CONTENTS

11 EDITOR'S NOTE

KEYNOTE PAPERS

12 TRADITION AND MODERNITY: ON THE DEVELOPMENT OF AN "AUTHENTIC" DOMESTIC ARCHITECTURE
Hassan-Uddin Khan

13 TRADITION, OLD AND NEW: CREATION AND APPROPRIATION
Lisa Peartie

13 REBUILDING WORKING NEIGHBOURHOODS AND THE REDISCOVERY OF TRADITION
John Turner

13 THE DISAPPEARANCE AND DE-SPATIALIZATION OF FIRST WORLD–THIRD WORLD DICHOTOMIES
Janat Abu-Lughod

14 THE TRADITION OF CHANGE
Geil Upton

THEORETICAL MODELS FOR VISUAL TEXTUAL REPRESENTATION

15 ARCHITECTURAL ANTHROPOLOGY: WHY DO WE NEED A GENERAL FRAMEWORK?
Nold Egenter

16 A SCRIPT ANALOG FOR THE ANALYSIS OF ARCHITECTURE
Kathleen Arceneaux

16 COMPLEXITY OF A TRADITIONAL DWELLING DESIGN IN INDONESIA
Josef Prijotomo

17 A WINDOW INTO A SILENT WORLD: CHILDREN AS INFORMANTS
Amr Abdel-Kawi

PERSISTENCE AND EVOLUTION OF TRADITIONAL FORMS: HISTORICAL RESEARCH

18 THE LANDSCAPE OF POWER: TRANSFORMATIONS ON THE ENGLISH FRONTIER IN SOUTH AFRICA 1820–1850
Margo Winer

19 THE ROLE OF THE HOUSEHOLD IN CROSS-CULTURAL EXCHANGE: A CASE STUDY OF THE AMERICAN SOUTHWEST
Jeanette Mobley-Tanaka

20 THE DISCOURSE OF DETAIL: ARCHITECTURE AND CULTURE IN MONTAGU, 1850–1915
Derek Japhe and Vivienne Japhe

20 THE EVOLUTION OF THE COURTYARD: BEIT RAS, JORDAN
Cherie Lenzen
ETHNICITY AND TRADITION IN THE ARCHITECTURE OF THE BUILT ENVIRONMENT

52 LESSONS FOR SUBURBIA FROM THIRD WORLD CULTURES
Lisa Findley

53 THE BILINGUAL CONDITIONS: ARCHITECTURE ON THE EDGE
Stephen Schriber

53 ETHNICITY, ARCHITECTURE, AND URBAN SPACE IN THE METROPOlis
Nicholas Anastis

54 COLLAGE, MONTAGE, AND ALLEGORY: KEY ELEMENTS IN THE ASSIMILATION OF ARCHITECTURAL CULTURES
Manuel Teixeira

ELEMENTS OF THE TRADITIONAL NEAR ENVIRONMENT

55 TRADITIONAL TURKISH HOUSE INTERIORS
Cigdem Akkurt

56 THE INTERCULTURAL PROCESS IN PORTUGUESE ARCHITECTURE
Margarida La Feria Valla

56 THE EVOLUTION AND LEVELS OF MEANING OF "CHI-WEI" IN CHINESE ARCHITECTURE
Chye-Kiang Hang

57 TOWARDS AN INVENTORY OF MEASURES OF HEALTH FOR COMPARING CHAIR AND NON-CHAIR SITTING CULTURES
Galen Cranz

COLONIALISM AND THE TRANSFORMATION OF THE BUILT ENVIRONMENT

58 THE EMERGENCE OF TRADITIONAL HOUSING OUT OF COLONIALISM IN COSTA RICA
Donna Lockey

59 COLONIZING ARCHITECTURE
Christine Plimpton

59 DEPENDENT RELATIONS IN THE TRANSFORMATION OF TRADITIONAL DWELLINGS AND SETTLEMENTS IN SOUTH AFRICA
Erol Haackhoff

60 HISTORICAL AND CULTURAL IMPACTS OF THE CITY STRUCTURE OF MOMBASA, KENYA
G.K. King’Driah

HOUSING, SQUATTER SETTLEMENTS, AND THE INFORMAL SECTOR

61 RESILIENCE AND THE URBAN LANDSCAPE: THE CASE OF INFORMAL ACTIVITY IN AFRICA
Rickie Sanders

61 THE ARCHITECTURE OF DEPENDENCY
Elizabeth Louden

62 LAND SHARING: AN INNOVATIVE APPROACH TO THE SQUATTER PROBLEM
Abtir Badshah

63 WHAT CAN THE COMPARATIVE STUDY OF HOUSING MARKETS IN THIRD WORLD METROPOlISES SAY ABOUT TRADITIONAL HOUSING?
Emilio Haddad

FROM TRADITION TO MODERNITY: A CASE STUDY OF GREECE

64 ATHENIAN ARCHITECTURE 1830-1930: CONTINUITY OR INVENTION?
Eleni Raxeas

65 THE EXPRESSION OF INSTITUTIONAL MEANING: GREEK DOMESTIC ARCHITECTURE
Eleftherios Pavlides

65 THE CREATION OF ARCHITECTURAL MEANING IN A GREEK REFUGEE HOUSING PROJECT
Renee Hirschon-Philippaki

66 THE CATHEDRAL OF PANAGIA AT TINOS AND THE DOMESTICATION OF INSTITUTIONAL SPACE
Jill Dubisch
ON THE MEANING OF THE TRADITIONAL HOME: MANIFESTATIONS OF CULTURAL CHANGE

67 WORKSPACE AT HOME: A COMPARATIVE PERSPECTIVE OF FIRST AND THIRD WORLD ENVIRONMENTS
Ken Kustere and Lois Vitt

68 THE ELECTRONIC COTTAGE: IMPLICATIONS FOR THE MEANING OF THE HOME
Penny Gurstein

68 THE USE AND MEANING OF "HOME" AMONG RELIGIOUS FAMILIES IN ISRAEL
Yona Ginsberg

69 COMPARISON OF TWO HOUSEHOLD IN PAPUA, NEW GUINEA
Allan Kara

OPEN SESSION

70 IDENTITY AND CHANGE IN DWELLING ENVIRONMENTS: AMORGOS, A CASE STUDY OF GREECE
Maria-Christina Georgali

71 NATURE'S DWELLINGS: VERNACULAR ARCHITECTURE IN THE APPALACHIAN SOUTH
Donald Davis

71 VERNACCULAR TRADITION MEETING THE MODERN NEED OF MASS PEOPLE'S EDUCATION: A CASE STUDY OF BURKINA FASO
T. Joffroy and H. Guillaud

ACTION ORIENTED APPROACHES

73 VILLAGE PARK: ETHNICALLY DERIVED HOUSING DESIGN FOR A HMONG COMMUNITY IN SACRAMENTO, CALIFORNIA
Patricia Harrison

74 MASSIVE SOLUTIONS FOR BIG URBAN PROBLEMS
Sonia Barrios

74 TIME/PROCESS PERSPECTIVE: A FRAMEWORK FOR ASSESSING AN EVOLUTION OF DWELLING TYPES
Bharat Gani

75 CULTURAL ENCLAVE OF KAMPONG BARU, KUALA LUMPUR, MALAYSIA: IMPLICATIONS FOR PLANNING URBAN CHANGE
Wan Salleh Ibrahim

RETHINKING THE RELATIONSHIP OF MODERNITY AND TRADITION IN GREECE

76 HISTORICAL HOUSING STRATEGIES IN THE CHANGING POLITICAL ECONOMY OF MODERN GREECE
Susan Sutton

77 THE CODIFICATION OF TRADITION IN CYCLADIC ARCHITECTURE
Christos Saccopoulos

77 HYDRA, AN ISLAND HARBOUR TOWN: A CASE STUDY OF A TOWN WITH A MODERN ECONOMY AND TRADITIONAL ARCHITECTURE
Constantin Mihailides

78 CONSTRUCTION OF STATUS IN A CHANGING WORLD ECONOMY: TRADITIONAL MANSIONS TO SWISS CHALETS IN WESTERN MACEDONIA
Mari Clark

DUALITY IN TRADITIONAL DWELLINGS

79 DAU LIE SETTLEMENTS AND ARCHITECTURE IN XISHUANGBANNA, CHINA: THE COMPOSITE ORDER OF CULTURAL IDENTITY
Clarence Aasen

79 THE QUADRIPARTITE PATTERN OF SPATIAL ORGANIZATION IN DWELLINGS
Richard Zagusta

80 JAVANESE DUALITY: ON THE MYTH AND REALITY OF CENTER AND PERIPHERY
Gunawan Tjahjono

81 MEDIEVAL "NEW TOWNS" IN FRANCE AND THAILAND
Sophie Clément-Charpentier
FROM TRADITIONAL TO CONTEMPORARY: PHYSICAL ASPECTS OF CHANGE

82 CONTINUITY AND CONSISTENCY IN THE TRADITIONAL COURTYARD HOUSE PLANS IN MODERN KOREAN DWELLINGS
   Sang Hae Lee
83 PERSISTENCE AND CHANGE IN THE TRADITIONAL ARCHITECTURE OF NORTHERN NIGERIA
   Hamman Tukur Saeed
83 THE PERSISTENCE OF FORM AND SPACE IN DOMESTIC ARCHITECTURE IN SPANISH COLONIAL NEW MEXICO
   John Kentner
84 ENVIRONMENTAL CHANGE AND CULTURAL SURVIVAL AMONG THE IGBO OF NIGERIA
   Clifford Ham

EDUCATION AND THE ROLE OF ACADEMIA IN THE FIRST WORLD/THIRD WORLD INTERCHANGE

85 BECOMING AN ARCHITECT IN THE THIRD WORLD: A STUDY OF EDUCATIONAL CULTURAL VALUES
   Sanjoy Mazumdar
86 ARCHITECTURE TRAINING AND PRACTICE IN GHANA: COMPLEXITIES IN A DEVELOPING COUNTRY
   George Insiful
86 EDUCATING THE CREATORS OF THE "NEW TRADITIONAL SETTLEMENTS"
   James Struweber and Donna Nelson

SPATIAL MANIFESTATIONS OF TRADITIONAL SOCIAL FORMS

88 THE ADAPTATION OF ARCHITECTURE AND SETTLEMENT PATTERNS TO THE DEVELOPMENTAL CYCLE OF FAMILY AND LINEAGE
   R. Thomas Rosin
89 VERNACULAR ARCHITECTURE, FAMILY HIERARCHY, AND SOCIAL CONTEXT IN CHINESE DWELLINGS
   Mui Ho
89 ROUND DWELLINGS OF SOUTHERN FUJIAN PROVINCE, CHINA: A SOCIOLOGICAL AND ECONOMIC ANALYSIS OF FORM
   John Liu and Han-min Huang
90 STRUCTURE, SETTLEMENT, AND SOCIETY: A SOUTH AFRICAN CASE STUDY
   Franco Frescura

CROSS-CULTURAL ISSUES IN PRACTICE: LESSONS IN CROSSING TRADITIONAL BOUNDARIES

91 THE SHIFT IN AFRICAN-AMERICAN ARCHITECTURAL PRACTICE
   Bradford Grant
91 CROSSING CULTURAL BOUNDARIES: DESIGN WORK WITH AN AK CHIN COMMUNITY
   Kristine Woolsey
91 THREE DIMENSIONAL MODELS IN CROSS-CULTURAL COMMUNITY PARTICIPATION
   Graeme Hardie
92 CROSS-CULTURAL ISSUES IN PROFESSIONAL ARCHITECTURAL EDUCATION
   David Stilke

DOCUMENTATIONS OF TRADITIONAL DWELLINGS AND SETTLEMENTS: RESEARCH REPORTS

93 RESIDUAL SPACE IN TOKYO: SCENE AND BOUNDARY
   Nancy Finley
94 TRADITION IN URBAN DALMATIA: ROOTS FOR GIVING LIFE TO MODERNITY IN A NEW YUGOSLAVIA
   Francis Violich
94 UNIVERSAL THEMATIC ELEMENTS UNDERLYING THE TYPOLOGY OF TRADITIONAL HOUSING OF THE BLACK SEA MOUNTAINS
   Bill Beahm
96 FOUR THOUSAND YEARS OF VERNACULAR ARCHITECTURE IN SARDINIA
   Lenare Galin
EDITOR’S NOTE

This special issue of TDSR is devoted to the IASTE 90 Conference. Its purpose is to provide IASTE’s individual and institutional members who do not attend the conference the chance to take note of the event. For those who attend, this document may serve as conference preliminaries as it includes abstracts of all papers accepted for presentation at the conference.

In April 1988, we hosted the First International Symposium on Traditional Dwellings and Settlements at the University of California, Berkeley. Participants at the Symposium agreed on the need for continuity through the establishment of a non-profit organizational body. Grants from the National Endowment for the Arts in Washington D.C., the Graham Foundation for Advanced Studies in the Fine Arts in Chicago, and the office of the provost of the University of California at Berkeley, enabled us to establish the International Association for the Study of Traditional Environments as a unit of Berkeley’s Center for Environmental Design Research. The Association, now in its second year, publishes the journal and is the main sponsor of the Conference described in this issue.

The IASTE 90 Conference deals with the theme First World/Third World: Duality and Coincidence in Traditional Dwellings and Settlements as a means of building on issues raised in the first meeting in 1988. It will attempt to address such issues as: To what extent are the dualities which we use to classify environments into traditional and non-traditional legitimate? or how is current research reflective of particular political ideologies or academic biases in relation to the First World/Third World dilemma? The program includes 112 speakers from 30 different countries and is divided up into 28 theme sessions. Regular papers are complemented by five keynote papers especially prepared for the conference. We hope that the publication of this information in TDSR will serve as a preliminary document for discussion and make it possible for all of us to exchange ideas about the First World/Third World debate and how it affects our study of Traditional Environments.

Nezar AlSayyad
Jean-Paul Bourdier
TRADITION AND MODERNITY: ON THE DEVELOPMENT OF AN “AUTHENTIC” DOMESTIC ARCHITECTURE
Hassan-Uddin Khan

The search for “authentic” Third-World architecture has preoccupied architects in the past three decades. The rise of nationalism in Asian and African countries led to a questioning of self and the manifestation of identity as political and cultural statement.

We are confronted with the duality of universality and particularization in our lives and in the built environment surrounding us. To simplify, universality can be said to be manifested in building through a form of internationalism, through building types such as airports and factories. Particularization, which may be called regionalism, is more easily illustrated through vernacular building types that have existed in society over a period of time long enough to have established a tradition in terms of image, style, function, technology, and construction of buildings such as houses, religious structures, and schools. In today’s world these two polarities exist in a dialectic within which architects have to operate. It now appears impossible not to be influenced by international developments and to base buildings strictly on a regional tradition.

And this becomes even more difficult when different cultures confront each other. Can we understand what is authentic in another culture from the viewpoint of our own? Designers working in this milieu where the messages and clients are many have now moved from the manifestation of modernity through international styles to an interpretation of tradition. The problem is that their interpretation of vernacular buildings leads to the creation of what one might call “instant tradition”. This creation of the “real” and the “authentic”, usually based on an eclectic understanding of the past, can be found in the work of designers such as Hassan Fathy, Abdel Wahed El-Wakil, Jeffry Bawa and many others — and nowhere is it more evident than in the building of houses.

Individual houses (as opposed to mass housing) create prototypes of what a new architecture aspires to, perhaps more than any other building type. This presentation will attempt to show, through examples, uses of the past in contemporary houses. Some of the projects are clearly revivalist in nature and tied to an ideology that looks back to its origins. Others unabashedly make a break with the past, and they present a model that purports to look forward and be international in scope, and to a great extent ignores its
roots. A few architects have attempted to make a synthesis of past imagery and contemporary needs — and they are gaining recognition in their societies.

Where does all this lead? One of the factors complicating the issue is that authenticity is a problem-fraught concept. It poses many difficulties in both producing and judging architecture. When we were young, many of us took journeys of the mind to lands fantastic and new, to worlds invented. Did it really matter whether what we experienced was "real" or "authentic"? These journeys took us out of ourselves to experience something new — perhaps in the same way in which we find new experiences in great art and architecture. Romanticizing the past or intellectualizing the present are ways in which we seem to try and "square the rig", to understand and explain our acts of cultural manifestations.

Questions of authenticity, tradition and modernity that preoccupy us are tools of people with agendas that go far beyond that of building. To create expressions of design that meet contemporary requirements is not an easy task, even when there is little or no interference from external sources. However, as the examples will illustrate, hopeful new directions are emerging. They lead the way to greater pluralism, hopeful new architecture, arising from traditional principles but forming a new architecture that does not mimic the past.

TRADITION, OLD AND NEW: CREATION AND APPROPRIATION
Lisa Peattie

Looking out at the world from within a squatter settlement in a city in formation, one must be aware of the role of building in establishing identities and advertising aspirations. One sees, also, that the traditional is no less enacted than the modern. To understand the interplay of styles, we must look rather less at buildings and their antecedents and more at who designs, builds, and uses them, and with what purposes. " Tradition" is only one part of the broader issue of the struggle over meanings.

REBUILDING WORKING NEIGHBOURHOODS AND THE RECOVERY OF TRADITION
John Turner

Home, work and play, in the broad recreative and cultural sense, are the elements of neighbourhood. Centralizing technologies, financial and state capitalism have split home, work and culture apart. Past civilizations destroyed themselves by exploiting the land instead of cultivating it. Ours is eroding land, poisoning the seas and the air and killing species faster than ever before on a global scale. In the most highly maldeveloped societies, to which the rest of the world aspires, most people live alone or with one other individual. Few know their neighbours. The great majority commute to employments increasingly remote from the production of goods or services.

Typically, work is eliminated from neighbourhoods in urban-industrial societies by prescriptive planning and building regulations and by the erosion of local manufacturing and trading networks. Traditional skills and locally appropriate innovation depend on these networks and self-regulation.

Present rates of polluting capital resource consumption by the materially rich minority is killing the Earth and vast numbers of its consequently deprived people. These are the people who are struggling to build and hold on to neighbourhoods in which flexible manufacturing and trading networks subsist, keeping their cultures alive as well as sustaining their cities.

Hope for the future lies in the fact that so many of the poor in poor countries manage to do with so little. While the rich do so little with so much, there can be no future. We must look beyond the poverty and suffering of those who manage to do so much, despite the many barriers imposed on them and despite frequent persecution. Then, learning how to do more with less by working with the deprived majority and the huge potential of post-industrial technology, we can rebuild community and working neighbourhoods — the foundation of sustainable cities and the foundation of living tradition and the source of genuine culture.

THE DISAPPEARANCE AND DE-SPATIALIZATION OF FIRST WORLD-THIRD WORLD DICHTOMIES
Janet Abu-Lughod

The analytical power of dichotomizing Third World-First World (as well as many other conventional antimonies) has evaporated as a meaningful basis for taxonomy in the face of two recent redevelopments.

First, the proliferation within the so-called "third world" of a wide variety of intermediate types — ranging from fourth world basket cases, largely African nations which have
virtually dropped out of the world system, all the way to Asian NIC's whose inclusion among developing nations is increasingly problematic — has made it harder to retain any dichotomy, whether first world—third world, developed—developing, industrialized—industrializing, modern—traditional, etc.

Second, there has been a reduced congruence between spatial location and the social formations we formerly associated with them. The dichotomous terms of colonizers—colonized, old states—newly independent states, West-East (lately transposed to North—South), core—periphery, etc., are now less accurate as denotators of particular positions within the international division of labor. This phenomena is often short-handed to the phrases, on the one hand, of off-shore production or "the global car", and of "bringing the third world back home" or, less euphemistically, "the empire strikes back," on the other hand. The spatial dichotomy between an economic system variously called traditional, informal, noncommodified, and emphasizing use value, and one called modern, formal, commodified, and emphasizing exchange value, is less and less valid. Rather, these so-called different systems are increasingly nested within each other in a variety of spaces — in the developed and the undeveloped or developing worlds. In place of geographic location we must substitute such variables of scale as "upper circuit" and "lower circuit," international and local, etc.

These changes in the economic sphere are reflected in the built environment. The purpose of this paper will be to show how.

THE TRADITION OF CHANGE
Dell Upton

The study of the North American vernacular landscape overemphasizes consensus and stability. This is a legacy of the nineteenth century anti-industrial polemic, reinforced by modernization theory and cultural Marxism, that lies at the root of folk cultural scholarship. From the time of the arts-and-crafts-oriented scholars to the late nineteenth century to that of the social historians and folklorists of the late twentieth, the vernacular was burdened with a romantic conception of tradition. The result has been a focus on the rural, the pre-industrial, and the ethnic, and inquiry so immersed in the origin myths of industrial society that little communication has been possible with scholars of the vernacular in other parts of the world. By looking at vernacular landscapes of transition, such as the east coast in the early colonial period, the west coast in the 19th century, and the booming commercial cities of the early republic, I wish to discuss the North American vernacular landscape as an inherently unstable and incomplete landscape, one that raises many of the issues of internal and external colonization that inform the study of the vernacular outside the industrialized West.
ARCHITECTURAL ANTHROPOLOGY: WHY DO WE NEED A GENERAL FRAMEWORK?
Nold Egenter
Documentation Office for Fundamental Studies in Building Theory, Zurich, Switzerland

A SCRIPT ANALOG FOR THE ANALYSIS OF ARCHITECTURE
Kathleen Arceneaux
Virginia Polytechnic and State University, Blacksburg, Virginia

COMPLEXITY OF A TRADITIONAL DWELLING DESIGN IN INDONESIA
Josef Prijotomo
Technological Institute of Surabaya, Indonesia

A WINDOW INTO A SILENT WORLD: CHILDREN AS INFORMANTS
Amr Abdel-Kawi
Ain Shams University, Cairo, Egypt

ARCHITECTURAL ANTHROPOLOGY: WHY DO WE NEED A GENERAL FRAMEWORK?
Nold Egenter

Until recently architecture had no scientific research of its own. Research was left to the art historian, who, according to aesthetic criteria, distinguished between "high architecture" and mere buildings. This was like a zoologist who cared only for beautiful animals, completely neglecting the ugly ones. Of course this is not science. Aesthetic considerations prevented the scientific definition of what fell into the field of competence of research. Object-research was prejudiced.

In contrast to this, recent architectural research into wider fields of architectural tradition has proved to have enormous possibilities. With broad anthropological definitions, there is new hope of achieving a scientific, theoretical basis for a new, more human-oriented architecture. However, there is a second chance to discover new dimensions of cultural anthropology, because architecture now offers diachronic sources of anthropology, which may serve as a foundation for a new and systematic continuum of object culture.

In his preface to the book Dwellings, Settlements and Tradition (Bourdier, AlSayyad, 1989), AlSayyad expressed his aversion to "grand theories". This was certainly well-meant in terms of scientific liberalism, but it involves a risk. It could lead to what recently happened in cultural anthropology: an endless differentiation of sub-disciplines and thematic combination of sub-disciplines and thematic combination of terms (see abstracts of recent AAA meetings). The field is then endlessly subdivided and the overall view is lost. In opposition to such a development, this paper deliberately presents the outlines of a "grand theory". Based on an anthropological definition of architecture, it describes four classes: subhuman architecture (nestbuilding behavior of higher apes); semantic architecture (non-domestic buildings, semantic and symbolic functions); domestic architecture (shelter and internal space); settlement architecture (complex of semantic and/or domestic architecture).

This paper aims to show that: (1) nestbuilding of the higher apes is interwoven with essential aspects of Pongid existence. It may be taken as a basis for scientific architectural anthropology; (2) semantic architecture can be assumed to be universal (ethnographical, historical/archaeological sources). It has a formative character for architectural principles. It provides a basis for architectural theory, enabling it to make new contributions to various
disciplines of cultural anthropology. (3) the domestic class loses its autonomy (theory of ‘shelter’). It is now located at the end of a large field of constructive and tectonic behavior which theoretically parallels the whole development of man and his culture; (4) historical methodology now makes it highly questionable to borrow concepts from disciplines based on written history for the purpose of explaining the architectural phenomena of classes 2-4, architecture itself being a much more ancient tradition.

The theoretical fruitfulness of classes 2-4 will be shown in relation to the terms suggested by the conference: “Duality/ Coincidence” and “First World/Third World”.

A SCRIPT ANALOG FOR THE ANALYSIS OF ARCHITECTURE
Kathleen Arceneaux

Models of architectural analysis deriving from Western thought are often inadequate when applied to the architecture of the non-Western, traditional world. Structural and semiotic analysis, for example, may be useful in understanding works of traditional architecture only to the extent that the researcher is familiar with the contextual information which reveals the significance of architecture. Investigations of architecture, as seen presented in most history of architecture courses in schools of architecture in the United States, present the architecture of the non-Western world most usually as an addendum to the history of the monumental works of Europe and the United States. This situation may derive, in part, from the lack of research tools appropriate for non-Western traditions of design and construction.

This paper offers a model for research which may provide greater access to the understanding of the architecture of traditional cultures by expanding the definitions of what is usually considered to “be” architecture, by including the locations and orientations of architecture as components of design, and by emphasizing cultural context in terms of who, specifically, builds and uses architecture, culturally and sub-culturally, in terms of ethnicity, gender and age. The model presents the idea of the script, as used in theater, as an analogue, rather than the “text” analogue of semiotic and post-structural analysis. A “script” analogue emphasizes the performative aspect of architecture, in terms of the interaction of people and architectural forms and spaces. As an analytical tool, the model presented here emphasizes ritual and the use of metaphorical language as point of entry to enhance cultural understanding, and the relationship of architecture to ritualized human actions.

In this theoretical model, the definition of architecture is expanded to include both built and “designated” architecture, in that architecture may be minimal in terms of materials and construction, but may be considered to be architectural by its designation in metaphorical language. The individual, rather than the group, is used as the point of entry for investigations which use this model, as that an individual may be simultaneously a member of a culture, and overlapping sub-cultures such as those of ethnicity, gender and age. “Memory” is used as a term in the model to indicate the means by which the significance of architecture is brought forward into the present in terms of cultural continuity. “Orientative” memory refers to the propriety of the location of architecture, and commemorative memory refers to architectural forms and their metaphorical associations. Rituals are identified which, through the use of metaphorical words and actions, indicate the significance of architecture to individuals. This theoretical model represents a framework for investigations of traditional architecture which focus on important elements of cultural context as necessary components of architectural research, and may be useful in generating research which can respond to the differences of traditional architecture from Western architecture, and further, may assist in the generation of a history and theory of traditional architecture.

COMPLEXITY OF A TRADITIONAL DWELLING DESIGN IN INDONESIA
Josef Prijotomo

Professionals in design almost fully agree that design is a complex activity. Many factors and considerations must be taken before a decision is made. Design, as a decision-making, truly calls for a sensible judgment from the professionals in particular, and from everyone doing the same in general. Far from justifying the Javanese as wise and sensible persons, this paper tries to examine complexity of sensible factors and considerations in designing and building his/her dwelling. One popular text, called Petungan or Primbon, originated and modified to an everyday language from an early eighteenth century literary work, is taken as a source of understanding that complexity.

Following the Javanese’s way of reading and interpreting the text, it is found that the structure of the text is ‘less important than the intention(s) itself. Unfortunately, this practice has been misunderstood by those who say that the Pentungan or Primbon is no more than numerology and
fortune-telling because its content is a collection of numbers connected with items of 'phenomenon' or of one's personal data. Since numbers play a central role in designing and building, interpretations of numbers as well as their correlations with attributes play a central issue of this paper. A classification of function represented by number(s) shows that designing and building factors — covers from topographical to cosmological, from social to private, as well as from building technology to formal-aesthetics; mostly hidden under attributes and items like one person's name, date of birth, month to build, or kinds of materials and size of site — could only be obtained after a proper interpretation of numbers-attributes relationships revealed. To a certain level of design as decision-making, numbers could, thereafter, function as representatives of both factors of judgement and of decision itself. Despite the complexities of factors in making decision, the Pentungan is surprisingly presented itself in a quite simple and easy manner so that every Javanese can do themselves, and this simplistic manner, "the play of numbers" that gives rise to misunderstandings — such as numerology and fortune-telling — by scholars in Javanese culture and people.

A WINDOW INTO A SILENT WORLD: CHILDREN AS INFORMANTS
Amr Abdel-Kawi

Space, writes Merleau Ponty, "can neither be observed, since it is presupposed in every observation, nor seen to emerge from a constituting operation, since it is of its own essence that it be already constituted" (Phenomenology of Perception, Routledge & Kegan Paul, London, 1981, p. 254). This makes the task of studying a people's conception of space a fairly formidable task. First and foremost, it would require a deep familiarity with their language. For it is through language that they live, and it is through language that they give meaning to the world.

The problem becomes particularly challenging when the world one seeks to enter and understand is a silent one, like that of the children of Farafra, the small oasis in the Western Desert of Egypt. The world of Farafra had its three faces: The visible male face, the invisible female face, and the silent children face. Each had its problems and challenges to access and understand. But the most challenging one was by far that of the children. They were everywhere (43% of the population was under 12 in 1986), yet they were taught to have no voice; for they were expected to be polite, obedient, and shy. Dialogue proved to be virtually impossible.

