

Pattern Book

*The Moluccan Pattern Language:
Fostering Inclusivity and Strengthening
Cultural Heritage in Dutch Moluccan
Neighborhoods*

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TU Delft

Colophon

Moluccan Territories

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All the visual material/content has been produced by the author, unless stated otherwise.



Welcome to the Pattern Language Booklet, a comprehensive guide that aims to explore and promote the cultural heritage and inclusivity within Moluccan neighbourhoods in the Netherlands. This booklet is derived from the graduation thesis titled “Moluccan Territories: Rethinking the Cultural Heritage of Moluccan Neighbourhoods in the Netherlands,” which delves into the unique challenges and opportunities presented by these vibrant communities.

The patterns presented in this booklet are the result of a research and design project, which sought to identify design interventions that enhance cultural heritage and inclusivity within Moluccan neighbourhoods and new places of heritage. By adopting these patterns as a communication tool, architects, urban planners, and residents can engage in productive discussions and collaborate more effectively.

By embracing the principles outlined in this pattern language, we hope to create environments that celebrate Moluccan heritage, foster a sense of belonging, and promote intercultural understanding and collaboration. The patterns address a wide range of aspects, including architectural elements, public spaces, community engagement, and the integration of cultural activities and traditions.

Introduction and Development

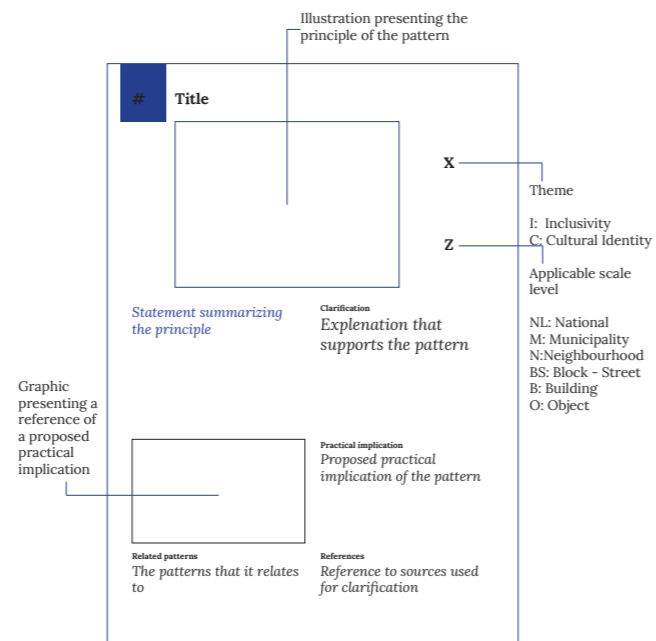
This chapter introduces the pattern language for Moluccan neighbourhoods and its cultural heritage and inclusiveness. It introduces the pattern language approach, its development and an overview of the patterns created. Furthermore, the patterns are placed in a pattern field, which decides the position of each pattern and its relationships with other patterns. Finally, it will be described how residents of a Moluccan neighbourhood were involved in shaping the pattern language.

The research focuses on all Moluccan neighbourhoods in the Netherlands on a national scale. To do this, the pattern language method of Alexander (1977) is used, as a way of encompassing all the different elements of Moluccan culture and heritage that deal with the living environment. This language will be specific to Moluccan culture and general to Moluccan neighbourhoods, so it can provide handles for development or transformation of other Moluccan neighbourhoods and heritage sites too.

Building the Pattern Language involved integrating diverse research components, including case studies, mixed media analysis, interviews, and design processes. Figure 2 depicts the specific sources from which each pattern was derived. A critical aspect of ensuring their validity is that all patterns are grounded in a minimum of two sources from the research.

Every pattern within the Pattern Language consists of a title, hypothesis, theoretical background, and practical implications. The hypothesis and accompanying symbol encapsulate the primary intention of the pattern. The other elements, combined with the graphic representation, convey its spatial implications. Additionally, the pattern indicates its relationships with other patterns,

which can be valuable during application as it enables patterns to complement or counteract one another.



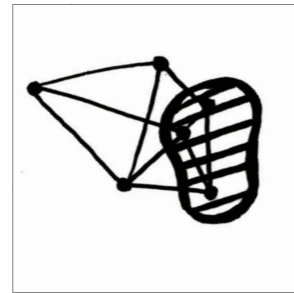
1 | Pattern Template

	Historical lessons	Mixed media analysis	Case study	Interviews	Life in the Moluccans	Theory	Design
01							
02							
03							
04							
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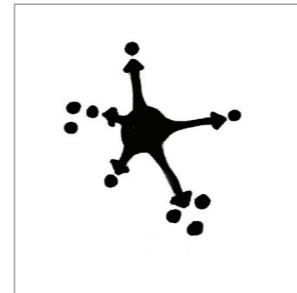
2 | Analysis of the sources of the created patterns for the Moluccan community and cultural heritage

Overview of Created Patterns

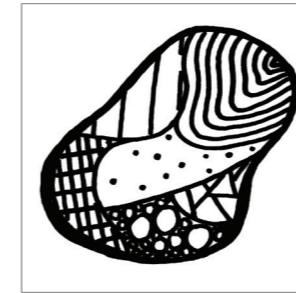
Through the compiling of the set of patterns, it became feasible to consolidate all the spatial qualities and possibilities of Moluccan territories into a comprehensive overview. Each pattern represents the aim of making the neighbourhoods more inclusive or enhance the cultural Moluccan heritage. These patterns encompass a wide spectrum, ranging from the national scale down to individual objects. Furthermore, the patterns not only address the present conditions but also embrace the desirable inclusive future of the Moluccan neighbourhood and its entire heritage.



