



INTANGIBLE HERITAGE

Scenes of Urban Innovation V

July 10 -13 2018 Athens, Greece

PROGRAMME



CONTENT

Introduction
Organizers
Schedule
Abstracts
Map
Notes

WELCOME

We want to welcome you to the fifth in the series of conferences and research initiatives on Scenes of Innovation organized by the Culture of Cities Centre over the last six years. These conferences demonstrated that such future-oriented initiatives inspired by the dream of innovation must depend upon revitalizing relationships to the past and to a heritage. What better site than Athens and Greece to explore heritage, whether called in the UNESCO idiom tangible and intangible, or as we might prefer, the spirit of a people and its unwritten demands for perpetuity.

Athens has been chosen because of its particular character as a historically unique city and as the symbol of an unprecedented but contentious relationship over time to the value of a heritage. Most dramatically, the history of Greece demonstrates how the relationship between heritage and culture, which is tangible, also assumes an intangible notion of the value of community to which it must appeal. The aura of the intangible meaning of such tangible practices haunts memorialization and its rituals of remembrance in ways that we see vividly today not simply in tangible memorials but in disputes about the meaning of such memorialization, for example, in the current political climate as reflected in the uses of the past for different ends ranging from piety, to grieving and mourning rites, to appeals to revive the elemental that seems repressed in modern life.

We propose that Greece can begin to teach us that safeguarding the intangible heritage requires monitoring the tangible effects that result from ‘filling in’ the notion of community in ways that can produce tyranny as well as democracy. The example of Greece illustrates that safeguarding ICH involves keeping the spirit of the past alive (in this case, Greek identity) in the present in the different and varied circumstances of war, fragmentation, migration, and even as powerlessness. Discussion here will seek to show the relevance of this lesson for relations between immigrants, Indigenous peoples and cities as a demand for reciprocity in engaging and learning from the intangible heritage of its diverse members in a globalized world and for creating a dialogue on the perils and prospects of strong relations to the question of sovereignty in our current environment.

In this spirit and in this context we want to enjoy our city of Athens to the fullest and to engage this place and its spaces with the respect it deserves. Finally we would like to extend our appreciation to Professor Leonidas Koutsoumpas who was instrumental in the organization of the conference and whose collegiality helped to bring together so many scholars across the field of architecture. Without his influence and commitment this conference would not have been possible.

Alan Blum *Founder and Senior Scholar, York University, Sociology*
Culture of Cities Centre

Elke Grenzer *Director*
Culture of Cities Centre



ORGANIZERS



CULTURE OF CITIES CENTRE.

The Culture of Cities Centre fosters international community among those working to uncover and cultivate culture in the city. The Centre engages an international public through book series, journals, research projects, salons, film series and conferences. The publications, workshops and special events are dedicated to uncovering new ways of representing, shaping and defining urban culture.

The Culture of Cities Centre is located in downtown Toronto at The Centre for Social Innovation (CSI Annex). The Centre's character is at once public and private, reflective and engaged, but always oriented to the very social order that it seeks to elucidate. Now in its eighteenth year of operation, this website was re-launched to showcase the collective's work, starting from the inception of the SSHRC-funded Culture of Cities Project in 1999, to the founding of the Culture of Cities Centre in 2000, to the collective's branching out in 2005 to study discourses of health in the Grey Zone of Health and Illness project, to work on the city that continues continues to this day. The Culture of Cities Centre is a member of the Consortium of Humanities Centres and Institutes, a network of humanities-based centres and institutes that fosters cross-disciplinary dialogue among faculty and researchers the world over.

IASCC INTERNATIONAL ASSOCIATION FOR THE STUDY OF THE CULTURE OF CITIES

The International Association for the Study of the Culture of Cities is an international and interdisciplinary forum for colleagues who share intellectual interests in developing innovative approaches to interpretive arts, methods, strategies and programs of inquiry for representing qualitative vectors of urban life. The Association organizes a structure of collegial encounters through an annual conference, workshops and special events, exhibitions, film series, and on-line presentations. As part of its commitment to fostering and developing new research, The Association sponsors two book series devoted to publishing experimental and innovative research in qualitative studies of everyday life and is committed to encouraging publishing opportunities for scholars, artists, and practitioners of the city.

SCHEDULE

DAY

1

Location: Athens

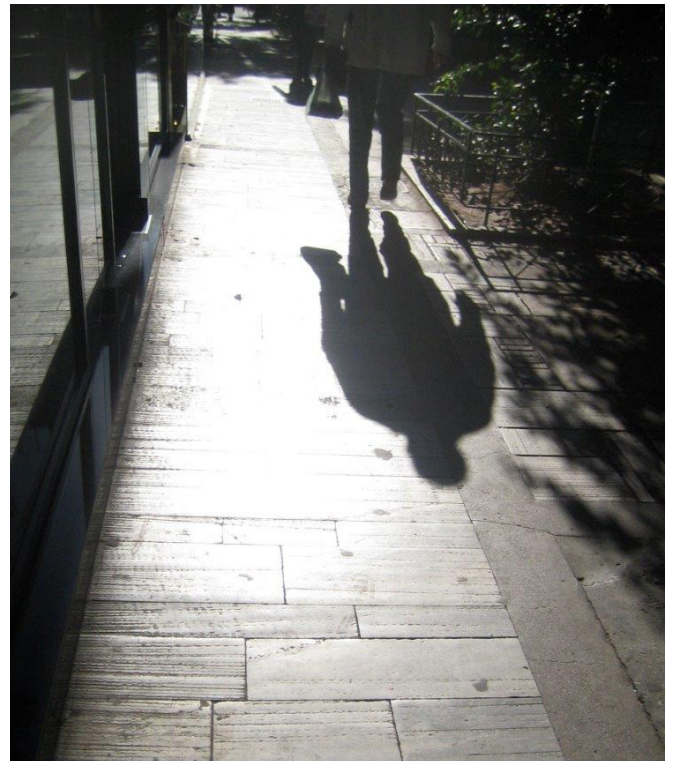
Tuesday
July 10th

16:30-18:00

Athens Walking Tour (Big Olive),
register in advance,
fee 15 Euros, Location TBA

18:00-20:00

Informal Dinner Gathering,
restaurant near Ionic Centre, RSVP fee TBA



DAY

2

Location: IONIC Centre, Athens

Wednesday
July 11th

9:00-10:00

Registration Continental Breakfast

10:00-10:15

Opening Remarks

Welcome and Introduction

10:15-11:00

Keynote Lecture

Alan Blum, York University, (Toronto, Ontario CA).

Founder, Culture of Cities Centre;

THE TRANSMISSION OF HERITAGE

AS A SOCIAL PHENOMENON

11:00-11:30 Break

11:30-13:00 Session 1

Session 1A: *The Intangible Heritage of Resistance*

Leonidas Koutsoumpas, Ethics as Intangible Heritage:
The Case of Exarcheia in the City of Athens

Garyfallia Katsavounidou, Cutting The Past Open:
Intersections of Space and Time in Thessaloniki's Metro
Excavations

Susan Ingram, Hogan's Alley and the (In)Tangibility
of Vancouver's Black Heritage

Session 1B: *Cartographies*

Efrossyni Tsakiri, The Intangible Imprint of Collective Place
Memory in the Ages of Complexity

Ioannis Spyropoulos, S. Avgerinou Kolonias Mararthon
Race: A Latent Landscape of Historic Heritage

Maria Markatou, Tracing History in Thessaly: Investing in
Its Intangible Agricultural Heritage

13:00-14:00 Lunch Break

14:00-16:00 Session 2

Session 2A: *Heritage & Erasure*

Markus Reisenleitner Countercultural Heritages in Los
Angeles: Silicon Beach's Appeal to IT Startup Culture

Saeed Hydaralli, Monuments, Heritage and Identity:
The Conflict over the Confederate Statues

Marianne Vardalos, A Venti, Half-Caf Latte,
With a Shot of Racism: The Intangible Influence of
Winnipeg's Coffee Culture in Establishing the Triumph
of Colonialism and Consumer Culture

Session 2B *Case Studies of Intangible Heritage*

Stefka Lubenova, Reusing as a way of Preserving: Func-
tion, Authenticity and "Mixed-Use" in Train Stations

Maria Koutsari and Aggeliki Demertzi, The Globaliza-
tion of Culture and Creativity. The Traditional Creative
Activities and their Resilience in the Case of Athens

Evgenia Tousi, The Tangible and Intangible Heritage of
the Post-Refugee Greek Urban: The Case of Attica

16:00-16:15 Coffee Break

16:15-17:45 Session 3A & 3B

Session 3A *Tracing Diasporas*

Riva Lava, Minor and Major Worlds of Words:
The Greek Diaspora Example

Eleni Bastea, The Burden of Memory:

Confronting the Architecture of Departed Communities
in Thessaloniki

Andriani Papadopoulou, The Preservation and
Reproduction of the Roma Community through
Intangible Heritage/ Oral Tradition

Session 3B: *Intangible Desires*

Angeliki-Sofia Mantikou, From Food Design to the
Design Characteristics of the New Body

Ger Zielinski, On Queer Ephemera, Intangible Heritage
and the Historiography in Contemporary Media Art in
Canada

Elena Siemans, (In)Tangible LA

18:00-20:00 Rooftop Reception Dinner & Drinks

SCHEDULE

DAY

3

Location: IONIC Centre, Athens

Thursday
July 12

9:00-9:30

Breakfast Plenary Session

Continental Breakfast and Coffee

Konstantinos Moraitis,

Professor, School of Architecture, National Technical University Athens (NTUA)

Locating the Intangible, for Economic, Cultural and Political Reasons

Elke Grenzer,

Phd, Director, Culture of Cities Centre

The Recursions of Intangible Heritage

9:30-11:30 Session 4

Session 4A: *Landscape*

Konstantinos Apostolidis, Immanent Heritage: Landscape's Infinite Becoming

Sofia Kallea, Landscape of Industrial Ruins: Tracing the Absence of Function

Nektarios Kefalogiannis, Place Branding, Landscape Connotations

Session 4B: *Cultural Transmission*

Maria Vrontissi, Narratives of Culture: Story-Telling across the Hiking Trails of Magnesia

Ping-Hsin Liu, Establishment of a Dialogue Platform between Designers and Community Residents by Creating the Traditional Life Style

