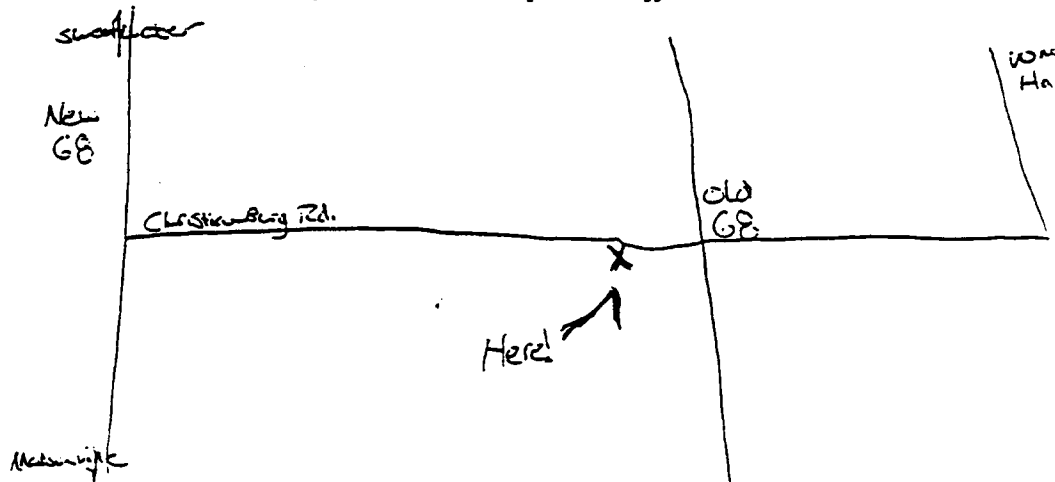
Please name some special physical features of your community. Lost Sea, Tellico Lake, Long Winding Roads in Tellico, Fish Market.

Do you perceive differences in attitudes between people who live in your community and people who live outside your community? Yes

If yes to question #5 please give short summary of attitude differences. I do not believe in let kids run around town late at night or a young age smoking cuss and do some of another crime than their other people around here consciously.

Please give your personal definition of a community. People that live in a certain area that pretty much socialize on the same level.

In the space below please quickly sketch the boundaries, gateways/entrances into your community in relation to your residence. Also, please identify local landmarks.



**Questionnaire for Residents
Monroe County, Tennessee**

Please take a few minutes to complete the questions and the drawing at the bottom of this page. Your answers will be confidential and the information will be of value in determining perceptions of community boundaries and gateways.

Please name the community in which you live.

Sumner

Please list the boundaries of your community.

Duck Pond, Reclamation Center

Name the gateways or entrances to your community.

Old 68

Please name the major gateways in the area surrounding or near your community.

Highway 68, Highway 11, & Entrance 75

Please name some special physical features of your community.

Long Sea, Duck Pond

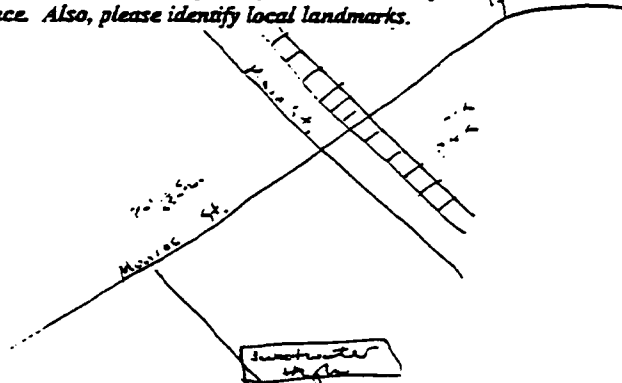
Do you perceive differences in attitudes between people who live in your community and people who live outside your community?

If yes to question #5 please give short summary of attitude differences.

Please give your personal definition of a community.

A community is where people work together for the betterment of the area in which they live.

In the space below please quickly sketch the boundaries, gateways/entrances into your community in relation to your residence. Also, please identify local landmarks.



**Questionnaire for Residents
Monroe County, Tennessee**

Please take a few minutes to complete the questions and the drawing at the bottom of this page. Your answers will be confidential and the information will be of value in determining perceptions of community boundaries and gateways.

Please name the community in which you live.

Sweetwater

Please list the boundaries of your community. Philadelphia on the North + Nuta o the South

Name the gateways or entrances to your community.

Exit #60 + #62 of I-75 + Hwy 11 North + South

Please name the major gateways in the area surrounding or near your community.

I-75, Hwy 11, + Hwy 411

Please name some special physical features of your community.

