

II INTERNATIONAL CONGRESS
**COLONIAL AND
POST-COLONIAL
LANDSCAPES**
ARCHITECTURE COLONIALISM WAR

18 – 20 JANUARY 2023 – LISBON – CALOUSTE GULBENKIAN FOUNDATION

book of abstracts



ARCHWAR

dinamia'cet _iscte
Centro de Estudos sobre a Mudança
Socioeconómica e o Território



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THE CONGRESS

The infrastructure of the colonial territories obeyed the logic of economic exploitation, territorial domain and commercial dynamics among others that left deep marks in the constructed landscape. The rationales applied to the decisions behind the construction of infrastructures varied according to the historical period, the political model of colonial administration and the international conjuncture. This congress seeks to bring to the knowledge of the scientific community the dynamics of occupation and transformation of colonial territory, especially related to and resulting from the war effort, which involved not only the agency of architecture and urbanism but also of military apparatus, and its repercussions in the same territories as independent countries. Colonial infrastructures will be addressed to question, for instance, how housing production during armed conflict has conditioned future spatial models of the independent countries or what options taken by colonial administrations were abandoned or otherwise strengthened after independence.

The congress is part of the ongoing research project entitled “ARCHWAR - Dominance and mass-violence through Housing and Architecture during colonial wars. The Portuguese case (Guinea-Bissau, Angola, Mozambique): colonial documentation and post independence critical assessment” funded by ‘Fundação para a Ciência e Tecnologia’ (FCT - Foundation for Science and Technology), ref. PTDC/ART-DAQ/0592/2020, in which Calouste Gulbenkian Foundation (FCG) is a partner. The general goal of the congress is to debate on the repercussions of the decisions taken by the colonial states in the area of territorial infrastructures – in particular through the disciplines of architecture and urbanism – in post-independence spatial and urban models and the formation of independent countries with a colonial past.

THE SESSIONS

The parallel sessions resulted from an open ‘Call for Sessions’, being a selection of the submitted proposals. The themes, approach and description of each session were produced by their Chair(s), who have also been responsible for the selection of communications in the panels. Some sessions have been doubled into two panels, due to the affluence of proposals in the ‘Call for Papers’.

Organisers

ARCHWAR

dinamia^{’cet} _iscte
Centro de Estudos sobre a Mudança
Socioeconómica e o Território



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The congress is integrated in the research project "ARCHWAR - Dominance and mass-violence through Housing and Architecture during colonial wars. The Portuguese case (Guinea-Bissau, Angola, Mozambique): colonial documentation and post independence critical assessment" funded by ‘Fundação para a Ciência e Tecnologia’ (FCT), ref. PTDC/ART-DAQ/0592/2020.

GENERAL PROGRAMME

18 JAN (WED)	19 JAN (THU)	20 JAN (FRI)
8.30		REGISTRATION
9.00	KEYNOTE SESSION Samia Henni (Cornell University)	KEYNOTE SESSION Peter Scriver (University of Adelaide)
9.45		COFFEE BREAK
10.00	PROJECT SESSION I ARCHWAR Research presentations	PROJECT SESSION II ARCHWAR Research presentations
12.30	LUNCH BOOK PRESENTATION	LUNCH BOOK PRESENTATION
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16.00		COFFEE BREAK
16.30	PARALLEL SESSIONS II (4 rooms) s. 6 Under Golden Suns: Revisiting Late Modernist Typology Experiments Chair: Rui Seco (CITAD) s. 7 Architecture of Repair Chair: Emilio Distretti (University of Basel) s. 8 Of other spaces: heterotopias and the strategy of siege Chair: Nuno Tavares da Costa (DINÂMIA'CET-Iscte) s. 10 By Sword and Cross: Christianizing Missions and Global Empire Chairs: Ralph Ghoche (Barnard College), María González Pendás (Cornell University)	PARALLEL SESSIONS IV (4 rooms) s. 4 Mapping the Landscape of War/ Resistance and Post-Independence period through Public Art Chair: Milia Lorraine Khoury (CPUT) s. 9B Modernity and the city: norms and forms of urban transition in colonial contexts Chair: Regina Campinho (Universidade de Coimbra) s. 12 The role of large construction companies in housing through colonial and postcolonial perspectives Chair: Inês Lima Rodrigues (DINÂMIA'CET-Iscte) s. 15 Learning from (and for) Africa. Architecture, colonialism and conflict Chair: Leonor Matos Silva (DINÂMIA'CET-Iscte)
18.00	REGISTRATION OPENING SESSION	
18.30	OPENING CONFERENCE KEYNOTE SESSION Alessandro Petti (DAAR)	MILITARY HISTORICAL ARCHIVE (AHM) VISIT ROUNDTABLE
20.00	APERITIF	CLOSING DINNER

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Ente di Decolonizzazione, Borgo Rizza
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“Towards an Entity of Decolonisation”

Alessandro Petti

(DAAR - Decolonizing Architecture Art Research)



The artistic practice of DAAR – Sandi Hilal and Alessandro Petti – is situated between architecture, art, pedagogy and politics. Over the last two decades, they have developed a series of research- projects that are both theoretically ambitious and practically engaged in the struggle for justice and equality. In their artistic research practice, art exhibitions are both sites of display and sites of action that spill over into other contexts: built architectural structures, the shaping of critical learning environments, interventions that challenge dominant collective narratives, the production of new political imaginations, the formation of civic spaces and the re-definition of concepts. Alessandro Petti is a professor of Architecture and Social Justice at the Royal Institute of Art in Stockholm.

*

In 1940, the Italian Fascist regime established the “Entity of Colonization of Sicilian Latifundium” following the model of the “Entity of Colonization of Libya” and fascist-colonial architecture in Eritrea and Ethiopia with the aim to colonise the south of Italy considered by the regime an internal colony, “empty,” “underdeveloped,” and “backward” and therefore in need of being “reclaimed,” “modernized,” and “repopulated.” For this purpose, the “Entity of Colonization” inaugurated eight new rural towns in Sicily, and as many remained unfinished. Today most of these fascist architectures have been normalized perpetuating fascist, colonial and modernist narrations, rhetoric, culture and politics.

Against reemergence of nostalgic and neo-fascist ideologies, in Borgo Rizza in Sicily, one of the rural towns built by the Entity of Colonisation, we made a series of discursive, educational, architectural and political interventions in order to transform the former Entity of Colonization of Sicilian Latifundim in Borgo Rizza into an Entity of Decolonization. These interventions took the form of site research, summer schools, art installations, exhibitions and public events, bringing together the local community, international universities and cultural institutions, associations and partnerships with different municipalities.

Despite the fall of fascism following the Second World War, Europe’s de-fascistization, unfortunately, remains an unfinished process. This is one of the reasons why there are many visible architectures and monuments that celebrate the fascist regimes. Therefore, it becomes urgent to ask: what kind of heritage is the fascist-colonial and modernist heritage? And, who has the right to re-use it? Should this heritage simply be demolished, or could it be re-oriented towards other ends?’

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The trace of the explosion of France's first nuclear
bomb in the ground zero, the Algerian Sahara
© 1960, Raymond Varoqui / SCA / ECPAD



Toxic Coloniality or Colonial Toxicity?

Samia Henni

(Cornell University, NY)



Samia Henni is a historian and an exhibition maker of the built, destroyed, and imagined environments. She is the author of the multi-award-winning Architecture of Counterrevolution: The French Army in Northern Algeria (gta Verlag, 2017, EN; Editions B42, 2019, FR), the editor of War Zones, gta papers no. 2 (gta Verlag, 2018), and Deserts Are Not Empty (Columbia Books on Architecture and the City, 2022). She is also the maker of the exhibitions Archives: Secret-Défense (ifa Gallery, SAVVY Contemporary, Berlin, 2021), Housing Pharmacology / Right to Housing (Manifesta 13, Marseille, 2020) and Discreet Violence: Architecture and the French War in Algeria (Zurich, Rotterdam, Berlin, Johannesburg, Paris, Prague, Ithaca, Philadelphia, Charlottesville, 2017–21). She teaches history of architecture and urban development at Cornell University's College of Architecture, Art and Planning.

*

On February 13, 1960, six years after the outbreak of the Algerian Revolution, or the Algerian War of Independence (1954–1962), the French colonial authorities denoted their first atomic atmospheric bomb in Reggane in the colonized Algerian Sahara. Codenamed “Gerboise Bleue” (Blue Jerboa), it had a blast capacity of 70 kilotons, about 4 times the strength of Little Boy, the United States’ atomic bomb dropped on Hiroshima a month before the end of the Second World War. Blue Jerboa was followed by other atmospheric detonations, as well as various underground nuclear bombs in In Ekker, which continued until 1966, four years after Algeria’s formal independence from France.

To secretly conduct their nuclear weapons program in the colonized Sahara, the French army designed and built two military bases: one in Reggane, in the Tanezrouft Plain, approximately 1,150 kilometers south of Algiers, and another one in In Ekker, in the Hoggar mountains, about 600 kilometers south-eastern of Reggane. The use of the Algerian Sahara as a nuclear firing field spread radioactive fallout across Africa and the Mediterranean, causing irreversible contaminations among human and nonhuman lives, natural, and built environments.

This lecture aims at tracing and naming the spatial, atmospheric, and geological impacts of France’s atomic bombs in the Sahara. It exposes the coloniality and toxicity of the norms and forms of France’s weapons of mass destruction, including the classification of its very sources. It also examines the spatialities and temporalities of France’s colonial toxicity, or toxic coloniality, and explores the lives and afterlives of radioactive debris and nuclear wastes.

PROJECT SESSION I . AUDITORIUM 2 . 10.00-12.15

This session will be dedicated to the presentation of ARCHWAR research works undertaken in three partner institutions within this project: Dinâmia'CET-IUL (the host research centre of the project, set within ISCTE-IUL), the Arquivo Histórico Ultramarino (the Overseas Historical Archive), the Arquivo Histórico Militar (the Military Historical Archive) and the Instituto de Planeamento e Gestão Urbana de Luanda (the Institute of Planning and Urban Management of Luanda).

PRESENTATIONS to be announced

BOOK PRESENTATION - AUDITORIUM 2 . 12.15-12.30

Optimistic Suburbia 3: Mass Housing infrastructures (Lisbon, Luanda, Macao) – The Researchers' Perspective.

Ana Vaz Milheiro (coord.), Filipa Fiúza, Rogério Vieira de Almeida (eds.)

Optimistic Suburbia 4: Middle-class mass housing complexes – OS2 International Conference Full Papers' Booklet

Ana Vaz Milheiro, Inês Lima Rodrigues (coords.), Beatriz Serrazina, Leonor Matos Silva (eds.).

Authors: Ana Vaz Milheiro and Inês Lima Rodrigues; Yankel Fijalkow and Aurore Reynaud; Gonçalo Canto Moniz and Vítor Leite; Melissa Anna Murphy and Beata Sirowy; Marianna Charitonidou; Géry Leloutre; Andrea Pastorello; Ariadna Kuzhakova; Mariana Porto Ferreira; Giuseppe Resta; Inês Marques; Maribel Mendes Sobreira; Jean-Marc Basyn.

PARALLEL SESSIONS

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Colonial heritage: wars, nationalisms and identities

CHAIRS: **Martins JC-Mapera** (CECS Universidade do Minho, PT),

Armindo Armando (CECS-Universidade do Minho, PT; Universidade Zambeze, MZ)

In the former colonies, the various vestiges are changeable and impactful and influence the way in which society views its daily life. In this call we intend to focus on the issues of liberation wars and other post-liberation wars in the former colonies. The diverse knowledge in the fields of social sciences, exact sciences and modern identities in the former colonies, among others, highlights the preeminence of colonial heritage. However, colonial heritage not only presents itself as places of visibility, but also as places of memories of colonialism, liberation wars and the construction of identities. With this section, we intend to analyse the political and historical uses of the colonial past in the context of the liberation wars and the post-war period; discuss the social and artistic representations of the liberation and post-war wars today and debate the influence of the colonial past in the construction of identities and places of memory in the former colonies through the wars fought. In the methodological framework, the section will privilege qualitative, quantitative and narrative research. Therefore, the section will include interdisciplinary knowledge areas such as: Sociology, Anthropology, History, Security and Defence Studies, Cultural Studies, Architecture, Geography, Public Policies, Communication Sciences and Economics.

COMMUNICATIONS

"Discursive confluences and political practices: heritage, identity and the colonial past"

Maria Isabel Lemos (ISCTE-IUL / IELT-FCSH, PT)

'The Writing is on the Wall' (Part 2): analysing artistic representations of war and liberation in Maputo's Post-War and Post-Independence Mural Art"

Milia Lorraine Khoury (Cape Peninsula University of Technology, RSA)

"The Overseas Historical Archive 'Public Works' database: a valuable finding aid to study the heritage of a colonized Africa by the Portuguese Architecture"

Sónia Pereira Henrique (DINÂMIA'CET, ISCTE - IUL, PT)

"In Search of 'Good Living': Afro-Asian Solidarity and the Promise of Housing"

Shivani Shedde (Princeton University, US)

"Heritage of the Portuguese Catholic Mission in Mozambique: Religious and Cultural Syncretism"

Pedrito Cambrão (Zambeze University, MOZ)

“Discursive confluences and political practices: heritage, identity and the colonial past”

Maria Isabel Lemos

(ISCTE-IUL / IELT-FCSH, PT; mariaisabelm.lemos@gmail.com)

The consequences of the various and heterogeneous processes of colonial exploitation can, nowadays, be observed through multiple lenses: from the local to the international scale, the different political regimes in which the former colonies participate represent fruitful objects of analysis for the understanding of colonization as a rhetorical process. The sharpness of this process in Cape Verde, archipelago exploited by Portugal from 1460 to 1975, is manifested through primordial prisms of Cape Verdean worldview and history, from the occupation of the islands to the constitution of Creole narrative and the anti-colonial struggle. The singularity of this colonization also underpins the country’s pendulous discourse of political belonging, sometimes associated with the African continent, sometimes with the European. In this swinging framework, marked by the scarcity of resources and a sui generis culture that gradually emerges as a pillar for development, the various meanings given to colonization as a historical fact are intrinsically linked to national and international agendas. Thus, the pragmatic insertion of the archipelago in the international regime of heritage safeguarding, here analyzed with emphasis on the processes of intangible heritagization, reveals the multifaceted character of the colonial past and its importance for the rhetorical and identity construction.

Framed in ethnographic research, this contribution focuses on the rhetorical uses of the colonial past in the contemporary context of heritage safeguarding and is based on data collected through mixed methodologies, including fieldwork within the local Cultural Heritage Institute. The selection and contours of certain phases of the colonial exploitation process within the heritage semantic are observed, as well as their impacts on the Cape Verdean identity narrative. Aware of the symbolic and discursive character of heritage safeguarding, this contribution aims at the identification of gaps that permeate political practices, institutional discourses and the population's imaginary regarding colonization.

“‘The Writing is on the Wall’ (Part 2): analysing artistic representations of war and liberation in Maputo’s Post-War and Post-Independence Mural Art”

Milia Lorraine Khoury

(Cape Peninsula University of Technology, RSA; khourym@cput.ac.za)

On arrival by air in modern-day Maputo, one will likely find oneself taking the road from the airport which bypasses a large traffic circle honouring the fallen heroes of the Mozambican revolution, known as Heroes Plaza/ Praça dos Heróis. As Samuel Joina Ngale states: “In pursuit of the invention of the new nation, the Mozambique’s Liberation Front created sacred spaces, rituals, and symbols in chosen geographical locations in order to generate meaning and purpose for the new national myth of origin”. Heralding, in the Post-War era, the idea of a new Mozambican national identity – Moçambicanidade/ Mozambicanity.

Heroes Plaza was built following the National Independence Celebration Day in 1975. The central monument, in a five-point-star formation, acts as both mausoleum and memorial as it enshrines the coffins of martyred sons and leaders of the liberation movement from colonial rule. The Plaza is flanked by a 110m mural entitled The Great Wall (of Maputo) (1979) by the artist ‘Mphumo’ João Craveirinha Jr (alias Johnny Kraveirinya, nephew of the renowned Mozambican poet José Craveirinha). Central to the mural are the images of Machel and Mondlane in combat fatigues, the breaking of shackles and the use of the machine gun a symbol of how the liberation was won.

This paper will analyse the role mural art played in representing the creation of a new Mozambican identity in the Post-War and Post-Independent eras in Maputo. Particularly, by visually analysing the subject matter in the mural The Great Wall (of Maputo) as a case study. It will further investigate the employment of the artistic tools and genres of history/ narrative painting as a representation of wartime and thereafter as an expression of liberation. It will also demystify/ demythologize the concept of Mozambicanity and the imagined narrative tropes/ myths represented in these murals.

“The Overseas Historical Archive ‘Public Works’ database: a valuable finding aid to study the heritage of a colonized Africa by the Portuguese Architecture”

Sónia Pereira Henrique

(DINÂMIA'CET, ISCTE – IUL, PT; sonia.pereira.henrique@gmail.com)

The documentary research and treatment developed over the last decade at the Portuguese Overseas Historical Archive (Arquivo Histórico Ultramarino, Lisbon) has enabled contact with several Public Works archives. It happened most significantly during two international investigation projects, briefly the Coast to Coast (2017-2019) and the ArchWar (ongoing) - both projects hosted at DINÂMIA'CET, ISCTE - IUL. Since 2019 this archival work has been online and growing at the Historical Archive research portal in a database named “Public Works” (“Obras Públicas”, in the original). Considering colonial records as markers of colonial memories, this communication resorts to information presented in the archives of the Public Works as a direct manifestation of the Portuguese Administration’s action from the XIX century up to the colonial independence in Africa (1830-1975). This communication aims to explore the Public Works records double dynamic: one, it marked the landscape with a profuse structural and infrastructural legacy, which in turn, can mirror several logics in the same proportion (social, economic and political). Actors, missions, constructions and technology are recurrent presences in these records. Within is also conflict, covering several layers from domination attempts to war allowing us to explore numerous representations and colonial information systems.

“In Search of ‘Good Living’: Afro-Asian Solidarity and the Promise of Housing”

Shivani Shedde

(Princeton University, US; sshedde@princeton.edu)

In the post Bandung moment, former colonies straddled nation-building with transnational solidarity efforts. For these budding states, housing was framed as an essential component of the liberationist future, where discourses on the provision of these services vacillated between the role of ‘culture’ and the need for technical expertise to manage rural development, urban centres, and growing populations. Similarly, organizations that aided the anti-colonial solidarity efforts such as the World Peace Council and the Afro-Asian People’s Solidarity Organisation were also heavily invested in ideas of development for a growing population—one of the many haunting questions of decolonization.

By assembling moments of Afro-Asian solidarity, my paper looks at the ways in which the need for housing in the Third World laid the groundwork for systems of collaboration through technical publications, exhibitions and symposia, training courses and field studies and surveys. Of particular interest to technical collaborations envisioned by solidarity organizations such as the Afro-Asian Housing Organization or the AAHO, was the definition of long-range policies that integrated housing provision with the expansion of industries and the study of population growth. This meant that lower income groups and rural inhabitants were the particular focus of their investigations where ideas of resettlement, the financialization of housing through national insurance schemes and the “modernization” of traditional housing were considered essential to maintain “good standards of living” in the Afro-Asian countries.

The AAHO’s quadrennially-held congresses (the first held in Cairo in 1963, the second in Singapore in 1967, the third in Dar-es-Salaam in 1971 and the fourth in New Delhi in 1975) espoused the need for collaboration, “considering the similarity of many aspects of housing problems in all Afro-Asian countries.” As the proceedings of the first Conference declared, population and its control was essential to the realization of “good living” for the countries’ citizens; the need for rural housing was urgent and needed the intervention of self-help programs; and crucially, the need for technological studies of building materials to benefit, rather than drain national economies. By focusing on the documents of the AAHO, my paper will ruminate not on the form that architecture took, but rather how architecture was ideologically structured as a means to self-determination, even if those goals faced an onslaught of contradictory forces in the postcolonial era.

*“Heritage of the Portuguese Catholic Mission in Mozambique:
Religious and Cultural Syncretism”*

Pedrito Cambrão

(Zambeze University, MOZ; prof.pedrito@hotmail.com)

Over five centuries of the Portuguese presence and the evangelization of the Catholic Church in Mozambique, there were some substantive changes in the religious, social, political, symbolic, cultural and even economic dimensions, which configured a notable structural change, hence one can speak of social re-compositions, which have left their mark or heritage. The position that the Catholic Church in Mozambique took, before the Second Vatican Council (Evangelization according to the dictates of the Roman Catholic Church), differs from that of Inculturation of the Gospel, that is, to make the Gospel incorporated into the local culture, for a greater and best incarnation of the message of Christ. It should be noted that due to the Marxist-Leninist system adopted by the Mozambican state, shortly after independence in 1976, some Mozambicans were forced to abandon their Christian religious belief, as this system proclaimed the non-existence of God and, because of that, the closing of many churches and the banning of public worship. However, nowadays, for many parents – although some are “agnostic” –, the pressing concern to see/have their children baptized, confirmed and, later, to contract canonical marriage in the Catholic Church, is remarkable, even if later do not practice their faith. Therefore, the sacraments of Baptism, Confirmation, Canonical Matrimony and even Holy Unction (when sick) are unavoidable and visible inheritances that many Mozambicans, who profess the Catholic faith, do not dispense with, regardless of whether or not they practice their faith. Christian or the practice of African Traditional Religion, and even other beliefs. It is around this cultural and religious miscegenation or syncretism, the result of the legacy left by the Portuguese missionaries, that our communication will be based, as the result of a historical-hermeneutic research.

