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ANALYSIS, AESTHETICS AND PRESERVATION OF RURAL FRENCH CONSTRUCTIONS
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This special issue of TÂTE is devoted to the 1992 TÂTE Conference. Its purpose is to provide TÂTE's individual and institutional members who do not attend the conference the chance to take note of the event. For those in attendance it serves the additional purpose of providing conference preliminaries since it includes abstracts for all papers to be presented.

The theme of this, our third TÂTE conference is "Development vs. Tradition: The Cultural Ecology of Traditional Dwelling and Settlements." Our attention was drawn to this topic by an appreciation of how the fast-paced social transformation of contemporary societies has radically challenged the cultural integrity and cohesion of built environments. In addition, the massive and ongoing effects of modernization on ecosystems, cultural identities, and traditional settlements have caused scholars to become increasingly interested in the dynamics of societal change. During the four days of the conference speakers will explore the dialectic tension and potential for balance between tradition and development. The conference, of course, also continues our practice of bringing together specialists from a wide spectrum of disciplines, cultures and regions.

This conference, held in Paris, would not have been possible without the sponsorship of the Ministère de l'Equipe, du Logement, et de l'Espace; the École d'Architecture Paris-Villemin; the Center for Environmental Design Research of the University of California, Berkeley; and the Ministère de la Culture, Service du Patrimoine Ethnologique. We also all owe a tremendous debt of gratitude to Anne Hublin of the École d'Architecture Paris-Villemin for her work as Conference Director.

We hope that all those in attendance will find the conference a lively and thought-provoking experience, and that all others may take away from this special issue some sense of the flavor of the event.

NEZAD AL-SAYYAD

JEAN-PAUL BOURDIER
THE COLONIAL CITY: ISSUES OF IDENTITY AND PRESERVATION

A WASTING INVESTMENT: GOLD COAST MERCHANT TRADERS' HOUSES
A.D.C. Hyland
University of Newcastle Upon Tyne, U.K.

THE TWO FACES OF URBAN CONSERVATION IN SOUTH AFRICA
Derek Japha and Vivienne Japha
University of Cape Town, South Africa

THE TURTLE INSTINCT AND THE RABBIT SCIENCE: FROM TRADITION TO MODERNITY
Aleth Picard-Malverti
Université Paris Val de Marne, Paris, France

DEVELOPMENT VERSUS CONSERVATION OF HISTORIC ARCHITECTURE IN LAGOS
Moji Alonge
University of Newcastle Upon Tyne, U.K.

A WASTING INVESTMENT: GOLD COAST MERCHANT TRADERS' HOUSES
A.D.C. Hyland

A major part of Ghana's architectural heritage, visible evidence of 500 years of trade relations between Europeans and Africans on the coast of West Africa, consists of the forts and castles and other European-style buildings in the coastal settlements of Ghana. The forts and castles have been thoroughly researched and are now adequately cared for, in the custody of the Ghana Museums and Monuments Board. But the merchant traders' houses, owned in the main by the descendants of the original builders, are a wasting investment: few are fully habitable; most are in a sorry state of dilapidation and decay; and many have already collapsed or have been demolished.

The oldest surviving houses are in Elmina, headquarters of the Dutch settlements in West Africa from 1637 to 1872, where from the late 18th century Dutch officials and traders built houses for their African wives (as did their mulatto children, often successful merchant traders on their own account), and in Anomabu, 40 km to the east, which became a flourishing trading port in the 18th century following the construction there by the British West Africa Company of Fort William in 1736. Cape Coast, headquarters of the British settlements on the Gold Coast since 1665, and capital of the Gold Coast Colony until 1876, has the largest stock of 19th-century merchant traders' houses. But substantial numbers still survive in Accra (where Dutch, British and Danish settlements existed side by side for two centuries), in Sekondi and Axim, and in a half dozen other coastal settlements.

The paper briefly describes the historical development of the coastal settlements and places the merchant traders' houses in their historical, social and environmental context. Several individual houses are described in more detail, and their present use and condition are indicated. A few recent archaeological and architectural studies of particular houses have been carried out; these are referred to and reviewed.

Within its Urban Improvement and Architectural Conservation sector, the currently ongoing Central Regional Integrated Development Project (CRIDIP), administered by the Central Region Development Commission (CECREDCOM), with funding provided by the Ghana and U.S. Governments and the UNDP, makes provision for the rehabilitation and revitalization of the historic houses of Cape Coast and Elmina and other coastal settlements in the Central Region. The author, as architectural conservation consultant to the project, describes the project and the envisaged role of the restored and refurbished houses in the economic regeneration of the region.

THE TWO FACES OF URBAN CONSERVATION IN SOUTH AFRICA
Derek Japha and Vivienne Japha

This paper will discuss the history and implications of conservation in two South African urban contexts: the Karoo town of Graaff-Reinet, and the residential areas on the periphery of the Cape Town city.

Graaff-Reinet, the fourth oldest colonial town in South Africa, was established in the late 18th century under the Dutch colonial administration. The underlying structure for its present environment was produced over the next 150 years as a result of interactions between several architectural traditions, and between "high" and "low" culture. Like that of other Cape towns, its cultural landscape reflects the presence of black and white, English and Dutch, farmers and merchants, rich and poor. More recently its black inhabitants were forcibly removed under the Group Areas Act, and one of the most vigorous conservation programs in the history of South Africa was instituted, leading to the declaration of a very high proportion of the total number of proclaimed monuments in the country. The paper will argue that this program had a clear ideological purpose. It emphasized the "Cape Dutch" origins of Graaff-Reinet and by presenting Graaff-Reinet as a "Cape Dutch" town, it sanitised the environment,
obscured the complexity of its history, and denied the broad cultural contributions made to its creation.

One of the primary targets of the removal strategies instituted by the apartheid state has been residential areas on the periphery of the centers of cities such as Cape Town; these areas were developed mainly during the late 19th century as working-class housing. The destruction of District Six in Cape Town has come to stand as a powerful symbol of oppression, and the successful struggle to retain similar areas and prevent the forced removal of their inhabitants has become a symbol of resistance to such oppression. Arguments for conservation played a small part in this struggle, and local communities are now becoming involved in efforts to conserve these areas. As the paper will show, however, the concept of conservation is understood in very different terms to Graaff-Reinet.

Conservation inevitably gives rise to questions of meaning and value. In South Africa, as elsewhere, it can be argued that colonial urban forms are cultural impositions which reflect the violence of colonial dispossession; but South Africa is unusual in that black South Africans have also been displaced from colonial urban forms. Communities removed from such areas were resettled in "modern" housing estates, planned according to the neighborhood planning concepts appropriated by apartheid planners. Compared with these estates, areas such as District Six became invested with some of the associations of "tradition."

The examples selected for discussion in the paper are intended to make two main points. First, given the complexity of environmental politics in South Africa, no fixed meaning can be given to a term such as "colonial urban form"; the meaning attached to such environments is also produced by their subsequent history. Second, "conservation" also has different meanings, and a case for the conservation of colonial urban environments in South Africa can be made only if it is conservation of a particular kind.

THE TURTLE INSTINCT AND THE RABBIT SCIENCE: FROM TRADITION TO MODERNITY
Aleth Picard-Malverti

The objective of this contribution is to tackle the question of the conservation of architectural tradition in developing countries seeking a cultural identity between tradition and modernity, and between Occidental and Arabo-Muslim culture. Algeria will serve as the locus of our questions, especially during its colonial period.

Two models seem to have been adopted after Independence: either a willingness to be modern, or a desire to return to an authentic architecture. Often architects and urbanists retain from the pre-colonial period only the image, and not the deeper structure.

The colonial city grew in reference to the Occidental notion of modernity and, in its beginnings, to traditional architecture. We will present through texts and projects how the colonial engineers have analyzed and observed this architecture. We will expose their suggestions, based on these observations, so as to how to build a modern colonial city, sometimes without scruples, and so as to control the space of indigenous populations.

While also showing the attempts from 1930 to 1960 of some modern architects to build housing following modern precepts more adapted to a Mediterranean and Arab culture, we will question the notion of authenticity in a context where a tradition has already been many times reinterpreted by others.

DEVELOPMENT VERSUS CONSERVATION OF HISTORIC ARCHITECTURE IN LAGOS
Moji Alonge

As a result of its economic development and the increasing density of its population, Nigeria must be prepared to suffer a profound change. Such transformations are already taking place all over the world, but in a developing country, the change has a particular significance. What is at stake is the unmistakable character of a land deeply imbued with culture, the visible sign of a unique and interesting history.

The increase in population dictates the ever-more-intensive exploitation of natural resources: roads, bridges, industries, houses, and other infrastructure elements are rapidly spreading over the land. This is more evident in such big cities as Lagos. These necessary developments, expedited by more rapid technical progress and imports from the developed world, are endangering the national historical heritage and vistas produced by human effort through the ages.

Thus, in a period during which Nigeria is enjoying unprecedented economic and social progress — and, indeed, because of this progress — it has become urgently necessary to protect the traces of its past. The dangers are not only growing in direct proportion to this progress, but the meaning and importance of the threatened monuments, sites and artifacts are becoming more evident daily. Historical monuments have a new function as witnesses to the history of the people and the art of past generations. It is their presence that gives each country a cultural soul and individuality.

The historic role of Lagos as an important slave depot, center of commerce, and former headquarters of colonial administration has resulted in the evolution of a rich culture and a mosaic of architectural styles depicting the city's varied roles and cultural links with different parts of the world. Because of the progressive stages of development it has experienced, Lagos has almost completely lost the link with its unique and interesting past. Dissatisfied with the character and quality of some of the new Western-style architecture, the Nigerian public has become increasingly conscious of other values such as familiarity, continuity and adaptability. Consequently, there is a desire by communities to express their identity and to reassert their architectural traditions.
A survey conducted in Lagos recently proves that the transformations experienced by the contemporary society and the destruction of historic buildings and places has resulted in a discontented people and a government in search of an identity. Lately, particular attention has been focused on historical preservation by the federal government. This paper addresses the advantages and disadvantages of development, and argues that development should not be a justification for destruction, but that conservation can be incorporated as part of development and modernization. Special reference is made to the rapidly disappearing Afro-Brazilian and colonial urban form, and the author seeks to identify the causes and agents of deterioration and destruction. Afro-Brazilian architecture was created by returned manumitted slaves from Brazil in the 19th century; it transcended its social and cultural roots, and was adopted by communities throughout West Africa as an alternative to traditional house form. Its role as a significant phase in the architectural history of this region cannot be overemphasized. Finally, recommendations focus on the development of a constructive and effective conservation program.

TRADITIONAL HABITAT AND MATERIAL CULTURE

NAMOLI: THE CASE STUDY OF A TYPICAL PACIFIC ISLAND VILLAGE
Jean-Pierre Favre
University of Canberra, Australia

BAMBOO HOUSING AND THE MANGROVE OF GUAYAQUIL
Morna Livingston
University of Tennessee, Knoxville, U.S.A.

TRADITIONAL SETTLEMENTS OF THE BOROLOUS LAGOON, EGYPT
Laila El-Masry
Cairo University, Egypt

EARTH, WATER GRAPES: ARCHITECTURE AND URBAN PATTERN IN THE OASIS OF TURFAN, XINJIANG, CHINA
Jean-Paul Lubes
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NAMOLI: THE CASE STUDY OF A TYPICAL PACIFIC ISLAND VILLAGE
Jean-Pierre Favre

The village of Namoli is located in the center of the main island in the Fiji group. The community forming it consists of 150 people, all of whom are of Fijian origin. Located on a bend of the Waukuraso River at an altitude of some 300 meters above sea level in a rugged tropical environment, the village offers today a unique chance to observe and record one of the last vestiges of what can be described as an environmental microcosm.

Namoli has no access road, no industry other than cattle rearing and the cultivation of some staple foods (a little of which is sold to the coastal villagers 80 km away), and no particular desire to join the 20th century. It survives almost solely from its surrounding environment and draws all it needs from a circle some 5 km in diameter. That ecological circle provides the village with all of its food and shelter requirements. The traditional Bure construction reflects and sustains the social structure of the village. Such a built environment has been all but destroyed in the tourist-oriented coastal strip. Interestingly enough, in Fiji today people either choose to live in a traditional village or in a city environment. To choose to live in a traditional village means to commit
oneself to ecological and social values that don't exist in the city. A sojourn in the city by a villager may mean the temporary abandonment of these values, which are repossessed with the return to the village culture.

Social traditions exist in the Namoli village structure, and the strong use of implied walls is something to witness in everyday life. Although its interior is totally devoid of walls, implied spaces are everywhere, and divide the Bure into a set of "invisible" rooms. This plan is not unlike our own Western dwelling. Few concessions are made to Western society in Namoli. Energy use is minimal, and it seems that the word "sustainable" could have been used to describe the environment of these people as far back as a thousand years ago. Building a Bure consists of pooling all village resources for some time. The materials used in its construction are obtained from the area immediately adjacent to the village. The community Bure in Namoli contains only one item purchased in a hardware store: the door hinges.

What influences will affect the future of such a Pacific island community in terms of the environment and the ecology? The paper will consist of a case study on the built environment as studied in Namoli during six visits there in the late 1980s. It will demonstrate how quickly renewable building materials can be obtained, modified, and utilized in the built environment to achieve performance criteria that Western civilization is having trouble obtaining.

Traditional Fijian village life forms the nucleus of the environment in thousands of villages scattered amongst the Fiji group of islands.

**BAMBOO HOUSING AND THE MANGROVE OF GUAYAQUIL**

*Morna Livingston*

To outsiders, flexible bamboo structures appear suitable, comfortable, and beautiful in the ambiguous, amphitheater landscape of the Guayas River Estuary. But for the poor, bamboo has serious and unconsidered shortcomings that lead to its discard when other, seemingly less practical materials become available. Since the 1920s urban migration has brought a population to Guayaquil that conventional housing cannot handle. Now, 60 percent of the population lives in informally constructed settlements, or *sectores populares*. Residents of 40 squatter settlements seek employment, services, and legal ownership of land, and they encode messages about their aspirations in the choice of building materials and house decoration.

In the earliest stages of construction the settlers use bamboo. *Gigantochloa spp.* grows in profusion upriver, and the migrants bring the skill to build with it a machete, the one tool needed. Bamboo structures are cool to live in, last in assembly, and easily modified and replaced. The canes can be nailed; they work in compression and tension; and they are fire and earthquake resistant, environmentally clean, fast growing, and cheap. Bamboo makes efficient fences, furniture, scaffolding, bridges and balustrades. Simon Velez, the architect, calls it "vegetable steel", but to the people of Guayaquil, bamboo marks poverty. It is the material of choice without a choice, and with discarded tarps, plastics, and corrugated-metal sheeting, it becomes temporary housing over the muck of the swamps.

While a family accumulates money and raw materials to solidify their dwelling, they decorate the balconies and walkways with gardens in tin cans, and they paint the house walls with political slogans and advertisements at billboard scale. A bamboo house may also be painted with a flat design of the costly stone its owners hope it will one day become. Decorative elements mimic architectural features of the wealthy, and forged-iron grillwork in a bamboo window is not uncommon.

Over time two parallel transformations occur in these neighborhoods. First, there is an environmental transformation as tons of crushed rock are dumped to make roads, turning the mangrove wetland into tundra. Floodings, mosquitoes, sewage, and the ripe smell of mangrove mud are powerful incentives for individual owners to acquire more landfill and extend the workable area under their houses. Second, the people gain sufficient wealth to begin to realize their aspirations. The bamboo stater house and walkways on stilts, which permit the colonization of the swamp, are no longer needed as the ground hardens. A parallel transformation takes place in architecture, and piece by piece the fragile bamboo is replaced with hard materials: steel, corrugated metal, and concrete. Bamboo is central to the double evolution of site and house structure away from the wet environment, and away from associations with poverty. Only bamboo is light enough to colonize the mangrove without sinking, and in the early stages people accept it for reasons of economy and engineering. But bamboo is unacceptable for the norms of the new stage of the succession.

Spiky finishes, rigid boundaries, barred openings, and the clear inside and outside of concrete blocks which "harden" a house may be questionable aesthetically, but they serve important needs. The use of masonry establishes that the owners live permanently on the site. It also establishes that they are people of means who can provide security for themselves and their belongings and clear boundaries for individual privacy and family space.

**TRADITIONAL SETTLEMENTS OF THE BOROLOUS LAGOON, EGYPT**

*Laila El-Masry*

This paper is concerned with the study of traditional settlements in the remote, isolated environment of the Borolous Lagoon, one of the five major shallow lakes/lagoons of north Egypt along the Mediterranean coastline.

The Borolous Lagoon is located on the northern tip of the Nile Delta. It is large in size, 200 kilometers square, and includes several ecosystems: sand dunes, shallow water with extensive papyrus vegetation, deep water, inland shallow water, and wetland. The lagoon is fed by both salt water through an opening to the sea and fresh water through many fresh water drains in the Delta area.
In 1990 I conducted a study of part of the Bonoussou Lagoon to investigate the environmental and ecological deterioration of the area. This fragile environment experienced in the past decade serious intrusions, mainly by the government agencies in the form of land reclamation for agriculture, landfill for expansion of fringe urban settlements, and the disposal of untreated effluents. Other plans included establishment of fish farms and major tourist villages.

One important finding of the study was the discovery of isolated settlements within the lagoon area inhabited by fishermen. These settlements are small in size. Each settlement, or guna, consists of 20 to 30 houses. These houses are built using the local materials of dried papyrus and mud. This harmonious coexistence between man-made settlements and the existing natural ecological systems is losing ground to the unplanned development of the area.

The research focuses on recording and analysing settlement characteristics, accomplished through field visits to existing settlements. The paper addresses in greater depth two major issues: settlement spatial structure as a response to natural and social determinants, and the design of the housing unit and its immediate outdoor space.

EARTH, WATER GRAPES: ARCHITECTURE AND URBAN PATTERN IN THE OASIS OF TURFAN, XINJIANG, CHINA
Jean-Paul Loubes

One has to use a double approach in order to understand the Ouigour Xinjiang Oasis: a cultural approach, related to the ancient face-to-face between the Han culture (Chinese people) and the Ouigour (Islamic people, belonging to the Turk-Mongol whole); and a geo-climatic approach.

In its oasis architecture and urban planning, the Ouigour Xinjiang seems to be experiencing an already ancient juxtaposition of Ouigour habitat patterns (architecture related to Islam) and Chinese values. Have both cultures any links? Is it a simple juxtaposition without mutual loans, or do they exist? May one speak of syncretism? The study of civil and religious architecture gives elements to answer these questions. We will also study the way some Chinese architects and research workers tried to attach the Ouigour house to the Chinese whole as one "regional variant of the Chinese house."

The approach of the oasis, human settlement in desert areas, is structured around three poles: the earth (as support for alimentary civilisation, it is also the basic material for architecture); the water (its presence and distribution are the conditions of life); the grapes (in the case of Turfan, they provide the main economic resource, conditioned by the former two elements). But the vine-arbor which bears the grapes is also part of the architectural form (its contribution to the house architecture will be described), and to the urban form (the vegetal layout grid is associated with the layout grids of the roads and canals). The adapted urban shape comes out of an interconnection and association of an ecological concept and an urban layout grid.

The quick colonisation which Xinjiang has experienced (40 percent of Ouigours in 1950, 50 percent in 1980) is likely to question this double cultural and ecological balance.

TOURISM AND DEVELOPMENT

CLIMATIC TOURISM AND URBAN GARDENS IN NICE
Philippe Graff
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RETHINKING PROGRESS: DEVELOPMENT AND TOURISM IN TIBERIAS
Iris Aravot
Technion I.T., Haifa, Israel

REVISITING THE TOURIST LANDSCAPE: THE DYNAMICS OF CHANGE OF THE TRADITIONAL ENVIRONMENT IN SANTORINI
Antonia Noutsos
The British Museum, London, U.K.

THE VILLAGE AND THE ETHNOPARK: THE MESSAGE OF SABICI AND SIROGOJNO COMPARED
Bonita J. Mueller
National Park Service, Denver, U.S.A.

CLIMATIC TOURISM AND URBAN GARDENS IN NICE
Philippe Graff

From the Roman villa to many types of contemporary dwellings, a constant in the Mediterranean housing conditions is the existence of spatial layouts adapted to the outdoor life allowed by the mildness of the climate. A typical disposition is a house opening on a front garden oriented so as to combine hours of sunshine, pleasant view, and protection from the winds. Such a garden forms an outdoor extension of the dwelling space through the best-oriented facade of the house. Specific transition spaces between the inside of the house and the garden, such as terraces, verandas, loggias, or mossy climbing vines, provide means for a range of more or less sheltered activities.

The first tourists in the French Riviera, in the 19th century, were aristocratic people from the north of Europe, especially from Great Britain, running away from the cold, humid climate of their countries in winter. These pioneers were charmed by the country farmhouses, particularly around Nice, with their sunny rooms opening to the south on citrus-fruit and flower gardens. As a result, a specific form of tourism expanded in Nice, restricted to the winter season, motivated by the Mediterranean climate and associated with the specific layout of Mediterranean houses, with their fronts looking toward the south and opening onto a leisure garden.
This form of tourism massively expanded until 1914. At that time Nice had to confront both an intense urban expansion and the need to maintain the association of houses with gardens which was a source of its touristic success. The spatial translation of this constraint now provides a peculiar arrangement of the urban morphology, consisting of alternating alignments of buildings placed side by side with their corresponding gardens. As seen from the street, this arrangement produces an important presence of plants and trees, contrasting with the mineral aspect of the standard blocks of Haussmanian type.

The urban expansion of Nice between 1832 and 1860 was ruled by a special council, the Consiglio d'Orace, which was the holder of Piedmontese knowledge concerning urban design. The new touristic urbanization thus took place in a large, complex street grid defined by the expansion plan of 1838 made by the Consiglio d'Orace. The buildings in the blocks designed in this way were subject to architectural and urbanistic prescriptions; among them, a special regulation of the dimension of private free spaces had been decreed in order to save enough land for gardens, in spite of the tendency for short-sighted speculation to densify buildings.

The paper deals with the morphology of the association of buildings with gardens in the 19th-century districts of Nice and analyses the urban design of the Consiglio d’Orace. It also intends to explain how the abandonment of the production of buildings associated with gardens was the consequence of two facts: first, the institution of the French administration in 1860 in place of the Piedmontese one; and, second, the fact that the climate change in Nice, from a Mediterranean climate characteristic of Nice, to the current pattern of tourist frequented by a peculiar form of tourism, remained visible in large districts of Nice and still contribute to the specificity and attractiveness of the town.

RETHINKING PROGRESS: DEVELOPMENT AND TOURISM IN TIBERIAS
Iris Aravot

An extended town, compound of the post-1948 New Town and the historical Ottoman urban tissue, Tiberias is the Israeli prototype of unresolved conflict, caught in the name of good intention. Its cultural assets, of outstanding historical, archaeological and natural merits, are endangered by the very striving to realize their potentialities for tourism.

A glimpse of Tiberias’ recent history might support this statement. Immediately after state independence, Tiberias was declared a “development town.” This implied its rapid growth, mainly by new immigrants of North African and Middle Eastern origin. In those years the existing urban tissue and other expressions of local culture and natural attributes were underestimated, and the then progressive conception entailed a split into the upper (modern) and the lower towns of Tiberias. As in other Israeli examples, this concept yielded functional problems, and what is more regretful, the rejection of “levantine” culture, both of the local type and of the type brought in by immigrants. Basic assets such as the unique topographical position, archaeological sites, and thermal springs were then excluded, and economic solutions were sought for by the establishment of an industrial zone just above the old city. As such, an urban structural gap was created, and a limit was created to the development of the lower town westwards. When structural integration was finally legitimized by new professional outlooks, an ongoing process of growing away at the steep slopes of unique geology and landscape was initiated.

With the rediscovery of tourism potentialities in the 1970s, the Sea of Galilee shore was extensively exploited by private enterprise, the fragmentary old skyline became a high-rise “five star” hotels and enclosures of delicate baseline urban tissue were exchanged for monolithic commercial centers. The flourishing of tourism, though quite modest in comparison with recent Mediterranean examples, increased circulation problems at both the local and regional scale. This resulted in plans to build new roads or to widen existent ones, i.e., to make additional cuts through the steep slopes and the old city fabric.

Gradually, the new projects have taken over the old town and the unique natural image. Paradoxically, these well-intending steps endanger their own objective, namely, the development of tourism. As this is Tiberias’ major economic basis, other developmental objectives are endangered too, especially present plans to almost double the population through attraction of immigrants from the former U.S.S.R.

The paper aims at exposing the dynamic of change in Tiberias as a continuous process of conflict between development and preservation. These conflicts belong to two strata: (a) substantial conflicts among objectives originating in rival planning spheres; and (b) contradictory concepts inherent to each sphere. The paper will suggest that these conflicts between planning tendencies should be seen as a more general problem of science and situation. In opposition to this, an approach will be put forward that explicitly resolves inherent contradictions by clear archaeological and ecological preferences in lower Tiberias. The planning sphere will be dealt with by an alternative, non-centralist view of the town structure and physical development directions.

REVISITING THE TOURIST LANDSCAPE:
THE DYNAMICS OF CHANGE OF THE TRADITIONAL ENVIRONMENT IN SANTORINI
Antonia Noutsis

The intent of the paper will be to investigate the dynamics of change of the traditional environment on the island of Santorini, exploring the transformation of architectural forms and cultural values.

Santorini is one of the most popular tourist centers in the Mediterranean. It attracts a huge number of visitors, a number which is en
TRADITION, NATIONALISM, AND THE CREATION OF IMAGE

DISCOURSES ON THE PRE-1948 PALESTINIAN VILLAGE: THE CASE OF EIN HOD/EIN HOUD
Susan Slyomovics
Brown University, Providence, U.S.A.

SCHULTZE-NAUMBURG’S HEIMATSTIL: A NATIONALIST CONFLICT OF TRADITION AND MODERNITY
Kai K. Gutschow
University of California, Berkeley, U.S.A.

THE ARCHITECTURE OF LISBON: REINTERPRETATION OF DIFFERENT CULTURAL TRADITIONS
Margarida H. de Faria Valla
Universidade Lusitana, Lisbon, Portugal

MOVING FORWARD, LOOKING BACK: FOLK HOUSES AND IDENTIT Y IN LITHUANIAN MODERN STATE FORMATION
John Maciuka
University of California, Berkeley, U.S.A.

THE VILLAGE AND THE ETHNOPARK: THE MESSAGE OF SABICI AND SIROGOJNO COMPARED
Bonita J. Mueller

The differences between the appearance of the ethnopark at Sirogojno, Serbia, and the living mountain village of Sabici in Bosnia Herzegovina support the argument that an ethnopark can paint an incomplete picture of the tangible and intangible cultural resources it is trying to preserve. This paper compares and contrasts the cultural heritage of these sites. It makes the point that by taking extra efforts to acknowledge the differences between the ethnopark and the real village, the ethnopark can serve its public with a more integrated story. Built traditions and intangible folkways can be integrated in the continuum of cultural change, instead of becoming static observations of the past.