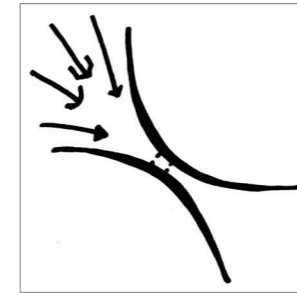
[01] That neighbourhood feeling



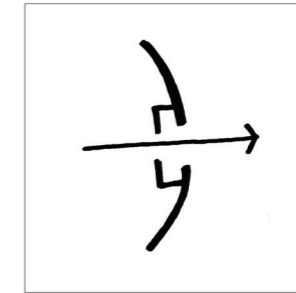
[02] Clusterd deconcentration



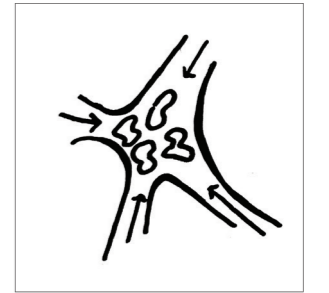
[03] Better not together



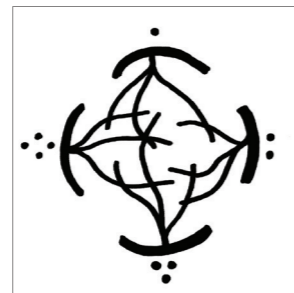
[04] Open to all



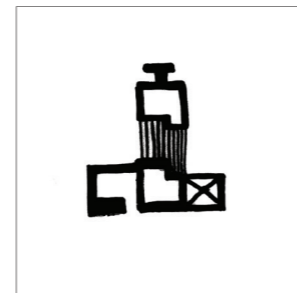
[05] Be welcome



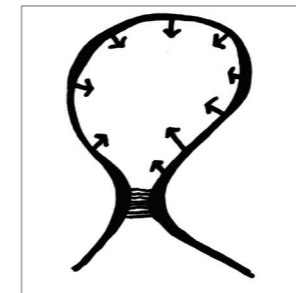
[06] Meet & greet



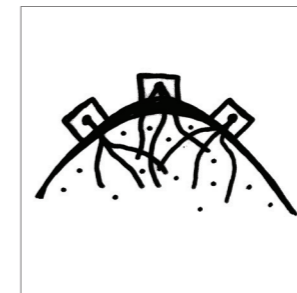
[07] All in one



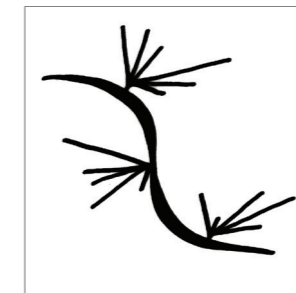
[08] Perfect fit



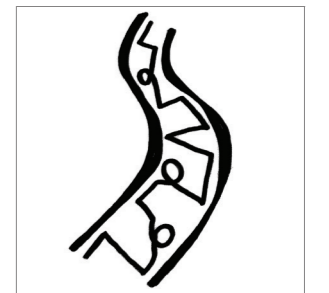
[09] Watching out for each other



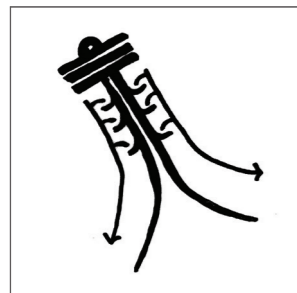
[10] The more we share



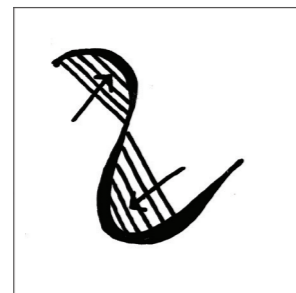
[11] Get to know actively



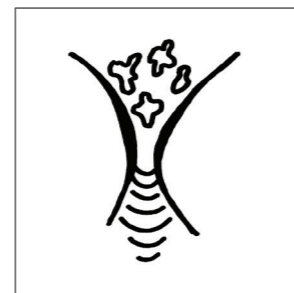
[12] Familiar streets



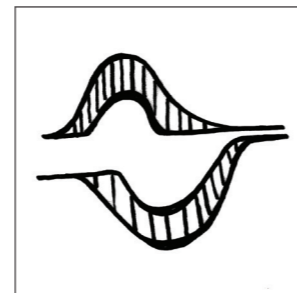
[13] Lest we forget



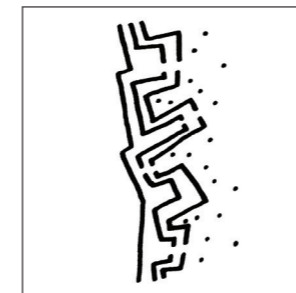
[14] From street to living room



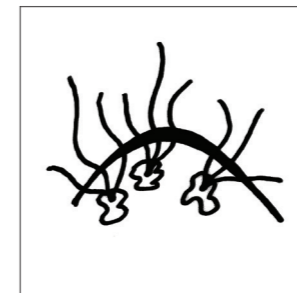
[15] Storytelling



[16] A shared value system



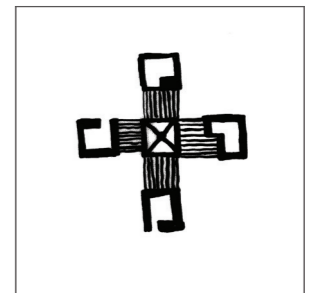
[17] Life at the back



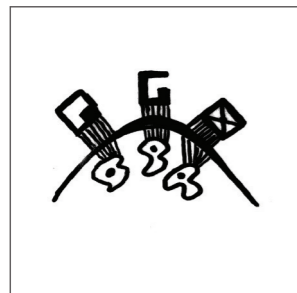
[18] In touch with water



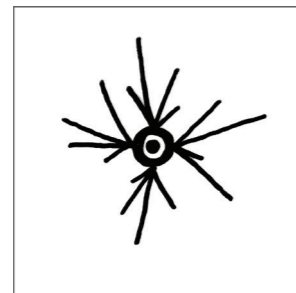
[19] Wander, explore and discover



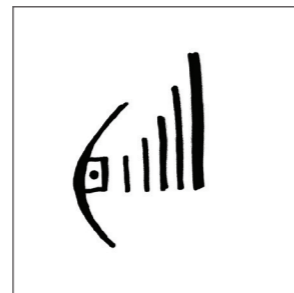
[20] Tumis Tumis



[21] Rumah Tua



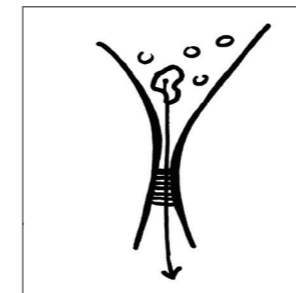
[22] Colourful living



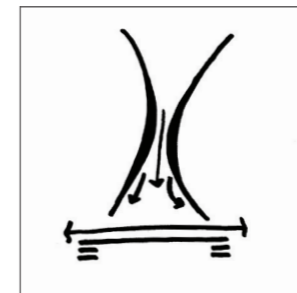
[23] Strength through facilities



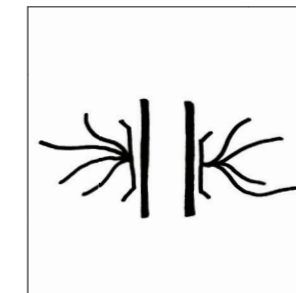
[24] That corner toko



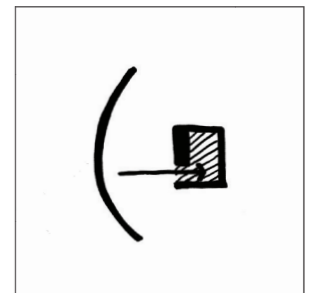
[25] Moluccans first



[26] Baileo 2.0



[27] People's street

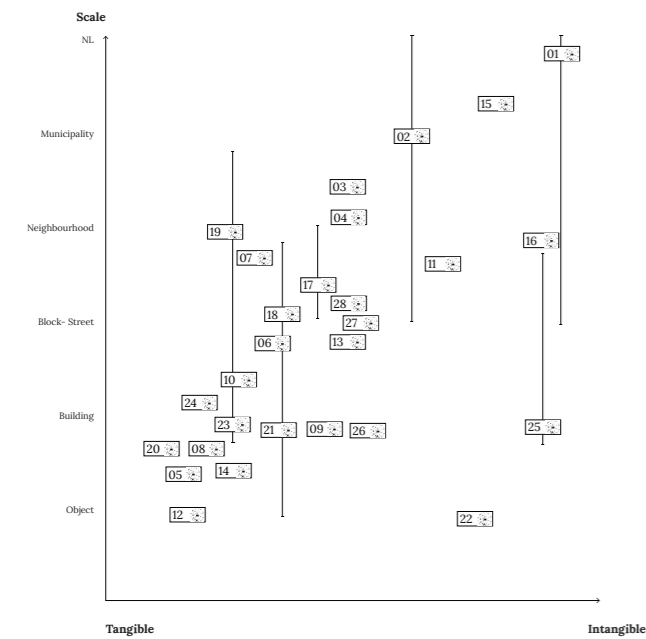


[28] Inward-oriented realm

Exploring Relations within the Pattern Field

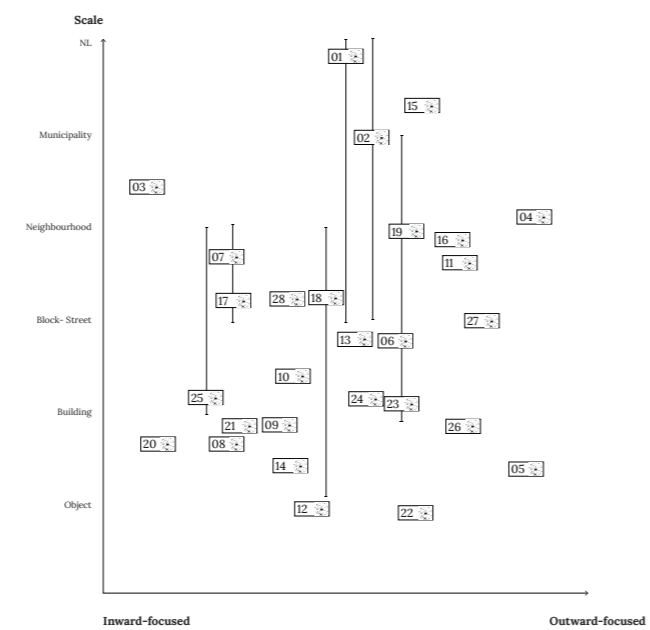
It is an important notion that patterns are interconnected, as mentioned in 'A Pattern Language', by Alexander (1977). Those relationships between patterns are shown in various ways in the pattern fields.

In Figure 3, the pattern field illustrates the degree of tangibility or intangibility of each pattern in relation to its scale or range of occurrence. This distinction is crucial because numerous patterns pertaining to cultural heritage may not possess physical form, yet all patterns made do influence the physical environment. For instance, the pattern "Moluccans First [25]" focuses on regulations, which impacts the living environment without involving a physical intervention. Consequently, it leans towards the side of intangibility within the pattern field.

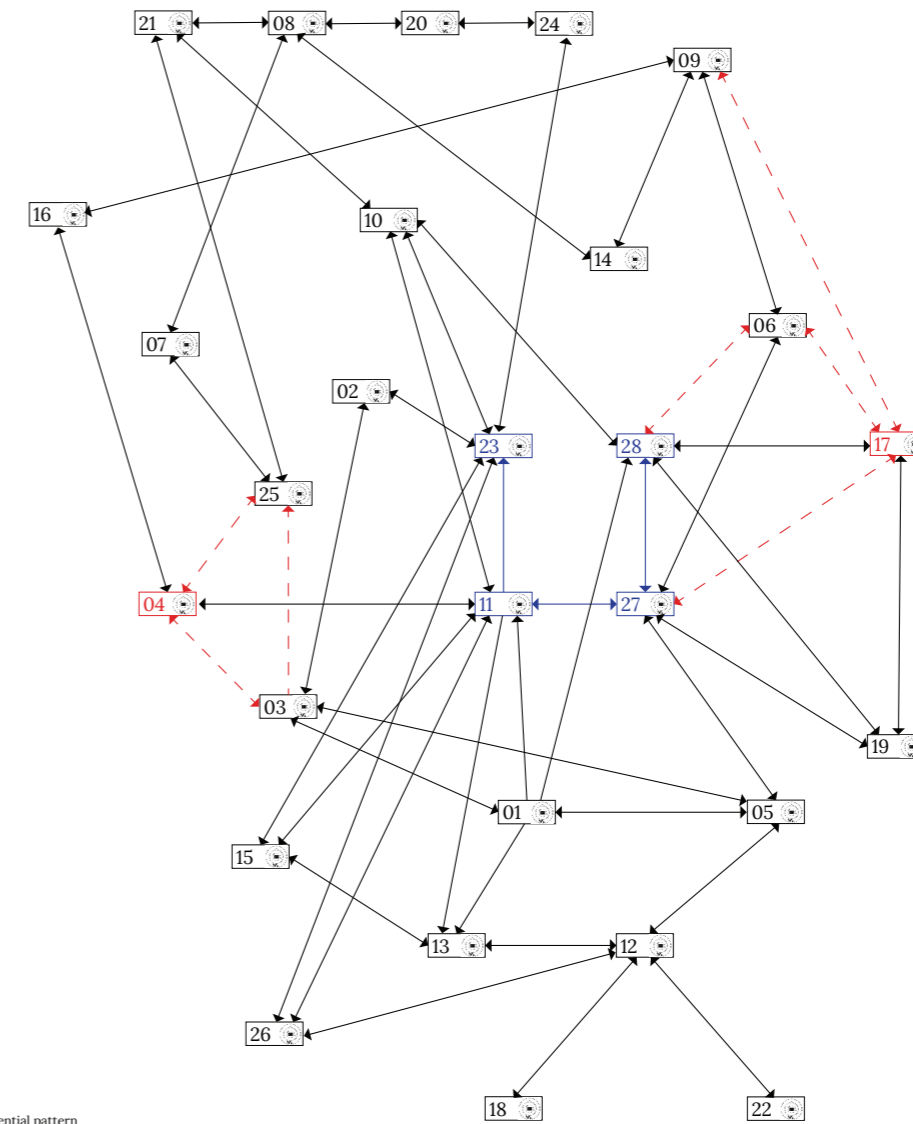


3 | Pattern field on the relationship between scale and tangibility

Figure 4 categorizes the patterns based on their inward-focused or outward-focused nature, indicating whether a pattern primarily centres around the Moluccan community itself or also extends to the broader Dutch society. Both characteristics hold significance for this research, as the objective is to foster inclusive neighbourhoods while ensuring the Moluccan community benefits from the developments. Within this pattern field, the first conflicts emerge visibly. Patterns such as "Better not together [03]" and "Open to all [04]" are positioned at opposite ends due to their contrasting intentions. The existence of conflicting patterns becomes evident in pattern field where all relations in the pattern set are shown (Figure 5) as well. Despite these conflicts, both "Open to All [04]" aligns with the research's conclusion of promoting inclusive



4 | Pattern field on the relationship between scale and focus orientation



- # Essential pattern
- # Conflicting pattern
- Link
- Link between essential patterns
- - - Conflicting link

5 | Pattern field showing all related patterns

neighbourhoods, while "Life at the Back [17]" offers a spatial solution to mitigate excessive social control, which can be perceived as detrimental. Hence, both patterns are retained in the set of patterns. The analysis of all relationships between conflicts also reveals that there are four patterns with many relationships to other patterns. These are therefore seen as the essential patterns of the entire pattern language. In the site-specific designs, further in this study, an effort is therefore made to apply them.

