

A Critical Glossary of Urban History Beyond Europe (?)

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Our exhibition, prepared in the course of the block seminar, is the first step towards developing a collective critical glossary of the key concepts of urban history, such as “the local”, “the transnational/national”, “exported/imported”, “colonial/neocolonial” or “(land) ownership”, grounding them in scholarly discourses and investigating them in the context of multiple case studies, within different geographies and temporalities.

We don't aim for a comprehensive overview. Instead, we invite visitors to consider connections and disconnections between the categories discussed here.

The ultimate goal is to reflect (our own) frameworks of thinking about what consists of urban history, what kind of language we are using, what limitations and biases we identify – and how we might attempt to overcome them and confront the Eurocentric focus within the discipline of urban history.

Key terms

export/import | circulations

the (port) colonial city | hinterland

segregation | class | race

infrastructure

“national styles” | nation-building | legacies

citizenship

foreign | local | indigenous

decolonisation

(land) ownership

modernisation + development

heritage | stakeholders

From Field to Future: A Case for Modernization and Development in the Rural Villages of India

Modernisation: A large-scale technological and civilised process that catalyzes efficiency in everyday practice, guided by its adherence to modern conventions (Perloff 1967).

Development: A set of goals or processes that result in growth in response to the geographical context to address unique needs and challenges. The term 'development' itself does not carry an inherent positive or negative connotation; it is instead the way development is managed and framed in the way it serves as an integral medium in supporting growth in communities (Prasad 2016).



CASE STUDY: INDIAN VILLAGES

This case study is on Indian villages in rural India, which are characterized by their traditional agricultural lifestyles and its tight-knit sense of community. This translates into an integral role in the agrarian economy for India as a whole. Social structures, namely the caste system, echo the kinship and values shared upon the members of the villages (Aggregate 2022). The villages have long preserved traditions and knowledge that have been passed generationally, contributing to the richness of their own distinctive culture, which is unique from village to village. However, the villages have limited access to basic amenities such as healthcare and education that create hardships (Aggregate 2022). In response to the challenges, development and modernisation have been used in villages as efforts upon the stress on the urgency to address these challenges by offering solutions, facilitated by agents of the local, state, and global level, depending on the need and specific situation.

While recognizing the dire need to help and allocate resources to the villages is important, the process of modernisation and development is not simple to execute. Two critical concerns demand deep consideration: Can development truly be transparent and avoid exploitation by powerful entities? And can modernization coexist with traditions and customs, allowing villages to retain their unique identities while introducing technologies to improve accessibilities to services and opportunities? The Indian village system serves as a compelling case study for examining these tensions. Since gaining independence, India has embarked on a vast reform journey, striving to modernize its rural landscape. However, this modernization faces a unique hurdle: high state intervention in public goods delivery without a robust executive planning body. An advisory board exists in place at the state level, but it lacks the executive power to truly steer development efforts (Aggregate 2022). This fragmented leadership structure complicates efforts to address the needs of India's rapidly growing population, with rural villages often bearing the brunt of these challenges.

Shown in Figure 1, women and children are seen carrying water jars for their village. Considering that this is part of their way of life, notice how they are not in distress and the children are happy despite undergoing a very physical activity?



INSTITUTIONAL-LED DEVELOPMENT: A CASE OF THE UN

To execute development, resources are needed and require facilitation. Resources (i.e., water, energy, minerals) are integral to determining the capacity and identifying growth areas in which development can serve communities; this can be facilitated by institutions (i.e., governmental institutions) with significant capital and robust management (Perloff 1967). However, a drawback is that the institutions' perspective is too centralized which may overlook local areas under the jurisdiction of these institutions (Perloff 1967). In addition, decision-making by institutions responsible for development may be tailored to means of capital rather than driven by community-oriented needs to meet progress. The United Nations (UN) is one prime example of this kind of institution, especially considering its global reach.

In the post-WWII era, global institutions like the UN emerged as progress facilitators. One key initiative was the UN's 1952 seminar on low-cost housing, a topic highly relevant to India's request to help build its housing market. This initial collaboration, however, translated into a desire by the UN to create a model that would guide development for Indian rural villages as their stance as an international institution prompted them to use villages as connectors to benefit their relationship with developing nations like India. The UN saw villages not just as places to live, but as vibrant hubs with the potential to drive progress, and saw the villages as a pragmatic and future agent of development (Aggregate 2022). This perspective fueled the shift from a housing-focused partnership to a comprehensive UN-led development program aimed at 'improving' living standards in the villages, namely education facilitated by learning centres and industrial hubs for economic activity.

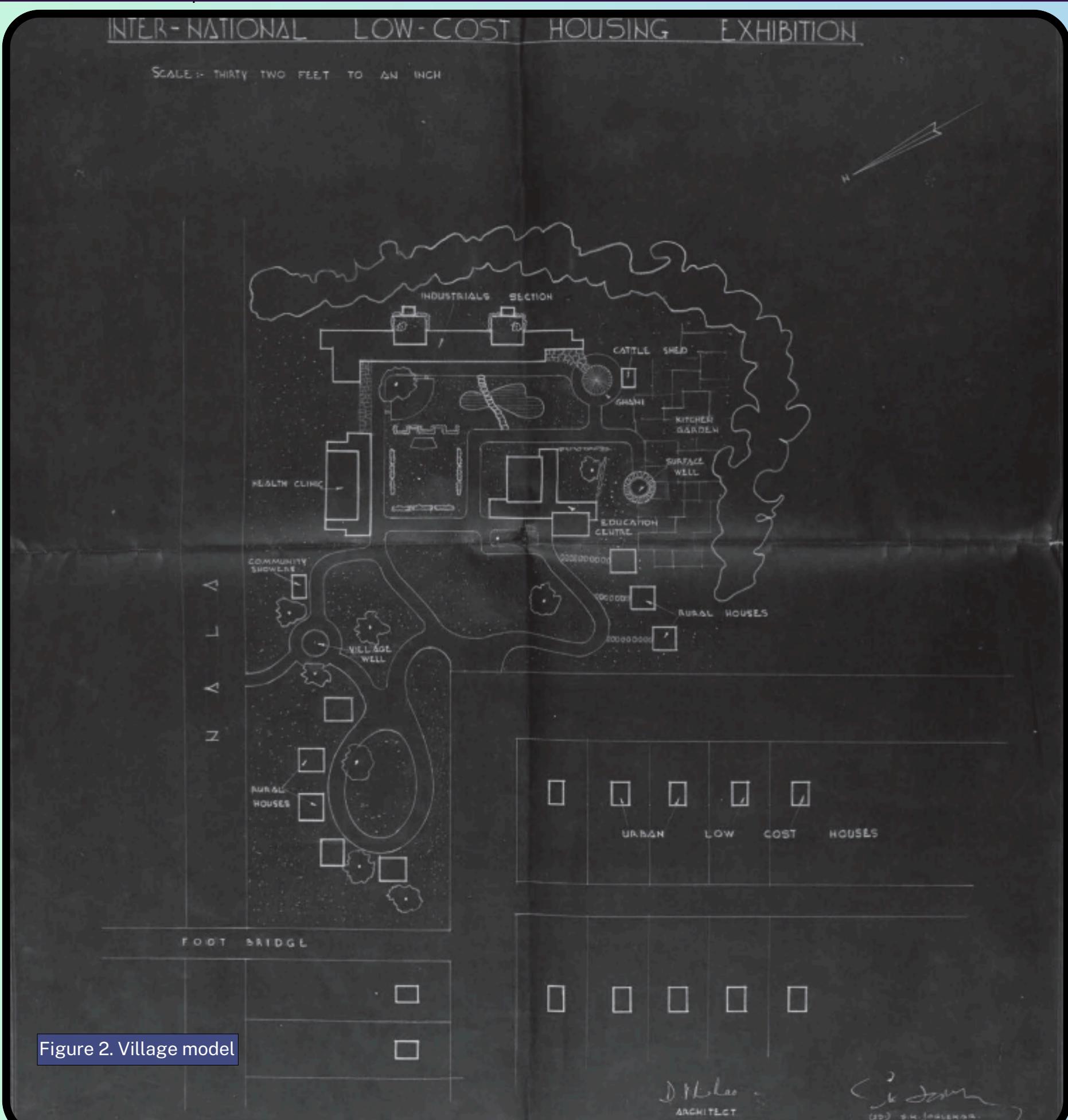


Figure 2. Village model

Figure 2 depicts a village model envisioned by Jacqueline Tyrwhitt, a British architect and planner who urged the UN to rethink the development of the Indian village from not only a low-cost and region-specific housing model but also as a place of 'autonomy' for villagers to have their mobility in leadership while connecting the village outside globally. A community centre was included as a social space for gatherings and an exchange of ideas, while also facilitating the rural context within the village to other parts of the country in pursuit of modernity (Aggregate 2022). This centre wasn't just designed for the villagers but for people from different fields from afar to find a communal platform, especially for international organizations to educate local villagers according to standards and procedures developed in a global context (Aggregate 2022).

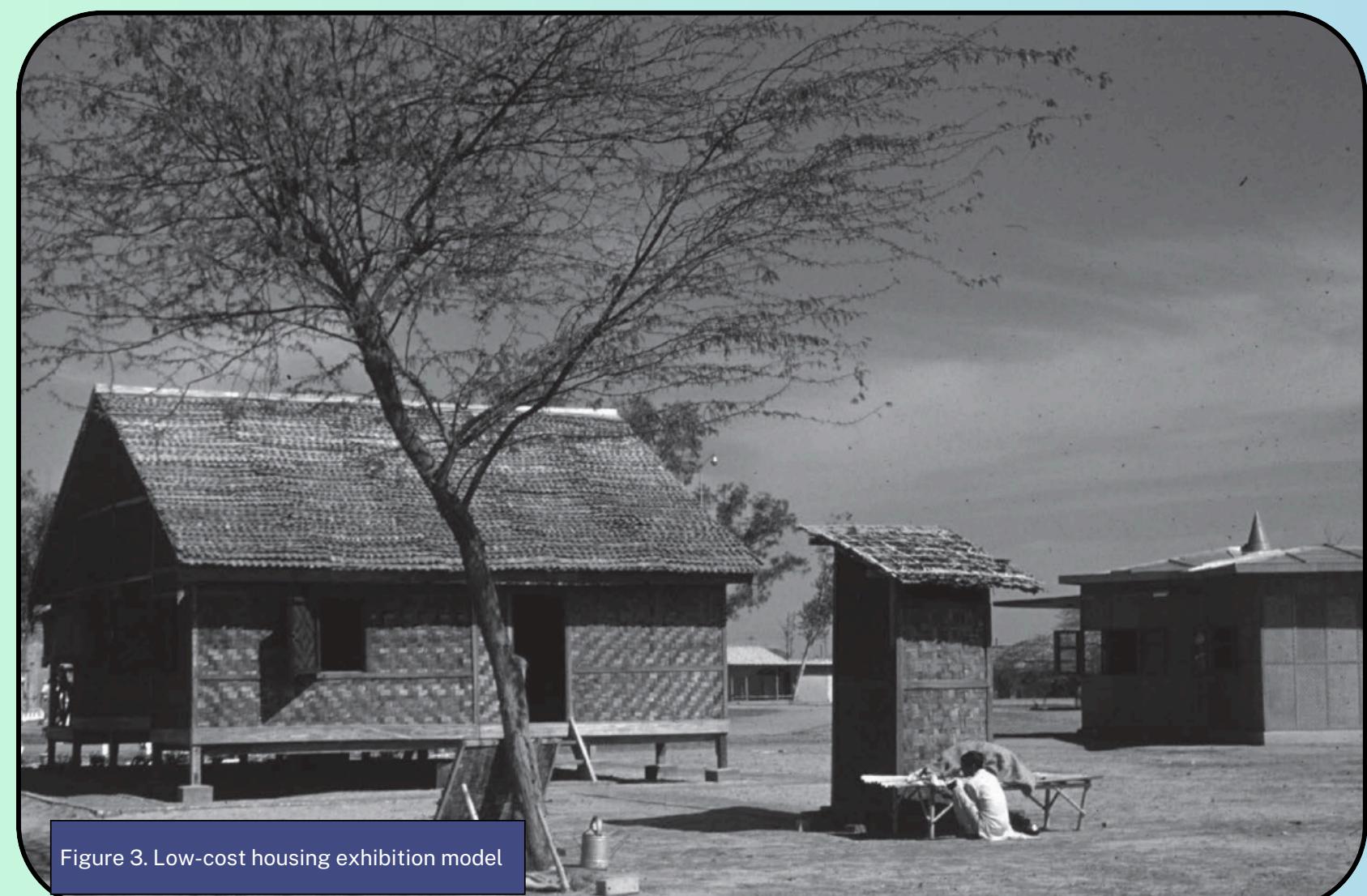


Figure 3. Low-cost housing exhibition model

Figure 3 depicts a low-cost housing exhibition model that was physically made out of local material consisting of bricks and bamboo (Aggregate 2022). The material was used from an environmental context in its choice to develop the villages with an aesthetic that reflects the village's tie with the natural environment. This translated into an environmentally conscious development of the village without the need to bring materials from afar.

PARTICIPATORY ROLE IN COMMUNITY-ORIENTED DEVELOPMENT

In India, villages have long been hubs of experimentation and knowledge sharing at the local level. Recently, scientific advancements have progressed to co-exist with generations of indigenous practices, revealing a complex interplay between institutional dominance and traditional approaches. This existing knowledge hierarchy is a challenge for development at the local level for many villages. While scientific research offers valuable expertise, it often overlooks the day-to-day realities faced by villagers. This is where traditional knowledge becomes crucial. It informs empirical practices that build resilience and foster a more equitable narrative in development efforts (Prasad 2016). It also calls on a participatory approach to development as different ideas and opinions on development can be progressed more equitably and exchanged thoroughly in a just manner.

The agricultural sector exemplifies this dynamic. India's reliance on traditional farming techniques has exposed vulnerabilities for villagers. Factors like lack of financial transparency and unsustainable water usage make these farmers even more dependent on limited resources, creating a vicious cycle. To end the cycle, the role of experimentation in development plays in. The Transformative Social Innovation Theory (TRANSIT) is a powerful example. It emphasizes collaboration between villagers and researchers, fostering public experimentation over commercially driven solutions. These innovations often prioritize environmental consciousness, such as utilizing organic matter and weed control for aeration, leading to reduced reliance on artificial inputs. Initiatives like the System of Rice Intensification (SRI) can even be contributed online, sparking dialogue and experimentation between villagers and researchers nationally and even globally. This "open-source" approach empowers villagers to participate in the innovation process while experimenting and obtaining new ideas, addressing issues like malnutrition and farmer suicides (Prasad 2016). State universities and trust funds play a key role as facilitators, working with Civil Society Organizations (CSOs) to ensure marginalized communities like farmers have a voice. Importantly, TRANSIT promotes learning as a cornerstone of collaborative development, fostering healthy working relationships between all stakeholders, from state officials to village communities (Prasad 2016). This paves the way for national-level policy changes that address resource allocation and empower community-driven entrepreneurship, ultimately leading to a more collective and smart approach to development in India.