After several attempts, they proved that they were not as mute as they appeared. Instead of words, they found a comfortable medium of discourse in drawing. When words eluded them, they drew some more. The information they provided through such dialogues was quite surprising. Their images were authentic portrayals of their socialization process into the world; pure and unclouded by the complexities of adult relationships. In this paper I try to develop an understanding of the children's view of the world, and particularly, of their conception of space and the built environment, depending primarily on the drawings they made of that world.

The children's drawings emphasized the complex system of visible and invisible boundaries that permeate the world of Farafra. They portrayed a world with a continuous flow of activity, not one of isolated events. It was a real world which they were very familiar with and were very much a part of. Their houses presented images of important values and meanings, rather than representations of physical forms.

Because of their limited experience and the inherent difficulties of communication, children are often overlooked as active and legitimate informers in studies of space, and often culture. Yet when we allow ourselves the time to open up to them and listen they invariably surprise us with what they have to say. The problem is, as is the case with any different culture, one of learning the language, even if that language happens to be a silent one.
PERSISTENCE AND EVOLUTION OF TRADITIONAL FORMS: HISTORICAL RESEARCH

THE LANDSCAPE OF POWER: TRANSFORMATIONS ON THE ENGLISH FRONTIER IN SOUTH AFRICA, 1820–1850
Margo Winer
University of California, Berkeley, California

THE ROLE OF THE HOUSEHOLD IN CROSS-CULTURAL EXCHANGE: A CASE STUDY OF THE AMERICAN SOUTHWEST
Jeanette Mobley-Tanaka
University of Colorado Museum, Boulder, Colorado

THE DISCOURSE OF DETAIL: ARCHITECTURE AND CULTURE IN MONTAGU, 1850–1915
Derek Japha and Vivienne Japha
University of Cape Town, Capetown, South Africa

THE EVOLUTION OF THE COURTYARD: BEIT RAS, JORDAN
Cherie Lenzen
Yarmouk University, Irbid, Jordan

THE LANDSCAPE OF POWER: TRANSFORMATIONS ON THE ENGLISH FRONTIER IN SOUTH AFRICA, 1820–1850
Margo Winer

Praise the Lord, O my soul. This is the anniversary of the day of our landing at Algoa Bay. What a year it has been. The review astonishes the mind. Within one year desert places have been taken possession of by a multitude of men, the beasts of the field have very generally retreated to make room for them; houses have arisen, and villages spring into existence as if by magic; & what is better than all, many hills and dales have resounded with the praises of the Saviour...

This paper concerns the process of British colonization on the eastern Cape frontier in South Africa between 1820 and 1850, specifically focusing on changing cognition and worldview manifest in the transformations of vernacular architecture and landscape modification. Within an anthropological framework the historical archaeology of British settlers will be presented, guided by questions of the ways in which the settlers' material culture was re-formed in the new and hostile environment of the frontier. This work is a part of the larger question of British-Xhosa interaction and cultural exchange.

While an informed accounting of colonialism is of great importance for the understanding of the recent Third World past, the value of a critical history of aspects of the South African past is immeasurable. Academics who are involved with writing the past have a responsibility to provide representations of that past which involve the colonized as well as the colonizers. Historical archaeology of traditional settlements, both indigenous and colonial, has become an important tool in the reinterpretation of the complexities and contradictions in South African history. This paper is intended to provide a more objective, less value-laden account of a key aspect of this past; the process of British and indigenous confrontation on an uneasily held frontier. Looking forward, the importance of work of this kind in construction of alternative histories in a post-apartheid era can hardly be overstated: knowledge of the past provides power in the present.

This paper focuses on a critical time and area, the eastern Cape in the nineteenth century. It was here that Europeans and Bantu speaking people first came into sustained contact as competitive occupants of the land; first Dutch and later English settlers met expanding groups of Xhosa moving from the northeast. The frontier zone, running along the Fish River, was the locus of extensive cultural and material exchange, often violent, between colonizers and the
unwillingly colonized. It was here that one thousand English families, the 1820 Settlers, were settled along the frontier zone under government sponsorship. The small settler village of Salem, south of Grahamstown, was chosen for a detailed examination of the development of frontier material culture forms. The village, in which many of the original 1820 to 1850 structures and landscape modifications are still visible, is a clearly defined example of the establishment of an isolated settlement undertaken in a relatively short period of time.

Through field evacuation, architectural recording, landscape studies, and documentary research, the following material culture pattern emerged: an indigenous eastern Cape house form combining ordered, symmetrical Georgian exteriors with communal asymmetrical interiors. Essentially the façade is rational and contemporary while the interior is emotional and archaic. The interior mediations are organic, asymmetrical and communal, while the exterior mediations are ordered, symmetrical and individual. Unsettled on the frontier, becoming agrarian for perhaps the first time, all the while tied into the industrialized world and the market economy, the settlers built houses which dramatically reflect this chance in cognition: safe, communal interiors fronted by brave, impenetrable facades. Those within read the façade as welcoming and hospitable while those without (the Other) can only read them as symbols of power. The combination of the two forms is a unique frontier vernacular phenomenon in which archaic patterns of both architecture and landscape modifications are used, often in new ways, always merged with contemporary forms in what can be termed a post-industrial agrarianism. The settlement of the British in the area, far from being a simple exercise in colonial domination resulting in the recreation of home, of English forms, involved far-reaching and highly complex changes in the way both the colonizers and the colonized thought. There is a creation of an English frontier form rather than the simple recreation of English forms. This changing consciousness is dramatically manifested in the material culture.

This work is an integral part of more inclusive studies of indigenous/exogenous culture change accessed through reading, borrowing, and influence in built forms.

THE ROLE OF THE HOUSEHOLD IN THE PROCESS OF CROSS-CULTURAL EXCHANGE: A CASE STUDY FROM THE AMERICAN SOUTHWEST

Jeannette Mobley-Tanaka

Household archaeology is a relatively new subfield of archaeology which attempts to reconstruct the social unit of the household mainly through the examination of house and settlement remains, and often with the aid of ethnographic data. A household, broadly defined, is the group of people who co-inhabit a dwelling. As a cohesive unit within a cultural system, a household reflects the norms of that system and interacts with the larger community in the interests of all the household members. In this way the household is often the link between the individual and the public sphere. At the same time, many private aspects of culture occur within the household, and many of the “deepest” culture traits (i.e., language, religion, kinship structure) are transmitted from generation to generation within the household. Thus the household has both private and public functions and the effect of intercultural contact on the household will be complex; the household may be a strong factor in both resisting and encouraging change.

It is this complex role of the household in the face of intercultural contact which will be explored in an archaeological study of Native American houses in the Southwestern United States from the period of the first European contact in the early eighteenth century. The arrival of the Spanish triggered intense cross-cultural contact and interaction throughout the region, including Spanish-Pueblo contact, Pueblo-Navajo contact, and contact between unrelated Pueblo groups. The nature of the contact varied from hostility to cooperation, including acts of conquest, revolt, raid, defense, trade, and alliance. The intensity of interactions was fueled by the availability of and desire for the variety of new tools and livestock introduced by the Spanish.

Houses and oral traditions from three types of intercultural communities will be examined. These are: 1) Navajo-Pueblo communities brought together by fear of Spanish retaliation against the Pueblo groups, 2) Pueblo-Pueblo communities brought together by fear of Spanish and/or Navajo aggression, and 3) Pueblo-Pueblo groups brought together by population decimation due to disease. The role of the household in maintaining or altering cultural continuity and the degree to which a household or house incorporates change is expected to vary according to the type of contact—friendly or hostile—which is creating pressure for change. Also, the amount of control the household maintains over cultural exchange is expected to be affected by the degree and type of stress seen in the overall community.

Data for this study will come primarily from refugee dwellings in the Governor District and Pecos Pueblo of New Mexico, and from oral traditions from the Pueblo groups of Hano, Hopi, Pecos, and Jemez.
THE DISCOURSE OF DETAIL: ARCHITECTURE AND CULTURE IN MONTAGU, 1850–1915
Derek Japha and Vivienne Japha

The paper proposed is an historical study, which will address the issues of modernity and tradition, as they affected the architecture of the mid-19th century town of Montagu in South Africa, by exploring the relationship between vernacular architectural systems and the emergence of an urban culture between 1850 and 1915. Contrary to commonly accepted ideas about the genesis of settlements like Montagu, the paper will argue that at first they represented a transition between rural and urban rather than an incipient urbanity proper. It will show that they began as intensive farming communities, reflecting the integration of agriculture into the cash economy as much as the spread of commercial and industrial functions to the country districts. Once established, they then slowly acquired a fuller range of urban attributes and developed an urban culture.

A rich and varied urban vernacular architecture also developed slowly in parallel with the evolution of such settlements. It developed within the complex architectural tradition of the Cape, involving interactions between Dutch and English colonial influences from both the 18th and the 19th centuries, and between imported and autochthonous ideas. These interactions remained evident in the architecture until the end of the 19th century.

The paper will attempt to relate changes in the nature of this vernacular to the changing characteristics of the settlement and to the changing values and social structure of its inhabitants. It will show that early building was tied closely to the practice of the surrounding rural areas, displaying ambivalence of its makers to their own urbanity. It will develop the concept of an architectural system as a series of relationships between possible building types at a given time, and will show how, as the social structure of the town became more complex, the architectural system was adapted to represent it.

Specifically, the paper will analyze changing combinations of new and traditional elements in the forms, plan configurations and details of buildings, and show how they functioned to articulate cultural shifts, such as changing relations between English and Dutch and their large black labourers, changing relationships within the family, changing status relationships in the community, and changing concepts of modernity and tradition, this last linked to the emergence of the idea of "the modern" as an explicit discursive construct.

Contrary to methods of analyzing vernacular architecture using structuralist concepts, the paper will attempt to apply the idea suggested by Bourdieu that "structured systems of sociologically pertinent linguistic differences [can be related to] equally structured systems of social differences," and will thus attempt to explore the social dimension of vernacular architectural languages, rather than merely their formal properties.

THE EVOLUTION OF THE COURTYARD: BEIT RAS, JORDAN
Cherie Lenzen

This paper will concentrate on the modern village of Beit Ras, Jordan. Beit Ras, Capitolas of the Roman and Byzantine periods (c. A.D. 97/98 to c. 636), was a flourishing city of antiquity. Following Muslim hegemony of the region, the city continued to flourish as Beit Ras, its name prior to the foundation of the Roman city. At least until c. A.D. 900, the urban nature of the city continued; following this, there seems to be a gradual change in the nature of occupation, i.e., from urban to village/town. Archaeological research, directed by the author, since 1983, would indicate that the changes were gradual in nature and related to the political situations of the various periods.

In approximately the fourteenth century, the public space, e.g., the "suq", became domestic space. Courtyards were delineated within the open area in front of a series of vaults. This basic outline was continued into the nineteenth century. This paper will identify aspects of the courtyard, i.e., size, delineation, which have continued to the present and which are subtly changing presently. The data acquired from the archaeological record as to the use of the courtyard in late antiquity will be compared to contemporary data. In some aspects, this paper will be an exercise in the utilization of ethnoarchaeology as a tool for understanding the archaeological record.
CONTINUITY AND CHANGE ON THE ISTANBUL WATERFRONT: EMINONU
William Bechhoefer
University of Maryland, College Park, Maryland

The paper discusses the history of the urban development of the Istanbul peninsula. The basic structure of major streets and monuments visible today was established in the Byzantine period and elaborated in the Ottoman period. Principles of Turkish urbanism and building typologies are outlined, along with later Western building forms.

The Eminonu district, which meets the traditional harbor and gateway to Istanbul at the mouth of the Golden Horn, is discussed in more detail, based on studies undertaken in 1987 and 1988 by faculty and graduate students from the University of Maryland. An intense transportation node and commercial area for at least twenty centuries, Eminonu serves as an example of persistent continuity of urban structure, even as it also has adapted to successive ideas of urban and architectural redevelopment. Indeed, the unique character of the district has derived from a visible layering of cultural and historical forms and attitudes that records its long life.

Currently, clearance of most buildings along the shores of the Golden Horn in order to expand highway construction has cut Eminonu off from its waterfront and threatens to break the continuity of its development. The paper concludes by addressing this issue with a discussion of design guidelines intended to maintain the rich Turkish tradition of lively urban waterfronts while accommodating the needs of a contemporary city. Although particular to
Eminonu, these guidelines suggest strategies that are more generally applicable.

Istanbul, despite all of its urban confusion, continues to teach us lessons in the meaning of an humane city, one of the characteristics of which is the maintenance of continuity of tradition integrated with innovation and change.

CONTEMPORARY DESIGN CONSIDERATIONS FOR OPEN SPACES IN ARAB-MUSLIM SETTLEMENTS IN THE MIDDLE EAST

The pressure on the development of adequate open space systems in the Arab-Muslim countries in the Middle East is growing due to: massive migration to the cities, changes in the patterns of life and social networks, and an increasing growth in population. This process results in the development of new residential areas and the upgrading and redevelopment of existing residential quarters. Since modern western and traditional design approaches are often unsuited to the contemporary needs of the Arab-Muslims, these developments require a "new" approach for the design of open space in these countries.

To contribute to an appropriate contemporary open space design approach a series of design considerations is developed which might form an open space design language for settlements in the Arab-Muslim region in the Middle East. In order to derive this language, the factors which affect the design of open space and the way modern open space has evolved from the traditional one, are described and analyzed. Attention is given to the application of traditional and modern design concepts, and the linkage of open space forms, layouts, and functions of open spaces to living patterns, beliefs and desires in the context of their setting and the Islamic culture of the Arab-Muslim region in the Middle East. The role of Arab-Muslim traditions is extensively discussed since many of the most relevant items of the contemporary life patterns of the Arab-Muslims are found in traditions which often root in the Koran and/or Hadith.

It is hoped that the results of this study may contribute to the "dialogue" between users and open space, by which the establishment of meaningful and coherent open space systems is the main goal. A process which is, however, only achievable as both users, designers and decision-makers understand the language of open space.

FUNCTIONAL VS. ENVIRONMENTAL DESIGN CRITERIA: AN APPROACH FOR THE REVITALIZATION OF THE TRADITIONAL ARABIC HOUSE

The study investigates functional aspects of the traditional Syrian house in relation to its environment. It arises from a concern with the current trend towards importing international house designs, which separate people from their natural surroundings and do not allow them to follow customary living patterns. The interior of the modern dwelling is designed according to completely different architectural principles than are applied in the traditional dwelling. The internal space of the modern house is divided in terms of household activities such as sleeping, living, eating; the architectural peculiarities of each part of the house reflect the nature of the activities carried on. In contrast, the traditional principle by which the interior is divided is environmental response, since environmental conditions vary diurnally and seasonally, the architectural characteristics reflect them.

To design a house only in terms of social activities as in the case of a modern house does not fill the physical and emotional requirements of the local people. To design a house only in terms of environment as in the case of the traditional house does not fit modern life styles.

To solve the problem in practice, both principles must be applied.

Despite the fact that the traditional Arabic house offers valuable knowledge about how the architectural characteristics of the interior could be effectively adapted to both environmental and social requirements, there is little attention paid to the issue in architectural education or practice.

This study attempt to examine the organization of the internal space in the traditional house from the view of environmental adaptation. Then this organization is related to the use of space by the occupants. The main objective of the study is to derive knowledge which could help to design buildings with more respect for local circumstances both cultural and environmental. The study is arranged as follows: organization of the interior in relation to the environment; the use of the interior in relation to environment; conclusion and recommendation.
EL ZANJON AND THE DISCOVERY OF AMERICA
Antonio Violich, Jesus Colina, and María Villalon

Santa tome de Guayana was founded in 1595 as a Spanish colony on the delta of the Orinoco River to safeguard access to the fabled riches of the El Dorado. This city, today Ciudad Bolívar, was relocated upriver to its present site by the narrows of La Angostura in 1764 to be the Spaniards' last line of defense against the pirateing nations of the period. Following Venezuela's wars of independence the city's strategic location facilitated its development as an important international trading center where the cosmopolitan and indigenous nature of the site evolved into a complex social structure.

Changes in world trade patterns in the first half of the 20th century, combined with development of Venezuela's oil industry, brought about the deterioration of Ciudad Bolívar's social and economic fabric, as the city slipped out of phase with modern progress.

Abandoned to its 19th century lineage, the advanced status of decay of the city's center was initially detained through its designation in 1975 by the Venezuelan government as an historic landmark site. As the nation confronted dramatic changes in foreign exchange rates, the gradual rebuilding of the area has been accelerated to bring the historic center "on line" with a tourist industry attractive to foreign investment. In this regard, the Spanish government, in a cooperative effort with its Venezuelan counterpart, has made significant investments in the rebuilding of the historic center where the two countries will stage celebrations in 1992 marking the 500 year anniversary of the Discovery of America.

The historic center of Ciudad Bolívar has now begun to feel the effect of this planned "rediscovery" as its unique character is transformed into a simple image. Symbolic "territories", first the open spaces, are marked off for exploitation and then marketed for export. One such area, El Zanjon, with its earthened home and peoples nestled among granite rock outcroppings rising from the shores of the Orinoco into the colonial grid above was slated for transformation as a scenic tropical park for tourist use. The plan called for the elimination of the traditional dwellings from the site and the relocation of its families into the rigid structure of the adjacent colonial district.

Faced with eviction ordered by the Venezuelan authorities, the Zanjon population turned to the Neighborhood Association of Ciudad Bolívar's Historic Center, who was able to produce evidence indicating, if not a previous, at least a simultaneous and complementary evolution of the Zanjon along with the surrounding colonial fabric. As demolition work began and social pressures increased, the community through its Neighborhood Association, having exhausted protest along the accepted lines of communication, elevated its appeal to international diplomacy.

It was agreed that the national government would redirect the project to include the existing original settlement and thus assure a correct reading of history. The Spanish government, on the other hand, chose to withdraw funding for the project since it was apparent that it would no longer be possible to restore this landscape to the virgin image of the New World sought after by the New Conquistador.

In conclusion we believe that this case poses the following questions:

- What is man's behavior in his natural state?
- How does his behavior conform to the needs of his intruder?
- What are the aspects of colonization most difficult to detect by this affected community?
- Where can a community look for support when they realize their cultural values are being threatened?
- Why is it often assumed that physical deprivation is associated with cultural vulnerability?
- At what point does society grant historical rights to its traditional peoples and culture?
- How does common open space facilitate community bonding?
- What elements allow a cultural niche to maintain its integrity?
- How can a cultural niche persist when its values are absorbed by the society at large?
- How can the minimalist physical and temporal space of traditional cultures be a source for universal inspiration?

It has been the authors' experience that our community is best defended in values that lie beyond those considered to be simply traditional.
Wherever human beings are found, or have been, today and yesteryear, one of their primary acts is to make some mark upon their landscape through which they take possession of it in some meaningful way. Through this ritual act they are creating, relating to, and ordering the world or reality by which they live. This mark has been made in a host of ways—a stone, a line, a building or a city, but by so doing, man has shown that he does not experience all space as having the same value and meaning. Human existence is therefore spatial—place versus space. However, it is only through man's mode of being, in and towards the world—dwelling—that spaces are imbued with meaning and value to become place. It is man's being, and his markings, that create his reality, his order, place, architecture and urbanism.

Order signifies structuring that which is the central concern for reality and that which is relegated to the margins. By ordering, man conceives his reality. However, often this concept of order is taken and taught as an absolute—THE TRUTH. The mythical origins and rituals of marking become codified and re-presented ad infinitum, denying the primary act of creation. Furthermore, these reality structures are themselves value-laden, conceived by self-interest groups and specialists in science, religion, and government, among others. Our reality is the then poetic reading of reality by others, and so myth is born. There is no possibility of a pure, objective structure/ordering of reality, but only an objective conditioned by the subjective within. All that changes is the type of myth which prevails at different times and in different cultures. All these myths conceal reality—the true origin of things. Architecture and urbanism suffer no less.

Myth and ritual respond to another human need: not only do they support the world—the world of life, but also the world of the dead. One of man's greatest fears is death—the end. Both the myth and ritual are expressive in promoting the continuity of life and the transcendence of an end to achieve everlasting presence, that is, eternity. A complete "other" world architecture and urbanism has developed fulfilling these ideals, one that is remarkably similar in concept to that of the living world. Life and death are placed on a continuum of eternity—architecture and urbanism boldly, visibly, mark the moments in time.

The objectives are firstly, to investigate how myth, ritual, and eternity exert power in the urbanism of both the living and the dead regardless of the culture or time period. To
this end, the urbanism of the ancient Imperial Chinese theocentric culture and the modern Western democratic, technocratic culture will be investigated. Secondly, to provide a theoretical basis for the understanding of myth, ritual and eternity in architecture and urbanism. Myth and ritual have many dangers but within these dangers lies the potential for liberation. As architects and urban designers we must inhabit and express this potential, and allow it to take its role in the design process and therefore once more to infuse a vibrancy into society.

The relative speed of living in the second half of the 20th century has prompted society to consider its outmoded paradigms of reality and many have called for a new perception of humanity which would entail examining our perspective of ourselves and the world. In line with this there are many aspects that require reassessment, and I consider it essential that the concepts of myth, ritual and eternity in architecture and urbanism be penetrated to reveal their concealed suppressions and also their potential as fundamental generators of the design process. Only then can architecture and urbanism become inventive and creative again and surpass today's problematic simulation and re-presentation of outmoded myths and rituals. Yesterday's models are inappropriate for today and architects and urban designers have to create for the here and now, to go back is to defy time and to throw society out of balance with the universe. This is the task of all architects and urban designers.

TRADITIONAL CRAFTSMEN AND LOCAL COMMUNITY: HSIN-P’U, TAIWAN
Min-fu Hsu

The main purpose of this paper tries to explain some basic norms within the architectural process of a local traditional house in Taiwan, so as to show the close relationship between traditional craftsman (architect/builder) and the local community which he served. In other words, how traditional craftsman followed architectural process of a house to ensure itself and the whole local community work harmoniously together to provide a basic place for a family within this local community materially, socially, and spiritually.

This paper is in four parts. The first introduces the historical background and geographical location of Hsin-p’u, a local community we surveyed at Hsin-ch’u county, in which 33 existing traditional houses have been investigated and nine existing traditional craftsmen have been interviewed to form the basic historical facts for our main concern. In the second parts, we shall briefly deal with the architectural process of a local traditional house which traditional craftsman adopted for planning and constructing a local traditional house for a family within Hsin-p’u community, and how he inherited his professional knowledge from his father or teacher.

The third part of this paper deals with some basic principles or norms that one could historically learn from the traditional house of a local community at Taiwan and these norms have existed within the architectural process of a local traditional house which traditional craftsman has always followed without hesitation. We shall be to explain these norms in the following items as told by those existing traditional craftsmen and some other relevant studies as a reference: (1) divine model of space within a house, (2) orientation of a house, (3) structure and hierarchy of space within a house, (4) proportion of a house, both in plan and in mass, according to craftsman’s statement, (5) building material and structure, (6) architectural process and cosmisation, (7) maintaining the whole world, both secular and sacred world of a family within a house.

In the final part, we shall conclusively deal with what one will easily learn from those norms within the architectural process of a local traditional house at Taiwan. No matter what kind of shape craftsman planned, what kind of number he used, what scale and proportion he used and what means the words used in his statement for planning or constructing a house, he acts as mediation between the secular world and sacred world in order to bless luck and fortune for the family he served. This is the role craftsman played in his local community to community what proposed house should be and looked like, using the given funn, the rules of spatial organization, and the methods of construction he inherit from his father or teacher. This is a way of supporting the life of people within a traditional local community in Taiwan, although those norms within the architectural process for a local traditional house at Taiwan are perhaps slightly different.

THE VIRGIN’S HOUSE: SACRED PLACE IN A TARASCAN TOWN
Joyce Bishop

Many Tarascan Indian communities of the Michoacan highlands of western Mexico are characterized by a type of community center known in Spanish as the “Hospital” and in Tarascan as the “Yurisu” or “Virgin’s House.” Traditionally,
The notion of the "Hospital" was imposed on the Tarascans by Spanish Franciscans to whom was entrusted the task of resettling the native people of the region after the holocaust occasioned by Spanish entry in 1530. Inspired by the utopian writings of Erasmus and Sir Thomas More, these missionary friars attempted to create ideal Christian communities in which the townspeople would be responsible to each other for meeting their own health care, educational, civic and religious needs. Of course, the Tarascans were not a blank slate on which the Franciscans could write their dreams of a New Jerusalem. In spite of the devastation of their society, the Tarascans had their own ideas of social organization and government. Nevertheless, partly because of the Hospital's similarity to one aspect of pre-Conquest Tarascan social structure and partly because the colonial authorities allowed them considerable control of their internal affairs (albeit within strict ecclesiastically and vicerally set parameters) this experimental institution found fertile ground and became the core of Tarascan community life for over three centuries.

In the late nineteenth and early twentieth centuries, changes in land tenure laws and agrarian reform undercut the basis for the authority of those holding office in the Hospitals. As a result, some towns abandoned the tradition and Hospital buildings fell into disrepair or were adapted for use as priests' homes, public schools, and the like. Those towns which maintained a strong communal land base and a commitment to the regional variant of folk Catholicism have kept their Hospital compounds and the customs associated with them. One such town is San Juan Nuevo Parangaricutiro.

Since colonial times a powerful town within the Tarascan network, in 1990 Nuevo Parangaricutiro is by far the fastest growing, most economically diversified, and least superficially "Indian" of all these communities. Nevertheless, it maintains an extensive traditional kin-based form of social organization specific to Tarascan culture—a network of relationships most easily observed functioning in the preparations for large communal rituals. The most sacred of these take place in or in relation to the Virgin's House, which, though now having lost its former functions in regard to civil government, remains a central symbol of community and ethnic identity. Appointment to religious offices there continues to be the most prestigious role a towns person can aspire to, even for those whose education and economic well-being provide them with other avenues of achievement.

The present paper, which draws on the author's frequent participation in Hospital activities and her related research in Nuevo Parangaricutiro over the past fifteen years, examines the role of the Virgin's House today as the townspeople attempt to hold on to some sense of local autonomy while enthusiastically embracing greater enfranchisement in the Mexican politico-economic system. The author specifically addresses the meaning of female symbolism in Tarascan culture and the threat to women's status in the community posed by increasing Westernization.

**ON MYTH AND THE GENERATION OF ARCHITECTURAL SPACE**

**Bruno Queysanne**

We can find in Greek mythology a basic pattern for architectural thought founded on duality (by "architecture", we mean any device of spatial configuration including the various scales from single building to territory via town dimensions). Around the pedestal of Phidias' Zeus status in Olympia, gods are presented in a ring of twelve couples: for instance, Zeus with Hera or Aphrodite with Eros. The only couple which is not legitimized by formal links {as husband-wife or mother-son, etc.) is the one constituted by Hermes and Hestia. Jean-Pierre Vernant has demonstrated that the reason for their coupling is to be found in a complementary conception of space, using various dualities such as centre-periphery, inside-outside, rest-motion. Hestia as goddess of Hearth and Hermes as god of roads have to live together, according to the Hestia Homeric Hymn: "(Hermes) do thou with Hestia dwell in the fair mansions, dear each to other, with kindly heart befriend us in company with dear and honored Hestia." So, "fair mansions," the human dwellings, are places where the duality of qualities embodied in the two gods can deliver its potentialities.

Greek mythology provides architectural thought with another duality compound of Gaia (Earth) and Ouranos (Sky). This couple, since they are mother and son, addressed the territory dimension and makes us think of the horizon as a place of union rather than a dividing one.
So, architectural features have to be thought of as dual units. Outsideness is not opposed to insideness, or rest opposed to motion, but each single quality of space is widely defined by its complementary aspects. The architectural field demands a conception of duality which is not provisional, waiting for an overtaking toward a new unity, but, on contrary, which strives to keep together the different qualities of space. Understanding duality makes possible transforming of our conception of things: no more self-containing pieces of space but fields of interacting poles.
COHERENCE AND CONTRADICTION IN HABITAT: ON THE PROCESS OF ADAPTATION AND CHANGE

SHANTY TOWNS: A MODERN VERNACULAR?
URBAN GROWTH IN FORT DE FRANCE, WEST INDIES
Anne Hublin
School of Architecture Paris Villetmin, Paris, France

The colonial city of Fort de France, following an uninterrupted process of uncontrolled extension since 1960, is now surrounded with spontaneous settlements, some of them comprising thousands of self-helped dwellings.

Types of dwellings built in Martinique shanty towns range from the makeshift barracks to the large multi-story individual house, erected with concrete pillars sustaining concrete floor slabs. A few dwellings still reproduce the rural vernacular type of the small creole peasant's hut, made of wooden boards, but such "traditional" units were built only until the late sixties and are now inhabited by poorest people who let them without any maintenance.

The form of spontaneous settlements is completely different from colonial gridded street layout used in Fort de France city or from the flexible arrangement of creole villages. The making of shantytowns explains their labyrinthic pattern of organization: (1) first, illegal occupation of an "non-aedificandi" area starts with a few cabins hastily erected by people who delimit around the barracks large plots of land being their "property"; (2) then, other people invade the site, building new barracks; initial plots are divided and subdivided into smaller and smaller units of land, often the minimal surface for building a single house; (3) the richest among squatters pull down their barracks to build large multi-story concrete houses; even when apparently achieved, houses may be extended again, dwellers trying to get additional rooms and sometimes they even build a whole second house to sell or rent the first one.