DISCOURSES ON THE PRE-1948 PALESTINIAN VILLAGE: THE CASE OF EIN HOD/EIN HOUD
Susan Slyomovics

The village of Ein Houd, located on the Carmel Mountain near Haifa, is one of the approximately 400 Palestinian Arab villages that were evacuated by their inhabitants during the 1948 Arab-Israeli war. However, Ein Houd remains a rare example of an Arab village that was not destroyed during the five subsequent years. In 1953, Marcel Janco, a Romanian Jewish refugee artist who was one of the founders of the Dada movement, received permission from the State of Israel to establish an artists’ cooperative village in Ein Houd. Renaming the village Ein Houd, the Israeli artists’ collective architecturally renovated and preserved intact the pre-1948 Palestinian Arab village of Ein Houd as an artists’ colony and tourist attraction. At the same time, beginning in the early 1950s, the former inhabitants of Ein Houd, led by Sheikh Muhammad Abu Hlimi Muhammad Abu al-Ghani of the Abu al-Hajja clan (Jarrah), resettled Ein Houd two kilometers up the mountain. Currently, Ein Houd is an internationally known tourist site, with Palestinian Arab architecture, European-style landscaping, and the normal amenities of an established municipality; while Ein Houd,
built in a contemporary Israeli architectural style, but with Arab-style landscaping, is considered an illegally created, "unrecognized gray village," with no state-subsidized services. This presentation inquires into the expressive function of vernacular architectural space in a Palestinian Arab and Israeli Jewish village. My primary concern is with some of the interrelationships between architecture and nationalist discourse in Ein Hod/Ein Houd. These are: 1) notions of a "native" landscape revealed in discussions of the olive tree versus the fir tree, or citrus terracing versus green lawns; 2) the social meaning of Israeli renovation and preservation as an exercise of governmental power; and 3) the contested architectural identity of the pre-1948 Palestinian village.

SCHULTZE-NAUMBURG'S HEIMATSTIL: A NATIONALIST CONFLICT AND MODERNITY
Kai K. Gutschow

This paper analyzes the invented traditions created by the early Heimatauf writings of Paul Schulze-Naumburg (1869—1919), and the Siedlungen they inspired, as part of an ongoing nationalist discourse between modernization and traditionism in Germany. From unification in 1871 until 1913 the image most Germans had of their Heimat, or "homeland," was that of a ravaged country—"ravaged by foreignness, bourgeois taste, rampant industrialization, and the misuse of the burgeoning city. Calls for an up-to-date, more responsible, German, pure, and modern architecture came from all classes and sectors of society. Modernists and traditionalists competed in the quest to invent an appropriate image for the newly unified and industrialized Germany. In an attempt at historical and self-determination, historians of modern architecture have almost completely passed over the suitablemittel groups that competed for influence. These traditionalists longed for a romanticized past, before industrialization and liberal bourgeoisie or socialist values had debased Germany. The most active and popular contingent was the Bund für Heimatschutz, a watchdog organization for protection of the homeland.

Founded by the social activists Ferdinand Avenarius and Ernst Rudolf in 1904, the Heimatschutz's strongest ideologue was Paul Schulze-Naumburg, an architect by training. In his extremely popular series of potential writings, the Kulturarbeiten, as well as other books on traditional domestic housing, Schulze-Naumburg and the Bund invented a reformed architecture responsible in equal measure to tradition, the modern world, and the continuity of tradition. With powerful slogans and memorable examples, under-employed phases, they created an architectural image that addressed diverse and seemingly irreconcilable interests: advocacy of new materials and technologies, maintenance of tradition, belief in contemporary life, support of indigenous Germanic culture, and a deep concern for the environment and landscape. The book and the image had a tremendous following and a profound influence on a whole generation of architects. In each case the resulting architecture was a constructed hybrid of regional and historical vernacular forms. A typical house was whitewashed, of traditional brick, with a steeply pitched thatched roof and a dark oak interior. Invented German medieval and classical styles cloaked essentially modern housing.

This paper places Schulze-Naumburg's words and the single-family domestic Siedlungen it inspired in the struggle for national identity in Germany at the time. In this "age of nationalism" Germany felt pressed to modernize its industrial, economic, and cultural potential. Housing had to be modernized—"hygienic, efficient, plentiful for all. As part of the nationalist discourse, however, ideologues started simultaneously to stress the need to develop a distinct and authentic German architecture. Problems "at home" were seen to be unique and demanding local, traditional solutions. In the worst cases this produced an overt, nostalgic use of history in architecture. Heimatstil Siedlungen influenced by Schulze-Naumburg, such as those by Schmitthenner and Tessenow, however, managed to combine both the calls for modernizing and the traditional, more rural and historical sensibilities of German nationalism. The Heimatstil gained almost universal recognition and success in Germany at the time but has gone largely unnoticed by historians of both modern architecture and traditional environments to date.

THE ARCHITECTURE OF LISBON: REINTERPRETATION OF DIFFERENT CULTURAL TRADITIONS
Margarida H. da Feria Valla

The architecture of Lisbon shows the signs of the great many cultural influences the city underwent in its long history, among them contacts with the Arabs and the Jews in its own territory, and contacts with the peoples of Africa, America, India and the Far East that were brought about by Portuguese maritime voyages from the 15th century onwards. This cultural assimilation represents a new type of civilization, whose singularity is given by the unique symbiosis of European culture and the cultures of peoples from Africa, America, the Orient, and the Far East.

The strong influence of the Islamic architecture was a heritage from the many centuries of Moorish occupation of the Iberian Peninsula. In Lisbon, as well as in many other cities and villages in Portugal, one sees imprints in the urban fabric the characteristics of typical Moorish neighborhoods, with sinuous streets, blind alleys, and arches over the streets. The decoration of the walls took a singular aspect in Lisbon: many facades were covered with tiles of different colors and patterns, a further reminder of the strong Moorish influence on architecture.

In the 15th and the 16th centuries Lisbon was the European center of trade with the Orient. The architecture of Lisbon is a showcase of all Oriental elements introduced in Portuguese architecture by means of the worldwide commercial and cultural interchanges. The Oriental influences in the decoration of Portuguese buildings came either through the direct assimilation of Oriental architectural forms or through the elaborate reinterpretation of these same forms. Roof forms from India, balustrades, strong columns, etc. are common
elements in the architecture of the city, integrated in the city's architectural vocabulary by means of a process of cultural assimilation.

Peoples of different races and from different places coexisted in the same urban space, making the city of Lisbon a lively center of economic and cultural change. Lisbon was a European city, with strong influences from North African and Mediterranean cultures, which made it a true Southern city. At the same time, it showed a strong Oriental influence, which still is very much present. The architecture of the city displays all these influences — namely, the use of European models overlaid with Oriental or Arabian architectural elements, which after successive reinterpretations through the centuries have become a part of Portuguese heritage, and consequently an expression of Portuguese identity.

The study of the processes of assimilation of these different cultural elements could define what is tradition in Portuguese architecture. Tradition could mean, in this case, the very process of interpenetration, rather than the building form itself.

MOVING FORWARD, LOOKING BACK: FOLK HOUSES AND IDENTITY IN LITHUANIAN MODERN STATE FORMATION
John Maciuika

This paper examines the role that representations of folk housing and folk life played during the process of Lithuanian national state formation. Using the work of Maria Gimbutas and others, the paper first looks at the origins of 19th-century Lithuanian folk culture as expressed in the material culture and mythology of the ancient Baltic peoples. It then examines the depiction of Lithuanian peasant culture by prominent intellectuals and organizers of the 19th-century Lithuanian national awakening.

With their romantic emphasis on pre-Christian traditions reaching back to the Indo-Europeans, Lithuanian intellectuals imparted a unique symbolic structure to the movement for modern Lithuanian national unity. The incorporation of such a symbolic order into the Lithuanian state formation process introduces an alternative model for understanding how some modern nations arose as "imagined communities."

CHANGE IN TRADITIONAL HABITAT

OLD ORDER IN NEW SPACE: CHANGE OF THE TROGLODYMES' LIFE IN CAPPADOCIA
Andus Enge
Heidelberg, Germany

BLURRED TRADITION: CULTURAL INTERPRETATION IN MONTSERRATIAN POPULAR HOUSE DESIGN
David W. Clarke
Kansas State University, Manhattan, U.S.A.

GROWTH AS TRADITION: A TRADITIONAL SETTLEMENT IN CHANGE
Richard M. Backman and Dieter Ackermann
University of Nevada, Las Vegas, U.S.A.

A TRADITIONAL ENVIRONMENT GLOBALIZED: THE USERS' RESPONSE
Jo Tonna
University of Malta, Malta

OLD ORDER IN NEW SPACE: CHANGE OF THE TROGLODYMES' LIFE IN CAPPADOCIA
Andus Enge

In the volcanic tufa area of central Turkey people still live in hound-dug cave dwellings. These troglodyte dwellings have been used by the locals since the early days of Christianity. Today most of the cave dwellers are Turks with a rural Islamic tradition.

The tufa caves are easy to build at a minimum cost with simple tools. The climate inside is optimal for living and storing: the rooms stay cool in hot summer and are warm, dry and comfortable in cold winter. The caves can be shaped to fit exactly the needs of the inhabitants. Once a dwelling is carved, there is almost no need for further maintenance — no leaking roofs, rotten beams, etc.

Today the cave dwellings are still the best economical and ecological house form in this region of Turkey.

Besides details of the special architecture, the symbolic meaning of the traditional habitat in terms of which the local people define themselves has been analyzed using a more or lessemic approach. In the traditional Islamic way of thinking, dichotomies like in and out, up and down, male and female, open and private, clean and
unclean play a major role. These conceptions are also reflected very clearly in the structure of the traditional habitat.

The introduction of the traditional meaning of the environment, documented with photographs and drawings, is followed by a study of the resettlement situation of the former troglodytes in their new environment.

Over the last twenty years the government has resettled the old cave inhabitants into new “European-style” houses, considering the old cave dwellings to be unsafe and unsafe to live in. Since the 1970s many families have been resettled, most of them against their will. Within a short time span experience has shown that these new concrete houses are dysfunctional for the farming people of this area in many respects. They are not at all compatible with the internalized room conceptions of the former troglodytes. They are also completely uneconomical: hot and humid in summer, cold and very costly to heat in winter. The planners did not take into account any storage space for goods. Furthermore, the new houses do not have courtyards to provide women’s private working areas from public view.

How do the people accommodate to this new environmental situation? It is interesting to see how the former troglodytes try to help themselves by reacting in a traditional manner in order to solve the new habitation problems. Today we sometimes only see the red roof of the former “new house,” which has been more or less overgrown by newly built, anonymous architecture. The results of this study are based on the author’s fieldwork in this area between 1985 and 1990.

**BLURRED TRADITION: CULTURAL INTERPRETATION IN MONTSERRATIAN POPULAR HOUSE DESIGN**

David W. Clarke

New social structures in Caribbean island communities are transforming the values by which Caribbean people determine their social and personal identity and their sense of self-worth and belonging. These values are clearly evident in changes in dwelling form and in the relationships between Caribbean house designers and users.

Before World War II the form and spatial use of traditional dwellings expressed the dominance of an extended-family life-style dependent on exterior space. The dwellings were a composite of small house structures that were largely used for sleeping and temporary shelter from brief rain showers, focusing on and enclosing an exterior living area which contained hierarchically located work areas for specific uses. While a few examples of these dwellings still exist, most dwellings built today are a popular type expressing a Western bias toward the nuclear family. The newer houses are internally dominated, with the work area inside, and they provide few clues about the use of exterior space.

Relationships between the designer-builder and dwelling user were extremely close in the former dwelling type, often these people were one in the same, or else the relation between them was based on familial tradition. Current house designers often have a distant relationship with the user, and they usually engage in “contractual” agreements (both oral and written) for performing the work.

Focusing on the specific context and issues of the island of Montserrat, this paper examines the recent changes which have occurred in dwelling design. After describing the two dwelling patterns and their respective designer-user relationships in detail, it explores the historic and economic context of the period of change. Just why did the change occur, and what are the effects on social identity and sense of self-worth and belonging? In what way have traditions been dropped, changed, or added?

Many scholars have lamented the loss of traditional ways in the wake of the industrial revolution and its products. However, these investigations have been shallow, biased, and romantic. This paper argues that, while development in Montserrat — and perhaps, by extension, in the Caribbean in general — has changed spatial and social structures, dynamic and traditional frameworks regarding the design and use of popular houses remain. The social identity claimed by Montserratians continues to be West Indian in character, and the strength of their sense of belonging and self-worth endures.

**GROWTH AS TRADITION: A TRADITIONAL SETTLEMENT IN CHANGE**

Richard M. Beckman and Dieter Ackernacht

With the takeover by the Teutons in Central Europe and the disappearance of the Roman urban culture and patterns, a rural culture and settlement pattern was established in hand with the spread of the monasteries. Slowly, urban settlements developed again or evolved into new forms, patterns, and building constructions. Among the promoters of new towns, the Dukes of Zähringen played an important role. At the beginning of the 11th century they organized a network of new towns, and built them according to market principles, promoting growth and prosperity for the merchants. The twelve new towns founded by the Zähringer still exist today, but each has survived in a different form.

Over the centuries Bern (Switzerland), the ultimate of the Zähringer new towns, founded 1192, has remained remarkably flexible, adapting to numerous unforeseen changes: the introduction of the Swiss Federal Government, the advent of the train and automobile, as well as corresponding growth in the hinterlands. Throughout the 800 years since Bern’s founding, the goals of the Zähringer planning concept has responded in an evolutionary manner, extending and adapting a series of new traditional forms. The framework of the structured infrastructure and rigid topography shaped the urban fabric and responded to the vision of the Zähringer and the will of subsequent rulers to maintain a tradition within the context of growth. Only in the mid-20th century did the physical framework and pattern of urban structure require additional growth beyond the inner city with its homogeneous urban structure and architectural heritage.
The acts of preservation for the inner city may have altered the original gestalt to the point where this medieval city has almost become a museum city of false facades, rather than a living vital organism responding to the changing social and economic factors of the 20th century. Imposed restraints on the tradition of growth in the inner city cannot respond physically and visually to changing economic and social conditions, thus draining the vitality and livability of the inner city of Bern.

This paper will explore the founding principles, examine the growth and changing uses of this traditional settlement, and assess the current development, vis-a-vis a traditional medieval city as a tourist destination and as a continuation of a living and evolving organism. At what point is traditional hardware in contradiction to the actual software, such as the social, economic, technological, political developments, and value set of a society? Cultural values and conservatism do not often allow, over time, for growth and prosperity in a continuing creative and evolutionary pattern.

A TRADITIONAL ENVIRONMENT GLOBALIZED: THE USERS’ RESPONSE
Jo Tonna

In 1984 a traditional quarter of the country town of Birkirkara, Malta, composed mainly of courtyard-type dwellings, was bulldozed away and the inhabitants rehoused, not without some resistance on their part, in apartment blocks built on the site. Drawing on measured drawings of the original settlement, this paper sets out to identify the range of dwelling types that coexisted in the original settlement, relate them to the processes through which they nucleated into a dense urban fabric, and identify the ways in which they supported the inhabitants' life-style, including their aesthetic as well as their more basic needs. It then confronts this formal analysis with extensive interviews with the resettled inhabitants to probe their memories of life in the now-dismantled habitat, and to elicit their judgment on the positive and negative aspects of their transplantation into a different type of habitat.

The typological analysis reveals that single-family dwellings existed side by side with multi-family ones around common courtyards — that the prevalent courtyard-type house was interspersed with "long-frontage" row houses with symmetrically disposed vestibules and reception rooms overlooking the street and irregular infill configurations usually accommodating multi-family complexes. The similarity of the courtyard houses to outlying farmhouses suggests that they were the original building blocks in the process by which — according to parallel studies on the evolution of Malta's settlement patterns — early settlements developed from their dispersed to their concentrated form. The "long-frontage" house appears to have resulted from, and at the same time to have reinforced, the transformation of country lanes into urban streets, with all its implications for the development of hierarchies of public and private spaces. It also betrays the impact of notions of bilateral symmetry and visual axes linking street entrances to courtyards or gardens, probably derived from exposure to high-design principles implemented in the houses of the urban elite. The amorphous infill unites, finally, represent a response to an ever-increasing pressure on urban land generated by the nuclearization process.

The user interviews converge to a consensus that, notwithstanding an obvious improvement in standards of sanitation and a not-unwelcome image of modernity, the new apartments represent a regression in terms of life-enriching affordances, privacy, security, thermal comfort, and the image of home and family on the old courtyard houses. The implication seems to be that the dutiful recording of the habitat as it existed before development should not have been an end in itself, but only a necessary first step in assessing what was to be lost as well as to be gained by radical redevelopment or modernization — an assessment that is made retrospectively in this paper, too late to help the displaced inhabitants recover the life-style they lost, but hopefully not too late to help those who still hang on in similar settlements in this town and others.
CONSERVATION AND PRESERVATION OF ENVIRONMENTS

TRADITIONAL MALAY VILLAGES IN PENINSULAR MALAYSIA: A DIMINISHING SIGNATURE OF A CULTURAL LANDSCAPE
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THE USES OF A FRANCISCAN CONVENT IN KAMIANETS — PODILSKI, UKRAINE
Adriana Petryna
University of California, Berkeley, U.S.A.

COULUSSE CONSTRUCTION IN 18TH-CENTURY LUNENBURG, CANADA: A DILEMMA OF PRESERVATION
Jeffrey Cook
Arizona State University, Tempe, U.S.A.

DYNAMIC CONTRADICTIONS IN A CONSERVATION PROJECT AREA: THE CASE OF POINTE A PITRE, GUadeloupe
Pierra Las Cabezas
Paris, France

TRADITIONAL MALAY VILLAGES IN PENINSULAR MALAYSIA: A DIMINISHING SIGNATURE OF A CULTURAL LANDSCAPE
Anuar Mohd-Noor

The Malays are the indigenous inhabitants of peninsular Malaysia. They descended from the migrants who arrived from mainland Asia around 3000 B.C. They reside in the villages in rural areas, and these villages, as they have existed through history, are the signatures of the Malay cultural landscape. Inevitably, these villages have been transformed through several phases of changes that have created a new character out of their original pattern, form and function. This new character reflects the extensive modification processes necessary for accommodating the modern life-style that is so desired by many newly developed nations.

This paper is a result of an attempt to study the evolution of the traditional Malay village in peninsular Malaysia from early settlements to modern times. The main objective is to consolidate information that contributes to a better understanding of the significant role of these villages in shaping the Malay cultural landscape in the traditional setting. Using information through the study of history of dwelling and cultural geography in Southeast Asia and peninsular Malaysia, an effort is made to discern how the social, political and cultural factors have influenced the evolution of Malay villages from their earliest period of establishment to their present form. A detailed discussion of the basic definition and concept of the Malay village is also done, based on social and physical factors. Four main factors portray a Malay village as a social unit: territory, kinship, religion, and administration. These factors, however, are subject to the interplay of both traditional and modern forces. The physical components of the villages, such as the settlement pattern, basic village layout, house compound, and home garden are discussed to reveal the values and attitudes expressed by the Malays in their traditional way of life.

This paper also provides a suggested approach for preserving the traditional Malay village as part of the effort to relate the past and the present in the history of human settlement in peninsular Malaysia. There are seven preservation steps formulated by this study: a) establish national criteria for the traditional Malay village; b) survey, inventory, and identify the potential traditional Malay village; c) evaluate and establish priority areas at the level of the state; d) organize public meetings with the villagers of the selected areas; e) register the site according to National Register criteria; f) conduct research to formulate preservation plans and techniques; and g) execute the actual preservation project. Although the recommendations for preservation are directed to this particular region, the basic concept has pertinent ideas for international applications.

THE USES OF A FRANCISCAN CONVENT IN KAMIANETS — PODILSKI, UKRAINE
Adriana Petryna

The paper is an analysis of the influences of Soviet Socialist planning policies on provincial urban historic cores. The site is the historic district of a Ukrainian city, Kamianets-Podilski. Because of the sheer amount of significant cultural monuments on a relatively small scale (only 70 hectares), the historic district of Kamianets-Podilski is not only a source of Ukrainian cultural identification, but in recent memory was a prime site for Socialist building appropriations to take place. A church became a museum of atheism; a seminary became a printing press for a local communist newspaper. Other significant buildings on main squares were simply torn down to make way for factories.

Kamianets-Podilski is a showcase of how Soviet Socialist ideology affected provincial historic cores. Industry (the factory) was implanted within traditional culture (the historic monument), resulting in significant changes to Kamianets-Podilski’s historic core. The author traces the fate of one building within this core — a Franciscan convent — in the light of Soviet Socialist planning policies as they affect current thought concerning cultural identity. Historically, the Franciscan convent (Francuscíké Monastère) functioned as a religious institution.
Under Soviet Socialism, the people of Kamianets saw its conversion into a prison, and later a factory.

Presently, the convent stands empty. Recent debate concerning its use suggests the formation of a new cultural space, where the uses of buildings themselves are being considered. Although local planners have proposed that it be converted to hotel and leisure accommodations, the current debate about its use is complicated by new voices. These voices include democratically elected city officials, academics, and lay people of diverse religious and ethnic affiliations, as well as post-World War II immigrants from Kamianets-Podilskyi. The author examines what each group says about the use of the Franciscan convent as a lens to debates concerning cultural identity.

The author observes contradictory attitudes concerning cultural monuments and their use. These monuments become sources of a nostalgic retreat into the pre-Soviet past for some, or objects to be commodified for others. This unclear treatment of cultural monuments results from a failure to conceptualize the effects of recent Soviet history. How this recent (and often traumatic) past is being treated, the author shows, is a key issue concerning the future use of the convent.

COULISSE CONSTRUCTION IN 18TH-CENTURY LUNenburg, CANADA: A Dilemma of Preservation

Jeffrey Cook

Hidden crafts and methods of construction can be as revelatory of traditions and cultural values as the visible aspects of architecture, whether considering vernacular environments or high style. Coulisse construction is a little-known unbraced timber frame technique using plank infill which characterized the first generations of New World settlement at Lunenburg, Nova Scotia, in the middle of the 18th century.

Coulisse: "In general a narrow groove or depression, cut lengthwise in a body, to contain, to hold, and to direct the movement of another body, of which one protruding part is placed in this depression." This translation is from the first Encyclopédie, commonly known as the Diderot, published in Paris between 1751 and 1780. The term in construction is rarely found in 18th-, 19th- or 20th-century French, German or English references. The coulisse technique of plank walls held in place by sliding them down grooves that run the height of timber posts also seems unknown to contemporary timber framers. It is similar to piece-en-piece (which is known), where horizontal logs have trimmed ends to hold them into slotted vertical posts.

This study concerns the generic type that characterizes 18th-century urban construction in the town of Lunenburg, Nova Scotia, and focuses on a particular rural house built around 1775 that used a unique triple layer of planks. The original owner-builder was Caspar Zinck, a yeoman who was part of the settlement of foreign protestants at Lunenburg in 1753. He had arrived in Halifax from Germany in 1752 with his wife and four children. One year later he and his family obtained a building lot and other concessions in the newly formed town of Lunenburg, 50 miles south along the coast.

After a major town fire in 1772 the family obtained a land grant of 710 acres at Rose Bay, a rural location another seven miles south along the coast. There they built a cabin, then a good barn, and finally a house. In 1773 the house and barn were bought by Robert and Lois Sweeney. Reconstruction and restoration were essentially completed by 1779, when the Sweeneys were recognized by a Heritage of Canada Honor Award.

The high degree of craft needed in this concealed structural and walling method in a new and ethnographic settlement may challenge conventions. Together with the concept of layering, it may anticipate the New World evolution of this community both culturally and technically in the nineteenth century, when both shipbuilding and house design became highly successful and distinctive. In November 1970 Old Town of Lunenburg was declared a National Historic District.

DYNAMIC CONTRADICTIONS IN A CONSERVATION PROJECT AREA: THE CASE OF POINTE À PITRE, GUADELOUPE

Pierre Las Cases

In Pointe à Pitre, as in other Caribbean colonial cities, the Creole style was neglected until the late 1970s, and modern buildings have replaced a large number of ancient Creole houses. Now, however, local authorities have imposed detailed guidelines for new construction based on the imitation of traditional architectural forms. The resulting addition of balconies and verandas on modern buildings has led to a "neo-Creole" style which seems a rather cosmetic adaptation. Alternatively, the example of the "modern" style of the architect Ali Tur, who from 1950 to 1958 in Guadeloupe rebuilt many public constructions damaged by the 1958 cyclone, proved that an alternative form can be found between the imitation of vernacular architecture and an anonymous international modern style.

Recently, a new regulation was adopted for the conservation area project at Pointe à Pitre. Various degrees of architectural control have been settled, and three zones were determined:

1) A zone of strict restoration: in this zone modification of urban form and architecture is not allowed. Historical buildings, groups of representative vernacular constructions, buildings located in a significant urban sequence, or buildings close to an historical landmark are affected.

2) Zones of "soft" rehabilitation: in these zones modifications on traditional buildings are accepted. In some delimited and residential areas architects can propose some variations on the traditional colonial grid or on the Creole style of architecture.

3) Zones of "adapted" architecture: this regulation comprises the commercial district which had already been rebuilt. Speculative land uses here have resulted in urban anarchy.
TRADITION AND THE POST-COLONIAL ENVIRONMENT

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EURO-NORTH AFRICAN MIGRATION AND THE HYBRIDIZATION OF URBAN AND DOMESTIC PRACTICES
Daniel Pinsan
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COLONIAL PATRIMONY BETWEEN HISTORY AND SOCIOLOGY
Jean-Pierre Martinon
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MARKET LANDSCAPES OF POST-COLONIAL DEVELOPMENT: EFFECTS OF GLOBALIZATION AND MODERNIZATION
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Manuel Teixeira

The Ilhas were the typical form of working-class housing that was developed in Oporto, Portugal, during the second half of the nineteenth century. The Ilhas consisted of rows of small single-story dwellings, with an average of 16 square meters, built with the back gardens of middle-class houses, with access from the street only across a narrow corridor passing through the middle-class house. The Ilhas were a form of housing that was closely adapted to the economic means of their inhabitants, to the capital resources of their developers, and to the spatial conditions in which they appeared. In most cases the builders of this type of housing were people of limited economic resources, small traders and manufacturers who employed their savings in the development of housing for the workers.

In Rio de Janeiro, Brazil, people from similar social strata built in the late nineteenth century the corticos for the working population of the city. There are striking similarities between the corticos and
The paper examines the basic formal characteristics of these two forms of housing, the way the cortices evolved from the ilhas and were adapted to the new economic, social and ecological conditions of Brazil, and the strategies that the Rio de Janeiro city council is now adopting to preserve this peculiar type of "colonial" housing.

