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## Contents

13  **EDITOR’S NOTE**  
   Nezar AlSayyad

14  **PLENARY SESSION**  
   **ON THE POLITICS OF TRADITION AND HERITAGE**  
   **THE POLITICS OF TRADITION: A POSTCOLONIAL CASE**  
   José Forjaz  
   **PRACTICING AND LIVING URBAN HERITAGE**  
   Jyoti Hosagrahar

15  **PLENARY SESSION**  
   **ARCHITECTURE, PRACTICE, AND THE POLITICS OF TRADITION**  
   **FORENSIC ARCHITECTURE: THE LONG DURATION OF THE SPLIT SECOND**  
   Eyal Weizman  
   **BUILDING RACE AND NATION**  
   Mabel Wilson

16  **A.1**  
   **COLONIAL AND POSTCOLONIAL TRADITIONS**  
   **FORGOTTEN POSTCOLONIAL DREAMS: THE URBAN PLANS OF SINGAPORE’S FIRST LOCAL GOVERNMENT FROM 1955 TO 1959**  
   Chee-Kien Lai  
   **CULTURAL BURNING AND THE ONGOING IMPACT OF COLONIALISM IN AUSTRALIA**  
   Campbell Drake  
   **DEVELOPING BUILDING TRADITIONS: THE ETHIO-SWEDISH INSTITUTE FOR BUILDING TECHNOLOGY IN ADDIS ABABA, 1954–1971**  
   Erik Sigge and Helena Mattsson  
   **URBAN STREETSCAPES IN MOZAMBIQUE: CHALLENGING COLONIAL-ERA TRADITIONAL INSCRIPTIONS?**  
   Maria Paula Meneses  
   **EVOKING THE PAST, RUINING THE PRESENT: UNSUSTAINABLE CONSUMPTION OF “POSTCOLONIAL” GOA**  
   Vishvesh Kandolkar

18  **B.1**  
   **TRADITION AND POLITICS**  
   **NUBIAN TRADITION AND THE PARADOX OF POLITICS**  
   Hisham Gabr, Tarek Abdelhamid, Nouran El-Begermy, and Lamya El-Sabban  
   **POLITICS AND VERNACULAR MANNERISM IN POLAND**  
   Andrzej Piotrowski  
   **POLITICIZATION OF HERITAGE; HERITAGIZATION OF THE INHERITED**  
   Abeer Allahham  
   **TRADITION AND POLITICS: THE TALE OF TWO CAPITALS IN HISTORIC TRAVANCORE AND MODERN KERALA, INDIA**  
   Binumol Tom and Sujakumari L  
   **RELATIONS BETWEEN TRADITIONAL AND POLITICAL POWER IN LAND MANAGEMENT IN GUINEA-BISSAU**  
   Geraldo Pina

20  **C.1**  
   **MEDIA AND EVENTS**  
   **HOW INDIAN IS THE TAJ MAHAL? EMERGENT MYTHOLOGIES AND THE OTHERING OF HERITAGE IN SOCIAL MEDIA**  
   Soumya Dasgupta  
   **WHO CONTROLS THE CONVERSATION? THE ROLE OF SOCIAL MEDIA IN THE BUILT ENVIRONMENT**  
   Rosemary Latter  
   **REAL SPACES OF RESEARCH BECOMING VIRTUAL: VISA POLITICS AND THE LACK OF EVERYDAY FREEDOMS**  
   Alison Snyder  
   **PANORAMIC MILITARIZATION: THE POLITICS OF URBAN DESIGN IN CONTEMPORARY ISTANBUL**  
   Ayda Melika  
   **RESISTING THE DISCOURSE OF OBEDIENCE: AN URBAN TRANSFORMATION STORY IN AYAZMA, ISTANBUL**  
   Meltem Al

23  **D.1**  
   **EVERYDAY PRACTICES**  
   **EVERYDAY SOCIAL PRACTICES IN KUWAIT’S EVER-CHANGING URBAN AND SUBURBAN NEIGHBORHOODS**  
   Lamis Behbehani  
   **EVERYDAY SHAPING OF THE SECURE CITY: THE CASE OF PORTO ALEGRE**  
   Fabio Vanin  
   **EVERYDAY PRACTICES OF “FUN” AND “RESISTANCE” IN THE STREETS OF TEHRAN**  
   Shahrzad Shirvani  
   **SPACE AND EVERYDAY LIFE IN CAIRO’S CITY OF THE DEAD**  
   Rim Alaa, Sherif Elfiki, and Ahmed El Antably
25 A.2 CONFLICT AND MEMORY: COMMUNITY SPACE AND PLANNING
CONSTRUCTING THE POLITICAL IDENTITY OF AN “ELITE”: THE CASE OF SAIDA, LEBANON
Howayda Al-Harithy
POLITICIZED TRADITIONS: THE REPRODUCTION OF SPATIAL CONTESTATION THROUGH THE MEMORIZATION OF CONFLICT
Gehan Selim
RETHINKING COMMUNITY PLANNING AND RESILIENCE IN TIMES OF EMERGENCY
Sahera Bleibieh
Rawal Singh Aulakh and Sakshi Sahni
TUBIACANGA: A PLACE BETWEEN TRADITION AND CONFLICT
Vera Tangari, Alain Flandes, Flora Fernandez, Giselle Azevedo, Mariana Moreira, Bruno Mendonça, and Mariana Almeida

27 B.2 ARCHITECTS AND STRUGGLES WITH TRADITION
ARCHITECTURE AND ITS DISCONTENT: REGENERATION, OR THE ART OF RETENTION
Nasrin Seraji
TÁVORA’S STRUGGLE FOR “OTHER” TRADITIONS IN DIALOGUE WITH PIKIONIS
Gonçalo Moniz, Konstantina Demiri, and Vasso Lioliou
THE COLLECTIVE WORKER AND THE CRITICAL REINVENTION OF ARCHITECTURAL PRACTICE IN THE WORK OF USINA IN BRAZIL
Bernardo Amaral
TURNING AWAY FROM THE POLITICS OF TRADITION: UNIVERSALITY AND TRANSPARENCY IN THE ARCHITECTURE OF EGON EIERMANN
Anne-Catrin Schultz
THE EXPANDED BOUNDARIES OF TRADITION: AN ECO-POLITICAL INTERPRETATION OF ALVARO SIZA’S WORK
Miguel Eufrasía

30 C.2 URBAN SPECTACLES
THE SPECTACLE OF ETHNIC FESTIVALS: THE POLITICS OF TRADITION IN DETERMINING A RIGHT TO PUBLIC SPACE IN BIRMINGHAM
Noha Nasser
URBAN SPACE AND ALTERITY: DISPUTED SOCIAL PORTRAYALS IN BRAZIL
Eduardo P. Sousa and Ana Julia Almeida
THE PASSION ACCORDING TO SEVILLE: TRADITION AND THE PERFORMANCE OF THE CITY AS THEATER
Joseph Aranha
THE JAMES BOND EFFECT: DAY OF THE DEAD FROM CEMETERY TO PUBLIC PLAZA IN MICHOACÁN, MEXICO
Catherine Ettinger
MOULID CELEBRATION SPACES IN CAIRO: BETWEEN POLITICS AND TRADITION
Aliaa AlSadaty

32 D.2 HOUSING FORMS I
Yael Allweil
HOMEOWNERSHIP, DESIGN, AND POSTCOLONIALITY: COMPARING TWO EMERGENCY HOUSING PROGRAMS IN PORTUGAL, 1974–82
Rui Aristides Lebre
PORTUGUESE STATE-SUBSIDIZED MULTIFAMILY HOUSING INITIATIVES: PARADIGMS OF THE TWENTIETH CENTURY
Luciana Rocha and Gisela Lameira
THE BENEFITS OF MUTUAL SUPPORT AMONG CLOSE-RESIDENTIAL RELATIONSHIPS: JAPAN’S SUBURBAN HOUSING COMPLEX
Yura Kim
PUBLIC RENTAL HOUSING IN CHONGQING, CHINA, FROM THE PERSPECTIVE OF RURAL MIGRANTS
Weijie Hu

35 A.3 CONFLICT AND MEMORY: HERITAGE SPACES
THE UPRISING REMEMBERED: MEMORIALS TO THE RANI OF JHANSI IN INDIA
Amita Sinha
LOCATING THE MEMORY OF POLITICAL GENOCIDE IN THE TRADITION OF PEACE: TWO DOCUMENTATION CENTERS OF NAZISM IN GERMANY
Rumiko Handa
DISLOCATIONS AND RELOCATIONS: PRISON CITIES OF THE JAPANESE-AMERICAN INCARCERATION
Lynne Horiuchi
HOTEL ESTORIL IN MACAU: A CASE OF IDENTITY, COLLECTIVE MEMORY, AND POLITICAL DISPUTE
Tiago Pereira Ribeiro, José Luís De Sales Marques, and Margarida Cheung Vieira
CROSSED CULTURES IN LUNDA: DIAMANG’S URBAN PROJECT AND ITS LEGACIES
Beatriz Serrazina

37 B.3 ARCHITECTURAL PRACTICES
RESURRECTING TRADITION, REWRITING MODERNITY: EXPERIMENTS IN CONTEMPORARY IRANIAN ARCHITECTURE UNDER ECONOMIC RECESSION
Razieh Ghorbani
RAUL LINO’S LESSON: THE NEGLECTED ROLE OF TRADITION
Pedro Abreu and Pilar C. Costa
THE I-BEAM IN CROSSCULTURAL PERSPECTIVE
Peter Christensen
Yoonchun Jung
C.3 URBAN TRANSFORMATIONS
THE AL-KHALIFA PROJECT: REWATERING AS HERITAGE CONSERVATION AND COMMUNITY DEVELOPMENT
Brook Muller, May Al-Ibrahmy, Josh Cerra, and Megan Prier
ARCHITECTURE AS POLITICAL AGENDA: THE CASE OF BARCELONA
AnnaMarie Bliss
PLANNING FOR THE PEDESTRIAN EXPANSION OF MACAU’S HISTORIC CENTER
Rui Leão
REDESIGNING THE URBANISTIC CORE: A PROCESS FOR CULTURAL ASSESSMENT
Vera Domingues
HISTORY, CHANGE, AND HERITAGE PROTECTION IN THE TRADITIONAL URBAN CENTERS IN ALENTEJO
Ana Rosado, Miguel Reimão Costa, María Teresa Pérez Cano, and Blanca Espino Hidalgo

D.3 HOUSING FORMS II
"OTHER" FORMS OF HOUSING: A CRITIQUE OF EVERYDAY PRACTICES IN KUWAITI RESIDENTIAL NEIGHBORHOODS
Asseel Al-Ragam
REDEVELOPMENT OF OLD HOUSING ESTATES IN HANOI: STATE IMPLEMENTATION, LOCAL RESISTANCE, AND TRADITIONAL SPATIAL PRACTICES
Dinh Phuong
THE EFFECTS OF POLITICAL CHANGE ON HOUSING ESTATES IN EASTERN-BLOC COUNTRIES: A CASE STUDY FROM VARNA, BULGARIA
Hatrice Sadikoglu Asan
BUILDING THE PORTUGUESE HOME FROM DICTATORSHIP INTO DEMOCRACY
Pedro Namorado Borges
THE POLITICS OF VERNACULAR INFLUENCES IN DANISH SOCIAL HOUSING
Silje Eyra Sollien, Claus Bech-Danielsen, Søren Nielsen, and Anne-Mette Manelius

A.4 PRESERVATION PROGRAMS AND PRACTICES
MAINTENANCE AND REPAIR OF OLD URBAN BUILDINGS FROM A SWEDISH MODERNIST CONTEXT
Ingrid M. Holmberg
PRESERVATION OF CULTURAL HERITAGE IN THE DIGITAL AGE: ETHICAL ISSUES AND CONSEQUENCES
Andrew Knight, Mohamed Gamal Abdelmonem, and Barbara Pierscionek
LIVING WITH THE PAST, FOR THE FUTURE: THE ENTANGLEMENTS OF ETHICS, AESTHETICS, AND OLD HOUSES
Sigrun Thorgrimsdottir
FROM “REVITALIZATION” TO “REQUALIFICATION”: REFLECTIONS ON THE MEANING OF THE PROGRAMA MONUMENTA IN BRAZIL
Ana Giannecchini
THE CONSERVATION OF HERITAGE BUILDINGS: DIFFERENT LEVELS OF INTERVENTION FOR PRESERVATION
Yan Zhang

B.4 GENDER AND SPACE
THE POLITICS OF GENDERED SPACES IN THE INCA EMPIRE
Stella Nair
A WOMAN RULER REMAKES POLIS AND POLITICS IN NINETEENTH-CENTURY DELHI
Mrinalini Rajagopalan
ACTING SPACE THROUGH WOMEN AND GIRLS: FUNDAMENTAL RIGHT TO THE CITY
Patrícia Pedrosa
A WOMAN’S PLACE IS IN THE DIGITAL METROPOLIS: GOVERNING SEOUL IN THE TWENTY-FIRST CENTURY
Sofia Shwayri
TERRITORY AND TRADITIONAL KNOWLEDGE: BRAZILIAN HANDICRAFT, FEMALE PRACTICES, AND THEIR RESISTANCE CONTEXT
Ana Julia Almeida, Maria Cecilia Santos, Verena Lima, and Viviane Nicoletti

C.4 PLANS AND PUBLIC SPACES
TRADITIONAL ORDERS AND URBAN IMAGINARIES: THE MAKING OF CONTEMPORARY DATCA
Subnem Yucel and Can Kaya
SPACES OF CONFLUENCE: THE VICISSITUDES OF IDEOLOGY AND DESIRE IN PUBLIC PLACES
Serdar Erisen
INTEGRATION, TRADITION AND INNOVATION: COMPREHENSIVE URBAN PLANS IN PORTUGAL (1968–82)
Joana Gouveia Alves
BACKGROUND OF SPACE AND CONSTRUCTION CULTURE: MACAU, A CITY IN THE MAKING PROCESS
Maria José de Freitas
EVERYDAY POLITICS IN THE URBAN REALM: SPATIAL JUSTICE FOR YOUTH IN ACCRA, GHANA
Kristijn van Riel and Ashraf Salama

D.4 REGIMES AND REALITY
HERITAGE AND DICTATORSHIP: PARADOXES OF URBAN POLICIES FOR RIO DE JANEIRO IN THE 1970s
Flavia Brito do Nascimento
POWER FRAMES OF KNOWLEDGE: VOCABULARIES, IMAGINARIES AND TRADITIONS
Somaiyeh Falahat
THOSE LITTLE PLASTIC HOUSES: PETROCASAS AND THE CONSTRUCTION OF A POST-CHAVEZ ARCHITECTURAL IDENTITY IN VENEZUELA
Valentina Davila
THE EXCEPTION TO TRADITION: URBAN POLITICS ON THE URBAN MARGINS OF MAPUTO IN THE LAST YEARS OF THE COLONIAL REGIME
Silvia Jorge
INVESTIGATING THE CAUSES OF CHANGE IN IRANIAN ARCHITECTURE: A STUDY THROUGH TRADITION TO INNOVATION
Elnaz Imani and Maziar Asefi
<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
<th>Title</th>
<th>Authors</th>
</tr>
</thead>
<tbody>
<tr>
<td>54</td>
<td>A.5</td>
<td>COLONIAL ENCOUNTERS</td>
<td>Jorge Correia, Ping-Sheng Wu, An-Yu Cheng, Min-Fu Hsu, James Miller, Ofita Purwani, Hesham Issa, Aparna Gopal</td>
</tr>
<tr>
<td>57</td>
<td>B.5</td>
<td>URBAN POLITICS AND PUBLIC PARTICIPATION</td>
<td>Gauri Bharat, Tanu Sankalia, A. Sameh El Kharbawy, Amanda Carvalho, Clara Bartholomeu, Maria Cecilia Laschiavo dos Santos, Anne Marshall, Arief Setiawan, Socrates Stratis</td>
</tr>
<tr>
<td>59</td>
<td>C.5</td>
<td>TRADITION AND PLACE</td>
<td>Mar Loren-Méndez and Daniel Pinzón-Ayala, Tinu Sankalia, Muna Guvenc, A. Sameh El Kharbawy, Arief Setiawan, Anne Marshall, Socrates Stratis</td>
</tr>
<tr>
<td>62</td>
<td>D.5</td>
<td>TRADITION AND EDUCATION</td>
<td>Tiago Castela, Ana Milheiro, Joaquim Flores, Regina Campinho, Jurema Rugani, Carroll Go-Sam, Tina Engels-Schwarzpaul, Deema Alghunaim, Sarah S. Alzouman, Ozen Eyucu, Deema Alghunaim, Sarah S. Alzouman, Ozen Eyucu</td>
</tr>
<tr>
<td>64</td>
<td>A.6</td>
<td>PORTUGUESE COLONIAL ENCOUNTERS</td>
<td>Tiago Castela, Ana Milheiro, Joaquim Flores, Regina Campinho, Jurema Rugani, Carroll Go-Sam, Tina Engels-Schwarzpaul, Deema Alghunaim, Sarah S. Alzouman, Ozen Eyucu</td>
</tr>
</tbody>
</table>
C.6 TRADITION, MODERNITY AND DEVELOPMENT

TIANYUAN DUSHI: THE GARDEN CITY, URBAN PLANNING, AND EMERGENT URBAN-RURAL IMAGINARIES IN EARLY-TWENTIETH-CENTURY CHINA
Cecilia Chu

BOTH GOD AND DEVIL: THE POLITICS OF SECRECY IN ÉKPÈ SOCIETY SPACES
Joseph Godlewski

MEDIATING INSTITUTIONS: THE MUBARAKIA SCHOOL AS A MODERN SYSTEM OF EDUCATION
Amina Al-Kandari

THE USE OF HANDCRAFTED CONCRETE MODERN ARCHITECTURE IN THE DEVELOPMENT OF A POSTCOLONIAL NATION
Nan-Hyoung Kang

POLITICAL CONSTRUCTS OF MODERNITY AND TRADITION: THE URBANIZATION OF HAIFA AND NORTHERN PALESTINE IN THE LATE OTTOMAN PERIOD (1850–1917)
Keren Ben Hilell

77 B.7 TRADITION AND URBANISM

THEORIZING TRADITION: HOW RESEARCH CENTERS HAVE INQUIRED INTO TRADITION
Bruno Gil

THE AERIAL EYE AND THE POLITICS OF PICTURING TRADITION
Adnan Morshed

HENRI LEFEBVRE, URBANISM, AND EVERYDAY LIFE
Teresa V. Sá

A ROAD AS A STREET: ANOTHER WAY OF URBANIZATION
Alvaro Domingues

THE CULTURE OF CASTE IN THE ETHOS OF CONSTRUCTION
Anjana Biradar and Sapna Papu

C.7 SOCIAL-SPATIAL PRACTICES IN HISTORIC URBAN CENTERS OF THE MIDDLE EAST

INFLUENCES OF ITALIAN AND SPANISH COLONIAL PLANNING ON THE CITIES OF ASMARA (ERITREA) AND TETOUAN (MOROCCO)
Guido Cimadomo and Gabriella Restaino

PUBLIC PERCEPTION AND ENGAGEMENT WITH WALKABILITY IN LIBYA’S HISTORICAL SPACES
Khairi Abdulla and Gehan Selim

LESSONS FROM YAZD’S NATURE-FRIENDLY ARCHITECTURE FOR CONTEMPORARY NATURE-BASED DESIGNS
David Viana and Ali Malekabbasi

NAVIGATING THE SOCIO-SPATIAL AND PLANNING CONDITIONS OF TRADITIONAL PUBLIC SPACES IN IRAQ’S HOLY CITIES
Sabeeh Farhan and Mohamed Gamal Abdelmonem

81 D.7 REMEMBERED LANDSCAPES

RIVERINE INDIGENEITIES: THE CONSTRUCTION AND RECONSTRUCTION OF HISTORIES IN THE INDIAN LANDSCAPE
Manu Sobti

KEEPING THE PAST PRESENT: THE PRESERVATION OF TRADITIONAL CULTURE AND POST-GENOCIDE HERITAGE IN RWANDA
Jennifer Gaugler

RENEGOTIATING OTTOMAN HERITAGE AND MUSLIM IDENTITY IN MACEDONIA: THE RECONSTRUCTION(S) OF SKOPJE
Maja Babic

FROM 36,000 FEET: KUWAIT AS MOTIVATED, LEGITIMIZED AND FACILITATED BY THE AERIAL VIEW
Yousef Awaad Hussein

CITIES OF PORTUGUESE INFLUENCE: A DISCUSSION OF URBAN PLANNING IN HERITAGE CONTEXTS
Marcela Santana
84 A.8 BUILDING NATIONALISM
THE CONTEMPORARY REUSE OF POMBAL’S CASTLE HILL: A REPRESENTATION OF THE PORTUGUESE HISTORICAL PAST?
Luís Correia
THE METAMORPHOSIS OF A NATION ALONG AN URBAN AXIS: ANKARA’S ATATÜRK BOULEVARD
Gunce Uzgoren and Nimet Özgonul
CONTINUING THE FRENCH REVOLUTION: THE BUILDING OF REPUBLICAN FRANCE IN THE NINETEENTH CENTURY
Laurence Loftin and Jacqueline Victor
CAPITAL CITIES: SHAPING POLITICS, POETICS AND PLACE
Diane Valerie Wildsmith
WHITEHALL BUILDINGS AND THE CHANGING FACE OF POLITICS: DOMESTIC AND OVERSEAS POLICIES DURING THE “WHITE HEAT OF TECHNOLOGY”
Carolina Coelho and Bruno Gil

91 B.8 SPACES OF THE SPIRIT
THE RESONANT TOMB: SHAH ABDUL LATIF BHATTAI
Shundana Yusaf
PRESERVING INSECURITY: IMPLICATIONS OF LIBERAL PEACE-BUILDING IN BAMYAN, AFGHANISTAN
Safira Lakhani
FROM WORLD PILLAR TO SPIRIT POLE: ARCHITECTURAL ADAPTATIONS OF EURASIAN COSMOGRAPHY IN THE QING EMPIRE
Xu Yang
REFORMING EXCLUSION, ASSEMBLING NATIONALISM: RACIAL AND RELIGIOUS MOVEMENTS IN URBAN SPACE IN YANGON, MYANMAR
Han Xiao
THE ARABIAN SOUQ, BETWEEN POLITICAL REPRESENTATIONS AND SUFIST CONTEMPLATIONS
Jasmine Shahin

93 A.9 URBAN PUBLIC SPACE
BERLIN’S STREET ART: CONTENDING TRADITIONS SINCE WORLD WAR II
Robert Mugerauer and Evan Carver
A SQUARE AND ITS STATUE: HOW A DICTATORSHIP SHAPED TRADITION, AND ARCHITECTURE RESHAPED IT, IN GUARDA, PORTUGAL
Cátia Ramos
THE BATTLE FOR GILLETT SQUARE: LONDON POLITICS AND THE CLASH OF TRADITIONS
Howard Davis
TAHRIR’S JUNCTURE
Hazem Ziada
RIGHTS AND RESPONSIBILITIES VERSUS OWNERSHIP AND ADMINISTRATION: WHOSE SPACE IS IT?
Ahmed El-Kholei and Ghada Yassein

96 B.9 PRODUCTION OF INDIGENOUS SPACES
YOU DON’T WORK, YOU SURVIVE: THE POLITICS OF SPATIAL PRODUCTION ON THE PINE RIDGE RESERVATION
Brent Sturlaugson
AUTHORITY FROM THE LAND: NEGOTIATING THE POLITICS OF TRADITION FOR SERVICE DELIVERY IN REMOTE ABORIGINAL AUSTRALIA
Paul Memmott and Daphne Nash
THE ARCHITECTURAL POLITICS AND PRACTICE OF INDIGENOUS HOUSING IN AUSTRALIA
Timothy O’Rourke
ARCHAEOLOGY OF POVERTY: A STORY OF SPATIAL DISSENT IN RURAL APPALACHIA
David Franco
A FUSION OF AUTONOMY AND GOVERNANCE: UNDERSTANDING THE DYNAMICS OF SOCIAL TRANSFORMATION AND THE EVOLUTION OF RURAL ARCHITECTURE IN CHINA
Cheng Liao

89 C.8 REDEFINING TRADITION IN NONCONVENTIONAL LANDSCAPES
PRESERVING THE MIDDLE EAST’S ENDANGERED HERITAGE: THE TRANSITION FROM PHYSICAL OBJECTIVITY TO VIRTUAL INTERACTIVITY
Mohamed Gamal Abdelmonem
SKY BELIEF, ENGAGEMENT AND ARCHITECTURE: LIGHT POLLUTION AND DARK-SKY TOURISM IN THE U.K. AND CENTRAL PORTUGAL
Daniel Brown
REFRAMING THE YEAR 1968 IN NORTHERN IRELAND IN A “POSTCONFLICT” CONTEXT
Chris Reynolds
SANTIAGO DE COMPOSTELA: REDEFINING THE HISTORICAL CITY THROUGH DEMOCRACY AND POSTMODERN ARCHITECTURE
Ana Souto
99 C.9 **URBAN INFORMALITY**

**SHENZHEN: A CITY OF PLANNED INFORMALITY**
Juan Du

**VILLAGES IN THE CITY? MAPPING THE (TRANS)FORMATION OF DHARAVI’S URBAN COLLECTIVE**
Min Tang

**CREATIVE WAYS TO REDESIGN THE URBAN LANDSCAPE USING SOCIAL INFORMALITY IN RIO DE JANEIRO**
Andrea Cruz, Adriana Durante, and Nathalia Baylac

**SPATIAL THEATER: CONTESTED INFORMALITY IN AN INDONESIAN URBAN PUBLIC SPACE**
Adnya Sarasmita

**MIDDLE-CLASS IMAGINARIES OF CAIRO’S WASTE: RETELLING THE STORY OF CAIRO’S INFORMAL GARBAGE COLLECTORS, THE ZABALEEN**
Manar Zaki Hussein

101 D.9 **HOUSING TRADITIONS TRANSFORMED**

**ISSUES IN CONTEMPORARY HANOK VILLAGES: POLITICS OF TRADITIONAL AESTHETICS IN SOUTH KOREA**
Jieheerah Yun

**NEIGHBORHOOD-LESS-NESS**
Beril Ozmen

**REINVENTING THE SOCIALIST TRADITION: CHANGING MEANINGS AND EVERYDAY SPACES OF WORKERS’ NEW VILLAGES IN POST-REFORM SHANGHAI**
Zhiyong Liang

**THE TRANSFORMATION OF HURSTVILLE IN THE TWENTY-FIRST CENTURY**
Yingfei Wang

**TRANSNATIONAL HOUSING PRODUCTION IN SYDNEY: THE ROLE OF CHINESE SELLING AGENTS**
Xiao Ma

104 A.10 **LIBERALISM, NEOLIBERALISM, AND THE SOCIAL ORDER**

**ARCHITECTURE AND MASS POLITICS: BUILDING SPACES AND DIPLOMATIC RELATIONS IN WORLD’S FAIRS OF THE LATE 1930s**
Marianna Al Assal

**NEOLIBERAL SUBJECTIVITIES: MATERIAL TRANSFORMATIONS IN URBAN LANDSCAPES THAT CHALLENGE TRADITION AND IDENTITY**
Lyndsey Deaton

**THE MARRIAGE OF SOCIALISM AND CONSUMERISM: TRANSITION OF BUILDING PARADIGMS IN THE “RURAL BEAUTIFUL MOVEMENT” IN TWENTY-FIRST-CENTURY CHINA**
Huaqing Huang and Ling Zhou

**ORGANIZING FOR PUBLIC INTEREST AND SPATIAL JUSTICE: TOWARD A NEW PARADIGM OF SOCIALY ENGAGED ARCHITECTURE IN TURKEY, 2011–2018**
Utku Karakaya

**(RE)PRODUCTION OF NEOLIBERAL SPATIALITY: EMERGING “NEGOTIABILITY” AND THE MICRO-POLITICS OF NATIVE VILLAGERS IN GURUGRAM, INDIA**
Anamica Singh and Tathagata Chatterji

106 B.10 **REPOSSESSING THE VERNACULAR**

**MANICA COMMUNITY CENTER IN MOZAMBIQUE: FROM A DISAPPEARING VERNACULAR BUILDING CULTURE TO A RESILIENCE-BUILDING PROCESS**
Paulo Fernandes, Howard Davis, and Alina Fernandes

Michael Allen

**THE PEOPLE’S GARDEN: EVERYDAY PRACTICES AS RESISTANCE TO THE IDEAL DEVELOPMENT OF HERITAGE GARDENS IN CONTEMPORARY CHINA**
Oliver Luo

**A CULTURAL RESISTANCE: BUILDING AN INFORMAL RESPONSE TO A HOUSING CRISIS IN THE EASTERN ARCTIC**
Susane Havelka

**THE LANDLORD’S MANOR: THE POLITICS OF ARCHITECTURAL HERITAGE INTERPRETATION IN CHINA**
Xiao Liu

109 C.10 **POSTWAR/POSTREVOLUTION PLANNING AND DESIGN**

**VIVA EGYPT: PHANTASMAGORIC URBANISM EXPLOITING THE CULTURE OF IMAGE IN THE POSTREVOLUTION ERA**
Ali Alraouf

**TWENTY-FIRST-CENTURY CONFLICTS: ARCHITECTURE, URBANISM, AND THE POLITICS OF “TRADITION”**
Nuno Grancho

**POLITICAL MIRRORING: THE IMAGINARY OF POSTWAR AMERICANIZED JAPANESE HOUSES**
Izumi Kuroishi

**ENVIRONMENT, DOMESTICITY, AND THE POLITICS OF POSTWAR AMERICAN AID IN JORDAN**
Dalal Alsayer

**THE POLITICS AND POETICS OF POSTWAR CYPRUS: ABANDONED VILLAGES OF THE TURKISH-CYPRIOT COMMUNITY**
Bahar Aktuna

111 D.10 **POSTWAR/POSTREVOLUTION PLANNING AND DESIGN**

**INDO-SARACENIC ARCHITECTURE: NEW GEOGRAPHIES OF MOBILITY**
Vandana Baweja

**THE PEDRA DO SAL AND THE HIDDEN LANDSCAPE OF PORTUGUESE HEGEMONY IN RIO DE JANEIRO**
James Steele

**HOW TO ORDER BRICKS: AN ANTHROPOLOGY OF ARCHITECTURAL TECTONICS**
Priya Joseph and Pithamber Polsani

**URBAN TRANSITION: CITIES BETWEEN CIVILIZATIONAL CONFLICTS AND MILITARY ENGINEERING**
Mohamed Nadjib Guesmi

**NKANDLA OR BUST: NEO-TRADITIONS, POLITICS, AND THE FIRE-POOL**
Debbie Whelan
A.11 CONTESTING NEW PLACE-MAKING TRADITIONS
GENTRIFICATION OR VITALIZATION? SOMU AND ITS IMPACT ON SOUK AL-MUBARAKIYA
Mohammad Aljassar and Jumana Jamal
THE POLITICS OF DISAPPEARANCE: STRIP MALLS AND SLAVE GHOSTS
Sharone Tomer
PRECOLONIAL VERNACULAR TRADITIONS AS MODELS FOR CONTEMPORARY PARLIAMENTARY BUILDINGS IN SOUTH AFRICA
Gerald Steyn
THE ESPANA BUILDING: SHIFTS IN SPANISH POLITICS AND CHINESE CAPITAL
Marta Catalan Eraso
THE POLITICS OF FEAR: MILITARY BARRACKS IN THE AGE OF TERRORISM
Sean-Michael Kelly

B.11 VERNACULAR TRADITIONS IN SOUTH AND SOUTHEAST ASIA
POSITIVE GENTRIFICATION IN THE OLDEST DISTRICT IN BANGKOK, THAILAND
Rungsima Kullapat
VAT PHOU ANNUAL FESTIVAL: THE TRANSITION FROM POPULAR RITUAL TO AUTHORITARIAN FESTIVAL
Lassamon Maitreemit and Preeyaporn Kantala
HMONG VERNACULAR SPACE AMIDST COLONIAL LEGACIES AND THAI DEVELOPMENT STRATEGIES
Lynne Dearborn
THE REVIVAL OF HILL-TRIBE HERITAGE IN NORTHERN THAILAND: THE POLITICS OF REPRESENTING DISAPPEARING LIVELIHOODS
Worrasit Tantinipankul
THE TRANSFORMATION OF DESERT SETTLEMENTS IN INNER MONGOLIA: TRADITION, POLITICS AND IDENTITY
Yushu Liang and Duanfang Lu

C.11 OPEN SESSION
URBAN TRADITIONS IN THE MIDST OF THE CHINATOWN OF LIVERPOOL AND THE QUASI-ENCLAVE OF GLASGOW
Ashraf Salama and Adel Remali
WORK AS A HOUSING RIGHT: THE TRANSFER OF INHABITANTS FROM FAVELA TO SOCIAL HOUSING
Ana Rosa Chagas Cavalcanti
THE POLITICS AND TRADITIONS OF REFUGEE CAMPS: THE SPATIAL EVOLUTION OF JABLAYA CAMP FROM 1948 TO THE PRESENT
Shadi Saleh
TAKING PLACE/MAKING SPACE: THE ARCHITECTURE OF PROTEST IN MODERN ISTANBUL
Ayca Koseoglu
THE APPEARANCE AND EMBODIMENT OF MULTIFACETED PUBLIC HISTORY
Anne Toxey
Editor’s Note

This special issue of *Traditional Dwellings and Settlements Review* is dedicated to *iaste*’s 2018 Conference, to be held in October in Coimbra, Portugal. As with past special *TDSR* conference issues, it intends to provide individual and institutional *iaste* members who are unable to attend with information about the content of the event. For those attending, the issue serves the additional purpose of providing a preliminary document for discussion, as it contains all abstracts of papers accepted for presentation.

The theme of the Fifteenth *iaste* Conference is “The Politics of Tradition.” Past *iaste* conferences have dealt with themes as diverse as value, myth, utopia, and borders. This conference will, however, explicitly foreground the ways in which traditions in the built environment and the domain of the political are related. While the traditions of the political have always been part of the debate at *iaste* conferences, at a time of struggles globally around the meaning and the practices of political participation in making the built environment, it is valuable to address how the built environment has been shaped by state apparatuses or by citizens to advance diverse political position, often deploying imaginaries of tradition or purportedly rejecting emerging spatial practices and political subjectivities.

Consequently, the 2018 *iaste* conference will offer reflections both on the importance of the concept of tradition for the political question in itself and on the ways in which variants of governance structures face the question of tradition in the built environment. Participants are encouraged to question the practice of tradition in the production of space in relation to different regimes of politics. In addition, the conference will examine the systems of politics as a category of tradition, reflecting on how the construction and deconstruction of professional political bodies act on the built environment.

Hosted by the University of Coimbra, the conference brings together more than 240 scholars and practitioners from a variety of backgrounds to present papers structured around three broad themes: “Traditions of Everyday Social Practices and the Shaping of Traditional Built Environments”; “Theorizing the Political from the Spaces of Traditional Environments”; and “Tradition, Politics, and the Built Environment.” We would like to thank this year’s conference sponsors, which include the Department of Architecture of the Faculty of Science and Technology, the Center of Social Studies at the University of Coimbra, and, of course, the University of California, Berkeley.

*Nezar AlSayyad*
PLENARY SESSION
ON THE POLITICS OF TRADITION AND HERITAGE

THE POLITICS OF TRADITION: A POSTCOLONIAL CASE
José Forjaz
Eduardo Mondlane University, Maputo, Mozambique

PRACTICING AND LIVING URBAN HERITAGE
Jyoti Hosagrahar
UNESCO, Paris, France

THE POLITICS OF TRADITION: A POSTCOLONIAL CASE
José Forjaz

The paper will present “the politics of tradition” as focused through the personal experience of a practicing architect, planner, political agent and academic in a former Portuguese colony, Mozambique, over the last forty years.

The essay first draws a schematic picture of the geopolitical evolution of the independent country of Mozambique, against its colonial background, up to present times. This will include a brief historical analysis of the conditions within which physical planning and architecture were established and recognized as professional activities from a de facto capacity vacuum immediately following independence in 1975. In parallel, it will establish the economic, administrative, technological and cultural profile of the country and expose those as the objective basis for the conceptual exercise.

The paper then provides a critique of international trends and practices of architecture and planning. This is intended both to highlight the need for new approaches within the labyrinthine and confused panorama of contemporary architecture and planning as well as to review the role and the crucial importance of such new factors as demographic growth, sustainability, and political ideology as major validating elements for the exercise of these professions.

Finally, the paper attempts to establish some inevitably idealistic principles, intellectual guidelines, and processes with which to evaluate the conditions of the integration of tradition in the conceptual process. This will consider how these new and still less-observed factors have found a place in many contemporary professional practices.

PRACTICING AND LIVING URBAN HERITAGE
Jyoti Hosagrahar

This paper focuses on the interactions between the concepts, policies, narratives and practices that construct and pass on the meanings and local histories of built heritage, intangible cultural heritage, and tradition. Cultural heritage is commonly perceived as comprising historic monuments, museums, archaeological sites, and masterpieces of art and architecture carefully conserved as identity and architectural accomplishment. From the nineteenth-century aggrandizement of single monuments and their preservation, conservation of cultural heritage today has expanded to include historic districts and territories. In addition, conservation efforts have moved from concentrating solely on the structures of the powerful and wealthy to an appreciation of their interconnectedness with the vernacular fabric in which they are situated.

In 2003 the UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (ICH) extended the definition of heritage to include “practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts, and cultural spaces associated” that communities and groups recognize as their cultural heritage and transmit from generation to generation. It thus came to include oral traditions, performing arts, knowledge, rituals, and practices, as well as traditional craftsmanship (UNESCO 2003). My interest is in the intersections between tangible and intangible cultural heritage, in shaping the form and structuring the meanings of urban form and space as well as the policies and discourses that structure them as distinct. As an extension of the concept, place-making and the knowledge, practices, and rituals of making and remaking urban forms and spaces may also be considered a type of intangible cultural heritage.

The paper aims to look at the policies and discourses around cultural practices of city-making, and to examine the significance of such living heritage with regard to contemporary efforts to advance urban inclusion and resilience. In the process, it will explore the interrelationship between built and intangible heritage along the four dimensions of time, space, identity and materiality. My central proposition is that heritage and identity is as much about the living cultural heritage of meanings, practices, knowledge and relationships performed in a city, which continue to make and remake its form and space, as it is about built heritage. The paper will draw on several case studies to explore these relationships and develop its central thesis.
The presentation will provide an in-depth introduction to the history, practice, assumptions, potentials and double binds of the practice of Forensic Architecture. It includes images, maps, and detailed documentation that records the intricate work the group has performed, including case studies that traverse multiple scales and durations.

The critical narrative, images and investigations of Forensic Architecture present a new form of public truth that is technologically, architecturally and aesthetically produced. The practice calls for a transformative politics, in which architecture as a field of knowledge and a mode of interpretation exposes and confronts ever-new forms of state violence and secrecy.
A.1 COLONIAL AND POSTCOLONIAL TRADITIONS

FORGOTTEN POSTCOLONIAL DREAMS: THE URBAN PLANS OF SINGAPORE’S FIRST LOCAL GOVERNMENT FROM 1955 TO 1959
Chee-Kien Lai
Singapore University of Technology and Design, Singapore

CULTURAL BURNING AND THE ONGOING IMPACT OF COLONIALISM IN AUSTRALIA
Campbell Drake
University of Technology Sydney, Australia

Erik Sigge and Helena Mattsson
KTH Royal Institute of Technology, Stockholm, Sweden

URBAN STREETSCAPES IN MOZAMBIQUE: CHALLENGING COLONIAL-ERA TRADITIONAL INSCRIPTIONS?
Maria Paula Meneses
University of Coimbra, Portugal

EVOKING THE PAST, RUINING THE PRESENT: UNSUSTAINABLE CONSUMPTION OF “POSTCOLONIAL” GOA
Vishvesh Kandolkar
Goa College of Architecture, Panjim, India

FORGOTTEN POSTCOLONIAL DREAMS: THE URBAN PLANS OF SINGAPORE’S FIRST LOCAL GOVERNMENT FROM 1955 TO 1959
Chee-Kien Lai

Singapore’s official date of independence was August 9, 1965 — one which became citationary and synonymous with the ruling party’s achievements from 1959 to that date, and thereafter with the ongoing transformation of the island-city-state for more than fifty years. However, Singapore’s first local government was arguably the legislative council led by the Labour Front from 1955 to 1959, with David Marshall and Lim Yew Hock serving as successive chief ministers. This body, although overseen by the British colonial government, is seldom mentioned in mainstream histories of Singapore, and its aspirations and work have similarly been given little space or recognition. In some cases, the demolition of certain structures and the changes of name of others have even aided its fading from local history and memory. Although its period of governance was brief, it paralleled political events in neighboring Malaya, and led to elections for self-governance in 1959, in which the party was defeated and a new one formed.

I will discuss the urban plans and accompanying aspirations of this initial Singapore government from 1955 to 1959. Its vision of postcoloniality was, in particular, transposed to a large plot of land east of the city, in Kallang, the former site of Singapore’s first airport. As this area was separated from the city by a tidal marsh (Kallang Basin) and the estuary of the Kallang and Rochore rivers, the then-government supervised the construction of a bridge in 1956 that finally connected the city to it and to the eastern areas of the island. Naming it Merdeka Bridge (Freedom Bridge), the aspiration was to mirror Malaya’s independence in 1957, as well as to define the Kallang area as “new,” postcolonial space. As Lim articulated it, Kallang was to be “. . . the new Padang of the new Singapore as the old Padang, preserved only by the foresight of Sir Stamford Raffles, was the centre of the old Singapore.”

Among the structures and events planned for the area during this period were a badminton center for the victorious Thomas Cup team, a trade exhibition which showcased local businesses and at which the present Singapore national anthem was introduced, a library that would finally have books in the four languages used in Singapore (completed in 1960, demolished in 2005), as well as the most sophisticated public housing completed in 1959. Discussion of these accomplishments re legitimizes, perhaps, a forgotten phase of postcolonial aspiration and construction on Singapore island.

CULTURAL BURNING AND THE ONGOING IMPACT OF COLONIALISM IN AUSTRALIA
Campbell Drake

Exploring the duplicitous intercultural politics of landowner-ship in Australia, this paper investigates the ongoing impact of colonialism as evident in the contestation of traditional environments. Specifically, at the intersection of architectural and performance practices, it examines how a site-specific performance can activate engagement with the spatial politics of landscapes in Australia.

The paper centers on a critique of an event titled “Cultural Burn,” which took place in 2016 on an 8,000-hectare property known as Culpra Station. The property was acquired by the Indigenous Land Corporation as part of a land bank established to provide compensation for the dispossession of Aboriginal people following passage of the Aboriginal Land Act of 1983. The paper draws a comparison between the traditional Aboriginal land-management practice of cultural burning, defined as “burning practices used by Aboriginal people to enhance the health of land and its people” (http://www.firesticks.org.au), and the burning of a Western cultural artifact. In particular, it explores the cultural, ethical and political resonance of burning a piano at an ephemeral billabong (a waterbody formed following a seasonal flood) in the country of the Barkanji people in New South Wales.

Subverting common understandings of two traditional cultural forms, “Cultural Burn” resonated as a political act, in that it “present[ed] familiar cultural forms combined in an unfamiliar way” (Rancière 2004). As such, it accentuated the differences between Indigenous and non-Indigenous cultural and environmental disciplinary regimes.

Addressing “how we are positioned at the interface of different knowledge systems, histories, traditions and practices” (Martin 2007), the research spanned material, spatial and acoustic disciplines. Following Benedict Anderson (2005), paper seeks to reveal the limitations of traditional Western architectural and musical practices to discipline the spatio-temporalities of precolonial systems within the cultural landscape of Australia.
This paper investigates the Ethio-Swedish Institute for Building Technology (ESIBT) in Addis Ababa from the perspective of the political construction of tradition. ESIBT was founded through a bilateral agreement between Ethiopia and Sweden in 1954 as a response to foreign control of building construction in the country. Its initial aims were to educate Ethiopians in the building professions, conduct research and testing of building materials, and plan and build low-cost housing. The agreement was the first project of the newly established Swedish agency for development aid, Centralkommittén. And, as such, it was modeled on the principals for development cooperation set forth by the U.N. after World War II, particularly the type of aid called “technical assistance.” The ambition to halt foreign dominance in the building industry (which primarily was in the hands of Italian, Greek and Armenian builders) was also aimed at terminating the “colonial manners” of these builders and their one-sided effort to obtain higher profits.

ESIBT acknowledged the ancient and highly developed traditional building culture of Ethiopia. Nonetheless, its curriculum of educational programs, its research on building materials and systems, and the structures it built were all modeled on Swedish and European institutions and practices, while at the same time seeking to amalgamate these structures and practices with traditional Ethiopian techniques, materials and knowledge. Thus, although the institute was explicitly established and developed as a critique of both colonial and traditional practices — with the ambition of finding ways and methods to economically and aesthetically improve traditional building construction — the stereotypical dichotomies of traditional and modern, local and global, periphery and center, African and European, etc., were all unmistakably visible in its organization and practices. The most obvious clash of principles could be found in the institute’s development of standards for specifications of building materials and construction practices and in its proposals for Ethiopian building regulations, where Swedish expertise and experiences were seen as authoritative.

The paper views ESIBT as a site where local and modernist knowledge met, and where divergent practices were put forward, developed and negotiated. The analysis will focus on the institution’s relation to the development of the Ethiopian building industry — in particular, the development of standards for technical categorizations and building specifications and of Ethiopian building regulations and recommendations. In this development, Swedish (European) policies were transferred to Ethiopia at the same time as local traditional building techniques and materials were documented and categorized in line with emerging international classification systems.

The political ambitions of ESIBT have not been critically investigated beyond its initial optimistic declaration of meaningful cooperation. Although it is obvious that Ethiopia and Sweden had very different agendas in taking part in the project, it is also clear that the collaboration was based on the Swedish provision of expertise, which was based on a modernist belief in scientific rationality. Such a predisposition propelled the institute to reinvent Ethiopian building traditions and to make them adequate for its time.

In African contexts the notion of tradition has known several uses in relation to urban spaces. On the one hand, it has often referred to typical (whatever that means) African architectural patterns and local uses of space; on the other, it has been used to refer to the “canonic” use of urban space in settlers’ colonies. These two representations reflect an abyss that still haunts the interpretation of African urban experience in postcolonial contexts. Using a cognitive-justice framework (Santos 2014), this presentation aims to analyze the politics of street-naming in Mozambique during colonial times and their aftermath. It will focus particularly on the “right to appropriate” space as a form of participation in urban life.

Several authors have previously noted the marginalized position of subaltern groups in claiming space, as well as their struggle to belong to and appropriate the city (Inwood 2012, Castela and Meneses 2015). Going beyond traditional colonial accounts, within the context of nationalist and postcolonial struggles in Maputo, Mozambique, this presentation will combine archival and street-naming analysis to examine the right to participate and appropriate the “colonial” cityscape. It will also seek to identify the injustices that have permeated and that still permeate the process of city- and street-(re) naming.

At once uniquely regional yet possessing international caché, the former Portuguese territory of Goa on the west coast of the Indian subcontinent is today a prime site of consumption. Not only have the “sights” of Goa been commercialized, but the very “site” itself has been occupied as a playground for India’s elite. As a pleasure periphery, Goa is thus at once India and not India — localized as a nearby neighborhood, yet maintained as a space of otherness. This paper will discuss how Goans, Goan culture, and Goan neighborhoods are undergoing ruination (Stoler 2015), as elites from Indian metropolitan areas occupy the area through predatory real estate investments such as vacation homes.

One typical project is Aldeia de Goa. Literally translated as “Village of Goa,” this is a real estate development overlooking Bambolim Bay, near the city of Panjim. Although advertisements showcase it through images of Indo-Portuguese architecture (a term used for Goan architecture of the colonial period), it remains a gated simulacra for rich non-Goans. Such projects, large and small, are sprouting up all over Goa, ruining the very village atmosphere they hope to imitate. Thus, ironically, even as developers piggyback on Goa’s “pristine beauty” and unique architectural heritage to sell their projects, the resulting urbanization is destroying the territory’s former ecological balance.

Faced with such unsustainable conditions, successive governments have been unable to act on local appeals to regulate the building industry. Additionally, by turning Goa into India’s favored getaway, uncontrolled development has privileged the desires of elite consumers over the immediate needs of Goa’s native inhabitants — including affordable housing. This is because Goa is today seen as a land where the local people are no longer part of its distinctiveness. They can be erased and replaced, while their architectural styles and land can be appropriated.
B.1 TRADITION AND POLITICS

NUBIAN TRADITION AND THE PARADOX OF POLITICS
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POLITICS AND VERNACULAR MANNERISM IN POLAND
Andrzej Piotrowski
University of Minnesota, Minneapolis, U.S.A.

POLITICIZATION OF HERITAGE; HERITAGIZATION OF THE INHERITED
Abeer Allahham
Imam Abdulrahman bin Faisal University, Dammam, Saudi Arabia

TRADITION AND POLITICS: THE TALE OF TWO CAPITALS IN HISTORIC TRAVANCORE AND MODERN KERALA, INDIA
Binumor Tom and Sujakumari L
Rajiv Gandhi Institute of Technology, Kottayam, India; and College of Engineering, Trivandrum, India

RELATIONS BETWEEN TRADITIONAL AND POLITICAL POWER IN LAND MANAGEMENT IN GUINEA-BISSAU
Geraldo Pina
ISCTE-IUL, Lisbon, Portugal

NUBIAN TRADITION AND THE PARADOX OF POLITICS
Hisham Gabr, Tarek Abdelhamid, Nouran El-Begermy, and Lamya El-Sabban

Nubia, an area of traditional culture and indigenous settlement along the Nile in upper Egypt and northern Sudan, has faced countless challenges over a period of more than one hundred years because of the repeated forced resettlement of the Nubian population to avoid the flooding caused by construction of the High Dam, and before it the Aswan Dam. The paper traces the pull-and-push relationship between Nubians and consecutive governmental regimes of Egypt. Its objective is to understand the effect of politics on the values and lifestyles of traditional environments.

Political decisions, guided by common interest, have disrupted the lives of many Nubians and destroyed their indigenous settlements along the banks of the Nile. And despite good intentions, problems of relocation linger, because their displacement has taken place without consideration for Nubian communities and/or impacts on Nubian identity and culture. After resettlement, conflicts and mistrust have thus only grown between the Egyptian government and the Nubians. Due to the drastic shifts Nubians have been forced to endure, government efforts have been perceived more as a survival solution than a means to develop the relocated community, Nubians thus typically feel that resettlement has failed them, and has not provided a future in which they can preserve their heritage and distinctive culture.

The paper surveys how political decisions by consecutive Egyptian regimes have altered the lives of Nubians and their built environment, tracing the changes historically in an attempt to understand the impact of political discourse on architecture and its users. The paper will focus in particular on the period related to the construction of the High Dam — primarily the latter half of the twentieth century up to the present. This period began with President Nasser’s socialist regime, including the initiation of the Central Committee for the Relocation of the Nubian Population, but has since passed through the policies of Presidents Sadat and Mubarak, up to the latest constitution.

The disruption caused by construction of the High Dam has been greater than expected, exposing Nubians to grave social hardships. The original distinctive environment that was Nubia was lost. And with the relocation of villages to sites far from the river, social characteristics and habits peculiar to that relationship were eroded. Social habits that revolved around the river and its accompanying vegetation, along with other green areas, were also lost. Many Nubians have today adapted to the new reality by seeking to provide tourism-related services and by becoming more involved with the general Egyptian population. But others have continued to protest their resettlement rights. The relationship between politics and the built environment remains as strong among these people as ever.

POLITICS AND VERNACULAR MANNERISM IN POLAND
Andrzej Piotrowski

In recent years conservative parties in Poland have provided an extreme case of post-democratic tendencies driven by religious and nationalist fervor and populist rhetoric. Similar to the Brexit vote in the U.K. and the election of Donald Trump in the U.S., such trends may seem difficult to predict, even to understand. But fear-mongering and exploitation of racial, gender or ethnic stereotypes do not explain the magnitude of the problem. And these political and social phenomena reflect more than current power relationships; instead they result from complex and long-lasting processes. I contend that deep-seated conservatism reaches beyond military or economic domination when it produces oblivious attitudes and exploits such attitudes as a political vulnerability. Today, as centuries ago, power is concentrated when people lose interest in understanding the complex or challenging issues of their time and instead find comfort in oversimplified explanations and dubious recipes for the future.

This paper places these considerations in historical perspective. The need to defend principles of democracy and respect for cultural and religious difference in Poland is not new. In the sixteenth and beginning of seventeenth century, the Polish-Lithuanian commonwealth was one of the most religiously and culturally diverse regions of Europe. Before these attitudes changed, religious dissenters and architects alike explored new ways of thinking about social, political and symbolic orders. Such experiments and debates frequently revolved around a little-known revival of Eastern and pre-Christian philosophical and religious traditions, which created an alternative to the domination of the Catholic Church. Architecture in eastern Poland was instrumental in these processes because it revealed the symbolic assumptions behind the political status quo. In this way, architecture tested the limitations of the papal authority. However, with the subsequent suppression of the religious dissent, not only was understanding of such a role for architecture erased, but it also created conservative attitudes in these regions that have endured until today.
To substantiate this argument, I will focus on the so-called Renesans Kalisko Lubelski (Kalisz-Lublin Renaissance) style of architecture. The locations of buildings included in this category coincide with places where Ariane (also known as the Polish Brethren, or Socinians) — one of the most socially and politically radical groups of religious dissenters in this part of Europe — lived and operated. Yet narratives explaining their uniqueness typically gloss over, or even eliminate, information linking such artistic production to religious dissent and cultural diversity. And this understanding has been supported by traditional scholarly studies, which discuss the Renesans Kalisko Lubelski as an imperfect mixture of the Italian or Flemish Renaissance style with vernacular decorations — a kind of confused vernacular Mannerism.

In this study, I will present a critical analysis of this cultural and epistemic phenomenon, showing aspects of its history have been erased from knowledge but are still represented by architecture. The fact that both the traditional historiography and the tourist industry could dismiss this politically charged architecture as charming but incompetent artistic production explains many aspects of the current political situation in Poland.

POLITICIZATION OF HERITAGE; HERITAGIZATION OF THE INHERITED

Abeer Allahham

The concept of architectural (urban) heritage has emerged in the last few decades in association with notions of national and cultural identity. Indeed, a reciprocal relationship now exists between the two concepts: architectural heritage has become one of the most important pillars for establishing identity; in return, identity has become a heritage carrier and a support for the continued preservation of built objects. In the Islamic world, however, this association has led to urban heritage often being perceived in an emotional manner, stimulating nostalgic sentiment for an idealized past so that everything inherited from the past must be sensed with pride.

If one distinguishes between heritage in its contemporary sense, as concomitant with the concept of identity, and the entirety of all that has been inherited from previous (Islamic) generations, a serious question arises: Does all this inherited material constitute heritage? If heritage establishes identity, it must be cherished heritage. But if there are stations in Islamic history that are not accounted with pride, do these aspects of Islamic civilization need to form a part of contemporary identity? Or is it that not all that is inherited is competent to constitute a shiny and polished heritage? And in this case, is it appropriate to pick from history? In other words, can a culture create a landscape of urban heritage by shedding light only on what it judges with pride — to include only positive heritage in the desired image of identity? Or does this approach empty the inherited of its content?

According to this research, the concept of Islamic architectural heritage has been developed to serve, among its objectives, the process of instituting a national identity of an Islamic character. Thus it is a selective, politicized heritage that does not reflect authentic Islamic heritage. Rather it has been subject to capitalist mechanisms that boost established notions of national identity and the tourism industry. The research looks at some concepts that are intertwined in the process of heritage industrialization, with special emphasis on issues of power and authority (politicization of heritage), as well as history and the inherited.

TRADITION AND POLITICS: THE TALE OF TWO CAPITALS IN HISTORIC TRAVANCORE AND MODERN KERALA, INDIA

Binumol Tom and Sujakumari L

It is a mystery why the age-old, incomparable traditional culture of most historic cities has not been able to resist the triumph of so-called modernism. Continuity and change typically govern the creation and expression of local urban identity. But certain drastic changes outside this process of gradual transformation may also adversely affect urban places, especially when catalyzed by politics. In this regard, this paper explores the tale of two capitals — Padmanabhapuram (Kalkulam) and Thiruvananthapuram — both of the erstwhile eighteenth-century kingdom of Travancore located in present-day Kerala, the southernmost state in India.

It was the ruler Marthanda Varma who made the political decision to shift the capital of Travancore from Kalkulam to Thiruvananthapuram — an act that both established the destiny of “Ananthankadu” (the forest of Anantha) and allowed Varma to virtually “dedicate” the entire realm of Travancore to his tutelary deity, Lord Sreepadmanabha. Followed by the formation of the state of Kerala, however, the strategic action also brought a reorganization of state functions that transformed the meaning of, and practices followed in, the heritage structures of the two capitals. Ultimately, this led to the decline of Travancore’s old capital, Padmanabhapuram (Kalkulam), leaving its cultural heritage — including its ancient fort area, enclosed within a granite wall and presenting the story of four hundred years of human life — at risk.

The paper examines the political reasons for the shift of capital from Kalkulam to Thiruvananthapuram, the decline of a kingdom and the destruction of its tangible and intangible heritage, and the rise of a new capital and the development of new traditions and rituals. The paper further highlights why even the democratic government which followed could not prevent the older cultural heritage from falling into oblivion. In this sense, it addresses how a built environment may be shaped and transformed by state apparatuses, diverse political positions, and subjectivities. Yet even when the culture, lifestyle, requirements, and even attitudes of a people change, it should be possible to quantitatively change and search for a new direction, as these factors directly influence the quality of architecture and urbanism. Striking a balance between cultural expression and local traditional character would seem to be the key to achieving a comprehensive, all-encompassing solution.

The conservation of the old capital provides a special case, however, because the heritage resources of Padmanabhapuram are the cultural property of the old Travancore state, reorganized as Kerala. But following the redivision of Indian states in 1956, the old capital fell within the administrative boundary of the neighboring state of Tamil Nadu. Since then, the management of the declining palace complex has solely been undertaken by the Kerala State Department of Archaeology, even though its location would seem to call for a dual effort by the two states to protect this valuable heritage.
RELATIONS BETWEEN TRADITIONAL AND POLITICAL POWER IN LAND MANAGEMENT IN GUINEA-BISSAU

Geraldo Pina

Guinea-Bissau consists of an impressive mosaic of different ethnicities. According to an ethnic-distribution map by Avelino da Mata from 1948 there was a clear dispersion of ethnic groups over the territory; and nowadays, despite some areas of the country having distinct ethnic majorities and territories, most regions remain of mixed race. The paper will provide insight into the relation between traditional and political power in land management in Guinea-Bissau.

In the traditional sphere, chiefs, called régulos, determined how land was used, but this may now lead to conflict with contemporary political power. Thus, last January the police evicted approximately one hundred families from their homes in Bissau because one person had bought land from another who had occupied it with the consent of the traditional chiefs. The case is unprecedented and raises questions about the right of property and land management both in the contemporary political and traditional spheres.

Traditional land management is different in each of the dozen ethnic Guinean societies. However, the possession of land, which was once mostly communal, has also changed since it gained economic value. As a result, the régulos today complain they have lost authority and power, and they have created an association to restore it. They further claim that running the country would be easier if the government would cooperate with them. One chief, in an interview, even claimed that during colonial times the Portuguese achieved effective control over the country only after they started to collaborate with the régulos.

In February 2017 the régulos met with the head of the Guinean Parliament, Cipriano Cassamá, demanding an end to the political crisis that has ravaged the country since 2015. More recently, in September 2017, the president of Guinea-Bissau, José Mário Vaz, stated that he intended to work with 116 régulos in his foundation, Mon Na Lama, implying that they are indeed legitimate land managers.

Despite their complaints over reduced powers, many urban interventions in Guinea-Bissau still depend on the consent of the régulos, and in several situations state political power has had to submit to the will of traditional power. For example, urban planning has had to be changed because of irans, supernatural entities in some respects identified with the genius loci concept.

Political and traditional power may also connive, supported by traditional priests. These figures have considerable influence in Guinean society, because of the great respect accorded to the irans they represent. Paulina Mendes has even described the situation as the “mandjization of the State in Guinea-Bissau” — mandji meaning to appeal for a blessing or curse from an iran.

C.1 MEDIA AND EVENTS

HOW INDIAN IS THE TAJ MAHAL? EMERGENT MYTHOLOGIES AND THE OTHERING OF HERITAGE IN SOCIAL MEDIA
Soumya Dasgupta
University of Illinois, Urbana-Champaign, U.S.A.

WHO CONTROLS THE CONVERSATION? THE ROLE OF SOCIAL MEDIA IN THE BUILT ENVIRONMENT
Rosemary Larter
Shomi Inc., Chicago, U.S.A.

REAL SPACES OF RESEARCH BECOMING VIRTUAL: VISA POLITICS AND THE LACK OF EVERYDAY FREEDOMS
Alison Snyder
Pratt Institute, Brooklyn, U.S.A.

PANORAMIC MILITARIZATION: THE POLITICS OF URBAN DESIGN IN CONTEMPORARY ISTANBUL
Ayda Melika
University of California, Berkeley, U.S.A.

RESISTING THE DISCOURSE OF OBEDIENCE: AN URBAN TRANSFORMATION STORY IN AYAZMA, ISTANBUL
Meltem Al
McGill University, Montreal, Canada

HOW INDIAN IS THE TAJ MAHAL? EMERGENT MYTHOLOGIES AND THE OTHERING OF HERITAGE IN SOCIAL MEDIA
Soumya Dasgupta

As an architectural monument, the Taj Mahal is certainly identified with India around the world. But how Indian is it today? Regarded by many scholars as the best example of Mughal architecture and identified globally as an iconic representation of India’s rich cultural heritage, the idea that the Taj Mahal is Indian heritage has until recently remained largely unquestioned. However, in September 2017 the state government of Uttar Pradesh omitted the structure from its tourism brochure, sparking widespread debate in social media as well as in the popular press. Such a decision was certainly not a sudden or whimsical one or the result of a careless technical error. Rather, it represented the successful outcome of a long-term, consolidated effort to distort the history of the Taj Mahal as architectural heritage. I view this as a tipping point at which emergent myths, propagated through social media, have actually succeeded in formally displacing long-established academic discourse based on archeological evidence and historical studies. At this critical moment, this paper investigates such emergent myths in order to understand how they have led to something as formal
and authoritative as the omission of the Taj Mahal from an official state tourism brochure.

Such an inquiry calls first for an exploration of the mindset and viewpoint of those who have generated counter-discourses to established history, as well to understand their political motives. In this regard, although it is beyond the scope of this paper to trace the entire transformation of the Indian political landscape in recent years, it is relevant to note that fringe and far-right groups, specifically those who have promoted the notion of India as a Hindu nation, have been instrumental in rejecting this architectural heritage as “Indian,” and also in propagating mythologies such as “the Taj Mahal is a Hindu Temple” and “the Taj Mahal was built by traitors.” Such efforts have sought to categorically establish a belief system that others this architectural heritage, and, by doing so, politically others a certain faith and community historically associated with the monument. Such propaganda instead constructs the Taj Mahal as an object that should be rejected, and it builds myths around it to help people do so. As a semiotic system, Roland Barthes once observed, such mythologies can be seen to operate in with their own specific political agendas, creating their own discourse.

Collecting evidence across social-media platforms such as Facebook, Twitter and YouTube, as well as from the popular press, the paper brings to light these myth-making efforts, both to understand how such discourses may affect people and how they may be used to deestablish or displace established academic discourses. At a time when the world is deeply concerned and troubled by various political projects to rewrite history, the paper not only tries to provide a descriptive account of a particular event, but to also highlight inherent threats to architectural heritage posed by myths that have emerged through and have been propagated by social media today.

