

THURSDAY, 30 JUNE 2016

09:00 – 09:15 REGISTRATION

09:15 – 09:45 WELCOME AND INTRODUCTORY REMARKS

Mike Douglass, National University of Singapore

Philippe Peycam, International Institute for Asian Studies, The Netherlands

Marie Gibert, National University of Singapore

09:45 – 11:00 KEYNOTE ADDRESS

CHAIRPERSON **Mike Douglass**, National University of Singapore

09:45 **Leaves in the Wind? Studying the Neighbourhood in the Winds of Economic, Cultural and Political Change**

Ho Kong Chong, National University of Singapore

10:30 Questions and Answers

11:00 – 11:30 MORNING TEA

11:30 – 13:00 PANEL 1 | NEIGHBOURHOOD AS PALIMPSEST: ARTICULATING PRESENT AND PAST

CHAIRPERSON **Philippe Peycam**, International Institute for Asian Studies, The Netherlands

11:30 **Lane Neighborhood as a Reservoir of Time: The Case of Seochon, Seoul**

Cho Myungrae, Dankook University, Korea

11:50 **Tokyo Roji: Alleyways between Conflict, Change and Cultural Innovation**

Heide Imai, Hosei University, Japan

12:10 **The Resistance of the *Yān* and its Meaning in Contemporary Chiang Mai**

Pijika Pumketkao-Lecourt, Kasetsart University, Thailand, National Centre for Scientific Research (CNRS), France, and The National School of Architecture Paris-Belleville (ENSA-PB), France

12:30 Discussion

13:00 – 14:00 LUNCH

14:00 – 15:50 PANEL 2 | “SEEING LIKE A NEIGHBORHOOD”. EXPLORING LOCAL NARRATIVES: METHODOLOGICAL ISSUESCHAIRPERSON **Michelle Miller**, National University of Singapore**14:00 Walking, Rhythming and Talking Politics: Exploring Street-Level Analytics in Bangalore and Singapore****David Sadoway**, Nanyang Technological University, Singapore**14:20 On the Edge of Bangkok’s Superblock: Mapping Spatial Narrative of Soi****Davisi Boontharm**, Sophia University, Japan**14:40 Reclaiming Backlanes – Invigorating the Backlanes of Shophouse Neighbourhoods as Attractive Common Spaces****Marcel Bruelisauer**, Singapore-ETH Centre**Sonja Berthold**, Singapore-ETH Centre**15:00 Flow, Event and Timing in the Making of Neighbourhood Everyday Social Life: Introducing the Tampines Central Social Amenity Project****Ho Kong Chong**, National University of Singapore**Charles Carroll**, Singapore Institute of Technology

15:20 Discussion

15:50 – 16:20 AFTERNOON TEA**16:20 – 17:50 PANEL 3 | LIVING THE CITY ALONG AN ALLEYWAY: MICRO-URBANITIES AND SOCIAL LIFE**CHAIRPERSON **Marie Gibert**, National University of Singapore**16:20 Global Biggness and the Lanes of Urban Resistance in Pre-Olympic Tokyo****Darko Radović**, Keio University, Japan, and co+labo Radović, Japan**16:40 Eyes, Spies, and Lies on the Street: Vietnamese Alleyways, Gossip Culture, and the Double Edge of the Close-knit Neighborhood****Erik Harms**, Yale University, USA**17:00 “Soi Urbanism” as Way of Life: The Bangkok Case of City-Making and the Creative Appropriation of the In-Between Everyday Territory****Kisnaphol Wattanawanyoo**, University College London, UK

17:20 Discussion

17:50 END OF DAY ONE

FRIDAY, 1 JULY 2016**09:15 – 10:45 PANEL 4 | THE SOCIO-SPATIAL PRODUCTION OF NEIGHBOURHOOD IDENTITY**CHAIRPERSON **Simone Chung**, National University of Singapore09:15 **Knowing Your Neighbour: Connectivity, Proximity and Identity in George Town, Malaysia****Mareike Pampus**, Max Planck Institute for Social Anthropology, Germany09:35 **Connecting China to the Global *Umma* through “The Wall of Kindness”:
Charity, Piety, and the *Hui* in Xi’an****Yang Yang**, University of Colorado – Boulder, USA09:55 **Gendered Encounters/ Endangered Places:
A Study of ‘Heritage Projects’ in the Walled City of Ahmedabad, India****Jigna Desai**, Centre for Environment Planning and Technology (CEPT) University, India

10:15 Discussion

10:45 – 11:15 MORNING TEA**11:15 – 12:45 PANEL 5 | BETWEEN EMPOWERMENT AND ENTANGLEMENT:
GOVERNING THE NEIGHBOURHOOD**CHAIRPERSON **Paul Rabé**, International Institute for Asian Studies, The Netherlands11:15 **Neighborhoods as Sites of Emancipation and/or Entanglement?****Jeffrey Hou**, University of Washington, USA11:35 **The Model of Self-Governed Groups for Poverty Reduction in Neighbourhoods
in Ho Chi Minh City, Vietnam****Son Thanh Tung**, University of Social Sciences and Humanity, Vietnam11:55 **House, Neighbourhood and Women’s Empowerment in Informal Settlements****Sri Wiyanti Eddyono**, Semarak Cerlang Nusa, Consultation, Research and Education
for Social Transformation (SCN CREST), Indonesia

12:15 Discussion

12:45 – 13:45 LUNCH**13:45 – 15:15 PANEL 6 | CLASS, FIGHT AND RESISTANCE OF LOCAL COMMUNITIES**CHAIRPERSON **Surajit Sarkar**, Ambedkar University Delhi, India13:45 **The Upside Down of Urban Design:
Differential Inclusion and Neighbourhoods Belonging in Cambodia****Camillo Boano**, University College London, UK14:05 **Neighbourhood in Transition: The Transformation of *Kampung*
into Rental Flats Case Studies of Kampung Pulo and Kampung Pedongkelan****Wahyu Kusuma Astuti**, Universitas Tarumanagara, Indonesia14:25 **Painting Resistance: A Study of the Poetics and Politics of the Wall-Art
in the Jawaharlal Nehru University Campus****Somrita Ganguly**, Jawaharlal Nehru University, India

14:45 Discussion

15:15 – 15:45 AFTERNOON TEA

15:45 – 17:15 PANEL 7 | UNPACKING THE NEW AVATARS OF NEIGHBOURHOODS IN CITIES IN ASIACHAIRPERSON **Sonja Berthold**, Singapore-ETH Centre**15:45 Updating the Hood: Urban Affordances and Operations of Capital****AdbouMaliq Simone**, Max Planck Institute for the Study of Religious and Ethnic Diversity, Germany**16:05 The *Kampung* and New Town in Indonesia: Spatial-Social Relation****Salmina W Ginting**, Universitas Sumatera Utara, Indonesia**16:25 Revisiting the Neighbourhood Landscape in Shi-Lin Taipei, 2016****Huang Liling**, National Taiwan University**16:45 Discussion****17:15 CLOSING REMARKS AND GENERAL DISCUSSION****Mike Douglass**, National University of Singapore**Philippe Peycam**, International Institute for Asian Studies, The Netherlands**Marie Gibert**, National University of Singapore**18:00 END OF CONFERENCE**

KEYNOTE ADDRESS

Leaves in the Wind? Studying the Neighbourhood in the Winds of Economic, Cultural and Political Change

HO KONG CHONG

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Foster and Kemper (2002: 138) in their review of urban anthropology fieldwork practices makes the following observation: “where faced with the choice between examining the internal structure of the group or on the relationships of its members to the rest of the urban population, most anthropologists, following the community study approach, [have] chosen the former”. We understand the need in urban ethnography to develop insights from a strong connection with the field site, but at the same time, we know that the urban neighbourhood is porous and open to external influences. Does a nested neighbourhood studies approach which actively situate the neighbourhood in larger external contexts leave our neighbourhoods flapping in the winds of change?