Figure 5 depicts the Kurumba people, a tribe indigenous in southern India. Traditionally, the Kurumba rely on hunting and possess a deep understanding of medicinal plants (Indian Folk Art 2022). This artwork provides insight into their indigenous practices for maintaining health. However, the increasing influence of scientific medicine is dominant over traditional knowledge that is intrinsic as a story of how an indigenous group developed. This knowledge is told in a visual story that can not be achieved solely by the means of expertise and research; it is a form of development that traces back generationally in their practices for healthy lifestyles.



Figure 6. A farmer using a weeder as a form of SRI equipment

MODERNISATION IN EDUCATION



Figure 7 showcases a family learning to code remotely, which represents a key catalyst in modernising rural India, which is an increase in digital literacy. The technology is empowering villagers with the skills to navigate the online world, access information, and participate in the digital world that can translate into real-world opportunities when they acquire skills online. Remote learning opportunities highlight technology's potential to democratize education in even the most remote villages which is done by modernisation.

TECHNOLOGY AS MODERNISATION THROUGH EMPOWERMENT



Figure 8 showcases a transformative movement marked by modernisation in villages. Women are at the forefront, introducing new technologies like solar lanterns. This shift towards renewable energy not only reduces energy costs and provides access to previously unavailable technologies, but also embodies the power of modernization driven by the people who live in the villages, empowering them directly. Importantly, the figure highlights the empowerment of women. They are no longer confined to traditional household roles (Aggregate, 2022). Instead, they are taking a proactive role in facilitating the exchange of these new technologies, becoming agents of change for their communities.

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decolonization

decoloniality

When talking about **decolonization**, we are referring to the global process of **gaining political independence** from the colonizing countries, the beginning of which can be traced back to the early days of the contemporary age.

Frantz Fanon's work provides a critical perspective on decolonization, emphasizing its **violent nature** and the enduring legacy of colonization. He argues that decolonization inherently involves the complete replacement of colonial structures, rooted in a relationship marked by violence and exploitation between the colonized and colonizers.

This antagonistic dynamic disrupts indigenous social, economic, and cultural systems, compelling the colonized to **reclaim their identity** by dismantling colonial influences from society. Decolonization represents a **profound transformation**, empowering formerly passive subjects to actively shape their history.

Following political independence, efforts to eradicate colonial mentalities and social structures lead to a decolonial struggle over inherited **colonial heritage**. Knudsen and Kolvraa propose a framework for analyzing colonial heritage practices, focusing on four main modes: Repression, Removal, Reframing, and Re-emergence.

- **Repression:** Active denial of colonial history, suppressing colonial heritage.
- **Removal:** Politicizing the presence or absence of colonial heritage in public spaces.
- **Reframing:** Integrating colonial heritage into new frameworks that acknowledge its historical memory.
- **Re-emergence:** Creating space for new voices and perspectives in addressing colonial legacies.

These strategies represent diverse approaches to managing colonial heritage, aiming to reconcile historical injustices and foster a more inclusive future.

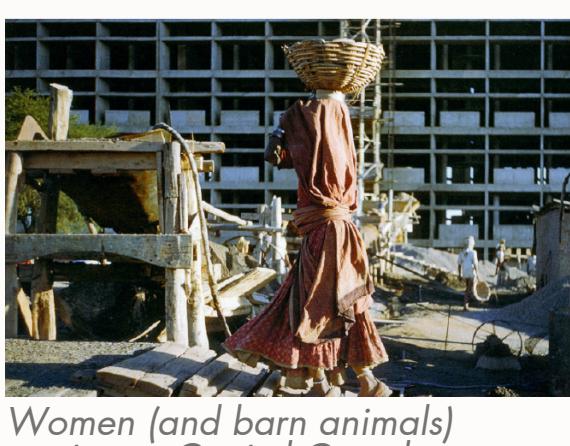
Focus on South Asia. In post-colonial South Asia, the approach towards Western colonization after achieving independence can be seen as a process of reframing, where **Western influences were integrated into indigenous concepts** and principles. This period saw contrasting urban development visions emerge, with resettlement and new cities often relying on foreign aid and expertise, while central governments maintained bureaucratic control. Despite these influences, typical colonial spatial structures persisted alongside futuristic designs shaped by Western models and experts, blending indigenous forms with rational urban planning principles.

The importance of architecture. Architecture played a pivotal role in this era, becoming a **tool for social progress** as architects, planners, and engineers envisioned a self-determined post-colonial society. Drawing from Western education and collaboration, these professionals employed modernist aesthetics as a strategy for decolonization. Modernism, learned through Western channels, enabled the pursuit of **individual autonomy** and the cultivation of a **distinctive architectural identity** for South Asia.

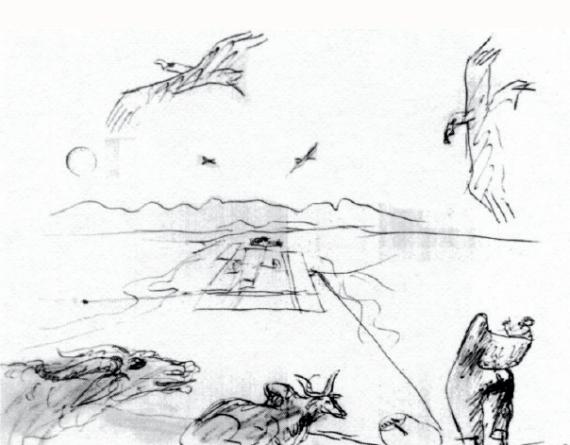
However, understanding modern South Asian architecture after independence requires a **critical re-examination of Eurocentric narratives**. Dipesh Chakrabarty suggests exploring how universal political modernity adapts to local contexts, challenging the notion of "epistemic colonization" where Western ideals are imposed globally. This calls for a historiography that "unlearns" outdated myths and explores how modernism performs within specific historical contexts.

The role of concrete. Concrete constructions in post-colonial South Asia exemplifies the intersection of Western modernist ideals and local realities. While concrete promised industrial **efficiency and durability**, its adoption faced challenges due to a predominantly **unskilled labor** force accustomed to traditional brickwork and lacking necessary infrastructure. Architects and intellectuals debated its merits: some viewed concrete as a **catalyst for social progress** and modernization, aligning with aspirations for transformative architecture. Others critiqued it as a **imposition of Western standards** that disregarded local socio-cultural nuances, reflecting anti-colonial sentiments and a quest for authentic cultural representation.

In summary, concrete constructions in South Asia reflect a **synthesis of idealism and realism**. They embody optimistic visions of architecture's societal impact alongside pragmatic considerations of local capabilities and infrastructure. This dual perspective illuminates the nuanced dynamics of Western modernism in a post-colonial context, where aspirations for advancement coexist with respect for indigenous traditions and conditions.



Women (and barn animals) gazing at Capitol Complex.



Woman Carrying cement at the Capitol Complex.



example

The Partition of India, a violent legacy of British imperialism, resulted in around half a million deaths and the displacement of thirteen million people. It divided the subcontinent into India and Pakistan in the 1940s, creating the Radcliffe Line as an international border, splitting Punjab and Bengal into border states unprepared for the ensuing tragedies.

Chandigarh, a new state capital, emerged as a symbol of post-colonial optimism. Designed by Le Corbusier with input from Indian architects and leaders, it aimed to rebuild amidst the trauma of losing the former Punjab's capital.

The rough concrete architecture reflected the industrial era and a socialist morality, representing the progress and struggles of the developing world, not as a neo-colonial imposition, but as a sign of Indian decolonisation, in line with a vision of a modern city. The partial industrialisation and traces of manual labour on the buildings reflected a modernity adapted to present realities, linking the modern view with the culturalist vision.

Anna Clara Guedes and Elisa Barbiani



Decoloniality, distinct from decolonization, is an intellectual and practical movement aimed at **disentangling knowledge and power structures rooted in colonial history**. While decolonization refers to the political liberation from colonial rule, decoloniality addresses the **enduring effects of colonialism** on contemporary social, cultural, and epistemological frameworks.

The concept of decoloniality emerged prominently in the late 1990s, catalyzed by Aníbal Quijano's research on "**coloniality of power**." This concept describes a global pattern of domination that began with the conquest of the Americas and continues to support modern capitalist structures, representing the darker side of modernity. This idea was further developed by the Modernity/Coloniality/Decoloniality (MCD) group.

A key event in the development of decolonial thought was a 1998 meeting at the Universidad Central de Venezuela, supported by CLACSO, which brought together scholars like Edgardo Lander, Arturo Escobar, Walter Mignolo, Enrique Dussel, Aníbal Quijano, and Fernando Coronil. This led to the 2000 publication of *La colonialidad del saber: eurocentrismo y ciencias sociales*. That same year, an international congress organized by Ramón Grosfoguel and Agustín Lao-Montes in Binghamton further discussed the colonial legacy in Latin America.

The term "**giro decolonial**" (decolonial turn), coined by Nelson Maldonado-Torres in 2005, represents **resistance to the logic of modernity/coloniality**. Decoloniality thus appears as a critical element alongside modernity and coloniality. Walter Mignolo views the conceptualization of coloniality as integral to modernity as a manifestation of decolonial thinking, arguing that decolonial thought has ancient roots.

Decolonial studies revisit the power dynamics of modernity, with Quijano's coloniality of power explaining a system of global domination established during the conquest of America, which interconnected the world and laid the foundations for capitalism. This system introduced **social exploitation and cultural domination underpinned by Eurocentrism**, creating a hierarchical classification that facilitated capital hegemony.

Despite political emancipation in the early 19th century, which marked partial decolonization as Latin American republics shed European political control, **coloniality persisted**, shaping societies and creating colonial social structures over time.

Eurocentrism functions as an epistemic locus constructing knowledge models that universalize European experiences as normative and designate European knowledge systems as the only valid ones. **This link between knowledge and power legitimizes asymmetric power relations**, highlighting how central knowledge is to modernity and its capacity to epistemically disqualify the other.

While decolonization marks the political end of colonial rule, decoloniality addresses lingering coloniality in society's power structures, epistemologies, and cultural practices. It seeks to dismantle Eurocentrism's pervasive influence, promote epistemic diversity, and **value non-Western ways of knowing and being**.

In summary, **decoloniality is a comprehensive approach to understanding and addressing the enduring impacts of colonialism beyond political independence**. It involves critically examining and deconstructing the power dynamics, knowledge systems, and cultural hegemonies established during colonial times, aiming for a more inclusive and equitable world.

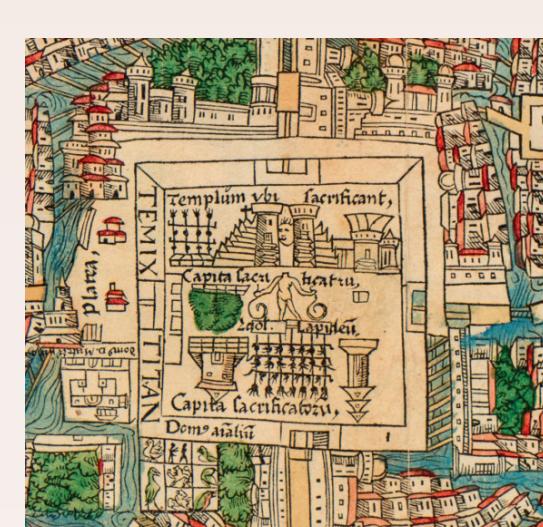
example

Decolonial Case Study: The Plaza Mayor and Its Mesoamerican Inspiration

Plazas have been integral urban elements in various cultures throughout history (Benevolo, 2015), including among Mesoamerican peoples who established monumental spaces for their hierarchical and theocratic societies. Mexico-Tenochtitlan, one of the world's largest cities in the 16th century, was a remarkable site for the Spanish conquerors. After 1521, its reformulation marked the beginning of a symbolic overlay of powers.

The Plaza Mayor in Mexico City became the focal point of identity conflicts during colonization and coloniality. Renaissance ideals of urban grandeur and spatial order, which mirrored social hierarchy, were already present and conveyed to the Spanish court through textual and iconographic materials. These materials created an image of a monumental center of power that was unparalleled in Europe. Valladolid and Madrid attempted to emulate this grandeur as symbols of modernity, but their medieval layouts limited these efforts. Nevertheless, main plazas on both sides of the Atlantic served as stages for social, political, and religious rituals affirming order and power.

Inspired by Ana Paula dos Santos Salvat's work "From America to Europe: A Decolonial History of the Plaza Mayor from Mexico City," this examination highlights how the grandeur of Mexico City's central plaza informed and influenced urban designs in Spain. This demonstrates a reverse flow of architectural and cultural inspiration during the colonial period, showcasing the importance of a decolonial perspective that values marginalized cultures and promotes intercultural dialogue for a more inclusive understanding of history.



México - Tenochtitlan



Spain - Madrid



sources

INDIGENOUS LOCAL FOREIGN

Why do we need categories to talk about identity concepts in the context of urban history and planning?

The concepts of indigenous, local and foreign can help to raise attention to and communicate challenges faced in constellations of community. But the use of identity categories can reproduce bias which can lead to discrimination and racism (Tate/ Page 2020). If using labels and categories should "manage the complexity of information available" (Deaux 2018), we need to be aware of the fact that some terms do not have a clear definition to them at all...

We tried to unpack what indigenous, local and foreign can mean depending on the context they are used in. They all share the use for external identification often applied by law and the use for self identification as part of a people group.

Further questions we want to raise are: *How does urban space define identity? How do the actions of planners shape the concepts of identity through the places they design (Nasr/ Volait 2003)? What responsibility do planners have, continuing this thought? Especially if planners are foreign to a local context? How do they handle their positionality? How can they bring about spatial justice, especially for minority groups and indigenous people groups who were and are faced with displacement (Puketapu-Dentice 2017)?*

INDIGENOUS

The concept of indigenous was first introduced in the 1990s and "is both a legal term, and a personal, group, and pan-group identity" (Steeves 2018), which means it is used for self-identification but much more often used to define people groups externally, which proposes the challenge of a problematic colonialist world view. The identity transported through this term is deeply connected to a place and/ or community, which validates a "sense of peoplehood" (source) and brings to mind indigenous people groups on various continents like the Meti-people in Canada, North America or the Quechua people in Peru, South America. Stories of indigenous identities are reaching back far in time but people groups were unfortunately often oppressed by colonialising Empires, who opposed their own identity and way of living onto them and therefore violated the concept of identity.

