



TRADITIONAL DWELLINGS AND SETTLEMENTS REVIEW

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DEVELOPMENT VS. TRADITION

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THE CULTURAL ECOLOGY OF DWELLINGS AND SETTLEMENTS

THIRD INTERNATIONAL CONFERENCE
OCTOBER 8-11, 1992 PARIS FRANCE

SPECIAL ISSUE | CONFERENCE ABSTRACTS

FRIDAY, OCTOBER 9, 1992

9:00 AM - 10:45 AM — PAPER SESSIONS

THE COLONIAL CITY: ISSUES OF IDENTITY AND PRESERVATION

Espace Louis Armand, UIC

Moderator: Jean-Paul Bourdier, *University of California, Berkeley, U.S.A.*

A WASTING INVESTMENT: GOLD COAST MERCHANT TRADERS' HOUSES

A.D.C. Hyland

University of Newcastle Upon Tyne, U.K.

THE TWO FACES OF URBAN CONSERVATION IN SOUTH AFRICA

Derek Japha and Vivienne Japha

University of Cape Town, South Africa

THE TURTLE INSTINCT AND THE RABBIT SCIENCE: FROM TRADITION TO MODERNITY

Aleth Picard-Malverti

Université Paris Val de Marne, Paris, France

TRADITIONAL HABITAT AND MATERIAL CULTURE

Salle G. Stephenson, UIC

Moderator: Alain M. Viaro, *Ecole Polytechnique d'Architecture de Geneve, Switzerland*

BAMBOO HOUSING AND THE MANGROVE OF GUAYAQUIL

Morna Livingston

University of Tennessee, Knoxville, U.S.A.

TRADITIONAL SETTLEMENTS OF THE BOROLOUS LAGOON, EGYPT

Laila El-Masry

Cairo University, Egypt

EARTH, WATER GRAPES: ARCHITECTURE AND URBAN PATTERN IN THE OASIS OF TURFAN, XINJIANG, CHINA

Jean-Paul Loubes

Ecole d'Architecture de Bordeaux, France

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TOURISM AND DEVELOPMENT

Salle F. List, UIC

Moderator: Hugh Burgess, *University of Nevada, Las Vegas, U.S.A.*

CLIMATIC TOURISM AND URBAN GARDENS IN NICE

Philippe Graff

INAMA, Ecole d'Architecture de Marseille, France

RETHINKING PROGRESS: DEVELOPMENT AND TOURISM IN TIBERIAIS

Iris Aravot

Technion I.I.T., Haifa, Israel

REVISITING THE TOURIST LANDSCAPE: THE DYNAMICS OF CHANGE OF THE TRADITIONAL ENVIRONMENT IN SANTORINI

Antonia Noussia

The British Museum, London, U.K.

THE VILLAGE AND THE ETHNOPARK: THE MESSAGE OF SABICI AND SIROGOJNO COMPARED

Bonita J. Mueller

National Park Service, Denver, U.S.A.

11:00AM - 12:45PM — PAPER SESSIONS

TRADITION, NATIONALISM, AND THE CREATION OF IMAGE

Espace Louis Armand, UIC

Moderator: Nezar AlSayyad, *University of California, Berkeley, U.S.A.*

DISCOURSES ON THE PRE-1948 PALESTINIAN VILLAGE: THE CASE OF EIN HOD/ EIN HOUD

Susan Slyomovics

Brown University, Providence, U.S.A.

SCHULTZE-NAUMBURG'S HEIMATSTIL: A NATIONALIST CONFLICT OF TRADITION AND MODERNITY

Kai K. Gutschow

University of California, Berkeley, U.S.A.

THE ARCHITECTURE OF LISBON: REINTERPRETATION OF DIFFERENT CULTURAL TRADITIONS

Margarida H. la Feria Valla

Universidade Lusiana, Lisbon, Portugal

MOVING FORWARD, LOOKING BACK: FOLK HOUSES AND IDENTITY IN LITHUANIAN MODERN STATE FORMATION

John Maciuika

University of California, Berkeley, U.S.A.

built in a contemporary Israeli architectural style, but with Arab-style landscaping, is considered an illegally created, "unrecognized gray village," with no state-subsidized services.

This presentation inquires into the expressive function of vernacular architectural space in a Palestinian Arab and Israeli Jewish village. My primary concern is with some of the interrelationships between architecture and nationalist discourse in Ein Hod/Ein Houd. These are 1) notions of a "native" landscape revealed in discussions of the olive tree versus the fir tree, or *bustan* terracing versus green lawns; 2) the social meaning of Israeli renovation and preservation as an exercise of governmental power; and 3) the contested architectural identity of the pre-1948 Palestinian village.

