



# TRADITIONAL DWELLINGS AND SETTLEMENTS REVIEW

JOURNAL OF THE INTERNATIONAL ASSOCIATION FOR THE STUDY OF TRADITIONAL ENVIRONMENTS

# VIRTUAL TRADITIONS

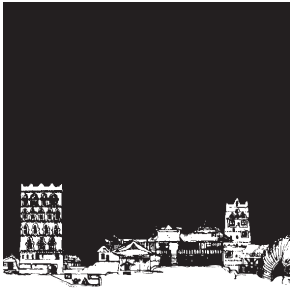
THE TRANSIENCE OF TRADITION IN CHANGING  
GEOGRAPHIES AND GLOBAL LANDSCAPES

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# TRADITIONAL DWELLINGS AND SETTLEMENTS REVIEW

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## Editor's Note

As has been our tradition, this issue of *TDSR* is dedicated to the biennial conference of the International Association for the Study of Traditional Environments (IASTE). This 2021 conference was originally scheduled to take place in September 2020, but it had to be postponed due to the COVID-19 pandemic. After conducting a successful virtual symposium in its place, dealing with the impact of the pandemic on traditional settlements and the study of heritage, the IASTE board and the conference host, Nottingham Trent University, decided to reschedule the full conference for September 2021. We are now reasonably hopeful that the situation around the world, which is improving in many countries, has advanced to where members of the association may meet in person after a three-year hiatus.

Past IASTE conferences have dealt with themes as diverse as authenticity, value, myth, utopia, and politics. This conference prolongs this collective reflection by foregrounding an examination of the ways traditions in the built environment are changing in the current era of globalization. With the predominance of mobile communication, social media, and online interaction, the terms “virtual” and “tradition” thus no longer lie at opposite ends of a cultural discourse, as they seemed to just a decade ago. Virtual space is developing socio-cultural norms that dictate everyday life, while built environments are adapting to virtual events, spaces and gatherings. The IASTE 2021 conference in Nottingham will explore how the mutual influences between the virtual and the traditional reconfigure new structures of communities, societies and cities.

As has been the case with past IASTE conferences, our intention is that this conference will bring together more than 120 scholars and practitioners from a variety of disciplines, including architecture, architectural history, art history, anthropology, archaeology, conservation, folklore, geography, history, planning, sociology, urban studies, and related areas. They will present papers structured around three broad themes: *Theorizing the Virtual and the Traditional in the Built Environment*; *The Socio-Spatial Traditions of Everyday Life in Changing Landscapes*; and *Tradition, Space, and Professional Practice in the Built Environment at Times of Transition*.

In observing contemporary currents, we now recognize how connections between the real and virtual worlds are becoming not only essential but also mutually constitutive and irrevocable. We hope this issue will contribute to this nascent debate.

*Nezar AlSayyad*

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## KEYNOTE PRESENTATIONS

### IMMERSING IN THE PAST, MEDIATING THE PRESENT: ONTOLOGICAL FRAMING OF DIGITAL SPACE IN TRADITIONAL ENVIRONMENTS

*Puay-Peng Ho*

*National University of Singapore, Singapore*

### SEEING TRADITION AFRESH: THE ANCIENT WORLD IN VIRTUAL REALITY

*Michael Scott*

*University of Warwick, U.K.*

### IMMERSING IN THE PAST, MEDIATING THE PRESENT: ONTOLOGICAL FRAMING OF DIGITAL SPACE IN TRADITIONAL ENVIRONMENTS

*Puay-Peng Ho*

With the deluge of mass entertainment, games, and virtual representations of traditional environments in Asia, how has the past become a mediated present in everyday society? Particularly in recent years, various digital technologies have been widely used in the documentation and presentation of historical conditions in religious, aesthetic, communal and urban spaces. These interpretations of tradition are continuously played out through a myriad of media in augmented form and graphic visuality. Has virtuality become a new medium that will lead to a refreshed gaze at historical environments?

Besides a survey of the current digital landscape in Asian traditional environments, this presentation will consider, within the regional context, the future of immersive experience and ways that ontological presence may be further enhanced in digital space to enable greater empathy and participation in created milieu. It will question the efficacy of current practices and propose a new framework for seamless flows between the present world and the created past from the point of view of the self.

### SEEING TRADITION AFRESH: THE ANCIENT WORLD IN VIRTUAL REALITY

*Michael Scott*

There is perhaps nothing more “traditional” than the architectures and built environments of ancient cultures like those of Greece, Italy and Egypt that have long cast a shadow over design and innovation in the built environment. Yet, while we feel familiar with the structures created by these cultures, the meanings and experiences associated with them have varied widely over time.

Laser-scanning has increasingly enabled us to virtually experience the built environments of these ancient cultures. As a consequence, a whole new generation of thinkers, designers and planners is being afforded the opportunity to engage with, and be inspired by, the “traditional” environments of these worlds. The same holds true for a wider public, who can now experience them through virtual reality in ways never before possible. Questions arise, however: How is it best to curate this renewed opportunity for engagement? And what sense of this “traditional” material will such efforts allow people to take with them into the future?

## TRACK I: THEORIZING THE VIRTUAL AND THE TRADITIONAL IN THE BUILT ENVIRONMENT

### A.1 VIRTUAL RECONSTRUCTIONS

#### TRACING THE UNCERTAINTY OF THE VIRTUAL RECONSTRUCTION OF THE EGYPTIAN LABYRINTH THROUGH HISTORY

*Farida Waheed*

*Nottingham Trent University, U.K.*

#### CALI HISTÓRICA: CONNECTING PEOPLE, PLACES, AND HISTORICAL INSTITUTIONS

*Aura Maria Jaramillo and Daniella Zamora*

*Columbia University, New York, U.S.A.*

#### RECONSTRUCTION AND RECORDING: EARTHQUAKES AND THE ADAPTATION OF HERITAGE SETTLEMENTS IN CHILE

*Bernadette L. Devilat*

*Nottingham Trent University, U.K.*

#### COLLECTING THE PAST: VISUALIZING THE ROMAN BATH IN ANKARA

*Gizem H. Güner*

*Middle East Technical University, Ankara, Turkey*

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#### TRACING THE UNCERTAINTY OF THE VIRTUAL RECONSTRUCTION OF THE EGYPTIAN LABYRINTH THROUGH HISTORY

*Farida Waheed*

Digital heritage is the use of computer-based technologies for the sake of producing, distributing and accessing the world's heritage resources in a digital form rather than on paper. Virtual reconstruction of ancient archaeological sites offers one of the many applications of this approach to heritage. Through virtual reconstructions, digital technologies offer many possibilities to help understand such sites. Archaeological theorists have, however, often criticized the use of virtual and augmented reality in reconstructing lost sites. One of their chief concerns is that such technologies represent the past as a rigid, known reality. In response, this paper investigates the theories of "uncertainty" and "fuzzy logic" in archaeological reconstructions by means of an exploration of the various "virtual" reconstructions of the Egyptian Labyrinth of Amenemhat III through history. In this sense,

"virtual" is defined as having the wider meaning of a hypothetical image of a certain reality.

The Labyrinth of Amenemhat III was the first structure in history to be called a "labyrinth." It was given this name by the Greek author Herodotus centuries after its construction and abandonment. Today its location is believed to be the Hawāra Pyramid site in Fayum; however, the site now only includes the scanty remains of Amenemhat III's mud-brick pyramid as well as fragments and pieces of artifacts from different historic periods. Although not much evidence remains of the Labyrinth, it has prompted multiple reconstruction attempts. The earliest such "virtual" reconstruction came down to us in the form of a written text by Herodotus (ca. 484–430 BCE), which also served as the main reference for all subsequent reconstruction attempts. But other written texts describing the Labyrinth exist and will be explored here, including those by Manetho, Siculus, Strabo, Pliny and Mela. The paper will further analyze visualization attempts made by Kircher, Canina, the French expedition, the Prussian expedition, Petrie, and, finally, Narushige Shioda and Wolfram Grajetzki at University College London.

The paper is intended to examine the assumed reality of archaeological reconstructions through various media, with a focus on digital reconstructions. It questions the reliability of personal interpretations and conclusions about archaeological sites by evaluating the impact of the historical context and available data sources used in visualizations. The paper also analyzes how later visualizations of the Labyrinth were based on earlier descriptions, which were themselves virtual and unreal. Through this journey the paper highlights the pitfalls of representing lost archaeological sites and the possibility of visualizing this uncertainty through digitization.

#### CALI HISTÓRICA: CONNECTING PEOPLE, PLACES, AND HISTORICAL INSTITUTIONS

*Aura Maria Jaramillo and Daniella Zamora*

Cali Histórica is a project intended to introduce a new framework for the valorization of architectural heritage into the discourse of preservation practice in Colombia. It endeavors to advance a different approach to architectural significance centered on the spatialization and visualization of social history alongside documentation of the physical fabric. Involving the creation of a user-friendly, location-based digital platform, this effort aims to centralize all archival photographic resources for the city of Cali, rendering this material accessible to all. Recognition of Cali's architectural heritage is a recent phenomenon, and the city is just beginning to compile inventories of buildings and sectors to promote a sense of belonging and cultural identity.

At present, the identification of heritage places in Cali is centralized within the Colombian Ministry of Culture. A series of historic overview factsheets have been compiled de-

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scribing the most iconic properties in the city, but these largely scholarly documents are often inaccessible to the general public. Similarly, as of 2019, there were no nongovernmental initiatives within the disciplines of preservation, history or architecture in Colombia that engaged with the question of architectural heritage and its intersection with social history. Given the changing political climate in Colombia, the moment is now ripe, however, to reconsider ways in which Cali can reclaim its place as a significant urban center and important contributor to the historical development of the country as a whole. Additionally, Colombia is presently experiencing a transition into the digital humanities, yet many institutions have not had the resources to keep up with the pace of change. Cali Histórica will provide a tool to help these institutions disseminate their resources more broadly.

Today the historic center of Cali is undergoing major reurbanization that may result in a significant loss of urban fabric in the name of modernization. Public and private initiatives have placed much emphasis on such efforts, which are indeed central to the city's economic development. However, the unilateral goal of modernization has come at the expense of protecting and capitalizing on the city's architectural heritage as an equally effective economic catalyst. Documenting the historic center presents the opportunity to reconceptualize the city and lay the groundwork for changing the popular view of it as an unsafe and uninteresting place. Cali Histórica aims to amplify the unique quality of the city center as a palimpsest representative of the city's historical evolution, as evident both in the buildings that formed it and the social histories they represent.

The method of implementation and the collaborative nature of Cali Histórica has the potential to set the groundwork for future local initiatives that may continue to push the boundaries of how heritage is defined and open avenues to include and represent public histories in the built environment. We also envision this project as an initial step toward increased inclusion and social justice by broadening the definition of how immovable heritage is valorized and how traditional images of the built environment are created. Cali Histórica advocates that historical literacy increases collective agency over our built environment.

## RECONSTRUCTION AND RECORDING: EARTHQUAKES AND THE ADAPTATION OF HERITAGE SETTLEMENTS IN CHILE

*Bernadette L. Devilat*

Reconstruction is the ultimate intervention a building can experience, one usually contested in the context of built heritage. As part of this process, records and available remains may be useful in settling debates associated with individual structures. This may be especially true with regard to monuments, but it may also apply to other types of heritage

such as housing in heritage settlements. In the case of Chile, however, where earthquakes occur regularly and the need to rebuild recurs periodically, these processes may be unquestioned due to the necessity to recover dwelling space quickly for affected populations.

Chilean heritage settlements were typically constructed using traditional building techniques, such as adobe and *quincha*, which were adapted to their specific climatic conditions and used renewable and local resources. Bravo and Jiménez (2012) have described how these settlements represented a sustainable local constructive culture, much of which has been lost over the years. Lack of maintenance, poor regulations, and overall neglect have also caused a loss of Chilean built heritage. These trends have led to accumulated damage that now poses a risk for the conservation and continued safe inhabitation of heritage settlements.

Arguably, reconstruction involves a traditional process that reappears after each earthquake, since official mitigation and adaptation measures to reduce the risk of future damage and destruction have not been established as a matter of public policy. Rebuilding, in this context, is usually understood as restoration, a way to bring a building or site back to what it was before its destruction. It thus involves issues of authenticity, sustainability and funding, in which previous records may be key.

Currently, accurate recording technologies are more accessible and comprehensive than ever before. In particular, 3D laser-scanning (or LiDAR) can now provide a fast and comprehensive record of the "as-built" condition of built environments. Current digital technologies thus offer unprecedented capabilities to document and replicate buildings if they are later destroyed. However, this paper aims to go beyond such an approach to inform an alternative way of understanding building traditions. It thus envisions adaptation as a way to encourage values of sustainability and local connections to previous built form beyond the replication of fixed appearances.

Using LiDAR records and interviews, the paper analyzes and visualizes the inhabitation of reconstructed houses in two heritage settlements in Chile — San Lorenzo de Tarapacá and Lolol — in relation to what was considered "traditional" before earthquakes damaged them in 2005 and the 2010, respectively. The results indicate that traditional value resides in the inhabitants' resilience to adapt regardless of the physical structure given, and that the real challenge to built heritage lies in how this awareness may become part of future reconstruction processes.

## COLLECTING THE PAST: VISUALIZING THE ROMAN BATH IN ANKARA

*Gizem H. Güner*

The archaeological site of the Roman bath in Ankara is today the product of multiple authors building the layers of its past. Framed by both rescue excavations and early Republican nationalist ideology, which privileged Roman heritage, it is today known by the debated title of the Caracalla Baths.

This paper investigates how visual narratives have been instrumental in navigating the accumulation of histories on the site. The engraving by Tournefort in 1701, the photograph of Jerphanion published in the late 1920s, and the architectural restitution drawings of Akok after the rescue excavations all reveal the power of the image. Especially after the ruins were inadvertently dynamited in the course of opening up space for urban renewal, these images became the primary source dictating the nature of interventions, restorations, and rebuilding on the site. However, the open-air museum that exists there today also contains ruins transported from elsewhere in Ankara, and it reveals the remains of previously disregarded layers such as the Ottoman tombs. This reality stands in opposition not only to the construction of a coherent visual history but also to other documented Roman baths that have since been eradicated by modern building efforts.

This research aims to demonstrate how the bath maintains its identity not primarily through the presence of physical remains but through visual representations, where the image sometimes subsumes the object represented. The paper thus discusses the authority of the image versus textual evidence and the ruin itself, while narrating the biography of the site and its illusory agency. This ongoing process has now been extended even to the present, via virtual reconstruction projects that take as their source the drawings of Akok, themselves heavily influenced by imagery of the Baths of Caracalla in Rome.

## A.2 THE VIRTUAL VS. THE REAL

### VIRTUAL VELOCITIES: TRAVERSING TRAJECTORIES OF ECOLOGICAL EPISTEMOLOGIES

*Diane Wildsmith*

*Universitas Indonesia, Depok, Indonesia*

### THE COMBINATION OF DIGITAL AND PHYSICAL ENVIRONMENTS IN THEATRICAL PERFORMANCES IN CYPRUS

*Maria Christoforou*

*University of Nicosia, Cyprus*

### VILLAGE COVENANT IN CHINA: FROM A LIVING TRADITION TO A VIRTUAL TRADITION, NOT THE OPPOSITE

*Yigong Zhang and Xiao Liu*

*Tsinghua Wenbo Institute for Heritage Conservation and Research, China*

### VIRTUAL MEMORIES AND TRADITIONAL PRACTICE: CONGXI ANCESTRAL HALL AND HOUSE OF TAN YEOK NEE FROM 1870 TO 1911

*Xiaoqing Liu*

*University of Hong Kong, China*

### MODERN FLOWS: INTRODUCING TECH-SCAPES OF NEW VERNACULAR ARCHITECTURE PRACTICES IN EGYPT

*Mohamed Attia Tantawy*

*Hand Over, Cairo, Egypt*

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### VIRTUAL VELOCITIES: TRAVERSING TRAJECTORIES OF ECOLOGICAL EPISTEMOLOGIES

*Diane Wildsmith*

Planning for a new capital for the Republic of Indonesia has entailed devising a comprehensive strategy for a smart, sustainable city in the Bornean province of East Kalimantan. Once targeted to begin operation in 2024 as a diplomatic and administrative hub for 1.5 million civil servants (plus current inhabitants and future immigrants), the new capital city (with a construction budget of US\$33 billion) was imagined on a 40,000-hectare site as a compact, ecological, data-driven smart city. This research questions the feasibility of such an administrative capital through the lens of urban and ecological epistemologies. It imagines the initial challenge as being finding a way to strategize an environmentally responsive, energy-efficient, sustainable city within existing patterns of political, economic and social discourse.

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To envision such a process, the paper employs the iterative “backcasting” methodology proposed by Bibri and Krogtstie (2019). This starts with the vision of a sustainable city as the endpoint of a desired normative trajectory. To escape an urban-rural binary, the paper also makes use of Neil Brenner and Christian Schmid’s (2015) critique of the imposition of a technocratic, normalizing template based on empirical data and metro-centric cartographies across the global South. Instead of epistemologies derived solely from the positivist spatial taxonomy of nineteenth- and twentieth-century capitalist development, Brenner and Schmid (2018) advocated awareness of emergent patterns of planetary urbanism based on the territorial impact of resource extraction and the virtual velocities of satellite networks.

Dynamic trajectories between the virtual and the traditional also typically stimulate the capital city paradigm. Aspirations for a new Indonesian capital thus reflect the precedent of other capitals on greenfield sites, such as Washington, D.C., Brasilia, Canberra, and Astana. Mapping these cities using population data and urban metrics for green space can be used to reveal a positivist urban ontology based on measurable typologies, spatial types, and relational geographies. Such a process may ultimately enable the gradual realization of a green capital city, as manifest in Sejong, South Korea, or Putrajaya, Malaysia. The winning entry in a 2019 competition for the new Indonesian capital, by Sibarani Sofyan of URBAN+, thus promoted the idea of a “Forest City” [Nagara Rimba Nusa], offering a compact, ecological approach to urban development which combined nature and a bio-morphic, pedestrianized scale.

In terms of the problem of global urbanism, the research thus addresses the question: “How will digital space and virtual engagement transform the public perception of physical and spatial qualities for a future capital city?” Social protests against the work of the Alphabet-owned Sidewalk Labs in Toronto, in particular, have raised issues about digitization, privacy, data ownership, and whether the motivation to produce a “neighborhood of the future” is indeed a reflection of capitalist development practices, rather than progressive government efforts to combine social benefits with technological innovation and economic prosperity.

In conclusion, the tension between the virtual and the traditional is also seen to be manifest in the portent of virtual velocities in Silicon Valley as related to escalating housing prices, community identity, the lack of affordable housing, and inadequate transport connectivity, all of which pose major concerns for a high-tech, sustainable city model.

## THE COMBINATION OF DIGITAL AND PHYSICAL ENVIRONMENTS IN THEATRICAL PERFORMANCES IN CYPRUS

*Maria Christoforou*

This paper examines the contribution of real actors, objects and props to digital technologies such as virtual reality (VR), moving image (video art, animation), and video mapping in Cypriot contemporary theatrical performances. More specifically, it investigates performances that aim to enable participants to experience unique situations and emotions.

The study applies the spherical approach by relating philosophical theories to pertinent artistic projects, all of which engage new technologies with the aim of creating new experiences. It focuses on local theatrical and performative examples in Cyprus that can be particularly beneficial to participants/spectators, combining conceptual significance and technological innovation. The paper also investigates how mixed reality (MR) performances that combine physical and virtual interaction reflect on participants’ behavior.

Nowadays various theatrical and performative environments are experiencing constant technological development, in which revolution and creativity guide participants’ senses on a unique journey. This positive collaboration, whose advantages provide an interconnection for the challenge of human emotions, brings humanity before a new era of revolutionary experience and sensory exploration.

## VILLAGE COVENANT IN CHINA: FROM A LIVING TRADITION TO A VIRTUAL TRADITION, NOT THE OPPOSITE

*Yigong Zhang and Xiao Liu*

The village covenant (*xiangyue*) was a rule of life and organization established by villagers in traditional societies based on certain geographical and blood relationships. Originated in China, it spread to Japan, the Korean peninsula, and Vietnam, and thereafter became the common legal and cultural tradition of East Asian societies. Not a national law by nature, *xiangyue* played an important role in the construction and maintenance of traditional Chinese social order and was the de-facto law of local communities. This was because traditional Chinese society, in terms of its social hierarchies and cultural principles, was constructed upon the complete subservience of Confucian ideology. This relation provided the theoretical basis for *xiangyue*, which represented the highest Confucian utopianism of self-governance depending upon villagers’ moral self-consciousness.

During the societal transition from imperial feudalism to modern republicanism (1840–1949), however, *xiangyue* as a rule of life began to decline, as traditional Confucian ideology was challenged by Western ideologies. The tradi-

tion of *xiangyue* was then officially ended by the CPC after the founding of the PRC in 1949, just as once orthodox Confucianism was eliminated by revolutionary Communism. Nevertheless, an interest in Confucianism returned to China after the Cultural Revolution (1966–1976), especially in the 1990s when the whole Chinese society caught a “culture fever.” Originating in a reemphasis of folk values, this new interest in Confucianism eventually came to influence national policy, as seen by former President Hu Jintao’s emphasis on “ruling the country by virtue.” This “culture fever” also underlies the current expansion of the Confucius Institute under the auspices of the current Chinese President Xi Jinping. Contrary to Mao’s revolutionary opposition to Confucianism, contemporary national leaders, especially Xi, aspire to frame the Confucian classics as reinforcing the legitimacy and sovereignty of the party/state. This is so much the case that there are signs that the tradition of *xiangyue* may now be revitalized, as national “law” cannot be fully enforced in most rural communities.

Based on a real project that the authors have been personally involved in, this paper explores the politics of the trend to revitalize *xiangyue* in China today. This state-funded project contains two major works: the restoration of an office building (the physical embodiment of *xiangyue*), and the interpretation of regulations and exemplary cases to educate, and hence encourage, the local community to solve family matters and neighborhood problems on their own, without bringing them to court. To a certain extent, however, the project represents wishful thinking because local people have not bought into it. Instead, they have come to realize that, in the contemporary world, human and property rights — if there are any — should be protected by law, not by an implement of utopian self-governance such as *xiangyue*. By elaborating on various interpretations and perceptions of *xiangyue*, the authors argue that when a living tradition has completely lost its socio-cultural and economic-political basis, it becomes obsolete. It can thereafter only be virtually interpreted in museums, not physically revitalized in the real world.

### VIRTUAL MEMORIES AND TRADITIONAL PRACTICE: CONGXI ANCESTRAL HALL AND HOUSE OF TAN YEOK NEE FROM 1870 TO 1911

*Xiaoqing Liu*

Since the late nineteenth century structures built by Huaqiao (overseas Chinese) in the Chaoshan region of southern China have been well known in architectural and cultural history for their strong connection with tradition and local culture. Within Chaoshan, in Chaozhou, the Congxi Ancestral Hall built by Tan Yeok Nee in 1870 provides a significant example of such a structure. However, in 1885, the same owner built a similar mansion, the House of Tan Yeok Nee, in Singapore. The existing literature about the Congxi

Ancestral Hall mainly focuses on its craftsmanship in the use of timber, wood and stone. By contrast, there are few works related to the House of Tan Yeok Nee, even though it can also be regarded as representative of “traditional practice” in architecture.

This paper focuses on research about virtual community interaction during the process of constructing the two mansions. Specifically, it compares the similarities and differences of their origins, community history, spatial outlines, structural details, and decorative designs. To clarify, “virtual” is here used to refer to aspects of memory and community interaction that are unmeasurable compared with measurable craftsmanship. It will be analyzed through family histories and motifs of the building design. Comparatively, building layouts and construction details provide substantial and physical evidence of traditional practice. These two perspectives embody much of the present controversy and debate over the virtual and the traditional.

Reporting on fieldwork and archival research, the paper will analyze the interlinkage of Chinese communities and the spaces of these two houses as these embody virtual memories and physical practices of building recorded in family histories and building surveys. The paper thus aims to contribute to the transnational and social history of architecture through two related case studies. By outlining the linkages between architecture, colonial power, contextualization, and the Chinese diaspora, it will also contribute to the analysis of virtual memories and traditional practice in the built environment during the late nineteenth and early twentieth centuries.

### MODERN FLOWS: INTRODUCING TECH-SCAPES OF NEW VERNACULAR ARCHITECTURE PRACTICES IN EGYPT

*Mohamed Attia Tantawy*

Working in the field of vernacular architecture in Egypt offers the opportunity to witness the socio-cultural transition in perceptions related to the concept of traditional architecture. As an architect and educational coordinator in a startup firm that emphasizes building with natural materials, I find myself regularly testing various responses to how vernacular architecture appeals to users. And what I find most important in professional engagement with traditional studies is the ability of actors to build on their own ethnographic knowledge from the local community in order to avoid any unforeseen problem of Orientalism. Such engagement also provides a chance for practitioners and researchers to familiarize themselves with seemingly similar, yet deeply diverse forms of traditional representation.

From experience in Egypt, I have seen how responses to traditional architecture are directly affected by perceptions of vernacular design as embodying anything but its core value.

Low-income populations thus see it as evidence of outdated building techniques for the poor, whereas the upper economic classes see it as a modern fashion. The common factor in both cases is that traditional building is seen as representing an image of social class. This has led our firm to question what people consider to be their own real tradition. Thus, if we challenge the idea that there is a real representation of tradition by relinquishing all these social battles, would concrete and red bricks not be seen as the new tradition in Cairo (which might support the proposal of Rasem Badran in the Maspero Triangle Competition)? Or can we stretch the boundaries of the argument about tradition beyond economic factors?

Using technology in revisualizing traditional representations for local communities has helped many startups and initiatives communicate their proposals to society. Social media has also provided a virtual platform for negotiation through advocacy campaigns around such ideas as indigenous, authentic, and environmental friendly architecture — in addition to removing many misconceptions about traditional architecture and presenting successful modern examples of it. We can thus say that social media has established a virtual network of practitioners, and that evaluating their work and learning from international opportunities in common fields has created a new setting for classical syndicates, but in a more complex way. But if we allow ourselves to be influenced by social media, how can we be sure that we are not biased by the power of trends? And would educational building workshops and hands-on activities not offer better avenues for realistic imagination?

This paper highlights shifts in what the locals consider as traditions, and accordingly their forms of representation. Such investigation includes tracing structural factors related to the emergence and possible influences of colonialism and modernism, because global influences on the quality of core values cannot be overlooked. Eventually, such research may offer insights on how to empower the core values of peripheral communities, not only to gain control over their environment, but also to ensure their transition into the inescapable neoliberal economy and its associated socio-cultural change. Analysis of the cases will be based on applications of deconstructionist critique developed by postmodern philosophers, especially in terms of analyzing peripheral communities.

## A.3 DIGITAL TOOLS

### ARCHITECTURE, HERITAGE, AND THE METAVERSE: NEW APPROACHES AND METHODS FOR THE DIGITAL BUILT ENVIRONMENT

*Andrea Moneta*

*Nottingham Trent University and Society of British Theatre Designers, U.K.*

### DIGITIZING HERITAGE AS AN INTEGRATED SUSTAINABLE TOOL FOR INFORMATIVE INTERPRETATION: THE CASE OF UMM-QAIS, JORDAN

*Gehan Selim, Monther Jamhawi, Shouib Ma'bdeh, and Andrew Holland*

*University of Leeds, U.K.; and Jordan University of Science and Technology, Irbid, Jordan*

### BUILDING INFORMATION MODELING AS A VIRTUAL TOOL IN THE SUSTAINABLE RETROFITTING OF HERITAGE BUILDINGS IN EGYPT

*Nermine Aly Hany Hassan*

*Arab Academy for Science, Technology, and Maritime Transport, Egypt*

### VISUALIZING THE UNSEEN RICE STREET IN COLONIAL TAIWAN: AN APPLICATION OF GEOGRAPHIC INFORMATION SYSTEMS AND INTERPRETATIONS OF EVERYDAYNESS

*Ping-Sheng Wu and An-Yu Cheng*

*National Cheng Kung University, Taiwan*

### THE IMPORTANCE OF DIGITAL TECHNOLOGY FOR THE GROWTH OF THE MULTIUSE HOUSE TYPOLOGY IN KUWAIT

*Sura Saud al-Sabah*

*Architect, Kuwait*

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### ARCHITECTURE, HERITAGE, AND THE METAVERSE: NEW APPROACHES AND METHODS FOR THE DIGITAL BUILT ENVIRONMENT

*Andrea Moneta*

This presentation reviews the author's professional work and academic research as an architect and scenographer in the collective virtual space of Second Life. With the aim of establishing a more sophisticated, convincing presence for architecture and heritage in the metaverse, it explores the application of the design methodology of "architecture by elements" (ABE). ABE works by facilitating interaction between individual elements of archetypal historical architectures, as in a language, to generate new, contemporary designs. Case studies

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discussed here illustrate how this approach enables buildings and urban spaces imbued with cultural memory to be built in digital space from a critical interpretation of the past.

### **DIGITIZING HERITAGE AS AN INTEGRATED SUSTAINABLE TOOL: THE CASE OF UMM-QAIS HERITAGE, JORDAN**

*Gehan Selim, Monther Jamhawi, Shouib Ma'bdeh, and Andrew Holland*

Umm Qais is an urban community in northern Jordan with a distinctive archaeological and architectural heritage, developed over 2,400 years of settlement dating back to the ancient Greco-Roman city of Gadara. Across layers of history, the present-day village developed an architecture and socio-cultural identity that highlighted both tangible and intangible heritage. However, following the relocation of Umm Qais's original community, the built environment of its Ottoman-era houses and shops suffered neglect, physical deterioration, and unsympathetic conservation, resulting in the loss of much of its cultural value and compromising its historic spatial integrity. The loss of appreciation and awareness of the site's importance among the local community and a sharp decline in local tourism recently due to the conflict in nearby Syria have further endangered this historically vital site.

In this research, we explore local community memories and narratives linked to the archaeological, architectural, and socio-cultural history at Umm Qais. Our aim is to reestablish the link between the people and the multiple complex layers of urban and architectural traditions that form their cultural heritage and influence their local identity. The paper presents a brief historical background to the site as well as a summary of the impact of the policies of cultural heritage protection at Umm Qais since the early nineteenth century. It then explains the qualitative methodology we employed to build a digital record based on understanding relationships between the archaeological and the socio-cultural composition of Umm Qais and the interconnected layers of heritage at the site. This included theoretical and historical investigation of archaeological remains of the structures of central Gadara using archival records, archaeological surveys, historical maps, and narratives. These records, in turn, supported the analysis and evaluation of archival documentation and historic narratives of the cultural practices of local communities in order to build a coherent understanding of the chronological evolution of the site.

### **THE ROLE PLAYED BY HERITAGE BUILDING INFORMATION MODELING AS A VIRTUAL TOOL IN EGYPT**

*Nermine Aly Hany Hassan*

Heritage buildings play an important role in shaping societies because they reflect how different cultures have affected urban identity. Consequently, the preservation of heritage buildings through sustainable retrofits offers an opportunity to reuse them while preserving the identities they embody. In this regard, Heritage Building Information Modeling offers a new paradigm within architectural practice — a virtual tool that can provide a comprehensive data and information set focused on building restoration, as a means of preserving and passing heritage on to future generations.

The aim of this research is to integrate HBIM tools into the sustainable retrofitting of heritage buildings through a proposed theoretical conservation framework. The research presents a literature review and a qualitative analysis for the application of sustainable retrofits in heritage buildings applied to examples of heritage buildings worldwide. Examples were chosen and analyzed based on a review of the literature that discusses the heritage values and elements of sustainable retrofits in addition to the ways reuse goals address these values.

The outcomes of this research provide an initial theoretical framework for the implementation of sustainable retrofitting of heritage buildings in the Egyptian context, which may be used as a guide to understanding different aspects of heritage preservation.

### **VISUALIZING THE UNSEEN RICE STREET IN COLONIAL TAIWAN: GIS AND INTERPRETATIONS OF EVERYDAYNESS**

*Ping-Sheng Wu and An-Yu Cheng*

Over the last decade high-resolution digitalized maps and aerial photos from the Japanese colonial period (1895–1945) have been applied to historical research in Taiwan, allowing a more refined understanding of the colonial government and the people it ruled. However, this work has also enhanced certain contrasts. In particular, some images remain blurred if researchers only view history from the point of view documented and recorded in materials created by the colonizers.

This research first relocates the spatial-socioeconomic information of historical material on a digital cadastral map through a database created by applying geographic information systems (GIS) to visualize a vivid scene of Rice Street in Tainan City unseen by the Japanese colonizer in 1930s. Second, a conceptual tool, “the perspective of the vulnerables,” is derived from the history just mentioned in the theoretical context of everyday life study. The paper thus proposes an

interpretation of the vulnerability, potentiality and resistance revealed by the everyday life of the colonized. But it also points out that on Taiwan, an island repeatedly governed by foreign regimes, the ruptures between these histories and contemporary society should and could be articulated by recognizing the essence of everyday life.