EURO-NORTH AFRICAN MIGRATION AND THE HYBRIDIZATION OF URBAN AND DOMESTIC PRACTICES
Daniel Pinson

North African migrations to Europe fit into a pattern of departure and return between the country of origin and the host country as well as into a network of ethnic and family solidarity remarkable for its frequency and density. This movement and these exchanges are the vectors which allow the importation of Western cultural values and are, concurrently, the mediators of a regular return to the original cultural sources.

This paper presents the first results of studies into the urban and domestic practices of North African immigrants in both the home and the host countries by focusing on the process of exchange in the culture of the built environment and by emphasizing those elements in particular which fall into the category of external borrowing, internal borrowing, and cultural hybridization.

While these practices are considered within the context of the expansion of the Western model — the strength of which lies in its economy or in its cultural ideology (more or less propagated by the elite in power, but also recently contextualised, as in Algeria) — there is an emphasis on the forces of self-organization which form the basis for the adhesion to foreign, urban and domestic cultural values, or their rejection or reinterpretation. In this way, earlier reflections which focused on the distinction between "displayed tradition" and "cultural tradition" at the production level of contemporary Moroccan housing, are further developed.

These exchanges are thus closely drawn from individual and family practices, notably from generation to generation, and pertinent in their spatial incidence. This latter point relates particularly to the planning and furnishing of dwellings, but also to the occupying of urban space — both in the inhabited space in Europe and in housing for the planned return that is built in the mother country.

One of the goals of this study is to question, at a primordial level of the Arabic-Muslim culture, the culture of the built environment — beyond the present, striking, but perhaps temporary, political situation (one is reminded again of Algeria). This includes both a hypothesis of a "Westernization of the world" (Lamotte, 1990) in the North African countries, and of an "integration" into the European countries, of which the French case bears resemblance to pure and simple assimilation.

COLONIAL PATRIMOiny BETWEEN HISTORY AND SOCIOLOGY
Jean-Pierre Martin

The transformation of colonial cities is not just tied to architectural practices; it is also the outcome of sociological modalities of memory. It is possible to evaluate the degree of rootedness in an urban setting, thanks to an observation of the uprootedness which brings about usages that are somewhat remote from the colonial logic — itself paradoxical, if not sometimes surreal. One is then bound to question the use of the term "city," which can be seen differently from the point of view of a non-Western urban society with several millennia of history.

Several examples will present the metamorphosis of several so-called colonial cities: Douala, in Cameroon (with the successive layers of German and French culture, and now more of an aggregate of quarters than an urban structure), Rabat, Algiers, Beyrouth, Heliopolis, and Ismailia will serve as models for a first classification. The notion of contemporaneity within a city producing historical and heterogeneous structures, sometimes misunderstood by diverse categories of inhabitants, will also be examined in the light of a political reflection on the architectural patrimony.

MARKET LANDSCAPES OF POST-COLONIAL DEVELOPMENT: EFFECTS OF GLOBALIZATION AND MODERNITY IN THIRD WORLD CITIES
Tridib Banerjee

This paper will examine the emerging market landscapes of Third World cities in the context of the increasing influence of market economies in their post-colonial development. The paper will begin by reviewing some of the existing theories of transitional urbanism and their relevance to the changing circumstances of development. A market landscape is defined as the urban form and spatial organization of cities resulting from market capitalism and private entrepreneurship in urban and suburban development. The paper will discuss some of the basic characteristics of the urban form of a market economy — marginality, diversity, concentration, decentralization — and examine how such traits might be manifested in the emerging Third World metropolises. It will conclude by commenting on the effects of globalization and modernity on Third World cities.
MISCEGENATION OF HOUSE FORM

THE MANY FACES OF TRADITION: NAXI COURTYARD COMPOUNDS
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THE TYPOLOGICAL EVOLUTION AND ITS SOCIAL DOMINANCE IN JINMEN
Weiwen Wang
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SHANGHAI’S ULONG STANDING THE TEST OF TIME
Françoise Génè and Fang Yueqiang
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THE CONTEMPORARY HOUSE IN SOUTHEAST ASIA: A SYNTHESIS OF THE VERNACULAR AND MODERNITY
Robert Powell
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THE MANY FACES OF TRADITION: NAXI COURTYARD COMPOUNDS
Jason Dries-Daffner

The Naxi people are an ethnic minority in China’s southwestern provinces. Traditionally maintaining a matriarchal social structure, the Naxi people are scattered along the Sino-Tibetan border regions, with settlements concentrated among two main groups, the Lijiang Naxi and the Yongning Naxi. This paper explores the courtyard compounds of Naxi people in both Lijiang and Yongning as reflections of traditional culture. The author documented these courtyard compounds in June and July of 1991 with support of a fellowship from the University of California President’s Office.

This paper discusses the traditions of Naxi courtyard compounds using a geographic frame. Tradition is defined as the verbal and non-verbal transmission of information between people of a common culture. Three distinct but related settlements are documented, including the courtyard compounds of Naxi in the transition areas between Yongning and Lijiang.

In 1733 the Qing dynasty nationalized the Lijiang area as a buffer zone against civil unrest in Tibet. Up until this point the Lijiang and Yongning Naxi maintained identical social structures. To consolidate their rule, the Chinese imposed their Han culture upon the Lijiang Naxi. This included a traditional Han building style. This sinicization of the Lijiang Naxi isolated them culturally from the Yongning Naxi.

As seen in the Naxi courtyard compounds, tradition takes on many faces. In Yongning, traditional courtyard compounds reflect the ‘Miao’ heritage of the Naxi people. For the Lijiang Naxi, the imposed, standardized Han style is symbolic of their domination by foreign culture. Traditional Han house form not only reflects Han culture and values, but also becomes a statement about Han imperialism. The courtyard compounds of the transition areas between Lijiang and Yongning display cultural plurality, with a mixture of these various traditions.

The geographic frame upon which this discussion lies may also serve as temporal model for the Lijiang Naxi courtyard compounds. Moving south from Yongning to Lijiang, the paper traces the changing forms of building traditions, which reflect evolving social values. The Yongning form is perhaps the original style found among the Lijiang Naxi prior to their domination by the Han. The village between Yongning and Lijiang illustrates the gradual transformation of the Lijiang courtyard after 1733. The courtyard compounds presently found in Lijiang are continuations from the acceptance of the Han building methods within the Naxi group.

The study of the Naxi courtyard compounds helps draw out the many faces of tradition. Traditions, along with other social values, develop and evolve, are standardized, imposed, appropriated and assimilated. Traditional built forms, like those of the Naxi and the Han, are transmitted from group to group, from generation to generation. These traditional dwellings help to define and are defined by changing cultural identities.

THE TYPOLOGICAL EVOLUTION AND ITS SOCIAL DOMINANCE IN JINMEN
Weiwen Wang

Jinmen is a small island in close proximity to southeast China. As a result of East-West trade in the late 19th century, a colonial style was imported by the local traders. It gradually fused with the local house type, and several compositions and variations resulted. This paper attempts to clarify the formal logic between types and the social mechanism behind the rule of form.

By means of a field survey, the house types in Jinmen were classified into the traditional courtyard types and the imported colonial types. These types express an evolutionary relationship in time. Using Althusser’s concept of structure in dominance, the transformation of the mode of production and spatial ideology behind the change of houseform is discussed.

TRADITIONAL COURTYARD TYPE: Before foreign influence the courtyard houseform was historically stable. The ideological dominance of feudalism in a peasant society appeared in the twist...
spatial organization which reflected religion, geomancy, and social hierarchy. The family was the unit of production (agriculture) and reproduction (eating, recreation). The kitchen adjacent to the courtyard then became the central space for both activities. But productivity was too low to generate surplus for reinvestment. Only farmers with higher productivity were able to shift the kitchen to the secondary court.

TRANSITIONAL HYBRID TYPE: When Western influence began, a series of small tower variations emerged. When some villagers became traders and rose in status within the family, a Western-styled suite was added on top of the side wing to fit the new lifestyle. This Western tower, juxtaposed from the courtyard house, implied the struggle of individualism versus feudal ideology.

COLONIAL-TYPE ADAPTATION: The Georgina style house brought in by traders who went abroad was influenced by traditional spatial structures. In the new merchant society business production was moved from the house to the shop; therefore, the family became a unit only for the purpose of reproduction. This shows through the covered court and the pushed-back kitchen. Variations can be seen in the shifts of the new service court. Yet, the house still retained certain traditional spatial sequences.

Generally speaking, this evolution shows several things: 1) how the service space for the family mode of production and reproduction was transformed into a service space which was used for the sole purpose of reproduction; 2) how the penetration of foreign influence changed the traditional plan into a Western-influenced plan and exterior form, and finally left only traditional relics of exterior form; and 3) how the evolution of houseform follows the change from the ideological dominance of a feudal society, to the development of individualism in a pre-capitalist society, to the economic dominance of a capitalist society.

SHANGHAI'S ILONG STANDING THE TEST OF TIME
Françoise Ged and Feng Yueqiang

SUBJECT: A particular structure of vernacular dwelling, the ilong, is primarily developed within the city of Shanghai, where several cultures have been mixed together. We define the permanencies and the mutations of the ilong through the urban, the spatial, and the social fields.

For more than one hundred years, the ilong has been the main physical constituent within the center of the city. The ilong was submitted to the cultural evolution, then to the new social values, which have changed their forms or their internal structure. Since 1980 the economic orientations bring up once again the question of adequacy of the ilong within the urban environment.

PLANS: Presentation of the morphologic and social characteristics of the ilong. In the ilong, a social community benefits from particular structures, for instance, interior lanes or public entrances from the main street. Some utilities may be shared by several ilong.

1. The different cultural influences. The regional influences are present in the vernacular architectural dwelling of the ilong or in their settlements. We shall show some examples of the Jiangnan's houses, of the Cantonese habitats, and of other provinces. In the beginning of the 20th century the cultural plurality in Shanghai led to mutations caused by the urban modernization and by the emergence of a Westernized way of life appreciated by new social class. In these two cases, despite the plurality of the influences, there are only physical transformations, which enrich the different types of ilong.

2. The impact of mutations in social values. The lack of land has induced the creation of collective dwelling patterns. After 1949 the construction of ilong stopped. From 1949 to 1980 social values were submitted to political ideology. New human relations were created within the social community of the ilong. Since 1980 the Shanghai house society has been confronted with particularly intricate changes in economic and social values: the renewal of private trade, the appearance of multiple cultures (foreign and regional), individualization, contraction of the family structure, and new organizations of labor.

3. The adaptation of the ilong to the urban development. In the center of Shanghai the principal form of dwelling is part of the city's symbol. It also represents a social structure which is dear to its inhabitants. The modernization of the urban environment has imposed necessary transformations of the ilong, which call for an investigation of new external and internal structures of the ilong. Thus, with all this in view, it seems important that the following points be considered: to preserve the urban frame and the inner structure of the ilong in the town center; to privilege the human relations and to extend the social community; to improve interiors, utilities and network; and to increase the value of the cultural heritage of the ilong, by including the inhabitants' viewpoint about the projects which will be planned. Will the current policy of housing commercialization help the necessary transformation of the ilong?

THE CONTEMPORARY HOUSE IN SOUTHEAST ASIA: A SYNTHESIS OF THE VERNACULAR AND MODERNITY
Robert Powell

In the contemporary houses of Southeast Asia the influence of the vernacular — that is to say, the houses built by the native inhabitants — can be readily identified. Superimposed upon this are the influences of immigrants, chiefly from China and the Indian subcontinent. Overlaid upon this are layers of colonial influence — principally the British in Malaysia, Brunei, and Singapore; the Dutch in Indonesia; and the Spanish and Americans in the Philippines. These are bonded with layers of religious influences: Christianity, Buddhism, Hinduism, and Islam. Overarching all of
these are the forces of rapid urbanization and modernization of contemporary society.

Thus, contemporary houses in Southeast Asia range from those which are close to the vernacular in terms of form, materials, method of construction, and low-energy technology; to others which clearly demonstrate, in their white planar surfaces or fragmented form, the influence of modernist and deconstructivist ideas, which add an international dimension.

This paper examines the several approaches, with case studies from Thailand, Malaysia, Indonesia, the Philippines, Sabah, and Singapore. The houses are a barometer of taste and of changing attitudes. They meet modern requirements, yet, in a variety of expressions, they embrace traditional forms, customs and materials. Many have traditional spatial arrangements combined with, overlaid by, or in synthesis with imported, Western-inspired ideas. Others draw on forms deeply embedded in the collective memories of the diverse peoples of Southeast Asia. Cosmological models surface again and again. The houses represent a spectrum of responses to cultural changes in Southeast Asia.

STRATEGIES FOR TOURISM AND DEVELOPMENT

"LES OMBRAGES": THE BOTANICAL AND FLORAL PATH AS AN ELEMENT OF COORDINATED DEVELOPMENT IN A RURAL COMMUNITY
Madeleine Julienne de Grandmaison
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TOURISM, CULTURAL CONSUMPTION, AND ALTERATION OF THE TRADITIONAL SHAPES OF HABITAT AND LANDSCAPE
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THE RELATIONAL FRAMEWORK: A DYNAMIC RELATION BETWEEN FORM AND CONTEXT IN A DESIGN TRADITION
Irene Rini Sukwandi
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TOURIST FACILITY DESIGN: A SURVEY OF PREFERRED VISUAL CHARACTERISTICS FOR VARIOUS TRAVEL ACCOMMODATION TYPES
J. Hugh Burgess
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"LES OMBRAGES": THE BOTANICAL AND FLORAL PATH AS AN ELEMENT OF COORDINATED DEVELOPMENT IN A RURAL COMMUNITY
Madeleine Julienne de Grandmaison

The 1,080-square-km island of Martinique, situated in the center of the archipelago of the little West Indies at longitude 61 degrees west, latitude 14.40 north, is a contrasting place. The south, characterised by fairly flat 306 landscapes, with kilometers of white sand beaches surrounding a glassy sea, welcome a cosmopolitan mass-tourism. The hardy, hilly north, dedicated to agriculture and largely unknown to tourists, rising up from a luxurious vegetation which produces a strong change of scenery, has been affected for several years by a decline in the traditional economy (sugar cane, bananas).

In the northern area of the island a small country village, Ajooupa-flouillon, plunged in economic stagnation, created a tourist bureau
In 1987. The village offers access to sceneries of exceptional beauty (the Gorges of Palaise River, the Babin Waterfalls), industrial ruins, and a magnificent nature to preserve. The tourist bureau has launched some operations that will change the way of life in this area.

Since 1989 the first realized project has been a botanical and floral country path associated with the restoration of an old distillery (making rum from sugar cane). The path, through natural vegetation and forest, is punctuated by ornamental plants, and it features halfway a "Creole Garden" which concentrates domestic and popular species. The country path answers a double aim: it is both economic and educational.

In addition to the distillery, which has been restored with a reception and exhibition center, and the path, other actions aim to energize the economy of the area and to settle the population: periodic training programs based on integrated tourism; cultural events; creation of self-catering rural cottages; restoration of programs about various natural and architectural environments at Ajoupa-Bouillon as well as in the district of neighboring villages.

The whole northern part of Martinique, "stricken" by the crisis of the traditional economy, may open itself to a certain form of tourism exploitation based on the recognition, development, and well-thought-out management of its ecological and cultural heritage. This will be a long-term job, because it is a matter of real social transformation. The points to be developed here are the origin of property support, the reaction of the populations, their concrete participation in the project, and the economic impact of the first realizations.

TOURISM, CULTURAL CONSUMPTION, AND ALTERATION OF THE TRADITIONAL SHAPES OF HABITAT AND LANDSCAPE

M.G. Pinaggi and Elio Satti

We intend to investigate a particular type of tourism, "agricultural tourism," which constitutes a particular way of organizing space-time in a particular environment constituted by the agricultural territory and run in a joint way by two different subjects, one external to the territory, the other internal to it.

What is an agricultural territory? It is possible to give two different significations to it: 1) a part of an agricultural territory exclusively cultivated to have animal or vegetal products, excluding any inhabited rural or urban areas; and 2) a part of an agricultural territory including these latter two areas. We accept the second definition for several reasons: because it considers the agricultural territory as a sort of onion, composed of elements that are both anthropic and natural; because it allows us to achieve a good knowledge of the interaction between inhabited area and country, so as to permit us to read the dynamic link, and because it shows an economic-political and social-ecological system.

What is "agricultural tourism" specifically? Unlike every other type of tourism, here we have two anomalous subjects. In the traditional form of tourism we have two defined roles involved in the interaction: the offerer and the beneficiary — and the two cannot enter into a direct contact. However, in "agricultural tourism" the offerer and the beneficiary have a great degree of osmosis (one goes to spend one's spare time on a farm to participate in the life of the farm), the beneficiary becomes part of the institutional system of the offerer (usually this system is the agricultural family).

So this activity is different because of the different attitudes that inspire the two subjects: the traditional tourist pursues a hedonistic logic; the "agricultural tourist" takes part in the creation of the service that he will then consume (working in the fields, for instance). By doing so he is completely involved in a specific cultural area from which he can assimilate and, of course, can give back.

A program prepared for an inner part of a south Italy region, Basilicata, can show how many problems are involved with "agricultural tourism," and what attention must be put into planning this activity so as not to perturb both the habitat and the landscape. Such a feat might result from a vision more aimed at a traditional touristic development than at the maintenance of a particular "agricultural tourism."

THE RELATIONAL FRAMEWORK: A DYNAMIC RELATION BETWEEN FORM AND CONTEXT IN A DESIGN TRADITION

Irene Rini Sukwandi

The development of a design tradition has two possibilities: the continuity of an existing tradition into the contemporary circumstances, and the introduction of a new phenomena into the established design tradition. The development of a design tradition involves dynamics in its form, content, and their relation to each other. Forms in a design tradition may persist, but their contents change. On the other hand, the forms may have changed, but their contents remain. A design operation dealing with traditional development should appropriately consider such complexity and dynamics. This paper introduces the relational framework and its advantages for identifying the complex and dynamic relation between form and content in a design tradition. Some examples of the Balinese design tradition and their development into tourism facilities in South Bali will be presented.

The relational framework method is primarily intended for designers or researchers dealing with design issues. It attempts to bridge the formal and non-formal study of form and content relationship by focusing on the significant formal manifestation of content. It is particularly useful in describing the formal consequences of abstract ideas, such as are often found in rituals and ceremonies.

The method distinguishes form and content into their conceptual and sensible aspects. The existence of a conceptual content is understood, but not necessarily manifested, in a sensible form. The conceptual content manifests in a conceptual form, while a sensible content manifests as a sensible, or concrete, form. We can indicate
IDENTITY, MODERNITY, AND THE TRADITIONAL ENVIRONMENT

COMMUTATION OF SOCIOCULTURAL VALUES IN TRADITIONAL SETTLEMENTS: THE CASE OF EGYPTIAN CITIES
Sahar Attia
Cairo University, Egypt

WHEN TRADITION MIGHT BE MODERN: THE URBAN FORM OF AMASYA, TURKEY
William Bechhoefer
University of Maryland, College Park, U.S.A.

TRADITION AND DEVELOPMENT OF KASSENA ARCHITECTURE
Leslie H. Rainer
Nimes, France

CULTURAL REIDENTIFICATION EXPRESSED THROUGH VERNACULAR ARCHITECTURE
Christina Plimpton
Washington State University, Pullman, U.S.A.

COMMUTATION OF SOCIOCULTURAL VALUES IN TRADITIONAL SETTLEMENTS: THE CASE OF EGYPTIAN CITIES
Sahar Attia

The paper deals with the impact of changes of social and cultural values on the traditional settlements in Egypt. These values are shaping the human and built environment, creating different urban and social patterns.

The great and important variety of traditional settlements and communities in Egypt implies a typology applied on some samples. The choice of criteria for selecting these samples is thus an essential process in order to trace the different existing patterns regarding cultural and social issues. Other aspects will be complementary within the scope of the paper.

Considering the setting of this typology as a main objective, this paper has two other aims. The first aim is to determine the trends and processes of change occurring in such settlements or communities; these trends are eventually causing major and minor evolutions in several aspects. The traditional settlements, object of our research, have been through multiple evolutions. The actual urban phenomenon is to be analyzed considering their origin and their
historical context. The second aim is to point out the conflicts caused by the challenges existing between inherited sociocultural values and the themes of contemporary trends, both radical and traditional perspectives. Focusing on the relationship between social ideology and the built environment, a social interpretation of the spatial structure would clarify our purpose.

The main hypothesis is based on the causes and effects of the dynamic changes, and sometimes the deep transformations, that are occurring in some traditional societies today. Whatever their reasons are, they are affecting the social identity and the cohesion of the human environment as a whole.

Two essential questions are the keys of our analysis. First, how far can tradition shape the social patterns of a neighborhood, a community, or a city? Second, is it possible to differentiate settlements in function of sociocultural issues only: which means, what is the weight of culture in structuring and in shaping the social and urban morphology of a built environment?

Two approaches are used to develop this research. First, a theoretical approach is necessary to set a series of definitions. Second, an analytical approach seems to be the more appropriate to achieve the following steps: 1) setting the typology of some of the traditional settlements, using plans, photos, etc.; 2) selecting zones (clusters, neighborhoods, villages in rural areas, small or mid-sized cities, etc., chosen from the above-mentioned typology according to defined criterion: some of these areas are still keeping their original characteristics; others are losing their traditional identity, which is being replaced by a combination of modernisation, tradition, social segregation, etc.); and 3) a detailed application is focused on a sample of the first category, where tradition is affecting the way of life, the social relationships, the behavior of the inhabitants, the different ways of practicing the spaces in the selected area. Some tools are used in order to obtain clear results, such as observation, behavioral mapping, etc.

As the scope of the proposed research appears to be wide, with a large scale varying from a city to a cluster of dwellings, our recommendation will focus on proposing a methodology for establishing the mentioned typology in order to ensure a clear method of analyzing the mutations in traditional settlements.

What will be the future of these settlements? Should we preserve them? Or, within the actual trends and the dynamism of the contemporary life, and considering the difficulties that a country like Egypt is facing and the enormous problems in multiple domains of living, is it too hard to conceive a sociocultural model?

Considerably less attention has been given to the urban context of traditional building. But much of the twentieth century the model for urban development throughout the world has been based on European and American Modernist concepts. The forms that embodied these concepts have come into direct conflict with traditional urban form, often erasing viable environments in the name of progress. On the other hand, the proven amenities of "traditional" urbanism suggest that regional expression at the urban scale may be a fundamental pursuit that leads in turn to a better understanding of how an individual building might be conceived.

Turkey is an ideal laboratory for the study of the impact of modern architecture and urbanism on traditional cities because of its long history of contact with Europe and America. Significantly, examples of traditional urbanism and architecture, particularly from the Ottoman period, are still visible, albeit threatened on a daily basis by "modern" building that ignores existing qualities of site, climate, urban scale, architectural character, history, and cultural appropriateness. Because of roots in indigenous traditions, the principles of Ottoman urbanism may provide more appropriate guidelines for the development of Turkish cities than imported models. This "traditional" urbanism, transformed by application to contemporary problems, may in turn provide the context for buildings that are intimately linked to their cities and are, therefore, fundamentally more responsive to the needs of the users.

Amasya, in northern Anatolia, provides an example of Ottoman urbanism that is paradigmatic in the clarity of its urban design and in the persuasiveness of its urban amenities. Study of Amasya reveals inherent urban structures and principles related to place and culture. Like many traditional environments, Amasya remains fragile in the face of contemporary development. Nevertheless, Amasya provides a model for urban development that might shape the future. Far from being a static artifact of history, Amasya demonstrates specific principles and attitudes about urbanism that should be used for its own benefit. Likewise, Amasya should also be instructive to those involved in the intense urbanisation of contemporary Turkey. Finally, the historic continuity of ideas that has been responsible for the fundamental humanism of Amasya's urban environment might give new meaning to a definition of what it means to be "traditional."

TRADITION AND DEVELOPMENT OF KASSENA ARCHITECTURE
Leslie H. Rainer

Kassena architecture in southern Burkina Faso and northern Ghana is rich in form and symbol. The thatched buildings, constructed of puddled earth, are plastered and painted using local clay earths. The dwellings or "concessions" consist of clusters of units which accommodate family members. They are built around an enclosed courtyard and added onto as the family grows. Men's houses are often square. The women's houses, including the kitchens, are round, implying the nation of the womb.

WHEN TRADITION MIGHT BE MODERN: THE URBAN FORM OF AMASYA, TURKEY
William Beichhofer

The search for regional expression in architecture has generally focused on the form of precedent building types and styles.
Traditionally, the men of the family build the house, and the women paint and decorate it. The mural decoration reflects the everyday life of the concession. The designs depict broken calabashes, serpents, tambours, and millet fields.

Since the French colonization of what was once known as Upper Volta, European building materials and techniques have been introduced. This change is manifested in both the materials used and the structural form of the buildings. Rectangular adobe bricks have virtually replaced puddled earth walls, thus producing cubic spaces. Moreover, concrete blocks and cement renders have become common. The use of these materials has changed the physical properties of the buildings themselves. Cinder-block buildings roofed with corrugated metal are much less insulating than earthen structures, an important consideration in a sub-desert area.

The predominantly rural region where the Kassena live has for the most part retained its traditional architecture, with only some recent concrete constructions. However, the invasion of modern materials can be seen in additions and recent repairs where cement and tin have replaced the traditional earthen materials and provide an inherently incompatible combination. This has led to a lack of consciousness concerning maintenance, and over time to a lapse of knowledge of traditional building technology.

Trained masons are now hired for house construction, and the task of building and maintenance has been taken out of the context of the family. Women continue to paint the concessions, however, the younger generation moves to the cities, and few women remain. Those who do are called upon to decorate houses outside of their own concession, and are put into a client/artisan relationship. This often imposes different standards of execution and variations on traditional patterns. Yet the women are not paid, since this is part of the local custom. Professional painters/decorators are hired to paint modern constructions. They work with modern materials and execute original designs which have little in common with traditional materials and techniques.

These changes are slightly balanced by a growing appreciation for the traditional cultural architecture. Outsiders visit the region and bring to attention the unique value of the built environment. Inhabitants of certain villages have begun to exploit buildings as tourist attractions, with guided visits that include explanations of materials, techniques, and iconography of the decoration. This has encouraged the villages to preserve the integrity of the architecture by maintaining the traditional techniques of building and decorating the houses. The Kassena cultural heritage is beginning to be recognized as a viable living resource.

CULTURAL REIDENTIFICATION EXPRESSED THROUGH VERNACULAR ARCHITECTURE

Christine Plimpton

In modern history, 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 colonial power. The repudiation of adopted colonial traits and the reacceptance of native cultural manifestations are often accelerated and intensified when the colonial domination has been weakened or eliminated. At this juncture a process of cultural reidentification takes place. Again, it is those with the highest social standing and power, the native elite, who initiate the reacceptance of indigenous cultural traits.

