

Moluccan Territories

Rethinking the Cultural Heritage of Moluccan
Neighbourhoods in the Netherlands

Isabel van Ommen
4607805

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P5 Presentation

Delft University of Technology
Faculty of Architecture and the Built Environment
Msc Urbanism

Research studio: Design of Urban Fabrics
Mentors: Ir. L.P.J. van den Burg & Prof.dr.ir. M.J. van Dorst



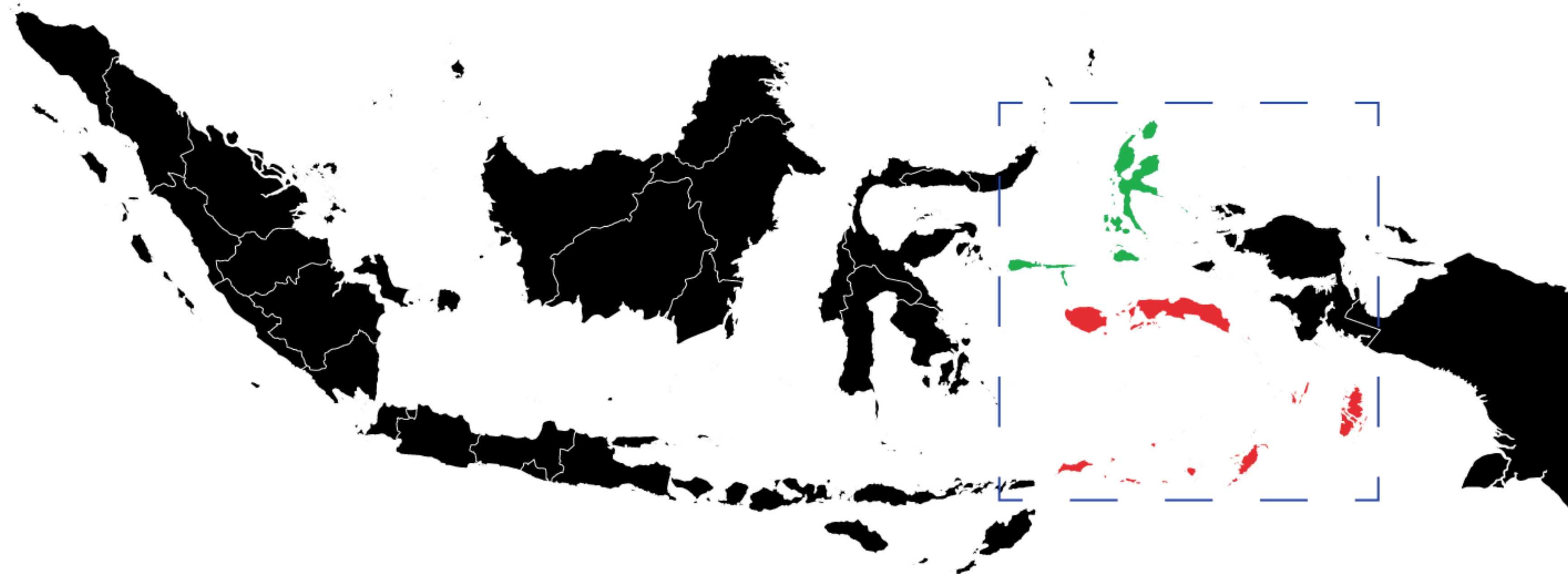


(Bouwhuis, 2016)

Residential areas specifically built for Moluccans

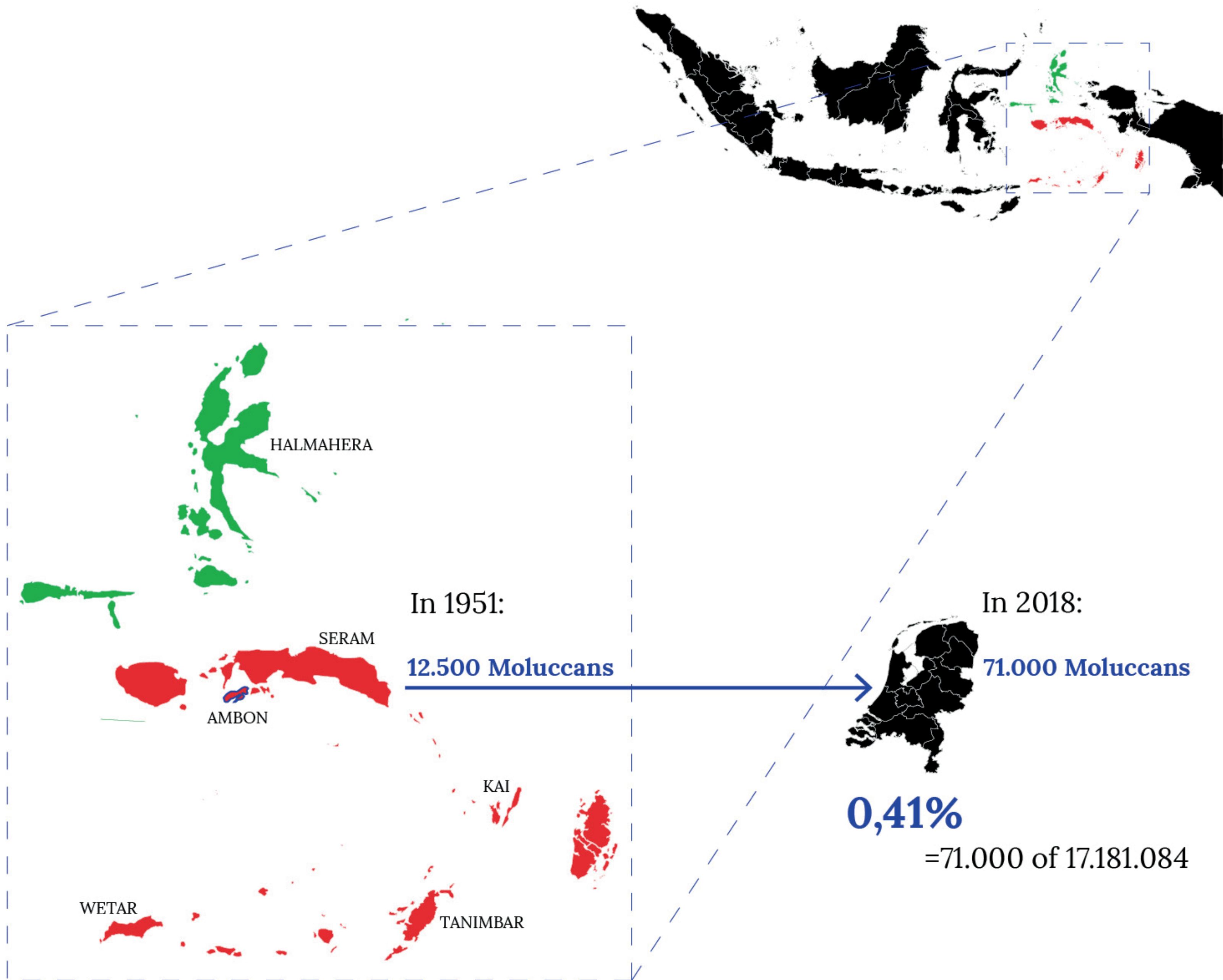
Where only Moluccan people live or a large proportion of the neighbourhood has a Moluccan background

Priority arrangements for Moluccans



 North Moluccas

 Moluccas

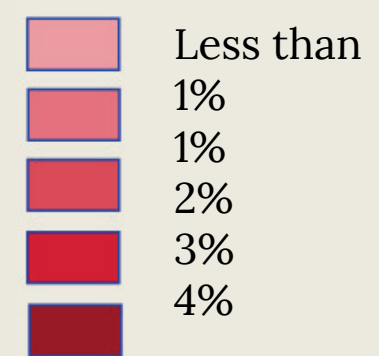




Josias Loupatty & Cornelia Loupatty-Lopulissa

63%

of Moluccan people live in municipalities with a Moluccan neighbourhood



Municipalities with a Moluccan neighbourhood and the proportion of people with a Moluccan background (CBS, 2018)





A place to... gather

(Burgers, 2019)



“organising principles for the Moluccan community”(Vijfeijken, 2021)

A place to... live together

(Moluccan Neighbourhood in Heer, 2017)



“It is the place where culture is best passed on”
(Rinsampessy, 1993)

A place to... remember

(RTV Maastricht, 2021)



‘Rumah Tua’ = Moluccans see the parents’
house as the family home (Vijfeijken, 2021)

A place to... celebrate

(Pasar Malam, n.d.)



“The ability to organise cultural activities helps preserve Moluccan identity” (Ouweneel, 2011)

Core of Moluccan Culture | Collectivity

SUKU BANGSA MALUKU/MOLUCCAN PEOPLE

BONGSO-PELA/FRATERNITY BONDS

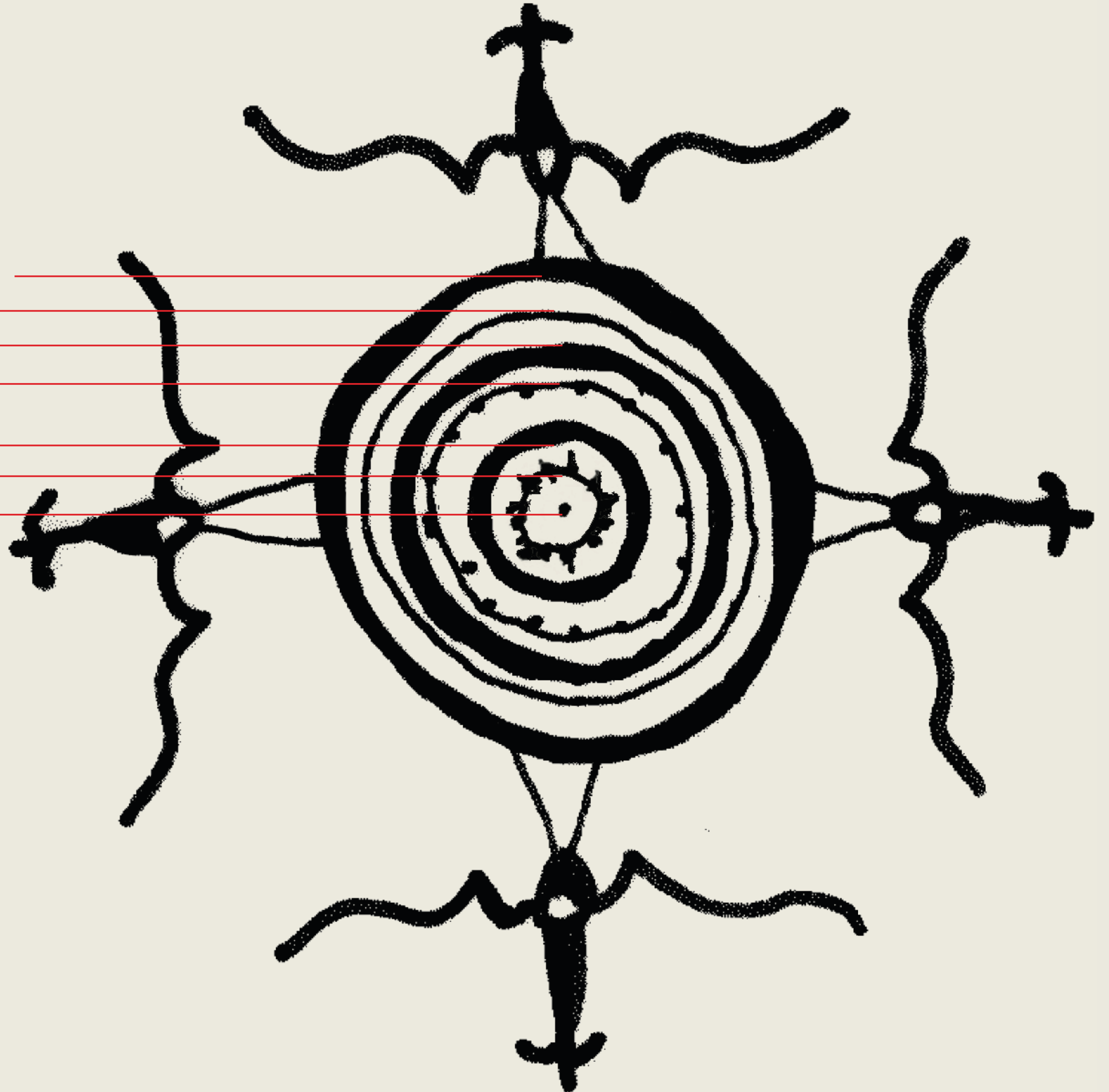
NEGERI/VILLAGE

SOA/FAMILY CLAN

RUMA TAU/FAMILY

MATA RUMAH/HOUSEHOLD

BETA/ME



Change in Identity and Living Environment

Moluccan inhabitant

1951

Nederlandse militairen verlaten Indonesië

De Kota Inten is met 839 Ambon passagiers uit Indonesië naar Nederland vertrokken. De afvoer van de Ambonese ex-K.N.I.L.-militairen is hiermee voltooid.