Thus to give access to new houses, initial alleys system is continuously prolonged and divided, finally producing a system of narrow paths intricately in a continuous mass of nearly contiguous buildings. Progressively, Fort de France shanty towns' sites invariably become dense concentrations developed on a tenuous and puzzling network of paths.

In shanty towns of Fort de France, creole heritage of popular architecture is no more a model of patterning for modern urban dwellers. But, squatters maintained, in recent settlements, cultural traits like a specific structure of household, a marginal economy to survive, mutual assistance to set up house's structure, and their own patterns of domestic practice. Martinique shanty development of popular self-helped architecture seems to provide an
adapted response to post-colonial influence, like previous vernacular patterns have been a response to colonial system.

Like other examples in the Third World, this survey suggests that shanty town could be an efficient urban fabric, able to operate transition between tradition and modernity, a "Modern Vernacular."

**LOSS OF THE DOMESTIC COURTYARD IN MODERN EGYPT**  
**Sherine Tappazada**

Western influences entered Egypt with the reign of Muhammad 'Ali at the beginning of the nineteenth century, and culminated with the British colonization that only ended in 1952. During that period, Egypt saw a dramatic change in the image of its cities. "Modern" districts appeared adjacent to the older sectors of town, and a dissension of traditional elements that had survived for over seven centuries were displaced. The goals perceived by designers and by different social classes parted ways. Replacement of old forms acquired a certain prestige, in the eyes of the government and of the affluent percentage of society.

Between 1952 and 1987, Egyptian cities grew and encroached onto the agricultural land, finances were drained by the building of the Aswan Dam and by the 1967 and 1973 wars, new consumption classes appeared, and migration flowed from the agricultural villages and Suez Canal cities into Cairo and Alexandria. As a result, economic growth and housing pressures sharply increased. The government, together with privately owned construction firms, supplied from thirty thousand housing units in 1960, to one hundred six thousand units in 1987. But supplies always fell short and it is estimated that over four million housing units are still needed to absorb the current demand. Most of the residential buildings erected during that time, including low-cost housing, reflected western rather than Egyptian characteristics, and people found themselves forced into rigid apartment-building blocks that lacked any relation to site, climate or culture. Despite government penalties, tenants altered the designs and function of the buildings to fulfill their needs. They enclosed existing balconies and added new ones, increased the number of stories without license permits, and converted ground floor rooms to workshops and retail stores. They also installed bird cages and pigeon coops on the balconies, rooftops and in the entrances. The increased wear on the buildings shortened their life spans, further adding to the housing shortage.

Left to fend for itself, the population with no shelter turned to one of two options: building squatter settlements, or moving into the Qarafa: the graveyard. Squaters settled on vacant government land with the hope of ultimately obtaining title. They set a pattern of urban planning that encompassed a private courtyard within the dwellings, when space allowed it, and semi-public courtyards shared by several families for daily activities and evening congregation. As for the Qarafa, people moved in and inhabited existing ground floor rooms that had previously served as a lodging to relatives coming to pay their respects. The rooms were erected within the walls of enclosed courtyards and presented more space and better ventilation than any state-built shelter. Despite the differences in the nature of their built environment, we find that both the graveyard and squatter settlers share one important thing in common: their return to the domestic courtyard.

It is estimated that more than two million people are today living in the squatter houses and graveyards. Their use of minimum resources in the aim of reaching maximum comfort, together with their embodiment of their older traditional and cultural elements, should be a lesson to every government official or committee who is calling to erase those areas and locate their inhabitants in more box-like buildings. The Qarafa has now become a town: it has streets, houses, mosques, shops, and clubs. Several tomb owners have even helped the residents install running water and electricity. Westernization and modernity might be beneficial, but only when put in perspective and encircled with boundaries, once on the loose, they erase a community's values and this can only be detrimental.

People's dissatisfaction with the current residential forms and their retrieval of the more traditional forms, when a matter of choice, only points to the disruptive impact that modernity can have on a country. The Egyptian population is evidently yearning for its culture and identity.

**CRISIS OF AMBIGUITY: THE CASE OF AN ISRAELI DEVELOPMENT TOWN**  
**Michael Kaplan**

The strategic need for increased Jewish settlement within the boundaries of the State of Israel after its establishment in 1948, coupled with the ideological attraction of settling in the Holy Land, produced a wave of immigration in the 1950s
from Arab and Islamic countries of North Africa, the Middle East, and Asia. For Zionist theorists, this population would enhance the simulation of a Jewish peasantry and proletariat, and support the argument that settlement of Israel was, in fact, a "transfer of populations" between Arab or Islamic lands rather than a colonial transplant of foreign cultures. The immigrants, depending on bureaucratic expediency or their own predilections, would be settling in farming collectives or new urban configurations known as development towns.

Eighteen of these new towns were established in the 1950s to (a) provide shelter and employment for the new immigrants, (b) intensify Jewish settlement of sparsely-populated regions, (c) reinforce civilian presence along unrecognized and troublesome borders with Arab countries, thereby establishing "facts", and (d) relieve population pressure on existing cities. Founded in 1955 by 36 families from North Africa, Dimona is one of the larger of these towns (27,000 inhabitants) and considered one of the more successful. Located 140 km south of Tel Aviv in the Negev desert, adjacent to the ruins of the Nabatean city Mamshit, Dimona has gained notoriety as the site of Israel's vast "nuclear research facility" some 6 km away, a major source of employment for the town and region.

The physical reality of the town, however, is grim: buildings respond neither to geographic circumstances nor ethnographic diversity. The previous lifestyles of various ethnic groups have been largely disregarded, an anomaly complicated by an arbitrary cultural mix: immigrants from Bucharest or Kiev likely share a corridor with those from Bombay or Casablanca. Entire neighborhoods are transformed into slums: empty housing units have been vandalized, garbage and litter are everywhere, open areas are unmaintained, common property has been devastated. Assailed, too, by changes in Israeli government priorities that have transferred economic and human resources to the settlement of the West Bank and Gaza, the town has become, in effect, a caricature of settlement: one created and perpetuated artificially.

This paper examines Dimona's "crisis of ambiguity" — the disjuncture between the intents of its planners and a reality of economic, social and physical decline — as typified by one of its new neighborhoods.

**ADAPTATION AND CHANGE: LOW COST HOUSING IN RIO DE JANEIRO**

_Cristiane de Siqueira Duarte_

This work analyzes a low cost settlement built six years ago in order to relocate a population of 65,000 very low income people. These people have migrated from rural areas to a shanty town named "Favela da Mare", located in Rio de Janeiro.

Since the group relocated to an urbanized settlement, a difficult process of adaptation and change took place. This was associated with a struggle to obtain their basic needs and to face the successive changes that were transforming these heterogeneous migrants into a true community in its social sense.

The main objective of this study is to understand the factors related to the perception of symbolic elements that are introduced in their houses which result in a system of objective pressure and subjective perception. From this point of view, the way in which the spaces had been molded by their inhabitants during the transitions to the urban way of life was analyzed.

The space appropriation practices are described. The fact that the inhabitants are investing in their ownerships means that they are accepting those assets as a definitive inheritance.

The analysis also focused on the anthropological aspects, such as: the need for a common identity; the imposition of new urban cultures; the internal hierarchy of the intimacy level and the smell and sound tolerance.

The duality between rural and urban areas is shown. In fact, when these people migrated to the "big city", they had in mind a false image of what they would find. Meanwhile, the rural life style is still found in their habits and costumes over generations. By analyzing the dwelling units from the outside to the inside aspects, it is possible to know this duality, at least in three significant ways: (1) the backward compartments, less visible from outside, contain many rural aspects such as, hammock, kitchen-garden (for vegetables, fruits, etc.), hen house, and so on; (2) the compartments closer to the street show modern appliances (TV set, refrigerator) and urban architectural designing solutions (i.e., living room); (3) the signals of social ascending are symbolically inserted in the housing exterior designing. For example, a garage entrance door for an unaffordable car or exterior decoration using costly materials resembling a supported life style.
Reactions to the urban violence, and the resulting implications, can be understood from antagonistic attitudes. Therefore, area demarcation, social ranking of residential zones and visible gang symbols on the front of houses contrast with the reactionary attitudes against new and innovative cultures which is clear from the religious decorations of the houses (altar and saint images) and its use for services.

It can also be noted that their common social and psychological roots contributed significantly to the aesthetic standardization of the quarters.

Other relevant changes in behavior are the use of the streets for social purposes, rather than solely a way for coming and going through the blocks and their own associations to meet the demand of the community.

The conclusion indicates that people are able to adjust their housing needs to their culture and income level according to a logical process which is hardly regarded by the official entities. For the sake of efficiency, this dynamic, as well as anthropological and sociological aspects, must be taken into account for the planning of low cost house programs.
NEW TOWNS FOR OLD: A POSSIBLE DEVELOPMENT SCENARIO
Brian Field

In dealing with housing problems in developing countries, the conventional wisdom appears to favor remedial policies which are essentially self-help in nature and attempt to accommodate the process of adoption and change within the framework of existing and evolving settlement patterns, e.g., sites and services programs, kampong improvement schemes, etc. In contrast, Singapore has chosen to pursue a more overtly interventionist approach based on public housing and has been extremely successful in implementing a strategy which, by virtue of both its scale and momentum, has resulted in almost the entire nation being re-housed within the space of a single generation.

Although initially and principally concerned with meeting housing needs, an important and distinguishing characteristic of the policy has been the extent to which it has since been employed to promote certain spatial objectives. Because of the country's small size and very high density of population, it was always accepted that a radical restructuring of the urban fabric was a necessary prerequisite for growth and development. Through the housing program, the traditional settlement pattern has, therefore, been obliterated by a planning regime committed to change, and urbanization pressures have subsequently been directed towards a dispersed multi-nuclei spatial arrangement of high-rise and high-density new towns. Because these towns are/were the principal source of supply of new housing for the growing population, they have been crucial in channeling and redistributing this growth.

This paper focuses on the Singapore new town model and describes how it has taken apparently inappropriate ideas based on occidental values and perspectives designed for implementation in "developed" environments, and successfully customized these to meet local needs and circumstances in a "developing" situation.

BAGHDAD IS BRIDGING THE GAP: THE RESURGENCE OF TRADITION IN A MODERN CONTEXT
Nadia Alhasani

In a city that is embedded in the past with a view towards the future, Baghdad is seeking to regain its position among other prominent cities as it awaits its entrance into the 21st
century, in pursuit of modernity, authenticity, and recognition, major changes in the physical aspects of the city have taken place in the past decade, transforming Baghdad into a novel environ that has alienated even those residing within. This transformation was instant, rapid, and complete.

In a world that seeks continuity and change, Baghdad searches its past for inspiration, and examines its present for clues, as it builds its future. This unique marriage of innovation and preservation, while seemingly harmful upon initiation, has already raised concerns within its context, and led to cautiously question the implications of such a revolutionary experience. Accordingly, the scene is set to address such inquiries as to what is gained and lost in this process of transformation, how has its results affected the physicality of the city, and why is it crucial for those involved to continue observing and analyzing this context.

Baghdad's inclination toward bridging the gap between the physical aspects of tradition and modernity, its theory and application was celebrated in the recent past as the ambitious schema was launched. Today, it provides a forum for debate; some may regard it a success and others a failure. but what remains as an established fact is that Baghdad was courageous in its pursuit.

WHY THE CONCRETE JUNGLE?
Bilgi Denel

Self-inflicted colonial imperialism is a new Anatolian phenomena. Anatolia for the last millennia has been a land of peasants — self-sufficient people in agriculture living in small villages almost never travelling out for more than a few miles during a lifetime. Buildings in these villages, earth floored, earth ceilinged and filled with a way of life based upon a total submission to traditions through a silent acceptance and understanding of mother earth become a common cultural denominator. Hence, all this time, their buildings showed no physical change.

Along trade routes, small towns became clearing centers. Houses in these towns, built with wealth created out of trade and farming, became excellent vernacular architectural examples, sophisticated, spatially and visually exciting.

After World War II, peasants and traders started to migrate to the cities in progressively large numbers to the extent that today they make up 65% of city populations. There the solution to the immediate need for shelter was squatter housing built overnight and slowly expanded in time. These buildings in plan and in spirit show no relationship to traditional settlements.

After some time when squatters saved enough money to buy into "better" housing, they tended to choose apartment flats. This choice seems to be in favor of a flat in a high rise even when an alternative may be available. Studies and observations indicate that living in a multi-story apartment building is not liked but accepted, demanded and disliked simultaneously. If there is an eventual return back to town and village, often a vernacular solution is sought.

Present day educators, designers, planners and political decision makers do not seem to be interested in considering a way of stopping this alienation of people and society from their roots, cultures and values.

This paper attempts to look into some of the aspects of this serious anomaly. A self-imposed internal concept of colonial imperialism that forces to seek out solutions in modernity modelled after the west, a forced acceptance of westernization predominantly in its seemingly visual institutions without its basic philosophies and methods; total repression and destruction of regional and vernacular values and cultures, are underlying forces from the top down. Accepting authority without questioning is a traditional way of life that still permeates. That is the underlying force that allows for a top heavy hegemony that culminates in an environment truly called the concrete jungle.

THE SELF-BUILT VERSUS CORPORATE HOUSING IN SUB-SAHARAN AFRICA
N'senda Lukumwena and Tanimu Osman

Today much of the third world's built form features a certain apparent spatial parallel between institutionally and self-constructed and controlled housing stocks. And so does quite distinctively their respective degree of acculturation, which in turn depends essentially upon the abilities/degree of absorption of foreign influence by both institutions and individuals. Establishing a frame of absorption of foreign values, i.e., planning concepts, tools and/or systems, which is what should be achieved by any comparative studies between developed and developing environments, requires we suggest, a transitional comparison of the transfer taking place between self-built and corporate-built housing forms whose scenario appears to be applicable to the comparative approach between the first and the third worlds.
To do so, some key factors likely to control the transferability between the two housing forms are: first parallelly analyzed by discriminating the channels through which each of them received the outside influences — and then — crossed — to establish the frame of absorption which is eventually that of transferability. The analyzed factors may be summed up as follows: (i) the socio-cultural value of landownership, (ii) conceptualization and use of open spaces ranging from those in individual lots to the public ones, (iii) the consistency of the currently used planning tools and systems with the socio-cultural and economic environments, (iv) the extent to which people’s participation is involved in the concept and implementation of the built housing or those to be built and eventually (v) the planning priorities. And the countries dealt with are Japan for developed environment on the one hand. At the other are Zaire and Ghana for the developing environments. These two being in turn sampling respectively the Francophone and Anglophone environments in Sub-Saharan Africa where the self built amounts to more than half of the post-colonial housing form, whereas the corporate supplied housing for its most of which were built during the colonial period.

ENVIRONMENTAL SPATIAL PRINCIPLES AND CONTROLS OF THE SAUDI TRADITIONAL AND MODERN SETTLEMENTS
Mohammad Alnowaiser

In most traditional societies, man has historically attempted to maintain a degree of control over spatial use. Such practice has taken different roles ranging from implicit and vague to a more explicit and defined regulations. Thus, before the 19th century, controls were influenced by unselfconscious cultural norms. In the first half of the 20th century, some land use acts emerged, and later more specific and comprehensive regulations were applied and influenced most of the existing built environments. However, in the last two decades, more flexible regulations, known as “performance standards controls” have been used.

Life is presently becoming more complex due to the massive and rapid development in technology, communications, democracy of life styles, human rights, broad preferences, environmental pollution, etc. Therefore, there has been an increasing need to develop more comprehensive and advanced tools in order to coordinate and control the multiple land use aspects. Such conscious regulations lacked many cultural and behavioral aspects in Saudi Arabia which caused them to fail. Some analytical approach of

some specific traditional settlements would help us find some good solutions.

In Saudi Arabia, traditionally, self-control over design was exercised. They were not explicit or defined as in dimensions or ratios, instead these were implicit commonsense spatial norms, orientations and principles performance requirements. These had been developed through many generations of continuous cultural processes of holistic experience and camouflaged by the building formulations.
MEN AND WOMEN IN PREHISTORIC ARCHITECTURE
Ruth Tringham

The interpretation and reconstruction of prehistoric domestic buildings has often been limited to discussions about building materials, construction techniques, labor in terms of manpower needed in construction, activities that went on in the building, form and style of the building in terms of ground plan and two-dimensional division of space, distance of buildings from one another in space, and occasionally attempts to say how long the building was used. If people are involved at all it is to make statements about how many resided in the enclosed space based on its square footage and on the use of a general correlation of family structure and use of space.

On the other hand, many aspects of the use and significance of space that are considered vital to the study of traditional architecture have been consistently ignored or minimized in the treatments of architectural remains in archaeology. These aspects that are ignored are typically gender relations at the domestic scale: the division of domestic labor, the built environment as medium of the expression of the relations, house ownership, the abandonment and destruction of houses, the placement of new houses, generational transmission of houses and household property. The rationale for not studying them is that it is impossible, given the nature of archaeological architectural data, especially that which is not supported by written records or even ethnohistorical records, to demonstrate these aspects with any scientific validity.

To some of us, this lack of interest seems to imply something more ominous: that is, a dehumanization of history, whereby the rich variability of human relations in the domestic sphere is considered irrelevant to the course of human history; it is assumed that what men and women do in relation to domestic space, their negotiations for power, their negotiations about housework and where to put the garbage, will not affect the way in which cultural rules are formed and transformed. It reflects an attitude that says that although the domestic sphere may be the source of information of most of our knowledge about prehistory and early history, it is the supra-domestic world of public buildings that is the important arena of political action; the domestic sphere is merely the passive background of the latter.

A few of us have begun to explore ways in which we can bring to the foreground some of these aspects of prehistoric
architecture that have been hidden and ignored by such normalizing and homogenizing processes.

In this paper I shall talk about archaeologists who are interested in using architecture to address the question of variability in the structure and actions of households and families, especially in terms of gender relations. My own research on these questions is based on my recent excavations of prehistoric villages in the northeast of Yugoslavia. Here I use the collapsed and burned remains of houses to bring to life the tensions and negotiations and dominance structures of the men and women who once lived in these places. I do this not by finding traces of male or female activities in the rubble, but by envisaging gender relations in the use of space. An important focus of this study is the expression of tensions between men and women through the medium of the material world, especially in regard to the ownership and transmission of land and other property in the abandonment, destruction and replacement of houses.

This will also lead to a discussion of recent developments in the use of ethnographic and other modern sources of information in the reconstruction of prehistory and early history.

WOMEN’S HOUSES, MEN’S HOUSES: GENDER, COSMOLOGY AND TRADITIONAL DWELLINGS IN A WEST NEW BRITAIN COMMUNITY

Naomi McPherson

The focus of this analysis is on traditional dwellings as material and symbolic expressions of cultural concepts of gender in Bariai, Papua New Guinea. Every Bariai village has one or more men’s houses (hun), structures that dominate the village scene by their sheer size, high vaulted room, elaborate decorations (both inside and outside) and aura of mystery and power. Characteristically, the men’s house is the locus of male secret-sacred activities and the dwelling place of powerful spirit forces. Although men no longer sleep in the men’s house or spend much of their leisure time there, this structure and its environs remain a male domain that excludes females under penalty of death. Contiguous to this male edifice are smaller, less impressive women’s houses (huma). These one or two room dwellings, while not off-limits to males, are the locus of domesticity and sociality, and are the domain of women. Special ceremonial houses called kailanga for firstborn girls and popou for firstborn boys are built during elaborate mortuary ceremonies which honor the dead and firstborn children. Since most villagers cannot afford to purchase Western building materials, such as glass, nails, and corrugated iron for roofing, traditional dwellings are still constructed of bush materials.

The residential separation of the sexes can be expected in cultures where there is an ideology of gender based on discrete sexual categories and sexual segregation is an observation of obvious as to be uninteresting. This perhaps explains why so little attention has been given to the way in which gender specific constructions — men’s houses and women’s houses — not only genderize social space, but also express in distinct material form cultural concepts of maleness, femaleness, gender relations and gender role.

This paper is an attempt to address this curious oversight in the analysis of cultural concepts of gender as these are depicted in material culture. I begin by describing the way in which houses are built, the materials used in their construction and the way in which these buildings genderize social space. This prepares the way for a discussion of the symbols and meaning of masculinity and femininity embedded in men’s houses and women’s houses and the gender specific activities associated with each domain. In the concluding section, I take up the theme of complementarity as it applies to traditional dwellings, gender differences, and cosmology.

PATRIARCHAL MODES OF LIVING AND SPATIAL CHARACTERISTICS OF TRADITIONAL HOUSES IN KOREA

Cheol-Soo Park and Jae-Hee Yoon

China, Korea and Japan are alike in being Far Eastern civilizations and the architecture of all three shares many similarities because of the seminal influence of China upon them. It is also true, however, that Korea and Japan have developed their own architecture reflecting their own individual culture. Especially in Korea, it is not too much to say that the traditional houses take a thoroughgoing attitude of adaptation themselves to Confucian ideas introduced from China.

Traditional houses remaining in Korea must be built about 17th century and they are almost wooden buildings. The 17th century, the latter half of the Choson Dynasty, was contemporary with strong influence of Confucian lessons originated in China on the modes of living completely. Peoples of the day who treated Confucian morality as practical philosophy by learning and practice from birth to death made desperate efforts to make houses after a
The contents of this paper are classified roughly into four parts and epilogue, and the kernels of their own are as follows:

1) Division of residing space under the Confucian teachings about the distinction between the sexes exerted a strong influence on spatial organization of house. Traditional houses, therefore, are generally divided into two main domains. The first one is Sarang-Chae space, which means a detached building space used for a drawing room for men only. The other space is the main building of house for women, An-Chae domain. This division of space means the comparative symbolic meanings: male/female, east/west, right/left, sun/moon.

2) Characteristics of housing layout in accordance with the concept of Ancestor Worship.
   • Endowment of the right of priority with a Sadang, ancestral tablet hall, for building a house;
   • Religious ceremonies under the patriarchal system and embellishment of a household shrine;
   • Residing space for exclusive using of men.

3) Division techniques of space between men/women.
   • Visual isolation; wall or tree for keeping away each other;
   • Separation of the routes; main entrance and a wicket.

4) Demons and residing space in traditional houses
   • Feminine demons and their space and meaning;
   • Masculine demons and their space;
   • Relations between demons and residing space.

5) Conclusion and some proposals.

SHELTER AND RELATED NEEDS OF FEMALE HEADED HOUSEHOLDS IN SLUM AND SQUATTER SETTLEMENTS IN LIBERIA

Linda Lacey

In African cities the majority of residents are poor. The most visible aspect of poverty is the residential communities where the poor reside. Often called slums, squatter settlements, shanty towns or spontaneous settlements, the communities are characterized by overcrowding, substandard housing and the lack of basic services and amenities. In recent years efforts to meet the needs of low-income families have focused on self-help strategies such as sites and service schemes, core or progressive housing and community upgrading activities. The shift in strategy has assisted African governments in improving living conditions for a number of residents in cities. However, in many cases efforts have failed to reach the poorest of the poor. In recent years studies have shown that the poorest residents are usually female headed households who are usually employed or self-employed in the informal economic sector. We know little about these households — how they provide shelter for themselves and their children, and their perceived shelter and related needs.

The purpose of this paper is to expand our understanding of women and shelter issues in the African context. Through analysis of survey data collected on 705 male and female heads of households in Monrovia, Liberia we explore a number of gender and shelter-related questions — the degree to which female headed households exist in the city, the extent to which they represent the poorest of households, ways they have provided shelter for themselves, and their perceived shelter and related community needs. The findings show that female headed households were poorer than men, relied more on the extended family support system, were less educated and held poorly paid jobs. While marked differences existed in socio-economic status, few differences exist in the type of shelter obtained. Overall, men and women tended to live in either traditional compounds or makeshift shelter. We also discovered that more women owned their homes than men. This was expected since women use shelter to generate income either by renting rooms or storing or making products for the informal sector. We also investigate a number of other issues in the paper, such as the respondent's priorities for community improvements and views toward government assistance in the provision of shelter and related needs.
This topic is especially important in the eastern cities because of their salient urban character. The charm of the traditional built environment in the East is mainly related to its vivid living atmosphere in which a variety of activities take place on the street and within the workshop which was normally annexed to the traditional dwelling unit. Such mix of activities was a direct result of the level of technology, organization of work, and social structure. Moreover, it had been evolutionary over a long period of time. Consequently, any change in the level of the utilized industrial technology and/or organization is certain to impact all its physical qualities and social structure. Prevailing less developed economic conditions of these cities are not necessarily the result of what is normally described as traditional industrial structure. Introducing large scale industries of the more developed world into the delicate urban tissue of these cities is not necessarily the economic remedy for their less developed economic conditions. The paper will introduce a concept of economic development that employs both large and small production entities and does not necessarily change the intimate urban character of the city. It will explore the economic vitality of a consolidated small scale production system within a large scale organizational structure. The significance of such system is its congruity with the prevailing social systems and good relationship to the formal/informal division of labor in such less developed environments.

This paper is a study of the topic and its related issues within the physical boundaries of Damietta, a secondary Egyptian city well-known for its furniture production on the Mediterranean. The urban character of the city is not exactly what it was hundreds of years ago but still charming and intimate to both the users and the dwellers. Damietta is a good example of modern adaptations of the traditional production system, its problems, and possible remedies.

A COMPARISON OF TRADITIONAL SETTLEMENTS IN NEPAL AND BALI
Joseph Aranha

The processes of colonization and modernization have changed the form of traditional settlements in much of Southeast Asia. Fortunately there still remain a few areas where the patterns of life and forms of the built environment of traditional settlements have remained relatively untouched by the forces of change. Among the foothills of the Himalayas, in the valleys that make up the Kingdom of Nepal, an urban culture has survived. It was a culture which, at one time, affected the physical layout of towns and villages all over India and with variations, in many parts of Southeast Asia. This settlement pattern can only be fully understood from within the framework of religious, social and government systems of classical Hindu societies. The complex arrangement of the streets, houses, temples and public gathering places have meaning and significance to the inhabitants whose entire lives revolve around religious and social responsibilities, obligations and rituals. Because of government policy, Nepal had been almost completely isolated from foreign influences until only about 30 years ago, when this policy changed in order to accommodate ideas of modernization. As a result the old Hindu township survived in Nepal and has not changed very much since then. A few thousand miles to the southeast, in the center of the long chain of islands that make up the Indonesian Archipelago in Bali, where a culture based on its own particular variation of classical Hindu beliefs, still survives very much like it has for centuries. In spite of the influx of tourists and the growth of tourism since the 1920s and 30s, when this relatively unknown place was discovered and studied by anthropologists and artists like Miguel Covarrubias, Margaret Mead, Colin McPhee, and others, little seems to have changed in Bali. The power system based on kingdoms and religion has changed, but the lives of the Balinese are still regulated by detailed schedules of religious activities and obligations, elaborate rituals and complex social behavior based on caste and guild systems. The physical environment in most Balinese villages has also survived and what may seem to be primitive and chaotic to the visitor has profound meaning to the Village inhabitants. While Bali is predominantly rural, Nepal has a few urban areas in and around the Kathmandu Valley. The layout of towns and communities in both places has been based on complex rules and pre-determined diagrams. While these two places share some common religious beliefs and myths as diagrams. While these two places share some common religious beliefs and myths as well as social caste systems, they are very different in geography, climate, customs, government and architecture. This paper compares and contrasts the traditional settlements of Nepal and Bali and focuses on the ideas, beliefs and myths which are factors in shaping these traditional built environments.
REBIRTH OF A RAJPUT VILLAGE
Paul Oliver
Oxford Polytechnic University, Oxford, United Kingdom

The Ravi River rises in the Himalayas some fifty miles north of Pathankot on the Pakistan/India border and flows south-west to join the Chenab and the river complex of the Indus. In September 1988 melting snows caused the Ravi to inundate the plain of Pakistan Punjab. Though endangered, the city of Lahore was protected by the "bund" or dike and levee system which was reinforced after the previous floods in 1972.

Many villages which lay between the bund and the river were totally destroyed by the flood. Among these was the village of Jubbo, a Muslim Rajput community situated on a low rise close to the river some ten miles north of Lahore. The village had been surveyed and documented earlier that year by Faculty of the School of Architecture at the National College of Arts, Lahore, under the direction of Ms. Yasmin Cheema. As part of a Faculty program in the Anthropology of Architecture organized by Paul Oliver, the site was re-examined.

Within six months of the flood disaster a substantial part of the village had been entirely rebuilt and other parts were in the process of being reconstructed. Interviews with the villagers and comparative survey studies revealed the survival strategies of the community and its priorities in rebuilding.

Offers of relocation beyond the bund and outside the flood risk area were made by the local government, but refused by the village. The reasons for their response and the implications for their future will be explained, and issues related to the village economy, leadership, clan system, religion, gender roles outlined. Continuities and changes in building form, decoration, symbolism and technology will be illustrated, and their significance discussed, as time permits.

