

# Building City Knowledge from Neighbourhoods

11-12 MARCH 2021

Online via Zoom

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This workshop is co-organized by the Asia Research Institute and the Southeast Asia Neighborhoods Network (SEANNET) of the International Institute for Asian Studies (IIAS). SEANNET is funded by the Henry Luce Foundation as a four-year initiative (2017-2020) that comprises research, teaching and dissemination of knowledge on urban Asia through the perspective of the neighbourhood. (<https://www.ukna.asia/seannet>).

“Building City Knowledge from Neighbourhoods” workshop introduces a collection of papers considering the relationship between the city and its neighbourhoods. The notion of “neighbourhood”, here, is linked to its reference both to built and social environments. Neighborhood is the smallest social and spatial/territorial unit that is comprise residential and other land uses in city (Beard & Dasgupta, 2006). With its capacity for place making by its residents, the neighbourhood represents a space “that is cherished by the people who inhabit it” (Friedmann, 2010, p. 154). This definition focuses on three main criteria: its small scale, its inhabited dimension and its local attachment and appropriations by residents. It can be seen both as an intimate place of social encounters and a field of expression of social forces, which is practiced – and thus performed – on a daily basis. As such, neighbourhoods generate local centralities in the city they belong to. Many aspects of the urban experience – ways of life and livelihoods, heritage preservation, organizing for local amenities like parks, and keeping local areas safe – are initiated, organized and sustained at the neighbourhood level. Neighbourhood activists are often part of larger city learning and cooperative networks that work to support community gardens and food security, housing rights, and a number of critical issues central to cities.

Many aspects of urban experience — including those of history, heritage, urban populations, ways of life and livelihoods — are defined and shaped at the neighbourhood level. Yet, much of it remains overlooked by policy makers and by most urban studies academics. The city is often the unit of analysis and form the boundary for data collection, while the social constructions of the city, given the relatively incomplete top-down role of the state, are mostly from the neighbourhoods. Yet the story of Asian cities remains largely recounted by dominant actors in urban redevelopment (i.e. government agencies and real estate developers) or by “scientific” knowledge developed in state-sanctioned professional education institutions like architecture or city planning programs.

In this workshop, we consider the role of neighbourhoods in Southeast Asia and their capacity to share ideas and practices to other neighbourhoods and for the city. In particular, we are responding to Goh and Bunnells’ (2016: 829) call to reconsider the agency of cities but by focussing on the neighbourhood.

The cities in this workshop are distinctive in the following ways:

- (1) **Asia urbanism continue to be driven by its primate cities** which are often capital cities (Fryer, 1953; Ho, 2005; Toh, 2012). The economies of these cities are at the forefront of economic development forces. Goldblum and Wong (2018: 379) notes that “these primate city regions are principally innovative centers and are increasingly concentrated with higher value manufacturing and knowledge and tourism-led economic dynamics”. These external and city driven forces – advanced business services, tourism, gentrification, redevelopment – bring change to the neighbourhood and ways of life. This is especially the case when the large scale nature of private development mean that private developers have considerable control over the built environment of the city (Shatkin, 2008). Local-based efforts to manage, moderate and accommodate externally driven change provide important examples of how cities can develop through a more deliberate mixed model of development which result in a preservation of local businesses and craft while at the same time allow for new elements to take root.
- (2) In terms of politics and government, several Southeast Asian countries, notably Indonesia, the Philippines and Thailand, have seen more **sustained efforts at the decentralization of government with a renewed focus on build up local-level institutions** (Brillantes and Flores, 2012). One implication of this move is a restructuring of politics and governance at the regional and urban scales. The more direct connection between political leaders and the electorate will have implications for neighbourhood institutions to play an enhanced role in articulating its interests and also opportunity to showcase its achievements. In this context, local politicians

and bureaucracies have the capacity to encourage and shape community level collective action (Beard, 2019: 592). Without sustained involvement at the neighbourhood level, local government programmes will remain ineffective (Danieri, Takahashi, NaRanong and Van, 2005).

- (3) The **extensiveness of urban informality** represents yet another distinctive urban feature of cities of the Global South (Auerbach et al., 2018). In this context, urban informality represents an adjustment of the poor and new migrants to the lack of opportunities in the city in terms of jobs and housing. Urban informality exists as an organic infrastructure that is unplanned and has an important impact on the city (Newberry, 2018: 196). These spaces of commoning are created by the urban poor as means of subsistence (Sheppard, Sparks and Leitner, 2020) are the very spaces which as threatened by the new development projects (Ortega, 2016: 48). Understanding urban informality as condition and as a locus of control references its treatment by planners and authorities while seeing informality as currency focuses on the role this sector plays in the working of the city (Marx and Kelling, 2019). Informality as a currency and the role of small businesses are important ways of understanding how these activities and its people shape urban culture and ways of life and how informal settlements provide important examples of self help practices.
- (4) **The role of traditional neighbourhood institutions**, particularly the temple (Thailand and Myanmar) and the mosque (Indonesia and Malaysia), as centers of care and coordination, continue to play a role in meeting the needs of its residents. Local religious organizations represent one type of local actor which can be a force for good in the city. While there are many ways in which community organizations can operate to benefit the city, neighbourhood levels of community organization are especially important because as organizations of local residents, such networks are more sustainable because they involve residents built up over a period of time (Ho, 2019: 18). Case studies of Jogjakarta kampungs (Leaf and Setiawan, 2008: 116-117) and Chiangmai's poor urban settlements (Beard and Phakphian, 2012: 146) recognize the importance of the strength of neighbourhood relations in shaping outcomes. The tradition node of local religious organizations embody a set of close recurrent associations which continue to provide support and also innovation in allowing urban neighbourhoods to thrive, thereby providing new and perhaps reinventing traditional ways in which the city can manage and sustain the well being and identity of its urban population.

The papers in this workshop present findings and processes of research that engage with civic partners in city neighborhoods. Beyond the question of morphological urban scale, it is important to address "what goes on" within these communities, and how a number of these neighborhoods have crystallized into original forms of urban citizens' movements. The workshop papers dwell on a range of topics that seek to **conceptualize the ways in which neighbourhood local action shape the urban culture and city building**. We seek to uncover what has been happening to neighbourhoods and why these transformations matter. Furthermore, we critically examine the major actors who are involved in the contestations and transformations of neighbourhoods in the city. Additionally, the collection of papers address the contributions of various disciplines and of particular methods in approaching the study of neighbourhoods and its results in urban practice.