Op 30 Mei en 4 Juni zullen de laatste contingenten van de K.I. en de laatste contingenten van de K.N.I.L. naar Nederland vertrekken. Ook de repatriëring van de niet-Ambonese personeel van de K.N.I.L. zal daarmee voltooid zijn.

Exile

1960

Molukkers zien woonoord als symbool van hun zaak

Door een ontruiming van de Molukkers in Rotterdam, 11 okt. - Het woonoord in Vaassen is sinds 1957 bewoond door Zuidmolukkers die weigerden hun barak te verlaten. Het geding werd ook in hoger beroep gewonnen door de Staat.

Een woordvoerder van de weigerers zei: 'Wij zien dit barakkenkamp als een symbool van de Zuidmolukse zaak. We zijn 2½ jaar aan het lijfje gebonden door de Nederlandse regering. We willen ons ontruimen. Als eigenaar van de barakken had de Staat der Nederlanden een kort geding aangevraagd tegen de Zuidmolukkers die weigerden hun barak te verlaten. Het geding werd ook in hoger beroep gewonnen door de Staat.'

In het woonoord worden meningen onder molukkers verdeeld. Raars vormen de meningen onder de jongeren best. Ze bewonen zijn naar een woning dan de politiek. De verbintenis en barak dienen nu maken uit om de oorlog en politieke. Maar de men gewapend en tot nog een

Migrant

1970

Molukkers zijn bereid huur alsnog te betalen

Mits huizen worden opgeknapt

Zandstad - velen zien culture. Een groep Molukkers uit Wiermervier is onder strenge voorwaarden alsnog bereid de juiste huur voor hun woningen te betalen. Dat is de uitkomst van een gesprek, dat de zeven Molukkers met de gemeente van Wiermervier op korte termijn worden opgeknapt. Als aan die voorwaarden wordt voldaan, zijn ze bereid de juiste huur te gaan betalen.

Twee weken geleden bespaalde de arrondissementsrechtbank in Haarlem dat zeven Molukkers met de gemeente van Wiermervier om het huizen te wettigen. Het was omdat de gemeente te weinig of helemaal had bereid. Wiermervier heeft lange tijd in gesprek te zijn met de huizen.

?

Violent Actions 1970's



(NPO, 2016)

This has led to...

Negative Stigmatisation

...this



Territorial Behaviour



(Antonisse, 1984)

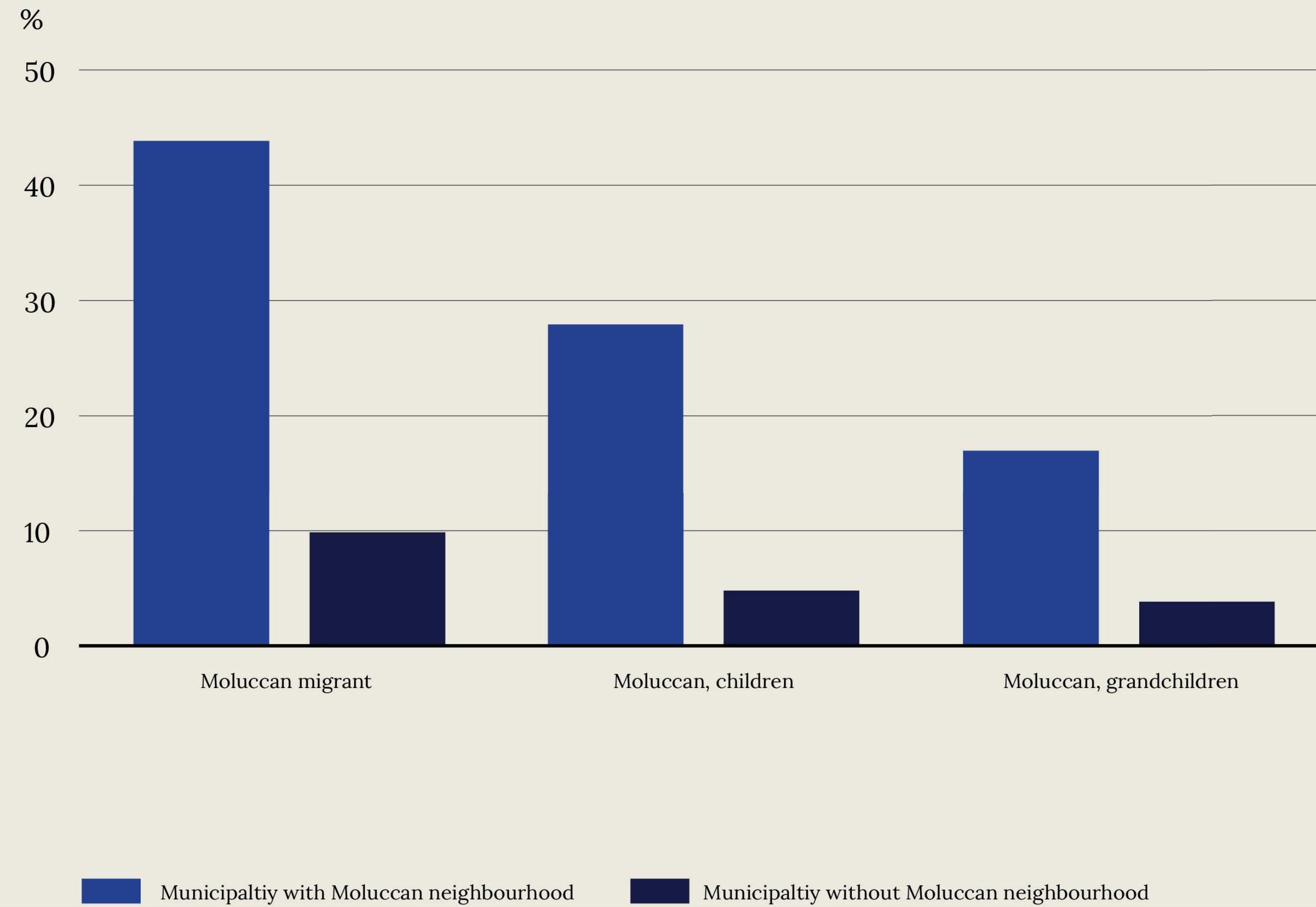
“... the perceived possession on physical space and the feeling that this territory must be defended against intrusion by outsiders.(Zubaidi et al., 2014).

From Homogeneous to Mixed



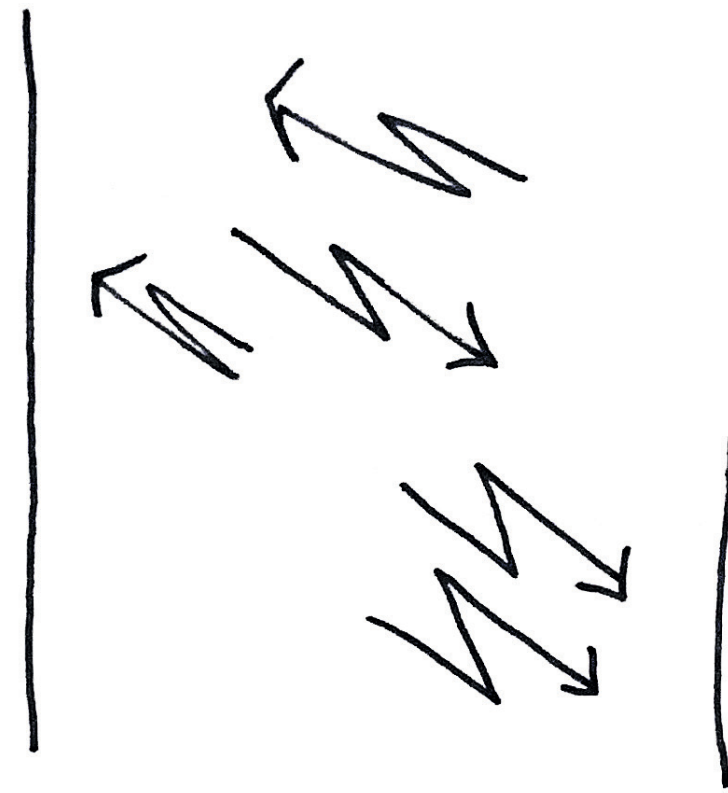
(Franssen, 2017)

Trend in Marriages



Moluccans with a Moluccan partner (CBS, 2020)