WHO CONTROLS THE CONVERSATION? THE ROLE OF SOCIAL MEDIA IN THE BUILT ENVIRONMENT

Rosemary Latter

This paper demonstrates one social-media platform specifically designed for vernacular architecture, and gives examples of self-published work, such as a description of a cherished traditional location, the kozolec, explaining its development and use and showing locations where examples can be visited.

The kozolec is a traditional Slovenian hay-drying rack, unique to that country. In its most simple form it consists of an arrangement of stacked wooden poles in a vertical frame that support a pitched roof under which hay is draped to dry in the air and sunlight. More sophisticated versions exist, but all adhere to the principle of allowing air to circulate around grass or maize. Modern farming has introduced enclosed silos as a way of drying and storing mass-produced fodder, but nutritionists have discovered that animals do not grow as well on this hay as they do on traditionally air-dried feed. But it is also relevant to use the kozolec as an analogy for the discussion of architectural and cultural issues, as I suggest that an open, airy environment will lead to more healthy conversations in the current context of information “silos.”

In academia today, scholars from different departments publish articles in arcane journals that are read and referenced by a small circle of their peers, never to be disseminated to a wider audience. Social media, however, allows people to publish their knowledge and understanding of issues in a way that is not controlled by an editor, bringing underserved voices and underrepresented constituencies into the space previously occupied by academic authorities. Such a broadening of the circle of participants may make a significant contribution by allowing individuals to self-publish stories about places that otherwise might not be represented in dialogues edited and controlled by powerful voices that may have an interest in suppressing them.

The downside of such a process, of course, involves discerning if narratives are true and accurate when they are not generated by “experts.” However, the Wikipedia model of information flow allows for peer review, fact-checking, and correction, democratizing information dissemination in a reliable form. Using social media, as demonstrated by this particular platform, may thus allow a wider cross section of people, with different agendas, specialist knowledge, ages, and interests, to engage and interact with the world around them.

REAL SPACES OF RESEARCH BECOMING VIRTUAL: VISA POLITICS AND THE LACK OF EVERYDAY FREEDOMS

Alison Snyder

How has the erosion of the freedom to travel and engage in journalistic and academic research opened up a new way of understanding urban space and spatial politics? Does an author have a right to reflect on the way the politics of Turkey and the United States are now influencing his/her work as a researcher, architect and teacher?

Over the last few decades the author’s architectural interests have started to include stories about contested spaces in urban Turkey. Yet the ability to conduct such work — through the everyday freedoms of being able to walk, observe, and sometimes interview, while drawing and documenting change in the city — have been blocked since early October by security issues. Though not a constructed border, the visa restrictions between the U.S. and Turkey are now forcing a new condition of “virtual practice.” Thus, the inability to research social and architectural traditions on Istanbul’s streets (which may or may not exist by the time this paper is presented) gives credence to how quickly political problems can transform how people work in the region. These obstructed architectural studies point to a different “political subjectivity” and to quickly shifting paradigms.

In the form of an essay, the paper will address how the newly enforced condition of “virtual” research may bring new insights and conclusions about local, everyday, social practices for a researcher who has attempted to study the transformation of local and global traditions. The sociologist David Holmès, in his book Virtual Globalization (1998), identified those who are globally mobile (such as this author and other researchers who depend on working away from home) as “on-the-move elites,” in contrast to “the world bound by locality.” Ironically, however, without the ability to access Turkey, a sort of virtual shrinking of space and time is now occurring, and this condition asks for different kinds of observations and eventual realizations.

Another aid for this author has been the 2017 Notes on a Foreign Country: An American Abroad in a Post-American World, by the journalist and author Suzy Hansen, a book in which she helps to critique the way those from the outside, living abroad, try to understand their own motivations — attempting to shed their American biases while seeking so-called authentic experiences. And the paper will discuss Quentin Stevens’s “Betwixt and Between,” a chapter in Franck and Stevens’s Loose Space, Possibility and Diversity in Urban Life (2007), which speaks about urban thresholds, both literal and metaphorical.

In the paper, the author will also consider how the notion of time and a sort of between-space is able to bring about new research reflections on years of fieldwork processes based on the ability to be on site. What the present era of political conflict and restriction may ultimately yield are other unrealized modes of imagining, perceiving and understanding the architectural conditions of the city, forming a kind of epilogue.
PANORAMIC MILITARIZATION: THE POLITICS OF URBAN DESIGN IN CONTEMPORARY ISTANBUL
Ayda Melika

Examining the transformation of urban open spaces in Turkey, this paper aims to illuminate the politics of urban memorial (re)design and re-creation in modern Turkey. In it, I examine the history of the Topkapi Cultural Park, focusing on various transformations that have taken place there. These range from the time when it was the site of the fiercest battle of the Constantinople siege; to its use as a bus terminal, Topkapi’daki; to recent additions of a more nationalistic and Islamized nature such as the Panorama 1453 Historical Museum, which memorializes the Conquest by tying it to the Hadith of the Prophet Muhammad.

Studying various examples of environmental design, architectural projects, and visual entertainment within the park, I demonstrate the various political intentions of the builders and users of these sites and the way they have created new forms of political socialization and spaces of resistance. Specifically, I will argue that the Istanbul Metropolitan Council’s Topkapi Cultural Park project, as envisioned by Recep Tayyip Erdogan, has been an effort at top-down urban planning aimed at disseminating certain political views in the public sphere and as a way to socialize people into desired cultures. Illuminating the contemporary purpose of park planning as being to create spaces of reform and control, I argue that the Panorama 1453 Historical Museum was strategically designed to encourage large-scale urban Islamization and militarization. I thus seek to demonstrate how political leaders shape and reshape urban parks as part of a power struggle.

RESISTING THE DISCOURSE OF OBEDIENCE: AN URBAN TRANSFORMATION STORY IN AYAZMA, ISTANBUL
Meltem Al

In this paper I will investigate the ongoing political, economic and social transformation of Istanbul in the neoliberal era through the case of the Ayazma Urban Transformation Project. This will involve analyzing the propaganda and resistance discourses of various print and online media agencies and the role of these discourses in the (re)production of built environments.

In 2004 the government of Istanbul initiated the largest urban-transformation project in the city’s history (until then) in Ayazma, an area mostly populated by Kurdish immigrant squatters. After it began, the inhabitants of the district were evicted from their neighborhoods, and their houses were demolished to allow construction of new luxury housing. In the period between the government’s announcement of this effort in 2004 and its completion in 2010, the mainstream media in Turkey largely provided a supportive discourse. As part of their effort, these communication networks utilized a new language based on the necessity and urgency of imposing such urban-transformation projects in Istanbul and other large cities.

At the same time — although they didn’t have the power to reach as many people as the mainstream media — some opposition political groups, nongovernmental organizations, professional associations, and leftist newspapers developed a resistance discourse, with the aim of stopping the demolitions in Ayazma. They thus came to constitute an alternative voice, defining an oppositional approach to urban politics in Turkey. And they began to use their own websites, or the websites of leftist media, to mold public opinion about the existing or foreseen outcomes of government urban-transformation projects, and to develop a collective resistance against them. In this vein, the Internet has provided an important sphere for the radical and alternative voices to be heard.

Although this resistance discourse has had no immediate practical impact on urban-transformation projects already underway, the paper argues that the accumulated impact of presentations of these projects in the alternative media has begun to shape a different understanding of contemporary urbanization processes in Turkey. Although the mainstream media is apparently more dominant than the alternative media in terms of its influence on the implementation of such projects by the government, critical discourse within the alternative media is paving the way for ruptures in history and the instigation of future urban revolutions.

Using the case of the Ayazma Urban Transformation Project, the paper will thus question the role of the mainstream media in legitimizing present government urban policies and the social agency of alternative media networks in raising public awareness about such urban-transformation projects.
D.1 EVERYDAY PRACTICES

EVERYDAY SOCIAL PRACTICES IN KUWAIT’S EVER-CHANGING URBAN AND SUBURBAN NEIGHBORHOODS
Lamis Behbehani
Kuwait University, Adailiya, Kuwait

EVERYDAY SHAPING OF THE SECURE CITY: THE CASE OF PORTO ALEGRE
Fabio Vanin
Vrije Universiteit, Brussels, Belgium

EVERYDAY PRACTICES OF “FUN” AND “RESISTANCE” IN THE STREETs OF TEHRAN
Shahrzad Shirvani
University of California, Berkeley, U.S.A.

SPACE AND EVERYDAY LIFE IN CAIRO’S CITY OF THE DEAD
Rim Alaa, Sherif Elfiki, and Ahmed El Antably
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EVERYDAY SOCIAL PRACTICES IN KUWAIT’S EVER-CHANGING URBAN AND SUBURBAN NEIGHBORHOODS
Lamis Behbehani

Since the discovery of crude oil in Kuwait, the country’s built environment has been subject to a continual process of new construction and infrastructural and administrative change. As a result, Kuwait’s identity and existence have become synonymous with physical change. Reflecting this condition, the Ministry of Public Works (MPW) recently began a new program of roadwork that has included the expansion of major highways. Several reasons have been given for the program, such as to alleviate traffic congestion and improve living conditions in Kuwait City. But the sudden increase in construction has also created problems for several public open spaces that are widely used by local residents and visitors.

Problems of access to public open areas in Kuwait today include an increase in traffic around these areas and the elimination of residential walkways. In addition, a continued increase in the built density of urban and suburban neighborhoods, caused by ongoing political and economic instability and the mismanagement of the Kuwait municipality (al-Baladiya), has created additional challenges for everyday neighborhood life. This has affected the image, identity and culture of public open spaces — and in many cases the character of entire suburban neighborhoods. This may be seen today in the increased popularity of mega-shopping malls as places for recreation, the privatization of major public parks, the deterioration of accessible public spaces within residential areas, and continued outcry among residents over the destruction of valued neighborhood parks and gardens such as Gamal Abdul Nasser Park in the Rawda suburb.

Worldwide, with a few exceptions, legislation, regulation, and institutional activity have been seen as fundamental drivers of social change. One might thus ask: What is the role of public institutions in urban and suburban residential neighborhoods in Kuwait? And how have the tradition and politics of continual change been affecting everyday social practices? This paper examines the process of social engagement within Kuwait’s tangible public environments to identify what strategies and tools might be employed to ensure the permanence and continuance of these spaces. Its findings are intended to inform policy-makers of the challenges and opportunities of public open space as related to future planning, preservation, and better management.

EVERYDAY SHAPING OF THE SECURE CITY: THE CASE OF PORTO ALEGRE
Fabio Vanin

The paper discusses the case of Porto Alegre, Brazil, as the paradigm of a city paradoxically divided by security concerns, where everyday practices and the production and reproduction of specific built patterns by the urban elite have had a direct impact on the socio-political landscape.

Building on the results of the E.U.-funded research project “Reducing Boundaries” (2014–2017), the paper contributes to understanding the role of an emerging “culture of fear,” which, as a fundamental contemporary societal paradigm, has led to mechanisms of segregation and exclusion in architecture and urban planning (Beck 1992, Bauman 2003, Low 2004, Goldstein 2010, Casati 2012). Focusing especially on the behaviors, lifestyles, discourses, and spatial organization of the upper class of Porto Alegre, as driven by real or perceived urban insecurity, the research casts light on present changes to built form, urban socio-spatial organization, and the pluralism of social life.

Analyzing a number of typological cases — from condomínios fechados to single-family houses — the paper describes the material expression of the “fight against insecurity” as currently incorporated in architecture (by means of armed guards, walls and fences, gates, cameras, etc.), as well as the emotional geography of fear and its symbolic dimension as these produce certain behaviors. At the same time, by studying the mechanisms that have resulted in the construction of exclusive real estate projects, living conditions and standards, defensive systems, and processes of formal-informal occupation and control of public spaces, the paper will highlight the tension between neoliberal forces and the forces of local resistance.

A survey of material and immaterial boundaries within the social fabric of the city will further reveal the interconnections between Porto Alegre’s built environment and the socio-spatial identities of different groups as these pertain to rising levels of contestation. And through spatial analysis and ethnographic fieldwork (2014, 2016) the paper will analyze processes of territorial identification and appropriation, spatial tensions and claims derived from the “landscape of fear” (Low 2004), and different perceptions of societal change.

Through its discussion of Porto Alegre, the paper will contribute to understanding the contemporary political context of Brazilian cities and their ties to the emerging model of the secure city. Apart from the positive impact of participative budgeting and planning since the end of the dictatorship (1985), increases in social friction, disparities of wealth and income, and crime — together with a lack of strong public authority — have led to new mechanisms of segregation, exclusion, and social polarization. These have, in turn, emphasized the division between the upper and lower classes, which has had a direct impact on the built environment. Such tendencies, which go far beyond the Brazilian city, are key to unfolding contemporary imaginations of the political by different groups seeking more progressive approaches to the future city.
EVERYDAY PRACTICES OF “FUN” AND “RESISTANCE” IN THE STREETS OF TEHRAN
Shahrzad Shirvani

Traditions of everyday social practice have been intertwined in the built environment and the political domain throughout history, particularly in the countries of the Middle East. This paper studies a new form of urban sociality in Tehran, the capital city of the Islamic Republic. It will thus attempt to present a new conceptual framing of socio-spatiality and its effects on urban design and public space.

In the past few years, particular streets in Tehran have become public stages for the manifestation of a new type of urban phenomenon commonly known as *dor-dor*. This leisure activity was invented by the generation of youth now in their twenties. This generation was born after the 1979 Iranian Islamic Revolution, and advanced to maturity under conservative regulations and codes of public behavior that affected their lives and social relations in various dimensions. Surprisingly, these young boys and girls also formulated a particular everyday urban lifestyle of resistance and fun in the Tehran’s streets as a way to compensate for the city’s lack of public spaces. They thus created ways of manipulating controlled urban environments to redefine “public freedom.” As a result, particular streets became temporary spaces of social interaction in the city, where the young could spatially represent their passions and desire for wealth, pleasure, fun and freedom. Gradually, the invented spaces formed a new ground for nightlife, where a nouveau riche social stratum could exhibit a type of identity that stood in deep contrast to that propagated by the conservative government.

As a result of six months of fieldwork in Tehran, the study explores *dor-dor* as an urban experience and analyzes the ways it has transformed the meaning of public space and social relations in Tehran. The field research included on-site observations, semi-structured interviews, and informal conversations. It thus contributes to understanding the everyday practices of young Iranians in the built environment, as they have continuously sought to produce a separate political order and resist restrictions on the use of public spaces. Their activities have thus led to a new everyday dynamics of “resistance” and “agency,” shaping a new “culture of imposture” — a tradition that deviates from the moral values of Islamic society since the Iranian Revolution.

SPACE AND EVERYDAY LIFE IN CAIRO’S CITY OF THE DEAD
Rim Alaa, Sherif Elfiki, and Ahmed El Antably

Cairo’s City of the Dead, or Northern Cemetery, is a space negotiated between binaries: life and death, sacred and profane, sanctioned and subversive. Typically, its inhabitants are stigmatized for their continued occupancy of a historic cemetery; yet at other times, they are looked upon with a sympathetic eye because they do not fit within the normalized parameters of their larger community, despite their geographic proximity. In both cases, however, a superficial understanding of their condition deprives them of the right to speak out for their real needs and shape their own lives. This situation is accentuated by the immense contrast between their actual experiences and the ways they are represented by political institutions (both governmental and nongovernmental). This contrast appears to be the result of long-term ignorance of the micro-dynamics that bring life to streets. Thus, the “political” may become irrelevant to “daily lives,” particularly if the perception of “daily life” is reduced to a mere site of banality and routine.

The present study argues that the everyday practices of inhabitants of the City of the Dead have been creating what Jill Stoner would label “minor architecture” within the existing built space. Such practices redefine, reinterpret and appropriate spaces according to different layers of spatiality, functionality and meaning. The study exposes how the minor architecture of the City of the Dead learns from “daily life” practices to blur the boundaries between different challenging dualities (public/private, interior/exterior, sanctioned/subversive, and others), with varying degrees of success.

In an attempt to provide a more comprehensive understanding of the City of the Dead and its spatial complexity, the study juxtaposes stories of different inhabitants’ daily practices with political narratives. It thus employs qualitative tactics to explore spatial negotiations, as manifested in everyday spatial stories, with reference to political influences.
A.2 CONFLICT AND MEMORY: COMMUNITY SPACE AND PLANNING

CONSTRUCTING THE POLITICAL IDENTITY OF AN “ELITE”: THE CASE OF SAIDA, LEBANON
Howayda Al-Harithy
American University of Beirut, Lebanon

POLITICIZED TRADITIONS: THE REPRODUCTION OF SPATIAL CONTESTATION THROUGH THE MEMORIZATION OF CONFLICT
Gehan Selim
University of Leeds, U.K.

RETHINKING COMMUNITY PLANNING AND RESILIENCE IN TIMES OF EMERGENCY
Sahera Bleibleh
United Arab Emirates University, Al Ain, U.A.E.

Rawal Singh Aulakh and Sakshi Sahni
Guru Nanak Dev University, India

TUBIACANGA: A PLACE BETWEEN TRADITION AND CONFLICT
Vera Tangari, Alain Flandes, Flora Fernandez, Giselle Azevedo, Mariana Moreira, Bruno Mendonça, and Mariana Almeida
Federal University of Rio de Janeiro, Brazil

CONSTRUCTING THE POLITICAL IDENTITY OF AN “ELITE”: THE CASE OF SAIDA, LEBANON
Howayda Al-Harithy

This paper investigates the politics of the selection process that has served the construction of identities by various actors in the production of heritage in Saida, Lebanon, since the postwar recovery in the mid-1980s. Within the context of Saida it focuses on heritage as a political or economic construct, produced through multiple restoration efforts, by multiple actors, in the service of multiple and contested presents. It begins by recognizing heritage as a contested term in and of itself; it then attempts to shed new light on debate around heritage as a social construct that uses the past as a cultural resource in the service of the present.

The city of Saida is located 35 kilometers south of Beirut, along the Mediterranean coast, where it serves as the administrative center for the province of the south. The existing historic core of Saida is a walled city that has been continuously occupied since antiquity.

The outbreak of civil war in Lebanon in 1975 had multiple consequences for Saida’s economic, demographic and physical character. Politically, the presence of large Palestinian refugee camps on its outskirts resulted in its being placed under the direct control of the PLO. And as a direct result of this massive armed presence, the city bore the brunt of Israeli attacks during their 1982 invasion of the country. Large sections of the city were subsequently destroyed, its infrastructure was demolished, and its population was displaced.

More critically, the city witnessed a series of demographic transformations. As more and more Palestinians moved into the city’s center, the outbreak of sectarian fighting in 1984-1985 led to the displacement of the mainly Christian inhabitants of its eastern suburbs. These and other factors profoundly affected Saida’s historic core.

In the process of postwar recovery, the old city of Saida became an active field of heritage production with multiple efforts and several interventions according to three major processes: ongoing discussion of inscribing Saida as a World Heritage Site, ongoing restoration of selected monuments, and a World Bank-funded project for the rehabilitation of the historic core.

It is within this context of postwar urban recovery that the paper investigates three restoration projects in the old city of Saida and interrogates the process of heritage production and its politics. The principal methodology applies the theoretical constructs that define heritage as a dialectic relationship between ownership, identity and memory. The paper argues that the first two restorations studied revolve around the politics of identity construction in a postwar condition by the local elite, while the third revolves around the production of the tourist gaze by global actors.

The conclusion offers a twofold argument: that the inscription of new identities played a major role in the direction taken by restoration projects; and that the manner with which the past has been quoted lies at the heart of the politics of identity-construction in these projects.

POLITICIZED TRADITIONS: THE REPRODUCTION OF SPATIAL CONTESTATION THROUGH THE MEMORIZATION OF CONFLICT
Gehan Selim

Neighborhoods across the globe are becoming increasingly diverse, yet urban encounters reproduced through the negotiation of difference still exhibit patterns of social inequality and spatial imbalance. To explore these issues, the paper will investigate young people’s relationship with contested traditions in the built environment of Northern Ireland, which endured an extended period of ethnic conflict known as “The Troubles.” It will explore in particular how youngsters’ everyday practices are constantly colored by heavily mythologized memories of conflict driven by political subjectivities of segregation. The argument is that young people’s daily engagement forces them to employ tactics to challenge or resist these logistical realities by adopting alternative means of interaction within the public realm.

Building on Mark Juvan’s “spaces of intertextuality,” the paper will explain how young people in Northern Ireland are widely exposed to “objects of conflict” that contextualize the memory of disturbing incidents. The paper thus questions whether the growing cultural and ethnic diversification of societies in Northern Ireland will lead to transformative social relations of integration and belonging beyond groups defined by their ethnic identity.
RETHINKING COMMUNITY PLANNING AND RESILIENCE IN TIMES OF EMERGENCY

Sahera Bleibleh

The inevitable, growing capacity of local Palestinian communities to cope under Israeli occupation presents lessons of resilient, informal, bottom-up, and short-term planning in areas of conflict. As such, it demonstrates the need to create strategic bonds between different stakeholders and the community to compensate for the deliberate obliteration of state institutions. It also reveals how a tension between desired lived experience and uncertain reality is a crucial aspect of Palestinian everyday life under Israeli occupation.

The research discusses the intertwined roles of local community and civic institutions in the aftermath of the 2002 Israeli invasion known as Edjteyah. Based on ethnographic research in two sequential periods, from 2010 to 2012 and from 2012 to 2014, in Nablus and Jenin respectively, it collected narratives through focus groups and interviews with residents and institution representatives. These were then used to analyze how community members, either individually or collaboratively, addressed the ruins that remained after the invasion as part of a prolonged process of negotiation, healing and inventory-taking. In addition, the analysis highlights the importance of collaboration via jointly established committees and their coordination in applied strategies of repair. And it draws lessons from a time of emergency that may be used to improve community and institutional readiness in the creation of ad hoc responses to similar situations in the future. Although the local institutions took a major role in carrying out an inventory of the damage, most of the research participants contributed to repairing their physical spaces and healing their wounds.

Considering the unpredictable, massive nature of the attacks of 2002, neither local people nor institutions were prepared to address life after them, or even maintain existing bare life. In the absence of any such emergency plan, each party could only react, not act. By documenting the role of the community in damage-repair at such a time of uncertainty, the paper contributes to the larger body of literature on planning in areas of conflict and postwar reconstruction. Despite the fact that no social structure existed on the ground that could manage such an unpredictable situation, grassroots committees at both sites acted as emergency bodies in the absence of state institutions. Despite the obvious challenges, informalities and everyday tactics may thus be seen to offer an alternative model worth analyzing as a resilient paradigm for emergency planning.


Rawal Singh Aulakh and Sakshi Sahni

Old settlements/towns act as the germ of urban development in almost every medieval city. Any new development may affect the physical, economic, and socio-cultural environment of such cities, along with their urban life; but their historic cores are generally places of cultural identity and uniqueness enveloped by a layer of urban fabric formed as the result of forces and pressures of time, society, and reign/rule. Such towns are not immune, however, from fundamental changes to their urban image as a result of unseen forces or pressures, and these may lead to a drastic loss of identity.

The medieval city of Amritsar, Punjab, founded in the latter half of the sixteenth century, recently experienced such a change in the language of its traditional urban environment. This has been particularly evident around its locus: the Sri Harmandar Sahib (the Golden Temple), a Sikh shrine founded by the fourth Guru Ramdas. New development here has altered layers of history that date to the inception of the shrine, changing its image to such an extent that it is difficult today to envision its original condition.

Various elements of Amritsar have been subject to change recently as part of its overall redevelopment. This paper, however, focuses on changes to one of the major approach roads to Sri Harmandar Sahib, which has been revamped during the second decade of the twenty-first century. This project has resulted in the standard image of many Indian and foreign cities being superimposed as a “fancy global guise” over the former sober appearance of the existing urban vocabulary.

The paper uses this case to discuss various issues related to design and social impacts in a traditional urban environments. It also discusses how political intervention played a role in the planning and implementation of the design proposals in Amritsar, which have changed the form, functions, and social character of this approach road. Recently, this street was designated a “heritage street”; however, a foreign urban vocabulary was subsequently used to reclaim its supposedly original character. According to a new policy, signs have also been pasted over facades along the street, creating a monotonous appearance that further detracts from its former identity. And palm trees have been planted in the middle of the street without regard for the need to mitigate heat-island effects during the peak summer months.

The paper’s conclusion suggests alternative measures to more harmoniously integrate social consistency, economic viability, and physical improvement within projects of urban regeneration.
This paper examines the neighborhood of Tubiacanga in Rio de Janeiro as a place of conflict and resistance, which reflects a local community’s desire for permanence and the maintenance of traditional activities in the face of political decisions related to the staging of mega-sporting events. Tubiacanga was formed by two communities of fishermen who were removed from their original places of residence over the course of the twentieth century to accommodate various phases of the construction of Rio de Janeiro’s International Airport. The hosting of the FIFA World Cup in 2014 and the Olympic Games in 2016, however, brought a new threat of removal due to official demands for further expansion of the airport, which is located next to the neighborhood.

Mega-sporting events nowadays embody a series of periodic competitions of planetary scope that affect the urban space of the cities in which they take place. The political decisions relating to these events, however, are made at levels far from the local sphere, and may therefore exacerbating existing socio-environmental conflicts. Both the local governments and international organizations responsible for these events establish requirements for them that must be fulfilled in a specific period of time. These requirements generally include improvements to urban mobility and sanitation; investments in housing, sporting venues, and recreational and cultural facilities; urban upgrading of affected areas; and changes in legislation to facilitate the control of local and visiting populations. These improvements are generally seen to constitute the urban legacy of these mega-events. However, many of them remain unfulfilled political promises.

It was within such a context that the future of Tubiacanga became a subject of discussion in 2015. Specifically at issue were proposals to change regional urban legislation and expand the runways at the international airport, which would cause a new removal of the local population. Despite the harsh impact of these politically generated proposals, however, promised improvements to the city of Rio de Janeiro did not anticipate improvements for the community of Tubiacanga.

As a form of resistance, this situation provoked residents to become politically organized and seek support from university researchers to stop their removal. Based on participatory processes, discussions and interventions were subsequently held between local residents and planners with the aim of strengthening the community and making its traditions more visible. This partnership supported the community in the process leading to the suspension of the proposed changes in legislation as well as the completion of work on the expansion of the airport runways.

We conclude that in a democratic political regime, even when there is a history of violence and domination, as in Brazil, partnerships, listening, and participatory processes may provide a form of resistance. This may provide a particularly useful strategy in attenuating conflicts and giving voice to communities affected by decisions taken at a global level that may disregard the opinions, aspirations and demands of the local population.

### B.2 ARCHITECTS AND STRUGGLES WITH TRADITION

**ARCHITECTURE AND ITS DISCONTENT: REGENERATION, OR THE ART OF RETENTION**

*Nasrin Seraji*  
University of Hong Kong, China

**TÂVORA’S STRUGGLE FOR “OTHER” TRADITIONS IN DIALOGUE WITH PIKIONIS**

*Gonçalo Moniz, Konstantina Demiri, and Vasso Lioliou*  
University of Coimbra, Portugal; and National Technical University of Athens, Greece

**THE COLLECTIVE WORKER AND THE CRITICAL REINVENTION OF ARCHITECTURAL PRACTICE IN THE OF WORK OF USINA IN BRAZIL**

*Bernardo Amaral*  
University of Coimbra, Portugal

**TURNING AWAY FROM THE POLITICS OF TRADITION: UNIVERSALITY AND TRANSPARENCY IN THE ARCHITECTURE OF Egon Eiermann**

*Anne-Catrin Schultz*  
Wentworth Institute of Technology, Boston, U.S.A.

**THE EXPANDED BOUNDARIES OF TRADITION: AN ECO-POLITICAL INTERPRETATION OF ALVARO SIZA’S WORK**

*Miguel Eufrasia*  
University of Coimbra, Portugal

**ARCHITECTURE AND ITS DISCONTENT: REGENERATION, OR THE ART OF RETENTION**

*Nasrin Seraji*  
University of Hong Kong, China

We have never built as much as in the past fifty years. Yet, during this time, Modern Architecture has emphasized virility, demolition and creation rather than conservation, negotiation and participation. In this paper, I argue that renewal, rebirth, revival, rejuvenation and restoration are only a few of the alternate tactics that architects need to consider as they confront newly emerging crises in the built environment, which range from accelerating climate change, to never-ending financial speculation, to the increased polarization of political ideologies. As Europe and America move toward a radicalization of politics, the privatization of public goods, and a postmodern version of media freedom, the urgent questions become: Where can one locate new debates about architectural invention and social innovation? Are they only possible in emerging economic powers outside the “West”? Is there a way to reinvigorate these discussions by reconsidering the roles of history and tradition in the shaping of architecture and urbanism?

If architecture is always reflective of the society within which it is produced, it is no wonder it appears more and more “impotent” in
TÁVORA’S STRUGGLE FOR “OTHER” TRADITIONS IN DIALOGUE WITH PIKIONIS

Gonçalo Moniz, Konstantina Demiri, and Vasso Lioliou

In 1960 the Portuguese architect Fernando Távora walked the paths around the Acropolis designed by Dimitris Pikionis as he was returning from a four-month study trip to the U.S.A. After visiting what he conceived to be the “modern” world in America, Távora then set out on a journey focusing on tradition from east to west, during which he visited Thailand, Pakistan, Lebanon, Egypt and Greece. Athens was the last city of this “grand tour,” because Távora was interested in the idea of the roots of design in classic and vernacular European architecture, the foundations for an “other” modernity.

Although Távora made wonderful drawings and recorded notes from his visit to the Acropolis, where he followed the Panathenaic path, these included no reference to the Pikionis paths on the Acropolis or in the Pnyx. Pikionis had only designed and built these a few years before, from 1954 to 1957, employing his architecture students from the National Technical University. The lack of direct reference is also not surprising considering that the two architects were of different generations: Pikionis was born in 1887, and Távora in 1923. Thus, as Pikionis was just beginning his first projects, such as the Tennis Pavilion (1956–59) and the Vila da Feira Market (1954–59), Távora was just beginning his first ones, such as the Tennis Pavilion (1956–59) and the Vila da Feira Market (1954–59).

Despite this temporal disjunction, the paper aims to understand the relationship between these two architects who used Hellenic culture and sensibility as a way to rethink the role of tradition in Modern Architecture in southern Europe at a time of fierce political debate around the challenges of democracy. In broader terms, it will also seek to trace the ideological origins of this perspective shared by the two men, who were both architects and teachers, and understand its relation and impact on political propaganda in the region. Where traditional architecture was used as a symbol of modern nationalism.

The collective split apart in 1969 due to political opposition to the military dictatorship. But Sergio Ferro continued a teaching career in Grenoble, France, where he also founded a research group called Dessin/Chantier, focused on a critical analysis of architectural drawings and the reality of building sites. By then, Ferro had already published a few texts expressing Arquitectura Nova’s political engagement. But it was only in France that he finished a seminal and influential essay in which he synthesized the main theoretical framework behind Arquitectura Nova’s work, which he titled “The Drawing and the Building Site.”

In this text, Ferro criticized architects as part of a system of production of surplus value, a capitalist system of commodities. He argued that they should thus rethink their position in the hierarchy of building and the role they played in a production team. In this sense, he proposed the concept of collective work — that architects should begin their design process with concern for future users, and for those engaged in building construction, as part of a collective team defined by a horizontal power structure.

The concept of the collective worker and Ferro’s architectural critique of the building site is crucial to understanding the work of architectural collectives that appeared in the 1990s and provided technical assistance to activist and grassroot movements which claimed a right to land and housing in the region of São Paulo. This was the case, for example, with Usina, founded in 1990, which benefited from an already-extensive body of experience providing technical assistance to self-managed building teams.

In this paper I will analyze Usina’s work and methodology in design, building techniques, and collective decision processes in light of Sergio Ferro’s concepts. My aim is to better understand the importance of his work in the redefinition of architectural practice as a work of political, social and economic agency.
Egon Eiermann (1904–1970) shaped the German search for a new and progressive identity after World War II. The architect had remained in Germany during the time of the Nazi regime, but he had also kept close ties with Mies van der Rohe, Walter Gropius, and others who were seminal to the American reception of modernism. Eiermann’s work included single-family homes, office buildings, factories, as well as churches.

As a teacher, Eiermann educated several generations of students at the University of Karlsruhe, Germany. And in practice, his projects were characterized by the precise exploration of steel structures, creating light and multilayered spaces that offered gradual transitions from interior to exterior. The heart of his design attitude was the clear structural rhythm, especially in government-commissioned structures such as the Expo Pavilion in Brussels and the German Embassy in Washington, D.C. — both the result of collaborative efforts and the heart of his design attitude was the clear structural rhythm, especially in government-commissioned structures such as the Expo Pavilion in Brussels and the German Embassy in Washington, D.C. — both the result of collaborative efforts.

A building for Eiermann had to feel “right,” and he achieved this by tracking consistent geometric patterns and detailed relationships among all its parts. This led to a sense of transparency and clear structural rhythm, especially in government-commissioned structures such as the Expo Pavilion in Brussels and the German Embassy in Washington, D.C. — both the result of collaborative efforts and the heart of his design attitude was the clear structural rhythm, especially in government-commissioned structures such as the Expo Pavilion in Brussels and the German Embassy in Washington, D.C. — both the result of collaborative efforts and the heart of his design attitude was the clear structural rhythm, especially in government-commissioned structures such as the Expo Pavilion in Brussels and the German Embassy in Washington, D.C. — both the result of collaborative efforts.

This paper examines the tendencies within Modern Architecture to reinterpret German culture at the beginning of the twentieth century, and it showcases Eiermann’s work as the basis of late-twentieth-century architecture in Germany and beyond. It reviews the political and narrative qualities of transparency, modularity, and strict ordering systems based on the performance responsibilities of individual parts. Seemingly removed from building tradition, Eiermann’s work provides a case study of an architecture that attempted to be apolitical at a time of cultural and political redefinition.
C.2 URBAN SPECTACLES

THE SPECTACLE OF ETHNIC FESTIVALS: THE POLITICS OF TRADITION IN DETERMINING A RIGHT TO PUBLIC SPACE IN BIRMINGHAM

Noha Nasser
Cardiff University, U.K.

URBAN SPACE AND ALTERITY: DISPUTED SOCIAL PORTRAYALS IN BRAZIL

Eduardo P. Sousa and Ana Julia Almeida
University of São Paulo, Brazil

THE PASSION ACCORDING TO SEVILLE: TRADITION AND THE PERFORMANCE OF THE CITY AS THEATER

Joseph Aranha
Texas Tech University, Lubbock, U.S.A.

THE JAMES BOND EFFECT: DAY OF THE DEAD FROM CEMETERY TO PUBLIC PLAZA IN MICHOACÁN, MEXICO

Catherine Ettinger
Universidad Michoacana de San Nicolás de Hidalgo, Morelia, Mexico

MOULID CELEBRATION SPACES IN CAIRO: BETWEEN POLITICS AND TRADITION

Aliaa AlSadaty
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THE SPECTACLE OF ETHNIC FESTIVALS: THE POLITICS OF TRADITION IN DETERMINING A RIGHT TO PUBLIC SPACE IN BIRMINGHAM

Noha Nasser

Places are complex. They have histories that shape them physically, socially and economically, which means they are never stable or fixed. Add immigration to the mix, and the way places are used, inhabited and transformed becomes even more problematic. Migrants who settle must go through a process of adaptation before they can eventually claim a place for their own through economic, religious and social activities. For the local authorities, there is also a process of adaptation, but one that is more related to the management and control of change. Herein lies the conflict: settlers are dynamic and in a constant state of negotiation and contestation over place, while the authorities typically resist such forces.

The struggles of different cultural groups — namely, African Caribbeans and Punjabi Sikhs — to claim a right to express their identities on a major thoroughfare in the inner-city area of Handsworth, in Birmingham, highlights the complexity of migrant places. Handsworth was first considered a place with a dominant African-Caribbean identity in the 1950s, as best exemplified by the Handsworth Street Carnival. Indeed, the local authority funded this event as a way to “contain” that identity within the defined limits of the Soho Road — a major city arterial and visible public space. Yet a decade later Punjabi Sikhs also settled there, further transforming it economically and socially. The Sikh community’s growth in political stature in turn gave them certain advantages in negotiating their right to the place. Soon after, the local authority withdrew financial support of the Handsworth Street Carnival and backed Vaisakhi, a Sikh religious procession along the Soho Road.

These actions raise questions about who has the right to claim public space. Is interculturalism, as a concept, about equality or equity in the use of the Soho Road as a visible expression of different migrant cultural identities? Does the local authority, as a mediator of public space, have the right to choose one community over another? The complexity of place is fundamentally driven by the political possibilities and denials of access to public space. The ever-changing nature of place suggests that coexistence and equity are in a state of constant flux, which can be aggravated, or not, by the political decisions of the local authority.

URBAN SPACE AND ALTERITY: DISPUTED SOCIAL PORTRAYALS IN BRAZIL

Eduardo P. Sousa and Ana Julia Almeida

This article reflects on urban space and encounters with the other in reference to contemporary modes of existence and resistance in large Brazilian cities. For this purpose, we analyze the Web 2016 Brazilian documentary Cartas Urbanas (Urban Letters), directed by Bruno Xavier, Roger Pires, and Vargy Gurjão, which consists of three episodes reporting on the struggle for housing in Fortaleza, a city in the state of Ceará in the northeast. The city is the fifth largest in Brazil, with more than 2.5 million inhabitants, and, like most cities used as sites for the 2014 FIFA World Cup, its urban landscape has been significantly altered through the removal of thousands of families in the path of works of infrastructure that were never completed.

The documentary focuses on these people, whose lives were changed to buy the soccer event, but also on cases of precarious housing in general and on the almost complete lack of public power in the mediation of urban conflicts. The documentary focuses on one neighborhood per episode, from the peripheral areas that remain in the center of the city’s richest region to its urban extremities. And in each episode, a letter from a resident of the area being examined is addressed to a main character in the next episode in an attempt to connect their experiences and exchange views on the struggle for housing, in the manner of Rancière’s Le partage du sensible (2000).

Although the territory of Fortaleza is large, the segregation of its poorest population, who have been consigned to its periphery, is historical. Each episode also includes interviews with researchers from the Laboratory of Housing Studies (Lehab), associated with the Federal University of Ceará (which also produced the Web documentary), who have sought to present the demands of the families to local public authorities. In this respect, the narrative presents a situation that has prevailed for decades in most large Brazilian cities. For years, urban space has grown and shaped itself through processes of segregation, pushing the poorest inhabitants to the extreme periphery, concentrating the richest in the center, and generating an intermediate space available for all kinds of speculation and gentrification, without any regulation by public bodies.

This research will discuss the clashes between the public and the private (Arendt 2007) evident in this narrative, from the perspective of film theory and analysis. And it will seek to understand urban space as a social structure (Milton Santos 2014) as a generator of emotional belonging, according to theories of cooperation (Sen-
Joseph Aranha

Semana Santa, or Holy Week, commemorates the annual observance of Easter. In Seville, Spain, it has been a yearly event for more than 450 years, involving processions consisting of penitents and floats depicting significant events associated with Christ’s passion. The size and number of processions and related activities of Semana Santa in Seville have grown over the centuries to become one of the most famous traditional cultural events in Spain, currently attracting hundreds of thousands of visitors to the city. Its preparation and staging involves the collaboration and coordination of city hall and several social, religious, political, business and community organizations. Semana Santa is an occasion for religious fervor, community pride, cultural expression, revelry, and most significantly, pageantry. This paper addresses the function of the streets and public spaces of the city as a theater and backdrop contributing to the sensorial experience of this traditional urban spectacle.

Originating from churches around the city, during Semana Santa processions wind their way, simultaneously each afternoon and evening, to the cathedral in the city center and back to their churches of origin. The processions are carefully timed and their routes meticulously planned so that they do not run into one another, and so that they can pass in a continuous stream, one after the other, through a section of the city center known as the “official route.” It takes some processions as long as twelve hours to complete the overall circuit. For several hours each day, for a period of eight days, the city becomes a theater. Crowds throng the city; and people jostle to find the perfect spots in narrow streets, pay exorbitant prices for access to balconies and rooftops, or wait patiently in specific plazas to view the processions to get the best view of the floats or experience the ambience of a special moment.

The paper presents a study of the role that streets, public spaces, and iconic buildings play in the experience of this celebration. It draws from a study examining the morphology of the spaces in the city in relation to the ways these urban elements provide a variety of backdrops and spatial conditions that set the stage and create a mood of anticipation, tension, delight, celebration and grandeur. Architectural characteristics such as spatial configuration, degrees of enclosure, lighting, juxtaposition, and spatial sequences that individually and collectively contribute to the theatrical effect are identified, analyzed and explained by means of text, diagrams and images.

As a compound expression of culture, religion and local identity, Semana Santa in Seville has many dimensions, and scholars have studied, analyzed and written about the event from the points of view of cultural anthropology, sociology, economics, history, art, and political science. The paper adds to the literature on the topic by providing an analysis and understanding of the architectural and urban spaces in which the event occurs. It also contributes to architectural studies of the street and public spaces as ultimate backdrops for memorable experiences of cities.

Catherine Ettinger

In 1935 the movie Janitzio shone a spotlight on the Day of the Dead festivities on an island in Lake Pátzcuaro in western Mexico. More recently, these festivities were depicted in the James Bond movie Spectre (2016) and the animated Pixar film Coco (2017). At both historic junctures, certain aspects of the depiction of local All Soul’s Day practices in the state of Michoacán were accurately portrayed; but in other respects changes were made in both the depictions of these practices and the spaces in which they are carried out. Based on fieldwork, observation and mapping in the region, as well as published ethnographies and travel literature, this paper examines processes of reappropriation related to space in these film depictions of the Mexican Day of the Dead.

At the time of Janitzio’s production, there were political motivations behind it that related to tourism and the construction of national identity. Specifically its depiction of Day of the Dead celebrations were used to promote the region. And in the process, the film transformed local practices into a spectacle.

All Soul’s Day was at that time celebrated in the Purépecha (Tarascan) villages around Pátzcuaro Lake through two main activities. Thus, the first year after a family member’s death, an altar would be placed in the home, and the family would make tamales to serve to visitors. In subsequent years, however, an altar would be erected in the graveyard with offerings of food to share with the departed during their visit to Earth. In the 1980s these festivities became so popular as a tourist attraction that the state of Michoacán sought to motivate towns without an indigenous population to adorn their graveyards, too, to “broaden the tourist product.” Even so, the celebration remained circumscribed to areas of the state with an indigenous population. Meanwhile, in cities, in observance of the Christian holiday on November 2, people would engage in the more low-key practices of visiting their dead relatives in the cemetery, cleaning their graves, and leaving flowers behind.

In 2008 the Day of the Dead was included on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity. Since then, imagery related to the celebrations has become a popular theme in souvenirs and promotional materials for tourism to Mexico. The folklorization and commercial promotion of the holiday hit its peak with the James Bond movie, which opened with a fictitious scene of a Day of the Dead parade, complete with giant mojigangas dancing in the streets.

The following year many city governments began to organize similar spectacles that included parades, the erection of altars, and costume contests. This has since been proclaimed as representing a recovering of local tradition. Yet it may also be interpreted as the creation of a new urban tradition that appeals to urban youth and to international tourism, since it conforms to a preexistent image of Mexico created through the media.

This paper examines the process of change in the last three decades in Michoacán, with special attention placed on the last five years and the creation of urban spectacle. It maps the use of urban and architectural manifestations of the holiday, illustrating the transposition of a rural practice to an urban politically motivated one.
MOULID CELEBRATION SPACES IN CAIRO: BETWEEN POLITICS AND TRADITION
Aliaa AlSadaty

A moulid is a religious celebration that includes a pilgrimage to the shrine or tomb of a revered religious figure. A celebration then generally takes place at the saint’s shrine/tomb and in its surrounding urban spaces, which has a major impact on appearance, structure and morphology of those spaces. Moulid celebrations across Egypt combine and offer several overlapping experiences, including that of a spiritual pilgrimage, a communal reunion of local residents, and a commercial event such as a fair. Beside the numerous moulids in Cairo, almost every city/village in Egypt stages one for its patron saint. While some celebrations have only local importance, the importance of others extends beyond their local boundaries, attracting large numbers of attendees from near and far.

Although such festivities can be considered a cultural phenomenon, the historic and present structure of moulids and their place within social frameworks may be highly politicized and contested. During the celebration, the domains of political and traditional practices are clearly manifest.

This paper will trace those practices as manifested in physical spaces, highlighting the transformations both to the celebration and the celebration spaces as a result of the continuous struggle between politics and tradition. This will be done through an overview of the politics of celebration in several moulids in Cairo, with special reference to that honoring AlSayyeda Zeinab, one of the major moulids still occurring in the heart of the historic city.

The paper shows that although several factors have led to the recent decline of such celebrations, moulids can be seen as having enormous potential to reshape the way urban areas function. They may likewise serve as particularly effective venues for political and urban elites to refashion feelings of identity and consciousness.
population clusters that expand concentrically. In-between typologies — most significantly the “new town” of post-independence immigrant “development towns” — were explicitly planned to mitigate urban size through an “agricultural” layout, but are today considered failures on both accounts.

This paper studies the communal settlement typology as an unlikely mesh between “village” and “city,” bridging the long-debated divide between the rural and the urban in Zionist architecture, planning and historiography. Tracing the history of West Bank housing and settlement from 1967 to 2005, it points to the ingenuity of this typology as a settlement model. Based on the single-family home as a building block, it has been capable of producing tiny, isolated outposts as well as large, urban, populous settlements. While the kibbutz was declared to be “neither town nor village,” I claim here that the communal settlement is both city and village, a quality that renders it flexible, independent from scale, and adaptable to change.

**HOMEOWNERSHIP, DESIGN, AND POSTCOLONIALITY: COMPARING TWO EMERGENCY HOUSING PROGRAMS IN PORTUGAL, 1974–82**

*Rui Aristides Lebre*

This paper examines the postcolonial dimension of two experimental housing programs in postrevolutionary Portugal: the Serviço Ambulatório de Apoio Local (SAAL, the Ambulatory Service for Local Support), and the Comissão para o Alojamento de Refugiados (CAR, the Commission for Refugee Housing). It focuses on the ways authoritarian and colonial state policies regarding the *casa própria* ("owned house") persisted and changed during the early democratization period, which lasted from the April 1974 coup that overthrew the Caetano dictatorship to the neoliberal era that arrived with the second IMF structural adjustment package of 1982. This latter event then brought the coeval extinction of the state housing agency that had overseen both programs, the Fundo do Fomento para a Habitação (FFH, i.e., the Housing Development Fund).

While there is a rich housing literature foregrounding the politics of homeownership, little is known about the ways in which state housing policies can articulate colonial rationalities of government as they shape concrete spatial-production processes. In particular, there is little research about the postcoloniality inherent to the shaping of citizenship through design in formerly imperial European states like Portugal.

The paper analyzes how architectural designs reinvented a particular idea and shape of national belonging. Specifically, it looks at how aesthetic and material designs experimented with the idea of a traditional typology tied to dictatorial and colonial notions of national status — the single-family, detached house, as symbolically and materially inspired by vernacular architectures. Each housing program targeted a different disenfranchised population whose status confronted recently democratic Portugal: SAAL was aimed at the urban working classes, and CAR at returned colonial settlers. Yet SAAL is commonly understood to have been a politically progressive exercise, oriented toward site-specific design, while CAR has been mostly neglected, possibly due to its focus on industrialization and production. Thus, while SAAL is celebrated by architects as a key episode of Portuguese modernist architecture (sometimes even as one of the last instances in Europe where professional architecture was integral to a leftist revolutionary process), CAR is arguably not seen as a worthy episode in the history of the profession.

Comparing the two programs in terms of their development, political strategies, and architectural elaborations, the paper aims to show that this distinction clouds their shared agency in coproducing a similar form of postcolonial citizenship through architectural shapes and ideas. The intention is to question Portugal’s postcolonial rationality of government through some of its more under-explored objects, while allowing a broader discussion of the role of architecture in postcoloniality. Besides exploring the political and architectural production of both programs, the paper thus offers an interpretation of postcolonial citizenship through the reinvention of a “traditional” architectural sense of belonging. The paper draws on source material gathered in state archives through a research project on the architectural and urbanistic dimension of FFH from 1968 to 1982, funded by the Portuguese Institute for Housing and Urban Rehabilitation.

**PORTUGUESE STATE-SUBSIDIZED MULTIFAMILY HOUSING INITIATIVES: PARADIGMS OF THE TWENTIETH CENTURY**

*Luciana Rocha and Gisela Lameira*

In Portugal, although the single-family house remained the preferred model for most state-provided housing initiatives until late into the twentieth century, in the 1940s it became obvious that this approach would be unable to address the increasing problem of a lack of housing. Between the 1920s and the late 1970s this led to the emergence of multiple types of multifamily structures, constructed by different entities, including private individuals, real estate developers, and public agencies and cooperative housing associations — the latter being more constrained at an economic level.

The state-subsidized multifamily buildings changed public housing in several aspects: architectural language (introducing modern elements and approaches to design); urban concepts (observance of the Athens Charter and, therefore, the addition of communal green spaces); building infrastructure (including well-equipped service areas, complete bathrooms, and an independent living room); and no less importantly, in the social model arising from urban organization. A sense of collectiveness began to emerge, introducing the notion of community as a social unit into the previously established idea of the family so cherished by the dictatorship.

This paper focuses specifically on state-subsidized multifamily housing initiatives built by Casas de Renda Económica (CRE), the “Affordable Rent Houses Program,” with funds from Social Security via Habitações Económicas-Federação de Caixas de Previdência (HE-FCP). The Affordable Rent Houses Program rested on a specific regulation framework — namely, law 2007, dated May 7, 1945 — which allowed the construction of housing blocks of up to four stories, for rent or sale according to the promoting organization.

Given this architectural, urban, social and political context, the paper will approach these housing sets with one research question in mind: How did the public institutions, architects and promoters articulate the specificities of each urban context?

The paper is an extension of the research project entitled “Mapping Public Housing: A Critical Review of State-subsidized Residential Architecture in Portugal (1910-1974)” (a project co-financed by ERDF and FCT). This project focused on the role of the state as a provider of housing, with a view to the development of a common ground for decision-making.
THE BENEFITS OF MUTUAL SUPPORT FROM CLOSE-RESIDENTIAL RELATIONSHIPS: REVITALIZING JAPAN’S SUBURBAN HOUSING COMPLEX

Yura Kim

The 1960s are often described as the “Golden Sixties” in Japan, known as a period of rapid economic growth that transformed the entire nation. At this time major cities such as Tokyo and Yokohama experienced tremendous growth in population, as people from rural areas moved there for work. This migration created a new dilemma, however, as the existing infrastructure was not suitable to handle the sudden growth. In order to disperse the heavily concentrated population, the Japanese government thus began to promote policies to develop suburban residential areas and encourage residents to move out of the central city.

To accommodate a growing number of migrant families, the new residential communities in suburban areas mainly consisted of multistory buildings, and included elementary and middle schools to attract families with small children. Other facilities such as shopping malls, recreational centers, and public parks also contributed to the making of a convenient lifestyle, which crowded central cities were unable to provide. In the past forty to fifty years a declining birth rate in Japan has changed the demographic structure of these suburban residential areas, however. On average, 30 percent of the residents there nowadays are more than 65 years old, and the rate has approached 45 percent in some communities. As a result, local schools have merged or even been closed due to a lack of students, and vacant stores have begun to appear in shopping malls, as aging business owners fail to find successors.

To rejuvenate the aging communities, various redevelopment projects have been proposed by local governments and real estate development companies. However, rebuilding the communities and upgrading the existing infrastructure is costly and time consuming. Among the more cost-effective ideas being pursued by the Japanese government is promoting the maintenance of “close-residential relationships” as a way to encourage younger people to relocate and live closer to their parents. The close-residential relationship is a social concept that emphasizes the synergistic effects when family members live together or nearby. A government program building on the idea today subsidizes the cost of moving and even provides funds for lowering monthly rents to attract more people to move in.

This paper examines Sakonyama district, an area of suburban Yokohama, in order to monitor the effectiveness of the close-residential-relationship approach. A survey conducted among residents of Sakonyama found that approximately 20 percent of respondents identified themselves as being in a close residential relationship.

The paper argues that a close residential relationship can be a great method to improve the quality of life for the elderly residents of suburban areas. And the mutual support between older and younger generations has a positive impact on communities, as it reestablishes the traditional values of the Japanese family structure. Furthermore, it has been shown that a close residential relationship does not need to be limited to family members; the concept can be expanded to the entire community to achieve greater synergistic effects.

PUBLIC RENTAL HOUSING IN CHONGQING, CHINA, FROM THE PERSPECTIVE OF RURAL MIGRANTS

Weijie Hu

Over the past three decades, since the implementation of its “reform and opening-up” policy, China has been experiencing rapid urbanization. In response, Chongqing, the largest city in southwestern China, has adopted a systematic set of urban and social-development policies. One key program has been the construction of 40 million square meters of public rental housing since 2011, an initiative that has attracted attention due to its size and emphasis on the role of government. Public rental housing, however, does not form a complete social-security system, and the quality of life among rural migrants after resettlement has been largely ignored. In this sense, the Chongqing case deserves closer attention.

There is a growing body of literature on the topic of urbanization and public rental housing in Chongqing. Yet most studies have focused narrowly on describing housing policy from a macro-economic perspective, and only a few have examined perceptions of the program by rural migrants. This has been especially true with regard to the experience of families in public rental housing.

Based on 120 semi-structured interviews with rural migrants living in three selected public rental housing communities in Chongqing, the paper aims to fill this gap and make explicit their strong opinions about urbanized life. By illustrating the disparity between rural migrants’ expectations and the realities of their housing experience, the author’s hypothesis is that public rental housing has been an important social instrument enabling their adaptation to urban living conditions. However, their new urban life frequently consists of small living units, marginalized locations, inconvenient transport connections, long working hours, and bad working conditions. The paper shows that rural migrants generally adapted well to the public rental housing, but considered transport connections to their places of work and to the city core to be inadequate.

Beyond attempting to increase knowledge of urbanization in China by examining the satisfaction of rural migrants with public rental housing, the paper also attempts to explore changes to policy that might improve migrants’ quality of life. It is hoped the findings will contribute to an emerging literature on the effects of public rental housing in Chongqing and offer a foundation for other insightful critiques of the effects of this type of housing on local and global sustainability.

Weijie Hu
A.3 CONFLICT AND MEMORY: HERITAGE SPACES

THE UPRISING REMEMBERED: MEMORIALS TO THE RANI OF JHANSI IN INDIA

Amita Sinha
University of Illinois, Urbana-Champaign, U.S.A.

LOCATING THE MEMORY OF POLITICAL GENOCIDE IN THE TRADITION OF PEACE: TWO DOCUMENTATION CENTERS OF NAZISM IN GERMANY

Rumiko Handa
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DISLOCATIONS AND RELocations: PRISON CITIES OF THE JAPANESE-AMERICAN INCARCERATION

Lynne Horiuchi
Independent scholar, Oakland, U.S.A.

HOTEL ESTORIL IN MACAU: A CASE OF IDENTITY, COLLECTIVE MEMORY, AND POLITICAL DISPUTE

Tiago Pereira Ribeiro, José Luis De Sales Marques, and Margarida Cheung Vieira
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CROSSED CULTURES IN LUNDA: DIAMANG’S URBAN PROJECT AND ITS LEGACIES

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THE UPRISING REMEMBERED: MEMORIALS TO THE RANI OF JHANSI IN INDIA

Amita Sinha

The Uprising of 1857, also known as the First War of Independence and the Sepoy Mutiny, marked a watershed in India’s colonial history. This history has been written either from the European or Indian point of view, reflecting the experiences of either the victor or the vanquished, but how it has become heritage and is commemorated reflects one or the other the culture’s ways of remembering. Memory may be constructed and reified through memorials that act as mnemonic devices, and sites of the Uprising in India have largely been memorialized in parks and in museum exhibits in ways that reflect uniquely Indian traditions of memory-making. Thus, Rani Lakshmi Bai, the queen of Jhansi and one of the leading figures of the rebellion, has become a legendary figure, and today occupies an important space in the public imagination largely because of the way her heroic deeds have been remembered. Bardic songs, place narratives, iconic statuary, and dioramas have created a larger-than-life mythic persona for her.

The paper examines three sites of memory related to Rani Lakshmi Bai that are protected as monuments today: a memorial plaza in her birthplace, Varanasi; her childhood home in Bithoor Fort in Kanpur, now a memorial park; and her palace and fort in Jhansi. The memorials were built by state or local government institutions to commemorate her extraordinary life and heroism. Their design is based upon folk idioms of story-telling, depicting key events in her life in etched reliefs, painted dioramas, and statues. The site museum and memorial park are a hybrid of the traditional and modern in that they claim to be historical, yet are mythic in their representational modes of narrating the Uprising. In these public memorials, iconic imagery takes precedence over text, and story-telling by means of sound-and-light shows creates a powerful sensory experience that forms the bedrock of eidetic memory. Public spaces as sites of memory may thus reflect the culturally influenced ways of seeing history and remembering the collective past.

LOCATING THE MEMORY OF POLITICAL GENOCIDE IN THE TRADITION OF PEACE: TWO DOCUMENTATION CENTERS OF NAZISM IN GERMANY

Rumiko Handa

How can architectural design assist in making the past present in meaningful ways when applied to buildings that commemorate troubling pasts? This dilemma becomes even more challenging when a preexisting building is located in a district that had provided citizens with a peaceful setting for leisurely activities before it was taken over for politically hostile purposes. Once that evil force has been eliminated, both city authorities and citizens may desire to return the district to its distant past, bringing peace back to the area. Yet they may also desire that the building carry their difficult memories of the more immediate past, so that it may provide lessons for the present and future. The question then becomes: What contributions can architectural design make toward these two, often conflicting, objectives?

The author is working on a research project that investigates and compares a number of documentation centers of Nazism in the former West Germany through careful on-site studies of the buildings supported by an archival study of materials including architectural drawings; correspondence between clients, architects, and architectural collaborators; and various records related to the design and construction of the buildings. The paper will present a portion of this project, and in particular compare historical contexts and design strategies for the Nazi Party Rally Grounds in Nuremberg and the House of Wannsee Conference Center in Berlin. The former was designed by the Nazis as the congress hall and is located in a city park that was originally a tree-filled recreation area before it was transformed by Albert Speer. The latter was a lakefront villa of a wealthy Berliner before it was taken over by the Nazis and used as a conference site to discuss implementation of the “final solution.”

A number of secondary research questions will also be posed. How did the prior histories and physical conditions of the preexisting buildings figure into the new design decisions? How did local, regional, national and international public opinion and politics influence the designs? What construction activities (e.g., additions, subtractions, or other changes) were needed to adapt existing buildings to new purposes? And how did the designs enhance various memory-inducing qualities of the preexisting buildings?

Architects are increasingly aware of and confronted with these and related questions in association with past programs of discrimination and genocide. A number of universities and communities today likewise face challenges concerning the use of names, images or sculptures that represent difficult pasts. A typical reaction is to destroy or remove the artifacts. But this approach does not eradi cate the past itself; instead, it removes the chance to confront it. Co-
versely, preserving artifacts can be misconstrued as an affirmation of the past. The paper is part of a study that will lead to recommendations for future designs.

DISLOCATIONS AND RELOCATIONS: PRISON CITIES OF THE JAPANESE-AMERICAN INCARCERATION

Lynne Horiuchi

Under President Franklin D. Roosevelt’s Executive Order 9066, issued February 19, 1942, the U.S. government built a number of concentration camps that functioned as prison cities, incarcerating Japanese Americans for the duration of World War II. This paper will examine prewar Japanese immigrant settlements and the Japanese-American internment communities within the context of preincarceration settlement. The paper’s conclusion will address the proliferation of punitive spaces initiated by a contrived test of loyalty to Japan or disloyalty to the United States were sent to Tule Lake Segregation Center, a special prison city that expanded to hold incarcerated Japanese immigrants and their offspring negotiated such traditions and national loyalty on a daily basis. And those considered loyal to Japan or disloyal to the United States were sent to Tule Lake Segregation Center, a special prison city that expanded to hold them.

The paper will briefly examine the planning, design and construction of these prison cities, sorting through the participation of jailers and prisoners. Community design will be briefly discussed within the context of preincarceration settlement. The paper’s conclusion will address the proliferation of punitive spaces initiated by a contrived test of loyalty to Japan or the U.S.

HOTEL ESTORIL IN MACAU: A CASE OF IDENTITY, COLLECTIVE MEMORY, AND POLITICAL DISPUTE

Tiago Pereira Ribeiro, José Luís De Sales Marques, and Margarida Cheung Vieira

Akin to the fate of certain public figures, particularly artists, some buildings are destined to vanish or die before they gain recognition, while others need to be threatened by demolition to have their identity revealed. In such cases, moreover, the identity that emerges is not always the same as that originally endowed by a designer through a combination of material structures, voids, functionalities and usages. It may instead emerge from social interaction between the building, its surroundings, and users. As such, perception of a building’s identity is constituted through multiple channels of social interaction — from within and without. This was certainly the case with the Hotel Estoril and its casino, even before Macau transformed itself into a world gambling mecca.

Built in the 1960s, the Hotel Estoril is flanked by a school from the 1940s, designed in the style of Portuguese modernism. And the back of the hotel, which adjoined an outdoor public swimming pool, was designed as a one-of-a-kind representation in Macau of the so-called “Português Suave” style. In addition to signaling the beginning of a new era of gambling in Macau (along with the Hotel Central, located on San Ma Lou, or Avenue Almeida Ribeiro), the Hotel Estoril was also integral to the transformation of the city as it is perceived today. However, to expand the gambling industry, the Sociedade de Turismo e Diversões de Macau (STDM), under the stewardship of the gambling tycoon Stanley Ho and the operators of the hotel, added a new structure, the twelve-story Hotel Lisboa, to the Hotel Estoril in the 1970s. Eclipsed by this new hotel/casino, the older facility was eventually compelled to close to the public in 1990. A lost building, emptied for over a decade, it was left to decay and die an unremarkable death.

Despite its unique architectural features, the Hotel Estoril reflects the erasure of an era in Macau’s history in which affiliation and disaffiliation from individuals and groups produced sentiments of “insiderness” and “outsiderness” as a consequence of spatial context (Relph 1976). However, as soon as it was announced that the public powers in Macau had developed new plans for the site (implying its demolition), the Hotel Estoril gained new life as a revered icon. Transformed from a monument to wastage and neglect on one of the most coveted land plots in Macau, it was reborn as a symbol of a renewed identity and the importance of community spatial memories.

The paper discusses the history of the Hotel Estoril, and how its future has become an matter of identity, collective memory, and political dispute. It will also focus on physical arguments for its preservation, citing its qualities as an example of architectural discourse from the previous century in Macau. Notions such as “place” and “space” will be examined to demonstrate how they are significant to this case study.
CROSSED CULTURES IN LUNDA: DIAMANG’S URBAN PROJECT AND ITS LEGACIES
Beatriz Serrazina

The diamond-mining activities promoted by Diamang (Companhia de Diamantes de Angola), a chartered company based in Lunda in 1917, shaped a colonial built environment where both European and African cultures were present. In a large region of northeastern Angola, until then devoid of any intervention within the framework of the Portuguese colonial project, the company supported the construction of urban settlements and infrastructure that completely altered previous spatial relations. This study of urban models, housing typologies, and collective programs uncovers the presence of a rigid hierarchical social-spatial system, mixing Portuguese and African traditions, and explores the interplay between the traditions of urban space in the company’s settlements through both the colonial and postcolonial periods.

Colonial urban strategies will be examined through two major introduced practices. One involved Portuguese traditional festivals brought to Lunda in order to carry on the “civilizing mission.” Among these was a “best village competition,” intended to show indigenous people how they should build and keep their houses. Prizes were typically awarded to the most Portuguese-like settlements — at the same time that native folklore was “celebrated” through the construction of a “native village” at the company’s headquarters. The other introduced practice involved a network of public leisure spaces mimicking everyday life in the “metrópole” — e.g., the Staff House, swimming pools, cinemas, and botanical gardens. These were at first restricted to European employees, but they were later opened to natives as a consequence of political changes, to ease spatial segregation.