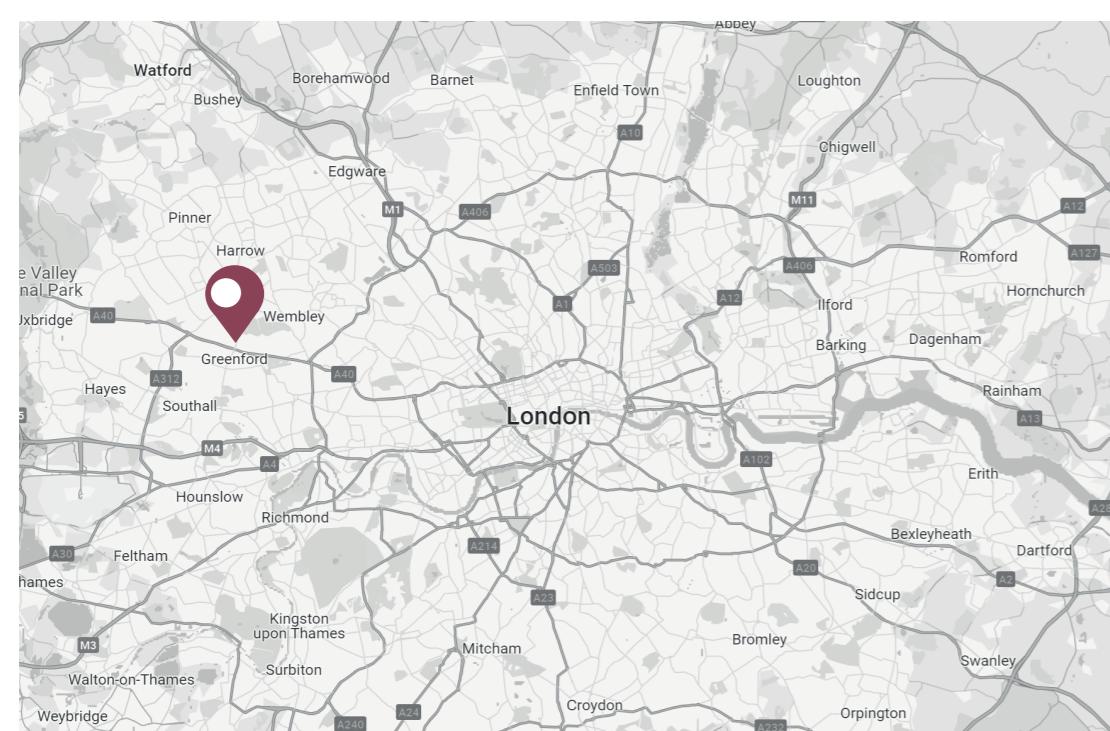
LOCAL

Local is a term defining the identity related to a small-scale place, such as a neighborhood, quarter or a street. In urban planning the term was developed since the mid nineties. There are different levels of identity related to a place: national, regional, urban and local identity. The local context is the most important determinant in an identity and it is formed by physical, historical, social and aesthetic characteristics of the place. Local identity is highly connected to the idea of being part of a community and it is vital for urban development, since it is a major attraction for people and businesses. Who is considered a local? When do you become a local? Time or the quality of your connections and sense of belonging to a place?

FOREIGN

The term foreign is often used to separate people groups from one another, transporting a negative connotation. People are considered foreign externally if they are not from a nation, a region, a city or a certain part of town. To be foreign could mean to be new to a place, which is only a temporary state. How long is someone considered being a foreigner? Is it until the community got used to a new person as to not consider them foreign anymore? Or until oneself does not feel foreign anymore but rather feels like they belong to a place or a community because they learned and takes part in their local habits? (Thompson 2015) This is a good time and place to raise awareness about displacement and forced migration, the problematic situations that bring about the concept of foreignity and shape urban space (Darling 2020).

These three terms are used to define an identity related to a place. Although, as shown in the previous section, these terms can be define separately, in the practice it is crucial to understand that their limits are diffused and they can overlap with each other. In the following section we describe two cases in which a group people's identity can be define as indigenous, local and foreign at the same time.



Oldfield is a district and it is one of the most ethnically diverse areas in the UK. The population includes migrants or people with migration background from France, Rwanda, Liberia, Poland, Kosovo, Albania, Slovakia, Slovenia, Ireland, Greece, Cyprus, Nigeria, Germany, Bangladesh, Pakistan, India and Algeria.

This study revealed that regardless their origin and citizenship status, great part of the population felt as a local to Oldfield by identifying as a foreigner to the country.

Although some of the interviews revealed that this identity was based on "looking foreigner", one of the most impactful variables was their immediate environment. The people felt that this neighborhood, located in the margins of the inner-city was an alien territory, which allowed those with power to confine all the "undesirable".

This stresses the impact that urban planning has on the sense of belonging and identity for people and communities.

Local and Foreign

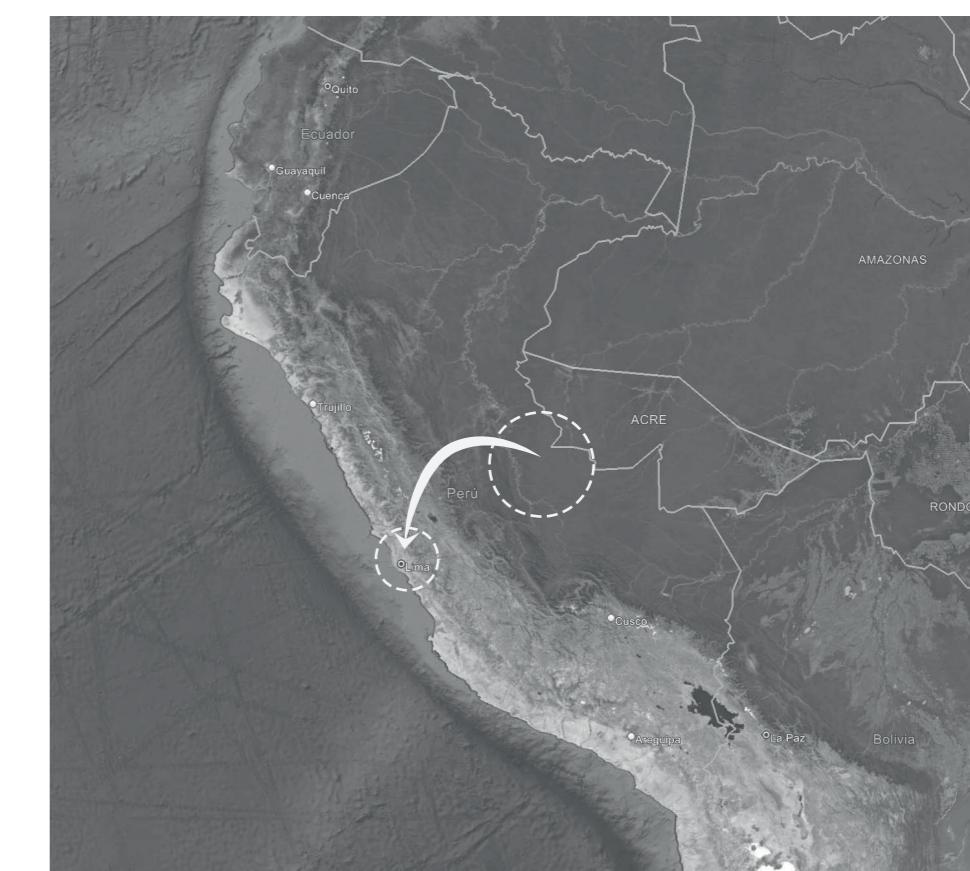
The case of Oldfield, London

The first case exemplifies the overlap of local and foreign identity related to a place and it is base in a research done by James Rosbrook-Thompson (2015).

Indigenous, local and foreign

The case of Shipibos in the center of Lima

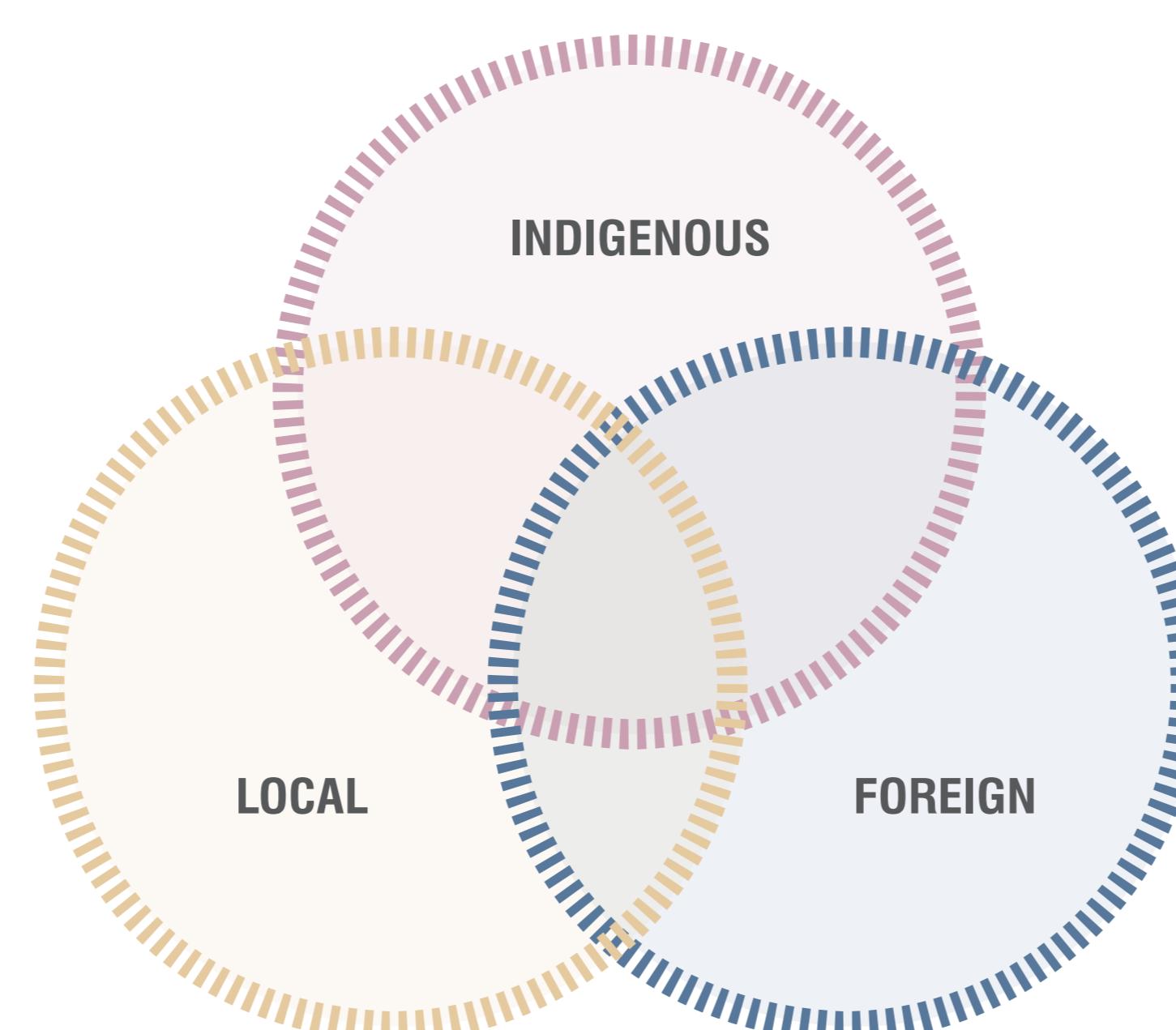
Shipibo is an indigenous community located in the Amazonian region of Peru and they are settled along the Ucayali river. Due to terrorism in the last decade of the 20th century a group of 14 families from this community migrated to the capital city, Lima. Today around 200 families live there.



They settled informally in an area called Canta Gallo which is part of the inner historic center of the capital city. Nevertheless, it is a risky area being very close to the city and at the time it was a place where garbage was accumulated.



Coming from a completely different environment, language and culture, the Shipibos felt foreigners to the capital city and they formed their own community and their own "Amazonian island", establishing certain similarities with the way they planned their settlements in their place of origin.



Almost 30 years later, today Canta Gallo is a consolidated neighborhood, but that still lacks integration to the rest of the city. They have developed a local identity through the unity and collaboration of the community that allowed the creation of several services and infrastructure. Nevertheless, there it is still one of the poorest areas of the city, neglected by the urban plans of the city.



Import/Export and Circulation of urban planning concepts explained along the example of the colonialisation of todays Mexico City

Urban History Beyond Europe? | Monika Motylinska | Summer semester 2024, Bauhaus-University Weimar | Alejandro Diaz Rivera, Lisa Alina Lindeman

Circulation

The concept of "circulation of knowledge" refers to the dynamic process of exchanging, transferring, and transforming ideas, concepts, theories, and methods across various disciplines. It involves a multidirectional flow of knowledge that transcends traditional academic boundaries, fostering interdisciplinary collaboration and the creation of new, integrative insights to address complex problems. This circulation is not a mere linear transfer but a complex network of interactions, promoting dialogue and integration among diverse fields of study. (Darbellay, 2012)

Precolumbian cities had a decentralized organization and a local authority. Each civilization had its urban planning ways, and circulation of knowledge was mostly through oral transmission (history, songs, myths and legends) as well as with the codex, which was illustrated manuscripts used to transmit information. There was oral transmission, cultural exchange and commercial networks

Agriculture was a key indicator of culture and the location of a human group was related to biogeographical issues. Ethnic composition, especially the language spoken by the different groups, was crucial for the delimitation of the area of Mesoamerica. (Romero Contreras, 1999)

Commercial routes connected different regions and throughout these routes, there was an exchange of both material goods as well as knowledge and ideas.

The trade routes in Mesoamerica allowed the migration of people, customs, rites and ideologies, which facilitated cultural crossbreeding. These routes also established marital and military alliances, creating exchange networks that strengthened interethnic connections and unified Mesoamerica. The imported work techniques, ideology and rituals, being the main conduit for exchange among diverse cultural groups. (Attolini, n.d.)

The plazas were centers of social activity, where ceremonies, markets and community meetings were held. They served as spaces for the exercise of power and the dissemination of culture, including religious rituals and political events. Playing a crucial role in the planning of cities, acting as focal points connecting different structures and urban areas. (RiosCerón, 2014)

During the military Spanish colonization, these ways of organizing space were annihilated and the European western way of organizing space was imposed. The guidelines imposed by the Hispanic legislation were to found urban centres which would secure supply, communication and defence, as well as the extraction of resources. The control over urban planning was centralized, norms and regulations were established from Spain, local governors were obliged to follow them by the book. Therefore urban planning was made in a centralized way, following legislative norms that were dictated by the Spanish crown. In 1573, the Spanish King Philip II wrote the royal ordinances called Laws of the Indies. Those ordinances described how the colonial town had to be planned, making it an archetype that could be exported to and reproduced in any part of the empire. (Kashima, 2018; Rojas, 2017) The urban unit was very important to the Spanish Empire: "The city became the instrument for hegemony by excellence: it organized new social structures, thickened trade networks and increased the reach of both conquering campaigns and evangelizing missions". (Rojas, 2017). During the 16th century, science in New Spain was influenced by European science, especially in areas such as astronomy, geography, cartography, medicine and botany. European Renaissance science was implanted in America, and New Spain played a prominent role in the assimilation and cultivation of this knowledge. (Saldaña, 2010)

Together with the Laws of the Indies, Renaissance urban theories and the principles of the ideal Christian city became the legal regulations that framed such a successful city model, which we can still recognize today in many of the arrangements of its spaces (Ribera Carbó, 2003).