Shao-Yu Chang, New Roles for the Designers at a Heritage Site: The Case Study of Huazhai Village

Celia Huang, Innovative Heritage Preservation: The Evolving Taste of Home in Toronto Chinese Immigrant Communities

11:30-11:45 Break

11:45-1:45 Session 5

Session 5A: *Time, Space and the Immemorial*

Aspaso Kouzoupi, Intangible Affinities: Tracing Geological Time in the Watch Valley

Mariva Damiza & Theoni Kordali, Mountainous Landscape and Cultural Heritage in Arcadia

Patrick Colfer, Innovation and the Duality of Life: Tradition, Mischief and the Immemorial in the Transmissions of Cultures

Session 5B: *Intangible Influences*

Dr. Hyo Yoon Kang, Intangible Musical Heritage as an Homage by the Composer as a Medium: Luciano Berio Converses with Mahler & Richard Beaudoin Transforms Chopin and Argerich

Kieran Bonner, Inheritance and the Tension between the Tangible and Intangible

Yianna Liatsos, Ecologies of Care and the Story of Illness

13:15-14:30 TASTE OF INTANGIBLE ATHENS – FOOD HISTORIES and INFLUENCES LUNCH (Courtyard)

14:30-16:30 Session 6

Session 6A *Virtual Methodologies & Applications*

Konstantinos Moraitis, Commemorating Intangible Heritage in Sparta Landscape

Maria Markatou, Reviving and Connecting the Urban Past to Present and Future: A Virtual Promenade in 'Space' and "time" for the City of Larissa

Stavros Mouzakis, Cultural Playscapes: The Importance of Games as Bearers of Intangible Heritage

Mateos Papavasilou, From the Syntactic Perspective of Urban Areas to an Augmented Reality Application

Session 6B: *Colonialism & Sovereignty*

Stuart Murray, Indigeneity and Indigent Sovereignty: Law, Medicine, Life

Jonathan Chau, Remediating Oral Traditions: Graphical Orality in Popular Art as a Form of Artistic Sovereignty

Anas Karzai, The Role of Colonial, Anticolonial and Immersive Education in the Breaking and Remaking Shubenacadie, Nova Scotia

David Lynes, Road Rage: The Intangible Sense of Injustice in Everyday Injustices

DAY

4

Location: IONIC Centre, Athens

Friday
July 13

9:30-11:30 Session 7

Session 7A: *Intangibility and the Sea*

Myrto Stenou, Coastal Ephemeral Constructions as an Escape from the Urban

Alexandra Mentekidou, Going by the Sea: Tracing Cultural Networks through the Aegean Archipelago

Stamina Rassia, The Intangible Design of Traditional Wooden Boats

Session 7B: *Spatial Complexities*

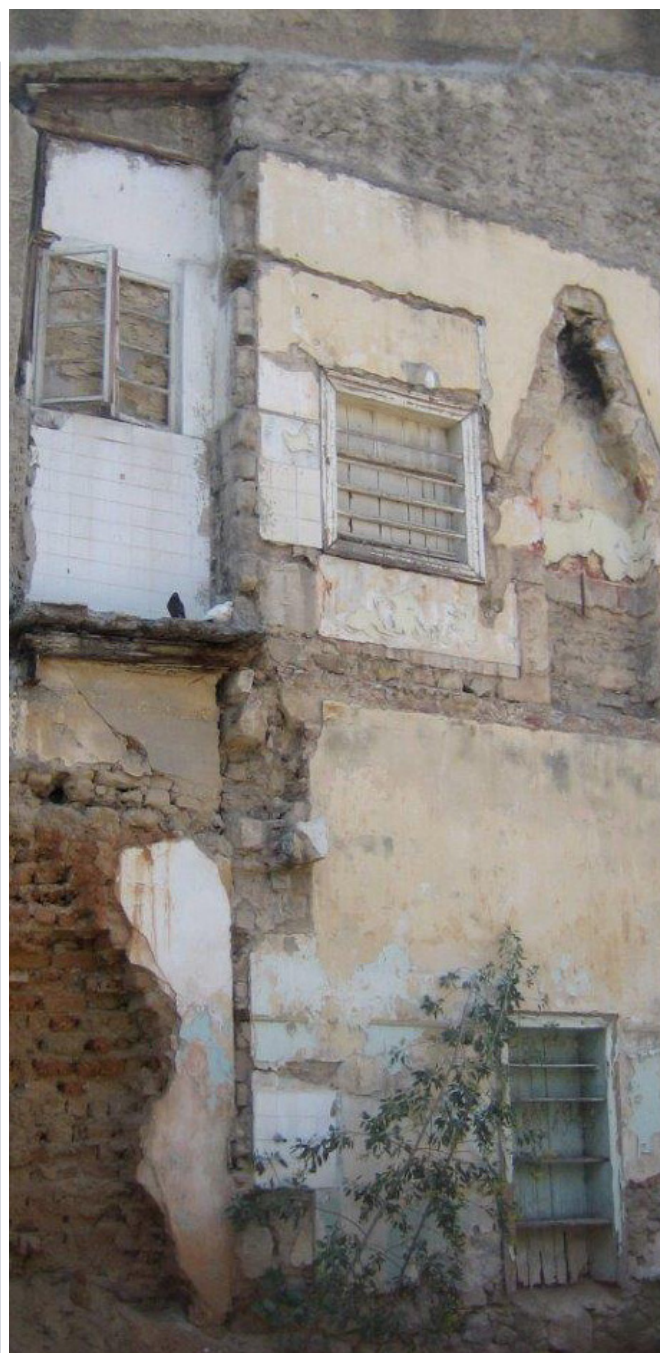
Manar Al Gammal, Sustainable Urban Morphologies in Traditional Environments

Konstantina Karvountzi, Researching the Syntactic Spatial Structures of the Boundary between Buildings and the Public Space that Incorporates the Historicity of the Place

Nicholas Anastasopoulos, Resignifying Plato's Academy

11:00-14:00 LUNCHEON

Intangible Heritage / Collecting the Talk -
Led by Conference Animators



ABSTRACTS

Opening Plenary Speaker

Alan Blum

Senior Scholar, York University

The Transmission of Heritage as a Social Phenomenon

My presentation proposes to take up the way urban scenes as communities of interest intervene as mediating agents in the relation of a heritage to its continuation and reception. I focus selectively on unspoken conditions that influence the formation of the policy mandating preservation of the relation between tangible and intangible components of a heritage that was affirmed at the 10th anniversary of implementation of the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. While the ambiguity of the convention has been discussed and debated on a number of grounds, what remains unexplored beyond official interests and identification of parameters is the communicative process of preservation itself as part of the social phenomenon of transmission that is coordinated in the communities of interest we call scenes, especially in the city. Following methods developed by the Sociologist Georg Simmel I engage the ways such scenes are both functional and aesthetic, giving pleasure through the pursuit of goals and by virtue of binding members in association, thus creating two different relationships to pleasure. The context for the presentation is supplied by my desire to show how the very need and desire for the dissemination of heritage is an indispensable feature of the imaginary vision of any community as a relation to time, loss, succession, birth and rebirth, and of course mortality.

Manar Al Gammal

Politecnico Di Milano ABC Department, Italy
Sustainable Urban Morphologies in Traditional Environments

The culture of communities intervene in the building process of urban morphologies which are sustained by individuals, especially in traditional environments. Based on Paul Oliver perspective of "Traditions in the built environment," "There is no such thing as traditional building, no larger field of traditional architecture, there are only buildings which embody traditions". Traditions, are a component of social practice of societies in built environments, where it is a form and an active dimension of culture. Traditional environments are an expression of the accumulation of cultures through generations, which is an asset of social values and perceptions. Urban morphology is a physical expression and

tangible interpretation of culture, it illustrates the innovative character of different regions. Culture transmission is perceived through urban transformation of morphologies, dynamic urbanism is a form of transformation. A sustainable method is needed to establish ethics and principles meet the urban pasts with the present needs to the future, where the urban morphology structure and form the contemporary contexts which represent the new urban expansions of these traditional environments. The paper discusses the tradition of building which "handed down" from generation to generation, inherited in Traditional environments and societies. It demonstrates the role of the local community culture in sustaining the built environment.

Nicholas Anastasopoulos

School of Architecture National Technical University of Athens Greece

Re-signifying Plato's Academy

The common resource that is not recognized and protected as such, and which is not given the value it deserves, is as if it does not exist. so it can now easily be transformed into a private investment and exploitation. A cultural heritage risks because of oblivion to be reduced to commercial exploitation.

Plato's Academy represents such a case in Athens. The cradle of philosophy and of one of the oldest universities, it had remained invisible for Athenians for most of the 20th century. Cultural reverence gave way to industry, to a working class neighbourhood and to unplanned urban development. The intangible heritage of Plato's thought permeates the archaeological park which in recent years has been the birthplace of alternative ecological and community movements. Appropriating the term "Academy" as well as planning for a shopping mall represents an ethical problem essential to an intangible national, as well as European and World heritage relating to the birth of philosophical inquiry and knowledge to consumerism and the very meaning of what a corporate shopping mall represents.

For several years the neighborhood committee, surrounding municipalities, and more recently an international workshop, as well as a collective of architects, activists, anthropologists and others, both Greek and European citizens have been resisting this threat with various means available to them to a series of deaf governments deciding against ethics and the people's voice to this matter. This paper poses the questions to an academic audience and presents the concepts, dilemmas, strategies, and methodologies involved.

Konstantinos Apostolidis

National Technical University of Athens

Immanent Heritage: Landscape's Infinite Becoming

We can agree that all the dictionary definitions of the term 'heritage' coalesce in the ordinary laws of succession and hence, they trace the origins of a heritage to the past. Additionally, when we speak of intangible or immaterial heritage, we likely refer to something that does not need the material world in order to exist, that is, transcendent.

Opposite to that, in the proposed paper we aim to depart from the Deleuzian concept of 'immanence' and rather argue for heritage as property immanent to any material landscape formations, without reducing it to a particular system.

In their well-known text, *What is Philosophy?*, G. Deleuze and F. Guattari write: "Mental landscapes do not change haphazardly through ages: a mountain had to rise here or a river to flow by there again recently for the ground, now dry and flat, to have a particular appearance and texture. It is true that very old strata can rise to the surface again, can cut a path through the formations that covered them and surface directly on the current stratum to which they impact a new curvature. Furthermore, depending on the regions considered, superimpositions are not necessary the same and do not have the same order."