Drawing from fieldwork conducted in Bangkok, Hong Kong, Singapore, Seoul and Taipei, I illustrate the strong cords which exists between the neighbourhood and the city. On the economic front, neighbourhoods are asked to do more, for example to accept newcomers to the city for work, study and marriage and help the poor and marginalized. And at the same time, the life spaces of the neighbourhood are threaten by redevelopment and gentrification. Working with local governments, neighbourhood residents help to bring about a set of amenities which allow social mixing to flourish and neighbourhood social life to be sustained. With the winds of political change and democratic movements, local governments are also more responsive to the aspirations of neighbourhoods as local spaces for participation increases in tandem to changes at the national level. Culturally, the place making efforts at the neighbourhood level connect with the interests of the city through heritage projects and through co-creation efforts, the place marketing interests of the city can be tamed to match with the place making efforts of residents.

Active neighbourhoods contribute to the winds of change in significant ways. A city which tends to its neighbourhoods and encourage their aspirations create a diversity which result in a grassroots derived version of urban liveability. Active neighbourhoods find ideas and support when they are connected to other neighbourhoods and civic groups allowing the city to become what MacFarland (2011) terms as a learning machine. And to the extent that citizenship must be learnt and practiced (Kübler and Heinelt, 2005), then neighbourhoods become the seedbeds of citizenship enabling what Hage (1996) terms as governmental belonging to take root in a country.

Trained as an urban sociologist at the University of Chicago, **K.C. HO**'s research interests are in the political economy of cities and higher education. Recent publications include "International Student Mobility and After-Study Lives: the portability and prospects of overseas education in Asia", *Population, Space and Place* (2016, with Collins, Ishikawa and Ma); “Rethinking Spatial Planning for Urban Conviviality and Social Diversity: A Study of Nightlife in a Singapore Public Housing Estate Neighbourhood”, *Town Planning Review* (2016, with Yeo and Heng); “Theories of Place and a Place for Theories” in *Cities and Economic Change: Restructuring and Dislocation in the Global Metropolis* (2015), and “The University’s Place in Asian Cities” *Asia Pacific Viewpoint* (2014). Dr Ho is an editorial board member of *Pacific Affairs* and the *International Journal of Comparative Sociology*.

PANEL 1

Lane Neighborhood as a Reservoir of Time: The Case of Seochon, Seoul

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This paper is designed to delve into the time contour of an urban neighborhood constructed with complicated lanes in Seoul, Korea. Called Seochon (서촌), the area is one of the oldest neighborhoods of Jongno-gu in northern Seoul. The name of area is translated to "West village" or "Western village" as it is west of the Gyeongbok Palace, at the base of Mt. Inwangsan. Seochon is composed of fifteen smaller neighborhoods called "dong." Seochon is traditionally a neighborhood inhabited by the scholarly technocrats who were employed to the royal court of the Joseon dynasty (1392-1910). During the colonial years (1910-1945), many liberal artists lived together with the civil servants working for the colonial government. Today the area is dotted with numerous historical signs such as the birthplace of King Sejong and the residence of famous authors and artists. Seochon has been long neglected compared to the wealthier Bukchon, a traditional village of upper class aristocrats, on the other side of the palace. However, it has reclaimed part of its popularity particularly following the protection of one of Seoul's largest clusters of traditional tile-roofed houses called hanok (over 600), and the renovation of landmarks to host cultural venues. While being out of the city's rapid urbanization, the complicated lanes of the area have buttressed the spatial texture of the old neighborhood, but also have retained the spatial tissue of residents' everyday life based on the neighborhood. Nowadays, residents are engaged in protecting their neighborhood against the encroaching influences of gentrification with a help from the city government of Seoul under a progressive leadership. The paper begins with reviewing the conceptual matter of smallest everyday-life space for understanding the spatial nature of an urban place called 'lane neighborhood' in Seoul. Then it is followed by revealing the time contoured in the lane neighborhood of Seochon and its spatial forms. The time contour is explained in social and cultural terms by means of exploring the interaction between people and place around the shaping and keeping of the lane neighborhood with a focus on the recent community action against the gentrification of the area. Conclusion is about the question of how the finding of the paper can be generalizable for urban theorization.

CHO Myungrae is Professor of Urban and Regional Planning, College of Social Sciences, Dankook University, Korea. He obtained his DPhil in Urban and Regional Studies from University of Sussex, England where he studied spatial political economy. He was Kookmin Bank Professor of Korean Studies, KIMP, Kazakhstan and a visiting professor at a number of universities including University of Lancaster, University of Carleton and University of Sussex. He has engaged in various advisory works for the public sector of Korea, such as Chairs of the Committee of Sustainable Development and the Committee of Cheoggyecheon Restoration in the City of Seoul, Chair of the Special Committee of Administration Innovation in the Province of Chungnam, Members of the Presidential Commission on Sustainable Development and the Presidential Committee on Balanced Regional Development. He was also Chairs of the Korea NGO Studies Association and the Korea Space and Environment Studies Association. Currently he leads a number of civil society organizations in Korea, such as Representatives of the Citizens' Coalition for Environmental Justice and the National Trust of Korea. He has produced about 70 books, among which 9 are authored by him. 3 of his own books won the Award for Distinguished Academic Book from the Ministry of Culture and Tourism, and Korean Academy House. Recent books include *Reading Society by Space, Green Constructionism and Environmental Crisis*, *Beyond Creative Cities*, *Globalization: Looking Back and Forwards*.

PANEL 1

Tokyo Roji: Alleyways between Conflict, Change and Cultural Innovation

HEIDE IMAI

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The paper *Tokyo Roji - Alleyways between Conflict, Change and Cultural Innovation*, explores three alleyway networks spread across contemporary Tokyo through the experiences of the people who make use of these vernacular places to offer an in-depth, sociological portrait of the contested city. The roji was once part of people's personal spatial sphere and everyday life, but has increasingly been transformed by diverse and competing interests. Marginalized through the emergence of new forms of housing and public spaces and re-appropriated by different fields, the social meaning attached to the roji is being re-interpreted by individuals, subcultures and new social movements to fit hybrid and multiple concepts of living. This paper investigates the kind of functions the roji fulfilled in the past, and the qualities of urban life that have been lost or changed as the alleyway has ceased to be an everyday part of contemporary Tokyo, being pushed to the edge of the built and social environment. Moreover, the roji functions as a lens to inquire what the human perception of vernacular urban textures is and how it has changed over time. Providing multiple narratives of change, the paper's main purpose is to critically reflect on the diversity and versatility of the Japanese urban alleyway, arguing that the interstitial place of the roji is a valuable space as it is desired to express local voices, thoughts and personal opinions and needed to reclaim the city and make neighbourhoods more resilient to large scale urban change.

