

UPE7 - The 7th International Conference on Urban Planning and Environment, Bangkok, Thailand 3-5 January 2007

displaced by development, and impacts on the region and surrounding "non- world class" cities. Thus the phenomenon of "world class cities" has both global and local implications, as it continues to pervade regional policy making, planning strategies, and relationships with society's value systems, social hierarchies and status, and the environment.

2. ABOUT UPE

UPE 7 aims to be a forum for discussing urban and environmental issues among professionals, academics and policy makers. Previous UPE conferences have been international events that have attracted hundreds of professionals, academics and policy makers from all over the world to discuss relevant and timely issues. For 2007, the conference will be organized by the Faculty of Architecture at Kasetsart University in Bangkok, Thailand.

The UPE 7 conference will mark several 'firsts'. For the first time, the conference will be located in Asia. As a major Asian metropolis, Bangkok reflects the region's developments in terms of its pattern of growth, environmental concerns and cultural heritage. In addition, with the selected theme - "World Class Cities?" - the conference aims to reach beyond its current audience and to invite new participants to join – particularly those that may not be traditionally associated with the planning disciplines, but are increasingly impacting and changing the way cities are being designed, built, inhabited and managed.

3. CONFERENCE SESSIONS

Topics and issues supporting the main theme of UPE 7 conference:

Political Cities?

- Governance, institutions and NGOs
- Land use management and regulation
- Public participation and interaction
- Advocacy, activism and empowerment
- Comparative studies, best practices and alternative approaches

Cultural Cities?

- Cultural and historic heritage
- Race, class and gender in urban studies
- Identity and nationalism
- Effect and impact of tourism
- Media and consumerism

Mega Cities?

- Development patterns and growth
- Peri-urban developments and urban / rural dichotomies
- Poverty and homelessness
- Energy and sustainable development
- Transport and infrastructure

Environmental Cities?

- Environment and quality of life
- Life Cycle Assessment as environmental measurement tool
- Urban ecology and biodiversity
- Sustainable communities and management
- Tourism and environmental impacts
- Pollution Issues

Information Cities?

- Modelling techniques, approaches and technologies
- GIS and ecology assessment
- Knowledge transfer, public awareness and information dissemination
- Census, population and demographic methods and analyses
- Training, skills and education

Physical Cities?

- Physical forms in relation to quality of built environment
- Building technologies and recent developments

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4. KEYNOTE SPEAKERS

His Excellency Lyonpo Jigme Yoser Thinley

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The former Chairman of the Council of Ministers (Prime Minister) and Head of the Government of Bhutan

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Senator (National Assembly, Thailand) and Board Chairman, Population and Community Development Association

Stephan Hischberger

École Nationale Supérieure d'Architecture et de Paysage de Bordeaux, France

Suocheng Dong

Institute of Geographical Science and Natural Resources Research, Beijing, China

Oriol Clos

Director of Urban Planning and Infrastructure, Barcelona, Spain

5. CONFERENCE LOCATION

The conference is held at the Chulabhorn Research Institute in Bangkok, Thailand

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C34

World-class living?

Nuttinee Karnchanaporn^{1*} and Apiradee Kasemsook^{2*}

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Encircling along the Bangkok inner and outer ring roads, one could feel the positive prospect of its urban growth. Billboards advertising grandiose urban living utopias are aplenty – an invitation to a living pleasure that does not yet exist. The billboards display houses and their prices in private housing estates which could fetch to one million USD, while the population average income is of less than 10,000 USD, ten-times lower than the house price.