In that sense, we are referring to a conception of a material and immaterial at the same time, landscape within which 'before' and 'after' coexist as layers or strata, and of a heritage that crosscuts history without being confused by it.

Eleni Bastea

School of Architecture & Planning, University of New Mexico USA

The Burden of Memory: Confronting the Architecture of Departed Communities in Thessaloniki

This presentation will focus on Thessaloniki, Greece, the country's second largest city, distinguished for its prominent Hellenistic, Roman, Byzantine, Ottoman, and Jewish histories. With a population approaching a million, Thessaloniki holds a privileged place in the country's politics and culture. In the early 20th century, the city comprised three distinct ethnic & religious communities: Jewish, Muslim, and Christian Greek. By 1923, its Muslim population was expelled, part of the compulsory minority exchange between Greece and Turkey. In 1944, its Jewish population, 50,000

strong, was deported to Auschwitz. Fewer than 1000 returned. Post-World War II Thessaloniki thus acquired a single ethnic and religious identity: Christian Greek. The central research question here is: Given that the Greek state has largely downplayed Thessaloniki's multicultural and multireligious past, what is the role of the city's Muslim and Jewish architecture in the current debates on historical memory? In the last few years, the Municipality of Thessaloniki has begun showcasing the city's rich past. How is the city today acknowledging the architecture of the departed and how are those efforts received by the city's residents and visitors? Drawing from urban, architectural, and cultural history, this presentation will place its outcomes within the broader context of European debates on the challenges and limitations confronting the preservation of multicultural architectural heritage today. Thus Thessaloniki becomes a window for understanding the region's complex political and cultural landscape, as it negotiates its location within the European Union and the Balkans.

Kieran Bonner

St. Jerome's University in the University of Waterloo

Inheritance and the Tension between the Tangible and the Intangible

While a core text can be called a tangible inheritance, a fixed point in the flux of Western culture, the Phaedrus, through its engagement with Eros, challenges the very idea of writing and the book as a tangible inheritance. This paper proposes to treat the interpretation of this text as requiring a dialectical conversation between the tangible and intangible aspects of cultural inheritance.

Shao-Yu Chang

National Yunlin University of Science and Technology Taiwan

New Roles for the Designers at a Heritage Site: The Case Study of Huazhai Village

In 2003, the "traditional settlement of Jungshe Village of Wangan (Huazhai), Penghu" in Taiwan was selected by the World Monuments Fund into the "List of 100 most endangered sites". "Huazhai" is an important historical site in the history of the Han people who migrated from China to Taiwan. Boasting unique space and architectural forms, it is able to meet the needs of residents throughout the settlement for the rest of their life, rendering a Utopia. As a result, preservation of monuments began to launch by which over half of the historical houses in the settlement had already collapsed. After the

implementation of settlement preservation projects, the “Adaptive reuse and management of Huazhai, Wangan” was executed in 2016 by the cross-departmental team of the College of Design, National Yunlin University of Science and Technology (YUNTECH).

This study centers on the revitalization and reuse case of settlement in Huazhai, conducted by the design team of YUNTECH. The design process is not only affected by the involvement of local participants, but also the relationship between designers and participants. In order to explore the partnership between designers and participants, this study takes the Huazhai Settlement as an example to discuss how the design team can reach a partnership with residents after entering the site. It further explores the factors influencing the interactions between designers and participants.

Jonathan Chau

Carleton University, Canada

Remediating Oral Traditions: Graphical Orality in Popular Art as a form of Artistic Sovereignty

The notion of reconciliation between settlers and Indigenous peoples is one predicated on the preservation of cultural traditions and customs. Documents such as the United Nations Declaration on the Rights of Indigenous Peoples, and the final report of the Truth and Reconciliation Commission of Canada state, in the strongest possible terms, that Indigenous peoples and nations possess the right to “maintain, protect, and develop the past, present, and future manifestations of their cultures.” But for many Indigenous peoples, these cultural manifestations have been ravaged through centuries of colonial practices. This paper focuses on one such aspect of Indigenous culture—oral storytelling—in order to investigate the ways in which contemporary Indigenous artists have successfully remediated what is seemingly a dying form of art and communication into a modern form that preserves the foundational tenets of their cultures. In recent years, artists such as Alex Janvier and Michael Nicoll Yahgulanaas have weaved Indigenous traditions and epistemologies throughout various forms of modern and popular art. Yet, in the absence of a connection to Indigenous cultures, these features are largely invisible to a settler audience. As a result, this paper ultimately argues that these works evade the visual rhetorics and commercial concerns of settler-colonialism, permitting them to preserve and transfer the effects of Indigenous intangible cultural heritage in a format that is not only concretized, but, as UNDRIP and the TRC report urge, remains artistically sovereign.

Patrick Colfer

Independent Scholar, Canada

Innovation and the Duality of Life: Tradition, Mischief and the Immemorial in the Transmissions of Cultures

This paper argues that what can save us from engaging in a tragic battle against loss is the joyous affirmation of the duality of life.

In its resistance to globalization, UNESCO finds itself caught in an aporia concerning intangible heritage that it alludes to in its notion of “safeguarding without freezing”. The paper explores how the aporia manifests itself in UNESCO’s twelve ethical principles. If these principles might be summarized as “safeguarding the life (or lives) of intangible heritages”, we can ask after the sense of life involved in such a notion. The paper develops a notion of life as a duality, as *zoe* and as *bios*, the affirmation of which provides a space for a strong relation of innovation and tradition. Themes explored include Benjamin on the tradition of the immemorial, hermeneutics as the dynamic of mischief and inheritance, and the relation of sense and truth especially in Nancy. In this way, we seek to move beyond merely “safeguarding” towards a notion of revivifying the sense of coming to presence at the heart of cultural creation. The paper asks: what would this mean for our life and the life of “the other”? Methodologically, the paper seeks to be both conscious of, and compassionate towards, the aporia.

Mariva Dimiza and Theoni Kordali

School of Architecture, National Technical University of Athens, Greece

Mountainous Landscape and Cultural Heritage in Arcadia

The idea of this thesis is that the “identity” of a place is formed on the basis of two equivalent directions. The first concerns the imaginary – mental scenography of the place and the second the whole of its tangible elements. Thus, in the case of Arcadia, in search of its intangible background, we highlight the elements of Western civilization that make it special and unique. From the Latin period and the writings of Virgil, to the writings of Goethe, Arcadia constitutes an ideal place, a place of absolute physical and mental freedom.

In the second phase, we relate these imaginary-intangible references to the tangible place and investigate how they are displayed on the “material scenery”. We claim that the “real - material scenery” is analyzed on the basis of the two elements that compose it, the natural background and the cultural heritage as a whole – material imprint

and intangible production.

In search of the current dynamics of the region, we proceed by conducting a cartographic analysis that leads to the recognition of the existing cultural networks. At first, we try to illustrate the historical traces that are divided into three overlapping referential historic layers. Furthermore, we create additional maps that try to capture the contemporary activity, in order to relate all these networks. This correlation aims to detect any possible networks of visitor attraction showcasing what we consider unique; this imaginary substance that defined the Western thought, combined with the special cultural landscape resulting in a universally unique condition.

Elke Grenzer

Culture of Cities Centre

The Recursions of Intangible Heritage

Francis Yates' representation of the origins of the Art of Memory begins with a retelling of Cicero's account of Simonides' mnemonics as a tangible method of memorization. I engage this invention of the discipline of rhetoric in a way that brings to view the problem of the origin story of the architectonics of representation as mirroring the tension between techné and desire. Yates tends to emphasize Simonides' method of memorization and "inner vision" in contrast to other intangible influences and the context of Simonides' poetic desire and his aspiration towards truth-telling in narrative, both explicit and implicit. In my rereading, the tension in Simonides' poetic desire to meet the demand to commemorate Scopas the tyrant and to affirm the precedence of the gods is foregrounded as a dialectical configuration. This storytelling is an attempt to retell the often unspoken ground of intangible heritage as oriented to more than emplacement towards an iteration that relates to the genius loci of place.

Y. Celia Huang

University of Waterloo, Canada

Innovative Heritage Preservation: The Evolving Taste of Home in Toronto Chinese Immigrant Communities

My research focuses on how Chinese immigrants preserve a taste of "home" in multicultural Toronto by considering food as an imperative everyday practice and cultural heritage. At the heart of Chinese food as a tangible object are intangible cultural values and meanings, which shape the identity of the Chinese Canadian com-

munity. Throughout history, Chinese cuisine around the world has preserved its essence while adapting to new surroundings. For instance, fortune cookies were invented in North America as an alternative to dessert at the end of a meal, something that is non-existent in present China. For the Chinese, "guanxi" (relationship) is defined as "interpersonal connections that facilitate favor exchanges" (Bian, 2001, 275). With traditional values largely rooted in the ancient teaching of Confucius, guanxi is still a prominent feature in contemporary Chinese culture, including overseas Chinese. In my research, I explore what Chinese immigrants in the city of Toronto share in their Chinese-food-nets (the personal guanxi networks that include a set of people with whom an individual shares Chinese food). Within these tangible networks, what is being shared within the social relationships is fluid, intangible, fundamentally ambiguous, and under constant innovation. For example, not only do people share their familiar tastes of "home", but they also provide a variety of affective and instrumental supports. Furthermore, I'm interested in understanding the qualitative differences of network members who are bonded by their apparent similarity, and how their networks are beneficial for safeguarding the intangible cultural heritage, especially in the diverse Canadian society today.

Saeed Hydaralli

Roger Williams University, USA

Monuments, Heritage and Identity: The Conflict over the Confederate Statues

Rather than taking for granted a relationship between intangible cultural heritage and identity (whether the city, a way of life, a people, and so on), as implied by the UNESCO declaration, we understood that possibility as a provocation to bring to view and engage the very grounds of that relationship. We propose to accomplish that work via an examination of the conflict over the confederate monuments and statues that flared up across many cities in the United States in 2017, where the monuments were said to stand, by some, for the cultural heritage of (white) Southerners and therefore immune from questioning, criticism or removal. In this way, the paper hopes to contribute to a clarification of the problem of heritage as a collective resource for social persistence, especially in relation to collisions over the question of collective solidarity of persons and places.