TRENDS

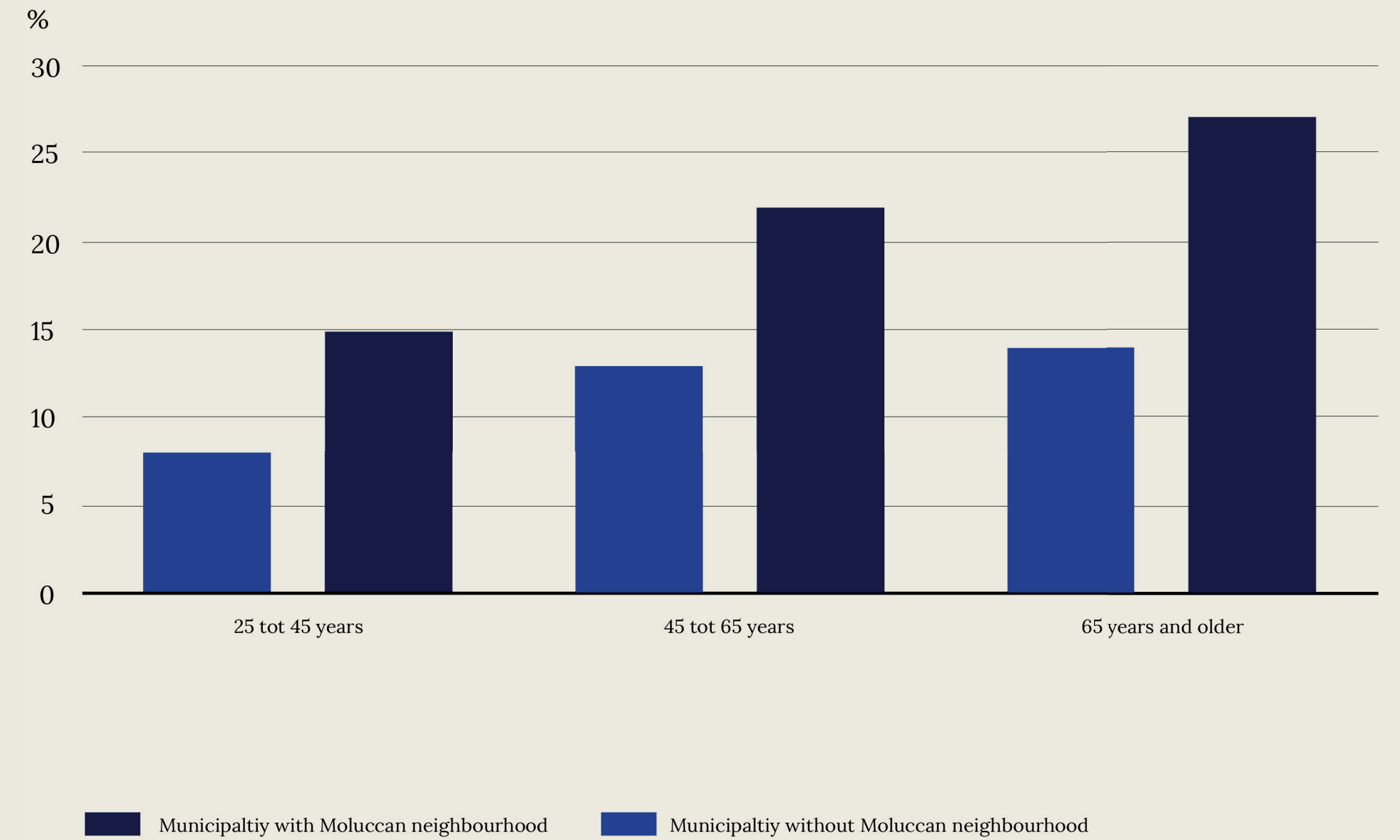


REACTIONS

Low Quality Housing



(Bouwhuis, 2017)



Difference property value of owner-occupied houses (CBS, 2020)

No possibility for growth

“
...
Dromen gaan dood in de wijk.
Ik maak me los van negativiteit
Ik maak me los van generatie op generatie op generatie.
Ik maak me los van de blikken vol nijd.
Ik maak me los van leegstand en lusteloosheid.
Ik maak me los van alles pelan pelan.
Ik maak me los van alles op z'n tijd.
Ik ontwijk niet langer hetgeen ik wil zijn.
Ik ontwijk.“

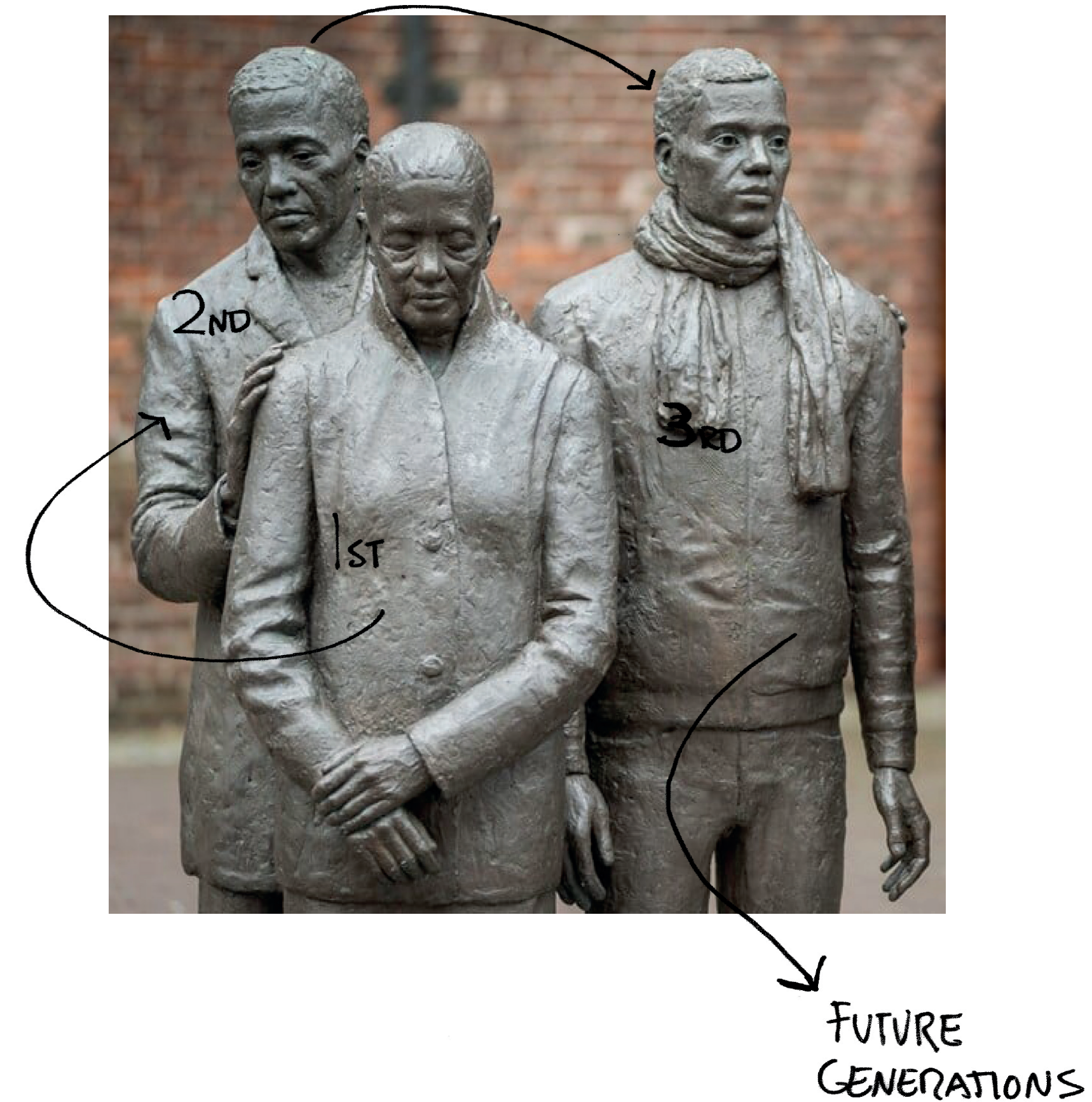
- Gloria Lappya

“
...
Dreams die in the neighbourhood.
I detach myself from negativity
I detach from generation to generation to generation.
I detach myself from looks full of envy.
I detach myself from emptiness and listlessness.
I detach myself from everything pelan pelan.
I detach myself from everything in its time.
I no longer avoid what I want to be.”
I avoid. “



Perceptions Among Generations

“It is a heritage left to us by the first generation. This heritage has moved, motivated and activated us.” (ter Maat, 2022)



Unrecognisability of the heritage

Spirit



(Kashba, 2020)

Form



(De Molukse Wijk in Aanbouw Circa 1960, 2021)

In other words, the spirit of the neighbourhoods is the same, but the form does not match that spirit.

Problem Statement

- Moluccan society has turned inwards.
- Negative stigmatization
- No room for individual growth of Moluccans
- The tangible heritage is not recognisable
- The form of the neighbourhoods does not match the intangible heritage of Moluccan spirit



(Matulesy, 2021)

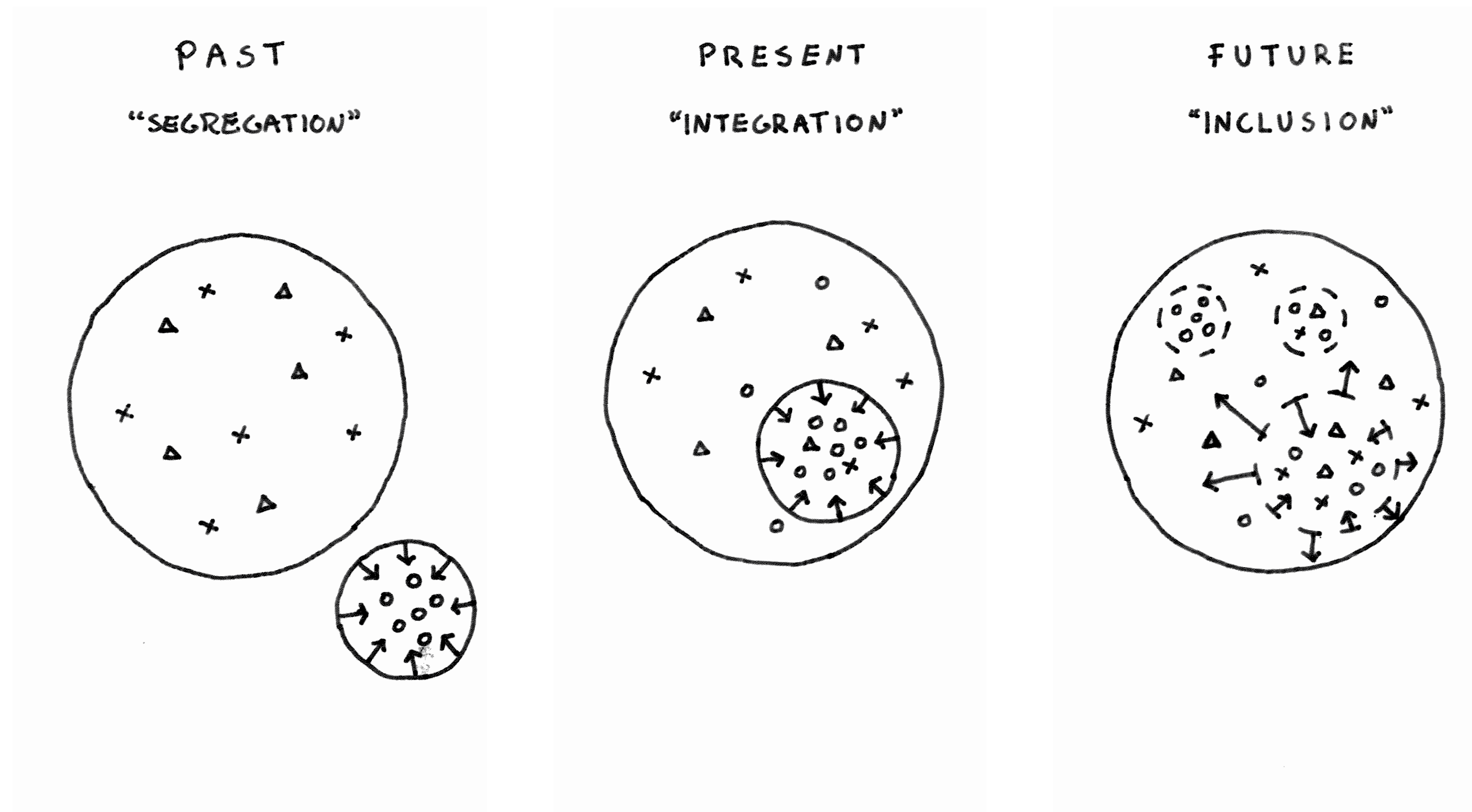
Research Question

Inclusive for
Moluccans, non-
Moluccans and
visitors

How can Moluccan neighbourhoods in the Netherlands, through Urban Design, become more **inclusive** territories, while enhancing their **cultural heritage**?

the tangible and intangible heritage
that grows dynamically with future
generations

Design Aim



Er is een spannende nieuwe generatie Molukse muzikanten opgestaan. Wat bindt hen?