Egypt exemplifies the juxtaposition of outward cultural manifestations between indigenous and Western cultural elements. In recent decades it has experienced a rise in national sentiment, with a concomitant revitalization of Islamic architecture. Hassan Fathy's Islamic designs for domestic and public architecture exemplify this "return to tradition" movement as well as the "tickled down" process of acceptance. Fathy originally intended his domestic architecture that used traditional building materials and incorporated Islamic design elements for the poor. However, these people rejected his works. Instead, the elite embraced his ideas. Thus, the architecture of Egypt reflects the changing cultural identities it has undergone in the last two centuries. Its public and domestic buildings represent a syncretism of old traditional, Western, and new traditional architecture.
INTERPRETATIONS OF TRADITIONAL HABITAT

THE CULTURAL ECOLOGY OF UTILITY AND ORNAMENT:
BUILDING AND WEAVERING IN THE TRADITIONAL
TUNISIAN DWELLING

Michael Kaplan
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AN EXAMPLE OF AN ECOLOGICALLY ADAPTED VILLAGE:
VITORCHIANO IN UPPER LATIUM

Giancarlo Cataldi
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AN ECOLOGICALLY BASED EXPLANATION-SKETCH FOR
DIFFERENCES IN THE ANCIENT BUILT ENVIRONMENTS OF
YAP AND OF THE SOUTHERN MARIANA ISLANDS, MICRONESIA

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AT HOME IN THE PAST: THE INTERDISCIPLINARY STUDY OF
ANCIENT DWELLINGS

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THE CULTURAL ECOLOGY OF UTILITY AND ORNAMENT:
BUILDING AND WEAVERING IN THE TRADITIONAL
TUNISIAN DWELLING

Michael Kaplan

Here, then, we have two kinds of art: one of them would
exist even if men had no needs but such as are essentially
spiritual, and only accidentally material or bodily. The
other kind, called into existence by material needs, is bound
to lose its inspiration of the mind and receives the
impress of its striving towards perfection.

William Morris, *The Lesser Arts of Life*

In the traditional dwellings of southern Tunisia, one finds a striking
divergence between the austerity and minimalism of the building
and the artistry and detail of the decorative arts: ceramics,
jewelry, and textiles. Both represent aspects of the same culture,
but to the casual observer do so in startlingly different ways. In an
attempt to reconcile them intellectually, this paper discusses
Tunisian building and weaving in terms of a unifying and clarifying
esthetic and cultural ecosystem.

Building and the decorative arts, as they are practiced in southern
Tunisia, take place within a culture and creative process. Christopher
Alexander categorizes as "unconscious," where form making is
learned informally through imitation and correction, i.e., evolving
custom. Rather than be driven by "self-conscious" market forces or
technological advances, the arts have developed through a complex
and subtle series of reacting responses to each other.

I would suggest that the vernacular southern Tunisian dwelling and the
*klima* (flat weave) represent two alternative ways of interpreting the
natural landscape. The dwelling is the direct abstract response to
the landscape: it provides shelter from the elements, mediates
between exterior and interior in its control of light, air, and heat,
and defines private and public realms. Building is a process of
adaptation that has depended on imitation and correction for its
ability to satisfy climatic requirements in the absence of high
technology. The *klima*, on the other hand, is an indirect, representa-
tional response to the landscape. Its pictorial, geometric and
romatic language mediates between the building enclosure and the
spiritual needs of the inhabitants. It is produced not only for its
utilitarian, but for its ornamental or "delight" value. It shelters not
only with its physical qualities, but with its inherent use of familiar
symbol and narrative that enable it to explain the world. (Morris
talks of a need for the existence of objects created to satisfy bodily
wants, and those created to satisfy spiritual wants.)

*Klima* of the Capha region, first described in Boccaccio's *Decameron*
and produced continuously to this day, illustrate a unique
representation of "reality." The dwelling serves as neutral back-
ground to the narrative messages of the weave; together, they
complete a visual ecosystem that delineates cultural roles of men
and women, laborers and artisans, utility and symbol, intuition and
intellect, volume and surface, reality and myth.

AN EXAMPLE OF AN ECOLOGICALLY ADAPTED VILLAGE:
VITORCHIANO IN UPPER LATIUM

Giancarlo Cataldi

Vitorchiano is an old village about 60 kilometers north of Rome.
It has gradually adapted to its environment, bringing its
inhabitants to occupy a whole sloping landscape plateau at the
confluence of two torrents.

Its original formative moment, corresponding to the Villanovan
and Etruscan phase (ca. 5th–2nd centuries B.C.), is characterized by
the founding and diffusion in the territory of so-called promontory
villages. The latter usually correspond to the terminal branches of
ridges (coinciding with watercourses), forming a capillary network of
natural roads, which are normally winding and impervious, but
which avoid having to cross waterways. Vitorchiano is one of these
centers; it is situated at a point of a long, narrow ridge-line, crossed longitudinally by a crest which is still its main road axis.

In the subsequent Roman phase (ca. 3rd-5th centuries, A.D.), the territory underwent integral planning; this operative control and management technique not only involved its geometric and modular trace (as commonly believed to date), valley bottoms, and wide river basins, but also spread progressively to the hilly and mountainous areas. In fact, the meteoreological check, conducted with the ancient Roman measurements on the various wheeled fabric systems (both building and farming), leads us to believe that all iso-oriented orthogonal signs (both wall-alignment signs within the village, and centurial signs of the surrounding territory) belong to the same plan drawing, therefore presumably coeval.

The resulting reconstruction leads to a single conclusion: the original plan of Vitrocinus dates back farther than the current built-up area, probably mainly to the Middle Ages (6th-14th centuries). This hypothesis could likewise apply to other centers in the Roman counterpart: the late Roman court structures would have been affected in that case by intense building phenomena following on the reflux caused by the sudden population decline in metropolitan areas due to the Barbaric invasions.

The most recent building developments in Vitrocinus (during the Renaissance and Baroque epoch, 14th-15th centuries — during which no major changes were made) still follow the limits enforced by the nature of the site. One can build where the premonitory evidences evidence it has spread according to a scheme with converging streets, basically reproducing the same growth law as the original nucleus.

AN ECOLOGICALLY BASED EXPLANATION-SKETCH FOR DIFFERENCES IN THE ANCIENT BUILT ENVIRONMENTS OF YAP AND OF THE SOUTHERN MARIANA ISLANDS, MICRONESIA

Rosalind L. Hunter-Anderson

The ancient built environments of Yap and of the southern Mariana Islands in Micronesia exhibit striking contrasts in the differential use and elaboration of stonework and ornamental plantings, which serve to define and partition private and public settlement space. In Yap settlements were partitioned into rectangular areas of various sizes, connected by raised stone pavements and pathways and integrated within a dense, rectilinear layout of households, meeting houses, men’s clubs, dance areas, raised gardens, grave areas, and agroforestry zones. The concept of rectilinear partitioning was also extended to the adjacent lagoon, in which specific “sea plots” and their resources were owned and managed by landed estates.

In the southern Marianas there was no such well-marked and finely delineated partitioning of land into portions of household, village, and regional space; conventional spatial categorization of the sea is unknown. Stone house foundations consisted of two parallel rows of limestone or volcanic stone uprights topped by a hemispherical capstone of similar materials. It is thought that rectangular wood and thatch dwelling houses were supported and elevated by the stone pillars, called law. Unfortunately the lack of adequate documentation prior to major cultural change in these Spanish-colonized islands three hundred years ago has condemned us to speculation regarding the details of this building style. The stone pillar features at the larger Marianas settlements tend to be arrayed in a line facing the shoreline. Other kinds of domestic features, such as stone mortars, mounds, and earth-ovens, were sited expediently within these settlements, and no formally laid-out housing areas, dance floors, pathways, garden plots, or agroforestry zones have been observed. Individual graves were impermanently marked, if at all, and cannot be recognized at ground surface, although they are often found in shallow pits associated with large stones.

The anthropological question provoked by these observations is why did such settlement contrasts arise and persist for centuries among two Pacific island groups linked by a common Anasmatian cultural heritage? According to an ecologically based theory of cultural space use, they may reflect differing social complexity, determined by radically different selection pressures felt by these groups, most significantly measured in the relative severity of inter-group competition prevailing in the two island settings. As such competition increases, so does the permanence of settlement and the number of social roles housed and otherwise spatially delineated, as in the Yap case. Conversely, under a relatively low level of inter-group competition, higher residential mobility, and, hence, impermanence of settlement, militate against significant investment of time and energy in permanent residential facilities and obviate the need for an elaboration of social roles throughout society, as in the Marianas case.

The paper offers and expands upon this explanation-sketch, illustrated with slides, drawings, and other material, and briefly comments on current concerns between modern architectural trends in Yap and in the southern Marianas in light of the theory.

AT HOME IN THE PAST: THE INTERDISCIPLINARY STUDY OF ANCIENT DWELLINGS

David N. Benjamin

This paper will summarize the results of the author’s research on the reconstruction of ancient house environments, and their meaning for general attitudes towards how different societies separated by time and space conceive of and use the physical environment.

The theoretical basis for this study is the general anthropological view of the family home, and its supposed occurrence in the ancient and historical past, by way of ethnographic and etymological sources. The methodological viewpoint is one of an empirical case-study analysis of museum reconstructions from northwestern Europe, looking at the way the house interacts with its inhabitants and the landscape from the viewpoint of the climatology, the resources, and the supposed cultural meanings attached to the ordering of the physical environment.
The home as a transformer of the physical and mental-phenomenal world will be discussed, as will be its consequences for the exploitation of the natural world. This concept is illuminated through an in-depth reading of the ancient home and how its structures conditioned the exploitation and renewal of the physical environment.

SYMBOLIC MEANING IN TRADITIONAL HABITAT

KUTA: THE KARO Batak VILLAGE AS A CULTURAL CONSTRUCTION OF ITS ECOLOGICAL SURROUNDINGS
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ECOLOGICAL ADAPTATION: TRADITIONAL HABITAT IN THE INDIAN DESERT
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REPRESENTATIONS OF TRADITION PRESERVATION IN THE LAND USE PATTERN OF FISHERMEN SETTLEMENTS WITH SPECIAL REFERENCES TO SURABAYA CITY, INDONESIA
Endang Titi Sunarti Darjosenjoto
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TRADITIONAL HABITAT OF THE LELA AND ITS RELATION TO THE ENVIRONMENT
Luc Pecquet
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KUTA: THE KARO Batak VILLAGE AS A CULTURAL CONSTRUCTION OF ITS ECOLOGICAL SURROUNDINGS
Beatriz van der Goes

The Karo are one of the six ‘Batak’ peoples who inhabit the northern region of the Bukit Barisan, a mountain range running from the north to the south of the island of Sumatra. The center of the Batak region is formed by Lake Toba, and the Karo occupy the mountainous area to the north of this lake. The Karo, who combine agriculture with some pastoralism, live together in villages, which in the hilly landscape resemble small islands surrounded by wide expanses of agricultural land.

Before the intensive use of land for agriculture, the traditional habitat of the Karo was merely formed by tropical highland forests alternating with prairies (padang sambo). This landscape was traversed by various rivers.

It was these natural phenomena of the traditional habitat, such as higher land (padang) and lower land (heran), the upstream (jala) and the downstream (jala) side of a river, and the top and base of a
tree that became the cultural inspiration for the Karo in the ordering of their traditional world. These classifications are nowadays still reflected in the spatial arrangement of the villages as well as in the orientation of the huge multi-family houses.

The framework of the paper will document the cultural arrangement of a Karo village as a cosmological unit, and show how nature was manipulated (naturally and spiritually) as a protective force. It will discuss the social organisation of the Karo village in its relationship to this cultural ordering, and analyse the symbolic meaning of the Karo cultural model. Information is based on extensive fieldwork in two villages on the Karo highlands.

ECOLOGICAL ADAPTATION: TRADITIONAL HABITAT IN THE INDIAN DESERT
Kulbhushan Jain

The major part of the Indian desert falls within the state of Rajasthan, where it is known as the Thar Desert. Parts of Kutch, in Gujarat State, also have desert-like areas, though their characteristics differ due to the presence of salinity. The area under this study starts from Bhilwara district in the northern Rajasthan and covers areas around Jaipur, Warmer and Kutch. Most of the desert area lies between 22 degrees to 28 degrees north latitude and 70 degrees to 76 degrees east longitude. The arid climate of the area and the scorching heat, the unendurable hot winds, and the erratic rainfall have combined to make the area very sparsely populated.

The ecological adaptation of a habitat is seen in the context of the physical as well as cultural environment of this region. The harshness of the desert and sparseness of population have generated small rural settlements. While there is a customary material and basic form of one moves down from north to south, the plan form changes considerably. Houses with enclosed courtyards in the north give way to more open spaces set on platforms in the south. This can be related both to climatic as well as cultural factors.

The manifest form of a habitat expresses these ideas very well and can be related to the cultural values and aspirations of a people. It is useful to examine a habitat in a specific space-time context. In spite of scarce resources and environmental harshness, people do build beautiful places. Even in situations where meagerness is a reality and frugality the philosophy, several lessons can be learned about a community's relationship with architecture, resourcefulness, skills, and the will to survive have produced these beautiful places.

To create a place to live, to interact with the environment, and to give practical expression to his creative urge have been the most important of all human activities. When people build they create a habitat where the generative forces relate to cultural background and physical context. While culture is the understanding of human values, accomplishments, and their expressions in various forms, context represents the constraints and potentials that a physical environment has to offer. These include the limitations and the plenitude with which a man has to live. Indeed, a traditional habitat today is not the result of a one-time effort, but the culmination of hundreds of years of understanding and response to a particular context. This articulation or expression is the result of the negotiation between man and nature, between the individual and the collective, between myth and science, between the sacred and secular, and, of course, between the personal and the public. It strongly reflects, among other things, the local ideas of "private" and "shared," the most dominant of all human instincts. The objective of the paper is to present this understanding as studied in the Indian desert.

REPRESENTATIONS OF TRADITION PRESERVATION IN THE LAND USE PATTERN OF FISHERMAN SETTLEMENTS, WITH SPECIAL REFERENCES TO SURABAYA CITY, INDONESIA
Endang Titi Sunarti Darjapanjoto

In the case of fishermen communities which occupy the fringes of Surabaya City, the term "traditional" does not necessarily denote aboriginal. The people of these communities have been subject to Madurese influences for a very long period. As far as such inherited order is concerned, the communities are neither Javanese nor Madurese. Based on this reality, within these communities exists a fusion of the Javanese and Madurese traditions. These aspects not only profess the Moslem religion, but they are totally dedicated to their religion and tradition. The people believe there exists a correlation between world life and afterlife. As such, their lives are based on a spirit of mutuality. Furthermore, the fishermen communities apply their traditions in numerous respects, especially in the formation of settlements.

Due to the fact that the fishermen's primary task is fishing, their activities are naturally oriented toward the sea. Therefore, there is a close relationship between the coastline and their houses or clusters. Aside from the fact that fishermen's activities are inseparable from the coastal areas, it is not possible for them to demand access roads for outside communication. Thus, in the formation of their own settlements, fishermen communities have to take the coastline and access road into account. In addition, the fishermen communities act on their own strong belief that in building their houses there is a best direction, i.e., the north-south direction. This is an adjustment first to the movement of the sun from east to west, and second, to the wind direction in the monsoon climate, an orientation the houses should seek to avoid.

Considering their loyalty to religion and tradition, when developing settlement layout the fishermen communities have traditionally taken the setting of environment center and principal orientation rules into account. The center is marked by the presence of a building for religious activities (the mosque), the religious school, and the building where the community leader will perform his function and role. In some situations it is not feasible for the community to develop its own center or public space to be used for praying and communicating. In that case one end of
the housing rows within the settlement serve as a holy place where a building for religious activities could be built.

In short, one can say that Surabaya’s fishermen settlements share a traditional land-use pattern characteristic based upon significant principles.

TRADITIONAL HABITAT OF THE LELA AND ITS RELATION TO THE ENVIRONMENT

Luc Pecquet

In order to understand the traditional habitat of the Lela of Burkina Faso one must also examine the representational system of the natural environment and the culture. In relation to the session topic, traditional symbolic beliefs and culture are revealed in the course of study of the Lela’s traditional habitat.

The traditional settlements of the Lela are of the dispersed type. The settlements are organized in independent villages. Each village occupies a vast territory whose boundaries are recognized. The unity of each village is maintained by a complex notion: the earth. The Lela conception of the earth, both spiritual and physical, extends beyond a concept of “environment” and “natural milieu.”

It is important to note the following facts in the course of this study: in Lela mythology, the founding of the village is based on a privileged relationship entered into by the founder of the village with the divinities associated with the site; the “chief of the land,” who is a descendant of the first occupier of the site, perpetuates the relationship between the spirits and the village, and assumes the principal power in the village; and all essential social norms are inherent in the relationship with the earth, in both the spiritual and material senses.

The paper will examine the dialectical relationship between the habitat and the milieu of the Lela. The dialectic will be explored in the context of the basic structure of the habitat: the compound, which is inscribed upon the environment in the grouping of dwellings around a common courtyard. This dialectic relationship rests on a formal opposition between the dwelling and the surrounding land (encompassing the relations between inside/outside, protection/danger, hostility/benevolence, etc.). The dialectic is resolved within the Lela concept of the earth. This dialectic will be examined in relation to three different phases in the life of the compound: the preliminaries of its construction, the actual construction, and the occupation of the site.

The first stage involves problems of selection of a site on which one will “sit” (in Lela, the terminology of the Lela) a compound. Without disturbing the forces which live in the ground, the individual, to succeed in the enterprise, must engage in a process in which the diviner and the “chief of the land” partake. The choice of site is guided more by the spiritual powers present than the presence of a beautiful tree or a pool of water.

During construction of the compound there is an interplay of spiritual forces and beings in relation to building materials as well as natural environment. While the construction of the compound necessarily separates the habitat from the surrounding land, a complex and delicate balance of symbiosis and rejection of the spiritual forces and land in and outside of the compound is maintained.

Spiritual and natural forces also play a role in the manner in which the Lela occupy a compound. Implications of these forces will be examined in reference to three points: the uncertainty of the first years in the new compound; the compound as a protected and rooted space; and the expansion of the inhabited space towards a relative “domestication” of the surrounding environment.
MULTIPLE VOICES: TOURISM, IDENTITY AND REPRESENTATION

EMBODYING REFERENCE IN THE DOCUMENTARY LANDSCAPE: EVERYDAY LIFE, POWER, AND REPRESENTATION IN THE COAL FIELDS OF PENNSYLVANIA
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POWER, TOURISM, AND THE LOCAL COMMUNITY
Diana Mosovich de Pont Lezica
GRAAL - Université de Toulouse Le Mirail, France

WILL THE TOURIST INDUSTRY SAVE TRADITIONAL “CROCODILE” CULTURES?
Christian Cañier
IPRAUS-UPA, Paris, France

IDENTITY AS A LIVING CONSTRUCT
Suna Guven
Middle East Technical University, Ankara, Turkey

EMBODYING REFERENCE IN THE DOCUMENTARY LANDSCAPE: EVERYDAY LIFE, POWER, AND REPRESENTATION IN THE COAL FIELDS OF PENNSYLVANIA
James F. Abrams

At least since the mid-nineteenth century, Pennsylvania coal-patch housing has constituted a representational stage on which competing attitudes toward the American working class have been enacted. The paper begins with a brief examination of historical modes of representation that reference miners’ housing and dwelling practices, and then analyzes popular responses to the recent development of “documentary landscapes” in the rustbelt of Pennsylvania.

Documentary landscapes are intensely contextualized heritage environments. Located in various theme pockets of the deindustrialized First World, they are designed by the State as historical settings for the tourist trade. The redevelopment policy behind them offers a striking, little-studied, similarity to development policies based on cultural tourism in the Third World.

Within contemporary documentary landscapes the full array of the State’s cultural technologies are used to “monumentalize” a period of industrial strength. Following Kenneth Burke’s ideas, the paper argues that the documentary landscape frames a densely communicative “stage set,” while motivating action and behavior in a manner consistent with the containing “scene.” But, as contemporary workers realize, a setting evoking the essential historicity of labor does not convey the pressing relevance of labor to current economic or cultural realities. The State may be involved in altering the expropriation of capital from economically emasculated industrial regions while at the same time valorizing them as places of tradition and heritage.

Indigenous and vernacular responses to the formation of institutionally based documentary landscapes can be encountered in the semi-public spaces of home garages, local bars, and community parks. These are places where memory is reclaimed, personalized, and represented for a known community. But both varieties of display — institutional and vernacular — merely mediate the process of industrial decline and transformation. Neither is more “authentic” than the other, nor neither offers an alternative to contemporary modes of information technology.

POWER, TOURISM, AND THE LOCAL COMMUNITY
Diana Mosovich de Pont Lezica

Has redemocratization affected community-authority relations in the tourist center of Mar del Plata?

Mar del Plata is a tourist center on the South Atlantic coast of the Province of Buenos Aires, Argentina. Shortly after its foundation in 1874 it was “discovered” by the Buenos Aires oligarchy, who turned it into their summer-baths town, mimicking belle époque bath towns. Other groups also settled in the city, albeit in “the other part of town,” where they developed their own cultural pattern and ascended to the upper class. To further establish this subsidiary condition, until 1919 the city was governed by a commissioner designated by the provincial government.

Ever since its foundation the city has had a dual nature: the summer house and weary-free vacation center, and the neighborhoods inhabited by the permanent population. This existence is characteristic of tourist resorts. In this case, however, almost all administrations have consistently favored investments in the tourist districts, while the permanent residents’ neighborhoods have been all but neglected. The slow decline of the city as a tourist center has not altered this distribution pattern.

Since the 1940s neighborhoods have organized into voluntary associations. These carry out, among other activities, the aggregation of the neighbors’ collective needs regarding urban services, and convey them to municipal authorities by placing petitions. In the late 1960s the city’s decline as an upper-middle- and middle-class leisure center became evident. Until then Mar del Plata had been economically prosperous and, though environmental and sanitary conditions were very bad for many permanent residents, there were few complaints, because everybody shared in the interests of capital-generating tourist activities.
The successive military coups and ensuing popular repression in the country masked a situation that is only now beginning to emerge. The city’s permanent residents and their neighborhood associations have divided into two groups: complacent associations, who still benefit from municipal largesse, either because they are geographically close to the tourist sectors or because they are politically clout to the authorities; and a more combative group in the working-class neighborhoods. The latter has acquired organizational skills over time, has dispensed with municipal support, and manages its own solutions to its own problems. Restructuring of the state and recent privatization trends in Argentina have deepened the differences and even made things worse for neighborhoods that are not in either group.

The existence of two types of associations with different levels of access to municipal power only corroborates the city’s traditional pattern of economic power. This suggests that the associations’ roles and the resulting social changes are linked to the city’s economic and political process rather than to the country’s broader political changes. I show this with the help of archival data on neighborhood association petitioning behavior, interviews with local politicians, residents and neighborhood leaders, and secondary sources. I thereafter discuss the consequences of this self-empowerment for social change.

IDENTITY AS A LIVING CONSTRUCT
Suna Goven

The absence of local development or a backwardness fuelled by a lack of historical consciousness is often the cause for destruction of material culture. Ironically, however, development may also be the culprit, as it may destroy that which it claims to protect. In other words, what is apparently being saved actually turns out to be what is simultaneously being destroyed. Hence, it becomes important to define the ontological nature of the “what” and its potential parameters. Through such efforts the dialectic tension of concurrently nihilistic and regenerative mechanisms may be better understood as it contributes to both the emptying and loading of meaning and internal status.

Using Haran (Akinbalsak), a feudal backwater in southeastern Turkey, as a case will be made to determine a contextual framework for the discussion of identity in a small settlement. Our aim is to pave the way for the right questions rather than seeking answers. Haran has been chosen for no other reason than that it presents a sufficiently compact spatial organization and empathetic image. In this village a slow despoliation of a unique local architectural tradition may be observed at the same time that the community is opening up to tourism and facing a historical interval of several centuries, a realistic prospect of rising above material poverty through regional development.

Today’s conical, beehive houses in the village have a 150-year history but bear little relation to old Turkish houses. Within the comprehensive organization of village architecture their superformal simplicity is echoed in small and large clusters which reflect the number and status of their inhabitants. Harsh climate, isolation, poverty, common sense, and experience have dictated a rational construction with a single material, baked brick, freely obtained from the archaeological ruins within and just outside the village. Stable building methods have reduced the construction process to an almost formulaic convention, to the extent of prescribing a specific number of bricks for each cone.

However, new archaeological excavations since 1983, and the enforcement of preservation laws have curtailed the “natural” supply of bricks for new dwellings. Hence, the architectural physiognomy of the town has become indented with declivitous framed “modern” houses. Another intervention has arisen at the level of people — as a result of exposure to the world outside, which is rapidly infusing the community with new tastes and values.

Taken separately, the perceptions and expectations of preservationists and villagers to Haran are normally very different from the sentiments of lifelong village residents. Promoting the former without coming to terms with the latter presents the potential of “museification” through an externally pumped identity, which is made to fit all too readily. If the village is losing its identity, then what about a new identity, or more than one identity? Faced with cultural interventions, it is crucial to discuss what is meant by identity and how it is formed. Assuming that identity constitutes a totality of values and experiences, the paper will stress the dialectic and genuinely creative dimension of identity incorporating change and continuity.

WILL THE TOURIST INDUSTRY SAVE TRADITIONAL “CROCODILE” CULTURES?
Christian Cottier

For more than a century the cultures of Papua New Guinea’s Sepik Valley have been profoundly modified by the European intrusion. The Pacific War traumatized local populations and destroyed those remnants of their architecture that the colonial presence had spared.

Papua New Guinea has been independent since 1975, and its various communities have been involved ever since in adapting their institutions to “modern” life. Yet the communities in question do not have the same possibilities for coping with modern development. In certain regions, like the Sepik Valley, the agricultural system based on tropical products has not developed for geographical reasons. However, the international tourism business has aided local populations since the 1970s. For the past several years many local village leaders have committed their communities to the restoration of village ceremonial buildings to reinforce their cultural identity and attract visitors.

In this paper we shall study the changes in the local habitat and in the landscape; we shall also analyze the problems and contradictions which modernization and economic development, based on tourism, create for the local population — particularly as these problems affect the conservation of their identity. Our conclusion will show the emergence of an official Papua New Guinean architecture that is already present in the region.
THEORY AND PRACTICE: APPROPRIATING TRADITION IN DEVELOPMENT

CULTURAL PARADIGMS OF INTERNAL CONFLICTS IN THE TRANSITION OF SAUDI SOCIETY FROM TRADITION TO MODERNITY
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ECODEVELOPMENT: TOWARD A DEVELOPMENTAL PARADIGM FOR REGIONAL ARCHITECTURE
Chris Abel
University of Nottingham, U.K.

