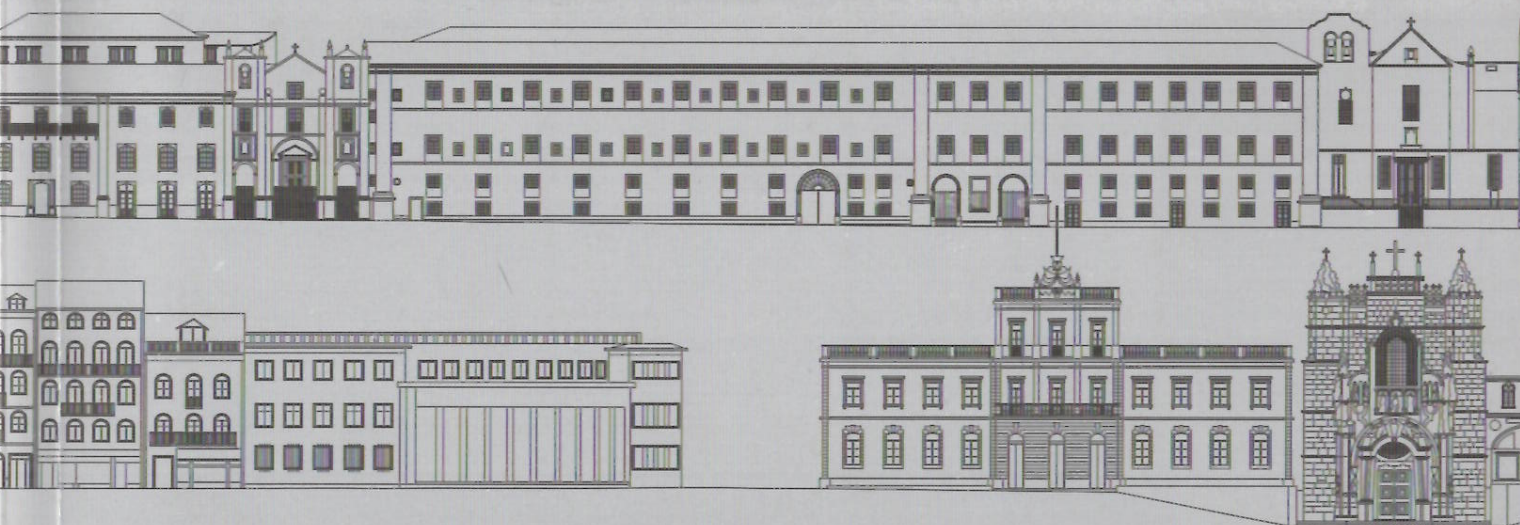




TRADITIONAL DWELLINGS AND SETTLEMENTS REVIEW

JOURNAL OF THE INTERNATIONAL ASSOCIATION FOR THE STUDY OF TRADITIONAL ENVIRONMENTS

THE POLITICS OF **TRADITION**



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Editor's Note

This special issue of *Traditional Dwellings and Settlements Review* is dedicated to IASTE's 2018 Conference, to be held in October in Coimbra, Portugal. As with past special TDSR conference issues, it intends to provide individual and institutional IASTE members who are unable to attend with information about the content of the event. For those attending, the issue serves the additional purpose of providing a preliminary document for discussion, as it contains all abstracts of papers accepted for presentation.

The theme of the Fifteenth IASTE Conference is "The Politics of Tradition." Past IASTE conferences have dealt with themes as diverse as value, myth, utopia, and borders. This conference will, however, explicitly foreground the ways in which traditions in the built environment and the domain of the political are related. While the traditions of the political have always been part of the debate at IASTE conferences, at a time of struggles globally around the meaning and the practices of political participation in making the built environment, it is valuable to address how the built environment has been shaped by state apparatuses or by citizens to advance diverse political position, often deploying imaginaries of tradition or purportedly rejecting emerging spatial practices and political subjectivities.

Consequently, the 2018 IASTE conference will offer reflections both on the importance of the concept of tradition for the political question in itself and on the ways in which variants of governance structures face the question of tradition in the built environment. Participants are encouraged to question the practice of tradition in the production of space in relation to different regimes of politics. In addition, the conference will examine the systems of politics as a category of tradition, reflecting on how the construction and deconstruction of professional political bodies act on the built environment.