The Spanish colonial city was to be built around a central square, which also functioned as the centre of civil and religious power. It was the main landmark of the urban image and the nucleus of meetings and markets. (Ribera Carbó, 2003). The square and the city surrounding it were built after the aforementioned royal ordinances called Laws of the Indies, especially ordinances 112-115 and 117-122. From the four corners of the central square, eight roads lead away in a perpendicular manner. (Rojas, 2017)

This structure could be extended outwards, with new urban structures such as squares appearing over time (Ribera Carbó, 2003). The city plan clearly defined uses for each buildings, with the most important functions agglomerating around the central square and residential areas as well as less important other functions further towards the periphery (Ribera Carbó, 2003; Rojas, 2017).

The proximity to the central square and the main functions determined the social status of the residents. The closer to the square, the more important the person (Ribera Carbó, 2003). The Spanish built their cities and especially Mexico City in this way to demonstrate their power. The royal ordinance 137 describes the goal of a colonial city as to impose respect and fear among the indigenous people



Image 1: Map of Tenochtitlan in 1524, mapasmilhau

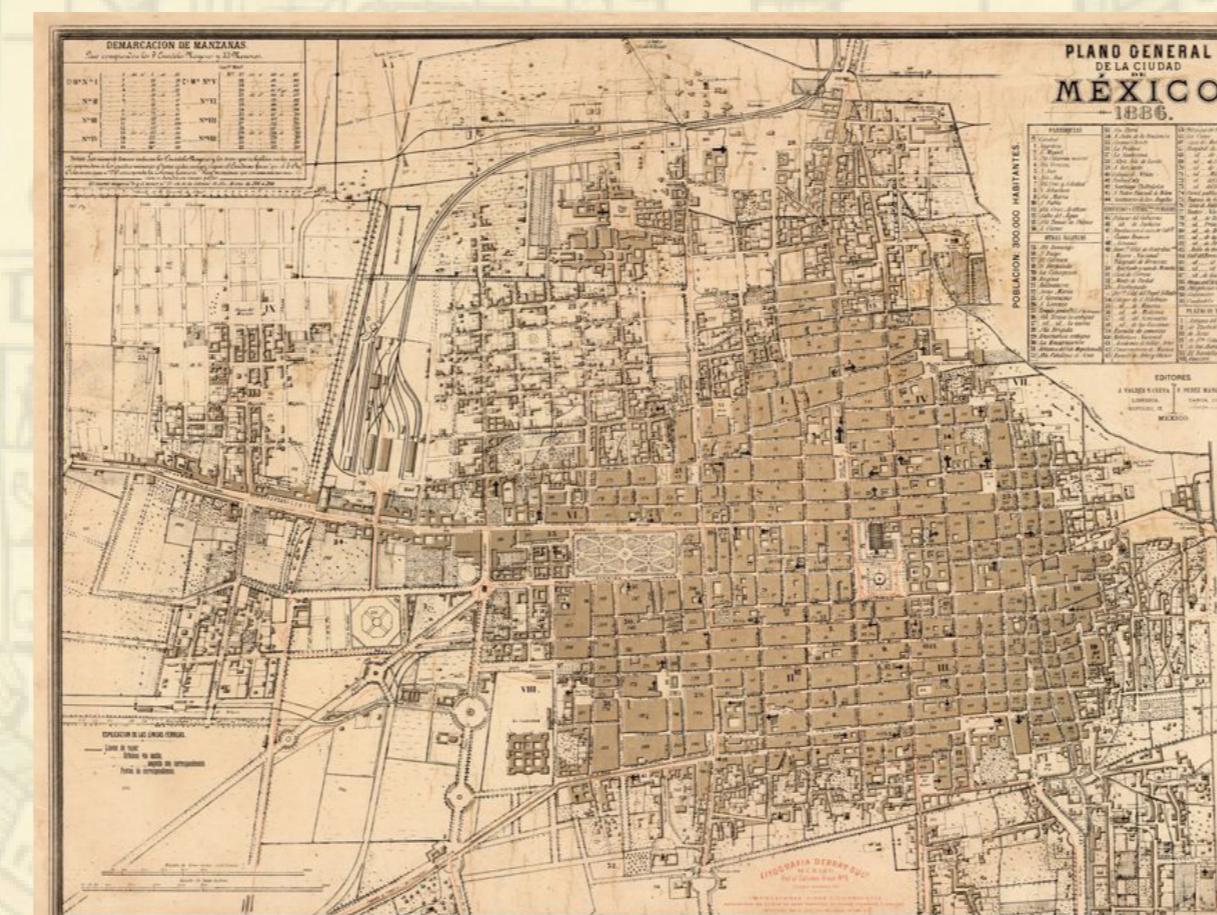


Image 2: Map of Mexico City in 1886, google picture search



Image 3: Map of today's Mexico City, display

Import/Export

In economics, export describes the process of sending goods, services or information from one's own country to another (Taylor, 2024). For urban planning concepts this means sending ideas and principles related to planning to another country, region or area. This process of sending ideas or principles was done through different ways, for example through professional or lay journals or professorships at foreign universities (King, 1977). There is one more medium through which urban planning ideas could be exported and that are laws, decrees or royal ordinances. The export of planning ideas happened often in colonial times, where it was an expression of power and dominance over the colonized societies. Therefore, colonial powers also used colonial planning as "the export of values and ideologies from the metropolitan to the colonial society" (King, 1977). Therefore, the colonial planning was an exported idea from the colonial power to the colony to express and establish influence over the colony.

Imports in economics describe the process of introducing goods, services or information from a foreign country into one's own country (Taylor, 2024). This is done to meet demands that cannot be met internally (Taylor, 2024). In urban planning history this is less common, it is more a modern phenomenon. The import of urban planning concepts into one's own country happens in the case of best practice examples that get adapted and recreated globally (see the distribution of the idea of the Business Improvement District: Hoyt, 2006).

In conclusion, the export of planning ideas was often a symbol of the power of the exporting country over the country they are exporting their planning ideas to. On the contrary, importing planning concepts is more often done in the sense of collecting inspiration from best practice examples to improve the planning in the country.

(Rojas, 2017). The grid structure, easily adaptable and extendable, helped to accommodate eventual population growth. "The systematization of town building practices was one of the main causes that allowed Spain to spread its influence over almost all the American continent, shaping the lives of millions for centuries. [...] The plaza mayor was the ideal instrument for domination since it placed the

DID YOU KNOW? !

Exporting planning from Europe to Africa

African cities that were destined to function as administrative capitals, were built with a certain type in mind, that was designed and exported by the colonial power. There were certain uses, that needed to be present in those cities: "government or state house, the council or assembly buildings, army barracks or cantonment, the police lines, hospital, jail, government offices and the road system, housing and recreational space for the ex-patriated European bureaucracy and occasionally, housing for local government employees" (King, 1977). This type of capital city was to be found all over the African continent, showing its common origin in colonialism. Therefore, exporting urban planning into colonies was a common occurrence, with different but similar types of cities being built in Mexico and Africa.

architectural objects of power towards the perfect place for admiration of their imposing character: the square." (Rojas, 2017)

To summarize, the grid city structure helped quickly build and expand adaptable cities and their field of influence and domination across the colony. Allowing to efficiently govern the colony of Mexico and extract enough resources and workforce to supply the Spanish Empire.

Exchange of knowledge was mainly between Europe and their colonies. European knowledge about urban planning, architecture and management were introduced in America, and indigenous influences were adapted in these practices. Construction of churches, monasteries and cathedrals as evangelization was the priority. Finally, in the 17th century and after the war of independence of Mexico, contact with modern science began in Spain, going through several stages that reflected the evolution of Spanish society and circulating in their colonies. By the end of the century and with the independence of Mexico, some Hispanic authors began to break with the classical schemes and to assimilate these new scientific currents. Leading to the institutionalization of science and the need for knowledge with political objectives. (Saldaña, 2010).

Nowadays we can visualize Mexico City as a big modern cosmopolitan city; underneath this we find remains of classical colonial European structure from the Spanish colony, and underneath, remains of prehispanic urban planning; and all of this is built over a lake. And the historic discussion about the Spanish colony lies on defining it as a symbiotic crossover between two different visions of the world; or considering this event as a cultural genocide, where the Spanish colony imposed all ideas and extracted most of their resources without offering much in return. They used the old routes of circulation to impose their system of exported planning as a means to ruling over the colony.

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Images

Image 1: Mapasmilhau (19.02.2023): Map of Tenochtitlan (online), <https://mapasmilhau.com/mapas-antiguos/mapa-de-tenochtitlan-1524/> (last visited: 20.06.2024)

Image 2: u.a. (n.D): Map of Mexico City 1886 (online), <https://i.pinimg.com/originals/21/76/26/217626e92207b1fc76e7ee0a87323ed.jpg> (last visited: 19.06.2024)

Image 3: Iwoko (n.D): Mexico City Mexico (online), <https://displaysite.com/display/701518?art=5c9704dd64bf&epik=dj0yInU9WLZBNElwLxg2WWE0WS1EczVLv5OSWiemp45Uv6V1Qmc-D0wJm49T214Txg4Z05GMWcYWHF0ZUpjcEjuS0ZPUFBQFBRl0wVDIz> (last visited: 20.06.2024)

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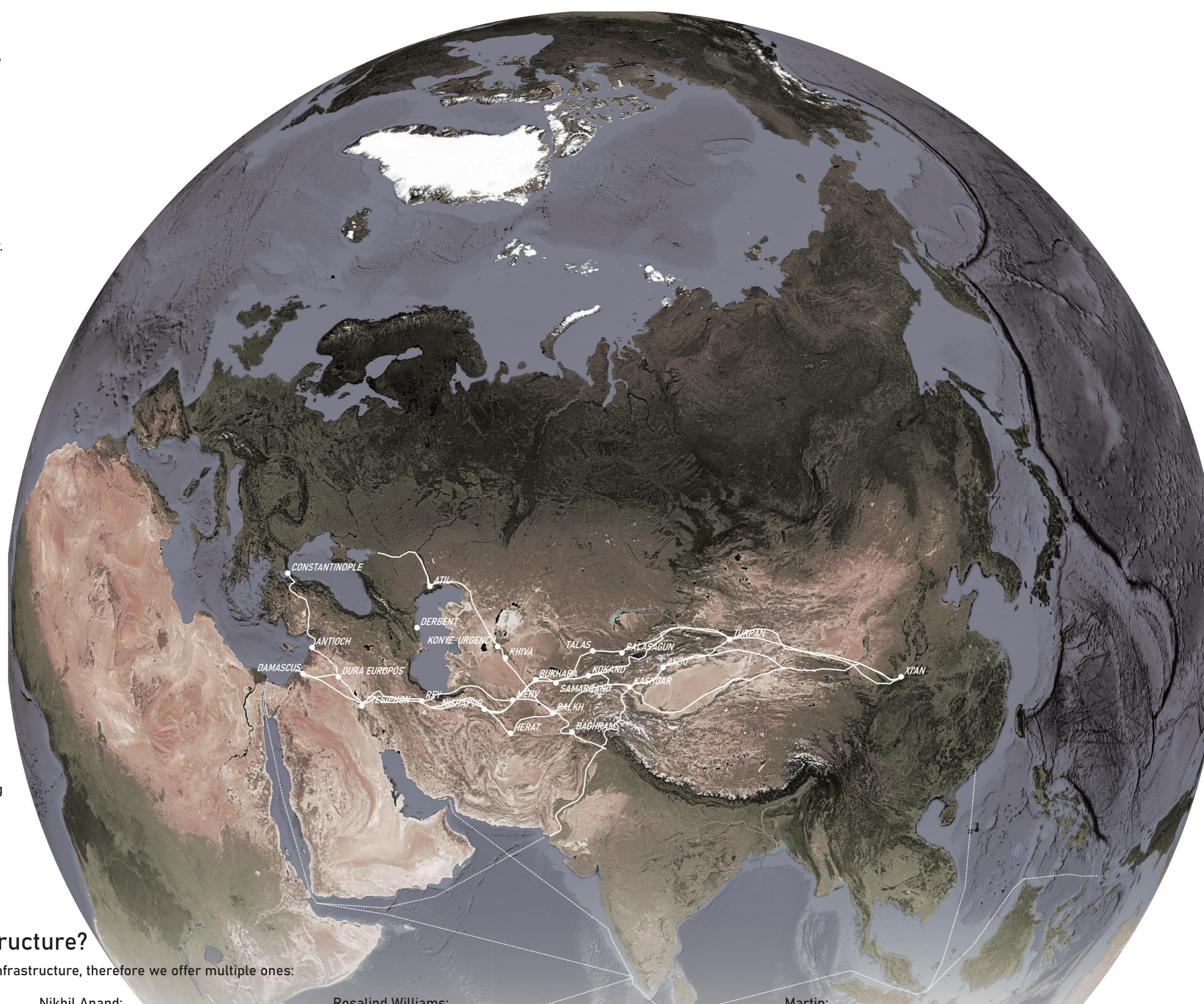
Silk Road

The ancient world was less connected than the contemporary one, with distinct civilizations originating in independent regions, like Mesopotamia, the Mediterranean, the Indus or the Yellow River Valleys. Each one had different resources and manufacturing technologies, and their contacts led to demand and offer of goods. A network of trade routes originated between the civilizations to exchange these luxury goods. Silk, spices or tea were transported westwards, while wool, precious metals and stones travelled eastwards. The price and time needed for the transportation was relatively high, with travel time required between China and the West being around half a year to a year.

The Silk Road was not built as one infrastructural project, it has rather developed organically as a network with branches whose passability varied by seasons and weather, other natural conditions, power relations, changing authority over different regions, epidemics, or military conflicts.

Besides trading goods and ideas, the Silk Road religions spread along the Silk Road. Zoroastrianism spread from Iran into Central Asia in antiquity, followed by Judaism and Christianity. Buddhism spread from India to Central Asia and China. Buddhist monks travelled along with the merchants, passing on their teachings and setting up monasteries along the way. The Silk Road helped to expand this religion to East Asia.

Islam was introduced through early Muslim conquests, later supported by merchants from the Arabian Peninsula. It largely influenced the local culture of Central Asia, eventually becoming the dominant religion in the region.



Definition of Infrastructure?

There is no definite definition of infrastructure, therefore we offer multiple ones:

Penny Harvey:

Penny Harvey defines infrastructure as the material conditions that allow for the flow of goods, people, ideas, and money. She emphasizes that infrastructure is not simply a physical structure, but also a social and political construct that shapes and is shaped by the world around it.

Nikhil Anand:

Nikhil Anand identifies infrastructures as dynamic and emergent, identifying them as being shaped by the actions of various individuals and groups, including plumbers, engineers, and politicians. Also, he emphasizes that the materiality of infrastructure, such as pipes and pumps, is deeply intertwined with social and political processes.

Rosalind Williams:

Rosalind Williams believes that the word "infrastructure" is a promiscuous term depending on what it is used to describe. Williams characterizes Infrastructure as a "plastic word" (Uwe Poersken 1995). It was first used in English in the early 20th century and its meaning has changed since then. In the 21st century, the collective noun refers to the parts of many projects, from the systems that move water, sewage, people, and power to components assembled under the rubrics of security, information, health, finance, political mobilisation, and environmental management.