Engaging Residents in Shaping the Pattern Language

In a workshop with residents of the Moluccan neighbourhood in Barneveld, participants were asked to rate the patterns in the workshop. This provided a check on the validity and clarity of the patterns.

In the first part of the workshop, the participants rated the patterns, considering not only themselves, but the generation to which they belong. The generations present were the second, third and fourth generations of Moluccans in the Netherlands. The patterns were rated with a plus (agree), minus (disagree) or question mark (comment/unclear) on their relevance to Moluccan culture. Most patterns were rated positively. A notable deviation was that pattern Shared value system [16] is still only found in the large neighbourhoods with a strong Moluccan identity, but that it is a wish for the future that the norms and values return to the same. Furthermore, one pattern was rated negatively by all participants: Open to all [04]. This showed that there is still a strong desire for all-Moluccan neighbourhoods, where no residents of other ethnic backgrounds have their place.

In the second part, a number of questions were asked, to which participants were then asked to select 1-3 patterns. The following questions were asked:

Which patterns are most important to you in a Moluccan neighbourhood?

There is a positive and negative side to the strong social control in Moluccan neighbourhoods. Regardless, the pattern Watching out for each other [09] is marked as very important. For the participants, the positive side of social control outweighs the negative side. In addition, it is said of the pattern Rumah Tua [21] that it is important that this is offered at a location close to the

Moluccan neighbourhoods.

Which patterns would you yourselves like to see for the Moluccan neighbourhood in Barneveld?

The pattern From street to living room [14], as this brings back the social aspect of greeting people, people sit in front of the house more often, and the transition zone means you don't have to let people in right away, but there is room for a short conversation in front of the house.

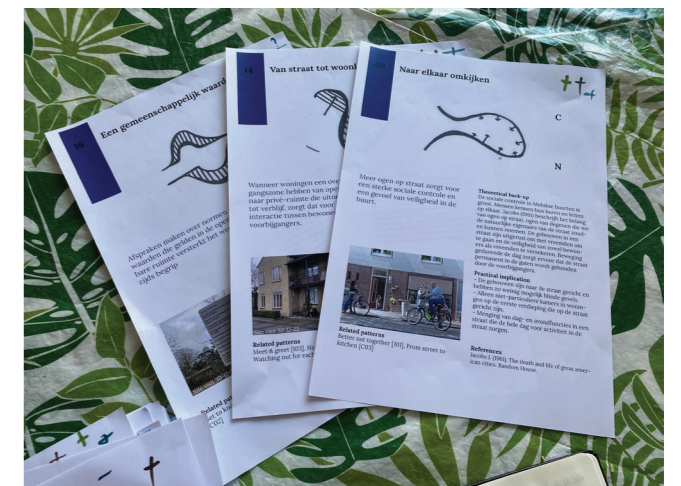
What patterns would be most essential, coming from a first-generation perspective?

This question strongly reveals that food, and therefore cooking, played an even more prominent role in the first generation. Therefore, the pattern Tumis Tumis [20] would fit accordingly.

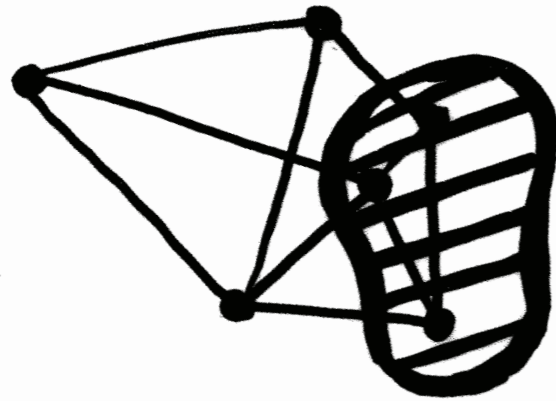
Do you feel like there are any patterns missing?

The importance of playing fields for the youth is missed in the pattern language. This is seen more as a pattern not specific to the Moluccan youth. However, football, a major sport among the Moluccan community, could be emphasised here.

6 | Pictures of the workshop (fieldtrip 03.05.23)



Pattern Catalogue



(Alexander, 1973)

The Moluccan community requires additional spaces beyond their neighborhoods where they can acknowledge and recognize their cultural heritage.

Theoretical back-up

As Moluccan neighbourhoods are spread throughout the Netherlands, Moluccans throughout the country have a place close by where they can seek out their culture and equals. Therefore, in places where there is no Moluccan neighbourhood, other places where Moluccan culture can be recognised, should be realised. In addition, it creates interaction between Moluccan and Dutch culture in more places in the Netherlands. This exchange creates more mutual understanding on a national level.

Practical implication

- Organisation dedicated to the preservation of Moluccan neighbourhoods in the Netherlands
- Create places for Moluccan heritage in places without a Moluccan neighbourhood.



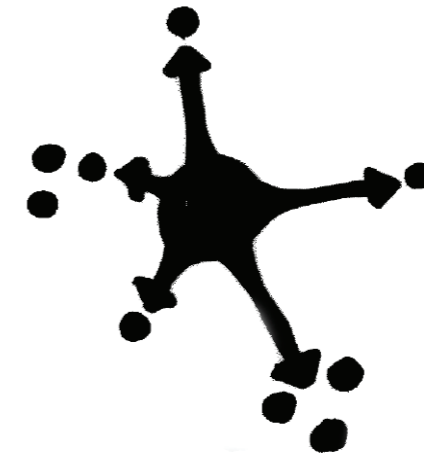
(Pattipeilohy, 2022)

Related patterns

Better not together [03], Get to know actively [11], Lest we forget [13], Inward-oriented realm [28]

C

NL



I

M

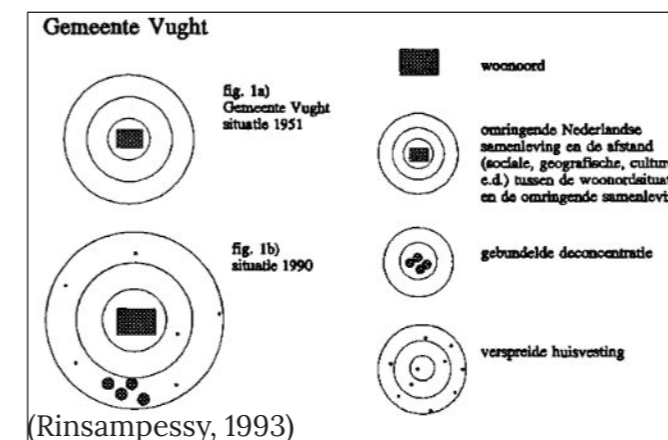
The Moluccan neighborhood stands as the central hub for the entire Moluccan community within the municipality, serving as a vital gathering place and cultural focal point.

Theoretical back-up

In a municipality, the Moluccan community comprises not only of the residents living in the Moluccan neighborhood but also those living in clustered deconcentration and dispersed throughout the municipality (Rinsampessy, 1993). Moluccan neighborhoods continue to play a vital role as the gathering place for Moluccans living dispersed within the municipality, highlighting their significant central role within the community.

Practical implication

When making decisions about the Moluccan neighborhood, it is crucial to engage not only the residents within the neighborhood but also the dispersed Moluccan community across the municipality.



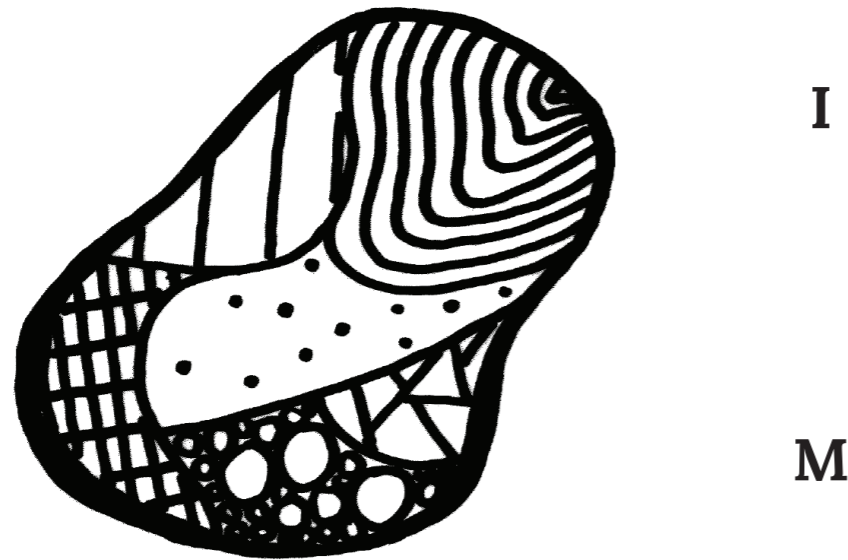
Related patterns

Better not together [03], Strength through facilities [23]

References

Rinsampessy, E. (1993). Saudara bersaudara [PhD-proefschrift]. Katholieke Universiteit Nijmegen.

03 Better not together



Allowing Moluccan people to have their own neighbourhoods allows for the community to thrive.

Theoretical back-up

Christopher Alexander proposes with “Mosaic of Subcultures” (Alexander, 1977), to let subcultures in cities to create their own distinct life style by giving them their own spatial territory. When subcultures are spatially separated, they will thrive (Hendricks, 1969). When Moluccans are separated and concentrated in their neighbourhoods, their own necessary activities can take place.

Practical implication

- Consider neighbourhoods as separate entities, both spatially and policy-wise.
- Separate Moluccan neighbourhoods physically by, for example, roads or green structures.
 - Establish priority arrangements for Moluccans who want to move into the neighbourhood.