Legacies of Wartime Villagization

CHAIRS: **Rui Aristides Lebre** (Department of Architecture and Center for Social Studies, University of Coimbra, PT)

Tiago Castela (Center for Social Studies and Department of Architecture, University of Coimbra, PT)

In the 1950s, wartime villagization was employed by the British in Kenya and Malaya, as well as by the French in Algeria. Later, Portugal forcibly moved up to 2 million peasants in Angola, Mozambique, and Guinea. After political independence, countries such as Kenya, Ethiopia, or Myanmar also employed forms of villagization enmeshed with armed conflicts. Various terms were used in late colonialism and after political independence to describe wartime villagization, such as “new villages,” regrouping camps or centers, “new hamlets,” reorderings, strategic hamlets, government villages, among other terms. Wartime villagization, both colonial and postcolonial, can be understood as a military development project to deal with armed insurgency, or escape from the state apparatus, transforming rural lives and landscapes. While research has started exploring the built environment of wartime villagization, very little is known about the role of this legacy for contemporary rural spatialities in Africa and Asia. While many villagization camps were abandoned, others became thriving villages and towns. Papers interested in the spatial conditions and lived experience resulting from colonial and postcolonial villagization or resettlement schemes are welcome.

COMMUNICATIONS

“Extending urbanity against colonial durability in Kamirithu, Kenya”

Kenny Cupers (University of Basel, CH) and **Makau Kitata** (University of Nairobi, KE)

“Fishing Architectures in Southern Angola”

Diego Inglez de Souza (ISCTE-IUL, PT)

“Planting people: on the role of techno-scientific soil improvement in settler-colonial practices”

João Prates Ruivo (Goldsmiths College, University of London, UK)

“Colonial Conquest, Administration and Villagization: Historical Landscapes and the Political Geography of Angola”

Dr Aharon deGrassi (San Jose State University, US)

“Wartime Forced Villagization in Portuguese Guinea (1963-74): Their Intent and the Afterlife”

Rui Aristides Lebre and **Tiago Castela** (University of Coimbra, PT)

“Extending urbanity against colonial durability in Kamirithu, Kenya”

Kenny Cupers

(University of Basel, CH; kenny.cupers@unibas.ch)

Makau Kitata

(University of Nairobi, KE; kmakau@uonbi.ac.ke)

Kamirithu is a forced resettlement village, located in the semi-rural district of Limuru close to Nairobi in Kenya. The settlement was part of the large-scale villagization and detention camp program of the British colonial rulers, established in response to anti-colonial resistance. It has become well-known because of the work of the novelist, playwright and literary scholar Ngũgĩ wa Thiong’o. His play *Ngaahika Ndeenda (I Will Marry When I Want)*, co-authored with fellow playwright and social worker Ngũgĩ wa Mirii, was part and parcel of the collaborative creation in 1976 of a cultural and educational centre and open-air theatre. The theatre was built on the site of the “social hall,” which was originally planned by the British as a community space at the center of the forced resettlement village.

This paper explores the spatial conditions and lived experience of Kamirithu and its surrounding environment, which features some of the most important colonial-era tea plantations and factories. First structured by the colonial Mombasa-Uganda railway, the area was subsequently transformed by the Trans-African Highway and its current transformation is shaped by the rapid expansion of nearby Nairobi. Based on documentary filmmaking and in-depth interviews with some of the original actors in the theatre as well as residents and business owners, the paper explores both the continued rearticulation of historical injustices and of colonial relations of power in the village, and the emergence of new economic activities and forms of sociability that give Kamirithu a unique place on the map of postcolonial Kenya.

“Fishing Architectures in Southern Angola”

Diego Inglez de Souza

(ISCTE-IUL, PT; diego.souza@iscte-iul.pt)

From mid-nineteenth century, Moçâmedes bay and surrounding region was occupied by a combination of movements and built spaces that reveals wider dynamics of colonial expansion and its relations with natural resources exploitation. Even if inhabited during the fishing season by local fishermen, the occupation of this harsh territory started with a group of portuguese settlers expelled from Pernambuco, in Brazil, frightened by post independence insurrections. Later, fishermen from Olhão, in Algarve, also migrated to Moçâmedes in their own fishing vessels to exploit the halieutic resources of the Great Fish Bay, as described by the English cartographers of XVIII century. The dried fish business greatly developed with the intensification on Africa exploitation by European powers after the Berlin Conference of 1884–1885, providing inexpensive supplies of protein to feed the forced labour on mines and railroads. The dried fish industry was followed by canned fish and fish flour industries that also benefited from cheap resources and labour force, exporting their products to enhance agriculture and cattle farming in Europe, specially in Italy and Germany in the interwar period.

After the collapse of cod fisheries in Newfoundland, with the expansion of fishing areas and pressure associated with the introduction of diesel power and freezing technologies, the Portuguese corporatist state decides to exploit Southern Angola fish stocks to feed the metropolis, promoting and supporting the consumption of frozen hake. Meanwhile, the same region was used to breed “technoscientific organisms” in the Karakul Experimental Station or to torture and eliminate Angolan independentists at the São Nicolau Concentration Camp. The settlements and infrastructure quickly created to support fisheries such as São Martinho dos Tigres village or the Moçâmedes freezing facilities were short-lived but remains as ruins and built testimonies of an recent, traumatic and complex past, partially covered by the Namibe desert sand.

“Planting people: on the role of techno-scientific soil improvement in settler-colonial practices”

João Prates Ruivo

(Goldsmiths College, University of London, UK; jprat002@gold.ac.uk)

In my research, I investigate how post-war ruralization policies were devised as strategies to diffuse political resistance. Premised on a colonial ideology of improvements, these policies were coordinated by the Food and Agriculture Organization (FAO), an United Nations agency created in the aftermath of the Second World War aimed at redirecting the industrial military complex towards agricultural production. In my presentation, by examining a 1947 directive that called for the survey of “Colonial and Underdeveloped areas,” I will argue that FAO’s project sought to extend colonial rule through the techno-scientific improvements of soils.

As a singular case-study of the extended consequences of these so-called improvements, I will focus on the project of the colonial settlement of Cela, located in the region of South Kwanza in Angola. I propose a spatial reading of the history of Cela as a palimpsest of successive waves of violent population displacement. These range from a late settler-colonial agricultural experiment, until the present-day strategies to fixate and pacificate rural populations after the end of the civil war. Originally planned in the 1950’s as a means to transpose the metropolitan model of internal rural colonies to the overseas territories, this agrarian settlement type would in turn become a template for the forced resettlement of Angolans during the anti-colonial war. The campaigns of viligization, which involved the uprooting and resettlement of dispersed rural populations, were a key component of counterinsurgency tactics that were deployed by the Portuguese army to thwart the rise of anticolonial resistance movements in the 1960’s. In 2005, the settlement was rebranded as “Aldeia Nova” (New Village), and redeveloped as an experimental agricultural village for resettling ex-combatants from the Angolan civil war.

While the misrecognition of soil’s properties caused a rapid depletion of fertility, leading to the failure of the model as a viable agricultural enterprise during it’s first phase, in my paper I will explore how the settlement remains active in the present as a spatial model for a settler-colonial ideology of pacification through ruralization.

“Colonial Conquest, Administration and Villagization: Historical Landscapes and the Political Geography of Angola”

Dr Aharon deGrassi

(San Jose State University, US; adegrassi@gmail.com)

In the decades following the turn-of-the-century colonial wars of conquest, quotidian practices of ‘everyday’ displacement and concentration of villages were widespread in Angola and elsewhere, and have had lasting important consequences for contemporary state power and gendered rural poverty. These consequences significantly result from concentration along ridge-top roads and away from water sources relied on disproportionately by women for domestic obligations and processing the main food staple cassava. This paper lays out these findings, based on years of detailed archival, geographic and ethnographic study of colonial and post-colonial landscapes, mapping and agrarian change in Malanje Province. I discuss networks of village concentration ideas, techniques, and experiences, especially as they were adapted administration, taxation and land surveying to not spark revolts or emigration. I briefly conclude by discussing the wider conceptual implications of similar experiences in dozens of other African countries with French and British colonial histories, particularly with regard to theories of frontiers, geographies of the state, and mobilization for democratic accountability.

“Wartime Forced Villagization in Portuguese Guinea (1963-74): Their Intent and the Afterlife”

Rui Aristides Lebre

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Tiago Castela

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At a time of unequal urban division in late colonial Africa and Asia, in rural areas in the 1950s and 60s European armies aimed at putting an end to ‘itinerant territorialities’ by concentrating peasants in camps. During the 3 wars that from 1961 onwards aimed for the liberation of Angola, Mozambique, and Guinea-Bissau from Portugal, so-called villagization schemes were part of occupation by the Portuguese Army. Up to 2 million peasants in the 3 territories were forcibly moved to thousands of camps. The paper presents these three villagization schemes and their connection to former programs by other North-Atlantic states, focusing on the Guinean scheme. Grounded in original archival research and preliminary oral histories, it aims to contribute to research on wartime villagization in the Global South, addressing the phenomenon as a landscape creating process co-created by colonial agents and displaced peasants. Challenging the colonial archive and the primacy given to expert European discourses, the paper offers a new insight into the process of villagization schemes. Through a detailed analysis of Guinea’s villagization scheme, it promotes an understanding of villagization’s built environments as living infrastructures allowing the formation of new African subjectivities and the reinvention of rural African landscapes.

The Architectures of War in Lusophone Africa and Beyond

CHAIR: Lisandra Franco de Mendonça (Lab2PT, University of Minho, PT)

Throughout the bloody and protracted Colonial/Liberation Wars in Angola (1961–1974) and Mozambique (1974–1974), the European built environments of the main cities, such as Lourenço Marques (presently Maputo) and Beira, came to embody what current scholarship on twentieth-century architecture in Africa misleadingly tends to identify as ‘Modern Diaspora’ (or “laboratories of modernity”), failing to articulate the historiographical challenges of specific material translations with a complex interplay of actors and the colonial agenda. Rather, both modernization (intended for the settler population and translated in urban and territorial infrastructures upgrade) and forced villagisation (a strategy of war employed by the Portuguese army to destroy rural bases of African rebellion against the colonial regime), were a part (but not a peculiarity) of the Portuguese colonial project.

This session especially looks forward to papers that address the historiography of colonial architectural and spatial repertoires facing “two distinct times: the time of what is enunciated” (in this case the period of African liberation wars and independencies) “and the time of the enunciation, which is the current time, now” (that translates the way we look at these heritages and repercussions across the post-independence nation projects). Topics may include but are not limited to building materials and techniques, housing production and demographic colonization, agricultural settlements, and architectural controversies. Examples from different colonial contexts are welcome. The session’s goal is to shed light on the architectural and urban-related consequences of late European colonialism and on its perception broadly.

COMMUNICATIONS

“One-size-fits-all? The collective housing model of Junta dos Bairros e Casas Populares in late colonial Mozambique”

Patricia Noormahomed (Universidad Politécnica de Madrid, ES/Universidade Wutivi, MZ)

“17th Century Military Architecture and the Construction of Fort Christiansborg”

Dr Tolulope Onabolu (Newcastle University, UK)

“Inhabitant’s practices for Coping with Post-Colonial urban Policies in Social Housing in Casablanca”

Hafsa Rifki (Keio University, JP; Hassan II University, Faculty of Letters and Humanities, MA)

“Maxaquene Khovo Lar Students’ House in Maputo On Social Repair and Material Decay”

Silvia Balzan (Accademia di Architettura, Università della Svizzera italiana, CH)

“One-size-fits-all? The collective housing model of Junta dos Bairros e Casas Populares in late colonial Mozambique”

Patricia Noormahomed

(Universidad Politécnica de Madrid, ES/Universidade Wutivi, MZ; p.noormahomed@gmail.com)

With the beginning of the anticolonial/liberation wars, the Portuguese government introduced a new colonial agenda that intensified urban growth in Mozambique: urban population increased, demand for accommodation intensified and real estate developments multiplied. However, only the middle and upper echelons of colonial society saw how their housing needs were met; the rest was overcrowded in poor living conditions in the self-produced neighborhoods that surrounded the urban centers.

It is in this framework that the Junta dos Bairros e Casa Populares was created. Throughout the 1960s and the 1970s, this public institution promoted a series of low-cost settlements for the so-called “economically weak”. Located on the outskirts of the Mozambican cities, the typical housing prototype was the single-family detached and semidetached dwelling. However, at the end of the 1960s, a collective housing model emerged and began to be reproduced all over the territory. Situated on the border between the urban and the suburban, this model was used in various configurations: as a single building in the middle of a low-density agglomeration, a block housing integrated into the urban grid, or a group of several blocks forming an autonomous settlement behind the urban centers. The target inhabitants were also diverse: from low socio-economic Europeans to “assimilated natives” or former African combatants of the Portuguese Armed Forces. Transformed into a paradigmatic case of the modernist one-size-fits-all attitude, this model is analyzed throughout this paper to understand how it was adapted to different geographies, conceiving a universal way of life that sought the “assimilation” of Western values while reinforcing the segregationist character of the urban structure. Going beyond the colonial period, the postcolonial (re)appropriation is also addressed as a process that has managed to challenge the universalist approach through the daily practices of its new inhabitants, creating a hybrid landscape in constant transformation.

“17th Century Military Architecture and the Construction of Fort Christiansborg”

Dr Tolulope Onabolu

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In the 17th and 18th century, Dutch, Danish and Swedish traders built a series of forts along the West African coast. Some of this construction included additions to earlier forts built by Portuguese traders from the 15th and 16th centuries. In addition, the construction of improved fortifications in the 17th century coincides with the publication of *Rudimentos Geometricos y Militares* by Sebastian Fernandez de Medrano and of *L'architecture Militaire Moderne* by Matthias Dogen.

The Portuguese had dominated trade on the coast for about a hundred and fifty years in the period 1482-1637, but were supplanted by the Dutch and Scandinavians until 1872 and the beginning of English and French colonial administrations. The Dutch and Scandinavians after two hundred and thirty-five years had established their presence and had their construction methods consolidated along the coast as partially reflected in the *Eleven Books of Reports of the British Forts*, giving detailed survey descriptions, dated 1755 (It is also to be noted that these forts were bought from the Danes, Swedes and Dutch and not built by the British).

The history of construction on the coast in this period is typically overshadowed by the slave trade and the symbolism of Castelo de Sao Jorge da Mina (El Mina Castle). However, by returning to Medrano and Dogen we might glean better insight into the geometry and materiality of the forts and what, if any, of the methods were applied to post abolition construction by local West Africans. In this paper I will be discussing the Fort Christiansborg in the context of the Gold Coast and against the background of Dogen and Medrano's publications. I will also be presenting some 3D imagery of the fort and its fortifications.

“Inhabitant’s practices for Coping with Post-Colonial urban Policies in Social Housing in Casablanca”

Hafsa Rifki

(Keio University, Graduate School of Media and Governance, JP; Hassan II University, Faculty of Letters and Humanities, MA; hafsa@keio.jp)

Our research investigates the construction process of a sense of belonging to the place by analyzing inhabitant’s everyday socio-spatial adaptation practices in post-colonial Morocco. Upon French colonization (1912-1956), a proliferation of social housing policies marked the urban landscape of Morocco. Michel Écochard’s architecture team developed a grid system during the CIAM conference in 1953, and implemented it afterward in social housing units. Though the evolutionary grid (8×8 m trame) was inspired from the patio-type courtyards and Moroccan socio-cultural inhabiting modes, the model couldn't be sustained with the high rate of urbanization and the spread of bidonvilles. The initial evolutive model was abandoned for the profit of high-density and low-cost social housing models with a focus on hygienic aspects, standardization, and uniformity, for mass-produced housing that shaped the image of Casablanca, a leading city in slums resorption. In our research, we first address urban policies, and heritage from French colonialism, that continue to impact Moroccan cities today. We then illustrate our investigation with a longitudinal study conducted in a social housing unit in Casablanca (2018-2022) where we followed the mobility path of our interviewees' sample, from rural to urban areas, then from informal to formal social housing unit.

Our research draws a comprehensive understanding of inhabitant’s socio-spatial appropriation and adaptation practices through the informal shaping and reshaping of their domestic spaces, to fill the inadequacy gap between inhabitant’s cultural models of habitation and the architectural colonial model that doesn’t respect their need for privacy and protection embedded in cultural norms and Islamic rules. By understanding how marginalized social groups adapt to imposed policies, navigate informal spatiality and develop social networks to nurture a new sense of home in the place, our research contributes to the ongoing debate on “homemaking” within the context of decolonization, post-pandemic, and refugees crisis in the international society.

“Maxaquene Khovo Lar Students’ House in Maputo On Social Repair and Material Decay”

Silvia Balzan

(Accademia di Architettura – USI, CH; silvia.balzan@usi.ch)

The paper analyzes the Khovo students' house in Maputo designed by the altermodern émigré architect Pancho Guedes and commissioned by the Swiss Mission and the African intellectuals' milieu emerging in the late colonial Mozambican society (1960s-70s). When inaugurated in 1973, the building began hosting African students from the countryside who could afford higher education precluded by colonial educational programs through the Swiss missionaries' patronage. The building – outcome of the alliance among "other" actors of the late colonization (neither colonizers nor colonized) – is a paradigmatic example of space endowed with the exceptional agency of making and repairing "the social." As opposed to Khovo's relentless material decay, what is indeed striking, in fact, is the persistence of this educational infrastructure in surviving six decades of turbulent Mozambican history that span from the colonial war (60s-70s), post-independence Marxism (70s-80s), a civil war (ended in 1992) to the current neoliberal state.

Khovo, giving youngsters refuge in the city, kept facilitating the formation of a Mozambican socio-political and national awareness and the resulting evolution of young Africans' subjectivities in the complex transition from the colonial past to post-colonial uncertainties. The building was and still is a material actant that, despite increasingly threatened by the neoliberal logic of the market that wishes to turn it into a hotel, stands still as a locus of creation of a common civic imaginary where traces of socialist ideals revive in "everyday utopias" (Cooper 2014, Sliwinski 2016, Gastrow 2017). Utopias – albeit per se conceived by utopian thinkers – are effectively enacted by "ordinary people who are bonded by the same dream of living a better future and rooted in present patterns and possibilities." Khovo, as this paper demonstrates, provides a socio-spatial "alternative" (Hardt, Negri 2012) that facilitates conceiving a shared better future after having mended a fragmented past.

Nuclear Imperialism and Colonialism

CHAIR: Samia Henni (Cornell University, US)

Since July 1945, at least eight nations have detonated more than two thousand nuclear bombs around the world, contaminating human and nonhuman lives and environments. Other nations have secretly developed and constructed nuclear reactors and military research centers. According to the International Campaign to Abolish Nuclear Weapons (ICAN), nuclear weapons have been tested in Algeria, Australia, China, French Polynesia, India, Kazakhstan, Kiribati, the Marshall Islands, North Korea, Pakistan, Russia, Turkmenistan, Ukraine, the United States of America, and Uzbekistan. To carry out their nuclear weapons research and detonate their atmospheric and underground atomic bombs, civil and military authorities have designed and built massive infrastructure and constructions in deserts, oceans, and other sites across the globe. The ICAN asserts that more than 60 sites bear the devastating scars of atomic bombs.

This session seeks abstracts that explore the lives and afterlives of the built environments that served, or still serve, to sustain and maintain the production, development, and implementation of atomic weapons of mass destruction around the world, including plutonium and uranium extraction and production sites, nuclear weapons facilities sites, research institutes and laboratories, testing sites and bases, firing ranges, radioactive wastes sites, atomic memorials, and tourist attractions. The aim of this session is to investigate and expose the relationships between architecture, planning, colonialism, imperialism, health effects, environmental disasters, and nuclear weapons, which are the most destructive and devastating military weapons ever invented.

COMMUNICATIONS

"An Unseen Archive of Nuclear Colonialism"

David Burns (Royal College of Art, School of Architecture, London, UK)

"Hawad's Atomic Visions, or the horizons of nuclear imperialism in the Sahara"

Jill Jarvis (Yale University, US)

"South Africa's U-burg: element histories of the making of a toxic commons"

Sabina Favaro (University of the Witwatersrand, RSA), **Samkelisiwe Khanyile** (University of Witwatersrand, RSA), **Hannah le Roux** (University of the Witwatersrand, RSA) and **Gabrielle Hecht** (Stanford University, US)

"Nuclear Power? No Thanks!": the Smiling Sun logo and other graphic designs in the anti-nuclear global protests since the 1970s"

Diogo Pereira Henriques (Faculty of Arts, Aarhus University, DK)

"In the Blind Distance: French nuclear imperialism from a ruin in the Azores"

Tiago Patatas (INTERPRT) and **Raya Leary** (Civilization)

“An Unseen Archive of Nuclear Colonialism”

David Burns

(Royal College of Art, School of Architecture, London, UK; david.burns@rca.ac.uk)

From above, high above, hundreds of kilometres above, Maralinga is stubbornly invisible in Landsat satellite imagery. The pale, mottled Nullarbor Plain dominates the southwest. The Ooldea Range to the northeast is disturbed and banded. This land could be anywhere, but probably not Australia. Where is the flat desolation? Where is the empty nothingness? This image of Maralinga, South Australia challenges colonial assumptions about how this land should appear. A predisposition towards viewing the Australian landscape as a conceptual and actual "terra nullius" overrides our trust in our own eyes. The satellite image is a conflation of concepts: the distraction of distance and perspective, the complicity in military operations, and the intellectual conflict inherent in the fact that most satellite images are created to be seen only by other machines. It is a nuclear colonial construction that conflates conflicting historiographies by enforcing the colonial claims on what is visible and who is allowed to see.

What remains frustratingly unseen in images of Maralinga is the evidence of the Cold War violence that Maralinga and its Indigenous peoples experienced through the years of British nuclear weapons testing; what anthropologist Joseph Masco calls the “multimillennial colonisation of the future”. The product of years of atomic research and testing is now interred in burial pits, vitrified in glass tombs, or hidden in plain sight as seemingly harmless rocks and sand. Maralinga has become an unseen archive of nuclear colonialism. This paper will trace the machinic and anthropological historiographies of Maralinga through the “material-media” archive that surrounds its creation, operation, and dismantling.

“Hawad's Atomic Visions, or the horizons of nuclear imperialism in the Sahara”

Jill Jarvis

(Yale University, US; jill.jarvis@yale.edu)

This paper sets the transmedial artworks of Tuareg poet and painter Mahmaddoun Hawad in a radioactive historical and geographical context that presently extends from Taourirt Tan Afela (Algeria) to Arlit (Niger). Hawad’s ‘furigraphic’ works make perceptible the ghosted history of nuclear bombings and that of uranium extraction and processing in the Sahara.