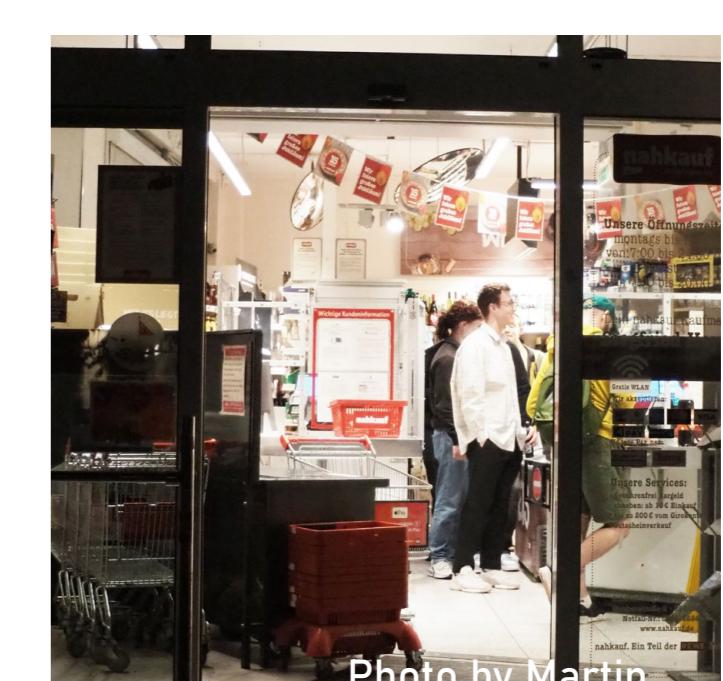
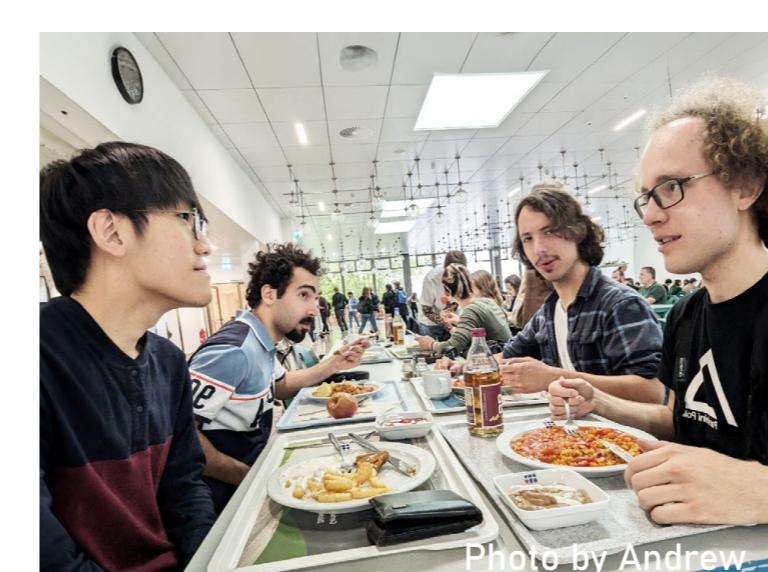
Martin:

Channels for movement of material, people, information and power, that are established by humans. Infrastructure is, to some degree, in the background of all social, historical, urban, and economical processes. Built infrastructure is a subgroup of infrastructure that is present in the built environment. Built infrastructure follows the same concepts of establishment, ownership, and use as other categories of built environment. Built infrastructure has high economical and power relevance for actors like its establishers, owners, and users.

Andrew:

I understand "infrastructure" is a basic system and service that serves people who live in a country, city or some area. It also includes the facilities necessary for the economy, households or firms to function. For example transportation networks/communication systems etc.

According to given definitions, what do you think is and what is not (built) infrastructure?



Chen Jimin/China News Service



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Colonisation

With the Seljuk Turkish expansion over the Silk Road and the conquest of the Levant, the mainland trade route was largely halted, increasing the price and motivation to find other routes. This has caused the well-known Age of Discovery, with spices being the main object of interest of rising European colonial powers.

The colonization of various regions across Asia, Africa, and the Americas by European powers during the Age of Discovery significantly impacted trade between the East and the West. It led to the establishment of new maritime routes, by passing the Silk Road controlled by the Seljuk Turks and later states in the area, and facilitated a substantial increase in trade volume.

Colonization was achieved by European powers mainly on sea. Their regions of interest in Asia (sources of precious commodities like spices) were also accessible from the sea, which altered the trade routes between East and West. Sea could be controlled better by European colonial states, building their global power, while the land trade connection stayed quiet. Only in the 19th century, the region of Central Asia was colonized by European powers (mainly Russia); today's Pakistan was colonized by Great Britain. East Turkestan was conquered by China, establishing an immediate border between China and the Russian Empire, but the trade contact over this region did not reappear in a significant scale before the 20th century.

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infrastructure projects in Eurasia

Urban History Beyond Europe

Martin Šálek, Andrew Tsang Tin Chi
Bauhaus-Universität Weimar 2024

Decolonised and bipolar world

Shortly after the partition of former British India into Pakistan and India, and immediate disputes and violent conflicts between them, the warm international relations between Pakistan and People's Republic of China emerged. Both found the other an important ally, as opposed to India. They share a common border, which however was very remote and inaccessible at that time. The border between China and Pakistan is, in fact, a border between East Turkestan (Chinese autonomous region of Xinjiang) and the Pakistan-controlled Kashmir. These two areas are very sensitive for the respective state, and infrastructure projects are useful tools to foster control.



Karakoram Highway

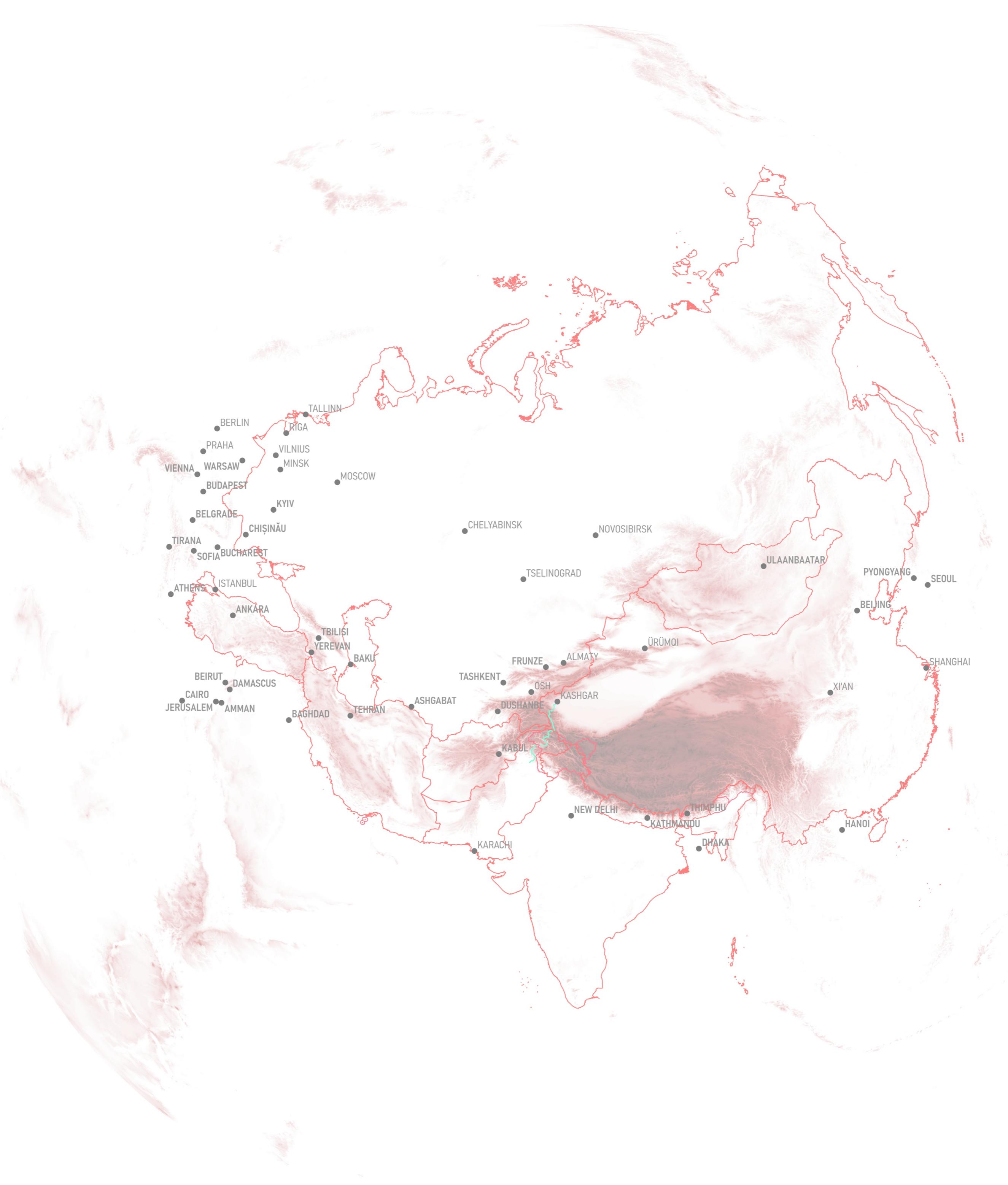
The Karakoram Highway (also known as the China-Pakistan International Highway or the China-Pakistan Friendship Highway) is a highway connecting Xinjiang, the People's Republic of China, with Pakistan. It crosses the Karakoram Mountains, the Hindu Kush, the Pamir Plateau, and the Himalayas, and has a total length of 1,224 kilometres, with 415 kilometres in China and 809 kilometres in Pakistan. The Karakoram Highway is a transport link in the northern region of Pakistan, leading to the capital city of Islamabad and the southern coastal areas, and is of great significance to the economic development of the northern region. It is also part of the Asian Highway network, which provides the People's Republic of China with access to Pakistan and the South Asian subcontinent. It is designated as a part of the Asian Highway 4, which connects Novosibirsk via Mongolia and China to the Indian Ocean at Karachi. The construction was started in 1962 and the Karakoram Highway was officially declared completed in 1979 and opened to the public in 1986.

Motives:

The Karakoram Highway (KKH) connects Pakistan and China and serves several purposes. It promotes trade and tourism between the two countries. It allows for easier movement of goods and people, fostering economic ties and cultural exchange. Secondly, the highway connects Pakistan's Gilgit-Baltistan region to China's Xinjiang Uyghur Autonomous Region. This is an important route for trade and tourism. It also symbolises the friendship between Pakistan and China.

Results for Local Actors:

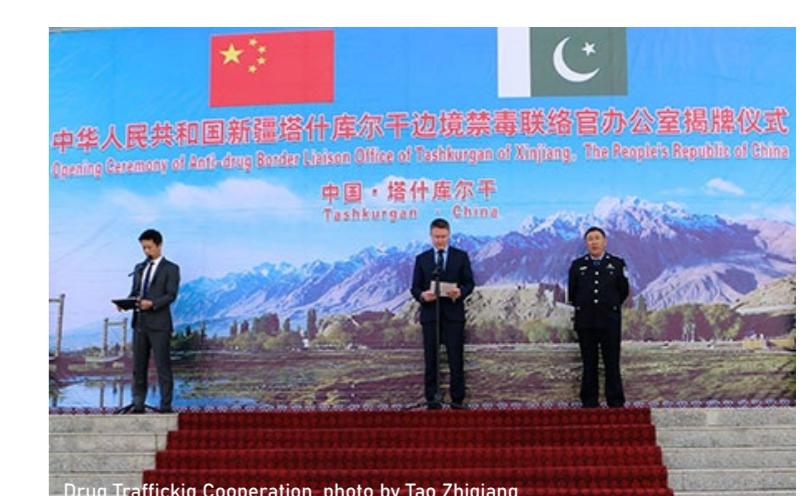
The Karakoram Highway goes through the Gilgit-Baltistan region of Pakistan, which is claimed by India. Its inhabitants are not citizens of Pakistan and do not have any constitutional rights. The road is bringing opportunities for powerful actors. There has been a traditional family-based property system, which is not defined in law and possibly to be taken over with power in the mentioned democratic deficit. Since the last decade, there has been a boom of domestic tourism, bringing a large influx of capital, which is drastically changing the local socio-economic relations.



The Karakoram Highway, while economically significant, has also brought about several negative consequences for the region, particularly for China:

First of all, is the Drug traffic problem. Since the highway has become a major conduit for drug smuggling, particularly heroin and opium from Central Asia. Although previously drugs had arrived primarily from the Golden Triangle in Southeast Asia (Burma, Laos, and Thailand), toward the late 1990s there was a significant increase in supply from the Golden Crescent (Pakistan, Afghanistan, and Iran). In particular, heroin and opium from Afghanistan via Peshawar, Pakistan, have been a major regional problem. Drug smuggling operations are the primary source of funding for some Islamic militant groups in Pakistan and Central Asia. Drug use and addiction rates in Xinjiang have increased in 2000s causing social and health problems.

Second of all, the HIV/AIDS Epidemic where the influx of drugs and shared needles has fueled a severe HIV/AIDS epidemic in Xinjiang, disproportionately affecting the Uighur population. This has further marginalized the community and created additional economic and political challenges. Moreover, the drug trade along the highway has provided funding for some Pakistani and Central Asian Islamic militant groups, raising security concerns for China and the region.



CPEC

The China-Pakistan Economic Corridor (CPEC) is the result of a long-standing relationship between China and Pakistan. It was formally launched in 2015, but the two countries have been working together since the 1950s. This trust and cooperation make it possible for CPEC to achieve its ambitious goals. CPEC is part of China's Belt and Road Initiative (BRI). BRI aims to create a vast network of infrastructure and economic cooperation across Eurasia, with CPEC as a vital link.

Motives:

The China-Pakistan Economic Corridor (CPEC) is a game-changer for both nations. China gains a secure land route for energy imports from the Middle East, bypassing the Strait of Malacca. This strengthens their energy security. For Pakistan, CPEC brings a trade boom through the development of Gwadar port, creating a shorter route for Europe-China trade. Additionally, Pakistan receives much-needed infrastructure upgrades to address electricity shortages and modernize transportation networks. CPEC also aims to make Pakistan's economy more industrial, which is expected to help it grow in the long term.

Results

The China-Pakistan Economic Corridor (CPEC) has ambivalent effects for those involved. In Pakistan, CPEC will improve transport networks, power and create more jobs. Increased connectivity with China could open new markets for Pakistan's goods. However, there are also problems with the project, such as people being moved from their homes, not everyone getting the same benefits, and the risk of damaging the environment.

For global actors, particularly China, CPEC offers China a secure energy route and a shorter trade route to Europe via Gwadar port. Connecting Europe with Asia could benefit trade. However, some worry that the project will make Pakistan's economy worse and that there might be problems with neighbouring countries and a lack of transparency in project management.



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road infrastructure projects in Eurasia

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Belt and Road in Central Asia

What today is the border between Kazakhstan and China was formed with the clash of two colonial empires, Qing and the Russian Empire. It was first materialised in 1689 with the Treaty of Nerchinsk. The Russian Empire expanded from the west and Qing from the east into the territory of the former Dzungar Khanate. Most of the Dzungar population was killed during the Qing conquest in the 18th century, leaving a predominantly Muslim population of Kazakhs and Uyghurs in the area. As imperial control rose on both sides of the border, the populations crossed it in both directions "to flee repression or unfavourable economic conditions" (Sarah Cameron 2014) in the 19th and early 20th centuries. When the western side of the border came under Soviet rule, the border was closed, finally reopening only in 1987.



