

# TRANS-CULTURAL CITIES

A vibrant outdoor market scene, likely in Southeast Asia, featuring large piles of fruit (mangoes, coconuts, and small round fruits) in the foreground. A bright red plastic bag sits on the fruit. In the background, people are shopping under large, colorful umbrellas (green, yellow, red) that provide shade. The scene is lively and captures a moment of daily life in a bustling market.

**An interdisciplinary  
symposium  
focusing on  
placemaking  
and cross-cultural  
understanding  
in the contemporary  
built environment**

**FEBRUARY 11-13, 2011**

University of Washington, February 11-13, 2011

Part of the collaborative research project:

**Immigrants, Place and Cross-cultural Understanding**

<http://www.wun.ac.uk/research/immigrants-place-and-cross-cultural-understanding>

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<http://faculty.washington.edu/jhou/transcultural/>

In cities around the world, immigration and movement of people and ideas have continued to shape the local demographics, urban experiences, and city form. Building on, yet going beyond the notion of multiculturalism, how can cities and urban places facilitate cross-cultural transactions and understanding? How can cross-cultural understanding be constructed, “staged,” or engendered through social and spatial practices in the contemporary urban environment? How can a better understanding of the transcultural processes inform the transformation of the contemporary city?

This symposium investigates Transcultural Urbanism as a critical agenda for inquiry, social actions, and placemaking. Specifically, it engages in an interdisciplinary and cross-cultural examination of a variety of contemporary cultural and spatial practices and their collective outcomes and potential in locations and contexts, ranging from Seattle to Sydney and Italy to Indonesia.

### Instructions for Presentation

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- Individual presentations are limited to 20 minutes each. In addition, each session has 20-30 minutes of discussion following the individual presentations. The session moderator is responsible for time keeping and facilitating the discussion.
- Please bring your PowerPoint files on a CD-ROM or USB drive as you check in or 15 minutes prior to your assigned sessions
- All presentations will take place in Gould 114. Gould 110 is available for preparation. (See back of the program handbook for the floor plan of Gould Hall.)
- Gould 114 is equipped with a digital projector and a laptop computer. If your presentation requires any other equipment, please let the symposium staff know as soon as possible.

### Friday, February 11

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#### **Welcome Reception**

5:00 to 6:15 pm, Walker-Ames  
Room, 2<sup>nd</sup> Fl, Kane Hall

#### **Sawyer Seminar Public Forum: Transcultural Urbanism, Immigrant Cities**

6:30 to 8:30 pm, Kane 120

- *Anastasia Loukaitou-Sideris, University of California, Los Angeles*
- *Michael Rios, University of California, Davis*
- *Arijit Sen, University of Wisconsin, Milwaukee*
- *Dan Abramson, University of Washington (moderator)*

### Saturday, February 12

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All sessions in Gould 114

#### **Session 1. Border Dialectics**

9:00 to 10:30 am, *moderator: Jeffrey Hou*

- The Road Less Traveled: Transcultural Community Building. *Caitlin Cahill*
- 'We are the Fruit Bowl': Place, Cultural Identity and Social Ties among Immigrant Residents in Public Housing. *Lynne Manzo*
- Boundary Dialectics and Spatial Narratives of Cultural Ecotones – Surveying the Cultural Niches of Keelung's Hoping Island. *Min Jay Kang*

*Coffee break, 10:30 to 10:50 am, Gould Court*

#### **Session 2. Placemaking by Others**

10:50 am to 12:40 pm, *moderator: Mallika Bose*

- Intertwined Spaces: Transcultural Sites along Devon Avenue, Chicago. *Arijit Sen*
- The Korean Diaspora in Philippine Cities – Amalgamation or Invasion? *José Edgardo Gomez, Jr.,*
- Cross-cultural Understanding Against the Odds: Lion and Dragon Dances in Yangon, Myanmar (Burma). *Jayde Lin Roberts*
- Ideologia y Los de Abajo (Ideology and The Underdogs): Two Cultures of Sustainability Within the Present City of Las Vegas. *Daniel Ortega*

*Lunch, 12:40 to 1:40 pm, Gould Court*

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### **Session 3. Placemaking at the Margins**

1:40 to 3:10 pm, *moderator: Duanfang Lu*

- From a Marginalized Chinatown to an *Asianized* Global Village: A Case Study of the Socio-spatial Transformations in Kampung Kanthan in the Perak Region of Malaysia. *Shenglin Elijah Chang and Yenchew Foo*
- Placing Sovereignty in the Hiatus of Urban Landscape: Case Study of Little Indonesia in Taipei. *Hung-Ying Chen*
- The Brick Door: Perypheralization and Other Roman Stories. *Lorenzo Rinelli*

*Coffee break, 3:10 to 3:30 pm, Gould Court*

### **Session 4. Transcultural Public Space**

3:30 to 5:20 pm, *moderator: Michael Rios*

- Urban Scenes of Everyday Cosmopolitanism: Brazilian Restaurants in Tokyo, Japan. *Vera Zambonelli*
- The Transcultural Production of Space: Making “Little Shanghai” in Sydney. *Duanfang Lu*
- Reception of Public Space by Newly Arrived Persons from Chinese Mainland and Local Residents of Hong Kong. *Kin Wai Michael Siu*
- From Neighborhood to Transnational Schools: Geographies of Difference and Politics of Suburban Public Space in a Globally Competitive Educational Environment. *Willow Lung Amam*