THE EFFECT OF THE ASWAN DAM UPON VILLAGE LIFE IN UPPER EGYPT
James Steele
Texas Tech University, Lubbock, Texas

The political and economic motives behind the construction of the Aswan High Dam, as well as the environmental and social impact it has had upon the nation it was intended to improve, has not yet been objectively studied. Supporters of this massive engineering project, which is only the latest of several incremental attempts to regiment the unpredictable
floods of the river Nile, unfailingly emphasize the obvious need to regulate the life-giving annual supply of water provided by the river for agricultural reasons, to feed the nation's rapidly growing population, as well as to provide much-needed hydropower. Opponents, on the other hand, cite the high environmental cost of the project, claiming that it has blocked the rich supply of fertile silt that has rhythmically blanketed the Nile Valley for thousands of years, making it possible for civilization to evolve there in the first place. They dispute the hydro-electric advantages of the Dam by noting that a large percentage of this power is used by fertilizer plants that now struggle to replace the nutrients in the single, non-renewable layer of topsoil that remains in the valley. They also cite the high social cost involved, such as the destruction of the Nubian homeland and the relocation of this culturally rich society to prison-like homes provided by the government, as well as the more far-reaching damage to the traditional lifestyle of the fellahin in general, and the resultant impact upon the built environment of the villages of Upper Egypt.

Which of these versions is true? This paper will deal with all of these aspects of the Aswan High Dam and attempt to separate fact from fiction. Beginning with the past history of the other attempts to control the Nile, including the Delta Barrages, the motives behind this final project will be examined as an example of "technological colonialism," and the result of the international power struggle that existed when it was proposed. Following this historical background, which will include both a physical description and detailed drawings of the Dam, there will be a brief analysis of the way in which silt actually was replenished in the past, in comparison to the situation that exists now. This will lead into the major focus of this study, which will be the social and cultural changes that have been caused by the project. Starting with the Nubian relocation, this review will conclude with a detailed account of the repercussions that have occurred within a typical village in Upper Egypt, including alterations in lifestyle, effects upon the family unit, and subsequent changes in habitat.

CONTINUED COLONIZATION IN THE NEW WORLD: "MODEL VILLAGES" IN THE GUATEMALAN HIGHLANDS

Nina Veregge

Traditional indigenous settlement forms of the Guatemalan Highlands are being supplanted by "model villages" built by the Guatemalan military with the participation of various non-governmental agencies. The intention of this paper is to explore this phenomenon as a physical manifestation of two levels of colonialism: internal and external.

The spatial ordering and physical form of the "model villages" contradicts traditional rural settlement patterns which arise from the form of the land and an internally-organized socio-cultural system with a significant component of communal work, responsibility, and ownership. This pattern of dispersed hillside caserios (hamlets) and aldeas (villages), with each house surrounded by a field of varying configuration and linked by a network of footpaths, is being replaced by a more concentrated orthogonal grid of wide streets, with the same house plan even distributed in a repetitious pattern.

The "model villages" can be interpreted as material artifacts of two levels of colonialism. The first in internal: the remote, inaccessible and "undeveloped" character of the altiplano and subsequent guerrilla activity have resulted in a policy of internal colonization whereby the military seeks to resettle the indigenous population in a physical form that facilitates control. The concentration of houses, regimented layout, and local deforestation are physical manifestations of this colonial policy.

In addition to the promise of land, incentives for resettlement are new houses, electricity, schools, health care, and agricultural assistance, all of which are expressions of the latino (people of mixed Spanish and Indian descent) culture. There is an extensive context for this policy in the history of relations between indigenous peoples and latinos. The Indian population of Guatemala (which at 60% of the total represents the highest percentage in Central America), remains largely poor, uneducated, undernourished, and landless. There is little representation of indigenous peoples in the "developing" Guatemala, where business and government are controlled by latinos or foreign-based corporations.

The second level of colonialism is external and takes two forms: economic and religious. U.S. and other foreign investment fuels the Guatemalan economy to a large extent. Much investment by transnational or corporations is in agriculture, and the primary source of agricultural labor is the Indian population. External pressure for a "productive" (accessible and compliant) labor force is great. Physical manifestations of foreign economic colonialism are at the same time less direct and more pervasive. There is more physical evidence of religious colonialism in the model villages in the construction of schools and clinics, and in literacy and agricultural development programs being
imposed by North American-based evangelical churches. Collectively these groups have converted an estimated 30% of the Guatemalan population from Catholicism.

**DUALITY IN MODERN CHIRICAHUA APACHE PATTERNS**

*Martha Henderson*

The modern Chiricahua Apache have adapted to two diverse physical and social conditions as evident in differing settlement patterns. Once a single Indian group, the Chiricahua were divided into two groups in 1913. Since 1913, one group has resided on the Mescalero Apache Reservation in New Mexico and the other group has resided on private land in central Oklahoma. These two settings provide an opportunity to investigate and compare Chiricahua response to territorial modification by examining settlement patterns in both locations. Examination of Chiricahua settlement patterns indicate the significance of land tenure, political power, and environmental and historical contexts in cultural change processes as described by Robert Sack’s theory of human territoriality.

Traditional Chiricahua patterns reflect the harsh environment of the Sacramento and Davis Mountains, and the Llano Estacado of New Mexico and western Texas. Here the Chiricahua resided in temporary matrilocal encampments along streams. Encampments were moved when food and resources in other locations became more desirable. Resources and area were equally shared by all Chiricahua. Within the encampment, close proximity to neighbors was highly valued.

The advance of American settlement on the Great Plains interrupted Chiricahua settlement patterns. One band of Chiricahua, led by Geronimo, engaged in armed conflict with the United States government. As a result of Geronimo’s actions, the entire clan was imprisoned first in Florida and then at Fort Sill, Oklahoma for thirty years. During the years as prisoners-of-war, the Chiricahua adopted permanent resident patterns. Upon Geronimo’s death in 1913, members of the group were allowed to settle on the Mescalero Apache Reservation in New Mexico or remain in Oklahoma on land allotments.

Nearly two-thirds of the group moved to the Mescalero Apache Reservation. The Chiricahua resided in isolated permanent settlements until 1934. After 1934 federal Indian policy allowed them to intermingle with the Mescalero Apache and return to matrilocal settlement patterns. Recent changes in federal Indian policy has reinforced traditional settlement patterns on the reservation. Conversely, one-third of the Chiricahua chose to remain in Oklahoma. These Apache received patents to land under the Allotment Act of 1887. Eventually most of this group moved to urban areas in Oklahoma and California. In leaving central Oklahoma, however, they did not sell their land. Today most of the land is owned by absentee Chiricahua and leased to non-Indians.

The two groups’ adaptation of traditional settlement patterns to changing historical, environmental, and political conditions are indicators of cultural coherence and contradiction. While the group that settled on the communally-managed reservation has returned to a more traditional pattern of settlement, the group that remained in Oklahoma eventually gave up residence on their lands. The two settlement patterns are the result of adjustment to external modifications to traditional Chiricahua Apache territoriality and of modern Chiricahua Apache territoriality.
ARCHITECTS AND TRADITIONAL FORMS:
ON CLIMATE AND THE DESIGN OF TRADITIONAL ENVIRONMENTS
Susan Ubbelhode and George Loisos
University of Minnesota, Twin Cities, Minnesota

LE CORBUSIER AND ALGIERS: THE PLAN OBUS AS COLONIAL URBANISM
Michele Lamprakos
University of California, Berkeley

INTERDISCIPLINARY EVIDENCE IN DISCOURSE ON ARCHITECTURE
Jorge Signoret
Universidad Autonoma Metropolitana-Mexico City, Mexico

ARCHITECTS AND TRADITIONAL FORMS:
ON CLIMATE AND THE DESIGN OF TRADITIONAL ENVIRONMENTS
George Loisos and Susan Ubbelhode

Most contemporary architecture in India (post-1960) has been heavily influenced by the work of Le Corbusier and Louis Kahn in the sub-continent, often to the point where traditional architectural solutions have been ignored or even reinterpreted through these Western architects. The city of Ahmedabad, India is the location of major buildings by Corbusier and Kahn. Le Corbusier was invited to design a number of houses in Ahmedabad during the mid-1950s. A decade later, in the 1960s, Kahn was to design the campus complex for the India Institute of Management. An institution modeled on the Harvard Business School, IIM includes a “village” of 18 student residence buildings, faculty and staff housing.

Owing to the reputations of the architects, these buildings have been widely published and critiqued, almost entirely from a formal standpoint. The basic message in the literature is that both architects were introduced to local, traditional buildings, eager to learn about the culture and history of India, and ultimately learned much from Indian architecture which influenced their designs in Ahmedabad. This message is conveyed, in particular, when authors address questions of climate and thermal comfort. Typically, both designers are congratulated with “learning from the Local” and successfully shaping their residential designs to deal with the difficult Ahmedabad climate.

Our work in Ahmedabad during 1989 raises serious questions about these assumptions. From March to December 1989, we researched the thermal performance and comfort in Corbusier’s Sarabhai and Shodhan Houses and Kahn’s IIM dormitories. The mixed success of these residential designs in providing thermal comfort for the occupants has led us to explore the question of design sources further. What did these Western architects “import” from their practices in the West and what did they learn from traditional Indian houses and settlements to shape these residents.

This paper will present the picture formed in the existing literature and then question the myth of adaptation of traditional forms from the basis of our own observations and study. We will address the “imported” versus “local” questions through the issues of climatic understanding, formal vocabulary, materials and construction methods, and occupancy patterns. Traditional residential designs in
Ahmedabad, in addition to the temples, palaces and towns visited by the architects, will be used to develop the discussion.

**LE CORBUSIER AND ALGIERS: THE PLAN OPUS AS COLONIAL URBANISM**

*Michele Lamprakos*

Le Corbusier's plan for Algiers, developed in several stages during the 1930s, has usually been evaluated by historians and critics in terms of Western planning criteria. While many condemn this plan for its inhumanity, others see in it a utopian vision whose realization was blocked by capitalist interests. Rarely do critics pose the obvious question: why did Le Corbusier, without a formal commission from the French authorities, fight for the implementation of a plan in a country where France had no right to be in the first place? Le Corbusier's vision for Algiers was highly culture-specific. Rooted in modern European values, his plan would have completed the transformation of Algiers and the surrounding countryside into a satellite of French capitalism. While the plan allegedly advocates the integration of the French and Algerian communities, it was an integration on purely French terms: the French were the masters, and the Algerians the servants. In this sense, Le Corbusier's plan was a continuation of the colonial urban policy of the preceding century; he did not challenge the basic assumptions of the colonial presence, nor did he regard the indigenous culture in other than poetic, romantic terms.

The irony of Le Corbusier's confused idealism is clearest in his treatment of the traditional city or Casbah, which has been transformed into a ghetto under the French. Operating on its own internal logic, the result of a centuries-old marriage of social structure and physical environment, the Casbah provided an indigenous vehicle for political change. In a climate of disaffection and social orientation, the Casbah have birth to the resistance movement that would eventually force an end to the French occupation. Le Corbusier's plan would have castrated the Casbah, preserving it as a museum in which the impotent remnants of an exotic culture might be viewed by the foreign tourist. The result would have differed little from the policy of total demolition advocated by hard-liners as late as the 1940s. Le Corbusier's treatment of the Casbah belies his attitude toward the traditional environments that inspired his housing prototypes. These environments must be transformed according to his own rules, creating a social order that serves the interests of its masters — in this case, white men across the sea.

**INTERDISCIPLINARY EVIDENCE IN DISCOURSE ON ARCHITECTURE**

*Jorge Signoret*

The main objective of this research is to contribute to the characterization of discourse on architecture. Since the amount of published material on architecture is enormous, the chosen realm of discourse has been limited to all twenty numbers of the magazine *Cuadernos de Arquitectura* published by the Instituto Nacional de Bellas Artes in Mexico City during the 1960s. Since this is a period that can be rather well characterized as a time of general cultural and political turmoil, a major purpose of this research is to find out if this sample of articles reflects a historical context.

It has also been a point of the study to force a confrontation between a kind of discourse on architecture that is mainly speculative and subjectively oriented, one that could be called "humanistic", and the proposal for a more objective kind of discourse, wherein conclusions were based on the results of interdisciplinary, scientifically-oriented research. The chosen articles are criticized (as an example of many others worldwide) in order to stress the necessity of elevating discourse on architecture, emphasizing that knowledge can be generated through research using theoretical frames of reference from different disciplines.

The research is an invitation for architects to specialize themselves in the use of other disciplines' categories. Otherwise, what organic kind of relationship could be established between what architects do and what they say? It is also an invitation for other specialists to study architecture through their own frames of reference, which in general are not part of the curriculae of schools of architecture. All these cases could replace a kind of discourse that in general is read, and above all studied, neither by architects nor by specialists of other disciplines.

A quantitatively-based linguistic methodological model is tested as a means of being more objective in the study of the chosen non-random sample. Certain references to this kind of work can be found in Zipf, Agel Guggenheim, and Olivier Reboul. Charts, matrices and tables are presented regarding frequencies of usage for certain words with interdisciplinary relevance. On this basis, conclusions are drawn concerning the differences between the two kinds of discourse mentioned above. This methodological approach, used here to study a "traditional" kind of discourse on architecture, could well be used to study discourse on "traditional" architecture.
Recent studies of cities in the Middle East and North Africa have tended toward a re-examination of some of the premises upon which the wide body of Orientalist literature on the subject has been constructed. However, they have often fallen short of questioning some of the fundamental elements of the Orientalist discourse. This scholarly neglect clearly transpires in studies of nineteenth and twentieth century colonial cities: while the pervasion of the East/West dichotomy and its equation with that of Tradition/Modernity in the Orientalist discourse is being largely criticized, it continues to provide the analytical framework for most studies on colonial cities in the Middle East and North Africa.

The inevitability of this formula is certainly open to debate. It remains, nevertheless, that the assumptions upon which it is founded ought to be re-evaluated. This paper is an attempt to re-examine a notion which has been central to the historical narrative on nineteenth and twentieth century cities of North Africa (in particular) and which, today, we take for granted: the traditional city. It contends that the traditional city — as a discursive element of North African urban historiography — is an invention of the French colonial powers. That is, an ideological construct which constitutes one aspect of a broader European image of "Oriental societies", and an administrative power tool which promotes the 'staticity' and backwardness of an entire society, in contrast to the advanced European societies. While this argument could certainly be extended to Third World cities (which have been subject to colonial intervention and which, with the advent of capitalism, have remained at the periphery of the world market economy), this paper makes no attempt at generalization and restricts itself to the particular context of North Africa under French occupation. By challenging the concept of the traditional city and its unquestioned persistence until today, it strives at understanding its semantic value and the hidden assumptions underlying it. It argues that architecture and urbanism were among a wide array of French's administrative tools which served to buttress their colonial policy, to sustain the domination over the local economy, and to appease the mounting nationalist sentiments. It also maintains that the Orientalist discourse was embedded in the colonial discourse and proved useful in articulating its ideology and justifying its policy. Drawing from examples of French urban policies in Algiers, Tunis, and Rabat, it explains the processes by which the French have created a physically
definable entity called the traditional city, set apart from,
and in contrast to, the French 'modern' city, and unchal-
lengthed by its evolution.

By way of arguing the fictitiousness of 'traditional' cities —
fixed in time and space — this paper will implicitly raise
questions pertaining to the perpetuation and reinforcement
of an imaginary physical entity through post-independence
policies of preservation in the Middle East and North Africa
in general. The exploration of these questions will not,
however, fall within the scope of this study. The study will
concentrate on "demystifying" the concept of the traditional
city, as a first step toward the building of more critical
approaches in the field of Middle Eastern and North African
urban historiography.

ORIENTALIST REPRESENTATIONS OF MUSLIM
DOMESTIC SPACE IN EGYPT
Juan Campo

How did Orientalist scholars depict the dwellings of
Egyptian Muslims in their publications? To what extent
were their inquiries guided by colonialist perspectives? Did
they discover a relation between Islam and Muslim houses;
if so, what was it? How did their work affect subsequent
scholarly discourse about Egyptian houses?

The paper takes up these questions by focusing on
representations of Egyptian houses promulgated in two of
the foundational works of European Orientalism: the French
Description de l’Egypte and Edward Lane’s An Account of
the Manners and Customs of the Modern Egyptians. Both
works were first published in the first half of the nineteenth
century, both portray Egyptian domestic architecture at a
time when the country was beginning to fall under the sway
of French and British influence, and scholars have made fre­
quently reference to both works ever since their publica­tion.

The collective authors of the Description and Lane, for his
part, provide valuable information about traditional Egyptian
houses just before they were transformed by the introduc­
tion of modern European designs and technologies. They
distinguish between urban and rural dwellings, and between
the houses of the elite and the poor. They provide
illustrations, several of which were drawn with great
precision. Nonetheless, as the paper shows, they obtained
their information largely as a result of their colonialist
presence, and conveyed it through Orientalist modes of
discourse.

The French had come as part of an invasion. Lane followed
in their wake, seeking to publish an English counterpart to
their Description. Consequently, Egyptian houses are
represented mainly as spaces to be occupied or mastered by
Europeans like themselves. If houses had socio-cultural
significance to the Egyptians, or were expressive of their
religious and cultural values, this was either ignored or
misinterpreted. For example, the French devoted most of
their attention to Cairo's great houses and palaces, and
represented them either as Cartesian spaces of matter in
extension, or in quaint tableaus that testified to French
presence more than to either Egyptian or Mamluk presence.
Lane, too, was carried away by the houses of the elite, and
he represented them much as the French had. On the one
hand, houses were part of the physical environment of the
land. On the other, they were part of an artificially
formulated narrative of a day in the life of the Muslim
everyman. The "hareem" was discussed in both works, but
more as an object for European male imagination than an
aspect of actual Egyptian social life.

For more than a century after the publication of the
Description and of Manners and Customs, the domestic
space of Egypt was treated by most scholars as a purely
material entity, or as a setting for Orientalist fantasies. Only
recently have scholars sought to explore the social history of
Egyptian houses and the varieties of significance their
inhabitants attribute to them. The paper concludes with a
review of this apparent break in the Orientalist representa­
tion of Egyptian houses, and its possible consequences for
future research.

COLONIAL REPRESENTATIONS OF THE
HOMELAND
Dean Hilbourne

The phenomenon of colonization is not a clear cut, one way,
issue as many seem to perceive it. The assumption that one
power comprehensively dominates another is not consis­
tently supported: an idea existed in myth more than reality.

A further assumption often made, or at least not questionned
so closely, is that this phenomenon is international, i.e.,
between nations. What the evidence seems to offer,
however, is that internal relationships between, say, the
country and the city bear all the signs of a dialogue which,
although more clearly identified in its extreme internationai
form, is nevertheless a relationship of colonizer and
colonized. This is very much an outgoing process and may
be seen to contribute to divisions in society which are often given other, and perhaps misleading, labels. Another important ingredient in this debate is what constitutes the so-called colonizer. Is this manifestation what he appears to be a representative of a home-based peer group or is he another animal altogether? This is a particularly interesting area for it takes us into the realms of considering image and reality. Much of the evidence, particularly the spatial evidence, would seem to suggest that what the colonizer carries with him is an image of a homeland rather than its reality. What he subsequently develops is an interpretation of spatial order which owes little to its reference base.

Spatial transformations, the making of buildings or roads are there for all to see. They are quite independent of the rhetoric of intention and their reality is evidence of what was actually made. The gap that may exist between intention and reality can be compared by observing similar spatial patterns that exist now or previously. What emerges seems to be remarkably consistent and identifies more similarities than differences both through time and across cultures.

Identifying spatial patterns and drawing conclusions from them is hardly yet in its infancy, but it promises to be a rich area for investigation. It can tell us much about both the colonizer and the colonized, but perhaps more importantly it need not be confined to the past it can also contribute to our understanding of the present and the future.

As a reader on that particular interest, I deal with the phenomenon from an historical point of view by looking at it as a development of a distinctive architecture's formation which has very thick descriptions of foreign influences from the start. It is precisely such descriptions that make the continuation of traditional values seem impossible to maintain.

The argument for such a constellation is to be established, first, by comparing the architectural productions made by Dutch architects during the period of colonization with those that were made by Indonesian architects; second, by comparing the Indonesian product of architecture with the Western production made within the same period or just earlier. The whole idea is to show that even with a hard constrain coming from the physical and metaphysical characteristics of a humid tropical country such as Indonesia, the foreign ideals remain stronger in influencing Indonesian architects' thoughts.

Further, arguments come from textual facts gathered from conferences, meetings, and discussions organized by the community of Indonesian architects as well as speeches and statements from the public figures and also from programs of the government. They speak out the same thing.

Afterwards, I will argue that such a situation within the architectural discourse of modern Indonesia may be traced back to the establishment of the first Indonesian school of architecture in 1950 as the source of formation.

This approach is made possible by a new concept of a "formation" brought forward by Michael Foucault, the proposition of "modes of expression" and "modes of intention" by Dmitri Prophireous, notes of the analyses of "position" by Royston Landau, the "methodology of scientific research programs" by Imre Lakatos with several significant examples of its application to architecture by Stanford Anderson, concept of "thick description" from Clifford Geertz and my own framework of analyses on architectural composition.

This paper will be accompanied by my own drawings on a transparent papers to visually illustrate that such foreign influences do exist within the architectural discourses of modern Indonesia.
Immediately after World War II, Czechoslovakia's political and ethnic structure changed dramatically. People of German nationality were forcibly removed from Czechoslovak territory, and their land was taken without compensation. In February 1948 the Communist Party assumed complete control of the government and instituted forced collectivization of agriculture.

This paper deals with three issues. First, it examines the replacement by Czechs of the German population of Horni Vestonice, a farming village in southern Moravia. After Stalin ordered the exodus of German peasant families in 1945, Czechs were invited to take over houses and land which had belonged to Germans since the fourteenth century. How was the forced removal of the German families officially justified? How did the new Czech settlers cope with the situation, and to what extent did they adapt the material culture of the former German occupants? Did the ethnic difference play a significant role in the transformation? Many records were destroyed after the Communist system was installed, but plenty of evidence remains in local archives, in peoples' memories, and in foreign publications with which to draw accurate conclusions.

The paper next examines the socialization and collectivization of Czech villages after 1948. I have selected Komarov, a Czech village located in southern Moravia, to illustrate how forced collectivization was strange to Czech peasants. Until 1948 Komarov was a prosperous, self-sufficient community based on tightly knit relationships between neighbors, where the land was a foundation for the local people's existence and heritage. Very few peasants in Komarov joined the collective of their own will; many resisted, even after constant harassment, while others gave up and left the village. What methods were used to install the new order, and how was it maintained?

The third issue pertains to the present time. The Communist system recently collapsed. Czechoslovakia now faces another complicated transformation. Only a few people remember the system of agriculture based on private ownership. It will be impossible to simply return to the way things were before collectivization. What alternatives do people in rural Czechoslovakia have? How can the transition from a totalitarian to a democratic system be achieved? I have learned from letters and conversations with friends in Czechoslovakia that there is great enthusiasm within the
Czech rural community to start all over again. However, there are many people who face this change with hesitation. It may take a long time to overcome apathy and restore confidence in individual capabilities.

POLITICS AND PLANNING: RURAL SETTLEMENTS AND HOUSING IN CONTEMPORARY CHINA
Ronald Knapp and Shen Dongqi

As part of the attempts to bring about a rural-urban convergence in China in the decades since 1949, significant efforts have been made to restructure, rebuild, or even build anew rural settlements. Policies have promoted a parallel “urbanization” or, at least, “townization” of rural areas that has transformed much of China’s countryside through the spatial concentration of housing and subsidiary industrial production as well as the provision of a range of services not normally expected in farming areas. “Townization” of villages often has meant the creation of geometrically regular patterns of rural settlement that mimic the canonical spatial structures characteristic of imperial capitals of the past—inter alia, axial symmetry, orientation to the cardinal directions, an intersecting grid system of paths and roads, parallel rows of south-facing dwellings, centrally located administrative offices and services, and enclosure of the settlements by a “wall”.

Central government policies, often expressed in active political movements whose avowed purpose was unrelated to settlement forms per se, have nonetheless helped guide the restructuring of rural settlements. This paper will examine the principal political movements in China in the four decades since 1949 and then assess their impact on rural settlement forms. These movements include those associated with the rehabilitation period (1949–1958), the creation of the People’s Communes and subsequent adjustments (1958–1964), the popularization of the Dazhai Model (1964–1978), and the policies implemented since the Third Plenary Session of the Eleventh Central Committee of the Chinese Communist Party in December 1978, such as the implementation of the responsibility system, a commodity economy as well as the dissolution of the commune structure itself.

The last decade of economic expansion has brought with it new design criteria for villages and houses through the efforts of planners and architects that have been popularized via competitions and planbooks. Still, in many places, where planning has been weak or dilatory, individual villagers have nonetheless done as they always have, expand the size of their houses or built new dwellings on adjacent farmland with no attention to a “plan”. Concern for such irrational use of land in a country where per capita arable land is currently only 0.1 hectare, having decreased by about 11 percent since 1957, has led to legislation to halt the assault on arable land and a redoubling of the efforts at planning rural settlements.

Neither spatial nor temporal consistency characterizes the impact of policy initiatives on rural settlement. Indeed there is a significant and revealing amount of variation that helps clarify the degree to which public policy differs in its articulation and implementation.

This paper will clarify with illustrated case studies the impact of broad policies and movements on the specific geometry and morphology of rural settlement in the Jiangnan region of China. The paper will present graphic evidence of the alterations of individual housing forms—including size, proportions, building materials, decoration—as well as the nature of changes in the structure of the larger settlement ensemble, the village itself.

RAPID MODERNIZATION AND ITS IMPACT ON HOUSING AND SETTLEMENT PLANNING IN NIGERIA
M. Aboutarabi

It often seems in Third World countries that the only way to confront the demand of progress is to change radically the appearance of everything: a departure from rich traditional concept to the vanity of modernity. In this voyage, the pharos is so glittering that navigators do not realize the long distance and often overlook the weakness of their vessels in the battle against the strong tides. Many developing countries have experienced this voyage and failed. Surprisingly no lesson has been learned from the past failures and some countries are still blindly following the same path.

In this mode of drastic changes traditional values are often ignored to give way to alien concepts, a procedure which does not comply with the need and culture of people and reflects misalignment of the interface of appearance and reality. Architecture is not separated from this conflicting attitude, taking into account the changes that have happened in the cities of developing countries since the Second World War. Problems become more evident if one considers the impact of this attitude on settlement planning.
It is in this field that, perhaps, architecture finds its true connection with cultural preferences, as well as the actual political-economic situation.

Modern settlement planning in developing countries, specially during the sixties and seventies, has been concerned with just the appearance of change. The belief that the city itself was the cause of miseries, not the existing social polarization. The theory which, perhaps, was based on modern architectural philosophy, in the west, suggesting that better living conditions lay on proper harnessing of technology, new materials and techniques would bring new architectural forms ending overcrowding and its associated problems. We can take many examples where whole slum areas have been cleared and replaced by either blocks of flats or single unit box-type dwellings in a culturally hostile environment. A shift from familiar cardboard slum to unfamiliar concrete slum.

Lagos, maybe, is one of the outstanding examples which has experienced the impact of fast modernization on the settlement planning. Massive slum clearance and rehousing schemes of the late 1950s affected about two hundred thousand people. One third of displaced people refused to move into newly planned settlement which at the time was called “European style”, and those who moved modified it to suit their life style.

In the proposed paper, the case study of Lagos will be presented and used as a vehicle to develop further discussion on the problems of rapid modernization/change and its impact on housing and settlement planning.

**COHERENCE AND CONTRADICTION IN THE INTERNATIONAL TOURISM AND URBAN DEVELOPMENT OF JERASH, JORDAN**

*Donald Watts*

Tourism, the second largest industry in the world’s economy, is often a significant contributor to the annual economies of developing nations. In an era of increasingly rapid global technical change and disparity of wealth, more citizens of the developed nations are seeking a personal understanding of their cultural past. Such yearnings are frequently identified with antiquity and this interest continues to support a strong market for cultural tourism.

International tourism promotes increased international political and economic interaction and experience. The specific mechanisms by which developing countries implement the commoditization and marketing of their cultural resources is intimately entangled within the economic and political structure of the country. While the economic spinoffs of tourism development are clearly known to energize national transportation and accommodation infrastructures and service economies, less thought is given to the local place of impact where forces from many contexts are brought the bear.

This paper focuses upon such a collision of players, visions and agendas for the international tourism and urban development of the historic city of Jerash, Jordan. The touristic importance of the authentic scenographic character of the classical city, the continued significance of the classical urban infrastructure upon today’s urban growth, the interests of a modernizing city and evolving political processes are discussed from the four points of view of tourists, archaeologists, local citizens, and national planners. This paper seeks not only to explore the very real sources for common ground for the collective development of a significant place of human settlement — both historically and in the present.
ETHNICITY AND TRADITION IN THE ARCHITECTURE OF THE BUILT ENVIRONMENT

LESSONS FOR SUBURBIA FROM THIRD WORLD CULTURES
Lisa Findley
Arizona State University, Tempe, Arizona

THE BILINGUAL CONDITIONS: ARCHITECTURE ON THE EDGE
Stephen Schrieber
University of New Mexico, Albuquerque, New Mexico

ETHNICITY, ARCHITECTURE, AND URBAN SPACE IN THE METROPOLIS
Nicholas Anestis
New York, New York

COLLAGE, MONTAGE, AND ALLEGORY: KEY ELEMENTS IN THE ASSIMILATION OF ARCHITECTURAL CULTURES
Manuel Teixeira
Universidad Tecnica Lisboa, Lisbon, Portugal

LESSONS FOR SUBURBIA FROM THIRD WORLD CULTURES
Lisa Findley

Human cultures are the repositories of understanding about what it means to be human in the world. The diversity of cultures represents a diversity of understandings, each of which has evolved from the particular circumstances of a group of people. Just as in the fable of the blind men and the elephant, it is likely that no one culture possesses the truth about the human condition. Rather each culture holds a unique point of view. There are clearly many areas of the human endeavor that "First World" cultures have failed to successfully address and understand. The problem becomes especially acute in the face of rapid change. This paper takes as its starting point the fact that "Third World" cultures may very well offer ways of approaching the world that may help to solve problems that "First World" cultures now face.