The application of GIS and the perspective of the vulnerabilities enable us to empirically see a scene of the subsistence productivities in a traditional Han street and intellectually bridge the ruptures among macro nation-state history, some mezzo histories, and commoners' micro contemporary everyday life. These histories are further shown to contribute to an understanding of contemporary movements and projects. The name Rice Street is thus recalled and a general survey of everyday life are introduced as an example connecting national political-economic and socioeconomic history, local histories, and everyday grassroots practices.

## THE IMPORTANCE OF DIGITAL TECHNOLOGY FOR THE GROWTH OF THE MULTIUSE HOUSE TYPOLOGY IN KUWAIT

*Sura Saud al-Sabah*

The “multiuse house” (MUH) is a type of adaptable living space that enables commercial practices to be conducted within residentially zoned areas in Kuwait. It is associated with a type of housing that combines both residential and nonresidential activities within the same suburban settings. This study is a continuation of research done in 2015 wherein the existence of the MUH in Kuwait was examined. It focuses specifically on the impact of digital technology on the proliferation of the MUH in Kuwait.

Technology today is a major influence on the daily lives of billions of people. Social media, mobile apps, and other avenues of digital communication have likewise meant that business can be conducted from anywhere with an Internet connection. As more and more people are liberated from their daily commutes by technology, MUH solutions become more appealing. However, as people are increasingly connected through virtual means, physical face-to-face interactions are becoming rarer. What does this mean for the historical sense of communal locale that the MUH once provided? And how does this affect the role of architects and designers in shaping this evolving typology?

Through a series of interviews, surveys, observations, and literature reviews, case studies were created and the MUH was categorized into three types, labeled A, B, and C. Each type was defined based on a host of factors, including the individual involved, their relationship to the space used, any additional people who live within the space, the link between the space and clients, and how prevalent connective technology is to the business operations. The A classification indicates the MUH is used to host clients and provide

services within the house, with technology being less critical. Classification B indicates that services are provided out of the MUH, and that technology is more important to operations, but clients don't interface with the house itself. Classification C combines both A and B and depends on the contextual needs of the business owner and his or her clientele.

The findings suggest a resurgence in MUH usage; but unlike in pre-oil times, this involves a new, evolving form of the typology, supported by digital tools and global trends. By looking into the history of home-operated businesses in Kuwait, including its prevalence before and during the decline of the oil economy, this study offers insight into how current trends in technology are driving revival. As policymakers are faced with an increasing demand to normalize MUH practices, architects, planners and designers can offer valuable perspectives that inform future research. The aim of this paper is to gain a clearer understanding of how global trends are driving this traditionally local typology and determine what role the design field can play in its revitalization.

## A.4 DIGITIZING IN THEORY AND PRACTICE

### SITE, ARCHIVE, MEDIUM, AND THE CASE OF LIFTA

*Mark Jarzombek, Eliyahu Keller, and Eytan Mann*

*Massachusetts Institute of Technology, Cambridge, U.S.A.; and Technion-IIT, Haifa, Israel*

### REINVENTING BAMBOO ARCHITECTURE THROUGH COMPUTATIONAL DESIGN THINKING: FROM TRADITION TO DIGITAL PRACTICE

*Esti Nurdiah, Tsung-Hsein Wang, and Wen-Shao Chang*

*University of Sheffield, U.K.*

### DEVELOPING A DIGITAL HUMANITIES APPROACH TO FUTURE ARCHIVING: A CASE STUDY OF THE POSTMODERN ARCHITECTURAL LEGACY OF TEL AVIV

*Yael Allweil, Kartikeya Date, and Tzafirir Fainholtz*

*Israel Institute for Advanced Studies, Jerusalem; and Technion-IIT, Haifa, Israel*

### PRESERVATION AND CONSERVATION OF THE LOS MANANTIALES CONCRETE SHELL IN THE DIGITAL ERA

*Marisela Mendoza and Juan Del Cuerto Ruiz-Funes*

*Nottingham Trent University, U.K.; and Universidad Nacional Autonoma de Mexico, Mexico City, Mexico*

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### SITE, ARCHIVE, MEDIUM, AND THE CASE OF LIFTA

*Mark Jarzombek, Eliyahu Keller, and Eytan Mann*

The Palestinian village of Lifta, located beneath the western entrance to the city of Jerusalem, holds a deep history within its site. Evacuated by the newly established Israeli military forces during the 1948 Arab-Israeli war — or Al Nakba [The Catastrophe], as it is referred to by the Palestinian population — the village and its remains provide a unique locus for conflicting histories, archeology and landscape, and collective memories. Within Israeli consciousness, the biblical history of the village points to the roots of Jewish habitation of the land of Israel, marking the borderline between the lands of Judea and Benjamin, as described in the Book of Joshua — a vernacular fiction used and abused by statesmen in the creation of national claims. For Palestinians, and as one of the largest and most flourishing towns within British Mandatory Palestine, Lifta is a symbol of the struggle for the establishment of national consciousness, a living ruin waiting for the return of its original occupants and a battleground for activists from both sides of the political and national map. In between and beyond these narratives, the history of the vil-

lage, dating back to the thirteenth century BCE, is speckled with unique stories, events and spaces from its founding, its numerous occupations, and its contested present.

In the summer of 2019 the Digital Archeology and Virtual Narratives experimental design-research workshop was established at the MIT School of Architecture and Planning. Taking Lifta's physical site, as well as the historical and archaeological complexity of the village as its archive, the workshop resulted in the design of three immersive, virtual experiences of the village, its multiple histories and narratives. The aim was to use advanced 3D simulation of the site as an interactive backdrop for an immersive, archivally based experience. Following site visits, interviews and research, students developed thematics that revealed aspects of the site and integrated them within the 3D virtual experience. These provided epistemological and experiential cross sections through the problematic nature of the site's complex history.

In the process of designing a possible platform for a critical historiography of Lifta, the three projects, as test cases, have sought to further the potential of immersive technologies as a pedagogical tool. The paper first presents the workshop and the resulting virtual-reality installations in order to discuss some of the critical questions that arose from the research and the work: Can historical evidence be spatialized within detailed context of the materiality of site? What does an immersive form of representation entail for the pedagogy of architectural history? And what possibility does this framework offer for conveying the complexity of the site of Lifta for other, similarly complex sites?

### REINVENTING BAMBOO ARCHITECTURE THROUGH COMPUTATIONAL DESIGN THINKING: FROM TRADITION TO DIGITAL PRACTICE

*Esti Nurdiah, Tsung-Hsein Wang, and Wen-Shai Chang*

Bamboo is a common building material that has been used for many centuries. In Indonesia, the use of bamboo in traditional houses can be dated back centuries to a time when traditions and customs were perceived as guidelines in the building process. During these eras, people would treat building materials, including bamboo, according to common norms, and they built their houses as stated by tradition. Even though these traditions remain respected, especially by people living in rural areas, the development of computational design thinking has brought new challenges and changes to the design and form of bamboo architecture. This paper will discuss the transition from traditional to contemporary forms of bamboo construction and illustrate how bamboo architectural form can be reinvented using computational and simulation design. It describes how bamboo has been utilized from the era of traditions and customs to the present, a time when digital tools are being applied to all aspects

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of architectural education and practice. And it discusses the potential effect of digital simulation, as the design process moves from “traditional form” to free-form geometry.

A literature review was conducted to identify how bamboo was used traditionally, including the practices, construction systems, and manifestations of bamboo required to produce the geometrical form of traditional Indonesian architecture. These practices included the way local people harvested bamboo at certain times of the year and preserved it by soaking it in a stream. These practices can be scientifically related to the starch compound in bamboo and are relevant to present methods. Exploration of construction systems led to the discovery of the variety of traditional bamboo joineries and tectonics as well as local people’s knowledge of bamboo properties. Geometric exploration of the variety of traditional forms can also provide inspiration and a basic template for digital design and practice. Such forms were familiar to local people and were adapted to their local nature and climate. A simulation of gridshell forms, as one example of free-form geometries based on the properties of bamboo, was conducted to examine the transition to digital practices. It is shown that while parametric design offers limitless possibilities of form, bamboo as a material establishes certain boundaries based on its physical and mechanical properties. In the past, traditions provided the answers to how to utilize bamboo; in the present, they may become a valuable resource for digital practices.

## DEVELOPING A DIGITAL HUMANITIES APPROACH TO ARCHIVING: A CASE STUDY OF THE POSTMODERN ARCHITECTURAL LEGACY OF TEL AVIV

*Yael Allweil, Kartikeya Date, and Tzafir Fainholtz*

Our research project aims to combine methods of computation in architecture with the historiography of the built environment aimed at developing a new architectural archive, the Future\_ARChive. In collaboration with the Tel Aviv municipality’s Preservation Department, the research is concerned with identifying and classifying buildings of the postmodern period in the city. Even though this type of objective would typically fall within the field of architectural history, we have reimagined it as a problem at the intersection of architectural computing and architectural history. We did so by examining the status of the archive at a time of increasingly democratized image-production related to the built environment thanks to the proliferation of digital cameras and the Internet.

The history of architecture has traditionally been discussed using a canon of buildings and built environments, classified either according to building types, architects, or historical periods/styles. The proliferation of digital images, however, today provides the opportunity to reconsider this

mainstream formulation of the architectural canon. Contemporary study of the built environment, be it historical or otherwise, cannot ignore these new forms of image-making. However, classifying and organizing these millions of pictures in a meaningful way (i.e., creating an archive of them) remains a significant unresolved problem because of their variable quality and because they have been taken for different purposes.

Classifying and categorizing buildings and elements of buildings has a long history in architectural scholarship, starting from the Classical orders and moving through the more recent work of historians such as Wittkower, Pevsner, Bannister-Fletcher and Frampton; urban planners like Lynch, Krier and Habraken; and mathematicians like Alexander. A desire to identify enduring abstract relationships underlying the specificity of multiple buildings has typically motivated these efforts. Yet such efforts to identify forms, patterns and types are marked by subjectivity and specific cultural standpoints. And these have been criticized by architectural historians for being reductive, leading to their eventual abandonment. The central method in architectural history thus remains the close study of a case (typically a building or building complex).

Recent advances in computer processing power and hardware and the field of computer vision have made it possible to recognize and classify objects in pictures (e.g., faces, animals, cars, plants, buildings) by the use of convolutional neural networks (CNN), specifically, and machine-learning techniques, generally. These technological advances now enable a new approach to constructing an archive, and could potentially contribute significantly to the study of the built environment.

Our research approach toward recognition of images of the built environment proposes that textual-keyword labeling be replaced by a set of semantic swatches that pertain to identified facade features. Our approach depends on using the large corpus of building facades from Google Street View against a specialist database developed by the Tel Aviv Municipality. According to these methods we have sought to build a classification system which uses this list of swatches to train and validate a convolutional neural network.

## PRESERVATION AND CONSERVATION OF THE LOS MANANTIALES CONCRETE SHELL IN THE DIGITAL ERA

*Marisela Mendoza and Juan Del Cuerto Ruiz-Funes*

The Los Manantiales restaurant is considered by many concrete-shell experts to be one of Felix Candela's masterpieces. The structure was built in 1958 to replace an old timber restaurant on the banks of the ancient Lake Xochimilco in Mexico City. The two-inch-thick concrete shell sheltering the restaurant was designed in the form of four intersecting concrete hyperbolic-paraboloid "hypars," yielding the form of an eight-petal flower. The shell, with a span of 30 meters, covers an area of 900 square meters with no intermediate supports. Los Manantiales is one of the best and finest examples of the "free-edge" shells constructed at that time, and it inspired various engineers and architects around the world — including the architects Ulrich Mutter and M. Schlaich in Germany — to construct almost identical copies of it.

The earthquake which struck Mexico on September 19, 2017, had a devastating effect on the area of Lake Xochimilco, and the Los Manantiales concrete shell suffered great damage, not only from telluric movement but from soil subsidence as well. This paper presents an analysis of recent damage to Los Manantiales, which became evident after the September earthquake. It is based on an analysis of the original project, its geometry, and the process of its construction. The paper also discusses how digital technologies can serve as a vehicle not only to preserve the structure of Los Manantiales but also to maintain the tradition and culture of the area of Xochimilco.

## A.5 MANAGING GLOBALIZATION AND TRADITION

### ARE CITIES IN THE ARAB REGION READY FOR THE 4IR? IMPACTS ON IMAGE, IDENTITY, AND CULTURAL HERITAGE

*Ahmed El Kholei and Ghada Yassein*

*Arabian Gulf University, Manama, Bahrain; and Menofia University, Egypt*

### (RE)PLACING HOME: EXAMINING THE SHIFT IN MOSUL'S URBAN SPACES AND DEMOGRAPHICS AFTER ABANDONING THE HISTORIC CORE IN THE POSTWAR SETTING

*Yousif al-Daffaie*

*Nottingham Trent University, U.K.*

### DIASPORA, PRAXIS TO MODERN-DAY GLOBALIZED CONTEXTS

*Pakinam Zeid*

*Alexandria University, Egypt*

### CYBERABAD'S DISPOSSESSED COMMUNITIES: HOW THE BUILT ENVIRONMENT STRUCTURES CHILDREN'S SOCIAL LIVES

*Lyndsey Deaton*

*University of Oregon, Eugene, U.S.A.*

### POLITICAL MIRRORING AND THE IMAGINARY OF POSTWAR AMERICANIZED JAPANESE HOUSES

*Izumi Kuroishi*

*Aoyama Gakuin University, Tokyo, Japan*

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### ARE CITIES READY FOR THE 4IR? IMPACTS ON IMAGE, IDENTITY, AND CULTURAL HERITAGE

*Ahmed El Kholei and Ghada Yassein*

The world today is on the verge of the Fourth Industrial Revolution (4IR), the most significant feature of which will be an evolution of technology to allow a blurring of boundaries between physical, digital and biological domains. Introducing artificial intelligence (AI), 3D printing, and similar technologies to everyday life, the 4IR is expected to have many positive impacts on both production and consumption, in addition to offering possible solutions to important environmental issues. However, it might equally exacerbate issues of inequality. It is, therefore, crucial to examine the expected outcomes of the 4IR and its impact on the city, its image, and cultural heritage.

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The Giza Pyramids and medieval Cairo are among Cairo's most well-known tourist attractions. Yet Dubai today hosts replicas of other significant monuments, encouraging copycat tourism and competition with the cities that accommodate the originals. In a similar manner, the 4IR will allow the production of many high-quality replicas, which will raise issues of "authenticity" and "trust."

The paper attempts to examine whether Arab cities and their cultural heritage are ready for the impacts of the 4IR. And it proposes that a city's readiness for the 4IR may stem from its ability to respond to both positive and negative transformations in several areas: (1) technology infrastructure; (2) innovation, research and development; and (3) consumer technology use. These indicators can be used to highlight a city's strengths and weaknesses, using qualitative data to measure both tangible and intangible factors.

The paper examines the contemporary academic discourse on 4IR and the city, attempting to identify related research areas, gaps in research, and an agenda for future work. The authors used bibliometric techniques to examine the available literature on the 4IR — its aspects and facets. Next, they used secondary data reflecting Arab countries' readiness for the 4IR as a proxy for measuring their cities' readiness. Variables included scores on the Global Innovation Index, Internet penetration, and other relevant indicators. Finally, the authors used a questionnaire to gather information from scholars and design professionals in the region to assess their knowledge of the 4IR and their opinions regarding impacts on the city and its cultural heritage.

A total of 92 papers related to the topic were found on the Scopus database. These were found to generally praise the positive impacts of the 4IR on the urban economy and environment. Yet this literature offers little analysis of issues of social justice or threats from the 4IR to cultural heritage via the production of high-tech replicas of famous monuments, leading to the *mélange* of authentic and virtual. The study concludes that there is a need to counteract challenges facing the stability of society in cities to survive the 4IR.

Approximately 58 percent of those who responded to the questionnaire had heard or read about the 4IR. Around 55 percent of them associated the 4IR with artificial intelligence. An estimated 52 percent of respondents also approved of the possibility that the 4IR might lead to the production of replicas of monuments in order to preserve, protect and restore them, and to enable their wider use for educational purposes.

## (RE)PLACING HOME: EXAMINING THE SHIFT IN MOSUL'S URBAN SPACES AND DEMOGRAPHICS AFTER ABANDONING THE HISTORIC CORE IN THE POSTWAR SETTING

*Yousif al-Daffaie*

Cities experience major alterations to their urban spaces as part of the natural process of urban regeneration following wars. As a result of the extent to which infrastructure and services are damaged, a *de facto* shift in the location of functional and vital urban spaces may occur. This may leave historic urban spaces abandoned and in ruins due to the lack of timely reconstruction and infrastructure revitalization.

As a case study of these effects, this paper investigates the displacement of the population and urban function of the historic core (Old Town) of Mosul, Iraq, three years after the city was seized by ISIS. In particular, it seeks to map the locational shift of internally displaced peoples (IDPs) following this violent event, illustrating how population distribution has been altered in the postwar setting.

The study employed several qualitative methodologies, including interactive ethnographic fieldwork in the form of participant observation and semi-structured interviews with internally displaced locals, as well as noninteractive analysis of archived documents and visual and audio material documenting the urban shift. It sought to understand new traditions of everyday social life that have been produced from the shift in urban spaces and the consequent devitalization of Mosul's historic core in the postwar setting. It underlines the threat of a potential shift in Mosuli identity implicit in the establishment of a new urban core and commercial centers, as well as of squatter settlements and temporary dwellings built in the absence of urban infrastructure. All these features of the contemporary city emphasize the threat of a functionally abandoned historic core.

## DIASPORA, PRAXIS TO MODERN-DAY GLOBALIZED CONTEXTS

*Pakinam Zeid*

For aspiring migrants, a different cultural and urban milieu can hold the promise of a lucrative new life. But it can equally imply instability, grief, and a fear of not fitting in and being victimized by a new host city's exclusionary matrix of assimilative policies regarding immigrants. The world has become increasingly diverse, and population diasporas have become increasingly common as the result of wars and famines, creating a perpetuating conduit of the globalized domain. Today, roughly 13 million refugees live in cities worldwide, thereby allowing an influx of cultures that intertwine and formulate hybridity and heterogeneity like paint that converges, submerges and diverges against a historical

canvas. The result has been a blurring of political and geographical borders, a redefining of established notions of what constitutes a country and its culture, and an unmooring of architecture and culture from a dormant mass of hegemonic and fixed spatial practices with unfrayed ties to the past.

If one speculates that culture is an unwavering entity endowed upon inhabitants of a city, then one will overlook the majestic physics that accompany a “virtual culture”: an ever-changing, ever-morphing set of beliefs, behaviors, and spatial practices. In this regard many countries are now wrestling to either include and embrace diaspora communities (and incorporate their exotic and rich backgrounds), or to clench their sphincters and exclude all practices, worship places, and educational institutes they perceive as alien to their existing milieus.

In some countries, human capital is seen as providing a kernel for success. Thus, they implement policies and establish housing projects that ensure that migrants feel relatively integrated in their new urban homes. Other countries, however, assign unsafe and arduous jobs to migrants, because these populations are seen as merely laboring bodies in an exclusively economic equation. As such, their needs, traditions and lives are not eligible for recognition. The migrant in the latter context is looked upon as ineligible for citizenship, and therefore denied the privileges or rights of a “normative subject.”

How can we start comprehending the isomorphism between culture and architecture, thereby enacting a better understanding of the underlying dynamic that exists between the two? The circumscribing of architectures and cultures to certain geographic locations, rather than observing and appreciating their performative nature and hybridity, is a dangerous vindication at worst, and the effect of shallow stereotyping at best. This paper argues for the importance of cultural fluidity and examines the unassailable impact of diasporic communities on new urban environments. It examines recipient cities’ reactions to this condition and advocates against culture-specific design strategies in hopes of promoting cultural responsiveness within the built environment.

## CYBERABAD’S EXCLUDED COMMUNITIES: HOW THE BUILT ENVIRONMENT STRUCTURES CHILDREN’S SOCIAL LIVES

*Lyndsey Deaton*

Cyberabad is a large neoliberal urban development intended to transform the city of Hyderabad into an international hub of the information-technology industry following design precedents established by Malaysia’s cyber corridors and the San Francisco Bay Area’s Silicon Valley. In the process of its development, however, incumbent villages have been marginalized through spatial displacement and gentrification, resulting in the further exclusion of their residents

from economic progress. Promoters of Cyberabad typically argue that its development will bring middle-class employment and technological progress to an antiquated city. But the villagers have challenged this assumption, expressing fear that middle-class jobs will be allocated to outsiders, and that subsidies required to entice multinational corporations to locate in Hyderabad will siphon municipal funds from existing residents. As the World Bank and other global financial institutions emphasize the role of neoliberal policies in the creation of new smart cities, architects, urbanists, and municipal leaders need to understand the tangible impacts of such forms of development on the everyday lives of existing communities.

The lives of children offer a unique perspective on these issues. Children are integrated members of their local communities, with a great stake in their viability, and yet they lack permission to participate in the political and economic processes affecting them. Following the work of Janice Pearlman and Louise Chawla, this research focuses on children’s perspectives in three excluded communities affected by neoliberal policies in the development of Cyberabad. It will address a number of questions: How does displacement and hypergentrification affect children’s perceptions of the world around them? How do children socialize in communities where access to public space has been compromised? And how does architecture support or inhibit social reproduction?

The research addresses these questions through an inductive methodology employing qualitative and architectural analysis. Over a period of eighteen weeks I lived on the fringes of Hyderabad and collaborated with the members of local excluded communities. During this time I collected and analyzed more than 432 photographs and sixteen maps taken and drawn by teenage residents, 105 hours of my own site observations, and 61 hours of audio that recorded the comments of teenagers, community advocates, local developers, and government officials.

This work has led to a series of preliminary conclusions, which suggest that teenagers in the excluded communities are looking for ways to mentally adjust as they shift into the reality and responsibility of limited resources. As they negotiate their place in the world, however, they also long to participate in a global culture. They thus use cell phones and social media for entertainment and to test out identities that are inhibited by environmental constraints. The paper will also dig into political and social factors that have led to the isolation of these communities, and it will discuss the impacts of architecture on children’s socialization and social reproduction.

## POLITICAL MIRRORING AND THE IMAGINARY OF POSTWAR AMERICANIZED JAPANESE HOUSES

*Izumi Kuroishi*

In Japan, the loss of historical landscapes and architecture, as well as the dismantling of local community and family systems, are today often explained as the result of postwar social modernization brought on by the introduction of American consumer culture. However, these issues also signify the limit of the evolutionary concept of social improvement as a result of material wealth and technology and of democracy as the foundation of modern society. Instead, the complexity of the transformation of Japanese lifestyles suggests that postwar Americanization largely resulted from Cold War politics, which aimed to create the image of prosperity as a consequence of a capitalist economy.

Under U.S. occupation following World War II, democratization and modernization following an American model was a convenient strategy for Japanese politicians, because it allowed a compromise between rationalizing economic production and maintaining traditional social systems. It also provided a way to emphasize the obvious improvement of people's living conditions. Within this strategy, houses — particularly the small, detached houses promoted by the government — were politically essential to fulfill people's desire for postwar recovery and to demonstrate changing social ethos and conditions.

Ironically, such an American model had been politically configured and continuously promoted from the prewar to the postwar period by the U.S. government as a way to encourage American citizens, many of whom were immigrants from diverse cultural and ethnic backgrounds, to contribute to the war, be united as a community of American heroes, and seek to upgrade their social and economic status in the postwar period. Ultimately, this led to a multifaceted political instrumentalization of images of domestic space. A desire to effect changes in lifestyle, family system, economic status, and sense of belonging to the community were also closely connected to systems of industrial production and capitalist social structures. And it was this existing structure of social aspiration, focused on housing, that the American occupation army was able to introduce to Japan as a political strategy after the Cold War broke out.

The paper will investigate the relationship between American and Japanese house designs from the immediate postwar years to the 1960s as the result of a diverse, interactive and spontaneous process of appropriation. Based on American ideas of democracy and modernity, this reflected a shift in American occupation policies to emphasize the image of the Japanese people as model citizens in a Cold War world. Japanese postwar architectural culture, greatly influenced by external American politics, played an important role in defining a this new national identity. The paper thus examines the social and historical processes by which images

of American domestic space were introduced as a new model for the postwar Japanese house, particularly in small urban houses; how this provided an essential tool to democratize the lifestyle of Japanese people; and how this allowed the resituation and integration of Japanese traditional house designs to create a “new traditional style.”

## A.6 MUSEUMS, MEMORIALS, AND TRAVEL

### TRAFALGAR SQUARED: “MARINE A,” MEMORIALIZED

*Stuart Burch*

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### VANISHING MEMORY AND IDENTITY: TOMB CARETAKERS AND THEIR DESCENDANTS AT THE IMPERIAL TOMBS OF THE QING DYNASTY IN CHINA, SEVENTEENTH CENTURY TO THE PRESENT DAY

*Meng Li and Gehan Selim*

*University of Leeds, U.K.*

### ENGAGING AUDIENCES WITH DIFFICULT PASTS: VOICES OF ‘68 @ ULSTER MUSEUM

*Chris Reynolds*

*Nottingham Trent University, U.K.*

### HAIFA CITY MUSEUM AND THE HERITAGE MONUMENT: RESHAPING LOCAL HISTORY AND CONSTRUCTING A SPATIAL NARRATIVE

*Keren Ben Hilell and Yael Allweil*

*Technion-ILIT, Haifa, Israel*

### TRAVEL REPLACEMENT IN THE NINETEENTH CENTURY: PANORAMAS AND STEREO PHOTOGRAPHY

*Dietrich Neumann*

*Brown University, Providence, U.S.A.*

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### TRAFALGAR SQUARED: “MARINE A,” MEMORIALIZED

*Stuart Burch*

This paper seeks to multiply the memorial landscape of Trafalgar Square through the virtual insertion of a traditional monument. It is virtual in the sense that this suggestion stands little chance of being realized in the physical world. And it is traditional because the provocative proposal is resolutely conventional in both form and subject — namely, a figurative bronze soldier on a stone pedestal. The combatant in the commemorative crosshairs is Sergeant Alexander Blackman, AKA “Marine A,” the most high-profile veteran of the Fourth Anglo-Afghan War (2001–14). Calling for Blackman to be “deliberately Trafalgar Squared,” to employ the terminology of Chothia (1998), will elicit the contested memory of this erstwhile war criminal, who is at once a perpetrator, victim, scapegoat and casualty.

The presentation will invoke this fallible hero at the foot of a diminutive colossus, ghosting a space haunted by a host

of missing memorials, and in the presence of a perennially deferred Empty Plinth. The resulting case study brings to the fore aspects, perceptions and limitations of tradition pertaining to London’s premier realm of memory. In doing so, it seeks to help encourage the transition of Trafalgar Square to respond to the commemorative demands of contemporary conflict and future wars that promise to be asymmetrical, ideological, protean, technical, terroristic — and unending.

### VANISHING MEMORY AND IDENTITY: TOMB CARETAKERS AND THEIR DESCENDANTS AT THE IMPERIAL TOMBS OF THE QING DYNASTY IN CHINA, SEVENTEENTH CENTURY TO THE PRESENT DAY

*Meng Li and Gehan Selim*

This paper examines how community engagement plays a significant role in reshaping memory and identity related to heritage in China. It aims to explain how indigenous communities can become facilitators of sustainable preservation through their everyday practices as heritage keepers. It also examines the role of grassroots communities in the long-term protection from loss of their heritage. The UNESCO World Heritage site of the Imperial Tombs of the Qing dynasty and their “caretakers” in China is used as a reference to trace the evolution of the connection between the tombs and their keepers from the seventeenth century to the present. The case study will demonstrate the practices and patterns of their inherited memory and identity, which are currently neglected. The main findings of this research are based on fieldwork visits, historical documentation, observation, and focus-group interviews.

### ENGAGING AUDIENCES WITH DIFFICULT PASTS: VOICES OF ‘68 @ ULSTER MUSEUM

*Chris Reynolds*

Can history museums influence the relationship between divided communities? This paper explores how and why what began as a modest collaboration between the authors and the Ulster Museum on the nonviolent Northern Ireland Civil Rights Movement of 1968/69 eventually had a substantial impact beyond the museum’s walls.

The paper first places the Northern Ireland Civil Rights Movement within the context of both the international protests of 1968 and the specific environment of Northern Ireland, particularly the virtual civil war known as The Troubles. It then turns to the role of museums in responding to the legacy of this past, and the evolving practice of the Ulster Museum, as background to the collaborative project. The latter began as a limited intervention within an existing display. Based on oral histories and underpinned by the theory of agonism, it proposed that divided communities must

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learn to live with difference. Eventually, however, it came to include exhibitions, workshops, school study days, curricular materials, and online interaction. It has directly influenced teaching on the Northern Ireland GCSE History Curriculum and been held up as an example of good practice within the province's peace process.

The paper discusses why the project has succeeded: its pivotal location within a national museum; the credibility and trust this brought with protagonists, academics, communities and exhibition audiences; the importance of starting small; the museum's willingness to take risks and share control, ensuring multiple perspectives; and also an acceptance that not everyone will be satisfied. With the Voices of '68 exhibition installed in the permanent gallery of the Ulster Museum, the next challenge is to carry out longitudinal studies on its impact on teachers, GCSE pupils, and gallery visitors and to ask whether the approach could be relevant to other museums working in postconflict societies.

## HAIFA CITY MUSEUM AND THE HERITAGE MONUMENT: RESHAPING LOCAL HISTORY AND CONSTRUCTING A SPATIAL NARRATIVE

*Keren Ben Hilell and Yael Allweil*

In 2000 the Haifa City Museum was inaugurated in the former assembly hall of the Templers as part of the reconstruction of this former German colony, which is now a neighborhood in Haifa's lower city. Established as a fortified town in the late eighteenth century, Haifa became a modern cosmopolitan city during the nineteenth century when new neighborhoods were constructed outside its walls. The change was prompted by government reforms and technological changes at the time that encouraged immigration, urbanization, and city growth. However, some of the migrants did not join the city as individuals. This included members of the Templer sect, who arrived in the Holy Land as a group intent on establishing a rural-agricultural colony. In pursuit of this vision, they purchased several adjacent agricultural plots west of the city, on which they built farms and homes. And in a shared area in the center of the colony they established the first building that served as the assembly hall and school.

What is the spatial consequence today of turning the Templer assembly hall into a museum aimed at presenting the history of Haifa? What message is conveyed by selecting this historic building, preserving and restoring it for city residents and visitors? In the public consciousness, is there a connection between the museum's location in urban space and historical narrative? What are the implications of choosing a historic building that belonged to, and is currently identified with, a particular ethnic group as representing the history of the entire city?

In the late twentieth century, following an initiative to build a large mall in place of the crumbling remains of the

German colony, public opposition and a call for the preservation of the complex arose. Academics and local history enthusiasts joined forces, and to prevent the demolition of the complex, public discourse emphasized the importance of the Templer community and their contribution to the city's development in the late nineteenth century. Although the German colony was not part of the city at that time, and although most of its German-born residents distanced themselves from local inhabitants, the German colony had come to be seen as a landmark within the historic city. Indeed, 120 years after it was first established, it was hailed as the city's first planned neighborhood.

This paper challenges the concept of the colony as the first planned neighborhood in Haifa, and it argues that the transformation of the Templer community hall into a city museum is a misrepresentation of the historical narrative. Contrary to popular belief, the colony was not established on uncultivated land without ownership. Tracing the development of the German colony on agricultural plots established before the Templers' arrival, the paper studies how the division into agricultural plots dictated the colony plan and, consequently, shows how it was outlined in retrospect. Eschewing this history, the landmark museum location produces a biased spatial image that symbolizes the superiority of the Templer community over the indigenous population and other settlers in the city.

## TRAVEL REPLACEMENT IN THE NINETEENTH CENTURY: PANORAMAS AND STEREO PHOTOGRAPHY

*Dietrich Neumann*

Digital tools today offer experiences comparable to and surpassing those envisioned as central to a cultural and aesthetic modernity by philosophers, writers and artists in the Paris of the Third Republic or Imperial Berlin. How do the theoretical underpinnings compare between now and then? Who are the virtual *flâneurs* who post slow, idle street walks in cities such as Tehran or Lahore, filmed in 4K, online for an immersive experience of a global audience? This talk will examine some case studies and the speculative and theoretical framework around these virtual traditions.

## A.7 IMPACTS OF A DIGITAL AGE

### REVISITING KANT'S MORAL THEORY ON HUMAN-OBJECT RELATIONSHIPS IN THE CONTEXT OF VIRTUAL HERITAGE ENVIRONMENTS

*Andrew Knight and Mohamed Gamal Abdelmonem*  
Nottingham Trent University, U.K.

### CULTURAL RELICS, PLACE MEANINGS, AND THE ARCHAEOLOGICAL IMAGINATION

*Cecilia Chu*  
University of Hong Kong, China

### VIRTUAL WARFARE: MILITARIZED MEMORY IN THE "CULTURAL-CENTRIC" IRAQ WAR

*Ayda Melika*  
Georgia Institute of Technology, Atlanta, U.S.A.