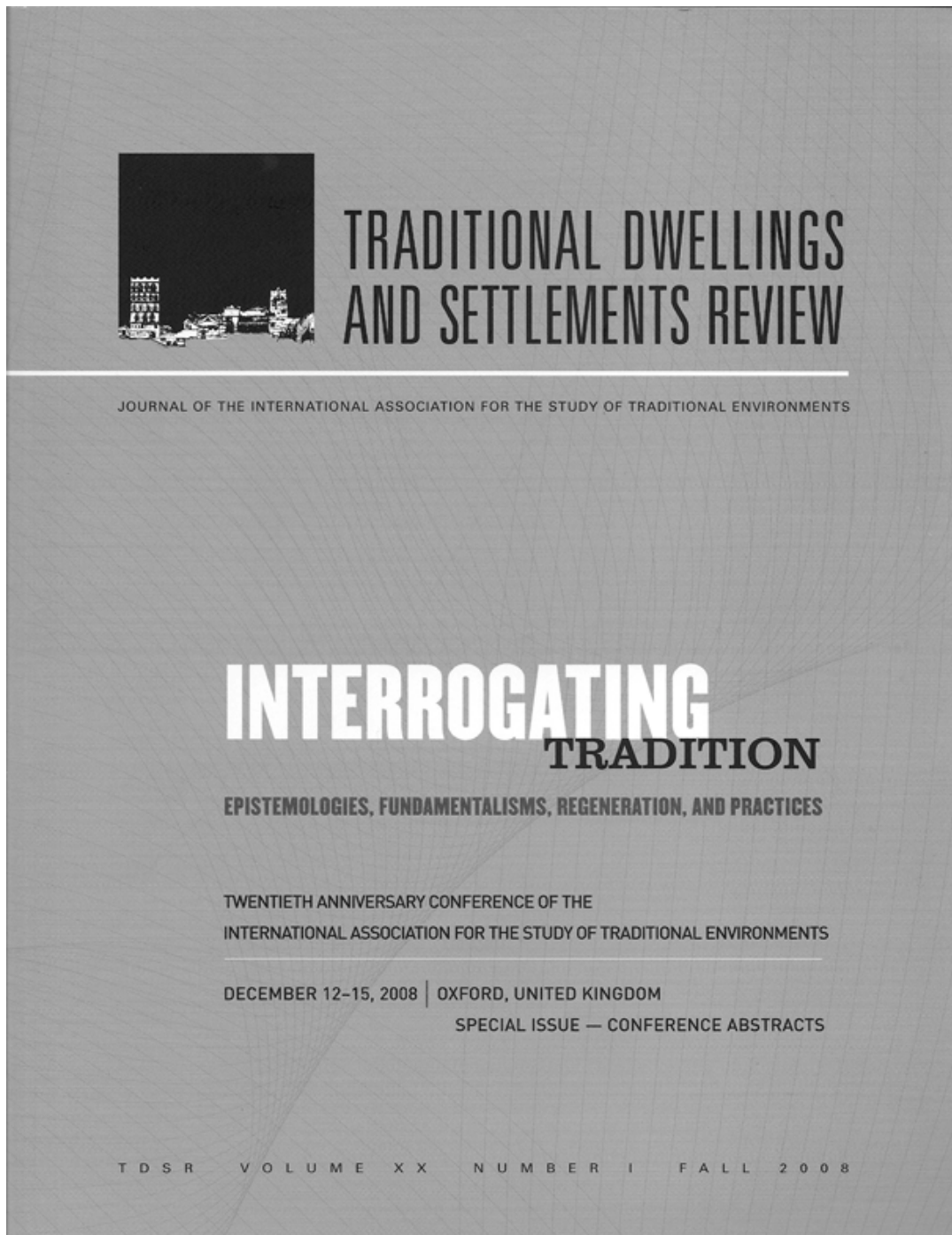
This paper problematises the image of world-class living represented by billboard advertisement the ways in which it portrays the contrast of the ideal living condition and the local existence. It will first analyse how the billboard stimulating a more imaginary way of living. Then it will discuss the effect of social exclusion caused by the development of gated community - the key spatial pattern of urban growth. Hence, the development of transport infrastructure, particularly the mass transit, reserves exclusively for the rich rather than the public. The paper ends discussing the world class city is not simply made up of illusion of the luxury living, nor is the urban development-easily-turned-exclusive at the cost of the local.

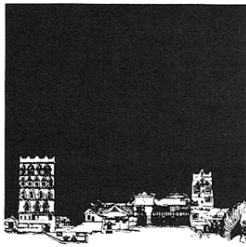
Conference Topic: Cultural cities

Appendix 4

International Conference Proceedings

Nuttinee Karnchanaporn, '*Bangkok Homelife: A Study of The Emergence of Contemporary Thai Domestic Interior*,' in *Traditional Dwellings and Settlements Review: Journal of the International Association for the Study of Traditional Environments* (USA: University of California, 2008), Vol. xx, No. 1, Fall 2008, p.80. (Abstract Publication)





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The International Association for the Study of Traditional Environments (IASTE) was established at the First International Symposium on Traditional Dwellings and Settlements held at Berkeley in April 1988. IASTE is an interdisciplinary forum where scholars from various disciplines and countries can exchange ideas, discuss methods and approaches, and share findings. As opposed to disciplinary associations, IASTE is a nonprofit organization concerned with the comparative and cross-cultural understanding of traditional habitat as an expression of informal cultural conventions. IASTE's purpose is to serve as an umbrella association for all scholars studying vernacular, indigenous, popular and traditional environments. Current activities of IASTE include the organization of biennial conferences on selected themes in traditional-environments research, the publication of edited books on selected themes, a public outreach program which includes supporting films and documentaries, and the publication of the Traditional Dwellings and Settlements Working Paper Series, which includes all papers presented at IASTE conferences and accepted for publication.