Susan Ingram

York University, Canada

Hogan's Alley and the (In)Tangibility of Vancouver's Black Heritage

In October 2015, Vancouver City Council voted to remove the Georgia and Dunsmuir viaducts. Fifty years previously, the construction of the viaducts had displaced a diverse immigrant enclave, historically known as Hogan's Alley and home to Vancouver's Black population. The removal of the viaducts is thus to be read as an initiative in the spirit of national reconciliation, an important dislocation of the traditional tale told of Vancouver as a "city of glass" boutique metropolis, home to environmental activism and progressive politics.

This presentation explores the efforts of two innovative Vancouver artists who have made Hogan's Alley and its history a key element of their oeuvres: Wayde Compton and Stan Douglas. Their efforts to "fill in" an erased aspect of the city's past will be shown to be having tangible effects on the way Vancouver's official heritage is being forced to adapt.

I will show how the two have worked in tandem to dispel myths about the city's lack of a black presence by recreating it using intertwined artistic and virtual means: in Douglas's case, a cinematically enhanced theatre production and app, and in Compton's case, fictional and non-fictional accounts published both online and on paper.

Sofia Kallea

School of Architecture Democritus University of Thrace
(Duth), Greece

Landscape of Industrial Ruins: Tracing the Absence of Function

The proposed topic is an approach to the intangible architectural values, of an unrecorded segment of the Greek industrial heritage. This segment includes off-road quarries and adjacent processing facilities that functioned in the middle of the last century as "building machines", miniatures of quarry units. Having identified and mapped such facilities in the prefecture of Attica and Phocis, we complete the mental process of their structural restoration in the original form of operation and we change the optical prism of space reading. Industrial ruin is approached as a "new project". We focus on the "ruination" and the loss of function, as a means of pointing out the loss of materiality; the effect of time as an intangible condition in these deformed memory enclaves. Key issues are spotting the effect of "ruination" on construction and developing a novel architectural

primer to redefine the non-architectural industrial area, with the aim of uncovering new spatial values due to loss of materiality and function. We seek to recreate space as a ruin and to amalgamate its spatial qualities and concepts. To determine the rules to which the erosion process is subjected and identify the derived spatial values. The aim is to make wear and tear a form of "translational handbook" in the transition from the language of the whole and the new, to the language of the imperfect and the empty, and thus, with the tool of the deterioration, to finally uncover the architectural values (tangible and intangible) of non-architectural space.

Hyo Yoon Kang

Kent Law School, University of Kent, UK

Intangible Musical Heritage as a Homage by the Composer as a Medium: Luciano Berio Converses with Mahler & Richard Beaudoin Transforms Chopin and Argerich

This paper posits innovative musical compositional practices as conversations with past composers which disturb the premise of linear time in the notion of cultural inheritance. Unesco's framing of tangible and intangible heritage is closely related to copyright law concepts of authorship and originality both of which assume historical, temporal singularity. I offer an analysis of two compositional processes, which unsettle such tales of linear time and authorial origin. Luciano Berio's (1925-2003) and Richard Beaudoin's (1975-) compositions are layered with references, quotations, allusions and musical and literary borrowings and engage in fluid interchanges between intangible musical knowledge and tradition and tangible representations. I argue that such compositional practices reveal a multi-temporal folding-in of past works in the making of a new work, in which the composer understands himself as being engaged in an act of a gift received and dues returned. In "Sinfonia", Berio conversed and discussed past musical and literary works and portrayed himself as a medium of the work rather than the other way around. Richard Beaudoin's "Microtimings" employ digital micro-timed visualisations of sound recording of landmark performances. By using the possibilities afforded by digital media, Beaudoin creates a space in which past paper notations, recorded sound, and digital visualisations converse with another.

I propose to understand musical intangible heritage as a reflexive, transformative and critical homage: it is not captured by searching for an 'original inheritance' but better found in unstable compositional practices, copies

and versions that connect the living composers with their musical ancestors.”

Anas Karzai

Laurentian University, Canada

The Role of Colonial, Anticolonial and Immersive Education in the Breaking and Remaking of Shubenacadie, Nova Scotia

A discursive feature typical of settler colonial rhetorical traditions is to influence collective memory through mythologies of ‘mutual benefit’ in contact with indigenous populations. With the rise of the Idle No More movement, have there been contestations to the dominant narratives. And with the emergence of indigenous studies at universities across Canada, collisions in values about the meaning of place in settler and First Nations histories, are certain to increase in number.

It is within this context that we look at Shubenacadie, Nova Scotia. Its legacy continues to be contested and education plays a central role in telling competing stories. At St. Mary’s University, Maritime historian, John Reid teaches that cultural genocide was never the intention of Europeans in Canada. He argues that the intent of the school in Shubenacadie was simply to help break the cycle of poverty natives faced throughout the 19th century. Meanwhile, at Dalhousie University, Mi’kmaq scholar, Mercedes Peters teaches that opening Shubenacadie residential school in 1930 makes clear that Canada’s goal was to complete unfinished business, the annihilation of its entire indigenous population.

Beyond these colonial and anticolonial approaches to education, Canada’s first Mi’kmaq Immersion Program, was recently established at the Eskasoni Elementary in Nova Scotia. Students are taught exclusively in Mi’kmaq and studies conclude that the children excel in both Mi’kmaq and English. More importantly, they have higher levels of self-esteem, more self-confidence and are more likely to get involved in extra-curricular activities. While anticolonial education ensures we know the Mik’maq of Shubenacadie were here, immersive education ensures we know they are here.

Garyfallia Katsavounidou

University of Ioannina, Greece

Cutting the Past Open: Intersections of Space and Time in Thessaloniki’s Metro Excavations

Cutting the Past Open: Intersections of Space and Time in Thessaloniki’s Metro Excavations

In 1997 an urban design competition for the Aristotelous axis, the eclecticistic arcaded street in Thessaloniki’s center, resulted in a most controversial First Award, evocatively entitled “A la recherche du temps perdu”: instead of a new design for the public spaces on the axis, the winners proposed a large excavation to render tangible what until then had been intangible – namely, the ancient Roman and Byzantine past hidden underneath today’s bustling city. Despite the nomination, the project never materialized and was practically rejected as too utopian. In 2005, however, when works for the metro line along Via Egnatia – the Roman decumanus road that still operates as the spine of the city – started, no one would have guessed that thirteen years later, instead of metro stations, what passers-by encounter at the crossroads of both Aghias Sophias and Venizelou with Egnatia street, are open-air dig sites, just six meters below the sidewalks, containing an incredibly well-preserved marble-paved road, with the remains of what used to be shops, workshops and public buildings and spaces – a “Byzantine Pompei.” In all metro excavation sites, more than 300,000 items (enough to fill a museum two times the size of the Acropolis museum) have been found – from pottery to jewelry to a headless Venus statue. As day after day new findings continue to halt the completion of the metro, instead of joy and excitement, the city, already stricken by the economic crisis, experiences immense economic and social distress – it is this antithesis that this paper will reflect upon.

Nektarios Kefalogiannis

National Technical University of Athens, Greece

Place Branding and Intangible Heritage: Landscape Connotations

Place Branding refers to the promotion of Place and Local Identity, in order to attract tourism and other economically profitable activities. A first correlation of P.B. strategies to the immaterial context of places refers to the principal means of its procedures, to the creation of an ‘imagery’ able to invite visitors to ‘consume’ the local way of living under specific climatic and cultural conditions. A second correlation of P.B. to intangible references is correlated to cultural heritage, the latter being probably the most important part of the content of the promoted imagery. It is important to remark that the intangible cultural references may contain, in many cases, the ‘essence’ of the local culture, incubated through a centuries long process. Thus, it is an important objective of P.B. to recognize those references, in many ways latent, and to offer to them a material perceptible existence, through

graphic presentation, pictorial expression and 'real' place-structure formations; to offer convincing material appearance to the immaterial imagery, to any sort of place and culture narratives and to symbolic projections. It is in this context that we refer to the general notion of 'landscape', as a general substratum that may support local tradition and folk-culture, legends and historical memory and, moreover it is on landscape that emblematic architectural building structures may be erected and urban or landscape architecture interventions may be realized. It is in this very context that 'Intangible Heritage' may be revealed through 'Landscape Connotations' as the title of our presentation suggests.

Maria Koutsari and Aggeliki Demertzi

National Technical University of Athens, Greece

The Globalization of Culture and Creativity. The Traditional Creative Activities and their Resilience in the Case of Athens.

During the last decades Culture and Creativity are being considered as one of the most crucial factors for the national economies & the cities particularly. In the context of globalization, it is observed an implicit competition between cities- especially the metropolitan ones- in order to become more attractive for people, enterprises and capital. The so called 'global cities' (such as New York, London, Paris, Tokyo etc.) be integrated into international indexes that measure the business attractiveness, the levels of human capital and the cultural experience. However, the following contradiction is observed: the more the cities try to differentiate and attract more events and people, the more they become similar to each other, resulting often in negative impacts.

On the other hand, the "poorer" Mediterranean cities, present a long history and ancient creative traditions that are still alive in the urban environments and are vital not only for the survival of those cultural goods, but also for the resilience of their local societies and economies. In this work we present the case of the city of Athens, the historic existence of creative activities as Arts, Crafts & Design (ACDs), their allocation within the urban space & the networks that they build between them. We also examine their contribution to the Athens' cultural identity & the local economy, their potential for embedding new techniques & technologies, their resistance to prevailing cultural unification but also we pinpoint the threats that ACDs face in the era of globalization & mass tourism.

Dr. Leonidas Koutsoumpos

School of Architecture, National Technical
University of Athens

Ethics as Intangible Heritage: the Case of Exarcheia in the City of Athens

Greek Ethics is very often seen as a mode of personal standpoint related to choices that are made based on personal deliberation and autonomous thinking. This paper will argue that ethics has also a part that is less well known, that is shared through a collective culture based very much on mimesis and repetition. This second view of ethics will be discussed as a kind of intangible heritage that has the ability to pass over through generations and can be identified in everyday city life.

In order to illustrate this argument, the paper will use as a case study, the city of Athens, by focusing on the downtown neighborhood of Exarcheia that has become famous as the core of resistance and activism against the background of the current Debt Crisis.