### REGENERATION OF THE URBAN VILLAGE FROM THE CULTURAL-PRODUCTION PERSPECTIVE: THE CASE OF NANTOU OLD TOWN IN SHENZHEN

*Yifei Li and Ruitong Yang*  
Shenzhen University, China

### A NEW TRADITION IN THE ERA OF MOBILITY SYSTEMS: MOBILE DIGITAL TRACES

*Esin Ekizoglu*  
School of Architecture of Paris-Val de Seine and Paris Diderot University, France

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### REVISITING KANT'S MORAL THEORY ON HUMAN-OBJECT RELATIONSHIPS IN THE CONTEXT OF VIRTUAL HERITAGE

*Andrew Knight and Mohamed Gamal Abdelmonem*

The reflection of heritage as a mirrored copy of reality in digital form poses several philosophical and moral questions about the manner in which humans deal with history and heritage in new environments. While reducing the harmful consequences of and damage to objects caused by direct physical contact, digital environments result in a different ontological relationship between object and subject. These new contact forms are of a fluid nature that is more distant and immaterial, while paradoxically being subject to an individual's control in the very concrete sense of the here and now. Additionally, an individual's physical interaction with these digital environments has the power to affect his or her psychology and actions, inside and outside both environments.

It has been plausibly claimed that those who engage in regular violence in a gaming context may become desensitized to violence in the physical world. And, in addition to the

influence of virtual reality on future actions, the reproduction of historic buildings and associated cultures in the digital age provides an easy-to-manipulate version of past histories. The relationship between present human behavior in virtual and physical environments and moral attitudes — for example, towards violence or truth — brings into focus a number of Kantian themes, such as respect for persons, autonomy, and even the possible extension of respect to the products of humanity (for instance, global heritage). Central to this discussion of the interaction between people and virtual heritage platforms is the notion that historic and cultural artifacts may be controlled by the human users, and are no longer protected by the legal and moral restrictions of a traditional life situation. Hence, in the virtual environment, the only protection afforded is the individual's "online" ethical position. There is a clear gap present here in understanding how the relationship between person and object is being reshaped through new ontological and moral relationships in the new dimensions of the virtual world. And we argue that Kant's person-centered moral theory provides a useful theoretical resource for understanding the emerging new relationships on digital and online platforms.

This paper aims to investigate attitudes and practices through which heritage sites are reconstructed to accommodate remote actors, both in time and place. The authors suggest that Kant's concepts provide a useful resource for uncovering some of the moral problems in the development of digital environments in this context. Kant's writings provide a valuable conceptual lens through which to examine these problems in a theoretically rich manner. Our proposal has the practical consequence of providing a bedrock to codes of conduct, while recognizing that complex moral dilemmas in both real and virtual worlds can be resolved by serious moral reasoning rather than basic intuition — or, worse, by simply ignoring them.

### CULTURAL RELICS, PLACE MEANINGS, AND THE ARCHAEOLOGICAL IMAGINATION

*Cecilia Chu*

How do people relate to ancient cultural relics that they know little about? What significance do they see in unearthed archaeological remains that have little connection with everyday spaces of the contemporary city? Through what processes do these unfamiliar material artifacts acquire their sense of historicity? And how are they different from those of long-existing buildings and monuments deposited with "collective memories"?

This paper explores the processes through which archaeological remains become effective mediums for narrating the histories of places and reshaping perspectives of the past. It does so by examining several construction sites where old foundation stones and other little-known relics were recently discovered in the Special Administration Region of Hong

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Kong. While the city has seen a surge of interest in conserving its urban heritage since the transfer of sovereignty in 1997, accelerating integration with Mainland China has unsettled the longstanding “East meets West” narrative that used to describe the “harmonious existence of cultures” in the colonial era. In this context, motivations to preserve cultural heritage have become divided between different groups of people. On one side are pro-China activists and politicians seeking to describe precolonial cultural relics as symbols of the territory’s Chineseness, and who harken back to shared origins to argue for a common future of “Greater China.” On the other are “localist” groups who interpret these very same artifacts as cultural assets that exemplify Hong Kong as a unique “historical-cultural place,” which is connected to, but will always lie outside of, the Chinese mainland. Meanwhile, eschewing both of these interpretations, archaeological experts have insisted that the significance of each set of relics must be based on authoritative assessment by qualified professionals, leading them at times to oppose conserving relics deemed to be mundane and ordinary.

By comparing the moral claims and positions of different stakeholders involved in heritage debates and the uneven outcomes of the cases in question, this paper illustrates not only the contentious politics of conservation in postcolonial Hong Kong, but also the possibility of inscribing multiple place meanings on the same historical site through creative reinterpretation of their archaeological remains. In these processes, long forgotten relics have become powerful sources for narrating different layers of history, invoking competing definitions of localities and territories and eliciting divergent imaginaries of the urban past and future.

## VIRTUAL WARFARE: MILITARIZED MEMORY IN THE “CULTURAL-CENTRIC” IRAQ WAR

*Ayda Melika*

This paper investigates the reciprocal influences of the virtual sphere and the physical landscape in stirring up wars. Conflict has many forms and manifestations, leading to various socio-cultural and political changes that may influence processes used to produce, transform, preserve and consume built environments. Using Iraq as a main case study, in this paper I explore the relationship between memory and violence in the twenty-first-century Middle East. In particular, I argue that there has been a “memory-centric war” waged against the region by the United States’ neoliberal military complex, which is producing, preserving and perpetuating sectarianism. As a consequence, virtual-communication platforms and boundaryless conditions of citizenship have allowed new forms of political mobilization and remote manipulation to affect built environments.

Examining several memorials in the context of the Iraq war, the paper will examine how physical space is shaped by virtual interactions, and vice-versa. Virtual tactics developed

to stir up public opinion, train soldiers, combat enemies, and even heal war veterans have challenged some traditional notions, concepts and practices in recent decades. As such, they are also increasingly affecting the way wars are waged, perceived and resisted. I will demonstrate how during the Iraq war, empowerment of certain virtual institutions of memory led to a systematic destruction, removal, intervention, reappropriation and implementation of urban monuments and memorials. This has reinforced particular practices of militarization, memorialization and political socialization, which has led to the further spread of cultures of violence in the region.

The paper will first depict how sites of memory in Iraq underwent a top-down design, manipulation, staging, and virtual broadcasting to gain consent of the masses. This allowed an expansion of militarized urbanism by indoctrinating, legitimizing and disseminating the ideas and values of dominant ideological, economic and military leaders. The paper will then demonstrate how various virtual reactions, especially by artists, have created a bottom-up form of resistance that has challenged, reinterpreted and redesigned the memorials. These have produced virtual perspectives that have generated new accounts of the memories to challenge the institutions of power and gain control over their historic narrative.

## REGENERATION OF THE URBAN VILLAGE FROM THE CULTURAL-PRODUCTION PERSPECTIVE: THE CASE OF NANTOU OLD TOWN IN SHENZHEN

*Yifei Li and Ruitong Yang*

As a transitional neighborhood, the urban village has played an important role in China’s rapid urbanization. Transformed from a rural settlement, it may now embody a hybrid community with multiple informal features that allow it to provide affordable housing for migrant populations. The urban village thus represents one of the most vibrant elements of modern Chinese cities. This condition indicates how the urban-rural duality has changed in China, and how the cultural dynamism brought about by demographic change needs to be reassessed in a changing landscape.

This paper first reviews the regeneration process of the urban village in Shenzhen by focusing on the Bi-city Biennale, a cultural event focused on “Nantou Old Town,” and its subsequent effects on different social groups. However, the present debate on such urban villages remains epistemologically too short-sighted to produce a long-term strategy based on cultural diversity and creativity as crucial assets for human, social and economic development. This effort requires a more interdisciplinary approach. Thus the paper also draws on the study of cultural-production theory to analyze the evolving socio-spatial traditions in urban villages. The research presented here aims to apply this perspective to the development of a more sustainable urban-regeneration strategy.

## A NEW TRADITION IN THE ERA OF MOBILITY SYSTEMS: MOBILE DIGITAL TRACES

*Esin Ekizoglu*

Both the world population and the rural exodus are growing at a spectacular pace. It is thus now projected that the world's urban population will have grown from 3.5 billion in 2010 to 6.5 billion by 2050. When a city develops, it merges with surrounding secondary cities. Most of the time this creates a network of subcenters around a main core. However, the process also typically promotes intra-urban inequalities and diminishes public space, leading to new territorial disconnections. In order to face the difficulties of living in a crowded city, citizens are thus obliged to develop new social habits when using physical spaces.

Applying a scientific and technological approach, this study aims to examine urban residents' ability to handle territorial disconnections based on their usage of mobile technical devices. It poses two main questions: How does global technical knowledge, transformed into a mobile device, serve the needs of city dwellers? And might the presence of such devices lead them to form a new mobility heritage or a reproduction of an existing tradition?

To examine these issues, we produced a cartographic reading and writing of the usage of the mobility infrastructures around the city of Strasbourg via mobile technical objects. Specifically, we examined a total of 88 journeys by 74 users from the "OpenStreetMap" website within the localized area (120 sq.km.) of the city.

Our findings reveal how nonvisible factors such as the digital activities of individualized technical objects create "mobile territories." These territories are associated directly with the physical and social approaches of citizens to the city, which are more or less similar to each other in strategic terms. Such strategies also led to the formation of new virtual traditions through their interaction with physical areas that encompassed patterns of open urban spaces. Furthermore, we found that the physical movements of citizens seemed to change the temporalities and the spatial qualities of mobility systems in the city. Thus, new habits, gestures and perceptions were generated, which are coming to constitute a powerful new body of "traditions."

Our findings support the assumption that social and physical occupational habits acquired using technology contribute to the collective intelligence of new virtual traditions. Moreover, these virtual traditions can be expressed via mobile territories. We also suggest that mobile territories could be used to change the temporalities and spatialities of mobility systems. In the future they could thus be used to resolve the urban problems arising from contemporary territorial disconnections.

## A.8 SPACE, SOCIAL MEDIA, AND DIGITAL APPS

### LOCAL SOCIAL MEDIA AND ITS CONTRIBUTION TO NEIGHBORHOOD COMMUNITY BELONGING

*Nick Foard*

*Nottingham Trent University, U.K.*

### DEMOCRATIZING MIGRANT HERITAGE: CROWDSOURCING HERITAGE USING MOBILE APP TECHNOLOGY

*Noha Nasser and Rosemary Latter*

*Cardiff University, U.K.; and Independent Scholar, U.S.A.*

### MODERATING CULTURAL CHANGE: SOCIO-SPATIAL VIRTUALITY IN ARAB-AMERICAN IMMIGRANTS' LIVES

*Mohammad al-Jassar and Lynne Marie Dearborn*

*Kuwait University, Kuwait; and University of Illinois at Urbana-Champaign, U.S.A.*

### THE INSTAGRAMMER: THE MEDIATIZATION OF VISUAL URBAN EXPERIENCE THROUGH INSTAGRAMMING

*Alireza Taherifard and Seyed Yahya Islami*

*University of Kassel, Germany; and University of Tehran, Iran*

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### LOCAL SOCIAL MEDIA AND ITS CONTRIBUTION TO NEIGHBORHOOD COMMUNITY BELONGING

*Nick Foard*

The concept of community is rooted in tradition, and is often called upon when politicians and policy-makers wish to evoke a sense of solidarity tied to a nostalgic recollection of simpler times unblemished by the complexities, uncertainties and risks created by a technologically advanced global society. Since the Industrial Revolution, technology has been derided as a threat to community, dispersing social relations through geographically vast communication and transport networks. Early hopes for the Internet were that it would enable the resurrection of community in a purely virtual form, linking people together through interests and lifestyles rather than kin or locality. While such networks certainly exist and thrive today, with billions of people now using social-networking sites across the globe, the local neighborhood endures as a significant focal point for everyday lived experience. That people still derive a sense of belonging and attachment to the physical environments in which they live suggests that elements of tradition and placemaking at the local level remain important in understanding the ways people "do" community, even in the face of ubiquitous social media.

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In this paper I set out to examine how the work of community can be understood as a culturally performed and relational endeavor (Blokland 2017). It thus combines the everyday activities, memories, and signifying practices that take place within an urban neighborhood's physical spaces with interactions in local social-media groups and apps. What emerges from this combination of virtual and "traditional" forms of community practice is a hybrid digital-material space that remains essentially local in character.

The paper is based upon ongoing ethnographic work comprising extensive online participant observation of posts and comments in a local social-media group and face-to-face interviews with group members and residents of the corresponding neighborhood. Findings reveal that, while the use of local digital media reflects many wider online cultural practices, social interactions and behaviors within a local virtual environment are also moderated by shared locality, connection to, and memories of place. Within this context, references to the local occur frequently and influence the nature and direction of discussions in ways that enable members to develop connections to others in an online space that are nonetheless firmly grounded in physical place. Simultaneously, the local social-media group offers an additional space, alongside face-to-face interactions in which community members can explore the shared meanings they and others attach to offline local rituals, artifacts and places.

The research has implications for how we can better understand community in a manner that overcomes conceptual dichotomies between the local and global, physical and virtual, and contemporary and traditional.

## DEMOCRATIZING MIGRANT HERITAGE: CROWDSOURCING HERITAGE USING MOBILE APP TECHNOLOGY

*Noha Nasser and Rosemary Latter*

Heritage as storytelling has historically been part of the state compact of nationhood, featuring stories about people in power and who are perceived as winners. Nations, like England, have carefully crafted their cultural heritage as narrowly defined categories of archaeology, medieval castles and churches, great kings and queens, and battles. Only in the past decade have other categories begun to emerge, such as industrial heritage, and more recently in terms of women's history and LGBTQ and minority heritage. This paper explores the changes in how heritage as storytelling in England is slowly democratizing and opening up to a multitude of new stories about people, places, practices and objects.

Within this context, the paper critiques heritage criteria that place emphasis on historic and architectural attributes while allocating less value to communal meaning and the interpretation of local stories — otherwise known as intangible cultural heritage. The Council of Europe's Faro Convention

(2005) has framed the preservation of heritage according to a discourse of human rights and democracy; every person thus has a right to access cultural heritage of their choice while respecting the rights and freedoms of others. This notion is supported by a recognition that communities have the right to identify objects, places, practices and traditions that have sufficient value to be passed on to future generations, as well as the web of meanings that reinforce the concepts of belonging and communality that are part of placemaking.

The growing democratization of heritage thus considers the diversity of stories of place, and new methods and technologies of identifying and interpreting cultural heritage are emerging to enable such diversity. For example, Bonacchi et al. (2018) have introduced the concept of heritage crowdsourcing, defined as the creation, digitization, enhancement, analysis and interpretation of cultural-heritage objects and places by relatively large numbers of people through the completion of individually small tasks over the Internet. In this paper the mobile app "Shomiround" is used as a powerful digital tool to crowdsourcing the sharing of migrant stories of place through audio, text and image.

The paper demonstrates how such digital tools help establish identity in a place, reinforcing links between people and communities through individual stories of buildings and culture. The mobile app is used by migrants in a culturally diverse inner-city neighborhood to map migration patterns, meaningful places, material culture, customs, and foods. Images, audio, text and maps are uploaded and shared, and can receive feedback and information from closed or open groups. The paper presents several crowdsourced migrant stories of place to illustrate the capabilities and uses of the app to democratize cultural heritage and build intercultural understanding and connections.

## MODERATING CULTURAL CHANGE: SOCIO-SPATIAL VIRTUALITY IN ARAB-AMERICAN IMMIGRANTS' LIVES

*Mohammad Khaled al-Jassar and Lynne Marie Dearborn*

In a blog posted on an Arab-American site on March 14, 2018, titled "The Secret behind the Arab American Obsession with WhatsApp/WhatsUp," the writer suggested that Arab Americans, "like to keep in touch with their loved ones." He added that because WhatsApp offers free communication and messaging through Wi-Fi, it has become the most favorite means of communication for Arab Americans. He continued, "WhatsApp is the hero who saved families from being separated and helps them know each other more even if they are in different parts of the world and have never seen each other." For present-day Arab-Americans immigrants, it offers the ability to socially connect with family members around the world, collapsing time and space into an instantaneous socio-spatial-virtual event, allowing them to feel much more

connected with their original homelands than earlier generations of immigrants from the region.

This paper is part of a larger research agenda looking at how recent Arab-American immigrants re/define their socio-spatial environment in their new homeland. The history of Arab-American immigrants in the U.S. goes back well over a century to when different groups of Arabs migrated to the “new world” in search of a better life. Immigrants in the late nineteenth and early twentieth century became detached from their homeland in a more abrupt and harsh manner. Then there were those who migrated after World War II, when land-line telephone and air transportation became the new means of connection. Throughout the immigration process, Arab immigrants have tried to maintain their identity while integrating into a new world. Strategies for doing this have included clustering in proximity to each other, establishing restaurants and grocery stores offering tastes and ingredients immigrants cannot find in mainstream markets, preserving languages, and rearranging domestic spaces to accommodate and simulate norms of their original societies and reflect the look of their home cultures.

In recent decades, however, the introduction of smartphones and video calling over the Internet has precipitated a drastic shift in possibilities for communication with original homelands. These technologies today offer a closer socio-spatial connection, possible on daily basis, blurring the once-harsh line between the new home and the old home.

The current paper looks in detail at how the Internet has changed the perception of distance and space for Arab Americans, especially recent immigrants who are bridging old and new through the assimilation process. Employing interviews and questionnaires, the researchers investigated the socio-spatial dynamics of two major Arab-American clusters (in Dearborn, Michigan, and Chicago, Illinois) and the impact of smartphones and Internet video calling on Arab-American immigrants’ perceptions of space and identity.

## THE INSTAGRAMMER: THE MEDIATIZATION OF VISUAL URBAN EXPERIENCE THROUGH INSTAGRAMMING

*Alireza Taherifard and Seyed Yahya Islami*

By conceptualizing the Instagrammer as an urban subject who is mobile both across the city and media streams, this study investigates the ways in which Instagramming reconstructs urban experience. The paper begins by situating Instagramming within a genealogy of evolving visual experience of the city under the influence of media, illustrating three stages of visual imagination, visual consumption, and visual production. Next, it explicates the Instagrammer’s engagement with the city and urban aesthetics. Based on a qualitative analysis of the visual products of Instagramming, the paper characterizes the Instagrammer by exploring two interconnected aspects: How does the Instagrammer relate themselves to the city? and What does the Instagrammer’s city look like? In this inquiry, Instagram posts and selfies are studied as the main channels through which Instagrammers define themselves in relation to their urban context. Data for analysis is sourced from a random selection of Instagram posts retrieved by searching the hashtags related to the city on this platform. The analysis of the Instagrammer’s photos and self-portrayals within the city reveals their unique aesthetics and their typology of mediatized urban experience.

## TRACK II: THE SOCIO-SPATIAL TRADITIONS OF EVERYDAY LIFE IN CHANGING LANDSCAPES

### B 1: TRADITIONAL BUILDINGS AND SETTLEMENTS

#### CHINESE ANCESTRAL HALL: SOCIO-SPATIAL TRADITIONS, RITUAL ARCHITECTURE FORM, AND DECAYING CLAN COMMUNITIES

*Xiang Ren*

*University of Sheffield, U.K.*

#### A CRITICAL REVIEW OF THE ADAPTIVE REUSES OF TWO BUILT HERITAGES IN HONG KONG

*Xiaoxu Yan*

*University of Hong Kong, China*

#### CONTINUITY, CHANGE, AND ADAPTATION: THE TRANSFORMATION OF AHMEDABAD FORT WALL, INDIA

*Sweta Kandari*

*School of Planning and Architecture, Bhopal, India*

#### THE ECOSYSTEM OF TRANSMISSION IN TRADITIONAL KACHCHH WEAVING: NEGOTIATING ARTISANAL KNOWLEDGE IN THE FRAMEWORK OF UNESCO'S INTANGIBLE CULTURAL HERITAGE CONVENTION

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#### SPATIAL NETWORKS AND INTANGIBLE HERITAGE: AN ALTERNATIVE APPROACH TO UNDERSTANDING HERITAGE IN CONTEMPORARY SOCIETIES

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#### CHINESE ANCESTRAL HALL: SOCIO-SPATIAL TRADITIONS, RITUAL ARCHITECTURE FORM, AND DECAYING CLAN COMMUNITIES

*Xiang Ren*

The ancestral hall as both an architectural idea and building type in China was born of kinship ritual. As such, it became the archetypal place of worship for ancient Chinese migrant communities who settled in mountainous areas to

escape constant warfare on the plains. The ancestral hall was the physical and spatial representation of the most sacred of Chinese values related to family clan kinship and lineage system. Deeply influenced by the Confucian notion of *chun tzu* as well as the Chinese notion of family and clan kinship, it played a collective role not only in providing a physically sacred space for ancestral worship, but in the silent framing of everyday life and the mental approach to being-in-the-world for migrant communities. It was a special place not only ritually for “worship,” but also spiritually for “meeting” the ancestors.

This paper discusses how the ancestral hall as both a clan symbol and architectural type evolved and worked, both in terms of its use and meaning, based on comparative case studies of two halls in traditional Chinese villages in the Hui prefecture. One is a clan ancestral hall with a surname Luo built in sixteenth century; the other is a family hall of Hu surname built in seventeenth century and served a mixture of functions as a family worship hall and reception hall. Source materials were collected through eight field trips from 2007 to 2019 and include archival and observational study, photographic documentation, and intensive formal and informal interviews with clan leaders, family members, elderly villagers, local carpenters, and officers from cultural authorities. The analysis focuses on the way people used and practiced this particular form of architecture before architects were involved and how this type of building and sacred space reflected the beliefs, habits, rituals and values of displaced clan communities.

By placing the architecture of the traditional Chinese ancestral hall within a broader framework that combines social anthropology and cultural geography, the paper argues for the ancestral hall not only as a Chinese traditional architectural paradigm of place for worship, but also as a contemporary architectural form that profanes the collective ritual practice and opens up the fenced structure of the firstly displaced, then relocated, and currently decaying clan communities to contemporary social forces.

#### A CRITICAL REVIEW OF THE ADAPTIVE REUSES OF TWO BUILT HERITAGES IN HONG KONG

*Xiaoxu Yan*

Since its transfer to Chinese sovereignty in 1997, an increasingly apparent contradiction has developed in Hong Kong between urban renewal and heritage conservation. With limited land resources and a dramatically expanding population, Hong Kong has been under enormous pressure to redevelop its urban structure and residential environment. However, through urban redevelopment, many of Hong Kong's historic areas and buildings have been replaced by new iconic structures.

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It was largely only after the handover in 1997 that conservation of built heritage became a popular issue in Hong Kong. Today the adaptive reuse of historic buildings provides an alternative that may reconcile the need for urban development with concern for heritage conservation. Adaptive reuse not only prevents heritage buildings from being demolished but helps sustain their structural integrity. Some adaptive-reuse projects in Hong Kong over the past ten years, however, have not been reported as successes in the media. This highlights how a comprehensive assessment framework for adaptive-reuse projects as a strategy for heritage conservation is needed in Hong Kong. This will help encourage successful adaptations in the future.

Through an extensive literature review, the paper teases out the critical assessment criteria for adaptive reuse of heritage buildings. Further, based on examination of government documents, analysis of mass media, participant observation, interviews, and Internet discussion, it provides a critical review of two conservation projects which have been completed and opened to the public in recent years: The Central Police Station Compound (CPS) and Hong Kong's Police Married Quarters (PMQ). Finally, through an evaluation of these projects in relation to the identified assessment criteria, the paper suggests improvements to heritage conservation by means of adaptive reuse in Hong Kong.

The findings reveal that, compared to the CPS project, the PMQ project has been less successful in terms of demonstrating heritage value, enabling new functions, and utilizing transformed public space. The paper argues prudent scrutiny is needed in planning for the adaptive reuse of historic sites in order to facilitate successful heritage conservation within Hong Kong's intricate urban and social environment.

## CONTINUITY, CHANGE AND ADAPTATION: THE TRANSFORMATION OF AHMEDABAD FORT WALL, INDIA

*Sweta Kandari*

In 2017 UNESCO declared the 600-year-old walled city of Ahmedabad to be India's first Heritage City. In doing so, it recognized Ahmedabad's outstanding universal values, including its integrity, authenticity, and the multicultural character of its urban fabric. One aspect of the city that has constantly evolved with it is its Fort Wall, a feature which has long encapsulating the city and served as an integral part of its heritage.

In 1915 Patrick Geddes's "Notes on Ahmedabad" offered a descriptive account on the Ahmedabad municipality and the Fort Wall. After a century, this paper revisits and explores the various influences of this document, which examined the footprint of the wall and the conditions around it. Through onsite examination of the contemporary wall and its environs, it then explores the multiple ways people have

appropriated and accommodated themselves along the Fort Wall since that time. In particular, it focuses on understanding the evolution of the Fort Wall and identifying aspects of its neglect, decay, repair and demolition.

Through the study of archival data, documentation, photographic evidence, and mapping, the paper analyzes and highlights the existing fragmented (disregarded, demolished, repaired and appropriated) remains of the Fort Wall as these currently act as urban artifacts. It explores the various relationships between the socioeconomic and political shifts that may have influenced and reshaped the physical environment around the wall. And it attempts to reach a comprehensive understanding of the changing values and functions of the wall, including its gates and bastions and the settlement around it as a part of a total urban environment.

## THE ECOSYSTEM OF TRANSMISSION IN TRADITIONAL KACHCHH WEAVING: NEGOTIATING ARTISANAL KNOWLEDGE IN THE FRAMEWORK OF UNESCO'S INTANGIBLE CULTURAL HERITAGE CONVENTION

*Nisha Subramaniam*

Heritage studies have acknowledged that change is intrinsic to cultural practices, and that tradition itself is a transformative process which is constantly being reinvented within the context of its practice. It is thus now recognized that fundamental shifts in epistemologies surrounding tangible and intangible culture must take place in order to adequately address indigenous knowledge systems. It is precisely this paradigm shift that UNESCO's 2003 Convention for Safeguarding Intangible Cultural Heritage (ICH) sought to address by celebrating living heritage through "practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artifacts and cultural spaces associated therewith." Yet, while much attention has been given to state-led archival methods of safeguarding intangible heritage assets, the essential role that artisans in traditional craft communities continue to play in safeguarding through reinventing, transforming, innovating, and sometimes discarding heritage through active performance of their crafts has yet to be analyzed adequately.

This paper is an outcome of my ongoing practice-based doctoral research on traditional artisans in India, who now operate in an increasingly modern and globalized environment. Since the mid-nineteenth century, control of heritage, first by the colonial powers and since Independence by the Indian state, has enforced a Western ideal of modernity and development. At the same time, cultural studies recognize that human beings do not simply adapt to systems, they shape them. Likewise, any change in physical, social or cultural attributes may serve as evidence of a change in people's ideas or consciousness or as a response to external factors. Larger historical processes interacting with the artisanal communi-

ties through agents of design, education, production, and the market thus reveal an evolving model of transmission. And it is clear from analysis of postcolonial literature that artisans in traditional craft communities have not been idle watchers of a world going by, but rather active agents in shaping and transmitting the social, cultural and technical aspects of their craft. Specifically, they have been quick to adapt their production methods to fall in line with the capitalistic climate of the time.

This interdisciplinary study of the gamut of safeguarding practices that three generations of weavers have performed in response to environmental changes so as to enable the continuity of their craft is set in Kutch. By examining a “local” network of people, places, and other social entities around a traditional weaving community, it investigates knowledge systems at two levels: a primary and basic practice level of skill performance, material and production; and a more hidden, conceptual level, involving stories which allow for the practices to take shape and context, exhibiting specific manifestations of the global phenomenon of modernity and development. Through secondary research and collecting stories from three families representing three generations of weavers, I will develop a narrative of the resistances, the slow negotiations, and the active restructuring, adaptations, and innovations of a group whose key role in the transmission of craft practices for generations has never before been clearly laid out.

#### SPATIAL NETWORKS AND INTANGIBLE HERITAGE: AN ALTERNATIVE APPROACH TO UNDERSTANDING HERITAGE IN CONTEMPORARY SOCIETIES

*Anjali Mittal, Nimit Gandhi, Nishant Gautam, and Tarun Kumar*

This paper explores an alternative approach to the conceptualization of “heritage,” one which extends beyond the tangible to the intangible. Against the backdrop of material culture and its production processes, it focuses on “craft”-based societies in two north-Indian cities, Firozabad and Moradabad, and their *genius loci*. The paper argues that rather than maintaining a product-centric approach, it is becoming critical for the self-sustenance of such societies that they be understood as spatial networks that combine craft-making with associated social structures. The paper highlights discussion of this phenomenon at two levels. Can the understanding of intangible heritage be reformulated to envision it as a web of spatial networks? And can the shift from a product- to a process-centric approach result in better conditions of sustenance for intangible heritage systems in contemporary society?

A proper understanding of the spatial networks involved in craft-making is critical to this endeavor. Such networks may manifest themselves as webs of embodied knowledge

linking different social groups. Interlacing the residential, commercial and industrial sectors of a city and the daily cycles and lifestyles of various people, such networks allow the development of vernacular structures and the improvisation of skills that may be passed from generation to generation. Viewing heritage in this way offers a new approach to understanding professional practices and interventions into existing traditional ways of life. Essential to this view is the idea that craft and its formulation are basic to human expression — which is, in turn, reflective of the social, cultural and economic values of a given place and time. Self-expression is a fundamental element of human society, and any collective craft work that becomes established in a place over time will become intertwined with and essential to its socio-cultural fabric. The spatial networks that become established over time through this self-generating process and through chance encounters and trial and error will then create social, cultural and spatial capital, the essence of “intangible heritage.”

But can such craft-based economies sustain themselves when approached only through the keyhole of product-centric policies formulated by the state? Or should we not work to establish a new approach to such networks, one that emphasizes understanding the processes by which the crafts sustain themselves?

The paper further argues that whenever state policies are centered only around production, these networks, which are the result of long-running processes of social interaction, often face difficulty reorganizing themselves. Nonrecognition of these “networks” leads to a disturbance in the network hierarchy, which in turn creates a ripple effect within the larger socio-cultural fabric. Merely capitalizing on human resources and removing associated social and cultural capital may thus threaten the intangible heritage structure of craft-based economies. When frozen in space and time, these dynamic networks, which allow and stimulate innovation, work life, leisure, and communal sustenance, may gradually decline until they are lost forever.

## B.2 TRADITION VS. MODERNITY: TRANSFORMING PLACES

### NOSTALGIA AGAINST EVOLVING FORMS OF TRADITION AND HERITAGE: THE CASE OF NUBIAN CULTURE

*Nagwa Sherif*

*American University in Cairo, Egypt*

### CHALLENGING TRADITION IN TOGO

*Anne Marshall*

*University of Idaho, Moscow, U.S.A.*

### CLANDESTINE FUN IN SUBURBAN GARDENS OF TEHRAN

*Shahrzad Shirvani*

*University of California, Berkeley, U.S.A.*

### THE SOCIO-SPATIAL TRANSFORMATION OF BRITISH COLONIAL MARKETS IN HILL STATIONS OF INDIA: THE CASE OF MUSSOORIE

*Samiksha Chaudhary and Ram Sateesh Pasupuleti*

*Indian Institute of Technology, Roorkee, India*

### REINVENTING MODERN HERITAGE: CHANGING LANDSCAPES OF FORMER INDUSTRIAL AREAS IN HONG KONG

*Wenxin Zeng*

*University of Hong Kong, China*

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### NOSTALGIA AGAINST EVOLVING FORMS OF TRADITION AND HERITAGE: THE CASE OF NUBIAN CULTURE

*Nagwa Sherif*

Located at the intersection of trade routes from central Africa, the Near East, and the Classical world, the people of ancient Nubia, the oldest humans on earth, ruled the entire Nile Valley in the eighth century BCE. Known as the residents of “the gold lands,” ancient Nubians produced some of the most finely crafted jewelry of the ancient world. In the 1960s, however, the dam constructed at Aswan, in Egypt, created a 500-mile-long lake which permanently flooded ancient temples as well as hundreds of Nubian villages. And many Nubians were forcibly relocated to new settlements north of Aswan, which created new experiences to which they had to adapt. A boom in tourism and the recent infiltration of virtual multimedia have recently exerted additional influences on the Nubian traditions, so that the contemporary Nubian

community now finds itself dealing with new forms of communication that are mobile, digital and remote.

This paper aims to describe the evolving forms of tradition of the Nubian people, due to their relocation in new settlements, on the one hand, and the impact of globalization induced by international tourism and the explosion of digital communications, on the other. The study is based on a survey conducted by architecture students of the American University in Cairo on Nubian villages in Spring 2019. The study identified concerns related to commodification of authentic traditions, and it examined instances of staged authenticity where craftsmen have responded to growing demand to suit the expectations of tourists. It described the effects of acculturation and modernization on younger generations of Nubians. And it examined and analyzed the impact of new agents of globalization, as they confront older traditions, values, and patterns of everyday life.