Motives

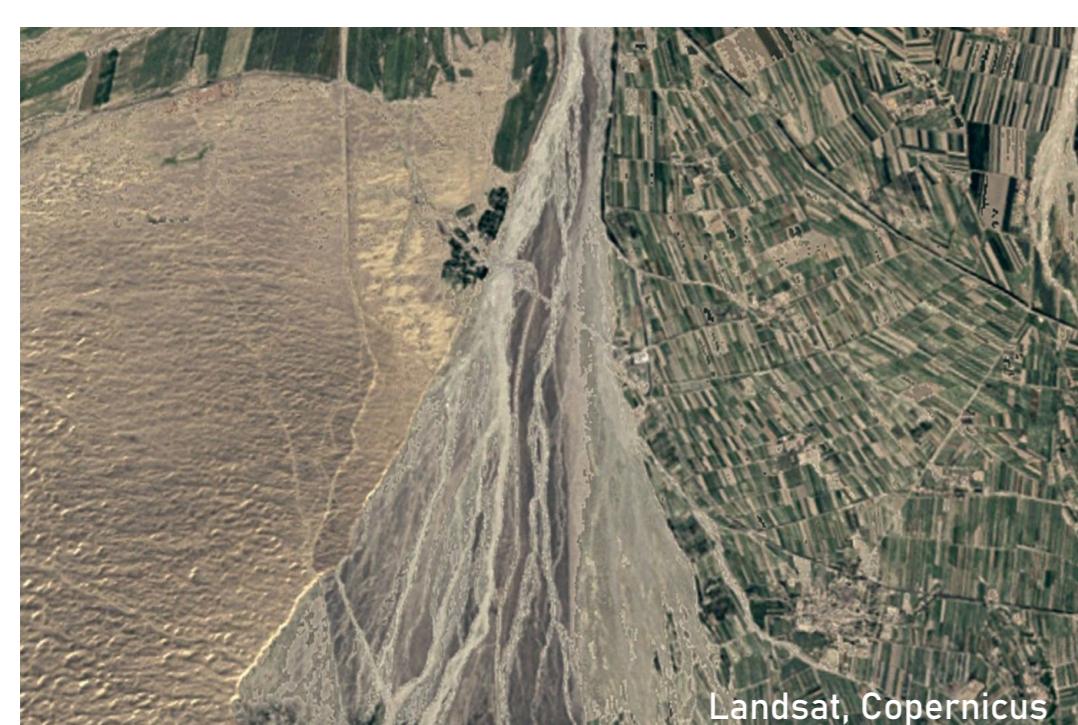
Also in Central Asia, China is exercising soft power through infrastructure projects within the framework of Belt and Road Initiative.

Kazakhstan has its own economic stimulus strategy, the Nurly Zhol (Bright Path), aimed at developing infrastructure. In symbiosis with China's BRI, one of the assumed objectives of the strategy is to balance out Kazakhstan's economical and political dependence on Russia. Strong state power economy keeps the power of Kazakhstani elites.

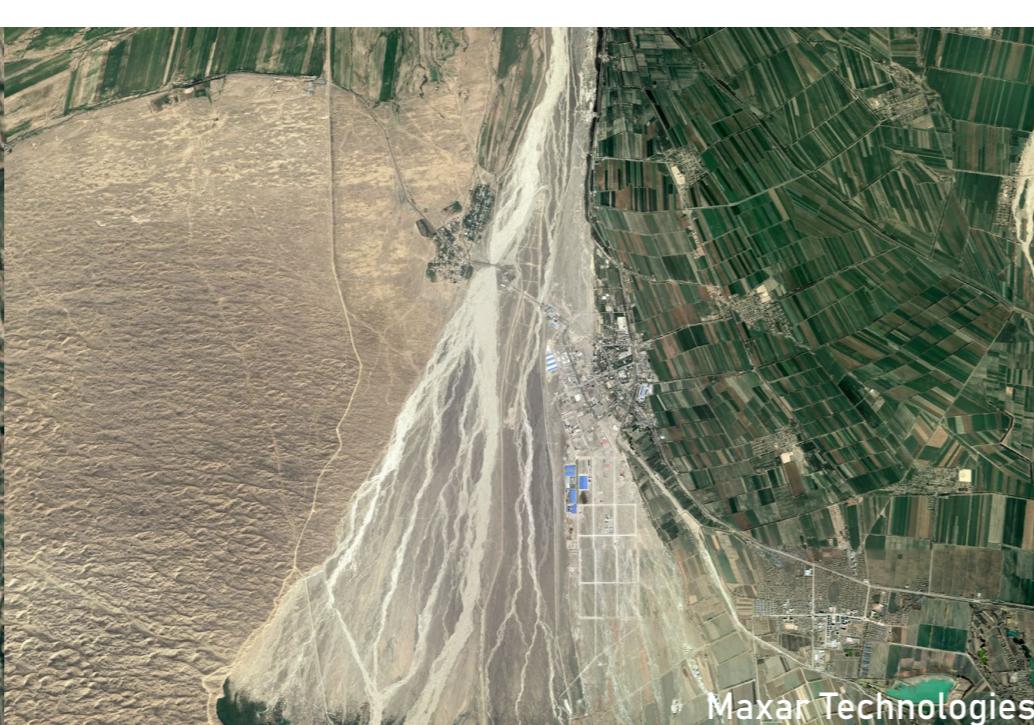


Khorgos

With the opening of the border, liberalisation of Kazakhstan and the rapid economic and power growth of China, the border became a focal point for both countries' governments. There has been a boom of cross-border business and migration for better education or work opportunities. At Khorgos, on both sides of the border between China and Kazakhstan, the International Border Cooperation Center was built. It features large facilities for shopping, tourism, trade and logistics hub. It can be visited without a visa or other special documents. The satellite images show its expansion over the last decades.



1985
Landsat, Copernicus
2009



2009
Maxar Technologies
2018



2018
CNRS, Airbus, Maxar Technologies
2022



2022
CNRS, Airbus

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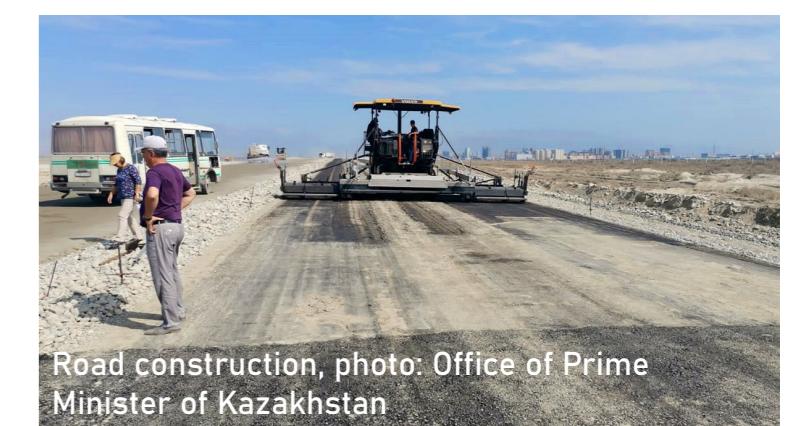
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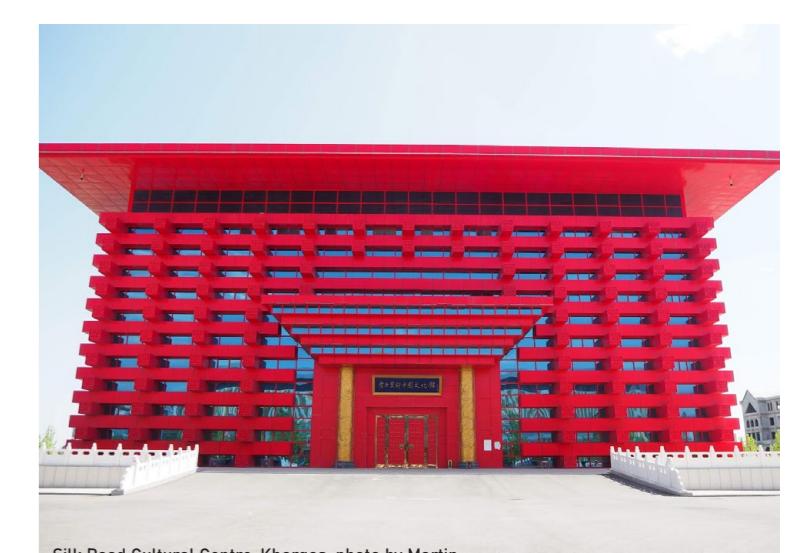
Road construction, photo: Office of Prime Minister of Kazakhstan

Results

Within the framework of the Bright Path, the formerly poor quality of Kazakhstan's road infrastructure has been improved since its introduction in 2013. By 2017, the 3000 km long main road corridor between China and Europe passing through Kazakhstan (Khorgas-Oral) had been reconstructed. Most of the country's long road network has been improved, with 88 % roads of republican significance being of good condition by 2021 and reconstruction continuing to this day.

The Bright Path has created tens of thousands of jobs and Local actors benefit from reduced transport costs, enabling a faster development of the economy as well as a stronger link to China in workforce movement, trade, tourism and education. There are many Kazakh students in Chinese universities. Many Kazakhs from Kazakhstan work in China, while many Uyghurs and Kazakhs from China relocate to Kazakhstan to escape persecution or find profitable work with Chinese businesses.

China is gaining soft power positions, which also ease its control of its western regions, along with the infamous crackdowns on ethnic minorities in Xinjiang. The authoritarian government of Kazakhstan has gained popular approval for the recent infrastructure development, although the majority of the country's population see rising Chinese influence as a threat.



Silk Road Cultural Centre, Khorgos, photo by Martin

study in China. First I had two years of language course. Then I studied my Bachelors in Qingdao and my Masters in Beijing. "

"First two years I had to pay for it, but then I studied for free. I got a scholarship from the Chinese government. Now I found employment at the International Border Cooperation Center. Every day I am working with Chinese people"

"This is the first cross border centre in the world. It was opened

in 2005. The centre is growing all the time. These restaurants where we are sitting now didn't exist two years ago."

"Life in Kazakhstan is not bad, but I would be happy to go and live in China with my family. I have very much liked it. Everything is well organised, there is a high quality of life, it is very safe and developed."

National Architecture and National Style in Ankara, Türkiye

National Architecture: "Forms of architecture that become the focus of such an analysis and the search ... for the appropriate 'style' to represent the 'nation'. As a result of the underlying belief in intrinsic and stable meanings of architectural forms, this kind of analysis accepts the meaning of architecture as being autonomous and separate from the specific context of its production" (Ergut, T. E., 1999, p.6).

National Style: The production and circulation of architectural forms corresponding to the political and ideological aims of the government

"After attaining a new culture and a new civilization, the new Turkey wants a new container for its life - a new envelope for its ideals. The new Turk wants new cities, new roads, new houses, new schools and new work but does not yet know what the new is all about . . . The excitement of revolution and the passion for democracy are edifying the souls; but we are not yet able to build the outer shell of an egalitarian and individualist country that will edify the bodies, families and people of Turkey."

İsmail Hakkı Baltacıoğlu, Demokrasi ve Sanat (İstanbul, 1931) pp. 11-12 in Bozdoğan and Esra, (London, 2012) p. 7

- After the War of Independence and start of the republic, Türkiye sought to distance itself from its Ottoman past through modernization, but also to distance itself from international styles. (B+E, 7-8)
- Turkish politicians saw themselves as Western, compared to Arab or Persian cultures, and developed a unique perspective on modernism.
- The utopian aspect of modernism hoped to establish a nation outside of the imperial past of the government.

HISTORICAL BACKGROUND

- (1908) First national movement a reaction to Europeanization of urban form and an attempt to establish common Ottoman identity.
- (1919-1923) Ottoman Empire is replaced by the Turkish Republic with a capital in Ankara.
- (1923-1930s) Rapid construction and redevelopment in Ankara. German planners and architects invited to develop the city.
- (~1938) Death of Atatürk; High modernist architecture common in government buildings.
- (1950) CHP government loses control of government.

FURTHER QUESTIONS:

- Is nationalism a requirement of modernity or is it a project opposed to modernity?
- Is national identity something that joins Türkiye to the ranks of other "civilized nations", or is it what sets it apart? Did Turkey's development create a unique relationship with "civilized nations"?
- Is the current Turkish government's use of neoclassical and Seljuk elements in government architecture the same process discussed above in reverse?

ANKARA:

Following the establishment of the Republic of Turkey, Ankara was designated as the new capital. This decision was made with the intention of making Ankara a symbol of the new, modern, and secular Turkey. The city was chosen not only for its central location but also to represent the break from the Ottoman past and the embrace of a forward-looking, progressive vision for the nation.

Ron Guetta and Michael Rosenbaum
Urban History outside Europe



War of Independence Museum

Architect: Salim Bey
Construction period: 1915-1926
Architectural Style: Neoclassical with Turkish / Seljuk motifs



Ministry of Defence Building

Architect: Clemens Holzmeister
Construction period: 1927-1931
Architectural Style: "First National Style", "Viennese cubic architecture"



Ankara Train Station

Architect: Sekip Akalın
Construction period: 1935-1937
Architectural Style: "Cubic Style", with clear cut geometrical forms.

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LAND OWNERSHIP

What role has the concept of land ownership played during colonisation of countries in the Global South by European colonial forces? How does this impact efforts of decolonisation today?

“Land has always been an important basis of power. especially also for colonial authorities, power was contingent upon the extent to which they controlled land or territory.”

(Njoh, 2009: 309)

LAND OWNERSHIP AS POWER

Land plays a crucial role in the social and economic development of capitalist systems. In western historical evolution, land ownership is therefore highly connected to power (Christophers, 2019) and linked to the historical European context, which was defined by the recurring problem of scarce habitable and agricultural land (Njoh, 2009). Land ownership holds direct **power of resources, people and institutions** (those who do not own land themselves and are therefore relying and dependent on the owner). It is connected to **political influence** and functions as a **source of income** and (generational) **wealth**. Land ownership therefore confers the very power to shape social, economic and political development of communities, regions and nations (Christophers, 2019).

...AND AS (POST) COLONIAL PRACTICE

Ownership was a primary mode of **dispossession and control** in **colonies**, with economic, cultural, and political impacts on colonial and postcolonial life (Bhandar, 2018). Existing communal ownership was replaced as it could not be converted to financial or market value (Njoh, 2009). Value was given to those who could appropriate land, and the racist society predetermined who was allowed to own that land, reinforcing racialised differences even more. Both **state ownership and private ownership** reflect these dynamics and can be observed in **settler colonialism** and **extractive land use** (Bhandar, 2018).

Looking at land ownership worldwide today, it has to be recognised as having **emerged alongside colonial appropriation**. It is still tied to historical racial hierarchies, influencing social and legal structures in former colonies and around the world (ibid.).