## **Sunday, February 13**

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All sessions in Gould 114

### **Session 1. Space of Engagement**

9:00 to 10:50 am, *moderator: Clare Rishbeth*

- From a Neighborhood of Strangers to a Political Community of Fate: The Case of Market Creek Plaza. *Michael Rios*
- Creating Political and Social Spaces for Immigrant Integration: A Case Study. *Trinh Mai and Kimberly Schmit*
- Urban Agriculture As Agro-Cultural Producer. *Adam Prince*
- Children should be the Architects and Planners of Our 21st Century Cities. *Alex Gilliam*

*Coffee break, 10:50 to 11:10 am, Gould Court*

## **Session 2. Space of Negotiation**

11:10 am to 12:40 pm, *moderator:*

*Samuel Dennis, Jr.*

- 17<sup>th</sup> and South Jackson: Relocating CASA Latina and Navigating Cultural Crossroads in Seattle. *Pam Emerson and Jeffrey Hou*
- Space of Sociality in Multi-ethnic Ethnoscapes: Cambodia Town Neighborhood, Long Beach, California. *Felicity Hwee-Hwa Chan*
- The Death and Life of Jian-Cheng Circle: An Inclusive Local Place Versus Exclusive Global Modernity. *Chin-Wei Chang and Chu-Joe Hsia*

*Lunch, 12:40 to 1:40 pm, Gould Court*

## **Session 3. Medium of Understanding**

1:40 to 3:30, *moderator: Shenglin Chang*

- Everyday Places that Connect Disparate Homelands: a Methodology of Remembering through the City. *Clare Rishbeth*
- The Spatial Context of Physical Activity of Latino Children: A Lancaster Case Study. *Mallika Bose and Kirk Dimond*
- Learning from “Open Space Honduras”: Can International Service Learning Help Develop Culturally Competent Urban Designers? *Samuel Dennis, Jr.*
- Our Sawah: Developing Cross-cultural Proficiencies through Participatory Filmmaking. *Kevin Thompson*

*Coffee break, 3:30 to 3:50 pm, Gould Court*

## **Session 4. Discussion and Conclusion**

3:50 to 5:00 pm, Gould 114

**Group Dinner** (Location and Time: TBA)



**Saturday, February 12****SESSION 1. BORDER DIALECTICS**

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*Moderator: Jeffrey Hou***The Road Less Traveled: Transcultural Community Building***Caitlin Cahill, City University of New York*

On the cusp of dramatic economic, demographic and cultural transformations, Salt Lake City offers a window onto the challenges faced by a city grappling with multiculturalism and struggling anew with issues of diversity that other cities have been dealing with for years. This parallels renewed engagements with urgent questions of race and ethnicity that is pushing urban theory in new directions to come to terms with our multicultural cities. Holding true to the South African anti-apartheid wisdom that “nothing about us, without us, is for us,” the theory and practice of transcultural community building offers a participatory approach that explicitly engages with questions of race and ethnicity. The case study reports upon a participatory action research project conducted with young people in Salt Lake City, Utah focused on the intersection of immigration and education as an example that points to some of the ways a participatory process shifts traditional ways of doing research and working with communities.

**‘We are the Fruit Bowl’: Place, Cultural Identity and Social Ties among Immigrant Residents in Public Housing***Lynne Manzo, University of Washington*

This paper examines the lived experience of place among immigrant residents of a public housing site in the Pacific Northwest of the U.S. that is undergoing redevelopment through a national program called HOPE VI. Before redevelopment, this site was comprised of 569 extraordinarily diverse households. As many as 18 different languages were spoken by residents, although Vietnamese, Somali and Cambodian predominate along with English. Most residents are immigrants, many refugees from their home countries. This paper focuses on the intersection of place meaning and cultural identity with social support networks, as well as the interplay of local and translocal networks in the lives of immigrant residents. This research is based on census data, administrative records, a survey of 512 households, as well as individual interviews and focus groups with a sample of residents. Findings suggest that place meaning, social support, ethnicity, immigrant status, economic status, and the nature and role of public housing intersect in complex ways. While residents connected with others of similar cultural background, social ties with diverse neighbors were also prominent in their daily

lives, aiding immigrant adaptation. Data also reveal how immigrants walk a tightrope between different worldviews and that this experience influenced their responses to redevelopment. This research suggests that a better understanding the socio-culturally based experiences of residents can shed light on the social costs and benefits of public housing redevelopment programs that must be taken into account to better promote socially and politically equitable communities. Implications for policy and participatory practices are also discussed.

### **Boundary Dialectics and Spatial Narratives of Cultural Ecotones – Surveying the Cultural Niches of Keelung’s Hoping Island**

*Min Jay Kang, National Taiwan University*

Ecotone refers to a transitional zone bounded between two or more adjacent but different biotic communities. An ecotone often appears to exhibit a habitat relationship or an inter-dependent network of ecological niches which is diversified and rich, complex and ever-changing. Accordingly, cultural ecotones further suggest in-between areas of clearly demarcated territories in the typology of human settlements - those ambiguous borderlands not controlled by land-use zoning or administrative principles, or those landscapes suspended by the deferred developments yet unguarded by the resisting forces of preservation or the convergent zones of critical multiculturalism. Within the cultural ecotones, micro-scale and self-evolving mechanisms reach a dynamic equilibrium which sustains the co-existence of contradictions and harmony. The apparently chaotic territorial relationships between cultural niches are in essence an expression of an intricate ecological network and an evolutionary order out of organic growth, which indicate a landscape paradigm rarely explored by environmental planning and design discourses and methodologies yet conducive to alternative social imaginations. The field research of cultural ecotone focuses on the variegated hillside settlements of Keelung’s Peace Island at the northern tip of Taiwan. The habitats territorialized by many generations of immigrants after WW II, Hoping Island gradually evolved into a model of cultural ecotone out of its fertile sediment of history. The interplay of the island’s grand narrative of history, pico-narrative of everyday life, and the representation of memory is reconstructed into a narrative route, as a close reading of its socio-spatial fabric, which transgresses spatial and temporal boundaries throughout the cultural niches of Hoping Island.