The paper will show that the ethics of resistance in Exarcheia has been inherited to our days from the very foundation of the neighborhood, during the establishment of 19th century Modern Athens. At that time, Exarcheia was developed illegally, without any planning, just outside the boundary of the newly planned city, by internal immigrants, who wished for a better living.

Since that time, this neighbourhood has been inheriting an ethics of resistance participating in the (im)moral geography of the city, and it is no chance that an extended police operation that took place in the neighbourhood in 1984 was given the code name 'Virtue', in order to offer the public opinion a connotation of a 'cleaning' process of an immoral place.

Aspaso Kouzoupi

School of Architecture, National Technical
University of Athens

Intangible Affinities: Tracing Geological Time in the Watch Valley

The Watch Valley, in the Swiss Jura, canton Neuchatel links scientific research with the time measurement refinement, since the early 18th century. The area's watch production reached its apogee during the 19th century, influencing the urban tissues of the two cities where most watch manufacturers were concentrated: Le Locle and La Chaux de Fonds; both are inscribed as part of the Unesco World Heritage since 2009, under the label 'Urbanisme Horlogier : an anthropogenic way of linking

cityscape and time.

During the 18th and 19th century, the worldwide geological scientific research founded a prevailing paradigm for linking landscape with time: aiming at the ordering of geological findings into a consistent geological time scale. In 1895 Von Humboldt noticed a distinct limestone formation he named 'Jura Kalkstein'. The 'Jurassic System' or 'Jurassic Era' was named subsequently. The scientists of the wider Jura area responded to this direct reference to their familiar terrain, by a series of in situ observations, evaluations and comparisons, aiming to the refining of the accuracy of the geological time-counting structure, respective to the Jurassic chain geology. Consequently the mountainous landscape around the time-dominated Watch Valley was re-visited.

The affinity and juxtaposition of time-counting processes in watch manufacture and geological sediment stratigraphy, emerges as an intangible heritage of this area. I have proposed the introduction of 'Geo-Watch' into the Watch Valley: an 'in situ Landscape Museum of Natural History for the Jurassic Era', which aims to complement the Time-Based Branding of the area rendering tangible this intangible quality.

Riva Lava

National Technical University of Athens, Greece

**Minor and Major Worlds of Words: The Greek
Diaspora Example**

Greek culture holds a leading role within the thematic of diaspora, as it is historically a migrating culture. Since Homeric times, and up to modern times, migration is present in Greek language (allodapos = person from another ground).

This presentation focuses on the systematic study language use by members of the Greek Diaspora (structured interviews and narratives) claiming that the stories told support a network of minor cities within major cities.

Modern metropolitan areas, such as New York, Montreal or Brisbane, have offered the urban canvas for Greek diasporic communities to take root and thrive, whilst their members strived to preserve those intangible values which would ensure their cultural coherence and sense of identity. Among those values, language proves to be central. Greek identity is anchored in Greek language and the way Greek migrants put their journey into words.

The use of intimate expressions and spatial thought-forms evoke a sense of belonging among the members

of the same community and avail mental structures and metaphors for understanding the transition from traditional to metro dwelling and vice versa. Within this framework, the use of language is not only an asset of intangible heritage, but also a powerful driver for the transmission of cultures in the shaping of space and urban tissue.

Dr. Yianna Liatsos

School of English, Irish and Communication,
University of Limerick, Ireland

Ecologies of Care and the Story of Illness

Experience of Being, nothing less, nothing more, on the edge of metaphysics, literature perhaps stands on the edge of everything, almost beyond everything, including itself. It's the most interesting thing in the world, maybe more interesting than the world, and this is why, if it has no definition, what is heralded and refused under the name of literature cannot be identified with any other discourse. It will never be scientific, philosophical, conversational. Jacques Derrida, "This Strange Institution Called Literature"

Jacques Derrida's epigraph addresses the configurational singularity of literature both as experience and as a form of thinking/understanding. In my proposed paper I will consider how this radical otherness of literature becomes an alternative perspective through which to approach both the field of narrative medicine (which conceives of literature as a means of cultivating skilled listening among medical trainees, and in so doing, improving patient care), and the field of illness memoir (which conceived "autothanatographical" writing as possessing the qualities of the "witness" narrative).

My paper will turn to two memoirs written by a husband and wife on his diagnosis of glioblastoma multiforme: Tom Lubbock's 2012 memoir entitled *Until Further Notice I am Alive* and Marion Coutts' 2014 memoir entitled *Iceberg*. Through the reading of these two memoirs I am interested in examining the effects of autobiographical narrative relationality in the face of terminal illness, as it is captured through the literariness of the experience—on the edge of communication, conceptualization and life itself. Through this discussion my paper will argue that literariness as perspective cultivates skilled listening of "other" types of narrative within the ecological bounds of care, that have a farther reach than the doctor-patient relationship and the morality of witnessing.

Ping-Hsin Liu

Yunlin University of Science and Technology, Taiwan
Establishment of a Dialogue Platform between Designers and Community Residents: Recreating the Traditional Life Style

Using Huazhai as a case, this study explores the possibility of the revitalization of a small village through participatory design. Huazhai is a remote seaside village in Penghu island off the coast of Taiwan. In the World Monuments Watch (WMW) promoted by World Monuments Fund (WMF), Huazhai was set up as one of the "List of 100 most endangered sites", together with Great Wall of China in 2003. Like most small villages with poor resources and living conditions, Huazhai faces the problems of emigration of young people and serious aging of population. The Government has carried out extensive policies for revitalizing the village. However, the population emigration continues and the old-aged buildings keep dilapidated.

Based on the unique features of the village, the design team of National Yunlin University of Science and Technology (NYUST) applied the "Participatory design" to recreate the traditional life style of the area. Participatory design has been discussed and reviewed in various aspects since the 1970s. A number of studies have mentioned the importance to establish a relationship between designers and participants. However, how the designers establish a dialogue platform with the participants remains the questions to be answered. The team explored how to use local traditional life and establish dialogue platform with community residents in the example of the rejuvenation and reutilization of Huazhai. After living with the villagers and got the firsthand knowledge and experience of the traditional life style of Huazhai, the team set up a dialogue platform with local participants. We worked together to preserving some of the losing traditions including revitalizing "Caizhai" (the field with walls made of coral stone to protect the crops from salty rain and wind.), rebuilding "Yuzao" (an outdoor cooking range used for fish processing), going fishing and making the traditional local cake. The team has developed three ways of establishing dialogue platform. It was found that the relationship between designers and local residents was built through in-depth interaction and the declining intangible cultural heritage could be regenerated as well.

Stefka Lubenova

York University, Canada
Reusing as a way of Preserving: Function, Authenticity and "Mixed use" in Train Stations

Preservation practices of historic sites and everything that is considered "heritage" today relies for guidance on various, national and international, official documents and regulations: charters, acts, bylaws, etc. In Ontario, a Heritage act was adopted in March 5, 1975 greatly as a codified outcome of the 1960's civil (reform) movements' will to protect historic neighborhoods and buildings, among them Toronto Union Station. A federal document, Heritage Railway Station Protection Act, dealing exclusively with train stations in Canada was adopted in 1985. This paper explores the various ways many train stations, Toronto Union Station in particular, have been treated as any other inheritance could: from complete abandonment and destruction, to meticulous restoration and conservation on the order of museum exhibits, to reusing in ways that entirely deny the original intention. The notion of preservation through retaining or reusing invites questions about authenticity and the limits of the interventions. Is original function integral to a building to the point where reuse "as something else" becomes careless preservation? What are the right proportions of "mixed use" redevelopments? Can we think of various practices of taking care of "heritage" as a reflection of city's urbanity and of "authenticity" that makes reference to vitality, rather than to purity of the restored space?

David Lynes

St. Francis Xavier University
Road Rage: The Intangible Sense of Justice in Everyday Injustices

Significant historical injustices associated with, for instance, the colonial origins of both Canada and the United States, continue to effect the existing social order of both countries, as well as many others, in the form of systemic discrimination and structured forms of social inequality. And yet, insofar as any recognition of injustice necessarily presupposes some conception of justice in contrast to which injustice becomes recognizable, we could reasonably ask why the achievement of justice on the basis of this recognition, is so perpetually illusive? The presumption of this question is that the recognition of injustice could, and even should, play some part in the move away from injustice towards a more just society. If the recognition of social, political, and economic injustices seems not to have been so consequential, one

explanation suggests that people in positions of authority are so attached to the existing forms of inequality and injustice that they are not really interested in justice at all. But it is also the case that the sincere pursuit of justice is an endeavour that requires an exercise of justice which cannot wait for the fruits of its own investigation, not because it lacks patience or good will, but because the investigation itself needs to be guided by its own sense of justice. It is this recognition which points to an intangible sense of justice which will be explored here, beginning with everyday reactions to perceived inter-national injustices.

Angeliki-Sofia Mantikou

National Technical University of Athens, Greece

**From Food Design to the Design of the
Characteristics of the New Body.**

The subject of this research is the relation between subject and object as cultural heritage and how it affects the evolution of design and urbanism. Using as theoretical filter the existentialism of J.P. Sartre, a multiple subject was formulated by the researcher at her curating of the exhibition "The Reflection of the Plate", Gastronomy Museum, Athens, 2015 and refers to a triple subject, which has the properties of creator, consumer and ombudsman. The process of aesthetization at food experience, knowledge and transmission of heritage, as expressed in her above-mentioned research, refers to the process of the addition of transcendental properties to an object through its hybridization by each subject, and becomes a tool in contemporary design which can be seen in everyday communication through the social media and the representations of urban life. The multiple subject relates to a multiple object design at the postindustrial frame. The exhibition "The Life Fair. New Body Products," 2016, Rotterdam, curated by Agata Jaworska, is used as a case study of that relation. This new state of subject / object communication processes refer to an evolutionary process from old, to newer and latest, influencing physical to digital and vice versa and relating art and design to heritage and development of the city. Result of this process is that human senses acquire more properties, which changes the process of perceiving the world of objects that surround them, the contemporary post-modern urbanism.

