HyperTraditions
For scholars and researchers interested in the study of traditional environments, the far-reaching transformations brought by globalization require not only a recalibration of the idea of tradition but also a substantial repositioning within a shifting intellectual environment. While it is clear that contemporary forces of globalization have proven transformative, the transformations have largely defied prediction. Contrary to the expectations that globalization would act as a totalizing force, somehow erasing “tradition” and challenging “cultural coherence,” investigations reveal that globalization may more accurately be said to have destabilized the idea of tradition as a repository of authentic ideas and customs. In this way, it has intensified the process of de-linking identity and place and, by extension, intensified the deterritorialization of tradition: a process that has challenged the idea of tradition as an authentic expression of a geographically specific, culturally homogenous and coherent group of people. However, this process is not entirely new. Prior moments of globalization, such as colonialism, have also brought about the deterritorialization of tradition and provide useful points of comparison to the present moment. Prior IASTE conferences have explored the effects of globalization upon understandings of space and place; inquired into the post-traditional condition; analyzed the implications of migration, diasporas, and emerging hybridities; and asked whether or not the millennium marked the “end of tradition.” For the 2006 International IASTE Conference, participants are invited to investigate a new dimension of the transformation of tradition: hyper-traditions.

We use the term “hyper” to refer to social and cultural realms, created and maintained through contemporary technologies of communication, transportation, and information transfer that have radically transformed notions of time and space, forever changing the meanings of distance and immediacy. Hyper-reality is just one of a repertoire of technologies that have altered time and space at different historical moments, including older technologies like world exhibitions. As one form of current time-space altering media, the hyper-real entails simulation: in this realm, the simulation is a map that precedes the territory to which it refers, a map that effectively creates the territory and becomes the reality itself. In this way, perhaps as a response to the perceived “end of tradition” or “loss of heritage” (seen by some as an inevitable by-product of globalization), hyper-traditions emerge in part as references to histories that did not happen, or practices de-linked from the cultures and locations from which they are assumed to have originated. To the degree that they indicate a search for or re-engagement with heritage conducted by those who perceive its loss, hyper-traditions raise fundamental questions about subjectivity in a globalized world. At the same time, many scholars have illustrated how these transformations of subjectivity offer radical and liberatory possibilities through emerging practices of mimesis, identity formation, and knowledge creation: How do these practices change our understanding of tradition?

There are countless contemporary examples of phenomena that can be seen as hyper-traditions: neotraditional towns whose history is invented by the developers who create them and embraced by their inhabitants; intensifying fundamentalisms that articulate a political agenda based on the perceived loss of heritage, customs, morality, and/or identity in a globalized world; the political struggles over sites of varying religious and historical significance; and the rise of global tourism and the desire of the hyper-tourist to see and experience the “traditions” of particular destinations without the inconveniences that actual exposure may require. Indeed, hyper-traditions cannot be separated from the apparatus and relations of political economy. They circulate through global networks and circuits of capital exchange and serve as mechanisms by which it is possible to encounter “traditions” from all over the world. Thus, hyper-traditions arise in response, and often in direct opposition, to globalization at the same time that their deployment and resonance depend upon the same advanced communication infrastructure and technology.

As in past IASTE conferences, scholars and practitioners from such fields as architecture, architectural

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CALL FOR ABSTRACTS

SUBMISSION REQUIREMENTS

Interested colleagues are invited to submit a short, one-page abstract, not to exceed 500 words. Do not place your name on the abstract, but rather submit an attached one-page curriculum vitae with your address and name. All authors must submit an electronic copy of their abstract and short CV via e-mail. Abstracts and CVs must be placed within the body of the e-mail, and also as attachments.

E-mail this material to iaste@berkeley.edu.

Authors must specify their preference for one or two of the above tracks when submitting abstracts. Proposals for complete panels are welcome. All papers must be written and presented in English. Following a blind peer review, papers may be accepted for presentation in the conference and/or publication in the conference Working Paper Series.

Contributors whose abstracts are accepted must preregister for the conference, pay registration fees of $375 (which includes a special discounted $25 IASTE membership fee), and prepare a full-length paper of 20–25 double-spaced pages. Registered students may qualify for a reduced registration fee of $175 (which includes a special discounted $25 IASTE membership fee). All participants must be IASTE members. Please note that expenses associated with hotel accommodations, travel, and additional excursions are not covered by the registration fees and have to be paid directly to the designated travel agent. Registration fees cover the conference program, conference abstracts, and access to all conference activities including receptions, keynote panels, and a short tour of nearby sites.

CONFERENCE SCHEDULE

February 17, 2006 Deadline for receipt of abstracts and CVs
May 1, 2006 E-mail notification of accepted abstracts for Conference presentation
July 14, 2006 Deadline for pre-registration and receipt of papers for possible publication in the Working Paper Series
October 2, 2006 Notification for accepted papers for the Working Paper Series
December 15–18, 2006 Conference presentations

ORGANIZING COMMITTEE

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From Simulated Space to “Real” Tradition

Contemporary communication networks have fueled the expansion of simulated spaces, which may not exist in the physical sense but are nonetheless real for those who access and occupy them. Is the uncharted realm of simulacra space used as the site for the re-imposition of “real” tradition or the invention of new traditions, or both? One example of this complex relationship appears in the film *The Truman Show*, whose premise, a fictitious “real-life” television show, influences our understanding of New Urbanist environments like Seaside, Florida, where the movie was filmed. Papers in this track will examine how simulated space is mapped and navigated, and how the idea of tradition can be transformed within and by the virtual realm.

Hyper-Traditions and “Real” Places

Hyper-reality has opened up new social and cultural realms, from which new hyper-traditions regularly emerge. To a certain extent, virtual representation has become a key instrument for the transmission of “real” tradition and the act of place-making. This is evident not simply with simulated spaces but also with physical spaces that simulate places embodying “real” traditions. How have the cultural norms and rules that govern the hyper-real been absorbed and brought back into “the real”? Papers in this track will examine the emergence of hyper-traditions: how they are shaped by the unique geography of the hyper-real, and how they give rise to new understandings of social life and/or influence the lived experience of “the real.”

Identity, Heritage, and Migration

Migration is one of the most prominent factors in shifting cultural, economic, and political geographies throughout the world. Migration is a transformative force, not simply for migrants, but also for the places that have become the loci of migratory flows. From migration emerge new identities and cultural formations: hybrid identities and spaces, ethnic enclaves, etc. Yet these new hyper-formations are inextricably linked to the notion of heritage. What physical and cultural effects does the “hyper” have on representations of heritage? In many cases, the experience of migration also entails a perceived loss of identity, a struggle to preserve heritage, or the invention of a new heritage. Papers in this track will examine the complex relationships between identity, heritage, and migration.