References

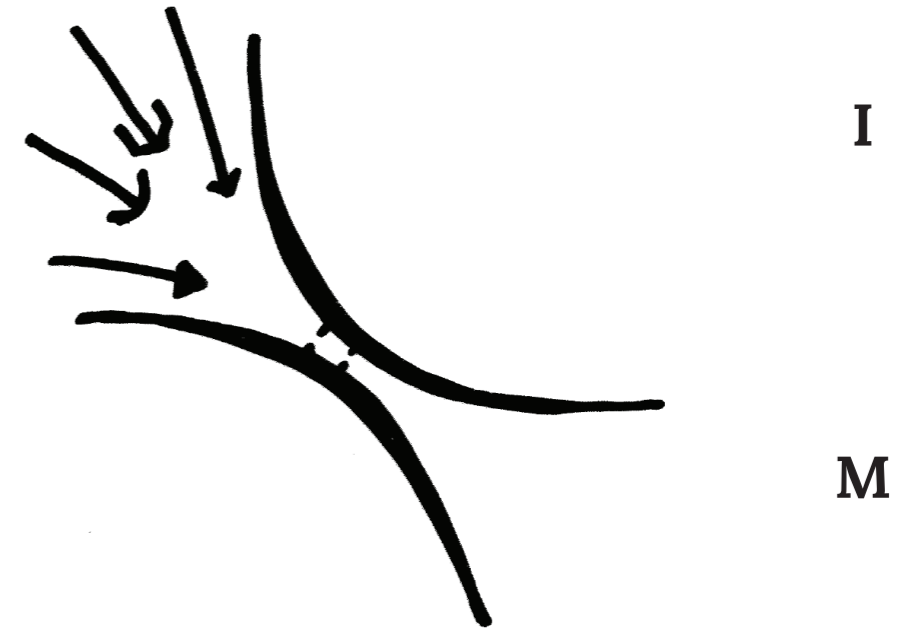
Alexander, C., Ishikawa, S., & Silverstein, M. (1977). *A pattern language: towns, buildings, construction*. New York, Oxford University Press.



Related patterns

That neighbourhood feeling [01], Clustered deconcentration [02], **Open to all** [04], Be welcome [05], Moluccans first [25]

04 Open to all



Moluccan neighbourhoods that become inclusive for residents of other cultures can ensure their preservation and appreciation

Theoretical back-up

To cope with the shrinking number of Moluccans wanting to live in Moluccan neighbourhoods, neighbourhoods should be open to residents of other cultures. By making Moluccan neighbourhoods no longer homogeneous, there is more contact between residents of various cultures. This can lead to mutual positive perceptions (Gijsberts & Vervoort, 2010). Known makes loved.

Practical implication

- Limit priority regulations so that not all dwellings are included under a priority regulation
- No zoning of houses that are covered by a priority regulation and those that are not. Aim for a mix.

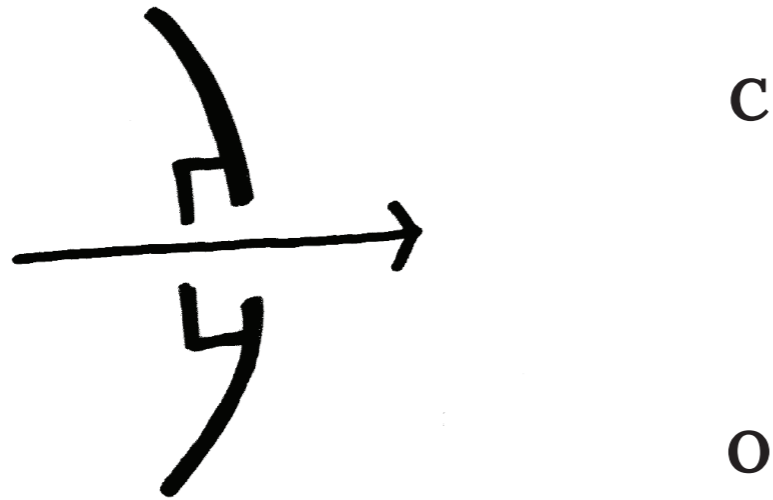
References

Gijsberts, M., & Vervoort, M. (2010). *Maakt de buurt verschil?: de relatie tussen de etnische samenstelling van de buurt, interetnisch contact en wederzijdse beeldvorming*. Sociaal en Cultureel Planbureau.



Related patterns

Better not together [03], Get to know actively [11], A shared value system [16], Moluccans first [25]



Elements in the living environment demarcate territory and communicate that visitors are welcome in the Moluccan neighbourhood

Theoretical back-up

According to Christopher Alexander, every person in a city should have the freedom to have access to any subculture of a city (Alexander, 1977). Moluccan neighbourhoods should therefore express that they welcome visitors and people of other backgrounds, too, into the neighbourhood. Visitors can experience, through markings in the living environment, that a space is used and informally managed (van Dorst, 2005).

Practical implication

- Highlighting the entrance to the neighbourhood by a gate or markings on the pavement that refer to Moluccan culture.
- Redesign street lighting and pedestrian crossings where needed to clearly define the entrance and make it accessible.

References

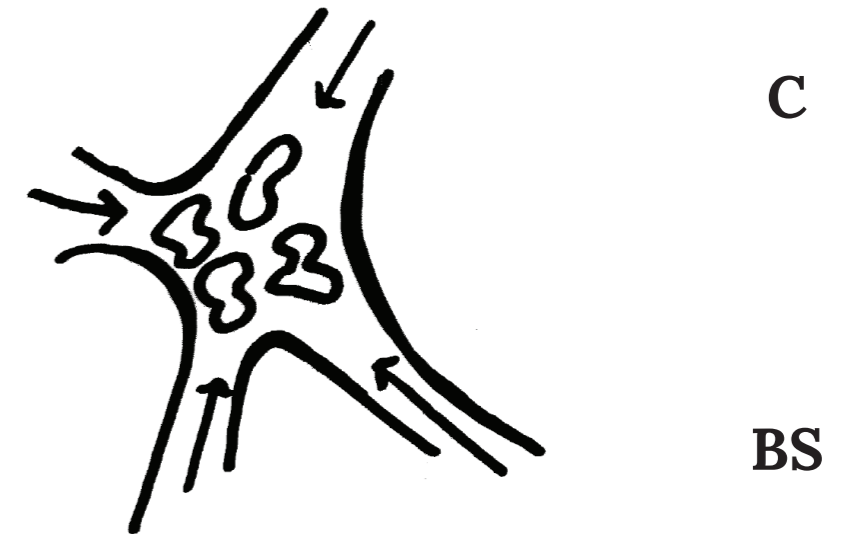
Alexander, C., Ishikawa, S., & Silverstein, M. (1977). *A pattern language: towns, buildings, construction*. New York, Oxford University Press.
Dorst, M. V. J. (2005). *Een duurzaam leefbare woonomgeving: Fysieke voorwaarden voor privacyregulering*



(Bouwhuis, 2016)

Related patterns

That neighbourhood feeling [01], Familiar streets [12], People's street [27]



Intersections and streetcorners are places where Moluccan people gather and spontaneous meetings happen.

Theoretical back-up

In the Moluccan Islands, intersections in the public space are functioning as places in the villages where people, especially young people, gather (L. Hehanussa, personal communication, February 23, 2023). Besides intersections, a humble streetcorner is also a point where pedestrian movement paths converge and offer opportunities to bump into other people and have informal conversations (Malshe, 2022).

Practical implication

- Organize intersections where pedestrians are prioritized over vehicular traffic
- Add retail/hospitality such as a seat, a community garden, a community noticeboard or a street library
- Activate plinths of buildings at intersections by adding windows, entrances or setbacks

References

Hehanussa, L. (2023, February 23). Personal communication [Personal interview]
Malshe, A. (2022, June 25). Street Corners and Intersections as Sociable Public Places. LinkedIn. Retrieved April 6, 2023, from <https://www.linkedin.com/pulse/street-corners-intersections-sociable-public-places-aditya-malshe/>



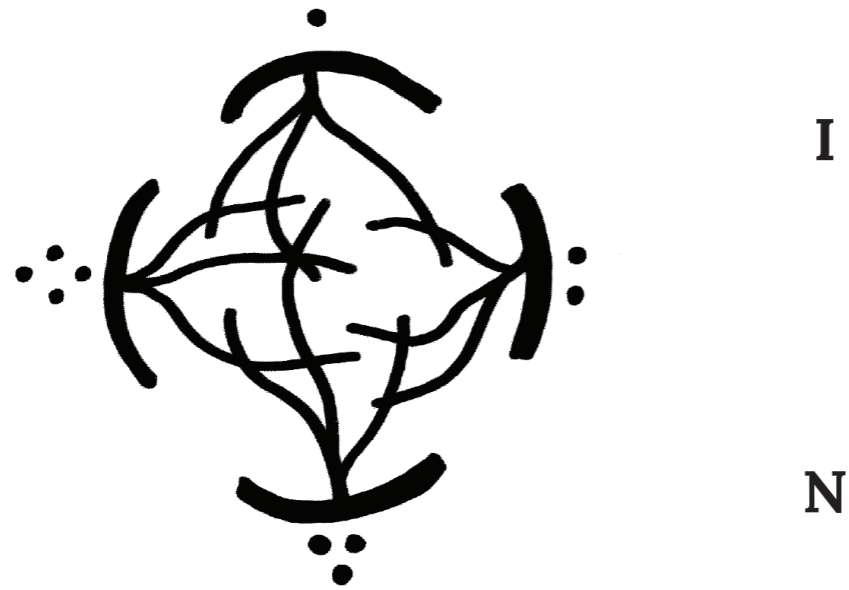
(Malshe, 2022)

Related patterns

Watching out for each other [09], [Life at the back \[17\]](#), [People's street \[27\]](#), [Inward-oriented realm \[28\]](#)

07

All in one



Offering a wide variety of different housing types allows all generations of Moluccans to live together and ensures a good mix of different households, which has a positive impact on the neighborhood as a whole.

Theoretical back-up

Moluccans value the fact that all generations can live together in the Moluccan neighbourhood (R. Sohilait, personal communication, February 14, 2023). A mix of residents with different lifestyles, educational lifestyles and cultures has both social and economic benefits for a neighbourhood. Different households have different requirements and thus call for different housing types. Thus, a mix of residents also calls for a mix of housing types within a neighbourhood.