Maria Markatou

National Technical University of Athens, Greece

**Tracing History in Thessaly: Investing in its
Intangible Agricultural Heritage**

Intangible cultural heritage is embodied in those practices, expressions, knowledge, and skills - as well as in associated objects and cultural spaces - that communities and individuals recognize as part of their cultural existence. Transmitted through generations and constantly recreated, it provides humanity with a sense of identity and continuity. The proposal presented aims to the promotion of the region of Thessaly by tracing its agricultural identity and investing in its intangible cultural heritage. The basic assumption of our effort refers to the remark that what highlights Thessaly and distinguishes it from other regions in Greece, is the existence of the so called "Thessalian" plain and its age-long land cultivation history. Thus the central challenge revolves around the possibility to attribute to Thessaly a number of intangible agricultural-led trademark characteristics, usually neglected nowadays in favour of commonplace popular touristic approaches. In this way traditional dances and songs, as revealed in local festivities, or other local customs, may be studied in detail. However the fabulous experience that has principally to be preserved, refers to the deep-rooted agricultural knowledge, to the agricultural 'folk-culture' that has to be taken seriously in account, side by side to the scientific agricultural approaches. It is in this very context, that we propose the reactivation of the 19th century Averofios School of Agriculture, outside the city of Larissa, as a Center for the Research of the Traditional and Contemporary Agricultural Practices. A 'seed bank' dedicated to the preservation of genetic diversity of the territory may be added.

**Reviving and Connecting the Urban Past to Present
and Future: A Virtual Promenade in 'Space' and 'Time'
for the City of Larissa**

Tangible heritage includes buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture. Their preservation demonstrates recognition of the necessity of the past and of the things that tell its story. Most cities and places in Greece are characterized by rich and long-lasting historical and urban development features. As a result, they have incorporated into the urban fabric elements of the built cultural heritage from various historical periods, particularly in the so-called "historic centers" of the cities. However, Larissa is a city that most of its historical center has been destroyed due to political (wars), physical (earthquakes) or other (abuse of urban land) phenomena. The paper that follows aims at

reviving the 'lost historical center of the city of Larissa' and connecting its urban past to its present and future. For that purpose a different, alternative and innovative approach of urban regeneration is proposed: A virtual cultural promenade in 'space' and 'time' for the city of Larissa, which interacts with the past, concerns and takes place in the present and refers to its virtual and physical space. Images and narratives of the past are used to virtually revive buildings, monuments and elements of the city's past urban morphology. The paper suggests that the lost tangible and intangible cultural legacy based on the existing and virtual cultural assets should be central for the city's present and future placement and positioning.

Alexandra Mentekidou

National Technical University of Athens, Greece

Going by the sea: Tracing Cultural Networks Through the Aegean Archipelago

This paper focuses on the Aegean Archipelago, its unique characteristics, regarding its historic importance for the growth of many civilizations, its naval culture and the development of navigation, but also on the possibility to connect its islands through sea itineraries, historical references, narratives, and symbolic projections. The possibility of all these interconnections that may appear intangible, is what creates the unique identity of the Aegean. The Aegean archipelago, can be considered as an expanded geographically "amphibian" region, because it is comprised of both water and land. This duality is expressed by the term "Seascape" that determines its great value due to the dense network that can be developed between its islands.

The natural characteristics, the historical cultural facets, the great significance of the Aegean and the elements that form its spatial identity are being thoroughly considered, in order to promote its identity and its cultural heritage. Therefore, in this paper are examined new networks, invisible ones, as they traverse through the Aegean Seascape and connect these elements. They focus on the environmental quality, the archaeological and religious interest, the traditional villages and the local products of the Aegean islands, forming a network of overlapping nodes and impressive correlations of landscape and seascape.

Thus, the Aegean Archipelago enables and fully supports the experience of navigation, as more than just a means of travel but as a way of creating new narratives, a new way of being; a very appropriate one, considering the cultural heritage and naval inheritance of the Aegean.

Konstantinos Moraitis

National Technical University of Athens, Greece

Plenary Paper:

Locating the Immaterial: Tracing the Intangible, for Economic, Cultural and Political Reasons

In her famous book on 'mnemotechnics', *The Art of Memory*, Francis Yates clearly indicated that preservation of memory references may be correlated to places and place sequences. We could thus speak of 'landscapes of memory', being completely immaterial, creating the imaginary, mental scenography where memory references may be installed. Or, we may speak of 'real', material landscape formations, where tangible indications reveal memory references and intangible values. In a broader sense, public architecture and even a large part of urban design interventions have to do with cultural values, presented and promoted not only in monuments, but also in buildings and city formations. Contemporary place branding may ask for analogous emblematic connotations of the urbanscape or cultural landscape, in cities or outside them, correlating this demand with the economic invigoration of places. However, material references in landscape may contribute to the presentation and promotion of 'profound' cultural and political values, being in many cases much more important than the economic and commercial 'surface' of the place usage. In our presentation as well as in the session proposed under the same title, we shall try to associate the previous intentions, concerning the promotion of intangible qualities through material landscape interventions, for economic and commercial, or for cultural and political reasons. We shall insist on the creation of landscape networks, as structured in exemplary projects for Evritania and Peloponnese, Greece, for the Aegean archipelagos, and finally for the signalization of the Marathon race route in Athens.

Commemorating Intangible Heritage in Sparta Landscape

In the 18th century English park of Stowe, in Buckinghamshire, at the 'Temple of Ancient Virtue', Lycinus' statue commemorates the political influence of the ancient Spartan governor and legislator to the European and Western world. In recent literature and film making, the political decision of ancient Spartans to resist in Thermopylae to the Asiatic Persian invasion, is constantly coming in discussion, as an exemplary reference to the contemporary need for sound political ethics. Returning to the present-day Sparta in south Peloponnese, Greece,

it is obvious that the historic memory of the ancient city largely surpasses, in importance, its nowadays built formation. Thus it was a design challenge for academic experts, organizing a promotional strategy for the city, to transcend its material boundaries; to extend its allure to the surrounding landscape, to the background of mount Taygete and to the river-zone of Evrotas. Moreover it was even more important for the inhabitants of Sparta and for the future tourists and visitors, to be able to come to contact with the universe of the abundant immaterial references, provided by Western historiography and literature, or depicted in Western pictorial arts. Thus it a combination of real landscape networks was proposed, that could be organized in the surroundings of the city, with virtual networks, with a 'virtual landscape' of references, supporting real place visitors with audio-visual information.

Stavros Mouzakis

National Technical University of Athens, Greece

Cultural Playscapes: The Importance of Games as Bearers of Intangible Heritage

The present suggestion is part of an interdisciplinary doctoral research on Play and Games (P&G), along with their potential applications in contemporary cultural landscapes.

With the intention of further highlighting and clarifying the multiple meanings and functions of P&G, our research starts from a theoretical attempt to develop a method of "Comparative Gameology", based on the comprehensive review of 5 distinguished approaches.

For the current purpose, we focus on the socio-anthropological approach of "Ludology/Homo Ludens" (Huizinga, Caillois), which highlights the decisive and enduring importance of P&G for the understanding of human Culture and its historical evolution.

On that basis, we make general references to the approaches of Play-Theory (Pedagogy-Education, Psychology-Psychoanalysis), Game Theory (Mathematics, Economics, Biology) and the philosophical concept of World-Play (Heraclitus, Nietzsche, Hegel, Derrida, Fink, Axelos etc.). Finally, we emphasize on the interdisciplinary field of Game Design, which is assessed as privileged for the potential synthesis of the above approaches.

In this direction, a historical approach is attempted, with main references to Symbolic War Games (Board-games and Sports), the libertarian "Vision of the Playful City" of the 60's, the subsequent rise of Video-Games, the following "Augmented Reality" Games (mingling of digital and actual parameters) and the contemporary notion of

"Gamification", with its multiple applications to the prospect of "Smart Cities".

Through the above, we intend to provide considerable evidence on the crucial importance of P&G as bearers of intangible cultural heritage, in a way that enhances the understanding and optimization of their application techniques.

Stuart Murray

Carlton University, Canada

Indigeneity And Indigent Sovereignty: Law, Medicine

In the context of Indigenous self-determination, Glen Coulthard has reworked Frantz Fanon's critique of G.W.F. Hegel's struggle for mutual recognition, which famously appears in the section of the Phenomenology titled, "Lord and Bondsman." Coulthard writes: "instead of ushering in an era of peaceful coexistence grounded on the ideal of reciprocity or mutual recognition, the politics of recognition in its contemporary liberal form promises to reproduce the very configurations of colonialist, racist, patriarchal state power that Indigenous peoples' demands for recognition have historically sought to transcend." This paper argues that "sovereignty" is one instance and instantiation of liberal forms of recognition, and that "sovereignty" therefore unwittingly reproduces, and indeed, reduplicates, oppressive colonial structures when invoked by Indigenous peoples in their struggle for self-determination. In particular, I argue that "sovereignty" is a rhetorical form of colonialism and territorialization implicit in the very "demands for recognition"—in speech and in act—by and for Indigenous peoples. My argument proceeds through the medico-legal case study of Makayla Sault, an eleven-year-old Indigenous girl with leukemia who died after refusing chemotherapy treatment. Her oncologists brought her case to the local Children's Aid Society, which deemed, in the terms of the law, that she was "capable" of consenting to refuse treatment. She was permitted to be treated with traditional Indigenous therapies until her death. Indeed, as in Indigenous person, this was her right under the UN Declaration on the Rights of Indigenous Peoples. Since May 2016, Canada has said it will fully implement the UN Declaration, though how (or if) Indigenous claims can be integrated into Canadian sovereign law remains to be seen. Against medico-legal liberalism, and between competing claims to sovereign jurisdiction (Indigenous and the settler-colonial state's), I turn to Georges Bataille's theory of sovereignty, which I characterize as properly intangible (not in the UN sense, which I understand as commercializable). Sovereignty,

in Bataille's terms, is generative in the current political context because it allows us to reimagine a sovereign claim without capitulating to liberal recognition-based politics and without conceding the glib affirmations of biopolitical state life.

Andriani Papadopoulou

National School of Public Administration and
The Greek Ombudsman

**The Preservation and Reproduction of the Roma
Community Through Intangible Culture/Oral
Tradition**

In this paper the aim is to present the key aspects of the intangible heritage of the Roma which may be considered as detrimental to the sustenance of the group, and to consider the meaning of life without the nomadic paradigm, or of life framed in the present.

Mattheos Papavasiliou

Assistant Professor, School of Architecture, NTUA
**From the Syntactic Perceptive Maps of Urban Areas to
an Augmented Reality Application.**

This paper discusses ideas about the means and the meaning for recording, interpreting and eventually mapping an urban system, correlating the mappings with the syntactic analysis of the same system and eventually implementing an Augmented Reality application to enhance the understanding of the urban system.