The study concluded that, despite the challenges created by relocation and the impact of global tourism and accompanying virtual culture, the Nubian community has developed new modes of reinterpreting their heritage. The paper ends by discussing the acceptance of evolving traditions and the introduction of different ways of viewing heritage in contemporary Nubian society. This has involved balancing the forces of globalization and tourist consumption with responsibility toward and a serious effort to preserve traditional and local values — keeping in mind that cultural heritage does not have to exist solely as a relic of the past, but can inspire and connect with current generations.

### CHALLENGING TRADITION IN TOGO

*Anne Marshall*

This paper considers traditions of architecture, education and gender in and around Notsé, Togo, in West Africa, and examines a challenge to all these traditions by a non-profit organization, Style Her Empowered (SHE). Recently, SHE contacted the Architecture Program at University of Idaho seeking assistance in developing conceptual designs for an educational campus that would represent both a model of sustainable design and a place where girls could attend a school that promoted critical thinking and strengthened belief in girls’ ability to succeed.

SHE was founded in 2017 with the aim of increasing access to education for girls. From its small office in Notsé, it provides resources and mentorship so girls can attend school, learn trade skills, and become successful. SHE’s executive director is now seeking to accelerate change in girls’ education and lives in Notsé by expanding from the current afterschool program to a full-time primary and secondary boarding school.

Notsé, Togo, is a rural community of 20,000 people in the plateau region of Togo, 95 kilometers north of the

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coastal capital, Lomé. It is credited as the birthplace of the Ewe people, a tribe spanning Ghana, Togo and Benin, which has one of the oldest and richest cultural traditions in West Africa. A few examples of historic Ewe architecture still exist. For example, the base of an earthen wall built by an Ewe chief to protect his people in the fifteenth century remains visible today, with a newer section of coursed-earth wall constructed on top. Older architectural fragments have likewise been excavated in Notsé, including pavements of fired pot shards dated to the eleventh century, on which offerings could be placed during the annual festival of Agbozo, which celebrates the emancipation and diaspora of the Ewe people. More recent traditional architecture, as in the nearby village of Rodokpe, consists of circular family compounds of small, round or rectangular buildings with coursed-earth or adobe-block walls, roofed with thatch or corrugated metal. Modern architecture in Notsé is built of site-formed concrete and adobe blocks, with poured-in-place concrete columns and slabs used in the few buildings that are two or three stories high.

The research attempts to answer the following questions: What is an appropriate sustainable architecture in the context of Notsé? And might the construction of a model school help transform both a rote-memorization educational system and the lives of rural girls, who typically receive less than three years of education during their lifetimes?

## CLANDESTINE FUN IN SUBURBAN GARDENS OF TEHRAN

*Shahrazad Shirvani*

This paper explores a new form of urban sociality in Tehran, the capital city of the Islamic Republic, and it attempts to present a new conceptual framing of socio-spatiality and its effects on everyday spaces. Specifically, it examines how extreme forms of parties held in suburban gardens by the present young generation have in recent years exhibited a new tradition of fun in urban life.

The paper focuses on the transformation of garden parties in Iranian society as the result of state-enforced laws of public control over gatherings and the implementation of the Islamic order of pleasures. It looks at such parties as a case study of a practice that has become common in the everyday life of Iranian youth in the past decade. This involved investigating the integration of ideas of the public and the private as the result of a battle for identity and self-expression, as well as the role of social media in the formation of a new mode of fun in suburban private gardens. The performative turn of public fun describes how a new generation of young people perceive the city and its rules of control. This provides an understanding of “public joy” as a social strategy to produce hope through the activation of clandestine privatized spaces of desire and self-expression outside the boundaries of governmental control.

The paper further argues that the new form of public fun in private space has produced a tradition of expression that is transforming the definitions of real and virtual, as well as the nature of public and private spaces in the city. The field research included on-site observations, semi-structured interviews, and informal conversations. The paper contributes to understanding everyday practices in the built environment by young Iranian citizens, who continuously find ways to evade political orders and resist restrictions on public spaces. It likewise explores desires and concerns within the larger society to regain former joys and pleasures lost under the restrictive rules of the Islamic Republic.

## THE SOCIO-SPATIAL TRANSFORMATION OF BRITISH COLONIAL MARKETS IN HILL STATIONS OF INDIA: THE CASE OF MUSSOORIE

*Samiksha Chaudhary and Ram Sateesh Pasupuleti*

British colonial settlements in India are historic landscapes that were settled and taken into possession by the British in the nineteenth century. Alongside the newly emerging European built fabric, this period saw major cultural changes and was characterized by a shift in ways of living and consumption habits among Indians. One of the most significant elements of the colonial built environment of the time was the construction of marketplaces popularly known as Mall Roads. These were conceptualized and built as long, sheltered promenades, which typically formed the center of a town. Mall Roads, however, did not merely serve the purpose of trade and commerce. They also created a socio-cultural and educational institution, forming the identity of a town. They thus provided a setting for skills, values, customs and beliefs, artistic products and endeavors, monuments, and buildings that were representative of an earlier era, but that now reflect additional processes of cultural evolution that have taken place over time.

With the exit of the British in the mid-twentieth century following Indian independence, the local population took over the former colonial settlements. At present, these historic landscapes thrive on tourism, with Mall Roads still serving as integral aspects of their urban form, embracing both old and new heritage. However, prevailing practices of privatization and the capitalist economy have created problems and raised concern about the future of these spaces. Along with appreciation for their social and spatial aspects, these will be analyzed and discussed in this paper.

The study investigates in particular the changing historic landscape of the Mall Road of Mussoorie, taking into account the views of stakeholders about how urban form and traditions have evolved. A theoretical framework was developed through an extensive literature review that focused on identifying the aspects and parameters that created the holistic identity of a traditional colonial market. Preliminary stud-

ies were done, and secondary data were collected through library studies, historical documents, and archives, old maps, and presentations by architects to understand the context of the Mall Road of Mussoorie. On-site data collection techniques involved photography and videography, mental maps, sketches, mapping, and on-site drawings. Perceptions of stakeholders were recorded by conducting experience surveys and semi-structured interviews with professionals from diverse domains including environmentalists, sociologists, architects, and representatives of governing bodies. Focus-group interviews were held with the local shopkeepers and visitors to understand their perception of the transformation. Interview data were further analyzed through implementation of grounded theory, while the spatial data were presented through numerous mapping techniques including Kevin Lynch's analysis of urban landscapes.

The study thus examines how the new urban space is challenged and encouraged by the impact of neoliberal capitalism. The Mall Road market in Mussoorie has undergone striking transformation under the forces of consumerism, privatization, and rising tourism, thus reshaping its identity. The old heritage is gradually being overshadowed by the new heritage. Despite the fact that the Mall Road is still able to survive, the transformations that have taken place have imposed risk on the future of traditions in the new evolving urban fabric.

## REINVENTING MODERN HERITAGE: CHANGING LANDSCAPES OF FORMER INDUSTRIAL AREAS IN HONG KONG

*Wenxin Zeng*

With the onset of economic reform in Mainland China since the 1980s, the former industrial zones of Hong Kong have been gradually taken over by artists, who have creatively adapted spaces in vacant factories for their use. In the process, artists have helped revitalize postindustrial spaces, reshaping cultural landscapes and creating new meanings and significance for modern industrial heritage.

The world of tradition has sometimes given way to the concept of modernity, indicating how custom, knowledge, and other practices are developed through time from one generation to the next. However, as time goes by, modern heritage has also been emphasized and promoted by the policies of UNESCO, ICOMOS, and DOCOMOMO, which claim that besides traditional heritage, modern properties are also worthy of preservation and transmittance to ensure the continuity of the cultural identity. In this regard, the strategy of regenerating modern industrial space through art and culture production has been widely adapted in Western countries, and is now taking root in Asian cities. It is coming to be seen by officials as an effective way to promote economic activity, urban renewal, tourism, and a city's cultural identity

and branding, creating a modern heritage which is usable and transferrable through everyday production.

Hong Kong is today the site for a number of art- and culture-related development projects. These have either grown organically or been initiated by the government; been formed in clusters or independently; been established permanently or only opened periodically; and been based in a particular site or held in various places. This paper explores the reinvention of modern industrial heritage by studying the transformation of factory buildings in the New Territories and on Hong Kong's islands, which have developed in the past ten years.

Specifically, the paper examines the trend of culture-led development through an exploration of vacant factories' second-time production. Two newly developed projects are selected as case studies. One is the organically formed South Island Cultural District (SICD), where the semiannual South Island Art Day allows the public to freely access art production on-site. The area's economic potential has also been exploited by attracting buyers internationally to Art Basel Hong Kong, which is held at the same times, further enhancing cultural development through this creative-economy strategy. The other example is The Mills, an independent culture-led regeneration project in Tsuen Wan, where a former textile factory was transformed into a contemporary art space for tourists, artists, and holiday makers. Using different approaches, these two projects have both created a modern cultural heritage, which has contributed to the creation of new identity of the sites.

The paper is part of a larger research project on the study of culture-led urban regeneration. Richard Florida has suggested that "cities should attract creative people and promote creativity in order to achieve regeneration." However, critics of this view claim that such regeneration efforts are often focused only on economic gain and overlook long-term sustainability. This research uses these two modern heritage projects to evaluate how both tangible renovation and intangible decision-making have reproduced the historical site with respect to tradition. And it examines how the different attitudes, views and needs of stakeholders have contributed to the construction of both physical and ritual space.



## B.3 INDIGENOUS AND CULTURAL LANDSCAPES

### URBAN STRATIFICATION: AN INCLUSIVE URBAN CULTURAL LANDSCAPE OF HSINCHU CITY

*Shu-Yi Wang*

*Chinese Culture University, Taipei, Taiwan*

### MAPPING SOCIO-SPATIAL TRADITIONS OF CONTEMPORARY SACRED LANDSCAPES

*Ana Souto Galvan and Alexandra Chairetaki*

*Nottingham Trent University, U.K.*

### REPACKAGING THE LOCAL: JAPANESE UNIQUENESS AND INTERNATIONAL CONSUMPTION IN THE 1980S JAPANESE BUBBLE ECONOMY

*Hui-Ying Kerr*

*Nottingham Trent University, U.K.*

### FAVELAS AND HERITAGE: HERITAGE-MAKING AND NARRATIVES

*Flávia Brito do Nascimento*

*University of São Paulo, Brazil*

### CULTURAL HERITAGE AS AN ENABLER OF URBAN CONSERVATION AT SIWA OASIS, EGYPT

*Heba Safey Eldeen*

*Misr International University, Cairo, Egypt*

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### URBAN STRATIFICATION: AN INCLUSIVE URBAN CULTURAL LANDSCAPE OF HSINCHU CITY

*Shu-Yi Wang*

Establishment of the Hsinchu Science Park (HSP) in 1980 created a high-tech miracle in Taiwan and increased the political, cultural and economic significance of the city of Hsinchu. In the intervening four decades, however, the identity of Hsinchu has shifted from being a historic city to being a science city. The former is represented by the old district in the city center, largely occupied by older residents and tourists; the latter is focused on new, developing areas around HSP, where more recent residents, known as “Yetties” (young, entrepreneurial technocrats) live, shop and entertain. Social segregation between the natives of Hsinchu and the Yetties has also evolved and become a source of aggravation, especially in social and economic terms.

This paper approaches the city as an archive that stratifies the historic urban landscape between recent memories and distant pasts. Due to rapid growth, most heritage sites

in the historic center have been gradually repurposed as cultural institutions to glorify the past or encourage tourism development. Although these new uses of heritage sites may alienate original city residents and be viewed indifferently by newcomers, the center of Hsinchu remains a locus for the transformation of the dichotic city into a place to be enjoyed by everyday residents. In this paper, an ethnographic approach is used to examine the value of the urban cultural landscape as interpreted both by original and new residents. The discussion will focus on how heritage sites in the historic center still work as social spaces to reveal the modern meaning of history to inhabitants, and as settings out of which to build an inclusive urban landscape for all inhabitants.

### MAPPING SOCIO-SPATIAL TRADITIONS OF CONTEMPORARY SACRED LANDSCAPES

*Ana Souto Galvan and Alexandra Chairetaki*

This paper aims to reveal a broader understanding of sacred spaces in modern societies, exploring current definitions and uses through mapping socio-spatial traditions based on the perceptions of contemporary users. This strategy allows for existing and new sacred landscapes to be unraveled through a qualitative approach that recognizes the value of individual experiences. Analysis of these testimonies also helps reveal to what extent contemporary sacred landscapes are acknowledged as meaningful community heritage assets.

Traditionally, sacred spaces are related to religious places and buildings. However, a literature review on the topic introduces an extensive array of concepts that demonstrate a wider and multidisciplinary grasp of sacredness in the contemporary world. This includes notions of religion (Eliade 1957), spirituality (Barry 1996), well-being (Perriam 2015), placelessness (Tuan 2009), place attachment (Mazumdar and Mazumdar 2004), identity (Brace et al. 2006) and emotional geographies (Davidson and Milligan 2004), to mention but a few. This paper collates these elements to build a conceptual framework which is used, in turn, to analyze data gathered for our main case study, Nottingham. A historical analysis of the religious context of the city, especially during the nineteenth and twentieth century, thus explained the transition towards a more complex experience of sacredness in the twenty-first century, embracing numerous religious denominations as well as secular individual experiences.

The methodology applied in this paper is based on Participatory Action Research (PAR). Using a number of public engagement opportunities and tools, we embraced diversity, promoted reflection, and shared a broader appreciation of sacred spaces in the city of Nottingham. As part of this effort, we consulted with more than three hundred people (mainly through questionnaires and workshops) to understand connections between the literature review and the primary data.

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Our findings focus on two key aspects of current perceptions toward sacred spaces. On the one hand, the existence of social conventions identifying the connection of sacred spaces with religion was highly acknowledged by the participants. This implied a respect for what other cultures value, which went beyond individual beliefs. On the other hand, participants were able to share their own personal definition of sacred spaces. These definitions were then categorized into five main themes: religious spaces, home, natural spaces, activities, and abstract notions. By mapping this twofold recognition of sacred spaces and comparing it with the more traditional landscape of religious spaces in Nottingham, we obtained a better insight into how the socio-spatial traditions of sacredness have changed Nottingham — firstly, as a socio-cultural landscape; secondly, as per their current use; and finally, assessing to what extent they have become community assets.

### REPACKAGING THE LOCAL: JAPANESE UNIQUENESS AND INTERNATIONAL CONSUMPTION IN THE 1980S JAPANESE BUBBLE ECONOMY

*Hui-Ying Kerr*

In the late 1980s Japan experienced an economic bubble that, although short-lived, brought to the forefront tensions reflecting a wrestling in Japan between a desire to be accepted onto the international stage and an instinctive protectionism of cultural heritage in the face of global outreach. Despite official policies to “open up” to international forces and markets, from finance to consumer culture, there was an equal and corresponding resistance in Japan against such policies in the form of local actions. Although not formerly acknowledged as such, through philosophies of *nihonjinron* [the uniqueness of the Japanese] and cultural support from local government, this was a time when Japanese traditions and identities were simultaneously challenged and defended against the encroachment of international influences. This involved the use of the very tools of neoliberal globalized finance to further the development and promotion of Japanese culture.

Through an examination of the bubble-economy boom in Japanese expos, local tourism, museums, cultural foundations and centers, development of rural towns and attractions, cultural theme parks, and consumer advertising, this paper explores how international politics and financing, together with local “pork barrel” politics, contributed to the creation of a new Japanese cultural landscape in response to the pressures of and exposure to international life. In this way, the 1980s were a pivotal time in which Japan’s collision with globalization produced strategies for containment, performance, development and reaffirmation of Japanese identity in the face of internationalization. These have all had ramifications for how Japanese culture is viewed today by the Japanese

population — as well as by the international community as a model of East Asian modernity and identity.

### FAVELAS AND HERITAGE: HERITAGE-MAKING AND NARRATIVES

*Flávia Brito do Nascimento*

In 2013 UNESCO recognized Rio de Janeiro’s landscape as a world heritage site, the first urban setting to be listed under the cultural landscape category. In the dossier submitted by Brazil, portions of the territory were already protected by the state. This was not only required by UNESCO, but was also part of the strategy for a successful bid. Rio’s “between the Mountain and the Sea” landscape was highlighted by public gardens and historic buildings whose origins ranged from the colonial period to the Modern Movement. By focusing on the space between the shoreline and the mountains, however, this recognition excluded a significant aspect of the city’s urban history — its slums, or *favelas*, in Portuguese. In fact, the buffer zone encompasses two *favelas*: Morro da Providência, supposedly the oldest or the first *favela*; and Morro de Santa Marta, in the heart of the city’s South Zone.

As a result of social exclusion and the lack of public housing policies in a country that had only just emerged from a regime of slavery in the late nineteenth century, *favelas* developed as a homes for hundreds of thousands of poor people. In Rio de Janeiro, they first began to form at the turn of the twentieth century on the hills of the downtown area, before later expanding to other districts. Controversy over the failure to include them within the UNESCO perimeter stirred up issues related to narratives of national identity.

It is now estimated that approximately 50 percent of the present Brazilian population lives in *favelas*. Questions have thus been raised about what aspects of them should be recognized in heritage discourse, and what the role of preservation should be in these areas. Until the 1960s, *favelas* were seen as places that should be torn down and replaced. They eventually earned the right to remain, but the stigma of precarious conditions, violence, poverty, and the threat of eviction remains.

National preservation policies have focused mainly on the discourses of age and beauty and on grandiose architecture, and paid little or no attention to these spaces. From the 1980s onwards, however, local movements and isolated institutional actions began to look at and study these spaces from a historical and identitarian perspective. In the 2000s, a period of political and economic stability in Brazil, new interpretations and studies conducted by historians, but also by residents, started to gain ground. The inclusion of the *favelas* in the city’s official history was a significant movement towards recognition. In the same way, the creation of the Maré Museum in its namesake *favela*, the history projects in Providência, the listing of the house where the famous samba

artist Cartola lived in Mangureira, all in Rio de Janeiro, have also served to turn these places into “places of memory.”

This paper aims to discuss the history of heritage-making in the *favelas*, problematizing local and institutional actions, the values mobilized beyond “authorized heritage discourse,” and the possibilities of establishing heritage as a social and urban right.

## CULTURAL HERITAGE AS AN ENABLER OF URBAN CONSERVATION AT SIWA OASIS, EGYPT

*Heba Safey Eldeen*

Siwa is an urban oasis in Egypt located between the Qatara Depression and the Great Sand Sea in the Western Desert, 50 kilometers (30 miles) east of the Libyan border, and 560 kilometers (348 miles) from Cairo. About 80 kilometers (50 miles) in length and 20 kilometers (12 miles) wide, it is one of Egypt’s most isolated settlements, with about 35,000 inhabitants. Mostly Amazighs, these oasis residents have developed a unique and isolated desert culture. This today includes a distinct dialect and language, Siwi, which is different from all other Arabic dialects — although most residents are also fluent in the Egyptian-Arabic dialect, known as Masry.

Siwa’s fame lies primarily in its ancient role as the home of an oracle of Amun, the ruins of which are a popular tourist attraction, and which gave the oasis its ancient name, the Oasis of Amun-Ra. The traditional culture of Siwa exhibits many features unusual in Egypt, some of which reflect its longstanding links with the Maghreb and the Amazigh origin of many of its residents. In the twelfth century, the traveler al-Idrisi mentioned it as being inhabited mainly by Amazighs, with an Arab minority. A century before, the traveler al-Bakri had likewise reported that only Amazighs lived there. The Egyptian historian al-Maqrizi also traveled to Siwa in the fifteenth century and described how the language spoken there “is similar to the language of the Zenata.”

Egyptian sovereignty over Siwa was confirmed by the Egyptian ruler Muhammad Ali in 1819. Yet, until an asphalt road was built to the Mediterranean coast in the 1980s, Siwa’s only link with the outside world involved travel along tiring camel tracks through the desert. These routes were used to export dates and olives, bring trade goods, and carry pilgrims between the Maghreb and Cairo, before they traveled on to Mecca.

As a result of this isolation, the Amazigh inhabitants of the oasis developed a unique culture manifested in its crafts of basketry, pottery, silverwork, embroidery, and style of dress. The most visible and celebrated examples of this were the bridal silver and the ensemble of silver ornaments and beads that women wore in abundance to weddings and other ceremonies. These pieces were decorated with symbols which related to Siwa’s history and beliefs and attitudes.

Construction in Siwa depended on a building material called *karsheef*. This is a mixture of salt, clay and sand only found in Siwa, which is formed on the shores of the surrounding salt lakes. Along with *karsheef*, vernacular builders traditionally also used timber from local olive and palm trees to make doors and windows. Yet, despite the fact that construction with *karsheef* aptly suited the continental atmosphere of the place, local builders today mostly resort to easier forms of construction employing concrete and bricks. In addition to the fact that construction with *karsheef* requires annual maintenance, the spread of concrete construction in Siwa has now led to a decline in the use of *karsheef*. This form of construction has now become limited to a few tourist hotels, putting the traditional architecture of Siwa at risk.

Today, the oasis of Siwa is known across the world for its unique and rare cultural and architectural heritage. Agriculture also remains a main activity, particularly the cultivation of dates and olives. Handicrafts like basketry are also of regional importance. Moreover, tourism has in recent decades become a vital source of income, and this has led to a renewal of attention to creating hotels that use local materials and display local styles. However, apart from touristic attractions (which also need to be reconsidered), the entire Siwan heritage is at risk.

In retrospect, efforts at conservation led by the local government, nongovernmental organizations, and international organizations can be seen as nonholistic and inconsistent. A commitment to conservation, protection and safeguarding of the tangible and intangible heritage of the region according to the U.N.’s sustainable development goals implies integration of culture and tradition into urban development plans and policies (ICOMOS 2016). Yet, this approach will require a shift in assessing development from a narrow economic point of view to one that offers a broader program of social welfare. Yet, from this perspective, the conservation of cultural heritage may be regarded as a human development, envisioned as an expansion of human capabilities.

Viewed in this light, the preservation of heritage in Siwa will have clear and obvious economic value, because it will foster tourism, cultural industry, and cultural economy. Many scholars have also stressed the socio-cultural attributes of heritage, such as its embodiment of accumulated knowledge, functionality among communities, and ongoing interest in the area by future generations. Heritage may thus be identified as a nonrenewable cultural resource handed down from previous generations.

In light of the above, sustainability may be interpreted as being about the way people live. Everything individuals do in their lives has an impact on the environment. Choices of food, housing, entertainment, work and mobility all directly or indirectly affect the environment. In this view, changes in ethics and values are a prerequisite for achieving sustainability (Sassi 2006).

This research attempts to illustrate and categorize the Siwan tangible and intangible cultural traditions at risk. Its aim is to define a new vision for the area's urban future through a holistic and integrated approach within the context of sustainable development. It seeks to establish a hypothetical framework for the urban conservation of Siwa through safeguarding its culture and traditions. The methodology is based on identifying the cultural traditions of Siwa in tandem with its human and social potentials. This will be followed by a selection and listing of conservation priorities according to the international organizations concerned. This will lead to the creation of a firmer framework for action. Discussion of the proposed model is expected to provide planners and decision-makers with insights for the urban conservation of Siwa.

## B.4 INDIGENOUS AND VERNACULAR DISCOURSES

### THE CHANGING CULTURE AND TRADITIONS OF POST-ISIS MOSUL

*Mohamed Gamal Abdelmonem and Omar al-Hafith*  
Nottingham Trent University, U.K.

### THE USE OF NEW TECHNOLOGY BY THE DEPARTMENT OF ANTIQUITIES OF JORDAN TO PROTECT CULTURAL HERITAGE

*Samia Emile Khoury*  
Department of Antiquities, Amman, Jordan

### TRADITION EMBODIED: FOREVER DISTANT JIAXIANG FOR CHINESE RURAL EMIGRANTS

*Wei Zhao*  
Louisiana Tech University, Ruston, U.S.A.

### APPLIED VERNACULAR

*Jaymes Cloninger*  
Motivf Corporation, U.S.A.

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### THE CHANGING CULTURE AND TRADITIONS OF POST-ISIS MOSUL

*Mohamed Gamal Abdelmonem and Omar al-Hafith*

Reconstructing and reviving postconflict cities implies challenges that are not only related to restoring built environments but to reviving communities and cultures that may have evolved over centuries. Indeed, according to the World Bank, reviving the communities and cultures of postconflict cities is more vital and challenging than rebuilding structures. Cultures and people give the sense of place to cities and define their identities, without which a city would be a mere collection of buildings.

Old Mosul witnessed a violent occupation by ISIS and a devastating war between 2014 and 2017. And these three dark years not only saw the widespread destruction of Mosul's historic built environment and landmarks, but also led to significant pressures being imposed on its centuries-old traditions and local community culture. This study explores the shifts in traditions and the challenges that face the community of the old city, with a special focus on the impact of the conflict on social interactions.

Based on recorded interviews with residents and ethnographic walks in the old city, the study identified two main challenges facing the community of Old Mosul. The first involves the loss of a spirit of cooperation and solidarity among its residents. Whereas in the past, a neighborhood was like

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one family in its solidarity, individuals are now focusing on meeting their own needs. The second challenge, which is even more serious than the first, is a loss of confidence and security among its religious groups. After the Christian population was driven out of the city by ISIS in 2014, some Christians lost confidence in the ability of the Muslim community to ensure their safety. Thus, despite the latter calling for the return of the Christian community to the city, this has largely not happened. The study concludes that Old Mosul has lost important features of its cultural identity and traditions, which it may never be able to revive.

## THE USE OF NEW TECHNOLOGY BY THE DEPARTMENT OF ANTIQUITIES OF JORDAN TO PROTECT CULTURAL HERITAGE

*Samia Emile Houry*

The human heritage of Jordan is rich in archeological evidence and sites that stand as a testament to its importance in human history. The Jordanian Department of Antiquities, being the government agency responsible for the protection of movable and immovable articles of human heritage in the country, has taken extensive steps to protect this heritage, both in terms of restorative works and in terms of countering illicit trade in antiquities.

Throughout the years, human heritage in this region has been affected by war and instability. Most recently this has included the rise of extremist organizations that have targeted human heritage either to sell its components to finance its operations or simply to destroy it. One need look no further for evidence of such activity than the pillaging and destruction of sites in Iraq and Syria, which not only involved the destruction of archaeological treasures but also the sale of important antiquities to finance terrorism. There is only one end result of these activities: the loss of human heritage that is irreplaceable.

Since Jordan stands as the only peaceful zone within this area of turbulence, the Department of Antiquities has been playing a leading role in the protection of Jordanian and other Arab antiquities coming from Syria and Iraq. Using digital technology, and through collaboration with national and international organizations, we are currently carrying out major work in the areas of restoration and registration of cultural artifacts in order to ensure the protection of our shared human heritage.

## TRADITION EMBODIED: FOREVER DISTANT JIAXIANG FOR CHINESE RURAL EMIGRANTS

*Wei Zhao*

In rural south China, where natural villages are largely lineage-based, consanguinity long acted as a stabilizing force,

keeping people from moving around until the turn of the twenty-first century. In this context, Fei (1992) has written that consanguinity “determines one’s ties to a location,” a tradition that affects identity and social relations. Over the last few decades, however, young rural residents have started to migrate to cities, seeking better education, high-paying jobs, and different lifestyles. As a result, the “location” to which a rural emigrant is attached may no longer be the same place he or she currently lives, or even his or her birthplace.

Fei (1992) further referred to the “location” of a native place as something inherited in the same way people inherit a family name, since “one’s native place is only the projection of consanguinity into space.” In this regard, the phrase “native place” is the English translation of the Chinese word 籍贯, or *jiguan*. As used by Fei (2008), this is a synonym of *jiaxiang*, meaning the place that one’s family has been living for generations. A rather formal and technical term, *jiguan* is usually used in the administrative context, such as in household registration system. In comparison, *jia-xiang* (where *jia* means home or family and *xiang* means rural or native) is a more personal representation of the consanguineous relationship that people inherit from their families. With the increasing number of rural residents moving to cities, the importance of *jiaxiang* has prevailed; yet, at the same time, it has become a representation of the past and traditions at a distance.

This paper examines the changing meaning of the idea of *jiaxiang* for rural emigrants who live away from their *ji-xiang*. The analysis, drawing upon ethnographic fieldwork that adopted the method of photovoice, is based on case studies of selected rural emigrants who grew up in Yanxia village, Zhejiang province, China. For these people, living in nearby cities has inevitably led to a separation between their residential spaces and their *jiaxiang* and a detachment between their everyday life experiences and their past memories. Meanwhile, they have become physically distant from their extended family members still living in Yanxia. Nevertheless, the analysis reveals that these rural emigrants, although becoming less attached to the physical aspects of the built environment in Yanxia, still express strong emotional attachment to the practices of landownership and vernacular place that sustain their memories of childhood.

More importantly, this paper argues that the separation and detachment between one’s *jia* [home or family] and one’s *jiaxiang* has enabled these rural emigrants to not only romanticize and abstract the vernacular built environment of their *jiaxiang*, but also to develop more delicate understandings of their distant *jiaxiang* as an ideological construct existing beyond its physical embodiment. *Jiaxiang*, as an idea and an embodiment of traditions that remain at a distance, has helped these rural emigrants build identities and fostered a desire for a regular and eternal return.

## APPLIED VERNACULAR

*Jaymes Cloninger*

The philosophy behind vernacular architecture can be applied to a wide range of disciplines, but for me it has provided the foundations for a deeper understanding of embedded structures — be they social, political, economic, historical, environmental, etc.

The vernacular provides a unique insight into human traditions over the course of history and the reasons why such traditions persist today. Understanding and protecting the future development of these traditions has always been part of the vernacular discourse.

The relatively recent development of the study of the vernacular offers a counterpoint to the traditional history of civilization, which tends to focus on conflict and aggression. Viewing history through a vernacular lens allows us to understand different strands of the human narrative. The vernacular also offers a different perspective and a different toolkit for our species' ability to survive and flourish on Earth in the future.

I believe that modern organizations must adapt to a new paradigm. We are seeing hints of these challenges and changes in government, multinational corporations, and startups across the globe. The ability to empathize across traditional ethnic, racial, cultural and gender boundaries is now essential to corporate performance.

I believe that in these times of volatility, uncertainty, complexity and ambiguity, the study of vernacular is more pertinent than ever. After completing the ISVA Masters Course at Oxford Brookes University, I taught for a short time at the University of Hawaii, and shortly thereafter I started working as a built-environment consultant in South Korea and Japan. What followed has become a career in organizational consulting that has included work in more than 35 countries. My story is the story of applied vernacular.

## B.5 VERNACULARS, NEW AND OLD: TRANSFORMING TYPOLOGIES

### THE SHOW AND THE SHOW-HOUSE: LIFESTYLE TRADITIONS IN THE DIGITAL AGE

*Debbie Whelan*

*University of Lincoln, U.K.*

### PRACTICING VERNACULAR TYPOLOGIES AND GENTRIFICATION AESTHETICS: WHAT THE NATIONAL BEAUTIFUL CHINA PROJECT HAS MEANT FOR A FISHING SETTLEMENT IN XIAMEN

*Yongming Chen*

*Chinese University of Hong Kong, China*

### PRODUCTION OF SPACE IN TRADITIONAL TOWNS AND VILLAGES IN A MODE WITH "CHINESE CHARACTERISTICS": A STUDY OF URBAN FORM IN HUIZHOU, 1998–2018

*Xiao Cheng*

*University of Nottingham, U.K.*

### THE VIRTUE OF THE VIRTUAL IN THE AGE OF VANISHING REALITY: GULF ARCHITECTURAL AND URBAN HERITAGE

*Ali Alraouf*

*HBK University and Urban Planning Authority, Qatar*

### TRADITIONS IN TRANSIT: UPHOLDING CENTRAL VALUES AND CONCEPTS IN A BLENDED CONFERENCE ENVIRONMENT

*Tina Engels-Schwarzpaul*

*Auckland University of Technology, New Zealand*

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### THE SHOW AND THE SHOW-HOUSE: LIFESTYLE TRADITIONS IN THE DIGITAL AGE

*Debbie Whelan*

The construction of Italianate palaces in South Africa is a new "tradition" of architectural hybridity which speaks volumes to changed geographies of possession and access and the implementation of globalized and neoliberal societal norms in the country. It is a phenomenon which has siblings internationally — however, the significance of these is lodged as much in the discourse of demonstrable wealth and class mobility as it is in a rapid postcolonial reaction. Further, it has been promoted by, and reinforced using, visual and social media. Thus, to large degree, tradition itself is created by access to information by virtue of connectivity.

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This paper describes the explosion of new architectural forms in post-Apartheid South Africa. They embody a localized “tradition” which cuts across ethnic and language barriers, breaking into the realms of class and identity. The paper begins by briefly describing tentative and localized architectural reactions shortly after the dismantling of Apartheid in the 1990s, before describing the explosion of the middle class and the trappings of wealth that accompany it. Significantly, these architectural forms are driven and sanctioned not only by conventional media, but also by social-media platforms such as Facebook. Employing a digital ethnography to explore this phenomenon, the paper concludes that the virtual landscape has driven and promoted the new architectural forms of the middle class, transcending ethnic and geographic boundaries in South Africa.