In 1957, the French discovered uranium in the Aïr mountains—the home territory of the Aïr Tuareg, the federation into which Hawad was born—and by 1971 had built two massive mines near Arlit, Nîver. For five decades, one in three lightbulbs in France was powered by nuclear energy fueled with Arlit’s uranium. One of these mines closed in March 2021 after depleting the uranium and draining billions of liters of water from the fossil aquifer, leaving behind a desiccated, radioactive landscape inhabited by sick and disfigured people and animals.

Hawad’s ‘furigraphies’ search for ways to give voice and form to the trauma of nuclear occupation, cultural destruction, and toxification of the living desert from an indigenous perspective. These works differ in forms and materials: Hawad etches and paints symbols on rocks throughout the Aïr to evoke nomadic practices of marking land with petroglyphs; creates vivid, graffiti-like paintings on canvas and paper that reinvent the Tifinagh alphabet; recites poems in Tamasheq at gatherings like the ‘Rencontres furigraphiques’ that he organized at Agadez in 2006 and 2010; and transcribes and translates these incantatory verses as French texts with titles like SAHARA : visions atomiques (2003), Irradiés (irradiated; 2015), Vent rouge (red wind, 2020).

Drawing critical inspiration from a close reading of Hawad’s long poem SAHARA : visions atomiques, this paper will speculate about what else might become possible if indigenous aesthetic works are taken seriously as modes for theorizing and confronting radioactive imperialism visited upon supposedly “desert” land.

“South Africa’s U-burg: element histories of the making of a toxic commons”

Sabina Favaro (University of the Witwatersrand, RSA; Sabina.Favaro@wits.ac.za)

Samkelisiwe Khanyile (University of Witwatersrand, RSA; Samkelisiwe.Khanyile@wits.ac.za)

Hannah le Roux (University of the Witwatersrand, RSA; Hannah.leRoux@wits.ac.za)

Gabrielle Hecht (Stanford University, US; ghecht@stanford.edu)

Descending to depths of four kilometres, South Africa’s Witwatersrand mines are the deepest in the world. Initially mined only for gold, they left behind waste piles of mountainous proportions. Starting in 1952, companies remined these mine tailings to produce uranium for British and US nuclear weapons and opened new uranium shafts (producing yet more waste). As mining companies turned to uranium extraction, Black townships were laid out on unused or cleared mining land. This paper examines how the 100-kilometre belt of toxic wastelands that bisects Johannesburg came to define the location of Black residential areas.

South Africa’s Chernobyl, as it’s been called in the press, makes visible how racial capitalism and ecocide develop over time, in tandem, and at a monumental scale. Today, the socio-spatial topography of the Witwatersrand combines the residues of mining with those of apartheid, South Africa’s distinctive form of racial capitalism. Uranium dust and radon gas percolate throughout air, soil, and water, affecting millions of residents. The Witwatersrand thus offers a paradigm of toxicity in the Anthropocene: local communities trapped in toxic ecologies and political systems pay for the profits and amenities of mining companies and consumers in the wealthy world.

We begin by mapping the history of uranium extraction alongside the distribution of Black residential areas. One mechanism that drove this co-location was residual governance: the deadly trifecta composed of the governance of waste; governance that uses simplification, ignorance, and delay as core tactics; and governance that treats people and places as waste and wastelands. Building on earlier research, we use cartographic overlays to spatialize and historicize these dynamics. We thus lay the groundwork for trans-disciplinary understanding that will, in turn, enable the identification of meaningful interventions to mitigate toxicity in all its dimensions.

“‘Nuclear Power? No Thanks!’: the Smiling Sun logo and other graphic designs in the anti-nuclear global protests since the 1970s”

Diogo Pereira Henriques

(Faculty of Arts, Aarhus University, DK; henperdiogo@gmail.com)

Originally designed in 1975 by the Danish activist Anne Lund in collaboration with Søren Lisberg, in Aarhus, Denmark, the logo of the “Smiling Sun” has been used for more than forty years now, and it has become a powerful visual symbol for the global anti-nuclear war and energy protest movement. With a yellow background and an orange or red smiling sun at the center, the first anti-nuclear badge displayed in block sans-serif letters the message in Danish “Atomkraft? Nej tak” (translated into English as “Nuclear Power? No Thanks!”). Since then, this logo has been translated into more than 45 languages around the globe, and it has been used for multiple graphic design explorations in protests, streets, neighborhoods, cities, and festivals around the world. This paper recalls the story of activist Anne Lund and her collaborator Søren Lisberg, and retraces the development and use of the “Smiling Sun” logo and other graphic designs in the anti-nuclear war and energy protest movement around the world. While there are several sources analyzing her work, it was found that there is little academic research specifically covering her key role in the development of this global anti-nuclear symbol. Furthermore, the paper also describes the co-organization of a Wiki edit-a-thon event, at the Faculty of Arts of Aarhus University, with the aim to co-create a page about Anne Lund on Wikipedia. Similar to a hackathon, a Wiki edit-a-thon event tries to raise awareness of the importance of online references, here focusing on this anti-nuclear activist pioneer. In this way, the paper also discusses creative ways to include the anti-nuclear movement in (higher) education for the 21st century, trying to engage with younger generations and continuing this fundamental global movement (since new fears of nuclear war are once more being exploited in the Russian invasion of Ukraine).

“In the Blind Distance: French nuclear imperialism from a ruin in the Azores”

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After a brutal beginning to the French nuclear testing program in the Algerian Sahara, colonial rule in the country came to an end in 1960. This forced the military to search for other opportunities to continue developing their nuclear arsenal. In April 1964, France entered an agreement with the Portuguese dictatorship for the use of Azores, establishing a telemetric station in Flores to monitor ballistic missile testing in the Atlantic Ocean. These missiles, which would establish two-thirds of France’s nuclear triad, were an inseparable container for the nuclear warheads deployed later during catastrophic tests in the Pacific.

The impacts of the French nuclear program in Algeria and French Polynesia are slowly becoming clearer. Meanwhile, the complicity required to propel France toward both nuclear ambition and colonial harm remains underexplored. This investigation begins with the telemetric station in Flores and its reverberations, from its direct material consequences to its entanglements with broader socio-environmental histories. The present research interrogates landscapes, infrastructures, entities and their participation, both witting or unwitting, in furthering French nuclear imperialism. We employ digital reconstruction to reanimate the ruins of the station, allowing us to decipher its purpose and assess its media ecologies. We delve into the French nuclear program’s networks of practice through recorded testimonies from those living and working within or around the French military installation in Flores. Finally juxtaposing a variety of media and archival artefacts we contextualise and reconnect the apparently disparate histories of French military violence.

Blind distance connotes the space between a radar and its target range—a gap in perception. By peering into these unseen spaces we shed light on the mechanisms which advanced the destructive global event of French nuclear imperialism.

Under Golden Suns: Revisiting Late Modernist Typology Experiments

CHAIR: Rui Seco (CITAD - Research Center for Territory, Architecture and Design, PT)

“It was the ATBAT 'Grille' from Morocco [...] with its golden suns on wands and new language of architecture generated by patterns of inhabitation that seized us” would remember Allison Smithson about the impact of the panels presented at CIAM 9 by the 'Atelier des bâtisseurs' (Smithson, 1991). To the new generations in the 1950s, the liberty experienced by architecture in North African territories under French rule was a hope for modernity that among others Team 10 would pursue. Typology experiments with space, pattern and structure, comprising duplexes, semi-duplexes, elevated streets and pathways, mat architecture, courtyards, terraces and other features, in diversified layouts, were performed in different realities and territories.

The reinforced colonial development dynamics boosted by the administrations of many subdued territories, paradoxically paved a liberty space for architectural experimentation. From Le Corbusier to Michel Ecochard, Vladimir Bodiansky or George Candilis, in the French case, from Vieira da Costa to Simões de Carvalho, Alberto Soeiro or Amâncio Guedes, in the Portuguese one, are examples of architects that, among many others, experienced the possibilities of these broad experiment fields set in the period across colonized territories, with important resonances in homeland production and in the reflections and debate that engaged the new generations.

This session welcomes studies exploring and reflecting on these experiences, produced or influenced by colonial contexts. How did these ideas and projects contribute to the new paths of architecture in the third quarter of the 20th century? Did they play a role in composing the framework and underlying issues that prompted the end of the modernist period? Could they still today inform the debate on the city and its architecture?

COMMUNICATIONS

“Incrementally, we Dwell: B.V. Doshi's Aranya Township as a typological innovation in housing design inspired by the 'Habitat Bill of Rights'”

Rohan Varma and **Nelson Mota** (TU Delft Department of Architecture, NL)

“Criss-crossing Architecture: The plural work of José Bastos”

Joana Borges Pereira (Universidade Lusíada, Lisboa; CITAD, PT)

“Under the Shaded sSpace: Le Corbusier and the Millowners' Association Building”

Maria João Soares and **João Miguel Couto Duarte** (CITAD, PT)

“Quaroni and the Search for Architecture's Environments from Venice to Yemen”

Tulay Atak (Pratt Institute, US)

“Gio Ponti in Pakistan: The Ministerial Complex for Islamabad”

Kieran Gaya (School of Art History and Cultural Policy, University College Dublin, IE)

“Design and Planning Processes of the Multi-Unit Housing Projects in British Colonial Cyprus during WWII and the Post-war Period”

Asu Tozan (Eastern Mediterranean University, TR)

"Incrementally, we Dwell: B.V. Doshi's Aranya Township as a typological innovation in housing design inspired by the 'Habitat Bill of Rights'"

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Soon after India's independence in 1947, Jawaharlal Nehru, the first prime minister of India, commissioned Le Corbusier with the plan for the new capital of Punjab, Chandigarh. While Le Corbusier and his team were building Chandigarh largely based on the principles of CIAM's Athens Charter, the CIAM met in Dubrovnik, in 1956, with the aim to draft a Charte de l'Habitat. But while no such charter was ever formally drawn up, over the next two decades, discourse on 'habitat' would come to be dominated by members of Team 10 and their largely Euro-American affiliates. However, this paper argues that the most significant typological innovations in housing design in the second half of the last century are to be found outside the conventional canon of Euro-American circles. In fact, it was the Habitat Bill of Rights, a manifesto commissioned in 1976 by the Iranian government to an ad-hoc group of architects including Josep Luis Sert, George Candilis, Nader Ardalan, Moshe Safdie and Balkrishna Doshi, that proved to play a pivotal role in shaping post-colonial typological innovations in housing design that would take the notions of temporality, community, and patterns of human inhabitation as key factors in the design process. To illustrate the impact of the Habitat Bill of Rights, this paper will unpack the Aranya Township project, a 'sites-and-services' scheme prepared by Doshi in the mid-1980s in Indore in India that drew many of its design principles from the influential 1976 document. Using data collected on-site and graphic documentation of the settlement's transformation through time, from the late 1980s until its current state, this paper will demonstrate how Aranya promotes incremental growth as a determining factor to reconcile some of the key objectives of modern urbanism (improving sanitation and mechanical efficiency) while acknowledging and accommodating vernacular patterns of inhabitation and community.

“Criss-crossing Architecture: The plural work of José Bastos”

Joana Borges Pereira

(Universidade Lusíada, Lisboa; CITAD, PT; jfsfbp@gmail.com)

The third quarter of the 20th Century meant thriving and fearless Architecture for the Portuguese Architects working on the overseas provinces. Graduated during the 1940's, this eclectic group of young authors would “claim for architects the rights and liberties that painters and poets have held for so long” (Amâncio Guedes, 1925|2015). Their journey started in 1948, with the I Congresso Nacional de Arquitectura, gaining flesh along the next three decades.

The geographical distance from mainland Portugal and inherent looseness of supervision by the Estado Novo regime gave them the needed freedom to explore architectural paths that combined new formal approaches with technical details due to the specific climate and conditions of those territories.

José Alexandre Gomes Bastos (1914|1991) was one of those authors. Fairly unknown to many of his fellow architects, José Bastos was a successful author, producing around 600 works during his long career. His first connection with overseas architecture was in 1940 as Assistant Architect for the Colonial Section of the Exposição Histórica do Mundo Português, held in Belém. Later, he would develop buildings for Angola, Guiné, Moçambique and S. Tomé e Príncipe, being BNU of Lourenço Marques (today Maputo) the most published one.

The aim of this paper is to reflect on José Bastos's both overseas and mainland works and experiences, highlighting the importance of his African pieces and influence from CIAM, Brutalism and Structuralism movements in his work. To establish those connections this study will use, as core information, José Bastos's personal archive and photographic records that were never studied before. Ultimately, this paper seeks to shed light on the importance of Gomes Bastos's work and legacy both on continental and former Portuguese territories Architecture. Because his work was much more than a linear path, it was a rich and intertwined criss-cross of architectural languages.

“Under the Shaded Space: Le Corbusier and the Millowners’ Association Building”

Maria João Soares

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João Miguel Couto Duarte

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“And on this earth alone//which is ours//The sun master of our lives//far off indifferent//He is the visitor – an overlord//he enters our house.” Le Corbusier, *Le poème de l’angle droit*, 1955.

In the first minute of August 15, 1947, India affirmed its independence from the British Raj. Jawaharlal Nehru was to be the prime minister of a sovereign India – a country with faith in the future but marked by political and religious tensions. In affirming the country as a nation geared towards progress, Nehru also sought the support of Western architects. It was in very particular circumstances, with the birth of the new capital of the Punjab, Chandigarh, that Le Corbusier, travelled to India for the first time in 1951.

Under India's scorching sun, Le Corbusier left an exemplary architectural legacy. This sense of exemplariness is associated with Chandigarh, overshadowing Le Corbusier's four works in Ahmedabad – a city in the state of Gujarat, and a bastion of the country's textile industry. Also in 1951, Le Corbusier was invited to visit Ahmedabad. On this trip, Surottam Hutheesing, Secretary of the Millowners’ Association, an association of Indian cotton mill owners, commissioned Le Corbusier to design the headquarters of the association in that city. The Millowners' Association Building from 1954 is a paradigmatic work, tailor-made for a specific climate and presenting experimental solutions in terms of typology – solutions that are relevant to the debate on contemporary architecture. Le Corbusier operated from a three-dimensional grid. The building is characterised by a volume that functions as a *brise-soleil* and which, detached from the main volume by a small gap, determines a principle that is activated throughout the building: the in-between. The purpose of this communication is to "dissect" Le Corbusier's Millowners' Association Building, as if it were a body, penetrating the shade that this "body-house" shelters.

“Quaroni and the Search for Architecture's Environments from Venice to Yemen”

Tulay Atak

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What role does architecture play at the city scale and what are its environments? These questions have been asked several times throughout modernism and the recent past. This paper contributes to the history of large-scale urban projects in the second half of the 20th century by considering the work of Ludovico Quaroni in Italy and Yemen. Quaroni's project for Quartiere Cepalle Barene di San Giuliano of 1959, an ecological and urban endeavor, the project was developed for a competition which envisioned the drying of the marshlands in order to build a new satellite city that could at once accommodate the residential population and the tourists. Quaroni and his team employed circular forms whose foci were existing cities and towns in the Venetian Lagoon like Venice, Mestre, Murano, Lido. The project tackled the introduction of a new center into an expanding city-region. Considering this project along with other projects in the Italian and international context, specifically the research that Quaroni carried out in Yemen, this paper will explore the landscapes of urbanization along with their ecological and environmental aspects. Taking Quaroni's project as a case study, it will articulate the role that the city and large-scale urban projects have played in architecture in the second half of the 20th century and how they were translated in to different geographical contexts.

“Gio Ponti in Pakistan: The Ministerial Complex for Islamabad”

Kieran Gaya

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The laboratorial experiment of Islamabad, as the new capital of Pakistan, was expected to forge the development of an architectural typology emblematic of the nation. Gio Ponti (1891-1979) arrived on the scene in 1961, at the invitation of the military government, intent on leaving his mark on this global scale project. Ponti’s reputed ability to synthesise contemporary forms and materials into functional buildings inspired by classical aesthetics was his calling card, and the expectant officials assigned his firm the extensive Ministerial Complex. The task at hand was to express Pakistan as a modern and independent Islamic state through an architectural rhetoric, establishing a recognisable typology for government buildings, which could then be reproduced across the nation. The question is whether Ponti’s designs have proven successful in giving visible materiality to the integrated ideologies of Pakistan as a post-colonial 20th century territory, carved out in the name of a historical religion, aiming for a progressive future.

Ponti, in Pakistan, participated in the inauguration of a version of modern Islamic Architecture, inspired by recognisable historical typologies associated with political and religious enclaves. He designed the Ministerial Complex as a system of inter-connected spaces with courtyards, patios, pathways and corridors providing links and boundaries between public and private. He was thus emulating Mughal edifices, dear to the Pakistanis, and classical buildings in Europe. This demarcation of access levels to authority figures, and implied sacred spaces, is also taken into consideration with the involucre, which shifts from transparent, translucent, to relative opacity. The scale and modulations of the complex reflect the setting of the Potohar Valley wrapped by the Margalla and Muree hills with the Himalayas in the distance. Ponti’s design has become integral to Islamabad in representing Pakistan.

“Design and Planning Processes of the Multi-Unit Housing Projects in British Colonial Cyprus during WWII and the Post-war Period”

Asu Tozan

(Eastern Mediterranean University, TR; asu.tozan@emu.edu.tr)

Cyprus experienced a modernization process during 1878-1960, driven by the British colonial administration. The application of new regulations, the establishment of institutional and legal organizations, urban and architectural practices began right from the beginning of the colonial period. The cities, essentially historic in their fabric, began to expand beyond their fortified walls. Especially during WWII a housing shortage had emerged, as a result of rural immigration to the main cities of the island and due to the slowing down of the construction sector. Multi-unit housing projects, which were planned to respond to the needs, contributed to the change of cities in the aftermath of WWII.

Apart from the architectural and typological features of these multi-unit housing projects, it is worth studying a) the social dimension, i.e. the effects that these projects had on the Cypriot lifestyle and their connection with the (historic) cities, and b) the design and planning processes that emerged through the inspiration by international trends during the postwar era. The Public Works Department (PWD), a tool of the British administration, was responsible for the design and implementation of all public buildings in Cyprus. In addition to public buildings and residences for civil servants, the PWD also engaged in designing and building multi-unit housing projects.

The minute papers from the “Colonial Secretary’s Archive”, as investigated by the author, display elaborate discussions between the administrative departments of the colonial government and the PWD regarding multi-unit housing proposals for Nicosia and local and international models and features. The first realized project was the “Subsidized Workers’ Housing” complex at Nicosia-Omophita (Küçükaymaklı), designed in 1946, consists of housing units and several public facilities such as a health centre and a primary school, thereby reflecting international trends in modern housing estates. The design and construction of housing complexes continued during the second half of the 20th century under the responsibility of the PWD. International tendencies are reflected in several projects, such as the concept of prefabrication in the ARCON houses (1948-1950) or the Brutalist “street decks” in the Police Flats (1958) in Nicosia.

Architecture of Repair

CHAIR: Emilio Distretti (University of Basel; Royal College of Art, London, UK)

This session examines the intersections between the architectural heritage connected to colonial histories of violence and warfare, and the curatorial practices of its preservation. With the creation of a European modernity and the birth of the nation state, heritage making became intrinsically tied to destruction and marginalization: minorities have been systematically excluded from political communities, while the colonized world was stigmatized as non-modern and backward. In this context, architecture has been instrumental in perpetuating civilizational narratives and materializing class based and racialized inequities of non-European 'others.' By acknowledging the violent dimension of architecture, this session seeks to explore how a critical understanding and re-interpretation of architectural heritage can initiate a process of repair for those communities that have been affected by different scales of exclusion, and violence and war, and through which structural injustices can be acknowledged and cultural bonds reconceived. This session explores critical research methodologies that deploy the public dimension and function of architecture as a space for repair from colonialism and its aftermaths (with its racialized, social and economic inequalities), and as a space for critical knowledge production around preservation. Rather than adding another external gaze that wants to control the process of heritage making, Architecture of Repair seeks to uncover how local communities affected by colonial histories of violence and warfare actually undertake this repair. The main objectives of this session are twofold: 1) to discuss architectural heritage from an illustration of hierarchies, exclusion, violence and victimhood to an active space for critical knowledge production a resource by which contested histories and processes could be reconstructed, analysed and better understood; 2) to mobilize the concepts and practices of repair and desegregation of experiences of heritage making to (re)connect life-worlds, sociality, subjectivities and communities that bear the scars of modern violence and exclusion.

COMMUNICATIONS

"Similar but not the same: Heritage in Palestine and Reconciliation from within"

Khaldun Bshara (Department of Social and Behavioral Sciences, Birzeit University, PS)

"Tahafut: tactical urbanism as reparative pedagogy in post-war Benghazi, Libya"

Amalie Elfallah (Independent Early-Career Researcher, USA) and **Sarri Elfaitouri** (Tajarrod Architecture and Art Foundation, LY)

"The [de]cartography of blackness"

Adheema Davis (Durban University of Technology, RSA)

"Pedagogy, Space & Repair"

Charlotte Grace and **Dubravka Sekulić** (Royal College of Arts – Architecture, London, UK)

"Toward healing: Palestinian refugee camps as an architecture of repair"

Husam Abusalem (University of South-Eastern Norway, NO)

“Similar but not the same: Heritage in Palestine and Reconciliation from within”

Khaldun Bshara

(Birzeit University, PS; kbshara@birzeit.edu)

Perhaps the success of settler colonialism in Palestine is mostly evident in the separation of Palestinians from their surroundings that made up their pluralistic identity. The people known as Palestinians are also Syrians, Arabs, Ottomans, Muslims, Christians, and Romans, and they are also part of the Mediterranean civilization. This diversity was unmistakable in their culture and architecture. For in Palestine there are the largest sacred monuments, as well as dwellings, bazaars and monasteries. There are villages, towns and ruined khirab. There are peasant homes, urban mansions, palaces and castles for the sheiks and the notables, and there are shrines of the holy men and women as well as for demons. This plurality was accompanied by great diversity in architectural styles: there are the Canaanite, the Iron Age, or the Herodian styles. And there are the Umayyad, the Mamluk, the Ottoman or even hybrid European styles.