Heide IMAI is Assistant Professor at the Department of Global and Interdisciplinary Studies (GIS), Hosei University and Research Associate/Visiting Lecturer at Keio University, Tokyo. Current Publications include *Tokyo Roji: The Diversity and Versatility of Alleyways in a City in Transition* (Routledge, 2016); *Contested Alleyways in a Global Perspective* (Routledge, forthcoming) and *Tokyo Creative - Revitalizing a Matured City* (NUS Press, 2017), which mainly focus on alleyway networks as a site and place of tensions between the cultures of elites and of the street, between "high" and "low" culture, revitalization and decay, politics and entertainment. As a licensed Architect, she has practiced in offices in Germany, the Netherlands and the UK, and teaching courses on critical urbanism, urban theory etc. at universities in Germany, UK and other parts of Asia as part of her regular field- and research trips.

PANEL 1

The Resistance of the *Yān* and its Meaning in Contemporary Chiang Mai

PIJIKA PUMKETKAO-LECOURT

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Chiang Mai, the “second cities” of Thailand, has faced the accelerated urbanization over the last five decades, following the national economic and social development objectives to promote Chiang Mai as a regional hub serving the need of both business and tourism. The urban landscape transformation as well as the destruction of neighbourhood’s morphological patterns have paradoxically raised much public awareness of the local cultural heritage. The recent debates have underlined the lack of measures to protect the ‘ordinary’ ancient neighbourhoods (*yān*), situated outside the royal walled city (*vieng*), the historical centre. While the historical centre has been protected by local and national authorities, the surrounding neighbourhoods have undergone the infrastructure development as well as the increased land and property speculation, affecting social structures and cultural values. Some planners, academics, and communities have drawn attention to the urban tradition of *yān* whose material traces of the past may be less visible or coherent in the city. How was the notion of *yān* used by civil society in their claim for protection of the ordinary urban heritage? I examine this by looking at discourses of Chiang Mai urbanists and inhabitants of Ban Wat Ket community, who have influenced Chiang Mai Town Planning to provide the protection of Ban Wat Ket’s urban legacies. This has revealed the debates on the meaning of *yān* and *ban* (village) for the contemporary Thai urbanite; the rethinking of the interaction between *ban*, *yān* and *vieng* as territory of *muang* (city). It has also shown the gap between the terms *yān* and *ban*, frequently used by the inhabitants, and *chumchon*, an official term referred to the neighborhood as the lowest administrative sub-division.

Pijika PUMKETKAO-LECOURT is an architect specialized in heritage conservation and a PhD candidate under co-supervision of Dr Nathalie Lancret (University of Paris-Est, France) and Dr Eggarine Anukulyudhathon (University of Kasetsart, Thailand). Since 2014, she coordinates the research project "Patrimot, Words of Heritage in Urban and Architectural Project in Southeast Asia: Circulation, Reception, Creation". Her research explores adaptation and contextualization of international heritage principles in a Thai setting, with a particular interest in the practice of everyday life, the conception of the sacred and social ties in local community as well as its political and economic organization underlying its heritage approach.

PANEL 2

Walking, Rhythming and Talking Politics: Exploring Street-Level Analytics in Bangalore and Singapore

DAVID SADOWAY

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This story begins in 2013 in the rapidly changing city of Bangalore (Bengaluru), where I worked with local activists to study the 'placement' of infrastructures in neighbourhoods. Our many analytical challenges involved tracing not only the socio-materialities and realities of projects 'touching down' in communities, but also how these intersected with the everyday 'rhythms' and the 'politics' of place-making / breaking. Borrowing from traditions in urban ethnography, Lefebvrian rhythmanalysis and assemblage urbanism, we devised a working approach termed, 'walking, rhythming and talking politics' ('W-R-TP').

In 2016 the story shifts to Singapore, where I asked my students in a 3rd year sociology course, 'Cities and Urban Life', to appropriate the 'W-R-TP' method and apply it to studies of 'everyday spaces' across the city. Besides place-based visual and written spatial observations and analyses, their studies explored the tricky terrain of the politics of place making in Singapore. Building on this most recent work, my paper undertakes a trans-local comparison of how the 'W-R-TP' approach was employed to examine every day urban spaces in three neighbourhoods in Bangalore; and eight in Singapore.

Drawing on reflexive observations and student feedback, my paper will discuss the pros and cons of the 'W-R-TP' approach. I ask if such analytics are able to link their analyses to the everyday and polyvalent politics of neighbourhood place making. I argue for the ongoing development of urban neighbourhood-level methods or analytics that build deep linkages between local community contexts and the many trans-scalar power related issues embedded in the production of everyday spaces.

David SADOWAY is a Postdoctoral Research Fellow with HSS-Sociology at Nanyang Technological University. His current research involves the socio-psychological impact of noise and vibration in high density neighbourhoods. David has a PhD in Urban Planning and Design from the University of Hong Kong (2013) and served as a Postdoctoral Fellow at Concordia University (Montréal) (2012-14), where he studied the politics of Indian urban infrastructure in Delhi and Bengaluru (Bangalore). Dr. Sadoway has been a Visiting Scholar at: The Technical University of Darmstadt's Topology of Technology Faculty (2013); the National Institute of Urban Affairs, New Delhi (2013); and Academia Sinica's Center for Asia-Pacific Area Studies, Taipei (2008). His research interests include: Asian urbanism; civic environmentalism; urban infrastructure and technologies; community informatics; and enclave urbanism. Dr. Sadoway has worked in the U.N. system, government, the non-profit sector; and with urban planning consultants in Toronto and Vancouver.

PANEL 2

On the Edge of Bangkok's Superblock: Mapping Spatial Narrative of *Soi*

DAVISI BOONTHARM

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This paper explores spatial narratives within one residential neighbourhood of *soi* Aladin, located in a superblock of Bangkok. Using my first-hand experiences, as both a resident and researcher, I follow the story of my family, which has been living in this superblock for three generations, and the history of that place. Over the last 50 years, the family has witnessed transformations of our neighbourhood, which evolved from rice paddies to city. Within that complex process, which is the subject of my broader investigations, the spatial focus of this paper is at the edge where my *soi* is concealed in the superblock.

Soi Aladin is an ordinary peaceful living neighbourhood urbanised during the last five decades. My interest is in how the sphere of neighbourhood is getting formed and transformed, how the lives in the *soi* evolve, connect and disconnect through the process of urbanisation. The shifting size and form of the neighbourhood sphere due to the permeability between *soi* will be discussed. Local spatial practices will be discussed along with various micro-tactical responses to broader neighbourhood transformation over time will also be discussed. That is where the story of my family and the bonds among its members intertwine with pattern of urbanisation which are outside our control, exposing the multiplicity of narratives which address and frame the realities of that same, simple space.

My approach, based on Lefebvre's trialectics of space as conceived, perceived and lived, and developed through combined methodology of visual (mapping and picturing) and textual (history, interviews) narratives, demonstrates the bewildering complexity of meanings of those spaces and social bonds framed by simple linearity and subdivision of the plots of land in my *soi*.

Davis BOONTHARM is an architect and urbanist, She has lived and worked in Paris, Bangkok, Singapore, Melbourne and Tokyo. She is currently Associate Professor at Centre for Global Discovery, Sophia University, Japan. Davis's research and teaching have evolved into interdisciplinary and cross-cultural endeavour with strong emphasis on environmental and cultural sustainability. Her research field includes space of consumption, creative milieu and urban requalification in Asian cities (Tokyo, Bangkok, Singapore). Her recent research books include *In the Search of Urban Quality: 100 Maps of Kuhonbutsukawa Street, Jiyugaoka* (IKI and Flick Studio, with Radović, 2014), *Tokyo-Bangkok-Singapore : Intensities, Reuse and Creative Milieu* (IKI and Flick Studio, 2013), *Future Asian Space* (NUS Press, with Hee and Viray, 2012), *small Tokyo* (IKI and Flick Studio with Radović, 2012). Her passion in cities also found its expression in creative work. She has exhibited drawings and paintings in Japan and Croatia.