The analysis seeks to assess Diamang’s legacies in Lunda, addressing whether and how decolonization affected urban policies and spatial dynamics, as diamond-mining activities continued after Angola’s independence in 1975. It will thus explore which former colonial spaces have been preserved, modified or demolished, in an effort to enable understanding of the impact of the company’s original urban development on the subsequent production of space and how this produced a pattern of both postcolonial continuities and ruptures.

B.3 ARCHITECTURAL PRACTICES

RESURRECTING TRADITION, REWRITING MODERNITY: EXPERIMENTS IN CONTEMPORARY IRANIAN ARCHITECTURE UNDER ECONOMIC RECESSION
Razieh Ghorbani
University of California, Berkeley, U.S.A.

RAUL LINO’S LESSON: THE NEGLECTED ROLE OF TRADITION
Pedro Abreu and Pilar C. Costa
University of Lisbon, Portugal

THE I-BEAM IN CROSSCULTURAL PERSPECTIVE
Peter Christensen
University of Rochester, U.S.A.

Yoonchun Jung
Kwangwoon University, Seoul, Republic of Korea

RESURRECTING TRADITION, REWRITING MODERNITY: EXPERIMENTS IN CONTEMPORARY IRANIAN ARCHITECTURE UNDER ECONOMIC RECESSION
Razieh Ghorbani

Based on ethnographic research among Iranian architects, this paper traces debates related to the discourse of modernity and tradition as these have unfolded within the experience of economic recession in Iran. I will document the social life of the recession since 2013 to challenge conventional interpretations of it as merely a time of economic stagnation. Instead, I treat the recession as a “culture” that has been socially produced and politically reconstructed. This process has opened up a space of opportunity for experimental architectural practices. It has also generated a new politics of tradition related to claims of reinventing an “Iranian identity.”

As the paper will show, some architects have come to view the recession as a time of recovery from threatening forces such as market-driven construction, incomplete modernization, and global isolation. Within this context, I argue, they have used tradition as a political tool to operationalize the difference between modernization, modernity and modernism, thus decontextualizing their practices from the temporal boundaries of the nation-state. Through the politics of tradition and the rhetoric of regional modernism architects in Iran today have gained new power to enact buildings as a living presence that can open new pathways of globalization.
RAUL LINO’S LESSON: THE NEGLECTED ROLE OF TRADITION
Pedro Abreu and Pilar C. Costa

Political ideologies sometimes adopt certain architectural forms to represent themselves. Architecture provides a powerful tool in creating meaningful images, and sometimes these images are used, like stamps, to signify ideologies. Both left-wing, “progressive” ideologies and right-wing, “conservative” ones have used this strategy. However, the former tend to favor rationalist and modernist architectural languages, while the latter ordinarily pick more traditional, postmodern languages to symbolize themselves. Whatever the case, this architectural “partydarization” is not without consequences for the discipline of architecture, because it adumbrates the positive contributions both design strategies may convey. And sometimes a particular architectural poetic may become so entangled with a certain ideology — often a human-offensive ideology — that it is almost impossible to perceive its virtues.

The concept of tradition in architecture suffers from this effect. Tradition has long been juxtaposed with authoritarian regimes or dictatorships, solely understood inside the realm of retrospective architectural expressions (in Argan’s terms). Accepting the above, however, involves disregarding important architects and architectural works (as Tafuri does with Gaudi), other than the theoretical value of the concept itself.

Tradition is, in fact, a critical process (in the sense that it filters — krinein). This process is clear in vernacular architecture. As there is no in-between instrument such as a set of scaled drawings, the builder experiences the building while he is building it, and he may correct it and ameliorate it as he goes. And in the next building, the process repeats itself. Within this track, the apprentice replaces the master builder; thus when the time comes, he will generally repeat what he has experienced that has worked.

Tradition, therefore, offers a natural path of improvement. Its point of departure is the architectural experience, the main root of architectural essence, i.e., the act of dwelling. As such, there is little room for mistakes, inasmuch as every disposition is first checked by the dwelling experience. This is not the case with ideologies in architecture, which depart from a personal, nontested idea (one ought to call it a prejudice), and evolve through a discourse, which, although it may be logical and even systematic, never really faces reality (the dwelling experience) before a building is inhabited.

The lessons of tradition need not be not restricted to vernacular practice; they can also be incorporated into more erudite procedures. This was the position that the architect and theorist Raul Lino advocated his whole life, both in his writing and designs. Lino was able to bring the virtues of traditional vernacular architectural into the field of the erudite practitioner, without reverence to images or styles. His message, however, was much precluded by the “partydarization” of architecture, which pictured him as a puppet figure of an authoritarian government, and dismissed his architecture as both outdated and phony.

This paper will attempt to regain the value and actuality of Lino’s message about tradition — to explain it and explore how he was able to insert the lessons of vernacular traditional architecture into new and appropriate designs. In the words of Goethe: “What you inherit from your parents, you regain it again, in order to possess it.”

THE I-BEAM IN CROSSCULTURAL PERSPECTIVE
PETER CHRISTENSEN

Structural steel revolutionized architecture and engineering in the nineteenth century, creating new structural possibilities and material idioms. Steel, whose manufacture for use in architecture spread rapidly from England to France, Germany and beyond, emerged most usefully in a dynamic range of uses in the form of the I-beam. The I-beam’s structural capacity is credited with reducing the density of columnar configurations in modern architecture and freeing up the floor plan, all the while allowing for “skin” cladding such as the glass curtain wall. The paradigm shift afforded by the I-beam is also well known in the history of infrastructure, where the I-beam proved particularly critical in the construction of bridges and railway lines.

The paradigm shifts afforded by steel inevitably dovetail with a heroic understanding of modern architecture and infrastructure. But this reading has typically excluded the I-beam’s applications outside of its centers of origin in Europe. This paper will, however, look specifically at the I-beam as an artifact with multiple applications in the last four decades of the Ottoman Empire, where it both extended and countered European norms in steel construction. Sites to be examined will include railway roundhouses in Anatolia, the Arif Paşa Apartmanı in Istanbul, and port infrastructure in Izmir. These examples offer the opportunity to understand the adaptability of standardized construction materials in the transmission and transmutation of modern architecture outside those materials’ original centers of production.
This essay investigates how the design of the Yeouido Sibum Apartments demonstrated the political and architectural ideals of the modern. Intended as a model (“sibum”) complex for middle-class citizens, the Seoul Metropolitan Government initiated this large-scale development on an uninhabited island in the Han River that had been used as a military airstrip since the Japanese occupation. During the initial stage, the progovernment architect Swoo-geun Kim was commissioned to develop a futuristic master plan for the island, converting it into a cultural and political center for the city. But his ambitious architectural ideas were soon abandoned, and the Sibum Apartments were built by a government-sponsored private company.

Beginning in the early 1960s, government-led architectural and urban developments were carried out in every part of Seoul, transforming the city into a megalopolis with a ceaselessly expanding boundary. It was in this context that the city government launched its plans for the Yeouido Sibum Apartments. Along with other developments adjacent to the Han River, the project not only sought to solve the problem of housing an ever-growing number of people in Seoul, but to create a revenue stream to invest in developing other parts of the city. After witnessing the unexpected collapse of the Wau Apartments in 1970, the newly elected mayor also wanted to establish an apartment prototype for middle-class Seoulians. In the following year this project was realized at an unprecedented scale.

In addition to its socioeconomic intentions, the Yeouido Sibum Apartments embodied the political ideal of building a continuously progressing modern state and reflected the promise of modernist architectural qualities. For example, the idea of elevated pathways from which the residents were able to enjoy unobstructed views over the natural surroundings was applied both to its arcades and apartment structures. Instead of structural walls, a system of columns was also used to provide spatial flexibility within its units and define the exteriors of the buildings. In addition to educational facilities, cultural and recreational facilities were also taken into consideration in designing the program for the entire complex.

### C.3 URBAN TRANSFORMATIONS

**THE AL-KHALIFA PROJECT: REWATERING AS HERITAGE CONSERVATION AND COMMUNITY DEVELOPMENT**

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**ARCHITECTURE AS POLITICAL AGENDA: THE CASE OF BARCELONA**

*AnnaMarie Bliss*

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**PLANNING FOR THE PEDESTRIAN EXPANSION OF MACAU’S HISTORIC CENTER**

*Rui Leão*

City University of Macau, China

**REDESIGNING THE URBANISTIC CORE: A PROCESS FOR CULTURAL ASSESSMENT**

*Vera Domingues*

University of Coimbra, Portugal

**HISTORY, CHANGE, AND HERITAGE PROTECTION IN THE TRADITIONAL URBAN CENTERS IN ALENTEJO**

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**THE AL-KHALIFA PROJECT: REWATERING AS HERITAGE CONSERVATION AND COMMUNITY DEVELOPMENT**

*Brook Muller, May Al-Ibrashy, Josh Cerra, and Megan Prier*

This paper explores the place-based politics of water infrastructure, heritage and community through a micro-urban design project in Cairo, Egypt. It reflects Egypt’s rich cultural and architectural heritage, the environmental context of Cairo as a city on the Nile River in the Sahara desert, and an analysis of current urban densification and centralized control of water resources. The project took a localized approach to water management in a neighborhood where built heritage of great historic and cultural significance was being damaged due to rising groundwater.

The authors co-led an international design workshop for students and young professionals from many disciplines and countries, who were tasked with developing proposals for intercepting groundwater leaking from pipes of tenements onto the sites of two historic domes in the al-Khalifa area of Cairo, and directing it to a vacant plot of land where it could be treated and used as the basis for a much-needed urban green space. Honoring the importance of awareness, discussion and relationships in the design process itself, the workshop used the development of multiple design alternatives to provide
ARCHITECTURE AS POLITICAL AGENDA: THE CASE OF BARCELONA

AnnaMarie Bliss

Barcelona, the cosmopolitan capital of the region of Catalonia in Spain, has hosted more than 100 million tourists in the last decade, many of whom come to experience architectural masterpieces of diverse style and meaning. In their experiences of the urban palimpsest, however, many visitors do not fully grasp that the buildings that make up the city’s grids and that comprise its wandering figure-ground are fraught with political innuendo and imbued with connotations from harder political times. Moreover, a diversity of culture and thought, as well as changing views on nationalism, are once again at play in the Catalanian region.

As Barcelona’s architecture draws tourists, who bring considerable revenue to the region, there continues to be unrest with the country’s leadership and with the present fight for independence. From historic edifices in the Ciutat Vella (“Old City”) to high-style buildings in El Poblenou (“New Village”), each architectural work symbolizes the carefully crafted political and cultural identity of Barcelona, which may be viewed by foreign visitors and Spaniards alike. Since politics has driven the development of the city from Roman times to the present, events in history are thus linked to specific moments in the creation of the city’s image and architecture. Indeed, the styles in the city reflect distinct points in the establishment of a Barcelona identity, both architecturally and culturally.

The paper acknowledges how the manifestation of political and sociocultural conditions has created particular challenges and power imbalances in the management of basic infrastructure and heritage sites. In this case, the degradation of the neighborhood’s overstressed centralized water distribution network (which was originally designed for a smaller population and inadequately maintained) suggests that such systems lack resilience, are inflexible and incapable of adapting to change, and are insufficiently responsive to localized conditions. In this case, this resulted in the unique challenge of excess water in a water-scarce environment. The project thus took an alternate perspective on water infrastructure, and explored the opportunity to develop a decentralized, place-adapted, neighborhood-scale system that could return control and participation to the community.

Egypt’s rich and complex history of water infrastructure and management predates the current centralized model, and thus offers valuable inspiration for a visible, resilient, and community-managed systems. By combining cultural knowledge and historical practices with modern technology, the project aimed to effectively adapt this older tradition to the context of contemporary Cairo. In doing so, it showed how numerous co-benefits may be derived in areas such as heritage conservation, environmental education, economic development, infrastructure repair, and micro-climate improvement. At a time when cities are too often focused on expanding their regional and global scope, the project provided a reminder of the political potency and importance of the design of “micro-urban” local spaces for changing landscapes and changing lives.

This effort of the International School, part of the Athar Initiative’s Ground Water Research Project, is part of a larger undertaking led by the Megawra Built Environment Collective. Athar conceives of heritage as a driver for socioeconomic development, and works in an integrative, participatory manner with governmental, societal, academic and professional actors to establish an intersectoral network that preserves heritage as a community resource. Its work has prompted intergovernmental interest toward collaboration, while advancing discussions about community opportunity and need between different stakeholders.

PLANNING FOR THE PEDESTRIAN EXPANSION OF MACAU’S HISTORIC CENTER

Rui Leão

During the past two years, DOCOMOMO Macau has conducted a planning exercise to help remedy the current situation of Macau’s historic center. The effort has specifically sought to address the rise of tourism and its effect on property markets and the overused condition of the historic center. Led by a group of architects and urban planners, the effort has attempted to look back at the past ten years and develop an alternative to the way policies and methods have been derived from the top down, with the government largely leading the way. The current effort has instead sought to establish a framework for planning through dialogue involving consultations with local society in elaborating planning policies and instruments.

This paper intends to map out the development of the plan, the dialogue it has established, and the political networking that is now taking place. The effort has tried to establish alternative ways to discuss and implement an urgent agenda for heritage as it can be understood and experienced in the logic of the city and its urban development. Part of the plan involves understanding why Macau’s inner harbor has been forgotten.

Macau, whose economy is based on tourism and gambling, today receives millions of visitors every year. According to official statistics, some 30.7 million tourists visited Macau in 2015. Being a small city, Macau needs to address this extreme influx of daily visitors to its relatively small historic center, based on the limitations of scale that an old town presents.

The heritage trail from the ruins of St. Paul’s to Senado Square is today the city’s main tourist attraction. However, Rua dos Ervanários and the old town beyond it, which also contain historic buildings and heritage sites, fail to attract a similar level of attention. The advisory group decided to dedicate itself to understanding why this phenomenon has persisted and discover strategies to resolve the issue.

To create a platform for dialogue, separate meetings were held with landlords and shop owners and with the local Kai Fong at which the plan was presented, discussed and revised. The purpose of these meetings was both to collect opinions and raise awareness of the relevant issues and their possible resolution through a plan.

The plan methodology developed by the advisory group determined that an effective spatial solution to the issues of the historic district will require interrelated effort in three fields: traffic rearrangement and the improvement and rescaling of the pedestrian-island network; mapping and evaluation of heritage value distribution in the inner harbor; and critical improvement of public space.

This mix of priorities may open a pathway for improving the value and visibility of heritage within the whole district. It may also create conditions for local actors to take part in improving the capacity of the city and its historic districts through small business activities and renovation operations.
REDESIGNING THE URBANISTIC CORE: A PROCESS FOR CULTURAL ASSESSMENT
Vera Domingues

Contemporary research on urbanism, particularly as it is linked to heritage, has for some time been undergoing a conceptual revision, one of whose main elements is an awareness of processes of continuity in evolution. Along these lines, traditional built environments are being perceived not only as expressive cores of cultural identity, but also as cores of cultural codes. Tradition may thus be used as an operational system capable of producing integrated changes without a loss of those urban root principles and values with which a community recognizes itself, establishing a bond of belonging to spaces that are created and re-created over time. This has nowadays led to a review of operational policies, mainly in the practice and political assessment of urban conservation. It has also led to a call for new tools that can provide productive interfaces between past and contemporary practices, and between community, heritage, and political theories.

This paper aims to explore, by analyzing five traditional urban cores (Cochin, Santhome of Mylapore, Colombo, Malacca, and Macau) how a historic deconstruction of urbanistic processes, and their subsequent graphic redesign using an operational cartographic tool, can inform the contemporary design of a city and embody and reflect the cultural codes of a community through time. The paper will ask how the redesign of the traditional urbanistic definition can amplify the reflection and discourse of the relations between community, built environment, and political theories and practices.

HISTORY, CHANGE, AND HERITAGE PROTECTION IN THE TRADITIONAL URBAN CENTERS IN ALENTEJO
Ana Rosado, Miguel Reimão Costa, María Teresa Pérez Cano, and Blanca Espino Hidalgo

Recent transformations of traditional urban environments located in inland areas of Portugal must be understood in relation to contemporary conditions of demographic decline and weak economic development. These impacts are quite different from those of mass cultural tourism, which have become the center of recent debate in main urban centers of tourism. This presentation focuses on transformations in the urban fabric and domestic architecture in the interior of Alentejo (southern Portugal), seeking to recognize the importance of particular characteristics of this heritage and its current usage in defining preservation policies.

The knowledge of traditional housing and its evolution is one of the keys to understanding mutations in the urban fabrics of cities and the appropriation of common and private spaces by their inhabitants. This research intends to characterize urban housing in Alentejo, its formal features, constructive techniques, and relationships with public space. Moreover, it seeks to analyzes how urban and territorial policies and planning instruments may understand, integrate, and protect historical centers and traditional architecture by attending to the values of authenticity and popular engagement.

The paper is based on case studies at two locations in the interior-east Alentejo region: Mértola, in the southern extreme; and Estremoz, northern Alentejo. The two towns have similar territorial conditions, such as connecting routes to and distances from the coast, and, consequently, proximity to the Spanish border (which influenced their urban layout through the delimitation of defensive fortifications). Otherwise, their differences correspond to the diverse regional subunits of Alentejo. The two towns vary in size and time of foundation, with Mértola being a small-scale millennial settlement, of pre-Roman origin, and Estremoz being a medium-sized city of medieval (Reconquista) foundation. In Mértola, the entirety of the buildings in the historical center — within both the inner and outer walls — were surveyed and measured (2009–2015). In Estremoz, the study was based on 135 cases spread throughout its medieval neighborhoods. In both cases, the data was complemented by historical photographs, maps, and archival documentation, such as municipal records of alterations to buildings and the property records of religious orders.

Housing in Alentejo derives from a line of Mediterranean models, shaped by a confluence of cultures, changes in habits, and construction paradigms. The characterization of built heritage in Alentejo's urban context registers a historical process of transformation evident both in the housing scales and the public spaces. However, in recent decades, there has been a steady decline in the number of residents in historical centers, and consequently in investment in the conservation of built heritage. Historical centers in inland Alentejo have thus become doubly peripheral: not only have interior urban cities lost importance and political influence in the territorial sphere, but their historical centers have become empty and secluded inside their own settlements, thereby aggravating the process of social and physical decay. The biggest challenge facing local politics today involves reversing this trend, seeking to combine alternative models of governance with the establishment of new communities inside these emptied city centers.
D.3 HOUSING FORMS II

“OTHER” FORMS OF HOUSING: A CRITIQUE OF EVERYDAY PRACTICES IN KUWAITI RESIDENTIAL NEIGHBORHOODS
Asseel Al-Ragam  
Kuwait University, Kuwait City, Kuwait

REDEVELOPMENT OF OLD HOUSING ESTATES IN HANOI: STATE IMPLEMENTATION, LOCAL RESISTANCE, AND TRADITIONAL SPATIAL PRACTICES
Hatice Sadikoglu Asan  
Swinburne University of Technology, Melbourne, Australia

THE POLITICS OF VERNACULAR INFLUENCES IN DANISH SOCIAL HOUSING
Silje Erøy Sollien, Claus Bech-Danielsen, Søren Nielsen, and Anne-Mette Manelius  
Vankusten Architects; and Danish Building Research Institute, Denmark

“OTHER” FORMS OF HOUSING: A CRITIQUE OF EVERYDAY PRACTICES IN KUWAITI RESIDENTIAL NEIGHBORHOODS
Asseel Al-Ragam

A defining characteristic of state residential planning in Kuwait is rooted in the political practice of concealing the “other.” Thus, in the latter half of the twentieth century Kuwait’s residential neighborhoods came to reflect state policies that divided the population based on income, gender, and national origin. The preferred architectural model for this policy was the single-family house in neighborhood units outside the city, which also fueled the growth of a bureaucratic system that vacillated between modern reform and patriarchal authority. Building codes furthered this social polarization and produced urban sprawl of standardized residential enclaves.

After the 1991 Gulf War Kuwaitis began to subvert this top-down system by transforming their single-family homes. Homeowners have since expanded vertically to accommodate growing families, retrofitted units as rental apartments, and incorporated home offices and small businesses to provide additional sources of income. Informal socioeconomic practices have also emerged outside the imaginaries of state experts. This “second life” of the single-family home continues today, resulting in changes to building codes that have increased net residential densities and transformed the demographic makeup of neighborhoods originally imagined for a homogenous Kuwaiti population. Residents of different nationalities thus must today navigate social tensions in their everyday practices, producing dynamic landscapes and heterogeneous urban economies that undermine intended top-down political aspirations. Over time, this has contributed to another cycle of a politically motivated debate on housing, authenticity, and “Kuwaiti” identity. And this has increased the political mapping of residential neighborhoods in today’s populist climate.

Largely ignored in housing histories worldwide, Kuwait offers a counterbalance to canonical narratives in Europe and North America, as well as “elsewhere.” The paper briefly examines the mid-twentieth-century residential planning policies in Kuwait that hindered socioeconomic integration. This history will help contextualize the more recent “second life” of single-family homes and draw attention to the present contested relationship between Kuwaiti homeowners, non-Kuwaiti residents, and state and municipal officials. The paper also critiques the elaborate operational systems mobilized in residential planning and illustrates the ways these are resisted in everyday practices to shape adaptable building codes, transform monotonous neighborhoods into dynamic ones, and increase grassroots agency in urban communities. This critique addresses “space” as a socio-political product, and “appropriation” as a method of engagement.

REDEVELOPMENT OF OLD HOUSING ESTATES IN HANOI: STATE IMPLEMENTATION, LOCAL RESISTANCE, AND TRADITIONAL SPATIAL PRACTICES
Dinh Phuong

(Re)development of urban housing, particularly in state-run housing projects, has presented ongoing issues of dissatisfaction or incompetence in the developing world, including in Vietnam. While new large-scale developments in Vietnam’s major cities present clear evidence of the state’s vision and intent to move toward “world-class” status, spatial practices and experiences from older, medium-size housing estates and recent attempts to redevelop them represent a “hindrance” to progress toward such a goal, according to the state. Hanoi, for example, is today being transformed by rapid urban development and by the global flow of investment. But the city must also be understood as a place which resulted from more than one thousand years of Chinese domination, almost one hundred years of French colonization, and several decades of post-independence support and assistance from the former Soviet Union. The recent doi moi (economic reform) policy, and the consequent opening up to the world, have led to rapid (re)development of both old and new housing estates, bringing another layer of urban experience to Hanoi.

This paper examines the redevelopment of old housing in Hanoi via a case study of the Soviet-style apartment estates (KTT) that represent an important layer of the city’s built environment. Such redevelopment has recently attracted attention from the local public and media. The paper first examines architectural changes and spatial practices, including firsthand observation and interpretation of everyday life and recent alterations made by local stakeholders and residents at inner-city KTTs. It asks a number of questions. How are spaces, both traditional and imagined, practiced every day or (through local events of resistance) in ways that provide opportunities for a change to state strategy? How do actual local practices of housing, including informal changes, resist and/or challenge professional imaginations of the political, such as those represented by the state implementation of KTT redevelopments? How has tradition, as manifested in local spatial practices, persisted or been resilient to
changes imposed by the political? And how do traditional practices of space, in turn, act as a contributing factor to changes in urban housing policies?

To address these questions, the paper then looks at recent practices and challenges faced by local government, property developers, and residents. Their involvement, and the tensions between them, will also be examined to provide a better understanding of the nature of the changes being made as well as local struggles in the making and remaking of housing environments. The research findings will be supported by a review of relevant urban and architectural literature, including work dealing with traditional settlements in urban Hanoi and other, similar contexts.

THE EFFECTS OF POLITICAL CHANGE ON HOUSING ESTATES IN EASTERN-BLOC COUNTRIES: A CASE STUDY FROM Varna, Bulgaria
Hatice Sadikoglu Asan

Since the 1990s political changes have occurred across Europe, which have affected housing traditions by changing political situations and regimes, ultimately leading to the rise new housing typologies. In particular, in the post-World War II period, new built environments were created with modernist ideas that focused on functional and simple designs. To solve the housing shortage, fast and economic building thus gained importance, leading to the construction of mass urban housing projects and estates. Today, although much of this housing stock is still in use, it faces serious problems in terms of quality. One of the main causes, however, is the lack of control and management. This study focuses on the social housing stock in the former Eastern Bloc and Soviet Union, with a case study in Bulgaria.

In recent years the Bulgarian government has been struggling with quality problems in its social housing stock. During the period before the dissolution of the Soviet Union, these housing units were owned and rented by government organizations. However, a policy was developed in the 1990s that led to a transition from state-owned to private ownership for current occupiers. After Bulgaria joined the European Union in 2007, new urban-regeneration and building-refurbishment programs were also introduced, and the government began to secure funding from the E.U. to refurbish the housing stock.

The main aim of this paper is to reveal how (social) housing was being affected by the changing political climate (and regimes) over the three periods: during the Eastern Bloc period; following the dissolution of the Soviet Union in 1991; and since Bulgaria’s membership in the E.U. To examine these changes, will focus on a case study of housing in Varna, Bulgaria.

The paper has several parts. First, a literature review will examine the historical background of housing policies during different political situations/ regimes. Projects from governmental and non-governmental organizations will then be examined from the time of the Eastern Bloc, and a case study will be realized through site visits to Varna, Bulgaria, to understand how the current situation has been affected by these changes. Findings from this work will allow discussion of the question: How has political change affected housing tradition in Eastern Bloc countries?

BUILDING THE PORTUGUESE HOME FROM DICTATORSHIP INTO DEMOCRACY
Pedro Namorado Borges

The Portuguese state supported and developed several housing programs during the dictatorship years (1933-1974), building countless neighborhoods and individual houses within the national territory. This state strategy of supporting and developing housing has continued into the democratic era till today. What was the constructed idea of the Portuguese home defined by the dictatorship under the Estado Novo [New State], and what is the one since adopted by democratic governments? And how do they relate, as architectural expressions, to each other?

These are the main debates addressed by this paper, which compares the implementation of two state programs and reveals the similarities between them. Both programs have aimed to build houses for the most disadvantaged groups as a response to social issues of housing shortage and living conditions. Although these issues have already been debated at length, the paper focuses on the political transition period, analyzing how ideas and projects about housing made their own transition from conditions of dictatorship to democracy.

On one side of the political divide was the program Casas para Familias Pobres [Houses for Poor Families], created during the Estado Novo period. On the other was the program Serviço de Apoio Ambulatório Local (SAAL) [Local Ambulatory Support Service], born with the revolution of 1974. Under the dictatorship, Houses for Poor Families was locally developed through municipalities and charity groups, with technical and financial support from the state. Its project designs were developed by the Ministério das Obras Públicas [Ministry of Public Works] as types, from which variations were created according to the region of implementation. The SAAL program, on the other hand, has been a political and architectural project, which has included the direct participation of the local population in conception and construction as an expression of and response to their own needs. The role of the architect has also been redefined in the SAAL program, as they have become quasi-sociologists, and as its houses have become synonymous with democracy.

This study selects two cases from each program, one from the north of Portugal and other from the south. The analysis will consider drawings and descriptive and justificative memories from each. The paper argues that both programs offer fundamental architectural expressions of the Portuguese house during the two political eras. The analysis contributes to understanding how, during the transition period, it became a political and national goal to build a relation between vernacular and erudite architectural languages.
THE POLITICS OF VERNACULAR INFLUENCES IN DANISH SOCIAL HOUSING
Silje Erøy Sollien, Claus Bech-Danielsen, Søren Nielsen, and Anne-Mette Manelius

In the 1970s a new housing form was born in Denmark based on inspiration from allotment gardens and self-grown communities outside cities. The architects involved premised their design on a vision of community completely different from that of Le Corbusier, which emphasized identical cells to serve residents who all had the same needs — a vision which had resulted in soulless, mass-produced housing blocks in the 1960s. Instead, a call was made for an architecture that would be more appropriate for “the people.” A competition was subsequently organized by the Danish Housing Research Institute for a dense lowrise settlement in 1971, which was to become a huge success and a benchmark of Danish architecture. However, the use of the allotment gardens and vernacular ideals may in some ways also be seen as stylistic markers of a certain type of good-quality housing, rather than as the actual implementation of the self-organization of a more democratic architecture.

The original winning proposal from the 1971 competition, “Projekt 35,” has since been described as “a democratic, self-governing anthill” (Lund 1985). As well as drawings of buildings, the proposal included poetry, drawings of people, a portrait of Karl Marx, and proposals for a complete reorganization of society on the model of the allotment-garden movement, used to combat urban slums a century earlier. But in 1973 an actual settlement was designed by what then had been established as Vandkunsten Architects, and a process was initiated that included its future inhabitants.

According to the architects, the inhabitants’ collective control of their dwellings was the most important aspect of the project (Tegnestuen Vandkunsten 1974). It was envisioned that such a social organism could include people with mental and physical disabilities instead of sending them to an institution. Children and the elderly were likewise seen as playing their parts in the community, based on “the family group” — “a collective of nuclear families and single people . . . which in a new social structure can replace the ‘faltering nuclear family’” (Tegnestuen Vandkunsten 1974). The settlement, completed in 1978, is today managed by a housing association, as a form of rental apartments, like the most common Danish form of affordable housing.

Like many Scandinavian vernacular buildings, the project is composed of concrete construction, clad in wood, with gabled roofs. The idea that dwellings should be able to extend themselves and change according to their life cycle was also built into the design. Fiber cement and other cheap materials also gave the project a certain rustic look. This type of architecture has come to signal a certain type of “community architecture,” embodying Scandinavian ideals of the good life.

New research has today looked at the relevance of this concept in today’s political and social context and investigated “community architecture” in relation to contemporary alternative housing forms. It found that allotment gardens may still constitute one of the legal “loopholes” where building and planning regulations do not always apply, and where experimentation is allowed. Such freedom is largely absent from both the highly streamlined commercial housing market and the highly regulated social-housing sector.

A.4 PRESERVATION PROGRAMS AND PRACTICES

MAINTENANCE AND REPAIR OF OLD URBAN BUILDINGS FROM A SWEDISH MODERNIST CONTEXT
Ingrid M. Holmberg
Department of Conservation, Gothenburg, Sweden

PRESERVATION OF CULTURAL HERITAGE IN THE DIGITAL AGE: ETHICAL ISSUES AND CONSEQUENCES
Andrew Knight, Mohamed Gamal Abdelmonem, and Barbara Pierscionek
Nottingham Trent University, U.K.

LIVING WITH THE PAST, FOR THE FUTURE: THE ENTANGLEMENTS OF ETHICS, AESTHETICS, AND OLD HOUSES
Sigrun Thorgrimsdottir
University of Gothenburg, Sweden

FROM “REVITALIZATION” TO “REQUALIFICATION”: REFLECTIONS ON THE MEANING OF THE PROGRAMA MONUMENTA IN BRAZIL
Ana Giannecchini
University of Brasilia, Brazil

THE CONSERVATION OF HERITAGE BUILDINGS: DIFFERENT LEVELS OF INTERVENTION FOR PRESERVATION
Yan Zhang
University of California, Berkeley, U.S.A.

MAINTENANCE AND REPAIR OF OLD URBAN BUILDINGS FROM A SWEDISH MODERNIST CONTEXT
Ingrid M. Holmberg

The paper focuses on the ways that caring — which involves the knowledge and skills of “maintenance and repair” — may promote the continuity of a city’s material features. Its aim is to address how the everyday practices of maintenance and repair of buildings are constantly at work against physical and sociocultural disruption. At an overarching level of understanding, these practices question and undermine an urban politics that seeks to degrade old buildings to create a demand for new construction. The paper thus argues that caring practices need to be explored beyond quick and facile notions of “heritagization” as this typically serves the politics of tourism, interurban competition, intraurban segregation, and identity. The intent is, instead, to push the interpretation in another direction: to consider caring practices as a force to create another future — one that goes beyond a hegemonic (modernist) linear conception of time that despises the past as something dated and old-fangled. Within this perspective, practices of concern transmit the past into the future as a means to create alternate resource-oriented visions.
A central contribution to understanding the impact of practices of maintenance and repair on the urban scale is Nigel Thrift’s (2009) notion of “urban glue,” which describes the “tying together” of an entire city through continuing practices of caretaking, cleaning, mending and repair. These ongoing practices to counteract the deterioration of built fabric point to modes of tradition that often remain hidden. Yet at the core of such maintenance work lies a mediation of urban temporality through the knowledge and skills of craftsmen and -women: bricklayers, carpenters, plasterers, janitors, caretakers, pipe layers, pavers, etc.

The logic within this context is closely related to what may be called “tradition”: to do as usual, to habitually mend broken items, to put things back into place, to maintain. It is known that craft skills are kept up by “bearers of tradition” who comprehend habitual ways of evaluating and making. But in the context of this paper, craft work is not strictly considered to be “making something with the hands,” and it is not set in opposition to theoretical knowledge; instead, it is seen as intrinsic to all work. Above all, it is about quality: “the skill of making things well” (Sennet 2008). This opens the idea of craft to a spectrum of technical skills and competences (such as those of architects, conservationists and designers), but also to the general public, such as homeowners, who may interact in a larger process of making and mending, caring and repairing.

Using examples from Sweden, the paper will contrast these practices with typical modernization practices that, while supported by a hegemonic construction industry, aim to continually upgrade old buildings to modern(ist) standards. As actors who engage in issues of maintenance and repair have recently become more organized, however, a “politics of tradition” has now emerged, engaging caretakers, pipe layers, pavers, etc.

This investigation will consider these ethical issues through the logic within this context is closely related to what may be called “tradition”: to do as usual, to habitually mend broken items, to put things back into place, to maintain. It is known that craft skills are kept up by “bearers of tradition” who comprehend habitual ways of evaluating and making. But in the context of this paper, craft work is not strictly considered to be “making something with the hands,” and it is not set in opposition to theoretical knowledge; instead, it is seen as intrinsic to all work. Above all, it is about quality: “the skill of making things well” (Sennet 2008). This opens the idea of craft to a spectrum of technical skills and competences (such as those of architects, conservationists and designers), but also to the general public, such as homeowners, who may interact in a larger process of making and mending, caring and repairing.

Innovative approaches to heritage preservation, visualization, and communication within virtual environments pose a series of ethical and legal risks that need to be scrutinized and analyzed. From one perspective, researchers have an ethical responsibility to seek authenticity, accuracy, and original claims to ownership of resources and materials. From another, virtual heritage platforms and archives will be frequently used by millions of people, many of whom are children and older people, and for long durations. While such interactive virtual environments envisage the power to communicate research-led documentation as realistic experience and objective reality, such relationships also induce strong illusions of embodiment, where two characters are at play, the real and the imaginative. They may also provide the ability to control another body, which may have significant psychological, mental and physical consequences.

This paper presents a preliminary investigation into the discourse of maintenance and repair of ordinary old buildings and the entanglements of heritage, aesthetic preferences, politics, and the increasing spectrum of environmental concerns embedded in everyday life. It explores how everyday heritage practices function as “urban glue,” a concept Nigel Thrift (2009) coined to emphasize how an entire city may be constantly tied together through continuing practices of maintenance, mending and repair. And it further explores how aesthetic appreciation of the “past” and practices such as the acquisition of sustainable skills and knowledge for endurance is intertwined with ethics. This connection appears in everyday choices such as ways of inhabiting, and represents homeowners’ engagement in the production of their tomorrow.

The search for life in accordance with nature (and tradition) is embedded in the discourse of old-house aesthetics and caretaking. The paper thus centers on the value of maintenance and repair as a form of a quiet activism and resistance. Its context involves nonconformist Swedish homeowners who appreciate the past, craftsman-
ship, tradition, authenticity and awareness — often in contrast to many aspects of modern life, such as overwhelming work, fast food and fashion, wastefulness, and poor quality. This position might be viewed as anchored in tradition but oriented to the future — a rejection of the perceived negative sides of modern life and a realization that human life demands more than modernity provides.

The desire for a simpler, more harmonious, environmentally conscious and sustainable life, and for resistance to polluting market capitalism, may thus be intertwined with the quest for authenticity as expressed in activities like treasure-hunting in flea markets and the longing to do manual work such as restoring houses and acquiring the skills to do so. Being a craftsman in everyday life, making a beautiful home, maintaining a house, and minding a garden is in many cases aligned with “the right way of living.” Craftsmanship entails the quest for quality, mindfulness and sustainability. Here the past and the longing to preserve skills, traditions and material from the past can be thought of as a resource that comprises “other” ways to understand and make use of the resources of the earth.

The paper is part of ongoing Ph.D. work within the research project “Maintenance Matters: Exploring Common Contexts of Heritage (E)valuation,” whose purpose is to explore building as heritage in the Anthropocene and to highlight enduring values and meanings found within common contexts of “maintenance and repair” in urban settings. These contexts are considered as core heritage phenomena that enable “the past” to endure and remain in the contemporary, modern world.

FROM “REVITALIZATION” TO “REQUALIFICATION”: REFLECTIONS ON THE MEANING OF THE PROGRAMA MONUMENTA IN BRAZIL

Ana Giannecchini

The paper analyzes the interventions of the Programa Monumenta (1999–2009), a Brazilian national program to preserve 26 historic cities, which received financial support from the Inter-American Development Bank (IDB), and in which municipal agents, civil society organizations, and the private sector all participated. In practice, the program’s interventions oscillated between actions called “revitalization,” favoring projects of great visibility and touristic appeal, and actions described as “requalificação” of public space (requalificação here may also be translated as “rehabilitation”). The study identifies sets of terms used to describe these two groups of interventions, each of which is linked to specific political contexts.

The paper first contextualizes the program and describes its format, participants, and main actions. It then examines the participation of different actors in the formation of the two groups of projects mentioned above, particularly the IDB and the Brazilian Ministry of Culture. It identifies actions within both groups and tries to explain the reasons for their coexistence inside the program. Finally, it discusses the ambivalence of the policy associated with the political and economic environment, as it was transformed during the 1990s and 2000s.

In the “revitalization” group, interventions were described and justified through terms typically used in the 1990s neoliberal environment in Brazil to boost certain urban and cultural policies (the initial phase of the Programa Monumenta). This attitude was associated with a discourse largely based on the participation of the private sector as the only solution for sustainable preservation. In the second group, terms and attitudes came from the movement of urban reform, developed during the 1970s in the country.

Academic studies have recently denounced the lack of public and cultural sense in urban interventions taken during the neo-liberal environment in Brazil in the 1990s (Leite 2001, Leite 2007, Santana 2004). Critics have pointed to government actions that were less related to real metropolitan needs than to strategies of economic development and real state valorization in central areas — actions that were often associated with tourism development or that benefited partnerships with the private sector. The present research differs by focusing on a group of smaller cities, and also by studying the effects of neoliberal discourse in the 2000s, as these evidenced a more complex and ambiguous dynamic of transformation. From an interdisciplinary perspective, it thus seeks to contribute to discussions about qualitative criteria with which to evaluate public actions on heritage policy in local contexts.

The research is based on a qualitative analysis of documents, and it analyzes some of the main official documents of the program in their historical contexts, aiming to identify vocabulary and meanings inherent to both discourses. It notes the ruptures and continuities which led to an interpretation of the complexity and ambivalence of this relatively long-lasting program, focused on tensions between the postures and practices of its central agents.

THE CONSERVATION OF HERITAGE BUILDINGS: DIFFERENT LEVELS OF INTERVENTION FOR PRESERVATION

Yan Zhang

Heritage buildings are important to transfer cultural identity to future generations. Where heritage buildings are physically degraded, damaged, destroyed, or can no longer function well, conservation practices must be pursued to ensure contemporary and future use without a loss of original dignity and historical information. However, to identify the appropriate level of intervention for preservation and the best conservation action for different heritage buildings, careful attention and in-depth study are needed.

The purpose of the research is to provide a comprehensive review of architectural heritage-conservation actions, to summarize terms related to conservation actions, and develop a model for different levels of intervention. The goal is to help heritage-conservation work find the minimum intervention for each project. First, data was collected through a literature survey and content analysis. Second, selected examples from different cultures were investigated in the light of the different levels of intervention identified. Finally, a model proposal was developed according to the results.

The model can be used to propose strategies for architectural conservation in the case of abandoned or disused heritage buildings. It can also be used to evaluate the appropriateness of interventions for different heritage buildings and to define problems of decision-making. In order to determine the most appropriate intervention strategies to use in different cases, all factors must be taken into consideration holistically. The research also classifies all relevant terms in heritage-building conservation, which will improve comparative understanding of the literature and related projects.
B.4 GENDER AND SPACE

THE POLITICS OF GENDERED SPACES IN THE INCA EMPIRE
Stella Nair
University of California, Los Angeles, U.S.A.

A WOMAN RULER REMAKES POLIS AND POLITICS IN NINETEENTH-CENTURY DELHI
Mrinalini Rajagopalan
University of Pittsburgh, U.S.A.

A WOMAN’S PLACE IS IN THE DIGITAL METROPOLIS:
ACTING SPACE THROUGH WOMEN AND GIRLS:
FUNDAMENTAL RIGHT TO THE CITY
Patrícia Pedrosa
University of Lisbon, Portugal

A WOMAN’S PLACE IS IN THE DIGITAL METROPOLIS:
GOVERNING SEOUL IN THE TWENTY-FIRST CENTURY
Sofia Shwayri
University of California, Berkeley, U.S.A.

TERRITORY AND TRADITIONAL KNOWLEDGE:
BRAZILIAN HANDICRAFT, FEMALE PRACTICES, AND THEIR RESISTANCE CONTEXT
Ana Julia Almeida, Maria Cecilia Santos, Verena Lima, and Viviane Nicoletti
University of São Paulo, Brazil

THE POLITICS OF GENDERED SPACES IN THE INCA EMPIRE
Stella Nair

This paper will examine the ways female spaces were created and manipulated to enable male authority in the Inca state. Specifically, I will examine the built environment of the Acllahuasi, exclusive compounds designed and controlled by the Inca state for young females who were specially selected from across the empire. An examination of these gendered spaces reveals the way the Inca state created “traditional” spaces to control females and attempted to produce (and reproduce) an idealized version of Inca womanhood that served, rather than threatened, the Inca state. The paper will explore not only these political intentions within the built environment, but also the ways in which spaces of the everyday were used by women in the Acllahuasi to resist and reject the Inca state.

Throughout history, females have played important roles in the Andes. These have ranged across the domestic, religious and political realms and affected lineage and inheritance. Hence, the Inca state, which advocated male lineage for its rulers, needed to find ways to control female authority. One of the most important was embodied in the built environment of the Acllahuasi. Girls from across the empire were chosen at around the age of ten to twelve to be sent to these sites. However, most of the selected girls were not ethnically Inca, but born in newly colonized territories. Thus, non-Inca girls were sent to live in the Acllahuasi where they learned how to be Inca women. This included how to make the sacred corn beer drunk by the Inca elite at important festivals and rituals; how to weave the fine woolen clothing only Inca elites were allowed to wear; and how to sing, dance, and play the instruments that a finely raised Inca woman should know how to play. Once they acquired the requisite skills within the Acllahuasi, most of the young ladies were given out as gifts to men honored by the Inca state (to whom they would be wed); and in so doing, non-Inca women were transformed into an idealized version of Inca womanhood that was replicated across the empire.

This paper will explore the ways in which spaces of resistance were created even in the Acllahuasi, and how these spatial practices of subversion were carried across the Inca empire by formerly captive women.

A WOMAN RULER REMAKES POLIS AND POLITICS IN NINETEENTH-CENTURY DELHI
Mrinalini Rajagopalan

A nineteenth-century painting shows Begum Samru (b. ca. 1750 - d. 1836) looking out from the roof of her mansion in Delhi. The generous forecourt brims with all manner of visitors — as Portuguese horsemen accompany a carriage with an important but mysterious visitor, whose identity is hidden by the closed shutters of a carriage. A group of Indian noblemen on a caparisoned elephant, too, are guests of the begum (the title for a noblewoman in north India), and are shown entering the open gates of her mansion. Milling around the Portuguese and Indian visitors are guards, musicians, vendors selling sweets and exotic fruits, and sentries — all of whom blur the lines between the public space of the street and the personal arena of Samru’s home. Begum Samru was a singular character in the political space of nineteenth-century Delhi. Rising from a humble background as a dancing girl in the Mughal courts, she eventually acquired wealth, position, and political power, to become the independent ruler of a territory and the leader of a mercenary army.

This presentation deconstructs the masculinist concepts of polis and politics (as intellectual derivatives of the Western Enlightenment) by offering a view of both concepts through the eyes of Begum Samru. As a woman ruler, Samru was not only a powerful political actor in nineteenth-century Delhi but also a visible presence in the city. Her mansion, in particular, was a space where she politicized with European and Indian allies, hosted visitors from near and far, and strategized about military action. Samru projected her power both through her body and her architecture — making her agency visible through the majestic facades of her mansion and by presenting her unveiled face in public.

I argue that her deliberate subversion, rearrangement and manipulation of the prevailing social traditions of nineteenth-century Delhi were a means for her to remake her polis and its politics to her benefit. In so doing, I ask how the traditions of political agency and urban citizenship might be rearranged today away from their androcentric origins and persisting legacies.
ACTING SPACE THROUGH WOMEN AND GIRLS: FUNDAMENTAL RIGHT TO THE CITY
Patrícia Pedrosa

Cities are traditionally built through a multitude of powers. Thus, the actions that create them come from the hands of those who own those visible and invisible powers. Urban realities can thus be thought of as a palimpsest of decisions by those in charge at the top of diverse pyramids of power. All the voiceless citizens are typically made invisible by these mechanisms of producing space. Even in a democratic context, this means there is a lack of democratization in city development.

This paper will reflect on how women and girls could become a part of the formal and informal process of making space and building cities. Recently, there has been a history of such empowerment processes and of new, diverse political strategies to give voice to gender and to a feminist approach. What these new realities show is that there should be a focus on site-specific processes.

An examination of Portuguese cities and neighborhoods will allow critical reflection on this heritage and how to build a sense of citizenship among women and girls so that they may demand inclusion in the public politics that configure collective space. To think, reflect, discuss and demand are fundamental to a bottom-up process leading to a feminist takeover of the city. It is important not to forget that the urban rights of women and girls are basic human rights, and that they have not, in a general way, already been attained.

A WOMAN’S PLACE IS IN THE DIGITAL METROPOLIS: GOVERNING SEOUL IN THE TWENTY-FIRST CENTURY
Sofía Shwayri

The distinction between the digital and physical spheres in the urban environment has in recent years been eroded by the development of the smart city. While the smart city is widely considered to be a preferred model for many governments, a number of its early proponents have become critical of its implementation, highlighting often simplistic conceptualizations of complex and multifaceted urban systems. These criticisms, however, generally overlook other forms of connection between the digital and virtual spheres — such as those formed in pursuit of smart governance as a key component of smart growth. Here, digital technology may provide a vital aid to governments, corporations and citizens in their engagement with the planning and management of urban environments.

The Seoul Metropolitan Government (SMG) has ranked first in the world in e-government for ten straight years, and today continues to reconfigure the role of the various stakeholders in the South Korean capital. In doing so, it has refashioned its services away from a supply-side, top-down approach, to a more demand-driven, bottom-up one, making its citizens “prosumers” — proposers and consumers — of urban policies. In its ongoing efforts to create a safer and more secure Seoul, SMG has had extensive experience adapting digital technology to leading-edge city services. One such initiative, known as Simgungo, or “Big Drum,” involves the transformation of traditional ways of communicating grievances and concerns to the government. From a closed, unresponsive, and highly bureaucratic process, this has now been expanded into a transparent and proactive service that features collaboration between government, big-data providers, local businesses, and digitally advanced citizens to solve problems and propose changes by generating collaborative policies.

The growth in Simgungo’s function, reach and inclusivity has come almost entirely as a result of strong policy leadership and continuing deployment of the latest developments in digital technology. One result of this new approach has been a set of new policies addressing the safety of women in Seoul. Simgungo has also been highly effective in increasing the importance of women as contributors to the capital’s smart-growth achievements.

The paper details both the reimagining of traditional methods and the reworking of societal relations in the pursuit of more inclusive policies, planning processes, and solutions. Specifically, it examines how a still-recognizable traditional check-and-balance tool for gauging government policy has been scaled up to address, in this case, women’s security in the megacity that is the modern South Korean capital. The results of this effort may be seen both at the neighborhood and city level through networks in which environmental-design techniques and tools work together to provide a safer urban environment.
TERRITORY AND TRADITIONAL KNOWLEDGE: BRAZILIAN HANDICRAFT, FEMALE PRACTICES, AND THEIR RESISTANCE CONTEXT
Ana Julia Almeida, Maria Cecilia Santos, Verena Lima, and Viviane Nicoletti

This paper will explore aspects of handicraft production by women in the northeast of Brazil, a territory full of traditional knowledge and craft where orality prevails. These handicraft practices have been inserted in a space of tradition and resistance, and, transmitted over generations, they disclose the economic and geographic conditions of the social context. Traditional handicraft in Brazil does not depict only objects, but also social practices — which are issues that go beyond the artifact, since they challenge its permanence in time and space, reflecting its resistance and the way knowledge is created. In this sense, discussions about the traditional making of place requires knowing who does it, and where and how it is done.

The paper starts from studies we carried out in two northeastern Brazilian communities: the region of Várzea Queimada, located in the backlands of Piauí state (PI); and the city of Passira, in the hinterlands of Pernambuco state. In both locations craft production is mainly conceived and carried out by women. From field observation and photographic documentation, we realized, based on the narratives of craftswomen, that craft practice in these places is intertwined with geographic and cultural context, disclosing its social and political dynamics. In the case of Várzea Queimada, geographic features are present in the raw material used and in the design of objects — principally baskets woven from carnauba straw, an abundant palm in the region. We also outline how the traditional craft of hand embroidery in Passira is a cultural and historical tradition, which itself has allowed the place to be known since its origins.

For this analysis, we employ the following concepts and authors: local knowledge and the notion of development (Arturo Escobar 2007); the development of a society based on solidarity and reciprocity — the Buen Vivir (Alberto Acosta 2006); social relations that exist in the traditional composition of work (Hannah Arendt 2007); continuity and disruption in popular cultures (Marilena Chauí 1986); space as a social structure (Milton Santos 2014); social practices and territorial space (Lefebvre 1991); territory as a place that supports the community life project (Arturo Escobar 2014); and gender and territory (Zaida Muxi 2015).

The relationship of these women to the place is by itself historical. And in conceiving a history which engenders them, they also see themselves as historical subjects, instead of mere objects. They thus migrate from a naive to a critical consciousness regarding their reality, being able to recount the history of this mutual process (Freire 1985, 2011).

In a broader sense, the paper explores how traditional practices shape the territory in which craftswomen live, shaping Brazilian territory as well. And it will show how the character of these places is elaborated by this knowledge.

C.4 PLANS AND PUBLIC SPACES

TRADITIONAL ORDERS AND URBAN IMAGINARIES: THE MAKING OF CONTEMPORARY DATCA
Sebnem Yucel and Can Kaya
Yasar University, Izmir, Turkey; and Kıyıda Mimarlık, Datca, Turkey

SPACES OF CONFLUENCE: THE VICISSITUDES OF IDEOLOGY AND DESIRE IN PUBLIC PLACES
Serdar Erisen
Middle East Technical University, Ankara, Turkey

INTEGRATION, TRADITION AND INNOVATION: COMPREHENSIVE URBAN PLANS IN PORTUGAL (1968–82)
Joana Gouveia Alves
University of Lisbon, Portugal

BACKGROUND OF SPACE AND CONSTRUCTION CULTURE: MACAU, A CITY IN THE MAKING PROCESS
Maria José de Freitas
University of Coimbra, Portugal

EVERYDAY POLITICS IN THE URBAN REALM: SPATIAL JUSTICE FOR YOUTH IN ACCRA, GHANA
Kristijn van Riel and Ashraf Salama
University of Strathclyde, Glasgow, U.K.

TRADITIONAL ORDERS AND URBAN IMAGINARIES: THE MAKING OF CONTEMPORARY DATCA
Sebnem Yucel and Can Kaya

This paper analyzes the controlling and shaping of an urban environment through political interventions entangled with touristic investments and populist demand in Datca, a small seaside town in western Anatolia. Located in the southwestern corner of Anatolia, Datca is relatively remote, and for years was easier to reach by sea than by land. Its remote location was both a disadvantage and an advantage, delaying the supply of necessities yet protecting it from the flood of summer vacationers. For example, the town was not connected to Turkey’s power grid until 1977, the same year that construction of the Datca-Marmaris highway was completed, improving the land connection between the Datca peninsula and the rest of Anatolia. Both of these developments coincided with the construction of Aktur, a 1,250-house summer residence cooperative near the town, which placed Datca on the radar of summer vacationers at a time when the town itself had only around two hundred houses.

As a result of an increasing number of tourists and new residents of Datca, the Special Environmental Protection Agency of Datca prepared a development plan for the area in 1991 in an effort to control urban development. The plan restricted design practice by defining the types of architectural materials and elements (like stone walls, pitched roofs, and window proportions) that could be used in new buildings. While it was clear that the plan aimed to protect the...
vernacular architectural identity of the place, the restrictions and requirements were derived from hybrid resources that represented a larger, invented, Mediterranean identity. And although the plan was put in effect in 1991, its full implementation was delayed until 1999, when the local government changed hands from a center-right to a center-left political party.

This paper starts with a discussion of the visions, assumptions and implications of the 1991 plan — which forced a traditional look on the new construction, especially in the Iskеле neighborhood, the center of contemporary Datca. The paper continues by taking a focused look at a specific locale within this neighborhood, the town square, where governmental, commercial and everyday practices come together. Designed by a local architecture company, Kayda Mimarlık, in 2008, the new town square is a modern, critical-regionalist intervention. However, as important as the design itself was the process by which discussions were carried out with town officials, questioning which “traditional” buildings should be demolished and which should be restored around the square.

Today, eight years after its construction, the return of conservative ruled to Turkey has likewise found concrete visualization in the town square through the construction of a new mosque. This mosque replaced an older, smaller one on the same site, and has thus added a new religious presence to the square, which was almost invisible before. The paper ends with a discussion of the struggle of different ideals for visual presence and recognition, detectable in the contested urban imaginary of the town.

SPACES OF CONFLUENCE: THE VICISSITUDES OF IDEOLOGY AND DESIRE IN PUBLIC PLACES

Serdar Erisen

Is it possible to make an infallible judgment about something as traditional, even when it is modernist in belief? When modernism is on the table, the discussion inescapably compels consideration of city space and the time it has passed through. Thus, certain meanings may be assigned to experiences and to objects filtered as the elements of reminiscences of screened memories within the indifference of everyday life practices.

The uncanny relationship between the modern and the traditional, then, can only be (dis)solved within the discussion of the indifference of everyday life. This signifies the two-fold characteristic of tradition, which is prone to new polemical issues related to the tension between its objective practices and nominal belief sets. Therefore, tradition, in the existence of punctual everyday life experience, can only be registered through the placated movements and actions in space. It is based on certain beliefs, goals, or codes of cultural systems; and it may only be configured through the repeating action of everyday life. The two-fold character of tradition, respectively, is pregnant to ramifications with two different ends concerning its outcomes. One is related to the future, especially under the domain of the public, affecting the objects of common sharing, as of “collective niches”; the other is subjective, being affected by emotional disturbances.

With the rise of the information age, the repressive mechanisms of the state have been transformed to include the “soft power” of surveillance, accompanied by the influence of bureaucracy, in the exercise of authority. This has marred the experience of everyday life and led to recent concern about continuous surveillance and a corresponding paranoia within city spaces. Yet the contradictory dynamics of city space, including a culpable-criminal dimension, have likewise led to the city being viewed as a space of resistance, as well as movement and flux. And this has made it vulnerable to terror, which actually derives from a paradox of ontological violence in the existence of contradictory objects, ideas, and political idiosyncrasies. The two-fold character of tradition, thus, can create a counter-position consisting of a violent movement in space, which may aim to destroy the indifference of punctuality in everyday life and targeting the collectivity of the public niche.

This paper will analyze the violent upheavals and the terrorist attacks that have targeted public urban places in recent years, especially in Europe, and particularly in Turkey. It will discuss spaces that now live in fear of these attacks, with their reasons and consequences, as well as the architectural and cultural meanings assigned to these environments as part of tradition. The analysis of the indifference of everyday life, as shaken by these occurrences, interrogates the subjective experiences with emotional disturbances of fear, sadness, and happiness on the other side. They thus reveal the effects of the decisions of political mechanisms in the public sphere, in the spatial experiences of remembrance and forgetting.

INTEGRATION, TRADITION AND INNOVATION: COMPREHENSIVE URBAN PLANS IN PORTUGAL (1968–82)

Joana Gouveia Alves

After the replacement of António de Oliveira Salazar by Marcelo Caetano as Portugal’s head of government in 1968, there followed a short period during which the dictatorship engaged in a limited liberalization. At this time, partly as a result of the poor housing conditions registered by the Tenth General Population Census, the Third Development Plan defined housing as a domain for direct state intervention.

Earlier development plans had privileged Lisbon and Porto as growth poles, counting on the private sector to produce adequate suburban housing. However, national participation in the European Free Trade Area led to a dramatic increase in foreign direct investment in low-skilled industry and urban growth. Thus, by the time Salazar was replaced, informally created suburban subdivisions were equal in importance to formally created apartment suburbs in the Lisbon area. Ultimately, the risks and inequalities of this asymmetric housing landscape were accentuated by the arrival of hundreds of thousands of Portuguese settlers from Angola and Mozambique during the Carnation Revolution (1974–75).

While research on coeval southern Europe often focuses on suburban informality as integral to political authoritarianism and its legacies, Portuguese planning history shows how state plans for urban extension can be correlated to the growth of informally created subdivisions under both authoritarian and democratic regimes. This paper focuses on the initiation of planos integrados (“comprehensive plans”) as tools to deal with the situation, while they also enriched the urban fabric with public buildings, green areas, and efficient connections to industrial areas and city centers. The comprehensive plans were directly promoted by the state through the Fundo de Fomento da Habitação (FFH — Housing Development Fund), which centralized all public housing programs from 1968 to 1982 as part of a larger effort to support construction of about 50,000 dwellings through incentives for private developers.

The comprehensive plans were intended to create autonomous urban systems, combining different typologies of dwellings and integrating the existing built heritage and natural features to create an identity of place. One of these, the Almada Plan, which included 6,000 dwellings, is further described here in terms of its massive expropriations, design methods, and relationship to informal developers and low-income households. These plans represented a break with the “traditional” housing projects of the Salazar dictatorship, and because they tried to make a step forward in urban design, they
Maria José de Freitas

CULTURE: MACAU, A CITY IN THE MAKING PROCESS

of which have been felt particularly since 2007. However, the mass demand more responsible and attentive governmental action. City has seen an exponential increase of development, the impacts on the one hand, since the liberalization of gambling in 2002 the government of the Republic of Portugal, Aníbal Cavaco Silva, and the head of the government of the Chinese People’s Republic, Zhao Ziyang. The Joint Declaration ratified the transfer of sovereignty over Macau to the Chinese administration on December 20, 1999, and established the Macau Special Administrative Region for a period of forty years based on the principle “one country two systems.” The declaration thus recognized Macau’s mixed cultural influences, preserving its different character from other cities in mainland China, which its citizens were proud of and wanted to retain. This paper uses the example of Macau to analyze the resilience of communities in the twenty-first century, and the extent to which political forces in place respect their behaviors, wishes and expectations and promote their sense of belonging.

Since the declaration, Macau has endured dramatic changes. On the one hand, since the liberalization of gambling in 2002 the city has seen an exponential increase of development, the impacts of which have been felt particularly since 2007. However, the mass inflow of gambling tourists has overloaded the historical center, transforming Macau into a show city — the “Las Vegas of the Orient,” and a destination for millions of visitors. On the other hand, since 2005, when the city was included on UNESCO’s World Heritage List, citizen awareness of architectural and urban heritage has evolved to demand more responsible and attentive governmental action. Citizens have called for policy changes and public initiatives more in tune with their wish to respect the past and preserve history, traditions and places. Citizens have thus gained a new voice, and a new dynamic has been set in motion.

Some examples illustrate this new behavior. Close to the historical center, it is possible to find clusters of ateliers and shops where resilient communities of citizens have tried to preserve their authenticity by maintaining their traditional patios, shops, residences and landscapes, developing cultural activities and leading to new efforts at meaningful renovation. Furthermore, in a small fisherman’s village in Coloane, very close to the huge and glamorous Cotai Strip, villagers are today trying to keep their traditions alive by requesting that the authorities revise their plan to demolish the old shipyards. As a result of this public manifest, the government is considering the preservation of the space and its old warehouses as a testimony to past naval industries, and it is leading a public consultation for its classification and preservation as a place of heritage.

The civic voice thus constitutes an important balance to political decisions, allowing for different and better results. It shows how communities can play a decisive role in the city-making process, taking advantage of preservation activities to reshape the future.

EVERYDAY POLITICS IN THE URBAN REALM: SPATIAL JUSTICE FOR YOUTH IN ACCRA, GHANA

Kristijn van Riel and Ashraf Salama

The marginalizing effects of globalization are often amplified in the global South as governments struggle with the unrelenting pace of urbanization. In this regard, the region of sub-Saharan Africa is generally expected to face the most difficult developmental challenges. It has both a very young population and high rates of underemployment among youth — a demographic character that has increasingly been linked to societal instability and increased risk of civil conflict. Situated at the interface between tradition and modernity, young Africans are at the center of a larger shift toward a hyperdynamic identity that is in continuous transformation under globalizing forces. This population is also largely excluded from spaces of labor and power, and has had to resort to the production of social space in the margins of the urban realm to sustain its daily livelihood, while struggling for agency and identity.

Research into African youth and the urban spaces they inhabit and use is scarce. In response, this paper explores young people’s everyday politics as manifested in the urban realm. By utilizing autophotography as a primary tool for investigation, it reveals aspects of spatial justice in the negotiation of urban spaces. The paper identifies Accra, the capital of Ghana, as a platform for exploration and as an important case representing sub-Saharan African cities. Accra is one of youngest, fastest-growing, globalizing cities of the region. Some 72 percent of its population is below the age of 35, and as a former British colonial capital, its urban fabric still demonstrates the social segmentation of decades of colonial planning.

Reporting on a part of a larger phenomenological study involving the implementation of various investigation mechanisms, the paper explores key issues relevant to social exclusion of youth in Accra’s public realm. A theoretical framework is established based on Lefebvrian dialectics of space, with a focus on how notions of everyday politics and exclusion are reflected in the mode of “lived space.”

The fieldwork was completed utilizing a sample of young people over the course of twelve weeks in two distinct neighborhoods of Accra. The first, Sabon Zongo, was planned early in the twentieth century for migrants from the British Empire, and is now predominantly inhabited by Muslim migrants. It is very heterogeneous and densely populated area; its traditions and power structure are closely linked to Muslim practices and culture; and it has insufficient public space. The second area, Ga Mashie, on the other hand, is the oldest part of Accra. It houses mostly native Gas, who are predominantly Christian, and has a well-defined traditional power structure that covers land management of large parts of the city. This area is located at the seashore and has a more spacious urban fabric.

The everyday practices of young people in the public realm teach a great deal about the traditions and power structures in these areas, and of the struggle by the people who live in them for space and recognition. By revealing these structures from their perspective, the paper appeals for urban policy and planning that caters more to the needs of young Africans.
D.4 PLANS AND PUBLIC SPACES

HERITAGE AND DICTATORSHIP: PARADOXES OF URBAN POLICIES FOR RIO DE JANEIRO IN THE 1970s
Flavia Brito do Nascimento
University of São Paulo, Brazil

POWER FRAMES OF KNOWLEDGE: VOCABULARIES, IMAGINARIES AND TRADITIONS
Somaiyeh Falahat
University of Cambridge, U.K.