### **WORKSHOP CONVENORS**

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## 11 MARCH 2021 • THURSDAY

10:00 – 10:15	<b>WELCOME AND INTRODUCTORY REMARKS</b>	
	<b>Kong Chong Ho</b>   <i>National University of Singapore</i> <b>Hae Young Yun</b>   <i>National University of Singapore</i> <b>Rita Padawangi</b>   <i>Singapore University of Social Sciences</i> <b>Paul Rabé</b>   <i>International Institute for Asian Studies, Leiden</i>	
10:15 – 11:45	<b>PANEL 1 – GRASSROOTS MOBILIZATION &amp; POWER</b>	
	<i>Chairperson</i>   <b>KomsonTeeraparbwong</b>   <i>Chiangmai University, Thailand</i>	
	<i>Discussant</i>   <b>Rita Padawangi</b>   <i>Singapore University of Social Sciences</i>	
10:15	<b>Jayde Lin Roberts</b> <i>University of New South Wales Sydney, Australia</i>	Villages as Building Blocks for Myanmar's Cities
10:30	<b>Boonanan Natakun</b> <i>Thammasat University, Thailand</i>	Grassroots Mobilisation and Capacity Building through Participatory Community-Based Activities and Socially Engaged Art-Activism in Nang Loeng Community, Bangkok
10:45	<b>Tessa Maria Guazon</b> <i>University of the Philippines - Diliman</i>	Dwelling the Streets, Living on Edge: Neighbourhoods, Collectivities and 'Being-in-common'
11:00	<b>Herlily</b> <i>Universitas Indonesia</i> <b>Amira Paramitha</b> <i>Universitas Indonesia</i>	A Tale of Three <i>Kampung</i> : Grassroots Movement, 'Experts' and Spatial Project
11:15	<b>QUESTIONS &amp; ANSWERS</b>	
11:45	<b>END OF SESSION</b>	

## BUILDING CITY KNOWLEDGE FROM NEIGHBOURHOODS

11-12 March 2021 | Asia Research Institute, National University of Singapore

<b>13:30 – 15:00</b>	<b>PANEL 2 – THE NEIGHBORHOOD IN WIDER URBAN, NATIONAL &amp; TRANS-NATIONAL PERSPECTIVE</b>	
<i>Chairperson</i>	<b>Jayde Lin Roberts</b>   <i>University of New South Wales, Australia</i>	
<i>Discussant</i>	<b>Paul Rabé</b>   <i>International Institute for Asian Studies, Leiden</i>	
13:30	<b>Mee Kam Ng</b> <i>The Chinese University of Hong Kong</i>	Iron Ore Settlements and the Making of Industrious Hong Kong
13:45	<b>Kong Chong Ho</b> <i>National University of Singapore</i> <b>Hae Young Yun</b> <i>National University of Singapore</i> <b>Jeehun Kim</b> <i>Inha University, Korea</i>	Experiencing My Dinh: Anxiety, Comfort and Experimentation around Cultural Consumption in a Korean District in Hanoi
14:00	<b>Marie Gibert-Flutre</b> <i>University of Paris, France</i> <b>Pham Thai Son</b> <i>Vietnam-German University, Vietnam</i>	The Value of Neighbourhood: Real Estate Local Game as a Transformative Factor
14:15	<b>Eesha Kunduri</b> <i>University of Minnesota Twin Cities, USA</i>	The Making and Remaking of Neighbourhoods through Work: Reflections from Delhi
14:30	<b>QUESTIONS &amp; ANSWERS</b>	
<b>15:00</b>	<b>END OF SESSION</b>	

## 12 MARCH 2021 • FRIDAY

<b>10:00 – 11:45</b>	<b>PANEL 3 – THE NEIGHBORHOOD AS “METHOD”: NEW PERSPECTIVES ON THE CITY THROUGH THE LENS OF THE NEIGHORHOOD</b>	
<i>Chairperson</i>	<b>Hae Young Yun</b>   <i>National University of Singapore</i>	
<i>Discussant</i>	<b>Kong Chong Ho</b>   <i>National University of Singapore</i>	
10:00	<b>Erik Harms</b> <i>Yale University, USA</i>	Who is a Neighborhood? Vietnamese Lessons about a Thing that isn't a Thing
10:15	<b>Jagyoseni Mandal</b> <i>University of Oxford, UK</i>	The Perceived Urban Space; Chinese Neighbourhoods of Calcutta: A Study in the Multiplicity of the Neighbourhood and the City
10:30	<b>Leng Leng Thang</b> <i>National University of Singapore</i> <b>Yoshimichi Yui</b> <i>Hiroshima University, Japan</i> <b>Yoshiki Wakabayashi</b> <i>Tokyo Metropolitan University, Japan</i> <b>Hitoshi Miyazawa</b> <i>Ochanomizu University, Japan</i>	Aging Neighborhoods in Japan: Neighborhood Activism and the Promoting of Elderly-Friendly Community of Support and Care
10:45	<b>Kate Sewell</b> <i>University of Waikato, New Zealand</i>	The Politics of 'Becoming Neighbourhood' in URA Led Urban Renewal in Hong Kong
11:00	<b>Tutin Aryanti</b> <i>Universitas Pendidikan Indonesia</i>	Placemaking as a Discursive Formation: The Case of Kampung Kauman of Yogyakarta, Indonesia
11:15	<b>QUESTIONS &amp; ANSWERS</b>	
<b>11:45</b>	<b>END OF SESSION</b>	

13:30 – 15:00		PANEL 4 – THE CONTRIBUTION OF NEIGHBORHOODS TO URBAN CULTURES	
Chairperson	<b>Marie Gibert-Flutre</b>   <i>University of Paris, France</i>		
Discussant	<b>Heide Iami</b>   <i>Senshu University, Japan</i>		
13:30	<b>James Farrer</b> <i>Sophia University, Japan</i>	Sustainable Neighbourhood Gastronomy: Preserving the Texture and Flavor of Tokyo Urban Foodways in a Time of Crisis	
13:45	<b>Adrian Perkasa</b> <i>Leiden University, Netherlands; and Universitas Airlangga, Indonesia</i> <b>Rita Padawangi</b> <i>Singapore University of Social Sciences</i> <b>Eka Nurul Farida</b> <i>Universitas Airlangga, Indonesia</i>	<i>Bhinneka Tunggal Ika: From Slogan to Everyday Urban? Examining Neighborhood Practices of Diversity as Counter-Discourse in Kampung Peneleh, Surabaya</i>	
14:00	<b>Yao-Tai Li</b> <i>Hong Kong Baptist University</i> <b>Katherine Whitworth</b> <i>University of Sydney, Australia</i>	Reclaiming Hong Kong through Neighborhood-making: A Study of the 2019 Anti-ELAB Movement	
14:15	<b>Pijika Pumketkao</b> <i>CNRS, France</i> <b>Komson Teeraparbwong</b> <i>Chiang Mai University, Thailand</i> <b>Pranom Tansukanun</b> <i>Chiang Mai University, Thailand</i>	Wua-Lai Silver Craft and Temples in the Shaping of Neighbourhood Projects: Towards Analysing the Grassroots Mobilisation in Chiang Mai (Thailand)	
14:30	QUESTIONS & ANSWERS		
15:00	END OF SESSION		



PANEL 1

**Villages as Building Blocks for Myanmar's Cities**

**Jayde Lin ROBERTS**

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When news broke of the Tatmadaw (Myanmar's military) arresting Daw Aung San Suu Kyi and other members of the popularly elected government on 1 February 2021, the romance of a democratising Myanmar shattered. Ten years of international aid and policy transfer have been called sharply into question as the structures and procedures of good governance promoted by the global North prove ineffectual in safeguarding Myanmar people at both the national and municipal scales. Although well-meaning organisations such as The Asia Foundation and LSE's Overseas Development Institute have advocated for decentralisation and local autonomy, these programs failed to investigate the actual urbanism in Myanmar before offering best practices with dubious applicability. This essay suggests that the foundation of Myanmar's cities is a clustering of inward-oriented villages that rely on family-like relationships and intimate economies. Through a comparison of six case studies: Sint Oh Dan Street, 26<sup>th</sup> Street, 555 Settlement, and Dagon Seikkan in Yangon, and Thingazar Chaung and a *win* (residential city block) in Mandalay, I analyse the common characteristics of these settlements and argue that the social and spatial structures of these villages can help us better understand how Myanmar's cities operate and shed some light on Myanmar's troubled transition from the ground up.