Heritage in Palestine, I argue in this paper, occupies a reconciliatory function under settler colonial conditions, internally rather than with the Other. In such context, heritage restoration is turned into a medium to boost pride by showing the beauty and the infinite utilitarian possibilities of heritage. Under colonial conditions, heritage sites, I argue, are turned into spaces of knowledge production about history, geography, geology, society, economics and politics. Thus, they constitute blocks in the nation-building process especially under debilitating colonial measures and in the absence of a Palestinian state.

“Tahafut: tactical urbanism as reparative pedagogy in post-war Benghazi, Libya”

Amalie Elfallah

(Independent Early Career Researcher, USA; amalie.m.elfallah@gmail.com)

Sarri Elfaitouri

(Tajarrod Architecture and Art Foundation, LY; sarri.tajarrod@gmail.com)

This paper analyzes how collective mobilization practices through tactical urbanism expand the possibilities of repairing socio-spatial conditions following civil war in [post]colonized territories. Tajarrod, a local architecture and art foundation based in Benghazi, created their initial public engagement project, Tahafut (2020). Tajarrod utilized the questioning of *tahafut* (تَهافت)—meaning *incoherence* in Arabic—to foster a multiscalar approach to understanding *incoherence(s)* embedded in society and the built environment. The collective think tank consisted of interdisciplinarians in art, architecture, and non-exclusive to other disciplines didactically working towards materializing a public exhibition at Al-Khalsa Square (*ex-Piazza XXVIII Ottobre*) located along the former *Corso Italia*. The project temporarily activated this space allowing accessibility for the community to absorb an environment layered in destruction after the civil war and with remnants of legacies rooted in Italian “colonial-modern” constructions. Tahafut, as an event, offered a place and time to reflect on the architectural life cycle of buildings across the city such as *ex-Palazzo del Governatore* (c.1928), known better today as Al-Manar Palace. Tahafut’s design intervention—dialectical with exchange raised in the studio production and exhibited display—developed critical discourse towards theorizing present and historical *incoherences* embedded in both the architectural and cultural layers of Libyan society. While the 2022 World Monument Watch list recognizes the immediate “redevelopment and revitalization” of Benghazi, this paper aims to make imperative the representation of local-level actors in planning processes who also produce and drive public participation and engagement projects.

"The [de]cartography of blackness"

Adheema Davis

(Durban University of Technology, RSA; dheemadavey@gmail.com)

“when the group areas act is abolished,
my mother aches to go back
to the street she was removed from
and it is we, grown attached
to the scar we call home, who say, no,
we don't want to live in a White area,
this time ceding it ourselves.”

– Gabeba Baderoon

The History of Intimacy is a delicate reveal of an intergenerational discontinuity - Baderoon's mother's nostalgia for a home from which she was forcefully removed, and the poet's own novel mechanisms, be they conscious or otherwise, of protecting herself from recreating the trauma of apartheid-colonialism.

Forced removal, the 'unambiguous process of bleaching' (Jeppie and Soudien, 1990:144), was an expunging of Blackness that has scarred South African 'post'-apartheid-colonialist landscapes, from sites such as Cape Town's District Six to Durban's Block AK. Once home to thriving multi-racial communities, now pockets of displacement, untouched expanses bearing the scars of urbicide – remnants and ruins that marked this place as a home of Black heritage in the city. These urban scars affirm monuments to apartheid-colonialism, reducing the tangible notion of heritage to a singular, bleached narrative perpetuating the settler-colonial myth; subsequently erasing the intangible memories of Blackness from both our city and our consciousness as it is confined to the outskirts of the city, entangling present socio- spatial engagements within the city at large (Rosenberg, 2020: 25).

The [de]cartography of blackness will seek to interrogate Block AK, exploring its formation and demise due to apartheid-colonial legislation; unpacking its role as a monument to apartheid-colonialism; and motivating to re-inscribe the socio-cultural layers both present and forcefully removed – reimagining architectural heritage within the city of Durban.

“Pedagogy, Space & Repair”

Charlotte Grace

(Royal College of Arts, Architecture, London, UK; charlotte.grace@rca.ac.uk)

Dubravka Sekulić

(Royal College of Arts, Architecture, London, UK; dubravka.sekulic@rca.ac.uk)

Charlotte and Dubravka will discuss the work of Kader Attia, with whom they recently had a conversation for the forthcoming issue of Arch+ Magazine on The Architecture of Repair. Kader's artistic engagement with the concept of repair is as a site which holds dialectical encounters between different cultures and temporalities. His practice scales up from art as object to exhibiting and setting up physical spaces for encounter and knowledge; this helps us think of repair not as theoretical content but as a constitutive element of pedagogy in action. Charlotte and Dubravka will bring these thinkers into conversation with their own teaching practices.

Charlotte will discuss her recent article which explores her parallel teaching practices on a) the RCA City Design programme, looking at- and working with sociospatial justice campaigns in the UK and Palestine and b) her running of the Space Place, Gender and Struggle at the University of Rojava, working with revolutionary Kurdish students to co-build sociospatial vocabularies and methodologies that speak-with the ongoing revolution in Rojava.

Dubravka will discuss how the concept of repair can be a framework to bring together pedagogy within and outside of institutional setting with a focus on excluded or underrecognized knowledge from below generated in urban struggles and the role of exhibiting has in its activation.

Finally, they will discuss their co-curatorial work on *Repossession*, the RCA Public Programme, and their roles on the RCA UCU picket line, building knowledge and affirming action with colleagues and students on the front line of struggle for better educational conditions. To close, they will open up discussion on these experiences in relation to broader panel discussions on the sociospatial theories and practices of Repair.

“Towards healing: Palestinian refugee camps as an architecture of repair”

Husam Abusalem

(University of South-Eastern Norway, NO; Husam.Abusalem@usn.no)

After over seven decades of exile, there are no more tents in Palestinian refugee camps. Palestinian refugee camps are now extended urban spaces, built by their residents with pride and tenacity, and with a controversial sense of home. Yet, many residents of the camps (and the Palestinian community more in general) still fight for their right of return to the villages they were expelled from, and believe in the impermanency of these camps. The possibility of ‘dignified homes’ in a refugee camp, a space that emerged from the brutality of colonialism and humanitarian decay, seems almost paradoxical. It rather challenges the modern image of what a dignified home is. And to some extent, what dignity is.

Much of the harm that is done to the well-being of generations of Palestinian refugees is beyond repair. Though, hope, resistance and resilience are an “absent presence” in the making and inhabiting of the camps. Not only does the process of making, inhabiting, maintaining and transforming the architecture of the camp into a resilient community seem to ignite a process of healing beyond normalisation. But it can also be seen as a form of dignity. Therefore, how can refugee camps function as an architecture of repair igniting a process of healing while the violence of colonisation is still the present reality? By trying to answer this question, this paper aims to articulate an understanding of the spatial entanglement of dignity, shame, humility, and belonging within the architecture of Palestinian refugee camps. The paper discusses these questions within the contexts of the Askar refugee camp in Nablus, Palestine and the Yarmouk refugee camp in Damascus, Syria.

Of other spaces: heterotopias and the strategy of siege

CHAIR: Nuno Tavares da Costa (DINÂMIA'CET - Iscte, PT)

In his 1967 lecture, entitled “Des espaces autres”, Michel Foucault proposes a new kind of spatial figure: the heterotopias. These are real places, characterized by juxtaposing multiple meanings, with and outside all other sites, which are simultaneously represented, contested, and perverted. Other places, places of alterity, that are neither here nor there, simultaneously physical and mental, acting as mirrors of the society. Forward in his conference (that keeps a remarkable actuality), Foucault speculates on possible categories of heterotopias and advances with some examples: prisons, cemeteries, museums, theatres, fairgrounds, brothels, and colonies, among others.

In the colonial context, particularly during war periods, these places can also be read as spatial and temporal delimitations, establishing their own rules and hierarchies, where space is governed by a logic of oppositions: between good and evil, one and the other, in and out, included and excluded, obedience and disobedience. Most of these relations are still fostered by the hidden presence of the sacred. They have implicit an idea of closure, of siege, either to surround physically or to pursue diligently and persistently, mostly with the objective of capitulation, of one to the other. Spaces like labour and refugee camps, barracks, colonies and compounds, religious facilities, the Brazilian senzala or the house of bandeirantes, are spaces committed to the ideas of power and struggle, where life is suspended as part of a strategy of occupation, exploitation, and loss of identity.

In this session, we are interested in studying and discussing how these colonial politics and strategies of siege, through these other places (heterotopias), interfere with the development of the colonized countries and with the collective memory of its inhabitants, influencing their decisions and creative production. But also, to address the implications of this colonial politics that rebound in the colonizer metropolis, both in the past and in contemporaneity.

COMMUNICATIONS

“Building the Guinean Body. Disciplinary Architectures in the late Equatoguinean colony (1939-1968)”

Alejandro Carrasco Hidalgo (Universidad de Alcalá, ES)

“Environmental Enclaves: The Creation of Industrial Settlements in the Algerian Sahara at War, 1954-1962”

Paul Bouet (ETH Zürich, CH)

“Under the Ruins: Reading The Impacts of Urbicide on two Cities of Abadan and Khoramshar Through Literary Works”

Ehssan Hanif (HAUD, Cornell University, US)

“Conflict Bloom: Flowers Under Siege in Kenya's Lake Naivasha Region”

Sarah Kenney (University of Tennessee, US)

“Utopian/Dystopian Imaginary Cities – ‘Metropolis’ ‘Exodus’ and ‘Slave City’”

Charlott Greub (North Dakota State University, US)

“Building the Guinean Body. Disciplinary Architectures in the late Equatoguinean colony (1939-1968)”

Alejandro Carrasco Hidalgo

(Universidad de Alcalá, ES; alejandro.carrasco@uah.es)

After the Spanish Civil War (1936-1939) the Francoist Regime inherited a declining colonial project consisting in small and rarely productive territories in Northern and Western África: Northern Morocco, Spanish Sahara, Ifni and Equatorial Guinea. Despite the lack of extension and productivity of these territories, specially compared to the former Spanish colonies in America, the country reactivated the colonial project as a way of conducting and expressing nationalist ideas. In order to claim the (cultural) return of the Spanish Empire and the greatness and benevolence of the country, the activity in the colonial territories increased its intensity during the dictatorship. In the case of Equatorial Guinea the infrastructural and extractive insights dedicated to the obtention of material profit were combined with a series of spatial operations devoted to the subjectification of the Guinean citizen in a Foucaultian way. These urban and architectural operations became the physical representation of broader soft and invisible strategies of social control that intended the assimilation of those bodies. Through them, their visual properties and the activities programmed to take place in or around their spaces, not only the Subject of Race was defined and perpetuated, but it was moulded for the metropolitan purposes: as repression through physical violence declined, disciplinary initiatives became more important. The process, intensified as the possibility of the independence of Guinea approached in the 1960's, involved architectural devices that could be grouped into different categories: territorial occupation (experimental villages), health (hospitals and leprosy centers), and education (schools and residences). This proposal aims to explore how these spatial artifacts intended to inscribe the Spanish message into the Guinean body, colonizing its social imaginary, urban landscape and daily routines while instrumentalizing it for the interests of the Spanish Regime.

“Environmental Enclaves: The Creation of Industrial Settlements in the Algerian Sahara at War, 1954-1962”

Paul Bouet

(ETH Zürich, CH; bouet@arch.ethz.ch)

In the mid-1950s, massive reserves of oil and natural gas were discovered in the Sahara, coinciding with the beginning of the Algerian War of Independence. This situation led the French colonizer to try to control and exploit these strategic resources by creating industrial settlements in the desert. The Saharan environment posed major challenges to this endeavor: the immensity of this territory forced to transport all the materials, energy and food on very long distances from the northern cities; the presence of local populations was alternatively seen as a difficulty for the control of these lands and as an opportunity to serve as workforce in the new extractive industries; above all, the extremely high daytime temperatures, abundance of light and quasi absence of water forced the colonizer to design buildings and settlements adapted to the desert, and to develop refrigeration and air-conditioning technologies.

The presentation analyzes the way the French colonizers tried to establish industrial settlements in the Sahara during the Algerian War of Independence. It focuses on the three different types of settlements, which represents three stages and scales in this process: simple textile tents forming temporary villages; prefabricated air-conditioned cabins arranged in small bases; whole modern cities combining collective housing, large industrial facilities and public spaces. These settlements are characterized not only as spatial enclaves, as agglomerations built in quasi-non-urbanized territories and placed under military surveillance, but also as environmental enclaves. Their aim was to create a close environment, another atmosphere, radically separated from the surroundings, where settlers and workers could live apart from the desert's climate in fully controlled and air-conditioned interiors.

“Under the Ruins: Reading The Impacts of Urbicide on two Cities of Abadan and Khoramshar Through Literary Works”

Ehssan Hanif

(HAUD, Cornell University, US; eh637@cornell.edu)

Urbicide as an attack on cities, not only destroys the materiality of the built environment, it also destroys the abstract mentality of the people who lived and experience the space. This is a kind of violence that cannot be seen easily in the materiality of the built environment. The effects of this violence sneak into people`s minds and memories. After urbicide, the residents` experiences of a city fundamentally change, and the ruins of the city will turn into psychological traumas. These traumas find different ways to express themselves, one of which would be literary narratives on “the city that was”, and “the city that is”. In a way, these narratives, trying to reproduce some mental images of “the city that was”, dig beneath the ruins of “the city that is”. Tracing back these narratives in Persian fiction, the present research aims to find out how an attack on cities, in reflection, is an attack on minds and memories, and how war changes people`s experiences of a city. The study will focus on two cities in the southwest of Iran, Abadan, and Khoramshahr which were the two port cities deeply affected by the Iran-Iraq war (1980-1988). The focus of this study will be on four novels and a short story consisting of *Harass (Prune)* by Nasim Marashi, *Nakhlhaye Bi Sar (Headless Palms)* by Ghasmali Ferasat, *Zakhm-e Shir (Lion`s Wound or the Wounds of Milk)*, *Soraya Dar Eghma (Soraya in Coma)* by Esmaeil Fasih, and *Asheghanehaye Yones Dar Sheka-e Mahi (Jonas` love stories in the Fish`s Belly)*. Digging down these texts, the study will find out how any attack on cities, regardless of winning it back or not, results in a feeling of failure in the residents and why urbicide in comparison to other forms of war, has longer traumatic effects on humankind.

“Conflict Bloom: Flowers Under Siege in Kenya's Lake Naivasha Region”

Sarah Kenney

(University of Tennessee, US; skenney3@vols.utk.edu)

Lake Naivasha, Kenya, is a concentrated zone of cut-flower farms exemplifying a purified form of neocolonial urbanism exists, providing an opportunity to analyze the spatial, political, economic, environmental, and creative characteristics of neocolonial heterotopias. Kenya is the world's third largest producer of cut flowers, most coming from Naivasha's enclave of 62 flower farms in which a single site can annually export over 800 million stems. Naivasha aspires to its own sovereignty and is unapologetic in that its laws, landscapes, and customs are more reflective of the interests of the flower industry than those of the nation, in effect creating a zone under “siege,” ruled by flowers and surrounded but not penetrated by Kenyan authority. Preserved until the end of British colonialism in 1963, the landscape was then developed almost exclusively by the floriculture industry, meaning spatial analysis of this neocolonial domain is untarnished by the phantom of previous developments. This condition creates a space defined by oppositions--global and local, visible and invisible, tamed and wild--each a variation of the colonizer and the colonized. The housing, streets, markets, neighborhoods, offices, transportation, and churches are occupied by either expats or Africans, reflecting and reinforcing cultural stratification. The company Twiga Roses financially collapsed in 2014 and attempted a forced relocation of its laborers who lived in free, on-farm housing. When workers resisted, Twiga removed on-site access to basic life services including water stations, sanitation buildings, and health care facilities, forcing them to be informally rebuilt by the workers. Heightened by economic instability, regional tensions between the global and local turned to unrest in the past decade, with the micro-heterotopia of Twiga being an example of resistance. But protected by walls of corruption, confinement, and capital, Naivasha will face more violence if some semblance of local justice cannot be found.

“Utopian/Dystopian Imaginary Cities – ‘Metropolis’ ‘Exodus’ and ‘Slave City’”

Charlott Greub

(North Dakota State University, US; charlottgreub@hotmail.com)

Utopian ideas are often defined as the opposites of dystopian ones but in practice these seemingly opposite concepts tend to eventually become two sides of the same coin. When utopian ideas or movements are pushed to their logical conclusions, they sometimes tend to break down into dystopic outcomes. Case studies using Fritz Lang’s *Metropolis*, Rem Koolhaas’ *Exodus*, and Van Lieshout’s *Slave City* are presented to illustrate the implications of colonial politics that rebound in the colonizer metropolis through utopian concepts of modernity that deteriorate into a dystopian vision of the city of the future. These three cases portray oppressive dualistic societies based on division, segregation, order, and control which are expressed architecturally and spatially, however in a slightly different way: in *Metropolis* through a vertical hierarchy of an above-ground and below-ground city, in *Exodus* through a wall, and in “*Slave City*” through cellular units surrounded by agricultural land.

The first case, *Metropolis*, shows a utopian vision of modernity’s progress revealed through the cinematic narrative of a dystopic panoptical control, disenfranchised workers, cruel exploitation, and technological innovation that leads to destruction outcomes. The second case, *Exodus*, presents a utopian vision of collectivism, based on modernist Soviet constructivist theory of the “social condenser”, that turns into a dystopian prison and a dehumanizing social system of perfect surveillance and population control. The third case, *Slave City* refers to the modern utopia of rationalization to create an efficient, profitable, and sustainable society that turns into a dystopian reflection on the Shoa and the rational processes behind Nazi extermination camps during the World-War II. *Slave City* pushes the ordering mechanism in the modernist utopia of the “*Garden City*” into a dystopic outcome of the complete exploitation, cannibalization, and recycling of human beings.

By Sword and Cross: Christianizing Missions and Global Empire

CHAIRS: Ralph Ghoche (Barnard College)

María González Pendás (Cornell University)

Second wave colonialism, beginning with the conquest of Algiers in 1830 and the establishment of the British Raj in 1858, has often been depicted in contrast to early modern Iberian imperialism as a largely secular practice, one in which science, industry, reason—and not god—paved the way for colonization. But just as utilitarian tactics were deployed for old and new conquests alike, religious zeal was an equally considerable force in the expansion and consolidation of colonial empires in the 19th and 20th centuries. In fact, sword and cross continued to be waged in unison: religion played direct roles in colonial confrontations—in military advances and armed conflicts—and indirect roles in the formation of a colonial mindset. On the one hand, religious and missionary movements, often aided by military authorities and tacticians, left visible marks on landscapes, helping European and American colonialism redefine the tools, technologies and rhetoric of imperial might. Alongside the construction of colonial military, civic and industrial infrastructure, Christian patrons opened parishes, schools, universities, orphanages, hospitals, farms and factories; they shaped the urban fabric of colonial cities and the territorial environments of hinterlands. At times, they also waged demolition campaigns with the intent to advance the conversion of colonial subjects. On the other hand, and perhaps more fundamentally, Judeo-Christian ideals of redemption were key to justifying the universalizing and civilizing rhetoric so central to the cultural domination of colonized populations. Hence, while the power of religious authorities was transformed or curtailed on European soil in the name of secularization, it was tactically expanded overseas.

This session aims to contribute to these discussions by looking at the role played by religious movements in colonial and postcolonial conflicts and in the formation and destruction of spatial environments from the 19th century onwards. We invite contributions that look at sites of religious colonial activity as well as papers that examine conflicts over secularism in relation to formerly colonized groups as these played out architecturally, questioning its role in the ongoing project of Christian epistemic hegemony—a doctrine aimed at colonizing bodies and minds even in the absence of colonialism on the ground.

PARALLEL SESSIONS II - PANEL 10 . ROOM 4 . 16.30-18.30

COMMUNICATIONS

“‘A Chinese Street’ and ‘An Indian Bazaar’: Missionary Children's Games as sites of colonial religious activity”

Sara Honarmand Ebrahimi (Johann Wolfgang Goethe-Universität Frankfurt am Main, DE)

“Before and After the Wars: The Uncanny History of the Jesuit Observatory of Manila”

David Salomon (Ithaca College, US)

“Oran, a story between colonization and religion (1831-1898)”

Dalila Senhadji (University of Science and Technology, DZA)

“Evangelization, Industrialism, and Architecture: The Moral-Material Project of American Missionaries in the Middle East”

Yasmina El Chami (University of Sheffield, UK)

“Christian architecture, a unifying work of the colonization of Algeria (1830-1870)”

Mohammed Hadjiat (Université de Strasbourg, FR)

“Conquering Hearts and Space: The Catholic Churches of Tunisia”

Daniel E. Coslett (Drexel University, US)

“‘A Chinese Street’ and ‘An Indian Bazaar’: Missionary Children's Games as sites of colonial religious activity”

Sara Ebrahimi

(Johann Wolfgang Goethe-Universität, DE; sara.ebrahimi@ucdconnect.ie)

When researching the British-based Church Missionary Society (CMS) hospitals, I came across thirty-three unexamined and unique missionary games for children in Cadbury Research Library, Special Collection, University of Birmingham. Produced in the first half of the twentieth century for distribution in Sunday schools across Britain, these detailed and colourful games consist of various pieces allowing children to build a model of “A Chinese Street”, “A Village in Palestine”, “The Home of Adjai”, “An Indian Bazaar”, “A Japanese House and Garden”, and “A Village Street in the North of Nigeria,” to name but a few. A story and a description of the respective building accompany each game.