THOSE LITTLE PLASTIC HOUSES: PETROCASAS AND THE CONSTRUCTION OF A POST-CHAVEZ ARCHITECTURAL IDENTITY IN VENEZUELA
Valentina Davila
McGill University, Montreal, Canada

THE EXCEPTION TO TRADITION: URBAN POLITICS ON THE URBAN MARGINS OF MAPUTO IN THE LAST YEARS OF THE COLONIAL REGIME
Silvia Jorge
University of Lisbon, Portugal

INVESTIGATING THE CAUSES OF CHANGE IN IRANIAN ARCHITECTURE: A STUDY THROUGH TRADITION TO INNOVATION
Elnaz Imani and Maziar Asefi
Tabriz Islamic Art University, Iran, and University of California, Berkeley, U.S.A.

HERITAGE AND DICTATORSHIP: PARADOXES OF URBAN POLICIES FOR RIO DE JANEIRO IN THE 1970s
Flavia Brito do Nascimento

1964 was the year of the Venice Charter, a revealing framework of tensions that favored new heritage practices, gathering the thoughts that had matured since World War II and shaping subsequent authorized heritage discourse, according to Laurajane Smith. In Brazil, it was also the year when President João Goulart was overthrown by a military dictatorship whose rule would last nearly two decades and brutally transform the civil and political rights of Brazilians. In Brazil and Latin America the 1960s and 70s were also marked by pressure for urban growth as a result of a rise in the general population, which ultimately led to urban populations surpassing rural populations in size, and to the segregation of the poor on the urban outskirts. The conservative and authoritarian modernization process imposed by the military government would also eventually have serious consequences on urban space, leading to rapid vertical development and the systematic demolition of older areas of cities. These changes would in turn have a significant impact on different approaches toward cultural heritage, which must be viewed in conjunction with the civil and political restrictions imposed during the period of the military dictatorship.

Due to major changes to the field of heritage in Europe in the 1960s and to actions at home during the military dictatorship, Brazil went through a period of intense debate and transformation. Paradoxically, however, several levels of the military government became interested in historic heritage, which they saw as a key element of national identity. As a result, monuments that had been considered valuable since the 1930s had their symbolic strength reiterated. On the other hand, the early 1970s also saw the rise of social demands for the preservation of cultural assets, a movement that received attention from the local media. The most notorious case here was that of the Monroe Palace, which had housed the Federal Senate before the capital was moved to Brasilia, and which was demolished on the president’s orders.

But even as the military government supported the demolition of important buildings in downtown Rio de Janeiro, the city’s mayor signed the city’s first preservation ordinances in 1977. These brought the demolitions to a halt and helped structure a preservation program for the downtown that became known as the Cultural Corridor. Preserving the city’s memory had been one of the most pressing social demands since earlier in the decade. It managed to draw attention from the local media — perhaps because of the neutral character of the issue, or perhaps because it represented a degree of political participation that was otherwise prohibited.

With a focus on the city of Rio de Janeiro, the paper aims to discuss how, starting in the late 1970s, heritage preservation actions were determined by two opposing forces: social demands and the discretionary actions of the military administration. Traditional environments thus found themselves caught between national identity construction and demands for urban rights. The paper will discuss the dilemmas and contradictions of preservation policies during the Brazilian dictatorship, when preservation programs were expanded at the same time that significant swathes of Brazil’s urban fabric were destroyed.

POWER FRAMES OF KNOWLEDGE: VOCABULARIES, IMAGINARIES AND TRADITIONS
Somaiyeh Falahat

Producing knowledge about the traditional built environment has been an important means of practicing power on cultures and societies, particularly in colonized states and regions located outside of the Western world. Recently, however, scholarship has confirmed a growing awareness that urban studies should be more inclusive, challenging Western-centric frameworks by bringing the diverse global contexts of cities into debates related to urban theory. These views highlight the necessity to propose points of departure for reimagining traditions situated outside the West, and for a postcolonial re-visioning of how traditions are understood.

This paper argues that the practice of power in the production of knowledge is to a large extent rooted in the selection of vocabularies and concepts that are politically and epistemologically embedded as tools for thinking about cities. To elaborate on this idea, the paper examines studies of traditional urban fabric in the context of “Islamic cities,” and it argues that these studies rely largely on Western-oriented methods of reasoning that reduce the descriptive, vivid features of urban space to a common scientific framework. Consequently, such space has often been understood through its functional division rather than via its experience, leading to its articulation as inferior, uncivilized and un-urban. One reason for this omission, I argue, has been the lack of a conceptual vocabulary in scholarly literature, which has created a nondemocratic mode of producing knowledge about diverse traditions and cities.
The paper first reviews the different ways the traditions embodied in Islamic urban space have so far been understood according to two categories in international scholarship: theories and perceptions. Here I will discuss which elements, factors and forces have been highlighted as the determinants of urban space or the means of its distinctive formation, and how spatial relationships are defined at different scalar or thematic levels. In many cases, theorizing efforts have thus been devoted to defining a pattern or organization for the city as a functioning whole. The paper then rethinks the urban space in the historic cores of Fez, Isfahan and Tunis, using a new urban concept, *hezari-tu*, to explore the different layers and dimensions of their socio-spatial structures and traditions.

The paper, finally, discusses how and why the diverse nuances of such historic urban fabric has often been conceptualized in terms of dualities, incorporating structural characteristics such as division, exteriority and clarity. And it highlights how applying alternative concepts to the reading of tradition can accentuate the continuity of connections between dualities, introduce interiority as a key structure in urban space, acknowledge ambiguity as an inherent characteristic of cities, and emphasize intersections of socio-spatial relations as principles of place-making — thereby providing a local context for analyses.

By focusing on the application of more diverse urban concepts in the presentation of tradition, the paper thus reveals how global conceptual frameworks impose power — i.e., practice politics — on different geographies by marginalizing some places and traditions in the existing body of knowledge.

THOSE LITTLE PLASTIC HOUSES: PETROCASAS
AND THE CONSTRUCTION OF A POST-CHAVEZ
ARCHITECTURAL IDENTITY IN VENEZUELA
Valentina Davila

In 1999 a newly elected Hugo Chavez Frias publicly declared “the war against informal dwellings or slums.” From the inception of his presidency, the military officer thereafter established universal access to housing as one of his government’s main priorities. Social housing was a concern close to the revolutionary president’s heart: Chavez and his older brother, Adam, had both grown up in unit number 55 of Avenue Antonio Maria Bayon, a typical government-subsidized house allocated to a strong-spirited, idealistic school teacher — his grandmother, Rosa Ines.

The Chavez family’s house (recently declared the cultural patrimony of Venezuela) was a typical brick-and-cement, pitched-roofed unit characteristic of settlements developed by the country’s first government housing agency, Banco Obrero. To reflect his passion for its work, when he became president, Chavez renamed the agency Gran Mision Vivienda. Nevertheless, the performance of this agency during the first five years of Chavez’s administration was disappointingly low; indeed, it managed to build only half the number of houses that had been built by the previous administration. This led to the Venezuelan president publicly declaring, “If these numbers are correct, the officials of Mision Vivienda have failed, [and] therefore, so have I. Something must be done about this fact.”

In 2007, to alleviate the growing housing shortage, a new type of built experiment entered the picture: the petro-casa. Strikingly white and polished, this new, eye-catching typology of social house soon came to proliferate in Venezuela. Short for “petroleum house,” the petro-casa was a three-bedroom, 71-square-meter unit. And it was well received by the overall population, who immediately started to envision how everyday life would unfold inside a “plastic home.”

Crude oil and petroleum have been part of Venezuelans’ lexicon since the 1970s oil boom. Yet the idea of living in a petro-house, constructed by one of the state refineries, PEQUIVEN, was also a radical, hard-to-process idea for many of the country’s citizens, who had traditionally associated bricks and mortar with a real, sound, fit home. Trading long-established construction materials such as blocks, cement and gravel for Lego-like slabs made of PVC (an oil byproduct), provided as part of an easy-to-assemble kit, didn’t quite fit the popular architectural imagination. However, given that housing provision was unpredictable, infrequent, and subject to a “luck-of-the-draw” procedure, families willingly seized the opportunity to acquire a petro-casa. Through the creative use of traditional building techniques and familiar materials, many petro-house owners were also subsequently able to transform the unusual forms of the white, shiny house into a more traditional Venezuelan home.

This conference presentation considers the clash of two construction traditions and the human search for the idealized home.

THE EXCEPTION TO TRADITION: URBAN POLITICS
ON THE URBAN MARGINS OF MAPUTO IN THE LAST YEARS OF THE COLONIAL REGIME
Silvia Jorge

During the 1950s and 60s the last aspirations of Salazarist Portugal coexisted with the ideas of architect-urbanists that was misaligned with the regime, fueled by the beginning of the international decolonization process in Africa. For the first time, the future of the so-called bairros de lata around Lisbon and the cahiço in Lourenço Marques in Mozambique was discussed in Portugal; and, slowly, words like “urban sociology,” “integration,” and “convivência” began to appear in reports and specialized studies (Vanin 2013). However, this integrationist rhetoric, as appropriated by the regime, was not an exclusive solution to urban problems, and served to justify the maintenance of the colonies and to seek the support of local populations against liberation movements. Instead of the declared racism of the Colonial Act of 1950, an apparent “racial democracy” was thus proclaimed thirty years later, breaking traditions and generating a new territorial vision.

Imbued by the reformist spirit of the period, the Master Plan of Urbanization of 1969, coordinated by the engineer-urbanist Mário de Azevedo, broke with the premises that had until then guided urban planning. This was the first plan to assume a wider territorial scale, integrating the municipalities of Lourenço Marques, Vila Salazar (current Matola), and Vila Luisa (current Marracuene), in an effort to establish relations across borders with Swaziland and South Africa. Based on in-depth diagnosis and analysis, the zoning proposal was defined by flexible limits in an attempt to create a dialogue between “the city of cement” and “the city of cahiço.” And instead of a radical transformation and renewal, the plan proposed the construction of basic infrastructure and other facilities to support the population living on the city margins.

Approved in 1972, three years before the declaration of independence, this plan had a very short period of implementation, but had some practical results, mainly on the urban margins. According to Forjaz (2006), at the peak of the liberation struggle, these margins were regarded as the epicenter of independence ideals. And it was therefore deemed urgent to improve conditions of life for those who lived there in an attempt to win their support or inhibit their revolt.

In this context, the creation in 1969 of the Office of Urbanization and Housing of Lourenço Marques (composed of a multidisciplinary team of architects, geographers, sociologists, economists, designers, inquirers and lawyers) began a set of unprecedented actions. The paper will reflect on such new practices, which constituted a paradigmatic exception to the traditional urban planning of
the colonial period. Based on the recent doctoral research developed by the author, this will involve identifying the principal dynamics and projects implemented and their objectives and impacts in the upgrading of Maputo’s urban margins.

INVESTIGATING THE CAUSES OF CHANGE IN IRANIAN ARCHITECTURE: A STUDY THROUGH TRADITION TO INNOVATION
Elnaz Imani and Maziar Asefi

The recent transition of Iranian society has brought a new stage in the history of the region. Indeed, the beginning of contemporary Iranian history has resulted in major changes in all fields, among which architecture is one of the most important. Iranian Islamic architecture, which evolved continuously until the Safavid period, witnessed several different approaches as it changed its path from the Qajar period through the Constitutional Revolution. The purpose of this research is to identify the basic causes of these changes and the way they have influenced Iranian contemporary architecture.

The research began with an attempt to analyze the current situation. This included the administration of a survey which sought to address several questions, including which factors caused historic changes in architecture, their impact on contemporary designs, and the way that architecture has confronted these factors. The scope of this research was defined according to two levels: society and architecture. In the first stage, extensive studies were carried out on features of contemporary architecture to determine the most influential factors and understand the conditions of transformation. Realities were then compared with the information collected to determine an analytical model for the research, although it was assumed that relevant factors would become more complete during the course of the study. In the next step, questionnaires were processed to obtain a complete survey of experts, including professors from different architecture schools in Iran. A qualitative analysis of content was then undertaken to elicit meaning from the collected data.

According to the results of the study, political-economic, socio-cultural, and architectural concerns have created the background for the contemporary transformation in Iranian society, and in architecture. And the factors that now influence Iranian architecture include a pressure for change in Iranian traditional society, a need to revise architecture schools in Iran. A qualitative analysis of content was then undertaken to elicit meaning from the collected data.

A.5 COLONIAL ENCOUNTERS

POSTCOLONIAL URBAN SHAPES AND CHALLENGES: READING TRADITION IN NORTHWESTERN AFRICA
Jorge Correia
University of Minho, Guimarães, Portugal

NEW URBAN LANDSCAPE: THE COMPETITION OF TWO TEMPLES IN TAINAN CITY, TAIWAN
Ping-Sheng Wu, An-Yu Cheng, and Min-Fu Hsu
National Cheng Kung University, Tainan, Taiwan

COLONIAL LEGACY IN THE MARSHALL ISLANDS: THE SHAPING OF EVERYDAY CULTURAL PATTERNS IN AMERICA TOWN
James Miller
University of Oregon, Eugene, U.S.A.

COSMOLOGICAL LAYOUT AND HIERARCHY: COLONIAL NARRATIVES AND SOCIAL STRUCTURE IN JAVANESE PALACES
Ofita Purwani
Univeritas Sebelas Maret, Surakarta, Indonesia

CONQUERING NATURE: THE COLONIZATION OF MEXICO’S NATURAL ENVIRONMENT
Hannah Ahlblad
University of Texas, Austin, U.S.A.

POSTCOLONIAL URBAN SHAPES AND CHALLENGES: READING TRADITION IN NORTHWESTERN AFRICA
Jorge Correia

Northwestern Africa’s history gathers a palimpsest of powers and regimes, in which European colonialism has played a significant role in the shaping of cities. An attentive reading, however, suggests that tradition has been both a conspicuous and a neglected instrument in developing postcolonial urbanism.

Evidence of Portuguese and Spanish military architecture in the coastal towns of northwestern Africa showcases a scenario of isolated enclaves as early as the fifteenth century. But with the exception of Ceuta and Melilla, all these strongholds were lost to the royal Moroccan dynasties in the following centuries. During the first half of the 1900s, however, Spain and France divided the kingdom into areas of protectorate in the north and the central south, respectively. And, acting as de facto colonial powers, their actions on cities thereafter were never intended to touch the historical centers — the medinas — but rather to build modern villes nouvelles on adjacent ground. This division created a clear, prejudiced clash between sectors favoring settlement of European residents and others for the native populations. Such a policy also ended up having an important unintentional side effect, freezing the traditional built environment of the medina and preventing it from attracting preservationist efforts that might have fought its increasing insalubrity.
Furthermore, colonialism neglected deeper research on traditional ways of living and building, thus leaving little fertile terrain for postcolonial urban renewal and expansion, which instead largely copied Western models of mass housing as a means to shelter the fast-growing Moroccan population. Before independence everyday social practices had expressed codes of privacy and neighborhood relationships, and been structured around courtyard houses accessed by a hierarchy of through streets leading eventually to dead-end lanes. But these were substituted by heavily pierced block facades, a response that lacked attention to social needs, which were still indexed to Islam, and only perceived progress as an acritical copy of pre-independence models.

The Spanish enclave of Ceuta, however, followed a different path. For centuries an important Muslim commercial stronghold, the city was conquered by the Portuguese in 1415 and has remained in European hands ever since. The arrival of a new power and creed sought the foundation of a new Christian image. These early-modern decisions still resonate in the city center’s current morphology, and were further developed by Spain, which took over the settlement in 1640. Indeed, an intentional legitimation of Iberian heritage, favoring a neo-Baroque skyline rather than continuity with the Islamic one, clearly shows how policies of Europeanization have challenged conceptions of identity in a disputed border territory.

This paper explores the colonial sphere of urbanization in Northwestern Africa and its biased legacy of contemporaneity. In fact, a postcolonial analysis reveals, on the one hand, the resilience of colonialism in the production of residential spaces, in ways noticeably contrary to traditional standards still valid in Morocco. On the other hand, the impact of an institutional policy of heritage manipulation has masked a past in Ceuta that has only recently been rediscovered. Either way, cultural clashes appear to support regimes of power rather than local popular practices or the natural shaping of a city over time.

NEW URBAN LANDSCAPE: THE COMPETITION OF TWO TEMPLES IN TAINAN CITY, TAIWAN
Ping-Sheng Wu, An-Yu Cheng, and Min-Fu Hsu

Folk-belief activities have long played an important role in the daily life of the Han Chinese. This can be seen today in Tainan City, the oldest traditional Han city in Taiwan, where folk-belief activities today include such events as pilgrimage processions, festivals, and settlements of “Five Camps Soldiers.” The idea of a “religious sphere” around important temples has long provided an essential spatial structure for these activities, both in physical and spiritual terms. Indeed, during the Qing governing period, the designation of religious spheres in the provincial capital of Tainan City not only served a religious function but also ensured political stability and were intimately intertwined with issues of survival, defense, and the maintenance of social order.

During the Qing period, the religious spheres governed by each temple in this walled city had relatively clear and stable boundaries. However, during the Japanese colonial era that followed, relations among the original religious spheres underwent gradual transformation due to the realization of modern planning concepts and urban development. It was not until after World War II, when Taiwan came to be governed by the Republic of China, that folk beliefs and local gentry were restored as important mediators for communication and cooperation between the public and the government. Many ambitious temples have since competed to expand their religious spheres in order to signify their status and importance in society.

By exploring the transformation of the religious spheres of two traditional temples — Pu-Ji Temple and Fu-An Temple — this paper investigates the relationship between daily life and religious spheres, as well as their meanings for a traditional Han Chinese walled city under the process of colonization and modernization. The first section comprises a review of historical literature on the two temples to understand their roles in Tainan City. Tools such as field research and GIS are next adopted to establish the competitive power relation between the two temples. The paper then analyzes local residents’ identities and senses of belonging as a result of the competition between the two religious spheres. Finally, the paper will discuss effects of the transformation of these spheres on the reconstruction of traditional space and the emergence of new urban landscapes.

COLONIAL LEGACY IN THE MARSHALL ISLANDS: THE SHAPING OF EVERYDAY CULTURAL PATTERNS IN AMERICA TOWN
James Miller

The Republic of the Marshall Islands is a small developing state in Micronesia that played a central role in the Pacific War, the nuclear arms race, and the United States’ Strategic Defense Initiative. The Marshall Islands are also at the forefront of global climate change, as rising sea levels threaten the island nation’s existence. While the colonial legacy of Germany, Japan, and the United States has had a lasting impact on both the Marshallese culture and built environment, core cultural patterns have persisted in the face of rapid change. But the colonial legacy will reach its apex as global climate change dictates the future for these islanders and their culture.

The capital of the Marshall Islands, Majuro, was developed as the headquarters for the administration of the area as a trust territory by the United States shortly following World War II, drastically altering the physical environment of three islets — Djirrul, Uliga, and Delap. Prior to this time, under Japanese occupation, these islets had been settled predominantly as low-density residential neighborhoods, and prior to that, they had been traditional land holdings utilized for their resources. But the emphasis of the United States on Majuro as the territory’s primary harbor and administrative center led to a massive population shift to the new capital, and away from sustenance living toward a reliance on an urban economy.

This paper focuses on the islet of Uliga, which is referred to as “America Town” by its inhabitants, and investigates notions of indigeneity and *habitus* constructed within the dialectic relationship between the built environment of “America Town” and its traditional landowners. The research entails a diachronic study of the culture-environment relationship, combining the qualitative analysis of archival data and interviews with spatial analysis of aerial site surveys.

The study demonstrates how shifting identities among traditional landowners have coincided with shifting political regimes, and how traditional cultural patterns have adapted to and reinterpreted a pattern of Western tract housing, demonstrating the generative nature of core cultural elements and their relation to space. Lastly, the paper discusses how families in Uliga are reinterpreting traditional modes of indigeneity according to new attitudes, and it suggests how this might be interpreted in the Anthropocene. Broadly speaking, this research provides a lens into the transformation of the indigenous *habitus*, as it has moved through shifting political and environmental identities.
COSMOLOGICAL LAYOUT AND HIERARCHY: COLONIAL NARRATIVES AND SOCIAL STRUCTURE IN JAVANESE PALACES
Ofita Purwani

This paper focuses on the so-called “cosmological layout” of Javanese settlements, arguing that it is in fact a result of colonial narratives and their relation to social structures in traditional Javanese society. Believed to be common in the Oriental world, a cosmological layout was typically assumed to represent an orderly, mystical and harmonic “other.” However, using an examination of Javanese palaces in Yogyakarta and Surakarta as representative of the most complex traditional Javanese houses (Santosa 1997) — and the ones believed to be the most cosmological — the paper seeks to find proof that ideas about cosmological layout are in fact based on colonial narratives and social structures.

The paper begins by discussing how colonial narratives were built, how they reflected underlying socio-political conditions, and how, in the case of Javanese palaces, they turned out to be an invention of the twentieth century. The case studies revealed that most buildings in the Javanese palace compounds were built during the early twentieth century, and that most of those buildings were included in colonial narratives. Yet, despite this provenance, common people still consider the Javanese palaces to be sacred and to reflect a cosmological layout. One reason may be the authority of the Javanese royal courts in the field of cultural production. In this regard, it is significant that both the royal courts of Yogyakarta and Surakarta developed a courtly culture using the same assumptions as those of colonial narratives, thus casting themselves as embodiments of a mystical, orderly and harmonic realm. Their similar layouts thus produced a “silent ideology” (Bourdieu 1977), which reproduced a social structure that placed the royal court at the top of a social and political hierarchy.

The royal courts of Yogyakarta and Surakarta have had different power levels over the centuries. At present, however, the royal court of Yogyakarta is more powerful because it has both a political and cultural role, while the royal court of Surakarta has only a cultural one. This difference has led to differences in how each currently uses and activates spaces included in the “cosmological layout.” The royal court of Yogyakarta thus has intentionally followed the cosmological narrative and layout in developing new traditions, which have strengthened and reproduced the existing power structure. Meanwhile, because the royal court of Surakarta has no political control over the spaces around the palace, hardly any elements of the cosmological narrative and layout are recognized there today.

The paper thus proposes that the cosmological layout is a result of a colonial narrative of the “Orient,” or the “other,” and that it can be seen as a silent ideology reinforcing relations of power in society.

CONQUERING NATURE: THE COLONIZATION OF MEXICO’S NATURAL ENVIRONMENT
Hannah Ahlblad

In the early Spanish settlement of Mexico there was a dichotomy between local and foreign attachment to place. There were, for example, different traditions in the use of indoor and outdoor space with respect to the landscape. The Aztecs were familiar with the broad geographic range of Mesoamerica, as shown by their records, and they collected objects from far-away regions, which archaeologists have found buried beneath Aztec tombs and temples. Precolumbian cities, as a result, mirrored the spatial conditions of their empire — open-air, broad, and pluralistic. The Spanish, by contrast, designed and built in New Spain as if it were a vast, new land that needed to be delimited and contained. They thus used their knowledge of landscape and gardens from al-Andalus to forge a new kind of spatial condition for Mexico, one that was carefully controlled and framed.

My research has looked at Teotihuacan and the Alhambra as case studies, and focused on the transformation of the Aztec Tenochtitlan into colonial Mexico City. The paper thus analyzes contrasting approaches to nature in design, seeking to answer several central questions: How did the Aztecs and Spaniards regard their own existence within a natural landscape? And how did manipulation of the natural landscape filter and mediate gathering places and social dynamics? The essay uses formal analysis of the spatial conditions of Teotihuacan, the Alhambra, Tenochtitlan, and colonial Mexico City. It also relies on a textual, primary-source analysis of writings about place in al-Andalus and by the conquistadors of New Spain.
This paper focuses on the spatial ecology of cattle in the city of Ahmedabad in India. The cows on Indian streets have been seen through a range of lenses — from a motif of Indian urban culture, to a symptom of the incomplete modernity characteristic of the global South. This paper attempts to go beyond simplistic narratives to focus on the interrelated practices, spaces and networks that sustain cattle in Ahmedabad. It explores the animals’ mobilities and ecosystem, while also tracing the city’s spiritual, material and political dependencies on them.

Three themes are specifically developed through the paper. First, I examine how the rural roots of the tradition of pastoralism on the Indian subcontinent have been transformed within the space of the city. Through a mapping of everyday feeding and ritual practices involving cows on the streets, this will show how individuals and institutions — apart from the herders themselves — have been co-opted into a network for sustaining urban cattle.

Second, I explore a counter-narrative, which involves the framing of cattle as a nuisance on the streets — and by extension, to the city at large. The removal of cows from the streets of Ahmedabad is a perpetual project kept alive in popular consciousness by the local media and (repeatedly and unsuccessfully) attempted by the state. In a clearly contradictory condition, cattle are fed and worshipped, while their removal from the city’s streets to rural areas surrounding the city is vociferously advocated by the citizenry, the media, and the state.

The third theme is the increasing politicization of cows and cow worship across the subcontinent. Violence rooted in covetous vigilantism fueled by the dominant Hindu political ideology has increased recently, and a clarion call to protect the sacred cow has become a metaphor for a new form of Hindutva politics. This protectionism, however, threatens to disrupt some of the core economic and ecological interrelationships of urban pastoralism itself.

These diverse relationships of and around cattle come to head within the space of the city, which becomes a battle-ground between the economy and ecology of a pastoralist tradition, a Hinduized citizenry that worships and feeds cattle, a state whose imaginations of modernity require the removal of cattle, and political forces determined to venerate and protect the sacred cow. The city as “cattle-ground” involves much more than a funny sight of a cow on a street, but represents a complex and conflicted slice of contemporary Indian urban life.

In Mumbai, India, over the last few decades, incessant urbanization stimulated by flows of property capital has pushed government to privilege development over public open space. In this context, citizens’ groups have pressured government and led a charge to conserve and create public spaces in the city. By examining in detail two case studies — the political struggle over the conservation of Land’s End and the making of the Bandra Bandstand promenade — this paper analyzes the relationship between citizenship and city-building in Mumbai. Contrary to prevailing theories, it demonstrates that citizens’ movements in Mumbai did not emerge with the rise of a “new middle class” following economic liberalization in the early 1990s, but that their historical roots go back to the 1970s and beyond. It posits that the political ideology and activism of numerous citizens’ groups in Mumbai builds on historical struggles for social and environmental justice, which may possibly lead to citizens working across class and political affiliations toward a common good.

Efforts to foster resilience in the face of environmental, socio-economic and political uncertainty have captured the attention of academics and decision-makers across disciplines, sectors and scales. As a result, resilience is now an important goal for cities, particularly in the face of political change. Urban areas today house the majority of the world’s population; thus, in addition to functioning as nodes of resource consumption and sites for innovation, they have become laboratories for resilience, both in theory and practice. However, with regard to these issues, academics for decades have studied urban life.
disconnected from the necessary levels of interdisciplinarity. Nowadays, neighborhood and city resilience is threatened by high levels of vulnerability among their residents— as amply demonstrated by the risk of political change, disruptions to social order, and natural disasters. Little is known, however, about the connections between uncertain habitat conditions, personal vulnerability, and regional resilience. In the United States, for example, post-Obama policies have brought many new problems into the realm of dwellings, neighborhoods and cities. Specifically, the inauguration of Donald Trump as president brought great uncertainty and frustration to many communities, particularly those with immigrants and undocumented members, which are now experiencing increased levels of fear and stress. Whether living along the literal border, or deep within the U.S., immigrants and undocumented people know their lives may now be upended by a simple traffic stop, a workplace raid, or a call to authorities about an abusive employer, landlord or partner. In other words, the border may not be everywhere, but its policing is. Yet this sense of an unlimited border for immigrants, refugees, and undocumented people has also brought a new form of resilience within communities across the country—from New York City to Los Angeles, and from Brownsville to San Francisco.

The paper examines the city of San Francisco as a case study of two main issues. One involves claims to urban sovereignty that situate the discussion of urban crises both in the historical context of city-state-global relationships, and which relates to the sanctuary-city movement in the U.S. since the Obama administration. Specifically, the paper examines the legal grounds for the delegation of power to cities, and argues that current literature on “urban immigrants” and “city power” need to develop a stronger narrative and a better conceptualization of urban inequality, economic redistribution, and publicness if it is to contribute to the future resilience of sanctuary cities.

The second issue concerns the nature of resilience. The paper argues that a resilient response within a city should be comprehensive and include protective measures taken before an anticipated crisis begins. However, in the contemporary context it must also focus on the impact of specific post-Obama policies in several areas: the definition of “urban”; the workings of systemic equality; positive vs. neutral (or negative) conceptualizations of urban resilience; mechanisms for systemic change; adaptation versus general adaptability; and the timescale of action.

The paper proposes a new definition of urban resilience within sanctuary cities that takes explicit positions on these tensions. But it also recognizes the need to remain comprehensive and flexible enough to enable understanding by, and collaboration among, varying disciplines. The paper concludes with a discussion of how this new definition might serve as a boundary object, with the acknowledgement that applying urban resilience within sanctuary cities in different contexts requires answering a series of questions. Resilience for whom and to what? When? Where? And why?

SOCIAL MOVEMENTS, URBAN MOBILIZATIONS, AND THE POWER OF URBAN SPECTACLES

Muna Guvenc

Over the past three decades or so scholars and social scientists have debated the concept of the urban spectacle, mainly in Euro-American and Southeast Asian settings. However, the potential of urban spectacles to account for the dynamics of a more diverse range of urban regimes has by and large not been part of the rich general scholarship on cities. By critically exploring a number of themed mass demonstrations and urban festivals (namely, Democratic Solution Tents, Civil Friday Prayers, and the Newroz Festival) in the Kurdish city of Diyarbakir in Turkey, this paper illustrates how the use of urban spectacles can anchor new forms of opposition and politicize citizens by activating the use of public space and strengthening the opportunity for effective participation and interaction with other citizens.

Drawing upon more than two years of ethnographic data, the paper demonstrates how groups lacking access to conventional political channels may harness the power of urban spectacle to deploy oppositional politics, mobilize local participants, and explicitly ground anti-regime statements in the city. The paper concludes by demonstrating how investigating the power of urban spectacles can contribute to recent scholarship on the multiple dimensions of public space and its relationship to active citizenship and democracy.
The rise of the shared or sharing economy has become a topic of constant debate in recent years due to the expansion of platforms such as Uber, Lyft, Airbnb, and Neighborgoods, to name a few. Indeed, the movement toward sharing and collaborative consumption has transcended older platforms and goals, and now extends to a multitude of areas, including transport, housing, accommodation services, education, food delivery, and other facets of daily life. This movement has now even translated to a “shared urbanism,” including debates over shared urban spaces.

The shared urbanism phenomenon is only in its nascent stage across various services and categories. And while it includes a rhetoric of sustainability, the question must be asked: Do such shared spaces in either the physical or virtual world create avenues for the principles of the New Urbanism? New Urbanism, as discussed here, is understood to promote principles of sustainability and energy efficiency in the interest of creating green neighborhood designs. To address the question above, this preliminary research examined interrelationships between practices of shared urbanism and the New Urbanism in two major cities — Boston in the U.S., and Brisbane in Australia. In particular, the study involved investigating how sharing practices in the two cities may or may not have responded to the techniques, demands and ideas the New Urbanism.

The research first involved an examination of data related to movement and accommodation patterns for Uber (via Uber Movement) and Airbnb (using AirDNA). Further data was then analyzed utilizing other open-source data-analytics tools/databases and social media sites, including Facebook and Twitter, to understand user needs and demands within the specified geographical area.

The quantitative analysis of user needs, demands and patterns was next compared and analyzed with existing New Urbanism principles and existing characteristics of the built environment in selected geographical areas of Boston and Brisbane. This qualitative analysis included examining the design details of streetscapes and understanding existing placemaking within the public realm.

The overall goal of the research was to examine the implications of shared urbanism on the New Urbanism.

Existing policies typically vary from city to city in terms of supporting the goals of the New Urbanism. New Urbanist principles, however, typically focus on walkability, connectivity, mixed-use and diversity, mixed housing, quality architecture and urban design, traditional neighborhood structure, increased density, smart transportation, and quality of life. These may generally be interpreted as encouraging the creation of equal, sustainable spaces in terms of the built environment and the policies in place, and in terms of mitigating and negating cultures of discrimination and demarcation in urban spaces.

Models were examined in the two cities to assess successes, failures, and the scope of improvement and innovation, with a specific focus on the downtown/central business district and tourist locations within a five-mile radius of this hub. The ultimate goal was to detail whether activities of shared urbanism contributed to encouraging New Urbanist values in these cities. The eventual aim of the work is to expand the study to other cities, including cities in Europe and Asia, to trace usage patterns in a cross-section of urban morphologies — and so understand its translation in relation to various local contexts and with regard to a variety of local urban policies.
Within this context it explores the main characteristics and consequences of Franco’s economic and urban-development policies on the transformation of Spain’s coastal landscape.

The paper begins with a historical account that describing the national and international context that determined Spain’s role in the new geopolitical order established following the Second World War. This is followed by an analysis of structural changes that took place between 1959 and 1975 as these related to the new political apparatus of tourism. The paper then reflects on the passage of new urban economic and tourist legislation, mainly concentrating on the physical aspects of the phenomenon, which made a breakthrough possible in Spanish coastal transformation, occupation and management.

During the period of transformation, centers and areas of identifiable value constituted a primary legal instrument to define the regulations for new spaces of tourism. These sites were established by official norms detached from the traditional urban settlements, producing new self-sufficient and autonomous centers. Directly approved by the central government, their promotion and development had priority over regional or municipal master plans. By law, these new centers occupied areas of special natural and traditional heritage interest, whose value would be documented — but also paradoxically decreased — as a result of their implantation. On a territorial scale, this section of the Mediterranean coast thus came to constitute a “discontinuous landscape,” articulated by a greatly improved road infrastructure that ran parallel to it.

On an architectural and urban scale, tradition and modernity would coexist in the new image that Spain thereafter projected to the exterior. On the one hand, specific regulations established that new construction should be harmonic with the local landscape and its traditions. On the other, it constituted a political framework for the incorporation of international modern standards as representative of modern Spain. These new centers can now be considered historical markers that essentially structure the whole length of the coastal corridor, set apart from traditional historic towns. Today this has become a part of the traditional imaginary and a key to understanding the instrumentalization of tradition in this European littoral — and even the present way of approaching its urban and tourist legislation.

The “typical” Northern Province village included a tower house, which served as the foriero’s residence and a fortified location wherein the village’s production surplus could be stored while awaiting export. The tower house normally dominated its immediate surroundings of paddy fields, thereby affording strategic control of rural activity and harvesting. A contractual obligation, known as carta de fôro, determined the rights of the foriero and his responsibilities toward the villagers. Among many other aspects, this document stipulated the proportion of produce owed yearly to the foriero and other petty taxations known as preçâlos. Especially in the province’s Daman district, however, other preexisting local land privileges were maintained — as was a peculiar tax known as chausto or chauth, which was owed by the forieros to the kings of the neighboring states.

In general, Anglo-Saxon academia has given scant attention to the history of the built environment of Portuguese influence in India. While the processes of land occupation and ensuing relations between the state and the villages have been addressed for the territory of Goa (Xavier 1852 and 1878, Baden-Powell 1900, Axelrod and Fuerch 1998, Magalhães 2013), and for Moçambique (Lobato 1957, Papagno 1980), the Northern Province’s hinterland and its aforamento system deserve greater study. Only recently was it possible to chart the territory’s frontiers and internal subdivisions, mapping the Portuguese occupation process and documenting the economic vitality of its villages for the Estado da Índia (Teixeira 2010, Mendiratta 2012). Besides mapping the Northern Province’s rural taxation and land-privilege idiosyncrasies, the paper will assess how relations between the forieros and the local inhabitants were instrumental in shaping the villages’ built environment, presenting scenarios for the evolution of the most productive and dynamic settlements.

THE IMPACT OF POLITICAL TRANSITION ON THE TRADITIONS OF PLACE: THE VERNACULAR GERMAN SCHOOLS OF GILLESPIE COUNTY, TEXAS

Ben Shacklette

The vernacular country schools in the areas surrounding Fredericksburg, Texas, represent a typology of rural school design found exclusively in the German settlements of Gillespie County. Erected during the Texas common school era, spanning from 1854 to 1949, more than forty rural schools were built by the communities they served. Today, sixteen rural schools remain as intact living heritage sites and active community centers, preserved through community support. The paper describes the material and cultural development of the vernacular schools and their builders through an examination of the political tensions and social conflicts between the German immigrants and Anglo-Americans who settled Texas in the nineteenth and early twentieth centuries.

As studies in material culture, the rural schools reflect progressively changing vernacular architectural responses to six major periods of political transition.

In the antebellum era (1845–1865) the German-speaking communities of Gillespie County build rudimentary schools, and they struggled against poverty and persecution to settle the land.

During Reconstruction (1865–1877), the Germans in Gillespie County sided with Northern American political influences, establishing rural German-speaking communities, using state financial support to expand the building of public free schools within their local jurisdiction.

From the end of Reconstruction through World War I (1877–1918) these communities were treated with hostility by the U.S. and Texas governments for speaking German, for their refusal to support the temperance movement, and for their reluctance to enforce
the racial segregation laws of the American South. Nevertheless, the Germans built numerous rural schools, which frequently borrowed traditional American architectural themes.

The Prohibition era (1919–1933) produced a further political backlash against the Germans, as many of the brewers in Texas were ethnic Germans, and the community did not endorse the Eighteenth Amendment. During this time, the rural German schools became remote community gathering places for meetings and celebrations featuring large covered pavilions, barbeque pits, and sports fields.

The repeal of Prohibition (1933), World War II (1941–1945), and the end of the common school era (1949) ended local control of the schools, placing administrative power in a statewide consolidated system, and the rural school buildings became important community meeting places.

During the post-consolidation era (1949-present) many of the schools were closed permanently, although some have been maintained through private support. School club members and local citizens instigated the signing of Texas Senate Bill 116 in 2002, allowing the properties to be donated to nonprofit organizations at no cost, and today sixteen former rural schools are managed by community organizations.

Renowned for their folk arts and crafts, traditional celebrations, and a signature vernacular architecture that is integral to the Texas Hill Country aesthetic, the German communities of central Texas are today important cultural enclaves and heritage destinations. Using evidence gained from original research and on-site documentation, the paper demonstrates how the rural schools of Gillespie County stem from an autarkic community process for preserving embedded social traditions brought from the German source regions of the immigrants while mitigating the political, socioeconomic and environmental impacts of the surrounding Anglo-Texan Hill Country ranchlands.


Rosalie Smith McCrea

This paper examines the evidence of Roman architecture in Palmyra to explore how Rome’s political ethos significantly affected the fate of this ancient settlement in the Syrian desert. Oasis, village, trade-route crossroads, and muse for the polymathic interests of travelers who encountered it in both ancient and modern times, Palmyra offers a useful perspective on “The Political in Tradition and Place.”

Palmyra was annexed into the Roman Empire during the reign of the Emperor Tiberius Caesar (14–37 AD). As a rich subject city, it acquired special status, and a strong Roman character was imposed on it, beginning with the earliest surviving public building of the Roman era, the Temple of Bel, dating to 17/19 AD. Palmyra’s wealth derived from the caravan trade in silks, spices, perfumes, balsams, and other items traveling east and west. Later this trade was extended by sea, and archeological and textual sources show that Palmyrenes guarded their trade by camel and boat, even establishing entrepôts at locations in contemporary Turkey and Iran. After annexation, Rome’s favor continued to be manifest in the finest imperial public buildings in marble and porphyry. This favor, however, was accorded mainly as a result of the tribute Palmyra provided Rome.

Nonetheless, as I point out in the first section of the paper, Palmyra was not a typical Roman city. It had no public amphitheater, gymnasium or bath; and Rome appears to have overlooked the nature of Palmyrene society, which, from my reading, was Semitic. My paper underscores this claim by discussing Palmyra’s tribes, gods, leading Bedouin merchants, and cameleers.

However, the pressures of Roman taxation at all levels eventually altered the dynamics of Palmyrene society. The fate of its leading sheikhs, Odenathus, and his wife, Zenobia, and son provide a case in point. Odenathus had earlier started to expand his territory, thus challenging Rome. But after his assassination, his son became ras tadmor, and his mother served as regent. And Zenobia’s challenge to imperial Rome, specifically her display of military power in conquering territories such as Egypt, provoked Roman interests to such an extent that the Emperor Aurelian rose against her. The paper highlights the different records and reasons for her downfall from a Western and Near Eastern viewpoint.

Concerned with the “place” of Palmyra, and taking note of the importance of classical Rome’s beliefs and practices in establishing its genius loci, the second section of the paper then discusses the contemporary rejection of Palmyra’s ruined environment by the iconoclastic behavior of ISIS. Conclusions from recent studies show that Rome experienced these forms of sabotage and terrorism long before the Taliban or ISIS. But the paper returns to the issues of restoration, replication, and facsimile 3D production of now-destroyed Roman imperial architectures to examine the modern architectural theory of phenomenology and the changed meanings of genius loci.

The paper closes by asking whether such theories, which attach meanings to “architectures of memory, mind, experience and emotional effects” for both dwellers and visitors, offer lessons relevant to the problem of restoring antiquity.

RECONSTRUCTION POLICY FOR TRADITIONAL FOLK-BELIEF SPACES IN CONTEMPORARY URBAN COMMUNITIES: A CASE STUDY OF QUANZHOU

Xihui Wang and Wei Dong

During the Ming and Qing dynasties, Pu-Jing-Gong-Miao combined local community management with traditional folk-belief spaces to form a special structure in the old town of Quanzhou. A core element in this system was the function of Gong-Miao buildings as carriers of people’s folk beliefs. However, this structure is slowly disintegrating in contemporary urban communities due to residents’ changing spiritual needs and the adaptability of folk beliefs. Nowadays, such community ritual spaces do continue to exist in new forms, although they are located to some extent beyond current urban-planning management policies, resulting in a dilemma of disorderly development.

Through the translation of historical maps and an analysis of data from field research, the paper will analyze changes in the spatial structure of traditional folk beliefs in Quanzhou old-town communities from the Ming and Qing dynasties to the present. The comparison will focus on the distribution, position and density of Gong-Miao buildings, as well their relationship with community structures. This will indicate how a disintegration of older spatial structures was not only related to the transformation of street networks as a result of modern urban renewal but also to changes in modes of community management as a result of current administrative systems.

Based on the above analyses, the paper will first attempt to propose a method for establishing a GIS database of traditional dwellings and folk-belief spaces in Quanzhou old town. From the perspective of planning and management, it is hoped this will assist in integrating them as important historical and cultural resources for urban communities, to be governed by specific classification and management rules. Second, from the perspective of protection and utilization, the paper will propose a cultural and creative demonstration route, which will combine folk-belief space and community street space. The paper thus hopes to provide a comprehensive strategy that can be used more generally to reconstruct traditional folk-belief spaces in contemporary urban communities.
D.5 TRADITION AND EDUCATION

THE MODERN TRADITION AND THE POLITICS OF APPROPRIATION
A. Sameh El Kharbawy
California State University, Fresno, U.S.A.

BUILDING EDUCATION ON TRADITIONAL TECHNIQUES
Amanda Carvalho, Clara Bartholomeu, and Maria Cecilia Laschiavo dos Santos
University of Sao Paulo, Brazil

LEARNING FROM DIFFERENCES: EDUCATIONAL SPACE IN A MULTIETHNIC NATION
Arief Setiawan
Kennesaw State University, Marietta, U.S.A.

ASSIMILATION APPARATUS? THE POLITICS OF EDUCATIONAL FACILITIES FOR INDIGENOUS CHILDREN
Anne Marshall
University of Idaho, Moscow, U.S.A.

CONTESTED FRONTS OPEN-SOURCE ARCHIVE
Socrates Stratis
University of Cyprus, Nicosia, Cyprus

THE MODERN TRADITION AND THE POLITICS OF APPROPRIATION
A. Sameh El Kharbawy

In September 1997, the College of Architecture at the Illinois Institute of Technology (IIT) convened an international symposium on the future of the modern tradition in architecture in the new millennium. “Beyond Mies: Technology, the City, and the Cycles of the Modern” brought together leading architects and architectural thinkers for a dialogue on modernism, the legacy of Mies van der Rohe, and the role that (his) architecture can play in the preservation of the tradition, culture, and spirit of modernity. Through a design competition, participants in the symposium were also invited to develop ways to modernize IIT’s campus beyond Mies.

IIT’s long investment in the preservation of the modern tradition reveals its awareness of its important role and (difficult) identity, both of which are critical to its ability to shape modernity’s future. IIT’s prestige and historical significance emerges precisely from this difficult dialectic. Its Chicago campus remains the best evidence of both the institute’s investment in preserving modernity’s traditions and leading architecture’s quest for the new — highlighting, in the process, the role of the architect as an agent for progress.

The primary object of this paper is to probe this dialectic and to look at the unique debates surrounding the 1997 symposium and competition at IIT. The paper hopes to reveal the ways the institute has managed to continue to update the modern ideal (in architecture), while preserving its historical, cultural, and ideological foundations.

BUILDING EDUCATION ON TRADITIONAL TECHNIQUES
Amanda Carvalho, Clara Bartholomeu, and Maria Cecilia Laschiavo dos Santos

The audacious creation of the city of Brasilia in the center of Brazil in 1960 pointed to a hopeful future, the construction of a new Brazilian identity, and a less economically and culturally unequal country. For this purpose, the University of Brasilia (UnB) was built in 1962 with an innovative and original educational program: students would learn from experience — both their own and that of local communities. Furthermore, the production of graduate students would be oriented toward solving the daily problems of the Brazilian population.

The university’s teaching staff reflected the ideals of this pedagogical program. This included the decision of Darcy Ribeiro (b. Montes Claros, 1922 - d. Brasilia, 1997), the first dean of UnB, to ask José Zanine Caldas (b. Belmonte, 1919 - d. Vitória, 2001), a respected professional in the construction of mock-ups and furniture, to teach students how to use their hands. Informally educated, Zanine had learned a wide range of techniques from a young age by watching laborers and craftsmen in his hometown. While at the University of Brasilia, Zanine not only taught the skills of drawing and conceiving mock-ups and projects, but he encouraged young people to value traditional knowledge. He also visited the small villages around modernist Brasilia with the students, showing them the simplicity and intelligence of local Brazilian construction, furniture, tools, devices, and techniques.

This innovative educational program came to an end with the military coup of 1964, which led to Zanine’s exile and brought in new teachers trained in the great economic centers. From this time on, the government also encouraged foreign industries to establish themselves in the country, ending the project of national industrialization. As a consequence, Brazilian culture has since been heavily influenced by Western powers such as England and the United States.

Since globalization has come to play an important role in Third World markets, it has also encouraged national creative industries to operate in the space between an unrelated universal language and an obvious tropical aesthetic, thus targeting international and upper-class prestige. As a result, in Brazil, interest in developing good solutions for the underserved, economically disfavored majority of the population has been largely ignored by national and international industries. What role do architects and designers play in this cycle, and how might they strive for a more balanced production?

This paper suggests that an important factor in the development of Brazilian architecture and design is education. And it discusses various approaches for design and architecture education based on the experience of Zanine at the University of Brasilia, as well as the impacts of different political-economic views on the built environment. The paper will further discuss the potential of incorporating traditional knowledge and techniques in these fields into university education to help valorize local culture. This might help link the training of professionals responsible for the construction of the built environment to the real needs of local populations.
LEARNING FROM DIFFERENCES: EDUCATIONAL SPACE IN A MULTIETHNIC NATION

Arief Setiawan

As Benedict Anderson (1983) argued, a nation is a constructed community based on a shared imagination. Crucial to this effort are means of stimulating and promulgating representations and experiences of the shared imagination, including a printed language, maps, and a census. Postcolonial nation-states, as an example of imagined communities, continuously deploy these means to bind component communities together and ensure their existence. Along this line, Indonesia, a postcolonial construct based on maps drawn by the Dutch, represents a multiethnic agglomeration spanning a large geographical area, with a variety of traditions. From the onset of its independence struggle, the quest for a unified national identity has been a central concern, and to the present day this effort is crucial to keeping the nation and the nation-state intact.

Across the Indonesian archipelago one of the measures deployed for this purpose is a national education system that involves both a standard curriculum and a standardization of the space, form and style of school buildings. Education thus provides a means to disseminate and reproduce the invented tradition of national identity. As Markus (1993), among others, has elaborated, architecture may typically partake in this process through spatial organizations and other features.

This paper will interrogate the encounters between the narrative of national identity and diverse local traditions in Indonesia within the confines of spaces constructed for the national education system. This system has proven to be problematic in several respects. First, while it nominally calls for the inclusion of local elements, both in the curricula and the structure of educational spaces, this has led to problems choosing among local elements and their modes of integration. Further, in architectural terms, national building standards have emphasized nondescript spaces and generic construction methods derived from international practice, and these often contrast with local spatial and tectonic traditions. Disparities have also existed between the national center and peripheral regions, as manifest, for example, in varied capabilities to construct the built environment. Considering these factors, how does this kind of standardizations in curricula and educational space operate? Further, how do those local phenomenologies inform the dynamics of disseminating the national identity?

This inquiry focuses more on emerging spatial organizations, spatial properties, and actual processes of construction than on the semiotic dimensions of architectural styles. Space as a lived experience facilitated the unfolding of pedagogical processes, while the tectonics of school buildings suggest that locals have had to constantly navigate between the expectations of national standards and local knowledge and constraints. This paper examines cases in Indonesian Papua, the last part of the archipelago to be incorporated into the nation and the farthest from the national capital, a region that is also considered Indonesia’s least developed. The paper examines findings from observations and analyses of documents pertaining to national curricula and building standards.

ASSIMILATION APPARATUS? THE POLITICS OF EDUCATIONAL FACILITIES FOR INDIGENOUS CHILDREN

Anne Marshall

In the late nineteenth and early twentieth centuries Christian missionaries and the Bureau of Indian Affairs (BIA) established residential schools whose primary aim was to assimilate Indigenous American youth into mainstream Euro-American culture. BIA schools modeled after the Carlisle Indian Industrial School established by the U.S. Army officer Richard Henry Pratt sought to extinguish any glimmer of Indigenous identity. This was done by separating children from their families and communities, stripping their clothes and cutting their hair, and punishing them for speaking their own languages or practicing traditional rituals or ceremonies. The curriculum focused on domestic training for girls and agricultural training for boys, and included little academic instruction. Boarding school was a dangerous place for many children who faced physical and sexual abuse and even death from accidents and disease. Another problem was perpetually inadequate government funding that led to poor school facilities, overcrowding, malnourishment, disease, and periodic school closings.

This paper seeks to elucidate how the political aims of the U.S. government played out in different schools, and how Indigenous people asserted their agency in different situations. In northern Idaho, for example, the Presbyterian minister Henry Harmon Spalding founded the Nez Perce Indian Mission and School in 1838, where the competing Jesuit priest Joseph Cataldo established a mission in 1874 where he also taught children. Cataldo then formally established a Jesuit school in 1902 and orphanage in 1926. And between 1902 and 1957, the mission school, which remained in operation until 1968, grew into a complex contain 22 buildings. In the same community, a boarding school was established in 1885 in buildings converted from the recently closed Fort Lapwai. The government boarding school operated until 1912, three years after the consolidation of local school districts into a single high school system — the first of its kind — where Indian and non-Indian children were integrated.

Meanwhile, in southern Idaho, on the Fort Hall Indian Reservation, the 1868 Treaty of Fort Bridger stipulated that the government would provide a school building and teacher at Fort Hall. Yet Congress delayed its funding for four years, and it eventually took another two years to establish a day school, and yet another six to produce the government’s preferred assimilation apparatus, a boarding school.

After Congress passed the Indian Reorganization Act in 1934, the Office of Indian Affairs sought to reform education by closing assimilationist boarding schools and replacing them with day schools that allowed students to remain with their families, continue cultural learning, and strengthen their Indigenous identities. In 1935 the Office of Indian Affairs announced plans to close the Fort Hall boarding school and open three day schools. Although the curriculum included training in practical skills taught at the former boarding schools, it also included traditional academic coursework, tribal arts instruction, and education in health and hygiene. However, inadequate funding and lack of roads and transport plagued the Fort Hall day schools, which closed permanently in 1944.
CONTESTED FRONTS OPEN-SOURCE ARCHIVE

Socrates Stratis

The Contested Fronts initiative is an exploration of the potential for architecture to generate commonalities in ethnically and socially contested spaces. It focuses on the ability of ad-hoc architecture to contribute to conflict transformation by advocating reconciliation and urban solidarity at times of urban reconstruction. Contested Fronts introduces three levels of investigation on the frontiers of architecture: geopolitical, disciplinary, and everyday urban politics. It concentrates on the agency inherent in the materiality and use of ad-hoc technology to encourage the emergence of collectives, with their members coming from across divides. Ad-hoc technology involves various means of spatial engagement, cartographic representation, and visual communication. In Cyprus, this is envisioned as a way to assist in the tactful organization of physical spaces and events to overcome segregated everyday social practices, thus questioning the ongoing shaping of architecture and urbanism.

Contested Fronts, as an open source, was curated by the author and first presented as part of Cyprus’s participation at the 2016 Venice Biennale of Architecture (www.contestedfronts.org). It is built around the Hands-on Famagusta project (by Imaginary Famagusta, LUCY, and AA&U), as a collective platform for reconciliation through the creation of common urban imaginaries across the Cypriot divide. It addresses two major challenges emerging from the case of Famagusta. First is insertion into hostile environments where institutions and social practices produce narratives based on division. Second is opposition to divisive trends in postconflict reconstruction, as based either on large-scale segregating private developments or inflexible, bureaucratic, nontransparently produced plans — neither of which is able to encourage “commoning” practices or adapt to ever-changing contested urban environments.

The Contested Fronts Open-Source Archive originated in the city of Famagusta — not Nicosia, which is well known for its divided status — because it hopes to contribute to preventing Famagusta from becoming Cyprus’s next divided city. Famagusta is a coastal city, located on the eastern edge of the island, just north of the U.N. cease-fire zone and east of one of the U.K.’s bases on the island, and was traditionally home to both Greek and Turkish Cypriots. However, since the 1974 war with Turkey, the city has been deprived of its Greek-Cypriot inhabitants, who were displaced to the southern part of the island. During the last couple of years, the Hands-on Famagusta team has raised awareness of the split mental maps of the city’s Greek and Turkish Cypriots, which may ultimately lead to its partition. It has provided alternatives toward a unified city, influencing the ongoing debate about the city future across the divide.

The Contested Fronts Open-Source Archive builds on the methodological approach of the Hands-On Famagusta project to make explicit three processes that are behind commoning practices for conflict transformation: “counter-mapping,” “creating thresholds,” and “introducing urban controversies.”

A.6 PORTUGUESE COLONIAL ENCOUNTERS


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STYLE AND COLONIAL PUBLIC WORKS: PORTUGUESE APPROACHES FROM THE 1940s TO THE EARLY 1970s

Ana Milheiro
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COLONIES OF THE JUNTA DE COLONIZAÇÃO INTERNA: REINVENTION OF THE RURAL TRADITION

Joaquim Flores
Escola Superior Artística do Porto, Portugal

HOPING FOR CATASTROPHE: EPIDEMIC THREAT AND POLITICAL AMBITION IN COLONIAL MACAU’S EARLY ATTEMPTS AT URBAN SANITATION (1885–1899)

Regina Campinho
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LAYMAN ASSOCIATIONS AND THE COLONIAL LEGACY IN MINAS GERAIS, BRAZIL, FROM THE EIGHTEENTH CENTURY TO THE PRESENT

Jurema Rugani
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Tiago Castela

The present-day trend toward post-democracy in many North Atlantic states has inspired innovative theoretical work on democratic political association by scholars such as Mouffe, Rancière, and Swyngedouw. However, while this literature often considers the critical theory of space inspired by the seminal work of Lefebvre, its focus on the properly political division integral to political association rarely takes into account the architectural and urbanistic dimension of social space-time, or the legacy of spatial coloniality in state formation. This paper examines how the production of colonial social-space time can contribute to a theory of the state as a political association, focusing on an interrogation of the discursive and material exclusions inherent to present-day conceptions of what a state policy is — and notably of state housing policy. In particular, the paper addresses the lack of attention to villagization (i.e., the large-scale forced transference of peasant subjects to state-conceived settlements) as part of state housing policies or of architectural history.
There is a valuable literature on post-independence villagization, usually in the framework of socialist development planning, that privileges the transformation of the space-time of agricultural production over urban growth. However, outside the field of military studies, little attention has been devoted to forms of wartime villagization produced by colonial North Atlantic states like the United Kingdom, the U.S.A., or Portugal as part of the armed struggle against liberation movements in countries such as Malaysia, Vietnam, Zimbabwe, or Mozambique. Consequently, the ways in which North Atlantic state formation have been partly shaped by practices like villagization are not well known. And, in any case, the research on the built environment of both colonial and post-independence villagization is scarce.

The Portuguese villagization program started in northern Angola in 1961 with the construction of 150 aldeamentos, and it spread to Mozambique in 1966. By 1974 around 3,000 grid settlements of detached houses had been built in Angola, and 935 in Mozambique, housing about one million agricultural workers in each territory. Drawing from research on Portuguese wartime villagization in occupied Angola, Mozambique, and present-day Guinea-Bissau, the paper briefly addresses three interrelated scales of social space-time characteristic of the program: the connections of the Portuguese forms of wartime villagization with coeval housing programs and state practices in Portugal; the ways in which “tradition” was invoked in architectural designs and in master plans for the aldeamentos; and the violent experience of villagization.

The paper argues that conceptions of politics centered on division, while valuably challenging the dominance of government technical expertise in present-day North Atlantic states, have yet to encompass a history of state formation characterized by violently imposed spatialities, based precisely on a valorization of unequal division.

STYLE AND COLONIAL PUBLIC WORKS: PORTUGUESE APPROACHES FROM THE 1940s TO THE EARLY 1970s
Ana Milheiro

“It was considered a priority to give it a national imprint.” Thus did colonial authorities, by associating the new governor’s palace on the Benguela plateau (1942) with the Portuguese Baroque domestic architecture, seek to establish a “representational” architecture for public works in the Angolan hinterland. Their main goal was to promote empathy and mental associations with similar buildings in the homeland, providing a national background to prevent the uprooting of the European population. And this argument would be used on several occasions to explain Portuguese historicism in colonial administrative, religious and corporate buildings.

The Benguela episode preceded the creation of a specific public works bureau, the Colonial Urbanization Office (GUC), which was part of the political effort by the Estado Novo dictatorship regime just before the end of World War II to start a new cycle of territorial development, anticipating future independence movements and international criticism. The GUC’s mission was then seen as a progressive practice mainly focused on the functional, economic, and low-maintenance public facilities. A more aesthetic approach was apparently discarded. However, a closer look at its projects reveals not only technical and functional similarities, but also formal ones — three qualities that can easily be taken as indicting the “presence” of a style. The GUC centralized organization, based in Lisbon, the “empire’s capital,” also facilitated the deepening of a more stylistically engaged approach. Yet, despite this evidence, its technicians have always resisted the idea that there was an official style designed for the colonial context. And later, modernism replaced historicism in colonial public works.

This paper raises debate on how conscious architects of colonial public works were in creating stylistic responses to the demand for “representational architecture.” It also inquires whether, generally, colonial public works incorporated architectural styles in order to consolidate and hegemonize political narratives. And it asks how this built-environment effort related to different African populations within a larger colonial debate.

COLONIES OF THE JUNTA DE COLONIZAÇÃO INTERNA: REINVENTION OF THE RURAL TRADITION
Joaquim Flores

The Junta de Colonização Interna (JCI) was a Portuguese state institution created in 1936 to develop a program of agricultural colonization during the period of the Estado Novo. It promoted a total of seven new or reorganized colonies (Milagres, Martim Rei, Pegões, Gafanhla, Barroso, Alvão and Boalhosa), which were designed and built between 1916 and 1960. The colonies were implemented mainly in the center and north of Portugal, based on a model that blended political-ideological and technical concerns. Based on previous Italian and Spanish experiences, the settlements were established with the support of preliminary studies in the field of agronomy. Their layouts and housing typologies were then designed by architects to express the regime’s political ideas of national identity and rural tradition. In the propaganda of the Salazar regime, these would then spread the idea of a “national resurgence.”

The design of these colonies resulted from prolonged action, influenced by a variety of events and transformations in different political and economic contexts, and according to disciplinary debates of architecture and urbanism of that period. But they also arose from the application of principles which took into account regional specificities and site conditions. It was within this context that a new approach to traditional architecture also emerged after 1955 under the guidance of the Sindicato Nacional dos Arquitetos, which conducted the Inquérito à Arquitectura Popular em Portugal [Portuguese Vernacular Architecture Survey], published in 1961. The survey covered the entire Portuguese mainland, which it divided into six regional sectors, revealing through systematic fieldwork the full nature of existing rural settlements and their traditional buildings.

This paper aims to compare the visions of tradition promoted by the JCI in their rural settlements with the ones found by the 1961 survey. The first presented a filtered vision of tradition, which was the result of the nationalist propaganda of the Salazar regime mixed with architects’ interpretations of such tradition. As such, it frequently presented conflict between modernity, tradition and politics. The second, as a result of direct fieldwork, represented the genuine tradition found in Portuguese rural settlements.

As a preliminary conclusion, it is possible to stress that the JCI’s settlement schemes and housing designs, despite incorporating local specificities, presented a reinvention of rural tradition. As such, they revealed their architects’ erudite background and struggle to introduce modern design. This pattern emerged in different degrees in several of the colonies, but was most evident in the colony of Pegões.

In parallel, settlement design reflected an urban vision that can also be found in the social housing districts program (bairros sociais de habitação económica), likewise promoted by the regime between 1933 and 1962. Their design applied diverse types of grid, from which emerged an axial system emphasizing the location of the main buildings — usually churches and schools. Most of the agrarian colonies replicated this approach, which can symbolically be seen as a translation of the regime’s motto: Deus, Pátria e Família [God, Nation and Family].
In September 1894 bubonic plague was at the doorstep of Macau, having swept through the neighboring ports of Canton and Hong Kong, claiming hundreds of thousands of lives there in little more than six months. Fortunately, a hastily deployed *cordón sanitario* was keeping the epidemic at bay, and yet, for the Portuguese authorities, the opportunity had finally arisen to tackle the issue of urban sanitation once and for all. This was not the first time the threat of an epidemic had been evoked to advocate for urban change. In 1885 the need to contain a cholera epidemic had led directly to the creation of the Board of Public Health (now the SPHAN, which now supervises the preservation of cultural heritage), and the restructuring of the Garden of Volong, Macau’s Taipingshan. But we had to wait for another typhoon, or at least an epidemic, to have legal pretext to engage again in major public works. And then came calling the Black Death.”

Largely based on discriminatory claims against the poor Chinese who rented plots of outlying land to build makeshift homes, these were the first publicly funded projects carried out following the appointment of the Macau improvement committee in 1883. Yet, by enforcing national expropriation legislation, the public-works department first came to control street layout and infrastructure in 1885 at Bishop, and then building alignment and foundations in 1894 at Volong, and finally architectural design for sanitary housing in 1899 in the adjoining district of Saint Lazarus. The latter would be credited with actually freeing the city from plague by Imperial Britain’s Dr. William Simpson, who had been sent to study the link between the recent outbreak and sanitation in Hong Kong and Singapore.

Of course, these projects also came with a clearly stated political agenda. In the name of fresh air and sunlight, districts deemed beyond improvement were demolished and rebuilt under a clean-slate planning strategy. Applied to urban structure and administration alike, they were thus meant to overthrow the practice of “divided sovereignty” between Portuguese and Chinese local authorities, which could be traced back to the territory’s initial settlement in the 1550s. The time had come to put an end to this “tradition of tolerance,” responsible for the deregulated urban growth of Chinese districts. A regulated plan laid out by a centralized Portuguese authority would at last bring the civilizing mission to Macau and ultimately free it from epidemic threat.