PANEL 2

Reclaiming Backlanes – Invigorating the Backlanes of Shophouse Neighbourhoods as Attractive Common Spaces

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Increasingly, shophouse clusters are becoming a subject of urban regeneration. By extending the dialogue between heritage conservation, urban design, and building technology beyond the physical mass of shophouses, their backlanes offer a remarkable prospect to act as strategic urban attractors. By acknowledging and integrating backlanes into the official common space system, extension and intensification of street activities are able to unfold. The upgrade of these specific urban spaces contributes to urban diversity, increases available active street fronts, and also increases real estate value. The design vision presented in this article is a combination of typological and technological adaptations of the existing urban fabric.

While examples of the re-activation of backlanes exist in other contexts, neighbourhoods in tropical South East Asia are exposed to additional challenges. The density of technical installations and services, i.e. air-conditioning units and waste bins, deteriorates the spatial quality to the point that finding alternatives becomes a prerequisite for the backlane's regeneration. The introduction of neighbourhood-scale systems not only suggests up to 50% energy savings but can be used as a trigger to unlock the full potential hidden in these neglected urban spaces.

Marcel BRUELISAUER is a postdoctoral researcher and the project manager of Reclaiming Backlanes, which developed from his doctoral research at the Future Cities Laboratory at the Singapore-ETH Centre. With a background in civil and building systems engineering, he has been active in the field of sustainable construction and building systems in many different environments. The focus of this current research and design interest lies in high-performance multi-scale cooling systems in tropical climates and their better integration into the architectural and urban fabric. After the publication of the book 'Reclaiming Backlanes', he works with his multidisciplinary team on bridging the gap from academic research to pilot implementation.

Sonja BERTHOLD (Dipl. Arch. ETH, MA. AA) studied and received her Masters of Architecture from the ETH Zurich, Switzerland and the Design Research Laboratory (DRL) of the Architectural Association London, UK. She gained experience with Ken Yeang in Kuala Lumpur, William Lim in Singapore, Baumschlager Eberle in Bregenz, Zurich and Vaduz. Since 2003, Sonja is the principal-founder of Laksila Ltd. an architectural design practice based in Zurich, Switzerland. She is also a registered member of the Swiss Society of Engineers and Architects (SIA). Her current PhD research at the Future Cities Laboratory and National University of Singapore focuses on Bangkok's Social Networks as Urban Catalysts.

PANEL 2

Flow, Event and Timing in the Making of Neighbourhood Everyday Social Life: Introducing the Tampines Central Social Amenity Project

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One of the recent initiatives of spatial policy in Singapore has been efforts at strengthening the neighbourhood community, as neighbourhoods where neighbours know and interact with each other are seen to be an important building block of a cohesive society.

We draw our findings from a community bonding project at Tampines, a New Town completed in different stages between 1983 and 1997. The project involved efforts at a social amenity co-creation exercise between residents and town planners at Tampines Central. Our study involved a study of the effects after these amenities were built and the study involved the analysis of CCTV footage of cameras mounted at different public sites where these amenities are located. Significantly these sites are found in and near a busy pedestrian and bicycle linkway which connects residents in Tampines central to the market and buses. Our study show how the different amenities – the creation of a flexible social space, a new café, a mini hardcourt and a more modest attempt at placing seats at a convenient place close to the market where shoppers can rest before walking home – have different social effects in building and reinforcing social relations at the neighbourhood level.

Our analysis show the importance of understanding the micro-spaces of the neighbourhood, the different neighbours who traverse these spaces at different times of the day and the resulting rhythms of everyday social life of the neighbourhood.

Trained as an urban sociologist at the University of Chicago, **K.C. HO**'s research interests are in the political economy of cities and higher education. Recent publications include "International Student Mobility and After-Study Lives: the portability and prospects of overseas education in Asia", *Population, Space and Place* (2016, with Collins, Ishikawa and Ma); "Rethinking Spatial Planning for Urban Conviviality and Social Diversity: A Study of Nightlife in a Singapore Public Housing Estate Neighbourhood", *Town Planning Review* (2016, with Yeo and Heng); "Theories of Place and a Place for Theories" in *Cities and Economic Change: Restructuring and Dislocation in the Global Metropolis* (2015), and "The University's Place in Asian Cities" *Asia Pacific Viewpoint* (2014). Dr Ho is an editorial board member of *Pacific Affairs* and the *International Journal of Comparative Sociology*.

Charles CARROLL is an Assistant Professor and a Program Director in the Design and Specialized Business Cluster at the Singapore Institute of Technology. He uses methods of visual anthropology to study a range of social practices including but not limited to cultural transformation, changing practices of labor, and the social production of space.

PANEL 3

Global Bigness and the Lanes of Urban Resistance in Pre-Olympic Tokyo

DARKO RADOVIĆ

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The paper offers to discussion three contentious issues: the need for cultural specificity in the times of globalisation, the need for non-reductive approaches in investigations of *the urban*, and the need for explicit inclusion of subjectivities and sensuality in urban research. Those are discussed within the context of radical transformations of Tokyo in the lead-up to the Olympic Games 2020, which threaten to erase fragile, autochthonous micro urbanities of the metropolis, replacing them with sterile bigness of the imported, globalised falsehood.

The paper builds upon *Measuring the non-Measurable* (2011-14), the research project which addressed the finest nuances of spatial experience across scales - from urban and public, to architectural and private. The case studies present places and practices of cultural resistance within everyday life of the lanes and *roji* (露地) in three neighbourhoods of Tokyo, in which the author both lived and conducted his research: Nezu, famous for continuity with old Edo (*Another Tokyo*, 2008); Okurayama, ordinary, low-rise high-density Tokyo (*Intensities in Ten Cities*, 2013) and – as central case - Jiyugaoka, where local community reinvents liveability under increasing pressures of tourism (*In Search of Urban Quality*, 2014). Special emphasis is on trialectics between spaces as conceived, perceived and lived, situations where public and private realms, and culturally nuanced commons seek their own spatial expressions, and where various manifestations of public life meet and intersect with the delicate veils of collective and individual privacies – in stark juxtaposition with an encroaching Global Tokyo.

The text is polemological, in de Certeau's way hoping to “force theory to recognise its own limits”.

Darko RADOVIĆ is Professor of Architecture and Urban Design at Keio University and visiting Professor at United Nations University, Tokyo. His investigations of urbanity and sustainable development focus at culturally and environmentally diverse contexts, with specific emphasis on interfaces between public and private, and inside and outside realms. Darko headed a major international research project *Measuring the non-Measurable* (2011-14), is one of the founding members of the *Smart Communities* Project (2015-2024), and sits on the Steering Committee of *Global Environmental System Leaders Program* at Keio. His publications of direct relevance for this paper include *Another Tokyo* (2008); *small Tokyo* (ed., 2011); *Intensities in Ten Cities* (ed., 2013); *Tokyo dérive*: (ed., 2013); *Subjectivities in Investigations of the Urban*, (2014); *In Search of Urban Quality* (with D. Boontharm; 2014); “On Mapping Subjectivities in Urban Research” (*City, Culture and Society, Cultural Mapping*; 2016) and “The street and democracy, Japanese style” (*Contesti*, forthcoming).