## SESSION 2. PLACEMAKING BY OTHERS

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*Moderator: Mallika Bose*

### **Intertwined Spaces: Transcultural Sites along Devon Avenue, Chicago**

*Arijit Sen, University of Wisconsin, Milwaukee*

A lack of knowledge and familiarity with Muslims is a central problem facing multicultural acceptance of this group in the United States. Devon Avenue, Chicago is a significant site within the quotidian landscape of immigrant Muslims in the American Midwest. The street encapsulates a perfect multicultural geography in which cultural, religious and economic institutions serve as places of contact between Muslims and the larger American community. This paper examines Muslim immigrant owned restaurants along Devon Avenue as public spaces where various social constituencies come in contact with each other. These restaurants are more than places where food is produced and consumed. They are also places where immigrants display their complex identity and mediate religious and cultural practices within the public realm. Prayer spaces and family rooms in these restaurants not only cater to various subgroups and sustain multiple forms of peoplehood but also create myriad temporal urban rhythms.

### **The Korean Diaspora in Philippine Cities – Amalgamation or Invasion?**

*José Edgardo Gomez, Jr., University of Philippines*

In Philippine urban centers like Metropolitan Manila, Baguio City, Angeles, and Davao, it is not uncommon to hear locals exclaim how “the Koreans are taking over!” with a mix of grim-faced guardedness or cheerful resignation. For over a decade now, a steady stream of students and small entrepreneurs has been flowing in from South Korea, and has introduced visible and not always well-integrated changes in the city fabric. This is a significant transcultural phenomenon, as a more rigid culture of Northeast Asians attempts to plant itself in a more relaxed Southeast Asian culture influenced strongly by Spanish/Latino-American and North American attitudes. Urban changes manifest in the form of corner groceries, evangelical churches, and English language schools catering to Koreans. Philippine urban society, on the other hand, typically remains open to such waves of foreigners, especially because many bring in hard cash, and long-term investments—even if the visitors have not always behaved like guests. Moreover, it should be noted that transcultural communication is inadvertently at the heart of this process, as Koreans often come to the Philippines to learn English, a language which Filipinos themselves absorbed, albeit imperfectly, under colonial rule by the United States. This paper describes this phenomenon, by looking at physical changes in the urban areas, as well as attitudes and policies that lie beneath this meeting of cultures.

## **Cross-cultural Understanding Against the Odds: Lion and Dragon Dances in Yangon, Myanmar (Burma)**

*Jayde Lin Roberts, University of Washington*

Certain environments such as the current social-political climate in Myanmar would seem to discourage cross-cultural communication and understanding. The State Peace and Development Council, the current military government, has ruled through fear and coercion, driving the diverse citizens and residents of the country to live in a state of uncertainty and distrust. However, despite this inhospitable environment, people in Yangon, the largest city in the country, have found ways to reach across communal and cultural boundaries to do business, participate in celebrations, and form friendships. This paper examines lion and dragon dance practices in Yangon during Chinese New Year to reveal how these traditional Chinese practices encourage cross-cultural understanding and temporarily transform a downtown street, a policed public space, into an intimate place for gathering and celebration. As explicated by Hannah Arendt, the public realm is common world that gathers us together and enables the achievement of identity. It is a space of appearances where actions, defined as activities staged in front of others that reveal the agent's identity, are made visible, unveiling differences while enabling people to be with others unlike themselves. In Yangon, these actions are attenuated tactics (de Certeau) that must react nimbly to the moods of the military government and sustain themselves despite unpredictable changes. Based on two years of spatial ethnographic research, this paper offers a story of cross-cultural understanding that occurs against the odds, facilitated rather than deterred by global trade and market forces.

## **Ideologia y Los de Abajo (Ideology and The Underdogs): Two Cultures of Sustainability Within the Present City of Las Vegas**

*Daniel Ortega, University of Nevada, Las Vegas*

The theme of this symposium, Transcultural Cities: Immigrants, Place and Cross-cultural Understanding, extends the invitation to explore issues relating to the movement of ideas across cultures, and how those movements work to shape local experiences of urbanism and city form. Rather than look at the Transcultural City through an ethnographic lens where one might begin to document the hybridized artifacts of a multi-cultural syncretism, or via the perspective of an economist who might look at transnational, and therefore transcultural, flows of capital, this essay will focus on my observations of the alternate identities that exist between two seemingly different cultures of sustainability. I propose that these two cultures are working towards a common cultural ideal that neither may ever fully recognize as being critically determinant factors in the shaping of our urban environment. It is my contention that until these two cultures can work

to produce a transcultural syncretism, they will only be thought of as “discrete, object-like phenomena [that occupy] discrete spaces [thus] becom[ing] implausible for those who inhabit the borderland.” (Gupta and Ferguson, 1992, p.7) In the case of this work that ‘borderland’ is not geographical, but cultural. It is in essence a cultural zone occupied by those who do not reflect nor participate in the specific cultural values or activities of either ends of the spectrum of sustainable culture that this work focuses on.