### PRACTICING VERNACULAR TYPOLOGIES AND GENTRIFICATION AESTHETICS: A FISHING SETTLEMENT IN XIAMEN

*Yongming Chen*

This research examines the beautification process initiated through a state-led program called Beautiful China [Meili Zhongguo], and it explores how this has been accompanied by a bottom-up creative practice in a traditional fishing settlement in Xiamen.

The Xiamen fishermen’s community has been transformed since the 2010s through the introduction of creative industries in the name of Beautiful Xiamen [Meili Xiamen]. Through a seven-year process of participatory observation, the research documented how a preliminary partnership among the state, local government, creative entrepreneurs, and stakeholders was formed to revitalize this built environment into a themed space. However, state-led intervention with regard to beautification also stimulated a wider “gentrification aesthetics” in the spatial-regeneration process. The development of the experiential economy thus indicates how aesthetics is not a neutral consideration. Indeed, driven by globalization and modernization, it opens the door to new opportunities for entrepreneurship and the creation of new sources of social capital and ideological leadership in the process of community rebuilding.

The concepts of “gentrification aesthetics” in the creation of a new spatial atmosphere and “typological transformation” in spatial practice provide a potential framework to explore processes of socio-spatial metamorphosis in the revitalization of traditional communities in China. The paper reveals the spatial transformation embodied within state ideology in terms of social aesthetics and spatial reconfiguration.

### THE PRODUCTION OF SPACE IN TRADITIONAL TOWNS AND VILLAGES IN A MODE WITH “CHINESE CHARACTERISTICS”: A STUDY OF URBAN FORM IN HUIZHOU, 1998–2018

*Xiao Cheng*

The rapid urbanization of China has not only brought vast spatial transformations to big cities. Subordinate traditional towns and villages have also experienced profound changes in terms of their built environment, although this has taken different forms than in the cities. The mode of such change has been especially evident in recent national policies promoting rural development, such as “Rural Vitalization” and “Construction of Beautiful Village.” To better understand the urban form problems in these traditional areas beyond the conventional architectural and urban design arena, deeper explorations are needed into dynamic underlying factors involving policy, economy, culture, social-spatial-tradition entanglements, and subsequent changes in “everyday life.”

Henri Lefebvre (1947) has treated space as a fundamental component of the capitalist mode of production and social domination, and argued that “the production of space can be likened to the production of any particular type of merchandise.” This research applies these notions to ongoing processes of change in the built environment of rural China that have sought to achieve “socialism with Chinese characteristics.” With regard to a specific place in transition, the cultural region of Huizhou, it aims to clarify the mechanisms underlying how these forces are driving the transformation of traditional Chinese towns and villages and affecting related issues of tradition. In the process, it hopes to establish a valuable frame for future design and decision-making processes.

More specifically, by furthering understanding of the “production of space,” the research seeks to explain the forces driving change from the top down (involving policy, capital, and state power), while also focusing on the contribution of local individuals from the bottom up (through everyday life and traditional culture), and paying attention to the contribution of designers in the middle (through the design process). The research focuses on a number of case studies as its main research method. It argues that the “production of space” operates in an eclectic mode in traditional areas like Huizhou that is different from how it takes place in cities or the Western world. At the same time, it concludes that the role of tradition is declining, and that it is now being inherited only in fragments, as the built environment that carries it has been changed discontinuously.

## THE VIRTUE OF THE VIRTUAL IN THE AGE OF VANISHING REALITY: GULF ARCHITECTURAL AND URBAN HERITAGE

Ali Alraouf

The paper focuses on Gulf architectural and urban heritage, tracing its evolution from documentation to rehabilitation. In doing so, it attempts to contest notions of the fake, the authentic, and the virtual and address their relevance to constructing a new discourse for interpreting the value of heritage in contemporary Gulf cities. One of the main features of current discourse about contemporary Gulf cities is the notion of heritage conservation and preservation as a catalyst for expressing local identity. Using cases from Qatar, Bahrain, the U.A.E., and Saudi Arabia, the paper questions the different approaches to documenting, preserving and rehabilitating architectural and urban heritage.

The process of identifying, documenting and preserving the ruined dwellings and urbanity of traditional Gulf cities went through an unprecedented cycle during the last two decades. According to one observer (Sardar 2013): “The place looks and feels unreal. What really strikes you is the fact that the region is totally out of sync: the contradictions between imported hyper-modernity and the reactionary and anachronistic local traditions are just too stark. I always leave thinking, “This is not going to last long.”

The paper explores the socioeconomic and cultural mechanisms that underlie strategies of heritage conservation in the Gulf. Projects selected for examination range from independent home restorations and the rehabilitation of traditional markets [souqs] to attempts to preserve old city cores. Using an approach of comparative analysis, the paper attempts to answer two main questions: Is it possible to justify the contradiction between vibrant fake heritage areas versus deserted authentic places and spaces? And is it possible to encourage inclusive pluralism in the heritage zones and urban spaces of Gulf cities?

The researcher argues that the success of urban spaces in the Gulf is not essentially related to the authenticity of heritage and historical values. The vitality and vibrancy of designed heritage areas and local identity-representation zones depends rather on the spatial experiences provided for people of different social and cultural backgrounds. In addition to highlighting the architectural and urban heritage of the selected cases, some ideas for its revitalization are presented for the purpose of developing cultural tourism. The paper calls for recognition, appreciation and awareness of the importance of protecting and promoting the cultural heritage as well as the preservation of these values for future generations as a strategy to prepare Gulf cities for the postcarbon paradigm.

## TRADITIONS IN TRANSIT: UPHOLDING CENTRAL VALUES AND CONCEPTS IN A BLENDED CONFERENCE ENVIRONMENT

Tina Engels-Schwarzpaul

While the endurance of Māori and Pacific traditions in Aotearoa, New Zealand, relies partially on the continuity of particular building types involving iconicity, new spatial constellations develop simultaneously. Some rely on digital platforms and serve growing and multiplying Māori and Pacific urban diasporas in Aotearoa and elsewhere.

Diasporic Māori and Pacific buildings may or may not look traditional (resembling classical types in their homelands, like Māori *wharenui* or *fale Samoa*), but they must have certain features that allow core cultural principles to be activated. For example, they must accommodate large *kanohi ki te kanohi* [face-to-face] communal gatherings, the role of elders and leaders, collective learning and dissemination through *wānanga*, *hui* and *talanoa*, and, for Māori, separate spaces for formal discussion and large-scale hospitality.

Across the Pacific region, proliferating diasporas occasioned an early and significant uptake of communications technology, in which traditional concepts were translated into contemporary ideas, practices, identities and relational spaces (Lopesi 2019, Wendt 1996). Here, notions of “traditional” and “virtual” may never have been at opposite ends of a spectrum. Still, not only do many Māori and Pacific people consider online communication “second best” compared with real interaction on the *marae* (Māori cultural complex) or in a community center (O’Carroll 2014), but it is even more difficult than in tangible diasporic settings to adapt ancestral custom to online environments. Some important rituals in the shared occupancy of *te ao Māori* or *fa’a Samoa* rely on sharing food or drink, like in *faikava*, or breath, as in a *hongī*.

Researchers in the Vā Moana — Pacific Spaces cluster (<http://www.pacificspaces.com/>) have investigated how virtual participation in events can uphold central traditional values of *tikanga* [correct procedure, custom], how *vā* [relational space] can be properly nurtured without shared physical presence, and how different qualities of physical and online environments may affect research collaboration and dissemination.

The paper will lay out the philosophical principles and cultural practices that underline the development of a blended, participatory global conference at the completion of a large research project, “Vā Moana: Space and Relationality in Pacific Thought and Identity,” in 2021. It is motivated by concerns about inclusiveness (academic and community participation in Māori and Pacific homelands and diasporas, inclusion of indigenous researchers around the world who may have visa restrictions); environmental responsibility (Māori and Pacific traditions rest on connectivity between the natural world and human actors, rather than a division between self and world); and social justice (many of our com-



munities cannot afford air travel). Thus, we aspire to create a spatio-temporal model of online conferencing that responds equally to local rhythms and global connections. The presentation will report on progress as of September 2020 and reflect on the mutual influences between customary material and spatial practices, analogue and virtual encounters, and on imagination and tradition in this context.

## B.6 IDENTITY, ETHNICITY, AND ARCHITECTURE

### MANAGING A UTOPIA: DWELLING IN THE LATE PORTUGUESE EMPIRE (1945–74) — THE CASE OF GUINEA-BISSAU

*Rui Artistides Lebre*

*University of Coimbra, Portugal*

### HYBRID PLACE: THE *TIANGUIS* AND SANTUARIO DE GUADALUPE OF CUETZALAN, MEXICO

*Tanu Sankalia*

*University of San Francisco, U.S.A.*

### PROVINCIAL WOMEN AS PROVOCATEURS OF VIRTUAL HISTORIES: INSIGHTS FROM SOUTH ASIA

*Shundana Yusaf*

*University of Utah, Salt Lake City, U.S.A.*

### SPACES OF ETHNIC CONSUMPTION IN SYDNEY

*Yingfei Wang and Duanfang Lu*

*University of Sydney, Australia*

### RURAL RENEWAL IN HONG KONG'S NEW TERRITORIES: CASES OF CULTIVATED HERITAGES, HYBRID IDENTITIES, AND NEGOTIATED ECOLOGIES

*Thomas Chung*

*Chinese University of Hong Kong, China*

### MANAGING A UTOPIA: DWELLING IN THE LATE PORTUGUESE EMPIRE (1945–74) — THE CASE OF GUINEA-BISSAU

*Rui Artistides Lebre*

Until recently Portugal maintained one of the last European colonial empires. The Portuguese Empire persisted against all odds and examinations, only being dismembered in 1974 as a result of the Carnation Revolution, which overthrew a fifty-year dictatorship. Portuguese imperial claims resisted for so long (namely, through most of the twentieth century) through the use of force, structural racism, unequal development, and censorship. But they also endured through the power of tradition. One might think of this as an invented worldview that ensured the highest moral authority in Portugal's reproduction of its colonial situations. One might equally call it a cosmology of righteousness, propelling the longest war waged by Portugal or any European country on colonial soil. During the twentieth century this tradition and cosmology emerged as a utopia or a virtual destiny: the

creation of a trans-continental Portuguese culture made one through miscegenation and acculturation.

This work analyzes the management and production of this utopia in the empire's last phase in Africa between 1945 and 1974, specifically in the former colony of Guinea-Bissau. It does so by looking into dwelling practices in this territory and how these produced the effects of both assembling and disassembling the Portuguese Empire. The inquiry is guided by the question, How and through what effects did Portuguese and Guineans dwell in this utopia? Analyzing dwelling practices in this context means elaborating on the dwelling habits of Guineans and colonial Portuguese, their administrative supervision and harnessing, specific housing programs and designs, and their effects in both the post-World War II era and in contemporary Guinea-Bissau. By analyzing how dwelling in the former colony was approached, managed, produced and lived, this work aims to reflect on Portugal's enduring imperial utopia, surveying its effects today.

The paper results from original research into architectural housing models and practices in Guinea-Bissau's recent colonial situation. It presents original archival findings, interviews, and survey materials gathered from recent field trips. To bring the effects of the Portuguese imperial utopia to light, it deals with urban plans, house designs, construction processes, administrative records, confidential correspondence, colonial reports, records of actual dwelling habits, and a number of informal interviews.

This work departs from the field of colonial and postcolonial historiography of spatial production, to which it aims to contribute with an uncommon case. In close proximity, it also aims to contribute to the history of colonial administrative practices. At another level, the paper aims to discuss an alternative reading of the role of space in imperial formations. Commonly framed as an exercise of power, space is here understood as simultaneously imaginary and material, working within both realms and through contradictory effects. The paper thus looks into spatial practices as both colonial and anticolonial, submission and possibility. Dwelling is here seen as a more confused and less ideal category, in order to assess its political effects. Lastly, to the largely English- and French-dominated field of colonial historiography, this paper aims to contribute a relatively unknown Portuguese case.

## HYBRID PLACE: THE *TIANGUIS* AND SANTUARIO DE GUADALUPE OF CUETZALAN, MEXICO

*Tanu Sankalia*

Cuetzalan is located in the Sierra Norte mountains of Puebla, Mexico. This small hill town, with its winding cobblestone streets and Neocolonial architecture, was settled in the late nineteenth century by mestizos who moved to the Sierra Norte de Puebla and by the indigenous Nahua population of the area. The town achieved economic prosperity in

the early twentieth century through the cultivation of coffee, but later it had to turn to tourism when winter freezes in the 1980s destroyed coffee production in the region. Part of Cuetzalan's tourist draw is its fog-covered setting in lush, green mountains, its stately nineteenth-century Neocolonial stone buildings, the popular *tianguis* (the informal temporary Sunday market held in the town square, or *el zócalo*), and the spectacle of pre-Columbian rituals of the Nahua. Experienced together, Cuetzalan's setting, architecture, people, and cultural practices speak of a distinct hybridity.

In this paper I explore the idea of hybrid place in Cuetzalan by focusing on two of its most important features: the spaces of the *tianguis*, and the architectural motifs on the spire of the Santuario de Guadalupe, also known as the Iglesia de los Jarritos or the Church of Clay Pots. Because hybridity, as scholars have pointed out, does not mean the same thing in all cases, I distinguish between two kinds of hybridity here — that of a “practice,” the *tianguis*, and that of an “artifact,” the Iglesia. I further frame my reading of place through Nestor Garcia Canclini's conception of hybrid cultures — more specifically, his notion of “multitemporal heterogeneity,” which means occupying several pasts and presents at once.

Hybridity, as it relates to places, is a complex process that reveals unsynthesized cultural and aesthetic phenomena in tension with each other. In Cuetzalan, these tensions play out in at least two ways: first, in the historical political struggle between the ethnic Nahua and mestizos over property rights, realized in the *tianguis*; and, second, in the “appropriation and adaptation” of Neocolonial architecture and precolonial motifs seen in the Santuario de Guadalupe.

The *tianguis* and the Santuario are representative of Cuetzalan's unmistakable hybridity. But this hybridity is not the facile outcome of the intermingling of different cultures and styles that present a harmonious image. It is, instead, the result of a political struggle that produces practices and forms that are in taut opposition and not tranquil synthesis. Hybridization in placemaking, or hybrid place identity, produces a resiliency in the very tensions it supports. It thus creates stimulating places and ensures the survival of marginal cultures in the long run.

## PROVINCIAL WOMEN AS PROVOCATEURS OF VIRTUAL HISTORIES: INSIGHTS FROM SOUTH ASIA

*Shundana Yusaf*

The seduction of virtual spaces and contemporary globalizing technologies originally led many of us to believe that they would lead to the discoveries of new archives bringing into question the Eurocentric canon of art and architecture. Instead we find that the hegemonic structures and phallogocentric logic of the archive has continued to exclude feminist geographies and subaltern groups, oral societies, and infor-

mally educated historical agents. The archive (an archive organized by men for men) remains traditional. As a result, the elitism of contemporary pedagogic frameworks and the unquestioned superiority of industrial and capitalist modernity remains intact.

This abstract proposes a dual presentation/dialog by two separate participants giving two separate papers. We are submitting a common abstract to have a more sustained discussion on the need to historicize virtual traditions. We seek to explore deep histories of orality, conviviality, caregiving, and sensory creativity that made up women's worlds in India and Pakistan in the early-modern world. The woman traveler from the village of Haala to the Sufi shrine of Shah Abdul Latif (b.1689–d.1752) was negotiating the center-periphery dynamic in her favor as she venerated Latif, the patron saint best known for his poems exalting women and celebrating their independence. Pilgrimage to his shrine, the bodily labor of traveling across unfamiliar geographies, involved memory work to maintain Latif's legacy while inscribing feminine passion and agency within space. Likewise, by constructing a large Catholic church in provincial Punjab in 1822, an Indian woman ruler consolidated global alliances between the Mughal court, imperial England, and the Vatican. Begum Samru (b. circa 1750–d. 1836) corresponded with popes in Rome, as her Italian engineer built a grand church in the town of Sardhana — the capital of her sovereign territory.

Reckoning with a full history of these two case studies requires a capacious understanding of the virtual traditions that women deployed and subverted in order to gain access to spaces and spheres that were distant to them or perhaps even out of their reach. A productive recalibration of virtual traditions may be seen in the modes of communication employed by these women to gain intelligibility and place themselves into worlds outside of themselves. To this end we look at women's rhetoric, bodily affect, and imagined solidarities (with men as well as women across space and time) as valuable virtual traditions that can provide historical anchors for their counterparts today.

The value of presenting these two papers as a dialog (40 minutes in total) is also to expose the limits of virtual traditions in the present moment. These two case studies are presented by authors, whose Pakistani and Indian heritages have prevented them from accessing archives and historical material across the contentious international border that divides nation-states in the current moment. Thus, despite the celebrations and optimism around contemporary virtual traditions, we also want to use this dual presentation mode to make clear the very real truncations of histories and knowledge production that happens in this current moment due to contentious borders.

## SPACES OF ETHNIC CONSUMPTION IN SYDNEY

*Yingfei Wang and Duanfang Lu*

This paper aims to examine how people perceive and experience spaces of ethnic consumption in Hurstville, widely known as Sydney's New Chinatown. The inflow of migrants has constantly changed Australia's social and physical landscapes. One of the significant transformations is the rise of ethnic-consumption spaces that manifest in shopping strips and shopping centers in neighborhoods of immigrant communities. Though the dynamics of ethnic-consumption spaces pose new challenges for urban planning, the research on its complexity remains limited.

This study aims to fill this research gap by examining the intricate connection between ethnic consumption spaces, everyday practices, and the making of place identity. Hurstville is located 16 kilometers south of the Sydney CBD, where a rapid increase has been taking place in the China-born population ever since the mid-1990s. Based on the latest census in 2016, Hurstville is the most ethnically Chinese suburb in Sydney, with 52.5 percent of its population reporting their heritage as Chinese. Apart from Chinese migrants, other groups also coexist in this suburb, including local Australians and migrants from Nepal, Indonesia, and India.

Based on historical research, visual analysis, in-depth interviews, and site observation, this paper offers an analysis of the perceptions and lived experiences of different user groups with regard to Forest Street, the main retail street of Hurstville. It shows that ethnic-consumption spaces have played an important role in helping Chinese migrants develop a sense of belonging, and provided a rich cultural experience for users from other ethnic groups. Unlike traditional Chinatowns, difference is perceived not as an exotic experience, but as a constituent element of local communities. By combining spatial and social analysis, the paper aims to provide a better understanding of ethnic-consumption spaces and a knowledge base for future retail-district development in culturally diverse suburbs.

## RURAL RENEWAL IN HONG KONG'S NEW TERRITORIES: CASES OF CULTIVATED HERITAGES, HYBRID IDENTITIES, AND NEGOTIATED ECOLOGIES

*Thomas Chung*

Hong Kong's New Territories constitutes a diverse landscape that includes settings as varied as migratory bird wetlands, fertile floodplains, village settlements, highrise new towns, brownfields, and country parks. It is an area with vast untapped potential involving complex patterns of politics, land ownership, development rights, and private land speculation involving such agents as resident villagers, farmers, brownfield operators, developers, and various levels of government.

In recent years New Development Areas (NDA) covering large tracts at the urban-rural interface have been planned to curb the severe housing shortage, and to provide for the city's projected population increase. Within the North East New Territories, the contentious Fanling North NDA, planned as another highrise dormitory new town, has provoked major outcries from activists, NGOs, and affected villagers. The government's top-down approach, following established planning procedures to produce developable plots, continues to disregard existing environmental and socio-material lifecycles, overlooking spatial complexities of local vernacular traditions.

This paper examines rural renewal in Hong Kong's New Territories via recent cases of bottom-up activism in nonindigenous villages triggered by NDAs. Contrasting tactics reinterpret tradition — by cultivating a range of heritages, appropriating hybrid identities, and negotiating ecologies. The historical background of the New Territories (involving indigenous clan lineages, colonial spatial politics, the postwar refugee influx, migrant settlements, agricultural and village transformations, etc.) will be traced in order to situate the specific cases in question.

One case is the lived resistance of Mapopo Community Farm in Mashipo, a nonindigenous village that prospered in the 1960s. When agriculture subsided in the 1980s, private developers bought remaining farmlands, villagers moved out, and houses were demolished amidst reports of harassment and mysterious fires. In 2010 a group of university graduate agro-activists returned to set up Mapopo. They experimented with permaculture; set up markets, workshops and tours for visitors; stood their ground; and participated in high-profile confrontations and protests to voice out the plight of their village.

On the other end of the NDA lies Fu Tei Au village, across the river from Sheung Shui's indigenous Liu clan. The village only started when refugees occupied the area between the flood-prone river banks and the hillside containing the Liu's graveyards. After being zoned for redevelopment, second-generation villagers united to invent and propagate their village's historical, cultural and ecological heritages. A temple was built, festivals and rituals concocted, local politicians and landlords solicited, historical artifacts, architecture and stories dug out, biodiversity actively monitored, and eco-trails developed. In 2015 the government reassessed Fu Tei Au and decided to partially rezone the village back to agricultural use and green belt. Safe from immediate resumption, the villagers continue to nurture their negotiated ecologies in order to map out sustainable scenarios for its future survival.

Other emerging cases of rural renewal also involve co-creation by villagers, enthusiasts, academics and activists, as well as an increasingly informed public. Encouragingly, even the government now appears to recognize the value of renewing nonurban traditions, and it is starting to invest in countryside conservation and ecological regeneration together with alternative village living.

## B.7 PEOPLE, PLACE, AND TRADITION

### RETRACING FOOTSTEPS: ITINERANT HAWKERS IN SINGAPORE, 1903–1986

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### STREET-TRADING ACTIVITIES AND THE ECONOMIC DYNAMICS OF URBAN SOCIO-SPATIAL VERNACULAR IN THE METROPOLIS OF LAGOS

*Oluwaseun Onolaja*

*Nottingham Trent University, U.K.*

### PROTO-VIRTUAL ENVIRONMENTS: OLD CALABAR FROM THE DIARY OF AN EIGHTEENTH-CENTURY SLAVE TRADER

*Joseph Godlewski*

*Syracuse University, U.S.A.*

### CHANGE OF LIFESTYLE IN A SUBURBAN JAPANESE HOUSING ESTATE DURING ITS REBUILDING

*Yura Kim*

*Chubu University, Kasugai, Aichi, Japan*

### THE WITHERING OF THE BAZAAR AND MAIDAN: FAKE AND REAL SOCIAL CHOREOGRAPHIES IN THE NEOLIBERAL INDIAN MALL

*Manu Sobti*

*University of Queensland, Brisbane, Australia*

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### RETRACING FOOTSTEPS: ITINERANT HAWKERS IN SINGAPORE, 1903–1986

*Chee-Kien Lai*

As was the case in other colonial port cities in Southeast Asia, the historical convergence of different peoples in Singapore concurrently permitted the growth of certain trades and occupations. Maintaining stratified administrative and commercial structures, however, meant that most locals were only permitted to pursue certain lower-level duties and jobs. Thus, in Singapore, the midday meals of the work week — the “tiffin” — were offered by itinerant hawkers to both the “clerk and messenger classes” of institutions and businesses at Commercial Square (now Raffles Place), the de facto early business district, and to the “Chinese areas” adjacent to it.

As the city grew in size and sophistication, so did the number of hawkers, however, who served not only the city but also its schools and port areas and burgeoning villages and residential areas on the municipal periphery. At the turn of the twentieth century a group of elected officials known as

the Municipal Commissioners realized the extent of the problems posed to the city by these hawkers. A commission to assess the sanitary condition of the city in 1907 subsequently reported on the lack of hygiene practices among them and the congestion they caused in public walkways and other areas. Besides the continuation of licensing policies and bans on hawkers operating along certain streets, what followed were a series of debates among the Municipal Commissioners, a classification of differences between hawkers by health officers, and the beginning of measures to build structures to contain them. In 1950 another commission report confirmed these earlier measures. And control over hawkers was intensified in the 1970s and 1980s following Singaporean Independence in 1965, with the result being the creation of more than a hundred “hawker centers.”

In March 2019 Singapore submitted a bid to have its hawker culture listed as an element of its intangible heritage by UNESCO — a decision which immediately drew protests from neighboring countries, further complicating ongoing food-provenance wars between them. To investigate these issues, this paper will examine and discuss the historical development of measures to control Singapore’s itinerant hawkers and to construct formal spaces for them. The paper will evaluate decisions and actions made by both colonial and post-Independence institutions over the period from 1903 to 1986. This will be supplemented by a further reading of 128 annotated drawings of hawkers made by an established local graphic artist. Rather than concluding that these policies were driven by a desire to maintain strict formalistic control over hawkers as an expression of colonial power over the “natives,” as suggested by other scholars, I discuss why decisions toward Singapore’s hawkers have been ambivalent in both word and deed.

## STREET-TRADING ACTIVITIES AND THE ECONOMIC DYNAMICS OF URBAN SOCIO-SPATIAL VERNACULAR IN THE METROPOLIS OF LAGOS

*Oluwaseun Onolaja*

Street-trading activities have assumed great importance in the everyday life of Lagos. This study seeks to understand the spatial contribution of these activities to its urban culture and to perceptions of the city.

The paper takes the Ojodu Berger motorpark area, on mainland Lagos, as its case-study location. Within the settings of urban public space here, it examines two samples of street-trading activities. Its intent is to reveal how the daily experiences of these samples connect other users of the city space. The study also examines attendant socioeconomic, political and cultural issues, and it reflects on how its findings might affect the use, meaning and interpretation of public space in the city.

The study employs a cultural-anthropological approach, including Henri Lefebvre’s notions about the “production of social space,” as a basis for its theoretical frame and philosophical background. It then uses ethnographic tools of observation and interview to engage in data collection, analysis, and discussion.

The study’s findings reveal how manners of transaction underpinning the spatial and operational characteristics of street-trading activities reflect the everyday behavioral dispositions of the users of city space. In addition to cultural and ethnic background, these dispositions are shaped by movement patterns, lifestyles, social and economic status, religion, work routines, visual and verbal expressions, habits, needs, and the pace of life. All these factors contribute to the vernacular use, meaning and interpretation of conventional street settings within the broader context of urban public space.

The study shows that street trading significantly affects the economic dynamics of the urban socio-spatial vernacular. However, this also results in controversy, conflict and competition between street traders and the authorities regarding the right to city space. The study uses this knowledge to make policy recommendations on how to manage the presence of street-trading activities in urban public space settings.

## PROTO-VIRTUAL ENVIRONMENTS: OLD CALABAR FROM THE DIARY OF AN EIGHTEENTH-CENTURY SLAVE TRADER

*Joseph Godlewski*

A compelling eighteenth-century source for understanding the urban dynamics of Old Calabar, a port city situated in what is now the southeast corner of Nigeria, is the diary of the African slaver Antera Duke (Ntiero Edem Efiang) of Duketown. Antera Duke was a prominent member in the Ékpè society. The Ékpè society was a secret society and sacred institution that played a critical role as a regulating and organizing mechanism in the slave trade in Old Calabar at that time. As a trader, Antera Duke learned to speak and write in the English language. And his diary, written in pidgin trade English, offers a fascinating eyewitness account of commercial and social life at the height of the slave trade in Old Calabar from 1785 to 1788.

At the time of the diary, Old Calabar was exporting 17,500 slaves per year. The diary records transactions and events, which can be corroborated with other historical documents, and which reveal the intimate thoughts of an African participant in the trans-Atlantic slave trade. Many scholars have written about the historical significance of this document, but they have treated its descriptions of urban and architectural space only incidentally. Apart from being an exceedingly rare firsthand account of precolonial Old Calabar, its value in this context lies in its extraordinary documenta-

tion of no-longer-extant built environments and in its descriptions of the spatialized rituals of Ékpè.

In effect, the diary acts as a proto-virtual environment from which to draw conclusions about a precolonial African port of which very little material evidence has been preserved. What Duke is describing in his diary is the network of spaces, social ties, customs and ceremonies which made up his particular socio-cultural milieu. In it we also catch a rare glimpse into the mind of an eighteenth-century African entrepreneur and a detailed record of his slave-brokering activities with several English and African merchants. The purpose of this analysis is to highlight the spatialized elements of the diary and demonstrate how the performed spaces of Ékpè masquerade operated through specific historic examples. The paper also reflects on the potentials and limits of memoirs and diaries as evidence from which to learn and make claims about traditional built environments.

## CHANGE OF LIFESTYLE IN A SUBURBAN JAPANESE HOUSING ESTATE DURING ITS REBUILDING

*Yura Kim*

During the period of rapid economic growth in Japan in the 1960s and 1970s, a large number of housing estates, called *danchi*, were built in suburban areas. When they were first developed, most of these were planned for sites in the middle of nowhere, far from urban services. To make life possible in them, they therefore included such features as shopping centers, government offices, post offices, banks, bus stations, parks, and town halls.

Most of the residents of the four-to-five-story buildings in these housing estates, however, have now lived in them for as long as they have existed. And they have shaped their lives and culture to them and to the surrounding area in a way that can be called a modern tradition. Yet, after forty or fifty years, these suburban areas are facing two major problems: an increase of the elderly population, and the aging of the building structures. And with regard to housing estates that are still functioning, rebuilding projects are being considered. It is well known that changes in environment may be highly risky for the elderly. And the majority of elderly people in Japan want to live for as long as possible in areas they are familiar with. But it is hard to call a place the “same area,” when all its built facilities have been renewed.

This study involved a questionnaire survey conducted in the Hamamidaira Danchi, a suburban housing estate near Yokohama. The rebuilding of the Hamamidaira project started in 2004 and is still ongoing. Analysis of the responses to the questionnaire indicates that the residents’ satisfaction with their living situation decreased after the rebuilding project began, both in terms of the environment and social network. In addition to cutting down forty- to fifty-year-old trees, the rebuilding has changed the design of the project’s

park, grounds and walkways. And when the existing residents were moved into new buildings they were frequently separated from old neighbors. As all these things changed, it became very difficult to maintain old ways of life and culture they had become used to and which they adored. This is a typical problem that the residents of suburban areas now face.

To continue and to renew traditions of life in such suburban areas it is important to provide a bridge point from the previous environment to the new environment. In the case of Hamamidaira, the rebuilding project has taken a long time and has involved an extended period when both old and new facilities have existed side by side. But during this period residents continued to use the old town hall, even after a new one was completed. In Hamamidaira, the town hall serves as the setting for various social networks, and is used as a place to meet friends, practice hobbies, and stage parties and other events. Even though the new town hall was in better physical condition and better equipped for all these activities, it has taken a few years for local residents to adapt to its new location.

The purpose of this study is to clarify the bridge point of the tradition by researching the case study of Hamamidaira.

## THE WITHERING OF THE BAZAAR AND MAIDAN: FAKE AND REAL SOCIAL CHOREOGRAPHIES IN THE NEOLIBERAL INDIAN MALL

*Manu Sobti*

This paper builds upon the recognized urgency to reposition political discourse at the forefront of architectural making and unmaking. It interrogates the agency of neoliberal policies including privatization, financialization, and wealth polarization, and it examines the role of these policies in the deeper subversion of meaning ascribed to urban space, place and ownership. What do spaces lose via this complex process? How do they lose it? And what new enticing “temples of consumption” emerge, relentlessly forging a “new elite” via their cornucopia of goods?

Within this purview, the formal and spatial changes emerging across Asia, and specifically India, are of special interest to this examination. Starting with the unmitigated economic growth of the early 1990s, the last few “decisive” Indian decades have been marked by the transformation of neoliberal ideas of marketization and economic “deregulation.” At the same time, global inequality has increased sharply, calling into question neoliberal promises to raise general levels of well-being for the poor. One effect of these changes is that the traditional Indian *bazaar* — serpentine, labyrinthine, and lattice-like — has conspicuously withered and fallen apart. So has the indigenous carnival ground and city and settlement *maidan* — which has provided an indigenous and colonial “social mixer” for millennia. In the neoliberal climate of appropriation and consumption, these

spaces have been replaced by the ubiquitous Indian mall — sufficiently titillating to the desires of the newly emerging elite, endowed with expendable incomes. In effect, these new malls are not merely “consumptive paradises,” but also “economic alterities” where the “fall of public man” is now woefully complete.

Arjun Appadurai has observed how the theatrics of popular Bollywood films are viewed by many as an inferior imitation of Hollywood, and perhaps as an apolitical vehicle of mass entertainment. However, this very cinema with its intended and unintended trappings could also be seen as an emancipatory (and by extension truly Indian) aesthetic form. Much like Bollywood — one of the main sources of an independent, modern Indian imagery within a mercurial nation-state — the Indian mall too has today insidiously evolved as a backdrop for a new normative and disturbing social choreography of widespread acceptance. In its spatio-social setting, where the real and virtual are no longer discerned, the “aspirational” capacities of architecture actually embody “acceptable” practices of new middle-classness — the throngs of visitors riding on neoliberal economic trends now translated into formal language. For the upward-moving social class emerging from smaller towns and villages, public acceptance and self-conscious promenading at the mall is but a self-claimed rite of passage. Its decadent and sterile “nonspaces” are, then, more real than the traditional and sweaty street and *maidan*, wherein social identities are still measured and marked by skin color, gender, accent and demeanor. In contrast, the mall environment superficially “masks” who you really are and what you can afford, as long as you look and behave your part — even though this “relief” may last just a few hours. Examining the “virtuality” of the Indian mall — its props and choreographies — shall be the focus of this paper.