**Jayde Lin Roberts** is a senior lecturer in the School of Built Environment at UNSW Sydney and an interdisciplinary scholar of Urban Studies and Southeast Asian Studies. Her research in Myanmar focuses on informal urbanism, heritage-making, and the effects of transnational networks. During her 2016-2018 Fulbright US Scholar term, she worked with Myanmar's universities and municipal departments to investigate discourses of urban development in Yangon. Her book, *Mapping Chinese Rangoon: Place and Nation among the Sino-Burmese*, was published by the University of Washington Press in June 2016.

PANEL 1

**Grassroots Mobilisation and Capacity Building  
through Participatory Community-Based Activities and  
Socially Engaged Art-Activism in Nang Loeng Community, Bangkok**

**Boonanan NATAKUN**

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This paper analyzes a series of local actions and capacity building through various local-initiated activities and co-organized urban interventions in Nang Loeng, a historical neighborhood in old-town Bangkok. These are the ways in which a sense of community can be re-constructed collectively to generate grassroots power. Ranging from state-funded participatory low-income housing development to socially engaged art-activism projects, there are involvements from various key urban actors such as the local authority, government agencies, landlord, community architects, academics and local residents. The paper pays particular attention to the role of the community architects in guiding the improvement of small-scale built environment in Nang Loeng.

The findings show that the community architects have played an active role in enhancing the reconstruction of a sense of community through various co-created local activities and interventions. Their actions and networking have given impacts on Nang Loeng's heritage and cultural preservation. In particular, the Buffalo Field Festival as a socially engaged art activism project illustrates how the community architects, artists, and local residents collaboratively use public areas to perform their interpretations of local culture through their art pieces installed in the neighbourhood. Their assistance to community-based development could be considered to help local residents in sustaining their sense of community threatened by the phenomenon of urban gentrification that Nang Loeng has currently been facing due to the coming of Bangkok's Metropolitan Rapid Transit station situated right next to the community

**Boonanan Natakun** is a full-time lecturer in Interior Architecture at Faculty of Architecture and Planning, Thammasat University, Thailand. His postgraduate studies at the University of Melbourne bridged architectural design, housing, urban planning and anthropology; so his research interests cover a nexus of spatial, social, cultural and political processes at urban community and neighborhood levels. He has been looking at how we can understand the livelihood of urban residents through humanistic ways of improving living conditions, while tackling other related urban problems. His research therefore focuses on participatory planning and design for urban communities. His current research projects look at climate resilience for urban low-income communities and the role that neighborhoods play in urban development and urbanization processes in Southeast Asian countries.

PANEL 1

**Dwelling the Streets, Living on Edge:  
Neighbourhoods, Collectivities and 'Being-in-common'**

**Tessa Maria GUAZON**

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From 2017 to 2020, the Manila team for the Southeast Asia Neighbourhoods Network project worked closely with homeless women and women itinerant vendors in Escolta, Manila. Escolta was a prime commercial district during the colonial period and housed commercial storage houses. It was heavily bombed during the Second World War to flush out the Japanese. Alongside other urban historic areas, this narrow street linking Quiapo and Chinatown in old Manila, has been the focus of urban planning, conservation efforts, and city revitalization programs spearheaded by the local city government and in a few cases, non-government organisations. The last five years (2014 to 2019) however, saw the mobilisation of culture-led programs in attempts to resuscitate Escolta. It is now regarded as one of several burgeoning 'creative hubs' in sprawling Metro Manila.

Despite the rapid changes to the urban fabric, there are pockets of neighbourhoods that struggle to survive. This essay chronicles our exchanges with our women partners in Escolta. We ask about the changing nature of neighbourhoods, specifically in contexts where it is not defined by property but by contingent social relations. The lives of our women partners are shaped by great uncertainty. By turns evicted and sheltered, they have devised ways of survival and established their network of 'neighbours' on the streets. Our exchanges and interactions with them revealed a precarity that suffuses all aspects of their lives. While they recognise urban development and change as inevitable, they express their desire to be heard and to actively negotiate the changes happening around them.

Together with artists Alma Quinto and Nathalie Dagmang, we investigated ways of 'being-in-common', or a 'contingent being-together': lenses that may perhaps articulate the concept of neighbourhood vis-a-vis notions of collectivities and communities in precarious conditions. Being-in-common or ways of being together capture the relentless agency by which our women partners live the harsh conditions of Manila's streets. We consider the potentials of artistic practice for critical dialogue and engagement as we identify art as a powerful mediator of neighbourhood life ways, especially for those persistently threatened by eviction and displacement.

**Tessa Maria Guazon** is contemporary art curator and assistant professor of Art Studies at the University of the Philippines-Diliman. Her research interests centre on art, urban development, and art's mediation of the public sphere. Her current projects include *Island Weather* for the Philippine Pavilion at the 2019 Venice Art Biennale; *Panit Bukog 4* an exhibition of Mindanao artists for November 2019, and forthcoming curatorial workshops and lectures. She is principal researcher for Manila for the Southeast Asia Neighborhoods Network project organised by the Urban Knowledge Network Asia and the International Institute of Asian Studies Leiden, the Netherlands. She is also the coordinator for exhibitions and curatorial analysis for the Philippine Contemporary Art Network. She was recipient of the 2013 Nippon Foundation Asian Public Intellectuals Fellowship for research in Thailand and Indonesia; and was researcher in residence at the Fukuoka Asian Art Museum Japan in 2017. Her essays and reviews have been published in anthologies, academic journals, and exhibition catalogues.

PANEL 1

**A Tale of Three *Kampung*:  
Grassroots Movement, 'Experts' and Spatial Project**

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In 2015, a cluster of three *kampung*s called Kampung Anak Kali Ciliwung along the Ciliwung Lama River, Ancol, North Jakarta, negotiated with Jakarta Local Government to be able to stay at their current location by emptying 5 meters of space from the river. This negotiation was to respond forced-eviction threat which linked riverbank informal housing settlements to Jakarta flooding. Together with civic organisations, university and professionals, this cluster of *Kampung*'s plan worked to secure the future of their living environment. This paper is a study on how neighborhood organisation and their networks have evolved strategies and practices to defend their settlements.

We argue that such cooperation executed in a neighborhood scale can trigger similar movements in other locations, activated through shared community network. Rather than departing from the classical paradigm of neighborhood as building block, we would like to borrow Madden's (2013) definition of neighborhood as spatial project that sees neighborhood as a formative movement into space. We saw Kampung Anak Kali Ciliwung as overlapping spatial projections of various social power from collective actors. Various contribution from 'expert's bring us to revisit the concept of "expertise" or "intellectual," Castells "grassroots" and their possible intersections in urban neighborhoods. This 'experts' also serve as an agent that bridge the neighborhood with other expertise needed at each stage, to the community network and ultimately to the decision maker. Momentous response from the government to follow through with the 2017 political contract allows the drafting of new regulations that bring solutions practiced in Kampung as an alternative solution for the other 400 locations in Jakarta.

**Herlily** is Faculty member at Department of Architecture Universitas Indonesia (UI) since 1993. She has trained in architecture, urban design and environmental design in developing countries at Universitas Indonesia; University of Sydney, Australia; International Frauen Universitat, Germany; and University of California -Berkeley, USA. She has taught urban theory courses and architectural/urban design studios at Department of Architecture UI and at Urban Studies Program, School of Strategic and Global Studies UI. Her research interest includes urban informality; housing struggles; discourse on urban theory and questions around culture, urban space and power in the Global South. She is very devoted in action research and community engagement in collaboration with local civic organisations to facilitate the right to adequate housing.