Practical implication

Offering a diverse housing offer. A mix of housing typologies and types of homeownership.

References

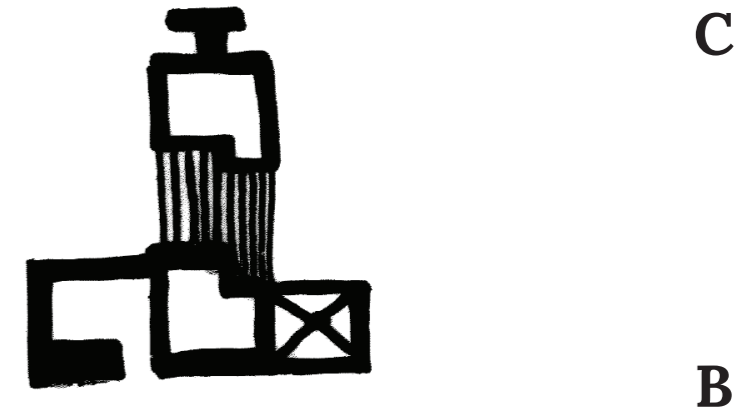
Sohilait, R. (2023, April 21). Personal communication [Personal interview]

**Related patterns**

Perfect fit [08], Moluccans first [25]

08

Perfect fit



Developing housing types, for in Moluccan neighbourhoods, that match the family models in the Moluccan community will make Moluccan neighbourhoods more attractive for Moluccans to live in.

Theoretical back-up

At the scale of the house, there are also individual housing preferences that Moluccans have. These housing needs may differ from one generation to another and from one neighbourhood to another (R. Sohilait, personal communication, February 14, 2023). To make Moluccan neighbourhoods more attractive, other types of housing types should be designed that are more in line with the housing preferences of Moluccans.

Practical implication

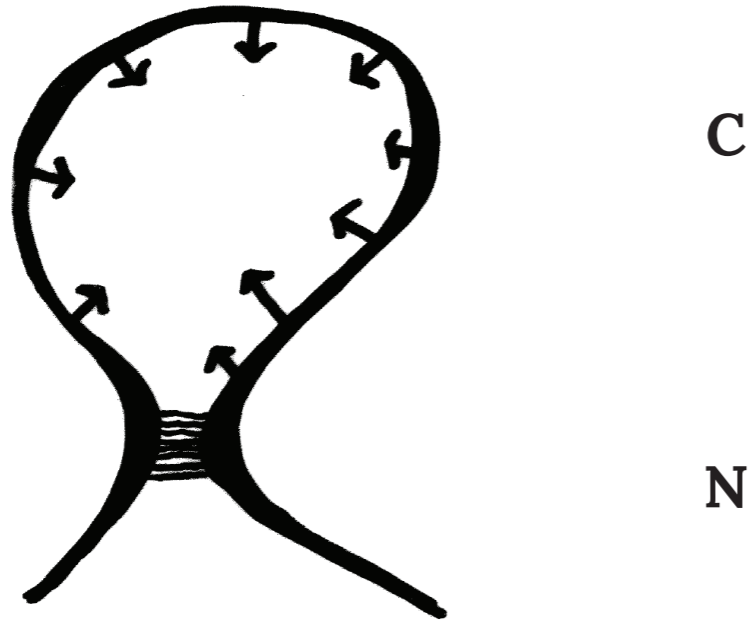
- Conduct research into the housing needs of Moluccans
- Developing housing types that match the housing preferences of Moluccans

References

Sohilait, R. (2023, April 21). Personal communication [Personal interview]

**Related patterns**

All in one [07], From street to living room [14], Tumis Tumis [20], Rumah Tua [21]



(Alexander, 1973)

By finding the right balance in social control, Moluccan neighborhoods can thrive as inclusive spaces where both community solidarity and individual autonomy are valued and respected.

Theoretical back-up

Social control in Moluccan neighbourhoods is high. People know their neighbours and watch out for each other. Jacobs (1961) describes describes the importance eyes upon the street, eyes belonging to those we might call the natural proprietors of the street. The strong social control in Moluccan neighborhoods has both positive and negative aspects (E. Loupatty, personal communication, April 10, 2023). Balancing the need for a strong sense of community with the respect for individual freedoms is essential. It ensures that residents can experience a sense of belonging and support while also enjoying the freedom to express their unique identities and perspectives.

Practical implication

- Buildings face the street and have as few blind facades as possible.
- Ensure that public spaces designed for gathering are intentionally not surrounded by open facades.

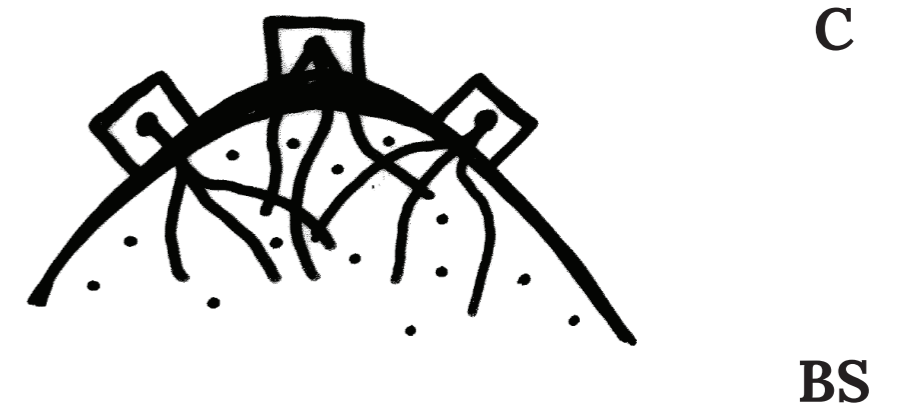
References

Jacobs J. (1961). The death and life of great american cities. Random House.
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Related patterns

From street to living room [14], A shared value system [16], [Life at the back](#) [17]



Offering shared spaces where residents can gather, create things together and they share responsibility creates a greater sense of social cohesion.

Theoretical back-up

Sharing is one of the basic things about Moluccan culture (Rinsampessy, 2023). Sharing creates a lot of sense of community. Users of space feel sense of ownership of the land when they are involved in managing and maintaining that space (Francis et al., 2012). When residents work in places they have shared responsibility for, they build place attachment and because they do it together, it also works well for the social cohesiveness of the community.

Practical implication

- Providing a communal garden with shared acces for groups of residents
- Stimulating urban farming in a community garden
- Opportunities for a community market

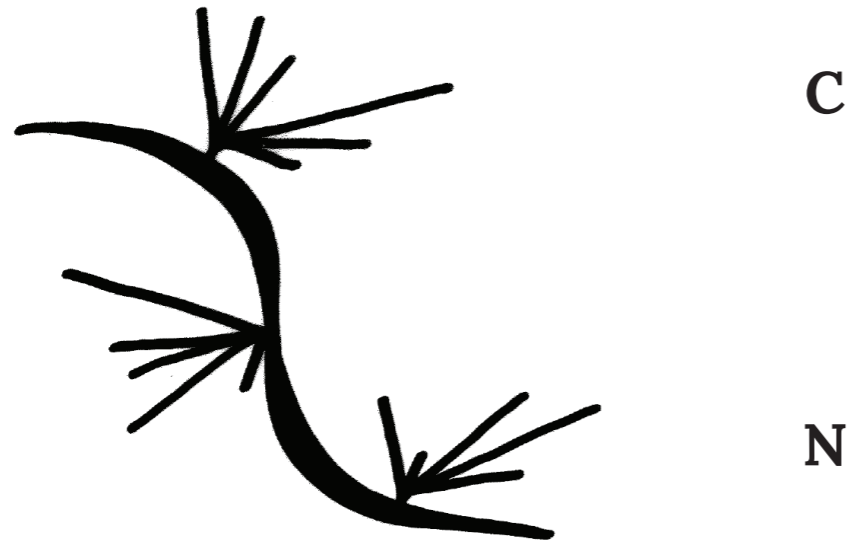
References

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Related patterns

Get to know actively [11], Rumah Tua [21], Strength through facilities [23], Inward-oriented realm [28]



Organising public cultural activities helps preserve Moluccan culture and makes others familiar with the culture.

Theoretical back-up

An important factor in preserving Moluccan culture, is organising cultural activities (Ouweneel, 2011). These activities are often organised in the Moluccan neighbourhood, so the neighbourhood plays an important role in preserving culture. These activities are open to all and it is a time where people from other backgrounds can come into contact with Moluccan culture.

Practical implication

- Utilise public spaces for cultural activities open to the public to engage residents and visitors.
- The cultural activities in Moluccan culture include dance performances, music, traditional clothing, storytelling, and ceremonies related to weddings, funerals, and consumption of traditional food are significant cultural activities in Moluccan culture.

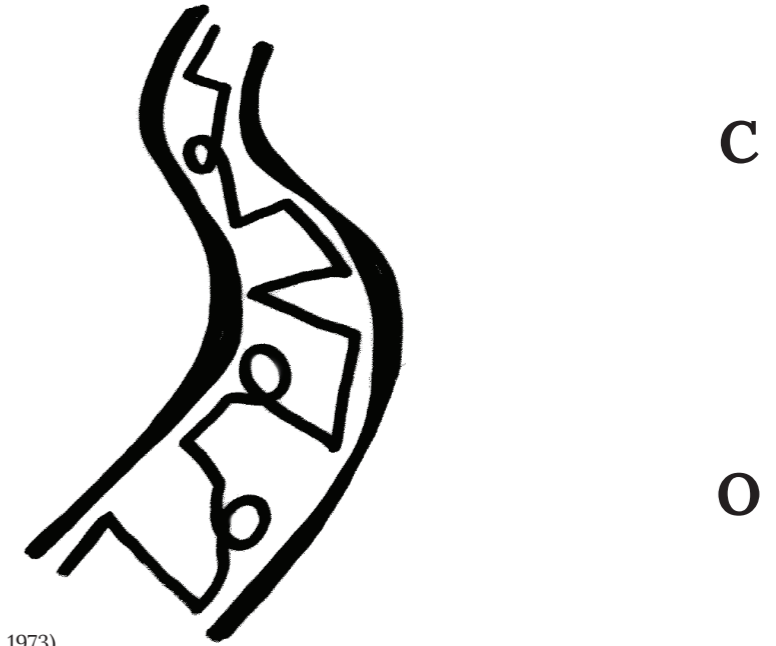
References

Ouweneel, M. (n.d.). Het belang van de Molukse wijk in Nederland [Masterscriptie]. Universiteit Utrecht.