PANEL 3

Eyes, Spies, and Lies on the Street: Vietnamese Alleyways, Gossip Culture, and the Double Edge of the Close-Knit Neighborhood

ERIK HARMS

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Urbanists inspired by Jane Jacobs often highlight the positive effects afforded by the many “eyes on the street” that accompany mixed-use, mixed-income, tight-knit urban communities. Jacobs taught us that having a mixture of different people occupying and interacting on sidewalk spaces over the course of a day would not only add a sense of dynamism and vibrancy to a neighborhood, but would also foster a sense of security and protection. In many ways, Vietnamese urban alleyways (called *hẻm* in Saigon and *ngõ* in Hanoi) perfectly illustrate this point. Hẻm and ngõ are spaces where consumption mingles with production, home mingles with work, inside blends with outside, and the private comes into contact with the public. Alleyways accommodate not just traffic but morph into playgrounds, temporary markets, meeting spaces, and sites for life-cycle rituals like weddings and funerals.

But if eyes on the street are such an obvious good, and if Vietnamese urban alleyways so wonderfully embody the precepts Jane Jacobs so elegantly notes, why do so many Vietnamese increasingly find themselves attracted to the kinds of master-planned urban megaprojects that are threatening the alleyway form? In this paper, I attempt to answer this question by focusing on the ways in which alleyways also foster surveillance (spies on the street) and gossip (lies on the street). The close-knit nature of the alleyway is not only a positive source of inclusive community formation, but can also become a space of exclusion rife with socially conservative mechanisms for policing social conduct.

Erik HARMS is Associate Professor of Anthropology at Yale University, specializing in Southeast Asia and Vietnam. Since 2000, he has conducted urban anthropological research in repeated visits to Ho Chi Minh City, where he has focused on the social and cultural effects of rapid urbanization on the city's fringes. His first book, *Saigon's Edge: On the Margins of Ho Chi Minh City* (University of Minnesota Press), is a study of periurban social life, and his published articles have explored the social and political transformation of Vietnamese urban life. Harms recently completed a book called *Luxury and Rubble: Civility and Dispossession in the New Saigon* (forthcoming, University of California Press) about the demolition and reconstruction of the urban landscape in two of Ho Chi Minh City's New Urban Zones.

PANEL 3

“Soi Urbanism” as Way of Life: The Bangkok Case of City-Making and the Creative Appropriation of the In-Between Everyday Territory

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This paper examines Bangkok’s smallest urban unit of “soi” and “trok” community/neighbourhood, which usually comprise of both the circulation network (*soi* and *trok* – small/narrow alley way or lane) and the community/neighbourhood surrounding them. In viewing Bangkok through this perspective, it provides an understanding of how the everyday city is made through the interaction of its inhabitants in these urban networks.

This paper has three main aims: 1) to understand the existing “soi” and “trok” community/neighbourhood in terms of their characters and their recent adaptation. 2) to theorize the everyday Bangkok through the concept of “soi urbanism”, and 3) to explore how the city dwellers/inhabitants in these “soi” and “trok” community/neighbourhood reclaim the city and also express their political identity and existence. In doing so, some particular in-between territories of the “soi” and “trok” and along with some community/neighbourhood in the historical area of Bangkok were selected for the study.

This paper argues that “soi urbanism” is central and influential to Bangkok city making and as a creative way of life. It is not just the spatial, temporal, social dimension, but also political as well. The various typologies and characters of “soi urbanism” will be teased out. Also, the appropriation of the in-between everyday territory of the “soi” and “trok” will be discussed. It is on the one hand a mundane place, but on the other a lively place - where the community/neighbourhood members and urban inhabitants meet, mingle, and hence allow urban life to thrive.

Kisnaphol WATTANAWANYOO trained as an architect from School of Architecture and Design (SoA+D), King Mongkut’s University of Technology Thonburi and Silpakorn University, Thailand. During 2005-2013, he worked as a fulltime instructor in Architecture Program at SoA+D, KMUTT, Thailand. He is now a PhD candidate at The Bartlett Development Planning Unit (DPU), University College London, UK. His current research focuses in the informal urbanism of Bangkok and also other Thai cities, and particularly in the aspects of the everyday life and also the emerging planning theories in relation to the urban complexity

PANEL 4

Knowing Your Neighbour: Connectivity, Proximity and Identity in George Town, Malaysia

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This paper examines the historical social dynamics of the emergence of a port city. Established as a free trading port in 1786, George Town, Penang (located at the northern end of the Straits of Malacca) attracted traders and merchants from the whole Indian Ocean region. Through an anthropological approach to *connectivity in motion* the discussion demonstrates what happens when people of different cultures and ethnicities share life spaces in physically small places like neighbourhoods and quarters. As a result of this proximity, strategies of mimesis and 'Nostrifikation' set in. These strategies are more than simply copying the behaviour of neighbour. Rather they are about (re)composing something of one's own. The Peranakan communities in Penang – both Jawi Peranakan and Chinese Peranakan – are hybrid cultures and the embodiment of these connectivity processes. Their cultures, which encompass elements from their country of origin as well as local Malay and Western influences, are described as synergies, that is, more than the sum of their parts. These intercultural identities are being contested today. George Town has been dealing with drastic and rapid changes at the local level since its inscription as a UNESCO World Heritage site in 2008. This transformation challenges once strong networks of neighbourhoods. By looking at the narratives of origin and belonging it becomes clear that in addition to this deracination, the officially-defined identity categories (Malay/Chinese/Indian/Others) of the Malaysian state are contested. This arena of identity contestation plays an especially significant role for the Peranakan of Penang, who both belong and do not belong, at the same time.

Mareike PAMPUS is currently a PhD student at the Max Planck Institute for Social Anthropology in Halle (Germany). She is part of the research group Connectivity in Motion – Port Cities of the Indian Ocean. For her PhD thesis she conducted field research in George Town, Penang (Malaysia), with an ethno-historical approach. Her main focus is on traces of connectivity across the Indian Ocean and travelling imaginaries, which are materialised, embodied, represented and performed in creole cultures and heritages in George Town. Together with Melaka George Town is listed as a UNESCO World Heritage site since 2008. She is interested in questions of identity and belonging and how hybrid and creole cultures as synergies emerge and become strongly linked to a specific physical place. Mareike Pampus holds a Master and a Bachelor degree in Social and Cultural Anthropology as well as a Bachelor degree in Sociology.

PANEL 4

Connecting China to the Global *Umma* through “The Wall of Kindness”: Charity, Piety, and the *Hui* in Xi’an

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This paper focuses on how lanes in a Muslim enclave are related to identity formation of Chinese Muslims in Xi’an. Xi’an has a significant Hui Muslim population, most of which reside in the Muslim Quarter, an ethnic enclave and well-known tourist attraction that contributes to the local economy significantly. Inspired by the “wall of kindness” from Iran, a Muslim charity has set up their own version in the Muslim Quarter, where passers-by are encouraged to hang their old clothes on the wall and to take what they need. Working with the district government, this organization has changed the image of the street through this project, painting the wall of kindness with symbols—including the crescent, onion-domed mosques, and Arabic scripts—reflecting the connection between charity and piety in Islam. By examining this case study, this paper asks how acts of charity and the changed landscape of lanes in the Muslim neighborhood influence the ways Hui Muslims understand pious acts and themselves as members of the global *umma*. This paper adopts a Lefebvrian approach to understand the process of spatial production in Muslim communities, especially the role of spatial practices in making Muslim subjects in China. By linking piety to the production of urban space, this paper demonstrates how the streets and lanes in Muslim communities in China are more than components of the neighborhoods. Rather, they can become a space for Muslims to negotiate political constraints and enables religious and ethnic minorities to express their faith in Islam.