By looking at the Bishop, Volong, and Saint Lazarus projects, the paper will discuss how discourse on disease and sanitation, Chadwickian political medicine, and geometrically regular urban form came together to push Macau through to the twentieth century — in the process attempting to cast the old order aside and clear the way for a more assertive public hand in the shaping of a modern urban landscape.

Until the end of the seventeenth century religious orders were the primary agents of architectural construction in Brazil, as evidenced by the heritage collection in the coastal cities of Salvador and Rio de Janeiro, the main colonial centers. However, with the discovery of gold and the explicit prohibition by the Portuguese Crown of the installation of regular clerical orders in the Capitancy of Minas, this role came to be assumed by lay associations — brotherhoods, confraternities, and third orders, whose actions would be decisive in terms of the consolidation of a regional expression today considered a late manifestations of the Baroque — the Baroque Mineiro.

A unique occurrence in Brazil (as Jesuits, Benedictines, Carmelites and Franciscans continued to settle in other regions), lay associations emerged according to local interests almost concomitantly with the growth of urban nuclei related to gold extraction in the Capitancy of Minas. As associative structures of people and groups of different social levels and ethnicities organized around devotion, their practices — basically of assistance and educational character, permeated by religious bias — were founded on a set of rights and duties of their members, as established in the Book of Commitment confirmed by the Portuguese Crown.

Over time, the brotherhoods gained political power and a capacity to mediate between the interests of the Crown and the Church. Besides pious duties, in a context marked by a quest for rapid social ascent through the gold economy, they exerted a notable influence in the social sphere of daily life, assuming obligations within their communities that would ordinarily have belonged to the public power. In addition to common assistance activities, their importance may thus be measured by the religious constructions they erected and have sustained since the eighteenth century, as well as other improvements.

In the Capitancy of Minas, black and mulatto brotherhoods were especially significant, including those of Our Lady of Rosary of the Black Men, a favorite devotion of the communities of captives and freedmen of African origin. The first of these to be documented was founded in 1708, in São João del-Rei, Minas Gerais. And its influence survived the decline of the gold economy and the economic stagnation of the nineteenth century, maintaining itself as a structuring force for local traditions and a main agent in the conservation of its patrimony, notably the Church of Our Lady of the Rosary. This picture only changed in the twentieth century with the political reorganization that followed the Estado Novo in the 1930s, and with the creation of the Service of National Historical and Artistic Heritage (SPHAN), which now supervises the preservation of cultural heritage across the entire country.

The paper will reflect on the political achievements of the Brotherhood of Our Lady of the Rosary of the Black Men of the municipality of São João del-Rei, Minas Gerais, and its role in the maintenance of local devotional and cultural practices, and above all its conservation of the built heritage from the eighteenth to the twentieth century.
B.6 URBAN PLANNING AND SOCIO-SPATIAL TRANSFORMATIONS

INDIGENEITY, AGENCY, AND AUSTRALIAN CIVITAS
Carroll Go-Sam
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MAKING SPACE FOR THE POLITICAL: DISAGREEMENT ABOUT TRADITIONS IN AOTEAROA, NEW ZEALAND
Tina Engels-Schwarzpaul
Auckland University of Technology, New Zealand

THREE FACES OF ALAÇATI: TRANSFORMATION FROM A TRADITIONAL TOWN TO A TOURIST RESORT
Özen Eyüce
Bahcesehir University, Istanbul, Turkey

IN SEARCH OF SOCIAL SPACE
Deema Alghunaim and Sarah S. Alzouman
Madedah, Kuwait City, Kuwait

SOCIAL PRACTICE AND VERNACULAR TYPOLOGIES: POLITICS IN RESHAPING THE BOAT-PEOPLE’S SETTLEMENT IN XIAMEN
Yongming Chen and Fei Chen
Chinese University of Hong Kong, Shatin, China

INDIGENEITY, AGENCY, AND AUSTRALIAN CIVITAS
Carroll Go-Sam

This paper considers how Indigenous themes in urban property development have made a critical impact on public space and architectural debates, redefining Australian capital cities, civitas, and Indigenous agency. Indigeneity and its presence in Australian cities are often constructed away from the scrutiny of public gaze — a mural here, an artist commission there. However, when so-called minoritarian concerns achieve center stage in architecture, they provoke a noisy intercultural dialogue. In 2015 two such architectural developments featuring Indigenous themes were listed as the highest-ranked topics of interest — at least according to the number of clicks they received on the architecture website ARCHITEC-TUREAU. For different reasons, the Barangaroo site redevelopment at East Darling Harbour, Sydney, and the William Barak Building in Melbourne by the developer Grocon both became centers of heated discussions surrounding their making and reception. The developments are based on commemorative acts that seek to reshape Australian cities to reconcile them with the colonial past and Indigenous sovereignty. This paper will explore how both projects have become sites of tension between the demands of the global economy and consumption, giving rise to anxieties about nationhood, race, class, inequality and appropriation.

Much of the public discussion and commentary by members of the architectural fraternity has followed well-trodden lines, question-
and political subjectivities; and how these, in turn, can support future oriented imaginations in Aotearoa/New Zealand.

Drawing on textual, material and digital archives, site visits, and expert and scholarly commentary, the paper examines historical and present moments of dissent in tourism and education, two of Aotearoa/New Zealand’s largest wealth-producing sectors, which have opened up space for new understandings. Of particular interest are spatial practices and built structures in the Rotorua area (where tourism first developed systematically) and in Auckland (the largest urban area with a multiplicity of institutional spaces).

THREE FACES OF ALAÇATI: TRANSFORMATION FROM A TRADITIONAL TOWN TO A TOURIST RESORT
Özen Eyüce

Alaçatı, an agricultural settlement located on the Izmir peninsula on the Aegean coast of Turkey, has recently been transformed into a well-known resort center as a consequence of neoliberal policies and government development strategies.

The spatial transformation of coastal settlements in the west and south of Turkey actually began in the 1970s as the result of tourism investments in high-capacity luxury hotels and large-scale, low-rise, single-family housing estates. However, Alaçatı retained its socio-spatial structure and survived until the 1980s as a traditional town. This started to change with the advent of new governmental policies that accepted tourism’s pivotal role in the strategic development of İzmir province.

Concomitantly with these policy changes, a shift in tourism habits, from “sea, sand and sun” to alternative sport activities, raised the profile of Alaçatı as one of the best destinations in the world for windsurfing. It thus came note for the safety of its bay, the shallowness of its water, the visibility of the bottom of the sea, the absence of waves, and the presence of constant wind. Thereafter, Alaçatı, with its traditional two-story stone houses, cobbled streets, and cozy open spaces, became a popular domestic and foreign tourist attraction.

Parallel to these developments, especially after the 1980s, a shift in the economy from an agricultural to a market economy resulted in a rising economy and led to the migration of middle- and upper-class people from metropolitan areas to this attractive town. In the existing city center, traditional stone houses have thus been bought by newcomers bored with urban living conditions, creating socially segregated small, closed groups. This process, in turn, has changed the composition of neighborhoods and transformed the spatial organizations of everyday life. Thus agricultural production spaces have been transformed into public places such as coffee houses, and agricultural lands have been developed as commercial sites and opened for the construction of houses for newcomers. In other words, governmental policies, as well as local municipal regulations, have resulted not only in changes to socioeconomic relations, but also in a transformation of the socio-spatial and physical structure of the traditional town.

Changes to the town fall into three categories: the transformation of the traditional structures in the existing town; the transformation of agricultural land and construction of neotraditional houses according to the building regulations of the municipality; and the construction of a large-scale, low-rise housing development named Port Alaçatı, which was developed according to special planning codes.

These transformations in socioeconomic and socio-spatial structures have distracted from the habitus of Alaçatı. Pierre Bourdieu has described this as a complex of dispositions that have both been shaped by past events and structures and that shape current practices and structures. The paper thus aims to analyze the government’s tourism policies and related regulations, as these have led to these transformations. It will also examine their socioeconomic and socio-spatial consequences, as well as their negative effects on habitus, in which the cultural context and natural environment are of prime importance.

IN SEARCH OF SOCIAL SPACE
Deema Alghunaim and Sarah S. Alzouman

Urban policies and the politics of landownership typically control the movement and settlement of populations in cities. The history of Kuwait and its neighboring countries provides several cases of this condition as prompted by the discovery of oil: urban renewal that has displaced residents of the old city; the planned settlement of nomads and bedouins; and new settlements in the form of company towns.

This paper presents a socio-spatial analysis of the aforementioned urban conditions with a special focus on tribal and governmental dynamics. These dynamics were explored by mapping the demographic distribution and movement of people in Kuwait in modern times, while reflecting on regional case studies. In addition to statistical data regarding population, migration and density, a series of interviews were conducted to further understand tribal and governmental political dynamics and how they influence and determine land value, especially in regard to natural resources.

The research suggests a form of mediation between the state government and the tribal code of conduct in order to define a new urban concept that allows both dynamics to exist simultaneously. It also presents tribal dynamics with relation to their temporal nature and response to mobility, density, and the abundance of social programs as a potential generator of urban planning policy. These ideas are demonstrated by means of a conceptual map illustrating the concept of temporal planning, identifying city dwellers as nomads within the city.

Many political struggles in the region originated from the lack of communication between tribal and state authorities, and between state visions and public demands. Consequently, many lands and buildings have been left unused or underused. Moreover, the need for space has changed over time, especially with new forms of social and professional interaction and with the flourishing of digital production.

The paper will help identify major social facets that influence Kuwait’s urban landscape, and it will propose new directions for policy-making stemming from a critical analysis of its findings.
SOCIAL PRACTICE AND VERNACULAR TYPOLOGIES: POLITICS IN RESHAPING THE BOAT-PeOPLE’S SETTLEMENT IN XIAMEN
Yongming Chen and Fei Chen

Urban policies and the politics of landownership typically control the This paper examines tensions between politics, social practices, and vernacular typologies in relation to China’s rapid urbanization, employing the case study of efforts, from 2002 to the present, to transform a settlement of boat people in Xiamen into a tourist destination.

Located on the Xiamen waterfront, the Typhoon Shelter area is one of the principal settlements of boat people along the Jiulongjiang River. The local government, however, saw this particular landscape as a potential tourist attraction, based on the transformation of its indigenous fishing identity into a cultural attraction. Thus, since 2012 it has promoted waterfront transformation and established policies to attract external capital and elite groups to reproduce its existing landscape. However, local residents and entrepreneurs have initiated their own spontaneous spatial transformations, largely changing the waterfront’s original character.

During the fifteen-year span referred to in this research, the direction of planning in China has been transformed from one of incremental planning to one of inventory and policy planning, with great consequences for the settlements of boat people in Xiamen. From the period of incremental planning (2002–2012) to the development of inventory and policy planning since 2012, new questions have also arisen with regard to these settlements. For example, how has the waterfront landscape and its vernacular typologies already been dramatically transformed? How have the social practices and daily lives of residents already been changed by regional planning policies? How have entrepreneurs and social capitalists applied a “conscious model” to promote gentrification through typological practices? And how have politics reshaped the fishing landscape within the context of China’s rapid urbanization?

This study examines the changing waterfront landscape and its transformed typologies to focus on social-spatial interactions between local authorities and the daily practices of residents from 2002 to 2017. It thus highlights issues of process and structure to show how political concerns have reshaped vernacular typologies, daily lifestyles, commercial models, and cultural strategies within the larger gentrification of the fishing settlement.

Fieldwork involved detailed, long-term, and in-depth investigation and mapping of the gentrified typologies since 2012. It likewise involved investigating typical cases, local historical documents, images, maps, and field surveys, and included lengthy interviews. The paper reveals how specific local politics (re)produce, (re)create, (re) compose, and (de)compose themed space in China, demonstrating a dynamic pattern of interaction from both the top down and the bottom up. Nowadays, urbanization in China is undergoing a stage of rapid structural adjustment and transformation. By focusing on the mechanisms of social practice, typological evolution, and urban governance, this study may help provide a model for understanding the resilience of spontaneous local practices and politics.

C.6 TRADITION, MODERNITY AND DEVELOPMENT

TIANYUAN DUSHI: THE GARDEN CITY, URBAN PLANNING, AND EMERGENT URBAN-RURAL IMAGINARIES IN EARLY-TwENTIETH-CENTURY CHINA
Cecilia Chu
University of Hong Kong, China

BOTH GOD AND DEVIL: THE POLITICS OF SECRECY IN ÉKPÉ SOCIETY SPACES
Joseph Godleowski
Syracuse University, U.S.A.

THE USE OF HANDCRAFTED CONCRETE MODERN ARCHITECTURE IN THE DEVELOPMENT OF A POSTCOLONIAL NATION
Nan-Hyoung Kang
University of Seoul, Republic of Korea

POLITICAL CONSTRUCTS OF MODERNITY AND TRADITION: THE URBANIZATION OF HAIFA AND NORTHERN PALESTINE IN THE LATE OTTOMAN PERIOD (1850–1917)
Keren Ben Hilell
Technion IIT, Haifa, Israel
question being how to overcome the “colonial imposition,” and thus utilize urban development as a transitive process through which China could speed the process of becoming an advanced, modern nation. This preoccupation with the problems of “Westernization” and modernization, however, led intellectuals to adopt different political positions based on their own urban experiences. These ranged from those who decried the malaise of cities and called for a “re-rooting of Chinese civilization” in the countryside, to those who sought to modernize rural China by restructing the agrarian order, to yet others who saw continuous urbanization as an inseparable part of universal human progress. These presuppositions and their associated sentiments — the “structure of feelings,” in the words of Raymond Williams — also played a significant role in the shaping of alternative social visions and the planning strategies to achieve them. In the process, the notions of history, culture and tradition became entangled with competing imaginaries of “garden cities of the future.”

This paper, which belongs to a longer-term research project exploring the production of knowledge in built-environment disciplines in Republican China, will examine writings in Chinese academic and professional journals that discussed the application of Ebenezer Howard’s garden-city idea between the 1910s and 1930s. It is argued that revisiting these materials will provide a better understanding not only of the dissemination and adaptation of a foreign planning concept on Chinese soil, but also the specific ways in which it interacted with existing cultural discourses about the city and the countryside, and thus foster new urban-rural imaginaries. It is hoped that this study will also prompt critical reflection on contemporary reappraisals of garden-city theory and how particular moral claims about the urban and rural order are being reformulated to support nationalist development in the present.

BOTH GOD AND DEVIL: THE POLITICS OF SECRECY IN ÉKPILE SOCIETY SPACES
Joseph Godlewski

Late one evening in 1729 a young English deckhand aboard a slaving ship in West Africa’s Bight of Biafra heard a “universal shriek” among the slaves between the decks. On being asked what distressed them, the terrified cargo “with wild confusion of mind said that Egbo, or the devil was among them.” Later in the account, the deckhand also told of his encounter with Egbo in an open space near the town of Old Calabar, where Egbo was described as being dressed in a fine silk grass mesh and looking upon observers as “both God and devil.”

Egbo was, in fact, an Anglicization of the southeastern Nigerian Efik word Ékpile, literally meaning “leopard,” which was used to denote an invisible preternatural spirit said to inhabit the forests near Old Calabar. The Ékpile society, or “leopard society,” was also a secret association and sacred institution. And because only its members could see Ékpile, a visual surrogate was necessary for communicating with the uninstructed. Thus, in Ékpile’s place, a costumed masquerader known among the Efiks as Ìdìm Èkìwọ carried out the society’s dictates in the public sphere. The Ékpile society emerged in the eighteenth century as an intertwined spiritual and economic force, in part to overcome trade and power disparities, and in part to settle social and spiritual conflicts in the growing metropolis of Old Calabar.

This paper focuses on the traditional spatial practices of the Ékpile society in Old Calabar and its role in facilitating trade practices. Prior to the establishment of the Ékpile society, trade and intercultural exchange was sporadic and volatile. Encounters were raw and unpredictable. The urban fabric consisted of competing and semi-autonomous compound constructions, and foreign influence remained offshore. Unlike Lagos, for example, Old Calabar’s urban morphology was polycentralized, scattered and ephemeral. In the absence of a large, centralized political administration, Old Calabar developed according to less formalized spatial practices. The performed spaces of the Ékpile society, in effect, stitched these spaces together and served as an interface between life worlds. Consisting of coded masquerade dances and symbolically charged lodges, Ékpile grew to become an intricate mechanism mediating commercial and cultural exchanges and normalizing trade relations.

Though fully involved in the trans-Atlantic slave trade, Old Calabar was a city which resisted territorial colonial occupation for centuries. Foreign influence did not gain a foothold in the region until Scottish missionaries arrived in 1846, and British colonialization did not occur until the early twentieth century. Prior to this, local Ékpile initiatives required that European traders build trust and negotiate with local merchants before establishing commercial ties. Ékpile acted to mitigate tensions, and it was central to settling disputes between competing compounds — as well as between African merchants and the growing offshore community of slavers.

The paper analyzes the ways market pressures and the politics of secrecy intertwined with urban transformations in Old Calabar, and it reflects upon the various ways in which traditions were deployed to create spaces of strategic adaptation.

MEDIATING INSTITUTIONS: THE MUBARAKIA SCHOOL AS A MODERN SYSTEM OF EDUCATION
Amina Al-Kandari

In the late nineteenth century extant power relations between three dominant actors — the merchant elite, town rulers, and foreign agents — created the conditions for Kuwait’s shift into “modernity.” The complex and intense dynamic among these three actors contributed to the creation of new policies, institutions, and building types that influenced the physical urban form of the city and its surrounding landscape.

Projects of modernity emerged as the rulers and merchant elites began to interact with, and form agreements with, the British. For instance, the Mubarakia School, or al-madrasa al-Mubarakia, was established. It was the first modern educational institution in the town, also known as al-madrasa al-nithameya. The ulama, or town scholars, started the school with assistance of the merchant elites. Their intention was for the school to be a “modern machine” to resist foreign powers, producing “better subjects” to advance the society. The school building stood as an expression of a modern institution used primarily to advance the socio-political power of its sponsors, the merchant elites. But it also advanced the power of the ruler, as it was intended to construct a modern citizenry for an emerging independent city-state, which could then be expanded to a nation-state.

In order to examine how the process of modernity unfolded in Kuwait, it is critical to examine historical narratives and key events that shaped important institutions there in the early twentieth century. If a building’s purpose is derived from its agents — that is, those who commission and build it — this intention will likely be realized in its construction materials, style, and form.

In this essay, I will use a framework developed by Timothy Mitchell, who applied Foucauldian principles to his examination of emerging modern educational institutions in Egypt during the mid-nineteenth century. In particular, he characterized these as a “modern machine” to reorder and reorganize the old system of education to produce a new, modern subject who would serve a political and economic “new order,” or nizam jaded. This nizam jaded would
create new forms of domination and subjects to serve the new socio-political system of the nation.

A Foucauldian framework is useful in explaining how individuals are turned into subjects through ideologies manifest in apparatuses and institutions of power such as hospitals, schools, churches, families, etc. The use of Mitchell’s approach to examining the modern schools in Kuwait in the early twentieth century can be seen as an extension of the same notions of modernity developed in Egypt by different agents of power in Kuwait.

THE USE OF “HANDCRAFTED CONCRETE MODERN” ARCHITECTURE IN THE DEVELOPMENT OF A POSTCOLONIAL NATION
Nan-Hyoun Kang

One nation, one culture: thus have nascent Asian states typically promulgated their newfound status on the basis that “We are a nation because we have a culture” (Handler 1988). Facing a divergent North, South Korea has sought to follow this path to define itself as rightful heir to the Korean legacy. Under the veneer of liberation and independence from Japanese colonial rule, an unseen war has thus been waged between North and South Korea over “identity-making” projects. An analysis of the National Museum in Gyeongbokgung Palace will be used here as a representation of how tradition, as inflected by both postcolonialism and modernity, has been complexly relocated and produced as an architectural space in this process.

Invented in eighteenth-century Europe, the ideas of nation and tradition were originally spread across the globe by means of industrialization, printed capitalism, and colonialism. However, in competition with the North, Korean technocratic architects and the developmental state reimagined, reinvented and reappropriated this standardized Western model, using concepts like “purity” and “hybridity” (Wendelken 2000). Particularly important to this effort was the pioneering by the National Museum of the Jonghap Minjok Munhwa Center, including the representation of historical sites such as Joseon dynasty palaces, royal tombs, and national shrines with guidelines to “express tradition by using concrete materials.”

An important part of this project was the South’s success at producing concrete as a modern building material domestically. This made the material critical to communicating the country’s claim to such aspects of life as property ownership, law, management, and energy facilities by means of Japanese and American international aid. However, the fusion of domestically produced concrete with traditional carpentry techniques pragmatically realized an alternative technocratic vision that expressed an ability to create modern architectural spaces with limited capital resources.

The hybrid designs of the National Museum were initially criticized for their association with imperial-style architecture. This led to heated debate about “trans-tradition and tradition inheritance” among domestic architects, urban-planners, and artists. However, trips to neighboring East and Southeast Asian countries provided museum committee members with the rationale to read the Jonghap Minjok Munhwa Center not only as a historically indigenous cultural artifact but as a representation of pan-Asian culture within the context of a more general campaign of postcolonial identity-making. Thai, Malaysian and Taiwanese museum architecture was thus cited as an expression of ethnicity, tradition and locality in opposition to the cultural hegemony of the International Style.

This study will deal with shifts in traditional architectural production from wooden to concrete structures — a technique defined as “handcrafted concrete modern” — by comparing the national museums of South Korea, Taiwan, and North Korea. In the process of this transition, concepts like “Joseon” and “craftsmanship” were developed as cultural capital in South Korea in response to a more general challenge faced by postcolonial nations. This ultimately led to the construction of national tourism destinations that would in turn propagate a new constructed identity nationwide. Based on an architectural-tectonic comparative analysis, the production of handcrafted concrete modern architecture will illustrate “the construction of national culture as part of the quest for modernity in new nations — excolonial states struggling to acquire the accoutrements of nationhood” (Geertz 1963).

POLITICAL CONSTRUCTS OF MODERNITY AND TRADITION: THE URBANIZATION OF HAIFA AND NORTHERN PALESTINE IN THE LATE OTTOMAN PERIOD (1850–1917)
Keren Ben Heldl

General scholarly and public perception of the modernization of Palestine is still largely invested in the claim that modernity and modernization were brought in by Western-European settlers (such as the Templars and the Zionists), a trend that accelerated with the British Mandate (Fuchs 1998). This concept was established not only as a reflection of these populations in the development of industry and built environments, but also for ideological reasons. As an Orientalist point of view, it served the British Mandate well; and it has continued to shape Israeli thought, which still largely dismisses evidence of the significant modernization of the Levant by indigenous populations and by the Ottomans. It thus employs modernity and tradition as tropes to help build and conserve a collective, heroic, national Zionist narrative.

Complex political negotiations over history and spatial identity have been (and still are being) waged over the historiography of modern and traditional urban landscapes. For evidence, one must only look to Israel’s centennial celebrations of the 1917 “liberation” by the British Empire of the modern Ottoman town of Beer-Sheva. In fact, urban space, and especially new dwelling spaces, were shaped as hybrid spaces mixing traditional building materials with new modern concepts of social and family arrangements and new building materials and technologies. How do these hybrid urban spaces demonstrate varied political approaches for dealing with the traditional environment and its transformations?

This research studies the city of Haifa as the new, modern center of northern Palestine, developed during the late Ottoman period by the Ottomans as well as by the local population of the region. My claim is that Haifa’s modern urbanization represents an “other modernity” that was not Western — a modernity that was the result of a process that included significant governmental reform (the Tanzimat) to such aspects of life as property ownership, law, management, economics, citizenship and work — as well as transformations to local communities’ ways of life.

During the late Ottoman period, Haifa, a new town, became a cosmopolitan port city and a major trade center for northern Palestine (Yazbak 1998). Most of the immigrants to the city were individual entrepreneurs, who left village life and traditional extended families behind to become merchants, businessmen or craftsmen and seek opportunity in a new, growing market. They developed new neighborhoods outside the city walls, and they invented new archi-
tectural typologies for different socioeconomic groups. Among these, most significantly, was the apartment building, which provided residences for nuclear (rather than extended) families. Ottoman reforms conducted from Istanbul permitted migration inside and outside the empire to cities all over the empire. This policy was intended to allow individuals from diverse groups, religions and nationalities to advance the larger political agenda of developing the empire’s peripheral areas as an economic force (AlSayyad 2004). These processes produced a modern, new city that was also traditional, and whose historiography is today a politically hybrid project.

D.6 TRADITION IN LITERATURE

WRITING THE ARCHITECTURAL HISTORY OF THE LOUVRE AS A DISCOURSE ON NATIONALISM, 1852–1924
Pedro Palazzo
University of Brasilia, Brazil

REVOLUTIONARY AESTHETICS: PLAIN ARCHITECTURE IN ARCHITECTURAL DISCOURSE
Eliana Santos
University of Coimbra, Portugal

HOLLOW HOMES: KUWAIT’S LITERARY AND ARTISTIC RESPONSE TO CHANGE
Sandra Al-Saleh
Equilibrium, Kuwait

THE HISTORICAL AND POLITICAL CONTEXT OF ITALO CALVINO’S INVISIBLE CITIES AS URBAN CRITICISM
Anabel Lima
University of Brasilia, Brazil

WRITING THE ARCHITECTURAL HISTORY OF THE LOUVRE AS A DISCOURSE ON NATIONALISM, 1852–1924
Pedro Palazzo

With the advent of the Second Empire in France under Napoleon III (1852–1870), the political symbolism of the Louvre-Tuileries palace complex was renewed. However, the fall of the Second Empire in 1870, followed by the clearing of the Tuileries’ ruins in 1883, marked the end of major interventions to the structure. While the Louvre was thereafter no longer regarded as a seat of power, various authors, from architects to art historians to politicians, began discussing how they saw political and national character expressed in the palace’s architecture.

The writings of these authors, both French and foreign, ranged from public manifestos to academic analyses. They covered the transition from so-called “normative aesthetics” among neo-Renaissance French architects, to the development of scholarly research under German influence, up to the rise of a modern taste for stripped classicism. Most importantly, however, as I argue here, this continuum of texts belies both the conventional notion that “normative aesthetics” disappeared at the beginning of the twentieth century, and the hegemonic narrative that the French had always acknowledged the famous Louvre colonnade as the triumph of an independent, national Classicism. The writings on the architecture of the Louvre from 1852 to 1924 were, in fact, eminently political, in that they either dealt with the contemporary production of state architecture itself, or worked to establish a canonical historiography of French architecture expressing a timeless national character.

These attitudes departed from the standard of criticism established in the mid-eighteenth century in Jacques-François Blondel’s Architecture Française, which had sought to present a tolerant, yet purely aesthetic, outlook. However, Ludovic Vitet, a retired politician and former national monuments inspector, published an essay
in 1524 inaugurating an age of emotional, and often vitriolic, discourses on the architecture of the Louvre. He disavored Blondel’s inclusiveness, holding up the Renaissance wing of the Louvre (Pierre Lescot, ca. 1542–56) as a timeless standard for French architecture in general, and for the completion of the Louvre itself in particular. Conversely, he deplored the design of its east front colonnade (Claude Perrault and others, ca. 1667–76) as an example of Baroque exaggeration.

It was Ragnar Josephson and Louis Hautecoeur who, around 1924, reversed this judgment by reclaiming Blondel’s interpretation of the colonnade as the ultimate symbol of French Classicism, a view later made hegemonic by Germain Bazin’s popular book Baroque and Classicism. Josephson and Hautecoeur’s new attitude drew partly on the influence of architectural modernity’s grand, unadorned gestures, for which the colonnade was an unwitting precedent. Hautecoeur also articulated the founding contributions of Cornelius Gurlitt and the Baron von Geymüller to the history of French architecture. These were understood as the alternation between a “free” and a “strict” manner — roughly corresponding to the Renaissance Louvre and the colonnade, respectively. However, Hautecoeur silently altered the meaning of these two manners, originally conceived as “Germanic” and “Italianate,” to present both as natively French versions of Classicism, free from Italian and, especially, German influences — a misreading that was to endure as the dominant interpretation for the remainder of the twentieth century.

REVOLUTIONARY AESTHETICS: PLAIN ARCHITECTURE IN ARCHITECTURAL DISCOURSE

Eliana Santos

The architectural historian George Kubler (1912–1996), in his most well-known book The Shape of Time (1962), characterized the history of objects as sequences and series traversing time — dormant in some periods and awakened at others. And in his view, dormant series could periodically be awakened by catalysts. I would like to argue that Kubler’s own ideas were catalysts that awoke a series of different events both in art and architecture.

The subject of scarcity appears often in Kubler’s work. One explanation may be that he studied with Henri Focillon after the Great Depression. This might also explain Kubler’s interest in the production of artifacts within cultures with limited resources. Specifically, he developed the concept of Portuguese Plain Architecture (1972) to refer to a previously unnamed type of Portuguese design during a period of economic and political crisis in the sixteenth and seventeenth centuries. This idea, however, has now been reapropriated to become a ubiquitous reference in the discourse of contemporary Portuguese architects.

The publication of Kubler’s book accompanied a radicalization of Portuguese architectural discourse. In the late 1970s and early 1980s, architects adopted many such tropes to characterize their projects within a revolutionary context. This may have been symptomatic of the emergence of Portuguese revolutionary imaginery in the realm of culture and aesthetics, as manifest, for example, in Jean-Luc Godard’s film Comment Ça Va (1976) — a discourse about the value of images, in which characters analyze a photograph reporting a protest in Portugal.

In the last forty years, architectural discourse has, of course, changed, as the political context has changed to match the nature of available projects. Thus, while a radical discourse accompanied the prevalence of collective housing projects in the 1970s and early 1980s, a similarly radical, but more opaque, discourse accompanied the largely symbolic commissions of the 1990s and 2000s, such as museums and football stadiums. However, the turmoil within global markets in 2008 and its devastating impact on the Portuguese economy marked a return to, and even a reenactment, of a more radicalized architectural discourse. Within the not-so-small universe of younger architects, this was particularly apparent in the events of the 2013 Lisbon Architecture Triennial.

In this presentation I will show the progress of architectural discourse accompanying the political and social context in the last four decades, and how the concept of Plain Architecture has played a role in this progression.

HOLLOW HOMES: KUWAIT’S LITERARY AND ARTISTIC RESPONSE TO CHANGE

Sandra Al-Saleh

Kuwait underwent massive changes during the twentieth century as a program of rapid development and urban upheaval was visited upon its inhabitants. However, state-sponsored urbanization and suburbanization beginning in the 1950s brought both a rise and fall of hope and optimism among a large portion of the population. This creeping social disillusionment with the national “modernization” effort found its expression in, among other places, the literary and artistic sphere. Poets, dramatists and novelists, as well as painters, all tackled the destabilizing and shifting ground beneath them, and their work contributed to a movement of social and political resistance to the broken promises of planning.

This paper will look at the way the literary community reacted, shaped and promoted versions of “tradition” and “heritage” in the post-oil period to build an imagined landscape of pre-oil Kuwait. These literary renditions will then be traced as they persisted through the decades, to later mix with new national attempts at politicizing tradition. Attitudes expressed in literature and art thus helped prepare the atmosphere for a new state-sponsored reappraisal of the pre-oil past as an authentic and true Kuwait.

The paper will focus on the evocations of the old town and its contrast with the experience of the post-oil landscape in literature and art. And it will draw comparisons between Kuwait’s literature and some of its influences in the region, including in Egypt, Lebanon and Iraq. These other instances will also provide a contrast to Kuwait’s peculiar set of circumstances and reactions to the “city” and the past.

THE HISTORICAL AND POLITICAL CONTEXT OF ITALO CALVINO’S INVISIBLE CITIES AS URBAN CRITICISM

Anabel Lima

This paper will discuss the political influence inferred in the book Invisible Cities by Italo Calvino, correlating it to prevailing urban contexts at the time of its publication. It will specifically observe how the book reflected on historical events, cultural and intellectual chains, and academic thinking at the time. Aspects of the book clearly appear to have been anchored in experiences of the author and in other events he may have had access to.

In order to narrow discussion on this matter, the paper will direct research toward the context of Europe during the 1960s and 1970s. Political events of the time reflected a post-World War II atmosphere, an in Italy a post-Mussolini climate that was still latently fascist. In the year when Calvino was living in Paris the student movements of May 1968 broke out in France, and counterculture movements also appear to have been greatly influential in Italy. The notion of political revolution is thus key to the conception of Invisible Cities. As Modena (2011) has written, having lived through an urban
crisis, Calvino was “convinced that urban and social renewal was urgently needed,” and that it represented the “nature of the city itself.” Thus, one of the recurring metaphors in the book is that of the transformation of the city’s fabric and how this defines its existence.

The Modern Movement is crucial to understanding the cultural aspects of urban theory during this period. But modernism was not only influential in architecture, but in literature as well. It is thus important to consider Calvino’s participation in the French intellectual group Oulipo (Ouvrière de Littérature Potentielle). Sometimes describing social aspects of cities, and at other times alluding to actual urban planning efforts, Calvino thus operated on a plane of hyperliterature in *Invisible Cities*. And he included discussions that deliberately escaped the era depicted (the thirteenth century), to articulate modern and postmodern positions.

In other theoretical works on urbanism, authors from different eras have expressed the importance of the city’s historical context. Indeed, they have argued that it is essential to study urban science with the knowledge of its transformations through time, taking into account cultural, social, political, and economic contexts.

Architects like Aldo Rossi (1966) considered such “urban facts,” as he called them, a part of a city’s identity — the very meaning of its components — and he used them to explain how collectiveness is the core definition of what is urban. Manfredo Tafuri (1969) also looked at urban conditions from an economic point of view, and problematized how the control capital exerts over land has created uncountable tools to discourage argument or opposition.

*Invisible Cities* articulates the view that its protagonist, Polo, has of the cities he encounters and the collectiveness they represent, resulting in a complex understanding of the many interactions that may occur in urban space. This paper intends to correlate the reflections of Calvino on politics and city with the contexts he was personally involved in. It will thus enrich interpretation of these themes, with the aid of literature.

### A.7 NATIONAL IMAGINATION

#### THE PARADOX OF NATIONALIST MODERNITY: URBAN EVICTIONS AND THE CRIMINALIZATION OF EVERYDAY LIFE IN SINGAPORE, 1950s–70s

*Kah-Wee Lee*

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#### THEATER AS NATION: URBAN NATIONALISM AS PROMOTED BY KUWAITI THEATRICAL PRODUCTIONS

*Shaikha AlMubaraki*

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#### PAN-ARABISM AND MASTER-PLANNING THE CITY-STATE: EXPLORING THE PHYSICAL BYPRODUCT OF NATION-BUILDING IN KUWAIT

*Saphiya Abu Al-Maati*

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#### LOCAL TRADITIONS OF BUILT ENVIRONMENT AND NATIONAL IMAGINATION: THE ALGARVE REGION IN THE TWENTIETH CENTURY

*Ricardo Costa Agarez*

University of Évora, Portugal

#### THE ENVIRONMENTALIZATION OF TRADITION: AN ARCHITECTURAL CRITIQUE OF NATION-BUILDING IN THE ARABIAN DESERT, LATE 1950s–1970

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#### THE PARADOX OF NATIONALIST MODERNITY: URBAN EVICTIONS AND THE CRIMINALIZATION OF EVERYDAY LIFE IN SINGAPORE, 1950s–70s

*Kah-Wee Lee*

This paper explores the relationship between morality, legality, and the built environment in the context of nationalism in Singapore. Between the 1950s and 70s, as the newly elected government embarked on various campaigns to build a rugged society, many perceived vices were stigmatized and criminalized. Gambling was one of the most heavily criminalized activities during this time; and as a form of popular illegality practiced by all sectors of the population, it also presented a paradox to the nation-building project: How to criminalize broadly and heavily and yet integrate everyone into an “imagined community”? I argue that this paradox was fundamentally a spatial problem, because the measure and perception of criminality was inflicted through the actual places where gambling was conducted. Thus caught in the midst of a massive urban transformation, the criminalization of gambling was fraught with unanticipated consequences that threatened to erode the moral legitimacy of internal state violence.
The first part of the paper draws on legal cases to examine how the criminalization of gambling intersected with the larger urban transformation of post-independence Singapore and produced spaces where the divisions of legality and illegality were self-evident neither to the subjects nor the purveyors of law. Testimonials recorded in these cases reveal in rich detail the embeddedness of various illegal practices in everyday life, the symbiotic relationships between legal and illegal forms of gambling, and even the strategic use of anti-gaming laws by landlords to evict tenants. Thus, the attacks on gambling always threatened to bleed into other aspects of urban life, and this proved especially vexing to the judges who had to interpret the law in a way that was both logically consistent and morally justifiable. In effect, what these verdicts and testimonials reveal is an emulsified legal geography where ordinary citizens were either unaware that they had committed a crime in the course of their everyday lives, or who plotted to use these new laws to their advantage.

The second part of the paper exits the court to examine how, under the moral hubris of nationalism, specific spaces and subjects distorted the relationship between legality and morality. These crimes are unrecorded in the legal archive, being neither severe nor significant in terms of challenging the law or setting legal precedent. Yet reports of these cases attracted much public outcry and raised the temperature of moral debates that were already hostile to many social activities deemed detrimental to nation-building. I focus on the school and the public housing estate as crucibles of nationalist modernity where the perceived threat of gambling, even in the most minor forms, attracted disproportionate legal retaliation and moral censure. In these mundane spaces where state violence was manifest in the name of progress, the public experience of panic, suffering, anger, confusion and embarrassment underscored the paradox of nationalist modernity.

**THEATER AS NATION: URBAN NATIONALISM AS PROMOTED BY KUWAITI THEATRICAL PRODUCTIONS**

**Shaikha AlMubaraki**

Kuwaiti theatrical drama provides an important medium with which to analyze the Kuwaiti “national” narrative, since it reveals how the government, during a certain period of history, promoted specific, state-driven, accounts among the general public. Aware of the social and political influence that theater could have on a vast audience, the newly founded Ministry of Information, invited a number of Arab experts, including the Egyptian playwright Zaki Tulaimat, to put together performances intended to advance a nationalistic, but also pan-Arab, perspective. The state thus took on the role of educator, and under this rubric, produced plays with the themes of tawwiyah (discipline), spreading social and ethical instruction on how citizens should live in a modernizing environment. Here Tulaimat, and the state via its national project, aimed to create theater in the form of serious art, with a “purpose” rather than as “entertainment,” eliminating in the process alternative narratives or local interventions.

Using this effort as a case study, the presentation aims to engage with the urban and domestic development of Kuwait in the early 1950s— in particular, the master plan for its urban development that endorsed a Western vision of the ideal city. This “utopian” infrastructure, once implemented, had a sterilizing effect on the social and built fabric of the old town, an ad-hoc settlement constructed and arranged around specific social, religious and climatic reasoning.

The presentation will explore the stark transition that took place from the pre- to the post-oil era and the ways the government intervened through public theater to familiarize the viewing public with the new urban and social environment, influencing in the process the development of new urban imaginary.

**PAN-ARABISM AND MASTER-PLANNING THE CITY-STATE: EXPLORING THE PHYSICAL BYPRODUCT OF NATION-BUILDING IN KUWAIT**

**Saphiya Abu Al-Maati**

This presentation will examine the influence of the pan-Arab movement on the development of the master plan for the city-state of Kuwait both as this related to the process of nation-building and to the physical framework that remains today.

At a time when Kuwait’s national identity was just being formed, the country’s ruling elite went to great lengths to protect their power, identity, and relationship with the British protectorate. Despite the growing prevalence of pan-Arab, anti-Western sentiment across the region, adopting a stance against its protector nation would have meant jeopardizing a relationship that both kept the ruling elite in power and provided for the growth of oil-related wealth. Thus, as massive national development projects were undertaken across Kuwait, master planning was explored as a tool to reduce the noise created by supporters of pan-Arabism. The result was an undefined city center which emphasized the distinction between Kuwaiti citizens and expatriate Arabs who had immigrated there to take advantage of the country’s rapidly expanding labor market.

During the early 1950s, the ratio of foreigners to local Kuwaitis was 44 to 56 percent, a figure that would only increase in time. As in other Gulf countries, foreign residents also filled many roles necessary to maintain a functioning society. Doctors, administrators, educators, and engineers were more often than not expatriate Arabs, while more than 41 percent of government jobs were held by foreigners. The bulk of this nonlocal population had come from countries embracing pan-Arabism, such as Egypt, Syria and Iraq, and the impact of the ideology could not be ignored among them. The native Kuwaiti population was likewise not immune to the principles of pan-Arabism, and faced pressure from returning migrants and local activists to embrace the call for Arab unification. For the ruling elite of Kuwait, the realization that such people in positions of influence and respect could sway political opinion in the direction of pan-Arabism was troublesome. And thus it began a sweeping campaign to separate local and nonlocal populations through the physical development of the city-state.

Over time a series of zoning requirements, policy amendments, and shifting spatial practices were undertaken by the government to implement this new approach. Residential dwellings were removed from the previously diverse city center, along with any practices of political activism. Policy was changed to allow only Kuwaitis to own homes or live in villas, sequestering the nonlocal population in apartment buildings in new multiuse neighborhoods distant from the city center. And inside the downtown area, businesses were stripped of much of their traditional social role with the demolition of souks that had previously been places for lively political debate and engagement between all factions of society, local and nonlocal. Today, the remnants of such changes have led to a change in the physical manifestation of the political arena—the diwaniyya, overcrowding of multiuse areas, an occupied city center, and enduring tension between an ever-growing expatriate population and local Kuwaitis.
LOCAL TRADITIONS OF BUILT ENVIRONMENT AND NATIONAL IMAGINATION: THE ALGARVE REGION IN THE TWENTIETH CENTURY
Ricardo Costa Agarez

The Algarve is both the southernmost region of Portugal and the region of the country that is most exploited by the tourism industry. However, it is also a distinctly Mediterranean (North-African) region in an Atlantic country that is geographically, historically and culturally differentiated — a “landscape unit,” in geographer speak. It was also part of the Umayyad Caliphate between the eighth and the thirteenth centuries, and was kept under the Portuguese Crown as a separate kingdom until the nineteenth century. It has thus long been both part of the country’s national identity and its “otherness.”

The region’s traditional building forms — clear-cut volumes with pared-down walls, overall whitewash, “cubic” masses, and flat or simple composite roofs — were essential in marking its specificity. These elements were also consistently used by chroniclers, commentators and travelers to identify the region well before learned architects started to concern themselves with the value of the “vernacular.” This specificity of regional building customs developed over time into a characteristic that was unique among Portuguese regions. And, as such, it has attracted the attention both of picturesque-driven, conservative observers — seduced by the exoticism of fantasized Moorish traces on European soil — and of 1920s modernists, who, as in Capri, Ibiza or Santorini, found in the Algarve examples of modernism avant la lettre — and hence a suitable lineage for their pursuits.

Because of this particularity, modernism has played a central role in the construction of a contemporary building identity in the Algarve, as signature projects have made a claim to being both modern and based on traditional regional features. Thus the regional and modernist seem to have been “naturally” reconciled in the Algarve — placed not in opposition, but in convergence. Yet behind this tidy narrative, largely center-nurtured, lies a rich and complex web of negotiation, exchange, misunderstanding, and conflicting expectations between a centralized state with its cultural apparatuses (the Estado Novo regime, 1933–74), its metropolitan architectural and urban planning interpreters, and regional-local agents and their practices. In this relationship the Algarve’s singularity was (paradoxically) useful in Estado Novo nationalistic constructs, just as it later came in handy for the project of Portuguese modernism. But what was the role of local agency and its politics in manipulating built-environment tradition for proto-nationalist purposes?

This paper focuses on the town of Olhão, in Leeward Algarve, to address this question and observe in some detail the development of such negotiations over the first six decades of the last century. A fishing and canning-industry center, Olhão was distinguished by its rare “Moorish-like” townscape of equivocal origin, and it served to represent the entire region in Estado Novo propaganda. Thus, its presumed traditional features were put to use in central-control programs such as low-budget housing and school building. But this was not merely a top-down construct. Disputing superficial assertions (peddled by metropolitan historiography), I will shed light on the role of the local in creating, supporting, and sometimes resisting the traditions of their own built environment, and so nurturing and tampering with the national imagination. As part of this effort I will offer a more comprehensive reading of the politics of tradition at play in a concrete context by bringing the voice of the local to a discussion most commonly determined by those of the center.

THE ENVIRONMENTALIZATION OF TRADITION: AN ARCHITECTURAL CRITIQUE OF NATION-BUILDING IN THE ARABIAN DESERT, LATE 1950s–1970
Aminah AlKanderi

From the late 1950s to the 1970s, political authorities in newly created countries pursued architectural and urban renewal in order to reflect a progressive authenticity. In reaction to the unthinking internationalization of modernism, efforts were made to generate alternative concepts that avoided its totalizing qualities and maintain local character. One such critical concept was the use of the term “traditional” as a cultural-political tool. This could be interpreted in two different ways: first as an interpretation of historic environments, and second as associated with building traditions responding to local environments.

The built environment in West Asia presents an interesting example of these ideas. “West Asia” is a term introduced by the historian of global architecture Esra Akcan (2014) as an alternative to such Eurocentric names for the Middle East as “the Orient” or the “non-West.” In this region the built environment is a collage of different traditions — some environmentally and technically determined, others socio-culturally or historically. However, they rarely expressed local or national character. Indeed, I will argue that they were regional interpretations of Western cultural hierarchies, and theories of nationalism and regionalism tended to overlook the critical geographical, natural and environmental differentiation of the area in favor of general cultural and social similarities represented by images of “Arabia” and the Islamic world. Religious and political movements like Arab nationalism, Ba’athism, and Islamic revolution only strengthened these notions.

During this period, significant differences existed in the use of the term “tradition” or “traditional” in the discourse and process of nation-building. This paper will argue that in some cases, locally practiced environmental traditions were falsely “Orientalized” to reflect then-current images of a “traditional” Arab/Islamic environment, in which premodern forms were reproduced by postwar architecture to localize the practice of modernity.

The paper investigates and proposes a critique of the architectural projects of nation-building in the Arabian region in the late 1950s to 1970. It reviews the political, economic and environmental traditions that produced or were represented in the proposed and built work of renowned architects such as Walter Gropius, Alison and Peter Smithson, and George Candilis. Also discussed will be the 1994 “Climate Registrar,” which included the Arabian desert region as part of a single tropical climate zone. “Climate Registrar” was the title of an exhibition and resultant publication (Salter, Smithson, and Wong 1994) of work by the Smithsons, which was originally presented at the Architectural Association School in London.
B.7 TRADITION AND URBANISM

THEORIZING TRADITION: HOW RESEARCH CENTERS HAVE INQUIRED INTO TRADITION
Bruno Gil
University of Coimbra, Portugal

THE AERIAL EYE AND THE POLITICS OF PICTURING TRADITION
Adnan Morshed
Catholic University of America, Washington, D.C., U.S.A.

HENRI LEBEFVRE, URBANISM, AND EVERYDAY LIFE
Teresa V. Sá
University of Lisbon, Portugal

A ROAD AS A STREET: ANOTHER WAY OF URBANIZATION
Alvaro Domingues
University of Porto, Portugal

THE CULTURE OF CASTE IN THE ETHOS OF CONSTRUCTION
Anjana Biradar and Sapna Papu
BMS School of Architecture, Bengaluru, India

THEORIZING TRADITION: HOW RESEARCH CENTERS HAVE INQUIRED INTO TRADITION
Bruno Gil

Many of the research centers founded within architecture schools in the 1960s were a consequence of the transition from a beaux-arts mode of education to the broader approach of the university. Thus it was that the vacuum of references left by the break with the classical and canonical tradition and the growing trivialization of Modern Movement led to new debates. This paper aims to revisit the way tradition became an instrument for reconnecting architecture to its fundaments, taking into account the work of research centers within a strategic milieu of institutional connections and funding sources.

In 1964 Stanford Anderson published the article “Architecture and Tradition that Isn’t ’Trad, Dad.’” Departing from Karl Popper’s “Conjectures” to advance a theory of tradition, he claimed that tradition “is not a mere accumulation of knowledge, an undifferentiated catalog of past events, but rather a vital body of ideas, values, mores, and so forth that we have as yet found resistant to criticism.”

Following postwar developments, some authors had at that time proposed university research as a replacement for tradition. Thus, for example, Richard Llewelyn-Davies’s conception of architectural theory borrowed from such other disciplines as sociology and psychology. As common ground for these studies, the catchword “environment” appeared as a new panacea. Thus, if research could replace tradition, “architecture” could be replaced by “environment.”

Following this path, many schools of environment were founded at the time, along with new research centers, bringing in scholars from the above disciplines. Conversely, this specialized knowledge, announced as scarce and valuable, started to be transferred into more Southern and economically undeveloped contexts. Thus, for example, might it be ironically conceivable today to suspect a political strategy beneath the planning of the new Ciudad Guayana in Venezuela based on the advanced research of the Harvard-MIT Joint Center for Urban Studies.

Eventually, however, many of the shortcomings of the bridge to other disciplines triggered a movement within architecture studies “back to the discipline,” resulting in other research institutes where historic traditions again became a topic of discussion. Thus, in Italy, after Ernesto Rogers defended the Neoliberty outcomes and Aldo Rossi headed the Tendenza in search of an autonomous theory of architecture, Manfredo Tafuri began a program a neo-Marxist research at the Istituto di Storia in IUAV, which had previously been under Bruno Zevi’s direction. Gta in ETH Zurich also started a research project on Modern Architecture, and the Institute of Advanced Architectural Studies in York transformed a program of environmental research into an archaeological one.

Interestingly enough, it was exactly through the concept of environment that tradition regained an authentic aura in some of the new research centers. Fifty years have now passed since the creation of the Center for Environmental Structure by Christopher Alexander, where the “deep structures” of tradition were studied as patterns. And the Center for Environmental Design Research, founded at the College of Environmental Design at the University of California, Berkeley, when it was headed by Richard Bender, brought research on the performative built environment together with research on the cultural traditions of non-Occidental environments. Thirty years ago TASTE emerged as the result of this project. This paper will revisit the multiple legacies of this conceptualization of tradition in an attempt to reveal their contemporaneity.

THE AERIAL EYE AND THE POLITICS OF PICTURING TRADITION
Adnan Morshed

In 1935 Le Corbusier thundered in his little-known book Aircraft: “The airplane indicts the city. . . . The city is ruthless to man. Cities are old, decayed, frightening, diseased. They are finished. Premachine civilization is finished.” Thus did the provocateur articulate his newfound ability to see the world from an aerial perspective as an epistemology of discovering, explaining, co-opting, denigrating, indicting, and, ultimately, fetishizing a central modernist argument — namely, that tradition, organicity and history were a problematic trinity that impoverished the human condition. In the book, Le Corbusier’s collection of aerial views — such as “La Garde de Guerin en Lozere, France,” “Jewish Quarter of Tersuan from above,” and “Native huts on the banks of the Chatt-el-Arab” — made a larger argument that an aerial subject’s omnipotent visual regime exposed the incoherence and irrationality of “organic” settlements. By contrast, the desire to impose order on a chaotic world naturally flourished in the clouds. Thus did his espousal of a rationalist reading of the world represent a peculiar modernist angst, one that was pervasive among many twentieth-century intellectuals who pondered the alleged conflict of modernity and tradition in the context of a new sociology of height.

A year after the publication of Aircraft, in “The Work of Art in the Age of Mechanical Reproduction,” Walter Benjamin called the spaces of everyday life a “prison-world,” offering a lyrically ambivalent interpretation of ritualistic tradition and its transcendence by heightened ocular experience. And about twenty years later, Roland Barthes explained, in The Eiffel Tower and Other Mythologies, the “marvellous mitigation of altitude” in visually transforming a laissez-faire world below into a specular project of intellection.
HENRI LÉFEBVRE: RELATIONSHIPS BETWEEN PAST AND FUTURE; BETWEEN POLITICS AND ARCHITECTURE/URBANISM; AND BETWEEN EVERYDAY LIFE AND THE BUILT ENVIRONMENT

In this paper I will analyze three aspects of the thought of Henri Lefebvre: relationships between past and future; between politics and architecture/urbanism; and between everyday life and the built environment.

Regarding the first aspect, I will discuss one of Lefebvre’s key ideas about urbanism, bearing in mind that its object is always virtual. The urbanist/architect, when creating a project for the future, takes into account a certain vision of the world, where the past can be completely rejected or, quite the opposite, embraced along with the range of experiences that inhabit it. A clear example of this came when Lefebvre compared the village where he lived (Navarrenx) with the “new town” being built next to it (Mourenx). These were two opposing ways of producing a space which correspond to two times: one slow and the other fast.

With regard to the second aspect, in his emblematic book criticizing the relationship between politics and urbanism, Right to the City, Lefebvre argued against “rational” (or rather pseudo-rational) planning. He also announced the emergence of the urban as a new reality, as a problem of the modern world. And he further revealed the ideologies implicit in practices of urbanism, and demonstrated the absence of social, political and philosophical neutrality regarding space.

The third and perhaps least analyzed aspect of Lefebvre’s work is the importance of the relationship between the built city and the everyday life lived within it. In 1947 Lefebvre published the first volume of what would become a trilogy called Critique of Everyday Life. Its aim was to turn everyday life into a scientific object, focusing on the relationship between the physical and social worlds, but because he wanted to reflect on the importance of the production of space. He saw this as imposing a new organization of time; and that organization of time was, at heart, everyday life — our lives.

In my reading, Lefebvre’s criticism of urbanism and his project of “critiquing everyday life” are inseparable from the political proposal to build, through citizens’ direct democratic participation, an alternative to the state rationale of technocratic planning and the subjection of the city and urban life to the impositions of the “free market.”

A ROAD AS A STREET: ANOTHER WAY OF URBANIZATION

Alvaro Domingues

For many centuries the city held a monopoly on urbanization; at once a built form and a social organization, it was cut out of territory/rural society, designating a place with a defined form, a center, and a limit. As such, the city represented an “inside,” a cluster of people and things, an artifact of power, a dense socio-political device, and a place of exchange and transaction. Planning and urbanism reinforce this ideal type, and diverse political regimes — from autocratic to democratic — have inscribed their institutions and centralized their systems of social and spatial regulation in cities. At the same time, power established symbols and rituals of sociability, sometimes stimulating the production of public space and democracy, or vice versa. Yet the city has, by all accounts, provided the center.

The Street of the Road (“Rua da Estrada”) represents the antithesis of this concept. Yet it also presents a form and process encompassing all the essential elements of the urban condition: socio-technical systems that support the mobility of people, information, capital, goods and energy; buildings; and locations for diverse economic activities and complex social formations. More than a space or a place, the urban condition of Rua da Estrada is defined by movement, by relationship, by constant flow — a sort of Ciudad Lin- kaleal, just as Arturo Soria y Mata imagined it in the context of Madrid at the end of the nineteenth century.

In political terms, Rua da Estrada is an amnesia, although it is a dominant form of urbanization in Portugal. This is because it combines the worst of the road (congestion, intense lateral construction) and the street (absence of sidewalks, simultaneity of various architectures, and contrasting functions). It thus exists beyond all imaginaries of “good urban form,” and from the sociological point of view, it also contradicts any social/territorial formation that might be considered cosmopolitan, mixed, or vibrant.

However, it works; and from the social point of view, it could not be more democratic in terms of the diversity it contains, the way it mixes uses and experiences, and its realization of public space in the true sense of the concept. Meanwhile, traditional urbanism persists in its ideological, formal, technical and symbolic frameworks, ignoring Rua da Estrada (which it considers a kind of chaotic deviation or perversion). And it likewise continues to focus on the old city or on banal extensions that maintain reference to a generic urbanism of roads, buildings, and urban allotments.

Once it lost its essence as a body and place clearly defined and limited — a densely built “interior” — urbanization has in fact become a process that takes form and place in the most diverse circumstances, and that extends in a discontinuous way over immense territories. Rua da Estrada is the rhizome that runs through this mosaic.
Hierarchical practices have been observed in socio-religious-political structures throughout mankind’s existence. It is not surprising, then, that the built environments of a society have been influenced by contemporaneous social, religious and political hierarchical systems and traditions. This paper scrutinizes the impact of the caste system — a traditional social hierarchical order that originated in the Vedic Indian society that was pervasive in India during the medieval era, and which persists subtly even in modern times — in the formation and balanced functioning of the nineteenth-century urbanscape of the former princely state of Mysuru in southern India.

The influence of caste can historically be perceived in various elements of the built environment of Mysuru, from the architectural details of dwellings to the planning of cities. Higher-caste people were thus housed in closer proximity to the central political base in luxurious residences that employed sophisticated materials of construction and opulent ornamentation. And the lower one’s caste in the hierarchical order, the further one was housed from the center and the more modest one’s dwellings became both in size, style and ornamentation.

The seat of power — *aramane*, or the royal palace — was the central node from which the city spread outward. The Brahmin priests integral to upholding the religious faith followed by the royals were housed adjacent to its grounds in *agnaharas* — linear rowhouses with common walls that echoed the austere traditions and sensibilities of the priesthood and that culminated in the temple. Next in proximity were the palatial homes of aristocrats and noblemen, followed by the *thotti mane*, or traditional courtyard houses of learned dignitaries and employees of the palace. Dual-use dwellings of traders — shop front with residence — were further removed from the central node. These adopted the *agrahara* style but exhibited exotic materials and ornamentation that were often a direct consequence of trading with foreign lands. Finally, the lowest orders in the caste system — workers and laborers — occupied the periphery of the city, housed in buildings reflecting their social class.

The paper also focuses on different political alliances and rulers (the Marathas, the Mughals, and the British) who wrought changes in traditional architectural styles, settlement patterns, and town-planning principles — though the underlying principle of caste persisted. The study of various building typologies will be conducted pictorially and through measured drawings and maps.

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**THE CULTURE OF CASTE IN THE ETHOS OF CONSTRUCTION**  
*Anjana Biradar and Sapna Papu*

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**C.7 SOCIAL-SPATIAL PRACTICES IN HISTORIC URBAN CENTERS OF THE MIDDLE EAST**

**INFLUENCES OF ITALIAN AND SPANISH COLONIAL PLANNING ON THE CITIES OF ASMARA (ERITREA) AND TETOUAN (MOROCCO)**  
*Guido Cimadomo and Gabriella Restaino*  
*University of Málaga, Spain; and Universidade Federal de Alagoas, Maceió, Brazil*

**PUBLIC PERCEPTION AND ENGAGEMENT WITH WALKABILITY IN LIBYA’S HISTORICAL SPACES**  
*Khairi Abdulla and Gehan Selim*  
*Nottingham Trent University, U.K.; and University of Leeds, U.K.*

**LESSONS FROM YAZD’S NATURE-FRIENDLY ARCHITECTURE FOR CONTEMPORARY NATURE-BASED DESIGNS**  
*David Viana and Ali Malekabbasi*  
*Global Heritage Research, Nottingham, U.K.; and Islamic Azad University of Najafabad, Iran*

**NAVIGATING THE SOCIO-SPATIAL AND PLANNING CONDITIONS OF TRADITIONAL PUBLIC SPACES IN IRAQ’S HOLY CITIES**  
*Sabeeh Farhan and Mohamed Gamal Abdelmonem*  
*Nottingham Trent University, U.K.*

**INFLUENCES OF ITALIAN AND SPANISH COLONIAL PLANNING ON THE CITIES OF ASMARA (ERITREA) AND TETOUAN (MOROCCO)**  
*Guido Cimadomo and Gabriella Restaino*

During the first half of the twentieth century Italy and Spain focused their colonial expansion plans on Africa, covering a wide and heterogenic geographical area from the “Horn of Africa” to the Mediterranean Sea. Their policies required the building of new cities and the expansion of existing ones, mostly based on European models, in ways that were often indifferent to preexisting conditions, in an effort to configure a new identity for these territories and their inhabitants.

However, architecture and planning in the first half of the twentieth century in Morocco and Eritrea should not be addressed as an isolated chapter for these European countries. Rather, colonial proposals often reflected experiences in Europe, as designers were able to experiment with new ideas far from the centers of power in their home countries. The preexisting towns of Asmara in Eritrea and Tetouan in Morocco reflected just such an effort by the Italian and the Spanish regimes, respectively. This research presents and compares the outcomes, from an historical and geomorphological point of view, of these two countries’ efforts to export their urban models to Africa.
By critically analyzing the colonization patterns of this period and also the development of its society, the paper seeks to understand the inner nature of these cities and their evolution. It explores the relation between urban development and colonial planning in structural, formal and functional terms, considering its impacts on previous Orthodox Christian and Islamic patterns. In the process, special attention will be given to the edges between the original, sometimes rural or informal tissue and the colonial expansions. The two case studies show a common path in the treatment of these older areas and new urban grafts, which may be extendable to similar examples in other colonized territories.

When the Spanish and Italian regimes withdrew from Africa, Asmara and Tetouan developed without following any previous pattern, and in many cases the older “urban model” was forgotten or erased. This has created urgent problems related to the protection of cultural and urban heritage. The paper proposes that a better understanding of the evolution of these cities, however, may help formulate new rules and guidelines for their enhancement. Such analysis may also reveal different patterns and elements of postcolonial development, both local and imported, that are worthy of being preserved. Such outcomes may also help refute the common thesis of colonization as being indifferent to occupied countries.

PUBLIC PERCEPTION AND ENGAGEMENT WITH WALKABILITY IN LIBYA'S HISTORICAL SPACES
Khairi Abdulla and Gehan Selim

The planning and design of a walkable environments is receiving more and more attention for its various benefits in the areas of public health, sustainability, economy, and social life. On the other hand, there is a growing need for more detailed knowledge about ways to use the benefits of walkability to create actual urban spaces. In particular, to date, urban planning, design, and transportation research have examined walking in the environments of developed states. And there has been little empirical research concerning the ways to develop walkability in countries such as Libya. Libya's rapid urbanization, as elsewhere, has culminated in many economic, social and demographic problems, which were exacerbated by successive political regimes.

This study aims to analyze the barriers and critical success factors necessary to achieve walkability in the public open spaces of Tripoli, a major North African city that is representative of developing countries in situations of conflict. A quantitative method was used in the study involving the administering of questionnaires to six categories of respondents. Some 33 percent of respondents were engaged in the field of architecture, 21 percent in landscape architecture, 15 percent in civil engineering, 17 percent in urban planning, 10 percent in urban design, and 5 percent in public-space management. The Statistical Program for Social Sciences (SPSS) was used to analyze the collected data. Findings from the research showed how physical, personal, managerial, and social factors influence practices of walking in Tripoli’s public open spaces.

LESSONS FROM YAZD’S NATURE-FRIENDLY ARCHITECTURE FOR CONTEMPORARY NATURE-BASED DESIGNS
David Viana and Ali Malekabbasi

Nature-based solutions constitute a paradigm that may be consolidated to improve overall sustainability within built environments. The imperatives to achieve higher standards of local resource management, water usage, energy efficiency, waste reduction, and lifecycle equilibrium (either natural or artificial) demand that architecture and planning focus more systematically on metabolic processes of living in spaces, buildings and cities.

Urban metabolism accommodates traditions of everyday social practices and expresses the interdependence and (self)organization between flows (of people, water, energy, resources, and activities), structures (ecological superstructures, built infrastructure) and spatial configuration — which, in turn, reveal the balance (or lack of it) in human environments. With regard to this framework, applied research tends to target case studies — for instance, vernacular settlements — to track ancestral practices that can be systemized to produce nature-based solutions suitable for use in living-heritage contexts.

Supported by the results of the 2017 Vernacular Architecture Documentation Camp (VernaDoc) in the historic city of Yazd in Iran, the paper will present a set of lessons of nature-friendly architecture that may be applied to contemporary nature-based designs. Taking as reference the traditional houses of Yazd’s historic district and their surroundings, it will explain in particular how earthen structures were developed to sustain life in the city’s harsh climate. It will further examine how city planning and housing design evolved to take into account such models as courtyard houses, technological ensembles, sustainable principles, and passive environmental solutions. These have been expressed in Yazd in such characteristic forms as wind catchers and large underground spaces (sabuts), whose construction is reliant on local building processes and knowledge implemented in situ using available materials and skills.