Traditional Dwellings and Settlements Review is the official publication of IASTE. As a semi-annual refereed journal, *TDSR* acts as a forum for the exchange of ideas and a means to disseminate information and report on research activities. All articles submitted to *TDSR* are evaluated through a blind peer-review process. *TDSR* has been funded by grants from the Graham Foundation, the Getty Publication Program, the National Endowment for the Arts, the Center for Environmental Design Research, and the office of the Provost at the University of California at Berkeley.

IASTE membership is open to all who are interested in traditional environments and their related studies. In addition to receiving the Association's semi-annual journal, members are eligible to attend the biennial conference at reduced rates. Subscription to the journal is available only with membership in IASTE. Domestic annual order rates are as follows: Individual, \$60; Institutional, \$120; Corporations, \$180. Foreign members add \$15 for mailing. Libraries, museums, and academic organizations qualify as institutions. Subscriptions are payable in u.s. dollars only (by check drawn on a u.s. bank, u.s. money order, or international bank draft). Send inquiries to:

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Editor's Note

This special issue of *Traditional Dwellings and Settlements Review* is dedicated to the 2008 IASTE Conference, to be held in Oxford, in the United Kingdom. Its purpose, as with all special *TDSR* conference issues, is to provide individual and institutional members who are unable to attend with detailed information about the conference's content. For those in attendance, the issue serves the additional purpose of providing a preliminary document for discussion, containing all abstracts of papers accepted for presentation.

The theme of this eleventh IASTE meeting is "Interrogating Tradition." Participants will explore the role of tradition in modern global practices, where its meanings are inextricably bound with the issues it seeks to explain. As tradition is a keyword, the exercise of interrogation becomes essential to understanding the social and political contexts in which it is mobilized. The paradoxes of this global moment necessitate a recalibration of our operative epistemological frameworks in the study of traditional environments. Examining the intersecting discourses of tradition and the politics of its organization, moreover, become critical in identifying how socio-political identities and differences are pursued.

We use the term "interrogate," then, to refer to the epistemic exercise of framing the rationalities of tradition in relation to their construction and their implications for practice. Such avenues of inquiry provide ways to examine how traditional knowledge is formulated and deployed in the political sphere, including the postconflict reconstruction of society and space, the use of tradition by the "state" as a means of co-optation or governance, or the manner in which fundamentalism is "framed" and used by different interest and social groups. Interrogation also allows for a reengagement with the ways in which tradition is mobilized and deployed in revival and regeneration practices as well as the critical pedagogies on such practices.

This conference, co-sponsored by Oxford Brookes University, brings together more than 140 scholars and practitioners from the fields of architecture, architectural history, art history, anthropology, archaeology, folklore, geography, history, planning, sociology, urban studies, and related disciplines to present papers structured around three broad themes: "Epistemologies of Tradition"; "Fundamentalisms and Traditions"; and "Regeneration and the Practices of Tradition."

We would like to thank our principal sponsors in Oxford, Oxford Brookes University, and particularly our Local Conference Director, Dr. Marcel Vellinga. I hope you will find the ideas explored in this issue intellectually challenging and stimulating.

Nezar AlSayyad

B.9 TRADITIONS OF CULTURE: CULTURES OF TRADITION

MYTHOLOGIES OF PLACEMAKING IN AMERICA: THE FICTIONS AND TRADITIONS OF THE NEW ENGLAND VILLAGE

B. D. Wortham-Galvin
University of Maryland, U.S.A.

ALTERNATE MODE OF SPATIAL REPRESENTATION: POSTMODERN WEST MEETS PERSIANATE VISUAL CULTURE

Frances Downing, Shima Baradaran Mohajeri, and Peter Lang
Texas A & M University, U.S.A. and Italy