Hosted by the University of Coimbra, the conference brings together more than 240 scholars and practitioners from a variety of backgrounds to present papers structured around three broad themes: "Traditions of Everyday Social Practices and the Shaping of Traditional Built Environments"; "Theorizing the Political from the Spaces of Traditional Environments"; and "Tradition, Politics, and the Built Environment." We would like to thank this year's conference sponsors, which include the Department of Architecture of the Faculty of Science and Technology, the Center of Social Studies at the University of Coimbra, and, of course, the University of California, Berkeley.

Nezar AlSayyad

MOULID CELEBRATION SPACES IN CAIRO: BETWEEN POLITICS AND TRADITION

Aliaa AlSadaty

A *moulid* is a religious celebration that includes a pilgrimage to the shrine or tomb of a revered religious figure. A celebration then generally takes place at the saint's shrine/tomb and in its surrounding urban spaces, which has a major impact on appearance, structure and morphology of those spaces. *Moulid* celebrations across Egypt combine and offer several overlapping experiences, including that of a spiritual pilgrimage, a communal reunion of local residents, and a commercial event such as a fair. Beside the numerous *moulids* in Cairo, almost every city/village in Egypt stages one for its patron saint. While some celebrations have only local importance, the importance of others extends beyond their local boundaries, attracting large numbers of attendees from near and far.

Although such festivities can be considered a cultural phenomenon, the historic and present structure of *moulids* and their place within social frameworks may be highly politicized and contested. During the celebration, the domains of political and traditional practices are clearly manifest.

This paper will trace those practices as manifested in physical spaces, highlighting the transformations both to the celebration and the celebration spaces as a result of the continuous struggle between politics and tradition. This will be done through an overview of the politics of celebration in several *moulids* in Cairo, with special reference to that honoring AlSayedda Zeinab, one of the major *moulids* still occurring in the heart of the historic city.

The paper shows that although several factors have led to the recent decline of such celebrations, *moulids* can be seen as having enormous potential to reshape the way urban areas function. They may likewise serve as particularly effective venues for political and urban elites to refashion feelings of identity and consciousness.

D.2 HOUSING FORMS I

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Yael Allweil

Technion IIT, Haifa, Israel

HOMEOWNERSHIP, DESIGN, AND POSTCOLONIALITY: COMPARING TWO EMERGENCY HOUSING PROGRAMS IN PORTUGAL, 1974–82

Rui Aristedes Lebre

University of Coimbra, Portugal

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Luciana Rocha and Gisela Lameira

University of Porto, Portugal

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University of Sydney, Australia

BOTH CITY AND VILLAGE: THE WEST BANK "COMMUNAL SETTLEMENT" AS BRIDGING THE RURAL-URBAN DIVIDE (1967–2005)

Yael Allweil

The Israeli settlement project spans from small-scale, isolated "outposts" to the towns of Ariel and Efrat with populations of 20,000 and 8,000 respectively. While seemingly dramatically different, small-scale settlements and towns are on a continuous spectrum of development that transcends this rural-urban divide and unsettles it. What makes West Bank settlements (known as "communal settlements," to distinguish them from other settlement types) so easily expandable that they can grow seven-fold while maintaining their settlement logic? As a multiscale type, what allows the communal settlement as a typology to trespass the rural-urban divide? And does this ability factor in the settlement-project's capacity to sustain itself despite its protracted illegality?

The communal settlement's spatial flexibility is surprising when positioned vis-à-vis Zionism's two leading (and opposing) housing and settlement types: the communal agricultural kibbutz, which has produced a network of small-scale settlements across the country; and the capitalist Hebrew city, which produces dense

population clusters that expand concentrically. In-between typologies — most significantly the "new town" of post-independence immigrant "development towns" — were explicitly planned to mitigate urban size through an "agricultural" layout, but are today considered failures on both accounts.

This paper studies the communal settlement typology as an unlikely mesh between "village" and "city," bridging the long-debated divide between the rural and the urban in Zionist architecture, planning and historiography. Tracing the history of West Bank housing and settlement from 1967 to 2005, it points to the ingenuity of this typology as a settlement model. Based on the single-family home as a building block, it has been capable of producing tiny, isolated outposts as well as large, urban, populous settlements. While the *kibbutz* was declared to be "neither town nor village," I claim here that the communal settlement is *both city and village*, a quality that renders it flexible, independent from scale, and adaptable to change.