**Amira Paramitha** is an architect, researcher and urban designer who is currently focusing her study in *kampung* kota. She completed her undergraduate study in Department of Architecture, Universitas Indonesia and received her master degree in Urban Design from the same university in 2016. Amira is interested in looking for many possibilities to involve the community directly in designing their city, especially micro-infrastructure such as water provision and urban spaces. She is currently an assistant lecturer in the Department of Architecture, Universitas Indonesia.



PANEL 2

**Ma On Shan Iron Ore Settlements and the Making of Industrious Hong Kong**

**Mee Kam NG**

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Many may know that Ma On Shan (MOS, literally 'Saddle Hill') is an extension of the Shatin New Town in Hong Kong. Few, however, would realise that the new town was built on coastal reclaimed land that 'buried' the former pier district of the MOS Iron Ore, a joint venture of local and Japanese companies. In fact, the MOS Iron Ore had led to the development of several settlements at different levels of the Hill, playing important roles in shaping the culture, practice and development of Hong Kong in its post-WWII decades until the city's rise to international financial centre status.

The post-WWII MOS Iron Ore settlements are results of a form of transnational urbanism: the Iron Ore was a joint-venture of local and Japanese investments made possible by the Cold War mentality that tried to rebuild rather than discipline Japan; and the retreat of catholic as well as protestant churches from communist China to this remote corner of Hong Kong to serve the poor in the early 1950s. The Iron Ore operations had nurtured generations of miners, explosive operators, mechanics and construction workers that have contributed to the building of Hong Kong in subsequent decades. The services rendered by the two churches not only eased the lives of desperate early settlers, their dedication to the local communities long after the closure of the mine also testifies the church as a moral force underlying the city's development.

The settlements also symbolise the industrious spirit and culture of Hong Kongers in face of international and regional political volatilities, material shortage and economic hardship. Life was hard in the hilly settlements but the dwellers had overcome the hardship through developing local economies and reciprocity, triggering a virtuous cycle of mutual help that extends beyond MOS. Through publications, networking and heritage conservation activities, local civic organisations such as the Evangelical Lutheran Church Hong Kong Grace Youth Camp (MOS Mining Heritage Center) and MOS Promotion of Livelihood and Recreation Association have played the roles of place champions, ensuring that valuable place-based knowledge is not going to be forgotten.

When the government developed the MOS New Town, they 'buried' part of the Iron Ore settlements and left the rest to wither. Yet, this paper argues that these time-honoured settlements should be conserved, as historical testimonies to a unique chapter of development in Hong Kong, shaped by transnational events and ingenious human endeavours against all odds.

**Mee Kam Ng** is Professor and Vice-chairman of the Department of Geography and Resource Management, the Director of the Urban Studies Programme and Associate Director of the Institute of Future Cities at the Chinese University of Hong Kong. She is a member of the Royal Town Planning Institute, a fellow of the Hong Kong Institute of Planners (HKIP) and academic advisor of the Hong Kong Institute of Urban Design. She was elected as a Fellow of the Academy of Social Sciences in the United Kingdom in 2016. She has completed over 30 research projects and published widely on planning, governance and sustainability issues in Pacific Asia. Her publications have earned her six HKIP Awards and the 2015 Association of European Schools of Planning Best Published Paper Award. The Urban Studies Programme she directed is an Associate Member of the UN-Habitat's World Urban Campaign, promoting the implementation of the New Urban Agenda. [website: [https://www.grm.cuhk.edu.hk/eng/people/ppl/fac\\_NgMK.html](https://www.grm.cuhk.edu.hk/eng/people/ppl/fac_NgMK.html)] Evangelical Lutheran Church Hong Kong Grace Youth Camp (MOS Mining Heritage Center) was launched in 2012 to bring back to life more than 60 years of the Church's service in Hong Kong in general and in MOS in particular. [website: <http://gyc.elchk.org.hk/en/about/>]. The MOS Mining Heritage Center has provided help in the research project and hence is included in this abstract submission.

PANEL 2

**Experiencing My Dinh: Anxiety, Comfort and Experimentation around  
Cultural Consumption in a Korean District in Hanoi**

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The construction of Calidas in xxx has added to the clustering of Koreans in the My Dinh neighbourhood, and a mixed use district has emerged with residential, commercial and service functions. Using a street survey where we interviewed all shop owners who are willing to talk to us, we build a profile of the shopping experience in My Dinh. From the interviews conducted, we detail the reasons why Korean expatriates need Korean products when they are overseas. The key reason has to do with a reproduction of Korean life through consumption while in a new city. This enables the shops in My Dinh to thrive in serving the Korean expatriate community. Consumption has an audience larger than the Korean clients which in this case involves the potential participation of local residents. And ethnic consumption of the type in My Dinh also requires translation to locals. Thus, we also point out that the products and services in My Dinh neighbourhood also perform a city building function in enabling cosmopolitan consumption. We argue in the greater authenticity of this experience because unlike the Chinatowns described in the literature, My Dinh has not become a tourist destination. Many of the shops in My Dinh are run by Koreans and cater to a significant Korean clientele. It should also be noted that many of the Korean customers like the ones staying in nearby Calidas are sojourners and not settlers who have taken on more local preferences and lifestyles. The result locals encountering My Dinh shops is a consumer experience which is more exploratory, less scripted, and offer a deeper Korean cultural experience without a conscious accommodation to local tastes and preferences. It is these elements which build the cosmopolitan nature of the consumption experience and add to the educational nature of the urban experience in a city that is becoming more cosmopolitan.

Trained as an urban sociologist at the University of Chicago, Associate Professor **Kong Chong Ho's** research interests are neighbourhood and community development, heritage and place-making, the political economy of cities as well as a more recent interest in higher education. Much of his published work is on East (Hong Kong, Seoul and Taipei) and Southeast Asian (Bangkok and Singapore) cities. Recent publications include "The Neighbourhood Roots of Social Cohesion: Notes on An Exceptional Case of Singapore" *Environment and Planning C: Politics and Space* (2018, with Vincent Chua) "The Cultivation of Research Labour in Pacific Asia" *Asia Pacific Education Review* (2018, with Ge Yun) and "Discrepant Knowledge and InterAsian Mobilities: Unlikely Movements, Uncertain Futures" *Discourse: Studies in the Cultural Politics of Education* (2018, with Francis Collins). Forthcoming publication include *Neighbourhoods for the City in Pacific Asia* with the University of Amsterdam Press (2019).

**Hae Young Yun** is a Research Fellow in the Asia Research Institute at National University of Singapore. Her research focuses on low- and middle-income households, housing and neighbourhood, and walkability and transport mobility. She holds her PhD in Design (emphasized on Housing Studies) at the University of Minnesota with background in architecture. She was a Postdoctoral Fellow under the joint postdoctoral fellowship program at Massachusetts Institute of Technology (MIT) and Singapore University of Technology and Design (SUTD).

**Jeehun Kim** is a Professor of Sociology in the Department of Social Studies Education at Inha University, Korea. His research focus is at the intersections of urban, migration and family sociologies, investigating privileged, less privileged, and under-privileged Asians who aspire for social and global mobility across Asia and beyond. He has earned his BA in Sociology from Korea University, MSocSci (Sociology) from National University of Singapore. He has received both his MSc from School of Geography and the Environment and DPhil in Sociology from University of Oxford. He was an Assistant Professor at Sogang University, Korea and held Visiting Scholar positions at National University of Singapore, New York University, Columbia University, Stockholm University and the Centre for Strategic and International Studies (Jakarta).