Je kunt in de pop, hiphop en R&B niet meer om de nieuwe generatie Molukse artiesten heen. V spreekt zeven van hen over opgroeien in de Molukse wijken, over de pijn van de gemeenschap en hoe bevrijdend muziek kan zijn.

Dieuwertje Heuvelings 10 november 2022, 14:12



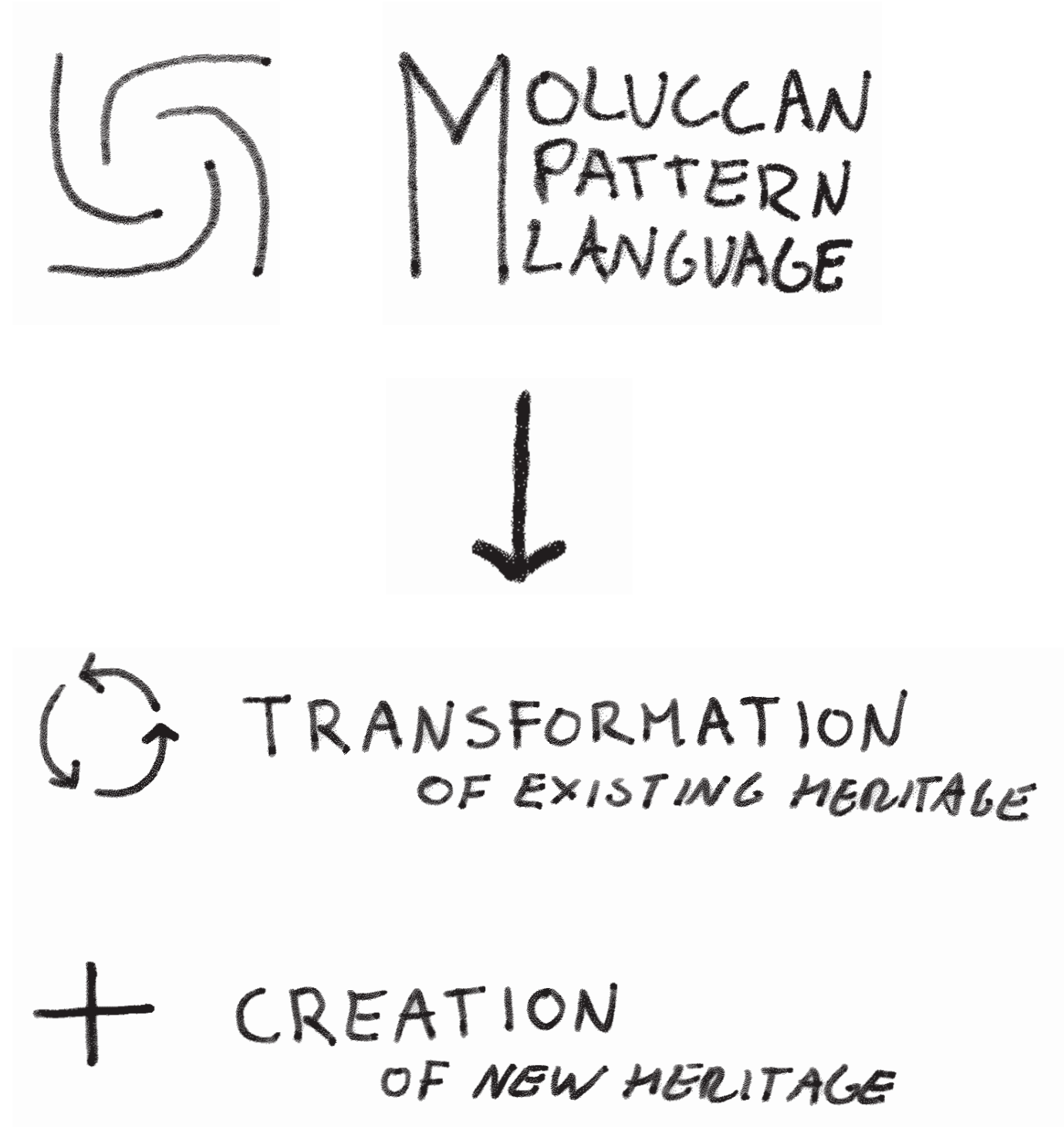
“An exciting new generation of Moluccan musicians has risen. What unites them?”

(Volkskrant, 2023) (Hoogeboom-Noya, 2023)

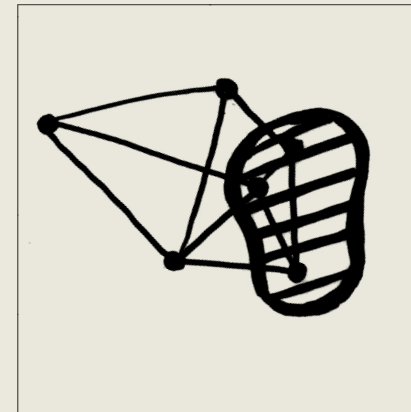


(DOMINIQUE, 2020)