## B.8 DESIGN, EDUCATION, AND DEVELOPMENT

### SYNTHETIC SPACES: CREATING NARRATIVE ARCHITECTURES WITH 3D DIGITAL SCANNING

*Nic Clear and Hyun Jun Park*

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### HERITAGE TEACHING BY STEALTH: INTEGRATING CONSERVATION ARCHITECTURE LEARNING INTO AN UNDERGRADUATE ARCHITECTURE COURSE

*Tom Hughes and Jeffrey Keays*

*Nottingham Trent University, U.K.*

### TRADITION, SPACE, AND ARCHITECTURAL PRACTICE IN DEMOCRATIC SOUTH AFRICA

*Gerald Stewardt Steyn*

*Tshwane University of Technology, Pretoria, South Africa*

### CRAFTING TRADITION: BRIDGING VERNACULAR SOCIETY, EDUCATION, AND PROFESSIONAL PRACTICE IN INDONESIA

*Yenny Gunawan*

*Universitas Katolik Parahyangan, Bandung, Indonesia*

### SYNTHETIC SPACES: CREATING NARRATIVE ARCHITECTURES WITH 3D DIGITAL SCANNING

*Nic Clear and Hyun Jun Park*

In this paper it is suggested that the development of 3D laser-scanning offers an important opportunity to expand the ways in which architects are able to capture, develop and represent spaces, providing new and innovative opportunities to create narrative architectural concepts.

The paper gives a brief account of the development of various technologies used in the mapping of physical space, and it shows how laser-scanning offers not just greater accuracy but also further possibilities to develop narratives around the ways spaces are represented.

The laser-scanning process produces digital data that can be used to create detailed spatial information in the form of an evocative “point-cloud” model. Normally, this data is considered as a neutral objective survey, despite the fact that there are many variables where the judgement of the operator is an important factor. There is no question that scanning offers greater accuracy than more conventional approaches, but it also offers opportunities to combine the data with other forms of practice, particularly animation.

The point-cloud model offers a curious hybrid between the actual and virtual, as it lies between a representation and

a simulation. It is a virtual model but linked to the actual, though not in the same way we might think of the indexical link in photography or cinema. Laser-scanning creates a point-cloud model where views need to be rendered using methods similar to those involved in conventional 3D modeling software. The use of animation techniques that include postproduction processes, editing, and sound can be used to articulate complex spatial narratives and address historical, cultural and social dynamics.

Examples from an ongoing project, *Synthetic Spaces*, will show how laser-scanning is being used to create spatial narratives around three existing buildings in Huddersfield to reflect upon the town's past, present and future. The project draws upon both the extremely precise mapping of the scans as well as the opportunity to use animation techniques to develop narratives that engage a wider set of ideas and values.

For the *Synthetic Spaces* project, three iconic sites in Huddersfield — Castle Hill, Queensgate Market, and the Railway Station — were selected and scanned. The data was then manipulated to explore these familiar spaces in unique ways through the production of architectural images, animations, and drawings, including an immersive installation. The overall effect of the combination of the projected images with the specially constructed soundscape creates an immersive experience where a literal description of the spaces is fragmented into an evocative collage of space.

The ability to manipulate point-cloud data allows the creation of synthetic spatial models that exist between the virtual and the actual and combine the “measured,” the “experienced,” and even the “practiced” — and, in doing so, demonstrate the expanded possibilities of spatial representation using laser-scanning data. The project draws upon the way information produced by the scans can be manipulated to retain its technical veracity, and yet the images themselves can evoke a much more speculative response to the sites.

## HERITAGE TEACHING BY STEALTH: INTEGRATING CONSERVATION ARCHITECTURE LEARNING INTO AN UNDERGRADUATE ARCHITECTURE COURSE

*Tom Hughes and Jeffrey Keays*

The aim of this study is to investigate methods for introducing architectural conservation teaching into an undergraduate architecture program without it being identified as a separate discipline. Conservation architecture is often perceived in architectural education as a specialization, either taught in separate courses or as a postgraduate option. Students rarely embark on an architecture course expecting to deal with existing buildings, and they may see a heritage context as stifling their creativity. However, 40 percent by value of construction industry output in the U.K. relates to the refurbishment of existing buildings. Consequently, it may be argued that an understanding and ability to work within

historical contexts is a crucial part of architectural education, and should be introduced at an early stage in training.

The first project of second-year architecture studio was used to introduce a design project based around an existing piece of heritage architecture. Simultaneously, relevant technical and theoretical material was delivered through other modules outside of the studio environment. Over two years, the study tracked the students' work to establish patterns of interaction and methods for introducing topics of architectural heritage conservation. And in the third year of the study the lessons learned were then applied to the design of a studio project that would more explicitly tackle issues related to architectural conservation. In particular, the notion of “authenticity” was examined and related both to the architectural heritage of a site (an abandoned warehouse) and to a design brief for its transformation (into an indoor skate park). Third-year students were also introduced to the project, using observations of the second-year students to inform their dissertation research, which explored the interface between heritage architecture and street culture.

The paper concludes that the introduction of heritage “by stealth” to the course was made viable by the focus on “live projects,” which addressed real needs in existing communities. The balance of concerns for the existing building fabric with the needs of the community helped to introduce the key themes of conservation architecture without these dominating the creative and thoughtful approach of the student designers. The success of the students' studio module work was linked to the appropriate integration of technical and theoretical aspects from across the course and the study and analysis of relevant precedents. By the third year of the experiment a more overt focus on heritage could be effectively introduced and these themes could be carried forward into students' context studies in their final undergraduate year.

## TRADITION, SPACE, AND ARCHITECTURAL PRACTICE IN DEMOCRATIC SOUTH AFRICA

*Gerald Stewardt Steyn*

After centuries of European domination, it is not surprising that an embryonic African Renaissance and the advent of democracy in South Africa in 1994 gave impetus to the quest for architecture with an African identity. African identity is rooted in particularly resilient traditions that originated long before colonization. Indigenous traditions constitute worldviews and conventions of social behavior which are intrinsically associated with codified spatial patterns. It is understandably a considerable challenge therefore for architects to interpret and reimagine traditional and still-prevailing African perceptions of space in an age of globalization. Despite intense debate to define and promote architecture with a South African identity, such an effort remains inconclusive. The discussion has been primarily confined to



academia, while the persons who could conceivably make a significant contribution to the debate, practicing Black architects, have not participated. Although most Black architects received Eurocentric training, they embrace African culture. Twenty leading Black architects, known for the Afrocentric nature of their work, were subsequently interviewed. This study investigates their views on the relationship between traditional spatial patterns, postcolonial architectural education, and contemporary professional practice.

### **CRAFTING TRADITION: BRIDGING VERNACULAR SOCIETY, EDUCATION, AND PROFESSIONAL PRACTICE IN INDONESIA**

*Yenny Gunawan*

This paper focuses on the understanding of architectural tradition as a dynamic interrelation between three actors: vernacular society, architecture students, and architects. The main issue with this understanding is that the architectural tradition in Indonesia is progressing on different tracks. Vernacular tradition is based on the passing down of know-how, while formal education is deeply influenced by the concept of modern architecture. This division has separated the architect (professionals, thinkers) and the builder (vernacular society, the crafter), which in turn has brought about “the separation of architecture from the world around them” (MacKay-Lyons 2011) and put the architect at a distance from the world.

This paper suggests that bridging between these three actors’ architectural traditions is a necessary condition to create a balanced interrelation for future development. It demonstrates that the act of craft (or learning by making) in architecture education, based on vernacular knowledge of “making” architecture, can become the bridge for a new form of professional practice in which architects and (vernacular) builders work together. The paper will contribute to the understanding of architectural tradition by crafting relations between vernacular tradition, the changing education culture, and the developing environment.

## **TRACK III: TRADITION, SPACE, AND PROFESSIONAL PRACTICE IN THE BUILT ENVIRONMENT AT TIMES OF TRANSITION**

### **C.1 THE PRACTICE OF DESIGN**

#### **REVAMPING GERMAN EDUCATIONAL FACILITIES INTO COMMUNAL CENTERS AND THE ROLE OF THE ARCHITECT**

*Jan Braker and Bedour Braker*

*Jan Braker Architekt, Hamburg, Germany*

#### **THE DYNAMICS OF NEW MOSQUE DESIGNS IN INDONESIA: EXPRESSIONS OF PIETY AS A LIFESTYLE**

*Arief Setiawan*

*Kennesaw State University, Georgia, U.S.A.*

#### **THE TECHNO-CULTURAL TURN OF THE TRADITION OF ARCHITECTONICS**

*Serdar Erişen*

*Middle East Technical University, Ankara, Turkey*

#### **RETHINKING THE PEDESTRIAN EXPERIENCE IN BEIRUT**

*Dina Mneimneh*

*American University of Beirut, Lebanon*

#### **INTEGRATING TRADITIONS IN THE DESIGN PROCESS AND PRACTICE: OPPORTUNITIES AND CHALLENGES IN HISTORIC CAIRO**

*Maye Yehia, Amira El Hakeh, and Mohammad El Mesallamy*

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#### **REVAMPING GERMAN EDUCATIONAL FACILITIES INTO COMMUNAL CENTERS AND THE ROLE OF THE ARCHITECT**

*Jan Braker and Bedour Braker*

The German educational system has recently undergone substantial changes initiated by new political programs which have targeted structural developments within society. Those changes have resulted in the construction of new buildings in tandem with complex alterations to other, existing ones. In this context, architects are nowadays faced with new challenges and additional demands regarding their du-

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ties and skillsets. In particular, new priority has been given to helping communities participate to reflect on their needs and participate in new processes of decision-making.

During the last fifteen years the German government has followed a policy of offering extended childcare services for working parents. This started with a program allowing young parents to take up to fifteen months off work after the birth of a child. This time can be taken fully by one parent or split between two parents; however, the program specifically encourages fathers to take time off to support a redefinition of parental roles and enable both parents to develop their careers equally. To facilitate this program, the government has also agreed that parents who are resuming jobs will be guaranteed a place for their child in a daycare facility. This policy has thus caused a boom in the construction of nurseries and kindergartens, largely funded by the German government itself.

Lately, another policy was also approved by the government, one that enables families to leave their children in schools before and after regular school hours, again to support parents seeking to pursue their careers. To ensure there is enough space for these children, the German government has also sought to assist local communities in providing adequate facilities. To be eligible for funding under this program, communities must apply to specialized state-run authorities, however. They must also must prove that the buildings proposed to fulfill it meet certain regulations, quality standards, and justifiable cost margins. Such projects are fairly large, especially for smaller communities. And in many cases, school buildings accommodate other functions than just education — for example, elections, community gatherings, and regular local political meetings. The main goal of these communities is thus typically to integrate a number of communal activities within building projects. This has resulted in a new demand in the remodeling of existing buildings to ensure they will be flexible enough to accommodate new paradigms of use.

Members of the local councils and boards likewise now face greater challenges to define specific concepts for their projects and to interpret their ideas into simple building proposals. These concepts must then be developed in coordination with anticipated funding and be integrated within the existing built fabric. The complexity of these processes thus now requires the involvement of external architects from the beginning, and these architects are frequently asked to mediate between stakeholders in order to ensure construction of necessary spaces to serve the community. Our office has been involved in several educational projects which have involved creating programs to improve the community environment in general. In this paper we aim to highlight the approaches involved, explain the different mechanisms we have used to address them, and explore the new challenges shaping the role of architects in Germany.

## THE DYNAMICS OF NEW MOSQUE DESIGNS IN INDONESIA: EXPRESSIONS OF PIETY AS A LIFESTYLE

*Arief Setiawan*

Benedict Anderson characterized modern societies as “imagined communities,” a construct that emphasizes how groups of people develop share sets of concepts and ideas that define their identity. Media has always been crucial in disseminating and perpetuating such concepts and ideas. In Anderson’s analysis, media took the form of printed materials, including newspapers and books. Today, however, new information and communication technologies (ICT), such as social media and messaging apps, have taken over much of the role of conventional media, facilitating the reformation of existing imagined communities and the emergence of new ones.

Indonesia, a multiethnic, multireligious nation-state, offers an excellent example of this process. After decades of dictatorship, political change in the late 1990s ushered in a new democratic era in the country’s political life. It also brought the reemergence of religious influences, especially Islam, which had been suppressed for decades by the former dictatorship. Religion has now reshaped social, cultural and political life in the country at a tremendous pace, facilitated by social-media platforms, self-broadcasting, and messaging apps. New media outlets have opened the door for the rapid dissemination of various interpretations and expressions of religion, including global influences.

The consequent formulation of new identities has also transformed Indonesia into a religious society. To understand this process, this paper explores how ICT has created a new marketplace, in which religious practices have been packaged as commodities offered to Indonesian Muslims to be consumed as a lifestyle in the vein of late capitalism. Evidence of the expression of piety as a lifestyle now appears in the public sphere in the popularity of Islamic dress, religious shows and broadcasts, and new mosques. Selling commodities necessitates branding, and architecture has fulfilled this role spectacularly. Indeed, as Anderson pointed out, architecture has long provided an excellent means to express constructed identities. Thus, in Indonesia, institutional buildings in the 1960s and 1970s, including mosques, often appeared in Modernist style. Their form shifted to embrace a Neotraditional style in the 1980s and 1990s. But since the late 1990s, designs for mosques have diverged to include a cornucopia of styles, including traditional, contemporary, Middle Eastern, and even green buildings.

This new phenomenon now reveals competing views of religion in Indonesia, pitting progressives against conservatives through a range of expressions of piety. It has also revealed the challenges of globalization to the nation-state, and it has exposed shifts in expressions of constructed identity in design, from a singular form in the past (whether based on modernism or neotraditionalism) into a more fluid state.

The paper examines this recalibration and reformatting of the identity of the nation as a result of ICT as manifested in architecture, especially the designs of new mosques. It attempts to answer two main questions: How have the negotiations in the reformulations of this constructed identity unfolded? And what relationships currently exist between virtual spaces created by new ICT and physical spaces created through architecture?

## THE TECHNO-CULTURAL TURN OF THE TRADITION OF ARCHITECTONICS

*Serdar Erişen*

The rise of computational technologies and new media in architecture, to the point where it has become its own tradition, has highlighted the importance of changes in what is actual and what is virtual in design culture. The place of tectonics and craft in design as well as the rise of “interactive” environments within the digital world now obliges reconsideration of the experience and culture of materiality in the built environment.

On the one hand, new possibilities for performativity in the built environment call for the development of novel technologies and materials that may be integrated by new means of computation. With the development of integral sensors and the possibility to create structures that learn, new methods to increase spatial comfort as well as increase energy efficiency may likewise become available to architects. “Embedded computation” is now regarded as the most eminent, pioneering practice to integrate new capabilities for information gathering into the dynamics of architectonic elements and space.

The relation between cultural influences and performative expectancy with regard to the built environment, on the other hand, has undergone decades of analysis — for example, with regard to the development of regional forms. But there have been few examples of transferring these analyses to the digital culture of architecture. This practice, however, is today finding a place in terms of a reconceptualization of ornament within the development of digital culture.

The screening effect of the *mashrabeya*, a symbol of the tectonic culture of Arabic tradition, provides a good example of this development. The use of smart materials accompanied by an environmentally sensitive and adaptive installation made this traditional feature a strong cultural symbol in Jean Nouvel’s Institute of the Arab World. The performative aspects of the skin of the building thus allowed it to act as a smart threshold filtering out external stimuli. A frontrunner in the use of responsive materials to control the operation of metallic *brise soleils*, it was thus an ancestor to the contemporary potential for embedded computation technology.

When considering the role of “ornament” in maintaining the inner sense of a culture through symbolic memory,

Antoine Picon has pointed to the potential role to be played by new media. New media may indeed help reveal the predilection in every culture to reflect a journey between knowledge and illusion, truth and the imaginary, the actual and the virtual.

The role of tectonics in integrating the real and the virtual made possible through the rise of digital culture resembles the role of tradition, as it carries forward cultural traces that return perpetually back to symbolic form. The place of ornament as tradition in the rise of new media thus reveals itself as a means of communication to allow to connect the mediating role of materiality to the knowledge of making and sensation.

## RETHINKING THE PEDESTRIAN EXPERIENCE IN BEIRUT

*Dina Mneimneh*

Given its character, topography and climate, Beirut still preserves multiple possibilities for pedestrians. This potential for pedestrian movement and the constant relayering of urban spaces over time is well illustrated by an examination of the city’s public staircases. These passages, which retain a rare human scale, continue to shape city dwellers’ daily experience and provide a spatial reflection of their ever-evolving surroundings. They likewise embody the endless possibilities of urban space and offer great potential to reimagine new pockets of urban dynamism.

The research began with the visual and spatial analysis of selected pedestrian links around Beirut in order to shed light on the interactive possibilities they facilitate. This revealed how such links allow access to inhabited buildings, empty lands, abandoned structures, green pockets, and businesses, shaping dynamic social practices that have tangible impact on the environment. A brief history of urban transformation and development of modes of transportation in Beirut then further revealed the coexistence of historical and spatial conditions within selected neighborhoods.

As a representation of these conditions, the research subsequently turned to a case study of the Hekmeh neighborhood on the eastern side of Beirut. Representing multiple layers of urban development, this area still retains much of its traditional character. At one level, it provides a pocket of urban space set apart from the dense, noisy streets around it. This allowed a close-knit urban fabric to develop, which retained a sense of communal privacy (i.e., a semipublic urban space) — an urban spatial hierarchy which is quickly disappearing in Beirut. On the other hand, the site reveals different spatial patterns, manifest in terms of seemingly conflicting modern and historical infrastructure. In particular, the fact that a highway (Fouad Boutros Highway) was planned so as to destroy much of its historical fabric illustrated the dominance of now-dated professional conceptions over what Lefebvre described as the daily production of space. Urban-based

public activism, as well as alternative visions in academic and professional settings, were developed in 2013–2014 in an effort to create design and policy tools to address this threat.

The paper showcases one alternative vision for the strategic urban rehabilitation of this controversial site. It is based on the idea that the urban spatial hierarchy of Beirut should preserve the presence of semipublic communal spaces and allow different transportation infrastructures to coexist. Walking in the city is thus imagined as complimentary to driving, with both considered to be valuable means of urban experience. The alternative strategy thus introduced site-specific public and private functions knit together by existing and proposed pedestrian links.

The paper expands from this discussion to address the role of architects in questioning the present urban condition of Beirut, a city struggling to preserve historic and semicommunal qualities, as well as revive its pedestrian environment. It reflects on the design process using lessons from the existing fabric, but also by taking into account the possibility for future transformations. A comparison of other case studies and current practices compliments this analysis. The overall aim of the paper is thus to highlight the need for adequate design tools, and to stress the need for city-makers to take a multidisciplinary approach and seek out community engagement in order to arrive at more informed, socially sensitive placemaking strategies.

## INTEGRATING TRADITIONS IN THE DESIGN PROCESS AND PRACTICE: CHALLENGES IN HISTORIC CAIRO

*Maye Yehia, Amira El Hakeh, and Mohammad El Mesallamy*

In the era of globalization, the role of tradition in historic cities is undergoing a significant transition: some traditional practices are struggling to survive, while other cultural expressions are adapting to change. Nevertheless, it is clear that tradition, as evidence of continuity with the past, is embedded in the everyday life of people. It is precisely in lived space, which records the presence of different fields of activity and attitudes toward acculturation, that scholars agree tradition must be studied from two perspectives: analysis of process and product. Process here refers to the dynamics of cultural transmission over time — such as know-how, culture and language — while the products of tradition are seen to include ideas, behaviors and rules.

Historic Cairo is considered the world's largest medieval city, one where traditions are still alive in the everyday life of the community. The context of such a living World Heritage Site constitutes a special challenge. There are approximately 150,000 people who live and work within Historic Cairo. However, professionals often do not accurately perceive the peculiarities of the place, and they often do not respond ap-

propriately to the traditions and cultural manifestations of this local community.

The aim of this paper is to examine the challenges faced by decision-makers and practitioners in the regeneration of historic cities. In this regard, one of the main problems raised by Historic Cairo is the complexity of governance, as its urban space extends over several jurisdictions and different layers of local authority. Patterns of community use and different forms of collective appropriation of public space may thus be found to defy official policies. This may be especially true in attempts to regulate markets and workshops as well as traditional, religious and cultural manifestations such as *moulids* and wedding ceremonies. And in terms of design, attention must be given to permanent, repeated-temporal, and temporal changes in the urban realm.

How can professionals perceive, study and respond to these traditions? To answer this question, this research focused on a theoretical account of tradition and its impact on urban space and on a visual survey of a specific area in Historic Cairo. In parallel, a questionnaire in the form of semi-structured interviews with a representative sample of the population, as well as focus-group sessions, were used to record the values and needs of local residents and workers. A framework was then proposed to frame the production of public space that might involve all stakeholders in the protection of tangible and intangible heritage.

Adopting a comprehensive, bottom-up approach can clearly inform decision-making and contribute to a deeper understanding of the role of tradition in social life. It can also provide a useful tool in the articulation of good practices to assert the identity of public space, as constrained by established networks of relationships in historic urban areas. But this process must be anchored in community objectives if it is to successfully integrate the distinctive assets of the place and increase a sense of community cohesiveness. Yet, on such a sustainable basis, the paper argues that such an approach may be used to ensure the continuity of Historic Cairo as a lived heritage site.

## C.2 PLANNING AND PLACEMAKING

### FROM “COMPLETE MAN” TO “MODEL CITIZENS”: THE PLANNING OF CHRISTIAN MODEL VILLAGES IN EARLY TWENTIETH-CENTURY CHINA

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### BREAKING AND MAKING TRADITIONS: DISJUNCTURE IN SPATIAL PLANNING FUTURITIES FOR DELHI

*Manas Murthy*

*University of Oregon, Eugene, U.S.A.*

### NEW “TRADITIONS” IN HOUSING DESIGN IN THE BAY AREA’S SILICON VALLEY

*Hatice Sadikogu Asan*

*Stanford University, California, U.S.A.*

### GLOBALIZING TRADITION: THE VIRTUAL RECONSTRUCTION OF IDENTITY IN WEST SUMATRA’S GRAND MOSQUE

*Feni Kurniati*

*University of Oregon, Eugene, U.S.A.*

### ADVERTISING CAIRO’S WALLED ENCLAVES

*Manar Hussein*

*American University in Cairo, Egypt*

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### FROM “COMPLETE MAN” TO “MODEL CITIZENS”: THE PLANNING OF CHRISTIAN MODEL VILLAGES IN EARLY TWENTIETH-CENTURY CHINA

*Calvin Liang*

Recent scholarship on Chinese planning history has explored the dissemination of modern planning concepts and their significance in shaping planning, professionalism and practice in the reformatory socio-political and economic context of early twentieth-century China. In this process, imaginations of “model dwellings” became a long-lasting discourse and key conceptual instrument, through which experimentation proceeded toward the goals of modernization, nation-building, and social reform. While the discussion of Western planning ideals among Chinese intellectuals (particularly the writings of built-environment professionals in mass-market publications) remain largely conceptual, the 1920s witnessed a growing capacity for action by religious institutions and foreign-educated Chinese Christian reformers with regard to social betterment in major Chinese cities. Underlying this shift was the beginning of an ongoing effort to materialize contesting, sometimes contradicting, imaginations of mod-

ernized collective housing for the Chinese working class — the “model village.” Building on existing scholarship on the professionalization of reformatory urban-planning discourse in early twentieth-century China, this paper explores how the Christian-funded “model villages” were shaped by a confluence of factors. These included not only Western planning ideals, but also Christian traditions, capitalist culture, the personal experiences of their Chinese advocates, and the socio-economic limitations of the time.

The paper traces the development of the important, yet little-studied phenomenon of Christian-funded “model villages” — both as these were materialized and imagined on paper in the context of Shanghai from the 1910s to the 1930s. The emergence of this new type of collective housing for laborers was closely related to the industrialization and capitalist development of Shanghai and other major Chinese cities that began around the turn of the twentieth century. By close investigation of the YMCA Pudong Workers’ Model Village, one of the few pioneering model-village projects actually materialized, it explores how Chinese-Christian reformers served as key agents in a negotiation between Western planning ideals, the religious traditions of Christian institutions, and the social-reform agenda of ongoing efforts at nation building. Special attention is also given to the personal reflections and actions of Chinese reformers based on empirical experience and local limitations.

More specifically, the paper examines the contesting agenda of involved parties, including Chinese reformers, from correspondence and architectural drawings related to the design, construction and management of these housing projects. Narratives in journal and newspaper articles in the 1920s and 1930s are also analyzed to situate the practice of the “model village” within a broader nationalist discourse of the “salvation of the nation.” It is argued that the seemingly effective “model dwelling” proposal by Chinese-Christian reformers — a combination of modernized housing, provision of complete educational programs, and innovative financing — was a compromise aimed at adjusting and stabilizing labor relations within an existing capitalist economy and climate of nationalist development. Thus the study aims to provide a better understanding of how foreign planning concepts were adapted and reinterpreted not only through intellectual discussion but also through the communication of cultural traditions and empirical experience.

### BREAKING AND MAKING TRADITIONS: DISJUNCTURE IN SPATIAL PLANNING FUTURITIES FOR DELHI

*Manas Murthy*

The urban planning history of Delhi is riddled with colonial and postcolonial interventions by foreign experts, each attempting to establish a new urban future for the city following planning traditions established elsewhere. Beginning

with the Garden City designed by Sir Edwin Lutyens that was conceived of as an elite enclave called New Delhi outside overpopulated and polluted Shahjahanabad, and extending through the Fordist planning model adopted by the Delhi Improvement Trust to bring modern transportation and efficient land use to Delhi's neighborhoods after independence, there has been a "tradition" of adopting different Western models in the spatial planning of Delhi, each time abandoning the old and starting anew. These planning initiatives have also been in many senses the most remarkable junctures in Delhi's planning history, transformative and generative of its most iconic built fabric.

The most recent landmark in this history of knowledge transfers has come in the form of comprehensive transit-oriented development schemes. Yet once again these have tended to disregard historic landownership and tenure patterns, the grain of the existing physical fabric, historic street networks, and contemporary social conditions in favor of a utopic future of sustainable development.

At each stage in this historic process a new attempt has been to malign and deny the past, establish a new paradigm, and seek to contain organic processes through state control. Thus, each attempt has faced the overwhelming challenge of contending with the indigenous, with popular culture and realpolitik, and with persistent morphologies. Their arguable failure to control, direct and predict an urban future for Delhi has thus led to characterizations of the city as being subject to runaway "informal" development, with all its connotations of othering, illegitimacy and incommensurability. However, such ongoing cycles of planning also indicate a fundamental disjuncture in Delhi between state tactics and organic growth patterns fueled by informal modes of spatial production across class and geographies.

This paper seeks to critically analyze the discourse around three historic spatial planning projects undertaken for Delhi. It will highlight, in each case, the failure of the state to comprehend the complexity of traditional typo-morphological patterns, to work in concert with traditional and informal modes of spatial production, and to enfold the entirety of Delhi's urban fabric within its purview. This has resulted in a vicious cycle of breaking and making traditions that remains incommensurate with the city's longstanding informal culture of building.

## NEW "TRADITIONS" IN HOUSING DESIGN IN THE BAY AREA'S SILICON VALLEY

*Hatice Sadikogu Asan*

Trends and traditions in housing design are driven by many factors, such as changing user profiles, developing technologies, housing markets, and government regulations. In recent years in the United States the private sector, which has gained power through the triumph of neoliberal economic policies, has mainly focused on building small multi-

family rental apartments. A new housing typology has thus emerged in the Silicon Valley region of the San Francisco Bay Area. The new typology, which has become dominant since the 2010s, has affected both architecture and lifestyle in the area's suburban cities.

With the increasing rate of development, Silicon Valley has become a widely accepted center for software development and other high-tech industries. And within the last decade, as companies like Facebook, Google and Apple have spread throughout the area, new corporate campuses and office buildings have been built. As growing employment at such companies has led to a massive increase in demand for housing, both the new population of tech workers and new technologies themselves have affected housing design. Specifically, previously suburban communities in the Bay Area have had to accommodate themselves to multifamily apartment complexes designed for a new user profile, with focus on ideas of "a more technology and a more compact lifestyle."

The main aim of this study is to reveal and discuss this new "tradition" in housing design in the Silicon Valley region of the Bay Area, as this has been the result of new economic and business models. The research was conducted through a field study of one such important Silicon Valley city, Redwood City. Twelve multifamily apartment buildings were examined in terms of land use, unit type, size, spatial organization, amenities, and the use of smart technology. Findings from the research allowed the identification of a new "generic" housing typology.

## GLOBALIZING TRADITION: THE VIRTUAL RECONSTRUCTION OF IDENTITY IN WEST SUMATRA'S GRAND MOSQUE

*Feni Kurniati*

At a time of globalization, when everyone is connected regardless of physical and cultural differences, the unprecedented exchange of people and ideas has provided new opportunities to promote image or identity. Many communities have begun to rethink their self-representation to participate in global tourism by utilizing architecture as a tool for the presentation of identity. Under the impact of the virtual world, this process of remaking identities has been driven to focus on visual imagery, as information flow mainly relies on the human vision. As an exchange medium, virtuality has thus intervened in architectural practice and in the spatial signifying of the physical world.

This study focuses on exploring these issues in Indonesia, a country that has committed itself to benefitting from globalization by revisiting and visualizing its traditions. Specifically, it directs its architectural analysis of place character and regional history toward the creation of a new representation of regional identity for West Sumatra through the design of a new Grand Mosque case in its capital city of Padang.

The study begins by investigating the process by which the winning design for this mosque, selected from a 2007 competition, responded to enduring tradition to formulate a distinctive visual image. It asks how tradition, both cultural and regional, contributed to this process and to the creation of new urban space. And it analyzes and compares the methods used by the architect in the design process and by regional actors (governments and local architects) in comprehending and explaining the design.

The study shows that cultural and regional features of West Sumatra have provided proportional explorations for both conserving rooted tradition and inventing a new method of architectural practice, while responding to the issue of globalizing identity. In the end, community acceptance is discussed to reveal how the new image portrayed in the regional mosque initiated social dynamics and virtual dialogues that have challenged and enriched local understandings of tradition and the built environment.

## ADVERTISING CAIRO'S WALLED ENCLAVES

*Manar Hussein*

The emergence of neoliberalism has had an all-encompassing, life-changing impact on economic, political and social ways of living. One of these changes has involved people's choice of dwelling, which has increasingly come to demonstrate a marked preference for gated communities, for reasons mainly attached to fear of crime and longing for a safe home away from the city. In the new suburbs of Greater Cairo, culture has reshaped identity in a way that is showcased through the expansion of these gated communities. Here, tradition has been remolded into new housing forms that are being offered for middle- and upper-class residents with the promise of being a safe and secure haven away from unwanted intruders. Since these dwellings are only affordable to the affluent, a demarcation between the haves and have-nots is drawn, opening doors for class segregation.

The gating phenomenon has been advertised extensively over the past few years along Cairo's main streets and roads, creating a virtual image by means of billboards that depict a luxurious way of living using foreign — mostly English — expressions, terms and labels. New gated compounds with Western names — Privado, MarQ, Celia, Il Bosco, etc. — are thus advertised using picturesque scenery and catchy slogans aimed to attract the portion of the population who can afford the price of luxury, creating stark new social divisions. Those who opt to live inside a gated community are also choosing to moving away from the poor and underprivileged, and away from pervasive urban problems such as traffic, dirty streets, a polluted environment, overcrowding, old buildings, etc. They are fleeing all this and more. The question remains, however: Do potential customers really need these advertisements to make a purchasing decision? Are

such advertisements, which showcase unreal and unattainable ways of living, really needed?

I find the ads quite provocative, and I ponder whether their presence attracts the buyers or pushes them into making the decision to purchase a villa or a townhouse in the suburbs of Cairo.

This paper is concerned with the themes, language, rhetoric and style of gated-community advertising in Greater Cairo. The billboards that line its roads are intriguing because they picture stylish evergreen homes and promise sustainable lifestyles and clean, environmentally friendly standards. The research attempts to delineate the role of advertisements in creating the Westernized image of gatedness through a discursive analysis of the foreign texts imprinted on the billboards. Further, through interviews with a sample of upper- and middle-class residents of these gated enclaves, it investigates whether ads have had any effect on their decision to move into their new residences.