VernaDoc workshops are part of a long tradition of survey camps begun in Finland more than a century ago, which have now been developed under the aegis of ICOMOS. In this case, the methodology, created and coordinated by architecture professor Markku Mattila, constituted a pedagogical exercise aimed at enhancing the assimilation of vernacular architectural design. It sought to understand the quality of vernacular examples and enrich ongoing design trends, developing unique geometric domains and representation and expression techniques.

Nature-friendly architecture and community-based interventions are key ingredients of nature-based solutions that reflect the complexity and richness of vernacular architecture with a human scale. They are difficult to include in actual projects, but such an approach is needed when intervening in social-cultural built-heritage contexts.
Iraq’s historic and religious centers have evolved over the centuries in defiance of changing political and social conditions in the country. Religious rituals and processions that reflect an array of values, concepts, and planning philosophies have thus used the hegemony of religion and the holy condition of these cities as a source of homogeneity and integration. The city of al-Najaf is typical of these processes. Its desert location, characterized by extreme weather conditions, has been married to patterns of seasonal pilgrimage to its holy sites, resulting in a set of unconventional urban arrangements rarely found outside of Mecca. The residents of the city have further adapted it by creating altered housing and neighborhood forms that improve their environment and facilitate their livelihoods.

The paper will examine Najaf’s environmental conditions, the practices of mass pilgrimage that dominate its public spaces, and the adaptation of its domestic neighborhoods to these forces by residents. This analysis of spatial conditions will enable insights into the factors that have shaped its historic evolution and urban form.

The paper unfold in three parts. First, it discusses the traditions of holy spaces in Muslim cities. Second, it documents a set of everyday practices and problems in Najaf, focusing on the architectural level of the residential unit and the urban level of the traditional fabric, and analyzing the spatial transformation of its Old City over the past two centuries. Third, it discusses the impact of new planning schemes, such as new straight-line streets and modern development, on the moral and religious meaning of the city’s public spaces.

In response to a rising number of challenges related to Shi’ite religious tourism in Iraq, findings related to the impact of current planning approaches may inform new planning policy guidelines and recommendations. The research thus recommends raising public awareness among architects and planners of the need to adopt design and planning approaches that respond to daily challenges related to the overflow of visitors, rather than to pursue contextless modern innovations.

How do “memories” of land and landscape preserve the traditions of place and culture? In what ways do “spatial memories” embodied in geographies, land forms, and potamologies remain an intrinsic part of social practices within the space-time continuum? Expanding upon Paul Connerton’s writings in How Societies Remember (1989), it is logical that commemorative practices produced as the elements of collective cultural memories may be effectively enhanced through the physical settings in which they are performed. However, this association raises several questions. If the very act of human settlement is assumed as the “viable vantage” for the expression and reexpression of collective cultural memories, how does indigeneity effectively transform when place-specificity is replaced by a scenario of transformation? What happens when the landscapes wherein indigenesies reside undergo radical change and the loss of cultural meaning? And how do successive generations view this “disappearing” past — and does the past really matter to their reconstruction of “deep” memories?
Within this purview of intertwined questions, this paper examines India's recent proposal to connect her many rivers — known grandly as the Indian River Inter-Linking Project. This gargantuan nationalist project aims to transfer water from zones of "surplus" to basins of scarcity. Its underlying directive is thus to define the "physical" vision of a "new" India by brazenly cutting through the subcontinent's multiple landscapes and geographies.

This short-sighted project to transform riverine geographies is actually a vestige of the colonial past, when cultural ignorance and imperial desire thankfully failed to produce a similar logistical solution. Now, however, the effort has reappeared within a newfound (and politically charged) vision. As such, the "inter-linking" purports to offer a permanent solution to human suffering from drought and water scarcity, in effect addressing age-old problems — while perhaps creating multiple, new, unimaginable ones. Somehow predictably, Indian politicians have proclaimed the "benefits" of this grand project to the eager masses. Yet they have engaged in little (if any) public discussion of its reality of several dozen new dams and multiple canals. Thus they have insidiously transformed this landscape-revision project into a political cause — the mythical revisiting of past histories, and the self-conscious "correction" of the Indian landscape.

Despite its many sceptics, it is likely that India's river inter-linking plan shall indeed move ahead in whole or part — especially given its political appeal — although how it will actually attain its objectives remains to be seen. More importantly, how will its implementation act to define "changed" geographies, "accessible" places, and "combined" histories, where none originally existed? Thus the histories and geographies of the Ganges, Narmanda and Brahmaputra would no longer be merely about the Ganges, Narmanda and Brahmaputra (as if this was not enough), but a confluence of "many" waters from multiple rivers — all navigable, if not entirely accessible, via a plethora of canals across the Indian landscape. In this scenario, the local and the distant would join hands, to the demise of history and memory in unimaginable ways. The paper will examine and interrogate this scenario of changing landscapes, disappearing indigeneity, and the machinations of a perverse politics.

But by leaving the bodies in place and not patching all the holes, the Rwandan state has also preserved visible evidence of the international community's failure to act, as well as substantiating its role in stopping the genocide. These acts of preservation thus serve as a state-legitimizing practice.

The other face of preservation in Rwanda is the preservation or restoration of traditional precolonial culture. These sites can be completely re-created in situ, such as the grand thatched dome of the King's Palace museum in Nyanza, or in new locations, such as the collection of re-created buildings from different periods of Rwandan history at the Rulindo Cultural Center. Just as grass huts used to be displayed in Tervuren, Belgium, for curious Belgian tourists to observe how the colonial "natives" lived, today similar huts are displayed in Africa as historic museum objects.

The incorporation of these traditional customs, accoutrements, and ways of building in a museum serves to preserve them in the public memory, but also to separate them from the present, as if to say "We must preserve this, because we no longer live like this." I will suggest in this paper that these sites serve both to preserve and yet to simultaneously distance elements of the past, in order to show evolution and growth (a movement toward modernity) to a primarily foreign audience. This, too, is a political move intended to bolster the image of Rwanda as a development success story.

The Rwandan state strategically manipulates the preservation and interpretation of both traditional culture and post-genocide heritage to claim political legitimacy. These examples show how the state uses historiography in a piecemeal manner, pushing different elements of the past backward or forward in order to achieve its goals.

RENEGOTIATING OTTOMAN HERITAGE AND MUSLIM IDENTITY IN MACEDONIA: THE RECONSTRUCTION(S) OF SKOPJE

Maja Babic

In 1963, in the aftermath of a ravaging earthquake, Skopje's old Ottoman bazaar, the Čaršija, stood seemingly unharmed within a city in ruins. While the earthquake rendered 80 percent of the Macedonian capital uninhabitable, the bazaar, located on the western side of the Vardar river, was one of the few historical monuments that survived. In 1965, as the reconstruction of the city commenced under the patronage of the international community — and, in particular, the United Nations — Skopje's Ottoman bazaar was left on the periphery of architectural consideration and production. The Albanian Muslim community was thus seemingly excluded from the construction of the new Yugoslav city — an effort of rampant modernization, "international solidarity," and Kenzo Tange's nascent Brutalist architecture.

In 2007, a decade after being separated from the former Yugoslavia's unified political space, yet still under the shadow of that union, Macedonia's new government embarked on a project of "beautification" of Skopje, and thus initiated a new program of reconstruction. In particular, "Skopje 2014," a highly controversial project financed by the Macedonian government, sought to "Classicize" the city, rendering its Brutalist architecture obsolete, and ironically, outdated. The project was, however, deemed overly nationalist by the international and local community, and many Skopje residents staunchly opposed it. In the same manner that Tange's Brutalist structures had determined the Macedonian architectural narrative in the 1970s and 1980s, a neo-Neoclassical style was draped over the facades of Skopje in the early twenty-first century. A unifying factor in both cases was stark disregard for the Ottoman bazaar, the Čaršija, and the Albanian Muslim population living in its proximity.
In this paper, I will examine the treatment of the Ottoman heritage and the Muslim population at two politically and architecturally distinct time periods. Arguably, all peoples of former Yugoslavia maintained an equal status in the union; yet architectural production has displayed a different reality, and the passage of time has revealed an ongoing renegotiation of the status quo and its reproduction through the built environment. I thus ask the following questions: What took place and in the Carštija during the reconstruction of Skopje in the 1960s and 1970s in regard to its users? How was the urban fabric of the western side of Vardar been incorporated into the newly modernized — and modernizing — environment of Yugoslav Skopje? How can the treatment and reproduction of the bazaar, its inhabitants, and users in the contemporary post-Communist period be compared to the way it was controlled under the former Yugoslav regime? What has been the response of the neglected Muslim community in the two different time periods? And how has it negotiated the political and architectural narrative of the bazaar within both political and social environments?

FROM 36,000 FEET: KUWAIT AS MOTIVATED, LEGITIMIZED AND FACILITATED BY THE AERIAL VIEW
Yousef Awaad Hussein

This research positions Kuwait as a case study through which to consider the relationships between aerial vision and master planning as well as the legacy of British imperial development in the Gulf Cooperation Council (GCC) region. By investigating the rapid development of Kuwait during the mid-twentieth century, it addresses a void in critical scholarship concerning the impact of modernist planning on the seemingly amorphous urban environment of the Arabian Gulf, where efforts to characterize the built fabric have commonly fallen flat.

During the 1950s Kuwait experienced an unprecedented wave of change that would alter not only the complexities of day-to-day life but also its physical makeup. Growth due to the pearl trade and, later, the discovery of oil — in addition to the influx of a large, non-Kuwaiti labor force and civil service — had a great and rapid impact on its urban form. Emerging industries, coupled with Abdullah Al Salem’s ascension to power, triggered a massive state-led modernization project. The emir, under the recommendation of his British advisor, William Hasted (the controller of development in Kuwait tasked with securing British interest in the country), commissioned the British city-planning firm Minoprio, Spencely, and MacFarlane, to design and implement a master plan for the state. The years following their plan were characterized by extreme socio-cultural and spatial change and, ultimately, the violent deurbanization of Kuwait.

In parallel, and in line with modernist ideals, the dawn of aviation ushered in a radically new way for landscape architects, designers, and urban planners to view cities. The development of a methodology of aerial vision revealed new opportunities in shaping the land; and during the British protectorate, the power-knowledge principle of panoptic vision was fully mobilized, as actions within the town were conditioned by their susceptibility to observation from the air. Aerial photographs taken in 1950 by the Royal Air Force in preparation for the master-plan gave Minoprio, Spencely, and MacFarlane what they considered the all-important God’s-eye view with which to visualize their projected goals.

The paper will attempt to view Kuwait’s transformation from the same vantage point that planners utilized in the 1950s. From the air, and with a single comprehensive look, the intricacies of the city cease to be so multifaceted. Rather, its complex urban story is rendered whole and exposed to scrutiny. Ultimately, this spatial understanding places Kuwait, as a city-state, within the broader narrative of modernist urban cities. Seen through this lens for the first time, the field must broaden to encapsulate how modern urban development expanded within nation-building projects that were motivated, legitimized and facilitated by the aerial view. The essential question posed by the paper is thus one of global processes and local agency — the essence of postcolonial tensions that remain pressing to this day. And if the view is then turned outwards to the rest of the Gulf, Kuwait provides a prism through which to consider a trajectory of Middle Eastern modernization as a phenomenon separate from oil.

CITIES OF PORTUGUESE INFLUENCE: A DISCUSSION OF URBAN PLANNING IN HERITAGE CONTEXTS
Marcela Santana

This paper will discuss the importance of studying urban-heritage policies across a variety of cities historically influenced by Portugal. Its hypothesis is that it is possible to find common answers to common questions with regard to cultural heritage in such similar contexts.

To illustrate different types of heritage and urban phenomena, the study will analyze four cities: Mozambique Island (Mozambique), Maputo (Mozambique), Mindelo (Cape Verde), and Ouro Preto (Brazil). Besides being influenced by the same cultural forces, these cities today exhibit similar urban problems. These include a historic process of disordered urban growth, high rates of housing deficit, the emergence of neighborhoods of informal origin without any planning or basic infrastructure, and other consequences of the social and spatial segregation experienced under former colonial regimes.

The paper will seek to provide a global and noncomparative analysis based on empirical data and relevant literature on cultural heritage in contemporaneous contexts. The paper will thus contribute to the state of the art in terms of heritage conservation in Brazil, Cape Verde and Mozambique, within a cultural instead of a geographic framework.

The analysis will adopt the “historic urban landscape” approach proposed by UNESCO in 2011. The approach is appropriate for this work because it allows analysis of complex urban spaces where cultural heritage values do not necessarily reside in the exceptional-ity of architecture or international acknowledgment, but rather in values directly related to the quality of life of local populations. The approach also acknowledges the value of cultural diversity in a global context and the pursuit of models of conservation that respect different values, traditions and environments. It is important to recognize urban heritage as a dynamic asset, which can accept changes related to contemporary needs. Therefore, the concept of authenticity will be central to the analysis. This value is constantly threatened in urban development contexts — in the processes of gentrification, in the expansion of cultural tourism, and in responses to increasing globalization.

In the different urban contexts studied, the lack of connection between “informal” occupations and older urban sites is one of the major challenges faced in the act of urban planning and the management of tangible and intangible heritage. Another contribution of the approach lies in the reading of cities as composed of several layers. Such an approach not only focuses on the materiality of their “historical centers” but on acknowledging the full variety of their cultural expressions and traditions — and, especially, the Community role in these processes.
A.8 BUILDING NATIONALISM

THE CONTEMPORARY REUSE OF POMBAL’S CASTLE HILL: A REPRESENTATION OF THE PORTUGUESE HISTORICAL PAST?

Luís Correia
University of Coimbra, Portugal

THE METAMORPHOSIS OF A NATION ALONG AN URBAN AXIS: ANKARA’S ATATÜRK BOULEVARD

Gunce Uzgoren and Nimet Ozgonul
Middle East Technical University, Ankara, Turkey

CONTINUING THE FRENCH REVOLUTION: THE BUILDING OF REPUBLICAN FRANCE IN THE NINETEENTH CENTURY

Laurence Loftin and Jacqueline Victor
University of Colorado, Denver, U.S.A.

CAPITAL CITIES: SHAPING POLITICS, POETICS AND PLACE

Diane Valerie Wildsmith
Universitas Indonesia, Depok, Indonesia

WHITEHALL BUILDINGS AND THE CHANGING FACE OF POLITICS: DOMESTIC AND OVERSEAS POLICIES DURING THE “WHITE HEAT OF TECHNOLOGY”

Carolina Coelho and Bruno Gil
University of Coimbra, Portugal

THE CONTEMPORARY REUSE OF POMBAL’S CASTLE HILL: A REPRESENTATION OF THE PORTUGUESE HISTORICAL PAST?

Luís Correia

Are certain Portuguese “national monuments” simply beautiful representations of a distant historical past? Or, contrarily, are they the embodiments of a fairly recent practice, in which they were intended to serve as instruments of patriotic glorification? For sure, these monuments provide a portrait of a national identity once intended to be associated with a present of similar value and heroism; this message was imparted to them during the political regime of António de Oliveira Salazar. Yet, paradoxically, they also unwittingly adopted a reuse approach described in the resolutions of the IV Congrès Internationaux d’Architecture Moderne (CIAM). Thus even today they still represent a hidden modernity in addition to medieval castle’s walls, turrets, battlements, and other features were rebuilt by the state to embody its primitive image. And to enhance this idyllic atmosphere, the environment surrounding it was similarly adapted. Like other “national monuments” that were rebuilt during this period, Pombal’s castle thus stood on top of a green hill in the mid-1990s, free from all other natural or built elements that might have diminished its place in a heroic tableau. A street further embraced the hill, detaching it from its context, while a path carved in its interior brought it closer to the city’s daily life. And during the 1940s part of Pombal’s castle hill was also set aside for special protection, with a designated area sealed to new construction to restrain future interventions.

By 2000, however, new uses were foreseen for the area, and during the last fifteen years several projects have been undertaken which have revised the castle’s setting. With this history in mind, this presentation will examine how the contemporary reuse of Pombal’s castle hill has safeguarded its history as a place while adding new structures within an overall continuity of change. Based on the experience of this small town of Portugal, the presentation will also seek to show how, working through the Salazarist legacy (also envisaged as modern), it is possible to preserve the character and memory of a site through conservation and adaptive reuse. Considered in another way, the presentation attempts to show how tradition may be deployed in architecture and planning to support prospective imaginations of the urban integral to projects of situated political-economic regimes.

THE METAMORPHOSIS OF A NATION ALONG AN URBAN AXIS: ANKARA’S ATATÜRK BOULEVARD

Gunce Uzgoren and Nimet Ozgonul

This study aims to provide a basis for sustaining the city’s identity by understanding the impacts of politics. Within this overall frame of purpose, it will examine spatio-temporal change along the northern portion of Atatürk Boulevard, the main axis of Ankara, as a result of the politics of national identity.

In 1923, Ankara, in the middle of Anatolia, was proclaimed the capital of the Turkish Republic. With almost nothing at hand beside faith in the people and their revolutionary ideas, Mustafa Kemal Atatürk and his companions began to build a new city there from scratch, at the same time that they began to build a new Turkish state. Ankara would be a modern city where citizens of this new secular country could experience modern practices. Buildings of every function thus arose from the arid soil as examples for the rest of the nation. The first urban plan, by Lörcher, began this process of developing the city in 1924, and thereafter modernization became the centerpiece for its social life and architecture. The display window for this effort, and the most important part of modern Turkey, would become Atatürk Boulevard, which connected the old city in the north to the new districts of Ankara in the south.

From the start of the Republic, politics has played an important role in the design of urban settlements, and Ankara has experienced this effect intensely. In parallel with political change in Turkey, Ankara’s built environment has thus been in constant change: between 1923 and 1950, during the Republican period; from 1950 to 1980, during the multiparty period; from 1980 to 2003, during the neoliberal period; and from 2003 to today, under the current government. During each of these periods the urban identity in Ankara has been formed by the collective work of the population, urban planners, architects, and social life.

Since political power has had a significant impact on this transformation, most of the original Republican-era buildings and open spaces have been susceptible to destruction. Just as Kafka’s Gregor Samsa woke one morning from uneasy dreams, the citizens of Ankara may awake to find a registered building demolished or thousands of trees cut down to make way for a new highway or some even larger project. Thus, the current government is demolishing heritage buildings and implanting new symbols in key locales. An
in many instances these actions are intended to promote their political views and change everyday practices in these locations in ways that further endanger the Republican identity of Ankara.

Currently, traces of the past 95 years exist all along this axis, embodying the transformation of a nation, a city, and modern architecture in Turkey. Although lot-by-lot data illustrates areas that have been resistant to change, no site along the boulevard is today safe. The present research studies the northern 700 meters of the 5.7-kilometer-long boulevard. This was where it first started to develop as a national axis, and where the Republic’s soul is most evident. The presentation will describe the development on lots neighboring the boulevard according to their function, year, and integrity with the axis. The data was amassed through field investigations and from information compiled from research on various sources.

CONTINUING THE FRENCH REVOLUTION: THE BUILDING OF REPUBLICAN FRANCE IN THE NINETEENTH CENTURY
Laurence Loftin and Jacqueline Victor

The French Revolution was over — or was it? It was 1850, and the new regime needed to express the power of the republic and its growing empire. Civil life was also developing in a way never before experienced in Europe. Thus, as France struggled to become a unified nation-state ahead of its neighbors, it began a program of education for the masses, mass transportation, and the modernization of existing transport networks.

What better way to introduce a new concept of what it now meant to be French than through a civic building program? The identity of a people who had never been really unified was at stake. Such a program would help form an identity for France and the French as a modern nation-state free from the grip of Catholicism and the aristocracy. The world also needed to be shown the possibilities of such a society. And what better way to show the French people, and the world, who the French had become than through a program exemplifying the new motto, “Freedom, Equality and Fraternity” — and above all, a new image of power.

A remarkable building program was begun in the latter half of the nineteenth century in France. In an effort to regularize and modernize the country, designers and builders were mobilized to create new city halls, schools, train stations, and locks. What were the character of these new building types? How and why was it done? Examples of these buildings appear everywhere in France. With similar imagery and detailing, a new style was deployed in many places in Europe. Thus, as France struggled to become a unified nation-state, designers of culture and the French self-image not only in the nineteenth century but in contemporary political discourse.

CAPITAL CITIES: SHAPING POLITICS, POETICS AND PLACE
Diane Valerie Wildsmith

Architecture, like diplomacy, invokes soft power. National pride and identity are synonymous with the master plan and architecture of the capital city. In terms of international-relations theory, Joseph Nye (1980) identified two types of power: hard power, which involves the use of military or economic means; and soft power, which involves culture, values and policies. Architecture falls into the second category because its symbolism, iconography, and placemaking abilities may express the poetics of cultural identity in the nation-state. Related to globalization, James N. Rosenau (2001) has, however, coined the word “fragmegration” to evoke those fragmenting and integrating dynamics that occur across global-local boundaries. Yet, with the possibility of both soft borders and Brexit-like conditions between nation-states, Nicholas J. Cull (2017) has also concluded that cities, with their power to connect citizens and places, offer the potential green shoots for a better, stronger future.

Democracy is at the heart of the Western tradition in both politics and architecture. Michael Minkenberg (2014) has thus contended that public architecture, buildings and places establish political legitimacy. And within the various typologies of public buildings, circular forms are most often associated with the political activities of citizens in gathering and debating. Consequently, this paper considers circular structures and how architecture and political traditions are inextricably linked. Poulantzas examples include the 750-seat hemicycle at the European Parliament Building in Strasbourg (AS, Architecture Studio, 1999); the National Congress of Brazil with its bi-cameral legislature in Brasília (Oscar Neimeyer, 1960); and the Parliament Building (Sonsad Bhawan) in New Delhi (Edwin Lutyens and Herbert Baker, 1912–1927).

The rationale for moving a state capital may be economic, political or cultural. As of 2017, Vadim Rossman and CityLab have reported that forty countries are considering whether to relocate their state capitals. Similarities may be drawn here to Washington, D.C., Canberra, and Brasília. In the debate between the political and economic rationales for choosing a neutral location, essentially a tulba rasa for a new capital city, the master plans of Washington, D.C. (Pierre Charles L’Enfant, 1791, and the McMillan Plan, 1902), Canberra (Walter Burley Griffin and Marion Mahony Griffin, 1913), and Brasilia (Lúcio Costa, 1960) substantiate the geopolitical discourse.

With Indonesia’s Proclamation of Independence, Jakarta became the capital of a new republic in 1949. Yet as part of a symbolic effort to unite the imagined community of the Indonesian archipelago into a nation-state, President Sukarno proposed moving the capital to Palangkaraya in Kalimantan in 1957. Geopolitics, however, eventually reinforced the choice of Jakarta based on the provision of development aid from both the East and the West during the Cold War (Setiadi Sopandi 2009). The result was the development of a north-south boulevard of modernist offices, hotels and embassies, which placed Jakarta on the postcolonial world map. Among these, a “Welcome Statue” and a circular fountain at the Hotel Indonesia Monument (Monumen Bundaran HI, Edhi Sunarso, 1961) became modernist state icons.

Today history has doubled back on itself. To relieve Jakarta’s intractable problems of traffic and megapolitan sprawl, President Jokowi Widodo and the national government are considering whether to relocate the capital city, possibly to Palangkaraya, promoting new discussions on issues concerning tradition, architecture and the environment.
WHITEHALL BUILDINGS AND THE CHANGING FACE OF POLITICS: DOMESTIC AND OVERSEAS POLICIES DURING THE “WHITE HEAT OF TECHNOLOGY”
Carolina Coelho and Bruno Gil

In 1943, after the Blitz ruined the Commons Chamber in Whitehall, Winston Churchill famously maintained: “We shape our buildings, and afterwards our buildings shape us.” His dictum was directed at the tradition of British parliamentary democracy as built up through a two-party system.

Such a dichotomy between the Conservative and Labour parties has also been an idiosyncratic element of British culture in art and in architecture, as evidenced by the well-known pre-Raphaelite debate headed by Pugin and Ruskin in the nineteenth century against industrial progress. As an extension of this discourse, in 1960 Reyner Banham published his article “Stocktaking: Tradition and Technology” in The Architectural Review. There he presented tradition as a “stock of general knowledge . . . which specialists assume as the ground of present practice and future progress.” Yet, as he continued, “for the first time in history, the world of what is is suddenly torn by the discovery that what could be is no longer dependent on what was.”

The year 1963’s “white heat of technology” debate, set in motion by Harold Wilson, was a direct consequence of this state of affairs. Indeed, it actually pushed him, as the Labour Party leader, to become Prime Minister and to legitimize one of the more controversial proposals concerning the Whitehall area: a political decision to renew the governmental buildings. The plan, designed and publicly presented in 1965 by Leslie Martin, proposed a modern structure, shaped by thorough study, which took into consideration the controversial opinion of the Ministry of Public Building and Works (MoPBW) that some symbolic buildings in the Whitehall area — namely, the Foreign Office block — should be demolished. This was an uncommon time in British politics, one when a proposal could be made to replace traditional built heritage with modern structures. But the Victorian Society helped bring an end to this attack on tradition, with an appeal to the Minister of MoPBW, Charles Pannell. The Whitehall plan would thereafter remain largely unaccomplished.

In contradistinction to these events, in the same year that the Whitehall plan was presented, Barbara Castle was chosen to head the new face of the British symbolic core vis-à-vis a woman as the new face of the British Empire for overseas relations. The Commonwealth was thus to be reinforced by a modern core, where progress and knowledge were synonyms of postcolonial power. Simultaneously, the architectural profession approached the Commonwealth, “helping” undeveloped countries to create schools of architecture, after the previous efforts of the Building Research Station and its overseas division.

By focusing on the Whitehall buildings, as the symbolic and executive core of British nationality, the paper will reflect on a significant moment when the built background came to the foreground of domestic politics, while taking into account the simultaneous efforts concerning overseas policies. In this way, paradoxes behind politics and tradition, postcolonialism and locality, may be examined in the context of the “white heat of technology.”

B.8 MUSEUMS AND THE PLACES OF MEMORY

DENIED HISTORY AND CONTESTED HERITAGE: THE POLITICS OF MEMORY IN THE MAKING OF RIO DE JANEIRO’S SLAVERY MUSEUM
Anne-Marie Broudehoux and Helena Galiza
University of Quebec, Montreal, Canada, and Federal University, Rio de Janeiro, Brazil

MAPPING TRADITIONS: A DYNAMIC NOTION OF URBAN HERITAGE AND THE CHANGING ROLE OF THE CITY MUSEUM
Moniek Driesse
University of Gothenburg, Sweden

ASPIRATION FOR A UNITED CULTURAL HERITAGE THROUGH NATIONAL DEVELOPMENT: TURKEY’S NETWORK OF MUSEUM SPACES
Ozge Sade
Cornish College of the Arts, Seattle, U.S.A.

TRANSFIGURED LEGACY: THE CURIOUS CASE OF CHOTO KATRA, DHAKA, BANGLADESH
Ayesha Khalil and Nazia Rahman
BRAC University, Dhaka, Bangladesh

A HISTORIC PALACE OR A NATIONAL ICON? THE RECONSTRUCTION OF DAMING PALACE ARCHAEOLOGICAL PARK
Wei Zhao
University of Utah, Salt Lake City, U.S.A.

DENIED HISTORY AND CONTESTED HERITAGE: THE POLITICS OF MEMORY IN THE MAKING OF RIO DE JANEIRO’S SLAVERY MUSEUM
Anne-Marie Broudehoux and Helena Galiza

This paper examines debates which have recently emerged around the creation of a memorial museum of slavery in Rio de Janeiro’s old port, promoted in part by the discovery of the ruins of the Valongo Slave Wharf during Olympic-related excavation work in 2010. The Valongo Wharf was the focal point of the busiest slave-trading complex in the Americas, and is the most significant landing site of enslaved human beings in world history. It is estimated that through 1831, close to one million African slaves landed at the Valongo, where they were fattened, sold and exchanged in nearby warehouses. In July 2017 the wharf was listed as part of UNESCO’s World Heritage, in the same category as Auschwitz and Hiroshima.

Throughout Rio’s history, conscious efforts have been made to conceal this shameful trade and to deny the reality upon which the city was founded. Not only were the details of this lucrative com-
merce discursively silenced, but the activities of the slave-based industry were kept hidden at the same time that African contributions to local culture were willfully ignored. The paper construes Rio’s old port as what Tunbridge and Ashworth (1996) called a space of dissonant heritage, invested with a “contested past” that recalls violence, oppression and division. The unearthing of the Valongo Wharf greatly disrupted official discourse of the port’s history, ending centuries of denial and historical amnesia about the port’s dark past.

The paper examines the deep power struggles that underscore the legitimization process, raising multiple questions about the politics of memory — especially about notions of power and control in determining which version of the past becomes hegemonic. It explores the port’s slave past as a conflicted heritage, and documents the struggle over the use and meaning of its contested history. The paper draws upon the recent struggle of the port’s Afro-Brazilian residents and their use of heritage and memory as tools of resistance against the continued silencing of those who have been denied a voice in history. It views their questioning of dominant narratives and their upholding of alternative versions of the past as political acts of resistance (Sham 2015).

This paper’s struggle and growing visibility in the local political landscape led to the proposal, in 2016, for the creation of a Museu da Escravidão e da Liberdade (MEL) (Museum of Slavery and Freedom). But this proposal has been met with controversy, and has raised many questions regarding the location and focus of such a memorial museum and the type of exhibits it might contain. The article analyzes these ongoing debates and draws parallels with similar memorials around the world, especially regarding the way memory of past atrocities has been approached and represented.

**MAPPING TRADITIONS: A DYNAMIC NOTION OF URBAN HERITAGE AND THE CHANGING ROLE OF THE CITY MUSEUM**

**Moniek Driesse**

Heritage professionals have traditionally been tasked with preserving and curating remnants from the past for present and future audiences. However, the need to perceive heritage as a dynamic process that goes beyond established hegemonic understandings to address neglected heritage or to dispute common-sense modes of understanding establishes the need for new modes and models of analysis. In this paper, I introduce different notions of “the curatorial,” and develop a method of mapping as a possible epistemological bridge to encourage collaboration between heritage professionals, urban planners, and citizens of urban environments.

The urban past, present and future are constantly negotiated in everyday practice because they stand at the center of urban conflicts that often revolve around who is recognized and/or excluded. Expanding on David Harvey’s notion of the “right to the city” (2008), planning the city also means shaping our lives as human beings. The right to the city is therefore far more than the individual right to resources; it emphasizes the right to change ourselves by changing the city according to our subjective imaginaries. Significantly, this must be understood as a collective rather than an individual right, because changing the city depends on the exercise of collective power over the process of urbanization. This also points toward the need to see and go beyond conventional understandings of “heritage” in the narrow sense, and to instead build on the notion of the “city as collective memory” in a broad sense.

Considering how city museums are politically commissioned to safeguard cultural memory — with the authority to make binding decisions on the making of the city — I explore the opportunities for these institutions to become part of a reconfigured sphere of governance. This will involve making a case for “public learning” following Leonie Sandercock’s therapeutic approach to urban planning (2010), as based on a transformative-communicative model of action. In this sense, city museums may be seen as inclusive transitional spaces, in which heritage professionals can mediate and mobilize activism of a diverse range of actors — learning from the past, in the present, for the future.

One suggestion, which rises from both the notions above as well as from my previous work experience, is to develop “subjective mapping” as a tool to assemble insights from different fields of knowledge and experience. In particular, I intend to use this approach to establish the basis for more integrative models of heritage mapping. I believe that the introduction of “imaginary agency” — a concept that I derive from urban planning theory, critical heritage studies, and discourse theory — may provide a space where methodological innovation could happen.

Through further research I hope to develop not only the notion of subjective mapping as a tool for dialogue and the creative development of new mapping strategies, but also to explore its potential in visualizing and identifying the relational aspects of the urban landscape as a new mode for urban-heritage analysis.

**ASPIRATION FOR A UNITED CULTURAL HERITAGE THROUGH NATIONAL DEVELOPMENT: TURKEY’S NETWORK OF MUSEUM SPACES**

**Ozge Sade**

From the early 1960s to the early 1980s about forty new museums were constructed across Turkey by the central government. This (un)systematic construction effort was linked with an idea of planned development promoted by the capitalist bloc during the Cold War period. Thus, construction started with a prototype museum building as representative of a united cultural heritage, with the aim to create a network of standardized spaces in each region. The initial idea was to establish seven to ten regional museums; however, the government ended up creating a complex network of erratic structures. Through the architectural analysis of this network of spaces and the prototype, this paper will examine how the official museum project has been contested by the planning mindset itself. It will argue that the very ambivalence of the Turkish national development effort led to anxieties related to the possibility of the formation of a linear narrative, which caused the formation of a fragmented museum structure.

Development economics was embraced in Turkey for two reasons: absolute belief in the possibility of prospering through rational plans, and the promise of centralized national development. The idea of creating regional museums was consistent with rational planning; however, the organization of heritage in regional museums was contested by the nationalist aspect of the development model. Regional organization created anxiety regarding the unity of the country’s cultural heritage, and thus the unity of its national identity. This ambiguity and anxiety led to a striking discrepancy between the initial plans and the end results. The program thus ended up creating a crumbling museum structure of more than forty museums with rather provincial qualities.

In order to describe this erratic project, the paper examines the architectural aspects of the prototype and other chosen museum spaces, traces the history of museum construction on administrative documents, and analyzes the development of tourism and the touristic identity of Turkey through primary sources. In its interpretation of this material, it acknowledges that memories are always distorted, impossible to control, and ultimately bring out unpredictable frames of
remembrance. In this way the paper intends not only to contribute to the understudied history of museums in Turkey, but to advance a more complex understanding of how memory and tradition are deployed in museum space in centrally administered peripheral examples.

**TRANSFIGURED LEGACY: THE CURIOUS CASE OF CHOTO KATRA, DHAKA, BANGLADESH**

**Ayesha Khalil and Nazia Rahman**

This paper examines the mutation of the Mughal heritage site of Choto Katra, a former caravanserai, as the result of everyday social practices and politics, and it examines how these practices may be transformed into a positive tool for conserving its liveliness as a heritage site. As centers of trade and commerce in Mughal Dhaka, katars played an important role in the area’s diversity. But this particular site has been extensively transformed over the years. The paper examines how changes in activities and adaption might be harnessed as an agent of preservation. And it looks more generally at how people-centric preservation may be used shape the identity of a place, by preserving history through preserving change.

Changes to its historic structures stand as proof of Dhaka’s long evolution from Mughal capital to mega-city. The changes, which reflect changes in rulers, time periods, and regimes, further often depict particular social and political practices typical of their times. Changes to buildings, their surroundings, and the people who use them typically reflect a city’s changing identity. However, recent encroachments caused by rapid urbanization threaten to disrupt this gradual process by causing alarming changes in land use patterns, urban fabric, and cultural heritage. Due to lack of adequate laws and regulations, historical structures are today especially vulnerable to the negative impacts of people’s activities — although these activities, if properly controlled, might alternatively give new life to these monuments.

In Dhaka, katars are among the structures that are most endangered by this process, and the 400-year-old Boro Katra and Choto Katra are still present in the old part of the city. But the use of the katra has been transformed from a Mughal resting space to a commercial hub, mainly due to changes in ownership and governance. And people’s social practices have likewise led to changes in the physical structure of surrounding areas.

Over the years, descendants of the original Mughal and Nawab occupants of these buildings have continued to claim ownership of them — although their claims to being descendants have never been verified. Taking advantage of this unsettled condition, several encroachments have thus taken place which have overwhelmed them as structures. A lack of conservation attention by the government over the past fifty years has further led certain occupants to claim to be legal owners, using supporting documents acquired through corrupt practices and loopholes in government systems. Nevertheless, the reality of heritage management in Bangladesh today is that it occurs from the top down. And since stakeholders are ignored in the decision-making process, occupants typically resist all intervention efforts.

Despite being identified as one of the 91 monuments to be protected, ambiguous ownership patterns and incompatible government policies hamper the preservation of Choto Katra. In the local context, monuments are selected for conservation based on people’s traditional beliefs or as a result of identification by archeologists. But even then, proper conservation efforts are not made. Moreover, it is a common practice in building conservation to drive the occupants out of a site without proper monetary compensation or rehabilitation. And in case of Choto Katra, this strategy might actually lead to ruining the liveliness of the site. Therefore, this study demonstrates a people-centric approach toward conservation that may lead to proper preservation of heritage.

**A HISTORIC PALACE OR A NATIONAL ICON? THE RECONSTRUCTION OF DAMING PALACE ARCHAEOLOGICAL PARK**

**Wei Zhao**

The Daming Palace Archaeological Park, once an imperial palace of the Tang dynasty (618–907), is located in the modern city of Xi’an. It opened its doors to the public on the Chinese National Day in 2010 at the cost of more than $20 billion. Inside the park, instead of seeing archaeological remnants or architectural ruins from the seventh century, visitors find themselves walking inside the reconstructed palace walls and wandering between thematic representations of historic structures erected on or covering the former archaeological sites. In addition, a visitor center lies inside the reconstructed Danfeng Gate, where people can watch the IMAX movie “The Legend of the Daming Palace,” which represents and fantasizes life inside and outside the Daming Palace. Meanwhile, in the name of preserving this archaeological site, the surrounding area, six times the size of the palace, has been redeveloped into prime real estate projects at the cost of relocating 100,000 local residents.

Drawing upon archival research and fieldwork, this paper examines the ways that tradition may be deployed in architecture and planning and become part of a political-economic regime project. It analyzes the mechanisms through which the historic palace has been reevaluated, reimagined and reconstructed into a theatrical fantasy, a national icon, and finally a World Heritage Site in 2014. It interrogates the authenticity of the preservation and presentation of the archaeological site and the historic palace, and it questions the manufacture of identity and memory in constructing heritage.

The paper argues that the reconstruction of Daming Palace Archaeological Park was driven by an underlying political and economic agenda that aims to build the national identity. Through revisualizing and reconstructing the palace and the life of the Tang dynasty, the historic palace becomes a new icon for national identity, symbolizing the nation’s most powerful and superior ancient empire. Meanwhile, a rising modern state is represented by a new gentrified and international neighborhood juxtaposed to the once-historic palace.
C.8 REDEFINING TRADITION IN NONCONVENTIONAL LANDSCAPES

PRESERVING THE MIDDLE EAST’S ENDANGERED HERITAGE: THE TRANSITION FROM PHYSICAL OBJECTIVITY TO VIRTUAL INTERACTIVITY

Mohamed Gamal Abdelmonem
Nottingham Trent University, U.K.

SKY BELIEF, ENGAGEMENT AND ARCHITECTURE: LIGHT POLLUTION AND DARK-SKY TOURISM IN THE U.K. AND CENTRAL PORTUGAL

Daniel Brown
Nottingham Trent University, U.K.

REFRAMING THE YEAR 1968 IN NORTHERN IRELAND IN A “POSTCONFLICT” CONTEXT

Chris Reynolds
Nottingham Trent University, U.K.

SANTIAGO DE COMPOSTELA: REDEFINING THE HISTORICAL CITY THROUGH DEMOCRACY AND POSTMODERN ARCHITECTURE

Ana Souto
Nottingham Trent University, U.K.

PRESERVING THE MIDDLE EAST’S ENDANGERED HERITAGE: THE TRANSITION FROM PHYSICAL OBJECTIVITY TO VIRTUAL INTERACTIVITY

Mohamed Gamal Abdelmonem

Much of the effort in the field of virtual heritage (VH) has so far been directed toward the accurate representation of historic objects and physical precision in the rendering of ancient architecture styles. As such, however, it has fallen short in depicting the human part of city life, to which people can actually relate. Perfectly modeled buildings and spaces may give a sense of history, but only the visualization of rituals, human attitudes, and cultural traditions enable people to fully engage with virtual heritage. Virtual heritage environments (VHE) also lack “thematic interactivity” due to the limited ability of photorealistic video-gaming systems to engage with cultural-content modules.

In order to critique the fidelity of current virtual historic environments, this paper provides a review of global practices from the perspective of a novel effort to apply Cultural-feed of Virtual Heritage (CfVH). It will thus examine the effort to improve the cultural content of VH applications as the outcome of a technical and conceptual process that involves reducing technical limitations and adding sub-grid cultural terrains to attain a new degree of “reality.” To demonstrate these issues, it will focus on attempts to model the medieval city of Cairo.

Many of Cairo’s traditions and cultural practices emerged from its historic kawar [alleyway] communities and local markets. It may be a challenge to reproduce such rich environments through virtual-reality modeling; however, the city’s historic fabric can only be fully understood if these modes of socio-cultural interaction and tradition can be successfully integrated. These aspects of the city have been frequently photographed, filmed and recorded in drama series and cinema productions. VH models could offer the same level of realistic cultural experience as a living memory.

The paper discusses conceptual and practical issues in the development of VH platforms as a research, educational and engagement tool to help bring historic spaces and buildings back to the eye of ordinary users. Such platforms have the potential to not only reproduce historical scenes through the modeling of archaeological sites and data, but more importantly, through the experience of serial narratives where life is explored and practiced in motion, and where CfVH brings meaning, experiences and understanding to the socio-cultural context.

The paper first provides a brief summary of case studies of examples of VH platforms and outputs suitable to different purposes and audiences. It then looks at the context and production of VH in Egypt, as an example of a location with a vast store of heritage sites and advanced technological capabilities. And it reports on the process and findings of an AHRC-funded project, Virtual Heritage Cairo, aimed at investigating gaps in skills and technology between stakeholders and local start-ups, as these may be currently hindering attempts to develop Egypt as a VH power. Overall, the research found that VH in Egypt is rather limited and lacks access to technology, skills, and appropriate digital platforms for operation and dissemination.

SKY BELIEF, ENGAGEMENT AND ARCHITECTURE: LIGHT POLLUTION AND DARK-SKY TOURISM IN THE U.K. AND CENTRAL PORTUGAL

Daniel Brown

The night sky has been part of human societies and their interactions for millennia. It has shaped myth, inspired built environments, created cosmologies, and led to the development of powerful political tools. This connection, ever so clear in the past, has become less clear in modern times, especially in Western cultures. However, these cultures are not entirely disconnected from their cultural heritage based in the sky, and examples of such attachment are manifest in more everyday practices than space exploration. One example is the current interest in light pollution, especially as this is related to a global effort to create dark-sky regions and to explore astro-tourism.

In essence, the dark-sky movement is motivated by concern for sustainability, well-being, and the preservation of the ability to see the universe in all its awe-inspiring beauty. Implementing measures to improve popular access to dark skies, however, involves great challenges, given the remoteness of the regions where these are available, problems created by proximity to large population centers, and the potential impact on host communities. To address these challenges the dark-sky movement has focused its efforts on tourism development and cost reduction through more efficient lighting.

This presentation will address the contemporary connection between societies and the sky, with dark skies and light pollution in mind. It will outline a case study carried out by the author in the United Kingdom, which focused on popular national parks such as Peak District National Park. This work examined some of the political and social challenges, but also explored the longing of people for dark skies. In the development of dark-sky regions, it further demonstrated how efficient a grassroots approach to light-pollution awareness can be, compared to controversial attempts to impose
reduced-lighting legislation on people. The identification of cultural heritage environments from Neolithic times offers an ideal backdrop against which contemporary interaction with dark skies can unfold. Copying the interactions of people from Neolithic times in such locations may provide a powerful tool in contemporary light-pollution education.

The U.K. case study will then provide an interpretative lens through which to view the development of the dark-sky movement in Portugal, as evident at Dark Sky Alqueva, a starlight tourism destination that has, however, not yet been recognized by the International Dark-Sky Association. The presentation will specifically look at the Mondego river valley in central Portugal and related communities as a fruitful site. It will analyze key aspects of this site such as the richness of megalithic structures there that once linked people to the skies. The presentation will investigate their potential to boost contemporary people's engagement with the sky and the possibility of developing support for an agenda of astro-tourism. The preservation of dark skies and of the heritage of the night sky may thus constitute developing support for an agenda of astro-tourism. The preservation of dark skies and of the heritage of the night sky may thus constitute a movement around which a political constituency may be mobilized. In essence, this will involve the reflection of a powerful sky narrative from Neolithic times to the present.

REFRAMING THE YEAR 1968 IN NORTHERN IRELAND IN A “POSTCONFLICT” CONTEXT
Chris Reynolds

The year 1968 is increasingly regarded as a moment of great change across the globe. Recently, studies of nations that experienced 1968-style upheavals have proliferated, leading to the period being identified as one of transnational revolt. A notable absence from the ever-growing list of such countries has been Northern Ireland—despite its having experienced a period of significant popular revolt. At the very least, what happened in the streets of Belfast and Derry between October 1968 and February 1969 should be mentioned in the same breath as what happened in Paris, Berlin and Rome. Yet the events in Northern Ireland in 1968 have at best been forced to the periphery of transnational collective memory. The occultation of these events from the collective European memory will here be examined through an appreciation of the impact of the bloody post-1968 trajectory that was “the Troubles.” This divergent aftermath buried memory of the earlier period, and it has only been since the dawning of peace in Northern Ireland that it has been possible to frame what happened there in a noninsular context.

A fundamental challenge facing modern academics is how to translate new research perspectives into public impact. This paper will discuss a creative collaboration that bridges academic research and museum practice in areas of interpretative and public engagement. This has involved a new exhibition, “Northern Ireland’s 1968,” at the Ulster Museum in Belfast, which provides a critical new dimension to the experience of history. The project involved filmed testimonies that widen the framework of public memory, supported by contemporary collecting, public programming, and the development of new learning resources.

Dealing with the legacy of the past is the principal challenge facing Northern Irish society. Indeed, the cause of past conflict remains a highly contested political issue. However, revisiting the events of the year 1968 provides a way to challenge assumptions about the inevitability of conflict and opens opportunities for creative dialogue around issues of human rights and political reform that continue to be relevant. The paper seeks to reflect on the encounter between the academy and the museum and what lessons may be taken from dealing with what remains Northern Ireland’s contested and divisive past.

SANTIAGO DE COMPOSTELA: REDEFINING THE HISTORICAL CITY THROUGH DEMOCRACY AND POSTMODERN ARCHITECTURE
Ana Souto

Santiago de Compostela, Spain, developed during the Middle Ages as a pilgrimage route to the tomb of St. James. And although the tradition of traveling to Santiago survived over time, gathering momentum during the Baroque era, its popularity as a tourist itinerary exploded as a result of political initiatives in the 1980s and 1990s. Among these, at the national and regional levels, was the arrival of democracy in Spain in the late 1970s, which catalyzed interest in modernizing the city and protecting and adapting its heritage to new social needs and demands.

The political initiative to adapt Santiago to new programs of university education, tourism and pilgrimage, as well as to make it a regional capital (1982), emerged from the first Seminar of International Architecture in Compostela (SIAC, 1976). Directed by Aldo Rossi, this was well attended by architects from La Tendenza and by other postmodern European architects. When Xerardo Estevez became mayor in 1982, as an architect interested in following the main themes discussed in SIAC, he further encouraged Santiago to provide sites during the 1980s and 1990s for the work of Grassi, Siza and Kleihues. The close dialogue between these important forces (politics and postmodern approaches to the historic built environment) ultimately facilitated the implementation of contemporary interventions that respected the existing urban context, recognizing and valuing continuity within the city. As a result, new works of architecture in Santiago participated creatively in, and contributed to, its genius loci (Norberg-Schulz 1979).

Another significant factor supporting the development of the city was international recognition of the Camino de Santiago. In particular, it was designated the first European Cultural Itinerary (1987) by the European Union, which led to its being added to the UNESCO Heritage List in 1993. Again, politics and architecture worked together to negotiate the conflicting interest in the historical city—as regional seat, university town, tourist destination, pilgrimage site, and site of local inhabitation.

In the 1990s and 2000s, however, Santiago fell victim to its own demands through an international competition for a proposed City of Culture on the outskirts of the historical city. This project was subsequently imposed by the regional government in the form of a colossal work of iconic architecture designed by Peter Eisenman in an effort to duplicate the success of the Guggenheim in Bilbao designed by Frank Gehry. Construction of this project has resulted in an impressive city, “as big as the footprint of the historical core of Santiago,” with very interesting architecture. But the regional government had to incur a significant debt to build what is ultimately an empty space that responds to no real demand. Unlike the previous projects, the City of Culture proved to be a political project, without a brief based on Santiago’s actual need.

This paper will analyze the connection between politics and the built environment in Santiago de Compostela. It will show how a convergence of these forces produced many successful works of architecture, of which the last one ended up being a vane exercise of political power.
Every Thursday night the left bay in the gallery leading to the tomb chamber of Shah Abdul Latif Bhattai in interior Sindh, Pakistan, turns into an affective musical instrument. The vaulted brick roof sucks up the thin vibrations of the sitar and the hoarse sounds of the musicians, only to return them with ethereal amplification. The marble floor likewise refracts the qawwāl (mystical devotional sung poetry). The resonance viscerally pours into the pilgrims the irreverent reverence in the poetry of the giant mystic buried behind the musicians. The audience sits cross-legged, shaking their heads and beating their bangles. And, as the music picks up tempo and the numbers swell, men and women in the courtyard across from the bay join mendicants in whirling, swaggering and dipping — until some enter a momentary trance.

This paper studies the auditory context of this public space, unique in the Islamic world — a soundscape that offers women a fleeting opportunity to join men in an explicit display of an altered state of being. They respond to this reverberant moment by taking possession of a public spiritual space with the emotive expression of their inner state. And the esoteric musical context gives women a license that the suffocatingly narrow rationality of exoteric Islam and modern society cannot.

I will argue that the bodies of entranced women hosted by the acoustical landscape of the Sufi shrine of Shah Abdul Latif Bhattai creates a particular kind of heterotopic space that holds a mirror to the perversions of the utopias of contemporary Islam and the modern state. The ephemeral space carved out by their performance has feminist over- and undertones. But this is not the intentional feminism of the self-possessed, typically associated with the movement that has developed, albeit unevenly, across the world since the 1960s. Instead, it is a feminism made possible by the “dispossession” of their embodied bodies. This dispossession “speaks” of, instead of “writes,” a woman’s politics that must be unpacked not with the ideas of Luce Irigaray regarding women as commodities, but with those of Michel de Certeau concerning the poaching tactics of the weak.

Liberal peace-building’s so-called “universal” template, when applied in Afghanistan, has ultimately undermined the state apparatus it has sought to create. Operating under the premise of global security, liberal peace-building in Afghanistan has tended to emphasize state-building, prioritizing short-term security concerns over long-term aims. In addition, the uneven implementation of Quick-Impact Projects (QIP) has dissolved any sense of longevity, local self-sufficiency, or national solidarity, driving a wedge between local and international desires for peace. This failure of vision has been further perpetuated by reinforcing local dependency on aid and donor-driven funding mechanisms, therein exacerbating the fragility of the nation.

These failures are localized in Bamyan, a small valley in Afghanistan’s Central Highlands, most well known for its historic Buddhist complex, which dates to the sixth century. Following the destruction of the colossal Buddha statues there in 2001, the valley’s World Heritage designation (2003) has made it the site of substantial development activity. Correspondingly, Bamyan has become one of the safest areas in a country of ongoing conflict. This has led to a staggering nine-fold increase in its population between 2003 and 2015, and its transition from a rural to an urban area. Local urban aspirations have been highly regulated, however, by the international agenda to safeguard the “Cultural Landscape and Archaeological Remains of the Bamyan Valley,” which prioritizes development initiatives in the city.

Development policy in Bamyan today therefore emphasizes heritage conservation over local livelihoods, a policy manifest in the rapidly changing built environment of Bamyan city. Historically characterized by the aggregation of enclosed courtyards as a response to local political, social and climatic conditions, Bamyan is presently subject to imposed Western urban planning principles of a wholly different architectural typology that have broken social relations embedded in traditional Afghan settlement patterns. Most notably, the family structure, a fundamental institution of traditional Afghan society, is disintegrating, damaging important senses of community identity, cohesion and resilience that will be necessary for achieving enduring peace.

The above trends are directly evident in the United Nations Educational, Scientific, and Cultural Organization’s (UNESCO) 2005 Bamyan Cultural Master Plan (BCMP), a document that speaks to short-term immediate action for management of archaeological areas with little regard for long-term socioeconomic development.
Treated the city as a *tabula rasa*, the BCMP overlays axial road systems on cellular settlement patterns, generating standardized spaces of isolation instead of personal spaces of unification. Coupled with its neglect of the sustainable management of natural resources, the misguided urban zoning of the BCMP aggravates local tensions and jeopardizes community cohesion.

Through a comparative spatial analysis of traditional settlement patterns and contemporary urban planning in Yangon, the paper will outline the disparities between international priorities and local needs, as these are characteristic of the liberal peace-building approach in Afghanistan. This critique of the master plan, moreover, will highlight how the top-down liberal approach to international development effectively perpetuates insecurity and unrest, undermining the long-term goal of sustainable and resilient peace in the country.

FROM WORLD PILLAR TO SPIRIT POLE: ARCHITECTURAL ADAPTATIONS OF EURASIAN COSMOGRAPHY IN THE QING EMPIRE

*Xu Yang*

As a universal element of cosmography, the notion of the “world pillar” — or philosophically, *axis mundi* — took root in the everyday thoughts of various cultures across premodern Eurasia. Its representations were insouciated with corresponding traditions of art and architecture in numerous ways. As a widespread archetypal image, a place symbolizing the “world center” often appeared as a cosmic pillar connecting the three realms of the universe — namely, the heaven, the earth, and the underworld. One can witness congeneric practices in terms of form, meaning and symbolism within the cosmography and religious rituals of the cultures of ancient Finno-Ugric, Indo-Aryan, Mongol, Tungusic, Korean, and even modern Altaian peoples. Meanwhile, in the most easterly part of the continent, among the Manchus, the largest branch of the Tungusic peoples in Northeast Asia, the *somos* [spirit pole] was an essential facility in shamanic sacrifices.

Through formal and contextual analysis, this paper suggests that correlations exist in typology and meaning between the widely practiced “world pillar” and the Manchurian *somos*. This is apparent not only through the analogous division of the three cosmographic realms of the Manchus, but also as a result of the incantations indicating how the pole connected these realms during the sacrificial rituals. The paper also points out that Manchu practices of putting meat on the *somos* to feed magpies were a variant branch of the cult and sacrifice of birds among the Central Eurasian populations, as present, for example, in a similar ritual known as *jükeli* among the Mongols.

When the Manchu imperial clan established their hegemony over East Asia as the Qing Empire in the early seventeenth century, *somos* were also erected in front of imperial palaces and shamanic shrines, which contributed to the monarchy’s endeavors to strengthen the ethnic identity of the Manchus. By employing the concept of world pillar and the cult of birds, the Qing imperial house emphasized that their ethnic origins were embodied in Central Eurasian political institutions. Such ethnicity benefited their successful control of China proper — as well as Manchuria, Mongolia, the Turkic Islamic regions, and Tibet, areas which are today included within the territory of contemporary People’s Republic of China.

The paper approaches the connection between the everyday social practices in Central Eurasian traditions and the shamanic facilities in the Qing politico-religious contexts. Although the pillars and poles were not buildings, they defined ritual spaces, and thus shaped the design of the surrounding built environments. By using anthropological and architectural evidence, such a discussion will enhance understanding of how exotic folk traditions were manifested in architecture for political purposes, and were used as imperial weapons in the enterprise of nation-building. These findings are part of the author’s explorations into the Central Eurasian elements borrowed and localized in the architecture in late imperial and modern East Asia.

REFORMING EXCLUSION, ASSEMBLING NATIONALISM: RACIAL AND RELIGIOUS MOVEMENTS IN URBAN SPACE IN YANGON, MYANMAR

*Han Xiao*

The Myanmar military’s violent crackdown on insurgents in Rakhine state in August 2017, which caused more than 600,000 Rohingya people to flee to Bangladesh, is widely acknowledged as a humanitarian crisis. However, later in 2017, motivated by the rhetoric of threats to nation and Buddhism, tens of thousands demonstrators rallied in downtown Yangon to support the military’s action, resulting in the first large-scale pro-army rally since the democratic government was formed in 2016. In contradiction to common interpretations that suggest ethnicity and religion as pregiven and stable conceptions legitimating nationalism and xenophobia in Myanmar, this research seeks to illustrate an alternative understanding. It will use the tradition of racial and religious conflicts since colonial time in urban Myanmar as an empirical case. By examining the entanglement of politics, religion, economy, and the intertwined production of space in the colonial, authoritarian, and post-transitional periods, it explores how the concepts of ethnicity and religion were reformed, reappropriated, and assembled by economic and politics through spatial practices.

Seeing racial and religious conflict as colonial legacies, the paper explores three specific cases in Yangon: the racial conflict between Burmese and Indians in the late colonial period, the Buddhist anti-army campaign under military rule, and the recent anti-Muslim movement. It shows that in Myanmar, the form of movements, no matter whether they are revolutionary or reactionary, have evolved in directions that serve the political elite and the interests of capital. The state’s preoccupation with homogeneous space has thus consolidated conditions of social and spatial exclusion through techniques and planning, and it undermined democratic politics not only during the colonial and authoritarian eras but in the present neoliberal era. The continuities in the building of stability in the three periods, although in different forms with different excluded groups, reveal contradictions produced by the rule capital. These may be reformed and redistributed in various historical contexts, but they cannot simply be obscured or covered over by the liberal market. The movements aroused from exclusion have been the foremost factor in shaping the social landscape, and the direction of this process is today’s most urgent political task in Myanmar.
THE ARABIAN *SOUQ*, BETWEEN POLITICAL REPRESENTATIONS AND SUFIST CONTEMPLATIONS

*Jasmine Shahin*

This paper will examine the development of certain traditional medieval *souqs* in Arabia during Islam’s golden age, arguing for their ability to uncover a series of mental and physical events that relate directly to people’s understanding of their being in political as well as Islamic space. Based on Hans Georg Gadamer’s hermeneutic phenomenology, the paper will argue that the traditional *souq’s* daily experience did not, as falsely assumed, only comprise a homogeneous set of architectural objects and urban relations, but that it oscillated between some carefully manufactured political messages and other “essentially” Sufist readings. Yet the paper will also argue that, while the political messages were bound to some particular temporal as well as spatial situations, the Sufist dialogue was synchronic as well as diachronic in nature. This allowed the socio-urban discourse to sustain its universality beyond “in-time” individual positions.

The simultaneous presence of these representational strata will be examined here through a double interpretive reading of some *souq* examples and their constituent architectural elements. This will be used to portray how experience of the *souq* possibly bridged the gap between people’s physical dealings with the space, as a specific political entity, and their mental understanding of its many embodied spiritual messages. These readings will be further examined in relation to important writings on the nature of Islamic public spaces in terms of their urban regulations and purported social use, as well as Sufist interpretations of individual lived experience and its underlying meaning. Accordingly, the paper will argue that the tension arising from these two contrasting representations, both of which possibly epitomize the phenomenological dialectic of absence and presence, allowed a distinct socio-urban discourse to flourish that was both political and spiritual in nature. This condition in turn transformed many of the *souq’s* urban events into a communicative journey between people, state and ideology.

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**A.9 URBAN PUBLIC SPACE**

**BERLIN’S STREET ART: CONTENDING TRADITIONS SINCE WORLD WAR II**

*Robert Mugerauer and Evan Carver*

*University of Washington, Seattle, U.S.A.*

**A SQUARE AND ITS STATUE: HOW A DICTATORSHIP SHAPED TRADITION, AND ARCHITECTURE RESHAPED IT, IN GUARDA, PORTUGAL**

*Cátia Ramos*

*University of Coimbra, Portugal*

**THE BATTLE FOR GILLETT SQUARE: LONDON POLITICS AND THE CLASH OF TRADITIONS**

*Howard Davis*

*University of Oregon, Eugene, U.S.A.*

**TAHRIR’S JUNCTURE**

*Hazem Ziada*

*University of Huddersfield, U.K.*

**RIGHTS AND RESPONSIBILITIES VERSUS OWNERSHIP AND ADMINISTRATION: WHOSE SPACE IS IT?**

*Ahmed El-Kholei and Ghada Yassein*

*Arabian Gulf University, Manama, Bahrain; and Menofia University, Shebin El Kom, Egypt*

**BERLIN’S STREET ART: CONTENDING TRADITIONS SINCE WORLD WAR II**

*Robert Mugerauer and Evan Carver*

Though there is a complex history of urban graffiti and street art around the world, such work in Berlin presents an exceptionally interesting case of the heterogeneous, often tensed, forces shaping cities. The presentation will document how political, socioeconomic, artistic and ethical dimensions have and continue to play out within and simultaneously shape the built environment. Through the series of political regimes, these forces have at times conflicted and at times supported one another, as the urban environment and social-political life have co-constituted one another.

To describe how street art and artists themselves have shaped Berlin and created a diversity of experiences, this study empirically lays out the tangled dynamics through its major phases. The first phase involved the Berlin Wall and the divided city. With the dramatic division of Berlin between the global powers the Wall became a point both of urban form and of West German protest and affirmations of freedom and resistance. Here the graffiti was largely verbal, but not entirely so.

With the restoration of a unified urban political system after the Wall fell, a second phase arrived. The “restoration of civic order” here involved the prohibition and removal of graffiti from buildings, bridges, etc. At the same time, Berlin’s strong local governance system allowed variations, usually at the discretion of neighborhood...
police who often “looked the other way.” Entire sides of buildings were painted at this time, often with sophisticated figural images, although verbal political messages and simple graffiti continued.

The third phase saw the rise of international tourism, with street art providing a featured attraction. As street art proliferated, both because it was overlooked by local law enforcement and through acts of assertive defiance, it began to attract tourists, to the point that it was promoted by tour companies and as part of city economic-development efforts. This was especially true insofar as works remained in the tradition of those on the old Berlin Wall, and remained figurally dramatic.

A fourth phase brought government willingness to live with the contradiction of street art for the sake of economic development. Given an overall drive toward economic prosperity, the city thus decided that street art should generally be accepted (short of the clear defacement of private and public buildings). Many local artists thus became famous, and international “star” artists likewise increasingly worked in the city.

Today, multiple political and artistic traditions continue to develop simultaneously, as art and the image of the city continue to emerge. At this point several traditions of shifting political policies and modes of street art have been developed. In terms of mode, basic graffiti (tags, etc.) and simple color sprays continue. And figural art has become more elaborate — often encouraged by official and unofficial Berlin political forces, initiated by private-sector enterprises subsuming its forms and messages as advertising, or commissioned so that internationally famous artists may enhance the city’s image and development. In addition, one traditional form overlooked “as not important” has gained attention — what can be called the “unintelligible.” Such street art conveys no interpretable meaning either verbally or imagistically; rather, it is just brutely there. To simply be produced? As an insistence that there is more to art than conveying a message? Or?

A SQUARE AND ITS STATUE: HOW A DICTATORSHIP SHAPED TRADITION, AND ARCHITECTURE RESHAPED IT, IN GUARDA, PORTUGAL

Cátia Ramos

This paper focuses on transformations of the Old Square in the Portuguese city of Guarda, examining the way the imagined traditions of this urban center were established during Portugal’s dictatorship and reworked under democracy. The paper aims to clarify how and why these different political regimes valued this space, and what the role of professional architecture in this process of value-production was — as well as its relevance to contemporary challenges.

Although the role of urban design under Southern European authoritarian regimes has been addressed by authors such as Mia Fuller, Margarida Lobo, and Carlos Sambricio, the ways in which present-day regimes have dealt with that legacy are not well known. A historical overview and critical analysis of the construction of Guarda’s Old Square will, however, reveal how it reflected both the work of repossession by democracy and of authoritarian memorialization. To this end, I will describe the discourses that have questioned these ideological constructs in each period and that have questioned the socio-political and architectural differences separating and approximating each intervention.

Guarda’s Old Square attained its overall shape in the sixteenth century. However, under the dictatorship (1933–1974), the square was transformed through a restoration of its cathedral, which detached it in terms of prominence from the square’s other buildings. A statue of King Sancho the First (1154–1211) was also placed at the center of the square at this time. Subsequently, both square and statue were locally adapted as symbols of a newly constructed national identity, following the dictatorship’s “Policy of the Spirit.”