(Straatsma, 2021)

Related patterns



(Alexander, 1973)

Elements in public spaces that showcase culture reinforce the cultural identity of the neighbourhood.

Theoretical back-up

Placing an element with symbolic value linked to Moluccan culture can reinforce that identity in that place. The symbolic value of a work of art can help foster the building of a collective connection, as well as an individual attachment to place (Feller, 2010).

Besides that these elements make the neighbourhoods more recognizable as Moluccan neighbourhood.

Practical implication

- Artworks influenced by Moluccan culture
- Alifuru symbols used in pavement
- Monument related to Moluccan history
- (street) Signs with Moluccan names
- flagpole in important public space of the neighbourhood
- Moluccan flags for individual houses

References

Feller, V. P. (n.d.). Kunst in de publieke ruimte [Masterscriptie]. Rijksuniversiteit Groningen.

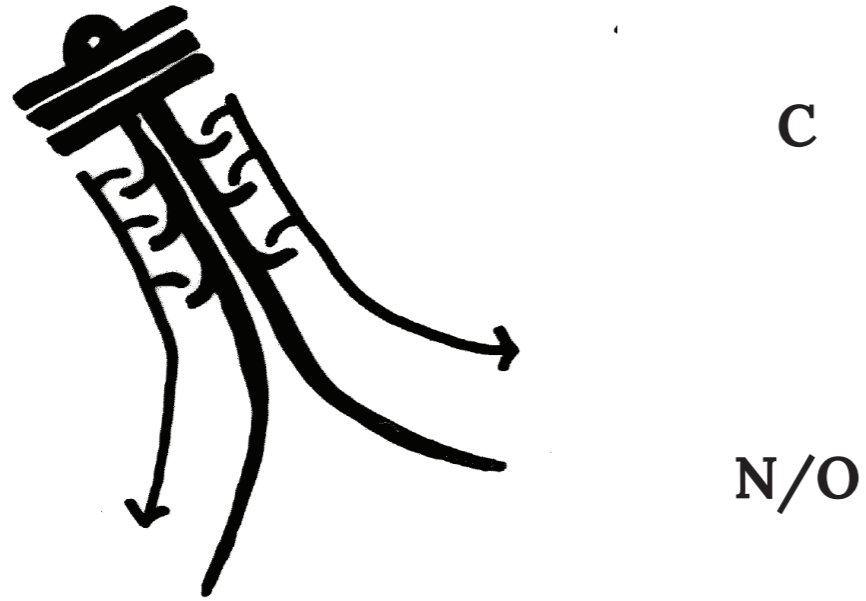


(Gouwe IJssel Nieuws, 2021)

Related patterns

Be welcome [05], Lest we forget [13], In touch with nature [18], Colourful living [22], Baileo 2.0 [26]

13 Lest we forget (opdat wij niet vergeten)



Public spaces that allows remembrance, preserves collective memories of the society and strenghtens social cohesion.

Theoretical back-up

In most Moluccan neighbourhoods, a flagpole can be found in the public space. On days of commemoration, the community gathers here to raise the RMS flag. Often a ceremony accompanies the raising of the flag. By opening up public space to these forms of remembrance, collective memories are preserved and this strengthens social cohesion among the society.

Practical implication

Provides space for remembrance in the public space. A public space that provides enough space for a ceremony and the presence of a flagpole is suitable for this purpose.



(Burgers, 2019)

Related patterns

That neighbourhood feeling [01], Get to know actively [11], Familiar streets [12], Storytelling [15]

14 From street to living room



When dwellings have a transition zone from public to private space that invites to stay, it allows for more interaction between residents and passers-by.

Theoretical back-up

The public-private transition most seen in the Moluccan islands is a porch-like transition where residents can sit and be closer to nature. By shaping a transition zone that provides space for ownership and personalisation, this space will be used more intensively. This is a zone where neighbours can meet more often. A more intensive use of this space therefore leads to more unexpected encounters.

Practical implication

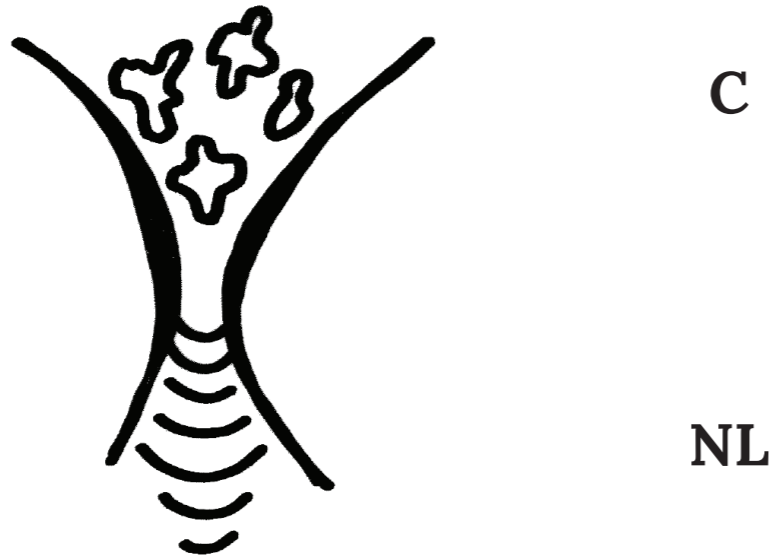
- Designate an area near the front door as a space where a bench can be placed, flower pots can be put down and where people can talk to neighbours.
- The transition zone from street to front door is maximum 2 meters.
- The transition zone can be integrated with the building and thus be located behind the building line



(Kramer, 2018)

Related patterns

Perfect fit [08], Watching out for each other [09]



Creating a oral archive is key in preserving the cultural identity of the community

Theoretical back-up

The roots of many cultures are captured in the stories of older generations, the same applies for Moluccan culture. The Moluccan neighborhoods serve as the final bastion of historical storytelling (F. Steijlen, personal communication, February 14, 2023). Documenting, preserving and interpreting the oral histories of older generations on a regular basis, ensures that the identity of the culture is archived.

Practical implication

- Create place where Moluccan residents can record stories and conversations about the culture or stories from the past.
- Create place where all residents can listen to the oral archive.

References

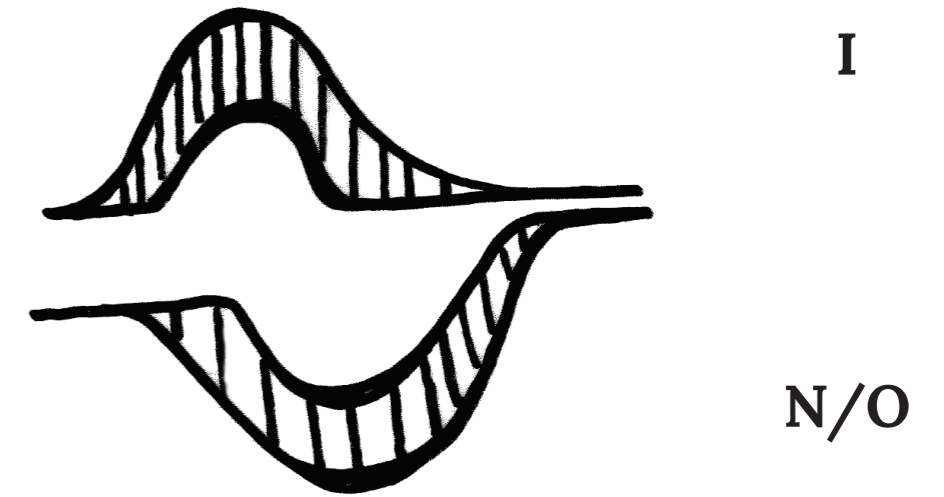
Steijlen, F. (2023, February 14). Personal communication [Personal interview]



(Media Luna, 2022)

Related patterns

Get to know actively [11], Lest we forget [13], Strength through facilities [23]



(Alexander, 1973)

Making agreements on norms and values that apply in public spaces strengthens mutual understanding

Theoretical back-up

People prefer people equal to themselves. Ethnicity, education level and socio-economic position also play a role in the contact between people (Gijsberts & Vervoort, 2010). But also the same norms and values. Finding shared norms and values can be a link in mutual understanding towards another cultural group. In Moluccan neighbourhoods, people greet each other on the street and watch each other's children when they are playing outside. When norms like these are followed in the neighbourhood, there is more mutual understanding.

Practical implication

A sign in the public space indicating the agreements in place at that location.

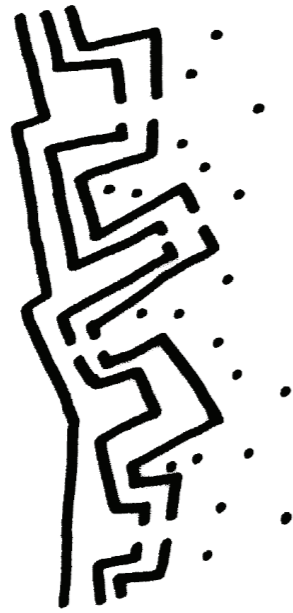


Related patterns

Open to all [04], Watching out for each other [09]

References

Gijsberts, M., & Vervoort, M. (2010). Maakt de buurt verschil?: de relatie tussen de etnische samenstelling van de buurt, interetnisch contact en wederzijdse beeldvorming. Sociaal en Cultureel Planbureau. https://repository.scp.nl/bitstream/handle/publications/749/Maakt%20de%20buurt%20verschil_web.pdf?sequence=1



C

BS

Alleys leads to more intimate and informal public spaces in a neighbourhood

Theoretical back-up

Alleys in the single family residential category are spaces that separate the backyards of houses, but could also be connecting points within and between blocks (Fialko et al., 2019). They also are ripe for potential green infrastructure, providing space for wildlife, walkers, and bikers

Practical implication

Give alleys a name and own identity to make it more accessible and importance. Canopies to create spaces that feel more comfortable and intimate. They provide protection from rain and bring interest to alleys.

Reopening these facades and also constructing any new facades with windows and doors will help improve the quality of space within alleys.