The particular "First World" problem addressed here is that of the deadening placelessness of the American suburban landscape. As economics and rapid urban growth drive the development of housing subdivisions and suburban sprawl, planners and urban designers are at a loss about how to conceptualize these places. Much, of course, has been written on this topic. Are there examples or lessons from "Third World" cultures that might help us with this task? If we conceive of American suburbia as an undifferentiated landscape, there are certainly cultures that have developed in similar physical environments.

This paper discusses three different cultures that evolved in undifferentiated landscape, and who developed lively techniques for coping with (as opposed to changing) that landscape: Australian Aborigines in the vastness of the outback, Polynesian sailors in the expanse of the South Pacific, and the North American Eskimos in the seemingly undifferentiated landscape of tundra and snow. The Aboriginal concept is by far the most elaborate and all-encompassing, extending into their creation myths and their day-to-day religious activity. The Polynesian and Eskimos developed keen senses of observation so that differentiation was possible in seemingly homogeneous situations.

Lessons can be drawn from these cultures to the American suburban condition. There is evidence to suggest that the people who live in suburbia on a day-to-day basis have developed some of the techniques to cope with their environment. The coping involves the navigation about the grid and the development of the ability to see small
differences in the environment. This paper discusses the myths and the perceptions of small differences that make dwelling in an American suburb the standard of living the world aspires to.

It is for those in urban design and architecture that such perceptions are difficult to accept. Certainly we know we can do better physically in making cities. Perhaps, however, there are lessons to be drawn from cultures we are more distant from (the Aborigines, the Polynesian, and Eskimo). If we apply the visual and spatial standards of the landscapes of these cultures instead of wishing for the urban diversity of slowly developed urban centers, we may arrive at new conclusions about the relatively new landscape of suburbia. Perhaps we can understand that there is richness, beyond Venturi’s delight in American vernacular, to be had in the undifferentiated field of suburban America.

THE BILINGUAL CONDITIONS: ARCHITECTURE ON THE EDGE
Stephen Schrieber

South Florida provides a rich laboratory for discovering structural, stylistic, and linguistic dualities within the constructed environment. Built along a network of cultural, natural and geographic edges, Miami’s buildings have developed unique “bilingual” vocabularies. This paper will uncover and explore the paradoxical collisions which have enriched the region’s architecture.

The framework of the paper will document South Florida architectural dualities in three major categories: cultural, topographic, and natural. Cultural dualities include the collision between 1) the Native American and European, 2) the Latin and Anglo, and 3) the international and Deep South technologies. Topographic dualities include the issues of building on the outer edge (between the ocean and the bay), 2) on the coastal ridge (between the bay and the landfill), and 3) on the inner edge (between the landfill and the Everglades). Natural dualities include the impact of construction 1) between the tropical and temperate zones, 2) along the oppressive horizon dividing sky and land, and 3) with organic and inorganic materials.

Specific case studies will examine each subcategory in detail. For example, under “Cultural Dualities: Native American vs. European” the paper will focus on the architecture of Miccosukee reservations, on the edge of Miami: the native checkees, the imported European CBS housing, and the “bilingual structures” (ad hoc housing which embraces both native and transplanted technology).

Miami’s fresh melting pot character, its “bilingual conditions,” make it an ideal text for the discovery of multiple dualities in its architecture. The seams between its imported and indigenous histories have been preserved and are flourishing. As Roland Barthes proclaims, in The Pleasures of the Text, "Those edges, the compromise they bring, are necessary... It is the seam between that becomes so erotic."

ETHNICITY, ARCHITECTURE AND URBAN SPACE IN THE METROPOLIS
Nicholas Anestis

Enclaves of ethnic culture nurtured in a host environment form my general area of study. Most particularly I concentrate on analyzing the conditions that occur at the physical and cultural boundaries between the two cultures: the host and the hosted.

My test case has been primarily New York’s Lower Manhattan, a fertile ground for many different communities in the past and present. The city’s urban and architectural character is to a large degree the reflection of the presence of several ethnic groups that adapt the environment according to cultural needs and traditions.

The part of town identified today as Chinatown extends far beyond the confined blocks occupied between 1840 and the 60s and overflows into Little Italy and the Jewish Lower East Side. Chinatown is brimming with smells of vegetable produce and fish and is crowded with people, restaurants, and street trade resembling a bustling town in the Far East. The brick, stone and iron tenement facades are coated with layers of plexiglass signage of Chinese characters. On several occasions one sees architectural elements on the facades or in interiors, reminiscent of Chinese culture.

Interspersed in the East Village and the Lower East Side’s empty blocks, exist temporary structures known to the Latin population as Casitas. These recall equivalent communal structures to be found in Puerto Rico and other areas in the Caribbean. The Casitas in New York are unique urban vernacular spaces that assert the cultural rebellious autonomy of the community.

As “nodes” in the urban fabric are places of worship of various religions. They each “restore” a particular symbolically coded environment, utilizing orientation,
geometry, and iconography. On several occasions, such places are inherited from previous congregations, in which cases adaptations occur, although the cultural layering is inescapably conspicuous. Aspects of what traditionally we have come to consider as either First or Third World characteristics are intertwined in the urban fabric.

In the Derridean Deconstructivist methods of analysis it is examined how the breeds of cultures sustained under the dominant culture are being constantly nurtured and undermined at the same time by each other. What are the systems of hierarchical structures in effect? What elements are chosen as representative of a culture in question and how they are used? The major topics of this discourse are to investigate the extent of the argument of the dislocated culture acquiring the status of a new culture (if, how and when) through finding how and what it means for whom.

COLLAGE, MONTAGE AND ALLEGORY: KEY ELEMENTS IN THE ASSIMILATION OF ARCHITECTURAL CULTURES
Manuel Teixeira

Collage, montage and allegory are fundamental techniques involved in the assimilation of architectural languages between erudite and vernacular forms of architecture, and between architectures belonging to different cultural worlds. Collage consists in the transfer of materials from one context to another, and montage is the integration of these elements in a new creation. Collage takes the form of citation, but citation carried to an extreme. Montage has the power of allegory, and the ability to connect dissimilar in such a way as to awake people to new meanings and understandings.

One observes these processes at work in Portuguese architecture in a variety of contexts and historical times. Specific examples of architecture, drawn from both former Portuguese colonies in Africa, Asia and Brazil, and from Portugal, will illustrate the formal and conceptual forms in various situations. One may say that many forms of Portuguese settlements built in the colonies reflected both the urban and the architectural tradition of the metropolis and the appropriation and reinterpretation of local forms of architecture and built environments. At the same time, and by the same means, new built forms in the metropolis expressed the multiple colonial references brought home from other peoples and other cultures. More recently, the architecture built by Portuguese emigrants in their hometowns makes use of the same techniques of montage-allegory. The mimicking of foreign architectural models, interpreted by the emigrants, and their assimilation with vernacular house forms, makes these houses highly symbolic of the new economic and cultural status of the emigrants, and the most effective way the emigrants have of dealing with their cultural quandary. In both situations one sees the need for synthesizing principles drawn from quite different cultural settings. Montage-allegory provides the very technique for coming to terms with a new, and often disturbing, reality.

Allegory, citation and collage are also fundamental themes of today’s architectural theory and practice. The search for a contemporary architecture that attempts to resist the mass culture of universal civilization and the destruction of local cultures, rests on the upholding of local architectural features against more universal and abstract ones. This renewing of the links with tradition, the mediation of the impact of universal civilization with elements derived from the peculiarities of each place, the synthesis of principles and elements drawn from diverse origins, uses the same techniques of assimilation of architectural elements belonging to different cultural worlds. Elements drawn from various sources are quoted, recasted, transformed, absorbed. Collage and montage were key elements in this process. These are probably the key elements for an architecture that strives for renewed dialogue with its own cultural roots and tradition.
TRADITIONAL TURKISH HOUSE INTERIORS
Cigdem Akkurt
Iowa State University, Ames, Iowa

The Turkish House became an integral part of the landscape of many lands due to the Ottoman Rule and expansion. But it was in Anatolia where it evolved and proliferated. Certain basic principles emerged and were applied without too many variations in spite of the differences of regions, societies, and even lifestyles.

The traditional Turkish house developed as a dwelling with a strong but "artificially created interior organization" with room as the cellular unit. In other words, it is a process of building "from within to outside," hence, in this paper, the coherence and contradiction in the process of adaptation and change in the Turkish House will be studied from the focal viewpoint of the "interiors."

The paper will discuss the historical background of the concept of the "Turkish House", followed by the influential factors in the development of the Turkish House: a) Physical factors — climate, topography, availability of building materials; b) non-physical factors — social, domestic, lifestyle, region, tradition, economy, local craftsmanship in building; c) historical cultures — migration and settlement of people according to regions.

The organization of rooms, plan types, including the spatial qualities of sofa (hall), eyvan, bas ada (chief room), and elements such as cikma (projections), windows, doors, ceilings, built-in furniture, sedir (banquettes), cupboards, ocak (fireplace), stairs, storages, kitchen, etc. will be studied chronologically from the Nomadic origins, the tent, to the present time Gecekondus — the squatter houses. The Turkish House will be analyzed according to its spatial, structural, constructional features and the use of building materials in the different regions or cities of Anatolia. In the 19th Century, Western influence through Baroque period and after, brought about a dramatic change in the Turkish House with its foreign elements and features in the interior design and decoration. It was far more radical change than simply replacing a few furniture pieces or adapting superficial decorative elements. "It demanded simultaneous transition from Ottoman House containing unspecialized spaces to a house consisting of different, specialized rooms. Western furniture brought with it the notion of specialized space in house design." In the large cities well-to-do exercised their newly found taste in building palaces, kiosks, konaks and yalıs, etc. Meanwhile, at the turn of the century, new types of residences in mass housing and apartments emerged as a contradiction to ostentatious architecture.
The period between 1900–1930 will cover the residential interiors within the First National Architectural Movement, 30’s modernism and further changes in the interiors. A survey of developments up to present will include: New Traditionalism of the 40’s in the search of Turkishness in the Anatolian past; Gecekondu (squatter houses) and Yap Sat (build and sell) Architecture of the 60’s; rapid industrialization of the 70’s and finally the 80’s, a decade of the big companies and holdings where the consumer values of Western societies predominate.

Preservation, renovation and rehabilitation of the architectural heritage, whether monumental or vernacular, started in the later parts of the 60’s, continues today with a confusion between the value of the architectural heritage and that of tourism.

THE INTERCULTURAL PROCESS IN PORTUGUESE ARCHITECTURE

Margarida La Feria Valla

The Portuguese were the first Western society which many societies came in touch with. These contacts were the first meetings between European and African and Asian civilizations and led to great cultural changes on the part of both. In the beginning the Portuguese were concerned with the building of a large number of fortresses in strategic points of the coast to protect the sea routes, but since the middle of the sixteenth century they established new settlements and developed the pre-existing ones in a process of cultural miscegenation that began by the fusion of races.

Centuries of permanence in Africa, Asia and America led to mutual assimilation of different architectural cultures. The urban structure of the villages and the architectural models of erudite buildings built by the Portuguese in those different places were similar to those in Portugal, or even more elaborate. The cultural fusion took place only in the decoration of these buildings, either civil, military or religious. The basis of this colonial architecture was Portuguese over which local elements either erudite or vernacular were overlaid.

That is particularly clear in India, where the Portuguese presence was strong and lasting and was faced with a highly developed culture. In Africa and in Brazil, with a less developed civilization, the changes in the original models of reference were mainly the result of their adaptation to different ecological conditions. Sometimes one witnesses the direct adaptation of oriental elements to the architecture built in Brazil.

In fact, this fusion of architectural languages was made either via Portugal or directly between the colonies located worlds apart. The active commercial exchanges between Portugal and the colonies and amongst the colonies themselves and the continuous journeying of architects who spent their lives building in different continents accounts for this uninterrupted architectural interchange. Roofs, pinnacles, balustrades, balconies, architraves, pediments, multisided influence and that with similar shapes we find indifferently in Portugal, India, Africa or Brazil.

I shall concentrate in a particular important architectural element — the window. This is one of the most important elements for the composition of a building’s facade. Constituent elements of windows, such as window frames, balconies, verandas, or blinds display a remarkable variety of forms and materials in different combinations that appear in every place where the Portuguese were established. Soon, they became characteristic elements of the “local” architecture. Such variety is also present in Portugal and mainly in Lisbon center of cultural interchanges during centuries. By their wealth of detail and diversity, these windows contribute decisively to the characterization of Portuguese architecture and represent a visual dialogue between different cultures.

THE EVOLUTION AND LEVELS OF MEANING OF “CHI-WEI” IN CHINESE ARCHITECTURE

Chye-Kiang Heng

Traditional Chinese architecture is an architecture that heavily emphasizes the roof. In fact, the roof becomes one of the central components of composition, and is densely charged with symbolism. Different meanings are connotated by the roof form, the kind of decorative elements, and the color used. Of the so-called decorative elements, the chi-wen occupies a position of central importance.

Since the Warring States, the chi-wen had seen some twenty-odd centuries of evolution. Beginning its career as a functional element without any name during Qin (221–206) and Han (206 B.C.–220 A.D.) eras, it subsequently became a decorative element with multiple forms. By the late Jin period (265–420 A.D.), its familiar profile was already established and it had also taken on new supernatural significance. This was complemented by its role as a status marker during the Tang (618–907 A.D.) dynasty under the name of chi-wei. As the chi-wei transformed into the chi-wen and tang-wei under Song (960–1279 A.D.) and Yuan (1279–1368 A.D.) dynasties, its form became more and more
complex. The tail fin (chi-wei) had changed into a dragon (long-wen). And this dragon became so lively that the Ming (1368–1644) and Qing (1644–1911) dynasties deemed it fit to anchor it to the ridge with a sword. By then its religious symbolism had superseded its original functional role.

I believe that this gradual transformation of a functional element into different forms can be closely related to the changing cultural conditions. The appearance of the tail-fin chi-wen corresponds with the introduction of Buddhism into China. Could the roots of the tail-fin form chi-wen be found in Buddhism in China? The further transformation into the dragon-tail long-wei took place after the decline of Buddhism in China. Could the introduction of the dragon form be seen as a reflection of the reassertion of indigenous Chinese popular culture? The paper attempts to deal with a few such questions and to investigate the changing levels of meanings connected with this decorative element.

Such telescoping of several levels of meanings on a single element is often typical of traditional art forms. Usually invented to serve some functional purposes, the element is then decorated to make it appear aesthetically pleasing. Sometimes it may embody the ideals of the community or supernatural power and become the subject of worship. Such complex layering of meanings renders the object much richer in the eyes of the beholder. One is reminded here of Chinese New Year prints where similar superposition of meanings occurs. Satisfaction is derived from their contemplation even if one is ignorant of other levels of meaning, although their awareness will serve to...

TOWARD AN INVENTORY OF MEASURES FOR COMPARING CHAIR AND NON-CHAIR SITTING CULTURES
Galen Cranz

The chair is a symbol of westernization and modernization. Consequently, developing nations often seek to adopt it. However, chair sitting produces physiological problems: varicose veins, disc problems, sciatic nerve problems, weak torsos, poor alignment, compressed internal organs, poor circulation. Non-chair sitting cultures adopt postures such as squatting and sitting cross-legged (tailor fashion), which are also known to cause physiological problems over time, especially in the knee, but also potentially in the hip and ankle. This paper reviews the published scientific literature from human engineering, ergonomics, and rehabilitative medicine to come up with measures which can be used for a meaningful comparison between cultures that use chair sitting compared with those that do not.

In addition to health costs, other costs are discussed. Some dimensions of cost include the price of buying the new chairs, the price of restructuring the rest of the environment to accommodate chairs, such as buying tables and other new types of furniture, and the cultural disruption of the change.

The value of this inventory is to have a realistic base for comparison so that we can test alternative policy recommendations about whether or not to recommend chairs, and in what social settings, if any.
The Emergence of Traditional Housing Out of Colonialism in Costa Rica

Donna Luckey
University of Kansas, Lawrence, Kansas

Colonialism and the Transformation of the Built Environment

The Emergence of Traditional Housing Out of Colonialism in Costa Rica

Donna Luckey

Costa Rica has existed as a nation since 1824, experiencing more than 150 years of independence. Yet today Costa Rica is seen as a country with coincidental contradictory dwelling and settlement patterns. These are the result of several layers of duality and periods of colonization, which are the focus of this study.

When the Spanish arrived in Costa Rica in the 16th century, three indigenous groups and corresponding settlement systems existed. These were the Chorotegas on the Nicoya Peninsula, the Huetaras along the Atlantic Ocean, and the Brunca in the Pacific South near Panama. These zones reflected the role of the region as crossroads for Mesoamerican cultures. Three centuries of colonization imposed upon these coincident Pre-columbian groups new settlement patterns. Still following social and trade routes, the new patterns also reflected fertile and comfortable living areas.

During the Spanish colonization certain dualities developed. Haciendas were introduced along the Atlantic Coast. Workers lived there; in addition to the Huetaras, Africans were brought in, with resultant mixed cultural groups. In contrast, the Spanish landowners resided in the temperate Central Valley. Another coincident development was the imposition of Christianity. Two distinct orders, the Franciscans and the Augustines, founded missions. Their influence brought political and social changes in tribal structure, paralleling economic shifts resulting from the haciendas. With only one percent of today's population indigenous, their buildings are rarely seen.

Other settlement patterns came with economic colonization. The United Fruit Company settled Costa Rica's Atlantic Coast in the 1920s. Later banana plantations and the institutionalized fincas were added in the Brunca Region at Quepos, Parmar and Coto. The resultant building style is known as Arquitectura Bananera. However, the impact of economic colonization is not limited to United Fruit. Other examples include Monteverde, a Quaker colony in the Central Valley, reputable for its natural resource protection and unique dairy products. San Vito, in the mountains near Panama, is an Italian colony based on the region's coffee production. Each of these contributes unique settlement patterns, leading to adaptations of former, more traditional styles.
Housing in the Brunca Region shows the full duality and contradiction seen in Costa Rican housing today. Boruca itself has the most stable settlement of indigenous people, arguably exemplifying the true vernacular of Costa Rica. However, the adobe style most Costa Rican’s consider traditional is hardly visible in this region. These simple structures with red tile roofs show the Spanish colonial influence. Prevalent in the region, Arquitectura Bananera is identified as one of Costa Rica’s distinct house types. In addition, stilt houses in Golfito are unique, yet also traditional to many.

While celebrating a long independence and a century of democracy, layers of duality visible in Costa Rican architecture today are indicative of its history. This includes a “traditional” architecture traced directly from the colonial period. These settlement patterns need careful analysis before defining an emergent Costa Rican housing style. And, as information from past eras indicates, the contradiction of coincident styles based on evolution of colonial periods has produced layers of duality in Costa Rican traditional architecture.

COLONIZING ARCHITECTURE
Christine Plimpton

Over the past 400 years, Western countries spread their influence throughout the world. Domination over non-occidental countries resulted from military, political and economic subjugation. In order to ensure their continued social standing within the society, the native elite of the dominated cultures readily adopted cultural aspects of the reigning colonial power. Over time, these adopted elements trickle down throughout the indigenous social strata. As a result, Western cultural manifestations such as dress, architecture, or language are observed among the non-Western peoples.

Eventually, a cognitive dissonance develops among the subjugated people as they increasingly incorporate cultural elements from the colonial power. Cognitive tension increases with the realization that the “natives” will never be accepted as Western or equal to them regardless of the number of Western traits they adopt. The result is a complex reaction involving the reassertion of certain traditional cultural elements while rejecting and retaining elements of the foreign cultural power.

Egypt exemplifies the juxtaposition of outward cultural manifestations between indigenous and Western cultural elements. The infiltration of Western elements into modern Egyptian society began under Mohamad Ali’s initiatives during the first half of the nineteenth century. In order to modernize Egypt, Mohamad Ali relied heavily on European models and personnel to develop a strong military and educated elite. Not only did he import Europeans as teachers, thus establishing a large foreign community in Egypt, he also sent students to France for education. These foreign educated men played a key role in modern Egyptian government and society. Mohamed Ali’s policy reached its apex under the rule of his son, Ismail and Western-style architecture effectively began to replace traditional Islamic architecture during his reign. This is evident by such buildings as the Abudine Palace and the adjacent mansions of the elite. The use of the architectural and interior-design styles common in France then spread throughout Egypt and continue to spread new in modern urban as well as remote rural homes.

In recent decades Egypt has experienced arise in National sentiment, with a concomitant revitalization of Islamic architecture. Hassan Fathy’s Islamic designs for domestic and public architecture exemplifies this “return to tradition” movement. The architecture of Egypt today thus represents a syncretism of older Islamic mosques, public buildings, a few homes; predominantly Western-styled apartment buildings, palaces, government buildings and mansions built since the 1870s; as well as some recent public works inspired by Islamic Architecture such as the New Opera House.

DEPENDENT RELATIONS IN THE TRANSFORMATION OF TRADITIONAL DWELLINGS AND SETTLEMENTS IN SOUTH AFRICA
Errol Haarhoff

A curious contradiction appears to have enabled some of the traditions of dwelling and settlement construction to have survived in Southern Africa as a consequence of the establishment of reservations for the indigenous inhabitants of the subcontinent during the colonial period. The reservations were intended to be a means of ensuring political control of the indigenous people and their exploitation as a source of cheap labor, but they have also served as a context in which tradition has been perpetuated through to the present day. The colonial reservations (now redesignated as Bantusans, Homelands, and ‘tribal’ areas and so on) have become underdeveloped, impoverised rural
backwaters where the perpetuation of traditional building and settlement has been a means of survival rather than something of value.

Notwithstanding the circumstances under which such tradition has survived in the 'tribal' reserves of southern Africa, two major forces since the 1860s have threatened to destroy all that remains of the traditions of building: rapid urbanization on the one hand, and in the case of South Africa in particular, Apartheid on the other hand. The first of these forces is shared by most countries of Africa, (South Africa being the most highly urbanized country in Black Africa). The second force is unique to South Africa alone: the perpetuation of white political hegemony through the politics of apartheid. Both of these processes are essentially destructive of tradition: urbanization because of the implied transformation of the dominant urban and western culture of the cities, and apartheid because of its essential destruction of black society socially, politically and economically.

This paper aims to explore the theme of transformation of traditional building and settlement in the context of dependent relations of three periods in South African history: colonial, post-colonial, and Apartheid eras. These relations are argued to be essentially destructive of tradition, and if tradition survives, it does so through continual transformation and adaptation. In as far as it affects the physical built environment, such transformation and adaptation will be traced through changes in the technology of construction, in space concepts, decoration, and form making.

This paper concludes with a discussion of the place and role that such transformation and adaptation of tradition may have in the new democratic, post-Apartheid, and highly urbanized, South Africa. This is of particular significance given the historical association that links the perpetuation of dependent relations with the perpetuation of traditional values rooted in both the colonial and post-colonial political economy of South Africa.

HISTORICAL AND CULTURAL IMPACTS OF THE CITY STRUCTURE OF MOMBASA, KENYA
G. K. King'Oriah

The city of Mombasa, lying on the coast of Kenya, has been of great historical significance to the whole East African hinterland adjacent to it. The city has been the starting point of colonial penetration into the modern Kenya, and an area of great cultural mixing which has caused inland-ward diffusion in Asiatic, Middle Eastern, Arabic and European civilizations and cultures throughout history. For centuries, sailing ships from Asia and Middle East have used monsoon winds to facilitate a steady flow of navigational and commercial traffic between East Africa and Asia.

From about 8th century A.D. Mombasa has been an important port and has attracted the settlement of Arabs, Turks, Persians, Indians, Chinese, Portuguese, and the British. All these ethnic groups have brought in their architecture, urban settlement patterns, and other cultural artifacts to the city. Their cultural interaction has affected ethnic characteristics of Kenyans along the coast and ultimately had some impact on the city structure of Mombasa. This paper aims at examining the impact of this cultural mixture on urban design of Mombasa and city structure.

The paper explores the history settlement of Mombasa and tries to capture the urban form that resulted from these early settlements. Each dominant civilization or sub-structure in each historical period is then analyzed in detail and the impact it has on the city structure is explored. Finally the paper dwells on the impacts of British Colonization and the attempts of the British administration to impart the concepts of modern city planning principles over Mombasa between 1926 to 1963. The eventual entrance of the African into the city's economy since 1963 is then analyzed. Finally, the current city structure of Mombasa is analyzed in detail.
RESILIENCY ON THE URBAN LANDSCAPE: 
THE CASE OF THE INFORMAL ACTIVITY IN SOUTH AFRICA
Rickie Sanders

One of the most fascinating and striking aspects of Africa's cities is the perseverance and endurance of the informal sector. In Africa as in most other Third World settings, informal activity has been perceived as aberrant or a transitional element in the urban landscape. Governments stopped short of virtually nothing in their efforts to eradicate "the eyesore" and "clear the streets". Despite those efforts, however, the sector has remained and even continued to thrive.

This paper examines the resiliency of the informal sector by comprising numerous studies of different African urban centers. It begins by providing background on the concept of informal activity. Specifically, it looks at the theoretical and empirical research effort which has been directed toward describing the activities carried out under the guise of informal activity. It discusses the evolution of the informal concept in Africa, distinguishing it from classic "dualism" and highlighting specifically varying interpretations of its role in economic development. It also examines the parameters of the debate regarding what is designated informal and how informal is defined. Next it analyzes why opinion regarding the role and contribution of informal activity has shifted away from viewing it as an abstract concept and/or a blight on the urban landscape and more toward viewing it as an element of African urban reality and a motor for development. One of the reasons for the shift is certainly the abandoned efforts of academics to provide a quantitative technique for measuring the size of the sector. Accordingly, measurement problems and specific appraisal criteria will be reviewed. The paper concludes by advancing several reasons for the persistence of informal activity and examining the implications associated with this.

While the objective of this paper is certainly as the title suggests — to highlight the persistence of the informal sector — an even larger goal is to suggest that we might begin to reappraise our current approach to economic development which totally excludes a consideration of informal activity.

THE ARCHITECTURE OF DEPENDENCY
Elizabeth Louden

In the world arena, governmental power struggles constantly use people as pawns and expendable commodities. Power
The vernacular architecture of the poor, some 420 million in necessary for survival: a hopeless situation, manages to create that place that is conditions than those they left. Overnight, squatters claim conquest. But somehow the human spirit, even in seemingly hopeless situations, manages to create that place that is necessary for survival: a "home".

Economic dependency, somewhat like drug dependency, weakens the individual ability to live a self-determining life by causing a greater imbalance between demand for the essentials of life and the ability of those in power to supply those needs. Many developing countries such as Peru have become embroiled in an unpayable debt situation though loans from either the International Monetary Fund (IMF) or the World Bank, which initially intended to alleviate social conditions. These monies, however, trickled down in such minimal amounts as to have little or no effect in helping the poor. The poor then must create their own shelter in whatever way possible. In Lima, the unemployed field workers and farmers have come by the thousands from the surrounding mountains to the lure of imagined prosperity in the shining city to find themselves many times in worse conditions than those they left. Overnight, squatters claim land in the barren desert on the outskirts of the city and erect woven straw mat walls to create their homes. Eventually, a roof contributes to the enclosure and as the family prospers, these structures become reinforced with brick and stone. Sometimes, these become two-story buildings with a considerable investment of time and labor. The vernacular architecture of the poor, some 420 million in Latin America, although informal, represents a significant impact on the built environment.

This paper will focus on the situation that causes these pueblo jovenes and their importance as a part of the global community of human settlements. Sources for information include personal interviews with former Lima inhabitants, articles from recent Latin American reports and other current literature on the topic. This timely and interesting subject has immediate implications considering the political and economic time bomb that ticks in the alley of our Latin American neighbors.

**LAND-SHARING: AN INNOVATIVE APPROACH TO THE SQUATTER PROBLEM**  
*Akhtar Badshah*

The rapid increase in the number and intensity of environmental problems threatens all societies. Critical shortages of food, exploding population, the rapid depletion of energy sources, wanton destruction of nature in the name of development are all posing real and present dangers to humanity. The effect of most of these issues has taken a severe toll on our cities. The displacement of people and their migration into cities which are already overcrowded, is putting immense pressure on the present infrastructure of these cities and resulting in uncontrolled growth.

This uncontrolled growth of squatter settlements in our cities is changing the texture of our urban fabrics in more ways than one, and directly affecting the way we live. People are living in squalid, sub-human conditions, out in the streets, in pipes, in areas that are prone to flooding, etc. The governments have been generally unable to meet the housing needs of their people and successful non-government efforts are not proving to be adequate.

An innovative program which holds promise for the future is land-sharing, in which squatter land is re-divided between the original owner and its occupants. This involves the recognition of legal rights of settlers who have illegally occupied lands for extended periods of time. This partition of land into two parts, one for the use by the landlord and one for use by the present occupants of the site — is seen as a pragmatic and constructive resolution of conflicting claims. It is also seen as a realistic compromise between landlords and slum dwellers, a compromise that has the potential of creating new and better living conditions for the occupants.