SCHULTZE-NAUMBURG'S HEIMATSTIL: A NATIONALIST CONFLICT OF TRADITION AND MODERNITY

Kai K. Gutschow

This paper analyzes the invented traditions created by the early *Heimatstil* writings of Paul Schultze-Naumburg (1869–1949), and the *Siedlungen* they inspired, as part of an ongoing nationalistic discourse between modernization and traditionalism in Germany. From unification in 1871 until 1933 the image most Germans had of their *Heimat*, or "homeland," was that of a ravaged country — ravaged by foreigners, bourgeois taste, rampant industrialization, and the malaise of the burgeoning city. Calls for an up-to-date, more responsible, German, pure and modern architecture came from all classes and sectors of society. Modernists and traditionalists competed in the quest to invent an appropriate image for the newly unified and industrialized Germany. In an attempt at historiographical self-determinism, historians of modern architecture have almost completely passed over the sizeable *volksisch* groups that competed for influence. These traditionalists longed for a romanticized past, before industrialization and liberal bourgeoisie or socialist values had debased Germany. The most active and popular contingent was the *Bund für Heimatschutz*, a watchdog organization for protection of the homeland.

Founded by the social activists Ferdinand Avenarius and Ernst Rudorff in 1904, the *Heimatschutz's* strongest ideologue was Paul Schultze-Naumburg, an architect by training. In his extremely popular series of polemical writings, the *Kulturarbeiten*, as well as other books on traditional domestic housing, Schultze-Naumburg and the *Bund* invented a reformed architecture responsible in equal measure to the environment, the modern world, and the continuity of tradition. With powerful slogans and memorable example/counter-example photos, they created an architectural image that addressed diverse and seemingly irreconcilable interests: advocacy of new materials and technologies, maintenance of tradition, belief in contemporary life, support of indigenous Germanic culture, and a deep concern for the environment and landscape. The books and the image had a tremendous following and a profound influence on a whole generation of architects. In each case the resulting architecture was a constructed hybrid of regional and historical vernacular

forms. A typical house was whitewashed, of traditional brick, with a steeply pitched thatch roof and a dark oak interior. Invented German medieval and classical styles cloaked essentially modern housing.

This paper places Schultze-Naumburg's words and the single-family domestic *Siedlungen* it inspired in the struggle for national identity in Germany at the time. In this "age of nationalism" Germany felt pressed to modernize its industrial, economic and cultural potential. Housing had to be modernized — hygienic, efficient, plentiful for all. As part of the nationalist discourse, however, ideologues started simultaneously to stress the need to develop a distinct and authentic German architecture. Problems "at home" were seen to be unique and demanding local, traditional solutions. In the worst cases this produced an overt, nostalgic use of history in architecture. *Heimatstil Siedlungen* influenced by Schultze-Naumburg, such as those by Schmitthenner and Tessenow, however, managed to combine both the calls for modernizing and the traditional, more rural and historical sensibilities of German nationalism. The *Heimatstil* gained almost universal recognition and success in Germany at the time but has gone largely unnoted by historians of both modern architecture and traditional environments to date.

THE ARCHITECTURE OF LISBON: REINTERPRETATION OF DIFFERENT CULTURAL TRADITIONS

Margarida H. la Feria Valla

The architecture of Lisbon shows the signs of the great many cultural influences the city underwent in its long history, among them contacts with the Arabs and the Jews in its own territory, and contacts with the peoples of Africa, America, India and the Far East that were brought about by Portuguese maritime voyages from the 15th century onwards. This cultural assimilation represents a new type of civilization, whose singularity is given by the unique symbiosis of European culture and the cultures of peoples from Africa, America, the Orient, and the Far East.

The strong influence of the Islamic architecture was a heritage from the many centuries of Moorish occupation of the Iberian Peninsula. In Lisbon, as well as in many other cities and villages in Portugal, one sees imprinted in the urban fabric the characteristics of typical Moorish neighborhoods, with sinuous streets, blind alleys, and arches over the streets. The decoration of the walls took a singular aspect in Lisbon: many facades were covered with tiles of different colors and patterns, a further reminder of the strong Moorish influence on architecture.

In the 15th and the 16th centuries Lisbon was the European center of trade with the Orient. The architecture of Lisbon is a showcase of all Oriental elements introduced in Portuguese architecture by means of the worldwide commercial and cultural interchanges. The Oriental influences in the decoration of Portuguese buildings came either through the direct assimilation of Oriental architectural forms or through the elaborate reinterpretation of these same forms. Roof forms from India, balustrades, strong cornices, etc. are common