This paper will examine these missionary games as sites of colonial religious activity. Drawing on works by historians of childhood and emotions such as Stephanie Olsen, Karen Vallgård, and Christina Alexandra, the paper will particularly argue that these games were sites for “emotional socialisation” through doing and reading, where children “learned how to feel” about the empire, imperial architecture, and empire-building and how to be a member of the British World System. Situating at the intersection of the histories of play, childhood, emotions, and imperial architecture, this paper raises broader questions regarding the overwhelming adult-centred focus of works on imperial architecture. Childhood is after all the formative years of initial emotional development. What can a focus on childhood tell us about colonial actors' adulthood? Are our existing theoretical underpinnings adequate for writing child-centred histories of imperial architecture? How can we recover and examine children's own perspectives of imperial architecture? These are only some of the questions we need to begin asking.

“Before and After the Wars: The Uncanny History of the Jesuit Observatory of Manila”

David Salomon

(Ithaca College, US; dsalomon01@gmail.com)

To prevent it from returning to American and Filipino hands, on February 9, 1945, Japanese occupying forces set the Observatory of Manila on fire. Its up-to-date instruments, large library, vast store of scientific data, and Spanish Colonial buildings were destroyed. The facility was founded in 1865 by Spanish Jesuits who systematically studied the region's typhoons and earthquakes. Its military and economic value was as an information hub within a network of scientists and sailors who exchanged navigational data with one another. The observatories operated by the Jesuits also helped the Catholic Church participate in the modernization of the colonies that hosted them, further integrating it into the lives of the people it ministered to. When control of the colony passed to the United States in 1898 after the Spanish American war the Observatory stayed under Jesuit control and became the territory's official Weather Bureau. After Philippine independence in 1946, it remained in the priests' hands. It still does. However, when it was rebuilt its agenda, location, and architecture changed. Its modernist buildings blend with its post-war neighbors on the Jesuit's Ateneo de Manila University's suburban campus. No longer a government agency, it turned its attention to environmental science and the uneven impact of climate change. Its current mission is to “uncover the mysteries of the physical universe through inspired science and engagement with communities to serve the marginalized.” Expanding on this brief history, this paper will argue that the Manila Observatory's position within a new nation state, an up-to-date scientific institution, a contemporary architectural movement, and a long-established religion make it a unique example of how an imperial-era Catholic institution remained relevant in a seemingly secular world; doing so by adapting and updating the Jesuit's uncanny ability to integrate state-of-the-art science, age-old doctrine, and colonial ideologies with one another.

“Oran, a story between colonization and religion (1831-1898)”

Dalila Senhadji

(University of Science and Technology, DZA; dalilassenhadji@yahoo.fr)

Religion and political power have constantly forged indelible links. In the colonial empires of the 19th and 20th centuries, when their objectives converged, territorial expansion was done jointly. But sometimes conflicts arose between the military power and the ecclesiastical personnel. In the case of Algeria, at the beginning of colonization, the military were more concerned with the conquest of space while the ecclesiastical personnel were more concerned with the "re" christianization of Algeria. In Oran, the second city of Algeria, the engineers rebuilt an old spanish chapel in ruins that the Ottomans had abandoned after the devastating earthquake of 1790. The French monks found the crypt with the tombs of the spanish bishops. Oran which knew 03 centuries of spanish presence was attached to the archdiocese of Toledo. The Spaniards conquered Oran in 150. We can not ignore the religious aspect of the Spanish and then French conquest. The first monks accompanying the French soldiers found traces of the convents of the Spanish religious orders which they sometimes restored. For this conference, we will discuss in detail the religious historical context at the beginning of colonization in Algeria through the case of the city of Oran. We will try to highlight the clashes between the different actors (political, religious, civil society, etc.) in a colony that is a priori Muslim and the issues related to the establishment of the "new" religion.

“Evangelization, Industrialism, and Architecture: The Moral-Material Project of American Missionaries in the Middle East”

Yasmina El Chami

(University of Sheffield, UK; yce22@cantab.ac.uk)

This paper focuses on the nineteenth-century activities of American Evangelical missionaries in the Ottoman Levant in order to reposition the United States as a colonial empire. While the United States is not typically recognized as a nineteenth-century empire, Evangelical missionaries of the American Board of Commissioners for Foreign Missions were among the earliest to travel to and settle in Greater Syria, founding and operating schools with the explicit aims of both undermining Ottoman authority and reclaiming the “Holy Land”. These missionaries were not solely religious figures; they were educated in the oldest Colonial universities of North America; headed extensive industrial and commercial enterprises in the United States; and sat on the boards of temperance and learned societies alike. Their industrial and capitalist interests were not distinct from their religious ambitions; rather, as this paper shows, they converged towards the project of overseas—and universal—Evangelization, materializing in the conquest and control of land, bodies, and space, through architecture. Focusing on the case study of the Syrian Protestant College of Beirut, founded in 1863, the paper illustrates how specific religious narratives, industrial interests, notions of scientific expertise, and spatial imaginaries of imperial control, all served to render architecture crucial for American missionaries’ ambitions in and for the Holy Land. Architecture—encompassing land purchases, material shipments, stylistic symbolism, and projections of spatial control—articulated the missionaries’ dual moral-civilizational and industrial-material interests in this region. By uncovering the unitary religious roots of the United States’ contemporary military-industrial-complex and moral-civilizational project—which continue to shape so much of the Middle East—the paper resituates the United States as a historical and ongoing colonial empire.

“Christian architecture, a unifying work of the colonization of Algeria (1830-1870)”

Mohammed Hadjiat

(Université de Strasbourg, FR; mohammed.hadjiat@inha.fr)

The cult and the memory are at the heart of the colonial system conducted since the conquest of Algeria in 1830. The first is at the center of the ideology, the second is a propaganda tool to assert its domination. The new occupants of the Islamic cities defended a predominantly Christian religious culture. This process of evangelization of the city goes through the creation of a historical and patrimonial link between the religious buildings of the indigenous communities (Jews and Muslims) and the Western Christian history both tangible and intangible on the one hand, and by the construction of several buildings dedicated to the Catholic and Protestant worship (such as church, presbytery, European cemetery ... etc.) on the other hand. The objective of this approach was to install the Catholic faith in Islamic cities and to create a new Christian identity that would unite the families of colonists of various origins (French, Italian, Spanish, Maltese, English, etc.). Faced with a city that consists exclusively of Islamic buildings and an active population divided between the natives, the military and a minority of Europeans, the "construction" of new churches are significant examples where technical transfers between communities are manifested while carrying out a colonial policy. This undertaking affected both the main coastal cities (Algiers, Oran, Bejaia, Mostaganem and Annaba) and the inland cities (Médéa, Mascara, Blidah, Tlemcen and Constantine). Based on demographic data and an analysis of architectural projects, this paper traces the history of the "construction" of churches in Algiers, Constantine and Tlemcen and shows the role of Christian clerics in the urban and spatial transformations of Islamic cities from the 1840s.

“Uniting Hearts and Conquering Space: The Catholic Churches of Tunisia”

Daniel E. Coslett

(Drexel University, US; dcoslett@drexel.edu)

Despite scholarly emphasis on the secular nature of modern European empires, French political and military interventions in North Africa went hand-in-hand with those of the Catholic Church during the nineteenth and twentieth centuries. Indeed, the Church played a major role in the occupation of space, the unification of European colonizers, and the provision of social services. Appealing to the region’s Early Christian antiquity—a feature that set its work here apart from elsewhere in colonized Africa and Asia—through archaeological works and historicist architectures, the Church advanced the French state’s imperial ambitions through an active program of excavation and sanctuary construction. In addition to several landmark cathedrals, France’s occupation of Tunisia (1881–1956) ultimately saw the construction of over 100 churches and chapels across the country, and these buildings functioned within a context of mutually beneficial cooperation among Roman Catholic and French government authorities. While explicit conversion to Christianity was not a priority in North Africa, the entrenchment of France’s position and the legitimization of its presence were imperatives embraced by Church officials.

This paper presents an account of the full Catholic presence in Tunisia and explores the fundamental roles played by Church buildings in anchoring the French and Catholic occupation both near and far from urban centers. It explores their design and construction, as well as the ways in which their presentation and use emphasized antiquity, stability, and continuity in manners that facilitated the broader French colonialist mission. As addressed in the paper’s conclusion, the legacy of their interventions remains apparent in Tunisia, where most of the churches, schools, and residential buildings have since 1964 remained in use as secularized cultural centers, and administrative and educational facilities.

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Habib Rahman type II flats, Netaji Nagar Delhi 1954-56. Being demolished now. These were the iconic 'Rahman type' flats. Generations of officers who ran our government have lived here.
© Ram Rahman



“Peace and Public Works: Colonial Building and Thinking in and after Conflict”

Peter Scriver

(University of Adelaide, AUS)



Professor Peter Scriver is a critical authority on the architecture and planning histories of colonial and contemporary South Asia, Peter Scriver’s theoretical work on culture and cognition in the design and reproduction of colonial built environments has been path-breaking. His extensive research on the built and cognitive legacies of the British Indian Department of Public Works has explored the instrumental role of such institutionalized agency in the propagation of architecturally embedded knowledge of social space and order across and beyond the colonial arena. Peter Scriver is a founding director of the Centre for Asian and Middle-Eastern Architecture (CAMEA) at the University of Adelaide, Australia, where his ongoing work focuses on the colonial-modern foundations of contemporary built environments, and the broader frameworks of their production, with a specific focus on the transregional building world of the Indian Ocean Rim.

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“When by the blessing of Providence, internal tranquillity shall be restored, it is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer its Government for the benefit of all our subjects resident therein.” Pronounced in 1858, even as British troops were still ruthlessly suppressing the Great Revolt that had swept across North India the year before, these were the words with which the British Parliament (in the name of Queen Victoria) simultaneously revoked the monopolistic charter of the anarchic East India Company regime and firmly secured the crown jewel of Britain’s nascent global Empire – an ostensible bid for Peace through Public Works!

Through the case of British India, this talk will critically consider the production and uses of public works in contexts of conflict and their aftermath. My aim is to trace a thread between the formative post-Revolt era in which the British Indian Public Works Department (PWD) system was substantially developed and institutionalized, and the era of early nation-building and development by the newly independent ex-colonial Indian state a century later that was then just emerging from the profound trauma of the Partition of India and Pakistan in the aftermath of World War 2. What I might characterise as the 'post-development' era of political revisionism that we are currently witnessing in the war-like re-working of the public/political spaces and built fabric of India’s national capital, New Delhi, will offer a further salient contemporary context to serve the argument for the longer 'cognitive-historical' interpretation that I hope to foreground. The talk will focus in particular on the production of housing norms and forms as perhaps the most fundamental form of built work in which public means and values may be invested, and thereby constructed or destroyed.

PROJECT SESSION II . AUDITORIUM 2 . 10.00-12.15

This session will be dedicated to the presentation of ARCHWAR consultants and researchers' work.

PRESENTATIONS to be announced

BOOK PRESENTATION - AUDITORIUM 2 . 12.15-12.30

DETAILS to be announced soon

The City as the (Anti)Structure: Urban space, Violence and Fearscales

CHAIRS: **Dr Asma Mehan** (College of Architecture, Texas Tech University, US)
Dr Krzysztof Nawrotek (The University of Sheffield, UK)

Fear (economic, political, social, religious, and cultural) and violence (criminal, ethnoreligious or political) shape urban space experiences, resulting in physical changes to the built environment. Fear of 'others and state-imposed violence can lead to exclusion from the urban space of those seen as threatening. These fear-based materials and institutional settings produce a new physical arrangement and social ordering of the city. The recent examples of protest squares and insurgent urbanism around the world highlighted the formation of a social movement space' through public protests, which has triggered the various state-led strategies to control the urban insurgencies. Moreover, the historical importance of radical spatialities for mobilization and demonstration and the collective political memory of past revolutions, wars, riots, and conflicts were certain factors for protesters, and images and meanings of urban spaces were (re)appropriated by protestors during the social movement. Most likely due to the fear of wider national uprisings and colonial powers, the authorities in these countries are seeking to institutionalize urban movements by limiting or (de)politicising their spatiality. Through different case studies worldwide, this session aims to focus on and analyse the complex relationships between Anti-Colonialism, Architecture, and Fearscales to conceptualise the spatial relations during the protests, wars, conflicts social unrests.

COMMUNICATIONS

"Anarchic Cartographies and the Politics of Fear in Jerusalem"

Lobna Ben Salem (Faculty of Letters, Arts and Humanities, Manouba University, TN)

"Echos of a Flaming Colonialism: Views on the discussed memory in the 'war of monuments' today"

Nathan dos Santos Alves (Faculty of Social and Human Sciences of Lisbon, PT)

"Confronting the hegemonic memory and the problematic of les lieux de mémoire"

Julia de Moraes Cabral (Fundação Getúlio Vargas, FGV-CPDOC, BR)

"Protest, Punishment, Revolution, and Court: Fear in Urban Spaces in Tehran during the Constitutional Revolution (1900-1920)"

Mahsa Nouri Soula and **Dr Saeid Khaghani** (University of Tehran, IR)

"Bidonvilles in Colonial and Post-colonial Morocco: Switching Policies from Racial Segregation to Socio-spatial Marginalization"

Aqil Cheddadi (Keio University, JP)

“Anarchic Cartographies and the Politics of Fear in Jerusalem”

Lobna Ben Salem

(Manouba Univerity, TN; lobna.bs75@gmail.com)

What are the consequences of “authoritarian urbanism”, whereby an occupational military force, through overt instruments of control, as well as seemingly mundane structures of violence, is fully absorbed in the organization, transformation, erasure and subversion of space? What happens when biopolitical rationalities shape urban politics under a specific structure of oppression – namely, Israeli settler colonialism? To answer these questions, I examine Mourid Barghouti’s two memoirs *I Saw Ramallah* and *I Was Born There, I Was Born Here* where he discusses how different forms of Israeli rule inscribe themselves in cities like Jerusalem producing urban geographies of violence and fear, anarchic and disfigured beyond recognition. Giorgio Agamben’s concept of biopolitics is relevant in this context to gauge how fear is produced, and how, as a result, certain bodies and populations come into biopolitical being through extensive exposure to “authoritarian urbanism”. The core aim of the article is to map Jerusalem, with its biopolitical urban machinery, as a unique fearscape that serves to naturalize settler dominance.

“Echos of a Flaming Colonialism: Views on the discussed memory in the ‘war of monuments’ today”

Nathan dos Santos Alves

(NOVA-FCSH, Lisbon, PT; nathanscano@outlook.com)

The present work proposes to think, in an essayistic way, the recent action of demolishing and burning monuments as part of a dispute over memory and anti-colonial struggle. What we are problematizing here is the patrimonial issue of memory centered on the State, which we risk saying is a 'historiography away from the people'. Their participation was usurped and reduced to voyeurism, which in turn carries symbolic violence in several monuments. We want to demonstrate that when we talk about discourse and memory, what is at stake is not only ontological existence, but also life itself. We delve into the issue of images as a power that generates meaning in terms not only logical, but also sensitive (SAMAIN, 2012; WARBURG, 2009), in order to discuss the violence they can exert even without the understanding and comprehension of their history. We seek here to address how discourses cross images and at the same time cross us, and therefore, they must be looked at more carefully so as not to be engulfed by their discursive order. And, therefore, to reach the point that, in the same sense, monuments as images have their privileged place in the dispute over memory, thus pursuing the concept of discursive memory (COURTINE, 2011; MILANEZ, 2013). We will bring to debate the perhaps most emblematic case of the movement of opposition to colonial images in Brazil, the burning of the statue of Borba Gato on July 24, 2021 in the district of Santo Amaro in the Capital of São Paulo, carrying out a case study on this action. policy and its reverberations a year after the event, how could we think about this issue and its effects now in the year 2022. We see the issue as more than the burning of a materiality, but rather an act that sets the Colonial Memory on fire at the open up even more the discussion of the public dimension of heritage, since it is a matter of memory and that this is always collective and the target of dispute at the level of power, and thus, the activism of felling and burning is part of the need for a continuous struggle against colonialism, which, it is worth noting, did not end with its end, but extended and perpetuates itself in our spirits (SHOHAT; STAN, 2006). On the other hand, we also perceive the limitations in relation to the real effects of these events, that is, would this not be an act of (re)taking the heritage by civil society, a reaction to the violent images of genocide and colonization that remains veiled, softened and naturalized, but rather a small echo, which opened up room for discussion, but that in the end the patrimonial situation did not have such immediate changes, which, however, may have more profound consequences in the near future.

“Confronting the hegemonic memory and the problematic of les lieux de mémoire”

Julia de Moraes Cabral

(FGV-CPDOC, BR; ju.cabral14@hotmail.com)

The murder of George Floyd in the United States, in the state of Minneapolis, on May 25, 2020, sparked protests led by the social movement Black Lives Matter (BLM) all around the Western world. One of the many effects was the toppling of statues and historical monuments in western capitals, perceived as a representation of colonialist and racist historical figures. This article aims to investigate and analyze the influence of this movement in Brazil, focusing on the overthrow of historical monuments as an observable social phenomenon that reveals the problems of places of memory, collective identity, and national memory. Historical statues and monuments are analyzed, bringing to light the conflictual relation between the local society, these spaces of memory, and their national identity. The proposed research questions are as follows: What memory is being represented and remembered in these spaces, and which are being made invisible or erased by a particular State policy? What triggered these subterranean memories to enter the public space and contest official memory? The time frame covers the years 2020 to 2021, a period in which demonstrations were held in the public arena aiming for the removal of historical monuments. Therefore, based on a decolonial theoretical perspective and memory studies, the hypothesis to be tested is that a crisis of obsolescence of the so-called places of memory - caused by the sacralization and capitalization of these public and national memorial spaces - has given rise to a new memory regime driven by social movements like the BLM.

“Protest, Punishment, Revolution, and Court: Fear in Urban Spaces in Tehran during the Constitutional Revolution (1900-1920)”

Mahsa Nouri Soula

(University of Tehran, IR; mahsa.nouri.soula@ut.ac.ir)

Dr Saeid Khaghani

(University of Tehran, IR; khaghani.saeid@ut.ac.ir)

Facing the West under the shadow of war, new urban spaces formed in Qajar Tehran. The majority of these spaces were the state’s military infrastructures. Following Naser al-Din Shah’s visit of military squares in Europe and Russia, new streets and squares were built and fortified in the new capital. However, not long after, people occupied these spaces, using them as a platform for staging protests and sit-ins, first as a protest point for unpaid salaries by soldiers, and later for bigger demands by the community; to limit the shah’s authority, the law’s justice and jurisdiction. The continuance of these protests and sit-ins in urban spaces culminated in the Constitutional Revolution, turning those spaces into a battleground between pro and against revolutionaries. Eventually, the new shah, who fiercely opposed the Constitutional Revolution, bombed the parliament with the help of Russia, and hanged some of the pro-revolutionaries. A year later, revolutionary groups poured into Tehran, led to a civil war in the capital and unrest in urban spaces. The people in favor of the Constitutional Revolution set up courts in important city square and executed those against the movement. The pressure coming from the outside, especially Russia and Britain through the parliament and the court; changes the course of revolution and caused the end of Qajar dynasty. The next state, aware of the importance of these public space, in the name, of modernism changed the urban spaces beyond recognition. The present article attempts to illustrate the social process of the formation of these urban experiences and spaces in the wake of protests and clashes, public power and humiliation, as well as the conflicts between people, state and imperial powers. The aim is to show the diversity of experiences under the apparent agents and names which marks the public spaces.

“Bidonvilles in Colonial and Post-colonial Morocco: Switching Policies from Racial Segregation to Socio-spatial Marginalization”

Aqil Cheddadi

(Keio University, JP; aqil@sfc.keio.ac.jp)

We explore the evolution of Moroccan slums, locally known as bidonvilles, during the protectorate period (1912–56). We also examine the continuity of slum policies that switched from racial segregation during the protectorate to socioeconomic marginalisation in the post-colonial era and spatial marginalisation starting from the 2000s.

During the 20th century, Morocco’s urban landscape was shaped by French planners who designed the new colonial towns using modern planning methods, with close attention given to security and control concerns due to the colonial resistance. Urban zoning separated Moroccans from Europeans and led to the genesis of bidonvilles to accommodate the demand for housing immigrant workers. These settlements were often home to resistance movements, which led the colonial government to launch slum-clearance programs and social housing projects carefully considering security factors.

Following Morocco’s independence in 1956, the housing crisis led to the creation and spread of more bidonvilles, making it a fundamental urban development phenomenon. Bidonvilles are often home to poor populations that fulfil their evolving socioeconomic and spatial needs with informal self-construction. As they were the starting point of many riots, the authorities launched new densification and slum clearance plans in the 1980s under the supervision of the ministry of interior. After the 2003 terrorist bombings of Casablanca, of which the committers were from bidonvilles, the official discourse described these settlements as unruly hubs of poverty and ignorance. The government launched the ‘Cities Without Slums’ program to eradicate shantytowns. The program often resorted to displacing bidonville inhabitants to social housing on the city’s outskirts, thus causing spatial marginalisation and further aggravating their socioeconomic situation. Our study shows that bidonville residents are subject to marginalisation and sustain planning policies rooted in a colonial past and enacted in an authoritarian present. This situation was caused by the historical background of urban planning and reflects the continuity and shift in colonial, post-colonial and current urban policies.

Modernity and the city: norms and forms of urban transition in colonial contexts (part 1/2)

CHAIR: Regina Campinho (Universidade de Coimbra, PT)

*In 1989, with his book *French Modern: Norms and Forms of the Social Environment*, anthropologist Paul Rabinow revolutionized the current understanding of modernity through his study of space, power and knowledge in France, from the 1830s through the 1930s. Delving in French society's construction of norms and search for forms adequate to understand and to regulate what came to be known as modern society, *French Modern* was, nevertheless, a pictureless book.*

Concurrently, the historical-geographical approach to cadastral analysis and the study of urban morphology, focusing mainly on mapping the evolution of the built landscape and its links to territorial management, has been providing for some exciting contributions to current knowledge regarding the norms and forms of European modernity. Authors working on empire-building through similar perspectives have namely focused on the forms of public action through the study of early public works departments, transport and communication infrastructures, and the role of engineers in shaping the modern city. However, and with some exceptions from architectural and urban historians, there hasn't really been a concerted effort to engage in mapping this transition: we now know quite a bit about its norms, but how about the forms of colonial modernity?