WISE VERSUS CLEVER ARCHITECTURE: HOW DO WE WANT TO LIVE?
John C. Webster
University of Tasmania at Launceston, Australia

THE INVENTION OF URBAN FORM IN POST-COLONIAL AOTEAROA
Clinton A. Bird
University of Auckland, New Zealand

CULTURAL PARADIGMS OF INTERNAL CONFLICTS IN THE TRANSITION OF SAUDI SOCIETY FROM TRADITION TO MODERNITY
Saleh Al-Hathloul and Narayanan Edadan

The process of “human development” is not only influenced by “economic development,” but also by the changes in the “political,” “family,” “educational,” “sociocultural,” and “spatial stratification” spheres. The complex process of economic development, through its “technological change,” “structural change in production and distribution,” and “spatial arrangement of space,” influence significantly the nature of sociocultural process of change in a society.

Often the incompatibility between these processes leads to social tensions, and these tensions are influenced by structural changes, social relations, changing pattern in the traditional ways of life, and through government policies. One of the main reasons for the conflict between economic development and the cultural value system of the society is lags in the “initiation” and “social accept-
tance” processes of these various spheres of human development. The comparison of a fast-changing society to a large awkward animal lumbering forward by moving each of its parts, sometimes in partial coordination and sometimes in opposition to one another (Smelser, 1966), is very true for Saudi society during its “time-lapsed” transition from a tribal society to a modern society during the last 50 years. Saudi Arabia is a unique example where these social tensions are clear.

The process of transition from a nomadic, tribal and closed society to a modern, urban and open society which has taken place during the last 50 years is unique in the history of nation building. Characteristics such as increased urbanization (15 percent in 1950 to 76 percent in 1990), rising per-capita income (increased 22 times during 1955 and 1985), a 46 percent increase in the level of primary school enrollment during the same period, higher female school enrollment, improved public health facilities, and the resulting decrease in the infant mortality rate from 200 to 70, and a decreasing marriage rate and household size, etc. are some of the main indicators of national development.

These indicators, though very impressive, are inadequate to represent the changes in quality of life from the cultural perspectives of Saudi society. This paper, therefore, attempts to discuss the limitations of economic-development achievements against the background of the sociocultural value system of Saudi society, urging us to rethink the concept of development and quality of life. Major areas of social tensions are discussed through issues such as “technology transfer and its assimilation,” “education and skill development,” “female education and participation,” “capital market,” “urban form and cultural heritage,” “social environment and built environment,” and “institutional participation in development process.”

ECODEVELOPMENT: TOWARD A DEVELOPMENTAL PARADIGM FOR REGIONAL ARCHITECTURE
Chris Abel

This paper examines the prospects for an authentic regionalism in the light of alternative development theories. The author argues that contemporary architecture in the developing world generally expresses the same ethnocentric world view which characterizes orthodox development theory, and which assumes that Western forms of economic and cultural development provide universal models for less developed nations to emulate.

Center-periphery theory affords a credible critique of the cultural dependency — of which architecture is a part — of peripheral developing countries upon the developed nations of the North, but it fails to provide any convincing alternative developmental framework. Similarly, the movement amongst both Northern and Southern architects towards traditional architecture and regionalism reflects a widespread dissatisfaction with current approaches but is seriously weakened by the lack of an alternative developmental framework to replace discredited models.
The author proposes that eodevelopment theory and related technological approaches provide promising, if incomplete, alternatives to orthodox developmental paradigms, and that regional architecture may be usefully considered within the broader framework of eodevelopment strategy:

... development at regional and local levels should be consistent with the potential of the area involved, with attention given to the adequate and rational use of the natural resources, and to appreciation of technological styles (innovation and assimilation) and organizational forms that respect the natural ecosystems and local socio-cultural patterns. (Maurice Strong, 1976)

Various problems of implementation are discussed, with special reference to processes of cultural exchange and urbanization and other characteristic features of contemporary hybrid cultures. It is argued that traditional architecture and settlement patterns offer valuable lessons for eodevelopment strategy if properly adapted to present situations and building types. Similarly, an authentic contemporary regionalism depends on the implementation of appropriate patterns of development which reflect the complexities of the present world.

A taxonomy of cultural types is proposed which classifies the relations between different forms of architecture and different forms of economic and cultural development. Four main historical types are considered: Traditional Homogenous Cultures; Colonial Heterogenous Cultures; Modern Homogenous Cultures; and Post-Colonial Hybrid Cultures. The characteristics of each type are briefly summarized in terms of cultural autonomy, production systems, social form, and built form.

The paper concludes with a brief summary of the main points and underlying global trends.

WISE VERSUS CLEVER ARCHITECTURE: HOW DO WE WANT TO LIVE?
John C. Webster

Ecological Sustainable Development (ESD) has to be the aim of us all as we approach the 21st century. The study of traditional environments which have proven ecological qualities is an area of research which can provide pointers to a sustainable future. This paper will examine the changes in individual family dwellings in Tasmania within the period 1830-1930 from the perspective of the "vernacular response" to issues related to ecological sustainability.

Tasmania is an ideal location for this study, growing slowly in a "natural isolation" during this 100-year period. In addition, individual dwellings have been largely influenced by a vernacular tradition of the owner-designed and -built dwelling, normally on an individual quarter-acre block of land. The proposition is that by a comparison of the evolution of this owner-designed and -built vernacular, trends will be identified that have taken the society from a responsible and accountable house form and culture to one of illogical and intellectually bankrupt form, particularly when related to ecologically sustainable development. These trends do not appear to be localized but rather global problems.

The research will examine such factors as changes in dwelling size; image — the ideal home; changing building technology; use of materials; building and planning regulations and standards; subdivision layout and plot sizes; and procurement process. One of the most powerful concepts of the twentieth century is sustainability: the care and maintenance of environmental resources. This was never an issue in traditional dwellings and settlements and is an area of research that can provide clues for the future by learning from the past.

Fundamental changes are occurring in the structure of society at the global level, both politically and economically. The need for a set of global values with strong direction and leadership might provide the context for designers to try once again to create a new community "vernacular approach" to settlements and dwellings. In this endeavor we can all learn from the past. The aim is to ensure that future generations inherit a world no worse than the one we have.

THE INVENTION OF URBAN FORM IN POST-COLONIAL AOTEAROA
Clinton A. Bird

This paper explores ways of generating urban-design projects which interrogate, partially displace, and re-present the historically and contemporaneously dominant colonial conventions in favor of urban structures and forms expressive of the bi-cultural condition of Aotearoa (New Zealand).

Following a brief introduction to the cultural history of Aotearoa, the paper identifies an apparent lack of culturally appropriate existing models of urban form by which new urban projects might be generated and legitimated (hence, the title of the paper). Consideration is given to traditional European urbanism and traditional modernist urbanism as two basic models of city form. In so doing, the paper notes a number of difficulties with respect to their continuing deployment in Aotearoa. One is that the open spatial conditions historically built into its towns and cities generally ran counter to the enclosed spatial conditions of the street, square, and block of traditional European urbanism. A second has to do with the city of modernism as an icon of Western capitalism which privileges the culture of the pakeha ("white man") [sic]. Another has to do with the formal preoccupation associated with the revival of traditional European urbanism as a panacea for the deficiencies of the modernist city.

The paper suggests that to continue to draw uncritically on these models in the future shaping of cities in Aotearoa can no longer be culturally substantiated. The continuing importation of urban forms, whether popular or otherwise, from geographically remote and culturally different lands might well be perceived as a
SEGREGATION OR INTEGRATION OF GENDER AND ETHNICITY IN TRADITIONAL ENVIRONMENTS

ARCHITECTURE OF HOSPITALITY: FAMILY-GUEST RELATIONS IN CONTEMPORARY SAUDI HOUSES
Aysen Akpinar and Nurten Aksugur
King Faisal University, Dammam, Saudi Arabia, and University of Lefke, Cyprus

GENDER AND THE NEWFOUNDLAND HOME, 1900 — 1920
Gerald L. Pocius
Memorial University of Newfoundland, Canada

SOCIAL AND SPATIAL HIERARCHY OF WOMEN IN THE ARCHITECTURE OF THE TOPKAPI HAREM
Cigdem T. Akkurt
Iowa State University, Ames, U.S.A.

ETHNICITY AND HABITAT: COMPARISON OF INDIGENOUS AND AFGHAN MIGRANT SETTLEMENTS IN QUETTA, PAKISTAN
Samia Rab
Georgia Institute of Technology, Atlanta, U.S.A.

ARCHITECTURE OF HOSPITALITY: FAMILY-GUEST RELATIONS IN CONTEMPORARY SAUDI HOUSES
Aysen Akpinar and Nurten Aksugur

The Kingdom of Saudi Arabia has experienced rapid transformations due to the oil boom of the early 1970s. The oil brought extraordinary wealth to the country, inexorable pressure for development in a short time span, a growing demand for housing, and exposure to different cultures. The combined effects have challenged the cultural identity and the integrity of the built environment.

The ongoing effects of modernization on the design and planning of contemporary houses have become an issue for investigation. This paper intends to discuss current Saudi residential architecture in terms of hospitality, which has been identified as one of the foremost factors characterizing and distinguishing the underlying social order in Saudi culture.

Contemporary Saudi Arabian residential housing design takes into account the demands of local customs, culture and tradition, high
among which are the demands of traditional hospitality. In this paper the cultural background of hospitality in Saudi Arabia will be explored in some depth, highlighting the reliance on traditional Islamic and Saudi Arabian culture. Islamic doctrines regarding the responsibilities of the individual, the role of the family, of privacy, and of female modesty, will be discussed. Some of the difficulties posed by the competing demands of privacy, female modesty, and the traditional and religious obligations of hospitality will be pointed out. The Saudi Arabian concept of the family and the extended family will be defined, and the potential complications of polygamy touched upon. *Mahrām* as the deciding factor requiring seclusion is explained, and the concepts of hosts and guests will be defined and clarified.

**GENDER AND THE NEWFOUNDLAND HOME, 1900 — 1920**

**Gerald L. Pocius**

Early twentieth-century North American architecture became obsessed in varying degrees with the creation of a series of proper interior spaces that would foster the virtues of a particular brand of middle-class Christian life. Gender roles figured largely in this proper home, as a cult of domesticity placed the woman in a central role in which she would create proper home spaces to foster desired behaviors. However, much of that has been written on this increasing diversification of architectural space along gender lines has been based on middle-class samples, and as often drawn from prescriptive literature rather than actual historical data such as specific houses and their contents. This presentation will look at how gender concerns influenced house spaces in urban and rural Newfoundland during the early twentieth century, examining both middle- and working-class patterns. The various external forces that shaped house spaces, quite diverse with regard to class and region, will be discussed using field data and documentary sources. Two samples will be specifically focused upon: urban St. John’s and rural fishing communities in Fowndies Bay.

Urban St. John’s was essentially rebuilt after an extensive fire in 1892, and so the city remains a relatively homogeneous landscape of late-Victorian architecture. House plans were influenced by two major reform movements of the day: writings about proper domestic culture and the home that appeared in local magazines and newspapers, and the persuasions of the local furniture industry that urged that certain furniture was required to create proper interior spaces. In both cases this literature was aimed at women, and as it was assumed, were the appropriate group responsible for the creation of the acceptable home. Auction ads from local newspapers often gave room-by-room inventories of contents, giving a balanced indication of how closely local home owners created the spaces considered appropriate.

Looking at a number of small fishing communities approximately 300 km west of St. John’s, the pattern during the same time period seems remarkably different. While local houses were often filled with what would be considered the proper domestic artifacts (frequently bought from St. John’s), the way they were used to create spaces differed radically. In contrast to the middle-class St. John’s pattern of the period, working-class rural interior spaces seemed to be as much concerned with visual aesthetics as spatial diversification along gender lines. Houses had fewer rooms, and space was more multifunctional. The architectural manners appropriate to a middle-class urban collection of strangers, often working in diverse trades, had little place in communities where residents worked together in the same occupations on a daily basis in view of one another. The threats to the small community were not lack of conformity in behavior (countered by the cult of domesticity), but rather the lack of diversity that could create an inhibiting uniformity.

**SOCIAL AND SPATIAL HIERARCHY OF WOMEN IN THE ARCHITECTURE OF THE TOPKAPI HAREM**

**Cigdem T. Akkurt**

Among the five palaces built by the Ottoman Turks in Istanbul, Topkapi was the longest serving (1465–1803) and the most intriguing, with the harem possibly being the most exciting yet most mysterious part of the complex. Construction of the Topkapi Palace was started by twenty-five-year-old Mehmet II in 1465, shortly after he conquered the city. However, it was not until Suleyman the Magnificent’s reign that the women moved into the palace. Scholars also tend to lean towards another theory, in that all harem apartments were built by the court architect Sinan on the orders of Murad III, Suleyman’s grandson, around 1578. Nevertheless, the move of the harem to the palace was a very important decision, because it placed the women very near to the center of power.

The harem was a world of its own with its own rules, a world consisting of women governed by women. Yet everything in the harem existed for and because of the sultan. Its function was primarily in the provision of male heirs to the throne and in diversification for the sultan. Contrary to the romanticized concepts of Westerners, the harem was highly organized, regulated, controlled, and guarded with a distinct hierarchy of women, with the power enjoyed by the women of the reigning sultan, headed by the valide sultan, the mother of the sultan.

There are basically two groups of buildings in the harem complex, separable by their relationship to the hierarchical organization of the harem, hence, by physical proximity to the sultan. In each group, harem chambers surround a court, one belonging to the valide sultan and the other to the concubines. Although the eunuchs oversaw promotions and punishments in the harem and the sultan held the ultimate power of life and death over all harem inmates, it was the hierarchy of women that regulated the daily life, which in turn influenced and determined the spatial order and the architecture of the harem.

The paper will discuss this hierarchy, from the valide sultan to the *güzels*, "those on whom the sultan has cast his eyes," and their world of tiled rooms, long dark corridors, and the courts with fountains and fragrant flowers. It is said that the secret of the harem’s
existence over four centuries lay in the hope and possibility of a conclusion to reach the rank of valide sultan, thus moving from the crowded dormitories of the conclaves to the spacious quarters of the mucka sultan near to the court of her son, the reigning sultan.

ETNICITY AND HABITAT: COMPARISON OF INDIGENOUS AND AFGHAN MIGRANT SETTLEMENTS IN QUETTA, PAKISTAN
Sama Rabb

This paper is based on a study of "informal" settlements, focusing on and clarifying links between persistence of ethnicity and its resultant impact on the built form in the context of migration. The attempt is to understand the effects of environmental change on migrants and the physical quality of their settlements. In analyzing the social boundaries as they are translated into spatial boundaries at the level of "informal" housing, this paper argues that different ethnic communities create distinctiveness in spatial and social patterns in the same setting. The correspondence between ethnic groups and spatial domain is the most important aspect of the entire study. While establishing the theoretical construct for the research, this paper suggests a wide range of themes which can be grasped for further exploration.

Two case settlements located in the city of Quetta, Pakistan, have been studied in the light of the ethnic groupings of their residents. Both case settlements are homogeneous in terms of their respective ethnic origins. The economic background of the residents of both case settlements are similar, thus providing fair grounds for analysis of the social and physical environment generated in both cases. I believe that traditions are manifested in the living patterns of a society through time; therefore, the analysis is focused on the traditional social patterns of the residents of the settlements. In doing so, the attempt is to discover, in these social patterns, common traits that have continued to survive in spite of all the complex changes in a society that time inevitably caused.

The analysis of the case studies will explain the circumstances which made it possible for one group of locally integrated migrants to spatially separate themselves from the local settlements and upgrade their environment both economically as well as socially, with minimal formal services provided by the government. The case studies are based on data compiled during visits to the case settlements. The process includes surveys of houses built by the inhabitants, observations of various spaces within the houses in relation to the living patterns of the users, and evaluation of how the residents perceived, and related to, the various spaces within their respective settlements (based on information obtained by discussions and interviews of the residents). The analysis of the case studies predominantly deals with two different kinds of environments built by two groups of different ethnic origins within a single geographical region. The observations of the data and the site visits reveal a variation in environmental quality between the two communities belonging to the same economic group. The paper suggests that these variations have occurred due to the difference in the initiating factors for migration of the residents of each settlement. The environmental change had a distinct effect on the migrants in terms of their perceptions of the new social and physical setting; hence, a difference in attitude developed between the two communities toward cultural assimilation in general and housing in particular. The relationship between cultural cohesiveness and environmental quality is a significant observation of the research.

The forces which have been decisive in the process of civilization are those which have brought people together in competition, conflict, and cooperation. It is a consequence of migration that conflicting cultures meet and fuse. The occasion for fusion of people and cultures inherent in the process of migration makes the study of migrant communities, and their settlements, pivotal in limiting possible explanations of divergent cultures. The inadequacy of existing literature on the relationship between domestic built form and society, in the context of migration, renders the entire exercise intellectually stimulating. This is further strengthened by the presence of unexplored dimensions in ethnic influences in Quetta, Pakistan, and their reflection in the residential architecture created by the people.
EXTERNAL VERSUS INTERNAL REPRESENTATIONS IN TRADITIONAL ENVIRONMENTS

CHANGE IN HABITAT, VILLAGE, AND CITY FORM IN THE LITERARY WORK OF THE CAMEROONIAN AUTHOR MONGO BETI
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SPATIAL CONCEPTS IN NIAS, INDONESIA, AND RELATIONS WITH LANGUAGE
Chee-Kien Lai
National University of Singapore, Singapore

THE MODERN WESTERN CONCEPT OF HOMOGENOUS SPACE AND THE ARCHETYPE OF HARMONIOUS POLAR SPACE
Nold Egenter
Federal Institute of Technology, Lausanne, Switzerland

MEANING AND SYMBOLISM IN TRADITIONAL ARCHITECTURE OF NEPAL AND BALI
Joseph Aranha
Texas Tech University, Lubbock, U.S.A

CHANGE IN HABITAT, VILLAGE AND CITY FORM IN THE LITERARY WORK OF THE CAMEROONIAN AUTHOR MONGO BETI
Ulrike Schuerkens

This paper investigates the analysis of the literary works of the Cameroonian writer Mongo Beti to explore the relation between the traditional environment, development, and the relationship between development, including issues of ecological changes and the environment. The colonization of Cameroon caused changes in the traditional environment and the relation of cities. Beti does not ignore these two environments, but points out their individual character and how they evolved particularly and reciprocally in a diachronic development.

Betis's work is interesting in that, as the view of an African native, he is able to tell of tensions a foreign researcher would have difficulty revealing. For him, "development" is part of a long-term global transformation. He does not concentrate on a binary opposition between "traditional" and "developed" contexts. The generalization of a new structure of the habitat and village in Africa must integrate aspects of outside models with the diversification influenced by particular local traditions.

SPATIAL CONCEPTS IN NIAS, INDONESIA, AND RELATIONS WITH LANGUAGE
Chee-Kien Lai

Niás is a small island off the west coast of Sumatra, Indonesia. Due to its relative inaccessibility, life-styles and culture here have been less affected by changes in Indonesia in the course of her modernization and development. This paper attempts to look at the various concepts and forces that shape the way Niás' people perceive and construct their physical environment, particularly their built forms and spaces.

The author believes that there is one central concept that permeates life in Niás, i.e., that perception can be described in binary elements, or zones of opposing natures. The two realms are mutually interactive, rendering the mediating realm between the bifurcated zones often important. In Niás' cosmology there are two major deities, Lawlanli and Latteh Dune. Yet, the more effective third deity that mediates between the two, Silewze Nzanuruna, is more prominent in a societal context. Village planning, social order, ritual systems, house planning can also be explained in these terms. Bridges, for example, become a common reference in physical and non-physical realms. Elements that describe mediating spaces have reference names that are of repeated words (e.g., a walkway between the main street and the houses is known as the midelamdelo). These dominant mediators will be described and analyzed in the paper through illustrations and slides.

Besides these, the use of language in Niás society can also be traced to manifestations of the principle of mediation. The paper will trace some instances of these, the common uses of symmetry, and finally describe the importance of a system of environmental cognition where a cognition system of the environment and the language used by people are based on a strong conceptual notion, one that is difficult to perceive in our state of modernity.

THE MODERN WESTERN CONCEPT OF HOMOGENOUS SPACE AND THE ARCHETYPE OF HARMONIOUS POLAR SPACE
Nold Egenter

Any Western architect who intends to design a house or an apartment basically will start from the assumption of the primary human needs of the future inhabitants. Essentially, three components define our Western concept of primary needs. First, there are physical human parameters, the measurements of the human body. Neufert has presented these aspects in great detail. Further, there are physiological conditions, e.g., the need for protection of various kinds: sufficient light and air, hygiene, etc. Finally, a standardized behavior is assumed, requiring sufficient space for movement, working, eating, situations, leisure, etc. In this context, space is considered as a three-dimensional, basically homogenous and neutral condition. Depending on the given conditions, the program of walls and openings, of installations and surfaces for movement, with fittings and functional places
designed by the architect, will be set relatively freely into this homogeneously conceived space.

Several years ago a study by the European community concluded that the Japanese live in “rabbit cages.” The study was based essentially on statistical research which showed that the average dwelling space for a family in urban agglomerations hardly amounts to 40 square meters. Great astonishment! “Why do two out of three Japanese affirm that they like their life and that in general they are content?” If one realizes that in Europe today a corresponding family needs roughly 100 square meters — that is to say two-and-a-half-times as much — one could ask the counter question: Do we waste space? Why does the average urban family in Japan manage with much less dwelling surface and still feel comfortable? In such purely quantitative comparisons it is often overlooked that spatial needs are closely related to the constructive design, and this is determined by the specific cultural tradition. To illustrate this point there is hardly any better example than that of Japan. Its architectural heritage and its dwelling culture developed under quite different cultural and geographic conditions from those with which we are familiar.

The paper emphasizes the continuity of the architectural tradition of Japan, its development from prehistoric roots, and shows that house form does not solely accord with practical functions but also responds to ritual requirements. The study focuses particularly on the polar space concept that is closely related to the Shinto rites and Buddhist ceremonies periodically celebrated within the house. Thus, in contrast to Western functionalism, the paper describes a morphogenetic approach that is based on ritual tradition, and maintains that it is this archetypal polar concept of non-homogeneous space which for Japanese makes their dwelling a home — even under conditions of very limited space.

MEANING AND SYMBOLISM IN TRADITIONAL ARCHITECTURE OF NEPAL AND BALI

Joseph Aranha

As part of a continuing comparative study of traditional architecture in two relatively unaltered classical Hindu cultures, this paper examines the similarities and differences of various building types in Bali and Nepal. Based upon magical diagrams and controlled by elaborate rules prescribed in ancient building manuals, the traditional architecture of Bali and Nepal are true expressions of the prevailing religious and philosophical beliefs of classical Hindu societies. Traditionally, harmony is ensured in all buildings, from simple dwellings to elaborate temples, by designing them as three-dimensional representations of mandalas, diagrams which incorporate the cosmic order of the Nepali or Balinese universe. As such, each building, according to its function, reassures the initiated user of the meaningfulness of his or her existence.

The earlier stage of this comparative study deals with general principles of traditional settlement and dwelling design. In this paper, specific building types, including temples and important public buildings, are compared and contrasted. Comparisons are made not only of the overall arrangement of the various elements that make up the buildings, but also of the proportioning systems, construction processes, rituals and architectural details — all of which have specific roles to play in the expression of the function and purpose of the buildings.

To the casual observer, life in Bali and in Nepal seems to go on much as it did since classical Hindu times. The traditional settlements and architecture in these two places continue to be used in what appears to be the same manner as in the past. The daily religious rituals and annual ceremonies continue to be performed and even today constitute the core around which life revolves. This traditional life-style and culture, however, is under tremendous pressure from modern development, and it shows signs of this impact. The influx of tourism and the influences of globalization continue to exert pressures not only on the social, cultural, and political life of these people, but also on the architecture in these two places. Economics, new building materials, and commercialization of culture are transforming the built environment in a way that threatens to render meaningless the symbolism and order of the traditional architecture.

A discussion of the changes and tensions created by modern development presents a case for greater control in the design of new architecture and the conservation of traditional architecture, so that a balance between these may be maintained. In Bali and Nepal the built environments have traditionally been very rich in meaning and symbolism. Intensively designed new buildings can destroy the very architectural quality that has made these two places so special.
LEARNING FROM THE VERNACULAR: BUILDINGS AND MODERN TECHNOLOGY

FROM BIRD’S-EYE VIEW TO REALITIES OF LIFE IN VERNACULAR ARCHITECTURE OF IRAN
Iraj Etesam
University of Tehran, Iran

TOWARD THE REBIRTH OF CONTEMPORARY REGIONALISM: RECONCILING CULTURE AND TECHNOLOGY
Nadia M. Alhasani
University of Notre Dame, Notre Dame, U.S.A.

TRADITION, TECHNOLOGY, AND FORM IN TASMANIAN VERNACULAR ARCHITECTURE
Mary Latham and Stuart Arden
University of Tasmania at Launceston, Australia

NORMATIVE VALUES AND THEIR CULTURAL ROOTS IN THE TRADITIONAL TURKISH HOUSE
Hulya Turgut
Istanbul Technical University, Turkey

FROM BIRD’S-EYE VIEW TO REALITIES OF LIFE IN VERNACULAR ARCHITECTURE OF IRAN
Iraj Etesam

An architecture grown in time and “matured” in tropical rain, burning sun, and sand storm; a series of domed, flat or stepped roofs, wind towers (badgir), and courtyards; a marvelous marriage of land and the man-made environment appears in front of us as we descend the mountains and high roads toward these magnificent human settlements in Iran. An expression of “Wow!” by many architects who visit these complexes not designed by architects what they have built is as important as what they do inside these structures. The way they live: “This year the rain was in time and the crop is good, so the man adds a new room for his bride or build a new sheep-core.” Architecture becomes a part of their lives. Here the form does not follow function. It is an integral part of their living environment.

Do they need architects and planners to create a better living environment? Or else, what can we learn from these simple people and their sincere architecture? Where, when and how should we act?

These long-lived, “sun-dried,” beautiful complexes are often disturbed by “outside factors”: economic growth, mechanisation, higher education, etc. These are all positive factors except when they are planned and implemented by those who are unfamiliar with the very nature of these people and their built environment. A rushed transformation and a “failed transplantation” encourage the mass migration of younger people to a totally different environment of large cities, causing the deterioration of their “homeland” and a loss of their identity.

Are we talking about the beauty and the beast?” What in fact can we learn from vernacular architecture, and what can we do about it? Is there any opportunity for reconciliation with the format and modern, city-based architecture, or with the on-going concepts of high-tech post-modernism, or even deconstruction?

TRADITION, TECHNOLOGY, AND FORM IN TASMANIAN VERNACULAR ARCHITECTURE
Mary Latham and Stuart Arden

The loss of traditional architectural forms resulting from the introduction of new technology and its non-indigenous forms has been widely documented in recent decades. The purpose of this paper is to take the reverse approach, by attempting to document the persistence of traditional forms in the face of technological change.

The architectural form, at varying levels of detail, reflects a patterned response of the social organism to its environment. In a strongly colonial setting such as Australia, the traditional form itself takes on clear significance, with vegetal forms often persisting in the absence of these conditions which originally brought them into being.

This paper will describe and document several elements which are found in the vernacular domestic architecture of Tasmania. The paper will examine the manner in which new construction materials and technologies have been introduced and the ways in which this new technology has been adapted to the traditional formal patterns of Tasmanian architecture.