### SESSION 3. PLACEMAKING AT THE MARGINS

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*Moderator: Duanfang Lu*

#### **From a Marginalized Chinatown to an *Asianized* Global Village: A Case Study of the Socio-spatial Transformations in Kampung Kanthan in the Perak Region of Malaysia**

*Shenglin Elijah Chang and Yenchew Foo, National Taiwan University*

Against the upcoming urbanization of the Perak Region in the west Malaysia, our study investigates how Chinese Malaysians negotiate transcultural socio-spatial boundaries with local-born and newly-arrived Asian immigrants in and around Kampung Kanthan. In our paper, we first introduce the history of Chinese immigrants from colonial to independent Malaysia. Second, we analyze the socio-economic and cultural characters of multiple generations of Chinese immigrants settled in Kampung Kathan and reveal how the local segregated and marginalized landscapes have mirrored Malaysia legal restrictions that have been installed in all Chinese new villages throughout the entire country. Third, we investigate how new Asian immigrant workers have interacted with older and younger generations of Chinese villagers, negotiating new boundaries and transcultural spaces within these Chinese New Villages. Due to the emerging urbanization in the Perak region, many areas of the Kampung Kanthan have been re-zoned into industrial parks and high tech corridors. Large numbers of Asian immigrant workers have relocated to the Perak region to seek better jobs. They have moved into apartments near Chinese new villages or settled in these traditionally Chinese only communities. Their presence and activities have introduce unfamiliar processes and issues into communal spaces within traditionally Chinese-dominated New Villages. In conclusion, we address how the Asian new comers re-define the landscape marginality of Chinese Malaysian communities, and the potential opportunities to re-shape transcultural Asian villages that allows hybrid identities to merge.

**Placing Sovereignty in the Hiatus of Urban Landscape: Case Study of Little Indonesia in Taipei**  
*Hung-Ying Chen, Asian Regional Exchange for New Alternatives*

In the era of rapid migration, the rights of migrant workers and foreign brides with different citizenships and ethnic identities is stimulating and challenging multicultural urban governance rhetoric in many East Asian countries. This article focuses on the complex relationship of the government's inner divisions and multicultural practices when migrant issues collide with existing urban development agendas, and observes how sovereignty is being spatialized in Little Indonesia, an ethnic gathering place. Using the concept of governmentality, I will examine how these different transnational multicultural practices compete with each other for the right of using the space and recognized representation. For a year starting from April 2007, I practiced participatory observation in the restaurants in Little Indonesia, which is located nearby the Taipei Main Station in downtown Taipei.

**The Brick Door: Perypheralization and Other Roman Stories**

*Lorenzo Rinelli, University of Hawai'i*

The architecture of European Union's border management reveals its interior design that features detention camps for immigrants as ordinary landscapes of the most populated outskirts of European cities. This paper locates one of the new frontier of Europe within a fundamental paradox of the city of Rome: a city that experiences an inexorable building expansion and a growing immigrant population together with an mounting rejection and marginalization of the same population that is vital for the city to live on.

The analysis of this paradox is crucial to understand the modification of the urbanscape. The urban structure does not change spontaneously or only because the effect of a single powerful agent like the state. The urban structure and its internal borders change as an effect of social conflicts generated by urban disagreements. These disagreements are related to forms of distribution, inclusion/exclusion, and modalities of what is visible and audible through a process of externalization or peripheralization. My project aims at considering a critique of dominant forms of legibility or, in other words, at rendering the effects of externalization of migration control in these spaces, legible.

## SESSION 4. TRANSCULTURAL PUBLIC SPACE

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*Moderator: Michael Rios*

### **Urban Scenes of Everyday Cosmopolitanism: Brazilian Restaurants in Tokyo, Japan**

*Vera Zambonelli, University of Hawai'i*

This paper presents an exploration of placemaking by examining its role in advancing Cosmopolis and cosmopolitan practices in the context of Brazilian restaurants in Tokyo, Japan. Placemaking, in its simplest definition, identifies the process that transforms a space into a place, from the abstracted unfamiliarity associated with the idea of space into a place, familiar and meaningful. Working within a phenomenological and humanistic approach, the notion of placemaking is used to examine the ways in which place is experienced and thus made. Moreover, the paper focuses on the production of experience in a place by attending to the importance of how a place is designed and imaged. In its daily routines and events, Brazilian restaurants as tangible places have anchored processes that lead to transformative cultural practices. These practices are of major significance in Japan where the official discourse denies that it is a multicultural society with immigrant populations. These restaurants are places where images of a culture different from the Japanese mainstream are served and hence consumed and where another culture is imaged and imagined. These forms of consumption lead to enactments that may ignite journeys of personal as well social transformation. They foster intercultural communication and open new venues for making Cosmopolis out of familiar places where we, all of us, can be at home, and exercise our right to the city and its places.

### **The Transcultural Production of Space: Making “Little Shanghai” in Sydney**

*Duanfang Lu, University of Sydney*

The global flows of migrants have played an important role in shaping the social and physical landscapes of Australian cities in recent years. Yet despite the palpable and widespread spatial effects brought by immigration, little is understood about how urban spaces are made and re-made by different immigrant communities. This study on the transformation of public spaces in Ashfield aims to fill this gap. A suburb in the inner-west of Sydney, Ashfield's streetscape has been through radical changes in the past two decades. While its main commercial streets had a mix of Anglo, Italian and Greek shopping before the 1990s, about eighty-five percent of the shops are now Chinese small businesses, including restaurants, supermarkets, beauty salons and book stores. As most of these shops are run by migrants from Shanghai, the area is widely known as “Little Shanghai.” The re-territorialization of migrants has involved complicated socio-spatial processes and taken various forms. Drawing upon

recent developments in the understanding of the plurality of knowledge and Edward Said's concept of travelling theory, this research will focus on the co-existence of distinct equally legitimate bodies of knowledge in the social production of public spaces. This study will enhance our understanding of the migrants' participation in place-making and help local governments develop strategies to enhance the capacity of migrants to take active roles in building a dynamic local community. The research will also develop the beginnings of a new framework which highlights epistemological diversity in urban transformation, and contribute to more sensitive models of urban governance that promote social sustainability by going beyond the "deficit model" of overseas migrants.