PANEL 2

**The Value of Neighbourhood:  
Real Estate Local Game as a Transformative Factor**

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John Friedmann defines the neighbourhood as “a small urban space that is cherished by the people who inhabit it” (2009: 5). The value of neighbourhood is indeed emotional as it is linked with familiarity and acquaintanceship. Shared memories and everyday practices contribute to hold its inhabitants together through time. In that sense, the neighbourhood can be seen as a social product. However, this conception tends to be reconsidered since another kind of value is locally growing at a high pace: the land value. In the renewed metropolitan context of Asian cities, is the neighbourhood becoming a marketable good like any other? And, in such a case, what hold inhabitants together in the neighbourhood then? While most studies about the financialization of the city-making (Harvey, 1989) draws on central business districts dynamics and on new suburban mega-projects, our paper proposes to address this issue from the neighbourhood, that is to say, from an “ordinary” component of the city, in Robinson’s (2006) sense of the term.

Our study takes place in wards 13 and 14 of Phú Nhuận district, in Ho Chi Minh City (HCMC). This pericentral neighbourhood represents the multiple layers of identity during the historical development of the city and therefore is a good example of the metropolitan diversification of HCMC today. The neighbourhood is located alongside the Nhiêu Lộc-Thị Nghè canal, where the banks have been upgraded by the public authorities in recent years. As a result, this area now forms a bustling commercial space. As the neighbourhood becomes increasingly dynamic, it faces new development pressures. These are embodied in many new houses under (re)construction, the general increase in the height of buildings and the emergence of new real estate products – such as apartments for sale, houses and offices for rent. The multiple dynamics of the real estate local game are at the core of our research. We hypothesize that the increasing land value contributes a great deal in reframing what a neighbourhood means today in Vietnam. Our methodology combines morphological surveys, GIS mapping and in-depth interviews with local landlords and tenants, as well as with real estate agencies and brokers. We supplemented these primary data by an analysis of prices extracted from real estate websites and locative platforms – such as AirBnb. Our main argument deciphers the different forces – between global and local, morphological, social and economic – that contribute to (re)shape contemporary neighbourhood in Vietnam today. The neighbourhood oscillates between a social and reputational value and, more and more, an investment value, these different dimensions of value interacting together.

**Marie Gibert-Flutre** is a geographer and an assistant-professor at the University of Paris, in the Department of East-Asian Studies (UFR LCAO, UMR CESSMA) where she is currently the head of the Vietnamese Studies Master Programme. Her research deals with the dynamics of public and private spaces in the production and appropriation of urban space in Vietnam. Her work uses a combination of process-oriented, and social agency perspectives to explore the encounters between state intentions, governing practices, and everyday life during the urbanization process. She has recently published *Les envers de la métropolisation: les ruelles de Ho Chi Minh Ville (Vietnam)* CNRS Edition, Paris (2019).

**Pham Thai Son** earned his PhD in Cities and Societies (2010) at National Institute of Applied Sciences of Lyon (INSA Lyon), France. After three years of working in international firms providing consulting services in real estate and engineering industries like Savills and Egis, he joined Vietnamese-German University in 2014 as Senior Lecturer in Urban Economics cum Academic Coordinator of Sustainable Urban Development master study program, a joint-degree program established in close partnership with Technical University of Darmstadt. His research interests lie on urban planning, urban resilience, livable city, transit-oriented development, urban economics, real estate market, housing and public space.

## PANEL 2

**The Making and Remaking of Neighbourhoods through Work:  
Reflections from Delhi****Eesha KUNDURI**

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Urban neighbourhoods are significant from the perspective of work and livelihoods: they give rise to small scale entrepreneurial work, and shape local job networks through *jaan-pehchaan* (familiarity). The intertwined nature of workplaces and urban neighbourhoods was emphasised in Chandavarkar's (1994) remarkable account of working class life in colonial Bombay. Recent scholarship on labour has seen a resurgence of neighbourhoods as significant sites of organizing and collective action (Agarwala 2013, Tewari 2010). Yet, the urban neighbourhood as a site of work and its connection to the larger landscape of work in the city remains relatively undertheorised. Drawing on research among industrial and home-based workers in New Delhi, India, this paper argues that urban neighbourhoods are enmeshed in a geography of jobs that shape intersections of planned/unplanned and formal/informal segments of the city. In highlighting these intersections, I draw upon fieldwork in informal, unplanned neighbourhoods, that have been incrementally built by residents through what Caldeira (2017) calls 'auto-construction'. In the process of auto-construction, Caldeira (2017) argues that residents build neighborhoods as they build homes: in "transversal ways" with the logics of the state and dominant planning regimes, and involving political negotiations, contestations and agency. In this paper, I extend Caldeira's ideas of "auto-construction" and "peripheral urbanization" to argue that the production of urban space in the Global South is intrinsically tied to the production of spatial networks of work and economic activity. These auto-constructed neighbourhoods, I suggest are co-located with and linked in a production chain with formal, planned industrial estates, and are sites of home-based work for women, mediated through local networks of trust and familiarity. Women's negotiation of these work opportunities, in turn, is shaped by patriarchal norms and constraints, but is not devoid of agency. The neighbourhood, therefore, serves as a critical vantage point from which we can locate women's experiences and negotiations of the labour market, and enables us to better understand the geography of jobs in the city. The paper contributes to scholarship on neighbourhoods and labour geographies, but moves beyond neighbourhoods as sites of organized, collective action to gesture the tacit knowledge through which certain forms of work are spatially organized in neighbourhoods. The tacitness lies in ways through which forms of home-based work, outsourced from co-located industrial estates, is organized in some neighbourhoods and not in others, through tropes that stress on finesse and perfecting standards of women workers, much like Elson and Pearson's (1981) description of "nimble fingers". The spatial organization of home-based work is a marker of the "functionality" of the informal city, to borrow from Mukhopadhyay (2011). The heterogeneity of the urban, then, needs to be understood not only in terms of its diverse inhabitants, but the varied ways through which they negotiate, navigate and "make a living" (Webster, 2005) in the city. The making of the city, I argue, needs to be understood through the ways in which geographies of work are produced in its neighborhoods.

**Eesha Kunduri** is pursuing a PhD at the Department of Geography, Environment and Society at the University of Minnesota, Twin Cities (UMN). Her research spans the domains of labour studies and urban studies. She is broadly interested in understanding how identities shape the way people experience development processes and outcomes. Prior to joining UMN, she worked as a Research Associate with New Delhi based think-tank, Centre for Policy Research (CPR), for over four years on projects pertaining to work, employment and migration in cities, and on state-citizen engagements in urban India. Eesha holds an M.A in Development Studies from Ambedkar University, Delhi and a B.A (Hons.) in Economics from the University of Delhi.

PANEL 3

**Who Is a Neighborhood?  
Vietnamese Lessons about a Thing that Isn't a Thing**

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There is no such thing as a neighborhood. But neighborhoods are everywhere. Neighborhoods are regularly described as things, but we cannot touch them. We typically understand neighborhoods as places, but we can neither see them nor find their edges. The more you stare at a neighborhood, the more it seems impossible to see it. Nevertheless, there is something—an often intangible and indescribably social something—that supports the belief that there is in fact a neighborhood to be stared at. In social science analysis, perhaps the most important thing that we stare at but cannot see, of course, is the social. In order to more properly understand the neighborhood, then, this paper takes the social seriously. It places people and their relationships at the center of a project to develop a working understanding of the neighborhood. Instead of asking, “What is a neighborhood?”, I ask, “Who is a neighborhood?” The empirical basis for the paper’s conceptual reflections on the neighborhood will come primarily from collaborative research conducted under the auspices of a multicity research project called the Southeast Asia Neighborhood Network (SEANNET), with particular attention to concepts that have emerged from the project site in Ho Chi Minh City’s Phu Nhuan District.