The paper concludes with a description of the factors which may have promoted architectural continuity in Tasmania and a preliminary description of conditions which may contribute to the continuity of traditional dwelling and settlement form.

NORMATIVE VALUES AND THEIR CULTURAL ROOTS IN THE TRADITIONAL TURKISH HOUSE
Hulya Turgut

The house is a physical unit that reflects cultural and social values. In this context, the traditional Turkish house provides a very good
example for exploring these interactions between culture and physical environment. The Turkish house also represents a synthesis of different cultural components. This cultural synthesis is reflected in the firmly established normative behaviors and principles for spatial arrangement on the formation of the traditional Turkish house. The aim of this paper is to analyze the cultural origins of the Turkish house and describe its impact on the contemporary design principles.

The paper has four major chapters. The first consists of defining normative cultural components (such as customs, ideal rules, moral and visual principles) which directly affect the formation of the spatial setting. The second gives a brief introduction to the traditional Turkish house. The third chapter consists of a case study of traditional Turkish houses in the Malaya region. It is, normative cultural elements which are aspects of normative interaction between space and cultural components are analyzed. The 42 samples within the case study have been analyzed by historical and ethnographical research methods. The findings derived from the case study and conclusions are given in the last chapter. Some proposals have been made here for developing design principles of contemporary Turkish housing.

TOWARD THE REBIRTH OF CONTEMPORARY REGIONALISM: RECONCILING CULTURE AND TECHNOLOGY

Nadia M. Alhasani

The phenomenon of universalization, while being an advancement of mankind, at the same time constitutes a sort of subtle destruction, not only of traditional cultures, which might not be an irreparable wrong, but also of what I shall call for the time being the creative nucleus of great cultures, that nucleus on the basis of which we interpret life, what I shall call in advance the ethical and mythical nucleus of mankind.

Paul Ricoeur, History and Time

In a world that seeks recognition through identity and progress, the marriage between culture and technology becomes the ultimate means to this end. Currently, there is a continual tension between achieving modernity and preserving tradition, seeking development and conserving conventions. This dichotomy is very much evident in traditional built environments, particularly in developing countries. Thus, the question addressed is how do we build future settlements with past typologies and present technologies.

In today's building process there exist distinct camps of conservatives and liberals, who advocate two different and confined positions by which they mis-present, even distort, culture and/or technology. On the one hand, the conservatives promote a built environment in which both means and ends are traditional: a position that accepts existing forms and techniques, rejecting the process development and novelty. On the other hand, the liberals promote a built environment in which both means and ends are contemporary: a
PRESERVATION AND EVOLUTION OF TRADITIONAL DWELLINGS

THE EVOLVING FORMS OF TRADITION IN URBAN DWELLINGS IN BANGKOK
Sophie Clement-Charpentier
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UNDERSTANDING THE DYNAMICS OF CULTURAL PRESERVATION THROUGH MATERIAL PROGRESS: THE MACHIYA EXAMPLE
N'senda B. Lukumwena and Ikaputra
Osaka University, Osaka, Japan

INSIDER VS. OUTSIDER: DILEMMA OF TRADITIONAL HOUSES IN SEOUL, KOREA
Choe-So Park and Hongchael Choe
Seoul City University, Housing Research Institute, Korea, and
University of California, Berkeley, U.S.A.

THE WORLD OF THE KENYA: TRADITION VS. DEVELOPMENT IN RUKUN DAMAI
Gunawan Tjahjono
Jakarta, Indonesia

THE EVOLVING FORMS OF TRADITION IN URBAN DWELLINGS IN BANGKOK
Sophie Clement-Charpentier

What is the impact of globalization on traditional environments in a fast-growing metropolis of Southeast Asia? How have social and economic changes altered types of dwellings? My purpose here is not to draw a wide historic panorama of the houses in Bangkok. Analyzing a few samples of dwellings, I would like instead to stress the links between these forms of dwellings and changing life-styles in urban areas: new activities, new means of transport, a new economic context particularly in the last two decades.

Until the middle of the 19th century Bangkok was a town where the main means of communication were waterways and where half of the population lived on floating dwellings. The rest of the population lived in pile dwellings built along the canals or scattered in the vegetation. In these dwellings tradition was kept as people followed rules of spatial organisation. Along the first roads were built rows of shophouses in the Chinese area. The town grew, canals were filled to create new roads, and residential districts arose around them. Siam was never colonized, but Western influences reached Bangkok in the last quarter of the 19th century. These became manifest in the environment, in both urban planning and architecture, through the opening up of large avenues, the building of Western-style administrative edifices, and the building of numerous colonial style, well-to-do residences.

Around the era of the Second World War the dwellings of the middle classes were transformed by the availability of new materials: cement, concrete, galvanized iron, prefabricated panels. Plots of land became smaller as the density grew. But this did not fundamentally alter the vegetable character of the residential areas in the core of the big blocks of Bangkok. Some urban villages which formerly had a homogeneous population coming from one province and working in a specialized craft field, now have become slums because of the pressure for land and the changing conditions of life and work.

Meanwhile, the building of shophouses regularly increased in the center as well as in the suburbs of the town. The pattern of their spatial organization is vertical: shop and commercial activity on the ground floor, kitchen at the rear, sleeping rooms and storage on upper floors. Seeking what is specifically Thai in the built-up area, we can also analyze the ways in which agricultural lands used to be urbanized and the widespread problems of embarking on these marshall lands.

During the economic boom of the 1970s and 1980s new types of dwellings emerged. Can we find any cultural continuity between them and the previous ones? With the prosperity of trade and the use of motor cars by wider classes of the society, the trademen who had shophouses in the old Chinatown no longer dwell on the upper floor. They now live in townhouses, or condominiums, and the wealthiest persons in this category live in luxury villas in the suburban areas. The building structure of townhouses is not very different from that of shophouses, since they form rows of attached standardized units. There is no shop on the ground floor, but the spatial organization is still vertical. On the other hand, in high-rise condominium buildings, the spatial organization is horizontal, since they are divided into flats. By living in flats, people transgress a Thai cultural taboo: one must not put his feet above someone else's head.

We shall try to see if cultural values have an influence on the landscape of the town. We will also see if characteristics specific to Bangkok's built-up area emerge, and ask how this pattern compares with the specific urban characteristics of other large cities in Southeast Asia.

UNDERSTANDING THE DYNAMICS OF CULTURAL PRESERVATION THROUGH MATERIAL PROGRESS: THE MACHIYA EXAMPLE
N'senda B. Lukumwena and Ikaputra

Japanese cities are among some of the world's most dynamic urban forms. While one may sustainably argue that this is due to the
traditionally provisional character of their buildings, it is also possible to relate such dynamism to recent economic development, and perhaps more importantly to land allotment — its acquisition, use, and control. But otherwise, changes in any of the above three parameters are most likely to lead to alterations of the landscape, whose characteristic segments make up one of the most distinguishable features of Japanese traditional space, and subsequently the dynamism associated with it.

In this paper, while arguing that the first parameter — provisional character of the buildings — no longer applies very much nowadays, we discuss and suggest the two last parameters as critical to the cultural preservation of the traditional fragmented landscape. Although it is self-evident that economic growth or land ownership mutation would lead to likely alterations of individual and/or groups of buildings, neither, however, has the potential on its own to control the course of alterations nor the resulting landscape as a whole.

Thus, the claim in this paper is that cultural preservation can be very compatible with material progress (which is associated with economic growth), and that this can be achieved through careful handling of the land ownership and legal support of the informal preservation that seems to be associated with land use fragmentation and their use for dwelling purposes, at least in the case of Kyoto's machiya area.

The above claim is supported by findings from a fieldwork that studied 1,946 machiya or traditionally designed mixed-use houses in Kyoto. We covered about four decades of changes as regards land ownership, uses (functions) to which land lot were put, facade alterations, and the like, from the 1940s through the 1980s. Facade types — we could identify five of them, with two types which had maintained much of the typical traditional features — were crossed with these other changes (functions which included to items; transfer in ownership, lot site, and geographic location).

Findings suggest significant relationships between the land ownership, the use of the machiya for dwelling purposes, and the preservation of its traditional outlook. It is much noting that up to 40 percent of the machiya were reduced to mere dwelling land use by converting their shop function into additional dwelling rooms. Given that when used as houses the machiya were consistent with their typical traditional facade features, it is possible to argue that existing advanced building technology can indeed make the changes being implemented in the machiya areas very supportive of cultural preservation as embedded in land allotment. We would contend, in fact, that land allotment in the machiya area can be seen as a clue to the understanding of cultural-preservation dynamics through material progress.

INSIDER VS. OUTSIDER: DILEMMA OF TRADITIONAL HOUSES IN SEOUL, KOREA
Choi-Soo Park and Hongchoel Choe

Seoul, whose history began with its being the capital of the Choson Kingdom in the 15th century, has developed from a city confined by medieval fortresses and gates to the present metropolitan area housing to million people. While maintaining its dynamic inertia between the modern transformation and its own trajectory of historical tradition, Seoul is no doubt one of the most typical and ubiquitous cities in the world.

As the established capital of Korea for nearly 600 years, the physical reality of the city records the history of the nation, which includes several phases of major transformations. Especially during the present modern industrialization Seoul has succeeded in being one of the largest metropolitan areas. However, the pressure for economic development has gained considerable power to override all other concerns in the process of decision making. Consequently, the social and cultural values were set aside to the extent that an outside developer, compared to inside residents, only sees the spectacle of the traditional way of urban life.

Different viewpoints between insiders and outsiders for the same locale in a city result from the lack of attention to the city as a presentation of the cultural modality that nurtures urban life. When the city's development is led mainly for economic benefits, such as in the case of Seoul, struggles arise between insiders who persist in the traditional life-style and outsiders who seek to secularize the tradition for the purpose of development. The major source of this conflict seems to be the extreme polarization of views between insiders and outsiders. Instead of respecting the positions of each other, the process of industrialization based on economic feasibility has ignored and misinterpreted the social and cultural values that are capable of encompassing both views.

This paper seeks an alternative way of thinking about social and cultural values, and speculates about potential methods of preserving architecture in the reality of economic development. The common thread to reconcile the polarized perspectives can be observed when we pay attention to the significant role of experiential qualities in urban life. As a case study, the paper presents a small section of downtown Seoul where the struggles are the most vivid between the persistence of tradition, on one hand, and the pressure for economic development, on the other. Furthermore, the paper includes the questions of how the struggles came to the surface of discussion, and what various effects are made for reconciliation. It also seeks possibilities and guidelines in architecture by observing current activities which attempt to endow a new cultural paradigm for life in Seoul. Hopefully, this paper can contribute to the maturation of this new paradigm through careful speculation on the dilemmas between the insiders and outsiders.

THE WORLD OF THE KENYAH: TRADITION VS. DEVELOPMENT IN RUKUN DAMAI
Gunawan Tjahjono

The Kenyah of Borneo, as the other Daya, are renowned for their magnificent and durable longhouses. In the Kenyah's homeland, Api Kayan, some longhouses house more than 50 households and reach over 500 meters.
Built on a series of piles, each longhouse can be considered a village unit where the communal life takes place. At the middle of the structure is the head's house, whose front has a huge veranda which extends to its right and left to connect all of the front doors of the other houses. This long veranda is the foremost space for child rearing, communal rites, formal meetings, and informal gatherings. The ground in front of the two longhouses extends some communal activities such as village ceremony and celebration of certain important events.

The position of the founder's longhouse sets the standard for other upcoming structures. Construction starts with the central post on which the new head's house will be located, and then spreads to the right and the left at the same number.

Despite its solid structure, each house can be taken out and separated in case a household has to move to another place. The dweller's feeling is attached to all the materials that constitute the house for she is born and raised there. The roof sheet can also be slid down in case of fire. This is the advantage of the Kenyah construction tradition.

Their swidden-farming subsistence economy requires that the Kenyah open their farm more and more and become further removed from their village. This extends the territoriality of the Kenyah. Their cosmos is the village and the planted land. In the cosmos life becomes significant.

The dwelling tradition of the Kenyah has been challenged by the pace of development. The shortage of salt and other minerals has forced the young Kenyah to migrate and settle in other more prosperous sites, usually along the Mahakam River. Some of them have built longhouses, but some have built single houses with local materials and techniques. Some have even lived in a government-provided settlement, one where the entire village consists of detached houses. Continued large-scale migration has caused population decreases in their homeland, Apo Kayan.

This paper examines the value shift of a resettlement site for the Kenyah at Rukun Damai Village, provided by the government of Indonesia. Here the traditional values encountered those of development. Some traditional knowledge has seemed to give way to that of the new. Some new settlers have adapted to this new private environment of detached houses. Yet they feel that the absence of the long veranda reduces the social bond that they once experienced in Apo Kayan.

Development, whose main aim is to uplift living conditions, has unpredictably transformed the cultural ecology of attitude, if not the idea, of the Kenyah.

EVOLUTION OF SETTLEMENT PATTERNS

THE VILLAGE OF JENADRIAH: A SYMBOL OF CULTURAL PRESERVATION AMIDST SOCIOECONOMIC DEVELOPMENT IN SAUDI ARABIA

Tarik M. Al-Soliman
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A REAPPRAISAL OF ISOLATION: AN ITALIAN HILL TOWN IN THE COMPUTER AGE

Carol Martin Watts and Donald J. Watts
Kansas State University, Manhattan, U.S.A.

WESTERNIZATION AND THE PRESERVATION OF THE KURAZUKURI IN KAWAGOE, JAPAN

Charilyn Widell
Palo Alto, U.S.A.

THE IMPACT OF JAPANESE COLONIZATION ON THE TRADITIONAL TAINAN CITY, 1895 — 1945

Min-Fu Hsu
University of Edinburgh, U.K. and National Cheng Kung University, Taiwan

THE VILLAGE OF JENADRIAH: A SYMBOL OF CULTURAL PRESERVATION AMIDST SOCIOECONOMIC DEVELOPMENT IN SAUDI ARABIA

Tarik M. Al-Soliman

Overwhelmed by economic, sociocultural and environmental changes, Jenadriah is envisioned to be the symbol of resurrection and preservation of the conceptually vanishing, traditional heritage in Saudi Arabia. Expanding from being an annual camel race, Jenadriah's official present title is "The National Festival for Heritage and Culture." The declared goals for the festival are: 1) to expand the camel race with the aim of covering various cultural and artistic aspects of life; 2) to emphasize the importance of heritage and to exert all possible efforts to revitalize it; 3) to present the civilized image of Saudi Arabia through the presentation of various cultural and social activities which derive their substance from heritage; and 4) to utilize profiles of the not-too-distant past in educating the young generation to appreciate such a past.
A REAPPRAISAL OF ISOLATION: AN ITALIAN HILL TOWN IN THE COMPUTER AGE

Carol Martin Watts and Donald J. Watts

Civita di Bagnoregio is a tiny hill town 100 kilometers north of Rome. The Etruscans chose the town site for its defensible position on a peninsula separated by sheer cliffs from a surrounding valley. Erosion over time has isolated the town, and the town is now an island linked with the rest of the world by a foot bridge. Isolation has preserved the largely medieval character of the built environment.

Since the 1970s, this physical isolation and preservation have attracted increasing numbers of Italian and international tourists, but the tourist industry that is so appealing to outsiders has exacerbated the drastic decline in the indigenous population. The social and economic base for the town has shifted greatly over the last few decades, as property has been acquired by outsiders for vacation use and self-sufficient farming has steadily declined.

In recent years developers have become interested in the potential of the town. Project Civita, a consortium of local, national and international firms and organizations, was formed in 1988. Press releases for the group emphasize their proposed "predictive cultural recovery of an historic center." Their plan is to turn the entire town into a high-tech retreat, creating a computer-based research center, or think tank. The Middle Ages will meet the computer. This plan proposes to test a new concept for the preservation of historic towns, giving them a new, supposedly non-intrusive, economic base using up-to-date information technology. Civita will be the model for a new approach to the preservation of the built and natural environment that is profitable to the private companies involved.

The Projecto Civita proposal is premised on the idea that the isolation of Civita makes it an environment conducive to research. The publicity that the proposal has engendered has served as good public relations for the companies involved and has helped raise money from the government for needed utilities, bus service, parking, and stabilization of the geological underpinning of the town. It has also resulted in greatly increased tourism to Civita. With hundreds of tourists daily roaming its narrow streets, Civita is hardly the quiet retreat it once was.

Although Civita remains physically difficult to reach, once there, one can easily be in touch with the rest of the world through telephone, computer modems, or television. To shop for daily needs means an arduous climb up the bridge that connects Civita to the neighboring town, but national and international businesses can operate from here using electronic links. The very real isolation of the Middle Ages has been replaced by the romantic image of isolation in the computer age.

This paper will explore the different and changing meanings which isolation has for the various groups involved with the town: indigenous inhabitants, tourists, new property owners, government agencies, and developers. The study of isolation and its changing nature has important implications for the redefinition of the stereotypical image of the Mediterranean hill town.

WESTERNIZATION AND THE PRESERVATION OF THE KURAZUKURI IN KAWAGOE, JAPAN

Cherilyn Widell

The opening of Japan in the late nineteenth century began a Westernization of the country during the Meiji Period (1868—1912) which continues today. City-planning laws, especially, rejected the "Japaneseness" of communities exhibited in the long rows of two-story wooden or earthen machinami areas, the narrow koji streets which served as public parks for the communities, and the tiny gardens and light wells that provided a link with nature in the houses. Gradually canals were filled in for streets, wood was outlawed, and concrete became the principal building material after the Great Earthquake of 1923. The devastation of World War II bombing raids and the American occupation insured that new buildings would reflect growing new values for privacy and materialism in Japanese life. Forty years later, the now-prosperous Japanese economic machine threatens to destroy the remaining few pockets of traditional dwellings and settlements where people prefer to live with tasumi mats and futons, in multi-generational houses, depending on the local thatch roof for cleansing and community.
Located just 40 km from Tokyo, Kawagoe contains an outstanding collection of kurazukuri, or clay-walled store houses and dwellings, built between 1868—1912, which still form the center of activity in a traditional community in this city of 300,000 population. Built of clay and fibrous material, the walls are 20 cm thick with an outer layer of plaster, and have tile roofs. The buildings were constructed over a period of two to three years in order to allow proper drying of the walls. Although none exist today, there were once hundreds of these buildings in Tokyo.

This concentration of kurazukuri and the traditional community which occupies them, has been spared major change until now because it is located a healthy distance from the main stations which are the main centers of economic activity and entrance points for the population in Kawagoe. However, the city planning agency is now preparing plans for an “economic revitalization” of the community, known as “The Community Master Plan,” which many believe will threaten the stability of the community and ultimately turn rather than preserve the historic buildings and their residents. This plan will “restore” the historic buildings, rebuild existing buildings in the kurazukuri style to be more compatible, and install new Western-style sidewalks, benches, bus stops, and a large auditorium for “folk art” performances.

In Japan any collection of historic buildings which has survived the changes of the last forty years is usually recognized as an oddity and an excellent visual gimmick for drawing hordes of tourists, sightseers, or developers to an area. The plans proposed for Kawagoe are an example. These groups working to preserve historic areas and traditional areas, such as the Agency for Cultural Affairs and the Association for the Preservation and Restoration of Machinami, do not have the legal tools or political clout to protect the areas even if they are designated under a preservation law. Land values are exceedingly high, and easements and the transfer of development rights are virtually unknown. Even the best-regulated historic communities, such as Kurashiki in Okayama Prefecture, have lost their native residents to investors from Osaka and Tokyo.

Working with the city planners and the Board of Education in Kawagoe, however, we are attempting to develop a plan which would maintain the existing traditional community in the area. How can existing mechanisms in planning, preservation, and the designation of tangible and intangible resources be used to protect traditional communities in Japan and elsewhere?

THE IMPACT OF JAPANESE COLONIZATION ON THE TRADITIONAL TAINAN CITY, 1895 — 1945

Min-Fu Hsu

Taiwan was colonized by Japan in 1895 as a result of the Treaty of Shimonoseki at the end of the 1894 war between China and Japan. Though the Japanese lacked preparedness for such an event, a colonial policy was gradually developed to administer Taiwan in the interests of the Japanese Empire. Despite arguments over whether colonial policy in Taiwan should fully follow the same procedures being used to promote modernization in Japan by the Meiji Emperor, the traditional economy in Taiwan was modernized, creating conditions that would encourage and sustain private investment, so that land and labor would become productive and resources previously idle would be employed. The public facilities in Taiwan, which were the foundations of the economical reforms, were modernized under the support of early and heavy investment from Japan. These facilities included those for sanitation, health, education, transportation, and communication. As a result, the traditional environment of Taiwan was inevitably changed, especially in the island’s towns and cities.

The aim of this paper is to investigate the procedures and results of the transformation of the oldest traditional city in Taiwan (Tainan) primarily by the impact of Japanese colonization — that is, by the impact of Japanese modernization achievements. It aims to answer the following questions: (1) What concepts in the modernization of a traditional city were formulated? (2) What objectives motivated the formulation of these concepts? (3) What kinds of impact were put on the spatial pattern of a traditional city due to these concepts (that is, what new forms were taking their places)? and (4) What elements did still persist, and why?

In attempting to answer the first two questions, we correlate the colonial policy to the legal Acts and Codes which conducted the modernization of a traditional city in Taiwan, so as to understand the history of these Acts and Codes and then to interpret when, how and why they were applied to most of the towns and cities in Taiwan. From this first part, three phases for the modernization of the traditional Tainan city can be distinguished as follows: (1) the improvement of buildings and streets in the city (1895—1910); (2) the planning of city area and the expansion of its planning area (1911—28 and 1929—31); and (3) the establishment of the City Planning Acts (1936—45). Under these three phases, the following three parts will continue to answer the first two questions to probe into when the traditional Tainan city was changed, what elements of a city were transformed, how these elements were transformed, in what kinds of form, and why only these elements were changed. In doing so, the transformation of traditional Tainan City will be analyzed and then interpreted by four basic spatial elements in the planning of a modern city: (1) the boundary, (2) the street system or pattern, (3) the land use, and (4) the open-space system, especially parks and other amenities.

On the whole, for the long-term colonization of Taiwan as an inseparable part and important base of the Japanese Empire, the modernization of traditional towns and cities was a necessary step. It occurred based on concepts and experiences of modernizing Japanese cities and towns in the homeland, and these in turn were modeled on those in Europe. Taiwan was inevitably transformed into a modern city in the same way under this trend, although it still retained most of its traditional pattern. From this investigation, we can realize that though the impact of modernization on this older traditional city in Taiwan was a result of Japanese colonization, due to their own imperialist purposes (such as social control, ideological reconstruction, and even economic reforms), concepts of this modernization were more European than Japanese. In other words, the transformation of a traditional city in Taiwan between 1895 and 1945 was dominated more by the “Modern” versus the “Traditional,” than by the “Japanese” versus the “Chinese.”
SETTLEMENTS AND
RESURRECTIONS: ISSUES OF TRADITION IN DEVELOPMENT

EXISTING PALESTINIAN HOUSING IN THE WEST BANK
AND ITS FUTURE
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RETHINKING "DEVELOPMENT," "TRADITION," AND
"CULTURAL PRESERVATION"
Alan S. Downer and Eric Natvig
Navajo Nation Historic Preservation Office, Window Rock, Arizona, U.S.A.; and New West Partners, Culver City, California, U.S.A.

A NEW COURTYARD PROTOTYPE FOR HOUSING IN CHINA
Chye-Kiang Heng
University of California, Berkeley, U.S.A., and University of Singapore, Singapore

AGUABLANCA, CALI, COLUMBIA
Harry Van Onderenlen
University of Wisconsin, Milwaukee, U.S.A.

THE COMBINATION OF TRADITION AND CULTURAL ECOLOGY IN THE 1.5 MILLION HOUSE DEVELOPMENT PROGRAM OF SRI LANKA
Ibrahim Basak
North London College, U.K.

EXISTING PALESTINIAN HOUSING IN THE WEST BANK
AND ITS FUTURE
Dena Assaf

The Mideast Peace Conference has brought about a new awareness of the issues and anxieties of the Palestinian in the occupied territories of the West Bank. Current living conditions of Palestinians in the occupied territories are deteriorating day by day. There is an evident housing shortage, and existing housing is inadequate in most cases. To improve their plight, new development in the region is a must; and with the current talks, this might come in the near future. Before any new development can occur, an understanding of the existing situation is in order. Therefore, I present a descriptive analysis of the current housing forms in the West Bank and the present factors that must be considered for successful future development based on current and expected needs. The material presented is based on original research done in the West Bank.

When addressing the West Bank, the region will be divided into three categories — the village, town, and city. The characteristics of each will be defined for the West Bank. A conceptual evolution of settlement from the village to the city will also be presented within this segment. Housing form will then be defined within this realm (of village, town, or city), and the evolution of form from the village to the city will be addressed. Housing form will be described with regard to its physical characteristics, and be broken down into the categories of housing forms, texture and color, and building materials. Emphasis will be on the changing forms of vernacular dwellings and settlements, although changing social values will arise in the paper when describing living conditions in the village versus the city, for example. I have defined when describing the evolution of housing form in the West Bank the following categories: the courtyard house, the town, the multi-family house, the simple villa, the developed villa, the multi-family villa, and the apartment. The graphics presented will show these housing types and their variations, and slides from the area will also depict the forms presented.

In conclusion, issues and characteristics of housing needed to develop successful and acceptable new development will be presented. I have described certain elements that I believe need to be addressed for any new development in the West Bank. These fall into two categories: Primary Elements, and Architectural Elements. The Primary Elements are: Ownership, Land, Stone, Privacy, and the Use of Mountains. The Architectural Elements are: Multi-Story Development, Solid versus Void, Volumetric, and Arches, Vaults, and Domes. These elements will be elaborated and described within the presentation.

RETHINKING "DEVELOPMENT," "TRADITION," AND
"CULTURAL PRESERVATION"
Alan S. Downer and Eric Natvig

The increasing homogenization of cultures, the adverse environmental consequences of large-scale development, and the globalization of the economy are leading to a widespread concern and rethinking of economic development. At the same time, there has been a rising concern worldwide with the preservation of distinctive cultural characteristics and the lost tangible attributes of traditional culture. This rethinking and the urge to preserve have often led to placing development and preservation in opposition. But this opposition is simplistic, characteristic of passaging development vs. preservation — the underlying premise being that full participation in the modern world economy is fundamentally incompatible with preservation of material and traditional culture. This conclusion is based on widely held assumptions about what "preservation" and
"development" are, and it is fundamentally flawed. It is based on an outmoded understanding of historic preservation (preservation of material culture), and of cultural preservation (the preservation of traditional culture), and a faulty understanding of culture change. It is based on a very limited view of the way development has often taken place. Development has few intrinsic characteristics, it is by nature a malleable process. Development can be structured in a great variety of ways, many of which are economically sound, yet which are neither harmful to the natural and built environment nor necessarily hostile to traditional culture.