This paper examines the principle of land-sharing and its potential use by studying two land-sharing experiments, one in Bangkok and the other in Samarinda, Kalimantan. In Bangkok the land is owned in private hands where negotiation was done with the owners and the occupiers to share land for residential purposes, whereas in Citra Niaga, the land was government owned and was redeveloped by a developer whose occupants were either incorporated within the scheme or relocated. The entire redevelopment project was for commercial purposes.

The paper concludes that land-sharing has not yet had widespread appeal and success, because of the complexity of the operation and the many participating groups necessary to the process. Problems have also arisen due to the inability of the occupants of these lands to formalize themselves into a cohesive unit. Long periods of negotiations are required and this has caused problems in pursuing the project. For a successful land-sharing project, both the participants and their representatives need to have strong commitments to the restructuring of the properties. Yet when successful, the results of these and other similar
experiments around the non-western world have been spectacularly successful; they have resulted in the emergence of spatial patterns that respond well to rapid urban growth.

WHAT CAN THE COMPARATIVE STUDY OF HOUSING MARKETS IN THIRD WORLD METROPOLISES SAY ABOUT TRADITIONAL HOUSING?

Emilio Haddad

Housing is a complex subject that has drawn the interest of different disciplines. Each one has its own viewpoints and methodological approaches; this paper would attempt to explore the contribution of one particular approach to housing analysis: the comparative study of urban markets. The focus is on the case of large cities in the developing countries.

Development process has been associated with industrialization and the enhancement of the market sector, that gradually transforms pre-existent subsistence activities. Yet, the share of housing provided through market increases with the level of development. It may account for the majority of it in developed, industrialized nations, and for a smaller portion in less developed ones. In the latter, usually very skewed income distribution results in a less access of housing to the poorer, which is the majority of the population.

As long as the market sector co-exists with a sizeable subsistence one, as in the case of developing countries, housing — as a part of the societal spectrum — is characterized by displaying a dual situation, that is often described by conceptual dichotomies such as: informal/formal, spontaneous/planned, marginal/mainstream, and so on. While such splits resulted from the use of different criteria, their outcomes match to a large extent. Traditional is associated with the first cluster of qualifications; modern with the second.

The paper explores the socioeconomic conditions by which traditional housing could be transformed, and the role of new technologies, the development of new building materials or the adoption of mass production, in shaping new housing patterns. Also, as development brings about increasing social division of labor, there is an enlargement of the distances between producers and consumers, with the separation of the distances between producers and consumers, with the separation of the work of architects, contractors, Real Estate brokers, loan and equity agents. This specialization implies the gradual loss of that "wholeness" that is associated with traditional housing production, which is more artisanal.

Transformation of housing should not be seen as the mere substitution of the traditional forms but rather under a more dialectic view in which the new replaces and at the same time incorporates the old. By performing comparative studies of housing markets, it is hoped to find how much of the traditional has persisted under the modern.
FROM TRADITION TO MODERNITY: A CASE STUDY OF GREECE

ATHENIAN ARCHITECTURE 1830–1930: CONTINUITY OR INVENTION?
Eleni Bastea
Washington University, St. Louis, Missouri

THE EXPRESSION OF INSTITUTIONAL MEANING: GREEK DOMESTIC ARCHITECTURE
Eleftherios Pavlides
Roger Williams College, Bristol, Rhode Island

THE CREATION OF ARCHITECTURAL MEANING IN A GREEK REFUGEE HOUSING PROJECT
Renee Hirschon-Philippaki
University of the Aegean, Lesbos, Greece

THE CATHEDRAL OF PANAGIA AT TINOS AND THE DOMESTICATION OF INSTITUTIONAL SPACE
Jill Dubisch
University of North Carolina, Charlotte, North Carolina

ATHENIAN ARCHITECTURE 1830–1930: CONTINUITY OR INVENTION?
Eleni Bastea

The establishment of the independent Greek state in 1833 celebrated the connection of the modern with the ancient Greeks. Ancient Athens, its culture, and its architecture inspired the new nation. Neoclassical architecture, introduced by the Bavarian court that ruled Greece until 1862, found a fertile ground in that period of reconstruction. Animosity met the architectural reminders of the immediate past. The newly-introduced neoclassical style took hold easily because it offered concrete references to the ancient Greek past and provided a common vocabulary for the new nation. Neoclassical architecture, in other words, became the national style in the nineteenth century. Developed in Athens, it was later exported to the rest of Greece.

By the early twentieth century one distinguishes a clear ideological shift. Writers, architects, and scholars began to discover traditional Greek architecture, which they approached with an urgency that went beyond the inventions of academic inquiry. Studying the architecture of the past became a search for a common mode of expression, a search for the elements of Greekness that persisted through time, a search for self-knowledge. Dimitris Pikionis (1887–1968), one of the major modern Greek architects, ushered in a new way of looking at traditional environments: Pikionis exalted the "natural" and "true" elements of Greek popular (folk) architecture and art, elements which "have a poetry that springs only from truth." Furthermore, he pointed to the genuineness and wisdom of the simple people, qualities that the educated reader could never hope to attain. Several other writers echoed and amplified the above convictions about traditional art and architecture, providing valuable insights into a subject that had been neglected until the twentieth century. Pikionis, and several of his contemporaries, tried to discover anew the truths that governed traditional architecture, in order to incorporate them in their own work.

While the neoclassical style, however, was the major formal vocabulary that characterized nineteenth century architecture, traditional Greek architecture was but one of the references used in the twentieth century. Three major theoretical forces shaped twentieth-century Greek culture: the legacy of ancient times; and spirit of the vernacular, which persisted through Byzantine and Ottoman eras; and the identification with contemporary international movements. Each pulling in different directions, these forces have contributed to a charged, restless search for expression.
through language and the visual arts. The development of modern Greek architecture reflects a ceaseless search for a balance between the country's cultural progress and the liberation. Both those architects who espoused the modern movement and those who questioned its cultural progress could come to grips with it, as they had come to grips with the vernacular traditions. Any final direction followed was the result of the strong and seemingly antithetical forces of tradition and modernity. New Greek architecture is called upon to interpret international currents while endorsing the indefinable "Greekness" of the built environment that spans millennia. Athens, the political and cultural center of a highly centralized state, has continued to spearhead most of these quixotic architectural excursions.

THE EXPRESSION OF INSTITUTIONAL MEANING: GREEK DOMESTIC ARCHITECTURE
Eleftherios Pavlides

The domestic realm has been viewed as the domain where personal identity finds its clearest and least inhibited expression, and can be seen as antithetical to public or institutional expression. The house is conceived as a refuge from the public domain and serves as a counterpoint to the various societal institutions such as administrative, educational, religious, or commercial. In the privacy of one's dwelling one can experience a strong sense of independence from public institutions.

A close examination of the rural Greek house, by contrast, reveals that it partakes in significant ways of institutional and public domains. Institutional and public concerns are expressed through architectural features or decorative displays of the house and important institutional activities and rituals are accommodated in specific places in the house. In this paper I examine how expressions of social class, political allegiance, and religious affiliation can be found in the confines of the dwelling.

The construction, use and meaning of domestic space in Greece and how they relate to public institutions are examined. This discussion is based on field work done in Ereosson in 1978, 1991, and 1989 and in Epidaurus in 1987 and 1990. Systematic visual documentation of houses was combined with participant observation and ethnographic interview in order to construct a comparative view of these two settlements over the past one hundred years. Variations in overall spatial configuration, details of windows, doors, fireplaces, religious shrines, storage and display niches, when viewed through the inhabitants eyes, were found to be clear markers of socio-economic standing, age, degree of modernization, political allegiance and religious affiliation.

The findings include: in the 19th century seven house types, along with subtle variations of architectural features, acted as indicators of rigid social stratification, which was formalized in ecclesiastical definitions of appropriate dowry for each strata. While the house continues to act as an important indicator of social standing, the stratification system has been greatly simplified and its architectural expression has lost clarity. Christian or Muslim houses, while participating in the same expressions of social stratification, had minor differences indicating the religious affiliations of their inhabitants. Finally, neoclassicism, decorative elements of the interior and house painting of the exterior, among others, have at times acquired specific, short-lived political connotations.

CREATION OF ENVIRONMENTAL MEANING IN A GREEK REFUGEE HOUSING PROJECT
Renee Hirschen Philippaki

This paper considers the question of why a refugee housing project established more than fifty years ago in the Athenian port-city of Piraeus has not degenerated into a slum. Under adverse economic conditions which arose within a few years of the establishment of this refugee quarter for Asia Minor, Greeks fleeing Turkey immediately after the conclusion of World War I, with severe overcrowding in the area's insubstantial buildings, and considering the lack of public services and provisions, the locality of Yerania could rapidly have become uninhabitable and a major problem area. That it did not reflect the efforts and commitment of the residents to maintain passable living standards and to adapt these standardized, prefabricated structures in culturally significant ways. The author's repeated anthropological fieldwork in Yerania since 1971 has revealed a variety of ways in which these refugees maintained cultural conventions concerning housing, family and community, despite psychological trauma and geographical dislocation. The use of certain colors and decorative elements from Asia Minor, the creative use of space (including excavation of basement quarters) to provide dowry houses for daughters, and the appropriation of space for social interaction served to endow the locality with significant cultural meaning. In Yerania, the house became the locus of an integrated social and symbolic world. It provided the central point of orientation for individual identity and emotional attachments. At the same time, the precepts of neighborhood...
obligation counterbalanced any possibility of family isolation. In Yerania, the streets, street corners, pavements and squares provide an arena where an intense neighborhood life has developed. In the face of extreme material loss and deprivation, the inhabitants of Yerania have demonstrated a preference for re-establishing familial patterns, maintaining continuity with their past, and thus overcoming the personal alienation and social disintegration into which they might otherwise so easily have sunk.

THE CATHEDRAL OF PANAGIA AT TINOS AND THE DOMESTICATION OF INSTITUTIONAL SPACE

Jill Dubisch

This paper examines the interface between official forms of sacred architecture and popular rituals of devotion at the Church of the Annunciation on the Cycladic island of Tinos, one of the foremost pilgrimage sites in contemporary Greece. Begun after the discovery of a miraculous icon during the Greek War of Independence, and completed about the same time the first state of Greece was formed, the church, built upon the ruins of a Byzantine church, itself constructed upon the site of an ancient temple, might be considered one of the first architectural works to embody the new state and its emerging history. Since then the church has developed into a complex physical structure which today not only houses the main sanctuary where the miraculous icon is displayed but also several chapels, a baptistery, a museum of works by Tinian artists, a museum of old icons, an exhibit hall, mausoleum, and a courtyard. Thus the church architecture embodies not only the institutional authority of the Greek Orthodox religion in both its national and panChristian forms, but also the institutional power of the national state government.

Yet for all its weight, these institutional authorities only partly determine the use and meaning of space within the architectural framework of the church. The thousands of pilgrims who come to the church every year, through their individual and collective acts of devotion, also claim the space of the church, as their own, inhabit and domesticate this space. This act of inhabiting becomes particularly apparent at major festivals such as the Feast of the Annunciation, and sometimes complements, sometimes ignores, and sometimes contradicts the officially defined formal spaces of the church. For example: 1) Pilgrim women in informal associations appropriate sections of the church, which they decorate as if they were their own dwellings; 2) Pilgrim women conduct their own rituals, such as singing hymns, similar to ritual activities they perform in their houses. Sometimes this happens simultaneously with an official church function; 3) Pilgrims camp out and use the church courtyard as temporary habitat, where they use their belongings to appropriate territory.

Through an examination of the ways in which various kinds of authority, both "sacred" and "secular", are embodied in the architectural forms of the church, and the ways in which these structures are actually viewed and utilized by individual pilgrims, this paper seeks to demonstrate how institutional and domestic vernacular uses and meanings are developed and negotiated within a single architectural setting.
ON THE MEANING OF THE TRADITIONAL HOME: MANIFESTATIONS OF CULTURAL CHANGE

WORKSPACE AT HOME: A COMPARATIVE PERSPECTIVE OF FIRST AND THIRD WORLD ENVIRONMENTS
Ken Kusterer and Lois Vitt
American University, Washington, D.C.

THE ELECTRONIC COTTAGE: IMPLICATIONS FOR THE MEANING OF THE HOME
Penny Gurstein
University of California, Berkeley, California

THE USE AND MEANING OF "HOME" AMONG RELIGIOUS FAMILIES IN ISRAEL
Yona Ginsberg
Bar-Ilan University, Ramat-Gan, Israel

COMPARISON OF TWO HOUSEHOLD IN PAPUA, NEW GUINEA
Allan Karo
Auckland University, Auckland, New Zealand

WORKSPACE AT HOME: A COMPARATIVE PERSPECTIVE OF FIRST AND THIRD WORLD ENVIRONMENTS
Ken Kusterer and Lois Vitt

The alteration of family life that occurred in the First World during the past half-century changed the home setting from primarily a base for economic productivity to one for consumption. Those who experience such great physical and intellectual change often take it for granted, but they do not distinguish frequently enough between accident and design. Thus, argues historian William L. O'Neill (1972), this transformation of everyday existence was not intended: "Nobody drew up plans for the industrial and urban revolutions. In a sense they just happened." It can be argued, notwithstanding abundant planning involving women's workspace in the home, that the modern domestic environment in Western society "just happened" as well.

In the West new technology and a heightened awareness of autonomy on psychological well-being have combined in recent years to cause yet another shift in the physical and intellectual environment — this time towards home, once again, as space for productive enterprise. The new shift challenges the academic and professional housing community to plan for this change and to investigate traditional workspace in the built environment in Third World countries as a relevant facet of our planning.

This research describes the establishment of the domestic economy of both urban workers and small farmers in Central and South American countries. It outlines traditional efforts to establish a single family household unit both as living space and as an economically viable enterprise. Once a domestic economy has been established, it can be shown, members of a household have the continued goal of building up its capital base to increase their domestic productivity, to raise their material standards of consumption, and eventually to provide for the creation of household units for subsequent generations. The built environment of these householders specifically reflects these two overarching goals.

A comparison of Central and South American settlements and early U.S. communities will show similarities between the domestic and economic goals of inhabitants. A resurgence of interest in workspace at home in modern U.S. society makes such a comparison particularly applicable today. This research argues for modern domestic workspace planning, without regard to gender, that employs the best tradition of built form from both worlds.
THE ELECTRONIC COTTAGE: IMPLICATIONS FOR THE MEANING OF THE HOME
Penny Gurstein

When the home becomes a workplace the boundaries between work and family, workplace and home, public and private space, and male and female roles become blurred. How these separate spheres and roles are interpreted when new circumstances are operative affect the home as a social and physical setting. Since the Industrial Revolution, ‘home’ in this society has been defined in opposition to work and as a refuge from the public world (Saegert & Winkel, 1980).

The home in late twentieth century North America provides both security and an identity focus for the nuclear family. It functions as a synthesizer of experiences, filtering the uncertainties of the outside world and temporarily providing an atmosphere of well-being (Jackson, 1953). It has also come to mean a symbol of self-identity (Cooper, 1974). Increasingly, however, the home is becoming little more than a place to sleep, eat an occasional meal, and store personal possessions as most waking hours are spent somewhere else. Home-based work may be changing that pattern.

There is, currently, considerable speculation that home-based computer work is having and will have, a major impact on home and work life, but there is little empirical evidence on what the impact may be. Does ‘homework’ allow more flexibility in roles and activity patterns? How does it affect neighboring and socializing? Is the impact of electronic ‘homework’ different from that of other forms of homework? How are attachments to the home changing? Is the home becoming less a refuge? How are the private and public spheres of the home being demarcated? To examine these issues (among others) this paper investigates how the homeworker perceives working at home and its impact on everyday life; and in turn, how this has an affect on the role and use of the home. This paper argues that when the home becomes the workplace, the home becomes both a retreat from the world and the hub of a reinterpreted social life for the homeworker.

The research for this paper is based on 52 interviews with home-and office-based workers who use information and telecommunications technologies to conduct their work. These workers include both male and female full- and part-time homeworkers. Both self-employed and corporate-employed workers were interviewed.

The social and environmental impact of “homework” has implications beyond the home environment and the built environment in yet undefined ways. Though ‘electronic homework’ may not be having the kind of positive social and environmental impact that was originally envisioned for the ‘electronic cottage’, homework, generally, has the potential to alter roles in the home, and change how the home is used. This paper argues that in certain situations, when homework allows greater flexibility in daily life, the impact may be positive. However, in other situations, homework may constrain daily activities. Nevertheless, home-based work could potentially have an impact on the way homes and neighborhoods are structured, precipitating a change from the segregation of single use zoning to a natural integration of housing, workplaces, and services.

THE USE AND MEANING OF “HOME” AMONG RELIGIOUS FAMILIES IN ISRAEL
Yona Ginsberg

This paper deals with the relationship of religious women to their dwelling units from two perspectives: the “use oriented” level, and the symbolic level. It demonstrates the interrelations between domestic space, norms of behavior and the religious ethos. The study is based on open ended interviews with a sample of 53 women who moved to a new town.

From the “use oriented” point of view, it is obvious that the designers lacked sufficient knowledge of how a religious family lives and functions in its home. The designers assumed that religious families are similar to mainstream society in their housing preferences. Only in some respects was this correct, and so the particular way of life of these families has not always been taken into consideration.

The dissimilarities in the use of the housing unit stem from a different family structure, and mainly from a different division of roles inside the family. Role segregation between husband and wife in almost all areas, has a far reaching effect on the use of the dwelling unit and on control of territory in the household. Both are deeply rooted in the religious tradition.

Space can be redefined for different uses, depending on its function. During the week, the living room is the husband’s territory although he spends less time at home than his wife. The living room, however, is often referred to as the “Sabbath room.” The Sabbath is the day when the family spends its time together, and the living room in its common use symbolizes the unity of the family. Yet, men
and women of the family sit at opposite ends of the dining room table.

Religious tradition also dictates the meaning of privacy among these women. For the respondents it does not mean freedom of choice, but the ability to lead one's daily life according to a religious code.

As for the second level, the decor and attributes of the housing unit symbolize the residents' self and identity. No doubt this is imposed by religious codes and tradition. The decor of the living room is completely different from that of a usual Israeli home. It is obvious that the religious identity of these families takes precedence over any other form of identity. Religious symbols are most obvious even among the more "modern" families.

Although the religious identity is the dominant one among the women interviewed, there are still differences in the degree of modernity or religiosity. Moreover, different religious sub-groups have different symbols and its members are trying through the living room decor to present this identity. The degree of modernity could be seen among others in the way the living room is furnished and decorated. Those messages are so clear that even an outsider could identify the various families in a relatively short period.

This study shows once again that the use of domestic space is a part of an overall behavioral and value system. Therefore, in order to design adequate housing, one has to understand the ways of life of the potential users.

COMPARISON OF TWO HOUSEHOLDS IN PAPUA, NEW GUINEA
Allan Karo

This is a comparative study of the traditional village of Gavuone on the South Coast of Papua New Guinea as with an urban settlement — namely Hohola suburb in Port Moresby which is the capital city of Papua New Guinea. The study covers two dwellings each occupied by Gavuone people with reference to the built environment and use of external and internal spaces. The lifestyles of these two households have evolved as a response to change and modernity. However, certain cultural imperatives have persisted whilst others have been modified or eradicated.

Gavuone has taken on the form of radical growth pattern since culture contact — a pattern contrary to the traditional linear pattern, and these spatial relationships and patterns provide an interesting field of study. Architectural changes have also continued in the internal and external spatial organization, construction materials and processes and costs of the dwelling.

Hohola, being one of the early urban settlements, has spatial patterns that are similar to that of the colonizing society. The architectural quality of the dwelling also mimics western colonial architecture. These dwellings are characterized by low gabled or flat roofs, concrete/brick walls with no more than two bedrooms, a kitchen, toilet/shower and louvre-framed windows. Gavuone Society has also experienced this wave of modernization in terms of people's lifestyle, spatial patterns, culture, and architectural character so that the traditional life style and culture have been altered significantly by the modern way of life.

Modern thinking in terms of leisure, recreation and technology have therefore taken a commanding role in shaping and eventually determining the extent of environment and thus the built form in both communities, so that while Gavuone Society and Hohola suburb have phenomenal similarities, they also present substantial differences. This study will identify those forms of traditions and culture — (the traditional architectural traits) that have persisted in the face of modernity today. From this, general principles and guidelines will be drawn for architectural development in Papua New Guinea.

It is suggested that change cannot be avoided in any developing third world nation like Papua New Guinea, which it seems must accept such changes so to thrive developmentally, physically, socially, spiritually and technologically. In accepting and welcoming such changes, however, it is proposed that Papua New Guinea then should develop her own "Melanesian way" of doing things architecturally (and in other professional secular fields).
IDENTITY AND CHANGE IN DWELLING ENVIRONMENTS: AMORGOS, A CASE STUDY IN GREECE
Maria-Christina Georgalli
University of California, Los Angeles, California

IDENTITY AND CHANGE IN DWELLING ENVIRONMENTS: AMORGOS, A CASE STUDY IN GREECE
The study discusses issues of identity and change as exemplified in the dwelling forms on Amorgos, an island which forms part of the Cycladic Archipelago in the southeastern Aegean. Identity is searched among those dwelling types that best reflect the attitude of the islanders toward space during the early years of settlement growth on Amorgos, the years of a subsistence agriculture. Socio-economic changes due to the Ottoman conquest in 1538 A.D., led to the evolution of new or modified urban types while cultural identity was preserved in the rural areas through persistence in the old formal models and adaptation of the imported ones to the local building techniques.

Amorgos is one of the remotest islands of the Cyclades, very long and narrow, exposed to strong winds and surrounded by stormy sea. The limited agricultural potential, due to Amorgos' rocky terrain, was further restricted by repeated natural disasters, such as earthquakes, and man-made activities such as colonization and piracy. Main conquerors have been the Romans, the Latins, and the Ottomans. The towns of Amorgos followed the defensive mountainous type, common in the Aegean, while, due to the lack of arable land and the need to preserve it, the houses were of the "monospito" type: single-cell, single-floor units, very long and narrow, their entrance from the narrow side through an open courtyard. A special wooden structure, the "apocreastos," for sleeping and storing, the cooking area called "parastia," and the bread-baking oven, the "fournos," were main features of the monospito which had no interior walls. Similar types, to be discussed, were found in the rural areas while more complex variations were produced through vertical and horizontal combinations of the monospito.

The island's natural evolution was disrupted in the sixteenth century due to an influx of settlers as a result of the Ottoman conquest as well as due to a major shift in the economic orientation of the islanders with their gradual integration into Mediterranean commerce. Trade and navigation were contributing factors in transforming the towns from communities based on primary production to more sophisticated formations based on trade and navigation. Elaborate building types, the archontika, the upper class building forms of Ottoman continental Greece, were imported on Amorgos and became dominant in its major towns.
Nevertheless, the imported style was well adapted to fit the local building techniques and new dwelling types arose at the crossroads of the two architectural lines. Their derivatives were welcomed in both urban and rural areas of the island while, at the same time, the older formal models continued being built in the villages of Amorgas where the same elementary functional considerations of pre-industrial communities remained unchanged.

NATURE’S DWELLINGS: VERNACULAR ARCHITECTURE IN THE APPALACHIAN SOUTH
Donald Davis

The historiography of Appalachia has been dominated by a model which suggests the region is a colonial appendage of the American metropolis. Recent scholarship has persistently compared the region to a third world country, an imperialized colony within the borders of the United States (e.g., Lewis et al, 1978; Gaventa, 1980; Eller, 1982). Some theorists compare the areas in terms of their sharing similar cultural traditions, i.e., both having folk customs and lifestyles rooted in bi-local environments. In this paper I will analyze the ecological and historical evolution of a southern Appalachian community, paying particular attention to its natural and built landscape. As in Third World areas, I will argue that vernacular architecture originates out of culture, crude necessity, and one’s sense of place.

The community of analysis is located in a northwest Georgia valley, near the Tennessee and Alabama borders. I will begin the discussion with an historical overview of the valley, beginning around 1800. The local economy will then be discussed, especially in terms of subsistence patterns and ecological abundance. Three architectural structures will be addressed within the community’s evolving human ecology: the traditional log-cabin dwelling, the stone or “ridge-rock” dwelling, and the early frame house. I will present photographs of these structures in order to illustrate their unique, “site specific” characteristics. Detailed maps dating back to 1864 will also be consulted in order to present a better picture of how the community evolved in relationship to natural forms and boundaries.

In many areas of contemporary Appalachia, vernacular architecture is a thing of the distant past: this section will focus on the 20th century disappearance of folk styles in the northwest Georgia community and in Appalachia in general. A growing population, ecological scarcity, loss of craft tradition, and pressures from external political influences are the primary reasons for the demise of vernacular architecture in these areas (Glassie, 1968). Tourism in Appalachia (as in some third world areas) has paradoxically played a tremendous role in preserving vernacular architecture while eliminating the local communities and customs that originally constructed the structures (e.g., Dunn, 1988). Recent development and growth in the northwest Georgia valley will be analyzed with regard to these particular cultural forces.

A concluding section will return to the broader question of vernacular architecture as it relates to both first and third world settlements. I will argue, following Ilich (1982), that vernacular styles are characteristic of a unique human sensibility, a relationship to nature and form that is very different from our modern one. Lessons learned from our understanding of these folk styles and development patterns can help us tremendously in terms of addressing problems of underdevelopment in both Appalachia and Third World countries.

VERNACULAR TRADITION MEETING THE MODERN NEED OF MASS EDUCATION:
A CASE STUDY OF BURKINA FASO
T. Joffroy and H. Guillaud

For several years the Ministry of Education in Burkina Faso has attempted to achieve universal, country-wide primary education. The initial program aimed at designing and building schools using conventional modern technologies and materials such as reinforced concrete and concrete block. The program, unfortunately, never reached its objectives for a number of reasons: lack of skilled professionals and contractors, lack of aggregates and sand, high cost of building-material transportation, and overall high cost and delays.

Based on this experience, the project office for the education program decided on a new approach, and it carried out a study of local conditions, skills and know-how. The idea was to determine if traditional vernacular building materials and technologies could be used. The study not only showed this to be possible but showed that such buildings could be built entirely by local communities. Schools were subsequently built with mud walls covered with corrugated iron sheeting in the same way local people built their dwellings. Unfortunately, such structures needed yearly maintenance, a task which was often not well carried out by local people. The schools also presented structural defects related to large spans and lacked the right quality of space for educational purposes. Finally, in some cases,
walls were built without there being money available for roofing, leading to a loss of first efforts.

The task became to develop a new design based on local building materials, techniques, and traditional know-how, one that also incorporated improvements compatible with the limited resources available and that required less maintenance. A precise study was made of the pathology of traditional construction and of the locally-built schools aimed at identifying critical points for improvement. A preliminary design was made, and observation at the construction has since generated interesting information. Two new designs have recently been developed and are under construction. These new experiences will generate further information that will guide final definition of the project.

It is already possible to say that only such a step-by-step process, yielding better knowledge of local conditions, can produce real progress in the development of a traditional technology able to solve the need for schools in Burkina Faso. The paper deals more precisely with the methodology of an approach that links traditional architecture and culture with a strategy for modern, progressive development.
ETHNICALLY DERIVED HOUSING DESIGN FOR A HMONG COMMUNITY IN SACRAMENTO, CALIFORNIA
Patricia Harrison

In the United States there is general community acceptance for application of ethnic design motifs such as “Spanish” or “Japanese” to standardized plans. I wondered if the entire design of the site and buildings could be ethically derived yet fit comfortably with its neighboring dwellings. A request by the Rural California Housing Corporation, a non-profit housing agency, to work with a group of Hmong families to incorporate their needs into the design of a 50-unit townhouse project on the edge of Sacramento, presented the opportunity to test the question.

The Hmong are a Laotian ethnic group who became widely known during the Viet Nam War period as the CIA’s “Secret Army.” They were drawn into the Southeast Asian conflict because of civil war between leftist and rightist groups in their own nation. At the end of the war a large portion of the Hmong population was forced to leave Laos, around 60,000 coming to the United States, and the remainder to refugee camps scattered throughout Asia. In the United States they have maintained many traditional living patterns because of their strong tendency to settle in close proximity to family and clan members.

My goal in working with the Hmong families was to design a dwelling form and site composition that effectively balanced their culture and lifestyle with an “integrating character” of middle class dwellings: in other words, create a scheme that displayed distinctive Hmong qualities and ethnic character on the one hand and encouraged their acceptance/assimilation into the community on the other. Site design criteria were developed first, followed by individual unit designs.

To develop site design criteria, I created three sample site diagrams including buildings, parking areas, and open space for the Hmong family representatives to critique. Subsequent site diagrams added refinements such as existing trees, tenant specific parking, communal areas, private rear yards, fire equipment access, and refuse collection requirements. From the site diagrams, the Hmongs defined the elements of townhouse apartment living that are most important to them.

In order of importance the final site design priorities included parking near the family’s residence, private garden space for each dwelling, an inward-looking focus for the...
site, restricted access for non-site residents, community garden and shared open space, and a meeting room with a stage for traditional ceremonial events (which could double as a child care center). "Plenty of parking" was considered very desirable. Suggestions such as edible landscaping, low fencing between rear yards, and a formally landscaped street presence were well-received. In the final site plan buildings were grouped to create a "village" quality on the interior of the site, while the sides facing the street presented a formal, residential appearance.