Furniture is a way to reclaim alleys for pedestrians and public space. Alleys are great places to locate bike racks off streets and sidewalks

References

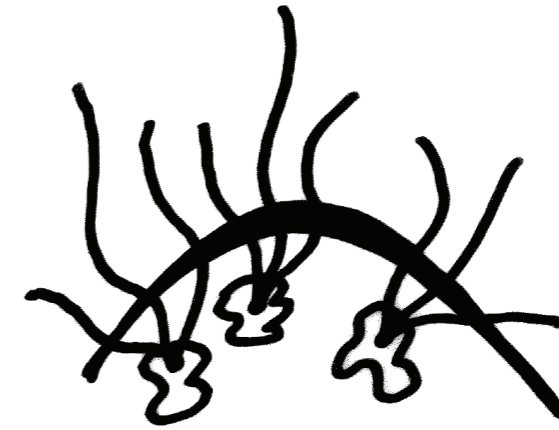
Fialko, M., Hampton, J., Green Futures Lab, & Gehl Architects. (2019). Activating Alleys for a Lively City. Retrieved April 13, 2023, from <https://greenfutures.be.uw.edu/2019/07/25/activating-alleys-for-a-lively-city/>



(Kompas.com, 2017)

Related patterns

Meet & greet [06], Watching out for each other [09], Wander, explore and discover [19], People's street [27], Inward-oriented realm [28]



C

BS

Water is a crucial element in the living environment as it serves not only as a source of livelihood but also represents purity, cleansing, and spiritual renewal.

Theoretical back-up

Water is an example of the close and intertwined relationship that the Moluccan people have with nature, as it is a vital resource for their daily activities, such as fishing and agriculture, and is also a symbol of purity and cleansing in their culture. Additionally, wells and public taps were historically important for accessing clean water for household needs and ceremonies.

Practical implication

Examples of water elements include fountains, ponds, small streams and public taps that serve as a symbol of the community's connection to nature. Today, rainwater harvesting and modern water management systems can play a role in ensuring a sustainable water supply.



(Negeri Haria Air Raja, 2021)

Related patterns

Familiar streets [12]

References

Loupatty, A. (2023, April 10). Personal communication [Personal interview]



C

N

More organic and spontaneous spatial lay-out allows residents to wander

Theoretical back-up

Villages in the Moluccas are often spontaneously and organically formed. In contrast, Moluccan neighbourhoods tend to be organised ortogonally, this feels ordered (T. Parinussa, personal communication, December 14, 2022). An organic spatial layout allows Moluccans to wander, explore and discover.

Practical implication

- Organic street layout
- Use of elevations in the neighbourhood
- Design streets in such a way that the end can't be seen.
- Combine different streetprofiles in one neighbourhood (mainstreet vs. alleys)

References

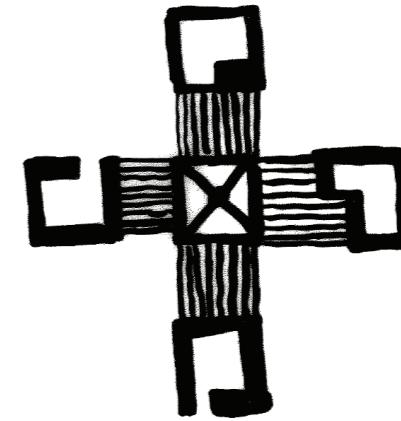
Parinussa, T. (2022, December 14). Personal communication [Personal interview]



(Naku Ambon Maluku, n.d.)

Related patterns

Life at the back [17], People's street [27], Inward-oriented realm [28]



C

B

The kitchen plays an important role in a Moluccan household and should be enclosed and located at the back garden

Theoretical back-up

Moluccan cuisine is a reflection of the culture. Togetherness and sharing food is central. The kitchen is therefore an important component in a Moluccan household. Moluccan families are often large and, in addition, cooking is often done for large parties, so there is a need for a kitchen with a large capacity (L. Hehanussa, personal communication, February 23, 2023). Since a lot of cooking is done with oil, onion and garlic (tumis tumis), an enclosed kitchen is preferred. The preferred location of the kitchen in the house located at the backyard.

Practical implication

The kitchen is located in a enclosed area of the house, easily accessible from the back garden. The kitchen is also generally larger than in typical Western-style houses to accommodate multiple people cooking and socializing at the same time. It needs enough capacity to cook for a large amount of people.

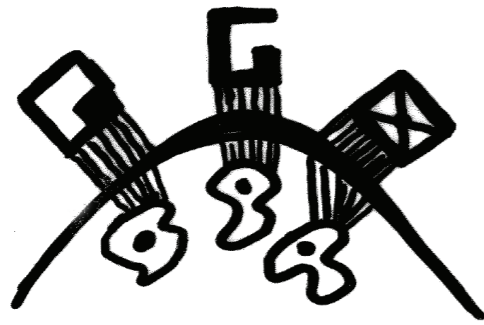
References

Hehanussa, L. (2023, February 23). Personal communication [Personal interview]



Related patterns

Perfect fit [08], That corner toko [24]



C

B

Elderly homes in Moluccan culture serve as a bridge between generations, providing a vital service to both the elderly and the community as a whole, promoting respect for elders and the preservation of cultural traditions.

Theoretical back-up

Elderly homes play a crucial role in Moluccan culture by providing a safe and supportive environment for seniors to age with dignity and respect. In Moluccan tradition, elders are highly respected and considered a source of wisdom, knowledge, and experience. However, with modernization and changing family structures, it has become increasingly challenging for families to care for their elderly members. This is where elderly homes come in, providing not only essential care but also a sense of community and belonging for seniors (T. Parinussa, personal communication, December 14, 2022).

Practical implication

Facilitate a Moluccan elderly home in a Moluccan neighbourhood. This elderly home incorporates traditional customs and practices, such as music, dance, and storytelling, into their programs.

References

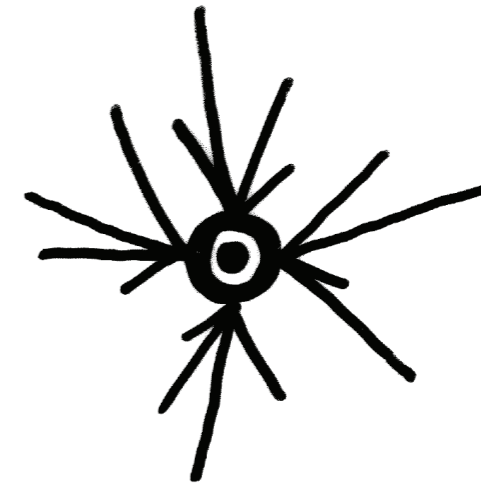
Parinussa, T. (2022, December 14). Personal communication [Personal interview] (T. Parinussa, personal communication, December 14, 2022)



(VORMBEELDIG, 2020)

Related patterns

Perfect fit [08], The more we share [10], Moluccans first [25]



C

O

The colors of the RMS flag hold great significance for the community, symbolizing their identity, history, and aspirations. Each color represents a profound meaning, fostering a sense of unity, resilience, and cultural pride among the Moluccan people.



(31 Hunebedstraat, 2022)

Related patterns

Familiar streets [12]

Theoretical back-up

The four colors of the RMS flag carry immense significance for the Moluccan community, serving as a profound reminder of their shared history and ongoing quest for justice, freedom, and recognition. Blue signifies the sea's abundance and loyalty to the homeland, while white symbolizes the purity of struggle and the yearning for peace. Green embodies the bountiful landscape that sustains their livelihood, while the dominant red color symbolizes the ancestors and the blood of the people defending their country (Bung Penonton, 1977). These colors serve as a powerful symbol of Moluccan heritage, instilling a sense of pride, solidarity, and cultural belonging within the community.

Practical implication

Incorporate the colours blue, white, green and red into architecture, public space fostering a strong connection between the Moluccans and their physical surroundings.

References

Bung Penonton. (1977). De Zuidmolukse Republiek. Buijten & Schipperheijn.



Community facilities such as churches and community buildings provide a space for spiritual and social activities, cultural events, and community gatherings that are essential for maintaining community cohesion and preserving cultural identity.

Theoretical back-up

The church, in particular, is a central institution in Moluccan society, serving as a site for both spiritual and community activities, such as prayer meetings, weddings, and funerals. Similarly, community buildings serve as a space for Moluccans to come together for cultural events, such as music performances, traditional dance, and festivals, as well as for community meetings and discussions on important issues affecting the community (L. Hehanussa, personal communication, February 23, 2023). These facilities serve as a symbol of the Moluccan people's resilience and ability to maintain their culture and identity, both in their homeland and in diaspora communities around the world.

Practical implication

Space and a building for communal facilities, situated at a central or important location in the neighbourhood.

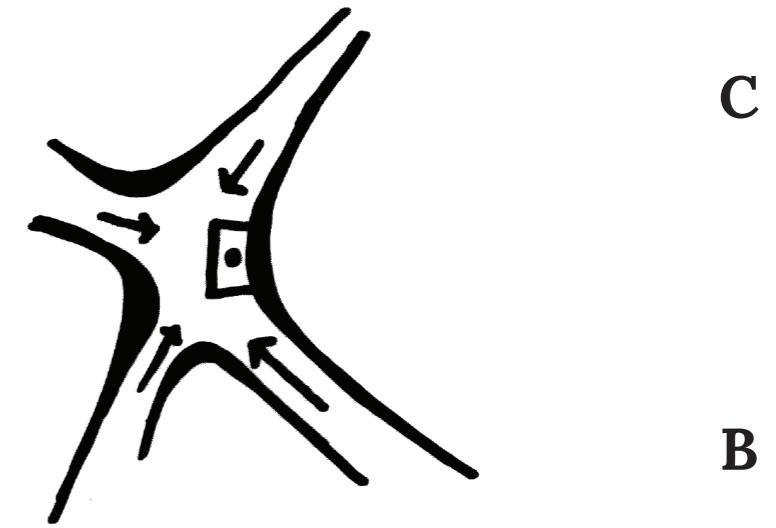
References

Hehanussa, L. (2023, February 23). Personal communication [Personal interview]



Related patterns

Clusterd deconcentration [02], The more we share [10], Get to know actively [11], Storytelling [15], That corner toko [24], Baileo 2.0 [26]



Having a toko nearby is significant for Moluccan people as it provides access to traditional ingredients, food, and goods that are essential to Moluccan cuisine and cultural practices, fostering a sense of cultural identity and connection to their homeland.