BANGKOK HOMELIFE: A STUDY OF THE EMERGENCE OF THE CONTEMPORARY THAI DOMESTIC INTERIOR

Nuttinee Karnchanaporn
King Mongkut's University of Technology, Thailand

QUESTIONING THE TRADITION OF SPACES AND TRADITIONAL SPACES IN CYPRIOT SETTLEMENTS: THE CASE OF LAPTA, NORTH CYPRUS

Halide Orcunoglu and Hifsiye Pulhan
Eastern Mediterranean University, Cyprus

MATRIXES OF TRADITION IN THE WORK OF RENZO PIANO

Giamila Quattrone and Consuelo Nava
Università degli Studi Mediterranea di Reggio Calabria, Italy

MYTHOLOGIES OF PLACEMAKING IN AMERICA: THE FICTIONS AND TRADITIONS OF THE NEW ENGLAND VILLAGE

B. D. Wortham-Galvin

Mythmaking and place are intertwined with identity. America as a place, writ large, was created out of the ideas of America mapped onto its spatial territory. Thus those who work (popularly, socially, politically and aesthetically) to conceive an idea of America are also making the place.

The enduring origin myths of America involve not only the Revolutionary leaders but also constructed cultural landscapes. One of the most important of these is the idea of the New England village. The New England that is clung to at the start of the twenty-first century was carefully crafted (both as idea and reality) starting in the nineteenth century. This does not mean that the New England village is a false fiction; just that its inventions and realities are inextricably intertwined.

As a symbol of how to make place, the story of New England represents the story of the nation, with the former being smoothed over and whitewashed in order to relieve the tensions of the latter. This paper will address the process of constructing

America as a cultural landscape, as situated in the New England village from the eighteenth to the twenty-first centuries.

ALTERNATE MODE OF SPATIAL REPRESENTATION: POSTMODERN WEST MEETS PERSIANATE VISUAL CULTURE

Frances Downing, Shima Baradaran Mohajeri, and Peter Lang

Although time and space have been core themes of architectural research, they have not, until recently, been treated within a cross-cultural perspective that could generate an alternative mode of conception and representation. However, as current concepts of time and space extend beyond their boundaries and fixed localities, they may encounter new territories that follow unfamiliar trajectories. This experience of displacement may in turn bring new possibilities for hybrid figurations of form and content in the space between cultures, places and histories. This approach to an alternative mode of thinking about time and space takes its cue from the nomadic way of thinking, which favors simultaneity and a state of placelessness.

The concepts of simultaneity and placelessness are posited as a challenge to the conventional Kantian implication of "succession" and "placeness," which embody a linear, homogeneous, absolute time and space that denotes an "extensive" or actual multiplicity. In contrast, the interrelated concepts of simultaneity and placelessness are based on what Bergson called an "intensive" state or duration, a form of nonlinear, heterogeneous, relative thinking. Deleuze has renamed such virtual multiplicity a "temporal adventure" of immanent spatiality and movement in multiplicity. And it is through such open pathways or trajectories that Deleuze has conceived space in relation to time. In the process of dislocation, a subject is able to map a "transition," a becoming in time and space that is referred to as neither time nor place, but only as "events."

This temporal-spatial model demands a cognitive map that is rhizomatic — that draws multiple connective lines between heterogeneous experiences. This map, consisting of multilayered perspectives and positions, best illustrates the process of transformation and displacement among different loci. The rhizomatic model also encompasses discontinuous temporalities in the form of a matrix. Thus, the nomadic consciousness, as a suspended being detached from fixed position, favors dwelling in-between, enmeshed in a network of interrelated trajectories.

On the basis of these ideas, this paper seeks to bridge between two broad realms of inquiry in regard to time and space: one is attributed to the "postmodern West," the other falls under the rubric of the "Persian East." The act of transition over the interstice between the two contexts gives rise to a significant and illuminating dialogue in parallel with what postmodern thinkers have called "transculturality." To sustain such relational thinking in the realm of the in-between requires cognitive tools as a means of communication. In particular, artistic practices along with philosophical musings may perpetuate this implicit development and retrace the transformation of spatio-temporal concepts in both domains.

As the Western tradition of spatial-temporal thinking is relinquishing its linear, rationalistic, universalist framework, it is more likely that the transversal connections between the two fields — postmodern West and Persian East — will be able to foster an objective communicative language in the course of approaching an alternative model of time and space.