Planning individual dwelling units evolved from research on Hmong cultural patterns, observations of typical family functions, interviews with residents, and my knowledge of typical townhouse design. Families gathered to review, criticize, and make suggestions. A series of in-depth interviews with two of the elderly community leaders about traditional Hmong dwellings, and with women on daily household practices, led to further refinements in the designs.

The communal aspects of the Hmong and the tendencies for men and women to separate for specialized activities became the organizing influences for the plans. Location and function of doorways, cooking practices, and children's and elderly needs were other factors. Elevations drew upon typical Hmong building forms such as gable roofs and lean-to porches. Traditional decorative motifs were incorporated for building trim, fences and gates, and paving patterns. Colors and plant materials were also selected with Hmong assistance.

Housing that creates an inward-looking community focus for the residents while presenting a formal "street face" the surrounding area is an important experiment for public housing. If successful it can create a workable setting for cohesive cooperative cultures, and also generate an assimilative, less threatening fit with the surrounding community.

EFFECTIVE SOLUTIONS FOR BIG URBAN PROBLEMS
Sonia Barrios

According to all prospectus, accelerated urban growth will continue unabated in Third World countries for the next decades. In parallel, there is little hope in what concerns to the alleviation of such problems as urban chaos, deficient urban services, and urban poverty, which characterize these large agglomerations. To begin with, governmental agencies show a poor record of accomplishments in such matters. And secondly, the debt crisis and the difficulties Third World countries are facing for inserting themselves advantageously into a restructured international system anticipate that harder financial restrictions wait ahead. All this means that creative prescriptions in the field of urban planning and the production of the built environment must take the place of the long-standing conventional ones.

Up to this point a crucial question makes itself unavoidable: which conditions must fulfill such prescriptions in order to be considered creative ones? Under the light of the Latin American experience, it is possible to advance some ideas on this particular. Namely: (i) they must be self-reproductive; that is, after an initial push, they must develop an inner dynamics making unnecessary increasing and centralized governmental attention and financing; (ii) they must rely on both innovative market and non-market mechanisms such as the "consorcio," (associations of consumers allowing purchases by installment at cash prices) and the "cayapa" (unpaid collective labor favoring alternatively individual projects); (iii) it must require and enforce community planning instead of bureaucratic planning; (iv) they must convert such deep-rooted local values as: personal/family/neighboring solidarity into operational levers for urban planning purposes; and (v), above all, they must provide massive, low-cost responses to extended urban problems.

Four areas should be prioritized for the application of creative thinking and the sharing of the corresponding experiences: the technical one (ex.: rediscovery of local building materials; adoption of soft technologies; the organizational one; the political one or the building of an unexisting civil society; the financial one or the unexplored saving capacities of the urban poor; and the legal one (ex., the land tenure issue)).

TIME/PROCESS PERSPECTIVE: A FRAMEWORK FOR ASSESSING AN EVOLUTION OF DWELLING TYPES
Bharat Gami

This paper deals with three important issues: (1) Typology of dwelling, (2) Evolution of dwelling types in two specific contexts in the Third World, and (3) Process for assessing driving forces that change the dwelling types over time. It is suggested in this paper that the typology of dwellings as an area of study needs to go beyond the customary formal organizational analysis to a broad based examination of socioeconomic, political, cultural, climatological, regulatory and technological determinants. This suggestion is based upon field research of dwelling systems in two
different settlements in the Third World, one in India and the other in Mexico. The research reveals the importance of such a study for assessing and understanding various forces that give form and meaning to dwellings and settlements. The paper also suggests that the most critical element in the evolution of dwelling types is the level of cultural acceptance. It is not only an embodiment of a variety of issues that are of importance in a given socio-cultural context, but is also a final determinant that decides whether a dwelling type is going to continue in its original form, evolve into a new form, or is going to lose its value and become obsolete. The paper describes a framework for developing a comprehensive time/process perspective, which can be used in many other contexts by decision makers in planning, architecture and management. The author is an architect, planner and an educator and is involved in teaching, practice and research related to the architecture of dwellings and settlements.

CULTURAL ENCLAVE OF KAMPONG BARU, KUALA LUMPUR, MALAYSIA: IMPLICATIONS FOR PLANNING URBAN CHANGE

Wan Salleh Ibrahim

Urban planners, local administrators and concerned politicians are viewing with misgiving a small, yet old urban enclave in the most strategic part of Kuala Lumpur city, called Kampong Baru. This ‘kampung’ (village), a mere 100 hectares, was originally planned as an ‘experiment’ to accommodate the rural Malay ethnic community in a fast growing multi-ethnic metropolis, with a view that through time, it will slowly melt away as part of the urban scene. It was also a plan to integrate the rural folks, the Malays so that they will slowly assimilate ‘urban ways’ and become more self-reliant.

The settlement initially was only 1,000 strong, but grew into a thriving community of its own, with some degree of local self-dependence. The community elected their own officials as representatives ad spokesmen in official matters. They grew to be a “symbolic Malay presence” in a otherwise cosmopolitan domain. And the original objective . . . to be able to “melt away” this identity and cultural characteristics seemed, as time went on, to be further and further away; for no sooner the community developed, it became enmeshed with the polyglot politics of city life. The British policy to emplace the community as a Malay Reserve Land, compounded the problem further by making it as “untouchable” for development purposes accessible to other ethnic groups, nor its legal enactment serves any better as collateral for bank loans as mortgages. The Malays, generally poor, lack the financial know-how to realize its strategic importance as an invaluable piece of real estate, an the Chinese shy away from even encroaching on the issue as to avoid racial sensitivity. As such, it’s ambience as a rural community persists as an indomitable ”security blanket” to its 40,000 odd populace.

On achieving independence in 1957, the task of development took preeminence, but it was not that simple, in fact intractable.

The community has indeed learned the real “urban ways” and grew very much wiser . . . not to trust local administrators, much less the grime of city politics. The task of bring them slow reform through moral persuasion, cash incentive, the promise of financial rewards through shared or grouped undertakings do not hold water to her conservative folks. Thus, the real “battle” to be won is not through “sweet talk” by local officials, nor the planners’ drawing boards; but through casual friendship and camaraderie of selected view; which happens to be non-existent (with clout).

In the meantime, coconut palms “hula-hula” over ramshackle zinc roofs in the hot tropical sun; chicken and other domestic fowls reminisced within the shades of tree groves, little disturbed by infrequent visitors or noisy children running around. At times it really conjures the atmosphere when it was first set up many, many years gone by (1899) — a kind of romantic illusion; a bucolic cultural paradise, but the planners were not in that mood.

Today as modernity jostled for position, banks, groceries, and small mainly ethnic restaurants lined its major thoroughfares, to the discomfort of culture die-hards. Even then, these happenings are mere “concessions”, undeniable necessities in today’s world. However, as many soul searchings come and as many soul searchings go, little, of effective comprehensive development, takes place. The task therefore cries for a solution. As academicians and researchers, this kind of problem should not remain at face value. The theory, or assumption, that city growth should find its own equilibrium pace may be quite disheartening, an the cry for a swift answer in often meaningless seminars and conventions at national levels do not promise anything either. But it would be unconventionally timid to resign to not doing anything in the face of this “dry rot” in the age of high technological progress elsewhere in Kuala Lumpur, the capital city of Malaysia.
RETHINKING THE RELATIONSHIP OF MODERNITY AND TRADITION IN GREECE

HISTORICAL HOUSING STRATEGIES IN THE CHANGING POLITICAL ECONOMY OF MODERN GREECE
Susan Sutton
Indiana University – Purdue University at Indianapolis, Indiana

THE CODIFICATION OF TRADITION IN CYCLADIC ARCHITECTURE
Christos Saccopouls
Mississippi State University, Mississippi

HYDRA, AN ISLAND HARBOUR TOWN: A CASE STUDY OF A TOWN WITH A MODERN ECONOMY AND TRADITIONAL ARCHITECTURE
Constantin Mihalides
Washington University, St. Louis, Missouri

CONSTRUCTION OF STATUS IN A CHANGING WORLD ECONOMY: TRADITIONAL MANSIONS TO SWISS CHALETS IN WESTERN MACEDONIA
Mari Clark
Agency for International Development, Washington, D.C.

HISTORICAL HOUSING STRATEGIES IN THE CHANGING POLITICAL ECONOMY OF MODERN GREECE
Susan Sutton

This paper argues against a dichotomous interpretation of traditional and modern housing which sees the former as the result of isolation, stasis, and habitual custom and the latter as a sudden, disruptive imposition from the outside. The author’s ethnohistorical research in several Greek villages and towns over the last 15 years indicates that change, migration, and involvement in international economies has influenced what is often labelled traditional Greek housing for centuries, while that classified as modern shows certain continuities with some much older patterns. The differences thus often denoted by the terms “traditional” and “modern” are probably more accurately described as variations along a continuum of ways in which different Greek settlements have historically been connected to national and global systems of political economy. Such general ideas take on added meaning in nations such as Greece where the family is acknowledged as the basic, most durable unit of society. Since family is generally synonymous with household in Greece, the terms used to describe housing of the past often take on a symbolic meaning implying more stability and unchanging tradition than there may actually have been. The series of studies summarized by this paper indicate instead a centuries-long manipulation of housing resources to maintain familial independence while simultaneously placing the family at a better vantage point with respect to wider systems of political economy. What is sometimes thought of as timeless traditional housing may thus be found in villages founded only recently, building materials change from stone to mud-brick and back again depending on local resources, decorative elements connoting status reflect changing ties to outside systems, the same structure may serve as stable, house, and storage building in its lifetime, and so on. The transition between what is generally labelled traditional and modern housing seems thus not a shift away from stable isolation, but rather a shift from largely self-made housing to specialist-made, and from single family units to multi-family ones. These are the thresholds which create significant architectural discontinuities in Greek housing and which present Greek families with increased difficulties in maintaining familial independence. These thresholds, nevertheless, are the cumulative result of centuries of shifting residential strategies. The overall picture that thus emerges is not that of isolated peasants suddenly being thrust into the twentieth century, but rather one of families using a constantly changing set of housing strategies to achieve a secure base for themselves and to
visually convey their status to a wider audience. To view this as simply a shift from traditional to modern is to oversimplify the complex interaction that has actually taken place.

THE CODIFICATION OF TRADITION IN CYCLADIC ARCHITECTURE
Christos Saccopoulos

The traditional architecture of Kythnos, a small Cycladic island is characterized by the distinct identity of two settlements, one with flat roofs and the other with hip tile roofs. The surprising architectural diversity for such a small island is paralleled by population diversity resulting from earlier migrations.

Rapid changes in architectural styles and settlement patterns occurred in the early seventies as a result of economic, political and administrative pressures:

- Kythnos acquired for the first time a pier suitable for ferryboats greatly enhancing the arrival of tourists, increasing trade with the outside, including expansion of the importation of new construction materials. The increased trade and tourism produced affluence with stimulated new construction.

- Strong nationalistic sentiment and democratic reforms became dominant in public life after seven years of a neocolonial dictatorship, legitimizing traditional architecture as a source of inspiration for new design.

- New construction and renovation came under state regulation by requiring building permits based on scaled drawings which are to conform to the national building code and have to be approved by the local building commission which is charged with preserving the local character of the island architecture.

Most new construction took place in new more dispersed settlements far from the older settlements. A neotraditional style of architecture emerged which represented traditinality, rather than to continue it. This neotraditional architecture is characterized by a few exaggerated traditional features, such as the arch, the sculpted exterior staircase and the triangular dove-cote openings, applied cosmetically in an effort to proclaim allegiance to the past. The impact of the limited construction in the older settlements, while attempting to represent traditionality, is to diminish their historical distinctiveness.

While the new developments can be viewed as a failure in their stated intention to preserve the architectural character of the island, nevertheless the new style is an honest response to present socio-economic conditions, and it has, in a short time, acquired strong stylistic identity.

HYDRA, AN ISLAND HARBOR TOWN: A CASE STUDY OF A TOWN WITH A MODERN ECONOMY AND TRADITIONAL ARCHITECTURE
Constantin Mihalides

A diachronic model was constructed of the vernacular architecture and planning of the town of Hydra, a small port town on the Aegean island of Hydra. This model was based on historic research and field studies carried out in 1963 and subsequent field studies in 1981 and 1989. The earlier work traced the evolution of the town since its foundation in the 17th century. This study emphasized, among other things, the streets as important extensions of the domestic realm. The streets of Hydra represent the highest architectural achievement of the town, both morphologically and socially.

In 1981 and 1989 architectural changes which had taken place since 1963 were documented with photographs taken of the same buildings and sites studied in 1963. Dramatic economic and social changes had occurred during this interval, resulting from the pressures of tourism, as well as broader changes in the political economy of Greece. The local economy had become fully integrated with world markets; modernization of the economy was paralleled by modernization in other sectors including education, gender relationships, and employment patterns.

Since 1963 Hydra came under one of the strictest preservation laws in Greece. Comparing the detailed photographic record of 1963 with those of the 1981 and 1989, reveals the impact of new construction, regulation, modernization of building methods, and economic affluence upon Hydra’s architecture. In this comparison a number of important observations emerged, including the following three main insights:

1) The expanded use of electricity, telephone and television had a profound effect on the townscape of Hydra as the rocky subsoil prevented the submersion of electric cables and telephone wires. The resulting overhead network of cables has had a startling visual impact.

2) Building density has greatly increased. Vacant buildings have been renovated, or enlarged and empty lots have been
built upon. However, the impact of these building activities has been surprisingly unobtrusive. Throughout the history of Hydra, its vernacular architecture has changed continuously, in response to both local considerations and distant influences. The 1963–1989 developments reconfirm this observation.

Various factors contributing to these morphological developments such as tourism, the absence of automobiles, government regulation, topography, local traditions, and the introduction of trained architects, are evaluated.

CONSTRUCTION OF STATUS IN A CHANGING WORLD ECONOMY: TRADITIONAL MANSIONS TO SWISS CHALETS IN WESTERN MACEDONIA

Mari Clark

This paper will examine the relationship between the changing architectural form of houses in the northern Greek region of Grevena and changes in familial social status, household organization, and linkages with the world economy between the nineteenth and twentieth centuries. It will focus on two types of domestic structures built by families with both high status in their communities and wealth based on socio-economic ties outside of Greece. The first type is the nineteenth and early twentieth century, large-multi-roomed, stone masonry mansion (akhandiko spiti). The second is smaller, Swiss chalet style, brick or cement summer house (eksokiko spiti) that became common after World War II.

It is argued that both types of constructions reflect, in form and furnishings, a family's status based on external ties either to Europe or the Middle East. At the same time, differences in form, function, and furnishings between these two types of housing reflect changes in the nature of these linkages from those surrounding the situation of guest workers (gastarbeiter). The two different housing styles also show the effects of these broader economic changes on household organization, especially in the form of a shift from extended family enterprise to the smaller households of professionals and laborers.

The basic pattern of settlement change from a line of houses at the edge of a flat field to a cluster of houses circling around a square and the reasons and means for the change reflect a pattern common in mountain areas and small settlements in Greece where small free-holders of land were part of an economic system focused in a center or centers of power elsewhere.

Comparative material from other areas of Greece where similar patterns appear is also discussed, and some conclusions are set forth presenting house structure as a dynamic representation of familial social status, and external economic relations.
DAI LUE SETTLEMENTS AND ARCHITECTURE IN XISHUANGBANNA, CHINA: THE COMPOSITE ORDER OF CULTURAL IDENTITY
Clarence Aasen

Embedded in the Dai architecture and villages of the Jinhong Region of Southwestern China are culturally significant ideas and practices which reflect and reinforce longstanding traditions and, in parallel, express and respond to contemporary conditions. The paper will explore this relationship with a view to clarifying the role architecture and settlement patterns have played in two respects: in the forming and reinforcement of Dai modes of thought or views of the world; and in maintaining their identity as a distinctive ethnic group. Illustrations from brief but intensive fieldwork in 1989 will be used in the presentation.

THE QUADRIPARTITE PATTERN OF SPATIAL ORGANIZATION IN DWELLINGS
Richard Zgusta

Entering a dwelling, one immediately recognizes four basic directions on the horizontal plane, especially when standing in the middle, i.e., back, front, right and left. Notions concerning these four directions vary from culture to culture; nevertheless, their recognition is practically universal in the form of two horizontal axes, i.e., one connecting the entrance with a point at the wall opposite it and one perpendicular to it, bisecting it in the center. This cross-cultural perception of horizontal space coincides with the scientific analysis of the concept of dimension, in which the horizontal plane consists of the axes $x$ and $y$ bisecting at $\alpha$.

The notion of dwelling space being characterized by a series of opposition sets, e.g., high-low, superior-inferior, right-left, male-female, sacred-profane, etc. has been quite strong in anthropological literature, and it has gained prominence especially in writings of post-war structuralists. Such a view of the dwelling space has few serious opponents, as the division of space into binary notions in indigenous cognition is a fact that can readily be verified by an ethnographic inquiry. Thus, for example, the main household altar is rarely located in the proximity of the entrance, and often is far from the kitchen, which is in many cultures considered to be, as an area of disposal of rubbish, a profane zone. The male-female spatial dichotomy within a dwelling is also a near-universal phenomenon, manifesting itself either as a subtle tendency or sharp division marked by prohibitions.
A dual classification system which defines the experiential world in high and low, right and left, male and female. Inner and outer, and center and periphery can be found in most cultures around the world. The Javanese of south-central Java associate this duality with individual existence. One’s existence consists of two interdependent realms: *lahir* (outer) and *batin* (inner). *Lahir* refers to the manifested behavior, and *batin* relates to the inner subjective experience.

In the human self, *lahir* and *batin* are united. They have a center-periphery relationship rather than one characterized by opposing poles. From periphery to center there interact layers of senses, desires and will. One experiences one’s *lahir* fully by controlling desires, behaving properly, and organizing the outer environment. In this way a person opens the route to the realm of *batin* and reaches the ultimate rasa (feeling, sense, aesthetic judgement, thought).

One’s position in the world is believed to be fixed by the search of the inner realm of the self. Inner understanding will in turn be translated into a spatial arrangement of the outside world. *Magasari*, a land-right concept in which the landlord rented his land to his servants, who finally built around his dwelling, exemplifies this center-periphery pattern. Center is the lord and periphery is the servant. In theory, center and periphery are mutually interdependent, but in practice the center appears to “exploit” the periphery.

This center-periphery arrangement is not just a Javanese phenomenon. It occurred in pre-colonial coastal Southeast Asian cities in the form of *kampung* (the compound of houses now associated with the urban village). Although *kampung* was a genuine product of the Third World, it is no longer structured in its original form. Colonization by the First World maintained part of its social and physical structure, but these structures changed rapidly after independence. The “exploitation” of *kampung* by the center — now dominated by the business district — is expanding. Since *kampung* is arguably a significant feature of the future Southeast Asian city, a conceptual understanding of its existence is needed.

Based on field work in central Java and literature on the Southeast Asian city, this paper examines how the ideal is typified in the central Javanese built environment, and how the settlement pattern derived from this ideal is related to pre-colonial coastal city form. It further explores the discrepancy between the myth of ideal and the harshness of reality, in which “exploitation” is covered by the name of mutual relationship of center and periphery.

**JAVANESE DUALITY: ON THE MYTH AND REALITY OF CENTER AND PERIPHERY**

Gunawan Tjahjono

A dual classification system which defines the experiential world in high and low, right and left, male and female. Inner
MEDIEVAL "NEW TOWNS" IN FRANCE AND THAILAND  
Sophie Clement-Charpentier

At first sight, we can be struck by the formal similarity of the plans of the "bastides", ancient towns of Southwestern France, and those of the towns of Northern Thailand. In very remote cultural areas, they arose during a specific period, the end of the Middle Ages. Their geographical situation, away from industrial regions, enabled them to stay traditional towns. We would like to stress, through the study of their foundation, their development and their modernization, from an environmental and architectural point of view, what is specific to each group, and in addition, beyond the cultural differences, we will explore their similarities.

At the end of the 13th century, big migrations, such as those of the Mongols and the Thai in Asia, and the crusades in Europe came to an end. Linked with the strengthening of the power of local princes, a series of towns arose which were useful to mark the boundaries of the regions won from the enemy, or to hold a population who could cultivate the land, so enriching the towns. Some of them disappeared, others became prosperous; epidemics, poor crops, military misfortunes could be the cause of their decline.

We can note common features in the appellation of these towns. Some of them were named "New Towns", such as Villeneuve in France (Villeneuve sur Lot, Villeneuve d'Aveyron) or Chiangmai in Thailand. Reference is also made to the word "rampart", such as the generic name of "bastide", from bastion, fortification, or in Thailand "chieng" or "vieng", which means "rampart" and "town". Indeed most of them originally were surrounded by a wall.

In the bastides of Southwestern France, charters were used to ensure the rights and duties of the different parties, king, lord or abbey, and the people. Inside the towns, the people were free, and were permitted to hold fairs and markets. The bastides originally had a regular orthogonal plan, with rectangular blocks, and a central square where the market and the assemblies were held. To each inhabitant a piece of land was assigned to build his own house, and the size of the pieces was equal. The layout of the town expressed a communal desire for equality.

In Thailand, towns were under the authority of a prince who controlled all of the surrounding region as wall. The population living inside the towns was organized in a strong hierarchy made up of a prince, the nobility, the Buddhist clergy, commoners or free men pay, slaves, tradesmen, and handicraftsmen. If these last were belonging to non-Thai ethnic groups, they would dwell outside the walled town. Usually the market was held in the main street. The site of the palace consisted of a big block situated in the walled town. In Thai towns there were no public squares, the meetings were held in the precincts of the Buddhist towns.

The urban expansion, linked with the development of these towns, gave birth to new patterns in urban design. We will explore how the problems of continuity between old and new quarters have been solved in France and Thailand.
FROM TRADITIONAL TO CONTEMPORARY: PHYSICAL ASPECTS OF CHANGE

CONTINUITY AND CONSISTENCY IN THE TRADITIONAL COURTYARD HOUSE PLANS IN MODERN KOREAN DWELLINGS
Sang Hae Lee
Sung Kyun Kwan University, Suwan City, Korea

PERSISTENCE AND CHANGE IN THE TRADITIONAL ARCHITECTURE OF NORTHERN NIGERIA
Hamman Tukur Saad
Ahmadu Bello University, Zaria, Nigeria

THE PERSISTENCE OF FORM AND SPACE IN DOMESTIC ARCHITECTURE IN SPANISH COLONIAL NEW MEXICO
John Kantner
The Colorado College, Colorado Springs, Colorado

ENVIRONMENTAL CHANGE AND CULTURAL SURVIVAL AMONG THE IGBO OF NIGERIA
Clifford Ham
University of California, Berkeley, California

CONTINUITY AND CONSISTENCY OF TRADITIONAL COURTYARD HOUSE PLANS IN MODERN KOREAN DWELLINGS
Sang Hae Lee

Traditional Korean houses are mostly courtyard types with some variants of building layout and room arrangement. Most of the courtyards are located in the middle of their plans and some others are surrounded by several buildings and/or walled enclosures. In any case, habitable rooms and other structures are grouped around them and looking inward toward them. This type of courtyard house provides many roles: i.e., functional, social, climatic, hygienic, visual, spatial, and so on. This made a kind of tradition of Korean house type and deeply associated with the Koreans' way of life.

This paper investigates whether or not the courtyard house type is still relevant, and still working as presiding idea and form of the modern house planning in Korea. For the investigation, three kinds of modern house plans are taken: the "ready-built" houses for sale by private house-builders, the "public" houses by public housing institutions, and the "designed" houses by architects for individual clients. Through the study it is found that the ready-built houses are tenaciously prone to traditional way of living and user participation, the public houses are easily modifiable and progressive clinging to Western models of architectural design strategy, and the designed houses are sound in terms of the cultural heritage of traditional house planning concept and the establishment of "new" tradition within the influence of Western modern architecture.

In conclusion, the study demonstrates that some concepts of both traditional and modern courtyard type on the planning of houses in Korea are still shared and relevant as basic ordering principle for house planning. Among the modern houses in Korea, nonetheless, it is found that the concepts and the extent of acceptance of traditional courtyard house plan are diverse and fulfilled with different modes of architectural design. In particular, the contrasts in the recognition of tradition between the private builders, public housing authorities and practicing architects are found as follows: the private builders perceptualize and externalize the traditional form and design, and the practicing architects conceptualize and internalize them, while in between them, the public authorities. In sum, it is found that the courtyard type constitutes one of the prototypes of modern Korean houses, demonstrating cultural identity with variants of design solution.
PERSISTENCE AND CHANGE IN THE TRADITIONAL ARCHITECTURE OF NORTHERN NIGERIA

Hamman Takur Saad

Sixty years of British colonial rule and thirty years of post-colonial modern development have consequences on the lifestyles and material cultures of communities all over Nigeria. The effects are manifested in numerous forms. The built environment, in particular, bears testimony to the social, cultural, material, and technological pressures to which these traditional societies have been subjected in Nigeria over the last nine decades. This paper examines the impact of colonial rule and modernization on traditional architecture and settlements in northern Nigeria. The data is based on fieldwork in two cities, Kano and Zaria, in the predominantly Muslim part of Nigeria where the conflict between traditional, Islamic based, tenets and modern European-inspired lifestyle is sharpest. This battle has manifested itself by numerous changes in residential architecture. Social structure and family structure have shown both elements of persistence and change. The resilience of the so-called “extended family” in both urban and rural areas and the emergence of nuclear families in the urban sector are rather paradoxical. The breakdown of traditional occupational structure based on craft guilds and communal labor has resulted in the creation of a new class of proletarian workers with little or no attachment to either guild chieftains or “big houses” of landowning families. This has repercussions in residential architecture; the emergence of low income workers housing designs. This breakdown has another indirect effect on traditional architectural technology which depended on hereditary recruitment for its subsistence.

More directly, the introduction of modern materials and modern technology has resulted in a vernacular architecture which tries to reinterpret foreign models or to adopt traditional forms to modern materials and technology. In particular, the bungalow introduced by the British as a model house for white colonial civil servants has gained acceptance among the new bourgeoisie; but the plan has been transformed to what is now known as “muslim style bungalow” to suit the requirements of traditional lifestyle. Both in the urban and rural areas the basic unit of building seems to be undergoing transformation from the circular form to rectangular form considered more modern. The roof too seems to be evolving from the traditional thatch or mud construction to the current corrugated galvanized iron sheet roof.

Nevertheless the organization and definition of space seem to have persistence in content if not in form, despite changes in technology and material. There is also an element of continuity if not persistence in the arena of architectural decoration. There is a continuity in the symbolic functions of building decoration, despite the changes in method of application and materials used in house decoration.

This case study clearly demonstrates the conflict between the “traditional” and the “modern” and the strategies adopted by traditional societies in resolving this conflict in the arena of the built environment. The story of Kano and Zaria is not only the story of two northern Nigeria cities; it is, in a way, the story of all Third World cities faced with the forces of westernization and modernization. It is a familiar theme throughout the developing world. The transformation of the built environment as a result of contact between the “First World” and the “Third World” can be fully appreciated through such studies.

THE PERSISTENCE OF FORM AND SPACE IN DOMESTIC SPANISH COLONIAL ARCHITECTURE

John Kantner

This paper focuses on the exterior form and interior space of domestic architecture in Spanish Colonial New Mexico. Although numerous authors have studied New Mexican architecture, none have provided a quantitative and comprehensive presentation of the available data. This has led to confusion over the exact elements of the domestic architecture in the different periods of New Mexico history, and the origins of the architecture have never been fully investigated. For this paper, records from all of the archaeological sites exhibiting the remains of seventeenth- and eighteenth-century New Mexican houses were examined for patterns of structural form and spatial organization. This research was supported with materials collected from archival records containing descriptions of colonial houses, as well as with investigations of the few extant examples of colonial houses remaining in New Mexico.

Using the extensive body of data collected during this research, a definite pattern of structural form and space can be delineated for colonial New Mexican domestic architecture. The primary spatial unit was the multi-purpose square room which was always the same size and contained no structural features. These rooms could serve any function, and often the activities performed in a particular room would change seasonally. A “house” consisted of a series of these
rooms lined up one after another, and the entire structure would be either linear, "L"-shaped, "U"-shaped, or patio-centered, depending on the total number of rooms. Rooms were apparently added on or allowed to fall into ruin on a fairly regular basis. Archival resources suggest that this "additive/divisive" characteristic of the colonial New Mexican house was dependent primarily on wealth and secondarily on the number of occupants.

The second part of the paper examines the origins of colonial New Mexican domestic architecture. An examination of Spanish architecture reveals that the Moorish patio-centered house of Andalusia most likely served as the prototypical architectural design introduced to the New World. The adoption of this form can be attributed primarily to its symbolization of the prestigious hidalgo status which was the inspiration and goal of every New World colonist. Acculturation processes of proportional representation and crystallization proposed by George Foster would have firmly established the Andalusian house in the entire Spanish New World. Elements of this architecture include the multi-functional room unit, the linear nature of room organization, and many other specific features, including adobe construction and fenestration design.