## C.3 INFORMAL URBANISM AND REFUGEE RESETTLEMENT

### MANAGEMENT OF THE COMMONS AND GLOBAL POVERTY IN THE DEVELOPING WORLD: CRITIQUES AND STRATEGIES FOR NEW IMAGINARIES FOR THE DEVELOPMENT OF SLUMS

*Ana Rosa Chagas Cavalcanti*

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### INFORMAL PLACEMAKING AT THE URBAN-RURAL FRONTIER: SOCIO-SPATIAL STRATEGIES IN NANJING, CHINA

*Huaqing Huang*

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### VIRTUAL INVESTIGATION: PLACE IDENTITY AND PERCEPTIONS OF REFUGEE RESETTLEMENT IN UTICA, NY

*Pamaneé Chaiwat*

*University of Oregon, Eugene, U.S.A.*

### COMMUNITY DISPLACEMENT: HOW SOCIO-SPATIAL TRADITIONS IN FILIPINO AND MARSHALLESE CULTURE ARE TRANSPOSED ON NEW LANDSCAPES

*Lyndsey Deaton and James Miller*

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### BETWEEN INTEGRATION AND SEGREGATION OF NEW TRADITIONS: THE CASE OF SYRIAN REFUGEE SETTLEMENTS IN EGYPT

*Maye Yehia and Iman Hegazy*

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### MANAGEMENT OF THE COMMONS AND GLOBAL POVERTY IN THE DEVELOPING WORLD: CRITIQUES AND STRATEGIES FOR NEW IMAGINARIES FOR THE DEVELOPMENT OF SLUMS

*Ana Rosa Chagas Cavalcanti*

This paper attempts to find answers to questions regarding the management of a common pool of resources raised by Elinor Ostrom (1990) in the context of slums, expanding beyond the initial limitations of her study. Using data gathered from longstanding field research in Brazilian *favelas*, it tackles the subsistence strategies of human beings living under conditions of poverty and scarcity of resources.

Critical analysis in the paper is focused on the management of a common pool of resources in informal settlements (in terms of spatial qualities and the labor of their residents), interpreted both as a strategy of survival and subsistence and as a means to reflect on innovative opportunities to reframe the notion of property, labor and dwelling among the poor of the developing world. Taking its roots in notions from economic science combined with development theory, the paper also critically reflects on notions regarding the ideology of desire in neoliberal societies, the work of the poor in the global South, and certain biological aspects of poverty.

In conclusion, the paper advocates for the recovery of a mode of architecture and planning focused on the primary needs of underprivileged people as part of a set of social contracts, often neglected by neoliberal theories focusing on space as a commodity.

### INFORMAL PLACEMAKING AT THE URBAN-RURAL FRONTIER: SOCIO-SPATIAL STRATEGIES IN NANJING, CHINA

*Huaqing Huang*

Urbanization in contemporary China is taking place in two directions: the expansion of a central city or a town to its peripheries, and the reconstruction or relocation of the villages in the surrounding rural area. Since the late 1970s this twin urbanization agenda has disrupted life for almost half the Chinese population, with an increasing proportion of the rural population being pushed to the brink of urbanism, either in terms of geographical adjacency to major cities and towns or through the reconstruction of social and individual identity.

As a consequence of these policies, peri-urban villages now comprise a frontier where urban development and rural reconstruction meet, with the result being a dynamic territorial transformation that has given rise to an urban-rural mixture with often turbulent socio-material consequences. This has led to calls for spatial interventions that will create tangible improvements in such built environments. And it has created a need for socio-spatial investigations into their lived experience. Such research is needed both to explore how this transformation has cast a shadow on the social intactness of local communities, and to understand how residents have utilized everyday space and practices to contest the new transience of urban-rural landscapes.

The specific heritage village studied here is located on the periphery of the Nanjing metropolitan area. The village has been going through a stormy and tortured process of *chai qian* [demolishing and relocating] over the past few years, and its local community has experienced dismantling and displacement due to the ruthless neoliberal redevelopment agenda. Yet, using ethnographic fieldwork, this paper illustrates how local residents have developed an alternative

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means of placemaking by persisting in their informal socio-spatial traditions of everyday life.

Specifically, the paper investigates two main sites of local resistance. One is the shared space of gathering in the center of the heritage village, which continues to accommodate social activities within and among diverse communities and retain their social intactness. The other are shared spaces of living in renovated traditional houses, which might be called a “co-housing” prototype. These offers a cheap housing option using a densely socialized spatial organization that preserves the everyday dignity of people to make a home in this city, which is increasingly hostile to its former rural population.

The research adopts an interdisciplinary method of anthropological and architectural fieldwork, integrating an attempt to understand the subjective, embodied experience of the local community with objective, concrete mapping of the urban space. Material from extensive interviews with local residents is used as a supplement to the researcher’s observation of the socio-spatial changes. The paper seeks to not only map out the grassroots socio-spatial strategies embodied in everyday space, but also to envision an alternative appreciation of urban heritage that could be utilized in planning and governance in the broader context of urbanization and rural construction in China.

## VIRTUAL INVESTIGATION: PLACE IDENTITY AND PERCEPTIONS OF REFUGEE RESETTLEMENT IN UTICA, NY

*Pamane Chaiwat*

Rebuilding lives after the trauma of political turmoil or natural calamity is the greatest dream for many refugees. Given a second chance through a resettlement program in the U.S., refugees are not only afforded the chance to restore their lives to a state of normality but they may also potentially play a role in the revival of Rust Belt cities. Since the 1970s, Utica, NY, has hosted more than 10,000 refugees, a number that now amounts to one-sixth of its population. For almost four decades, the arrival of refugees has rejuvenated its declining fortunes and shifted its demographic norms. Refugees have altered the functioning of vacant buildings while maintaining a physical presence and encouraging urban growth. Although the reality of Utica is nothing close to the America that newly arrived refugees may have imagined, it leaves room for cultural “peculiarity” to blossom and create a place in which the lives of refugees may be stabilized. This reinvention of socio-spatial traditions in a multicultural landscape has remade Utica, once a crime- and corruption-ridden “sin city,” into a place of hope for both locals and newcomers.

Despite the severely restrictive immigration policies of the current U.S. administration, Utica remains committed to receiving and resettling more refugees. And the needs of

these human flows contest the policies of exclusion underlying present trends in governance. They instead call for local intervention and support for emerging common spaces.

This study examines a refugee-receiving city, Utica, as a site of cultural and economic reinvigoration. It explores the connection between the everyday social practices of refugees and the American dream they have acquired in Utica. Using observation, document analysis, and ethnography, it analyzes the dialogues present in an ever-changing cultural landscape brought about by demographic change. As case-study research, it seeks to demonstrate the larger, longer-term impacts of economic regeneration as well as the reconstruction and integration of refugees’ native traditions into this foreign landscape.

## COMMUNITY DISPLACEMENT: HOW SOCIO-SPATIAL TRADITIONS IN FILIPINO AND MARSHALLESE CULTURE ARE TRANSPOSED ON NEW LANDSCAPES

*Lyndsey Deaton and James Miller*

In Pacific Island nations such as the Philippines and the Republic of the Marshall Islands neoliberal urban policies have carried on the traditional structures of colonialism. In urban form, this has been most notable in housing and the provision of public space. For some communities, these urban policies, compounded with the residual colonial character of the built environment, have created vulnerabilities that become most apparent when these two cases are compared. Using qualitative methods, this paper answers several questions: How do everyday spatial practices in these communities challenge the traditional patterns of housing? And, as these communities continue to be displaced, how do new spatial traditions emerge?

In Majuro, the capital of the Marshall Islands, U.S. occupation under the Trust Territory of the Pacific reshaped traditional settlement patterns, placing the majority of the Marshallese population at extreme risk of typhoons and sea inundation. Neoliberal policies today fight against traditional governance and land tenure, disrupting patterns of spatial culture. And as climate-change-related displacement increasingly becomes a threat, neoliberal ideals continue to affect shifts in Marshallese culture in relation to the environment. Even as traditional socio-spatial patterns persist, these shifts caused by broadening global porosity are fracturing factors of cultural resilience, such as strong social cohesion.

In Manila, the capital of the Philippines, centrally located and residual state-owned property has come under pressure from a neoliberal economy to be made more fiscally productive. This has caused the government to relocate historic informal communities residing on this land to low-value peripheral space to make room for upper-middle-class commercial centers that yield higher returns. These resettled communities subsequently reproduce traditional spatial patterns and social relationships.

This paper examines the implication of contemporary housing practices and the resettlement of Marshallese and Filipino populations to demonstrate the implications of neo-liberal policies on cultural resilience and urban communities in Pacific Island nations. Through multi-sited case studies of communities in each nation, the dialectic relationship between culture and built environment is examined through qualitative and spatial analysis.

Our findings illuminate how cultural patterns remain and change across rural, urban and immigrant populations under economic demands. In our paper, themes of collective belonging, identity, and the increasing threat of an atomized population are shown to present a number of vulnerabilities. For example, as individuals become financially independent, less security is drawn from family members — whereas these social ties are precisely those that will prove most necessary when it comes to reducing the risk of future disasters.

## BETWEEN INTEGRATION AND SEGREGATION OF NEW TRADITIONS: THE CASE OF SYRIAN REFUGEE SETTLEMENTS IN EGYPT

*Maye Yehia and Iman Hegazy*

Since the beginning of the Syrian civil war in 2011 millions of Syrians have experienced either forced displacement or migration. As a consequence, through December 2018, Egypt had received approximately 133,000 Syrian asylum seekers. The presence of Syrian refugees has had a number of impacts on Egyptian communities, including socio-cultural, economic and political aspects that are often inseparable.

In Egypt there are no refugee camps. Instead, the Egyptian urban fabric is an open “refuge,” a diversified built environment that embraces Egyptians and migrants alike. The existing body of research investigating the condition of Syrian refugees, however, mostly analyzes and documents the circumstances and needs of this target group in the new host country. This has left a gap in the literature with regard to the socio-cultural impact of the Syrian refugees on Egyptian urban settings and the extent to which the traditions of the Syrian refugees have altered the Egyptian context.

In Egypt, Syrian refugees and migrants have developed a process of clustering, a strategy of collective survival aimed at establishing a new sense of community. The different locations studied thus illustrate how built environments are being renegotiated by engaged actors to shape a new sense of place. Migrants come with their own traditional practices, identities and values, which intermingle with the local context. In lived space, cultural expressions from distant locations are thus reterritorialized on new streets and through new activities.

At a time of unprecedented displacement across the world, there is a pressing need to better understand daily social interaction between refugees and migrants and local host

communities. Likewise, it is important to honestly assess the impact of the new traditions migrants bring to existing urban landscape, and so begin to replace segregation, fear and conflict with assimilation, integration, solidarity and peace. This research investigates how Syrian tradition and heritage have emerged in different urban neighborhoods in Egypt and how Syrian refugees are negotiating spaces within their new spaces of refuge. How has the urban space evolved since this influx of refugees and migrants began? What have been the reactions of host communities toward their new traditions? Acceptance, tolerance or discrimination?

In an attempt to answer these questions, the research relied on interviews with the refugees themselves, with members of local communities, and with service providers such as UNHCR, CARE, Caritas, and other international NGOs. Focused, open-ended interviews and group interviews with Egyptian citizens and Syrian refugees emphasized descriptions of particular physical conditions and relations between different traditions and the built fabric. Three types of residential neighborhoods were selected for study: a popular/poor quarter, an “informal” neighborhood, and a planned neighborhood in the Sixth of October new city. Comparative analysis focused on the socio-cultural impact of the Syrian refugees on the production and consumption of urban space within these different areas. Based on the results, a set of recommendations was developed to improve the integration of the Syrians into local communities.

## C.4 ART, CRAFT, AND ARCHITECTURE

### THE IMAGINED AND THE EXPERIENCED: CONTRASTING REALITIES IN THE RIVERSIDE MUSEUM OF GLASGOW

*Ashraf M. Salama and Laura MacLean*

*University of Strathclyde, Glasgow, U.K.*

### SOCIAL CHANGE WHICH OCCURRED AS A RESULT OF LACE DESIGN EDUCATION FOR YOUNG WOMEN IN NOTTINGHAM, 1945–1960

*Nichola Burton*

*Nottingham Trent University, U.K.*

### WHEN BOSTON ISN'T BOSTON: USEFUL LIES OF RECONSTRUCTIVE GAME MODELS

*Aurélien Catros and Maxime Leblanc*

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### GARBAGE AS GENERATORS: ALTERNATIVE ECOSYSTEMS OF THE GLOBAL SOUTH

*Angeliki Tsoukala and Aparajita Santra*

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### THE IMAGINED AND THE EXPERIENCED: CONTRASTING REALITIES IN THE RIVERSIDE MUSEUM OF GLASGOW

*Ashraf M. Salama and Laura MacLean*

Effective buildings or urban environments require diverse qualities that can be framed conceptually under two symbiotic concepts: the imagined and the experienced. Understanding these two principal aspects of space allows development of insights elucidating important aspects of its production and reproduction. Adopting a Lefebvrian point of view, this paper examines these two different but related types of space — the conceived (imagined), and the perceived and the lived (experienced) — as they relate to Zaha Hadid's Riverside Museum in Glasgow, winner of the 2013 European Museum of the Year Award.

While these spaces have been thoroughly explored in the contemporary urban literature (at the urban scale), they have been overlooked within architectural discourse (at the architectural scale). Operationally defined, imagined space is that theorized by architects and designers — their beliefs and visions for creating a desired spatial reality. Yet, another spatial reality must be considered relevant: the experienced space that involves socio-spatial practice, including the unconscious, nonverbal direct relation between people and

space. This is the space that is occupied through associated images and symbols.

Building on these conceptions of space, the paper hypothesizes that projects promoted by governments or local municipalities and covered heavily (or celebrated) in the media do not necessarily meet program requirements, user expectations, or simple human needs with regard to the built environment. Examining this postulation through the contrasting realities of the imagined and the experienced spaces of the Riverside Museum, the paper utilizes a comprehensive approach to inquiry that involves a juxtaposition of two layers. The first is an analysis of the imagined space as portrayed in the architect's conceptual design statements and the critical writings on the project. The second is exclusively focused on the experienced space and involves an experiential assessment study encompassing a wide spectrum of methodical procedures. These include contemplation of selected settings, examination of emotional experiences, the creation of behavioral maps showing the use of the museum, and a procedure for walking tour assessment.

While the investigation maintains an objective view of the imagined and the experienced, key findings suggest incongruity between the two, where a number of qualities relevant to the experienced space do not seem to have been met. In essence, the experienced seems to be an outcome of a nonresponsive imagined. The paper suggests that lived or experienced space is mostly subjective. It thus involves the actual experience of individuals, which is performed as an outcome of the imagined. While the case addresses one specific or unique museum project, implications can be advanced with in-depth narratives and articulations on a better and more effective compatibility between the imagined and the experienced.

### SOCIAL CHANGE WHICH OCCURRED AS A RESULT OF LACE DESIGN EDUCATION FOR YOUNG WOMEN IN NOTTINGHAM, 1945–1960

*Nichola Burton*

*If these schools really do their work, they will prepare the youth of the great manufacturing towns to enter upon those everyday employments, into which Art enters, with intelligence.*

— Sparkes (1885)

It has been well documented how national and local education policy can have great influence on social mobility (Brown, Reay and Vincent 2015). In this paper I explore the social change that occurred as a result of the development of buildings for the Art School in Nottinghamshire from 1945 to 1960. The college originally emerged to support the regional speciality of lace-making, and its success in this context

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has been well documented (Jones 1993, Briggs-Goode and Dean 2013). However, there are parallel stories to tell related to subsequent societal changes and reforms following the rebuilding of the school after World War II. These involve a reinterpretation of past understanding through an analysis of the evolving location of the art school.

This paper explores narratives of memory and experience of traditional art-school environments. It explores the opportunities for female lace designers in postwar Nottinghamshire with evidence supported through archival research. It also examines challenges and constraints of a curriculum offered to both men and women at the Nottingham School of Design.

Moreover, I aim to identify and address a void which the Nottingham School of Art filled, which was generated by the elimination of workshop training following the Industrial Revolution. Additionally, cultural change meant that increasing numbers of women attended the art schools. As they developed art careers, women flourished both as students and as teachers. I also call upon Macdonald's (1970) debates about the history and philosophy of art education. Like Bell (1963), he was concerned with the nature of fine art drawing within the design curriculum. He did consider, though, how local councils funded skills-based education, a consequence of which was that art schools took responsibility from local supporters and became municipal schools of art, which met local need.

The paper presents an original and important consideration and focuses upon the buildings which housed design education in Nottingham, and their impact on women's design education.

## WHEN BOSTON ISN'T BOSTON: USEFUL LIES OF RECONSTRUCTIVE GAME MODELS

*Aurélien Catros and Maxime Leblanc*

*The Assassin's Creed* is a video game series consisting of several full-length games developed by the Montreal-based game studio and publisher Ubisoft. The gameplay falls under the genre of action-adventure, with an emphasis on historical reconstitution, historical accuracy, and atmosphere as a way to increase player immersion. Given the importance of architectural modeling of past cities in the franchise and popular belief that the games are based on accurate historical reconstitutions, it appears essential to ask: How closely do these reconstructive game models simulate a city's environment, and to what end?

Using qualitative comparative analysis (QCA), we identify similarities and differences between downtown Boston's virtual equivalent in *Assassin's Creed*'s third game with insurance plans of the city of Boston between 1754 and 1783, found in the archives of the Library of Congress. This comparison makes evident how the city of Boston as modeled in the game

is substantially dissimilar to what the city looked like, except for important landmarks such as the Old State House, King's Chapel, and Old North Church. Numerous differences identified in the urban fabric of the city allow us to state that the game model is not a faithful historic reconstitution. Nevertheless, we conclude that these differences are explained by the game model's goal being a pretext to play rather than a virtual tour of a past city. It thus does not aim for historic accuracy, but for historical likelihood, creating a credible atmosphere intended to increase player immersion. Reciprocally, Boston was never designed with gameplay in mind, and a higher-fidelity model of it wouldn't necessarily make for a better environment for playing in.

Based on these findings, we discuss the theoretical implications of such models. By identifying their limits and biases, we shed light on the use of architectural heritage reconstitution within design-level practices.

## GARBAGE AS GENERATORS: ALTERNATIVE ECOSYSTEMS OF THE GLOBAL SOUTH

*Angeliki Tsoukala and Aparajita Santra*

With the rapid expansion of cities in the global South, the generation of waste has become an inevitable and inexhaustible resource produced as a result of different urban metabolic processes. This paper begins with a literature review that discusses the "production of spaces" that result from the neoliberal, capitalistic system that affords the co-existence of the formal and the informal inhabitants of the cities. The great amounts of waste generated in cities have thus now produced built ecosystems sustained from processing garbage. These spaces, created in the backyards of cities, have stabilized the position of rag-picker communities. Likewise, a new economy based around the processing of garbage has reinforced longstanding socio-spatial inequalities in the built environment.

The paper then explores how the informal rag-pickers in three different cities of the global South engage in place-making and understand the tradition of trash recycling and related socio-cultural practices that manifest themselves in the built environment.

The first group discussed is the Zabbaleen (which may be translated from Egyptian Arabic as the "garbage collectors"), who reside in Cairo and have been the city's official informal garbage collectors since the 1940s. Members of the group reside mostly in Mokattam village (translated as "garbage city"), and 90 percent are Christians. Their main source of income is trash-picking, recycling up to 80 percent of what they collect, a level of efficiency not matched by any formal recycling agency of Cairo. The Zabbaleen have traditionally formed a tightly related community; and even though socioeconomically and culturally segregated from the formal city, they have been accepted as a formal "agent" that cleans

the city and alters its landscape, making it more attractive to tourism and supporting its economy.

The second group is part of the population of Bogota in Colombia. Most migrated to the capital in search of a better life, but when faced with the reality of urbanism resorted to informal work, with a large number becoming involved in waste-picking and recycling. As in the case of the Zabbaleen, over time and with the help of regional governance this informal population has been recognized as public servants who positively support the built landscape.

The third case involves one of the largest landfill sites of India, situated in Delhi at Ghazipur, where almost a third of the capital city's garbage is collected. An informal waste-management system has been created here by a population of migrants from neighboring cities who came to the megacity in search of livelihoods. This system, which operates through a network of actors and is modified by everyday social, technical and economic factors, has resulted in the creation of a chain of industries and livelihoods, giving rise to a form of urbanism entirely based on trash.

These cases comprise three pieces of a geographical puzzle representing the successful integration between formal citizens of an area and informal migrant populations based on processes of mutual profitability and coexistence in space.

## C.5 MIGRANT COMMUNITIES AND URBANIZATION

### URBAN VILLAGES AS INVISIBLE BEACONS OF ECONOMIC AND SOCIAL SUCCESS: THE ROLE OF MIGRANT COMMUNITIES IN SHENZHEN, CHINA

*Pangyu Chen, Tim Heath, and Jiayi Jin*

*University of Nottingham and Northumbria University, U.K.*

### CULTIVATING NEW TRADITIONS: THE LIFE OF YOUNG MIGRANTS IN URBAN MUMBAI

*Min Tang*

*University of Leuven, Belgium, and University of Paris 1 Pantheon-Sorbonne, France*

### REMITTANCE HOUSE IN CHINA: THE JOURNEYS OF MIGRANT LABORERS TO MANUFACTURE HOPE

*Yi-Ling Lin*

*University of Hong Kong, China*

### TRANSITION IN THE BUILT TRADITION OF THE KATHMANDU VALLEY, NEPAL

*Asmita Dahal*

*University of Texas at Austin, U.S.A.*

### TRADITION REINTERPRETED: UNPLANNED URBAN PRACTICES BY MIGRANT AND YOUTH CULTURES AS EMERGING IDENTITIES FOR KUWAIT

*Mae al-Ansari*

*Kuwait University, Kuwait*

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### URBAN VILLAGES AS INVISIBLE BEACONS OF ECONOMIC AND SOCIAL SUCCESS: THE ROLE OF MIGRANT COMMUNITIES IN SHENZHEN, CHINA

*Pangyu Chen, Tim Heath, and Jiayi Jin*

Across the globe, urban villages are a common yet heterogeneous feature of large cities. Often inhabited by migrant communities, these sometimes centrally located communities are typically imbued with unique socio-cultural and physical characteristics and qualities. Their importance within a city, particularly in terms of providing a home for low-wage laborers, may also be paramount to that city's economic success. However, urban villages may either be ignored by local governments, or, if not ignored, they may be proposed as sites for redevelopment.

This paper examines the often tense relationship between the local migrant communities of urban villages and local governments through their evolution in the city of

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Shenzhen in south China. The development of Shenzhen is representative of China's economic rise following its "reform and opening-up" in 1979. Before that time Shenzhen comprised a series of small fishing villages, with a total population of around 30,000. Many of these have now evolved into urban villages in a mega-city with an estimated population of around 20 million.

The paper critically examines how Shenzhen's urban villages have survived as working-class communities and evolved under the pressures of globalization, rising land values, gentrification, and redevelopment. It also evaluates the important role of local government and its policies and strategies in relation to these unique and important communities during an era driven by the market economy and neoliberalism. The paper concludes by highlighting the importance of the migrant working-class communities of Shenzhen's urban villages against the context of the limitation of existing urban policies.

### CULTIVATING NEW TRADITIONS: THE LIFE OF YOUNG MIGRANTS IN URBAN MUMBAI

*Min Tang*

This paper builds on Michel Agier's idea that migrants' practices of encampment are meaningful to transforming the "*hors-lieux*" into "anthropological places" that allow the cultivation of spatial, social and cultural traditions. The transformation of Dharavi, in Mumbai, over the past 150 years meets Agier's description; however, this migrant settlement has now achieved a relatively saturated and consolidated phase. As Dharavi grew, migratory communities of diverse social backgrounds gradually filled up the tiny fishing village and adjunct swampy wastelands that formerly existed there. Over an area of 240 hectares, these groups successively constructed a collage of squats, camps, and highrise apartments. As a consequence, Dharavi and its approximately one million residents have achieved clear-cut identities in terms of their active engagement with the local economic and political system.

The first two to three generations of settlers in the area concentrated their efforts on building new traditions as part of their journey to build shelters and establish communities in the new urban environment. But how are new practices of inhabitation dealing with the presence of a thick accumulation of traditions in the present globalized, virtual era? In Dharavi today up-to-date youthful visions remain a crucial aspect of cultivating traditions, but these have received little study to date.

Rooted in several years of ethnographic research (including on-site residence), this paper tackles the gap described above by focusing on the social-spatial practices of around 25 youngsters. This group comprises both descendants of earlier displaced inhabitants and new arrivals who are the currently displaced. Walk-along interviews, mental mapping,

and participatory observation generate first-hand materials that offer insights in three areas: regarding how youngsters' everyday life demonstrates a somewhat mobile and multiple characteristics; regarding how established communities and members of a younger generation have developed a contested, but interdependent, social, spatial and identity relationship; and regarding how youthful practices reveal the development of what Doreen Massey has called "a progressive global sense of place," which offers an opening through which to understand Dharavi's evolving diversity.

In conclusion, the paper will challenge thoughts on linear development and attempt to contribute further to the delineation of a "Southern urbanism."

### REMITTANCE HOUSE IN CHINA: THE JOURNEYS OF MIGRANT LABORERS TO MANUFACTURING HOPE

*Yi-Ling Lin*

"Remittance houses" have emerged in rural China as a result of recent policies of economic reform. Over the past forty years, as an engine of economic growth, China's coastal cities and special economic zones have provided sites for rural migrants to make a living for themselves and their faraway families. The trans-spatial contexts of working cities and rural home villages now provide an opportunity to study how rural migrants act as urban pioneers maintaining their lives and gradually making their dream home happen through quotidian economic practices and wealth accumulation.

This study uses examples of remittance houses in Fujian and Yunnan as an empirical and conceptual starting point to consider how the seemingly disparate fields of migration and architecture studies might benefit from each other. Using an ethnographic approach, it suggests that a focus on remittance houses offers a vantage point from which to explore the role of architecture as a socioeconomic practice, the value and forms of economy in everyday scale, and the essence of and relationship between the urban and the rural. The study also aims to contribute to the intersection of migration studies and urban studies, providing a bottom-up analysis of rural migrants and the making of places.

The study suggests that discontinuously built and expanded remittance houses in rural and peri-urban China are emblems of rural migrants' moral economy. As such, they reveal the consensus and determination among this group to consolidate their families' well-being, even when they are at the risk of precarity and marginalization.

## TRANSITION IN THE BUILT TRADITION OF THE KATHMANDU VALLEY, NEPAL

*Asmita Dahal*

The tradition of any country, state or community provides a foundation for its identity, as defined by sequences of coincidence, influence and achievement. This paper will explore changes in tradition as a result of migration and the consequences of such changes for urban life, as seen through the case of communities in the Kathmandu Valley of Nepal. Kathmandu, once famously known as the Newari City, has now been transformed into a city of migrants.

The Kathmandu Valley is one of the fastest-growing urban agglomerations in South Asia, and its urban population continues to grow at an annual rate of about 3.9 percent. Such growth has brought massive change to its built environment, including entirely new cultures and traditions.

The paper aims to research the gradual shift in tradition from Newari culture to the culture of migrants to virtual-tech culture. It will focus on the challenges, opportunities and transformations that the city has faced with the increase in the migration and the development in technologies.

The research questions to be addressed are as follows: How have migrants and refugees reshaped culture, tradition, built environment and planning of the Kathmandu Valley? What are the challenges and opportunities associated with the migration of large numbers of people, and how have these affected the growth and development of the area? And what is the perceived future tradition of the area after the development of technology and digitalization?

In terms of methodology, three types of data were collected. The first concerns the migrants, their reasons behind migration, and the older traditions of Newari settlement. These socio-cultural aspects were examined through a literature review and field visits. The second data set comprises an evaluation of changes in the city planning, architecture, and lifestyle of the people of Kathmandu Valley since patterns of migration increased there. The third set involves the current lifestyle of residents of the valley and the effect of technology.

To understand trends in each case, three sets of surveys were conducted. Representatives of the Newari community, of migrant families, and of the current younger generation were questioned about their lifestyles, uses of space (both in their households and communities), and their desired built environment. Sets of questionnaires were prepared, and a field visit followed by a survey were conducted.

The paper considers the journey of change currently underway in the built environment of the Kathmandu Valley. As the capital of Nepal (still considered a least developed country by the U.N.), this journey started with the Newari city, which was once the site of unique culture, art and architecture. But as migration has increased, these traditions and the built environment that contains them have been greatly altered. In addition to this primary focus, the paper will ex-

plore the influences, challenges and opportunities of a new digitalizing and tech-supported urban future.

## TRADITION REINTERPRETED: UNPLANNED URBAN PRACTICES BY MIGRANT AND YOUTH CULTURES AS EMERGING IDENTITIES FOR KUWAIT

*Mae al-Ansari*

This paper examines the everyday socio-spatial practices of migrant laborers and Kuwaiti youth as evolving cultures that represent alternative and emerging identities for Kuwait City. The aim is to come to terms with the multiple ways in which identities of place can be shaped and reshaped through interpretations of everyday practices, especially when they are conducted by groups who seem to have little direct stake in the condition of the city.

In this case, group practices form cultures that are alternative and emerging, respectively. While migrant laborers in the city are predominantly represented by male, low-skill workers from Asian countries, Kuwaiti youth are denoted mostly by male citizens of adolescent age. While the two groups may sometimes alternate in their occupation and appropriation of space within Kuwait City, case studies are used here to illustrate how both groups use the built environment to engage in placemaking and in solidifying a sense of identity.

Social media, digital space, and virtual engagement have also intensified placemaking and identity by producing new spaces that lie beyond the limitations of the physical landscape, allowing these groups have been able to share ideas and foster relationships. When examined in tandem, the socio-spatial practices of these groups in the urban built environment help to expand the understanding of how unplanned traditions of the everyday are capable of consistently reaffirming the production and consumption of spaces in the city. The comparison also brings a new appreciation for diversity, freedom and choice in a contemporary city whose stakeholders are attempting to represent it as authentically and unmistakably Kuwaiti.

Finally, the analysis aims to open a dialogue on the importance of promoting tolerance, acceptance and inclusion for both alternative and emerging identities of place in the contemporary city through the study of informal urban traditions.

## C.6 TRIGGERING SOCIO.SPATIAL TRADITIONS

### PLURALISM, GOVERNANCE, AND THE NEW RIGHT IN GERMAN MEMORY POLITICS

*Jenny Wüstenberg*

*Nottingham Trent University, U.K.*

### NEOLIBERALIZING TRADITIONS IN ECOLOGICAL CIVILIZATION: RECONCILING LANDSCAPE DESIGN AND ENGINEERING IN WETLAND CONSTRUCTION IN CHINA'S TAI LAKE BASIN

*Ting Wang*

*University of Hong Kong, China*

### THE 1984–85 MINERS STRIKE IN NOTTINGHAMSHIRE: GONE BUT NOT FORGOTTEN

*Natalie Braber*

*Nottingham Trent University, U.K.*

### A CRITICAL ANALYSIS OF THE URBAN TRANSFORMATION OF NAJAF'S HISTORIC URBAN CENTER AND ITS IMPACT ON LOCAL TRADITIONS IN THE TWENTY-FIRST CENTURY

*Sabeeh Lafta Farhan*

*Wasit University, Al Kut, Iraq*

### ARCHITECTURE AS A STATE EXPERTISE: IMAGINING A NEW TRADITION IN PORTUGAL'S HOUSING DEVELOPMENT FUND, 1969–1982

*Tiago Castela*

*University of Coimbra, Portugal*

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### PLURALISM, GOVERNANCE, AND THE NEW RIGHT IN GERMAN MEMORY POLITICS

*Jenny Wüstenberg*

The memory landscape in Germany has been lauded for its pluralism, for reckoning with the past not only critically but in its many complex facets. Nevertheless, victims of repression in East Germany in particular have lamented that their plight is not adequately represented, and some have recently affiliated themselves with the “Alternative for Germany” (AfD) party and other groups on the far-right spectrum.

This paper seeks to explain the seeming contradiction between existing pluralism in German public memory and dissatisfaction with it by tracing how activists have shaped memory policy and institutions. Based on extensive interviews and archival research, I argue that the infiltration of

civil society into the institutions that govern memory in large part explains the strength of critical memory in unified Germany and its ability to accommodate a variety of pasts. However, there is also a distinct lack of pluralism when it comes to the rules of “how memory is done,” to the exclusion of more emotional and politicized approaches that are sometimes favored by some victim groups.

Using the case of the recent debate about the Hohenschönhausen Memorial, I conclude that this explains some of the attraction felt by these groups towards the right.

### NEOLIBERALIZING TRADITIONS IN ECOLOGICAL CIVILIZATION: RECONCILING LANDSCAPE DESIGN AND ENGINEERING IN WETLAND CONSTRUCTION IN THE TAI LAKE BASIN, CHINA

*Ting Wang*

This paper examines the new discourse of “ecological civilization” in China, which has recently become a key term both within the narratives of government policy and popular writing. Derived from traditions of Chinese civilization, the discourse aims to decouple urban and economic growth from environmental degradation. Combined with rising middle-class environmentalism, it has been used to advocate for a better quality of life in an advanced society. Through these forces, ecological rationalities such as ecosystem restoration, statistical environmental monitoring, and the promotion of civic participation have been integrated with urbanization programs to attract various local actors to the rewilding of urban futures.