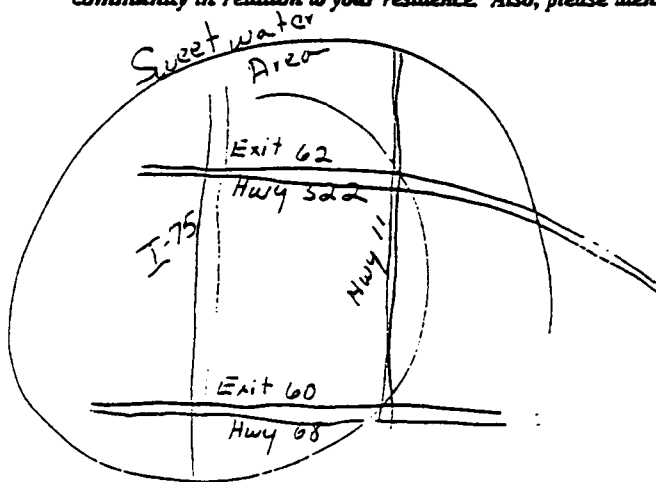
Mostly valley with mountains on either side.

Do you perceive differences in attitudes between people who live in your community and people who live outside your community? Yes

If yes to question #5 please give short summary of attitude differences. Superior attitude towards the rest of the county. Little or no cooperativeness.
Please give your personal definition of a community.

A group of people living in the same area working together for the betterment of their homes and businesses

In the space below please quickly sketch the boundaries, gateways/entrances into your community in relation to your residence. Also, please identify local landmarks.



Questionnaire for Residents
Monroe County, Tennessee

Please take a few minutes to complete the questions and the drawing at the bottom of this page. Your answers will be confidential and the information will be of value in determining perceptions of community boundaries and gateways.

Please name the community in which you live.

MADISONVILLE

Please list the boundaries of your community.

CITY LIMITS; "perceived" - Hwy 72; MS Minn Co. Line; "Ridge"; "La"

Name the gateways or entrances to your community.

Hwy. 411, Hwy. 68

Please name the major gateways in the area surrounding or near your community.

Gateways: Bridge over Tellico Lake; Cherokee Nat'l Forest,
MS Minn Co. Line; I-75

Please name some special physical features of your community.

Rolling hills; County Courthouse;

Do you perceive differences in attitudes between people who live in your community and people who live outside your community?

YES

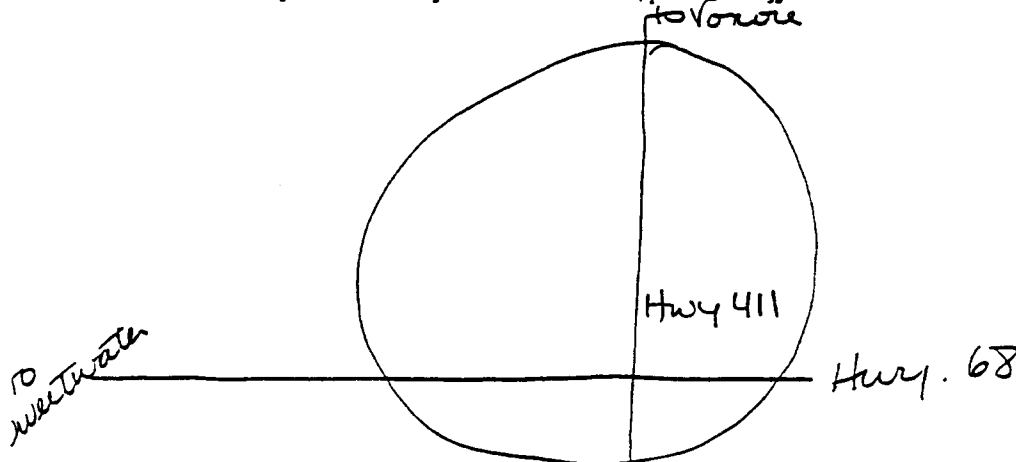
If yes to question #5 please give short summary of attitude differences.

"Competitive" Nature to those "over the ridge"

Please give your personal definition of a community.

Group of individuals, businesses + organizations
working together to create a quality living/working
environment.

In the space below please quickly sketch the boundaries, gateways/entrances into your community in relation to your residence. Also, please identify local landmarks.



VITA

Jane Elizabeth Steffen was born in Griffin, Georgia on December 18, 1969. She attended school in Knoxville, Tennessee where she graduated from Holston High School in 1987. She entered Oxford College of Emory University in Oxford, Georgia during August of 1987 and received her Bachelor of Arts in English from Emory University in 1990. After graduation she returned to Knoxville and in the fall of 1991 entered the University of Tennessee as a non-degree graduate student. After exploring her interests she applied and was accepted to the University of Tennessee Graduate School of Planning in the fall of 1992, officially receiving the Master's degree in August of 1995 while- and-after working as the Director of Tourism Development for Monroe County, Tennessee.