### **Reception of Public Space by Newly Arrived Persons from Chinese Mainland and Local Residents of Hong Kong**

*Kin Wai Michael Siu, The Hong Kong Polytechnic University*

Governments generally claim to provide people with habitable city space. However, as we review city projects currently in progress, it is readily apparent that many governments have continuously adopted strategies and sought legislative authority to control city space. When undertaking urban development projects, governments consistently follow the planning principles of administrators who abide by deliberate forms of operational rationalism and tend to neglect human factors. They see rational design as an active force and the proper means for directing a community towards the ideal of social harmony. Governments also inevitably follow the design principles of developers who seek to maximise profit. On the other hand, some sociologists such as de Certeau, Lefebvre, and Maffesoli point out that everyday life in modern society is organised according to a concerted programme. Their studies on everyday life offer designers a new perspective from which to see everyday life and people's response to their programmed living environment. To explore this alternative perspective, this paper first describes a series of in-depth qualitative case studies on how city users with different cultural backgrounds practice their everyday life in public spaces before discussing public design issues and quality of life. The targeted persons involved in the case studies were newly arrived persons (NAPs) from the Chinese mainland and local residents of Hong Kong. The goals of these case studies are to generate insights for policymaking, design, and social development, and to prompt insights and new questions for further investigation and discussion.



## **From Neighborhood to Transnational Suburban Schools**

*Willow Lung Amam, University of California, Berkeley*

This paper focuses on the role of schools in fostering new geographies and understanding of social and cultural difference in suburbia. In less than 30 years, Mission San Jose High's (MSJ) student body went from predominantly White to over 80% Asian. In an era in which the majority of new immigrants and nearly half of all ethnic minorities in the U.S. live in suburbs, I argue that it is important to look beyond our urban centers and traditional public spaces to the everyday places in which interethnic interaction is occurring – places like Mission San Jose High. My case study of MSJ shows how high performing schools and the different values and meanings that groups bring to schools impact neighborhood geographies of race and social relations among students and parents. I show how the school's reputation as a high performing public school drew newly arrived Asian immigrants to the neighborhood and changed the school culture and education priorities, which has stimulated both racial and ethnic conflict as well as new cross cultural collaborations. While on the one hand, groups have battled for control over the educational agenda at MSJ and established new patterns of racial and ethnic segregation; on the other, groups have come together to redefined race relations and make a space for more complex, hybrid, and multiple identities of their students and engender a respect for cultural differences. This dual focus brings to light both challenges and possibilities of transcultural interaction in the suburban public realm.

## SESSION 1. SPACE OF ENGAGEMENT

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*Moderator: Clare Rishbeth*

### **From a Neighborhood of Strangers to a Political Community of Fate: The Case of Market Creek Plaza**

*Michael Rios, University of California, Davis*

This case study focuses on Market Creek Plaza, a 10-acre commercial and cultural center that is the first part of a larger vision to transform 45 acres of a former brownfield site into a multicultural area with additional retail space and 800 new homes referred to as The Village at Market Creek. Located in the Diamond Neighborhood near downtown San Diego, this area is home to an African American and Latino majority intermixed with populations from Laos, Samoa, Philippines, Somali, and other countries. This the area was known as the “Four Corners of Death,” home to 42 gangs that threatened the safety of the 88,000 residents on a daily basis. In 1997, the Jacobs Center for Neighborhood Innovation bought the lot and began a participatory planning process with the local residents that eventually led to the creation of a clear vision for the site: a commercial and multicultural hub in their community, including a multicultural plaza space. The changes in the area since the project began have reduced crime enabling local residents to feel safe in their neighborhood at night and altered their perceptions of their cultural diversity from a source of tension to a source of celebration. This paper analyzes how social groups form, negotiate, and mobilize different imaginaries of culture and place to change social, political, and material relations. It also demonstrates the role of participatory processes in creating public spaces for cross-cultural brokering and capacity building.

### **Creating Political and Social Spaces for Immigrant Integration: A Case Study**

*Trinh Mai and Kimberly Schmit, University of Utah*

This case study will examine one campus-community partnership program and its work to engage and integrate immigrants. Analysis shows that creating and supporting immigrants to occupy institutional spaces in positions of power promote intercultural learning and addresses power inequities. Another effective strategy is creating social spaces that promote dialogue, recreation and relationship building. Limitations of the study and implications for future work will be discussed.

## **Urban Agriculture as Agro-Cultural Producer**

*Adam Prince, San Francisco Art Institute*

In Oakland, California, the need for food justice is particularly acute and many residents have few options for healthy, culturally-appropriate, or affordable food. At the same time, there is a tremendous diversity of residents engaged and entangled in an equally large number of urban agricultural projects of varying scopes and scales. Many of these projects are supported by one or several of the myriad of Oakland-based organizations dedicated to food justice, economic justice, sustainable local food systems, and community building and empowerment. However, the day-to-day interactions out of which these empowered communities, properly so-called, actually emerge, remain relatively unexplored in popular conceptions of urban agricultural. The purpose of this case study is to better describe how urban agriculture engenders cross-cultural collaboration and serves as a site for a place-based politics of the everyday. It does so by focusing on Planting Justice, an agricultural organization currently working with the residents of Keller Plaza, a low income public housing complex, to produce an abundant, nutritious, and culturally relevant community garden. Informed by critical ethnographic methodologies, it seeks to lay the foundation for a theoretical framework whereby we might better analyze the production of empowered urban communities through the growing and sharing of food and food-related knowledge.