This paper reexamines historic preservation. The common image of the preservation of important historic, architectural and architectural sites sees the basis of preservation as setting aside land and creating a park or museum. But setting aside is extraordinarily expensive, and societies can afford to set aside only extraordinarily important properties. For most important historic properties, preservation must depend on finding continuing social or economic uses for them. Likewise, preservation of traditional culture depends upon "continuing use." These traits and values that are not used will eventually disappear; those that have continuing meaning will remain a part of a healthy, vibrant society.

Furthermore, development can be structured to take advantage of and build upon the unique material culture of a society. To illustrate these points we present a discussion of a development proposal from the Colorado Plateau, a unique cultural and environmental region in the western U.S. This proposal takes advantage of the region's traditional culture, involves traditional Native American communities, traditional old colonists, Hispanic/Mexican communities, and more recent American frontier Anglo communities. It integrates economic development, which benefits investors, the communities and the region, does not degrade the natural environment, and promotes the preservation of characteristic material culture and the traditional values of these communities.

This proposal demonstrates that development can be conducted in a fashion that is profitable and at the same time does not damage or degrade the natural and built environment or community culture. Indeed, both the natural environment and cultural milieu are central to the economic viability of these proposals. We demonstrate that the essential question is not to develop or preserve, but how to structure development to ensure that the maximum benefits are realized locally and that costs are internalized. This requires a management and capital structure that enables significant community input, investment and ownership of development projects. Development that is not based on significant input and investment from the community is likely to conform to the standard images of homogenizing economic activities. Development based on community input and investment will be based on the values of the community. Such development may lead to a homogenizing project, but it will do so only as a product of an affirmative decision by the affected community.

A NEW COURTYARD PROTOTYPE FOR HOUSING IN CHINA
Chye-Kiang Heng

Housing is a perennial problem in China. In today's China, this problem is manifold. Housing, besides providing accommodation to an immense population, ever increasing, also has to be economical. Furthermore, it also has to be planned wisely in order not to reduce the already-limited supply of precious farmland. Finally, it also has to cope with the issue of development vs. tradition, although often this is the very last concern of the builders and the public authorities, whose first priorities are those of economic viability and efficiency.

With an improving economy, much building has taken place in China in the recent decades. While effort has been taken to protect historical monuments, residential buildings in the form of slab and point blocks have invaded the traditional urban residential fabric of courtyard houses. Often these alien urban tissues stand out as cancerous growth in traditional quarters, offsetting the laudable efforts of the historical preservation of monuments. The old city of Beijing, the old city of Suzhou, to name only the more notable, are prime examples.

The basic traditional urban-residential tissue of Chinese cities, however, has not done well. The social values, economic and cultural basis that gave rise to the courtyard houses have changed, leading to the appearance of multi-household compounds. Combined with the shortage of housing, the most characteristic element of these houses — the courtyard — has all but been obliterated. Housing shortages in Beijing have led to the building of sheds and "temporary" structures in the courtyards, leading to problems of congestion, ventilation, lighting, sanitation, etc. In recent years efforts have been made to seek new housing forms that are inspired and derived from the traditional vernacular courtyard houses, and that will answer to the needs of the evolving social and economic values of present-day China.

This paper will focus on one such experimental housing project at Ju Er Hu Tong, situated to the east of the Drum Tower, located on the northern section of the central axis of Beijing, undertaken in 1987 by the Institute of Architecture and Urban Studies of the School of Architecture, Beijing Tsinghua University. It will examine the process, the success, and the ramifications of the project.

A new courtyard prototype was developed for the area originally occupied by dilapidated courtyard houses with very poor living conditions. This prototype tries to "combine the privacy of walk-up apartments with the sense of community in courtyard house neighborhood to meet the requirement of modern living yet give a much more human and fitting appearance to the historic City," while at the same time fitting the traditional urban fabric. It also tries to maintain the basic community structure. The first and second phases of the experimental prototype have been completed, with some 150 housing units. When finally completed, the entire project will have 800—900 projects which would have been built. Hailed as a success by the City of Beijing, this project has become
the showcase of Chinese housing efforts and the model for similar projects to be undertaken both inside and outside of Beijing.

**AGUABLANCA, CALI, COLUMBIA**

*Harry Van Durenalden*

This presentation documents the growth of Cali, Colombia, since 1905, from a small city of 35,000 inhabitants with a strong traditional Spanish-colonial flavor to a city of 2.5 million. Vibrant economically, aggressive in its growth, Cali has grown almost 50 percent through irregular settlement development. It is wealthy due to both illicit and legitimate gain, and has a strong sense of community and great pride in the manner it has adjusted to rapid change over a compressed period of time.

Cali grew rapidly due to a series of events that are traceable to political violence in other parts of the Department, the lure of jobs in industry, and the infusion of drug profits into the local economy. The increase in population and resultant increase in physical size has forced the city to develop in directions not initially intended by its founders. As the result of an acute housing shortage, “squatters” began their own land invasions. Through incredible hard work and creativity, the “squatters” developed well-organized and functional communities. The irregular settlement district of Aguablanca now houses one-fourth of the city's population.

Where people live and how they develop their communities profoundly affects how they feel about themselves and about life in general. Housing is not, therefore, a mere functional facility, but a continuing human experience. It involves emotion as well as mortar; and the shape of shelter, its image and its beauty, is as important as whether or not it keeps out the rain.

The District of Aguablanca documentary is about people involved in the fulfillment of their own basic needs. It is about people as their own planners and designers of shelter, working together to create community. Aguablanca's basic lesson is that people have within themselves the capability of shaping their spaces, and when they do, a new design heritage will evolve, reflecting sensitivity to a changing culture.

**SRI LANKA**

Sri Lanka, with a population of more than 16 million people and a gross national product amounting to a per-capita income of about $400, is in the process of implementing the 1.5 Million Housing Program for 1989—1994, and much of her success lies in a strategy based on local culture and some philosophic traditions.

The combination of cultural ecology and traditional patterns of dwellings or settlements in the development of a low-cost housing scheme on a national scale can be sumptuous as development from within the individual, from the grass roots of organized settlements. It is a radical response of an established housing authority to the stimulus provided by the need of low-cost housing by the poor themselves. Both the leading authority and the poor implement the related program of national development on mutual trust in a cooperative manner largely within the context of the local culture and some philosophic traditions.

The modern version of traditions and patterns of old settlements as cultural ecosystems, as currently in use by a governmental organization such as the National Housing Development Authority (NHDA), is contained in the following principles: a State participation in a process of the people, instead participation by the people in a process of the State; and a minimum intervention by the State and maximum support to the community.

The process of the people includes a mixture of traditions and ethnic ecology encouraged by government policy. In fact, one of the State's basic principles is to give due consideration to human selective groupings in house sharing and settlements' structure, plant selection in cottage micro-farming, with regard to other relevant ecosystems. Another principle in use by the State to facilitate the national strategy is to encourage the poor to integrate pottery, music, anecdotes, humor, and some forms of traditional dances into the implementation program.

It is often argued by the NHDA's field workers — in both the rural and urban areas — that much energy and resourcefulness were locked up in the mind of the poor until an innovative approach was put forward to make appropriate use of local traditions and existing eco-cultural forces. These were considered by some to be “frozen assets” before the start of the national housing program. The skillful use of these “frozen assets,” or forces of both cultural ecology and traditions, has acted as a trigger to mobilize the untapped resources and motivation of the poor in order to direct the 1.5 Million Housing Program on its proper course of development in Sri Lanka in the 1990s as part of the United Nations' Global Strategy for Shelter to the Year 2000.

**THE COMBINATION OF TRADITION AND CULTURAL ECOLOGY IN THE 1.5 MILLION HOUSE DEVELOPMENT PROGRAM OF SRI LANKA**

*Ibrahim Boalaky*

Since 1984 Sri Lanka has been increasingly successful in realizing low-cost housing by means of a national "Shelter for All" program. The great significance of this modern housing scheme is that its overall success is largely due to a combination of traditions and cultural ecology in national development.
CONTEMPORARY ARCHITECTURE AND TRADITIONAL SPACE

Donatella Mazzoleni
Università di Napoli "Federico II," Italy

BUILDING NEW BOMBAY: THE FUTURE OF THE INDIAN METROPOLIS
Peter Engel
Oakland, U.S.A.

DESIGN CRITERIA FOR URBAN SQUARES IN ISLAMIC CULTURES: AL HUSSEIN SQUARE, CASE STUDY
Mohamed M. El-Solifi
Ministry of Housing, Bahrain

ADAPTABLE OF TRADITIONAL DWELLINGS AND ITS CONTEMPORARY APPLICATIONS
Rafi Samizay
Washington State University, Pullman, U.S.A.

Donatella Mazzoleni

Montella is a city of the Appennini Mountains in Campania (south Italy). Its origin was Etruscan (pre-Roman), and its most important development was in the Middle Ages. After the earthquake of 1980, and also in consequence of the reconstruction, Montella was irreparably losing its genua loci. Aware of this, the Comune di Montella and the Comunità Montana Terminio Cervialto financed a National Ideas Competition, and then, for the winning idea, a deepening study for the restoration of the old religious piazza and the creation of a new civic piazza. The project not only has to resolve the functional, formal and technical problems, but also to deal with a symbolic problem. Therefore, the architeconic-urbanistic complex had to be planned out as a real "refoundation nucleus" of the city.

Refoundation means, for us, to establish new symbolic and collective meanings within an urban organism, and, in the same context, to revitalize the traditional meaning of living that this organism both testifies and produces. Therefore, the project must propose both a renewal and a rediscovery of the image. First of all, it must reconnect itself to the history of the city, to the way in which its body bears within itself the traces of the time lived by the urban community. But also, after the fact, it must reconnect itself to the myth of foundation which is hidden in the collective memory and whose traces can be founded in the symptoms of the legend of the origins; the theme of the "mountain," the theme of the "distance," the theme of the "water," aging as archetypes in the oral tradition, in the toponymy, in the topology of the urban spaces, are the Ete di Arianna for the elaboration of the architectural project.

BUILDING NEW BOMBAY: THE FUTURE OF THE INDIAN METROPOLIS
Peter Engel

I went to India to witness the birth of a city. It was to be a new city, new from the ground up, for in a place that will one day be occupied by two million people there were, ten years ago, scattered fishing villages, salt pans, swampland. People told me many things about the New Bombay. It would be a commercial and industrial center to rival old Bombay, its sister across the harbor. It would save Bombay from the overcrowding, homelessness, slums, pollution, and congestion that threaten It's very survival. It would be the first modern Indian city truly designed for the common man, since its inhabitants will be migrants from villages all over India. It would be a Gandhian city based on communal living, cooperative farms, low technology, and recycling, a place of waterfront parks and orange groves. Could one city be all these things, and more?

In this paper I discuss the results of my fourteen months of research on the subject of the new Indian metropolis, work conducted under the supervision of Charles Correa, one of the founders of New Bombay, and with the assistance of D.G. Panth, then chief planner of the new city. New Bombay, whose population already exceeds half a million, is fascinating because it encapsulates contrasting visions of development experienced by the two principal founders of the modern Indian nation, Gandhi and Nehru. Rather than chart one course or the other, New Bombay strives to serve both masters at the same time, pursuing both basic services for the poorest of the poor and economic self-sufficiency through industrialization and export production.

In New Bombay, efficiency and equity continually lock horns over issues such as whether to allocate land for higher-income, capital-intensive activities such as industry, big business, and energy production or for lower-income, labor-intensive farms, fisheries, and craft guilds. They bicker over whether to build mass-produced concrete housing on individualized sites-and-services plots. And when the issue arises of whether to subsidize housing and employment in order to preserve opportunities for the poorest or most
By looking closely at the forces involved in the design and construction of New Bombay, I will lay out the tensions and contradictions that arise when a Third World city attempts to navigate between the two poles of tradition and modernization. For New Bombay, this means on the one hand trying to preserve the character of the traditional Indian city, with its meandering streets, kuchcha buildings constructed by the families themselves, and tight-knit communities based on common background such as language, state of origin, religion, and caste. On the other hand, it means aspiring to a new, Western-inspired city of straight, grideded streets, modern public building construction, and a melting pot where residents are clustered more by income than by shared heritage.

My paper concludes that if there is a middle ground, it must be found in the collective will and vitality of the people themselves. Unless the dynamic forces of a heterogeneous, capitalist society such as India are carefully channeled to serve the city's social and ethical goals, mere rule making by the political and economic centers is not strong enough to ensure the achievement of those principled aims. New Bombay today is dangerously close to yielding up its precious social goals to economic and political forces it cannot control. Its farms and parks and self-help communities and waterfronts may become second players to monotonous street grids, toxic industries, repetitive concrete architecture, and dehumanizing superhighways. Other Third World countries would do well to heed New Bombay's example while there is still time to choose which direction they wish their own cities to go.

DESIGN CRITERIA FOR URBAN SQUARES IN ISLAMIC CULTURES: AL HUSSEIN SQUARE, CASE STUDY

Mohamed M. El Sioufi

The success of new cities is dependent on many factors, among which the physical quality of their urban environment is paramount. Most of the new urban settlements are implemented instantaneously without the traditional incremental nature of old towns that evolved over time. A major problem facing the urban planner is the creation of urban environments with hospitable spaces that would attract new settlers and accommodate their evolving cultural needs.

The purpose of this study is to understand the dynamics of vernacular urban spaces and their capacity to accommodate social and cultural functions. In addition, the goal is to formulate recommendations to serve as guidelines for the creation of successful urban spaces in the same cultural settings. The emphasis of this study is on the utilization of space, its flexibility, and ever-changing use. Daily, seasonal and yearly use all come into play. Time, events and customs play a pivotal role in the dynamic use of urban spaces.

The approach adopted for this study is based upon lessons learned from existing urban environments. A live space — Sayidna Al Hussein Square — was selected. A variety of research techniques, including field visits throughout a year, participatory observation, photographic and graphic documentation, were used to study the urban space.

The data collected were documented and analyzed. The physical analysis of the square is given in the first section. The utilization of the square space for various events and activities and the interaction between them is analyzed and presented in the second section. Space utilization relationships are analyzed, conclusions drawn, and recommendations given in the last section. These are given in the form of guidelines to be used for planning central urban spaces in new settlements that address traditional and evolving sociocultural needs.

ADAPTABILITY OF TRADITIONAL DWELLINGS AND ITS CONTEMPORARY APPLICATIONS

Rafi Samiray

The complexity and sophistication in high- and middle-income housing since the advent of the industrial age may have well fulfilled the extravagant life-styles of the rising affluent, but it has also inappropriately served as a model for designing low-income housing. This trend, which has been fueled by the rise in wealth and the separation of different walks of life, in itself came about from specialization of work and other life-supporting systems. Over time, dwellings have grown elaborate in layout to serve segregated and specialized functions. Looking back into traditional dwellings, however, one finds adaptability to be an important part of the planning process, and one finds structural solutions of habitable spaces allowing expansion and the occurrence of a multitude of functions in the same space. This quality contributed to the liveliness of dwelling environments, added to the suitability of housing to social needs, and, more importantly, contributed to the affordability of homes. In the same light, the issue is equally important today as we search for new ways of designing housing that can respond to the needs of the low-income population and the homeless, who often can only afford spaces that accommodate shifts in use and are capable of growing and changing as life evolves and transforms.

This paper explores the idea of adaptability in traditional dwellings as it occurs in a range of housing types, from the mobile shelters of nomadic and semi-nomadic populations, to the solid frame and bearing-wall structures of sedentary communities. It looks into the relationship between building forms/systems and how they can facilitate flexible usage in response to changing socioeconomic needs. The investigation extends to such design issues as configuration of walls and placement of fenestrations, and how these elements can engender flexibility and resilience for the interior layout and external expansion of dwellings. The examples used in the paper will be from selected historic periods and cultural contexts relevant to the issue.

The paper will further explore the theoretical and practical implications of these time-tested traditions for other contexts,
particular, their contemporary applications in affordable housing. We need to look increasingly into new ways of planning and designing housing so that it may incorporate notions of change, adaptability and affordability. There is always a need for dwellings which can respond creatively to life’s metamorphic processes by allowing exteriors and interiors to expand incrementally and change internally as daily and long-term functions and goals change. The conclusions of the paper will, hopefully, add to the understanding of our past traditions and their potential contribution to the socioeconomic viability of contemporary low-income housing design.

TEMPLES IN TRADITIONAL ENVIRONMENTS

TENRYU TEMPLE AND GARDEN: THE EVOLUTION OF A RELIGIOUS LANDSCAPE IN MEDIEVAL JAPAN
Norris Brock Johnson  
University of North Carolina, Chapel Hill, U.S.A.

SYMBOLISM AND RITUAL IN TIBETAN ARCHITECTURE
William Semple  
Montreal, Canada

AFTER LIGHTS AND FIRE: RECONSTRUCTION OF TYANBOCHE MONASTERY
Tara Michele Cahn  
U.S.A.

THE VALLEY OF THE INNER ISE SHRINE: RITUAL STRUCTURE AND COSMOLOGICAL SIGNIFICANCE OF A PROTOHISTORIC TERRITORY
Gaudenz Dominger  
Zurich, Switzerland

TENRYU TEMPLE AND GARDEN: THE EVOLUTION OF A RELIGIOUS LANDSCAPE IN MEDIEVAL JAPAN
Norris Brock Johnson

In this paper I document the successive ecological adaptations and generations of symbolic meanings accruing as the ongoing evolution of a specific religious landscape. The subject is Tenryu-ji, a 13th-century Rinzai Zen Buddhist temple and meditation garden in Kyoto, Japan, in which I conducted ethnographic and ethnographic field research in 1985.

Tenryu temple and garden are a significant prototypical example of the development of a synthetic religious landscape in medieval Japan. Specifically, I detail the manner in which indigenous Shinto belief and practice co-joined over the centuries with Buddhist belief and practice imported from Korea and China in medieval Japan. Mountains and watercourses animistically important to Shinto ritual, for instance, were adapted evolutionarily through descent with modification by priest-designers to the form a composite religious landscape accommodating Buddhist temple architecture. I emphasize persistence and change in religious dwelling and settlement from the 6th through 14th centuries in Japan.
Akin to an impressionist painting, as a religious landscape Tentyu temple and garden are layers of sentiment and affect. Referencing phenomenological theories of the built environment by Gaston Bachelard and Eugene Walter, I conclude by developing the idea that landscapes and the built environment are not ever "finished," but continue to evolve through the ongoing accretion of meaning.

SYMBOLISM AND RITUAL IN TIBETAN ARCHITECTURE
William Semple

This paper begins by exploring how symbolism and tradition are represented in traditional Tibetan architecture. Tibetan architecture, like the architecture of most traditional societies, is based on a building process which developed from a variety of influences. In order to understand Tibetan architecture, it is important to understand different forms in which traditions are represented. Unlike the modern idea of architecture and of the architect in the West, Tibetan architecture represents a collective consciousness which reflects, both symbolically and practically, various aspects of Tibetan society. In fact, it is difficult to separate the symbolic and practical aspects of the building and their construction. As times have changed, as a structural adaptation to a practical problem became an important symbolic and spiritual element of the building itself. The Tibetans accord great importance to their religious monuments; included in this are the many mythical stories which often make the deciphering of fact and fiction a difficult task.

The paper also examines how building form reflects the power of ideas and how ritual and tradition are an integral part of the construction process. This is done through examining the construction process and the rituals and traditions which are an integral part of it. Historically, the construction and design of Tibetan buildings have been based on an oral tradition which was passed down through the generations, from grandfather to father, from father to son. The power it had in Tibetan society resulted in the monasteries developing a remarkable uniformity in style and detail throughout the country. This is in sharp contrast to domestic architecture, which varies throughout the different regions of the country.

Finally, a variety of specific details which are embedded in the architectural representations of symbolism and ritual are also explored. These include symbolic building elements in traditional Tibetan buildings, the relationship between Tibetan paintings and architecture, site selection and construction, and the influence of Tibetan politics and Buddhist philosophy. For example, in the Buddhist Mahayana tradition, the monastery corresponded to its highest conceptual level with that of the spirit of the Buddha, while the religious texts and images corresponded to the body of the Buddha. Due to this influence, the overall visual effect of the monasteries became that of the shape of a sitting Buddha on the landscape. There is also a strong connection between the layout and geometry of Tibetan paintings and that of Tibetan architecture. Tibetan paintings render quite faithfully the reality of Tibetan architecture. The masses, proportions, the strong vertical elements in the sloping walls and windows, as well as the horizontal banding of the windows and colored cornices, follow similar principles to the layout of religious paintings.

AFTER LIGHTS AND FIRE: RECONSTRUCTION OF TYANGBOCHE MONASTERY
Tara Michele Cahn

Tyangboche Monastery is located in the Khumbu region of Nepal in the high altitudes of the Himalayan Mountain Range near Mt. Everest. Founded in 1913 by Lama Chansang Chotkar from the nearby village of Khumjung under the instruction of the high lama of Renzub Monastery in Tibet, it has served as the spiritual, cultural and educational center for the Sherpa people. In recent years, surges in tourism have further expanded the role of the monastery, as it has been recognized as a world heritage site and been visited by people from around the world.

On the night of January 15, 1989, Tyangboche’s main chapel burned to the ground. The rebuilding of the monastery toward a spring 1995 inauguration ceremony now marks a pivotal point in the history of contacts between East and West in the region, and of the interface between "developing" and "developed" countries in general. In particular, access to Western technology offers opportunities for development not present when the main chapel was last rebuilt, after a 1934 earthquake.

The paper investigates the events and forces at play in a global collaboration of architectural reconstruction. Orchestrated by the incantate Lama, this has involved the countries of Nepal, New Zealand, the United States, Canada, Great Britain, Switzerland, France, Germany, and Japan. The paper also asks such questions as how technology has been incorporated into traditional building methods and what guidance the acceptance or rejection of Western techniques. Also, which processes and methods of collaboration are most successful, and where is Western participation needed most? The reconstruction effort has been steeped in Buddhist tradition, and there are many lessons to be learned as an old religion encounters new cultures. Though the eyes of the people of Nepal, how can we learn to posture ourselves as we struggle the growing interface between tradition and change?

THE VALLEY OF THE INNER ISE SHRINE: RITUAL STRUCTURE AND COSMOLOGICAL SIGNIFICANCE OF A PROTOHISTORIC TERRITORY
Gaudenz Domenig

The Naigu or “Inner Shrine” of Ise is dedicated to Amaterasu, the ancestral deity of the imperial family of Japan and sun goddess of Japanese mythology. Being one of the most impressive sites of Shinto worship, this shrine is world famous for the architecture of its wooden pile buildings set up in the midst of a majestic old forest. What escapes the attention of most visitors is that the Naigu
also contributes to the ritual spatial structure of the entire Isuzu Valley in which it is situated.

According to the ancient foundation myth, the shrine was initially called Isuzu-no-miya, after the river Isuzu. In fact it still holds a key position along this river. Located in the narrow zone where the two valleys of the upper courses meet, it watches over the place where the river enters into the open plain of the middle course. Although dedicated to a "solar" deity, the Naige thus holds a spatial position that would seem to fit rather an agricultural deity in charge of the life-giving waters.

But there is more that testifies to the intimate relationship of this famous shrine with the river and with agriculture. Institutionally, the Naige governs, apart from a number of high-class subsidiary shrines, many subordinate shrines of a lower class; and of these, the highest ranked has its place precisely at the lower end of the middle course. Situated at the spot where the only other larger tributary joins the main river, this other important shrine hosts, on a lower level, a similarly unique position as the main shrine further up the river. If the main shrine controls the entrance to the mountains and water sources, this leading lower shrine may be said to control the entrance to the agricultural land. What follows downstream, the lower course of the Isuzu, was in ancient times a mainly region belonging to the sea, rather than to the land.

The hierarchy expressed in the hierarchical and spatial positions of the two above-mentioned shrines assumes a further significance if we consider also a number of other points, such as the character of the worshipped deities, the rituals performed by the priests, the details of the foundation story, and the mythic associations of local legends. Based on such sources, this paper tries to show that there are clear indications as to the effect that the Isuzu valley had once been organized as a tripartite microcosm in which the upper, middle and lower sections corresponded to the three cosmic regions of Japanese mythology. However, there are in this case good reasons for assuming that it was not a mythic image of the structure of the "Great World" that was imitated in the horizontal space of this small valley. The opposite seems to be true: the spatial organization of the Isuzu valley, being in itself replete with religious meaning, became one of the models after which the cosmological system of the official Japanese mythology was shaped.

CHANGE AND TRADITION IN RURAL DWELLINGS AND SETTLEMENTS

TRADITIONAL SETTLEMENTS, CULTURAL IDENTITY, AND RURAL DEVELOPMENT IN THE TRANSKEI: IS THERE A WAY FORWARD?

Patrick A. McAllister
Rhodes University, Grahamstown, South Africa

TRANSFORMATION AND TRADITION IN THE RURAL ARCHITECTURE OF POZUELOS, ARGENTINA

Rodolfo Pantundero
National University of Jujuy, Argentina

THE VILLAGE MEETS THE CITY: DEVELOPMENT OF NEW SETTLEMENT NEAR VELLORE, TAMIL NADU STATE, INDIA

Howard Davis and David Week
University of Oregon, Eugene, U.S.A.

THE GUARANI TRIBE BUILD A VILLAGE IN THE URBAN CONTEXT OF GREATER SAO PAULO

Carlos Roberto Zibel Costa, Kilza Setti, and Maria Ines Ladeira
Universidade de São Paulo, Brazil

TRADITIONAL SETTLEMENTS, CULTURAL IDENTITY, AND RURAL DEVELOPMENT IN THE TRANSKEI: IS THERE A WAY FORWARD?

Patrick A. McAllister

The paper is divided into three parts. In the first, the nature of "traditional" settlement patterns in the Transkei, their evolution in the colonial context between about 1830 and 1940, and their relationship with the natural environment is explored. The argument advanced by Saniro (1974) is developed and adapted to illustrate the interrelationship between culture and environment in this part of South Africa's eastern seaboard. During this period, it is argued, there was little state intervention that had a direct impact on the rural ecosystem. Instead, rural Transkeians adapted their settlement patterns and the way in which they used natural resources in response to changing economic and political circumstances, while at the same time maintaining a high degree of cultural integrity. From about 1940 onwards successive South African governments intervened directly in rural Transkeian ecosystems.
primarily in the form of agricultural "betterment" schemes. These schemes radically altered settlement and other land-use patterns.

The second part of the paper outlines the disastrous effects of "betterment" on the relationship between rural Transkei and the natural environment, and on each of these independently. The question that this raises is how to combine successful rural development with a sensitivity to traditional settlement patterns and indigenous cultural resources. This is dealt with in the third part of the paper, dealing on a large, interdisciplinary rural development research project initiated by the author and conducted during the period 1989-1992 in one part of the Transkei.

In conclusion the results of this study are used to comment on recent proposals for agricultural development in rural Transkei, as outlined in the government sponsored "Transkei Agricultural Development Study." It would seem that the proposals contained in the latter document provide, once again, a serious challenge to the cultural integrity of rural Transkei. This time, however, the challenge takes place in a transformed political context.