BANGKOK HOMELIFE: A STUDY OF THE EMERGENCE OF THE CONTEMPORARY THAI DOMESTIC INTERIOR

Nuttinee Karnchanaporn

The Thai word *baan*, "home," embodies a complex interplay of personal subjectivity and cultural ideal. Given its huge significance in Thai culture, it is surprising comparatively little work has been done on its meaning. As in other cultures, home certainly cannot be defined by any of its functions. Its meaning, rather, appears indeterminate and saturated by cultural history. The domestic interior is no better understood.

Given this lack of empirical research on the meaning of home in Thai culture, the paper first analyzes the concept of dwelling by dealing with a "semantic field" within which are grouped a number of terms. In English, these might be translated as signifying house, home, dwelling, inhabiting, residence, and compound. From the semantic analysis, the paper then unfolds the idea of home as a realm cultivated by its architecture, its interior, and life in that place.

Since the domestic interior (the inside of a house) first emerged as an area of study in the context of modernized (Westernized) domesticity, academic interest has emphasized how such interiors have been decorated and what they represent. What has been missing is the study of the relation between ideal domestic interiors and actual living conditions. This is the main area of investigation in this paper.

The paper presents photographic evidence from the author's research documenting differences between the lived domestic interiors and ideal ones. They illustrate physical outlook, orientation, how people use interior space, and how such spaces are an important aspect of home life. When Thais say that "home is cultivated" rather than built, they acknowledge an interweaving of cultural ideology, personal identity, and lived relationship. From this perspective, the paper argues that although the modern era ended the physical apparatus of the traditional Thai house, traditional ideology continues to be inscribed in the Thai mentality through language and other articulations.

In other words, although *baan* is no longer a space of traditionality, tradition helps maintain the idea of it. Thus the traditional quality of domestic interiors is problematic when what we look for is actual living conditions. Nevertheless, we can still study the traditional aspects of how home is made and represented. The research findings, on the one hand, reveal original resources and insights into contemporary home lives in Bangkok. It reflects not only the home life experiences of 40 individuals, but also the diversity of domestic interior as it is lived. On the other hand, the

complexity the research reveals is overwhelming, leaving many issues concerning Thai domesticity unresolved.

QUESTIONING THE TRADITION OF SPACES AND TRADITIONAL SPACES IN CYPRIOT SETTLEMENTS: THE CASE OF LAPTA, NORTH CYPRUS

Halide Orcunoglu and Hifsiye Pulhan

This paper deals with the architectural and settlement characteristics of Lapta (Lapithos) village on the island of Cyprus. It interrogates how the traditions of the settlement are reengaged and deployed in the making of spaces.

Lapta is a distinctive traditional village whose Mediterranean settlement and building characteristics are conjoined with attributes of Ottoman, British, Venetian, Byzantine, Roman and other civilizations which have existed on the island through the centuries. The settlement also carries characteristics of its geographic and climatic condition: it is located on different levels in a mountainous area with a view of the Mediterranean Sea. Because of rich water sources and springs, the settlement also is enriched with peculiar examples of Ottoman water architecture.

Rich cultural accumulation and beliefs systems in the settlement are expressed through religious buildings such as Ottoman mosques and Byzantine Orthodox churches. And, being an important district center, Lapta was densely settled during the British colonial era. Several houses expressing the architectural synthesis of colonial and Cypriot attributes dominate its settlement fabric. In general, the traditional stone houses of Lapta, which are usually entered on different levels, are distinguished by arched or colonnaded entrances, timber roofs, enclosed courtyards, and projecting balconies that overlook a pattern of organic streets and squares. These are the expressions of accumulated cultural and historical layers that communicate the unique traditional architecture of Lapta.

Today, however, the traditional fabric of the village has come under threat of demolition as it has become attractive to developers. The cohesive traditional tissue of the settlement is being destroyed and replaced with contemporary buildings as part of rapid and extensive construction activities along the northern coast of the island.

Although most of the new developments in the village ignore the essential requirements of architecture and social identity in a Cypriot village, there are rare examples which continue local traditions through contemporary interpretations according to current socioeconomic and political circumstances. These have struggled with contemporary dynamics to adapt themselves to changing needs according to the continuity of traditions. This paper focuses on such traditional houses which achieve cooperation with the cultural imaginary and the material reality of the settlement by considering the historical values and the political economies on the island. They are owned, adapted and sustained with the self-imagination and material interpretations of their users.

The new, established system of knowledge, which considers the reuse of the traditional buildings, inevitably influences the build-