## **Children should be the Architects and Planners of Our 21st Century Cities**

*Alex Gilliam, Public Workshop*

Pillow fights in Time's Square, bus stop swings, pick-up soccer games in subway stations, tea time in parking spaces, hidden 'swimming holes' in vacant lots, architectural advice lemonade stands, largely 'hidden' special places like the High Line, planning meetings invigorated by building cities out of blocks, urban adventure races... It's rather ironic that many of the most current and engaging tools for reinvigorating civic life and challenging cultural conceptions of public space are very much derivative of the everyday life of a child, and yet we fail to actually engage youth in the making of the places we live. This is particularly tragic because through my work I have routinely found that when given the opportunity to do so, children are some of the greatest agents of stimulating positive change in our increasingly diverse communities. As cultural translators, capacity builders, civic role models and a means for building community trust in the making of our cities, their authentic engagement can transform community design processes. And when the city becomes their classroom and they are given the opportunity to take on these roles, they in turn defy social expectations, excelling beyond everyone's wildest imagination, including their own. This article focuses on projects

that I have created in which youth have been essential forces for transforming conversations about ‘culturally complicated’ public spaces and stimulating positive change. These projects represent a diverse collection of unique tools, processes and programming that help redefine how we consider designing and making better public spaces for everyone.

## **SESSION 2. SPACE OF NEGOTIATION**

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*Moderator: Samuel Dennis, Jr.*

### **17<sup>th</sup> and South Jackson: Relocating CASA Latina and Navigating Cultural Crossroads in Seattle**

*Pam Emerson and Jeffrey Hou, University of Washington*

CASA-Latina, founded in 1994, is a 501(c)3 non-profit organization whose mission is to “empower Latino immigrants through education and economic opportunities.” The organization serves a constituency of approximately 750 individuals per year with day-labor job placement assistance, ESL courses, financial management classes, wage claim legal services and community-building events. In 2007, CASA Latina purchased a \$1.2M property and began implementing plans to consolidate its heretofore dispersed operations and programs at this one site. Both the State of Washington and the City of Seattle contributed public funds to facilitate the purchase. The property is located in a multi-ethnic neighborhood that was historically settled by Japanese immigrants, and the planned relocation touched off a sentiment of vocal resistance in the neighborhood, particularly among the Japanese-American community. This case study examines the process by which this socio-spatial conflict was addressed, namely via the intervention of City government and the development of a “Good Neighbor Agreement.” The chapter analyzes the strengths and weaknesses of utilizing a GNA process in this context and examines whether/ how the process built or facilitated intercultural trust and understanding in the neighborhood. Finally, we assert that conflicts between established and newly arrived immigrant populations represent critical points of inflection for the ever-evolving fabric of transcultural cities and therefore, the methodologies employed to navigate and transform these conflicts warrant additional attention and refinement.

### **Space of Sociality in Multi-ethnic Ethnoscapes: Cambodia Town Neighborhood, Long Beach, California**

*Felicity Hwee-Hwa Chan, University of Southern California*

The City of Long Beach in Greater Los Angeles is the resident city of the largest concentration of Cambodians outside Southeast Asia who arrived

as refugees in the 1970s. In 2007 after years of negotiation, a 1-mile long stretch of East Anaheim Street between Atlantic and Junipero Avenue in the multi-ethnic Central Long Beach was approved Cambodia Town Business Improvement District by the city. The process of change and identity negotiation by the new Cambodian community triggers unease and tension in the multi-ethnic neighborhood made up of Latinos, other Asians and African Americans. This paper posits this ongoing episode as an instance of the fractal and overlapping characteristics of global cultural flows conceptualized as a phenomenon of ethnoscapas by Appadurai (1990, 1991 and 1996). It aims to articulate the socio-spatial significance and implications of ethnoscapas through the lens of this neighborhood and discuss the effectiveness of “spaces of sociality” created and permitted by the city in this neighborhood (e.g. park, cultural center and library) as intercultural spaces. Drawing from preliminary investigations, the paper hopes to accomplish two related objectives: First, to flesh out the spatial dimension of ethnoscapas, which hitherto has been given little attention in planning theory. Second, to address the potential of urban civic spaces in multi-ethnic neighborhood as everyday transformative sites of intercultural exchange and understanding.

### **The Death and Life of Jian-Cheng Circle: An Inclusive Local Place Versus Exclusive Global Modernity**

*Chin-Wei Chang and Chu-Joe Hsia, National Taiwan University*

Jian-Cheng Circle was a specific, transplanted spatial form of Japanese colonization located in Da-Dao-Cheng neighborhood in Taipei, Taiwan. The processes of congregating and consuming prepared food took place on the open ground from the colonial to the post-colonial period. As an inclusive local place, Jian-Cheng Circle showcased an overarching diversity of urban heritage that presented an unprecedented place-making scene for marketplaces. With spatial production and a grassroots movement driven by the culinary culture of the rural-urban immigrants, Jian-Cheng Circle represented a distinctive urbanity in Taiwan: one of a particular socio-spatial dynamic informed by survival activities throughout Taiwan’s dependent development. However, Jian-Cheng Circle—the earliest and the largest night market in Taiwan—was often portrayed as a ‘city tumor’. The local government and the modernist architects who dealt with its reconstruction in the 21st century demolished the site without regard for its pre-existing community-based principles. Finally, Jian-Cheng Circle died as a result of this modernist exclusive design project which failed to recognize the nuances of inclusive multiculturalism inherent in such a night market. The death of Jian-Cheng Circle reminds us of the need to re-evaluate the exclusiveness of global modernity: that is, it calls stridently for a cross-border understanding of urban nature directed towards the survival of cultural landscapes as well as the

qualitative aspects of sustainable design characterized by multi-faceted interactions of different urban layers and scales in trans-cultural cities into the future.