This session will focus on mapping urban transition in the nineteenth and early twentieth centuries depicting, through relevant and innovative illustrations, the transformation of pre-industrial landscapes into modern cities in colonial contexts. Special attention will be paid to the infrastructural instruments (housing, public buildings, street layout, potable water and sewerage network, transports, etc.) used to bring the modern ideals of order and sanitation to the city, as well as to the roles and hierarchy of the actors involved, not forgetting to look at how (or if) these modern forms have determined, transitioned and/or adapted to the landscape of the contemporary city under the postcolonial administration.

COMMUNICATIONS (this session continues in panel 9B)

"Decolonialising ideas of modernity and the city: forms of urban transition and the concept of norms"

Professor Paul Jenkins (University of Edinburgh, UK)

"Buckland Bund and Water Works in the Making of 'Dry' and Modern Dacca"

Labib Hossain (Cornell University, US)

"A Look at the Terraced House: The impact of the introduction of Sanitary Law on the Maltese urban scape"

Kristine Pace (University of Malta, MLT)

"Violent environments, banana corporations, and urban forms in the Costa Rican Caribbean"

Natalia Solano-Meza (University of Costa Rica, CR)

"Decolonialising ideas of modernity and the city: forms of urban transition and the concept of norms"

Professor Paul Jenkins

(University of Edinburgh, UK; p.jenkins@ed.ac.uk)

The concept of urban norms is usually referred to in terms of how the state regulates urban space and form in a variety of ways – ostensibly for the public good – and this is deeply imbricated with ideas of physical and social order. However where the capacity of the state to regulate is weak, and the state is to a great extent “captured” by political economic elites, urban norms tend to operate to the dis-benefit of the wider public.

The typical outcome in post-colonial contexts undergoing extremely rapid urbanisation is that the majority of urban space and form is normatively identified as “informal” and requiring (at best) “normalisation” – which often in reality means social exclusion: dispossession, relocation and marginalisation of the urban poor majority – always accentuated in periods of challenge to regimes of realpolitik, such as forms of ongoing insecurity or war.

This paper argues that we retain deep concepts of the “colonial” in our ideas of modernity and the city – which need decolonisation to reverse the process of marginalisation of the urban majority. In so doing it will reiterate previous calls by the author to challenge our embedded concept of urban norms and stress the need for investing in assisting society shape cultural norms to underpin collectively defined good urban space and form for all. The paper will include a brief historical review of how the concept of order in urban space and form became fundamentally embedded since the Enlightenment and how these concepts have been translated into colonial contexts – such as Brazil - and continue to be “lost in translation” in more recent waves of South-South engagement – such as in Angola. It will also draw on decades of research in Mozambique and the way the “urban” has been conceptualised in both colonial and post-colonial eras including in recent trends in urban transition and insecurity / war.

“Buckland Bund and Water Works in the Making of ‘Dry’ and Modern Dacca”

Labib Hossain

(Cornell University, US; lh636@cornell.edu)

In the British colonial context, the dynamic riverine landscape of the Bengal Delta was perceived as a hindrance in the functioning of territorialization, governance and taxation. Through mapping, legislation, and infrastructure, successive colonial administrations worked tirelessly to construe the deltaic environment as a dry one, creating ways of knowing it and modifying it as such in order, that promoted its own political agency, governmental legitimacy and profit extraction. The knowledge formation of the first-half of the colonial period was manifested in the built environment of Dacca through some crucial infrastructural projects during the second-half of 19th century. A prominent theme in these projects was - drying the urban land by containing its waters. This paper will explore the two projects - the Buckland Bund and Dacca Waterworks in legitimizing subsequent infrastructural interventions and facilitating a process of abstraction through which a particular idea of land and water was formed. With these interventions, soft soil transformed into metal roads, shifting river to contained waters, marshes and forest to high and dry urban productive grounds and soaking ecology to a fixed landscape. In times, these geo-cultural transformations created a complex tradition of seeing and representing landscape that came to be shared by both colonizer and colonized. At the same time, they were also driven by, and helped disseminate, utopian and seductive notions of improvement, progress and futurity despite resistances – through which previously autonomous locales being drawn into conversation with the metropole not only through the circulation of capital, knowledge and power, but also images and imaginaries.

“A Look at the Terraced House: The impact of the introduction of Sanitary Law on the Maltese urban scape”

Kristine Pace

(University of Malta, MLT; kristine.pace@um.edu.mt)

The relationship between modernity, coloniality and sanitation, introduced a new architecture as a means of liberation from a dirty and backward past. Sanitation within urban planning prioritised fresh air, light and sun to create perceived better living conditions for residents. However, this new order created a drastic change to the urban morphology, I shall analyse this change through a look at several maps for the case of Malta. The Mediterranean island of Malta, was a British colony for 150 years, gaining independence in the mid-20th Century. During this time, Malta’s morphology went through various changes with the introduction of the Sanitary Law in 1880 leaving an impact on the urban scape. The Sanitary Law prescribed street widths, building heights and introduced the concept of the back yard. Through this law the typology of the terraced house within regular streets was introduced into an urban environment which previously included internal courtyards and narrow irregular streets. The impact of this law can be seen in the morphology of towns and villages in the Maltese islands, I will analyse this through the mapping of the morphology of the town of Zejtun. Through this I aim to show the impact that this single legislation has on the development of planning in Malta, an effect still visible today through the continuation of sanitary laws 60 years after independence. This continuation has created a multi layered approach to legislation, causing numerous issues documented in the public sphere with today the single dwelling terraced house typology replaced with the apartment typology, still following the Sanitary Law of 1880. Today, this typology is still replacing the pre-industrialised typologies.

“Violent environments, banana corporations, and urban forms in the Costa Rican Caribbean”

Natalia Solano-Meza

(University of Costa Rica, CR; natalia.solanomez@ucr.ac.cr)

This article discusses the relationship between the expansion of banana monoculture in the Costa Rican Caribbean and the production of spatial configurations and architectural typologies in the Port City of Limón. It uses the concept of “spatial violence” as a methodological tool to observe political and environmental violence from a spatial perspective as well as to identify, “reactivated imperial practices” (Ann Laura Stoler, 2013) present in these spaces today.

The Port City of Limón was created to secure coffee exports from the Costa Rican Central Valley in 1865. In parallel to establishing the city and the port, a railroad was being built to access the port from the Costa Rican capital, located in the interior of the country. However, when US capitalists took over the construction of the railroad and began planting and exporting bananas from Limón, the city became the epicenter of the operations of one of the planet's first and most powerful corporate empires ever seen: the United Fruit Company (UFCo.), a transnational company that operated under a neo-imperial structure based on access to land, labor and absolute control of transport logistics. During the UFCo.'s “golden era” (1890-1930), the city of Limón served as one of the sites where the UFCo. executed its power and as a laboratory for corporate architecture.

Using photos and cartographies from various archives, the work examines how the configuration of urban space and architecture within the city of Limón materially evidence a violent history of environmental destruction, oppression, and segregation that was executed by the UFCo. The text argues that these actions are framed within an ideological project that sought to conquest, civilize and sanitize the Tropics. Hence, it pays attention to port infrastructure, in-land transport networks, the city's grid layout, sewage system, and health facilities, all of which are interrelated to some extent with the activities of the UFCo.

Diasporic Imaginations and Alternative Futurities

CHAIRS: **Aslihan Gunhan** (Cornell University)
Ana Ozaki (Cornell University)

Whether through 19th-century neo-baroque architectures by Afro-Brazilian returnees in West Africa, or, through early 20th-century translations of medieval architectures by Armenian exiles escaping the Ottoman Empire, we see diasporic laborers as agents of postcolonial infrastructures. The Afro-Brazilian neo-baroque architecture provided a vision of futurity and self-emancipation in the homeland, despite the British colonial rule. Exilic Armenian architects fleeing the Ottoman Empire after the genocide utilized medieval Armenian architectural motives of the Southern Caucasus, where they never lived, as a way to re-imagine a homeland in France, Ethiopia, or Egypt.

Rather than reproducing narratives of migrations of colonizers to colonized lands, we focus on histories of forced exiles and returnees inspired by visions of self-emancipation, futurity, anti-colonialism, and translations of homelands. Using diasporic thinking, this session aims to highlight migrant agencies through counter-histories of labor not exclusively associated with exploitation, but for racial and ethnic enunciations.

This panel is not limited to African returnees or West Asian diasporas but hopes to encompass a comparative understanding of resistance, agency, and freedom, through alternative archives and affective histories. For a conversation on global histories of emancipatory futurities and diverse understandings of homeland, we invite papers that focus on postcolonial agencies and peace imaginaries after colonial wars and forced displacements resulting from partitions, imperial dissolutions, among other discriminatory practices.

COMMUNICATIONS

"Building revolution in the Atlantic World: Remaking diaspora through Angola's prédios cubanos"
Claudia Gastrow (University of Johannesburg, RSA)

"Reefs, Seams, Divides, Repairs: Future Archeologies of Johannesburg"
Ozayr Saloojee (Carleton University, CA)

"Postcolonial railway remembrance in the design of contemporary public spaces in Araucanía, Chile"
Leonel Pérez Bustamante and **Yabel Arévalo Molina** (Universidad de Concepción, CL)

"Intimacies of the Walls: Miami's Black Seminoles"
Sydney Rose Maubert (Cornell University, USA)

"Weaving women and plant tidalectics"
Will Davis (Princeton University, USA)

“Building revolution in the Atlantic World: Remaking diaspora through Angola’s prédios cubanos”

Claudia Gastrow

(University of Johannesburg, RSA; claudia.gastrow@gmail.com)

Cuba’s role in the military support of post-independence Angola is well known. However, its civilian cooperation efforts were equally important to the making of Angola’s post-independence socialist state. From 1975 until 1990, thousands of Cubans staffed Angola’s new ministries, helping to shape policy, politics and everyday life in the country. While Cuba is famous for its internationalist education and health initiatives, in Angola, the largest number of Cuban cooperantes actually worked in the construction and planning sectors. Cuban architects, engineers and urban planners worked within the country’s bureaucracy assisting in rebuilding infrastructure destroyed during Angola’s civil war as well as in new planning and construction initiatives. Drawing on interviews and archival research, this paper seeks to understand how, through the transformation of its built environment, Luanda, Angola’s capital, became a site for the remaking of diasporic imaginations of the Atlantic world. While shared histories of enslavement shaped official state rhetoric on both sides of the Atlantic, it was through the built environment of the city’s new prédios cubanos (Cuban buildings) that emergent imaginations of a revolutionary Atlantic world were being moulded. Focusing specifically on a series of Cuban-constructed apartment blocks in Luanda, the paper explores the material construction of a revolutionary socialist diaspora in the South Atlantic. Looking at the processes of construction and usage, it shows how circulations of expertise and materials provided the basis for a new imagination of transoceanic and diasporic relations, rooted in, but also moving beyond, histories of enslavement.

“Reefs, Seams, Divides, Repairs: Future Archeologies of Johannesburg”

Ozayr Saloojee

(Carleton University, CA; ozayr.saloojee@carleton.ca)

The city of Johannesburg rests on the Witwatersrand Basin - known as the “Rand” - a 60 kilometre long scarp that also forms a Continental Divide, draining northern waters into the Indian Ocean and southern waters into the Atlantic. The city on this divide was, (and still is), the site of many other divisions, with Apartheid the most famous of these rifts. With its entangled social, cultural and minerological pasts, present and futures, Johannesburg’s serves as a site for reckoning with the complicated overlaps of landscapes, peoples and politics.

This paper reflects on a multi-year, ongoing research and design-teaching project that explores the mining landscapes terrain of Johannesburg, South Africa. It investigates ontological readings and and re-readings of Johannesburg’s mining landscapes, of the city’s grounds, earth-systems, and our relationships to the affiliated ecologies of these infrastructures: labor, capital, wealth, dispossession, power and emancipation. The tools of landscape extraction and representation are, after all, myriad and multi-scalar and this project looks to how representation - image making, and architectural and landscape image-making in particular - can become a vehicle for a projective archeology of diasporic repair.

Building on Lesley Lokko’s assertion that the architectural imagination is among the greatest asset of reparative praxis, this paper explores a series of graduate design student proposed alternative landscape futures in Johannesburg. Working between local and global scales (through the images of the South African photographer Santu Mofokeng), the apartheid map as a discursive tool and the multivalencies of mining apparatuses and systems, students explored the contested terrain of spatial politics and decolonial practices - and their limits - through architectural drawings, maps and narratives. Collectively, these proposals serve as a framework for thinking about how we might “un/build” understandings and artefacts that help uncover, identify, and propose a reconciliatory superfluity (to use Achille Mbembé’s term) of relations to help build counter-colonial imaginations towards an ethical reclamation of counter-colonial imagination.

“Postcolonial railway remembrance in the design of contemporary public spaces in Araucanía, Chile”

Leonel Pérez Bustamante

(Universidad de Concepción, CL; lepez@udec.cl)

Yabel Arévalo Molina

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After the emancipation of the American colonies from the Spanish monarchy, around the mid-19th century, the Chilean state started a military occupation which took place in the Araucanía territory motivated by the search for territorial continuity and integration of those lands into the capitalist market. Under a civilizing ideal that conceptualized the space as vacant, the occupation by the Chilean state was developed by several simultaneous actions: fort constructions, city founding, displacing of the indigenous Mapuche communities, distributing land for European immigrants, etc. All these processes were articulated by the railway which acted as a way to install modernity into the postcolonial Chilean city of the 19th century. It is worth remarking that the study of public spaces in Latin America has been an emergent topic over the last five years (Egea-Rodríguez, Salamanca & Egea-Jiménez, 2021). With the objective of understanding which past values persisted in the design of contemporary public spaces, this research problematizes the insistence of reminiscing about the railway in public spaces given that it was one of the main axes which structured the territorial occupation in a predominantly indigenous area. To achieve this, analysis from secondary sources is performed from a quantitative approximation and georeferenced planimetry and comparative analysis in multiple public spaces are performed in the territories of Lonquimay and Curacautín. The initial results suggest that despite differences in location, historical period of construction and whether it was private or public, the presence of railway-related elements in public spaces dated after the military occupation of the Chilean state has constituted memory in three meanings of the word: material, symbolic and functional. To some extent, there is concordance with what was postulated by Nora (2008) given that, when it comes to “places”, there are memories that attain their coherence and boundaries from that which is excluded.

“Intimacies of the Walls: Miami's Black Seminoles”

Sydney Rose Maubert

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This research is interested in examining Miami as a (post)colonial territory. Miami is deeply steeped in mythic lore, where Bahamian and Seminole investments in intersectionality, solidarity and oppression made in the entire racial project of Miami. The Seminoles, meaning “seceders”, would build an alliance with the Spanish in resisting English forces seeking to dominate Florida, migrating down from eastern Alabama and Southern Georgia since the 1700s. The Spanish missionaries would build a fort on the edge of Biscayne Bay and Miami River, in 1743 populating its periphery with housing and farms. Florida would garner a reputation as a safe haven for freed slaves and maroons through Spanish land grants, rumors of lost treasure and limited offers of freedom would drawing in Bahamians along the Miami River. Seminoles and blacks would also join forces to resist slave wranglers from West Oklahoma, aiming to re-enslave freed people. Some Seminoles in cooperation with the British were gifted slaves. Finding the whole concept alien, Seminoles treated their slaves as additional labor, by giving them tools and materials to build their own houses, corn to raise, asking them to produce no more than ten bushels of corn for their own keep. This ownership and solidarity would yield a creole culture, renaming the group Black Seminoles. Indigenous people were often remarked as marginal, leading lives unconcerned with the dictates of Great Britain, Spain or French colonial rule. They would embrace more freedoms through this miscegenation, upending racial and sexual myths. In many ways, Black Seminoles were marginal, through their queerness, miscegenation and protection of blacks. The refusal to participate under European respectable dictates or “Enlightenment” deemed them demonic. This work aims to see how marginalization refracts within this modern dialectal framework; to see how marginal lives and ways of being differ from or lends insight to Christian ethics.

“Weaving women and plant tidalectics”

Will Davis

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“Drawing upon land/sea cartography, tidalectics foreground historical trajectories of dispersal and destabilize island isolation by highlighting waves of migrant landfalls into the Caribbean. This dynamic model is an important counter-narrative to discourses of filial rootedness and narrow visions of ethnic nationalism.”

– Elizabeth M. DeLoughrey, “Middle Passages: Modernity and Creolization,” in *Routes and Roots, Navigating Caribbean and Pacific Island Literatures* (University of Hawai'i Press, 2007), 51.

The dialectic of island/ocean is the scenography from which this paper draws conceptual energy. Architectural history, beset by the myth of the island—from Crusoe, Laugier, to Semper and Rudofsky—has found theoretical moorings in visions of distant lands that provide an oppositional primitive with which to sustain a Eurocentric self-image. As the discipline confronts these techniques of othering and moves away from them, I want to consider Elizabeth DeLoughrey's notion of “tidalectics” to discuss a material history of architecture that provides lessons for the present. The seeds of nipa palm float as they germinate, and the plant (which is classified as a weed) grows rapidly in brackish water in places where freshwater meets the ocean. It is an appropriate narrative device for thinking about border-crossing architectural knowledges. The panels of nipa and bamboo houses were traditionally woven by women in the Philippine and Malay archipelagos, and though the so-called “nipa hut” has also been a nationalist trope in these places, the female labor woven into their past is seldom recognized. Nipa is making a comeback as both shoreline mangrove protection from storm surges and as readymade for “resilient” coastal communities dealing with ever-stronger typhoons. How might this gregarious plant provide a methodology and an archive for the tidalectics of architectural histories and architectural futures?

War affairs: the entanglements between architecture and military apparatus in colonial Africa

CHAIRS: **Beatriz Serrazina** (CES/III-UC, PT)
Francesca Vita (FAUP/DINÂMIA´CET, PT)

Military strategies were critical to build the colonial space since the first camps were settled and fortresses were built in Africa. The interplay between military and architecture apparatus at the service of Empires showed itself in many modalities and layouts, until their strong impact during the wars for independence in the 20th century. Military purposes, theories and agents not only shaped the bureaucratic apparatus, but they extended their purposes and modus operandi to the landscape itself (Henni, 2018). On the one hand, army officers at times fulfilled positions in the administration of the colonies, from national to local governors, ruling different aspects of civil life and shaping the civil environment accordingly. On another hand, soldiers were often expected to perform as settlers, thus simultaneously fighting with guns and bricks. This session focuses on the entanglements between military and architecture in shaping the built environment during conflicts from the late XIX century until late colonialism. We are looking for papers that explore how the military apparatus embraced architecture practice –design strategies, planning tools, etc– and in which way the architecture apparatus, mostly embodied by Public Works Departments, colluded with military purposes. We seek a diverse range of geographies in the African continent, encouraging contributions of both theoretical reflections and practical case studies. In this session, we are interested in unearthing the intersections and contaminations between architecture and war/army purposes focusing on the space produced and the tools employed in conflicted areas by both colonial and uprising parties.

COMMUNICATIONS

"The men for the job: Militaries and Public Works expeditions in African territories"

Alice Santiago Faria and **Mafalda Pacheco** (FCSH, PT)

"Troubled Waters: Hydraulic Infrastructure and the French Army in Colonial Morocco"

Sara Frikech (ETH Zürich, CH)

"Desert[ed] temporalities in Italian colonial Libya: Analyzing Italian military operations, 'spaces' of exception, and 'rural villages' in Tripolitania and Cyrenaica (1924-1943)"

Amalie Elfallah (independent researcher)

"Soldiers and social welfare as war effort: for a social history of infrastructure building in late colonial Guinea-Bissau (1968-1974)"

Pedro Carneiro (University of Geneva, CH)

"Displacements of Mohammed Abdalah during his life: spatial constructions in the Western Sahara after the Spanish Colony"

Alvaro Velasco Perez (Architectural Association School of Architecture, UK)

"Islanding Francoist Coloniality: Architecture, military expansion and the experimental towns in Malabo (Equatorial Guinea) during the Late Francoism"

Guillermo Arsuaga (Princeton University/The Museum of Modern Art, US)

“The men for the job: Militaries and Public Works expeditions in African territories”

Alice Santiago Faria

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Mafalda Pacheco

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On April 12, 1876, a loan for public works and improvements in Angola, Cabo Verde (including Guiné), Mozambique, São Tomé e Príncipe, and was approved by the Portuguese government led by Fontes Pereira de Melo which had João Andrade Corvo as Minister of Foreign Affairs and Minister of the Navy and the Overseas. In the same decree, it was stressed that the government would appoint the technicians who were essential to put these improvements in motion. The following year Manuel Rafael Gorjão (Angola), Claudino de Sousa e Faro (Cabo Verde), Joaquim José Machado (Mozambique) and Elvino de Sousa Brito (São Tomé e Príncipe) led the expeditions that would push the public works of these provinces in the following years. These men were all military as the majority of the technicians who departed to Africa with them. This paper will centre its attention on these men and their work and use these expeditions as a case study to explore and understand the “entanglements between military and architecture” and their importance in “shaping of the built environment” of these four African provinces.

“Troubled Waters: Hydraulic Infrastructure and the French Army in Colonial Morocco”

Sara Frikech

(ETH Zürich, CH; frikech@arch.ethz.ch)

A notable feature of the early days of conquest of Morocco was the distinct French military method used to gain control over vast territories. Resident General Lyautey applied the so-called *tache d’huile* method in which political action was combined with military action in order to make close contact with local populations and to ‘win their hearts and minds’. This meant that military settlements and their accompanying infrastructural projects were not imagined as enclosed forts but rather designed as ‘attractive centres’. These military posts and mobile units were strategically built and placed on the borders of dissident zones. Meknes due to its geographic location became the most important military hub from which these campaigns were carried out in Central Morocco. Twenty two years after the establishment of the protectorate the french army succeeded in creating a new regional corridor from Meknes to Bou Denib. This paper seeks to examine the ways in which the military apparatus of the French administration weaponised water as a means to conquer and consolidate this vast territory in order to lay a foundation for a built environment to emerge within the fertile plains allocated to European colons. It traces the discourses and practises of military officials who later continued to hold important roles in scientific institutions and the public works department. By foregrounding the question of water and its infrastructural implications, this paper aims to show how the control and governance of this vital resource was a military-civil matter that shaped the colonial built environment.