Theoretical back-up

Food is a central aspect of Moluccan culture, not only serving as a means of sustenance but also as a form of cultural expression and a symbol of identity, with traditional dishes and ingredients holding great significance; having a toko (asian grocery store) nearby or in a Moluccan neighborhood is essential as it provides access to the necessary ingredients to prepare traditional Moluccan dishes, allowing for the preservation and celebration of the culture through its cuisine.

Practical implication

Space and a building for a grocery store in or in the proximity (max. 10 min walking) of a Moluccan neighbourhood.

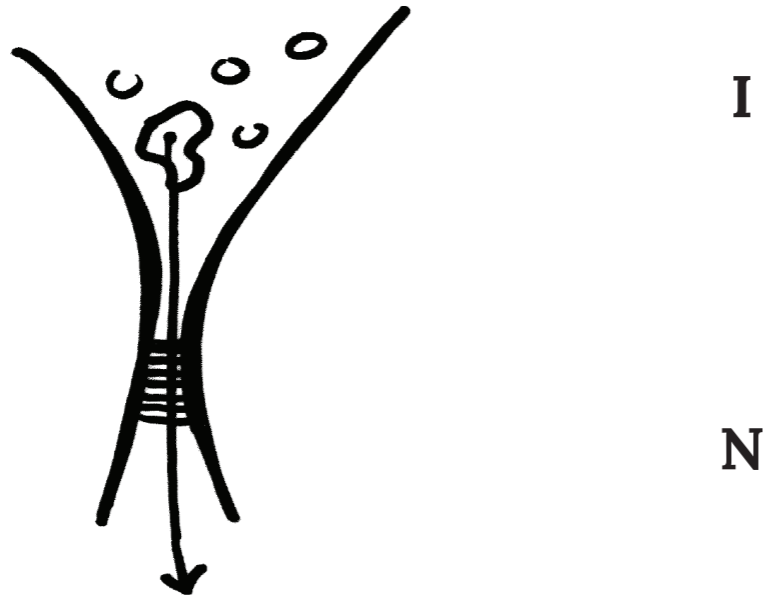
References

Tulaseket, M. (2023, April 21). Personal communication [Personal interview]



Related patterns

Tumis Tumis [20], Strength through facilities [23]



Priority agreements for Moluccans are essential for preserving the cultural identity and social cohesion of Moluccan communities and addressing the challenges faced by young Moluccans in the current shortage of housing in the Netherlands. .

Theoretical back-up

Priority agreements for housing Moluccans in Moluccan neighborhoods are essential to ensuring the preservation of Moluccan culture and community, as they help to maintain the strong sense of communal identity, allowing for the continued transmission of cultural traditions and practices across generations (Van Vijfeijken, 2021). And by providing access to affordable housing in Moluccan neighborhoods, priority agreements can motivate young Moluccans to live and work within their communities, creating a stronger sense of belonging and connection while also contributing to the social and economic development of these neighborhoods.

Practical implication

Establishing priority arrangements with the municipality and housing corporations for Moluccans seeking a house in a Moluccan neighbourhood.

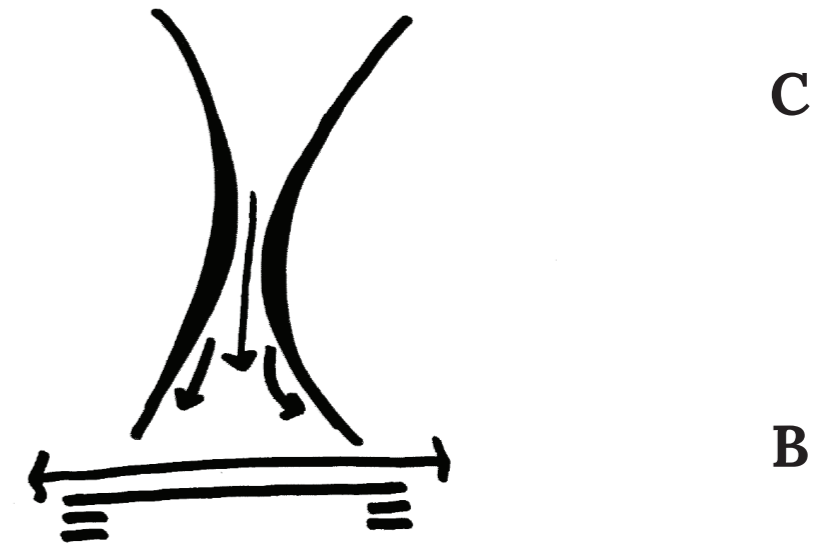
References

Van Vijfeijken, B. (2021, November). De Molukse wijk als houvast. Geografie.nl. Retrieved December 13, 2022, from <https://geografie.nl/artikel/de-molukse-wijk-als-houvast>

		Zaaknr. 1095721
Collegevoorstel		
Onderwerp: Spelregels voorrang bij woningtoewijzing Columbusstraat Barneveld		
Gevraagde beslissing:		
<ol style="list-style-type: none"> In te stemmen met het gestelde in de memo Spelregels voorrang Columbusstraat Barneveld. Deze memo ter kennisname aan de raad aan te bieden (rubriek B). 		
Raad		Datum: 7 december 2018 Steller: W.A.M. Stevens
<input type="checkbox"/> Ter kennisname naar de raad		

Related patterns

Better not together [03], Open to all [04], All in one [07], Rumah Tua [21]



The Baileo as a central meeting place for residents brings together people from different backgrounds.

Theoretical back-up

The Baileo is the building in the Moluccan Islands that functions as a village centre. It serves as a central meeting place where villagers come together for ceremonies (Building the Baileo, 2019). Both Christians and Muslims respect the baileo and therefore it brings people from different backgrounds together. The Baileo is built without walls, meaning the spirit of the ancestors can come and go freely. As a result, the building also becomes part of the public space in the villages.

Practical implication

A covered public space in the neighbourhood that provides space for ceremonies and is suitable for public discussion.

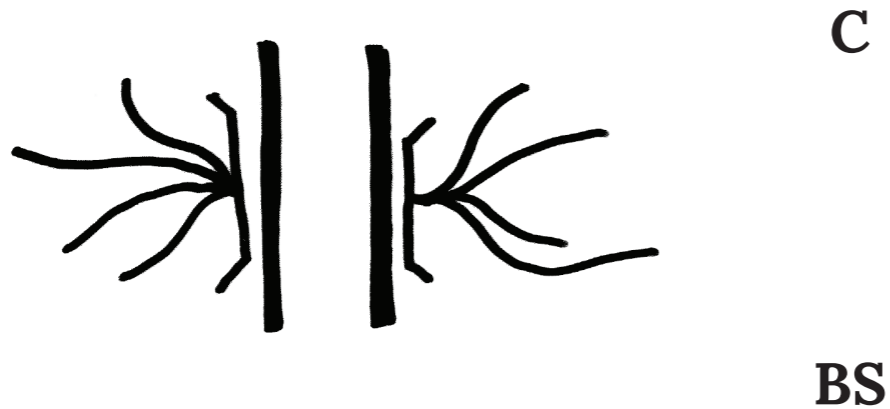


Related patterns

Get to know actively [11], Familiar streets [12], Strength through facilities [23]

References

Building the Baileo. (2019, April 15). Baileo – Rumah Adat-. <https://buildingthebaileocom.wordpress.com/2019/04/15/baileo-rumah-adat/>



The street in Moluccan neighbourhoods has next to its function as traffic space, the important role of gathering space.

Theoretical back-up

In the smaller villages on the Moluccan islands, there are no squares where residents gather (A.Loupatty, personal communication, April 10, 2023). Everything here takes place on the streets. Thus, it is a place where young people gather, children play and motorbikes are keyed up. So it is not only a traffic space but also a space to stay. The function of transportation is fulfilled according to the shared space principle: all vehicles and transporters move through each other without one being dominant in the street profile.

Practical implication

Design the street profile as a shared space, a place where all transporters are equal, with space for activities and elements to stay (such as benches)

References

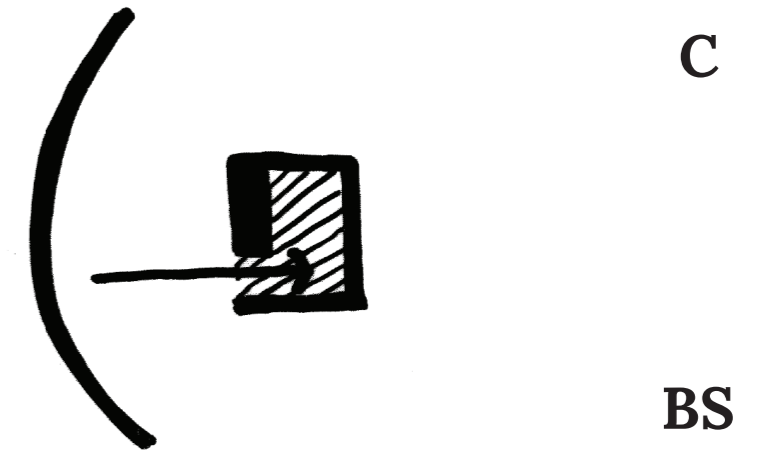
Loupatty, A. (2023, April 10). Personal communication [Personal interview]



(Jl. Pelabuhan Haria, 2021)

Related patterns

Be welcome [05], Meet & greet [06], Get to know actively [11], **Life at the back** [17], Wander, explore and discover [19], Inward-oriented realm [28]



Inward-looking and intimate public spaces, encourage Moluccans to be in the public realm and foster more encounters.

Theoretical back-up

Moluccans do not engage much in public spaces. Many social activities take place on private property (M. Tulaseket, personal communication, April 21, 2023). However, encounters with others take place in the public realm. To encourage Moluccans to spend time in the public realm, public spaces should be inward-oriented and feel intimate.

Practical implication

Create public spaces that feel intimate and invite residents to stay, by offering seating spots



(Crone, 2020)

Related patterns

Be welcome [05], Meet & greet [06], Get to know actively [11], **Life at the back** [17], Wander, explore and discover [19], **Inward-oriented realm** [28]

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Tulaseket, M. (2023, April 21). Personal communication [Personal interview]

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