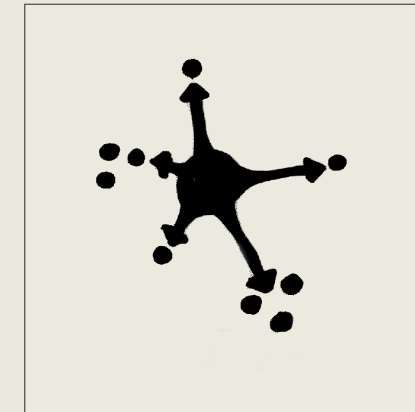
Three Elements of Design



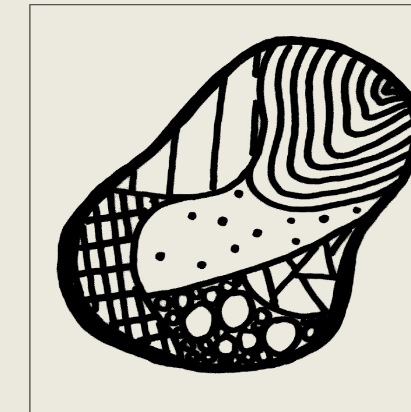
An Overview of the Created Patterns



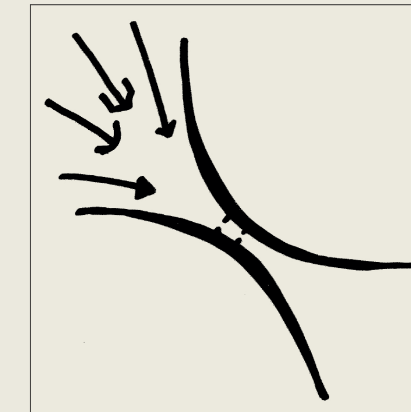
[01] That neighbourhood feeling



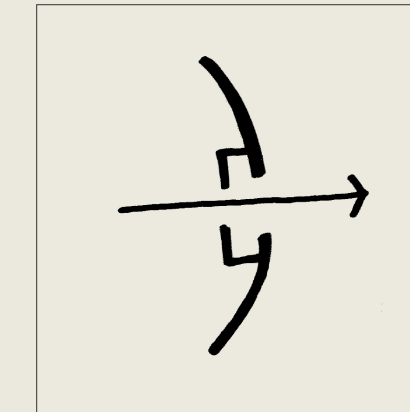
[02] Clustered deconcentration



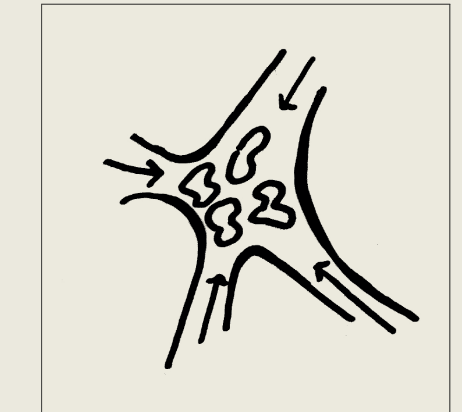
[03] Better not together



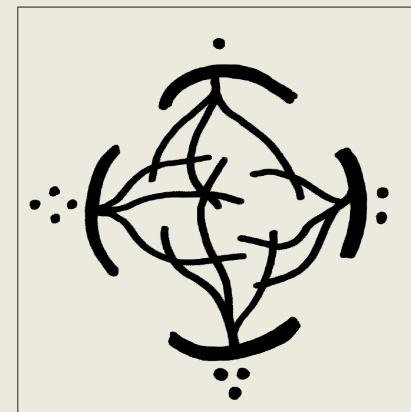
[04] Open to all



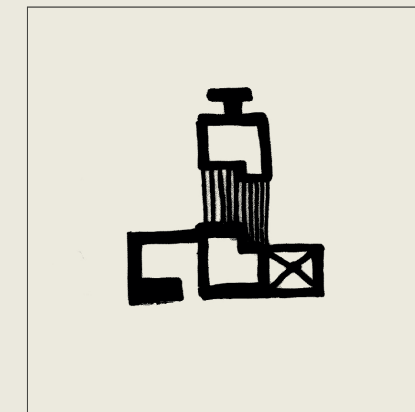
[05] Be welcome



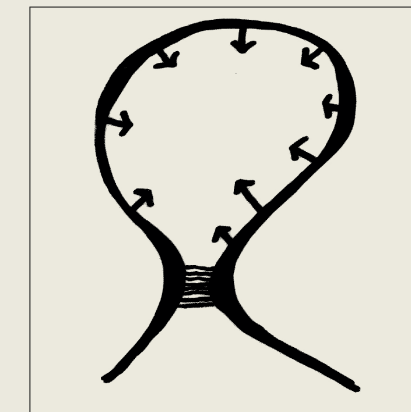
[06] Meet & greet



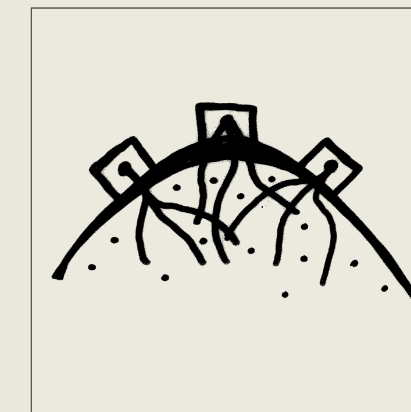
[07] All in one



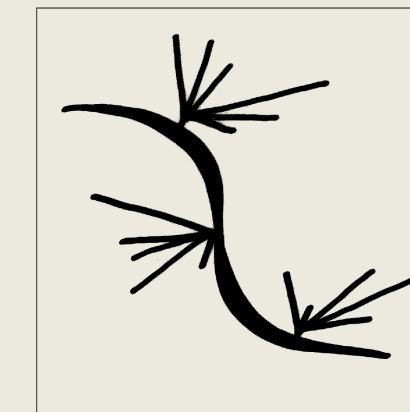
[08] Perfect fit



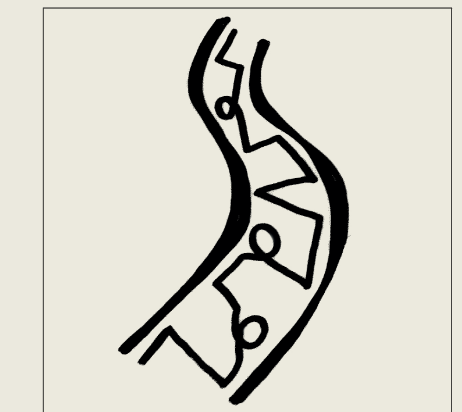
[09] Watching out for each other



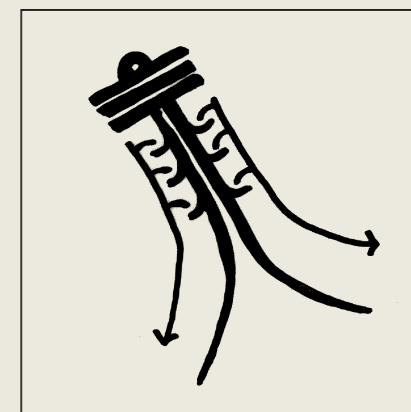
[10] The more we share



[11] Get to know actively



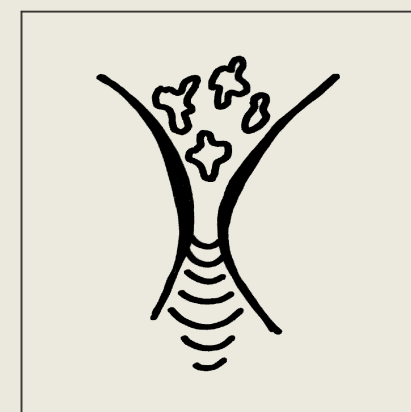
[12] Familiar streets



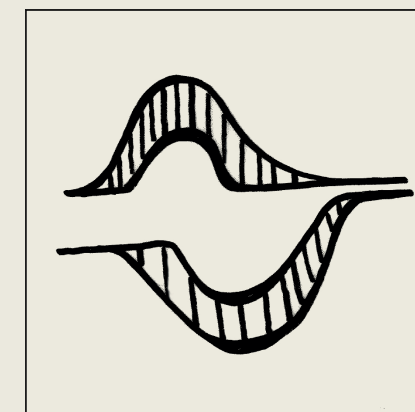
[13] Lest we forget



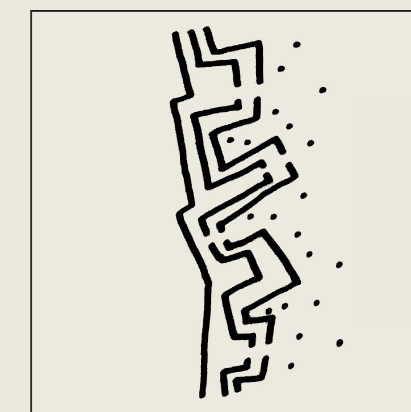
[14] From street to living room



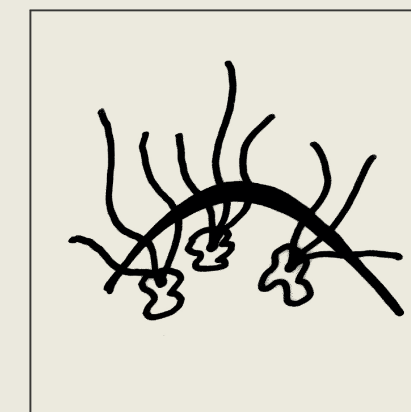
[15] Storytelling



[16] A shared value system



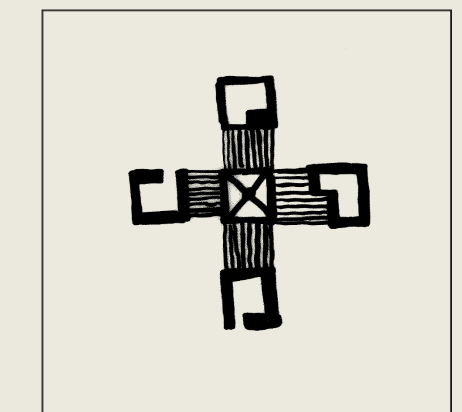
[17] Life at the back



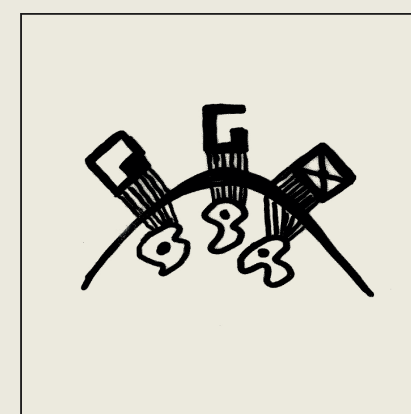
[18] In touch with water



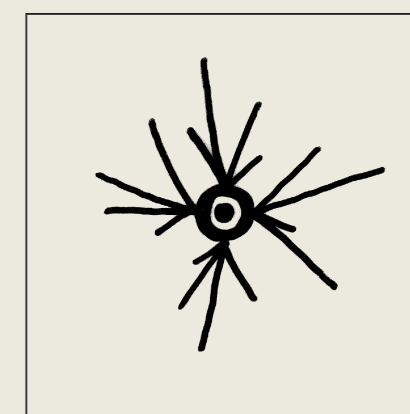
[19] Wander, explore and discover



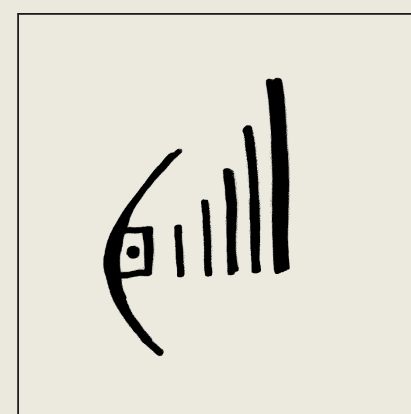
[20] Tumis Tumis



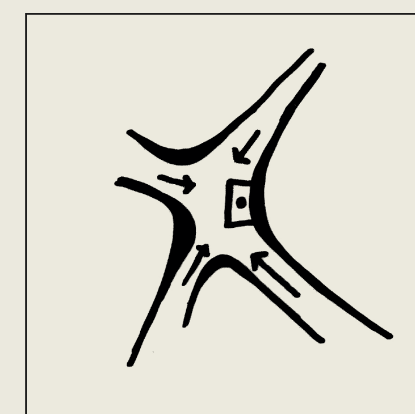
[21] Rumah Tua



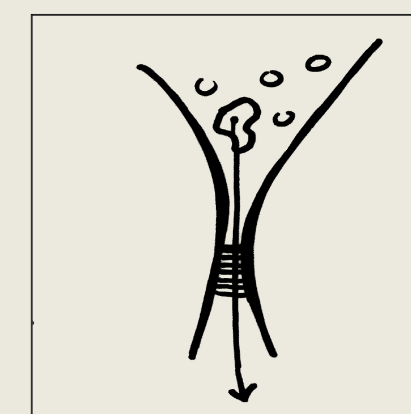
[22] Colourful living



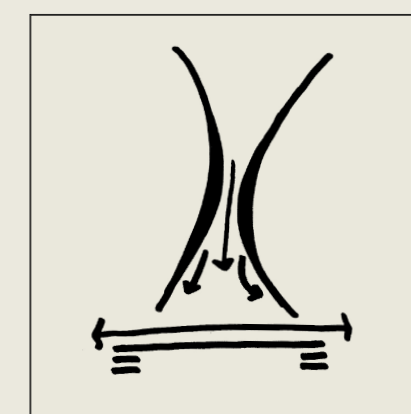
[23] Strength through community facilities



