

## Editor's Note

Now in its twenty-third year, *Traditional Dwellings and Settlements Review* continues to strive to bring outstanding interdisciplinary scholarship to an ever-growing audience. This issue follows from our conference in Beirut last December. For the first time, it includes three papers from members of the Berkeley community; while these authors share an academic home, their work employs different methods and emerges from different geographies. Further, this issue features three articles by Ph.D. candidates, demonstrating the promise of a new generation of scholars dedicated to the study of tradition and the built environment.

We are pleased to begin with two special articles by eminent scholars in their fields. Both build off keynote addresses from the 2010 conference on the theme “The Utopia of Tradition.” First, Prof. Ghassan Hage, a social theorist, meditates on the normative ideals and intellectual histories of utopia. Drawing on anthropological inquiry into core ontological assumptions of modernity, he situates utopia as metonymic of the actual existing spaces in which we dwell. Following this reflection, Prof. Ananya Roy, an urban theorist, examines the paradigm of development as a millennial utopia. Uncovering the dialectics of power embedded in new economies of need, she argues that poverty is transformed into Benjamin’s “profane illumination” through agonism.

In the next section, our authors look at nationalism and urban space in Turkey, utopic representations in literature and film, and the history of urbanization in Phnom Penh. First, Muna Güvenç, winner of the 2010 Jeffrey Cook Award for Best Student Paper, examines the development of Kurdish identity in Turkey in the absence of a Kurdish nation-state. Focusing on the city of Diyarbakır, her article illustrates how a sense of nationness is being built through everyday practices and collective urban place-making. Next, Nathaniel Robert Walker investigates tensions and anxieties around industrialism in the early twentieth century. Arguing for an “anticipatory tradition,” he examines imaginary efforts to remake the city based on models of efficiency and central planning derived from the factory and the corporation. Finally, former IASTE Coordinator Sylvia Nam excavates the idioms and traditions of absence that have marked urbanization in Cambodia’s capital. In particular, she traces the shift from a French provincial modernism to a vertical Asian one, as she illuminates how planners and developers continue to render this city as a *tabula rasa* ripe for intervention.

I would like to end this note by encouraging our readership to join us next October for the 2012 IASTE Conference in Portland, Oregon. With the theme “The Myth of Tradition,” this biennial event has already attracted proposals from a diverse set of scholars working on exciting projects from around the globe.

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