YANG Yang is a PhD candidate in Human Geography at the University of Colorado – Boulder. Her research interests include urban and ethnic geographies, particularly the visualization of ethnicity and religion in the urban built environment. She obtained her Master of Sciences in Human Geography and Urban Studies from the London School of Economics and Political Science. Her current research concerns visualization of Islam and the Hui nationality as a process of ethno-religious subject making in inland, second tier cities in northwestern China. She participated in editing a volume on cultural cities in Asia, “Making Cultural Cities in Asia,” which is included in the Routledge series on regions and cities.

PANEL 4

Gendered Encounters/ Endangered Places: A Study of 'Heritage Projects' in the Walled City of Ahmedabad, India

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The smallest of the neighborhood level unit, the *pol* of the walled city of Ahmedabad has been studied and analyzed as an 'extended living space' by the sociologists and urban historians. What is not discussed however, is that these living spaces also carry invisible territorial demarcations informed by the gendered hierarchy of the traditional Indian society. The streets and the squares of these *pol* become places for patriarchs to gather and discuss the 'issues of the world' and places of casual encounters and spontaneous congregations for the women of the city. Till date, for the most part of the walled city, these are the only 'public places' where women can 'hang out' without having to justify a 'purpose'. The substructure of the city also provides alternative pathways (from under a house or through back alleys or through small connecting gates) for women to move from one *pol* to another without going out in the main streets or large public places.

The walled city of Ahmedabad, in its bid to become a World Heritage City has recently seen a surge of 'heritage project' that provide for an 'authentic experience' to the tourists. These initiatives have picked upon these neighbourhoods as the 'expression' of the city and have introduced projects and policies that bring the tourists in the 'inner most' part of the city experience. This paper, through an in depth study of the structure of the city and the initiated projects, will argue that these initiatives infringe upon the only 'public places' that have a social potential of 'place attachment' for the women of the city.

Jigna DESAI leads the Architectural and Urban Conservation specialization in the Postgraduate program at the Faculty. She has submitted her PhD on the sustainability of urban heritage with a minor on sustainability of craft habitats in the Kutch region of Western India. She has worked extensively on conservation projects in different parts of Gujarat and has carried out advocacy for community based conservation with institutions such as the Khamir Crafts Park in Bhuj, India and Centre for Environmental Education (CEE) in Ahmedabad, India. She was a part of the team to formulate the Gyeongju Declaration for World Heritage Cities in the Asia Pacific region in September 2014. Jigna has been a practicing architect and teaching for more than ten years at various institutions as a visiting faculty before joining CEPT University (in 2009) in a full time capacity. Within her repertoire of teaching, particularly noteworthy are courses on design and conservation with local communities within the domains of Sustainable Design and Conservation. She has conducted workshops, presented papers and designed architectural projects within these domains. She presently also serves as a coordinator for the UNESCO Chair for Education for Sustainable Development and Human Habitat which has been constituted at CEPT in collaboration with CEE.

PANEL 5

Neighborhoods as Sites of Emancipation and/or Entanglement?

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Under forces of redevelopment, many urban neighborhoods in East Asia have been faced with relocation and displacement. In cities from Shanghai to Seoul, existing neighborhoods were uprooted to make way for new development, undermining social and spatial fabrics of cities and communities. Facing such threats, some neighborhoods have become as sites of mobilization and resistance. However, rather than sites of hope and emancipation, neighborhoods in the context of East Asian cities have long been the sites of political and social control by the state. Instead of autonomous, self-organized units, neighborhoods are often extension of the state institution or are part of the established social and political order. In Japan, for example, *chōnaikai*, a form of neighborhood association developed long before the Meiji Period, often represents the established community hierarchy. In contemporary China, neighborhood committees are part of the state apparatus for policing and security. In Taiwan, neighborhoods are organized as the smallest administrative units in a city, in which elected neighborhood managers often serve as foot soldiers on the frontline of competition between political parties or factions and are therefore heavily entangled with local politics. This paper examines recent efforts in community-based planning and placemaking in Taipei that represent attempts to circumvent or become independent from the old politics of neighborhoods, in order to engage with a wider variety of social actors and processes. By examining the recent cases in Taipei, this paper offers a critical lens toward the conceptualization of neighborhoods as sites of resistance and emancipatory planning practices.

Jeffrey HOU is Professor and Chair of Landscape Architecture and Adjunct Professor of Urban Design and Planning at the University of Washington, Seattle. His work focuses on design activism, community engagement, public space and democracy, and cross-cultural placemaking. In a career that spans across the Pacific, he has worked with indigenous tribes, farmers, and fishers in Taiwan, neighborhood residents in Japan, villagers in China, and inner-city immigrant youths and elders in North America. Hou is the editor of *Insurgent Public Space: Guerrilla Urbanism and the Remaking of Contemporary Cities* (2010), which received the EDRA Places Award in 2012. He is also the editor of *Transcultural Cities: Border-Crossing and Placemaking* (2013) and a co-editor of *Messy Urbanism: Understanding the 'Other' Cities of Asia* (2016, with Manish Chalana). Hou was appointed as the City of Vienna Visiting Professor at TU Wien in 2013. He was a Fulbright Scholar in Taiwan in 2015.

PANEL 5

The Model of Self-Governed Groups for Poverty Reduction in Neighbourhoods in Ho Chi Minh City, Vietnam

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The model of self-governed groups is part of neighbourhood in Ho Chi Minh city. It is established to enhance people's participation and empowerment, particularly the poor, in the decision-making processes. This model of self-governance has been initiated in Ho Chi Minh since early 1990s in order to help the poor to organize themselves in a way that they can benefit from the government's poverty reduction policies such as provision of low-interest loans, vocational trainings and legal assistance. The model is also aimed at increasing the poor's social capital by encouraging group members to support each other through savings schemes, sharing of income-earning experiences and participation in community activities. This paper is to identify the role and position of this model of self-governed groups in a local neighbourhood in the city by analyzing its organizational mechanism in a relation to a neighbourhood and commune/ward structure, its performance and outcomes in poverty reduction and its contribution to community development. Furthermore, it also defines the obstacles and challenges for this model contextualized by Vietnam's socio-political system and institutions and provides suggestions for better performance of this model.

SON THANH Tung was awarded a PhD degree in Public Policy at the Auckland University of Technology in New Zealand in 2015 and is now a lecturer at the Faculty of Urban Studies at the University of Social Sciences and Humanity in Ho Chi Minh city, Vietnam. He teaches Community Development Projects, Urban Poverty and Public Policy Analysis and Evaluation. His research interest encompasses issues of poverty and social welfare, governance, and environment and has conducted research and had a number of published papers on these themes over the past 15 years.

PANEL 5

House, Neighbourhood and Women's Empowerment in Informal Settlements

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This paper discusses women struggle to prevent eviction of their houses and neighbourhood in informal settlements in Jakarta and Makassar cities of Indonesia. This paper examines the diversity of strategies conducted by women in different cities in negotiating their interest to local government in preventing house evictions. In many occasions, local government in Jakarta has conducted evictions with no option but spreading to government rent flat. This policy does not consider relation between women, house and their neighbourhood as a mutual social and economic system and ignore women participation in decision-making process. While in Makassar, as a result women's effort, the local government provide more options to protect their neighbourhood.