For this research we employ a series of techniques ranging from objective to subjective.

Initially we will clarify the basic conditions for our research, as for example the term of identity, and argue that, sensorial perceptual data along with social and cultural data play an important role for the recognition of a place. The identity of a place is a palimpsest of spatial and social phenomena as they evolve and transform through time.

A technical representation of the mapping diagrams of the urban system is then employed to clarify the identity of the spatial system based on Space Syntax theory as developed in UCL. The same representational technique has recently proved to be of invaluable importance for the development of an Augmented Reality Application that brings components of the digital world into a person's perception of the urban system, and does so not as a simple display of data, but through the integration of immersive sensations that are perceived as natural parts of an environment.

The integration of the syntactic representational tech-

nique and the AR application brings together a multidisciplinary team in School of Architecture NTUA working on the development of an application able to enhance the city (or complex building) navigation.

Markus Reisenleitner

York University, Canada

**Countercultural Heritages in Los Angeles: Silicon
Beach's Appeal to IT Startup Culture**

While Silicon Valley has become a global signifier for tech start-ups and established IT companies such as Apple and Facebook, another California location has recently garnered headlines as the recent wave of the start-up scene distances itself from their more established competition to the North. Led by Snapchat, Los Angeles's "Silicon Beach" (an area that includes Santa Monica to Venice, Marina del Rey and Westchester and used to be better known for wave surfing than online surfing) has become the designation for one of the world's largest concentrations of technology companies as well as the label for a particular spirit of lifestyle and entrepreneurship associated with, and attractive for, the IT crowd. My paper explores negotiations over urban preservation, transformation and renewal in Silicon Beach as a field of articulations that link current digital discourse to its countercultural lineages. In Silicon Beach, re-articulated tenets of the counterculture's intangible heritage provide both the engine and a point of resistance for communities having to deal with the area's social and material transformations.

Elena Siemens

University of Alberta
(In)Tangible LA

This paper discusses the representation of Los Angeles's past (and future) as found in the film *In Search of a Midnight Kiss* (dir. Alex Holdridge, 2007), and a photography project *Where I Lost My Heart* by a group of young LA residents (I-D, Fall 2017). Set in LA, both the film and the photographs inevitably allude to Hollywood – the city's key metaphor. The film's protagonists stage an impromptu performance at the empty Orpheum movie theatre (as a way to bring it to life, even temporarily). However, the bulk of the film portrays the central characters wandering in downtown LA with no particular destination. The I-D portfolio does not include any sustained references to Hollywood either. "There's also a nostalgia here, it's not mine, but you can't help but feel it," one caption reads. Asked to define their city with a

single photo and a caption, the contributors refer to LA's mesmerizing light, and especially to driving. Baudrillard describes LA's freeways as a "total collective art, staged by the entire population, twenty-four hours a day." He adds that "traffic rises here to the level of dramatic attraction." In the end, both the film and the photographs advocate the road rather than a particular destination. The paper concludes with a set of my own images capturing LA from a moving car. These blurred photographs point to LA's essential characteristic, described alternatively as a "mirage, which may vanish at any point" (Baudrillard), or as a "junkyard of dreams" (Mike Davis).

Ioannis Spyropoulos

School of Architecture, National Technical
University of Athens

**Marathon Race: A Latent Landscape
of Historic Heritage**

Recently In 490BC an Athenian armed warrior ran for 40 kilometres, from the seaside of Marathon in eastern Attica to the city of ancient Athens, in order to announce the victory of the Athenian army over Persian invaders. It was in memory of this historic feat that Baron de Coubertin introduced Marathon race in the program of the first modern Olympics, as a correlation of the neoteric athletic culture to the ancient glory of Greece. Marathon race became a well-known athletic activity with permanent presence in Olympic Games, being also reproduced by many capital cities in the world. However the original route of the race still preserves an undeniable value. The authentic marathon race has to be substantiated by the Greek law. This paper refers also to the signage of the original itinerary, from Marathon to the Panathinaikon Stadium in the centre of Athens, in way that the latent landscape of the race could reveal its historic significance. To this end a sequence of important nodal places are proposed along the route, under the common emblematic nomination of 'Marathon Squares'. Moreover a number of interventions, concerning the redesign of the urban furniture and the plantation at the length of the sidewalks or at the central street zone, will emphasize the continuity of the linear procedure from Marathon to the Athenian Stadium, while info points may offer to the Athenians or to visitors, in written or electronic format, the necessary knowledge correlated to the history or the contemporary status of the race.

Myrto Stenou

National Technical University of Athens, Greece
**Coastal Ephemeral Constructions as an Escape
from the Urban**

If you observe the photographs from a beach in the eve of twentieth century, you may be surprised to see women with long dresses and men in evening suit. The idea of engaging with the water was not established yet. The first baths belong to the aristocrats in luxurious resorts. Gradually, in the context of an emerging postwar welfare state, the democratisation of leisure is a fact: the right to Sea is ensured.

In parallel with the metropolises' development, a simultaneous need of escaping from them is born. The beach is the place where people can retreat from their conventional lifestyles. The primitive dwelling is gaining supporters and a back-to-the-roots movement arises a nostalgic interest to city inhabitants during their holidays.

Local topography changes in order to host littoral practices. The beach huts, traditionally found in English and French seaside, find their cheaper versions in Greece: camping tents, sticks and cloths, hammocks, foldable chairs and tables, form a short-term shelter. Ephemeral structures which protect people from the strong sun and wind as well as artists who have captured them, consist the core of the present work. Seaside constructions seem to have something in common with the sand castles that are washed away by the sea.

Under the influence of technological exhilaration, the man of modern times is increasingly detached from the natural environment. However, "natural" does not exist, it is a cultural construction. This paper attempts to record the intangible spatial practices which seek to implement a coastal "heterotopia".

Evgenia Tousi

National Technical University of Athens, Greece
**The Tangible and Intangible Heritage of the Post-
Refugee Greek Urban Areas**

This presentation discusses issues of cultural and social identity in urban post-refugee areas of Attica by connecting their shared past, present, and future. It is about places of ongoing histories of social injustice that have become a significant part of intangible heritage. Emphasizing the narratives of the urban past as relayed by the descendants and heirs of the destruction of Asia Minor in 1922, it describes the social practices of the past that survive.

The findings of the research focus on the timeless socio-

spatial transformations of the post-refugee urban areas of Attica. Forty-four such areas have been studied through extensive field work during the years 2009-2017. Three areas have been selected for further investigation through quantitative (sample of 890 observations, quota sampling) and qualitative methods (focus groups, biographies). The research concludes with the problems these areas face and the area-based policies that continue to be implemented today.

The aim of the essay is to draw attention to the need to address the urban blight met in the majority of such areas and the contemporary economic crisis that affects the funding prospects of urban regeneration projects that leave these neighborhoods in despair. The importance of preserving both the tangible and intangible heritage of such areas and its relevance for collective urban memory, is emphasized.

Efrossyni Tsakiri

School of Architecture, National Technical
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The Intangible Imprint of Collective Place Memory in the 'Ages of Complexity'

Collective place memory is the sum of all personal memories and beyond that, it includes the inscriptions of intangible cultural elements, collective ideas, meanings sentiments, actions and habits in the environment. All contribute to the formation of the intangible imprint of collective place memory. Accentuating it is a prerequisite for the evolvement of sustainable places. In order to form the imprint, collective place memory must be firstly identified, then organized and finally represented in a semiotic system. Memory elements are certainly not limited to monuments and official history, neither are they only material, visual, of one scale, nature, order or kind. In the contrary, and according to recent theoretical formulations in urban theory, cultural geography and environmental psychology, they are multiple, diverse and interdependent, forming a complex intangible fingerprint of place, which reflects the very nature of human cognition and memory, that are also complex. In this sense, the imprint formation process involves the introduction of composite tools, capable to deal with the complexities of place and the multilevel nature of social reality. Mapping should enable organization, highlight correlations and facilitate addition of new elements, whereas representation should be both informative and communicative. All these issues call for the introduction of critical and creative cartography techniques. Layer superimposition is an example: It creates composite maps

consisting of large amount of diverse data that are organized in layers that interact. In this context, we will follow the development of the intangible visual imprint of Kythira Island.

Marianne Vardalos

Laurentian University, Canada

A Venti, Half-Caf Latte, With a Shot of Racism: The Intangible Influence of Winnipeg's Coffee Culture in Establishing the Triumph of Colonialism & Consumer Capitalism

A First Nations educator asked a Winnipeg Chapters/Indigo/Starbucks to pull Tintin in America because she felt the comic's racist cover perpetuated harmful stereotypes. The image depicts Tintin bound to a tree, while an indigenous chief in headdress and buckskins angrily waves an axe in the air. The complainant argued the illustration "generates the narrative that Indians are dangerous. Indians are to be feared. Indians are savages." The book was temporarily removed pending investigation but the next day, the chain determined it did not violate its policy. At Chapters/Indigo/Starbucks outlets across Canada, the entire Tintin series is still displayed prominently on rotating stands alongside cookbooks and scented candles.

Manitoba's capital is deeply divided along ethnic lines and is known for the subhuman treatment of its First Nations citizens, who suffer appalling violence and chronic discrimination. In 2015, Maclean's Magazine stated, "Winnipeg is arguably becoming Canada's most racist city".

Drawing on Sonia Bookman's (2003) exploration into the ways social class is performed through practices of coffee consumption, this presentation looks at the imperative to normalize racism in performing class, or more specifically, the middle-class lifestyle. Bookman draws on substantial qualitative data from a study conducted in the city of Winnipeg, to illustrate how consumers draw on the brands and the cultural frames they afford as a means to both construct and perform class distinction. We argue that in Winnipeg, this complex brand-consumer dynamic of coffee consumption highlights that emergent class antagonisms are grafted onto pre-existing racial divisions so that certain established boundaries remain unchallenged.