**Erik Harms** (PhD, Cornell University, 2006) is currently Associate Professor of Anthropology and Southeast Asian Studies and chair of the Council on Southeast Asian Studies at Yale University. He specializes in urban anthropology, rural-urban relations, eviction, dispossession, and the construction of master-planned urban developments. He is the author of *Luxury and Rubble: Civility and Dispossession in the New Saigon*, published by the University of California Press in 2016, and *Saigon’s Edge: On the Margins of Ho Chi Minh City*, published by the University of Minnesota Press in 2011. He has published numerous peer-reviewed articles, and served as the President of the Association for Political and Legal Anthropology (2017-2019).



PANEL 3

**The Perceived Urban Space; Chinese Neighbourhoods of Calcutta-  
A Study in the Multiplicity of the Neighbourhood and the City**

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This paper addresses the sub-theme 'Urban Cultures' to '*conceptualize the ways in which neighbourhood local action shape the urban culture, practice and city building.*' Of the foreign communities that have made Calcutta their home, the Chinese are the only ones to remain and prosper as much as before. The community has sustained its re-creation of a 'little China' on the Calcutta soil specifically in the 'China towns' of the city. Such has been the influence of the Chinese cuisine originated from the Chinese neighbourhoods in the city that it has transformed the food scenario of the city giving rise to the distinctive cuisine, the Calcutta Chinese. Yet, the Chinese as a community are seen as a minority community in Calcutta.

The space of the neighbourhood forms an important aspect of dwelling (in) the South Asian city. The Chinese community in Calcutta are concentrated in two neighbourhoods of the city – Tangra, a region in East Kolkata also known as the China Town of Kolkata and Tiretta Bazaar which is a neighborhood near Lalbazar in central Kolkata. It is usually called "Old China Market". By studying the lived experience of the Chinese people in Calcutta and the narratives of the Chinese Calcuttans, in the city, the paper outlines ways in which community identities are linked to the neighbourhood, as well as ways in which the neighbourhood acts as a diasporic space.

This paper shall consider the city in the global South as a historically produced and reproduced site of urbanity of a distinctive kind where neighbourhoods act as active agencies in creating the identity of a community and vice versa. As the question of colonial mediation is involved in this specific kind of engagement, the legacy pre-colonial is very germane to the understanding of the specifics of colonial and postcolonial urbanity in its economic and social implications. The history of the postcolonial state and its programme of development is no less germane. Again, the emergence of urban-neoliberalism too has come to transform the urban experience in India. Theoretically, this paper juxtaposes Henri Lefebvre's Spatial Triad (specifically Spaces of Representation, Spatial Practice, Representations of Space) and the idea that culture not only constitutes the pivotal battleground of urban life but also is defined by an unremitting competition to experience and control images as pointed out by Sharon Zukin in *Cultures of Cities* against David Harvey's 'The Right to The City.'

This paper shall also address Walter Firey's claim of cultural ecology in '*Sentiment and Symbolism as Ecological Variables,*' that argues that such community places attract similar cultural and economic practices and repel dissimilar activities. Firey's argument is based on the hypothesis that certain cultural values become associated with a certain spatial area. Second, it also argues that locational activities are not only economizing agents but may also bear sentiments which can significantly influence the locational process. Thus a wide range of sentiments, aesthetic, historical, and familial acquires a spacial articulation in community places like the Chinese neighbourhoods in Calcutta. Although Firey's research is based in Boston in the 1930s, his theory is spacially and temporally relevant in contexts of other neighbourhoods across other times as well, as this paper is going to show. For example Firey had shown that the North End is losing its young people to a much greater extent than its older people. While it is common now with young Kolkatans to scout for better career opportunities elsewhere, the rate of migration is much higher among the people of Chinese origin. It is worth mentioning here that similar to the Beacon Hill Association in Firey's paper, there is the Tangra Welfare Society for the Chinese Community in Calcutta and one of the joint secretaries of the Indian Chinese Association, Thomas Chen is from the Calcutta Chinese Community. By exploring critical links across neighbourhood, memory, the city and diaspora, this paper shall undertake a searching historical journey in the light of these developments over time and ask

whether neighbourhoods enable a community to assert their right to the city in this case, the Chinese in Calcutta? This paper seeks to understand the various narratives about Calcutta as conceived by its people and shall focus on the specific engagement of the Chinese with the city of Calcutta/Kolkata, as a transforming urban experience. The paper shall tease out a number of crucial dimensions of the urban experiences of the Chinese in Calcutta that make the Indian case both specific as well as globally connected. The paper shall be addressing a plethora of issues like caste, class, gender, criminality, state power and surveillance, pedagogy, marginalization and displacement, ordering and disordering of space, the hegemonic urban and people's attempts at contesting it, urban cultures of consumption in the form of food or literary articulation in print (Two Chinese newspapers are regularly published from Calcutta; there was a third till 1963).

When it comes to narrating the city (in our case, Calcutta) we are accustomed to narrations that stem from the portals of the state and the academia. What gets unnoticed in the process is people's attempts at placemaking through their narrativizations of the city. This paper will study ordinary people's narratives as attempts at asserting their right to the city. However, we do not consider 'people' as an undifferentiated and homogenous category. This paper seeks to study how class, caste, ethnic and religious differences inform and variegate these narratives. Thus this paper shall go beyond the linear narratives and explore the multiplicity in the lived experiences of the city's everyday.

**Jagyoseni Mandal** completed both her graduation and post-graduation in History from Presidency University, Kolkata, India. She received her MPhil degree in History from Jadavpur University, Kolkata, India and in June 2019. She is currently working as an Archivist in the Department of History, Jadavpur University, Kolkata India, in a project titled 'The Specifics of the Urban Condition(s) in the Global South: A Historical Perspective.' She has also served as a peer mentor for the Humanities Department at Gokhale Memorial Girls' College, Kolkata. She is especially interested in the history of urbanity and its people.

PANEL 3

**Aging Neighborhoods in Japan:  
Neighborhood Activism and the Promoting of  
Elderly-Friendly Community of Support and Care**

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Since 2007, Japan has been experiencing a gradual decline in its natural population due to a rapid rate of aging, coupled with low birth rate. The impact of depopulation is already apparent, especially in new towns in the urban suburbs mostly built in the 1970s to house the extensive flow of population to big urban centres such as Tokyo and Osaka. This paper focuses on a depopulated neighbourhood in one such new town in a Tokyo suburb. Our study site – Nagayama district is one of the oldest districts in Tama new town, the largest suburb new towns in Japan. Residents of the Nagayama district moved in since 1971 were among the pioneers who settled in the new town. Typical of new town residents then, the Nagayama residents were young nuclear families. Faced with a lack of amenities as initial residents, the neighborhoods were vibrant with neighbourhood activism displayed through various initiatives, such as the setting up of neighbourhood childcare and the publishing of local newsletters and journals.

Close to half a decade later, the Nagayama district has transitioned into aging depopulated neighbourhoods. The rate of aging is currently 40% as young population moved out leaving behind their aging parents. The consequence of depopulation is stark in the neighbourhood with “shutter-down” shops and empty school buildings. How to regenerate an aging depopulated neighbourhood? In this paper, we focus on one neighbourhood within Nagayama district to explore their efforts to serve older residents in the vicinity and in building an elderly-friendly neighbourhood. This is examined through the neighbourhood services catering to older residents in the shutter-down shop spaces. Specifically, we focus on the multi functions of a café run by an NGO to examine its integrated social support service to discuss how it forms part of the “Nagayama model” of community-based integrated care system that have been highlighted as a successful neighbourhood model in community care in the country. While we term this “second neighbourhood activism” making reference to the beginning of the new town in the 1970s, we also examine the potential and limits of the approaches of neighbourhood as a third way alternative to state and market (Fallov, 2010) in our exploration of the capability of neighbourhood in the comprehensive provision of an elderly-friendly environment.