HOMEOWNERSHIP, DESIGN, AND POSTCOLONIALITY: COMPARING TWO EMERGENCY HOUSING PROGRAMS IN PORTUGAL, 1974–82

Rui Aristedes Lebre

This paper examines the postcolonial dimension of two experimental housing programs in postrevolutionary Portugal: the Serviço Ambulatório de Apoio Local (SAAL, the Ambulatory Service for Local Support), and the Comissão para o Alojamento de Refugiados (CAR, the Commission for Refugee Housing). It focuses on the ways authoritarian and colonial state policies regarding the *casa própria* ("owned house") persisted and changed during the early democratization period, which lasted from the April 1974 coup that overthrew the Caetano dictatorship to the neoliberal era that arrived with the second IMF structural adjustment package of 1982. This latter event then brought the coeval extinction of the state housing agency that had overseen both programs, the Fundo do Fomento para a Habitação (FFH, i.e., the Housing Development Fund).

While there is a rich housing literature foregrounding the politics of homeownership, little is known about the ways in which state housing policies can articulate colonial rationalities of government as they shape concrete spatial-production processes. In particular, there is little research about the postcoloniality inherent to the shaping of citizenship through design in formerly imperial European states like Portugal.

The paper analyzes how architectural designs reinvented a particular idea and shape of national belonging. Specifically, it looks at how aesthetic and material designs experimented with the idea of a traditional typology tied to dictatorial and colonial notions of national status — the single-family, detached house, as symbolically and materially inspired by vernacular architectures. Each housing program targeted a different disenfranchised population whose status confronted recently democratic Portugal: SAAL was aimed at the urban working classes, and CAR at returned colonial settlers. Yet SAAL is commonly understood to have been a politically progressive exercise, oriented toward site-specific design, while CAR has been mostly neglected, possibly due to its focus on industrialization and production. Thus, while SAAL is celebrated by architects as a key episode of Portuguese modernist architecture (sometimes even as one of the last instances in Europe where professional architecture was integral to a leftist revolutionary process), CAR is arguably not seen as a worthy episode in the history of the profession.

Comparing the two programs in terms of their development, political strategies, and architectural elaborations, the paper aims to show that this distinction clouds their shared agency in coproducing a similar form of postcolonial citizenship through architectural

shapes and ideas. The intention is to question Portugal's postcolonial rationality of government through some of its more under-explored objects, while allowing a broader discussion of the role of architecture in postcoloniality. Besides exploring the political and architectural production of both programs, the paper thus offers an interpretation of postcolonial citizenship through the reinvention of a "traditional" architectural sense of belonging. The paper draws on source material gathered in state archives through a research project on the architectural and urbanistic dimension of FFH from 1968 to 1982, funded by the Portuguese Institute for Housing and Urban Rehabilitation.

PORTUGUESE STATE-SUBSIDIZED MULTIFAMILY HOUSING INITIATIVES: PARADIGMS OF THE TWENTIETH CENTURY

Luciana Rocha and Gisela Lameira

In Portugal, although the single-family house remained the preferred model for most state-provided housing initiatives until late into the twentieth century, in the 1940s it became obvious that this approach would be unable to address the increasing problem of a lack of housing. Between the 1920s and the late 1970s this led to the emergence of multiple types of multifamily structures, constructed by different entities, including private individuals, real estate developers, and public agencies and cooperative housing associations — the latter being more constrained at an economic level.

The state-subsidized multifamily buildings changed public housing in several aspects: architectural language (introducing modern elements and approaches to design); urban concepts (observance of the Athens Charter and, therefore, the addition of communal green spaces); building infrastructure (including well-equipped service areas, complete bathrooms, and an independent living room); and no less importantly, in the social model arising from urban organization. A sense of collectiveness began to emerge, introducing the notion of community as a social unit into the previously established idea of the family so cherished by the dictatorship.

This paper focuses specifically on state-subsidized multifamily housing initiatives built by Casas de Renda Económica (CRE), the "Affordable Rent Houses Program," with funds from Social Security via Habitações Económicas-Federação de Caixas de Previdência (HE-FCP). The Affordable Rent Houses Program rested on a specific regulation framework — namely, law 2007, dated May 7, 1945 — which allowed the construction of housing blocks of up to four stories, for rent or sale according to the promoting organization.

Given this architectural, urban, social and political context, the paper will approach these housing sets with one research question in mind: How did the public institutions, architects and promoters articulate the specificities of each urban context?

The paper is an extension of the research project entitled "Mapping Public Housing: A Critical Review of State-subsidized Residential Architecture in Portugal (1910-1974)" (a project co-financed by ERDF and FCT). This project focused on the role of the state as a provider of housing, with a view to the development of a common ground for decision-making.