“Desert[ed] temporalities in Italian colonial Libya: Analyzing Italian military operations, ‘spaces’ of exception, and ‘rural villages’ in Tripolitania and Cyrenaica (1924-1943)”

Amalie Elfallah

(independent early-career researcher; amalie.m.elfallah@gmail.com)

This article explores the role of militarization in the process of ruralization in the context of Italian-colonial Libya. Looking particularly at cultural and historical geographer David Atkinson's analysis (2012) of Italian philosopher Giorgio Agamben's concepts of "bare life" and "state of exception" (1998), this discourse aims to disseminate the socio- spatial relation between the concentration camps and the rural villages from 1924- 1943. Atkinson asserts how the concentration camps in Cyrenaica (1928-1934) strike a clear basis in Agamben's theory on "state of exception." The concentration camps— spaces of "pacification" (Graziani, 1932) or places of genocide (Ali A. Ahmida 2021; Angelo Del Boca 1988; Eric Salerno 1979; Enzo Santarelli et al. 1986)—thus cannot be separated from the construction of the modernist landscape in the late 1930s. The spatial qualities of the agricultural villages for Italian mass settlement, like *Villaggio Oliveti* (Tripolitania) and *Beda Littoria* (Cyrenaica), illuminate how Modern architecture was instrumental in constructing "civiltà" masking the "[spaces] of exception." An assessment of *Libia 1922-1931: Le Operazioni Militari italiane* (Fasanotti, 2012) illuminates the underlying military operations towards territorial domination and Italian mass settlement across Libya. In conclusion, this work aims to establish how these desert[ed] temporalities, like the architectural heritage of the rural villages, are indefinitely linked to the military apparatus building 'empire' d'*oltremare* (overseas).

“Displacements of Mohammed Abdalah during his life: spatial constructions in the Western Sahara after the Spanish Colony”

Alvaro Velasco Perez

(AA School of Architecture, UK; Velasco-Perez@aa.school.ac.uk)

Gilles Deleuze and Felix Guattari's celebrated *A Thousand Plateaus* (1980) meticulously dissects the tensions between the nomadic and the sedentary spaces. Their philippic broadened into a brick-thickness book—with most editions moving around the 700-pages. Arguably, the argument would have held and the publication might have remained below 100 pages if they simply had focused on the events happening in the Western Sahara around that time. The decolonisation of the 'last Western colony' in 1975 moved the territory into a conflict that is yet to be settled in our own days. The presentation will focus in the shifts of spatial understanding taking place in the territory through three specific buildings: the nomadic tent of Mohammed Abdalah (1955), the conveyor belt linking the mines of Bu Craa to the Atlantic sea (1971-1975) and Morocco's construction of the largest sand wall in the world (1982-1987). The research shows that the peculiar militarisation of the Western Sahara's desert is not the product of an unresolved state. Rather, their conditions are extending to vast areas of the Sahara —with Algeria, Libya, Tunis and Egypt building their own sand-walls. The presentation argues that the Western Sahara shows a case at the forefront of the desert contemporary development, one in which the nomadic paradigm is substituted by architectures that bring movement to arrest.

“Soldiers and social welfare as war effort: for a social history of infrastructure building in late colonial Guinea-Bissau (1968-1974)”

Pedro Cerdeira

(University of Geneva, CH; pedro.cerdeira16@gmail.com)

As governor and commander-in-chief of Portuguese Guinea (1968-1973), António de Spínola launched an ambitious programme of public investment in social welfare, especially in infrastructures (schools, health facilities, roads, water supply) and farming projects, under the name of “For a better Guinea”. This strategy aimed at countering the spread of the influence of Guinea-Bissau’s liberation movement, the PAIGC, which had fought the Portuguese and managed to control significant parts of the territory since 1963. For strategic reasons, the district of Cacheu was the first region to be subject to an organised project of economic and social investment. In 1969, the colonial government provided the region with an Operational Coordination Command (CAOP), a military entity that, besides military and strategic operations, was highly involved in building facilities and infrastructure for the African populations. In collaboration with local civilian authorities, the army helped choose the construction sites and helped build facilities and housing. This paper thus investigates the role of the military in accomplishing Spínola’s programme for the region of Cacheu in terms of infrastructure. Firstly, I interrogate the participation of military as urban planners and builders in the district of Cacheu, by investigating what type of buildings and facilities they helped to put up. Secondly, I investigate the social aspect of such endeavours, notably by looking into their interactions with civilian authorities in the process of erecting buildings (collaboration and tension). Finally, I look into the relations between the military and the African populations in the process, which could be rather complex: indeed, in some cases Africans asked the military to lobby for the construction of facilities. By looking into a concrete aspect of Spínola’s policy in the region of Cacheu, I argue that the construction of buildings which served a colonialist project, was not a linear process, but a complex and disputed one, where different actors interacted, where expectations either converged and clashed and frustration was a possibility.

“Islanding Francoist Coloniality : Architecture, military expansion and the experimental towns in Malabo (Equatorial Guinea) during the Late Francoism”

Guillermo Arsuaga

(Princeton University/The Museum of Modern Art; garsuaga@princeton.edu)

During the 1960s and 70s, two European states, Spain and Portugal, continued their colonial enterprise in African territories under dictatorial regimes when decolonization in the Anglophone and francophone context flourished with leaders such as Léopold Sédar Senghor or Kwame Nkrumah. This article explores how architecture collaborated in the increasing presence of the Spanish dictatorial military forces in Equatorial Guinea in times when Africa’s self-determination and independence voices were commanding the continent. Through original archival material on the “experimental towns” in Malabo Island (previously Fernando Poo) designed during the 1960s to expand the Spanish military presence in Equatorial Guinea, this research illustrates how architecture was used in conjunction with military presence to expand colonial extraction through coffee and cocoa plantations within African Spanish territories. While the 1960s was the decade of independence for many African nations, it was also the decade of a fundamental shift in Francoist Spain. After years of international isolation, fascist alignment, and rigid autarky, the 1950s marked a shift in the Franco dictatorship. The late Francoism was defined by its opening towards the West and a fierce modernization process, as the regime negotiated the double pressures of globalization (as the UN calls for decolonization of the African territories) and the maintenance of political autonomy as a dictatorial regime. Moreover, this case illustrates the Francoist Regime’s larger move during the 1960s and 70s to reconstruct a Spanish “minor” empire. A regime that could grow as required by globalization but could only do so by applying imperial techniques of military stabilization to its already controlled territories through architectural interventions by imposing and naturalizing zones of exception within the nation’s territory.

Mapping the Landscape of War/ Resistance and Post-Independence period through Public Art

CHAIR: Milia Lorraine Khoury (Cape Peninsula University of Technology, RSA)

During conflict, our cities become the frontiers from which wars are fought. Dividing the urban landscape into territories of the warring factions, as seen in the Gaza Strip. Thus, this creates a landscape of war and resistance. Memorials and monuments have always acted as an extension of the built environment agenda set-up by the governing regimes/ warring factions, be it in the colonial or post-colonial period. Thereafter, post-conflict the victors remove monuments representing previous regimes and erect memorials to commemorate their victories. This concept is visible in Maputo's Heroes Plaza/ Praça dos Heróis, built in 1975 following independence. It honours the fallen heroes of the Mozambican revolution. The central monument, a five-point-star formation, acts as both mausoleum and memorial as it enshrines the coffins of martyred sons and leaders of the liberation movement. As a sort of mise-en-scène that plays out, the same plaza design has been reproduced in smaller scale in other cities and districts of Mozambique i.e. Pemba. This session will analyse what role architecture and public art played during wartime i.e. landscape of resistance and the post-independence era from 1974 onwards in Lusophone Africa or other relevant post-colonial territories worldwide. In addition, as part of the decolonialisation exercise this session will additionally discuss/ debate the polemics around the removal of statuary and memorials in the colonial, post-colonial and post-independence periods.

COMMUNICATIONS

"The monumentalization of the Portuguese Colonial War in times of demonumentalization"

André Caiado (CES/III - UC, PT)

"Rebuilding the Palestinian Interior: Narrative Imaginings of Life Before the Nakba"

Selma Dabbagh (Goldsmiths University, UK)

"Protest and Resistance in European Cities: BLM movement and public space since 2020"

Diogo Pereira Henriques (Faculty of Arts, Aarhus University, DK)

"Repairing the Lion's Den: Architecture Between Resistance, Destruction, and Heritage Making"

Husam Abusalem (University of South-Eastern Norway, NO)

“The monumentalization of the Portuguese Colonial War in times of demonumentalization”

André Caiado

(CES/III - UC, PT; andrecaiado@ces.uc.pt)

The construction of monuments in Portugal that evoke the Portuguese Colonial War (1961-1974) began shortly after the conflict broke out and continues to the present. Currently, there are nearly 440 war monuments in Portugal, and although the construction process extends over almost six decades, more than 375 were built from the year 2000 onwards (Caiado, 2021). This process constitutes a memorialist record promoted primarily by the communities of former combatants and veterans' associations with the assistance of local councils. Their efforts can be seen as an attempt to engage the public in the process of making sense of the event and gather empathy for the effort and sacrifice soldiers made, in the process excluding complex perspectives and narratives about the conflict.

This paper explores the dynamics that sustain its growth recently, while other symbols and forms of public memorialization associated with the colonial past have increasingly been called into question and contested, nationally and internationally. This process has resisted to the polemics around the removal of statuary and memorials, while contributing for the maintenance (and reinforcement from 2010 onward) of messages and visual narratives projecting a sort of imperial imaginary.

The paper presents the developing stages of this process and identifies some of the dynamics and scales of monumentalization, while reflecting about the symbolic and mnemonic dynamics behind it. It will examine the (under)-representation in black troops of the Portuguese Army and how imperial imaginaries are sustained in newly-built monuments. By illustrating this with case studies, I will seek to contextualize this epiphenomenon within a broader phenomenon of the glorification of the imperial past in contemporary Portuguese society. I will argue that they offer selective representations of the past that reflect the tensions and disputes that the memory and legacies of the Colonial War keep raising in contemporary Portuguese society.

“Rebuilding the Palestinian Interior: Narrative Imaginings of Life Before the Nakba”

Selma Dabbagh

(Goldsmiths University, UK; selma.dabbagh@gmail.com)

The slave narratives of Afro-American writers are rightly praised for giving fuel to the fires that abolitionists were setting everywhere; for bringing about change. Writers and film makers in Palestine and the diaspora seek to re-imagine Palestinian history through re-creating destroyed villages and towns. The compulsion of these resistance artists is not just to bear witness, but to persuade. To create story, a writer needs access to the interior lives of characters. Palestinian memoirs that do exist, frequently ‘drop a veil,’ over the worst atrocities, physical and sexual abuses, both out of shame and a fear of alienating the viewer. There are few sources on the interior spaces Palestinians inhabited, or the interior lives they led, particularly the women, prior to the Nakba of 1948, when over 400 villages were destroyed. Archives have been stolen and documents destroyed. The challenge, this talk will present, is how to imagine the interior spaces and interior lives of the past when so much has been lost. This paper will both explore the ways that Western novelists have contributed to the distortion of Palestinian lives in their literature as well as considering the ways in which writers of fiction have ‘written back,’ in their quest to re-imagine and thus re-present Palestinian lives prior to the Nakba in creative forms.

“Protest and Resistance in European Cities: BLM movement and public space since 2020”

Diogo Pereira Henriques

(Faculty of Arts, Aarhus University, DK; henperdiogo@gmail.com)

Following several protests in North America and Europe, the landscape of resistance within our cities has significantly changed with the Black Lives Matter (BLM) movement since 2020. Often, these collective protests have specifically focused on memorials and monuments located in countries widely recognized as colonizers, such as the United States of America (USA), United Kingdom (UK), France, Belgium, Portugal, and so forth, built by their governing regimes with the aim of glorifying colonialism. And in this recent context of the BLM movement, key scholars on both sides of the Atlantic have called for more attention to the complex interrelations between urbanism, public art, activism, and protest (Wilson, 2022; Branscome, 2021). In particular, this paper maps the events which led to the toppling of the statue of Edward Colston in the city center of Bristol, UK, in June 2020. With strong connections with the international slave trade, Colston was a leading figure in the city of Bristol during the seventeenth and eighteenth centuries, and prior public discussions about the removal of his statue led to no significant action. On the one hand, this significant event of the toppled statue exponentially increased the critique of memorials and monuments highlighting colonialism in European countries. On the other hand, it also raised a reactionary movement for more conservative laws and even proposals to reformulate how the history of colonialism is being taught in schools and universities. While it was a single event in Europe, it could be argued that the toppling of the statue of Colston profoundly shook the fragile (colonialism-based) foundations of European democracies. The paper concludes with an example of a project selected for the Future Architecture Platform in 2021, which took the case of Bristol’s toppled statue to highlight a much-needed discussion on public space and colonialism in European cities.

“Repairing the Lion's Den: Architecture Between Resistance, Destruction, and Heritage Making”

Husam Abusalem

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Crowded streets overflowed with vibrant smells, facades filled with colourful merchandise, lively sounds, and an energetic atmosphere is what come to mind when the old city of Nablus is mentioned. However, this is not the case at the time being, the old city's streets are oddly quieter than usual. They are overflowed with smoke smell, their façades filled with Bullet holes and soot residue the mourning dominates the city's atmosphere. The Lions' Den¹ has been bombarded with explosives and the lions of the city are either killed, injured or on the run. How, then, do we repair the Den? do we restore its physicality denying its spatial entanglement with resistance and colonial violence as well as erasing it from the public memory? Or do we keep the Den in ruins and the bullet holes flooding the streets of the old city as a reminder of today's emerging resistance and the troubling violence of colonialism? How can the architecture of repair be a host to the collective memory and dignity of the city? Do the bullet holes hold intangible heritage value and are seen as a pride in the eyes of the city's inhabitants? what roles does dignity play in the making of our built heritage? And where and how can the process of healing in the old city of Nablus begin with colonialism as its present reality?

- ^{1.} The lions' den is an armed resistance movement formed by young Palestinians detached from any Palestinian political party. Their aim is to unite Palestinian resistance against Israeli colonisation and protect the city of Nablus from settler-colonialism. the movement took its founder's house in the Yasmina neighbourhood in the heart of the old city of Nablus as its shelter and the city inhabitants supported the movement.

Modernity and the city: norms and forms of urban transition in colonial contexts (part 2/2)

CHAIR: Regina Campinho (Universidade de Coimbra, PT)

*In 1989, with his book *French Modern: Norms and Forms of the Social Environment*, anthropologist Paul Rabinow revolutionized the current understanding of modernity through his study of space, power and knowledge in France, from the 1830s through the 1930s. Delving in French society's construction of norms and search for forms adequate to understand and to regulate what came to be known as modern society, *French Modern* was, nevertheless, a pictureless book.*

Concurrently, the historical-geographical approach to cadastral analysis and the study of urban morphology, focusing mainly on mapping the evolution of the built landscape and its links to territorial management, has been providing for some exciting contributions to current knowledge regarding the norms and forms of European modernity. Authors working on empire-building through similar perspectives have namely focused on the forms of public action through the study of early public works departments, transport and communication infrastructures, and the role of engineers in shaping the modern city. However, and with some exceptions from architectural and urban historians, there hasn't really been a concerted effort to engage in mapping this transition: we now know quite a bit about its norms, but how about the forms of colonial modernity?

This session will focus on mapping urban transition in the nineteenth and early twentieth centuries depicting, through relevant and innovative illustrations, the transformation of pre-industrial landscapes into modern cities in colonial contexts. Special attention will be paid to the infrastructural instruments (housing, public buildings, street layout, potable water and sewerage network, transports, etc.) used to bring the modern ideals of order and sanitation to the city, as well as to the roles and hierarchy of the actors involved, not forgetting to look at how (or if) these modern forms have determined, transitioned and/or adapted to the landscape of the contemporary city under the postcolonial administration.

COMMUNICATIONS (this session is a continuation from panel 9A)

"Interrupted Modernity: Colonial and Counter-Colonial Planning in Jaffa, 1936-1946"

Nadi Abusaada (ETH Zürich, CH)

"British Colonial Urban Typology and Interstitial Spaces in Kuching, Sarawak"

Azmah Arzmi and **Julaihi Wahid** (University Malaysia Sarawak, MLAS)

"Almost Modern: Water Infrastructure in British Colonial Cyprus"

Stavroula Michael (University of Cyprus, CY)

"Beira, Mozambique: 1943' Urbanization Project. The Paradoxes of a Modern Plan in a Colonial Context"

Ana Magalhães (CITAD - Universidade Lusíada, PT)

“Interrupted Modernity: Colonial and Counter-Colonial Planning in Jaffa, 1936-1946”

Nadi Abusaada

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Throughout the nineteenth century, Jaffa was the primary port city in Palestine and the main link connecting it to the world. In 1909, the colonial city of Tel Aviv was built in its vicinity. The spatial proximity of the two cities shaped both their material trajectories and their perceptions in colonial imaginaries. Tel Aviv, the ‘White City’, turned into symbol for colonial modernity and progress whereas Jaffa, the ‘Black City’, was lost in its shadow. British colonial policies during the Mandate years (1917-1948) exacerbated this contrast. The most vivid expression of this process was in 1936, when the British commenced a planned demolition attack against the city, forcibly cutting ‘good wide roads’ through its historic fabric under the pretence of ‘urban improvements’.

Taking the 1936 British demolition of Jaffa’s Old City as its starting point, the first part of this paper investigates the construction of Jaffa’s ‘non-modernity’ in Zionist and British colonial imaginaries in the first half of the twentieth century. In the second part, the paper provides a counter-narrative to this colonial frame, by foregrounding Palestinian visions for the city’s modernity. It aims to show than more than merely responding to the threats of neighbouring Tel Aviv, Jaffa’s population saw the future of their city’s modernity on their own terms. These terms are best exemplified in a 1945 masterplan for the city, prepared by an Egyptian planner for the city’s Palestinian-run municipal council. While unrealized due to the 1948 Arab-Israeli war, the masterplan sketched the outlines of a Palestinian modern city oriented towards its broader Arab regional setting. Unlike the plethora of studies on the planning of modern Tel Aviv, including the 1920s scheme prepared by Patrick Geddes, the Jaffa masterplan—and its underlying visions for the city’s modernity—remains absent from historical record.

“British Colonial Urban Typology and Interstitial Spaces in Kuching, Sarawak”

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As the administrative capital of Sarawak, the port city of Kuching is a thriving and growing agglomeration in Northwest Borneo. Along the waterfront of Sarawak River, and within the city centre, one can observe different types of urban fabric, from colonial structures, Chinese shophouses to Malay villages, towering hotels, and commercial high-rise buildings. The Brooke dynasty and British colonial administration have not only left an architectural legacy, but also built infrastructures, such as roadworks, bridges, barrage, and water management systems. Since Sarawak was annexed to Malaysia, there have been more urban expansion as well as more road infrastructures. The urban patterns that we see around Kuching and its peripheries today are largely due to path dependent colonial urban governance, that created tripartite settlements based on ethnicity and functional classification, which emphasised order, hygiene and sanitation according to European standards. Indeed, the continuity of resulting land properties, governance has led to more hybrid processes, in which different types of urban typologies exist adjacent to each other, formal and informally planned, over more than half a century of postcolonial rule. With rising migration of indigenous Sarawakians and cross-border Indonesian workers from the rural areas of Borneo to the city for work, plus a growing middle-class of largely Malay and Chinese locals, the demands for different types of housing have grown. Based on historical documentation and urban typology studies carried out by architecture students at UNIMAS, this paper demonstrates how Brooke and British colonial administration influenced settlements in Kuching from the early 20th century, its continuity and consequences on existing urban typologies in the present day. It shows how the colonial motivation to ‘Europeanize’ Kuching through housing standards, settlement divisions and land governance has led to current hybrid typologies and resulted in interstitial spaces, which characterizes the city today.

“Almost Modern: Water Infrastructure in British Colonial Cyprus”

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Cyprus is claimed to be the most dam-dense country in Europe (Kotsila 2010, Evangelidou 2011, Water Development Department (WDD) 2011) which coincides with a diachronic belief that more water meant more economic development, that was shared both by the British colonial and later independent State. However, Cyprus is largely absent from volumes on colonialism and urban history (Home 1997, King 1976, Cooper 2005, Bremner 2016), colonial technoscience and the natural/rural environment (Beinart and Hughes 2007, Hodge 2007), British colonial architecture (Scriver and Vikramaditya 2007) or even on infrastructure and architecture history from global perspectives (Heathcott 2022). This paper proposes the study of water infrastructure iconography, planning and socio-political impact on Cypriot society that was co-produced with a British-Cypriot colonial modern identity and territorial constituencies with a clear modernist aesthetic. However, contrary to many other colonised countries with more valuable resources like India, state water development plans were mediated into ‘just-enough’ schemes to appease the local population so that they would not continue to pursue self-determination under the British, and went into a high modernist water infrastructure construction after Cypriot independence.