### **SESSION 3. MEDIUM OF UNDERSTANDING**

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*Moderator: Shenglin Chang*

#### **Everyday Places that Connect Disparate Homelands: a Methodology of Remembering through the City**

*Clare Rishbeth, University of Sheffield*

This research focuses on perceptions of transcultural urban neighbourhoods by first generation migrants. It examines positive and negative dimensions of place attachment, values and affordances of local public space, and questions how memories of past landscapes inform new understandings. The case study was located in an ethnically diverse residential area in Sheffield, England. A methodology of onsite audio recording was developed to help express experiential qualities of place. Eleven participants from five countries of origin regularly recorded independent audio commentaries while walking through their neighbourhood over a three month period. Over fifty recordings were made and analysed along with researcher observations, a network of informal contacts, and interviews with local community and environmental organisations. The participants were supported by expertise from BBC Radio Sheffield who broadcasted selected extracts. The findings show that, though many new migrants are initially disorientated, spending time outdoors can help establish knowledge and a sense of local belonging. A mix of the novel and familiar is found both in the visual qualities and uses of outdoor space. This can help migrants recognise connections between different periods of their lives, and often reflect dimensions of transnational identities. The transcultural quality of the neighbourhood was valued, but problematised by dimensions of poverty.

Guidelines are suggested which highlight the need for urban practitioners to be aware of cultural values and preferences, and to maximise the potential of outdoor places for meeting by people of shared and diverse backgrounds. The methodology developed has scope to be adapted for future practice.

#### **The Spatial Context of Physical Activity of Latino Children: A Lancaster Case Study**

*Mallika Bose and Kirk Dimond, Pennsylvania State University*

The rising incidence of obesity in children has been recognized and spurred a body of research on different dimensions of active living. Minority groups report higher incidence of obesity and obesity related diseases. At the same time minority groups report lower levels of recreational physical activity. This trend is even more pronounced in the case of minority



children. In this study we examine the spatial context of physical activity and recreation of Latino children in Lancaster Pennsylvania. Latinos comprise about 40% of the city of Lancaster's population, the majority of whom are of Puerto Rican descent. The earlier Latinos were mainly concentrated in farm work, poultry processing and in foundry work. Currently, the Latino population is more diversified in terms of origin (Cubans, Ecuadorians, Mexicans, Dominicans) and employment (small business, law enforcement, education). We use the method of photo-voice to identify and examine places of recreation as experienced by 6-10 year old Latino children living in the city of Lancaster. Our hope is to understand the place and role of recreational activity in the lives of Latino families and especially children. We will overlay these places of recreation/physical activity over the formal recreational system of the city of Lancaster to unearth the relationship between the city's recreational system and that of a particular group (Latino children). We hope to find points of convergence/divergence between the recreational system of the city and that of Latino immigrant children. This will be the starting point to understand the use of the city's recreational resources by Latino children. Informed by this understanding we will make recommendations for the continued development of the recreational system to promote its use by Latino residents, especially children.

### **Learning from “Open Space Honduras”: Can International Service Learning Help Develop Culturally Competent Urban Designers?**

*Samuel Dennis, Jr., University of Wisconsin, Madison*

Urban place making in an increasingly transcultural society requires designers who are culturally competent, sensitive to differences, and able to discern the often subtle policies and practices that promote the dominant culture's interests above all others (Sandercock 2000). Educators often turn to service learning for opportunities to develop cultural competencies in their students. The “Open Space Honduras” studio at the University of Wisconsin is one example. Taught annually since 2008, design projects have included parks, playgrounds, and schoolyards in both rural and urban settings. The overarching goal of the course is to provide a culturally immersive experience for design students from the US, who work alongside Hondurans from collaborating organizations. The rationale is that such international experiences help students become aware of their own cultural worldview, while expanding their knowledge of cultures other than their own. But how successful are such international service-learning projects? The outsider-insider dynamic creates a setting in which the informal activities that Hou and Kinoshita (2007) argue are vital for successful planning in diverse communities occur spontaneously and frequently. In this case, cultural differences create opportunities for walking tours, listening sessions, and reiterative deliberations about the projects. In addition, the

provisional nature of the open space projects helps form a “dialogic space” in which participants from Honduras and the US carry on sustained conversations about placemaking (Schneekloth and Shibley, 1995). Still, it is difficult to gauge the degree to which the students’ attitudes towards cultural difference changes as a result of participation. And while their cross-cultural communication skills improve, it is unclear whether this will translate into the kind of cross-cultural understanding necessary for culturally-competent urban design practice.