In historical terms, the dictatorship’s program of alterations was facilitated by the fact that the sixteenth century was the period that most closely modeled the dictatorship’s national project. Thus, as the square and its statue became architectural and cultural artifacts for exploitation, they were easily assimilated as a constituting element of the city. In the absence of any corresponding urban vision supported by larger political and economic programs, the square also retained the commercial and political center of the city. But that would change.

In the 2000s the Old Square became eligible for deployment of a neoliberal — also called “welfarist” (Baptista 2013) — program of state-led urban rehabilitation, the PolisProgram. This targeted run-down, inner-city spaces, envisioning a resurgence of urban life through the rehabilitation of public space as a trigger for private investment and economic development. In its goal of revitalizing the vacant and derelict surroundings of the square, the effort largely failed. However, MVCC Arquitectos, which was responsible for the rehabilitation project, redirected traffic out of the square, placed the statue near the cathedral, and embraced the square’s built surroundings. It thus valued the elements of the dictatorship’s intervention from seventy years before.

Unlike the dictatorship’s objectual resignification of space, the MVCC project thus focused on the square’s shape, the importance of the traditional environment, and the use of public space as scenery for public life. And it demonstrated the political role of architecture in recontextualizing the square as a harbor of democratic city life. This, however, raised other questions and challenges. One of these had to do with the way the political construction of a square, and ultimately the city, had to merge architecture valuing tradition with the city’s political-economic management.
Gillett Square is a newly built, highly successful public space in the Dalston neighborhood of the Borough of Hackney in London (LBH). Built on the site of a public car park and incorporating abandoned terraced houses and a vacant garment-factory building, the square now provides highly sought-after space for community groups, commercial spaces for small traders (including prefabricated units that were the result of a design competition), a jazz club and coffee house, and numerous artistic and performance events that happen all through the year. Gillett Square thus embodies a lot of what gives contemporary London its vitality and emerging “new tradition”: it is multiethnic, inclusive and tolerant — with recent immigrants existing alongside established residents, children playing alongside seasoned musicians, and homeless people welcomed alongside local business people.

The square was developed over about twenty years, guided by a local nonprofit organization, Hackney Cooperative Development. HCD negotiated with and coordinated the work of various stakeholders, raised money, and helped guide a community vision. HCD now holds a 99-year lease on most of the land and buildings of the square and is responsible for managing it. Gillett Square was a key urban-design project of the Greater London Authority (GLA), and served as a site for the 2012 handover of the Olympics from London to Rio de Janeiro. The success of Gillett Square has helped spawn other grassroots initiatives in Dalston — including the Eastern Curve Garden, the neighborhood’s only green space, also developed and managed not by the borough council but by a nonprofit group run by local residents.

Gillett Square is now a site of contestation among several political entities, and this paper — written at the height of controversy about the square’s future — will describe how the controversy may be representational of political disputes that involve different ways of seeing existing and emerging traditions. The various players include the present HCD, which is spearheading a major addition to the renovated terraced houses; the former leadership of HCD, which sees the addition as destructive to the economic and social diversity of the square; the GLA, which is financing the addition; LBH, which owns a piece of the square that has remained a car park and wishes to sell the property to help its cash flow; a private developer who owns a factory building on the north side of the square and wishes to redevelop it; and Transport for London (TfL), which is planning a new north-south underground line with a station very near the square.

This paper argues that what is at stake is an emerging “tradition” in London that involves the diversity and multiethnicity described above. Ultimately, this may exist alongside — or replace — two other “traditions.” One is the more commonly accepted tradition of “Englishness” embodied in the monocultural, leafy, Georgian residential square. The other is a different emerging urban tradition of the “new economy” of hip business people who may supplant the multiethnic and less-affluent population.

Although a late-nineteenth-century addition to a city with an already long history, and despite the presence of older squares in prime locations of considerable size, Tahrir Square crowns the hierarchy of symbolic spaces across Egyptian cities. Understanding how Tahrir acquired such symbolic status helps elucidate the role of urban space in underpinning Egyptians’ imaginations. It also helps unearth the myths underpinning the square and the ideologies contested or affirmed in recurrent protests associated with it.

For Tahrir, a key moment came in the late 1960s. Following Egypt’s June 1967 military defeat, and after the lenient treatment by the courts of the generals responsible, people flooded Tahrir Square to protest a regime exposed for its corruption, oppressiveness and incapacity. After the colonial barracks’ removal from the square in the late 1940s, this late-1960s moment registered its second constitutive absence: the agonizing fall of the charismatic leader, Gamal Abdel Nasser, who had enjoyed a paternal-like status since the mid-1950s.

This paper investigates this formative moment. It examines protest events in Tahrir and other Cairene squares that both led up to the late-1960s events and that followed in the 1970s. And it examines Egyptian fictional and dramatic literature from the period to help understand people’s relationship to the charismatic figure of Nasser. Throughout the twentieth century, such literature has acted as the sensitive ear to the ground of Egyptian mythologies.

The paper verifies the hypothesis that Tahrir protests since the late 1960s perform contestations and/or affirmations of a genuinely Egyptian myth — that of the absolutist pharaoh and the compliant village. This dual-faceted myth acquired a modernist environmental determinism through Karl Wittfogel’s hydraulic theory of Oriental despotism (1957), later elaborated by the Egyptian geographer Gamal Hamdan in the crucial post-1967 period. According to this theory, pharaonic authority and popular compliance were essential to the Nile valley’s irrigation infrastructure. The dual imperatives of the pharaoh as unchallenged arbiter and of the people as hard-working and submissive were thus conjoined to maintain peace and production, and even survival, within a highly interdependent system. They were thus as essential and perpetual as the landscape of the Nile valley itself.

The paper argues that this myth finds material manifestation through a process of metabolic rift that has unfolded chiefly through a revaluation of the urban fabric of downtown Cairo — the modern seat of pharaonic authority. Since the early 1900s (and particularly during the Depression), Cairo’s downtown has seen cycles of financial asset concentration in two forms: the investment of more than 90 percent of the country’s wealth in downtown’s financial institutions, and a sharp increase in downtown real estate values. These two forms of asset concentration have now effectively usurped the importance of investments in agriculture, Egypt’s main sector of economic production well into the 1960s.

By contrast, Tahrir has largely evaded being recharacterized as a hub for financial wealth and real estate value. None of the city’s main financial institutions overlook it or have invested intensively in property around it. And, as such, Tahrir has managed to escape the processes of metabolic rift that have characterized Egyptian urban-rural relationships since the late nineteenth century. This has allowed it to elude ideological re-representation in the popular imagination and in people’s cognitive mapping of state power.
RIGHTS AND RESPONSIBILITIES VERSUS OWNERSHIP AND ADMINISTRATION: WHOSE SPACE IS IT?
Ahmed El-Kholei and Ghada Yassein

Many developing countries currently find themselves in the position of being politically sovereign yet enmeshed in a web of financial dependency. The move to privatize public assets, such as state-owned railways, originally emerged as a consequence of globalization and neoliberal restructuring. Yet the implementation of such steps has transformed the scope and geography of both production and consumption, leading to increases in urban ills in cities of both developed and developing countries. New concepts have likewise replaced old conditions: production for specialist markets has replaced mass production; public-private sector partnerships have been substituted for state provision of essential services; entrepreneurial use of resources has been used to lure mobile international capital; and investment has replaced the managerial redistribution of resources for social purposes.

The move to develop more capitalist systems and resultant societal transformations have likewise altered public spaces that once provided venues for public gathering. Public space is a sine qua non for democracy; indeed, a vibrant and healthy public realm is an indicator of good governance. Public spaces are thus typically public goods made available to the people without regard for profit. The private sector has also produced and managed public spaces in the form of malls, theme parks and so forth. But these do not fulfill the same role. And as central governments have lost control over national economies, local administrations have started to lease public spaces to private companies as a way to increase revenues. People have thus lost their open spaces to private interests.

A review of cases from Paris, Beirut, Cairo, Mecca, New York, Bushehr, and Edinburgh reveals an intriguing mix of socio-geographical recognitions, desires, and material conditions at work around this evolving situation. If urban design at large, and private influences on public space specifically, affect politics in the public sphere, this blend of concepts requires attention and investigation.

The central issue of the paper is who do these public spaces belong to? The point here, however, may have less to do with who owns them but how they are managed. To address this question, the paper presents studies from Alexandria, Egypt — of its Corniche and of the transformation of the Mahmoudia Canal into an elevated railway — to show how the local administration is transforming public space and sacrificing the city’s heritage.

The paper adopts a qualitative methodology using both the theory and method of semiology in linguistics to interpret the content of meanings and forms and of words in Egyptian slang that pertain to public space. The source material for this analysis will include social networks, blogs, newspaper websites, and readers’ comments.

To conclude, people do not feel they own the public space; instead, they believe it is state-owned. And when they feel their access to both the public sphere and public space is limited, their participation in decision-making is constrained. They thus come to feel alienated from any sense of ownership of what should be a public good. As an alternative, cyberspace has arisen as a new public space in which to share views on such issues and topics. The fact that people no longer see physical public space as theirs, with associated rights and responsibilities, may thus be a more significant issue than who actually owns and administers it.

B.9 PRODUCTION OF INDIGENOUS SPACES

YOU DON’T WORK, YOU SURVIVE: THE POLITICS OF SPATIAL PRODUCTION ON THE PINE RIDGE RESERVATION
Brent Sturlaugson
University of Kentucky, Lexington, U.S.A.

AUTHORITY FROM THE LAND: NEGOTIATING THE POLITICS OF TRADITION FOR SERVICE DELIVERY IN REMOTE ABORIGINAL AUSTRALIA
Paul Memmott and Daphne Nash
University of Queensland, Brisbane, Australia

THE ARCHITECTURAL POLITICS AND PRACTICE OF INDIGENOUS HOUSING IN AUSTRALIA
Timothy O’Rourke
University of Queensland, Brisbane, Australia

ARCHAEOLOGY OF POVERTY: A STORY OF SPATIAL DISSENT IN RURAL APPALACHIA
David Franco
Clemson University, U.S.A.

A FUSION OF AUTONOMY AND GOVERNANCE: UNDERSTANDING THE DYNAMICS OF SOCIAL TRANSFORMATION AND THE EVOLUTION OF RURAL ARCHITECTURE IN CHINA
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YOU DON’T WORK, YOU SURVIVE: THE POLITICS OF SPATIAL PRODUCTION ON THE PINE RIDGE RESERVATION
Brent Sturlaugson

Demonstrations such as those at the Oceti Sakowin Camp on the Standing Rock Reservation illustrate the ongoing struggles over multiple scales of spatial production on Native American reservations in the United States. Lesser known, however, are the everyday struggles of reservation residents, including those of the Oglala Sioux tribe on the Pine Ridge Reservation. There, the history of spatial production at the domestic scale offers a lens through which generations of political contestations can be read. Using both archives and interviews as evidence, this paper argues that housing on Pine Ridge not only registers the shifting landscape of power relations between the tribe and the federal government, but also serves as a site of political resistance.

In the early twentieth century, the transition from log to frame houses on Pine Ridge was accompanied by a host of new techniques for instilling a reformed subjectivity among reservation residents. Whereas prior efforts by the Office of Indian Affairs had focused on creating houses that supported agricultural production, subsequent policies enabled the construction of houses in support of consumer behavior. In particular, housing experts on Pine Ridge used frame
houses to confer symbolic capital, establish standards, model desires, and condition consumers. In the process of institutionalizing housing construction on reservations, the federal government attempted to instill a reformed subjectivity by reconfiguring domestic space.

Against these historical prescriptions, recent efforts by residents, activists and administrators on Pine Ridge illustrate the everyday practices that enable housing provision, thus resisting the structures of settler colonialism. In one example, these provisions relied on disobedience from an official job description, in which a maintenance worker tasked with repairing rental units responded to a call from a homeowner living in a trailer. In another instance, the recirculation of a three-bedroom trailer was enabled by the broadcast of radio classifieds. Examples such as these represent only a fragment of the processes that contribute to contemporary housing provision. But together they create a constellation of everyday practices that subvert many historical prescriptions. Describing this constellation, one administrator said, “On Pine Ridge, you don’t work, you survive.”

Despite the efforts of the Office of Indian Affairs in the early twentieth century, housing remains a contested space on many American Indian reservations, including Pine Ridge. Here, residents must struggle to create and maintain adequate housing by leveraging local knowledge and ad hoc solutions. Far from a tale of state domination, the landscape of power relations as reflected by housing on Pine Ridge represents a reformed conception of historical agency and spatial production.

AUTHORITY FROM THE LAND: NEGOTIATING THE POLITICS OF TRADITION FOR SERVICE DELIVERY IN REMOTE ABORIGINAL AUSTRALIA

Paul Memmott and Daphne Nash

Over the last twenty years the politics of tradition in the Aboriginal Australian debate has been taking an ontological turn, as many Indigenous organizations have increasingly adopted practice models based on protocols for cultural “safety” that recognize the importance of traditional cultural values. Strong and everlasting connections between people and land are the core of Aboriginal values, despite the dominance of mid-twentieth-century policies that resulted in the removal of people from their land. The path to stronger cultural values necessitates a landscape-based epistemology built on a profound understanding of cultural values in order to reflect traditional practices and customary beliefs. Cultural revival of this kind is not easily possible for many groups after their history of imposed cultural change, but particular groups have nevertheless striven for it.

Since 2000 successive Australian governments have pursued neoliberal policies, and they have imposed programs of mainstreaming and citizen conditionality reminiscent of last century’s assimilationist era. This paper explores a counter-politic, highlighting the positive values and strengths of tradition and associated social capital for modeling service delivery. Using a number of case studies that showcase Aboriginal agency in decision-making, it seeks to demonstrate how cultural competency can be embedded in place-based epistemology to promote health and well-being.

Our argument defies a policy climate that defines the disadvantage “gap” by Aboriginal deficit, justified by narrow quantitative measurements. Successive governments have been frustrated by failure to “close the gap,” thereby perpetuating negative views of Indigenous capacity. Our approach to Aboriginal issues seeks instead to profile and circulate “good practices” of Aboriginal agencies to support their ongoing success and development. We conclude with a set of strategic principles to guide good practices of service delivery as these have evolved in the case-study locations, and as they emphasize a range of values and customs relating to traditional environments.

THE ARCHITECTURAL POLITICS AND PRACTICE OF INDIGENOUS HOUSING IN AUSTRALIA

Timothy O’Rourke

The intersection of politics, policy, and the cross-cultural design of domestic architecture is exemplified in the relatively short history of housing Aboriginal people in Australia. For much of the twentieth century the scant provision of Indigenous social housing was regarded as one of the tools of cultural assimilation for a people dispossessed of land and marginalized to the periphery of colonial settlement. But by the early 1970s increasing Aboriginal representation and advocacy and broader political recognition of Indigenous rights coincided with the architectural profession’s nascent interest in offering solutions to an ill-defined housing problem. The problem was (and remains) complicated by the scale of the housing shortfall, geographic challenges, and limited understanding of the particular domestic spatial practices of Indigenous groups with diverse contact histories.

This paper examines the first coordinated attempt to design culturally appropriate housing for Aboriginal Australians under the direction of a government-sponsored architectural organization. It focuses on the methods and consultation techniques used to identify and translate traditional spatial practices associated with dwelling into housing types aligned with conventions and requirements of modern settlements. The Aboriginal Housing Panel, established in 1972, recognized the challenges of providing housing types for people with minimal experience of conventional architecture and received qualified government support for six years. Although the panel gradually adopted a multidisciplinary approach to housing design, not all the dwellings designed under its guidance were successful.

Using archival documents and interviews, the paper examines case studies representing three different approaches the panel developed to housing, which used different consultation techniques and varied interpretations of Aboriginal dwelling traditions. The case studies, which were critically evaluated post-construction, demonstrate different understandings of customary domestic patterns and behaviors. In the first case study, the architect ignored well-considered feedback on his design proposal, and the seemingly inventive house was occupied and abandoned. The culturally insensitive design served as a cautionary tale. With mixed results and reception, the second design offered a technical solution for mobile housing, partly informed by observations of the use of tradition dwellings. The third approach placed the architect in the community for an extended period of documentation, observation and consultation about design proposals, with additional advice sought from cultural anthropologists. Although still experimental, the experiences and results of the latter approach set an enduring standard for cross-cultural design.

Despite vocal protests from Aboriginal organizations and academics, the Australian Government disbanded the Housing Panel in 1978 for uncertain and questionable reasons. The legacy of the panel’s approach to design endured in a few remote places and in two seminal publications, but the scale of the Indigenous housing problem has persisted. Fragmented examples of good practice since the 1980s continue to demonstrate that culturally appropriate housing design is possible but highly dependent on the political will of governments and mutable policy settings. Without continued and widespread use of cross-cultural design approaches, verified by evaluation, novel housing programs are liable to repeat the architectural mistakes of the recent past that frustrate rather support traditional spatial practices.

But perceptions of slums has radically changed since Lee wrote that line. In 2013, for example, the cultural landscape of Rio de Janeiro’s favelas was included as part of a UNESCO World Heritage site. Following that lead, this paper discusses the social and historical value of the architectural landscape of rural Appalachia, which, just like the hills of Rio, is unavoidably related to poverty and to the way it produces informal settlements in a broken landscape. By reconciling the study of architectural informality in the domestic scale with the historical and environmental analysis of Appalachia as a cultural landscape, this paper uses space, landscape and architecture as key sites of investigation to fathom the living conditions of the southern rural underclass from the 1800s to the present time.

Although the cultural history of Appalachian “white trash” has been studied before, the uniqueness of their interaction with the built environment has passed largely unnoticed. This paper maps the spatial practices performed by poor whites in the Appalachian region since the 1800s in two parallel scales. First is the scale of the territory, for which the characterization of “white trash,” as historian Nancy Isenberg has explained, has traditionally been that of squatters, vagrants, and unlawful occupants of the land. Second is the scale of domesticity, for which poor whites have recurrently been portrayed through their idleness and lack of morality, manifested in the informal chaos of their homes. By critically mapping these practices, the paper synthesizes the architectural expression that embodies an ideological system which rejects social order and authority, whether political, legal or moral.

A FUSION OF AUTONOMY AND GOVERNANCE: UNDERSTANDING THE DYNAMICS OF SOCIAL TRANSFORMATION AND THE EVOLUTION OF RURAL ARCHITECTURE IN CHINA

Cheng Liao

The word “politics” in Chinese is zheng zhi — where zheng means “affairs of the collective,” and zhi means “to govern.” Therefore, politics defines governance of the collective in China. The tradition of rural politics represents the dialectical relationship between national governance and the autonomy of the collective. Thus, social systems in the rural environment and the political ideology of China greatly affect the forms of vernacular architecture and spatial use. This paper seeks to rethink the preservation of vernacular architecture by analyzing the physical manifestations of three eras in the history of China and their respective architectural layers, as characterized by their social and political identities.

In ancient China, rural society was based on the autonomous “village community,” which had its own spontaneous rules and identity, and which operated autonomously without much national power required. Vernacular architecture styles gradually evolved after generations had inhabited the same territory. Their physical forms interpreted the social connections among individuals in the village community. Private land ownership allowed rural residents to own their own lands and houses. Individual households were thus self-sustaining; yet at the same time, they cooperated during social activities that happened in fixed public places. Social connection also manifested itself during the construction of residences, an activity that had significant meaning to rural residents. Such construction activities maintained the social bonds within the village community and generated social meanings of space.

When the People’s Republic of China was founded in 1949, the national government implemented policies of collectivism in the countryside. Landownership was transformed from private to collective after 1958, and the original “village community” became part of a national institution — the “commune.” The communal lifestyle and mechanisms of production subsequently also introduced new architectural and spatial typologies to rural villages.

From the 1980s to the present, members of rural society have been individualized by the market. On the other hand, individuals still rely on the national government, especially in the new millennia, as the government has promoted preservation as a way to advance tourism and economic development in the countryside. Preserving tradition thus serves as propaganda for a new national identity. Rural vernacular architecture, spatial textures, and the social structure of the village community have also been transformed both autonomously by local residents and systematically by governmental interference.

In many cases, the physical fabrics and social systems of these different time periods coexist in Chinese villages today. These overlapped layers have caused changes in notions of vernacular architecture and community and present challenges to existing preservation approaches. The significance of transforming social constraints, the discourses between modernization and tradition, and the dialectics between village autonomy and national governance today compel a rethinking of the vernacular. They may also suggest new methodologies for researching and preserving these communities and their architecture.
C.9 URBAN INFORMALITY

SHENZHEN: A CITY OF PLANNED INFORMALITY
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VILLAGES IN THE CITY? MAPPING THE (TRANS) FORMATION OF DHARAVI’S URBAN COLLECTIVE
Min Tang
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CREATIVE WAYS TO REDESIGN THE URBAN LANDSCAPE USING SOCIAL INFORMALITY IN RIO DE JANEIRO
Andrea Cruz, Adriana Durante, and Nathalia Baylac
UFRJ, Rio de Janeiro, Brazil; UNISUAM, Rio de Janeiro, Brazil; and USU, Rio de Janeiro, Brazil

SPATIAL THEATER: CONTESTED INFORMALITY IN AN INDOONESIAN URBAN PUBLIC SPACE
Adnya Sarasmita
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MIDDLE-CLASS IMAGINARIES OF CAIRO’S WASTE: RETELLING THE STORY OF CAIRO’S INFORMAL GARBAGE COLLECTORS, THE ZABALEEN
Manar Zaki Hussein
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SHENZHEN: A CITY OF PLANNED INFORMALITY
Juan Du

Established in 1979 as China’s first special economic zone, Shenzhen has become a model for rapid urban development in China and other developing countries. Perceived as a planned “instant city” that achieved an unprecedented speed of growth and economic success, Shenzhen has not outwardly displayed the urban problems related to rapid population growth that are common in other developing counties. However, the reality is that half of Shenzhen’s present population of 20 million lives in dense urban blocks that exist outside of the city’s formal zoning regulations and building codes control. Termed “villages in the city” (ViC), these often-substandard urban enclaves provide cheap housing and services on a large scale. Governmental and public attitudes today view the ViC as problem areas and obstacles to Shenzhen’s image as a modern city. Yet a growing body of academic literature has also begun to present the ViC as important resources for the city’s low-income population.

The 1986 Shenzhen Master Plan projected that the city would achieve a population of 1.1 million by the year of 2000. Yet by 2000 the actual population had already reached 10 million. With such a discrepancy between the planned and the actual, Shenzhen was nevertheless able to thrive and achieved sustained growth. This paper positions the “villages in the city” as the unintended products of Shenzhen’s formal planning. They evolved through a unique process of informal response to rapid urbanization — which, in turn, unexpectedly, was able to adjust for discrepancies between Shenzhen’s formal planning and its unplanned growth.

The phenomenon of Shenzhen’s ViC holds important lessons, both with regard to the impact of interaction between the formal and informal urban sector on the overall development of the city and the potential for self-organized development in the process of rapid urbanization. Since the 1990s, Shenzhen has thus been used as a precedent and model for city planning and new-town development in China. And over the past decade the “Shenzhen Model” has been exported outside of the country. Thus, China’s neighbors are currently setting up jointly operated special zones, expecting to replicate Shenzhen’s success. North Korea has thus instituted such flexible policies at its Rason City development, which is intended to provide a modern port and serve as a site for the development of international logistics, trade, tourism, and high-end manufacturing. Burma has likewise passed legislation designed to create a new special economic zone modeled on the Shenzhen approach. Even in Latin America, a “new” model of city building, the Charter City plan in Honduras, is openly citing Shenzhen as a source of inspiration. Erroneous generalizations of Shenzhen as an instant city with no prior history and culture have, however, paved the way for assumptions about the power of state control and master planning. A more accurate “Shenzhen model” would be one that is not conceived on a blank slate or tabula rasa, but instead utilizes preexisting and former traditional settlements as resources and collaborators for the city’s future development.

This research posits that “spontaneous settlements” (rather than “slums”) are a part of “ordinary cities,” and it seeks to understand them as assembled urban collectives evolving on a long journey toward different levels of consolidation.

This hypothesis highlights three important concepts. First is “spontaneity,” conceived as a capacity for negotiation carried out on the urban margins to transform territory collectively. Acknowledging the dialectic coexistence of formal institutions and self-governance, this enables the operation of an alternative mode of spatial production, which may then come to play a vital role in a broader urban system.

Second, the hypothesis critically examines the category “slum” and its relationship with “village” to reflect on the nature of urban collectives (communities). Such organizations may transform qualities of inward solidarity into outward relations between one another, as well as with the apparatus of the state. It thus asks what the social-spatial constitution of a community should be, and how heterogeneous collectives might be further interrelated.

Third, the hypothesis addresses the issue of consolidation, as this encompasses various scales and temporalities to challenge the present, overwhelming discourse of incremental materiality and social mobility. Does the consolidation of a human settlement necessarily depend on a one-way process rooted in developmentalist politics? And does it always have to rely on a sharp dichotomy of upgrading from informal to formal, traditional to modern, as presently presented as the stable end goal for many cities of the global South? Bearing in mind these three concerns, the paper draws on six months of fieldwork involving the interpretation of historical maps and firsthand interviews with various associations in Dharavi, India, at the heart of Mumbai. As a gigantic, complex spontaneous settlement, which was officially recognized as a slum in 1971, Dharavi
The study will examine the informal appropriation of the city; the design of its slums, neighborhoods, and places of dwelling; and cultural manifestations that go beyond the limits of the ghetto to establish connections with the formal world through such avenues as music, dance, and the graphic arts. The goal is to establish a rereading of the occupation model of the city, and thus create a new, creative link between institutional formality and social informality.

**SPATIAL THEATER: CONTESTED INFORMALITY IN AN INDONESIAN URBAN PUBLIC SPACE**

Adnya Sarasmita

In early Javanese towns, the space of the alun-alun played three important roles: it symbolized authority over a certain territory; it provided a sacred place for rituals; and it was instrumental for the display of the sovereign's military power (Santoso 2008). In accord with this cultural model, early Javanese alun-alun were considered formal spaces used only for official functions of traditional Javanese rulers. And by appropriating this form, the construction of Alun-Alun Kota Malang in the early nineteenth century was intended to symbolically signify the conquest of local Javanese sovereignty by Dutch colonists.

Because this colonial space had never belonged to any traditional Javanese power, however, it was void of local sacred meaning. Thus, as opposed to other formal, restricted spaces, Alun-Alun Kota Malang came to be used for a multitude of informal purposes. Over time, it also became a symbol of native people's resistance to colonial power (Budiman and Basundoro 2009). While the Dutch designed its surroundings to include a variety of colonial buildings and used them as venues for European entertainment, native residents reappropriated this public open space as a form of counter-culture, entertaining themselves by sipping warm coffee and eating traditional snacks sold by migrants from other parts of Java.

Such defiant use of Alun-Alun Kota Malang persisted in the regimes that followed Indonesia's independence. In particular, during the New Order, Indonesia's new capitalist economy and development ideology gave control of urban spaces to high bidders and large-scale investors (Budiman and Basundoro 2009). Yet informal vendors continued to claim what was left of the space.

Following the downfall of New Order, toward the end of the 1990s an initiative emerged to redevelop Alun-Alun Kota Malang into a central urban park — which Budiman and Basundoro (2009) have described as an ironic echo of the European garden concept — fancied by Dutch colonists. And today this vision of Alun-Alun Kota Malang as a well-kept park open to everyone persists as an urban aspiration — except for those who disturb its aesthetics and orderliness, especially through informal vending on and around the site. Indeed, informal vending came to be viewed as so unsanitary and visually unappealing that a major aspect of the redesign of the space in 2015 involved clearing it of vendors. However, many vendors continued to return to the space day after day, pirouetting their way around the city's Civil Service Police Unit. And when they are unable to escape a raid, the police unit will confiscate their merchandise, but not without provoking verbal and at times physical confrontations.

Using interviews, observations, and critical cartography, the paper seeks to illustrate and analyze the dynamic spatial theater which unfolds between the city and these informal vendors; the relationships between social, economic and political actors that underlies it; and the role that spatiality plays in sustaining this dynamic.
MIDDLE-CLASS IMAGINARIES OF CAIRO’S WASTE: RETELLING THE STORY OF CAIRO’S INFORMAL GARbage COLLECTORS, THE ZABALEEN
Manar Zaki Hussein

The continuous urbanization of Cairo has led not only to the production of ever-increasing amounts of municipal waste but to conflicts over the production of spaces to handle and collect it. The role of the zabaleen, Cairo’s informal garbage collectors, has thus managed to grow within the modern spaces of Cairo, including its gated communities and other upper-middle-class neighborhoods. The mutual relations arising between these two entities, the middle classes and the zabaleen, today revolve around the waste generated by the former and collected by the latter.

The zabaleen have been the subject of many research efforts, and their communities have been acknowledged for producing a high rate of garbage recycling. Nevertheless, the relation of the zabaleen to their surrounding spaces has been a source of much friction. The cumbersome job of collecting and carrying trash must therefore be situated within the context of new neoliberal policies adopted by the government, support organizations that have praised and endorsed the zabaleen’s existence, as well as the middle-class households that provide the source of much of the garbage. And in this respect the zabaleen’s job and presence have been met with both support and criticism.

The story of Cairo’s informal garbage collectors is among other things an example of the incompatibility of neoliberal privatization policies and the reality of life in Cairo’s middle-class neighborhoods. Although the zabaleen maintained their informal system for several decades, in the early 2000s, when the government called for a privatized garbage-collection system, they were totally sidelined. Their rebellious reaction, however, forced them back into the scene, and their central role in collecting Cairo’s enormous amounts of garbage has been reinstated.

The research for this paper attempts to delineate the zabaleen’s existence in Cairo from the perspectives of the entities that are in daily contact with the garbage collectors: the government, nongovernmental organizations, and Cairo’s middle classes. The research thus situates the zabaleen within the neoliberal spatial and temporal trajectory of the urban through a middle-class lens.

D.9 HOUSING TRADITIONS TRANSFORMED

ISSUES IN CONTEMPORARY HANOK VILLAGES: POLITICS OF TRADITIONAL AESTHETICS IN SOUTH KOREA
Jieheerah Yun
Hongik University, Seoul, Republic of Korea

NEIGHBORHOOD-LESS-NESS
Beril Ozmen
Adana Science and Technology University, Turkey

REINVENTING THE SOCIALIST TRADITION: CHANGING MEANINGS AND EVERYDAY SPACES OF WORKERS’ NEW VILLAGES IN POST-REFORM SHANGHAI
Zhiyong Liang
University of Hong Kong, China

THE TRANSFORMATION OF HURSTVILLE IN THE TWENTY-FIRST CENTURY
Yingfei Wang
University of Sydney, Australia

TRANSNATIONAL HOUSING PRODUCTION IN SYDNEY: THE ROLE OF CHINESE SELLING AGENTS
Xiao Ma
University of Sydney, Australia

This paper examines three contemporary hanok villages that have emerged in the new millennium following the successful development of Bukchon Hanok Village in Seoul. Generally regarded as re-creations of traditional Korean villages, such developments are appearing more frequently in the contemporary South Korean architectural scene as the result of the rising popularity of alternative lifestyles. The paper looks at Eunpyeong Hanok Village in Seoul, Sejong Hanok Village in Sejong City, and Hwasoon Hanok Village. Although there are more than a dozen other hanok villages in South Korea, most are either old hanok villages with a long history or newly developed towns for tourist accommodation. The study therefore was limited to new hanok villages for residential use in order to examine how the political dimension of an architectural aesthetic has played itself out in contemporary everyday environments.

While some hanok villages, such as Sejong Hanok Village, have been very successful in promoting sales of dwelling units and satisfying residents’ needs, others, such as Hwasoon Village, have been less so. Several factors seem to underlie the distinction, including the price of land, the status of the developer behind the project (state, local government, or private party), and the project’s level of spatial flexibility. Among these, spatial flexibility is a particularly impor-
tant area of concern, as more “traditional” ways of designing hanok settlements do not facilitate modern conveniences such as easy automobile access. The exterior designs of individual hanok units have also come the subject of judgements as to whether they properly represent a traditional village aesthetic.

The paper seeks to answer the following questions. What new spatial practices have emerged in these hanok villages, and how do they differ from historical South Korean hanok villages? How has town planning and architectural design accommodated the new spatial practices? And what kind of community design tactics may simultaneously promote flexible design and an architectural ambience consistent with a traditional village character? To answer these questions, the paper applied several methods. First, archival research was undertaken to document the development of the three areas. Statistical data and a population survey were then used to understand their transformation to new hanok villages. Participant interviews and media analysis were also carried out to document new spatial practices and reactions to them.

The paper argues that the blurring of a hanok’s boundary is not always negative, since it may facilitate the transformative potential of spontaneous building activities. The paper seeks to contribute to knowledge of traditional architecture by bridging the gap between architectural and anthropological studies and to analyze hanoks from both a historical and experiential perspective.

NEIGHBORHOOD-LESS-NESS
Beril Ozmen

Human mobility has increased as a result of economic and political changes in the era of globalization. Recently, migration to preferred regions to find shelter has created critical situations and led to a crisis in architecture. As a consequence of population pressure, areas at the peripheries of cities are now being rapidly developed. The housing being shaped by this political crisis, however, has mostly taken the form of gated highrise estates isolated from the outside by fences, walls and borders — a phenomenon which has resulted in a loss of neighborhood culture in comparison to more traditional quarters. I call this configuration of recent housing developments “neighborhood-less-ness.”

Mersin City, located on the eastern shore of the Mediterranean Sea in Turkey will be examined here to understand this subject. The city has not only been a destination for migration from eastern Turkey since 1985, but recently also became a destination for refugees from areas in conflict across the nearby border, such as Syria and Iraq. Indeed, domestic migrants and outsiders have grown in last thirty years to comprise a majority of Mersin City’s population, generating a crisis of common survival. Political impacts have also imposed their own structure on this situation, such as through a division of urban land and physical neighborhood structures.

The paper will explain the term “neighborhood-less-ness” with reference to different examples from Mersin City. To determine which areas of the city to examine, a review of similar studies and provincial population data was first conducted. The quarters of Kiremitthane, Viransehir and Limonluk were eventually selected for further study based on the different population movements they reflected. Field studies were then carried out in these areas to examine the physical structure of their neighborhoods, as well as issues of immigration, housing type, and cost, as these influenced neighborhood formation.

These quarters provided different insights as to concepts of neighborhood in a cosmopolitan structure. Among other things, they allowed a comparison of attitudes and conditions in an area of low-density residential buildings in the old city quarter and in new areas of (mostly gated) multi-story buildings. The work highlighted important points that should be emphasized/questioned/discussed with regard to the problem of urban segregation. For example, in new areas of the city, the population was largely separated into segments, with little means of communicating between different economic groups, localities, and ethnicities.

The purpose of this study is to document the erasure of traditional configurations and social relations and to introduce the concept of neighborhood-less-ness. It thus attempted to give feedback to municipal authorities seeking more sensible solutions to housing problems in this politically charged part of the world.

REINVENTING THE SOCIALIST TRADITION: CHANGING MEANINGS AND EVERYDAY SPACES OF WORKERS’ NEW VILLAGES IN POST-REFORM SHANGHAI
Zhiyong Liang

Workers’ new villages were a standardized form of socialist housing developed to support central economic planning and industrial development in Maoist China. Since the reform under Deng Xiaoping, these estates have been gradually replaced by a market model through extensive urban redevelopment. Shanghai, where the prototype of the workers’ new village was first developed in the early 1950s, has witnessed a particularly major transformation in its built environment and community life through the redevelopment of these neighborhoods in the past thirty years. This paper examines the tensions in this shift from socialist collectivism to the “socialist market economy” in post-reform Shanghai, with a focus on the changing narratives and everyday spatial practices of the workers’ new village.

An analysis of popular narratives will first be used to show subtle changes in the perceptions of local residents and the public since the onset of reform. Due to its low standard of quality and association with a stringent pattern of urban life, the workers’ new village at first came to be stigmatized for its backwardness in relation to a growing desire for improved housing and the vision of middle-class life. Recently, many Shanghai residents, however, have begun to consider the workers’ new village as a “socialist heritage,” and they have expressed growing concerns about Shanghai’s lost identity and “teething” problems related to market-oriented urban development.

Field research in three old workers’ new villages in Shanghai will then elucidate how market forces have changed everyday spatial practices within these neighborhoods. An influx of migrants and middle-class residents has reshaped street activities and boundaries between mixed developments; and an original administrative system that relied on long-term personal connections has been adapted to new circumstances. By revealing the nuanced changes of subjective perceptions and built environments in China’s historic transition to a market economy, the paper will argue that the workers’ new villages and their socialist collectivistic tradition have persisted in the post-reform era and is today actively engaged in reshaping China’s contemporary urbanism.
THE TRANSFORMATION OF HURSTVILLE IN THE TWENTY-FIRST CENTURY
Yingfei Wang

Australia, as a “nation of immigration” is regarded as a dream destination for migrants. This has become particularly true during the contemporary global era, as human mobility has become easier and more widespread. In some ways, the history of Australia since its colonization is also a history of multicultural settlement. Thus an inflow of migrants has had a powerful influence on the transformation of Australia’s socioeconomic and built environments.

With an interest in contemporary patterns of settlement location and inclusion in host societies, many scholars have sought to contribute to the study of diaspora communities through research such as external forces as politics and choice of location. However, few have focused on the local development processes according to which residents of different ethnic background must coexist. This paper hopes to fill this gap and contribute to the study of diaspora communities through a study of the urban transformation of a specific suburb in Sydney that has become a major destination for global migrants.

The study focuses on the culturally diverse suburb of Hurstville in the southern part of Sydney. According to 2016 Census data, 72 percent of Hurstville’s population was born overseas. Migrants of Chinese ancestry account for the largest portion, nearly 52 percent. Yet, despite recent attempts to name it “New Chinatown,” Hurstville remains a multicultural area, also housing migrants from Nepal, India and Indonesia. Overall, however, global migration and transnational investment in the twenty-first century has transformed Hurstville from an area of “white” privilege to a hybrid cultural area.

By using urban ethnographic methods — including historical research, visual analysis, interviews, and participant observation, the research aims to answer several questions. Why is Hurstville so attractive to new migrants? How have Hurstville’s commercial streetscapes, which include public shopping centers and small businesses, been transformed? What are the underlying forces and factors behind the transformation? And what have people’s perceptions been of the changes? The findings will help establish a more complex and updated understanding of multicultural suburbs and contribute to future policy-making and community development in such places.

TRANSNATIONAL HOUSING PRODUCTION IN SYDNEY: THE ROLE OF CHINESE SELLING AGENTS
Xiao Ma

This paper examines transnational housing production in Sydney with a focus on the role of Chinese selling agents. Foreign property investment, especially from Asia, is growing rapidly in many global cities. For Chinese buyers, the risk of purchasing a property in an unfamiliar overseas market, such as Australia, can be offset through the services of Chinese selling agents. Selling agents can also make it easier for Chinese developers to connect with potential buyers. Chinese selling agents have thus become an important link between developers and buyers in Sydney, playing an important role in the productive process and contributing to the prosperity generated by transnational housing production.

Most previous research on this topic has been conducted at the national or regional level, based on quantitative methods with the aim of identifying the different economic drivers, or variables, of foreign property investment. Many of these studies have also sought to evaluate the impact of transnational housing production on host countries in relation to such issues as property prices, neighborhood transformation, and racial tensions. However, many questions about the actual process of transnational housing remain unanswered.

Through the case of Chinese selling agents, the paper examines how the activity of such figures may affect the sales process. It will focus in particular on how Chinese selling agents amend their practices in response to changes in the market to suit local conditions and meet the requirements of both foreign and local investors.

The paper addresses these questions using two selected case studies, H&T and RCG, two Chinese property agencies operating in Australia. And the research concentrates on the two projects in Sydney that have been promoted separately by these agencies: Sydney Park, developed by Greenland Group and located in the district of Erskineville; and Nature, developed by Romeciti Group and located in the district of Macquarie Park. Data related to the case studies was collected by carrying out detached observation in their display suites; observing participants at a series of promotional events held by the agencies; conducting semi-structured interviews with developers, selling agents, and residents; and analyzing the content of advertisements related to the projects. Surveys were also conducted among a selected sample of residents to statistically support the qualitative findings. The paper also uses the analytic tools of narrative and ethnography to identify the replicated features in the case studies.

The research found that Chinese selling agents have greatly contributed to the growth of foreign real estate investment through practices that indirectly bring people together in several areas. Although the major beneficiaries remain Chinese buyers, the selling agents have also developed different strategies in different local contexts, creating new knowledge about real estate markets in Sydney.

On a practical level, the research contributes to understanding the processes of real estate development in transnational space, providing new knowledge for decision- and policy-making in the area of transnational housing development. And on a theoretical level, the research lays a base for developing new conceptual frameworks related to the transnational production of urban spaces.
A.10 LIBERALISM, NEOLIBERALISM, AND THE SOCIAL ORDER

ARCHITECTURE AND MASS POLITICS: BUILDING SPACES AND DIPLOMATIC RELATIONS IN WORLD’S FAIRS OF THE LATE 1930s
Marianna Al Assal
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NEOLIBERAL SUBJECTIVITIES: MATERIAL TRANSFORMATIONS IN URBAN LANDSCAPES THAT CHALLENGE TRADITION AND IDENTITY
Lyndsey Deaton
University of Oregon, Eugene, U.S.A.

THE MARRIAGE OF SOCIALISM AND CONSUMERISM: TRANSITION OF BUILDING PARADIGMS IN THE “RURAL BEAUTIFUL MOVEMENT” IN TWENTY-FIRST-CENTURY CHINA
Huaqing Huang and Ling Zhou
Nanjing University, China

ORGANIZING FOR PUBLIC INTEREST AND SPATIAL JUSTICE: TOWARD A NEW PARADIGM OF SOCIALLY ENGAGED ARCHITECTURE IN TURKEY, 2011–2018
Utku Karakaya
McGill University, Montreal, Canada

(RE)PRODUCTION OF NEOLIBERAL SPATIALITY: EMERGING “NEGOTIABILITY” AND THE MICRO-POLITICS OF NATIVE VILLAGERS IN GURUGRAM, INDIA
Anamica Singh and Tathagata Chatterji
Katholieke Universiteit Leuven, Belgium; and Xavier Institute of Management, Bhubaneswar, India

ARCHITECTURE AND MASS POLITICS: BUILDING SPACES AND DIPLOMATIC RELATIONS IN WORLD’S FAIRS OF THE LATE 1930s
Marianna Al Assal

Often described as “progress window displays” or “peaceful arenas,” world’s fairs have been significant markers of international culture since the second half of the nineteenth century, frequently replacing political and diplomatic disputes in the symbolic field. Seen as representations of the so-called “age of Empires,” the movement has had a long life, lasting, in a variety of ephemeral guises, to the present day. And, descending from a tradition of that was by then almost a century old, born of an exaltation and appeal to progress, the fairs of the late 1930s provide particular insight into the international scene at that troubled time.

The period between the World Wars was marked by uncertainty and insecurity, the disassembly of absolute belief in progress, latent reminders of global conflict, the shadow of the Russian Revolution and permanent fear of an uprising by the masses, the crisis of liberalism and the search for new forms of social control and order, rising nationalism, and the growing power of mass media. The role of architecture in the realization of world’s fairs at this time must be addressed in this context. In a political situation marked by nationalistic speeches, the aestheticization of politics, and emphasis on new forms of monumentality, architecture had at the time assumed a prominent place in politics through the construction of a mediated discourse between progress and tradition.

This paper will discuss the Exposition Internationale des Arts et Techniques dans la Vie Moderne (1937), the New York World’s Fair (1933–1940), and the Golden Gate International Exposition (1939–1940), highlighting their insertion into the political context of the period, and so questioning the political role that architecture played in it. Beyond documenting the overall design and discourse of the fairs, the paper will analyze specific aspects of the architecture of the national pavilions constructed for these events. This will enable understanding of how elements of tradition and supposed national character were used to compose a vision of progress on the brink of World War II.

Urban trends such as the privatization of public space, the rise of international franchise commerce, and the dominance of automobile infrastructure frame architectural trends that challenge traditional forms of identity. Just as music, language and fashion are cultural symbols, architecture, too, has defined and unified people. Thus, according to Alexander Murphy in Human Geography, as feudal power yielded to a new merchant class in seventeenth-century Europe and cities became nodes of power, architecture was increasingly used to evoke a sense of common identity among fragmented groups thrown together due to political processes. Today, by contrast, the urban landscape is inundated with homogenous and standardized forms, such as Starbucks's 24,000 stores, which erode the role of architecture in defining cultural identity.

These cosmopolitan landscapes are a direct result of neoliberalism, an economic ideology and political movement that celebrates the autonomous individual and proposes that human well-being can best be advanced by liberating entrepreneurial forces. In this paper, I explore how the entrepreneurial man advertises identity through virtual and material means, as homogenizing landscapes reduce the sense of belonging historically provided by place.

Leading scholars, such as Michel Foucault in Birth of Bio-Politics and Wendy Brown in Undoing the Demos, have articulated perspectives related to identity-formation in a neoliberal world. However, both failed to capture the influence of neoliberal subjectivities such as changes to development patterns and architectural typologies, which have historically been leading factors. These shifting, neoliberal landscapes play a significant role today in identity formation by redirecting expressions of place-based identity through virtual and material means. The neoliberal man may be entrepreneurial, but he must also use new means of expression as a result of homogenized landscapes and the degradation of place-based identity.

To explore this phenomenon, I used ethnographic methods to study three sites of stark neoliberal orientation and highly varying socio-political character: Manila, the Philippines; Hyderabad, India; and Bogota, Columbia. The fieldwork involved both analyzing the physical transition of the urban landscape on select commercial
THE MARRIAGE OF SOCIALISM AND CONSUMERISM: TRANSITION OF BUILDING PARADIGMS IN THE “RURAL BEAUTIFUL MOVEMENT” IN TWENTY-FIRST-CENTURY CHINA

Huaqing Huang and Ling Zhou

If the City Beautiful Movement of the early twentieth century brought the restructuring of urban life and citizen politics in the modern West, the “Rural Beautiful Movement” has brought an equally profound reformation of the urban-rural order in twenty-first century China. Previous scholars have explored the spatial, economic and social restructuring of rural China (Long and Liu 2016). This paper will provide an interrelated analysis of how changing building paradigms, in both the geographic and architectonic sense, have facilitated the restructuring of its political and socioeconomic order — creating a marriage of socialism and consumerism in the era of neoliberal globalization. This analysis will further be embedded in the broader context of urban renewal, exploring the implications, according to contemporary political theories and practice, of the contestation and consumption of traditional environments.

The analysis of political restructuring and the transition of building paradigms will here be organized in three parts. These will be correlated to three phases of the Rural Beautiful Movement that delineate the dynamic interaction between consumerism and socialism in the countryside.

The first phase involved the “Constructing New Socialist Countryside” campaign. Since 2005, this has been characterized by the mass-production of urban-style rural dwellings, as driven by the central and local governments.

The second phase involved the “Beautiful Countryside” campaign. Since 2013 this has provided bottom-up incentives to villagers to renew their houses for commercial purposes. As such, this has risen to become an equally important force to the top-down implementation of state power. It has also led to changes in housing paradigms as a result of new market potentials created by urban travelers. Villagers have thus acquired a new role as developers in addition to being agricultural producers — although most are still subsumed within a social order dominated by political and economic elites.

The third phase has now involved the “Characteristic Idyllic Countryside” campaigns. Since late 2015 the construction and management of rural space has been overwhelmingly taken over by a union of urban capital and the rural elite. Thus, most villagers have moved to urban areas or collective dwellings near the city, leading to the “ruralization” of urban space and leaving the countryside for urban travelers as an “urbanized” consumer market.

In the end, the changing building paradigm of traditional settlements has contributed to the restructuring of the rural political order, with a new rural elite in control of the historic entity inherited from socialist collectivization — which is presently being developed to serve urban consumers craving an idyllic escape from globalization.

The paper is based on fieldwork and case studies. The villages studied are mostly located on urban peripheries in eastern coastal China. The relatively stronger industrial base in this area and proximity to cities make these villages forerunners and best examples of the Rural Beautiful Movement. In terms of methodology, the work has benefited from the socially oriented analysis of progress in Chinese housing by Bray (2013). Its explorations of the physical, social and symbolic meanings of traditional building paradigms have also benefited from the social-anthropological work on rural domestic space by Bourdieu (1979) and Yan (2003).

ORGANIZING FOR PUBLIC INTEREST AND SPATIAL JUSTICE: TOWARD A NEW PARADIGM OF SOCIALLY ENGAGED ARCHITECTURE IN TURKEY, 2011–2018

Utku Karakaya

This paper discusses the changing organizational routines and traditions of architectural practice in Turkey under urban neoliberalization, with a focus on the growing paradigm of socially engaged architecture. It retraces the story of architectural practice through emerging organizational models for public interest and spatial justice. And, in particular, it examines two architecture collectives based in Istanbul that have initiated programs of alternative urbanism and “critical” spatial practice.

Istanbul is an appropriate site for this investigation because of the city’s role in the proliferation of socially engaged architecture perspectives. Yet another reason is the remarkable discrepancy between its prevailing corporate culture and a growing public-interest focus within its broader architectural culture. Each of these movements has been defined by particular customs and organizational traditions; however, these tend to contradict one another because of the extent to which they either engage with or distance themselves from new political-economic demands under neoliberalism.

The rapid transformation of cities in Turkey and the neoliberal restructuring of urban governance have accelerated the instrumentalization of architecture through projects that serve the political-economic regime. Integral to this process has been the emergence of a culture of corporate architecture that has transformed norms and traditions of architectural practice under the influence of neoliberal Islam. While the proliferation of speculative investments and state-sponsored projects has fostered the rise of such a practice, architecture’s larger public role has become increasingly restricted in terms of the clients who commission buildings — if not the architects themselves. Rising corporate influence has also gone hand in hand with so-called postcritical tendencies, which sidestep resistance to the operations of a dominant culture for the sake of creativity, production and progress.

Given these circumstances, a combination of economic recession, lack of state support for public services, and ongoing mobilizations against spatial injustice have pushed architects to revive an actively political agenda. At the same time, questions of what architecture could and should do in the face of rising the global environmental and humanitarian crises have resurfaced with increased urgency; and there is now growing public awareness of how these problems could be addressed and alleviated by reconsidering the production of and access to urban space. Such conditions have led groups of practitioners to seek ways for architectural practice to better engage with social problems.

Coinciding with this remarkable upsurge of interest in social engagement has been the mainstreaming of a new paradigm of architecture for public interest and spatial justice. While architectural agency continues to shift, this paradigm acknowledges architecture’s political role as an agent of change. At the same time, new historical and theoretical accounts have sought to guide and inform new architecture(s) of spatial justice and enhance the agency of the...
emerging paradigm. My paper seeks to expand on this critical project by closely examining the nature of the emerging practice models and organizational schemes in Turkey.

(Re)Production of Neoliberal Spatiality: Emerging “Negotiability” and the Micro-Politics of Native Villagers in Gurugram, India

Anamica Singh and Tathagata Chatterji

Since the arrival of neoliberalism in India in the 1990s, urbanization has taken a dramatic turn. A pattern of instant urbanism can thus be observed spreading across the peripheries of cities into nearby rural areas to accommodate the newly emerging “space of flows.” As a result of this movement, private developers are building special economic zones, satellite townships, technology hubs, shopping malls, golf courses, and other similar projects on what were once village agricultural lands.

Within this context, two important streams of conventional urban discourse are now emerging. The first focuses on the implications of neoliberalism in the area of urbanization within the analytical framework of “capitalism.” Here, issues related to economic accumulation through dispossession of the peasantry, by such means as privatization, eminent domain, and land-grabbing, are being (re)defined within the context of neoliberalism. The second discourse, in response, builds on the narratives of grassroots incursions by locals within a framework of “occupancy urbanism.” It thus offers insights related to the power of villagers to resist, and sometimes subvert, state and corporate visions.

Although both streams provide valuable insights related to a few of the many facets of emerging neoliberal spatiality, they often result in describing a highly polarized and contested spatiality — reinforced by dichotomies between elite and poor, urban and rural, global and local, modernity and traditions, and so on. On the contrary, this paper seeks to describe the case of Gurugram (Gurgaon) city in India, where the native villagers have evolved to become more accommodating to neoliberalism under mutually beneficial and negotiable conditions. It thus elaborates on the production of a “negotiated space,” where both imaginaries — global/local, urban/rural, modern/tradition, formal/informal — interweave in a process of continuous negotiation.

Through the study of everyday life at the village level, the paper reveals the emerging role of native villagers in the social production of neoliberal space. It first illustrates how these villagers have established strong alliances with private developers on the principles of reciprocity and negotiability. This is described through an in-depth explanation of the mechanisms and informal, micro-level dynamics that underlie the negotiated process between dimensions of power and access to land.

The paper then establishes links between this emerging socio-political framework of negotiation and socio-identity and territoriality. The key facilitator of the rise of native villagers as important stakeholders in the production of these spaces has been their centuries-old traditions and evolving land-management systems. The paper thus explains how a very “specific” clan organization, identity and territoriality, developed through history, has helped them avoid the fate of dispossession, and instead provided them with the means to benefit from larger neoliberal processes (although with questionable sustainability). In Gurgaon, this is becoming evident nowadays as the villagers emerge from being the native zamindars (agricultural landowners) of yesterday to being the Mercedes owners of today.

B.10 Repossessing the Vernacular

Manica Community Center in Mozambique: From a Disappearing Vernacular Building Culture to a Resilience-Building Process

Paulo Fernandes, Howard Davis, and Alina Fernandes

CAS Architecture Studio, Lisbon, Portugal; and University of Oregon, Eugene, U.S.A.

The Vernacular as Repossession Project: Jeff Vanderlou in St. Louis, 1966–1974

Michael Allen

Washington University, St. Louis, U.S.A.

The People’s Garden: Everyday Practices As Resistance to the Ideal Development of Heritage Gardens in Contemporary China

Oliver Luo

University of Hong Kong, China

A Cultural Resistance: Building an Informal Response to a Housing Crisis in the Eastern Arctic

Susane Havelka

McGill University, Montreal, Canada

The Landlord’s Manor: The Politics of Architectural Heritage Interpretation in China

Xiao Liu

The Oval Partnership, Hong Kong, China

Manica Community Center in Mozambique: From a Disappearing Vernacular Building Culture to a Resilience-Building Process

Paulo Fernandes, Howard Davis, and Alina Fernandes

What these whites did was to occupy us. It was not just the land: they occupied us, they camped in the middle of our heads. We are wood that has collected rain. Now we do not light or shade. We have to dry in the light of a sun that there is not yet. That sun can only be born within us.

— Mia Couto, The Last Flight of the Flamingo

This paper examines the relation between a disappearing vernacular building knowledge in Manica, a village in Mozambique, and the requirements of a neoliberal culture in which building happens in the context of today’s architectural legal requirements.

Manica is a village of 40,000 inhabitants located in the center of Mozambique, 30 kilometers from the border with Zimbabwe. It was developed after the industrialization of Mozambique and the construction of the railway and national road connecting Beira on the Indian Ocean to Mutare in Zimbabwe. It was also located in the
This paper examines the transformation of Chinese heritage gardens through the everyday practices of citizens, and how such a process may reshape perceptions of these gardens as a living material tradition in China. By resituating the heritage garden, which was originally a private territory, in the contemporary era and reexamining initial state ideas of “the people,” the paper argues that new, emerging behaviors and uses of these gardens by local people over recent decades represent an act of resistance against the government’s ideal conceptions that may allow these spaces to be re-created as a true sites of heritage.

By analyzing the contestations between three groups — locals, tourists, and the government — in an urban spatial context, the study specifically scrutinizes three World Heritage garden sites in Suzhou, China, as cases to map out a program of dynamic change with great implications for the transformation of this living tradition of the Chinese people. To this end, the paper asks three major questions. How have state notions of “the people” changed from those of the past to those of today? How have the different views and practices of heritage garden spaces of locals, tourists, and the government shaped their environment? Why are the struggles and contestations of different social groups essential to the making and remaking of these garden places in modern China?

The study not only uncovers how garden space as material heritage has changed in contemporary urban areas, but it explains how new traditions are being produced through the struggles of different social groups in their everyday practices.
Susane Havelka

Inuit ingenuity is rooted in resourcefulness and adaptability, yet it is also heedful of design and posture. It consists of an archive of small acts that exist as coping strategies — in response to a reality, not as an intellectual exercise. It thus entails a way of looking at things and finding the potential of usefulness. Rather than being concerned with cultural authenticity, it inhabits the in-between world — hybrid spaces between the inside and the outside, between the city and the land. It is reactive design made from unsuitable design. After demonstrations and protests, its temporary and mobile displays of ephemeral constructions are also opposed today to a system of monumental Canadian architecture, providing a powerful tool for indigenous rights. And the power of these spontaneous acts is not only important as a political tool, but as a history-making element, symbolically transcending time.

One of the biggest puzzles about the eastern Arctic’s housing shortage is the resilience of traditional and acculturated building standards whose practices and norms are often inconsistent with southern Canadian standards and planning. Moreover, there is resistance to allowing traditional systems and planning to replace the bureaucratic mechanisms of formal housing. However, this case study of self-building reveals that the dominant system of governance may also interact with it in complex ways that are both mutually strengthening and disruptive depending on the composition of the institutions involved and the power of local agencies.

Postwar Canadian government housing has been linked with nation-building, with an emphasis on developing the institutional capacity of federal, territorial and local governments to effectively carry out the job of building houses. Housing shortages and capital investment thus produce a certain kind of generic settlement or at least resistance.

I’ve learned much about how people make history and impose their interpretation on others. However, a sustainable understanding of how architects conceive space can also be gleaned from pragmatic design. What is interesting about activist spaces is not the use of symbolism, but the fact that building sites may be self-initiated, collective places that represent a shared identity.

As the Native politician Sarah Leo wrote in 2016, “Between 1969 and 1975, our existence was ignored, our rights to self-determination were denied. We must find reliable Inuit to find a partner and to begin designing and reflecting on the North in a sophisticated partnership. Housing is part of the lacking infrastructure. Now is time to build what the North is. ‘We’re long overdue.” However, an alternative to this idea derives from a more ephemeral and therefore weaker expression of an urban condition. It arises from another layer, an informal yet responsive hybrid and ephemeral construction pattern strewn across communities, forming a secondary, temporal architecture, one rooted in the community and its everyday life.

Xiao Liu

Due to a process of politicization that happened before, during and after the reign of Chairman Mao, the “landlord’s manor” is perhaps the most unique form of heritage architecture in China, and the legacy of this process can still be felt in the architecture today. The landlord’s manor refers to a traditional folk dwelling typeology associated with a once economically and socially privileged “landlord class” in China. Originally designed as private houses, these structures were built and developed well before the advent of Communist China, at a time when landlords were at the apex of society’s economic and political hierarchy. Embedded in their architecture was a way of life that expressed the tradition and culture of Confucianism-based feudal society.

Following the founding of the People’s Republic in 1949, the landlord class was politically prosecuted and subsequently exterminated. Surprisingly, however, the loss of the original stakeholders did not lead to the demolition of the architecture. Instead, the landlord’s manor was quickly adapted to other political uses, such as sites for class reeducation to serve the socio-political agenda of the Communist Party. Interestingly, since 1978, when China abandoned Mao’s socio-political policies of class struggle for a path of economic (mostly) and political (gradually) reform, the landlord’s manor has been reassessed and reappreciated as a significant example of architectural heritage. In particular, it has been seen to enshrine Confucianism, which has been officially re-recognized as conducive to fostering a civic society.

Based on an investigation of why and how the appraisal of the landlord’s manor has undergone such dramatic change (a topic on which the author contributed a paper at the Fifteenth TASTE Conference on “Legitimating Tradition”), this paper will examine the critical issue of “authenticity” during the change of legitimation. It will thus offer a more in-depth understanding of the societal factors that drive the interpretation of architectural heritage in China. The proposed paper employs two cases — Liu’s Manor in Sichuan Province and Kang Baiwan Manor in Henan Province — structures which both exemplify the shift in interpretation under changing societal circumstances in China.

Specifically, the paper focuses on China’s most turbulent political period, under the rule of Chairman Mao (1949–1976), and the following period of economic liberalization under the rule of Deng Xiaoping and his successors (1978 to the present). By carefully exploring the different interpretations of the two manors during these times, it will argue that the shift in heritage interpretation has given rise to the question of “authenticity.” What is “authentic” for the landlord’s manor? Is the previous interpretation more authentic than the current one? And does the current interpretation invalidate the previous one? The paper thus aims to provide a critical analysis of the changing relationship between heritage and society and so offer a glimpse of the politics of heritage interpretation in China.
VIVA EGYPT: PHANTASMAGORIC URBANISM EXPLOITING THE CULTURE OF IMAGE IN THE POSTREVOLUTION ERA
Ali Alraouf
Hamad Bin Khalifa University, Doha, Qatar

TWENTY-FIRST-CENTURY CONFLICTS: ARCHITECTURE, URBANISM, AND THE POLITICS OF “TRADITION
Nuno Grancho
ISCTE-University Institute of Lisbon, Portugal

ENVIRONMENT, DOMESTICITY, AND THE POLITICS OF POSTWAR AMERICANIZED JAPANESE HOUSES
Izumi Kuroishi
Aoyama Gakuin University, Tokyo, Japan

THE POLITICS AND POETICS OF POSTWAR CYPRUS: ABANDONED VILLAGES OF THE TURKISH-CYPRIOT COMMUNITY
Bahar Aktuna
University of Florida, Gainesville, U.S.A.

VIVA EGYPT: PHANTASMAGORIC URBANISM EXPLOITING THE CULTURE OF IMAGE IN THE POSTREVOLUTION ERA
Ali Alraouf

This paper critically narrates the political facets of the emerging urbanism in Egypt in the era since the January 25, 2011, revolution. It addresses how the built environment has been shaped by the regime’s apparatuses to advance fabricated political and economic positions.

On July 3, 2013, the Egyptian Supreme Council for Army Forces (SCAF) orchestrated a military coup that resulted in the ouster of the country’s first-ever freely elected civil government. Egypt’s military officers removed the country’s president, suspended the constitution, and installed an interim government. Thereafter, the coordinator of the coup, General Abdel Fattah al-Sisi, who had promised to never run for president, ended up being elected Egyptian president in June, 2014. Since his appointment, al-Sisi has worked hard, based on the exploitation of urban imagery, to create the illusion of progress and development.

Through an interrogation of major projects declared over the last four years, the paper will provide an alternative interpretation to this politicization of urbanism. It will argue that the current regime is not interested in replicating the authoritative approach to urbanism as practiced by other Egyptian leaders including Gamal Abdel Nasser, Anwar Sadat, or Hosni Mubarak. These leaders manipulated the masses via the use of exaggerated statistics related to the production of new houses, schools and other community needs. In the contemporary era, the regime’s focus is rather to keep Egyptians occupied with images and illusions of kaleidoscopic fantasies depicted through computer-generated models.

The paper interrogates three megaprojects: “The New Capital,” “The New Nile Island” (“al-Warraq”), and the “New Al Almain City.” The three projects are strategically located in the vicinity of the Suez Canal, in the middle of the Nile River within Cairo’s boundaries, and on the north coast of Egypt, respectively. The paper further explores how a tradition of heroic leaders has been deployed to justify and support prospective imaginations of the urban that are integral to these situated political-economic regime projects. Al-Sisi’s image as protagonist has thus been transformed back and forth from comparisons to Mohamed Ali, the founder of modern Egypt; to Nasser, the pan-Arab nationalist leader; to Sadat, the war hero. In this way, the paper addresses development practices in Egypt and investigates their impact in terms of manufacturing legitimacy for the state and its present governing regime.

The paper also scrutinizes the impact of a movement like “Viva Egypt” as a tool for delegitimizing opposition to current urban development in the country. Within such a framework, critical voices may be labeled as those of betrayers or traitors, with unpatriotic foreign agendas.