“Beira, Mozambique: 1943’ Urbanization Project. The Paradoxes of a Modern Plan in a Colonial Context”

Ana Magalhães

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The history of Beira, Mozambique's second city, is intrinsically linked to the history of the Railways in Africa, as well as to the Mozambique Company. Beira, elevated to city in 1907, is located on the north bank of the Pungue River, bending over the Indian Ocean. When the pressure of population growth become increasingly significant and with the difficult conditions of salubrity of the city, the first urbanization plans were drawn up in 1932, which valued formal effects more than functional issues, but which, however, were never executed. The Municipality will open a competition in 1943, for a new urbanization project that will be won by José Porto. This project proposes the expansion of the city, promoting a set of embankments and soil drainage and a urban structure that was intended to be in continuity with the pre-existences, but marked by a design based on orthogonal grids joined by radial centers. The zoning proposal is well highlighted in the plan, differentiating administrative, commercial or tourist areas and distinct residential areas for the European, Asian, and African population. This paper intends to analyze the contradictions of a colonial plan that proposes the segregation of the population, but at the same time it intends to refer to the urban design of Patrick Abercrombie or the ideology of the Athens Charter. Far from the formal premises of the Charter of Athens, its design fits into urban models based on the concept of a Garden-City with a radial composition and proposing the monumentalization of road axes and main squares. After the independence of Mozambique, Beira became one of the cities most affected by the consequences of the civil war, mainly by the migratory flows that densified it. Today, it is important to understand the development of the city under the marks of this plan.

The role of large construction companies in housing through colonial and postcolonial perspectives

CHAIR: Inês Lima Rodrigues (DINÂMIA'CET - Iscte, PT)

During the second half of the twentieth century onwards, large construction companies played a significant role in the process and discourse of housing, shaping the built environment in different geographical regions and political contexts. Although usually associated with the work of construction companies, it has received little attention in architectural history. On the one hand, they were responsible for spreading the International Style and constructing modern housing worldwide. On the other hand, these firms acted as agents of power between state administrations, professional organisations, financial institutions and the general public, contributing to architectural research. Moreover, many of these firms played a leading role during conflict, dealing with environments of constructed public works and military proposals defining colonial occupation strategies. Contributions that address the role of construction companies in the architectural production of housing, either from a historical or theoretical perspective, analyses of their importance in colonial strategies and their action in independent territories are welcome. Potential topics may range from the study of the organisational structure and operational know-how of a construction company; research on the production of a specific building element or system; private involvement extended to state-sponsored housing; influence on housing strategies inherent to military operations during colonial periods to their role during the decolonisation process. This session welcomes a range of contributions in distinct geographical contexts and further developments between architecture and construction, from a specific case study to broader urban contexts that promoted housing corroborating military strategies during the colonisation period and, in some cases, assisted in post-independence reconstruction.

COMMUNICATIONS

"Informal Settlements in Morocco: A colonial saga"

Safiya El Ghmari (INAU - National Institute for Urban and Spatial Planning, MA)

"Neither one nor the other. The [socially] inadequate public housing policies in colonial and postcolonial Luanda"

Paz Núñez Marfí and **Roberto Goycoolea-Prado** (University of Alcalá, ES)

"Agents of neocolonialism? Housing projects by German contractors in West Africa (1950-1980)"

Monika Motylińska and **Paul Sprute** (IRS Erkner, DE)

"Urban Planning: The model adopted for Luanda"

Maria Alice Correia (IPGUL, AO) and **Inês Lima Rodrigues** (DINÂMIA'CET - Iscte, PT)

"Public Spaces in Luanda from colonial administration to independence times"

Ana Cristina Inglês (IST, PT), **Miguel Pires Amado** (IST, PT) and **Maria Alice Correia** (IPGUL, AO)

"In the wrong place at the wrong time? The building process of CRE-469 in the Vale da Amoreira Neighborhood (1972-1975)"

João Cardim (DINÂMIA'CET - Iscte, PT)

“Informal Settlements in Morocco: A colonial saga”

Safiya El Ghmari

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In 2010, Morocco’s efforts through the Ministry of Housing and urban Development of Morocco and its agency, the Al Omrane Group, were awarded the scroll of honour by the UN-Habitat for delivering the program Cities Without Slums to eradicate slums in Morocco. Yet despite the state’s effort 12 years later, around 150.000 families are still living in informal settlement. In fact, Morocco was among the first countries to implement an urban code and orient its urban policy towards preventing the proliferation of informal settlements in cities. Interventions in this direction ranged from implementing sites and services to relocation and rehousing approaches.

With all these efforts falling short from attaining their objective, either because of lack of resources, or due to the complexity of local interventions. We argue that informal settlements in Morocco are a structural defect that happened in the context of colonisation, rather than a conjectural issue raised by housing accessibility.

In this paper, we follow a historical retrospective spanning from the pre-Islamic period until nowadays to highlight the evolution and change in urban policy vis-à-vis informal settlements and locating the making of the first informal settlement in Morocco. We then proceed to the analysis of the institutional framework and initiatives that have culminated in shaping today’s context. We conclude that the current proliferation of informal settlements is due to the continuation of the same colonial standardized policies in managing the urban informal space, with disregard to the different contexts of urban informality in Morocco.

“Neither one nor the other. The [socially] inadequate public housing policies in colonial and postcolonial Luanda”

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The construction of social housing in Angola, as in other African countries, has had two major stages, each with urban structures and particular architectural designs: after World War II, promoted by the colonial administration. The other, in the first decades of the 21st century, supported by the economic boom experienced with the end of the long civil war. In both cases, the inhabitants were enthusiastic about the new homes. But, over time, disenchantment has gone hand in hand with the appearance of different types of social, spatial, and environmental conflicts. We develop in our proposal the thesis that in both cases the problems arise from their inadequacy with the lifestyles and social aspirations of the addressees. In the Portuguese period, a model inspired by the modern movement whose objective was the imposition of a colonial order based on European standards. In the post-colonial period, an Asian model of satellite cities where accounting objectives -number of dwellings versus costs- prevailed, with little interest in urban space and its inhabitants.

The objective of our contribution is to develop the raised thesis by studying the social inadequacy of two paradigmatic examples of the housing policies discussed: (a) Prenda Housing Unit, designed by Fernão Lopes Simões de Carvalho, 1960-63 and promoted by the Portuguese administration and construction companies, is today a socially and physically degraded enclave; (b) Kilamba, developed by the MPLA government and China International Trust, 2008-2011, as a satellite city (or new centrality) does not finish to fit, working or convincing residents. The analysis of the disciplinary aspects of the study are based on a literature review and previous research by the authors; the social assessments in interviews, press studies and networks. With this communication we hoped to contribute to a critical and prospective reflection on what colonial and post-colonial housing policies have been.

“Agents of neocolonialism? Housing projects by German contractors in West Africa (1950-1980)”

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Instead of focussing on construction companies from (former) colonial metropolises such as Portugal, Great Britain or France, we would propose to turn the attention to alternative agents in the housing market in the late colonial and post-independence period. Protagonists of this paper are large general contractors of German origin such as Grün & Bilfinger, Philipp Holzmann, Julius Berger or Beton- und Monierbau that had been active as global players since the beginning of the 20th century. None of them specialised in housing only. Still, this typology was part of their broad portfolio – ranging from cement plants and basic road infrastructure to landmark architecture. Even if housing may seem rather like a “byproduct” of their attempts to establish their presence in sub-Saharan Africa, it is, as we believe, a key element to understanding different strategies of claiming the territory across political, economic and language boundaries.

The proposed time frame – from the 1950s to the 1980s – enables us to analyse long continuities and entrenched dependencies, considering both projects from the late colonial period, such as housing for the British administration in Port Harcourt as well as the involvement of contractors in different settings in (newly) independent West African states. Here we are going to zoom in on two case studies. First, we will look at the construction of different housing types for the French-German development project of the port in San-Pédro. The aim is to investigate the tension between the Western developmentalist agenda and the Ivorian state’s agency. Second, we analyse different types of housing erected for the Bong Mining Company – a typical project of extractive capitalism, realised entirely independently from the political framework of the German state. In all three contexts, despite very different agendas behind them, we observe similar patterns, solutions and implementations of highly segregated housing typologies. Thus, we assume that German contractors acted as agents of neocolonialism – and this becomes best visible through housing.

“Urban Planning: The model adopted for Luanda”

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The research intends to show how the city of Luanda was managed in the colonial period (1934-1975) in relation to the model adopted for planning the urban management of the city of Luanda, from the distribution of land, to the public-private partnerships and to the model of city that intended for a city colonized by Portuguese.

The main objective was always to manage the city's space in the best way, with strictly in the approval of urban parameters. Little by little, the great contribution of the private sector in the development of the city of Luanda became evident. The way in which the city of Luanda was managed in the period 1934/1975, the period between the creation of the eighth division and the culmination of Angola's independence, can be seen as decisive for the growth of a city under urban rules and who intervened in the spaces.

Here, the intervention of the private sector in some singular moments, real estate and the action of the Municipality of Luanda (CML) stands out. In short, the State was represented by the CML, which ceded the land to a potential buyer, the project was elaborated with partnerships of individuals from the CML who collaborated in the execution of the projects and the real estate companies, in a way to facilitate and guarantee the process, gaining speed and quality of execution. This partnership gave rise to guidelines/advice on land regularization, the ceiling height approved for a given location, vertical access, façade conditioning, other conditioning, construction depth including sun protection elements. A way to meet customer satisfaction and the best for the city.

“Public Spaces in Luanda from colonial administration to independence times”

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This article explores how public spaces have evolved in historical urban Luanda from colonial times through current times. The impact of the different political administration stages on the city’s urban development reflects in the design and use of public spaces by the different social extracts of the society.

Historically, one of Luanda’s cityscape’s main characteristics is the duality of its “formal and informal” urban settlements. In 1942, under colonial rule, an urban planner named De Groer started to develop strategies to integrate informal settlements in the context of Luanda’s Inter-municipal Master Plan of the same year (Maia, 2019). Later in 1962, planners Faria da Costa and Simões de Carvalho dedicated significant attention to Bairro Prenda, one of the larger informal settlements of the time. Prenda and other informal settlements were mapped and indicated as neighbourhood units that needed integration into the formal urban fabric with employment opportunities, health care and education equipment (Maia, 2019). However, budget constraints limited the implementation of the plan. Furthermore, the challenges of integrating the physical and social fabrics of Luanda’s affluent and low-income citizens prevail until today.

The historical background of urban Luanda allows us to understand the different stages of social inclusion in the public space context through the study and analysis of its urban growth during the pre-colonial administration and later transformations in post-independence times.

“In the wrong place at the wrong time? The building process of CRE-469 in the Vale da Amoreira Neighborhood (1972-1975)”

João Cardim

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Stemming from the author's PhD research on the public housing neighborhoods designed by Portuguese architect Justino Morais (1928-2011) for public agencies in the 1960s and 1970s, the present proposal intends to analyze the postcolonial landscape that took shape in one of the biggest housing operations where Morais was involved, the Vale da Amoreira neighborhood in the municipality of Moita, district of Setúbal, Lisbon Metropolitan Area (Portugal).

The urban plan of the “Unidade Habitacional do Vale da Amoreira” was designed in 1972 as a Southern expansion of the existent town of Baixa da Banheira, located close to one of the main industrial towns of the area, Barreiro. In fact, the demographic explosion of this region in the previous decade resulted from the increasing industrialization of the South bank of the Tagus River. The ambitious plan was divided into two sectors, North and South. This last one had almost 47 hectares of urbanized area and was intended for about 8,000 inhabitants.

A large portion of the plan was given to public housing operations, as the affordable rent ensemble (CRE) authored by Justino Morais, occupying 7 hectares and comprising 70 lots of multifamily buildings with 3, 4 or 7 floors, in a total of 603 dwellings. These were destined to workers of rural origins who were living in poor conditions nearby. However, the ensemble was in mid-construction by the time of the 1974 Carnation Revolution, and this historic event triggered several processes that changed the outcome of this housing operation: the occupation of the unfinished apartments by underprivileged citizens; the struggles between the several agents (the construction company, the public agencies, the municipality, the architect, the residents, etc.) throughout the completion of the neighborhood; the arrival in the area of refugees (‘retornados’) and, later, of immigrants from the former colonies in Africa; the continuous needs of providing social housing in the following decades. The particularities of this concrete operation and the consequences of the country's transition to democracy have combined to create, in Vale da Amoreira, a postcolonial landscape that was never studied in detail, as it is proposed here.

Learning from (and for) Africa. Architecture, colonialism and conflict

CHAIR: Leonor Matos Silva (DINÂMIA' CET - Iscte, PT)

According to "The Guardian", its first report on global warming is from 1890¹. This is the exact year of the "British Ultimatum" for the Kingdom of Portugal. At the time, the two nations were struggling for control of a land corridor between Angola and Mozambique, outlined by the famous Pink Map. The future was escaping the colonisers, while it was being reported in small sections of newspapers. Debating today's Africa requires discussing the state of its ecosystems, regardless of any socio-political filter. It is known that the African continent has been and will probably be the most affected by global warming. It is also recognised that the large internal migration flows that are already occurring as a result of drought, violent conflicts and economic vulnerability have been increasing. When it comes to very long-term planning, Africa represents a wide field of action beyond all individual interests.

This session will address some of the most urgent issues covering the African territory, prioritising research work & learning methodologies in respect to (and for) Africa. Among the topics to be addressed are architecture, colonialism and conflict. Architecture plays a fundamental role in the convening of infrastructures and the organisation of their provisioning, proposing solutions to poverty and other extreme difficulties. For its part, colonialism and conflict cannot be seen as separate aspects of African culture. The first, linked to domination, can be understood as a deprivation of the individual of his freedom only to be truly liberated through education and knowledge; the second, directly linked to violence, is also a gap in well-being conditions, of which women and girls are the most susceptible. Other territories around the world, particularly those close to Ecuador, may present similar experiences; contrasting, comparing and commenting on additional realities is the third and final objective of this session.

¹ *The climate crisis? We've been investigating it for more than 100 years. The Guardian, 02/10/2022.*

COMMUNICATIONS

"From Iowa to Praia: The Teaching of Imperial and Postcolonial Geographies Across the Lusophone World"

Mark Edú Kehren (International Studies and History Loras College, US)

"Surviving in the conflict for natural resources: three settlement dynamics in the Zambezi River basin"

Ana Beja da Costa (School of Architecture, UL, PT) and **Wim Wambecq** (University of Leuven, BE)

"Architectural criticism in post-truth times. Analysis from the predoctoral research "Hybrid Architectures of Hybrid Cultures, the case of Quito in the 20th century"

Néstor Llorca Vega (Universidad Internacional SEK; Universidad de Alcalá, ES)

"Women architects graduated in Oporto (E(S)BAP/FAUP) and the Portuguese colonial Africa"

Leonor Matos Silva (DINÂMIA' CET-Iscte, PT)

“From Iowa to Praia: The Teaching of Imperial and Postcolonial Geographies Across the Lusophone World”

Mark Edú Kehren

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This paper will explore the experiences, outcomes, and impact of teaching a course on imperial and postcolonial geographies to students from a small university in the United States in both the classroom and different overseas locations across the Lusophone World; Cabo Verde, Lisboa, and Moçambique. Taught for the first time in 2010, “Imperial Geographies” aims to consider how urban design and architecture from the 19th century to present are symbolic of key historical questions, debates, and projects that speak to imperialism, colonialism, nationalism, and the postcolonial condition. The interdisciplinary approach of the module examines how individuals such as architects, artists, engineers, and urban planners engaged the legacy of colonialism and the politics of nationalism in their work and practices. It additionally examines how particular social classes and political parties have played a role in shaping the visual and aesthetic nature of the architectural landscape, urban morphology, and spatial organization of the city. Aside from regularly offering the course on campus, this paper and presentation will predominantly reflect on teaching the course abroad to undergraduate students from the United States across the Lusophone World: Cabo Verde, Moçambique, and Lisboa. The main points, findings, and content of the paper and presentation will demonstrate how students learned to comprehend how the work of particular individuals and practitioners of urban design (architects, artists, urban planners) and other groups is connected to the broader theoretical and historical frameworks of imperial, nationalist, and postcolonial projects, especially across the Lusophone world. Furthermore, it will display how course participants have exhibited the ability to analyze, discuss, and critique aesthetic facets (design style, landscaping, use of materials and color schemes) or function (monument, memorial, public or private sphere) of particular urbanistic structures of the built and natural landscape across time while on-site in Maputo, Lisboa, and Praia.

“Surviving in the conflict for natural resources: three settlement dynamics in the Zambezi River basin”

Ana Beja da Costa

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Wim Wambecq

(University of Leuven, BE)

As Africa’s fourth largest water basin and with a supposed abundance of natural resources, colonial and post-colonial powers always considered Mozambique’s Zambezi River basin to hold an enormous development potential. Yet, State interests always prevailed over local inhabitants’ necessities, making this development potential at the least cynical.¹ Now that the impact of climate change is putting additional pressure on the Zambezi’s ecosystem – notably more frequent and prolonged drought, and more severe flooding – the conflict for resources is exacerbated and the local population forced to migrate.

This contribution analyses three types of settlement dynamics that result from exogenous forces of climate change and resource extraction:

- Resettlement: Mozambique has a long tradition of resettlement, and it remains the main *modus operandi* when having to deal with large-scale landscape disruptions, be it severe flooding events or mass resource extraction. Resettlements is the *de facto* alienation of populations from their resources.
- Peri-urban expansion areas: a rural population aspires for or is forced to adopt a more modern lifestyle and, seeking economic possibilities in the city, settle in peri-urban areas on bare lands. When the volatile economy that sustains them disappears, they cannot turn to the local natural resources for survival.
- Traditional, rural inhabitation: natural resources are becoming scarcer for the traditional, rural population under the impact of climate change. The reduction of resources leads to poor management – overexploitation -, and consequently to systemic failure of the landscape resources and forced migration of the rural population.

The three settlement dynamics demonstrate the precarious living conditions when the access to natural resources is lost. Disruptions and consequent migrations – in the promise of a better life – mainly prove to reduce, rather than increase the population’s access to resources and means to survival. Modern compensations – a house, a water pump, a job... - prove to be too volatile as alternative to a democratized access of the Zambezi’s natural resources.

¹ ISAACMAN, A.F. and B.S. ISAACMAN: *Dams, Displacement, and the Delusion of Development: Cahora Bassa and Its Legacies in Mozambique, 1965–2007*.

“Architectural criticism in post-truth times. Analysis from the predoctoral research "Hybrid Architectures of Hybrid Cultures, the case of Quito in the 20th century"

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Architectural criticism has a prospective nature. If history deals with our narrative of the past, theory operates on present phenomena, therefore, criticism has to orient us to the future. It is a tool to cross new thresholds, which recognizes the evolution of global / local culture, social structures, or ways of inhabit. Those are in constant reconstruction following the dynamism of Liquid Modernity proposed by Zygmunt Bauman to recognize our time. This temporary character gives a role to criticism as a diagnosis tool for the development of architecture, measured from the reciprocal relationship between space and people from three families: 1) Continuity with acceleration or stability, 2) Nostalgia, linked to the romantic return to an idealized past, the Retrotopia (Zygmunt Bauman, *Retrotopia*, 2017) or the inverse symmetry of the signs through the mirror (Umberto Eco, *Sugli specchi e altri saggi*, 1985) in which postmodernity becomes pre-romanticism and, 3) Discontinuity, seen from Historical Materialism (Walter Benjamín, *Theses on the Philosophy of History*, 1942), in which the words crisis, resilience, ductility, relativity, conquest or efficiency become architectural categories.

Criticism has lost power by using it for validation rather than verification. Validation is a posttruth tool, the social reward, the quick recognition, the “like”. Verification deals with the determination of the capacity with which a project accurately solves spatial, social or aesthetic objectives and the solution of the project from the execution and experience. Validation rewards the person, creates star architects while verification endorses the project.

Under this framework I seek to detect the ideological visions that marked the editorial lines of the media that disseminate and criticize. Creating a "Cultureburg" (Tom Wolfe, "The painted word" 1975) in Ecuador. The study uses my predoctoral research on the architecture of Quito-Ecuador between 1940- 1970 (Néstor Llorca "Hybrid Architectures of Hybrid Cultures, the case of Quito in the 20th century" Tutors: Ricardo Lajara Olmo and Luis Ramón-Laca Menéndez de Luarca, University of Alcalá de Henares, Spain) , and its hybrid nature, where the aesthetic codes got a new meaning as an adaptation mechanism, making the hegemonic typologies of Modern Architecture a kind of architectural “Ready-made”. The resignation of the static categorization of architecture uses criticism as a mechanism to diagnose buildings by their dynamic attributes, proposing the addition of time in the dimensions of architectural space.

“Women architects graduated in Oporto (E(S)BAP/FAUP) and the Portuguese colonial Africa”

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There is little literature that crosses colonial and post-colonial studies with gender studies. This immature field justifies attention and care since the role of women in the design of the built environment today tends to depend less on statistics and to a greater extent on the quality of the interventions, *lato sensu*. Concerning Portuguese Africa, if we go back to the biographical origins of the first women authors, in the 1950s, investigation will necessarily include their formative path, a decade earlier, as young adults and girls.

The metropolises of the old colonial Empires were protagonists in this framework. For women to become architects — as self-employed, technicians working for the Public Works departments or *coopérants* —, they had to attend architecture course in the available global north schools. In continental Portugal, the old *beaux-arts* tradition led, in the 1960s, to a myriad of political and aesthetic trends other than concrete propositions for the outer world and its specificities. Furthermore, north and south of the country would favour different aspects of the same one-nation-oriented official syllabuses; and if the capital, Lisbon, graduated more students per year — and thus more women — some of these students would migrate to the country's second city, Oporto, and its School of Fine Arts (E(S)BAP), later Faculty of Architecture (FAUP).

Today we are able not only to trace the existing women and girls students from this northern school, their names and most important works, but may go back to their original motivations and their first accomplishments in the perspective of their academic records and school works archives. This paper will be structured in three parts that accompany this line of thought: firstly, it will gather the most pertinent information known about these women (state of the art); secondly, it will list all the data achieved on site for this particular investigation; thirdly, it will validate the hypothesis of women graduated in Oporto School having played a singular role in Portuguese colonial Africa.

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The congress is integrated in the research project "ARCHWAR - Dominance and mass-violence through Housing and Architecture during colonial wars. The Portuguese case (Guinea-Bissau, Angola, Mozambique): colonial documentation and post independence critical assessment" funded by 'Fundação para a Ciência e Tecnologia' (FCT), ref. PTDC/ART-DAQ/0592/2020.