TRANSFORMATION AND TRADITION IN THE RURAL ARCHITECTURE OF POZUELOS, ARGENTINA
Rodolfo Rotondaro

This project is part of the research and development activities of the Mbo Biophore Reserve Laguna de Pozuelos, in the slatted area of Argentina. Pozuelos is a closed basin which occupies roughly 4,000 square kilometers, at 3,700 meters elevation in the south of the Central Andes. The Pozuelos inhabitants are Quechua, a cultural group which descend from the Quechuan language culture. They herd sheep and llamas in yearly nomadic cycles, and live in scattered dwellings and small villages.

This project is supported by the Scientific and Technological Research National Council of Argentina, the Regional Ecology Program, and the Pasture and Appropriate Technology Research Center. It is based on the research results of several projects on traditional human settlements and architecture which are being carried out in Argentinian and Chilean Andean areas, and on field prototypes of dwelling, school, and institutional buildings for the region.

The traditional human settlements of Pozuelos are characterized by their Andean uses, forms and types, and locations in the plain and mountainous areas of the basin. They include temporary shelters, main dwellings, small villages, and a mine. There are also orchards, small chapels, schools, cemeteries, and domestic auxiliary constructions. The main local building materials are stone, earth, straw and wood. The techniques include adobe, compressed earth walls, wood, and earth or straw roofs, and wood doors. A temporary shelter, a main dwelling, a school, a chapel, an oratory, and several auxiliary constructions are described as representative cases of the Pozuelos buildings.

Over the last century the traditional Andean architecture and settlements have been modified and transformed by the urban and industrial society. Important changes in the traditional use of space and technological patterns can be observed clearly in the vernacular architecture of Pozuelos. Some cases of the urban-design influence on rural dwellings, schools, and institutional buildings of Pozuelos and of the use of industrial materials and techniques by Andean communities are described here.

The project proposes the design and construction of earth and wood prototypes which are aimed to conciliate tradition and development. The prototypes include constructive elements: walls, roofs, paintings, and small slabs; dwellings; schools; and a scientific high-station. The architecture proposed is oriented to conserve the traditions and at the same time to provide cheap and transferable building components to traditional Andean communities.

THE VILLAGE MEETS THE CITY: DEVELOPMENT OF A NEW SETTLEMENT NEAR VELLORE, TAMIL NADU STATE, INDIA
Howard Davis and David Week

Along with colleagues in India and Australia, the authors are now involved in the development of a settlement plan and house layout procedures for a new village of 120 families. The work is being done through the Centre for Development Studies (CSDM), a non-profit development organization that has initiated and conducted grassroots development efforts for the last 20 years, and which holds two central tenets: that the house is a critical element in peoples' ability to live their lives and grow socially and economically; and that people's involvement in the design and making of their own houses is an essential component of the development (or re-development) of their self-reliance. These attitudes represent a departure from much Indian housing policy, but are entirely compatible with an approach that looks carefully at people's needs to inform decisions about their housing.

The families are relatively recent migrants to Vellore from villages in the states of Tamil Nadu, Karnataka, and Andra Pradesh. They are members of a group known as Adi-Davidas, and are all now employed as cycle-rickshaw drivers. CSDM, which has worked with this group for several years, was instrumental in obtaining funding so that they could buy their own rickshaws. Most recently, CSDM has negotiated with the government to provide land to the families, so that they might build their own houses in a project where CSDM will take responsibility for financing and construction management.

Week is now underway to determine the planning principles and typology for the new settlement. This work involves both extensive observations and interviews, to be conducted regarding several factors: the villages of origin of the families; the present habitats of the families; many of them are living in close proximity in a neighborhood in Vellore; and other existing houses and settlements in and around Vellore. The result of this work will be a typological description of the new settlement, to be applied to the actual layout, which will be done with the leaders of the cycle-rickshaw associ-
tion. It is expected that this description will have elements of both the traditional villages of origin of the families, as well as of the city that forms part of their aspirations for the future. In this way the work represents a bridge between traditional culture (the village) and the culture of development (the city) as seen in the eyes of the families (and interpreted by the authors).

This paper will describe the project in detail, the process used to determine the settlement typology, and the typology itself. It will conclude with hypotheses regarding the ways in which traditional settlement patterns are maintained and transformed under new conditions of development.

THE GUARANI TRIBE BUILD A VILLAGE IN THE URBAN CONTEXT OF GREATER SÃO PAULO
Carlos Roberto Zibel Costa, Kílza Setti, and Maria Ines Ladeira

This work analyzes and puts in a context the action in Jaraguá, under the spatial and cultural characteristics of Guarani traditions and the complex and cosmopolitan surrounding white society. It studies and projects the meaning of this intervention and — considering the fact of the Guarani's increasing settlement (or "resettlement") of the surroundings of São Paulo in the latest decades — perhaps its meaning as one of the traditional ritual migrations in search of yory marry, "the evil-less land" so well described by Kurt Unkile Nimuedeju and Hélcio Clesares.

This community has only one family group, whose principal sociological characteristic is that they descend from the same Guarani couple, of whom the husband, already dead, received a formal education in a white family. This fact originated some mixed marriages among his descendants. This uncommon situation — mixed marriages are very rare — caused a very interesting fact: a Guarani village with many non-Indian people, and its insertion into the urban context a few miles from the central area of São Paulo.

Those characteristics have led to a constant cultural assimilation in the family group. The influence of white society is very clear in the buildings, the usage of Portuguese language, the need for some urban equipment and services, such as telephones, typewriters, etc., and also the inclusion of its members in the white job market. On the other hand, there is an opposite movement: the community demand — which originated this part of the research — to reorganize the built environment and the village services.

Besides these elements of reintegration, the field research proved that i) all buildings undergo constant changes and expansions; ii) the new couples sub-group move to a new house next to the principal; iii) many houses have the similar formal characteristics to the traditional houses (the kitchen/facilities external to the house, and the intense and constant usage of the inner reduced space) (remark: those three topics agree with general patterns of the São Paulo Mbya-Guaraní, according to later research); and iv) that there had been a request for help from the research group to build a traditional place to receive Guarani travelers, to undertake handicraft production and trade, and for the Mbya to stage characteristic rituals and events.

The major anthropological question that is asked is which are the meanings and limitations of this academic and professional intervention. Truly, this village configuration is mixed society, for which ecological and material misery create the principal conditions for interaction with the surrounding white society. Anyway, although our action is completely legitimate for the community, there is the matter of the technological adaptation, built environment design, and the built structures.

Today the work is defining the architectonic program among the village people, while a group of researchers is preparing a general reference schedule to adapt the technology and begin the architectonic projects. The next objective is to receive funds and get resources for the spatial insertion. The importance of this work is supposed to lie in a large and documented case study, as well as in the possibility of a critical analysis of the interventions.
HOUSING, SQUATTER COMMUNITIES, AND TRADITION

REGIONALISM AND TRADITIONAL DWELLINGS IN THE SERTAO, BRAZIL
Cristiane Siqueira Duarte
Universidade Federal do Rio de Janeiro, Brazil

PLANNED DEVELOPMENT AND TRADITION IN SELF-HELP HOUSING IN CHILE
Maria Ines Escalon and Alfredo Andia
Santiago, Chile, and University of California, Berkeley, U.S.A.

TRANSFORMATION OF AN URBAN SQUATTER SETTLEMENT IN INDIA: PARADOX AND THE MODERNIST PLANNING INSTRUMENT
William J. Glover
Seattle, U.S.A.

RETHINKING PROGRESS: THE CASE OF OMAN
Soumyen Bandopadhyay
Leeds School of the Environment, Leeds, U.K.

REGIONALISM AND TRADITIONAL DWELLINGS IN THE SERTAO, BRAZIL
Cristiane Siqueira Duarte

This paper is an outgrowth of prior research indicating that more than 75 percent of the inhabitants of a certain favela (shanty town) in Rio de Janeiro originated from the Sertão region of Brazil. It attempts both to reveal the very rich and relatively unknown traditional culture of Sertanejos, including their dwelling traditions, and contrast this with the blueprint urban-housing schemes imposed on those who leave for the big city.

Sertão, located in the extreme northeast of Brazil, is a very large region encompassing some two million square kilometers. The climate is semi-arid, the population is scattered, and very little of the total land area is cultivated. Notwithstanding this isolation, Sertanejos have engaged in collective activities and developed strong community structures and traditional customs. These include building technologies independent of nails, concrete, or other industrial components.

Each member of Sertanejo society is familiar with local building practices. Throughout the region one sees only one model of house, the spaces of which are used in the same manner. The paper analyzes perceptions about living space in this house, particularly the opposition between the "front" (including the sidewalk and facade) and the "back" (including the courtyard and kitchen). These are seen as an expression of public and private boundaries indicative of the cultural richness of the people. When night arrives the streets of the hamlet are transformed from passageways to a scene of popular theater. The use and form of public spaces indicates that the layout of houses and the hamlets are products of a single cultural system.

The government could have avoided problems in public housing if it had taken the traditional habitat of Sertão into account. But steps must now be taken also to ensure the continuity of traditional Sertanejo culture, including providing access to basic services, ensuring equitable prices for Sertanejos' agricultural products, and permitting Sertanejos more participation in political processes.

PLANNED DEVELOPMENT AND TRADITION IN SELF-HELP HOUSING IN CHILE
Maria Ines Escalon and Alfredo Andia

Since the 1970s self-help housing construction projects have increased considerably in Chile. Most of what has been written on the subject has been limited to the theoretical and technical aspects of the implementation of these housing solutions at the national level. These self-help programs have generated technical standards in self-help construction which have been imposed throughout the country, without taking into consideration the immense cultural and climatic diversity within the territory.

This paper will analyze, as an initial aspect, how social values come about within self-help housing groups — values which determine standard construction techniques, standards, or "desirable," selection and use of materials. There will also be an evaluation of how these created social values generally lead to a construction process which is more time consuming and more costly than other alternatives. Characteristically, this process follows two stages. The first stage is the construction of a majera, or shack, made of wood or other materials such as cardboard, newspaper, or waste construction materials. In the second stage, the original shack is taken down and replaced by a reinforced brick structure. The materials and construction techniques of this second stage are more sophisticated, and generally require technical assistance and much greater investment.

From this first evaluation, we conclude that these standard social values, imposed on the traditional self-help construction process, have reached levels which have become critical to society as a whole, inevitably creating a political structure in the low-income housing field in which the low-income population becomes dependent on the assistance and intervention of governmental agencies.
The second part of this paper will discuss and analyze alternative technologies in the self-help-housing building process. Specifically, the work carried out by one NGO, CEF (Centro de Estudios Técnicos), will be presented. The CEF proposes the use of a new technology that combines mud and wood. This technology is a variation of a traditional pre-Hispanic method from the central region of Chile, quinchada, and the torch method used in the area of Burgundy, France, in the Middle Ages. This type of construction offers many advantages over standardized solutions in matters of cost, thermal efficiency, fire and earthquake resistance. Also it is a method which is applicable without the need of high levels of technology or specialized industrial products such as steel, concrete, bricks, or other materials that are used by site-and-service programs promoted by the government. Perhaps the greatest value of the use of this technology has been its capacity to adapt to the different cultural traditions and traditional building processes in construction. A study of the traditional building processes of each region in which this program was implemented is presented and is compared to the variations and improvements proposed by the CEF. Finally, the paper evaluates the social values that are challenged in the self-help community with the new technology.

Specific cases of this type of self-help construction will be presented in urban, semi-urban, and rural conditions. These include the case of the Mapuche indigenous culture, where the traditional dwelling, quinchada maintains its traditional form and building process, while the use of materials follows the technology proposed by the CEF. Within the urban sphere, site-and-service projects that use this technology are compared to the development of the official program. The use of this technology gives an opportunity to re-use building materials of the first stage (wood sack) described above.

TRANSFORMATION OF AN URBAN SQUATTER SETTLEMENT IN INDIA: PARADOX AND THE MODERNIST PLANNING INSTRUMENT
William J. Glover

For the last several years state and municipal governments in India have practiced in-situ upgrading of urban squatter housing as an alternative to expensive mass relocation of squatters to site-and-service schemes. Planners have recognized the ability of slum dwellers to create adequate housing for themselves, and planning instruments have been developed to facilitate upgrading of existing settlements. These planning instruments are products of rational, modern, town-planning techniques introduced into India at the turn of the century by British town planners. The underlying Modernist assumption behind the instruments is that by creating a rational city order, a social order will be produced which mirrors that of the city. This paper explores the paradoxes which result from the deployment of one such planning instrument, the Maharashtra Slum Areas Act (MSA), in a single community of squatters in Pune, a rapidly growing city of 1.8 million people in south-central India.

Pujiangar, a community of 350 people, has existed in its present location without any city-supplied services for almost 25 years. Formal upgrading work under the auspices of the MSA began in 1986, with the object of obtaining limited tenure and receiving basic infrastructure from the city. Within Pujiangar, preexisting social, physical, and economic order have undergone a process of transformation since upgrading began. The original settlement was physically ordered by long-standing and mutually agreed-upon zones of social control, and a need to constantly appropriate space against eradication. Changes to this order include de-familiarization of the distinctive public space outside of the community and along the roadway bordering it, a transformation of the entrance into the community from the outside, and increasing abstraction in the way space is described within the community.

Ways of valuing land and dwellings in the settlement changed when the city issued identification cards to households and assigned each dwelling an address. Existing social and spatial hierarchies were challenged when illegal rented dwellings were identified and their tenants either evicted or granted limited ownership. Changes in borrowing, saving, and expenditure patterns relate to perceived change in tenure status.

The settlement's outward representation to the larger city whole underwent significant transformation as well. The people formed a residents' organization, named the community after a prominent nearby temple, and began to participate in city-wide festivals as a coherent neighborhood entity. The citizenization of Pujiangar's residents through the upgrading process generated forms of social and political organization within the settlement which partially replicate status quo organizations outside the settlement. These new organizations provide a means for previously disenchanted residents to acquire status by association with owners of housing elsewhere in the city. Upgrading work also initiated linkages with formal political parties and processes, and paradoxically furthered the slum dwellers' subordination to them.

During the upgrading process new relationships are created among people, and between people and land — relationships which result from the deployment of a Modernist planning instrument into an urban community ordered along non-Modernist parameters. The study identifies major features of the preexisting order, and their subsequent transformation during the upgrading process. An analysis of the paradoxes generated during the process points out limitations of the planning instrument itself, as well as the Modernist assumptions underlying it.

RETHINKING PROGRESS: THE CASE OF OMAN
Soumyen Banjopadhyay

Oman's transition from a medieval sultanate into a modern Arab state has been a very rapid one, which has also induced dramatic concomitant changes in the economy and in its sociocultural sphere. Although the achievements have been significant, some grave mistakes have also been committed in the process, and such
blemishes are nowhere so clearly evident as in the country's built environment. Housing and settlement-planning efforts bear strong influences of alien Western concepts, which have often been equated in recent years with modernity and development, but which often speak the sterile language of imitation and mimicry. Such building and settlement-planning efforts grossly fail to remain consistent with the cultural, ecological, and climatic peculiarities of that region.

No serious effort has been made to date in the direction of understanding and/or attempting the application of traditional systems in the modern urban context, except for the smearing of a pseudovernacular veneer on the facades of buildings belonging to elite Omanis. Green architecture and design are virtually unheard of expressions even within these elitist local communities, as expatriate professionals and organizations have failed to advise their clients on issues related to green thinking and practice. The cumulative effect of such factors can be seen in the disruption and weakening of traditional sociocultural systems and in the stripping of cultural ties with the past. Inappropriate use of materials, systems, and methods in building construction and total dependence on mechanical means to achieve indoor comfort conditions have created living environments which are the least user-friendly, and have already started to leave deep scars on the regional environment and ecosystem.

The main body of this paper has two parts. The first consists of a thorough investigation into the present state of housing and settlement planning in the Sultanate, accomplished under the following broad headings: 1) settlement planning, 2) environment, 3) spatial planning within buildings, 4) stylistic architectural expression, and 5) green issues. The second part includes an investigation into traditional settlements and building systems conducted on similar lines, which introduces the dimension of comparative study within the research.

The careful analysis of information gleaned from such a comparative research highlights the prevalent dialectic tension between the indigenous system and the modern notion and expressions of development within the built environment. It indicates the potential balance that could be achieved between tradition and development, and also reveals the nature and degree of adaptation required to incorporate traditional systems in the modern urban context. Green concepts and practices should be evaluated within the framework of local climatic social and cultural constraints to help create an appropriate architectural and planning vocabulary for the region.

The type of mistakes made in the process of a mad rush against time to project Oman as a truly developed nation in the third millennium are very similar in nature to those committed in other Gulf states, especially in Kuwait, Saudi Arabia, and in the U.A.E., except for the fact that, in the case of the latter, the complex economic and sociocultural forces have been active for a longer period, and thus have caused greater damage to the built environment and the ecosystem. Research in this direction becomes even more pertinent in the aftermath of the Gulf War, as Kuwait, Iraq and Saudi Arabia are now faced with a daunting task of post-war reconstruction. At this stage, it is important to ensure that previous mistakes are not repeated.

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**OPEN SESSION ONE**

**AL-HOD EL-MARSOUOUD GARDEN AND ABOU EL-DAHAB STREET: REFLECTION ON DESIGN, MYTH AND COMMUNITY ARCHITECTURE**

Abdelhalim I. Abdelhalim  
Cairo University, Egypt

**RETHINKING THE VENICE CHARTER: THE INDIAN EXPERIENCE**

A.G. Krishna Menon  
TVB School of Habitat Studies, New Delhi, India

**TRANSFER AND DEVELOPMENT OF CULTURAL CIVIC SPACES: THE ARCHITECTURE OF MUSEUMS**

Mahdi Ghafoori  
Architect/Université College, Montreal, Canada

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**AL-HOD EL-MARSOUOUD GARDEN AND ABOU EL-DAHAB STREET: REFLECTION ON DESIGN, MYTH AND COMMUNITY ARCHITECTURE**

Abdelhalim I. Abdelhalim

This paper accounts for some experiences in the process of building the Cultural Park for Children in Sayeda Zainab, two and one-half acres of cultural facilities for children in Sayeda Zainab, one of the oldest and most traditional quarters in Cairo, Egypt. The building of the park involved the transformation of a local street into a pedestrian area and cultural spine and widespread community-upgrading activities.

The paper accounts for the process of conception, design, development, and construction with reference to the symbolic and ceremonial process of the community and its relation to the process of building. The paper identifies a class of events in the building process as a "juncture" between the cultural process of the community and the process of building. This "juncture" is particularly important in context of community development and upgrading projects in the traditional quarters in Egypt and elsewhere.

**RETHINKING THE VENICE CHARTER: THE INDIAN EXPERIENCE**

A.G. Krishna Menon

Monuments in India have been protected by the Archaeological Survey of India (ASI) for over a century. Following British traditions, this agency has done exemplary work protecting more than
5,000 monuments of national importance and another 4,000 of regional importance. These, however, represent only a fraction of the extant architectural heritage. The practice of protecting monuments also bypasses complex issues which arise while conserving the historic heritage in an economically developing society. It was only with the establishment of the Indian National Trust for Art and Cultural Heritage (INTACH) in 1984 that these problems came into focus. This group's bold and widespread initiatives in the field of urban conservation have opened up a critical dialogue with both the ASI and the various town-planning agencies which manage historic precincts and towns.

The Venice Charter (1964) provided a useful framework to initiate action by INTACH. The true nature and dimension of the conservation works being undertaken in India were not known to architects working on projects at the time of the Charter's formulation, and they necessarily had to rely on an understanding derived from an analogous situation elsewhere. The anomalies inherent in the Venice Charter are only now beginning to be recognized, provoking the need for further examination and, perhaps, cross-cultural debate.

The paper discusses the experience of several conservation studies and building-renovation projects undertaken by INTACH. These include Chandigarh, Varanasi, Bhubaneswar, Mahrashtra, and Ujjain. In the light of this experience, the paper focuses on the relevance of the Venice Charter in undertaking conservation work in India, especially the charter's injunction against reconstruction (Articles 9 and 11), and the prescription to clear historic sites in order to safeguard their integrity (Article 14).

Inter alia, the paper examines the role of a still-living tradition in the modernization process being pursued by society at large. It shifts the emphasis from the object to the process and suggests that in such situations conservationists are as much concerned with the creation of authenticity as with its preservation. The paper questions the relevance of the museological approach to conservation implicit in the Venice Charter and recommends the need for more appropriate guidelines for conservation in India.

UNDERSTANDING OF THEIR OWN CULTURE AND THE CULTURE FROM WHICH THE NEW IDEA ORIGINATED, THE AMOUNT OF CONTROL AND UNDERSTANDING THE SOCIETY HAS OVER THE APPLICATION OF THE NEW CONCEPT; AND, FINALLY, THE AMOUNT OF RESEARCH INVOLVED IN THE ADAPTATION PROCESS. IN THIS WAY MANY BUILDING TYPES HAVE ORIGINATED IN ONE CULTURE AND BEEN TRANSFERRED TO OTHER PARTS OF THE WORLD. AT ONE END OF THE SPECTRUM ARE HIGHLY TECHNICAL STRUCTURES SUCH AS AIRPORTS AND HOSPITALS, WHOSE FUNCTIONS ARE FAIRLY STANDARD. AT THE OTHER END ARE BUILDINGS THAT APPEAR IN MOST CULTURES BUT WHICH, CONCEPTUALLY, EXIST AND ARE PRODUCED IN A VARIETY OF FORMS. FOR EXAMPLE, WHILE WE UNDERSTAND THE UNIVERSITY AS A WESTERN CONCEPT, PLACES OF LEARNING ARE INTEGRAL TO ANY TRADITIONAL SOCIETY, EVEN THOUGH THEY MAY APPEAR IN MUCH DIFFERENT FORMS.

MUSEUMS EXIST SOMEWHERE BETWEEN THE TWO EXTREMES. AS A CONCEPT (AND AS AN INSTITUTION THAT ORIGINATED IN THE WEST ALMOST 200 YEARS AGO), THE MUSEUM HAS ESTABLISHED ITS OWN ARCHITECTURAL VOCABULARY. MUSEUMS HAVE BEEN BUILT AND CONTINUE TO BE BUILT AROUND THE WORLD IN INCREASING NUMBERS. THEY ARE GENERALLY DEFINED AS PLACES OF CONSERVATION AND EDUCATION; HOWEVER, EACH CULTURE SHOULD ESTABLISH ITS OWN INTERPRETATION OF WHAT A MUSEUM IS AND HOW IT FUNCTIONS. THE "ECONOMUSEUM," FOR EXAMPLE, WAS INTRODUCED ALMOST TEN YEARS AGO AS A MUSEOLOGICAL CONCEPT APPLIED TO TRADITIONAL SOCIETIES.

This paper will discuss the use of traditional forms in creating cultural spaces in the city, the architectural vocabulary of civic buildings as they have been transferred from one culture to another. The founding ideas of the museum and how these are expressed in traditional societies, and in turn how the museum itself functions, will demonstrate the impact of museology and the idea of the "economuseum" in particular. The social forces, modern and traditional, which influence the architectural forms in civic buildings as applied to museums will also be discussed using specific examples from around the world.

TRANSFER AND DEVELOPMENT OF CULTURAL CIVIC SPACES: THE ARCHITECTURE OF MUSEUMS

Mehdi Ghafoori

The creation of useful cultural spaces in traditional communities which use traditional architectural forms has been extensively researched and documented by architects, anthropologists, and planners. The focus has been on how buildings function in response to the physical and spiritual needs of a society (i.e., housing, schools, places of worship, etc.).

Through globalization and intercultural communication, all cultures are exposed to new ideas or methods, with each interpreting these differently depending on a number of factors: the level of...
KEYNOTE PAPERS

WHY HISTORY?
Oleg Grabar
Institute for Advanced Study, Princeton, U.S.A.

THE POLITICS OF POSITION
Anthony King
State University of New York at Binghamton, U.S.A.

DEVELOPMENT AND TRADITION
Zmarak Shaizi
World Bank, Washington D.C., U.S.A.

THE ECOLOGY AND ANTHROPOLOGY OF TRADITIONAL DWELLINGS
Gerard Toffin
Laboratoire "Mieux, sociétés et cultures en Himalaya", CNRS, Paris, France

ANALYSIS, AESTHETICS AND PRESERVATION OF RURAL FRENCH CONSTRUCTIONS
Isac Chiva
Laboratoire d’Anthropologie Sociale, CNRS, Collège de France, Paris, France

THE POLITICS OF POSITION
Anthony King

The paper shall address some of the contradictions posed by the theme “Development vs. Tradition” — not least, its oppositional construction — also drawing selectively on a variety of contemporary theoretical discourses and positions to address some of the topics proposed for the conference sessions. Themes which I intend to take up will include the instability of theory (“if one never stops, how can one speak?” Said); the illusionary nature of so-called de-centerings of Western knowledge and thought, and the invention of educational paradigms; and the deconstruction of building, speaking and writing as cultural practices. Contrary to what the foregoing might suggest, my objective will be to sharpen the focus with which we can examine the objectives of our conference.

ECOLOGY AND ANTHROPOLOGY OF TRADITIONAL DWELLINGS
Gerard Toffin

The dwellings of traditional societies generally respond to numerous determinants: ecological, economic and cultural. Recent research has emphasized this interdisciplinary approach and has given priority to interactions between these different factors. Through the use of examples drawn from various regions of the world, this paper will illustrate how this multiple perspective makes it possible to go beyond deterministic approaches, which are both outdated and oversimplified. This multiple perspective approach will help to throw new light on a particularly complex area of study.

In addition, this paper attempts to show the ways in which the traditional dwelling is not just an isolated element within a culture, but is part of a series of technical processes as well as a system of symbolic representations which give it meaning. The dwelling thus appears as an object central to anthropological and ethnographic study.

ANALYSIS, AESTHETICS AND PRESERVATION OF RURAL FRENCH CONSTRUCTIONS
Isac Chiva

France has a particularly rich heritage of rural architecture which reflects the country’s tremendous diversity of geography, culture, and lifestyle. Transformations presently occurring in the countryside are causing profound upheavals in this heritage. Over the past century, substantial research has explored the forms, functions, and models of this architecture, as well as its relationship to the landscape, social transformations, work in the fields, and daily life.

Paradoxically, if in this rich body of work it is possible to find allusions and presuppositions concerning the aesthetics of rural constructions, explicit and pertinent analysis are rare. The paper addresses this lack of analysis and suggests possible ways of overcoming it.

In addition, it should be noted that in France, the museographical means for protection and conservation of this architecture are also lacking. There are, in effect, no open-air museums, and the “Ecomuseums” that include rural constructions are few. Only a tiny part of the protection conferred by the public system referred to as “listing of historic monuments” involves this type of construction, which in addition is treated separately from its surroundings. This will thus deal with the conditions and possibilities of a more effective policy for protecting this heritage.