Utilising a feminist qualitative approach based on interviews, focus group discussions and participative observation, this paper is as expansion of PhD thesis research. My PhD research focused only to analyse women's struggle in one informal settlement in Jakarta, but this paper presents finding from different informal settlements. This research employs women's empowerment concepts in analysing women's resistance. I define empowerment as a process of creating space for women to expand their agency in order to challenge oppressive power. Most studies assess women's empowerment as operationalized within intervention programs conducted by NGOs, government officers or other development agencies. By contrast, I analyze whether the desire to resist the demolition of their homes and their roles as mothers encourage women to intensify their agency in protecting their house and neighbourhood.

Sri EDDYONO is a PhD graduated from the School of Political and Social Inquiry, Faculty of Art, Monash University in Australia. Her thesis was women's empowerment in an urban poor community in Jakarta. Since 2004 she has conducted various research on women's empowerment and women's movement in Indonesia in different contexts. After finished her study, as an awardees on Allison Sudrajat Award by Australian Government she has conducted research on NGOs sustainability and women's organising for empowerment in preventing eviction (2015-2016). With SCN CREST, she is establishing the inclusive city for women that include advocacy and campaign for changing the stigma of poor women. In 1997-2003, she worked for Indonesian Legal Aids for Women Justice (LBH APIK Jakarta) and assisted Urban Poor Consortium. In 2003-2004 she worked at National Commission on Violence Against Women (Komnas Perempuan) and in 2007-2009, she was a commissioner in Komnas Perempuan.

PANEL 6

The Upside Down of Urban Design: Differential Inclusion and Neighbourhoods Belonging in Cambodia

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If homes and neighbourhoods, have conventionally been spatial realms of identification and belonging, such relations are now becoming unstable, and new types of consciousness, realms of operation and allegiance are being sought towards multiple multifarious belonging. In the attempt to circumscribe the notion of belonging, the paper wishes to question its twofold meaning of belonging as *appartenance* ("being in", "being defined as such") and as possession ("having"). When identity is conceived as performative and belonging as becoming, the repetition, reproduction and experimentation of certain spatial practices enables to overcome the alienation of abstract space (produced by conflicts, migration, globalisation, commercialization, etc.) and is a mean of inscribing the self in the environment. Spaces re-appropriated through rituals become communal sites of embeddedness and new sites of resistances. Dispossessed, undesirable and marginalised communities that find themselves in such after belonging condition can thus acquire a 'presence', obtaining the potential for new collectivities to emerge. Grounding into ethnographic and action research done in the last three years with marginal, informal and relocated communities in Cambodia, the paper wish to contribute to the debate around neighbourhoods as sites of resistance and new practice of city imagining and city making thinking where it is possible to explore in-between conditions, thresholds between the inside and the outside (of belonging), spaces of indistinction and differential inclusion.

Camillo BOANO, PhD, is an architect, urbanist and educator. He is Senior Lecturer at The Bartlett Development Planning Unit, University College of London (UCL), where he directs the MSc in Building and Urban Design in Development. He is also co-director of the UCL Urban Laboratory. Camillo has over 20 years of experiences in research, design consultancies and development work in South America, Middle East, Eastern Europe and South East Asia. His research interests revolve around the encounters between critical theory, radical philosophy with urban and architectural design processes where collective agency and politics encounters urban narratives and aesthetics, especially those emerging in informal and contested urbanisms. He is author, with William Hunter and Caroline Newton of *Contested Urbanism in Dharavi. Writings and Projects for the resilient city* (London: Development Planning Unit, 2013), and several journals' articles.

PANEL 6

Neighbourhood in Transition: The Transformation of *Kampung* into Rental Flats Case Studies of Kampung Pulo and Kampung Pedongkelan

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Jakarta has been perplexed by the co-existence and contestation of the spontaneous settlement, *kampung*, and the burgeoning scale of capitalist development. *Kampung* thus becomes relevant to be re-positioned under the hypotheses that persisting urban space and countering neoliberalism pivot on the reinforcement of urban smallest scale or in this case, *kampung*. This paper aims at repositioning *kampung* as part of the heterogeneous narrative of urban neighbourhoods. The eviction and relocation of two *kampungs* in Jakarta, Kampung Pulo and Kampung Pedongkelan, to multi-storey rental flats (*rusunawa*) and the process of neighbourhood reassembling are demonstrated in this paper as a conduct of tactical strategies of evictees' survival which reflects a 'provincialised' and reworking practice of neoliberalism that pivots on localised negotiation and transformation (Ong & Roy, 2011). The alteration entails the formation of a *neighbourhoodless community*, continuous negotiation and tactical practices, and surveillance and new form of order as *kampung* being formalised and homogenised into the logic of market. Eventually, reciprocal relation is always (re)constructed between the new form *kampung* in *rusunawa* and city in spatial and socio-political aspects— situating neighbourhood as a site of contestation.

Wahyu Kusuma ASTUTI is a junior lecturer of Urban and Real Estate Department of Universitas Tarumanagara, Indonesia.

Sri SURYANI has been actively engaged in community planning with Ciliwung Merdeka.

PANEL 6

Painting Resistance: A Study of the Poetics and Politics of the Wall-Art in the Jawaharlal Nehru University Campus

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For years now the canvas of the artist has been expanding. One no longer has to limit oneself to the boundaries of paper or cloth. The walls of the cityscape, with their ever-widening horizons, have turned into the media on which several artists choose to project their creativity. Walls are the foundation of civil society. Concrete walls come together to create houses. Imagined, political walls create national boundaries. Walls collapse and governments fall. New walls are raised and the limits of human freedom are defined. Walls witness history. It is not surprising then that citizens have turned to walls, to turn them into their voice of protest.

A recent episode in Jawaharlal Nehru University (JNU), New Delhi has ensured that it captures the imagination of the nation and academics worldwide for two months now. On February 9th, 2016, allegedly seditious and anti-national slogans were raised on campus. Had the slogans indeed been raised? Had they been raised by students of the university? Were they indeed anti-national? Is sedition, as a law, not contradictory to the Constitutional Right to Freedom of Expression?

This paper looks at three things: it begins by exploring how street art, historically, has been a form of expression that one needs to take note of, and then it moves on to the poetics and the politics of the art on the walls of the JNU campus, situating the political statements on the speaking walls in the context of the aforementioned incident, and commenting on how this 1000 acre residential space echoes the dreams and desires, ambitions and aspirations of the student community living on this campus; how the walls on this campus have been reclaimed by artists and scholars to raise their voices against caste, class and gender violence; how these walls become a projection of their collective and individual voices of resistance.

Somrita GANGULY completed her Bachelor of Arts in English from Loreto College, University of Calcutta and is the recipient of the Sarojini Dutta Memorial Prize for scoring the highest marks in the University. She finished her Masters from Jawaharlal Nehru University (JNU) and received the Jawaharlal Nehru Memorial Fund Award for topping her university at the MA level. She is presently pursuing her PhD from the Centre for English Studies, JNU. She has worked as a Project Fellow with the University Grants Commission of India. She is a published author and poet and has taught undergraduate students in colleges affiliated to the University of Delhi, including St. Stephen's College.

PANEL 7

Updating the Hood: Urban Affordances and Operations of Capital

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The proliferation of operations of capital in the urban Global South partly rests with their capacity to impersonate and re-scale the practices of auto-construction historically deployed by neighborhoods in which a “majority” resided. Urbanization now operates as both a means to produce and compute relations of all kinds and give rise to the unanticipated, an excess of sociality, a *purported* abundance of opportunities for collaboration, the endless remaking of inhabitants, and the conversion of space into nodes of new synergies. In the process residents are “set loose” from long-term affiliations with particular places and people, and the responsibility of working out collective sensibilities. As such how can the continuous and negotiated apportionment of affordances that characterized neighborhood life be sustained or reconstituted? If the increasingly abstracted time of capital circulation is full of uncertainties that threaten to make the economic underpinnings of the city unworkable, the task of keeping cities together once again falls to the majority. The presentation will think through ways in which the “neighbourhood” is updated and remade to support this task.