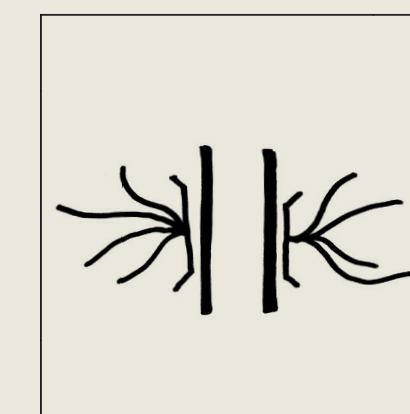
[24] That corner toko



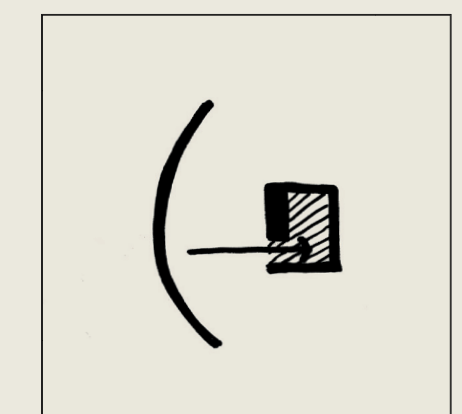
[25] Moluccans first



[26] Baileo 2.0

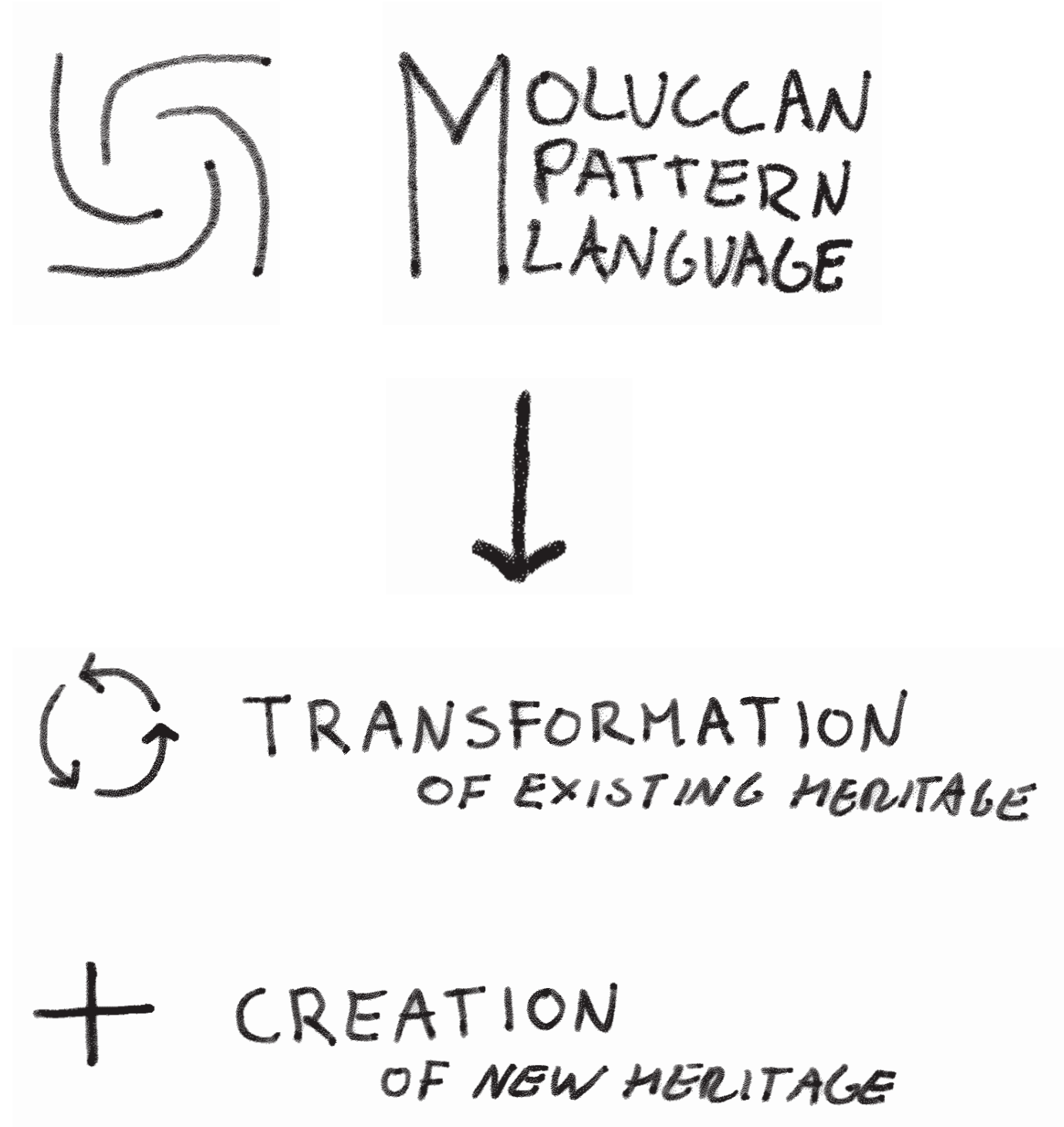


[27] People's street

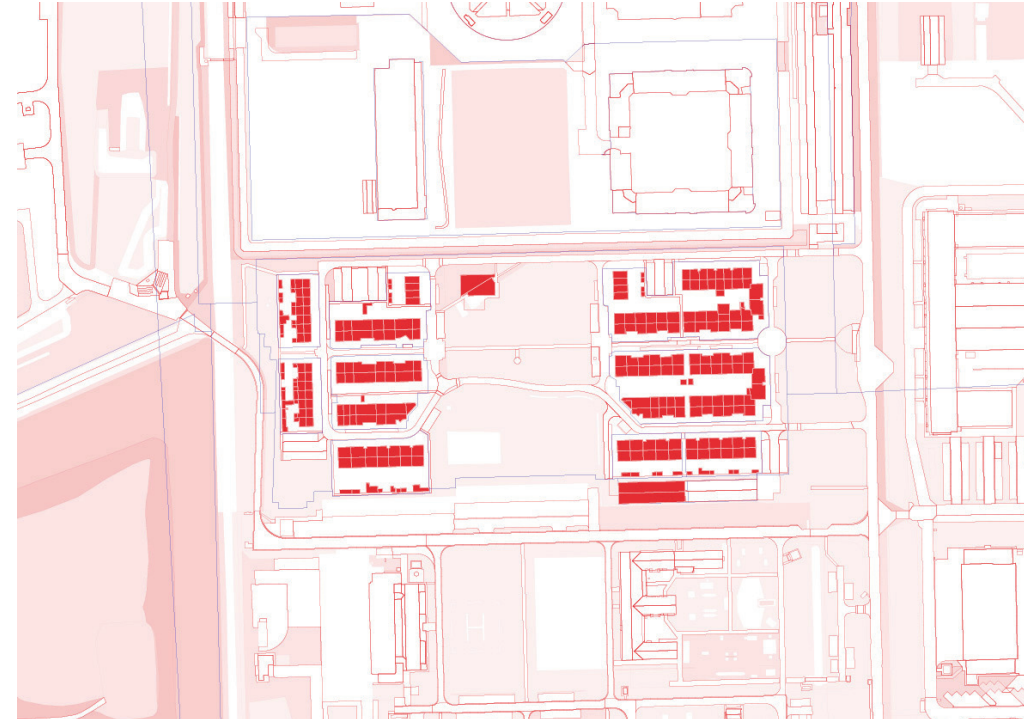


[28] Inward-oriented realm

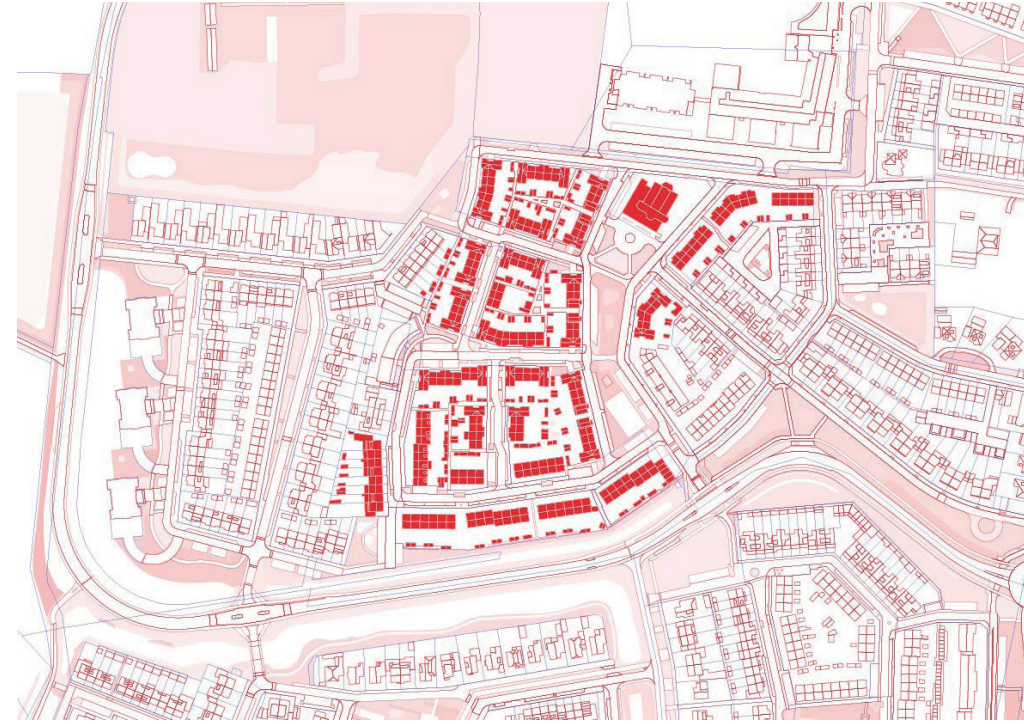
Three Elements of Design



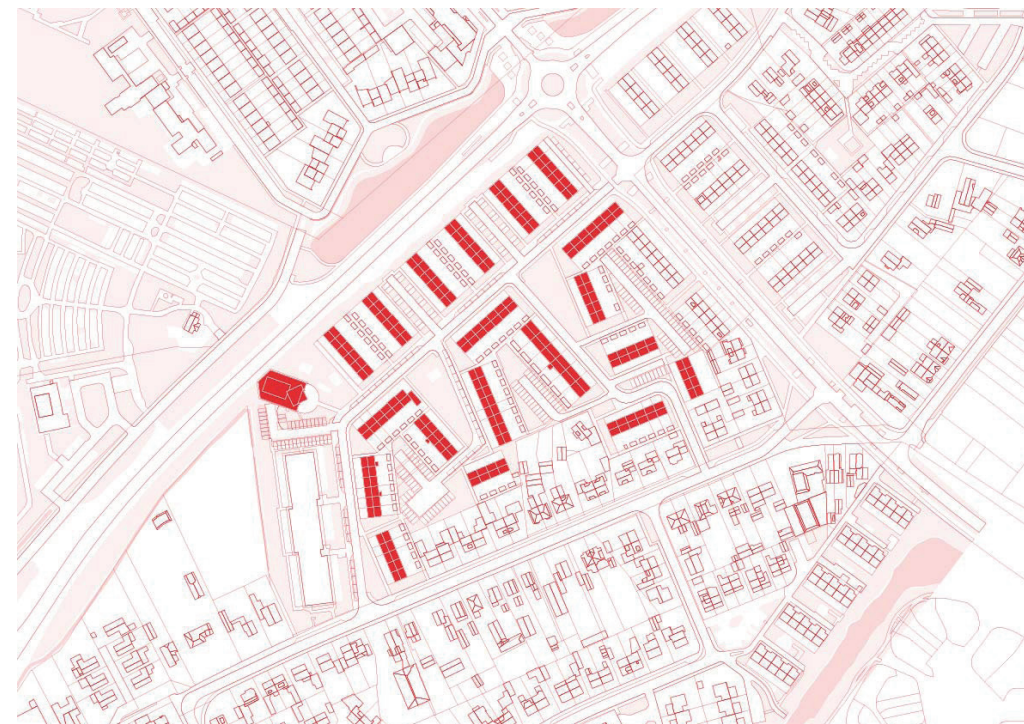
Vught [Lunetten]



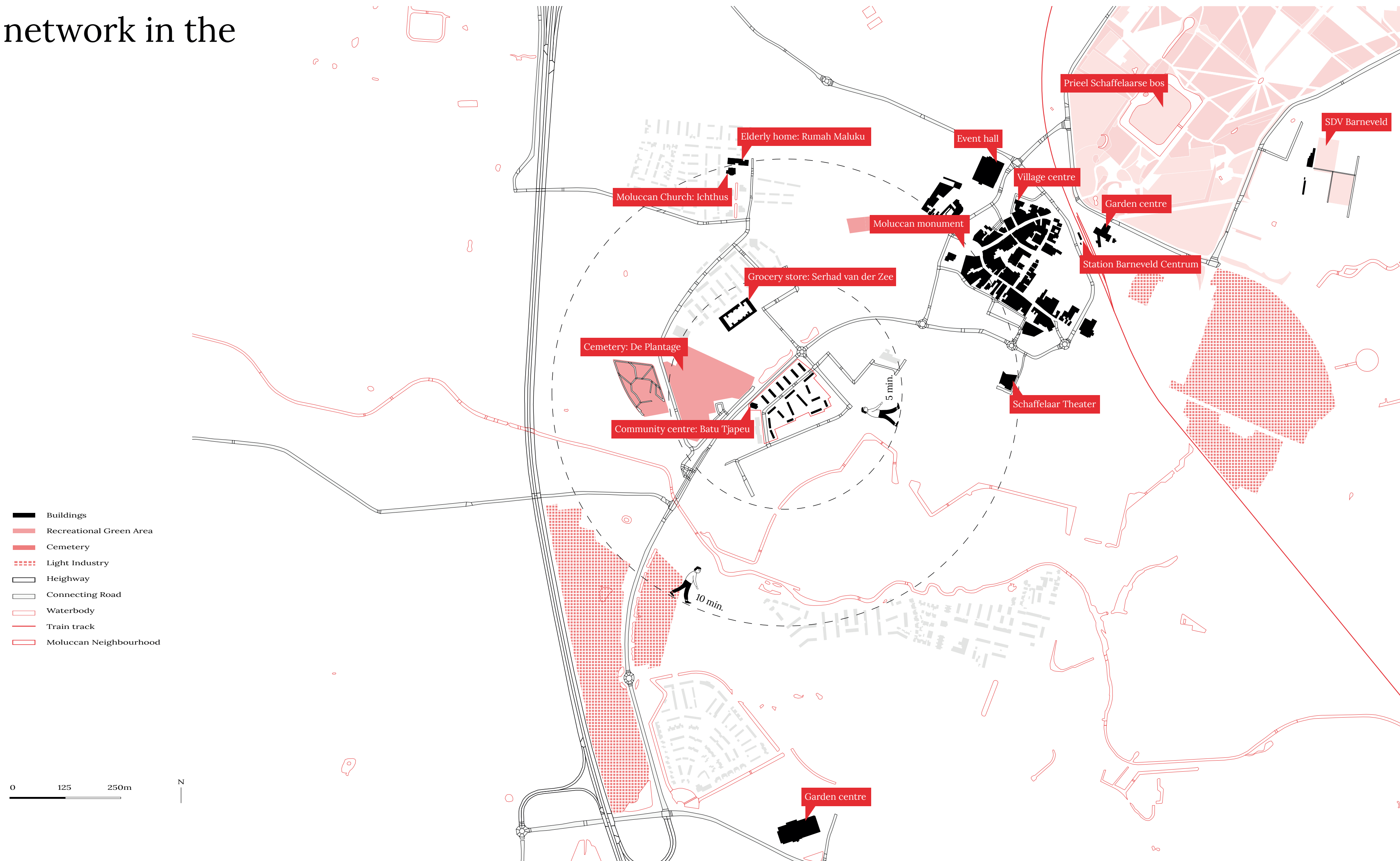
Vught [Vijverhof]