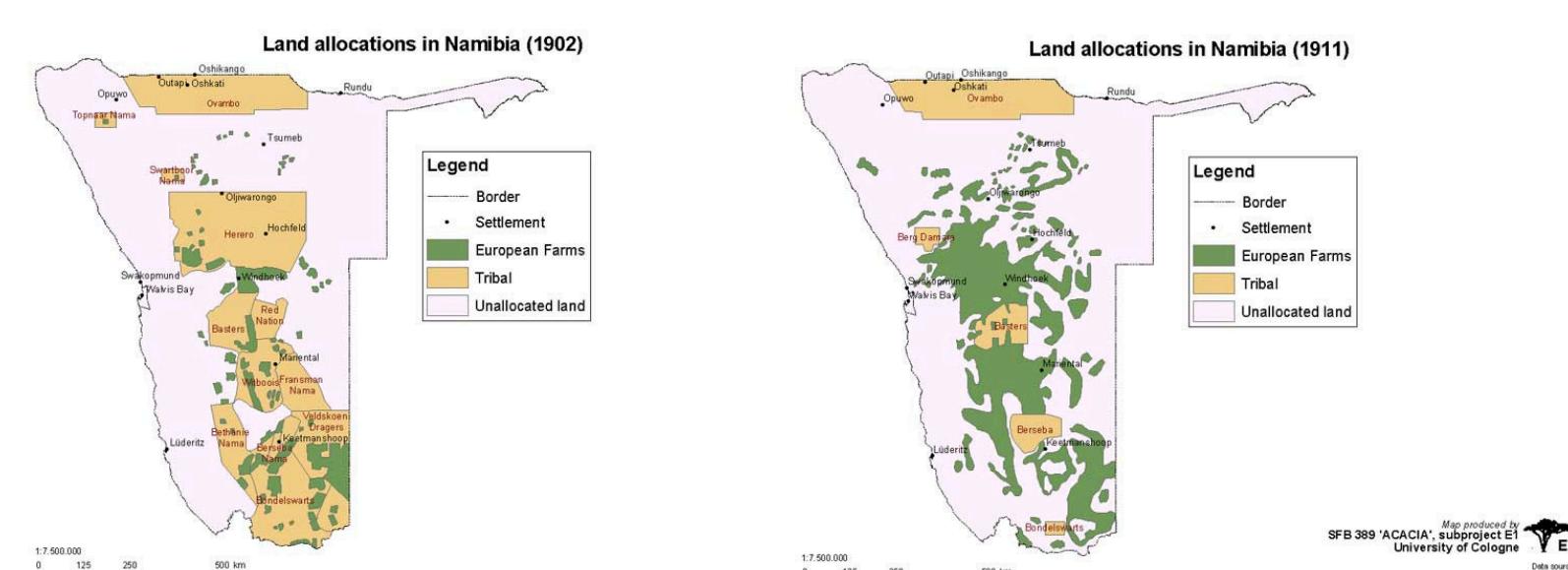
CASE STUDY NAMIBIA

Namibia was first colonised by the German Kaiserreich in 1884 with different private and public actors, such as concession companies or military officials, taking over land and oppressing local communities from the outset (Tetzlaff, 2023). Until 1919, when the administration mandate was given to South Africa, the **German government and its officials used land ownership tactics and economic exploitation as a primary tool of colonial domination**, also ultimately leading to the genocide of the Nama and Herero people in 1904 (Werner, 1993). Today, the country still struggles with consequences of forceful colonial land allocation towards White settlers.

LAND OWNERSHIP BEFORE COLONIALISM

Land in what is now called the state of Namibia before colonialism was inhabited by different groups of people, such as the **Nama, Herero and Ovambo** tribes. Loose boundaries in the management of the land existed, but as the main usage of the land was of **pastoral and agricultural** nature, a **communal ownership approach** was widespread. Arable land in the region is scarce, so flexibility in management was crucial (Amoo, 2001). Land tenure in more settled regions was characterised by **title rights belonging to the whole community** and plots being allocated for permanent usage rights to households or families (Amoo, 2001).

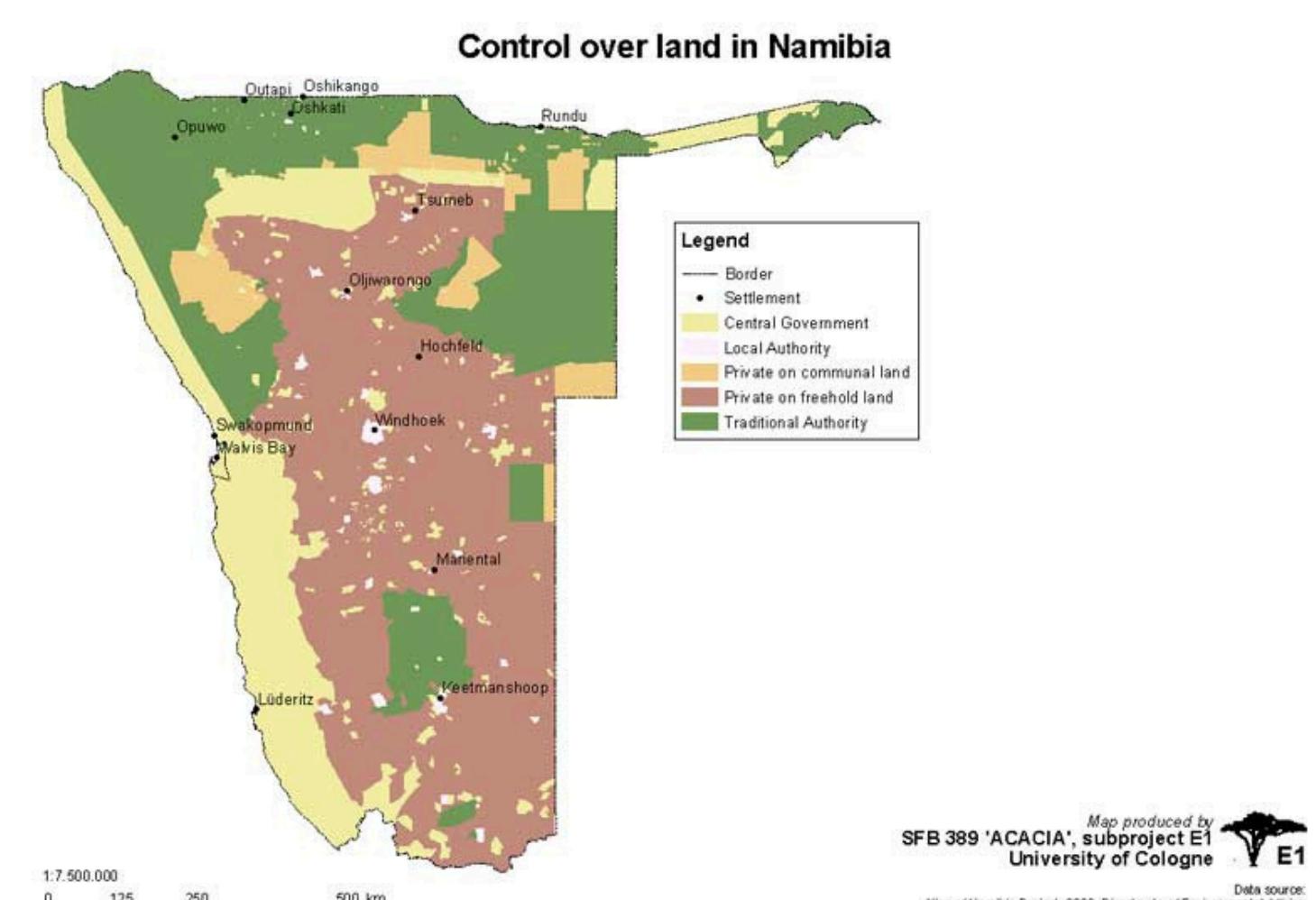
LAND OWNERSHIP AS A TOOL OF COLONIALISM



The German occupation led to a **systematic dispossession and forceful land seizure** from **Black Namibians**, and established a system with a White minority rule whose political and economic power was largely based on the **power over land** (Melber, 2019). Capitalist production on farms **forced Black Namibians into wage labour** to the economic benefit of White settlers who now owned the farmland (Werner, 1993). Notably, the **land left for communal land use was less suitable for agriculture**, leaving Black namibians struggling to make a living off of it. Drought conditions due to climate change also worsen the situation in these areas today (Mpofu, 2023).

LAND OWNERSHIP TODAY

The process for an independent Namibian state after 1989 was based on negotiations and tied to preconditions demanded by the UN Security Council, resulting in the agreement on the **“Willing Buyer-Willing Seller” approach** concerning land redistribution. This includes the protection of existing land ownership rights, and **ties the land resettlement process of the then new SWAPO party government to the willingness of White land owners to sell “their” land**. Many have judged this as a compromise to reach independence that upholds the socio-economic system favouring White settler descendants (Kaapama, 2007). In 2018, **70% of all commercial farms in Namibia are still owned by Whites**, and only 20% of the private farmland had even been offered for sale to the government since 1992 (Melber, 2019) Two land reform conferences have been held, with very little progress and the state program even driving up land prices, leading to new foreign actors buying up land (ANCIR, 2016). Experts such as Nghitevelekwa (2022) thus call for land tenure reform to **protect existing communal land from further appropriation** and to involve local inhabitants as main actors in the fair development of their land that has been exploited for capitalistic profits for decades. The current German state is repeatedly being called to the negotiation table by communities and politicians in Namibia to discuss reparations especially towards descendants of Genocide survivors of the Nama and Herero People. however there is **little transparent participation or meaningful reappraisal in the existing dialogue** (Gbadamosi, 2024).



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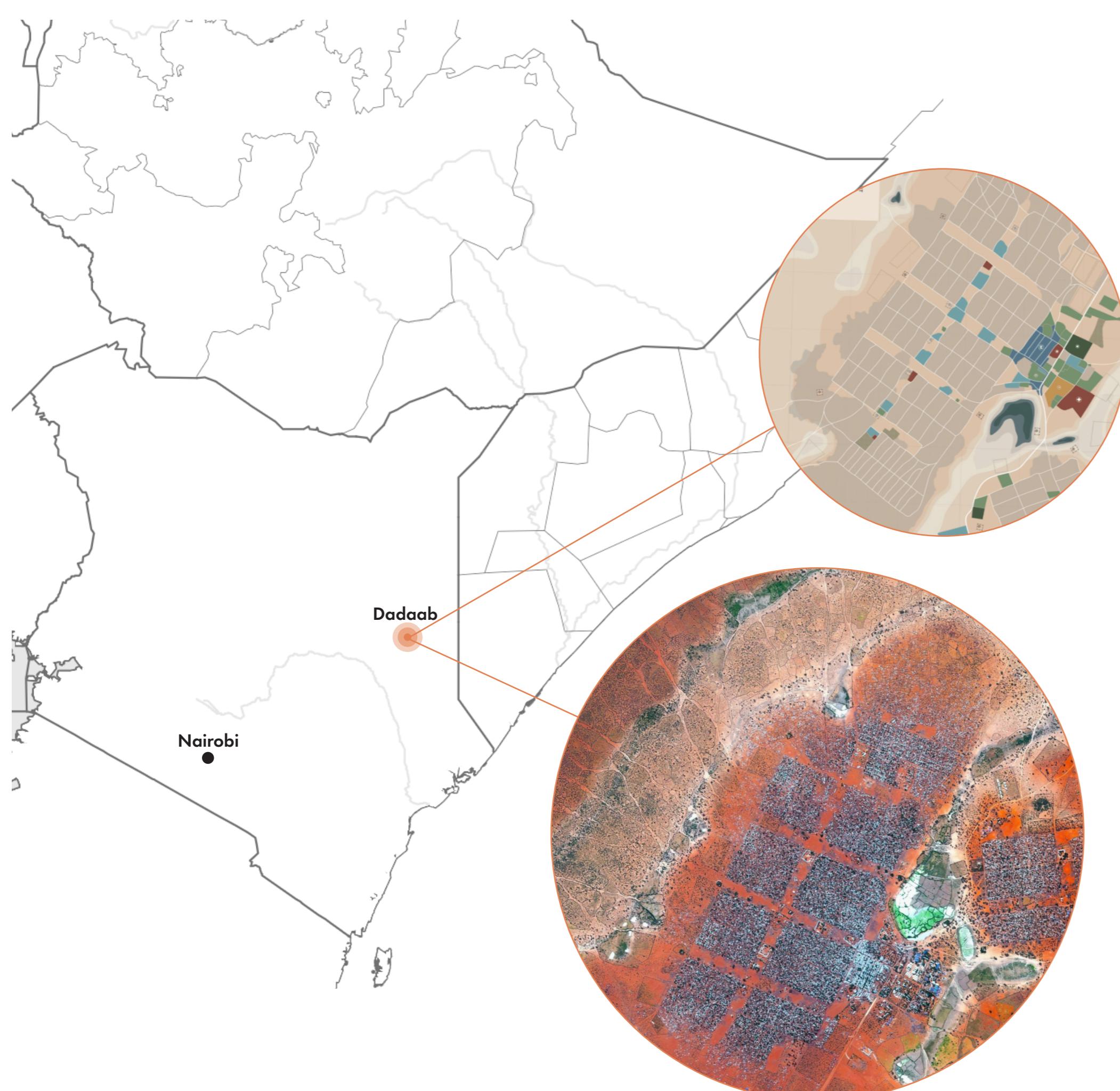
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Colonial Impact and the Dadaab Refugee Camp

The histories of Kenya and Somalia both share the fact that they were once occupied by European powers. This European rule, bringing exploitation and nationwide division, saw both nation's socio-political landscapes impacted. Kenya, which was under British occupation from 1895 to 1963, saw its economic and social stability shaken. This was from the British imposed large-scale agriculture on their new land, This agricultural practice brought to Kenya caused vast amounts of small settlements displaced and land being made alienated. Kenya's independence, in 1963, which was fought for by freedom fighters has allowed Kenya to control its direction of growth through uneasy times still witnessing problems from colonial pasts. Somalia witnessed colonial rule from two nations, Britain in the north and Italy in the south. It was in 1960 that the union of the two territories and independence was given to the nation of Somalia. This history of colonial past in Somalia has caused civil wars and the added problem of natural disasters has witnessed significant amounts of Somalian refugees head to Kenya for safety. This has caused Kenya to host one of the largest populations of refugees in the world. Anooradha Iyer Siddiqi uses the Somali-Kenyan refugee situation as a key reference in their book 'Architecture of Migration'. In their writing, Siddiqi highlights how the refugee camps on Kenyan soil are locations of identity for the many stateless individuals, with them hosting their histories, cultures and politics within their temporary structures. The Kenyan refugee camp of Dabaab was originally intended to provide refuge for Somalian people fleeing civil war in 1991. It still stands there today. Issues witnessed in Somalia, including drought, famine and war, have made the camp one of the world's largest. With Dabaab remaining a critical sanctuary to this day for fleeing Somalians, the question is brought about the temporariness of its existence.

What are the implications of immigration and citizenship for Dadaab refugees?