The paper concludes by suggesting that the present government strategy has not only been deliberately adopted to create a charismatic image for an authoritarian leader, but more significantly, to justify continuous ambiguity about the future of the country and the legitimacy of questioning its fate.

TWENTY-FIRST-CENTURY CONFLICTS: ARCHITECTURE, URBANISM, AND THE POLITICS OF “TRADITION
Nuno Grancho

Though military thinking already had a longstanding tradition in architectural history, the sudden emergence of new spaces of conflict recently has considerably altered architectural discourse. In particular, the migration crisis (after the war in Syria, and especially to Europe) has catapulted the topic of space and conflict to the forefront of architectural and urban debate. As a consequence, existing and newly emerging national, ethnic and religious conflicts and their relation to urban space and the built environment are today a focus of attention in architecture. This paper traces a global phenomenon that has also become increasingly topical given today’s current state of mass migration triggered by climate change, political strife, natural disasters, and devastating civil conflicts and wars.

Conflict areas often prove to be fertile grounds for innovation and for the emergence of new spatial forms. However, as extreme conditions (including environmental issues, climate change, and economic crisis) threaten to structurally reconfigure present-day living environments, the theorizing of spatial conflict has started to incorporate a wide variety of reflections from such disciplines as sociology, anthropology and history. The aftermath of war and conflict has likewise demonstrated that ephemeral and flexible architectural configurations may be temporarily deployed around the globe to provide medium-term shelter, often to thousands. Such structures fulfill a range of functional tasks and may be used or can take the form of temporary military or refugee camps.
Cases of architectural and urban precarity have much to teach us about architecture and cities, as an additional element in the urban imaginary and to the politics of “tradition.” This paper claims that the ephemeral in architecture and urbanism is the rule for the structural condition of uncertainty, risk and instability. It thus presents examples that challenge the notion of “tradition” as a default condition for cities.

POLITICAL MIRRORING: THE IMAGINARY OF POSTWAR AMERICANIZED JAPANESE HOUSES

Izumi Kuroishi

In the twenty-first century, the loss of historical landscapes and architecture, as well as the dismantling of local community and family systems in Japan have often been explained as the result of the postwar modernization of society under the influence of American consumer culture. However, these issues also signify the limit of the evolitional concept of economic improvement by material wealth and technology, and of democracy as the foundation of modern society. Instead, the complexity of the transformation of the Japanese lifestyle suggests that its postwar Americanization largely resulted from Cold War politics, which aimed to create an image of prosperity in capitalist economies. Under the occupation forces, democratization and modernization following the American model was thus convenient for the Japanese government, which needed to compromise the rationalization of production systems with the maintenance of traditional social systems, as well as demonstrate obvious improvements in living conditions. For this purpose, houses, particularly the small, detached houses promoted by the government, provided essential political medium to fulfill popular desire for war recovery, and display a changing social ethos and condition.

Ironically, in America, such a model had already been politically configured and continuously promoted both during the pre- and postwar periods by the federal government. It was thus meant to encourage American citizens, who were originally of diverse cultural and ethnic backgrounds, to contribute to the war, to be united equally in the community as American heroes, and to want to upgrade their social and economic status once the war was over. This led to a multifaceted political instrumentalization of images of domestic space, intended to change people’s lifestyles and family systems and motivate them to upgrade their economic status and sense of belonging to the community in ways closely connected to industrial production systems and capitalist social structures. In other words, the occupation army was easily able to apply aspects of America’s own prewar housing campaign to Japan after the Cold War broke out.

Thus, the relationship between American and Japanese house designs from the postwar era to the 1970s exemplifies a diverse, interactive and spontaneous process of appropriating American ideas of democracy and modernity to Japanese domestic space. And this tracked a shift in American policies from the occupation of Japan to the creation of a national image of Japanese citizens as a result of the Cold War. Japanese postwar architecture culture was greatly influenced by such external American politics in the creation of a new identity.

This study will examine the social and historical process of the transference of ideas of American domestic space to the model postwar Japanese house, particularly as these related to small urban houses as an essential tool by which to democratize the lifestyle of Japanese people, and in terms of resituating and integrating Japanese traditional house designs to create a “New Japanese traditional style.”

ENVIRONMENT, DOMESTICITY, AND THE POLITICS OF POSTWAR AMERICAN AID IN JORDAN

Dalal Alsayer

In the early 1950s, funded by a Public Law 480 (PL480) grant, American aid workers designed a “rural” housing prototype in Jordan constructed of adobe, wood, and dried palm leaves. The house was low-cost, easily constructed, and attempted to pay homage to the local context with a whitewashed finish and vaulted dome. Yet, boasting electricity, plumbing, and a fully functional kitchen, it was also distinctly modern — and more importantly, “suitable” for the Jordanian landscape.

This paper examines the politicizing of traditional domestic architecture in the work of American aid workers in the postwar years to better understand how “tradition” itself was repackaged as being both modern and suitable. It thus closely studies how American aid workers, under the PL480 and Point IV programs, went about creating what environmental historian Diana K. Davis has called an environmental imaginary. Specifically, aid workers developed a set of ideas about how the Jordanian landscape came to be and how it should be acted upon. Through maps, images, and aerial photography of the Middle East, postwar American experts, however, overlooked existing socio-spatial definitions of the environment and superimposed their own ideas of spatial organization onto the Jordanian landscape. In doing so, they were able to draw parallels between rural landscapes in the American South and those they encountered in Jordan.

The result of this effort was an environmental imaginary which clashed with the Jordanian one. Yet once this imaginary was in place, design and architecture set out to reinforce it. Through projects, such as the PL480 homes, aid workers went about systematically replacing existing socio-spatial definitions of the environment with more familiar ones that could be identified as “rural” or “urban.” These newly manufactured “rural” and “urban” contexts were then treated with their own distinctly modern and suitable forms. Thus, the “rural” Jordan River Valley was imagined as home to agriculture, industry, villages, and society in traditional clothes. But settled areas were imagined as “urban,” with ovens, cars, modern architecture, and a cosmopolitan society dressed in Western clothes. Within both contexts, American aid built model homes to train women to be modern-day housewives, and built workshops and factories to train men to become family breadwinners. Rural women and men were, however, equipped with forms of training, expectations and jobs that were fundamentally different from those of urban dwellers.

Drawing on materials from the American and Jordanian National Archives, Near East Foundation, Ford Foundation, and popular media such as newspapers and magazines, the paper demonstrates how the American government understood, defined and reorganized Jordanian society and landscape by superimposing “rural” and “urban” contexts onto it and glorifying the traditional. The paper also explores how ideas of traditions and modernism were negotiated, contested and modified by both Americans and Jordanians. The paper thus offers an alternate understanding of development — as an ideology, an image, and a practice that was manufactured, sustained and enabled by and through imported modern architecture.
THE POLITICS AND POETICS OF POSTWAR CYPRUS: ABANDONED VILLAGES OF THE TURKISH-CYPRIOT COMMUNITY
Bahar Aktuna

Throughout history, humanity has contemplated its ruins as a part of the mystery of its aspirations for progress. Thus, just as urban scenarios typically drive architectural theory, urban ruins have played a significant role in both intellectual and architectural debates for centuries. Informed by the political, economic and technological changes in the past century, the decay, ruination and erasure of many villages of traditional architectural character across the globe has likewise emerged as a significant phenomenon. Often, scholars and professionals of the built environment assign dead and dying rural settlements to the realm of historic preservation, with the rationale that they can be redeveloped for cultural tourism. However, projecting ruins into the fields of conservation and tourism may not be an applicable practice in certain contested contexts.

Driving through the rural areas of postwar Cyprus, one comes across many ghost villages, whose vernacular building traditions have gone out of practice in the modern era. Sometimes turned into farmsteads occupied by animals, the deserted, decaying and collapsing villages of Turkish Cypriots stand as particularly remarkable figures in this landscape. Their origins as ruins lie in the intercommunal fighting that took place between Greek and Turkish Cypriots from 1958 to 1974. The end of Cyprus Civil War in 1974 led to the displacement of thousands of Cypriots and the partition of the country into two territories divided by a Buffer Zone that remained impassable until 2003. Yet while academic literature today contains studies of the experience of Greek Cypriots returning to homes appropriated and inhabited by the ethnic other following the opening of the checkpoints after 19 years, the experience of Turkish Cypriots who have returned to face the idle remains of whole villages has received little scholarly attention. Nevertheless, the ruination of home and homeland today forms a trauma in the collective unconsciousness of the Turkish-Cypriot community, affecting the prospect of peace-building in Cyprus.

By employing a method of phenomenological hermeneutics, this study investigates the experiences of Turkish Cypriots who dwell in the reality of deserted villages in the process of decay and collapse in southern Cyprus. Through site observation, interviews, an analysis of historical and contemporary reporting, and a review of documents related to the Cyprus peace negotiations, it focuses on the extent to which the destruction of home and homeland has informed, and may inform, a final resolution of the Cyprus Dispute.

Through a critique of the modern history of Cyprus, the paper will thus propose a contextualized theory of architectural ruin in world-collapse and time-lapse. And it will contribute to reflective and projective thinking in the field of architecture which might provide an alternative to the restorative and representative manifestation of ideas about place-making in the area of historic preservation. Lastly, it seeks to contribute to the dialogue of peace-building in ongoing negotiations over the Cyprus Dispute by bringing the collective trauma of ruined dwelling to the collective consciousness of Cypriots.

D.10 COLONIAL ECHOS

INDO-SARACENIC ARCHITECTURE: NEW GEOGRAPHIES OF MOBILITY
Vandana Baweja
University of Florida, Gainesville, U.S.A.

THE PEDRA DO SAL AND THE HIDDEN LANDSCAPE OF PORTUGUESE HEGEMONY IN RIO DE JANEIRO
James Steele
University of Southern California, Los Angeles, U.S.A.

HOW TO ORDER BRICKS: AN ANTHROPOLOGY OF ARCHITECTURAL TECTONICS
Priya Joseph and Pithamber Polsani
Srishti School of Art, Design and Technology, Bangalore, India

URBAN TRANSITION: CITIES BETWEEN CIVILIZATIONAL CONFLICTS AND MILITARY ENGINEERING
Mohamed Nadjib Guesmi
University of Coimbra, Portugal

NKANDLA OR BUST: NEO-TRADITIONS, POLITICS, AND THE FIRE-POOL
Debbie Whelan
University of Lincoln, U.K.

INDO-SARACENIC ARCHITECTURE: NEW GEOGRAPHIES OF MOBILITY
Vandana Baweja

In colonial historiography, architecture in South Asia (1757–1947) is classified as Neoclassical, Gothic, and Indo-Saracenic. The debates on architecture in South Asia were closely tied to the nationalistic battles between proponents of the Neoclassical and Gothic styles in Britain. In the South Asian colonial context, the debate over an appropriate architecture hinged on how building programs should represent Britain’s status as imperial ruler: whether colonial architecture in South Asia should be built in styles prevalent in Britain or in Indic indigenous ones.

After the Mutiny, when the British Crown took over governance of India, the quest for an appropriate assimilationist indigenous architecture eventually led to the development of the Indo-Saracenic style as a modernized native form of architecture. It drew its aesthetic expression from a syncretic reconfiguring of regional Indic architectures, which were combined with modern functional planning and engineering. Here, the term “Saracenic” referred to the Islamic architecture of nineteenth-century India. Indo-Saracenic architecture developed through the work of individual architects and patrons in areas that were both under direct and indirect rule. It is today seen as an example of Orientalism, and is thus typically theorized as an expression of colonial power, through the mastery of Indian architectural history.
The revivalist nature of Indo-Saracenic architecture was also synergetic with global Neoclassical and Gothic revivalism, and thus it often blended seamlessly with these other forms of architecture. Thus, the Indo-Saracenic could also dissolve the boundaries between the opposing ideological poles of Neoclassicism and Gothic revivalism. This reading of Indo-Saracenic architecture provides an opportunity to see it not just as an expression of British power, but as an architecture that subverted conventionally held ideological polarities between the Neoclassical and Gothic movements. This paper will examine how Indo-Saracenic architecture operated through several registers of mobility: a global register, and a continental South-Asian one that sought to imagine South Asia after the Mutiny as a single cultural entity.

**THE PEDRA DO SAL AND THE HIDDEN LANDSCAPE OF PORTUGUESE HEGEMONY IN RIO DE JANEIRO**

*James Steele*

The first Portuguese encounter with Brazil happened by accident, when a fleet led by Pedro Alvares Cabral was blown off course on its way to India and landed on the coast of South America at what is now called Porto Seguro on April 22, 1500. During the first three hundred years of colonial occupation, economic extraction cycled through pernambuco (brazil-wood), sugarcane, gold and diamonds, and coffee, until each resource was either exhausted or its production was priced out of the market. Each industry was made possible by slave labor, which was more extensive in this colony than in Europe or America at the time.

The entire Portuguese Court relocated to Brazil in 1808, to escape French invasion, and were based in Rio de Janeiro. And when Queen Maria died, her son John VI was declared ruler in 1818 of the United Kingdom of Portugal, Brazil, and the Algarves. After the Napoleonic threat lifted, and the Revolução Liberal do Porto, or the Liberal Revolution, occurred in Brazil, John and his court returned to Portugal in 1821, leaving his son Pedro behind, as prince regent.

After the departure of the royal family, Rio de Janeiro remained the capital of the United Kingdom of Portugal, Brazil, and the Algarves and of the Kingdom of Brazil. It also remained the capital of the newly independent empire formed by Prince Pedro in 1822. This city, then, provided the stage set for a historical drama of unprecedented proportions, and a layered palimpsest of that multivalent (European and indigenous) experience is still visible to outsiders determined enough to find it. The informal settlements that ring the city today are one of the most obvious remnants of that past. After the abolition of slavery in 1888 many ex-slaves settled in shacks on the sides of hills around the Praça 11 de Junho, soon to be joined by disaffected soldiers returning from the Canudos war. They named these communities *favela*, after a tough, thorny plant in the region.

But far less obvious examples of the history exist in the Central Zone, which was mostly demolished in the early part of the twentieth century to accommodate growth and erase the reminders of colonial oppression — including the physical evidence of a city created by a foreign monarchy that voluntarily, if reluctantly, relocated to one of its colonies. The Pedra do Sal, or “Rock of Salt,” in the Saúde neighborhood, or “Little Africa,” which tourists are unlikely to see, is one element of this past that remains. It is the actual stone stage on which slaves were bought and sold, and it now serves as an informal gathering place for local musicians to meet to sing and play the samba rhythms that are thought to have originated here.

This paper will investigate the nuanced ways in which this tragic example of hegemony has transcended harsh memory to become a place of unbridled joy, as well as new development in the urban core that is intent on recovering the lost colonial past.

**HOW TO ORDER BRICKS: AN ANTHROPOLOGY OF ARCHITECTURAL TECTONICS**

*Priya Joseph and Pithamber Polsani*

India was subject to occupation by the British from the late eighteenth century until seventy years ago. As a result, colonial modes of making and operation became part of almost every aspect of the Indian life, even if many Indians disapproved of them. Since the British occupation, many practices of Indian architecture and engineering have changed. This is not to say that there was ever a hegemony of colonial practices, or that they were in any way superior. But there is an ongoing, unresolved debate today as to what is Indian about traditional architecture and the built environment, and what was colonial, imposed and alien. In this regard it must be noted that anthropological forces have influenced some practices and furthered tectonic culture in the region. The period of the nineteenth and the first half of the twentieth century were a particularly active time for British and colonial influences on tradition. While tradition should be looked at as a continuum that is in flux, it came to be described with a temporal attribute from the nineteenth century onward. This makes the nineteenth and twentieth centuries an important time to study Indian tradition and architecture.

*The Professional Papers on Indian Engineering* is an intriguing and extensive series of at least eight volumes on Indian architecture and engineering compiled and published by British engineers working in India in the mid-nineteenth century. Today, these papers, which recorded their interpretations, works, and lives at the time, not only provide a depository of technical information about practices of the time, but offer layered anthropological accounts of the native and British colonial interface. This paper will discuss, through these documents, the influence of anthropology on architecture, as this played out in terms of tectonics.

This topic will be addressed by means of examples such as the tectonics of brick-making in the region. Anglo-Indian architecture came about due to a confluence of Indian and British understanding, skills, and aesthetic values. Resources were thus opportunistically mixed and used, creating some of the most articulate buildings in the region. Narratives of this architecture today have become highly politicized with little understanding of the constant change in the traditions of building and the anthropology involved. However, the influence of the human interface was a continuous part of its tectonic making and had a great influence on the architecture that resulted.

**URBAN TRANSITION: CITIES BETWEEN CIVILIZATIONAL CONFLICTS AND MILITARY ENGINEERING**

*Mohamed Nadjib Guesmi*

The Maghreb occupies a privileged position, both in Africa and the Mediterranean region. Its geographical and economic characteristics, beside its social and cultural continuity, have therefore naturally placed it at the crossroads of the most powerful and varied civilizations in history. Constantine and Annaba, in Algeria, are two cities which have benefited from this privileged geographical location. This paper will examine the mode of their urbanization, especially during the French colonial era.

With relation to these two cities, the paper will seek particularly to understand how the former logics of planning, especially as related to French militaristic planning, and how it succeeded in integrating a new mode of urbanization. This will include examining its parasitic approach to architecture, which diminished the status of the former Arab-Muslim urban tissue.
The paper initially takes a geographical approach, in order to situate and understand the area of study. It then presents a morphological analysis following a hierarchical plan from the territorial to the architectural scale ("du macro au micro"), according to a historical timeline. Next, it attempts to go beyond morphology to present a semiotic analysis of the different techniques and operations of urban production. The paper concludes by studying the impact of colonial urban planning on the contemporary life in these cities.

**NKANDLA OR BUST: NEO-TRADITIONS, POLITICS, AND THE FIRE-POOL**
*Debbie Whelan*

Situated close to the rural hamlet of Nkandla in KwaZulu-Natal, South Africa, is perhaps one of the most persuasive examples for the perpetuation of “tradition” to politicize and endemicize architecture. Built at a cost of $20 million, this rural idyll is constructed as a home for the personal use of the current South African president, his five wives, and their retinue. Far from subscribing to the prescriptions of the affluent Zulu homestead, which consists of a number of discrete buildings of a scale determined largely by natural materials, it resembles rather a caricature of an upmarket safari lodge. Hotel-scale buildings with steeply sloping thatched roofs sit together with individual cone-on-cylinder “rondawels” (some larger instances of which include en-suite appendages). A number of whimsical follies constructed to theme complete the picture. Finally, the complex is also not without that usual accoutrement of the affluent South African household: the swimming pool. However, central to its politicized discourse, this contentious amenity is explained away as a “fire pool,” vital as a security asset. All this neo-traditional splendor is enclosed within a closely guarded security perimeter.

In its extent and, certainly, its irony, the Nkandla homestead is perhaps the most blatant contemporary visual demonstration of political power associated with Zulu traditionalism in current-day South Africa. However, while the homestead may not be true to form, structure and typology from a “traditional” perspective, this does not mean that its message is not clear. All the elements are deliberately sited to evoke a sense of nostalgia and concomitant nationalism. They convey a message of new power, linked to a current ruling democratic dispensation; and they are thus subtly designed to compete with the powers of the long-established traditional authorities.

Manipulation of the built environment to meet political ends is not a new symptom of postmodern South Africa. The Nkandla homestead and its fire pool are pastiche representations of a “tradition” that has been slowly condensing over the last two centuries.

This paper will present the change in “traditional” architectures in KwaZulu-Natal as a result of sedentariness, the establishment of new political power(s), and fluctuations in positions of ethnicity and identity. It will examine the historiographic record of prominent clan groups in the province in order to understand whether the scale of such homesteads is increased during battles of succession, and it will establish whether these may, or may not, be regarded as a domestic-scale symptom of a much greater political battle.

**A.11 CONTESTING NEW PLACE-MAKING TRADITIONS**

**GENTRIFICATION OR VITALIZATION? SOMU AND ITS IMPACT ON SOUK AL-MUBARAKIYA**
*Mohammad Aljassar and Jumana Jamal*
*Kuwait University, Kuwait City, Kuwait*

**THE POLITICS OF DISAPPEARANCE: STRIP MALLS AND SLAVE GHOSTS**
*Sharone Tomer*
*Virginia Tech, Blacksburg, U.S.A.*

**PRECOLONIAL VERNACCULAR TRADITIONS AS MODELS FOR CONTEMPORARY PARLIAMENTARY BUILDINGS IN SOUTH AFRICA**
*Gerald Steyn*
*Tshwane University of Technology, Pretoria, South Africa*

**THE ESPANA BUILDING: SHIFTS IN SPANISH POLITICS AND CHINESE CAPITAL**
*Marta Catalan Eraso*
*University of Hong Kong, China*

**THE POLITICS OF FEAR: MILITARY BARRACKS IN THE AGE OF TERRORISM**
*Sean-Michael Kelly*
*University of Oregon, Eugene, U.S.A.*

**GENTRIFICATION OR VITALIZATION? SOMU AND ITS IMPACT ON SOUK AL-MUBARAKIYA**
*Mohammad Aljassar and Jumana Jamal*

Being one of the few remaining social and cultural hubs of the old city, the Souk al-Mubarakiya market can be identified as a key element of permanency in Kuwait City. Al-Mubarakiya can be considered the nucleolus of memory, meaning and identity of old Kuwait City. Throughout the years, the market has gone through different phases of evolution, expansion and renovation, but it has always managed to maintain its utilitarian function and architectural spirit. However, a new phenomenon, SOMU, or South Mubarakiya, a newly renovated district with contemporary chic cafes and boutique restaurants, has now emerged and is flourishing at the southern edge of the traditional market. Recent discussions in local newspapers as well as in social media reveal a mixed feeling about SOMU and its potential impact on Souk al-Mubarakiya. While some younger locals view SOMU as a great social hub, others fear that it is the start of gentrification process that will invade and distort the spirit of the old market. This fear was exacerbated in 2016 when one of the local owners of the market tried to raise rents there by up to ten fold.

While the true impact may not be realized for years to come, the hypothesis behind this research is that SOMU could add value to the old market if historic-preservation codes were redefined.
by legislators to consider its spirit of place as well as its physical attributes. The main data from this research consists of questionnaires, interviews, observations, as well as newspaper articles and social-media discussions. Through a mixed methodology of quantitative and qualitative analysis, it sought to test the above-mentioned hypothesis by examining attributes of place experience and their influence on the behavior and attitude of users attracted to both SOMU and the larger market. The research further investigated the level of isolation and interaction between users of SOMU and Souk al-Mubarakiya by looking at possible invisible boundaries between the two communities.

THE POLITICS OF DISAPPEARANCE: STRIP MALLS AND SLAVE GHOSTS
Sharone Tomer

Racialized identity has recently reappeared as a topic of public discussion and conflict in the southern United States. Violent conflicts over the removal of Confederate memorials here have tapped into often-obsured traditions of producing racialized power through public commemoration. Such traditions are one iteration of a larger history of inscribing race, space and class in the South that includes, but also exceeds, the realm of memorials. Over the past century in the region the public celebration of Confederate “valor” and white supremacy has operated as a visual symbol of broader practices of marginalizing black identities and writing entire black communities out of the history of towns and cities.

In Appalachian mountain areas, the suppression of markers of black presence on the Southern landscape sits alongside, and in tense friction with, the region’s economic marginalization. With an economy overly dependent on low-value agriculture and extractive coal mining and a topography of isolated settlement, Appalachia has increasingly been written out of the globalized economy. While the region formerly provided a source of carbon-based power for American industry, it thus struggles to meaningfully identify with and contribute to the global, late-capitalist world.

Both the suppression of black identity within Appalachia and (white) Appalachia’s lack of presence on the global economic stage are spatially visible. Ephemeral markers of removed black identity, such as historically inaccurate rebuilt slave quarters and the remains of an emptied black community hall, thus momentarily disturb landscapes of an agricultural and mining region struggling to find a place in the service and information-driven neoliberal economy. Strip malls and suburban housing developments thus sit dissonantly against a seemingly bucolic backdrop of working farms, emptied company towns, and preserved plantations.

This paper will argue that Appalachia can be understood, in part, as a space of intertwined, double disappearance. As black slave descendants have for the most part left the region, producing a stereotype of Appalachia as homogeneously “white,” the area itself has been pushed out of the late-capitalist economy, and thus the circuits of global power. The two disappearances, though perhaps not causally linked, are conjoined stories of Appalachian space, identity, culture and economy. The paper focuses on telling the story of the spatial imprint of these double disappearances by illustrating often-unnoticed juxtapositions of racial and economic marginalization. Highlighting the strip-mall suburbia and an erased black enclave of the Virginia New River Valley, the paper will argue these can be understood as dissonant landscapes, in which racial identity, spatial claims, and economic and political power are quietly, but intensely contested.

PRECOLONIAL VERNACULAR TRADITIONS AS MODELS FOR CONTEMPORARY PARLIAMENTARY BUILDINGS IN SOUTH AFRICA
Gerald Steyn

Most of South Africa’s Black people have been landless and disenfranchised since the middle of the nineteenth century. The worst act contributing to this condition, however, was passage of the Natives Land Act in 1913. Apart from having their culture and customs suppressed and their histories distorted, it prohibited them from building anything but permitted traditional dwellings on designated tribal land. Tangible evidence of a native precolonial presence is limited in South Africa to scattered, remote and rapidly disappearing (that is, endangered) ruins of stone kraal walls. There is nothing in South Africa like the celebrated heritage site of Great Zimbabwe, which provides a powerful reminder of past dominion. Indeed, the appropriation of land was so complete in South Africa that the country does not even exhibit the pattern of traditional rural villages that is so typical of neighboring countries. Considering the draconian extent of White overrule and oppression, it is totally inconceivable that the advent of democracy in 1994 would not have prompted the new ruling elite to reclaim territory and space and make the uncontested hegemony (presence and influence) of the Black majority manifest through the making places that signal their dominant position.

The study investigates the way in which precolonial architectural traditions influenced the design of four South African contemporary parliament buildings — arguably the ultimate manifestation of political power. Three of these have now been built for use as provincial complexes, and the fourth is a finalist in a design competition for the envisaged Pan-African Parliament. The architects of all four projects declared vernacular traditions to be among their sources of inspiration. To examine these claims, the paper employed taxonomic analysis, using graphic techniques, to compare the topologies (types and geometries), topologies (spatial organizations), and morphologies (tectonics and materiality) of the designs to their cited traditional models. Generally, it was found that the case studies were informed not only by spatial patterns — and to an extent, materiality — but also by the abstract interpretation of imagery. Since indigenous building traditions in southern Africa are generally associated with the domestic scale, smallness, and intimate spaces, this study should contribute to the discussion on African-oriented monumentality and big buildings — a contemporary built environment with an African identity.
THE ESPANA BUILDING: SHIFTS IN SPANISH POLITICS AND CHINESE CAPITAL
Marta Catalan Eraso

This presentation explores the impacts of increased Chinese capital investment in Spain on the forms of its urban environment and shifting political debates. It focuses on a redevelopment proposed by the Chinese multinational company Wanda for the Espana Building, an early skyscraper representative of the Francoist regime located in downtown Madrid. This case encapsulates the changing dynamics of development since the last election in Madrid, as local residents have begun to propose new conceptions of architecture and urbanity as an alternative to existing neoliberal policies. In this context, prominent urban icons, such as the Espana Building, have become major arenas for challenging current political discourses.

The changed approach to city redevelopment has been closely related to a larger reorientation of politics in Madrid, where the long-standing conservative party, Partido Popular (PP), which supported neoliberal capitalist development, lost control in 2015 of the municipal government to Ahora Madrid, a new party that promoted bottom-up politics. Wanda had originally acquired the Espana Building under conditions established by PP — including a downgrading of the edifice and an ensuing renovation project by Foster Architects. However, shortly after Ahora Madrid came to power promising a shift toward a more participatory and inclusive mode of governance, most of the Chinese plans were curbed. Some of the party’s pioneering attempts to involve citizens in urban design have included an open competition for the square opposite to the building, attempts to engage everyday users in decision-making, and an extension of urban debate to the grassroots level. Thus, after Wanda proposed demolishing the building and rebuilding it, numerous groups in the city came forward to challenge the proposal and discuss the building’s architectural significance and how they conceived the redevelopment. While some defended the Espana Building as representative of Spanish “modernity,” others argued that its architectural features were insignificant, and that they largely reflected conditions of scarcity and decay under the dictatorship. Three years later, unable to reach an agreement with Ahora Madrid, Wanda decided to sell the property, leading different city groups to condemn the inclusive nature of the new politics and their role in driving away much-needed capital investment in the city. Overall, parties to the contest over the skyscraper’s value and the city’s future have begun to propose new conceptions of architecture and urbanity as an alternative to existing neoliberal policies.

This paper will examine the narratives of politicians, architects and associations involved in the project. It will thus illuminate changing discourses about the building and the city, as instigated by the increased presence of Chinese capital. The paper will ask two main questions. How can the urban space confront political practices? And in light of accelerating global flows of capital, how can local people construct new sets of claims around architecture and make sense of urban change? Through a series of interviews with different agents, the paper will thus bring new insight to the effect of political practices in the urban environment — but also how current flows of Chinese investment are altering architectural discourse around the globe.

THE POLITICS OF FEAR: MILITARY BARRACKS IN THE AGE OF TERRORISM
Sean-Michael Kelly

Lawrence Vale, in his 1992 book *Architecture, Power, and National Identity*, contended that it is possible to “learn much about a political regime by observing closely what it builds.” For the United States, the link between politics and the shaping of space can thus be seen in the changing forts, camps and bases used to project its international agenda. The locations and aesthetics of U.S. military outposts have changed dramatically throughout the country’s history. From early frontier forts, to the mass-produced camps of World War I, to the sprawling bases of today, each shift in the military landscape has been a result of political pressures and conditions of public funding.

Perhaps no single building type has reflected this changing landscape more than the barracks. Before the Civil War, the nation was still wary of maintaining a large standing military, and U.S. Army posts received little funding. Early frontier forts also had no formal policies related to their design or construction; and if barracks existed at all, soldiers usually lived in unsanitary squalor. The rise of the Progressive movement at the turn of the century, however, brought new interest in improving the conditions of the poor, both in urban slums and on military posts. The first official set of standardized building plans issued by the U.S. Army soon followed, with much attention given to barracks.

The landscape of the U.S. military was further altered when the First World War forced the country to abandon its previous isolationist stance. Congressional funding poured into new Army training camps, and standardized barracks went up en masse across the country influenced by the principles of standardization and mass-production. But after the war this compact and functional scheme started to change. Under the War Department Housing Program (WDHP) of 1926, civilian architects and planners were hired to redesign military posts according to new suburban design philosophies. While these initial plans largely only pushed officer housing out of the core into a new cul-de-sac periphery, they proved a precursor to continuing efforts to shift base design toward a larger societal emphasis on suburban designs.

The paper argues that the most recent (and equally influential) event shaping military-base planning happened on June 25th, 1996. On that day a truck bomb was detonated just outside the fence line of Khobar Towers, an eight-story housing complex in Saudi Arabia. The bomb resulted in the deaths of nineteen U.S. Air Force personnel and one local Saudi. The political reaction that ensued changed the military landscape. Inspired by the politics of fear, the Air Force published new guidance for the design of its facilities.

Without making normative claims, this paper theorizes the politics of the post-9-11 age through the lens of military cantonments and their conditions of public funding. Like the confluence of political pressures that led to mass-produced barracks during World War I, or that produced single-family suburban officer housing under the WDHP, it examines how the political reaction to terrorism has reshaped military cantonments and barracks.
B.11 VERNACULAR TRADITIONS IN SOUTH AND SOUTHEAST ASIA

POSITIVE GENTRIFICATION IN THE OLDEST DISTRICT IN BANGKOK, THAILAND
Runsgima Kullapat
University of North Carolina, Chapel Hill, U.S.A.

VAT PHOU ANNUAL FESTIVAL: THE TRANSITION FROM POPULAR RITUAL TO AUTHORITARIAN FESTIVAL
Lassamon Maitreemit and Preeyaporn Kantala
University of Illinois, Urbana-Champaign, U.S.A.; and Waseda University, Tokyo, Japan

HMONG VERNACULAR SPACE AMIDST COLONIAL LEGACIES AND THAI DEVELOPMENT STRATEGIES
Lynne Dearborn
University of Illinois, Urbana-Champaign, U.S.A.

THE REVIVAL OF HILL-TRIBE HERITAGE IN NORTHERN THAILAND: THE POLITICS OF REPRESENTING DISAPPEARING LIVELIHOODS
Worrasit Tantinipankul
King Mongkut’s University of Technology, Bangkok, Thailand

THE TRANSFORMATION OF DESERT SETTLEMENTS IN INNER MONGOLIA: TRADITION, POLITICS AND IDENTITY
Yushu Liang and Duanfang Lu
Tsinghua University, Beijing, China; and University of Sydney, Australia

VAT PHOU ANNUAL FESTIVAL: THE TRANSITION FROM POPULAR RITUAL TO AUTHORITARIAN FESTIVAL
Lassamon Maitreemit and Preeyaporn Kantala

This paper analyzes the use of Vat Phou — an ancient Khmer monumental site in the Champasak district of the Lao People’s Democratic Republic — as a site for the exercise of authoritarian power in four periods of Lao history: the early South-Laos culture, the Champasak Kingdom as a French protectorate, the independent Lao Kingdom, and finally the Lao PDR. The authors will question how the spiritual space of Vat Phou temple has helped establish the political status Champasak district, and how the Vat Phou annual festival, as practiced since the mid-1900s, has transformed the religious site into a place of politics.

The Lao PDR is a socialist nation in Southeast Asia, and the Vat Phou monument is the most remarkable national heritage site in its southern region. Today it is well known for its annual festival, which takes place during the third month of the Buddhist lunar calendar. Although ordinary people revere the spiritual value of the Vat Phou temple, the site has also been associated with political actions throughout the history of Laos. It thus has become a frame for national and international institutions, who see it as a place where authoritarian power is exercised.

In the early period of Lao culture in Champasak, the Vat Phou site became a religious ceremonial space, where remnants of Khmer architecture was refurbished by a Buddhist cult. Later, in the colonial period, the vernacular Buddhist ritual was transformed by the Champasak Royal House into the Vat Phou annual festival. Witnessed by representatives of the colonial governments of France and Britain in Southeast Asia, the Champasak royal festival demonstrated the authority of the Champasak Kingdom over the south of Laos, differentiating the region from the Lao Kingdom in the north.
With the end of the French colonial regime in Southeast Asia in the 1950s, the king of Laos traveled around the entire country in an attempt to form a single royal government. And the contest between his kingdom in the north and the Champasak Kingdom in the south was epitomized when the king of Champasak invited him to visit the Vat Phou monument during its annual festival as a guest of the Champasak royal house.

The Lao People’s Revolutionary Party unified the Lao nation after the conclusion of the 1975 revolution. At this time the Vat Phou monument was registered as National Heritage of the Lao People, ending the autonomy of the Champasak Royal House. Today the Vat Phou festival celebrates its UNESCO World Heritage status, awarded in 2001.

By closely observing the organization of the built environment and by participating in ceremonies during the Vat Phou Temple’s festival, the authors have investigated the historical layers of the landscape linked to the four periods mentioned above. Information from interviews and archives were then used to reveal activities at the site that have served political purposes. The study concludes that the various social and political periods of the Lao kingdoms have conferred different meanings upon the ceremonies at Vat Phou. Thus the Vat Phou ancient monument has been deployed as a stage for political actions throughout the history of the Lao nation-state.

**HMONG VERNACULAR SPACE AMIDST COLONIAL LEGACIES AND THAI DEVELOPMENT STRATEGIES**

*Lynne Dearborn*

Tracing the history of the Hmong people, a minority upland group primarily situated in present-day Thailand, Laos, Burma and Vietnam, this paper argues that the traditions of the Hmong, which have historically marginalized them, are now being deployed to safeguard their economic future in Thailand in ways that preserve the logic of control and influence once deployed by “colonial” powers. To build this argument, the paper explores the influence of Thailand’s politics of development on Hmong settlement patterns and vernacular space in the period from the 1960s to the present.

The history of the Hmong involves a centuries-long trajectory of movement, as this minority population has fled a series of major- ity groups who have sought to subjugate them. Originating in southern China, a substantial population of Hmong sought to escape oppression and persecution there — conditions that likely resulted from intense struggles for land and water resources as the majority Han Chinese population expanded southward after the sixteenth century (Tapp 2005). Scholars believe violent repression drove the Hmong to permanently inhabit the highest elevations where the rugged terrain and seasonal patterns of rainfall made swidden cultivation of dry-land crops their only option for survival.

By the mid-1800s large numbers of Hmong had further migrated into the uppermost heights of mountainous northern Indochina, a region which later became the northern edge of Vietnam. From this location, small clusters of ethnic Hmong farmers gradually drifted into northern Laos and Thailand, and then into Burma. These migrants kept to the highest altitudes in the region to maintain autonomy and avoid conflict, but in the process they unwittingly found themselves moving across political boundaries of emerging nation-states. These boundaries reflected the imprint of French and British colonialization in the region as well as the reach of the Thai Kingdom’s influence. The marginal contexts within which the Hmong found themselves ultimately also embedded them in Indochina’s growing opium economy, as they sought a cash crop to supplement subsistence upland farming.

An analysis of development strategies deployed in Thailand by governmental and nongovernmental organizations from the 1960s to the present and a parallel historical analysis of changing settlement patterns and house types in Thai Hmong villages will be used to buttress the paper’s claim about how contemporary Hmong traditions preserve the logic of control and influence deployed by colonial and royal powers historically present in the region. It explores the utility of the thesis of “Thaiification” (Seiff 2016/2017) — the process by which those who are culturally and ethnically non-Thai are now being assimilated to the dominant culture of Thailand — as an explanation for both historical and contemporary development strategies, and it explores the implications of these developments for Hmong vernacular space.

**THE REVIVAL OF HILL-TRIBE HERITAGE IN NORTHERN THAILAND: THE POLITICS OF REPRESENTING DISAPPEARING LIVELIHOODS**

*Worrarat Tantinipankul*

The mountainous geography of the northern region of Thailand has long been known as a sanctuary for various ethnic hill-tribe communities. Prior to the Cold War era, the hill tribes here maintained their independence from the central government by practicing rotational and shifting cultivation and roaming across the national border. However, from the late 1950s to the 1970s, with the Communist insurgency, forest destruction and opium cultivation and the fluidity and freedom of hill-tribe people became a major focus for the security policies of the Thai nation. Thai government agencies thereafter intensified the process of incorporating highland communities into the Thai state, with the aim of stabilizing them. As a part of this effort, shifting cultivation was declared responsible for forest degradation in the area, and permanent settlements were established. While this intervention brought people in these communities basic public health, welfare and schools, which improved their quality of life, it also gradually annihilated their highland culture and identities.

Along with various state agencies, the Royal Project Foundation has been one of the key stakeholders in the project to transform the hill-tribe landscape. The foundation is not a state agency but a nonprofit organization founded by the head of the state. Among its activities were to establish 38 agricultural development centers in the critical areas of northern Thailand. These then became nodes for the work of coordinating state agencies in rural areas, where the central government had limited access to the villagers. The Royal Project has been successful in introducing lucrative Western products as agricultural cash crops into the highland area, therefore providing sources of income to substitute for opium cultivation.

After the Cold War era, state agencies lost their Communist enemy, and by 1997 decentralization began, with the new constitution allowing local control of municipalities. The tourism business also became a significant source of revenue for Thailand beginning in the 1970s, but it had been focused in the major cities for two decades due to the Cold War politics and Communist insurgency. By the 1990s, however, cultural diversity had become the main themes of the Tourism Authority of Thailand. And at the same time the Royal Project’s development policies began to incorporate a social-welfare component, pledging to revitalize the culture, preserve the local wisdom, and protect the lifeways and identities of tribal communities. As a result, its scope of work now partly overlaps with the Tourism Authority and newly established municipal offices.

How can the Royal Project revive the local ways of life and preserve identity that are associated with shifting agriculture it once
helped eradicate? How can the Royal Project work with local municipalities for heritage preservation? This paper explores the role of Royal Project Foundation in incorporating northern hill-tribe ethnic groups into the national economy through agricultural development, and the national imaginary through heritage revival. I argue that the cultural revival of hill tribes can be seen as a compensation for the costs associated with cash-crop cultivation, which have forced local highlanders to depend on the volatile market economy. Paradoxically, the revitalization of heritage and traditional practice today provide only a facsimile of past ethnic diversity, because the foundations of livelihood which sustained those ethnic identities are no longer in practice.

THE TRANSFORMATION OF DESERT SETTLEMENTS IN INNER MONGOLIA: TRADITION, POLITICS AND IDENTITY
Yushu Liang and Duanfang Lu

This paper explores the entangled relationship between tradition, politics and identity behind the transformation of desert settlements in Inner Mongolia in the context of China’s rapid urbanization. It does so by focusing on a case study of Gonghuduge Gacha, a semi-agricultural and semi-animal husbandry settlement located on the fringe of the Tengger desert in Alxa League, Inner Mongolia (China). Gonghuduge is one of the few desert settlements in the league with most of its rammed-earth dwellings still intact after implementation of the government’s “Ten Full Coverage” policy and “Ten Models of All-Region Tourism” policies in 2014–2016. The former aimed at demolishing old villages and creating new or modern settlements in the region’s rural pasturing areas; the latter aimed at creating model tourist destinations in the region. Under the former policy, many vernacular houses with unique regional features and long histories were torn down and their residents relocated in new modern settlements. Under the latter, Gonghuduge was selected as one of ten model tourist destinations for comprehensive redevelopment.

Based on field observations and interviews with local residents, officials and designers, the paper examines the mechanisms, politics and effects of redeveloping the nineteen adobe houses in Gonghuduge. And it reveals how the project has failed on account of many deficiencies. Thus it shows how residents found that the tourism-oriented development created new difficulties for their daily production and life. And it explains how the government, too, was disappointed that its huge investments in the built environment did not result in strong revenues from tourism. The study further questions the role of architects in this process, because they treated tradition in the production of space as if it were purely a matter of aesthetics. Issues on environmental and social sustainability were thus largely ignored in design and construction processes.

The paper concludes by reflecting on the tangled relationship between tradition and politics in the context of Chinese urbanization. Based on the findings from this case study, it criticizes current discourse on regionalist architecture and calls for more sensible approaches to rural redevelopment that encourage local participation in creating unique place identities.

C.11 OPEN SESSION

URBAN TRADITIONS IN THE MIDST OF THE CHINATOWN OF LIVERPOOL AND THE QUASI-ENCLAVE OF GLASGOW
Ashraf Salama and Adel Remali
University of Strathclyde, Glasgow, U.K.

WORK AS A HOUSING RIGHT: THE TRANSFER OF INHABITANTS FROM FAVELA TO SOCIAL HOUSING
Ana Rosa Chagas Cavalcanti
Delft University of Technology, Netherlands

THE POLITICS AND TRADITIONS OF REFUGEE CAMPS: THE SPATIAL EVOLUTION OF JABLAYA CAMP FROM 1948 TO THE PRESENT
Shadi Saleh
Katholieke Universiteit Leuven, Belgium

TAKING PLACE/MAKING SPACE: THE ARCHITECTURE OF PROTEST IN MODERN ISTANBUL
Ayca Koseoglu
McGill University, Montreal, Canada

THE APPEARANCE AND EMBODIMENT OF MULTIFACETED PUBLIC HISTORY
Anne Toxey
University of Texas, San Antonio, U.S.A.

URBAN TRADITIONS IN THE MIDST OF THE CHINATOWN OF LIVERPOOL AND THE QUASI-ENCLAVE OF GLASGOW
Ashraf Salama and Adel Remali

Since the First Opium War in the mid-nineteenth century, many cities in Britain have witnessed waves of Chinese migration. Typically maintaining a low public profile, Chinese migrants have not sought support from public funds or governmental assistance, and the majority are recorded to be involved in niche economies such as catering, Chinese-oriented support services, or retail business. British cities with a high percentage of multigenerational Chinese migrants have also seen the development of different forms of agglomerations of Chinese communities. These vary in terms of their spatial characteristics as well as the manifestation of cultural traditions of Chinese groups. This paper identifies two types of such agglomeration. The first takes the form of ethnic enclaves or what are widely known as “Chinatowns,” and is evident in cities such as London, Manchester, Birmingham and Liverpool, to name a few. The second takes the form of an assemblage of Chinese groups, which is manifested in quasi-enclaves or clusters, and is evident in the city of Glasgow.

This paper aims to examine the two identified types — Chinatowns and quasi-enclaves — and the way urban traditions are manifest in each. To this end, coupled with analysis of important census data, the research first sought to establish the theoretical underpinnings through which key literature from the fields of cultural
geography, sociology, and urban studies might be analyzed. This involved problematizing the spatiality of migration into a reflective discussion that could encompass the identification of the key spatial, social, economic and cultural parameters of the two types.

While the study offers an overview of Chinese communities in various British cities, it also identified two specific cases through which to investigate the urban traditions of Chinese communities: the Chinatown of Liverpool and the Chinese quasi-enclave of Glasgow. Attempting to uncover various socioeconomic dimensions and the spatial indicators involved, the investigation then proceeded by means of fieldwork, including photographic analysis, systematic observation, behavioral mapping, and structured walking-tour assessment procedures.

The study’s key findings suggest that the Chinatown of Liverpool, as representative of an ethnic enclave, offers spatial qualities that foster a sense of community identity and belonging, while enhancing general socioeconomic welfare. The study further found that the absence of a clearly demarcated “town” for the Chinese community in Glasgow has not permitted the development of as a strong presence in the city; as a result, it is often labeled an “invisible community.” However, the Chinese community’s economic prosperity in Glasgow has allowed for various expressions of authentic traditions within the urban environment, while limiting contact between these and the general practices of Glaswegians and other groups. The paper’s conclusions will seek to establish a discourse on the contribution of the spatial environment that accommodates Chinese agglomerations and its role in shaping urban traditions of Chinese communities within British cities.

WORK AS A HOUSING RIGHT: THE TRANSFER OF INHABITANTS FROM FAVELA TO SOCIAL HOUSING
Ana Rosa Chagas Cavalcanti

This paper argues that architects designing social housing for people being transferred from informal settlements should consider the importance of social practices — especially the former work activities of the residents — in their new designs. Both the analysis and reflections presented here hinge upon the practices established by a group of resettled inhabitants from the Favela Sururu de Capote (which has existed in Maceió, Brazil, since the 1970s), who were moved to Vila São Pedro, a housing project developed by Brazilian government in 2009. In fact, the research shows that labor, the social practice that most shapes and governs spaces in the favela — drove the subsequent modification of the spaces of this social housing project, which had originally been designed according to principle of formal architectural principles.

The ethnographic research was developed according to participant observation through a multyear field research effort. This started in 2008, before the resettlement of the residents, and it was repeated one and seven years after their relocation. Information gathered consisted of interviews, audio recordings of residents’ monologues, as well as drawings, photos and videos. It thus allowed the socioeconomic traditions of the residents to be analyzed before and after the resettlement process, both in the favela and in the social housing. The research thus recorded how, shortly after relocation, the social housing was profoundly modified and “re-favelized.” And, in this respect, it showed how the project failed in its aims — as had happened twenty years before, after a similar attempt.

From the analysis, it emerges that the emplaced working activities of the residents were what led them to profoundly change the social housing and to reintroduce traditional design and management schemes. According to the research, nearly 87 percent of the incremental changes in external spaces and on the ground level of the 380 housing units of the Vila São Pedro were intended to provide room for labor activities. The elaborated information allowed in-depth reflection concerning the reasons for this phenomenon. It thus revealed that all the observed modifications were carried out to preserve original sources of income for residents of the favela, which they needed to pay bills and guarantee their continued residence in the new housing units. This necessity was so strong that it overcame all the aesthetic rigor, hygienic standards, canons, programs, and formal/legal constrains inherent to the design criteria of formal housing.

This finding should cause architects to question their role within the delicate mission of providing alternate dwelling solutions to informal settlements. But the consequences of this reflection equally implicate other sectors, from institutions to academia. In fact, in the context of informal settlements, the right to have a space to work is embedded in the right to have a housing unit. The paper thus presents evidence of the need to rethink policies, create new knowledge on incremental processes, and design new strategies of urbanization. It argues that the right to dwelling in a neoliberal society should also consider the socioeconomic tradition of labor, both within the context of informal settlements and the resettlement of former inhabitants in new housing areas.

THE POLITICS AND TRADITIONS OF REFUGEE CAMPS: THE SPATIAL EVOLUTION OF JABLAYA CAMP FROM 1948 TO THE PRESENT
Shadi Saleh

Refugee camps are considered one of the most rapidly transformative types of built environment. Thus they may transform over time from temporary humanitarian spaces to (in their most advanced condition) refugee cities that incorporate such challenges as high population densities, endemic poverty, and unstable governance. As such, refugee camps have become a target of various improvement programs, which may aim to address aspects of their evolving condition through various phases of development. Whatever the situation, however, understanding a camp’s spatiality is essential to enhancing the relevance, significance and efficiency of improvement programs.

In analyzing the urban processes that shape the space of refugee camps, the case of Palestinian camps in Gaza may provide especially important insights because they have gone through many different phases of evolution. Indeed, the transformation of these spaces has occurred over nearly seven decades and been accompanied by alterations of their politics and traditions. The paper will thus focus on the spatial evolution of Jablaya camp, one of Gaza’s eight refugee camps, from 1948 to present time. It will be organized in three main sections to reflect the influence of the three major political conditions of the camp: under Egyptian administration from 1948 to 1967; under the Israeli occupation from 1967 to 1994, and under the governance of the Palestinian National Authority (PNA) from 1994 to the present. Each section will provide a detailed analysis of how the political powers and other agencies intertwined, produced and reproduced the space of Jablaya camp, in light of how its public spaces have been interactive with regard to social, political and economic agencies.

Different research tools were employed to study the camp environment. To begin, an analysis of historic aerial photos collected from the archive of the Palestinian Land Authority in Gaza was used to trace the different spatial changes throughout the camp life. Next, this photographic analysis was complemented by ethnographic research, in the form of field observations, focus groups, and in-depth
interviews with refugees who had experienced the different phases of the camp’s transformation. Finally, the archive of the United Nations Relief and Work Agency (UNRWA) was explored to obtain valuable documentation of refugees’ everyday life.

The research revealed that, in spatial terms, the camp has been markedly transformed over its life. This process has proven to be, at some periods, vernacular and slow. Such was the case, for example, with regard to the horizontal and vertical expansion of shelters. At other times, however, the transformation has been radical, sudden and political. Such was the case when the apparatus of the state has been used to demolish shelters to increase military control. The paper also concludes that the production of camp spaces during the different phases has challenged the envisioned objectives of political power, even when it has been supported by apparatuses of the state.

TAKING PLACE/MAKING SPACE: THE ARCHITECTURE OF PROTEST IN MODERN ISTANBUL
Ayca Koseoglu

There has been a striking increase of interest in research on civil protest recently in light of events which have emerged from ordinary people’s demand for change across the world. Work in various disciplines has thus investigated the role of social and cultural forces, political institutions, and different actors and agents in the making of protest movements such as “Occupy Wall Street” and “the Arab Spring.” Despite this recent interest, the spatial aspect of these events has received relatively little attention. But the public space in which these movements have become visible remains a continuously contested domain, since its practical and symbolic domination has the potential to give birth to (or limit the emergence of) new democratic possibilities. Thus, changes in the design and development of free public arenas has come to reflect different conceptions of collective urban life.

Going beyond traditional conceptualizations of space (and regarding urban design as all the activities and events which make it possible), this paper delves into the transformation of Istanbul’s Taksim and Beyazıt Squares in the 1960s. Civil protests have the potential to trigger socio-political changes from within specific sites of appropriation, and Taksim and Beyazıt Squares have long been such significant urban spaces. Indeed, it has been through these spaces that Turkey’s changing socio-political modes of operation can be traced. In particular, wide-ranging mass civil protests there in the course of the 1960s indicated how such events could be used to practice the right to the city, and define, produce and reproduce public space outside the restrictions of capitalist production.

It was around this time that Taksim also replaced Beyazıt as the primary space of protest in the city, and it has since served as the most important locus of political action in the city. Hence, this paper examines Beyazıt and Taksim Squares to determine how they were physically transformed in response to civil protests and in relation to each other’s historic urban role during this action-oriented period. It argues that there is an interplay between protest and design, by which architectural and urban design may influence how civil protests evolve, and in turn, civil protests may inform urban design. The paper explores this mutual relationship in an effort to address the agency of protest in the symbolic, formal and functional transformation of Beyazıt and Taksim Squares.

THE APPEARANCE AND EMBODIMENT OF MULTIFACETED PUBLIC HISTORY
Anne Toxey

This paper analyzes “The Politics of Tradition” within the context of World Heritage designation. Inscription onto UNESCO’s World Heritage List (WHL) is a feather in any country’s or city’s cap. It literally places sites on a prestigious map seen worldwide, and, if marketed effectively, this new standing can lead to dizzying increases in tourism and revenue for a region. It can also foster a sense of community pride, identity, and ownership of the site. However, whether inscription brings positive or negative results (or any changes at all) has much to do with political will and governmental structure. Comparing three WHL sites — the Old Town of Lijiang (China), the Sassi of Matera (Italy), and the San Antonio Missions (U.S.A) — this study explores how in each case a different government structure has defined a differing imaginary for the site, thereby shaping the resultant built environment in a radically different way.

Inscribed in 1997, Lijiang is an example of a heavy-handed, top-down political structure whose definition of tradition resulted in largely restored or reconstructed buildings, which house government-controlled shops (endless streets of repeating merchandise, nonlocally produced) tended by nonlocal staff.

In Matera, whose long history has been shaped by a tidal dynamic between state-defined and locally exerted political forces, the 1993 WHL inscription led to a bottom-up result, politically and economically guided by a local elite. Buildings have thus been individually restored, and at times reconstructed, into high-end hotels, art galleries, and sites of gastronomic experience. These forces, combined with a swelling grassroots effort, recently leveraged the UNESCO title to secure a second crown for the city — European City of Culture for 2019.

Inscribed in 2015, the San Antonio Missions are in the planning stage to develop sustainable tourism and infrastructure in the “buffer zones” surrounding and connecting the twelve-mile-long site. While the site itself is managed by the U.S. National Park Service and the Catholic Church, the thousands of acres of buffer zone are largely privately owned but under the municipal control of city departments. The living cultures present in this zone, which are directly derived from the Spanish colonial mission system through living descendants, are an important part of the basis for World Heritage inscription. This means that their cultures and traditions — many of them intangible — must remain intact for the designation to be valid, and that this highly heterogeneous population must necessarily remain part of the site’s fractured control.

The paper posits that the built environment of WHL sites and other locales conform to the traditions defined by market and political forces, as seen in the cases of Lijiang and Matera. However, a linear history and singular tradition cannot be defined for the many-faceted, multifacituous site of the San Antonio Missions; nor is a distinct or limited political force dominant there. Thus, the models of Lijiang and Matera cannot apply at this site. Invoking the work of Dolores Hayden and Henri Lefebvre, the study concludes by broadening the analysis to consider perspectives of gender, race and ethnicity in the practice of public history and the production of space in relation to a disunited political regime.
Conference Organization

ORGANIZING COMMITTEE
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Author Index

Abdelhamid, Tarek 18
Abdelmonem, Mohamed Gamal 45, 81, 89
Abdulla, Khairi 80
Abreu, Pedro 38
Ahlblad, Hannah 25
Aktuna, Bahar 111
Al, Meltem 22
Alaa, Rim 24
Al Assal, Marianna 104
Alghanaim, Deema 68
Al-Harithy, Howayda 25
Al-Ibrashy, May 39
Aljassar, Mohammad 113
Al-Kandari, Amina 70
AlKanderi, Aminah 76
Allahham, Abeer 19
Allen, Michael 107
Allweil, Yael 32
Al-Maati, Saphiya Abu 75
Almeida, Ana Julia 30, 49
Almeida, Mariana 27
Al-Mubaraki, Shaikha 75
Al-Ragam, Asseel 42
Al-Saleh, Sandra 73
Alves, Joana Gouveia 50
Alzouman, Sarah S. 68
Amaral, Bernardo 28
Aranha, Joseph 31
Asan, Hatice Sadikoglu 43
Asefi, Maziar 54
Aulakh, Rawal Singh 43
Aranha, Joseph 31
Bartholomeu, Clara 62
Baylac, Nathalia 100
Bech-Danielsen, Claus 44
Behbehani, Lamis 23
Bharat, Gauri 57
Biradar, Anjana 79
Bleibleh, Sahera 26
Bliss, AnnaMarie 40
Borges, Pedro Namorado 43
Brito do Nascimento, Flavia 52
Broudehoux, Anne-Marie 86
Brown, Daniel 89
Castela, Tiago 64
Cerra, Josh 39
Chagas Cavalcanti, Ana Rosa 119
Chatterji, Tathagata 106
Chen, Fei 69
Chen, Yongming 69
Cheng, An-Yu 55
Christensen, Peter 38
Chu, Cecilia 69
Cimadomo, Guido 79
Coelho, Carolina 86
Correia, Jorge 54
Correia, Luís 84
Costa, Miguel Reimão 41
Costa, Pilar C. 38
Costa, Miguel Reimão 41
Costa, Pilar C. 38
Costa, Miguel Reimão 41
Costa, Pilar C. 38
Cruz, Andrea 100
Dasgupta, Soumya 20
David, Valentina 53
Davis, Howard 95, 106
Dearborn, Lynne 117
Deaton, Lyndsey 104
de Freitas, Maria José 51
Demiri, Konstantina 28
Domínguez, Alvaro 78
Domínguez, Vera 41
Dong, Wei 61
Drake, Campbell 16
Driesse, Moniek 87
Du, Juan 99
Durante, Adriana 100
El Antably, Ahmed 24
El-Begermny, Nouran 18
Elfiki, Sherif 24
El Kharbawy, A. Sameh 62
El-Kholei, Ahmed 96
El-Sabban, Lamya 18
Engels-Schwarzpaul, Tina 67
Eraso, Marta Catalan 115
Erisen, Serdar 50
Ettinger, Catherine 31
Eufrasia, Miguela 29
Eyüce, Özen 68
Falakhat, Somaiyeh 52
Farhan, Sabeih 81
Fernandes, Alina 106
Fernandes, Paulo 106
Fernandez, Flora 27
Flandes, Alain 27
Flores, Joaquín 65
Forjaz, José 14
Franco, David 98
Gab, Ghisham 18
Galança, Helena 86
Gaugler, Jennifer 82
Ghobbari, Razieh 37
Giannecci, Samuela 46
Gil, Bruno 77, 86
Godlewski, Joseph 70
Gopal, Aparna 59
Go-Sam, Carroll 67
Grancho, Nuno 109
Guessi, Mohamed Nadji 112
Guvenç, Muna 58
Handa, Rumiko 35
Havelka, Susane 108
Hidalgo, Blanca Espino 41
Hillel, Keren Ben 72
Holmberg, Ingrid M. 44
Horiuchi, Lynne 36
Hosagrahar, Jyoti 14
Hsu, Min-Fu 55
Hu, Weijie 34
Huang, Huaqing 105
Hussein, Manar Zaki 101
Hussein, Yousef Awaad 83
Imani, Eliaz 54
Issa, Hesham 75
Jamal, Jamuna 113
Jorge, Silvia 53
Joseph, Priya 112
Jung, Yoonchun 39
Kang, Nan-Hyoung 71
Kandolkar, Vishvesh 17
Kantala, Preeyaporn 116
Karakaya, Utku 105
Kaya, Can 49
Kelly, Sean-Michael 115
Khalil, Ayesha 88
Kim, Yura 34
Knight, Andrew 45
Koseoglu, Ayça 120
Kullapat, Rungsima 116
Kuroishi, Izumi 110
L, Sujakumari 19
Lai, Chee-Kien 16
Lakhan, Safira 91
Lameira, Gisela 33
Laschivo dos Santos, Maria Cecília 63
Latter, Rosemary 21
Leão, Rui 41
Lee, Chee-Kien 16
Lee, Kah-Wee 74
Li, Yushi 118
Li, Zhiyong 102
Liao, Cheng 98
Lima, Anabel 73
Lima, Verena 49
Lioi, Vasso 28
Liu, Xiaohan 108
Lofin, Laurence 85
Loren-Méndez, Mar 59
Lu, Duanfang 118
Luo, Oliver 107
Ma, Xiao 103
Maitreemit, Lassamon 116
Malekabbasi, Ali 80
Manelius, Anne-Mette 44
Marques, José Luís De Sales 36
Marshall, Anne 63
Mattsson, Helena 17
Melika, Ayda 22
Memmott, Paul 97
Mendiratta, Sidh Losa 60
Mendonça, Bruno 27
Meneses, Maria Paula 17
Milheiro, Ana 65
Miller, James 55
Moniz, Gonçalo 28
Moreira, Mariana 27
Morshed, Adnan 78
Mugerauer, Robert 93
Muller, Brook 39
Nair, Stella 47
Nash, Daphne 97
Nassar, Noha 30
Nicoletti, Viviane 49
Nielsen, Søren 44
O’Rourke, Timothy 97
Ozgonul, Nimet 84
Ozmen, Beril 102
Palazzo, Pedro 72
Papu, Sapna 79
Pedrosa, Patrícia 48
Phuong, Dinh 42
Pierscionek, Barbara 45
Pina, Geraldo 20
Pinzón-Ayala, Daniel 59
Piotrowski, Andrzej 18
Pulsani, Pithamber 112
Prier, Megan 39
Purwani, Ofita 56
Rahman, Nazia 88
Rajagopalan, Mrinalini 47
Ramos, Cátia 94
Remali, Adel 118
Restaino, Gabriella 79
Reynolds, Chris 90
Ribeiro, Tiago Pereira 36
Rocha, Luciana 33
Rosado, Ana 41
Rugani, Jurema 66
Sá, Teresa V. 78
Sade, Ozge 87
Sahni, Sakshi 26
Salama, Ashraf 51, 118
Saleh, Shadi 119
Sankalia, Tanu 57
Santana, Marcela 83
Santos, Eliana 73
Santos, Maria Cecilia 49
Sarasmita, Adnya 100
Schultz, Anne-Catrin 29
Selim, Gehan 25, 80
Seraj, Nasrin 27
Serrazina, Beatriz 37
Setiawan, Arief 63
Shacklette, Ben 60
Shahin, Jasmine 93
Shirvani, Shahrzad 24
Shwayri, Sofia 48
Sigge, Erik 17
Singh, Anamica 106
Sinha, Amita 35
Smith McCreanor, Rosalie 61
Solte, Manu 81
Sollien, Silje Erøy 44
Sousa, Eduardo P. 30
Souto, Ana 90
Snyder, Alison 21
Steele, James 112
Steyn, Gerald 114
Stratis, Socrates 64
Sturlaugson, Brent 96
Tang, Min 99
Tangari, Vera 27
Tantinipankul, Worrasit 117
Thorganisdottir, Sigrun 45
Tom, Binumol 19
Tomer, Sharone 114
Toxey, Anne 120
Uzgoren, Guine 84
Vanin, Fabio 23
van Riel, Kristijn 51
Viana, David 80
Victor, Jacqueline 85
Vieira, Margarida Cheung 36
Wang, Xihui 61
Wang, Yingfei 103
Weizman, Eyal 15
Whelan, Debbie 113
Wildsmith, Diane Valerie 85
Wilson, Mabel 15
Wu, Ping-Sheng 55
Xiao, Han 92
Yang, Xu 92
Yassein, Ghada 96
Yucel, Sebnem 49
Yun, Ijeheerah 101
Yusaf, Shundana 91
Zhang, Yan 46
Zhao, Wei 88
Zhou, Ling 105
Ziada, Hazem 95
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The reference notes, collected at the end of the text (not at the bottom of each page), would read as follows:


4. In my interviews I found that the local people understood the full meaning of my question only when I used a more formal Egyptian word for “roof” than that in common usage.

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