AbdouMaliq Simone is a Research Professor of Global Urbanism at the Max Planck Institute for the Study of Religious and Ethnic Diversity, as well as Visiting Professor at Goldsmiths College, University of London and the African Center for Cities, University of Cape Town.

PANEL 7

The *Kampung* and New Town in Indonesia: Spatial-Social Relation

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Surabaya is one of the cities in Indonesia that preserves the traditional *kampung*s all around the city. New town CitraLand for example, maintains relation by making access to *kampung* surroundings. It is not walled entirely. This high-class new town provides gates and streets and some public areas which is accessible for *kampung* inhabitants. The relation of CitraLand and *kampung*s forms a unique neighborhood. But the question of class segregation is still there. Who gets benefit of open-access streets: the *kampung*s or CitraLand? How CitraLand maintains its privacy while at the same time allows public to go through of it? Why can't we find a place where both *kampung* and CitraLand communities share public space together at the same time? We use map, take pictures, and interview *kampung* inhabitants on street and public spaces, to analyze how they perceive and use spaces in CitraLand. We find that gates and streets in CitraLand are used for short cut through only not as a destination. Some *kampung* inhabitants prefer to use *kampung* streets and avoid going through CitraLand streets due to "not belonging feelings". The only public space where *kampung* inhabitants spend their weekend morning is waterpark which is not fully used by CitraLand inhabitants. We argue there is (still) segregation and that the new shape of neighborhood between *kampung* and CitraLand actually never exists. Both communities share gates, streets and public space but never for real have connection. They share spaces spatially NOT socially.

Salmina Wati GINTING is currently a PhD student at Department of Architecture Institut Teknologi Sepuluh Nopember Surabaya, Indonesia, under supervision of Professor **Endang Tsb DARJOSANJOTO** and Dr **Haryo SULISTYARSO**. She teaches urban planning at Department of Architecture University of Sumatera Utara, Indonesia.

PANEL 7

Revisiting the Neighbourhood Landscape in Shi-Lin Taipei, 2016

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Many travelers in Asia see that Shilin Night Market as probably the most famous tourist spots in Taipei, but not many know that this area in fact is one of the earliest developed neighborhoods in the city and the residents still manage to keep a vibrant neighborhood life. In the Shilin Night Market area, Temples, shop stores, schools, and small lanes connecting strips of green and open spaces, together formed the spatial framework to support people's daily life. However, across millennium, increasing pressure from development driven by globalization has been eroding the quality of life.

In 2006, Marcia McNally and I hosted an international workshop in this area. We identified the neighborhood characteristic and pointed out the threats from the growth of the night market. As we were amazed by the resilient community life in coping with the changes, we also draft a master plan and proposed some suggestions to the city government for safeguarding the neighborhood life.

Ten years later, I revisited the neighborhood and evaluated the changes. Not surprisingly, the neighborhood landscape is degrading due to the disaccord development. On the other hand, the Shi-Lin Regeneration Plan has announced by the city government. Urban renewal projects area kicking off. Cultural creativity industry is highlighted to lead the next economy for this area. Mega-projects surround the neighborhood, such as Taipei Art Center, are announced for city to proudly brand itself in the global city competition. This paper aims to document the changes above and analyze how neighborhood responds to the development plans.

HUANG Liling is an Associate Professor of Graduate Institute of Building and Planning, National Taiwan University. Her research interests focus on urban regeneration, housing policy, and globalization theories for cities. Her major publications include "Promoting private Interest by Public Hands? The gentrification of public lands by housing policy in Taipei City," in *Global Gentrifications: Uneven development and displacement* edited by Loretta Lees, Hyun Ban Shin and Ernesto Lopez-Morales, 2015), 'From Cultural Building, Economic Revitalization to Local Partnership? The changing nature of community mobilization in Taiwan' (International Planning Studies, 2011). Liling is also the director of Organization of Urban Reformers (OURs), an NGO founded in the early 1991 in the wave of urban movement in Taiwan. It focuses on monitoring and promoting the urban policies of environmental conservation, cultural preservation and community participations in Taiwan. Since 2010, OURs has been working with other social welfare groups to form the social housing consortium alliance Taiwan to push the government to intervene in providing public housing. The movement has successfully received the government response in terms of housing policy. On the other hand, OURs has been working with its Japanese and Korean counterparts of East Asia Inclusive City Network for raising the awareness of housing right of the disadvantaged groups in the past 5 years.

ABOUT THE ORGANISERS AND CHAIRPERSONS

Marie GIBERT received her PhD in urban geography from the University Paris 1 Panthéon-Sorbonne, France in June 2014. Her research deals with the dynamics of public and private spaces in the development of Asian cities today, as well as with vernacular architecture and the practices of city dwellers in postcolonial cities. Her PhD proposed a transdisciplinary and in-depth ethnographic study of the alleyways network (hẻm) in the urban districts of Ho Chi Minh City, Vietnam. Considering the figure of the alleyway both as an urban form and a vibrant public space, her work is at the crossroad between urban planning, architecture and social issues. She has been conducting fieldwork in Ho Chi Minh City for more than seven years, during which time she regularly taught urban planning at the University of Architecture and Urban Planning. While at Asia Research Institute, National University of Singapore, she pursues her research on place-making and expressions of the collective realm in Southeast Asian cities. She is concerned with the study and the understanding of places that enable to “create publics”.

Michelle MILLER is a Senior Research Fellow in the Asian Urbanisms Cluster at the Asia Research Institute, National University of Singapore. She previously taught in the Master of International and Community Development program at Deakin University and on subjects related to participatory approaches to development at Charles Darwin University. Her current research is thematically centered on environmental disaster governance, urban change, decentralization and citizenship and belonging. She has authored, edited or co-edited a number of books including: *Rebellion and Reform in Indonesia: Jakarta's Security and Autonomy Policies in Aceh* (Routledge, 2009); *Autonomy and Armed Separatism in South and Southeast Asia* (ISEAS, 2012); *Ethnic and Racial Minorities in Asia: Inclusion or Exclusion?* (Routledge, 2012); (with Tim Bunnell) *Asian Cities in an Era of Decentralisation* (Routledge, 2014); and (with Mike Douglass) *Disaster Governance in Urbanising Asia* (Springer, 2016).

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Philippe PEYCAM is the Director of the International Institute of Asian Studies, Leiden, the Netherlands. He is a trained historian whose recent book traces the origins of a Vietnamese public culture of contestation during the colonial occupation, *The Birth of Vietnamese Political Journalism: Saigon 1916-30*, was recently published by Columbia University Press (May, 2012). For 10 years, Dr Peycam worked as founding director of the Center for Khmer Studies, an academic and capacity building organization in Cambodia, a hybrid transnational institutional model which is both Cambodian and American (a member of the Council of American Overseas Research Centers network). This double trajectory stems from an early interest in phenomena such as colonialism and modes of resistance to it; the creative role of the city as a privileged environment for new forms of social and cultural interactions, and, ultimately, consciousness; the importance of cultural forms and representations from material and immaterial heritages to institutional knowledge production, and the challenge of building cross-cultural, transnational institutional bridges out of these contexts. He sees these intellectual interests as having implications for concrete development policies in today's postcolonial societies. From 2010-2011, he was a United States Institute of Peace's Jennings Randolph Fellow.

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