Barneveld



Existing Moluccan network in the Municipality





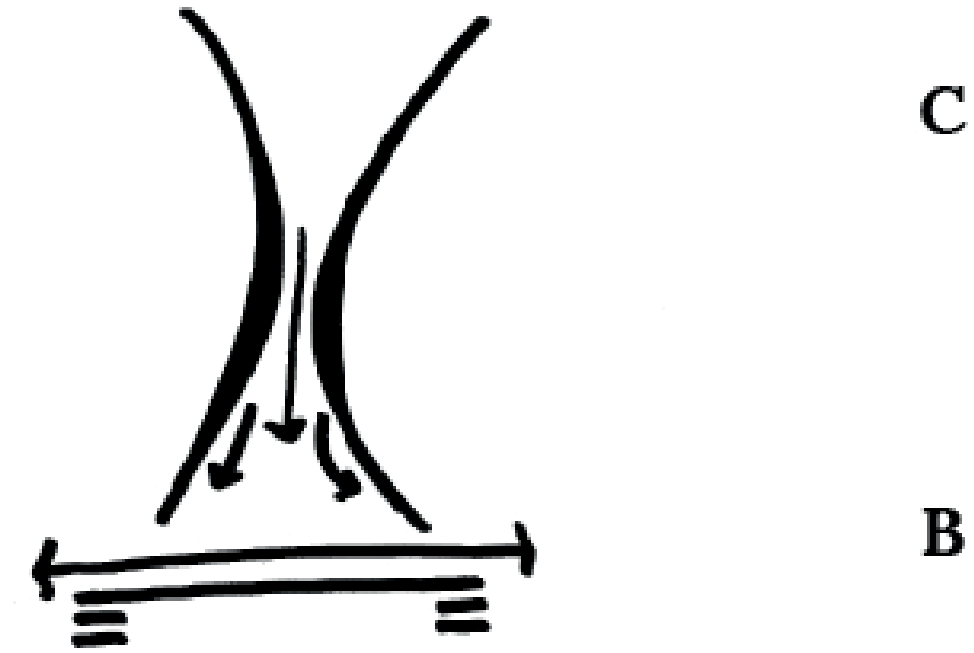
(Cultureel Buurthuis Batu Tjapeu, 2022)



(Baileo Traditional House, the Cultural Product of the Maluku People, 2022)

Covered Gathering Space Pattern

26 Baileo 2.0



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.



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

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

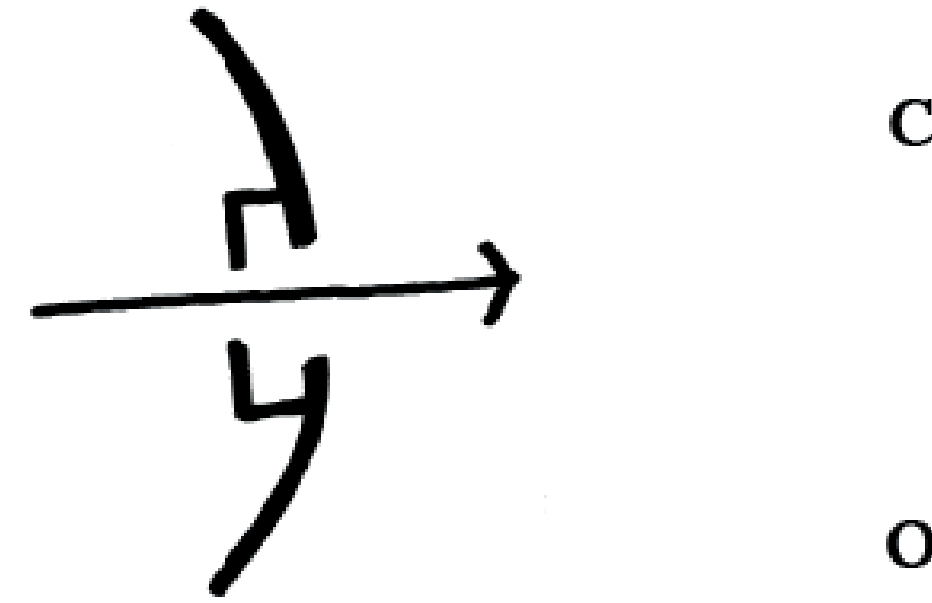
References
Building the Baileo. (2019, April 15). Baileo – Rumah Adat-. <https://buildingthebaileocom.wordpress.com/2019/04/15/baileo-rumah-adat/>

Cultural Expression in the Public Sphere



Openness and territorial pattern

05 Be welcome



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).








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

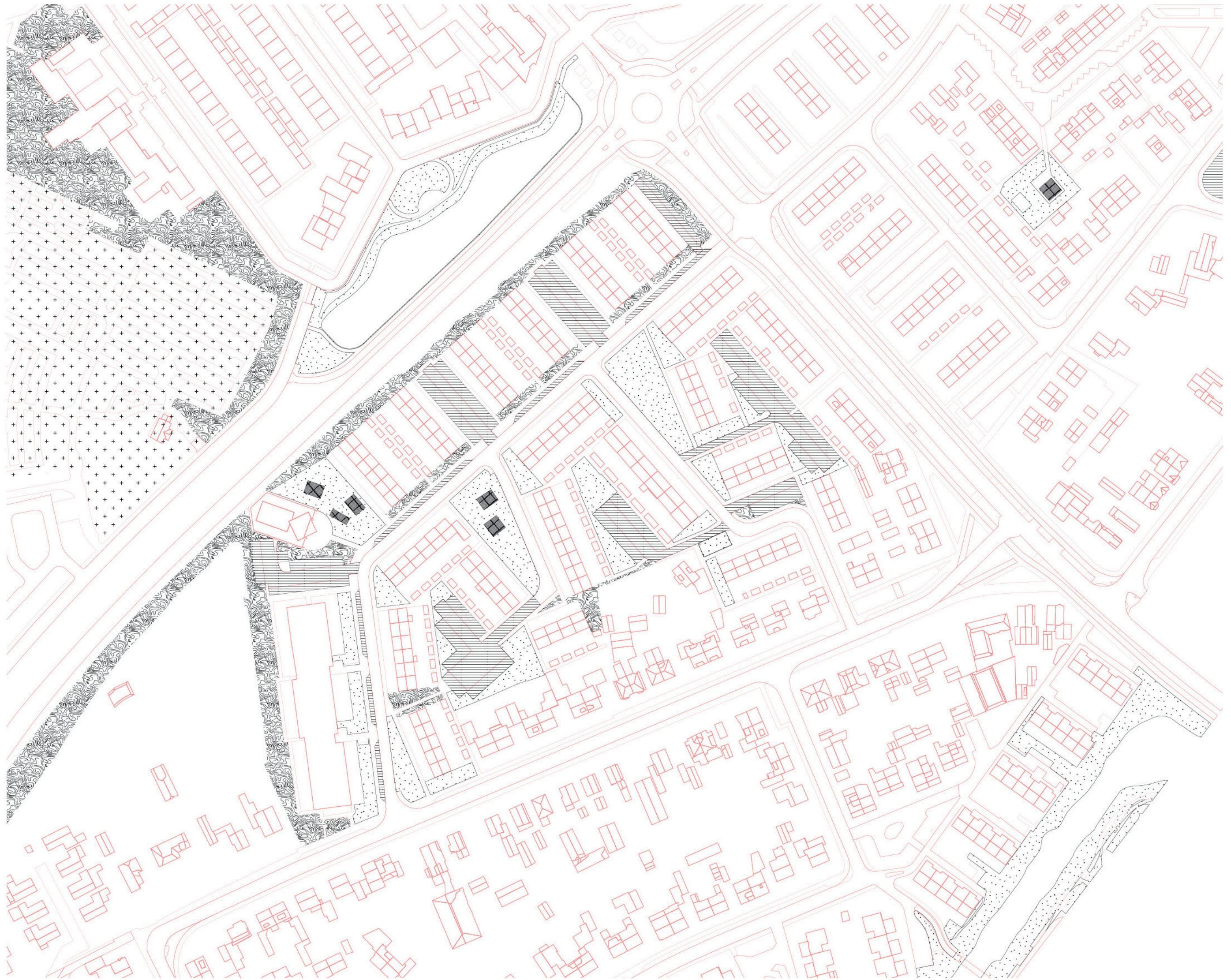
- Practical implication**
- Highlighting the entrance to the neighbourhood by a gate or markings on the pavement that refer to Moluccan culture.
 - Redesign street lighting and pedestrian crossings where needed to clearly define the entrance and make it accessible.

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 privacysregulering



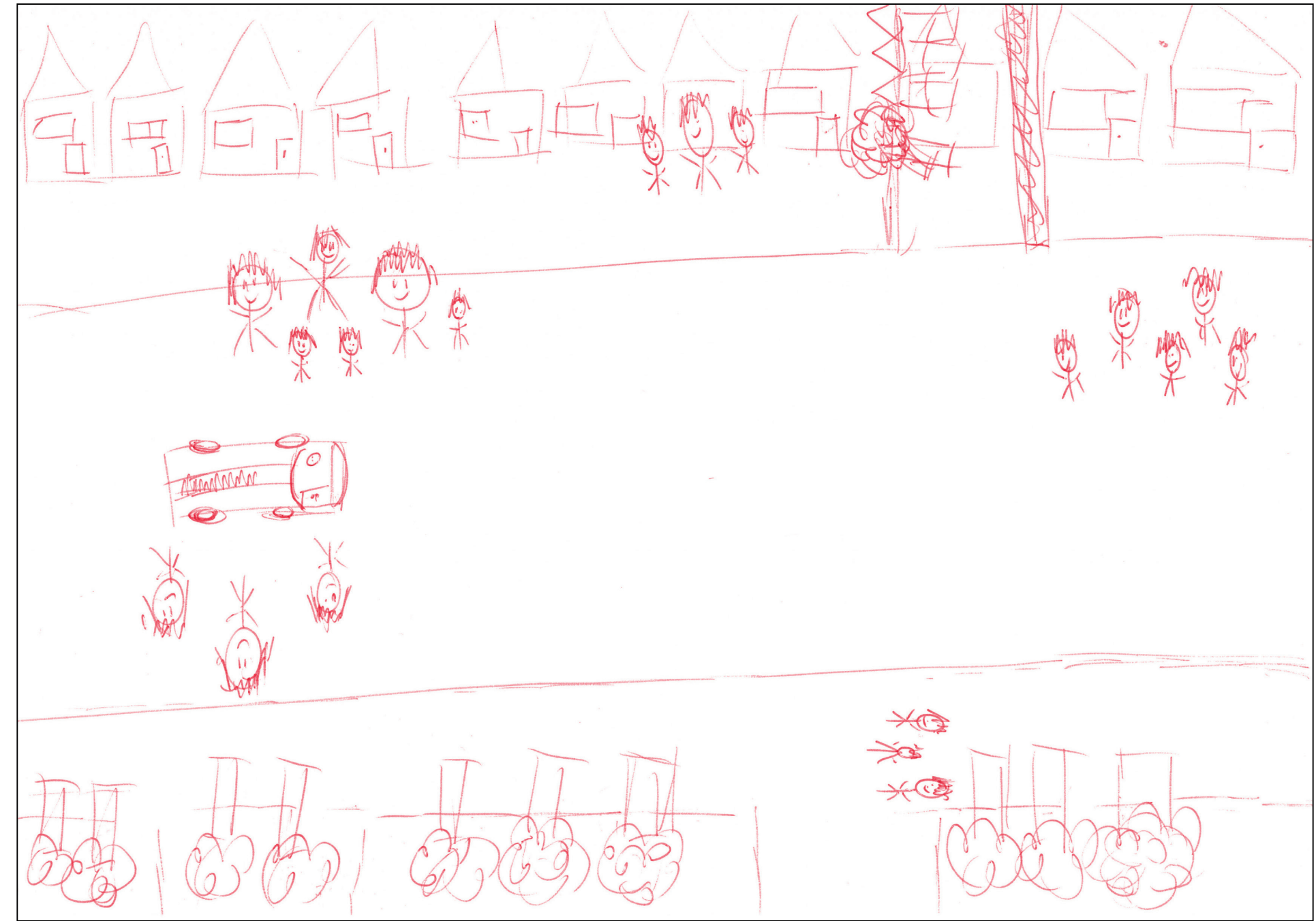
Current Situation

-  parking
-  lawn
-  vegetated
-  cemetery
-  playground or sports court





Mindmap of Moluccan neighbourhood in Barneveld (A. Loupatty, personal communication, April 10, 2023)