## **Our Sawah: Developing Cross-cultural Proficiencies through Participatory Filmmaking**

*Kevin Thompson, University of Florida*

Hidden in a public’s memory rests an often-quiet knowledge of the history and significance of human connection to landscape. Despite the incomprehensibly voluminous trove of information readily available to a modern practitioner, how does someone working off-line and outside of familiar contexts even begin to tap this knowledge? As globalization and urbanization trends will continue to demand an internationally-mobile design and planning workforce with cross-cultural proficiencies, the question remains: how are these rising professionals being trained to meet these demands and what are educators doing to help nurture this growth? Despite the many challenges to offering study-abroad programs, dedicated educators continue the work of evolving program models that prepare students for making significant and appropriate contributions to work in unfamiliar contexts. While design-build programs may leave behind new schoolhouses or community gardens, other programs focus on strategies of engagement, public participation, and capacity building in participatory projects leading to community visioning, planning and design. During the summer of 2009, the Bali Field School invited two groups of students, one from Bali, the other from the US, to contribute to the production of community landscape documentaries: short films that reveal the connections that exist between communities and the landscapes they occupy. This paper shares insights into the process by asking “to what extent does the nature of a collaborative project help nurture a dialogue between two groups and to what extent does that dialogue support the sharing of landscape meaning across differing worldviews?

## PRESENTERS

**Mallika Bose.** Associate Professor, Department of Landscape Architecture and Director, Hamer Center for Community Design, The Pennsylvania State University.

**Caitlin Cahill.** Assistant Professor, New Community College Initiative, City University of New York.

**Felicity Hwee-Hwa Chan.** Ph.D. Candidate, School of Policy, Planning, and Development, University of Southern California.

**Chin-Wei Chang.** Graduate student, Graduate Institute of Building and Planning, National Taiwan University.

**Shenglin Elijah Chang.** Associate Professor, Graduate Institute of Building and Planning, National Taiwan University.

**Hung-Ying Chen.** Activist, Alliance for Citizens Against Violent Urban Renewal, Taiwan.

**Samuel Dennis, Jr.** Associate Professor, Department of Landscape Architecture, University of Wisconsin - Madison.

**Kirk Dimond.** Graduate Assistant, Department of Landscape Architecture, The Pennsylvania State University.

**Pam Emerson.** Masters in Landscape Architecture candidate, University of Washington.

**Yenchew Foo.** Graduate student, Graduate Institute of Building and Planning, National Taiwan University.

**Alex Gilliam.** Director, Public Workshop, and Fellow, National Building Museum in Washington, D.C.

**José Edgardo Gomez, Jr.** Assistant Professor and Training Director, School of Urban & Regional Planning, University of the Philippines.

**Jeffrey Hou.** Associate Professor and Chair, Department of Landscape Architecture, University of Washington.

**Chu-Joe Hsia.** Professor and Director, Graduate Institute of Building and Planning, National Taiwan University.

**Min Jay Kang.** Associate Professor, Graduate Institute of Building and Planning, National Taiwan University.

**Duanfang Lu.** Senior Lecturer, Faculty of Architecture, Design and Planning, University of Sydney, Australia.

**Willow Lung Amam.** Ph.D. Candidate, Department of Landscape Architecture and Environmental Planning, University of California, Berkeley.

**Trinh Mai.** Faculty and Special Assistant to the Dean on Community-based Research, College of Social Work, University of Utah.

**Lynne Manzo.** Associate Professor, Department of Landscape Architecture, University of Washington.

**Daniel Ortega.** Associate Professor and Program Coordinator, Landscape Architecture and Planning Program, University of Nevada, Las Vegas.

**Adam Prince.** Independent writer and researcher.

**Lorenzo Rinelli.** Ph.D. Candidate, Department of Political Science, University of Hawai'i.

**Michael Rios.** Associate Professor, Department of Environmental Design, University of California, Davis.

**Clare Rishbeth.** Senior Lecturer, Department of Landscape Architecture, University of Sheffield, UK.

**Jayde Lin Roberts.** Ph.D. Candidate, College of Built Environments, University of Washington.

**Kimberly Schmit.** Educator and community organizer, University Neighborhood Partners with University of Utah.

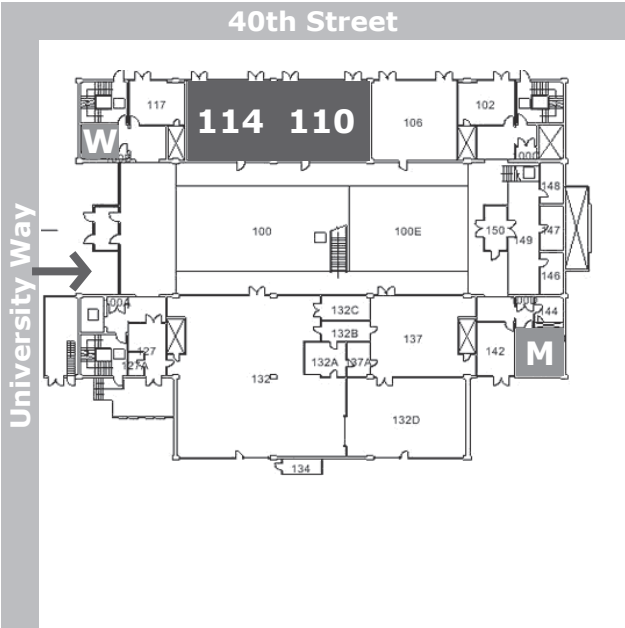
**Arijit Sen.** Assistant Professor, School of Architecture and Urban Planning, University of Wisconsin Milwaukee.

**Kin Wai Michael Siu.** Professor and Lab Leader of Public Design Lab, School of Design, The Hong Kong Polytechnic University.

**Kevin Thompson.** Graduate Coordinator and Assistant Professor, Department of Landscape Architecture, University of Florida.

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First Floor



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