Although the Andalusian patio-centered house was firmly established in most other areas of the Spanish New World, its occurrence is not documented in colonial New Mexico. This paper argues that the severe environmental, material and social conditions in New Mexico made it economically impossible for Spanish colonists to construct the large patio-centered house. However, tradition and the aspiration for hidalgo status ensured that this prototypical house design was not abandoned, even though the architecture was inefficient in the relatively cold and wet climate of northern New Mexico. The Andalusian architectural design was reduced to its most basic element, the multi-functional room. Although the average colonist could not construct a patio-centered house, he or she could afford to build two or three rooms. As economic conditions improved, the colonist gradually added on more rooms and gradually enclose the central patio. Thus the evolution of the New Mexican house progressed from the linear form to the "L"-shaped form, to the "U"-shaped form, and finally to the patio-centered form.

ENVIRONMENTAL CHANGE AND CULTURAL-survival Among the Igbo of Nigeria
Clifford Ham

The Igbo are one of three dominant ethnic groups in contemporary Nigeria. Energetic and entrepreneurial, they are of particular interest for their stateless, competitively communal political heritage, expressed environmentally in dispersed village-group settlement patterns.

The Igbo were quick to adapt to British colonialism, and established themselves within this new system of administration and trade. The modern era has seen continued development of a wage economy, bureaucratic employment, trade, importation, and Westernization. Politically, an ongoing shift has occurred toward imposed hierarchy and centralization. Igbo settlement is now centralized around the four major Nigerian urban centers of Onitsha, Enugu, Aba, and Owerri. Despite these trends, traditional culture and environments continue: dialects persist, traditional religion and politics are influential, traditional farming is the nutritional mainstay, self-built housing still fills cities, and traditional village forms proliferate.

Western and Igbo traditions now intertwine. Residents of cities are also citizens of villages (with dual obligations and residences). Just as traditional housing is exported into urban environments, so are Western "story houses" imported into villages. Three separate systems of land acquisition operate simultaneously, often requiring approval of the village council, private purchase, and state allocation.

Western forms are used in unorthodox ways, as with the location of the refrigerator in the living room, the farming of highway median strips, and the establishment of businesses on freeway rights-of-way. And traditional practices continue in a world of Western forms, leading to such practices as ignoring the door as a social barrier.

But contemporary forms often inhibit traditional living patterns. Structured apartments deny adaptability to the comings and goings of the extended family. The crowding of tenement and the anonymity of the city diminish the significance of kinship. The free-standing bungalow fosters class distinction and social distance.

Descriptions of these novelties, continuities, and interactions lead to consideration of the nature of the Igbo architectural response to colonization: is this one of adaptation, co-option, duality, or fragmentation? Explanation will focus on the development of multiple cultural realities within an environment of complexity and process, loss and opportunity.
Becoming an architect in the Third World: A Study of Educational Cultural Values
Sanjoy Mazumdar

Becoming an architect in many Third World countries, just as in First World countries, requires undergoing extensive training in a professional education program. Of primary importance in this education is the development of a "design sense" acquired through a process of enculturation into the values of the profession.

The intent of this paper is to delineate two aspects of the interplay between educational and cultural values. First, I wish to deal with the ways in which students acquire and transmit these values and how social pressure is exerted by students. I shall describe how students in an architectural school sort themselves into social categories, and how membership in these categories and the labels applied created pressures for conformance. This description will also show the influence of First World modes of design in the development of a student's sense of self as an architect. This section of the paper will be based on an experiential ethnography of an architectural school in India.

The second aspect will deal with the manner in which architects attribute and derive meaning. Drawing on a debate in the social sciences I shall describe two polarized positions in the philosophical viewpoints and assumptions one makes regarding ontology, epistemology, methodology and human nature. These affect the ways in which architecture is taught and practiced. Views commonly taken are ones of positivism and realism. Views of nominalism and anti-positivism are neglected. This imbalance is due largely to the stance taken in the classroom and design studio by educators and educational systems which rely heavily on models from the natural sciences with their positivistic points of view.

In conclusion I wish to emphasize the importance of examining the values inculcated during the educational process, the pressures to conform that are created beyond the classroom by students themselves, and the importance of providing alternate models. I shall elaborate on the ways in which Third World–First World connections happen and how academia in the First World can be quite instrumental in shaping such values not only in their sphere but also in other parts of the world.
ARCHITECTURE TRAINING AND PRACTICE IN GHANA — COMPLEXITIES IN A DEVELOPING WORLD
George Intsiful

The main thesis of this paper is that architectural training and practice in Ghana, which is very similar to what pertains in most so-called developing, or Third World countries, are full of conceptual and methodological controversies, complexities, and contradictions. Such controversies, complexities, and contradictions implicitly are inherent in the duality of tradition and innovation which are found in the developing countries mainly because of the lingering effects of colonization. Thus two striking contrasting sets of communities have been created in these former colonial states: the traditional (“Third World”) and the modern (“First World”).

The main objective of this paper is to establish the importance of adapting — in both word and deed — architectural training and practice in Ghana to improve the standard of living of the country’s entire population, and not only in a few sections of selected, modern urban centers. Furthermore, the paper seeks to establish that it is possible to incorporate modern amenities in designs that satisfy local socio-cultural values and needs. Among others, the paper suggests that the present methods of architectural training and practice do not stress the importance of home ownership, the prevalence of home-based enterprises in the Ghanaian society, the unique family relationships, and the conflicts between traditional building practices and the legacy of British rule. The first part of the paper traces the origins, and process, of architectural training in Ghana and discusses whether it is appropriate for the needs of the country. The second part of the paper discusses architectural practice in Ghana and its relevance to the needs of the people.

The research methodology used includes first hand experiences both as a student, and later as a faculty member at the Department of Architecture within the Faculty of Environmental Studies at the University of Science and Technology at Kumasi in Ghana. Such experiences were gathered not only in the classroom but also included direct participation, and observation in formal and informal interviews, photographic evidence, and archival data collected during field trips to various neighborhoods and communities surrounding the University, as well as summer surveys undertaken in rural and urban centers in all the ten administrative regions of Ghana from 1972 to 1982.

The paper concludes that architectural training and practice in Ghana should be changed. There is an urgent need to make Ghanaian architectural training and practice more appropriate for the country’s needs. Architectural design studio programs at the Department of Architecture should endeavor to respect and incorporate more of the socio-cultural values and practices of local residents instead of imposing modern solutions on them. The building regulations and code of practice which were introduced by the British more than a century ago, need to be revamped to include appropriate efficient, durable, pervasive, and affordable local building practices.

EDUCATING THE CREATORS OF THE “NEW TRADITIONAL SETTLEMENTS”
James Strueber and Donna Nelson

The future directions taken in the practice and design of dwellings and settlements in a country are dependent on the perceptions of the people who influence development in that country. The shape of these new environments they create reflects what they value in their culture; their feelings toward assimilating new technology; culture and values in their society; and most importantly, how creative they change makers are and how prepared they are to evaluate the long term impacts of these changes. Those who influence development must be capable of going beyond simply using the new apparently meaningless traditional shapes, patterns, and organization in their new projects. They must understand not only the form and function of traditional buildings and their arrangements, but the interrelationships that these places had with the people, the environment, their way of life, and the role these places played in the continuity of the culture. They must also be able to analyze the current situation and create habitats that provide the occupants with an environment that responds as well to today’s needs as the traditional settlement did in years past.

This paper is about the education of those who will create “new traditional settlements” in developing nations. The material is drawn from the experiences of an expatriate teaching Architecture, Planning, and Technology in Papua New Guinea, a South Pacific nation undergoing rapid change and development.

The creation of “new traditional environments” is a very complex process. These new environments are places of cultural encounters and dissonance where past meets present, ideas germinate, ferment and possibly develop into new ways of dealing with social and environmental problems. These settlements must provide a supportive environment which combines the familiar with the tools needed to create the future in a world that bears little
resemblance to what their culture prepared them for. The
culturally and technologically changing environment in
which the Papua New Guineans live clearly illustrates the
opportunities, problems, and needs of stressing the concepts
discussed above.

Teaching subjects which are a confluence of technology, art,
culture is difficult even in one's own environment. To
do so in a developing country, especially one where change
is the order of the day, poses many additional problems that
are usually not addressed. As in more developed nations,
the need is not only to train and transfer technology, but to
provide the technological and philosophical tools which
allow the critical evaluation of what will work in a specific
environment. This paper presents a discussion of tech­
niques to prepare the students for creating these new
traditional settlements.
THE ADAPTATION OF ARCHITECTURE AND SETTLEMENT PATTERNS TO THE DEVELOPMENT CYCLE OF FAMILY AND LINEAGE

R. Thomas Rosin
Sonoma State University, Rohnert Park, California

VERNACULAR ARCHITECTURE, FAMILY HIERARCHY, AND SOCIAL CONTEXT IN CHINESE DWELLINGS

Mui Ho
University of California, Berkeley, California

ROUND DWELLINGS OF SOUTHERN FUJIAN PROVINCE, CHINA: A SOCIOLOGICAL AND ECONOMIC ANALYSIS OF FORM

John Liu and Han-min Huang
National Taiwan University, Taipei, Taiwan and Fujian Architectural Design Institute, Fujian, China

STRUCTURE, SETTLEMENT, AND SOCIETY: A SOUTH AFRICAN CASE STUDY

Franco Frescura
University of Port Elizabeth, Port Elizabeth, South Africa

The study of human families, lineages, and communities encourages a perspective that scans across many generations, the view from which reveals dwellings as temporary and ever changing structures. As a family expands through births and marriages, members may add partitions or major additions. In anticipation of segmentation and division, they may engineer symmetries and replications in form in several dimensions, so that subunits within a home may mirror or echo one another for an equitable division (Rosin, 1989). A successful family, growing into a lineage of inhabitants, may expand the dwellings on a site with new accretions marking the accomplishments of each generation; whereas, a failed lineage or family displaced or abandoning a traditional home leave a record of deterioration and ruin.

To reveal the temporal flux of social forms observable in any one community, anthropologist Jack Goody coined the phrase, “developmental cycle of the domestic group” (1964). Similarly, to reveal or to anticipate the temporal flux of built forms in the community, one must introduce a parallel phrase for sequential alterations in architecture. I borrow from Goody and use “developmental sequence” to refer to the alterations in structure and form that constitute the biography of a dwelling and its site.

The relationship between the developmental cycles of families and lineages and the developmental sequence of their dwellings and sites is explored through a case study of an elite Rajput landowning community of a Rajasthani village in the desert of western India. Utilizing genealogies of the two major Rajput lineages, and the observations of their descendant families over the last 25 years, I overlay the events restructuring kindred and lineage with the physical alteration of their residential environment.

Several features of built form are presented: The fort (gadh) celebrating the major lineage; the grand gates (darwaza) marking the entrance into the residents of minimal lineages; the funerary monument (chhatr) identifying the founder of a new family line; the mansion (haveli) enclosing the extended family. In the debris of fallen gateways and in the spawning of new entrance ways lie the story of family lines no longer united. In the partitions and broken walls lie the drama of family segmentation and division of inheritance. From the rubble of a home abandoned by a line with few descendants, one may watch the sons of successful lines
gather stone to fortify the gateway and expand the walls enclosing their patrimony.

In these cases built form is not merely a marker of past events, but is both a symbolic expression and a physical consolidation of gains and losses in the alliance and competition between brothers, families, and lineages for the resources and positions that they may submit to their descendants.

VERNACULAR ARCHITECTURE, FAMILY HIERARCHY, AND SOCIAL CONTEXT IN CHINESE DWELLINGS
Mui Ho

The planning of Chinese houses or house-complexes has been quite developed since the Zhou dynasty, c. 1100-256 BC. Axial planning and courtyards and the individual pavilion buildings within walls have been the ideal Chinese pattern for houses for centuries. More importantly, the architectural configurations reflect the long uninterrupted cultural practices dominated by the distinctive hierarchical structure of the family which persisted until the introduction of multi-story apartments in this century.

Recent architectural studies on Chinese domestic architecture describe the plans, elevations and esthetics of these houses, which were subdivided for multiple family use after the Liberation in 1949, yet there is little or no discussion of how and why these spaces were originally planned and generated. Such an approach leaves the reader with the same feeling he or she would get if they were discussing architectural ruins from Pompeii.

My paper will demonstrate that it is impossible to appreciate and understand the intricacy of the planning of these houses unless one understands the ideology that prevailed in China for centuries, the cultural practices that affect the use of space, and the distinctive hierarchical family structure that defined a person’s position in relationship to the family and to society at large. Unlike courtyard houses in the Islamic, the Greco-Roman, and the Spanish tradition, these courtyard houses are the product of an ideology.

The method I use to prove how essential a cultural framework is to any interpretation of domestic architecture in China is to attempt interdisciplinary and analytical. This paper offers an analysis of traditional Chinese order and family structure through an interpretation of classic writings about Chinese families and their dynamics, recent studies on Chinese houses in S.E. Asia whose occupants still maintain the same traditional family structure and practices, personal interviews with people who had lived in the old traditional family way, and the interpretation of old photographs; moreover, this paper discusses the architectural implications of the secular ideology of Confucianism by analyzing historical writing on China before the Liberation. This interdisciplinary approach is of the utmost importance for any studies on vernacular architecture in countries that had gone through drastic political and social changes.

ROUND DWELLINGS OF SOUTHERN FUJIAN PROVINCE, CHINA: A SOCIOLOGICAL AND ECONOMIC ANALYSIS OF FORM
John Liu and Han-min Huang

This paper presents a second interim report of a long term research project on the round dwellings of southern Fujian Province in China. The uniqueness of the form, its socio-economic significance, and its current viability are subjects receiving increasing international attention among several disciplines. This paper focuses specifically on the socio-economic organization of the Hakka collectives and the interaction between social organization and spatial form. The analysis will be based on extensive and in-depth surveys of existing round dwellings and on local documents related to social and cultural histories.

In the southern part of Fujian, within an area of approximately 100 square miles, the unique presence of several thousand round dwellings have astounded and aroused the curiosity of scholars around the world. Due to its remote and restricted geographical location, little research has been conducted until very recently. Field surveys and documentation of these dwellings have begun to show a startling variety and richness in form and in spatial organization.

The first analytical report available to the world research community was presented by this author at the 3rd International Symposium on Built Form and Culture Research in Tempe, Arizona on November 10, 1989. This first report dealt with: 1) the evolution of the round form, and 2) the parallel transformations of the Hakka and the local Han dwellings.

The proposed second report will focus on research results directed at an in-depth understanding of the similarities and differences between the Hakka and the local Han social structures and their impacts on spatial organization.

The research is based on socio-economic documentations of selected dwellings and in-depth interviews of residents. The
comparison seeks to clarify significant factors or combinations of factors contributing to the specificity of the organization of space, both in form and in content.

The report summarizes key findings of this phase of a continuing research effort. It is argued that: a) the Hakka and the local Han societies followed distinctly different paths towards the round dwelling form, b) the two processes are distinct, but not separate, that an active interaction occurred between the Hakka and the local Han in the vicinity of Zhangzhou, and c) the uniqueness of the Hakka round dwelling types is directly related to the distinctly egalitarian organization of the Hakka society.

STRUCTURE, SETTLEMENT AND SOCIETY: A SOUTHERN AFRICAN CASE STUDY

Franco Frescura

Research being conducted presently in southern Africa has indicated that although such elements as dwelling form, building technology and decorative motifs do have strong connotations of regional identity, there is strong evidence, both historical and current, to show that many of the region’s rural indigenous groups have in the past, used these in a manipulative and pragmatic manner. It becomes difficult, therefore, to accept that such elements constitute criteria of cultural differentiation between the architecture of one region and the next. On the other hand, it was found that settlement patterns are subject to considerations of social values, inheritance hierarchies, ceremonial functions and religious practices. There is also strong evidence to show that cosmological belief plays a powerful role in the structuring of rural habitat, at the level of both nuclear homesteads and larger village units. As such then, these are deemed to represent a more valid base for the creation of cultural models than more fragile and ephemeral architectural factors based upon aesthetic considerations. It was also realized that considerations of a social, political, religious and cosmological nature constitute an architectural language which formulates a series of general guidelines in the establishment and growth of rural settlements.

Through the application of such criteria in the process of analysis, it becomes possible to identify three major indigenous settlement cultures in southern Africa: the Venda/Shona, the Nguni/Sotha/Tswana and the KhoiSan. Unfortunately, the last mentioned are mostly extinct in this region and their presence is only of marginal importance to this study.

This paper sets out to examine the basic elements which characterize the settlement cultures of these groups and outlines the social patterns which lead to their differentiation. It also attempts to create links with the domestic architecture of other groups living north of the Zambesi.
THE SHIFT IN AFRICAN-AMERICAN ARCHITECTURAL PRACTICE  
Bradford Grant

The early practice of architecture by the Black-American architects was focused on the Black communities and institutions as their primary client base: the Black churches, colleges and businesses. Today we have experienced a shift in this primary client base from the Black private institutions to the governmental institutions as this main client base, with the White private sector as the constant elusive client. This condition parallels similar shifts in other services and arts by Black-American professionals.

I will discuss this shift, interaction, and relationship between the African-American architect and his client base and project from future implications of this relationship.

CROSSING CULTURAL BOUNDARIES: DESIGN WORK WITH AN AK CHIN COMMUNITY  
Kristine Woolsey

This final graduate design thesis involved communication with a local Mexican/Yaque community and the design of a town hall. I will describe how I was subsequently asked to work with a nearby Native American community on the Ak Chin Reservation in developing a cultural center. The discussions and explorations with this group raised many questions regarding architectural roles in cultural reaffirmation and identity and the difficulties and potentialities in working cross-culturally.

THREE-DIMENSIONAL MODELS IN CROSS-CULTURAL COMMUNITY PARTICIPATION  
Graeme Hardie

Faced with the problem of investigating concepts related to house and settlement form of a mainly illiterate third-world population, the author developed and used various modelling techniques. These elicit a wealth of information, opinion, and attitudes that even observation and in-depth interviews do not disclose. Various modelling techniques are discussed; why they are developed, the form they take, and the type of information they generate with emphasis on the value of this information in the design process.
CROSS-CULTURAL ISSUES IN PROFESSIONAL ARCHITECTURAL EDUCATION

David Saile

Although architects frequently work in cross-cultural or multi-cultural situations, there is often very little in their experience or education which helps them understand these contexts or guides them in productive communication and design practice. Using observations from the innovative graduate program in built form and culture studies at Kansas and the series of sessions on education at related national meetings, some questions and suggestions will be developed for architectural education.
RESIDUAL SPACE IN TOKYO: SCENE AND BOUNDARY
Nancy Finley
University of Tokyo, Tokyo Japan

TRADITION IN URBAN DALMATIA: ROOTS FOR GIVING LIFE TO MODERNITY IN A NEW YUGOSLAVIA
Francis Violich
University of California, Berkeley, California

UNIVERSAL THEMATIC ELEMENTS UNDERLYING THE TYPOLOGY OF TRADITIONAL HOUSING OF THE BLACK SEA MOUNTAINS
Bill Boehm
Massachusetts Institute of Technology, Boston, Massachusetts

FOUR THOUSAND YEARS OF VERNACULAR ARCHITECTURE IN SARDINIA
Lenora Gattlin
University of California, Los Angeles, California

RESIDUAL SPACE IN TOKYO: A SPACE OF TRADITION AND TRANSITION
Nancy Finley

The spatial and temporal arrangement of residual space, its meaning, and the ways in which it is used (or not used) in Tokyo differs from the usage and meaning of similar kinds of spaces existing in Western cities. Tokyo provides us with a completely contemporary model of urban order. This paper addresses aspects of Tokyo's physical and spatial character by analyzing several structural characteristics of residual space and its relation to city form, as well as illustrating the connections between nature and urban residual space. Throughout Tokyo, woven into the folds of its topographic and built forms is a peculiar kind of space that seems to appear in almost random fashion. Taking the form of vacant lots, open hillsides, shrine grounds, and portions of canals, it is for all appearances, left-over space. How is it that residual space can exist in this city so often characterized by a lack of space and exorbitant land value? The possibility that this space has simply been overlooked is most unlikely. In late Meiji and Taisho (1868–1926), waterways, persistent yet now remnant features of Tokyo, lost their central role as necessary components for cultural and economic livelihood. Nonetheless, it is because elements like these continue to persist that Tokyo, in part, has developed into its present urban form. It is in these forms that the particular spatial patterns and their catalysts are introduced and subsequently discussed such as, the pattern of segment and containment; the types of form: actual, implied, and applied; the importance of event as mediator; and the ambiguous boundary of middleground. Organized into three parts, Japanese Interfaces of Nature and Environment, the Urban Space of Form and Idea, and Residual Space in Tokyo: Case Studies, residual space is introduced as a means for understanding the contemporary spatial and formal compositions of Tokyo.

On its surface, Tokyo appears to change quickly and frequently. However, the study of residual space exposes patterns that indicate a persistence of fundamental and traditional spatial and physical structures. Tokyo, created from an Asian worldview, is segmented, internally oriented, and site specific. Residual space, in either its traditional or transitional state, has the ambiguous and valuable quality of existing as both a quasi-public free zone and a no-man's land that maintains the balance between what changes and what remains unchanged in Tokyo's structure.

Tokyo has experienced rapid development of its infrastructure and transportation systems since the Meiji era, as exemplified from the creation of extensive train and subway networks, and the installation of elevated expressways, to
the implementation of city-wide flood and fire control programs. This paper argues, by presenting a theoretical framework and its consequent application, changes incurred from industrial and post-industrial developments have not diminished, nor created the sense of the city as a fragmented city of villages. Tokyo's segmented character and spaces of containment are rather founded upon a tradition of accepting the existence of actual form as fundamental. Understanding Tokyo as an urban model requires the understanding of what actual form is, and how its continuance is secured through its transformation to implied form.

When I came to Tokyo in 1986, I was interviewed by the publishing department editor of the Parco Company about downtown San Francisco and Los Angeles, i.e.: their structure, names of buildings and companies, sites for sale, and about how much Japanese investment I was aware of. She informed me that 70 percent of LA downtown was presently under development or being considered for development by Japanese investors. I imagine the interest was also pursued in San Francisco. Recently, the Washington Post service reported that Japanese interests hold 25 percent of California's banks. I can only believe that aside from economic forces, Japanese spatial configurations and forms will be appearing in places other than Japan.

TRADITION IN URBAN DALMATIA: ROOTS FOR GIVING LIFE TO MODERNITY IN A NEW YUGOSLAVIA
Francis Violich

The cities of the Dalmatian Coast of Yugoslavia went from effective programs of restoration and re-use of traditional elements after the Social Revolution of 1945 to a mutually destructive conflict with modernity by 1990. Now, on a new threshold of change to a more fully representative form of government, long-awaited opportunities for balance are anticipated. Yet, the social and cultural vitality of the old traditional centers, incrementally derived through generations of adaptation to multi-cultural turning points of influence, continues. The magnetic "pull" of tradition has prevailed over the "push" of modernity exemplified in the massive — yet lifeless — development of single-use, high density towers of housing in Split, and to lesser degrees in Zadar and Dubrovnik. New urban policies should draw from the social-cultural traditions of flexibility, mixed-use, small businesses and pedestrian oriented centers of community life as supplements to the new sectors or those yet to come. In turn, their natural environments should be firmly protected.

UNIVERSAL THEMATIC ELEMENTS UNDERLYING THE TYPOLOGY OF TRADITIONAL HOUSING OF THE BLACK SEA MOUNTAINS
Bill Boehm

The Mezra is a middle-meadow house, used only for a few months in late summer/early fall by sheep and cattle herders. In section, it accommodates storage, living, and barn, as is common in mountain houses of the Black Sea region.

Rarely does one find finer examples of thematic variation than in a strongly defined vernacular typologies such as this. Thematic systems, according to John Habraken, contribute to an order of understanding in the site, indicative of a mutually accepted rule system (implicit or explicit) among the powers which build the site. Thematic systems can be either spatial or material. In the case of the Ayder Mezra, both spatial and material relationships are thematic.

Every elevation, then, is a variant of a thematic system defined by these elements, each of which has its own range of possibilities. It is the configuration, or arrangement, of these elements that allows for infinite variety within an understandable theme. Clearly, the rules of this system are not explicit or imposed, such as we might find in an urban context. Rather they are the result of many influences, such as environmental forces, material availability, craft traditions, and way of life. Perhaps the delight and beauty we find in vernacular architecture such as the Ayder Mezra can be attributed partly to the presence of a clear thematic system.

As Milan Kundera put it in The Book of Laughter and Forgetting. "The variation form is the form of maximum concentration. It enables the composer to limit himself to the matter at hand, to go straight to the heart of it. The subject matter is a theme, which often consists of no more than 16 measures. Beethoven goes as deeply into those 16 measures as if he had gone down a mine into the bowels of the earth."

FOUR THOUSAND YEARS OF VERNACULAR ARCHITECTURE IN SARDINIA
Lenore Gallin

Building continuity stretching over four millennia has been recognized on the island of Sardinia during a program of architectural reconnaissance of 158 prehistoric stone
towers, known as Nuraghi. In seeking to understand how these megalithic towers were constructed, as well as their intended use and the nature of the society which produced them, investigators used an interdisciplinary (architectural and ethno-archaeological) approach and comparative analysis of contemporary vernacular stone architecture.

Sardinian vernacular architecture, both ancient and modern, bears striking witness to the ingenuity of the island's inhabitants and their long tradition of exploiting Sardinia's extremely rocky terrain for basic building materials. At least 7000 Nuraghi were built throughout the island between 2000-500 BC. Constructed of large stone blocks, set in mortarless horizontal courses of graduated size, the nuraghe, in its simplest form, appears as a round tower with battered sides, one to three stories in height, with huge corbelled interior vaults. Subsidiary towers and enclosing walls were added to most sites in antiquity, and complexes with as many as eighteen inter-connected towers have been identified. Surrounding the Nuraghi are villages of smaller, one-story round stone huts of similar construction.

Modern Sardinia's unique rural stone architecture, especially shepherds' houses with corbelled ceilings and the maze of stone walls crisscrossing the island, are similar in construction to Nuraghi towers and villages. The round houses of drystone construction are build with graduated courses of stone blocks and many of them have corbelled ceilings. The stone fences also have graduated courses and sections reveal the same interlocking of blocks which stabilizes the monumental Nuraghi.

The rare opportunity to study traditional building techniques disappearing from other parts of Europe and the Mediterranean is instructive in assessing ancient architectural precedents. Further, the location of rural structures and division of fields with intricately built stone fences, offers corollaries to ancient settlement patterns, regional divisions, networks of communication and transhumance.

During three phases of study (1982-90) Nuragic data regarding building construction, style, settlement patterns were collected by teams of archaeologists, architects, structural engineers, and surveyors. This information was augmented by comparative data from stone masons (contemporary building techniques), Sardinian town records (historic land holdings and location of buildings) and geologists (stone properties and sources). Building typologies have been generated for both ancient and contemporary buildings, based on technology, style, use of material and site distribution. That the work of master builders in contemporary stone buildings is readily observable makes a convincing argument that these same differences may be apparent in their prehistoric predecessors.
In recent years the term “Vernacular Architecture” has been widely accepted as embracing the various kinds of building often called “traditional”, “folk” or “peasant” architecture or “shelter”. Whether self-built or community-constructed, they relate to the environments, resources, technologies and economies of the cultures of the regions where they are found. Although frequently ignored or merely noted in works on architecture and anthropology, they constitute the majority of the world’s buildings and are the scene of most of the socio-cultural activities of mankind.

THE ENCYCLOPEDIA OF VERNACULAR ARCHITECTURE OF THE WORLD (EVAW), which is to be published by Basil Blackwell Reference Books, brings together current knowledge on these forms of buildings. Drawing upon the relevant work undertaken within a number of disciplines, its emphasis is on vernacular architecture that has been in use in the twentieth century. A million-word work, the Encyclopedia is to be published in two volumes.

Volume One: Theory and Principles commences with the concepts of, and approaches to, the subject and the cultural traits that bear upon it. Environmental, technological and social factors which affect the situation, construction, forms, servicing, aesthetics and functions of types of vernacular architecture, whether large or small, temporary or permanent, rural or urban, sacred or secular, are discussed in subsequent sections.

Volume Two: Cultures and Societies examines case studies of the vernacular architecture of the world’s peoples, considered in Culture Areas located within the principal geographic and continental Regions. Both volumes are organized on an innovatory triple alphabetical sequence system which ensures that entries are logically related but easily found. All entries will be fully cross-referenced.

The work will be extensively illustrated, comprising photographs, maps, plans, orthographic projections, details and diagrams. Substantial bibliographies, a glossary of terms, an index of nations and a comprehensive general index will be included.

Edited by Paul Oliver, with Consulting Editors Nold Egenter and Labelle Prussin and an international team of Advisory Editors, THE ENCYCLOPEDIA OF VERNACULAR ARCHITECTURE OF THE WORLD is a unique reference work which will be of importance to architects, anthropologists, planners, historians, geographers and conservationists, and of value to all who are interested in the richness and variety of the buildings of mankind.

Contributors to the Encyclopedia are sought by the editor for Main Entries and for the related Secondary Entries in both Volume One (Theories and Principles) and Volume Two (Cultures and Societies). A Main Entry is a broad survey or overview of a subject. A Secondary Entry is a detailed or specialized examination of an aspect of a Main Entry. Although contributions are invited from writers throughout the world, entries must be submitted in English.

If you are interested in contributing to either volume, or to both, please write as soon as possible to either address.