Through an examination of contested wetland-construction agendas in the Tai Lake Basin of the Yangtze Delta, the paper will look at how these new dynamics are tied to individual aspirations, especially those of local landscape architects and engineers. The influence of these two groups, who actively subscribe to notions of ecology in efforts to reconstruct wetlands, is currently rising through different modalities through a process I term “ecological governmentality.”

Under the influence of global environmental conservation, the protection and restoration of wetlands is rising in prominence as a cure for urban problems. Its inclusive meaning derives from an assemblage of green aesthetics, ecological benefit, and water-treatment strategies. Concern for wetlands has especially been propelled by the recent accreditation of the first World Wetland Cities by the 2018 Ramsar Convention on Wetlands (COP13). Six Chinese cities were nominated for this distinction, one of which is located in the Tai Lake Basin.

Historically, the Tai Lake Basin has served as a site for urbanized water landscapes, traditionally known as Chinese “watertowns.” During modernization, however, its advantageous location in terms of global-local linkages caused its traditional civilization and wetland landscape to pass through

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an extended and intense period of neoliberalization. As a result, the power to conserve wetlands has now been decentralized to include local and nonstate actors. Wetlands have thus become a contested milieu subject to constant intervention by professionals in building industries. These actors today view wetlands according to their various aspirations for urban futures in the hope of creating new models to link local populations to global-city status. Aihwa Ong has defined these endeavors as unique “worlding practices” in Asia.

Under this decentralization process, more than 800 “wetland parks” have sprung up across the Tai Lake Basin. These have not only taken the form of traditional state-protected wetlands, whose use is limited to natural reserves, but also of national wetland parks, urban wetland parks, and constructed wetlands. These are today seen as elements of a new green infrastructure, made by various nonstate actors for different purposes (purification, aesthetics, recreation).

This study will closely examine one particular type, the constructed wetland, and how its forms, meanings and associations have been transformed as a result of the rising voice of local landscape architects and engineers. It asks several questions: What are the different forms of constructed wetlands shaped by advanced design and technologies? How have actors’ roles and identities reflected local wetland governance? And what moral/cultural assumptions associated with modern wetland landscapes underlie China’s ecological imaginary in the global sphere?

By contextualizing ecological civilization in local wetland practices, the study raises larger questions as to how wetland construction, as a cultural act within the conception of a new ecological civilization, may be reworking traditional human-nature relationships and diversifying the newly forming globalities of Chinese cities.

## THE 1984–85 MINERS STRIKE IN NOTTINGHAMSHIRE: GONE BUT NOT FORGOTTEN

*Natalie Braber*

Even after 35 years, the subject of the 1984–85 national miners’ strike continues to divide people in Britain. The Nottinghamshire region is particularly central to this debate, and intense and heated exchanges, both verbal and written, still occur in the press, at conferences, and via social media. On one side are advocates for the striking miners, who still consider the decision by a majority of Nottinghamshire miners to not join the year-long action a betrayal, and who consider this to have been the main reason for the split in the National Union of Mineworkers (NUM) and the subsequent terminal decline of deep coalmining in Britain. On the other side, advocates for the position of the Nottinghamshire miners argue that the strike was unconstitutional, especially as it brought an influx of flying pickets to the Nottinghamshire coalfield at the beginning of the strike. They believe outside opinions

were forced upon them during the strike, and regard this as instrumental to the split that led the Nottinghamshire miners to form a separate trade union, the Union of Democratic Mineworkers (UDM), in 1985.

With the aging of the former mining population, it is now time to deal with this conflict to try to avoid the continuance of long-standing resentments to future generations. Currently, the most important issue in this regard should be to work to preserve mining heritage and to engage a younger audience. Both sides need to engage with these tasks to ensure that the tangible and intangible heritage of British coalmining is not lost forever.

This paper explains how such dangerous histories can be approached by academics and how oral testimonies can be collected from the opposing sides, who have not conversed constructively for a quarter of a century. In addition it calls for a widening of scope to allow other people to become involved in the subject.

## A CRITICAL ANALYSIS OF THE URBAN TRANSFORMATION OF NAJAF’S HISTORIC URBAN CENTER AND ITS IMPACT ON LOCAL TRADITIONS IN THE TWENTY-FIRST CENTURY

*Sabeeh Lafta Farhan*

The holy city of Najaf is a sacred site for Shiite Muslims in the Middle East. Built around the shrine of Imam Ali Bin Abi Taleb in the ninth century, it is today known for its religious schools, mosques, and great cemeteries. Due to an increase in religious pilgrimage and tourism, the old quarters of the city and their sacred spaces, however, have been subject to many changes and development projects over the past few decades. These have resulted in the widespread demolition and removal of historic fabric and the construction of wide boulevards, altering its original nature. Concerns about the changing nature of the historic city and its loss of identity have been well reported by architectural and urban scholars. This study aims to extend this analysis to include understanding of how the changing nature of the city’s historic urban center has affected the everyday lives of the local population. What modern economic factors have led this change? And how have they affected not only the built fabric but, more importantly, the traditions and cultural heritage of local communities?

This study relies on critical analysis of planning-department reports such as “The Urban Renewal of Najaf’s Urban Centre, the Old Town,” produced in 2011 by the Ministry of Municipalities and Public Works in Iraq. These provide insights into the urban fabric of the historic city and the master plans that have transformed it. The paper also reports on our fieldwork to document the impact of spatial transformations on the meaning, identity and relevance of urban heritage to local societies, especially within the modern global pilgrim-

age economy of postwar Iraq. It reports on spatial analysis and surveys, including interviews with local authorities (provincial councils), architects, planners, decision-makers (government officials), religious scholars, residents, and frequent visitors of the city.

Recent efforts to implement a program of transformative urban change, the researchers suggest, have not properly considered impacts on the social, economic and architectural aspects of the city's crowded, high-density urban core. As a result, the temporal-spatial practices of pilgrimage and their economy have isolated the sacred spaces of the historic city from local communities, creating enclaves of poverty and neoliberal division. Such changes have had a drastic impact on the religious meaning of the old city for its residents, and they must now be reconsidered as part of a more comprehensive plan for heritage preservation, one that takes a more holistic approach to historic and sacred spaces as part of a project of urban renewal.

## ARCHITECTURE AS A STATE EXPERTISE: IMAGINING A NEW TRADITION IN PORTUGAL'S HOUSING DEVELOPMENT FUND, 1969–1982

*Tiago Castela*

Portugal's Housing Development Fund was created in 1969 at the start of the Caetano dictatorship to centralize the application of state housing policies as well as to start to link the housing market in Portugal to North Atlantic capital flows. The fund lasted throughout the 1974–76 revolutionary period, when it was used by then dominant progressive political forces to experiment with innovative participatory and prefabricated housing programs. Later, however, the fund was again repurposed by social-liberal governments to foster a national, export-oriented construction industry through an increase in urban homeownership rates via credit.

Today, a valuable body of literature exists on how various apparatuses were created in Atlantic states to invent a tradition of homeownership as part of a larger framework to combat Communism. This included entities such as the Federal Housing Administration in the United States, the Housing Ministry in dictatorial Spain, and the National Housing Bank in Brazil. However, it is not well known how professional architects participated in shaping such institutions by drawing on situated traditions of expertise, and research is particularly lacking on the present-day legacy of these activities for the profession.

Drawing on archival research, this paper examines the ways in which the creation of Portugal's Housing Development Fund drew on a situated professional debate on the "social" role of the architect. This was linked to a transnational debate in then "Western" Europe, partly shaped by the United Nations agencies that oversaw European development, such as UNECE. As a consequence, the paper will examine how

architects in the fund gradually imagined a new tradition of architecture as a matter of state expertise. The increasing dominance of a neoliberal political rationality after the 1970s arguably forced architects in Portugal and elsewhere in Europe to rearticulate a discourse celebrating individual architectural creativeness. Yet it is equally important for the profession to recall an imagination of architecture as state expertise in order to face the present-day landscape of spatial financialization and labor precarity in which architects act.

## C.7 SEGREGATION AND SOCIAL SPACE

### LANDS OF NO MEN: THE SITES AND SPACES OF WOMEN'S ACTIVISM IN THE (POST)COLONIAL IMAGINATION

*Sameh El Kharbawy*

*California State University, Fresno, U.S.A.*

### MIND THE GAP! WHY ARE MUSLIM MIGRANTS AND LGBTQI NOT SHARING THE SAME PUBLIC SPACE IN HAMBURG? THE CASE OF ST. GEORG

*Bedour Braker and Jan Braker*

*Jan Braker Architekt, Hamburg, Germany*

### SEPARATION BETWEEN TWO ADJACENT PUBLIC SPACES AS A REFLECTION OF SEGREGATED SOCIETY

*Sulaiman Alfassa and Mohammad al-Jassar*

*May and Co. Design Office and Kuwait University, Kuwait*

### IRANIAN WOMEN AT AZADI STADIUM: A MEDIATIZED PARTICIPATION IN RESTRICTION

*Alireza Taherifard*

*University of Kassel, Germany*

### BETWEEN THE PALIMPSEST AND THE BLANK SLATE: REIMAGINING TRADITION AND ERASURE IN THE REGENERATION OF BURGESS PARK AND THE AYLESBURY ESTATE, SOUTH LONDON

*Felipe Lanuza*

*Nottingham Trent University, U.K.*

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### LANDS OF NO MEN: THE SITES AND SPACES OF WOMEN'S ACTIVISM IN THE (POST)COLONIAL IMAGINATION

*Sameh El Kharbawy*

No men live in the villages of Umoja (Kenya), Al-Samaha (Egypt), and Jinwar (Syria). Conceived by women as a place for other (abused, abandoned, or widowed) women, for girls escaping violence and forced marriages, victims of sexism and patriarchal oppression, refugees of war and tyrannical governments, these insurgent communities are seen as acts of resistance, a radical moment in the (post)colonial architectural imagination. This paper tells the story of how they were conceived, how they evolved, how they are managed, how they have survived, and how they have had an impact on their contexts.

The idea of a “women’s space” as a haven of support, sisterhood and resistance has made frequent appearances in literature and (more recently) in architectural theory. Writers such as Joanna Russ and Ursula Le Guin long imagined a

future of “classless, ecology minded, politically and socially ungoverned” utopias (Russ 1995), where women break free from all domestic and social confinements, and “all the maps change” (Le Guin 1986). Umoja, Al-Samaha, and Jinwar go a step further. They are the inaugural sites of a radical remapping of (socio-architectural) traditions in postcolonial Africa and the Middle East.

In writing about these radical experiments, I seek to maintain a critical consciousness, involving vigilance in employing the instruments of historical, humanistic and cultural construction, in which the modern struggle for women’s rights has frequently been victim. Focusing on the telling detail rather than detailed telling, my aim is to bring the experiences of Umoja, Al-Samaha, and Jinwar to bear on understanding of women’s rights and struggles.

### MIND THE GAP! WHY ARE MUSLIM MIGRANTS AND HOMOSEXUALS NOT SHARING THE SAME PUBLIC SPACE IN HAMBURG? THE CASE OF ST. GEORG

*Bedour Braker and Jan Braker*

*The world as we have created it is a process of our thinking. It cannot be changed without changing our thinking.*

— Albert Einstein

Can we create more trusting public spaces based on changing the way we think of the “other”? In a metropolitan city like Hamburg, equity and freedom within some of its public spaces can be a myth. Indeed, spatial behaviors on the streets of St. Georg, one of Hamburg’s most prominent neighborhoods, are even today largely shaped by perceptions of the “other.”

As a district, St. Georg has gone through tremendous changes since the 1960s. The arrival of Turkish “guest workers” was followed by waves of Muslim migrants from different places and a discovery of the district by the gay movement, leading to calls for individual rights and a rebirth of the concept of shared space. The arrival of these groups has simultaneously transformed the district into a complex organism molded by myriad forces of cultures, identities, faiths, and social behaviors. The researcher finds St. Georg particularly provocative due to the present character of its two famed arteries: Lange Reihe and Steindamm. The first is now a popular destination for homosexuals, while the latter is a port of call for Muslim migrants.

Lange Reihe is today a vibrant, gentrified thoroughfare that went through great socio-political changes during the last century. Since the 1990s, however, police raids staged to hunt for gays in its bars have stopped, and passers-by now feel safe strolling along, surrounded by art studios, galleries, trendy bars, and outdoor cafes. Lange Reihe also now pro-

vides a venue for a Christopher Street Day parade, and seeing couples of the same sex there is no longer unusual. By contrast, Steindamm is also a wide thoroughway, but it is full of loud vehicles, confined between Oriental eateries, small groceries, and betting shops. With large groups of gathered men, it is also common to find police patrols performing random personal checks, which creates a sense of insecurity among visitors.

In recent years, Steindamm has also become dominated by a conservative connection to traditions and religion, primarily controlled by the strong presence of thirteen mosques in St. George alone. The majority of its Muslim population is under the pressure of ethnic exclusivity, ruled by a conservative belief that homosexuals should be punished for their sexual orientation. And such a notion prohibits many of its residents from visiting Lange Reihe. This prevailing condition also restrains many gay couples from frequenting Steindamm to avoid unnecessary conflicts. And within such antagonistic atmosphere, gay Muslims find themselves trapped in the middle. They cannot reveal their sexual orientation, fearing the societal condemnation, and they also cannot visit Lange Reihe, fearing that one of their fellow Muslims might catch sight of them there.

St. Georg is a unique embodiment of how extreme prejudices and fear can prevent public spaces from being accessible for all. Its social juxtaposition influenced this researcher to undertake intensive key interviews and field observations reinforced by theoretical reviews to arrive at a better understanding of its nature. The objective of this work has been to unravel measures that might help spaces become healthier milieus. We urgently need safer spaces that promote social integration based on respecting the “other” and upholding peoples’ dignity.

## SEPARATION BETWEEN TWO ADJACENT PUBLIC SPACES AS A REFLECTION OF SEGREGATED SOCIETY

*Sulaiman Alfassa and Mohammad Khaled al-Jassar*

The evolution of modern Kuwait City started in the 1950s with the introduction of wider streets, which sought to allow the car to become part of the city while attempting to maintain a pedestrian-friendly environment. One of the most important streets of that period is Fahad al-Salem Street. This served as a main shopping street for Kuwait and for the other Arab Gulf states from its inception in the middle of the twentieth century until the early 1990s. However, in recent years the shopping demographic of Fahad al-Salem Street has shifted from one based on high-end fashion to one based on popular tastes. Lower-income workers have thus been attracted to it while more affluent shoppers now visit newly built shopping malls. One of the latter is Salheya Mall, to which Salheya Plaza, an outdoor plaza of restaurants and cafés, has now been added. With its flowerbeds and wa-

ter fountains and a landscape of tall vegetation separating it from Fahad al-Salem Street next door, it is today frequented by tourists and younger, more affluent Kuwaitis.

The paper explores the dichotomy of two public spaces next to each other, separated by a wall of greenery that acts as a threshold between two different demographic groups in public space. And it investigates in particular how this separation between the street and the plaza affects socio-cultural participation in the city. As part of this study, the paper focuses on various contrasting qualities that may be evident in urban space: the visible vs. the invisible, the public vs. the private, and the inviting vs. the exclusive. The study further investigates how urban separation can affect behavior in public space. Using questionnaires, observation, and fieldwork as data-collection methods, it maps behavioral patterns in both Salheya Plaza and Fahad al-Salem Street. And by interpretive qualitative research methods it pinpoints the areas of separation and connection between the two spaces.

Findings from the study point out that both the plaza and the street were found to be inviting to different groups of users based on ethnic background and economic purchasing power. The result, however, is the creation of two separate territories, which can be seen as a reflection of a greater culture of segregation between locals and migrant workers in Kuwaiti society. In terms of the controlling power of spaces they operate in very different ways. The plaza governs user behavior by means of design, while user movement and traffic patterns are what control the nature of Fahad al-Salem Street. The research concludes that the nature of this segregation is nothing but a reflection of a deeper socio-cultural division in the socio-urban landscape of Kuwait.

## IRANIAN WOMEN AT AZADI STADIUM: A MEDIATIZED PARTICIPATION IN RESTRICTION

*Alireza Taherifard*

This paper investigates the mediatized formation of space during the first occasion since the Islamic Revolution at which women were allowed to attend an event at the Azadi football stadium in Tehran. Four decades after being forbidden to enter football stadiums, women were allowed to be spectators of a qualifying match of the Iranian national team there on October 10, 2019.

Adopting a performative approach to the constitution of space, the study seeks to discover the ways in which the women spectators formed the space by developing relationships with their surrounding spatial elements. For this purpose, this inquiry focuses on visual data sourcing from Instagram posts produced by women participating in that event. Qualitative analysis of this data reveals a range of spatial relationships developed by the originators of the posts as well as by other spectators. It also indicates the particular ways in which the use of Instagram, as a spatial practice, influenced

the formation of space. The Instagram posts were manually collected by searching relevant hashtags and browsing feeds on the platform.

In order to understand the influence of Instagramming on the formation of space in that event, the analysis was situated both within the social and political context of Iranian women's resistance to inequality. And it was situated within the spatial context of the event — the restrictive and controlling arrangements and instruments used at the stadium. The findings demonstrate how Instagramming afforded unique opportunities for recording, visualizing and expressing personalized narratives and for performing alternative acts of protest. It also assisted the controlling power at the stadium by reinforcing the imbued nationalistic sentiments and by restricting the scope of spatial transformation within the limit of the media environment. The paper also illustrates how Instagramming accorded with the individualistic and unorganized characteristics of the women's movement.

## BETWEEN THE PALIMPSEST AND THE BLANK SLATE: REIMAGINING TRADITION AND ERASURE IN THE REGENERATION OF BURGESS PARK AND THE AYLESBURY ESTATE, SOUTH LONDON

*Felipe Lanuza*

The Aylesbury Estate is a large-scale Brutalist council-housing scheme, built over a decade and completed in 1977. It was conceived based on the planned presence of the future neighboring Burgess Park, derived from the County of London Plan (Abercrombie and Forshaw 1943). Construction of the park began in the 1950s, but was not entirely completed until the early 1980s.

Burgess Park and the Aylesbury Estate are products of modernist postwar planning, but their design and execution differed greatly. The park was built slowly and in fragments, replacing old terraced houses and factories that were developed in association with the west end of the Grand Surrey Canal. Laid out along the south border of the newly built Aylesbury Estate, its green areas were only completely linked up in the early 1980s. Indeed, even then, several preexisting buildings lingered, and were not cleared for many more years, contributing to the park's sense of incompleteness.

Burgess Park, as the piecemeal result of a sequence of incomplete erasures and unfinished projects, exhibiting scattered traces and remainders of its industrial past, thus contrasted with the design and construction of the Aylesbury Estate, which followed a modernist "tabula rasa" scheme aimed at entirely replacing a predominantly Victorian building stock according a radically different urban layout. A common feature of both projects, however, has been a lack of adequate maintenance and investment from the 1980s onward — although the modernist design of the Aylesbury Estate is commonly held out as a cause for its failure (Campkin 2013).

Such a state of neglect helped justify the regeneration of the whole Aylesbury Estate area beginning in 2010. During the first years, Burgess Park was subject to a revamping that played an overlooked role in this process of urban change. As an asset to increase the value of new properties, the renovation is widely regarded as positive, in contrast to the more controversial — and seemingly unrelated — demolition and replacement of the Aylesbury Estate.

This paper critically examines these two examples of postwar planning tradition, comparing them to the more recent site transformations. It thus demonstrates how discourses and practices of urban regeneration are incapable of observing the given value of sites through interventions that do not seek to entirely reinvent them. The scheme replacing the Aylesbury Estate thus embodies a return to "traditional" forms while repeating the modernist strategy of large-scale demolition to establish a radically new setting. Such action implies the dispossession and displacement of vulnerable people (Rendell 2017, Lees and Hannah 2020). Meanwhile, interventions in Burgess Park have sought to add "richness" and "coherence," preserving some industrial landmarks only to discard most of the traces left of previous configurations. The result has been a flattening of the mnemonic depth of the site (Marot 2003), and a diminishing of its value as a park (Kamvasinou 2006).

Through a visual method of representation — layering (Lanuza 2020) — the paper reflects on the urban transformation of dense, multilayered urban environments, and their flattening into new, standardized and narrowly conceived replacements that stage tradition-like forms and spaces. The images expose the sense of loss and the tensions and contradictions of new urban development in the context of neoliberal city-making.

## C.8 OPEN SESSION: ART, CRAFT, AND ARCHITECTURE

### INDIGENOUS PLACEMAKING IN THE CLIMATE DIASPORA

*James Miller*

*Western Washington University, Bellingham, U.S.A.*

### EXERCISING THE VIRTUAL COLLECTIVE STRATEGY IN THE CONTEXT OF TWENTY-FIRST-CENTURY ALOR TRADITIONAL SOCIETY

*Klara Puspa Indrawati*

*University of Oregon, Eugene, U.S.A.*

### THE UBIQUITOUS AND DOUBLY VIRTUAL NATURE OF NOSTALGIA: VISIONS FOR THE NICOSIA BUFFER ZONE

*Christakis Chatzichristou and Kyriakos Miltiadous*

*University of Cyprus, Nicosia, Cyprus*

### ARCHITECTURAL QURANIC INSCRIPTIONS AND THE DILEMMA OF INTERPRETATION

*Noha Hussein*

*Nottingham Trent University, U.K.*

### INDIGENOUS PLACEMAKING IN THE CLIMATE DIASPORA

*James Miller*

As sea-level rise, drought, and receding glaciers are causing a loss of the ancestral lands that have long sustained them, climate change is leading to the forced displacement of Indigenous communities across the world. This presentation investigates one such case, the resettlement of the Rimajol (native inhabitants of the Marshall Islands) in a growing diaspora within the United States. It first examines and attempts to discern how Indigenous knowledge systems are helping to create culturally supportive spaces within the assimilative context of American cities. It then assesses the importance of Indigenous design knowledge within the resistive process of Rimajol placemaking as part of a larger climate diaspora.

### EXERCISING THE VIRTUAL COLLECTIVE STRATEGY IN THE CONTEXT OF TWENTY-FIRST-CENTURY ALOR TRADITIONAL SOCIETY

*Klara Puspa Indrawati*

In the rural, relatively remote community of the Alor Regency in Indonesia, people's everyday lives are increasingly being mediated by the digital realm of Facebook. Alor community members are adapting social habits and activities to the platform, using it to socialize, consume entertainment, trade goods, tell stories, share ideas, circulate news, and even mobilize responses to local socioeconomic and ecological issues. In this light, Facebook may be seen as providing a virtual infrastructure for connections that facilitate bottom-up service provision in a rural area neglected by the state.

One of the most successful homegrown movements to take advantage of this platform is the One Thousand Rupiah Movement [Gerakan Seribu Rupiah in Bahasa, hereafter GESER], which was formed by a local hero in July 2015 to mobilize resources to develop housing, schools, and health infrastructure. Today, GESER publishes each case, reports every donation, and updates progress toward its goals on a daily basis through Facebook. Since it was formed, GESER's organizational presence has also grown increasingly decentralized — mirroring the rhizomatic capacities of virtual networks and spreading to many other cities across Indonesia. News of GESER's impact went mainstream in March 2019 when the Kick Andy Foundation, which also produces a national TV talk show of the same name, granted the movement high accolades for its life-changing missions and activities.

Inspired by GESER, groups of young Alorese have formed communities to tackle different issues in society. Specifically, they have initiated projects aimed at advancing cultural and environmental sustainability. Meanwhile, triggered by the rise of oceanic plastic pollution, the nongovernmental organization World Wild Fund for Nature (WWF) and a local private university, Universitas Tribuana, started the Plastic Free Ocean Network (PFON) in 2019. The coalition relies on the energies and capacities of local volunteers to collect data on plastic waste, publish open-access information, and carry out ecological workshops for the public.

Since Facebook and WhatsApp are the main apparatuses for the operations of GESER and PFON, social media seems to have played a positive role in these spheres. Yet, the multiple roles of social media in this rural community quickly become apparent when one considers that the community's own ecological setting — fragile as it is — is also being effectively branded as a tourist commodity to be sold to jet-setting scuba divers and cosmopolitan "explorers" based on the idea of a hidden paradise. Indeed, the growing number of dive-tour businesses can now be seen as a harbinger of coming mass international tourism. And both the physical and the socio-cultural infrastructure of the region remain woefully insufficient to handle such a new scale of development.

My observation of the twenty-first-century Alor traditional society shows that the virtual realm has been produced from both within and far beyond this rural community. These opposite ends of the virtual realm craft different images and convey different messages about the value of tradition in Alor society, while transforming its spatial expression in the landscape.

This paper discusses how the two virtual strategies are being used to drive the transformation of socio-cultural, economic, political and ecological values in this traditional society. It will also examine how spatial patterns of social institutions and daily life are being changed by this process. Social inequity is surely one downside to the morally wrong process of touristic image-crafting. Thus, international tourism could endanger the resiliency of traditional systems of living system. Yet, despite this virtual uncertainty, I argue that some positive effects have been generated by the meeting of these two forces.

## THE UBIQUITOUS AND DOUBLY VIRTUAL NATURE OF NOSTALGIA: VISIONS FOR THE NICOSIA BUFFER ZONE

*Chistakis Chatzichristou and Kyriakos Miltiadous*

Nostalgia can be seen as a unique form of desire, one that uses an imaginative version of the past to deal with the present and potentially envision the future. It is a powerful feeling which can play an important role in the formation of a person's perception of reality. And nostalgia may become an even more powerful motivator when shared by a group, especially if that group identifies itself as one race.

The cultivation of a shared nostalgia and the emergence of a sense of common ethnicity are connected in a fashion similar to that between the chicken and the egg. However, conflict may arise when more than one mechanism of nostalgia-cultivation uses the same space but perceives it differently. Such a situation may become even more complicated when the means and media used to cultivate a specific nostalgia in one group are not easily accessible to the group for which another nostalgia-cultivating mechanism operates. The above condition exemplifies the case of Cyprus, where each of two main communities, Greek Cypriots and Turkish Cypriots, have been separately "taught" their own language and history — even before their spatial separation, first through the formation of enclaves and then through the establishment of a buffer zone dividing the south of the island from the north.

More than 45 years since the 1974 events that resulted in a practically total spatial separation between the two communities, however, one may today finally talk of a different cultural setup. This is one in which new media is allowing new forms of communication, which cannot act exclusively upon the nostalgia-cultivation mechanisms at work on each side. The more widespread the use of the English language and the use of mobile communication, social media, and on-

line interaction, the more this new platform for communication between the two sides can be established. And the result has been the emergence of at least one group which, instead of choosing between opposing mottos ("I do not forget" by the Greek Cypriots, and "We will not forget" by the Turkish Cypriots), chooses to envision a common future.

Today, while some cultural events still embody old-fashioned ways, taking place at specific timed and places through the physical participation of people, other more virtual forms of interaction and expression are appearing. Of particular interest are new visions being expressed virtually for the future of the Nicosia Buffer Zone. A no-man's land for decades, this space currently divides, but may someday unite, two parts of the city that have led separate lives for decades. These proposals are of interest not only because of their specific content regarding the space in question, but, perhaps more importantly, because they inevitably use new mechanisms to promote a vision of the future, a vision which cannot but be based on how the present is perceived and on how the past is remembered.

## QURANIC INSCRIPTIONS AND THE DILEMMA OF INTERPRETATION

*Noha Hussein*

Architectural epigraphy, especially in buildings like historical mosques that were once considered the center of Muslim cities and regimes of political power, has long consisted of a mixture of Quranic and historical inscriptions. Yet, since the late nineteenth and early twentieth century, documentation of Islamic architecture has concentrated mainly on historic inscriptions while abandoning the Quranic ones. More recent works have, however, confirmed the significance of Quranic inscriptions in Islamic architecture and argued that further study of these inscriptions is needed. Existing studies of architectural Quranic inscriptions propose that the words of God carved on the walls of a building were used to impart value, meaning and significance to it. In mosques, which are "Houses of God," such verses were also inscribed to convey literal and embedded messages.

Calligraphy on buildings — in former times a prominent form of written media — were used to highlight and decorate different features of a structure. The content of inscriptions was also not chosen haphazardly. Instead, it was selected based on a number of factors reflecting religious and political considerations. They were also deliberately placed in relation to the design of a building. However, these efforts, similar to other aspects of Islamic art and architecture, face challenges of interpretation today. Reflecting the wide range of interpretative philosophies and methodologies between the East and West, researchers are left to face the challenge of deciding which approach to use to arrive at meaning and significance in their work. Despite the postmodern idea of

relativism and the fact that the field of interpretation is no doubt open and ambiguous, it is still important to define methodologies and principles of interpretation; otherwise, anything may be considered true and valid.

Tracking the factors that created this dilemma allows understanding of its nature and how it may be possible to benefit from such a diversity of cultures, experiences, philosophies and values in ongoing research on Quranic inscriptions. This paper aims to explore and present the work of a number of different scholars from different disciplines as these concern architectural Quranic inscriptions, in particular, and Islamic art and inscriptions, in general. This is done by conducting comprehensive research on extant material, and by seeking to assess how, when and where each such study was made. This is followed by a critical review of the content and language of materials, including terms and references. This strategy has helped the researcher track different philosophies and methodologies of interpretation. Through digging in, collating, organizing and introducing a number of philosophies (which are not necessarily complementary but which indeed offer opposing and contradictory readings at some points), the research aims to enhance the inclusiveness of Islamic art interpretation, while at the same time highlighting a number of neglected philosophies and methods.

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# Guide for Preparation of Manuscripts

## 1. GENERAL

*The editors invite readers to submit manuscripts on a rolling basis. Please send all initial submissions through the Oxford Abstracts system (<https://app.oxfordabstracts.com/stages/157/submission>). Please follow the instructions there carefully and remove the author(s)'s name from the manuscript. Submissions are circulated for review without identifying the author. Manuscripts are evaluated by a double-blind peer-review process.*

## 2. LENGTH AND FORMAT

Manuscripts should not exceed 7,500 words and 20 images.

## 3. APPROACH TO READER

Because of the interdisciplinary nature of the journal, papers should be written for an academic audience that may have either a general or a specific interest in your topic. Papers should present a clear narrative structure. They should not be compendiums of field notes. Please define specialized or technical terminology where appropriate.

## 4. ABSTRACT AND INTRODUCTION

Provide a one-paragraph abstract of no more than 100 words. This abstract should explain the content and structure of the paper and summarize its major findings. The abstract should be followed by a short introduction. The introduction will appear without a subheading at the beginning of the paper.

## 5. SUBHEADINGS

Please divide the main body of the paper with a single progression of subheadings. There need be no more than four or five of these, but they should describe the paper's main sections and reinforce the reader's sense of progress through the text.

*Sample Progression:* The Role of the Longhouse in Iban Culture. The Longhouse as a Building Form. Transformation of the Longhouse at the New Year. The Impact of Modern Technology. Conclusion: Endangered Form or Form in Transition?

Do not use any numbering system in subheadings. Use secondary subheadings only when absolutely essential for format or clarity.

## 6. REFERENCES

Do not use a general bibliography format. Use a system of numbered reference notes, located at the end of sentences, as indicated below.

*A condensed section of text might read as follows:*

In his study of vernacular dwellings in Egypt, Edgar Regis asserted that climate was a major factor in the shaping of roof forms. Henri Lacompte, on the other hand, has argued that in the case of Upper Egypt this deterministic view is irrelevant.<sup>1</sup> An eminent architectural historian once wrote, "The roof form in general is the most indicative feature of the housing styles of North Africa."<sup>2</sup> Clearly, however, the matter of how these forms have evolved is a complex subject. A thorough analysis is beyond the scope of this paper.<sup>3</sup> In my research I discovered that local people have differing notions about the origins of the roof forms on the dwellings they inhabit.<sup>4</sup>

*The reference notes, collected at the end of the text (not at the bottom of each page), would read as follows:*

1. E. Regis, *Egyptian Dwellings* (Cairo: University Press, 1979), p.179; and H. Lacompte, "New Study Stirs Old Debate," *Smithsonian*, Vol.11 No.2 (December 1983), pp.24–34.
2. B. Smithson, "Characteristic Roof Forms," in H. Jones, ed., *Architecture of North Africa* (New York: Harper and Row, 1980), p.123.
3. For a detailed discussion of this issue, see J. Idris, *Roofs and Man* (Cambridge, MA: MIT Press, 1984).
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.

## 7. DIAGRAMS, DRAWINGS AND PHOTOGRAPHS

Illustrations will be essential for most articles accepted for publication in the journal, however, each article can only be accompanied by a maximum of 20 illustrations.

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If you have done your work as the result of direct employment or as the result of a grant, it is essential that you acknowledge this support at the end of your paper.

*Sample acknowledgement:* The initial research for this paper was made possible by a grant from the National Endowment for the Arts [NEA]. The author acknowledges NEA support and the support of the sabbatical research program of the University of Waterloo.

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16. CORRESPONDENCE AND CONTACT INFORMATION

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