Maria Vrontissi

University of Thessaly, Greece

Narratives of Culture: Story-Telling across the Hiking Trails of Magnesia

The present work is an academic project that attempts to unfold the intangible heritage of Pelion, Greece, through a series of narratives. The goal is to highlight multiple aspects of the cultural identity of the Pelion area, that may stay unnoticed both to the locals or the visitors of the nearby urban agglomeration of Volos in their everyday life – such as language and local idioms, tales and songs, rituals and festive events, private or social practices, instances of religion, history or mythology. The strategy of story-telling is used to relate these intangible aspects with concrete elements that are depicted from the natural or man-made environment along a designated trail. The scheme consists of a set of designed interventions in the form of graphic or material constructs – maps, visual inventories, short stories, small-scale physical artifacts, that will complement and enhance the hiking experience. Aspects of a remote past or a distant place will unfold across the immediate experience of the local present.

The project relies emphatically on inter-disciplinary exchange between experts in the built and natural environment, in social and cultural studies, as well as in educational programs. It seeks to discuss a possible interrelationship between tangible constructs and intangible legacy and the interaction between the identities that we inherit and their interpretation and projection. This first attempt works with the specific area because of its ample cultural and natural resources; it may, however, eventually be used to discuss methods and means in another context.

Ger Zielinski

Ryerson University, Canada

On Queer Ephemera, Intangible Heritage and Historiography in Contemporary Media Art in Canada

Queer culture owes much to its intangible heritage, its performance, its codes, and its manners of speech. With the official legal acceptance of representations of same-sex acts and identities beginning in the late-1960's, gaps remain in gay and lesbian historiography. Ann Cvetkovich posits a new sort of archive beyond the conventional and argues that “[l]esbian and gay history demands a radical archive of emotion in order to document intimacy, sexuality, love, and activism, all

areas of experience that are difficult to chronicle through the materials of a traditional archive.” Performance, ephemera, and popular culture become important sources in queer historiography and the recounting of queer pasts into the present. This paper seeks to uncover tactics of queer historiography mobilized by young Canadian media artists in a collection of recent work.

José Muñoz elaborates on the relation of queerness and ephemerality as he argues for “queerness as a possibility, a state of self-knowing, a mode of sociality and relationality. Queerness is often committed covertly. [...] Instead of being clearly available as visible evidence, queerness has instead existed as innuendo, gossip, fleeting moments, and performances that are meant to be interacted with by those within its epistemological sphere – while evaporating at the touch of those who would eliminate queer possibility.” The work of the ten artists considered here address different facets of queer cultural heritage, from Polari to public park cruising to hanky codes to Indigenous two-spirited histories, while borrowing from Cvetkovich's archive of feelings and Muñoz's queer ephemera.



IN MEMORIAM

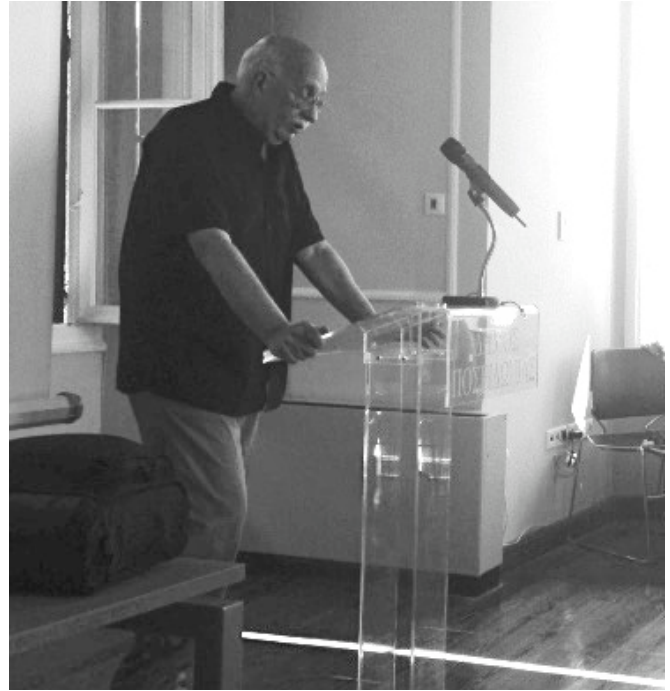
Stanley Raffel

Stanley Raffel was a graduate of Columbia University in New York (1965) and received his PhD from University of Edinburgh in 1975. He was one of the authors, along with Blum, McHugh, and Foss of the ground-breaking book *On the Beginning of Social Inquiry* (1974) that first proposed the distinctive approach to sociology known as Analysis. Stanley taught in the Department of Sociology, University of Edinburgh from 1971 until his retirement in 2009, and was made an Honorary Fellow of the University in 2010. From 1977 to 1981, Stanley taught in a visiting capacity at York University, Toronto.

His work was largely devoted to exploring the methodological and substantive implications of Analysis, and also engaged with related traditions in contemporary philosophy and theory such as postmodernism and deconstruction. His abiding interest was in the issue of a principled life in the context of moral ambiguity and the challenges of ethics and embodiment in everyday life, and the nature of the inquiry required by such an interest.

Stanley authored three books, *The Method of Metaphor* (2013), *Habermas, Lyotard and the Concept of Justice* (1992), and *Matters of Fact* (1979). He also published many papers and presented papers at a wide range of conferences. He was keynote speaker at the 2013 International Ethnomethodology Conference in Waterloo, Ontario.

In recent years, Stanley was at the centre of a series of conferences in Analysis. Along with Eric Lauer, he was the joint organizer in 2014 of a conference at the University of Edinburgh for the 40th anniversary of the publication of *On the Beginning of Social Inquiry*. This led to the publication in 2016 of *The Reflexive Initiative*, co-edited with Barry Sandywell. Stanley also participated in and presented papers at 3 conferences in Syros, Greece from 2015 to 2017, as well as at a number of conferences held by the International Association for the Study of the Culture of Cities.

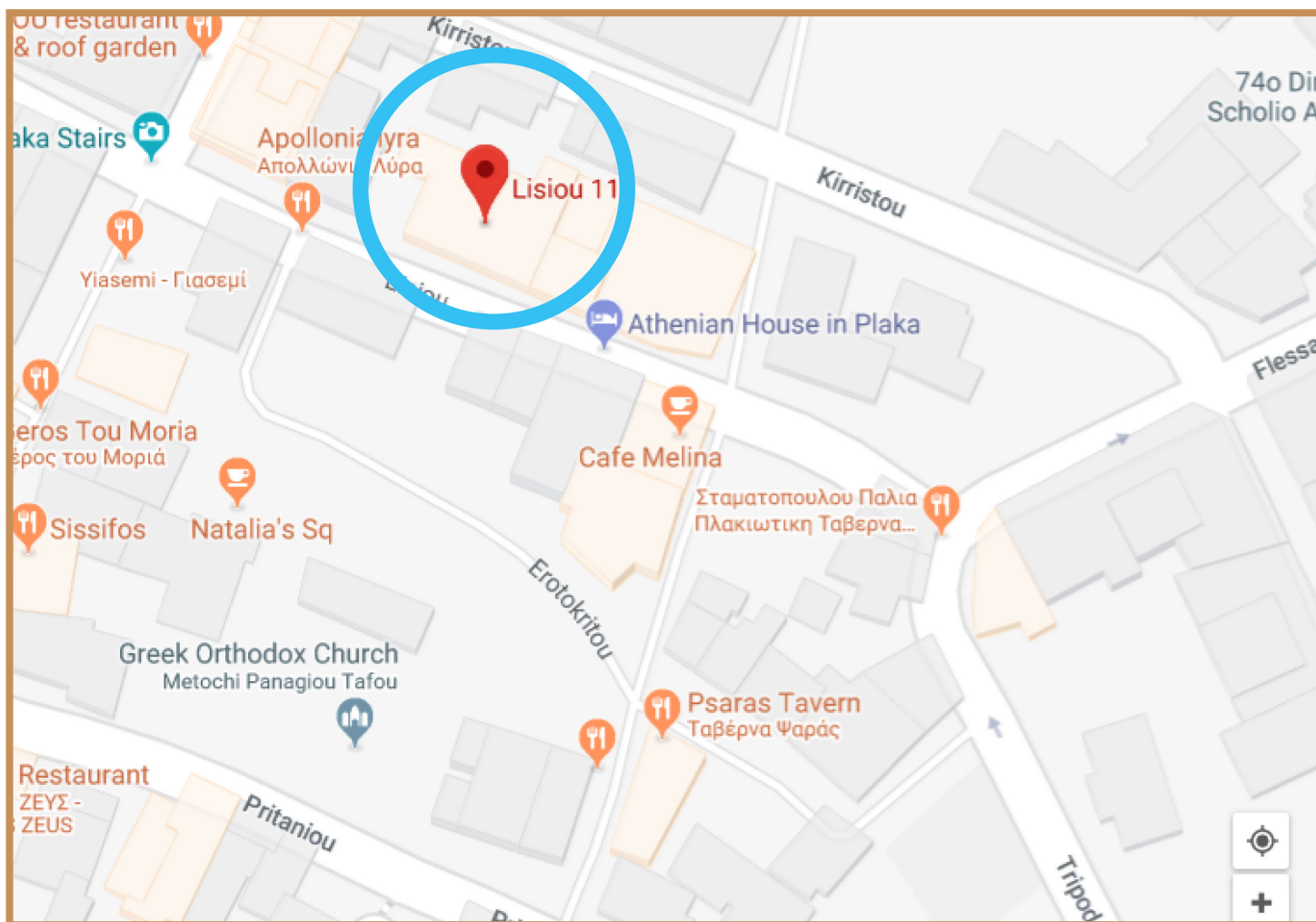


At the time of his death in June 2018, Stanley had recently completed work on a book to be edited with Kieran Bonner, currently planned for publication under the title *Redefining the Situation: The Writings of Peter McHugh*. A recently-completed paper on Plato's *Sophist* is to be discussed at a special session of conference participants in Syros in July, 2018.

Aside from his formal accomplishments, Stanley was a vital presence at events over the years, attending both intellectual meetings and workshops and informal sociable occasions. These times were animated by his generosity towards all talk and topics and his engaging humour, his willingness to use his own experiences and flaws as opportunities for creating often hilarious challenges to conventions that travestied sacred beliefs. Stanley perfected and wielded self-deprecation as a method to create conversation that disseminated pleasure in ways that seemed to mark his presence as indispensable as a person of good faith who was hospitable to all influences. He was an unguarded soul who gave pleasure to those who listened and will be sorely missed by those who knew him in these ways - as a one-of-a-kind and as a friend who devoted his work and life to sustaining theorizing in its most humane form.

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