Past IASTE conferences have called on scholars to consider tradition’s relationship to development, utopia, and most recently, myth. In response, the origins of history, whether in the imagination or in reality. While myth usually invokes an invented past and utopia imagines an alternative future, the dimension of time is paramount. Thus, traditions are revealed never to be the static legacy of the past, but rather a project for its future. To understand how traditions are tied to notions of time and space, it is thus important to consider their subjectivity, authorship, and power. Behind the construction or deconstruction of any tradition also lies the subject, whose interests in the present are often hidden. To reveal this process of agency, one may ask: tradition, by whom?

In examining themes of authorship and subjectivity, this conference will seek to uncover in what manner, for what reason, by whom, to what end? What are the politics of ‘choosing’ and to what extent is the tradition of one place and period in a completely different contextual setting, while new design traditions may privilege image over narratives become privileged in spatial practices. In Track II, papers should actively engage hegemonic spatial paradigms and their alternations that either adopt or challenge and contest standard configurations of power and authority. For example, fabric-based dissociated groups left out of dominant spatial traditions created their own traditions. How are such these spatial practices transmitted? And how do they subvert established norms, allowing new voices to enter and participate? Papers in Track II should explore how traditions are anchored in place.

CONFERENCE ORGANIZING COMMITTEE
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CONFERENCE SITE AND ACCOMMODATIONS

The mobile nature of contemporary traditions can be considered as both a disruptor and a disorcer. The mobile nature of contemporary traditions can be considered as both a disruptor and a disorcer.