**Leng Leng Thang** is Associate Professor at the Department of Japanese Studies, and Associate at Asia Research Institute (ARI), National University of Singapore. Her research interests include Japan-Singapore socio-cultural issues, intergenerational relations and programming, aging, family, retirement, gender with a focus on Japan and Singapore, as well as Asia in general. She is the author of *Generations in Touch: Linking the Old and Young in a Tokyo Neighborhood* (Cornell University Press), and co-author of *Ageing in Singapore: Service needs and the State* (Routledge). Leng Leng is also co-editor in chief of the *Journal of Intergenerational Relationships* (Taylor and Francis).

PANEL 3

**The Politics of 'Becoming Neighbourhood'  
in URA Led Urban Renewal in Hong Kong**

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Current literature suggests that urban regeneration is at best, falling short in delivering on equitable outcomes, and at worst, masked as consensus-building participatory governance activity. The latter conveniently evacuates the political from urban development processes allowing those in power to maintain their privileged positions. Research to date has not paid enough attention to diverse and competing perceptions and experiences that shape urban regeneration decision making outcomes. The power of the neighborhood to speak back to the dominant aspirations for urban regeneration is often overlooked and undervalued. This paper brings ideas on post politics into conversation with emerging concepts of post-colonial urban theory to identify what can be learned about neighborhood in the context of urban renewal processes and practice in Hong Kong.

Neighborhoods are both sites in which resistance is birthed and sites that are created through resistance. This paper demonstrates how informal processes and practices of 'becoming neighborhood' work to resist 'naturalised inequality' within the Hong Kong Government Urban Renewal Authority's (URA) aspirational city making projects. Drawing on data collected on URA led urban renewal processes and practices in Hong Kong over two years, I deploy Jacques Rancière (2010) conceptualisation of 'politics' in conjunction with a focus on relationships, attitudes, agency and strategies that define urban informality (Banks, Lombard, & Mitlin, 2020), to make two key arguments. Firstly, I contend that URA affected people and their support groups utilise informal relationships, attitudes, and strategies to resist the URA's aspirational city making projects in three ways. These include framing of heritage preservation, the establishment and evolution of new groups and alliances, and in strategies of survival and hope. Secondly, I consider how these forms of resistance are instances of, and opportunities for, 'everyday politics proper.' In the way it is applied here, 'everyday politics proper' draws attention to the less visible, less explosive, and more incremental acts of politics such that rather than foreclosing politics and possibilities of alternative urban futures, the URA's intervention into neighborhood is in fact, the catalyst for it.

**Kate Sewell** is a PhD Candidate in Geography at the University of Waikato, New Zealand. She has worked in the not for profit sector in Hong Kong and Auckland and most recently worked with local government in Auckland as an independent consultant in the area of inclusion and diversity. Kate's research interests are in urban governance namely, strategies of depoliticization and resistance within urban development processes and practices. She is currently writing her thesis which is utilising the lens of post politics in conjunction with emerging concepts of post-colonial urban theory to explore the ways power, politics and participation affect inclusion within urban regeneration practices in Hong Kong.

PANEL 3

**Placemaking as a Discursive Formation:  
The Case of Kampung Kauman of Yogyakarta, Indonesia**

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Kampung Kauman of Yogyakarta (Indonesia) is an urban village situated in the heart of the city. It is historically significant in Yogyakarta Sultanate's (1755) founding and its establishment as the new Islamic center on Java island in the eighteenth century. Moreover, it was also where the "modern" Islamic movements, the Muhammadiyah organization, and its female wing, the Aisyiyah, were established. These organizations pioneered the "purification" of Islamic practices and established the first school for girls and a mosque for women in Indonesia. Kauman is an Islamic settlement that was initially reserved for the sultanate religious officials and their families. Such a neighborhood compound was typically found in Indonesia's sultanate capital cities on Java and Sumatra islands in the pre-independence era and survives until today. However, the Kauman of Yogyakarta is unique due to its community's attempts to preserve its identity as an Islamic village as the neighborhood, which was once exclusive, experiences both spatial and social changes in the heterogeneous city. Employing poststructuralist theory, my article investigates how the Kauman community sustained the kampung's identity as an Islamic village while distancing itself from the syncretic Islamic sultanate. The research was conducted using ethnography, combining participant observations and in-depth interviews with the locals, to understand the nuance of social and spatial practices in the placemaking. In Kampung Kauman of Yogyakarta, the meaning of place is constructed through Islamic discourses, constituted through the ubiquity of neighborhood mosques and Islamic learning groups, as well as the recommendation of veiling (*hijab*) for women to brand it as an Islamic village. These practices demonstrate that placemaking is a discursive formation in which all community members involve themselves, and what is considered "true" is defined and constituting the "Other." The placemaking process simultaneously constructs a counter-discourse against the syncretic Islamic sultanate despite the kampung's historical connection with it. Intertwining both the spatial and the social, this article's central argument is that the social practices contribute to the formation of spatial discourse in Kampung Kauman of Yogyakarta.

**Tutin Aryanti** is a lecturer of Architecture at Universitas Pendidikan Indonesia, Indonesia. She received her PhD in Architecture with minor in Gender and Women's Studies from the University of Illinois at Urbana-Champaign, USA. Her research interests revolve around gender and other social-cultural issues in architecture and the built environment, visual theory, and ethnography. She holds numerous awards, some of which are Fulbright PhD Scholarship, the American Association of University Women (AAUW) International Fellowship, and the Illinois Program for Research in the Humanities Graduate Student Fellowship. Her dissertation entitled "Breaking the Wall, Preserving the Barrier: Gender, Space, and Power in Contemporary Mosque Architecture in Yogyakarta, Indonesia" was awarded the International Convention of Asia Scholars (ICAS) Best Dissertation in Social Sciences in 2015. She is currently working on a project to empower women in disaster mitigation funded by the AAUW International Project Grant.

PANEL 4

**Sustainable Neighbourhood Gastronomy:  
Preserving the Texture and Flavor of Tokyo Urban Foodways in a Time of Crisis**

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COVID-19 presents an existential crisis for independent restaurants around the world, but it is an acute crisis often compounded by many other chronic stressors. In urban Japan the latter include the aging of proprietors, urban renewal, mass tourism, and corporatization. Empirically, this paper discusses how independent restaurants in Tokyo cope with this acute crisis alongside other long-term problems. It uses intensive single-site urban ethnography to develop a concept of sustainable neighbourhood gastronomy and employs this concept to discuss how restaurateurs and other community stakeholders face crises at the community level. Though developed ethnographically in Tokyo neighborhood during the COVID pandemic, this concept of sustainable neighbourhood gastronomy should prove applicable in other contexts.

**James Farrer** is Professor of Sociology Global Studies at Sophia University in Tokyo, Japan. Based largely in Shanghai and Tokyo, his research has focused on the contact zones of these global cities, including ethnographic studies of sexuality, nightlife, expatriate communities, and urban food cultures. His recent books include *International Migrants in China's Global City: The New Shanghailanders*, *Shanghai Nightscapes: A Nocturnal Biography of a Global City* (with Andrew Field), and *Globalization and Asian Cuisines: Transnational Networks and Contact Zones* (editor). His ongoing projects investigate community foodways in Tokyo and the spread of Japanese restaurant cuisine across diverse regions. He manages a community sociology website [nishiogiology.org](http://nishiogiology.org), which has been featured on NHK World.