The Dabab Refugee Complex in Kenya is a compassionate response to the massive influx of Somali immigrants fleeing prolonged conflict, famine, and political instability. Dabab, established in 1991, has evolved into one of the world's largest communities, with a peak population of over 500,000 people. Dabab's architectural landscape has changed from its inception, which began with a simple construction constructed of lightweight materials such as lumber and plastic sheeting. Efforts have been undertaken to adopt more durable and sustainable building techniques such as mud brick construction, with the goal of improving living conditions and infrastructure within the camps. (Siddique, 2020). The extended relocation in Dabab has turned what was intended to be a temporary refuge into a semi-permanent settlement. Many residents have lived here for many years, suffering considerable challenges such as overcrowding, insufficient access to basic services such as education and healthcare, and environmental degradation. These alliances frequently result in tensions and disputes inside the camp as resources become scarce and competition for basic necessities heats up. Furthermore, the flood of refugees has occasionally strained relations with host communities, resulting in social and economic tensions. Despite these challenges, Dabab has built a resilient community in which cultural identities are preserved and social networks persist during dislocation. The complicated realities highlight the importance of sustainable initiatives and international cooperation in addressing these challenges effectively. This includes improving health conditions, sustaining livelihoods, and facilitating refugees' eventual integration or voluntary return to their home countries. Continued global help is required to address the multiple challenges that Dadaab people face, such as managing tensions and conflicts, as well as to protect their rights and well-being in the midst of ongoing displacement crises (Siddique, 2020).

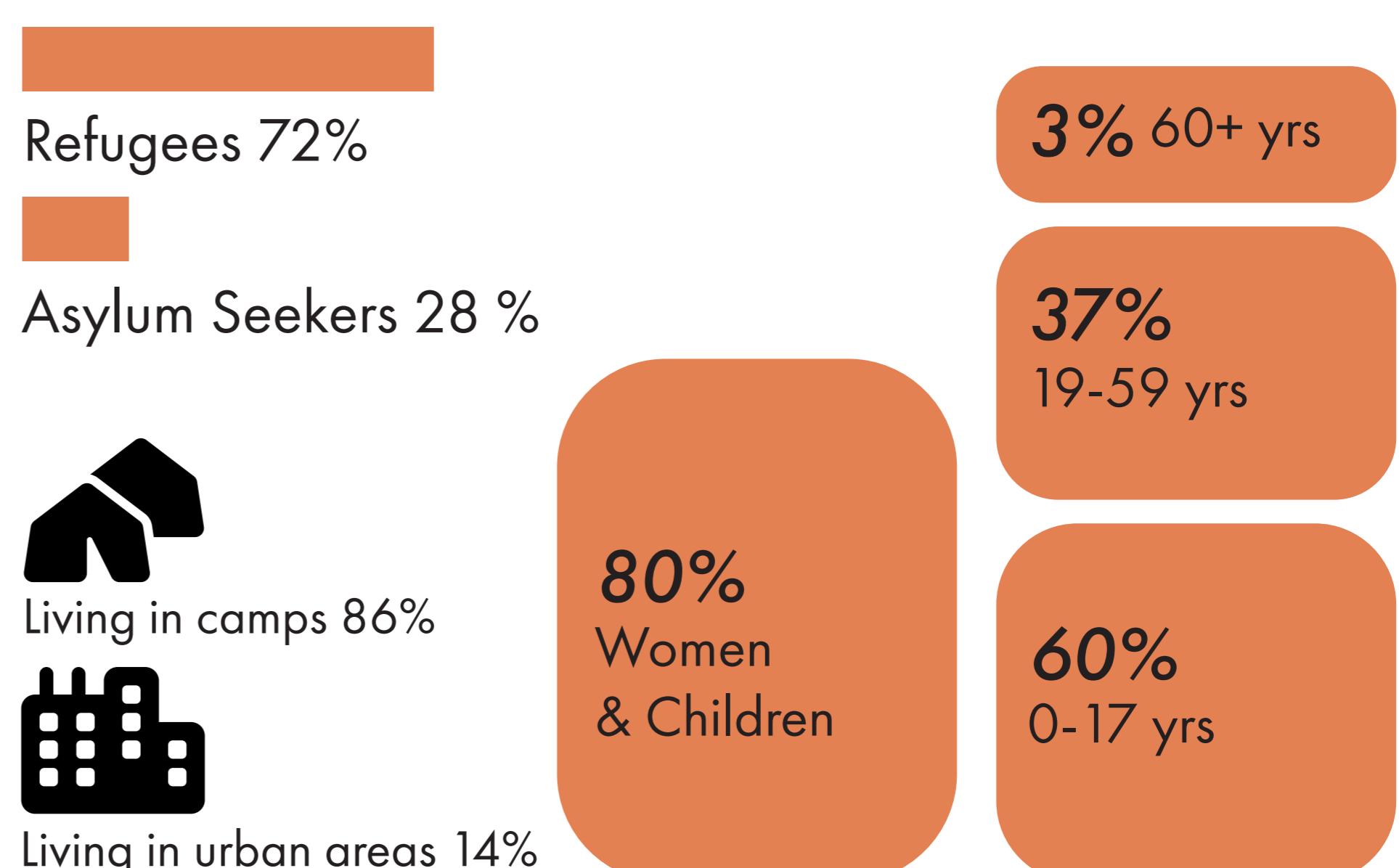
Citizenship and statelessness

The issue of citizenship and statelessness is a complex and pressing problem for refugees in Kenya's Dadaab refugee camp. Many of Dadaab's residents were born and raised in the camp, having never lived in Somalia, the country of origin of most of them. The Kenyan government is reluctant to grant citizenship to the Dadaab refugees, mainly for security reasons and because of the social and economic pressure that mass integration could bring.

Somali citizenship is recognized for individuals born in refugee camps in Kenya if their parents are Somali. The Somali government does not deny citizenship rights due to being born in refugee camps, acknowledging the Somali nationality of the parents. Therefore, individuals born in the camps are not stateless. If being born in the camps meant having no citizenship at all, it would result in social and political separation from the general population, effectively placing those in the camps outside national space. Inheriting citizenship from the parents raises other questions, such as when one parent is an Ethiopian refugee and the other is a Somali refugee, creating a different form of citizenship and social space.

Demographics

age, gender and legal status



Bibliography

COLONIAL POST-COLONIAL HERITAGE HISTORY

Imperial Influence in Iran

Iran, while never formally colonized, experienced significant imperial influence from Britain and Russia, particularly over its valuable oil resources. The Anglo-Persian Oil Company symbolized this economic exploitation, with political manipulation and spheres of influence established in the 19th and early 20th centuries. This external control led to significant internal strife, including the 1953 coup orchestrated by the CIA and MI6. The legacy of imperial influence fueled nationalist sentiments that culminated in the 1979 Iranian Revolution, profoundly shaping Iran's modern political landscape.



Removal and Reinterpretation of Monuments

In 2020, the statue of Christopher Columbus, a controversial figure symbolizing European colonization, was removed from Reforma Avenue in Mexico City. The removal took place ahead of planned protests and was part of broader efforts to reconsider and contextualize colonial monuments. Plans were announced to replace the statue with one honoring Indigenous women, reflecting a shift towards recognizing Indigenous contributions and perspectives.^[1]



YUNQIAN YAO
Shayan Mahmoudikouhi

Democratic Republic of Congo (Belgian Colonization):

The Congo Free State, under King Leopold II, became synonymous with extreme exploitation and human rights abuses. Beginning in 1885 and later becoming a Belgian colony in 1908, the administration focused on extracting rubber and minerals through brutal means, leading to the deaths of millions. This legacy of exploitation resulted in significant economic underdevelopment and ongoing instability and conflict in the Democratic Republic of Congo, which continues to grapple with the consequences of its colonial past.



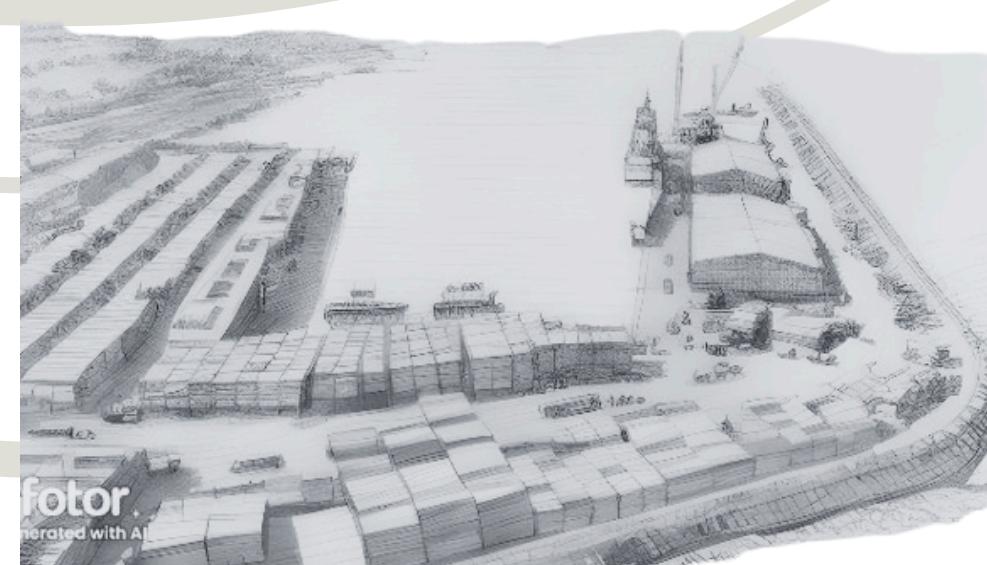
Tanzania (German Colonization):

German colonial rule in Tanzania, established as German East Africa in the 1880s, prioritized infrastructure development, including railways and ports. However, the administration's harsh policies and forced labor led to significant resistance, exemplified by the Maji Maji Rebellion. After World War I, the territory was mandated to British control, but the legacy of German colonialism, particularly in terms of ethnic divisions and infrastructure, continued to influence Tanzania's development.



Somalia

In Somalia, Italian colonization was formalized in 1905 with the creation of Italian Somaliland. The Italian administration focused on exploiting agricultural resources and developing key ports like Mogadishu for economic gain. These efforts were met with resistance from the Somali population, resulting in frequent conflicts. The legacy of Italian rule in Somalia is evident in the complex and fragile political and social structures that have persisted into modern times, exacerbated by the artificial borders and governance issues inherited from the colonial period.



Introduction

For 500 years from the mid-fifteenth century various European countries – principally Spain, Portugal, Britain, France, Germany, and the Netherlands – were involved in an unprecedented period of expansion that saw a large proportion of the world come under their administration and control. This period of expansion reached its zenith in the nineteenth century when the British Empire became the largest empire in human history. Indeed, although historians are still debating such ideas, it is possible to argue that the process of colonialism essentially created the modern world as we know it as well as modern ideas of nationalism and culture that underlie the entire mission of contemporary cultural heritage management.^[1]

In general, colonial heritage refers to the physical, cultural, social, and institutional legacies left behind by colonial powers in colonized regions. This includes buildings, infrastructure, legal and political systems, social norms, languages, and cultural practices that persist after the end of colonial rule.^[1] Moreover, scholars recognize various forms of colonialism, each of which had different historical effects on indigenous populations and the cultural and economic makeup of the colonial state.^[2] Under the diverse colonial systems, different countries and ethnicities exhibit entirely distinct responses toward the colonizers and their legacy.

Looking at post-colonial studies, the theme of identity is one area in which postcolonial literatures overlap with and informs heritage studies. In this scene, Heritage plays an important role in helping people to identify both who they are as individuals and the collectives to which they belong. Such collectives hold particular aspects of the past and its artifacts in common, and it is these aspects that help them define who they are as a group (and conversely, who they are not).^[1]

Italian colonization in Somalia was formalized in 1905 with the creation of Italian Somaliland, following treaties with local Somali leaders. The Italian administration focused on exploiting agricultural resources and developing ports like Mogadishu for economic gain. This led to frequent conflicts as Somalis resisted foreign domination and exploitation of their land. The legacy of Italian rule has had long-lasting effects, contributing to Somalia's complex and fragile political and social structures. Issues such as artificial borders and governance problems rooted in the colonial period have exacerbated ongoing instability and challenges in Somalia.

While Iran was never formally colonized, it faced significant imperial influence from Britain and Russia, particularly over its oil resources. In the 19th and early 20th centuries, these powers manipulated Iranian politics. The Anglo-Persian Oil Company, founded in 1908 and later known as BP, exemplified economic exploitation by dominating Iran's oil industry. This external control led to internal strife, climaxing in the 1953 CIA and MI6 orchestrated coup that ousted Prime Minister Mohammad Mossadegh after he nationalized the oil industry. The coup reinstalled Shah Mohammad Reza Pahlavi, who maintained a pro-Western stance and suppressed dissent, increasing domestic discontent. The legacy of imperial influence and the Shah's repression fueled nationalist and anti-Western sentiments, leading to the 1979 Iranian Revolution. This revolution overthrew the Shah, established the Islamic Republic under Ayatollah Khomeini, and rejected Western influence.

The Congo Free State, established by King Leopold II of Belgium in 1885, became infamous for severe exploitation and human rights abuses, including forced labor and violence, leading to millions of deaths. International outrage led to Belgium annexing the territory in 1908, renaming it the Belgian Congo. Despite this change, exploitation and harsh treatment continued, focusing on resource extraction with little regard for the local population. This resulted in economic underdevelopment, reliance on mining and agriculture, insufficient infrastructure, and poor education. The imposed borders and centralized control caused ongoing instability and conflict. Today, the Democratic Republic of Congo still faces political instability, armed conflicts, and economic challenges rooted in its colonial past.

In the 1880s, Germany colonized Tanzania, creating German East Africa and prioritizing infrastructure development like railways and ports for resource extraction. Harsh policies, forced labor, and heavy taxes caused widespread suffering. The Maji Maji Rebellion (1905-1907) arose from grievances against forced labor, taxation, and cultural suppression but was brutally suppressed, resulting in about 250,000 deaths from violence, famine, and disease. After World War I, British control replaced German rule. The legacy of German colonialism, including ethnic divisions and established infrastructure, continued to influence Tanzania's development, leaving deep scars from forced labor and harsh governance that affected the country's post-colonial progress.



The Queen's Pier Preservation Movement in Hong Kong:

The Queen's Pier preservation incident was a significant event in Hong Kong's heritage conservation movement. The pier, built in 1954, served as an important ceremonial landing point for British royalty and dignitaries during the colonial period. In 2007, the Hong Kong government announced plans to demolish the pier as part of a waterfront redevelopment project, sparking widespread protests from heritage conservationists, local residents, and activists.



Protesters argued that Queen's Pier was a vital part of Hong Kong's cultural and historical heritage, symbolizing the city's colonial past and serving as a physical reminder of its historical continuity. They organized sit-ins, rallies, and other forms of civil disobedience to prevent the demolition.



Despite these efforts, the government proceeded with the demolition, citing the need for urban development and modernization. The incident highlighted the tensions between heritage preservation and urban development in Hong Kong and galvanized the heritage conservation movement, leading to increased awareness and activism around cultural preservation issues in the city.