PANEL 4

***Bhinneka Tunggal Ika: From Slogan to Everyday Urban?***  
**Examining Neighborhood Practices of Diversity as Counter-Discourse**  
**in *Kampung Peneleh*, Surabaya**

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Excavated from the ancient literature of the 14<sup>th</sup>-century Majapahit Kingdom, *Bhinneka Tunggal Ika* was appropriated by national politicians in Indonesia's early independence period to legitimize the incorporation of thousands of islands and hundreds of ethnic groups, religions, and languages as one nation-state. With continuing concerns on tolerance and diversity in Indonesia, it is pertinent to examine how the people practice *Bhinneka Tunggal Ika* in urban reality. How does the slogan – widely interpreted as Unity in Diversity – play a role in the social construction of neighborhoods in the city? How do everyday realities in a city neighborhood relate to, practice, perpetuate and appropriate the national slogan? We investigate whether the neighborhood's everyday life represents the Foucauldian "counter-discourse" in the *kampung's* practice of living in diversity, apart from the nationalist agenda. Using a mixed-method approach of archival research and ethnography, our research in *Kampung Peneleh*, Surabaya reveals a multilayered contextualization of the slogan. There are three main findings on the relationship between the nationalist slogan and the neighborhood's everyday realities: 1) The presence of Islam as the majority religion is obvious in regular communal activities well as the built environment, such as the century-old *Masjid Peneleh*. Nevertheless, minority religions and ethnic groups are still identifiable and able to coexist for several generations. 2) The recent articulation of Islam as a thematic identity of the whole *kampung* contradicts *Bhinneka Tunggal Ika* that includes religious diversity, but *kampung* leaders and residents who support the Islamic theme interpreted *Bhinneka Tunggal Ika* as the peaceful coexistence of minority ethnic groups and religions. 3) *Kampung Peneleh* consists of alleyway-based sub-neighborhoods, each with its own social-economic and built environment characteristics in relation to *Bhinneka Tunggal Ika*. Hence, interpretations of the slogan in everyday practices may vary in each sub-neighborhood. The upholding of *Bhinneka Tunggal Ika* in everyday interactions intersects with the social and spatial dominance of the majority religion in the neighborhood, resulting in a mixture of domination, cohabitation and cooperation as manifestations of unity in diversity. This mix of domination, cohabitation and cooperation is not exactly a Foucauldian "counter-discourse," but rather a combination that re-appropriates the slogan to strengthen the neighborhood's ideological presence in the city. Such dynamic demonstrates the existence of *kampung* neighborhood as a relatively autonomous space but still part of the city, in which translations of a hegemonic slogan into the everyday urban allows a mix of perpetuating and negotiating the nationalist discourse, while countering the urban development discourse.



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PANEL 4

**Reclaiming Hong Kong through Neighborhood-making:  
A Study of the 2019 Anti-ELAB Movement**

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Set in the context of the 2019 Anti-Extradition Law Amendment Bill (Anti-ELAB) protest movement in Hong Kong, this study focuses on selected material and social appropriations of space including community focused events held in shopping malls, the establishment of networks connecting consumers to suppliers with like-minded political values, and human chains. Drawing on popular concepts such as scale, network and place-frames found in the literature on contentious politics, we argue that the place-making practices observed during the period of study became claim-making practices that effectively framed movement aims and projected movement claims beyond the neighborhood scale into a dynamic contestation at the city and national scales. Adopting key elements of neighborhood as defined by Jenks and Dempsey, we highlight the socio-spatial practices of the Anti-ELAB protests not only re-cast city spaces into neighborhood spaces but also redefined traditional understandings of neighborhood as a socio-spatial construct. We argue that during the Anti-ELAB movement an 'ideological neighborhood' emerged in which spatial relationality is not born out through physical proximity. Instead, connections between functional and social units were established through ideological affinity. These new connections and the replication of neighborhood-based practices reinforced the construction of a socially and politically distinct Hong Kong identity. We extend the literatures on contentious politics and urban sociology by showing that the ideology and the imaginaries of movement participants can become spatially manifest and thus defensible in the physical world through new territorialities such as the neighborhood.

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PANEL 4

**Wua-Lai Silver Craft and Temples in the Shaping of Neighbourhood Projects:  
Towards Analysing the Grassroots Mobilisation in Chiang Mai (Thailand)**

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This paper examines the neighbourhood as key sources of citizen mobilisation with a particular focus on Chiang Mai, capital of Northern Thailand. The research has been conducted through two housing groups of Wua-Lai neighbourhood, namely Wat Sri-Suphan and Wat Muen-Sarn. The artisans of Wua-Lai neighbourhood specialise in silver craft, owing to their special skills inherited from Tai Shan silversmiths who immigrated to Chiang Mai in 19<sup>th</sup> century. Since 1990s, Wua-Lai has gone through significant socio-economic transformation and urban change resulting from the mass tourism development. The inhabitants have responded to the crisis by developing the neighbourhood projects, aiming at reviving the silver craft production, preserving and transmitting the craft skills. The temples play an important role in the shaping of neighbourhood projects ; they provide a shared place for the worship activities that run in parallel or blend with the collective activities, such as the local museum, the silver craft classroom and workshop.

This situation raises questions about the role of craft and temple in neighbourhood projects. The crossed-questioning of the silver craft which is considered as the local identity and heritage, and the Buddhist temple as the centre of neighbourhood's social life, has two objectives. The first aims to develop a critical analysis on the conditions for awareness and mobilisation : how the silver craft and the temples are used and valorised by the grassroots movements for developing local project and mobilising the inhabitants ? Do the two neighbourhoods develop the same form of organisation (in both cooperation and competition aspects) ? The second deals with the interconnection between neighbourhood and contemporary city : how tourism development in Chiang Mai has led to the revival of local craft production and the preservation of local heritage ? We focus on how the neighbourhoods adopt the devices of tourism development (such as creation of marketplace and tourism attractions, development of local products to meet the new demands of tourists) in order to resist the standardisation and marginalisation that the top-down globalisation of tourism and trade often inflicts on them, what Magnaghi (2017) called as "the globalisation from bottom-up". To approach this topic, we study the strategies and approaches that mobilise the inhabitants, and seek to identify a set of elements in place on which the local projects are premised, that enables sociability which builds and reinforces the potential for collective action (Ho, 2019).

**Pijika Pumketkao**, architect specialised in heritage conservation and teacher of École Nationale Supérieure d'Architecture de Paris-Belleville (ENSAPB), is currently an associated researcher of Paris Research Institute: Architecture, Urbanism, Society (IPRAUS) / Joint Research Unit "Architecture, Urbanism, Society: Knowledge, Education, Research" (UMR AUSser no. 3329, CNRS) and UMR Prodig, Universités de Paris and Paris 7. She received her PhD in architecture from the University of Paris-Est in 2019. Her doctoral research contributes to the academic field of critical heritage studies. It highlights the role of ordinary urban heritage and citizen participation in the building of cultural heritage field in Thailand. Each year she organises the Master's degree architectural workshop in Chiang Mai, in collaboration with Chiang Mai University (CMU) and Chulalongkorn University (CU, Bangkok), which focuses on the inhabitants' local practice of everyday life and auto-production of urban space.

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