Mindmap of Moluccan neighbourhood in Barneveld (E. Loupatty, personal communication, April 10, 2023)



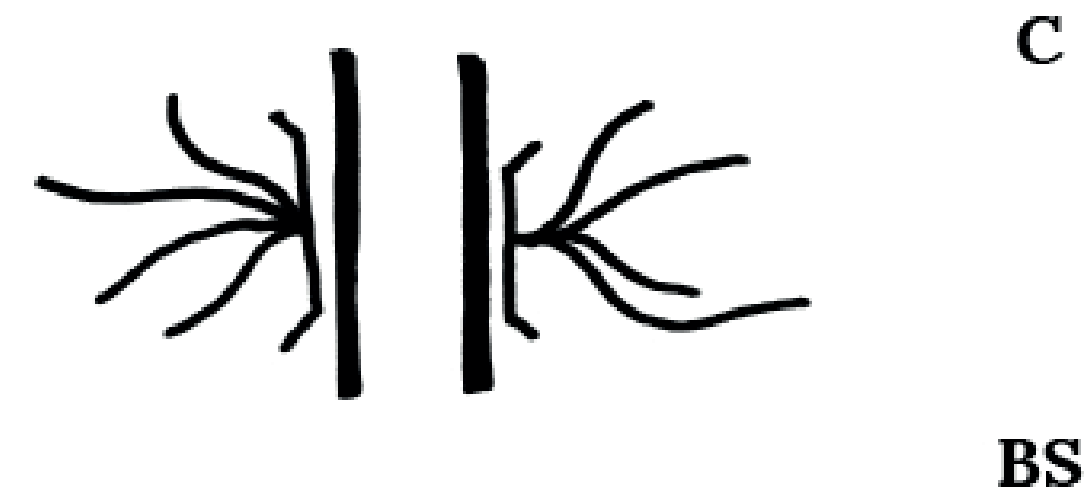
Market 'Mardika' in the city of Ambon, Moluccan Islands
(Indonesia Kaya, 2022)



Street in the village Haria, Saparua, Moluccan Islands (Google
Maps, 2021)

Street as Shared Space Pattern

27 People's street



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

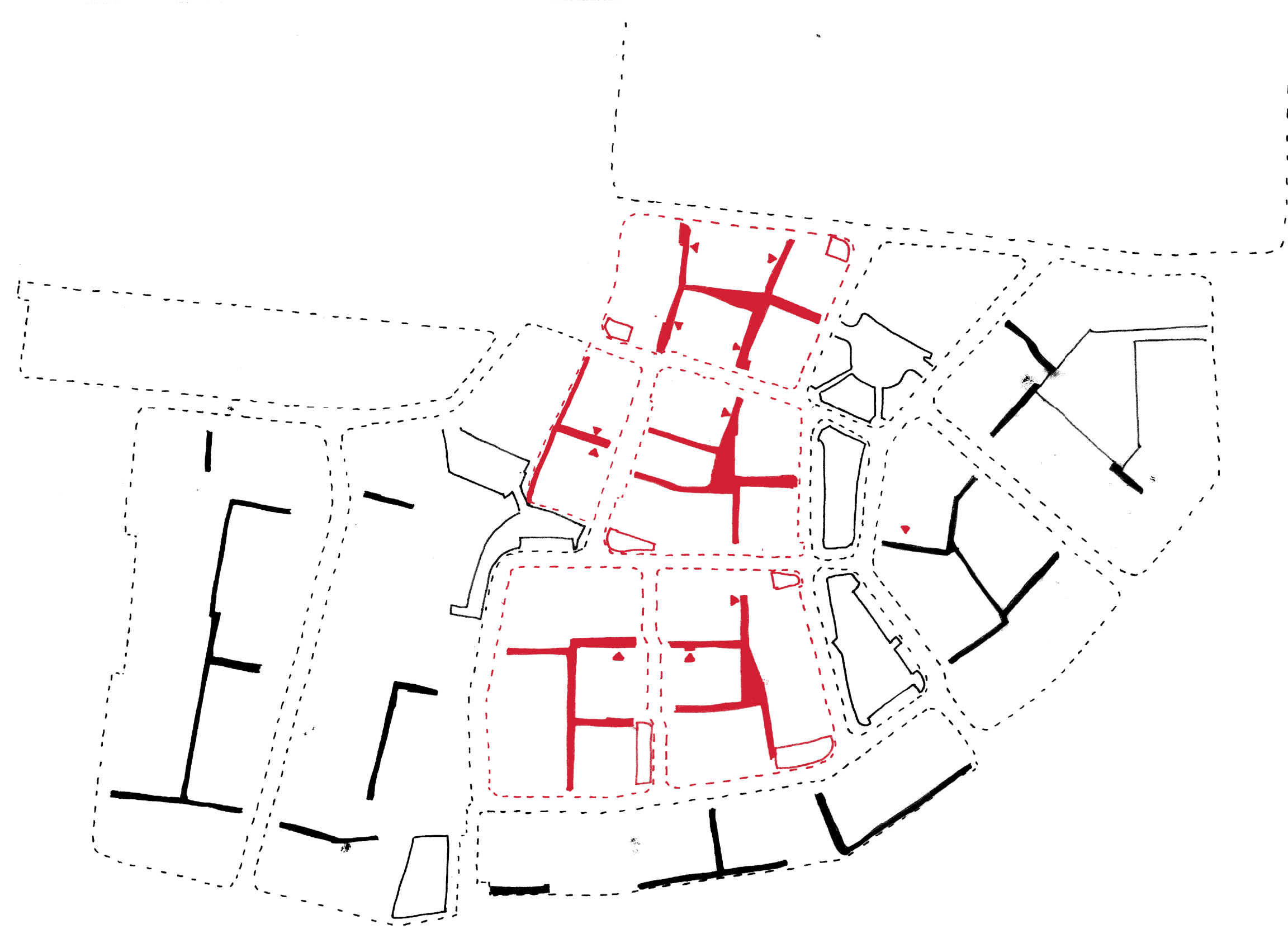


Practical implication
Design the street profile as a shared space, a place where all transporters are equal, with space for activities and elements to stay (such as benches)

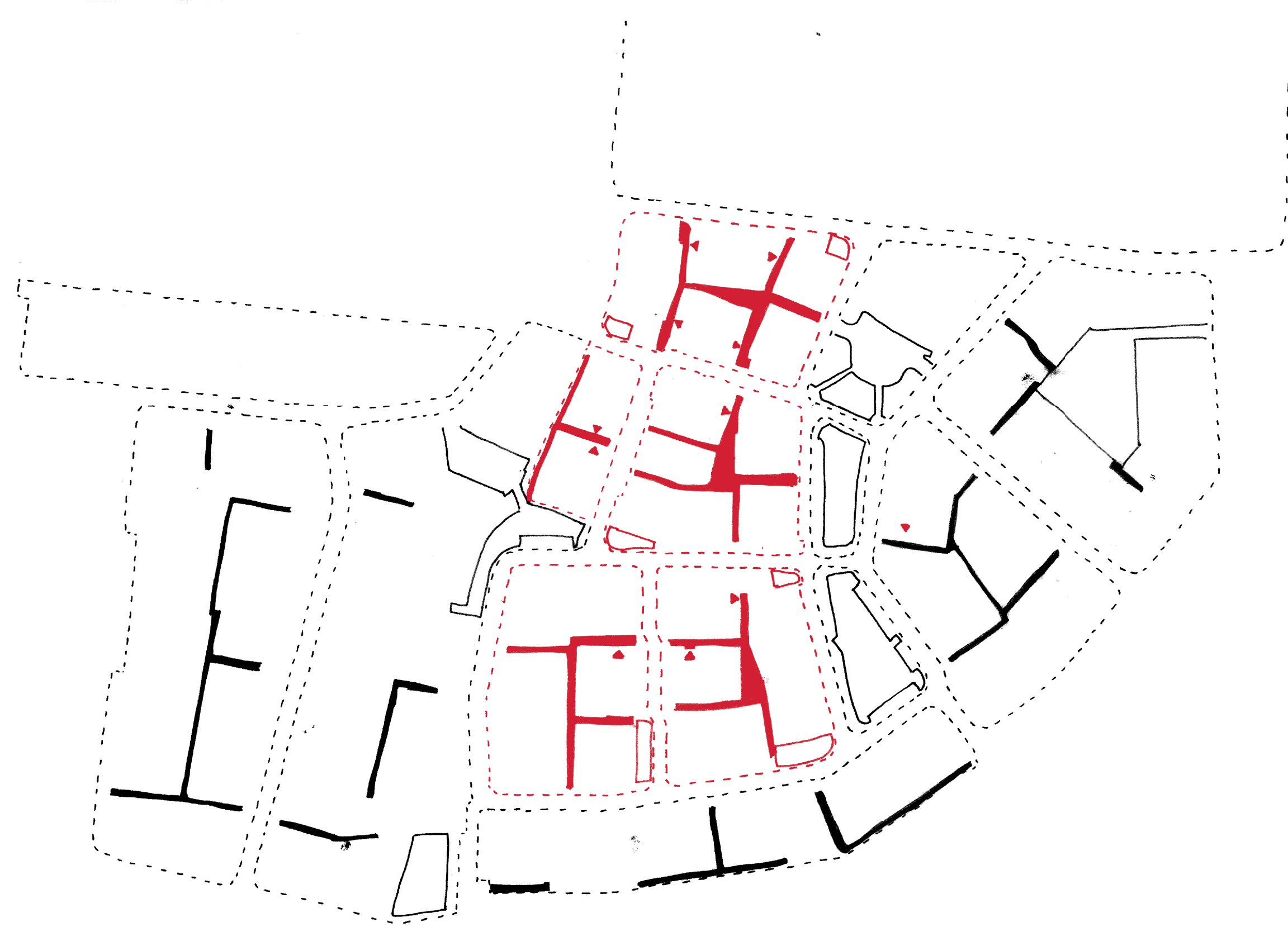
Related patterns
Be welcome [05], Meet & greet [06], Get to know actively [11], **Life at the back** [17], Wander, explore and discover [19], Inward-oriented realm [28]

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

Alleys and Squares



Alleys and Squares



Alley Culture Pattern

17 Life at the back



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

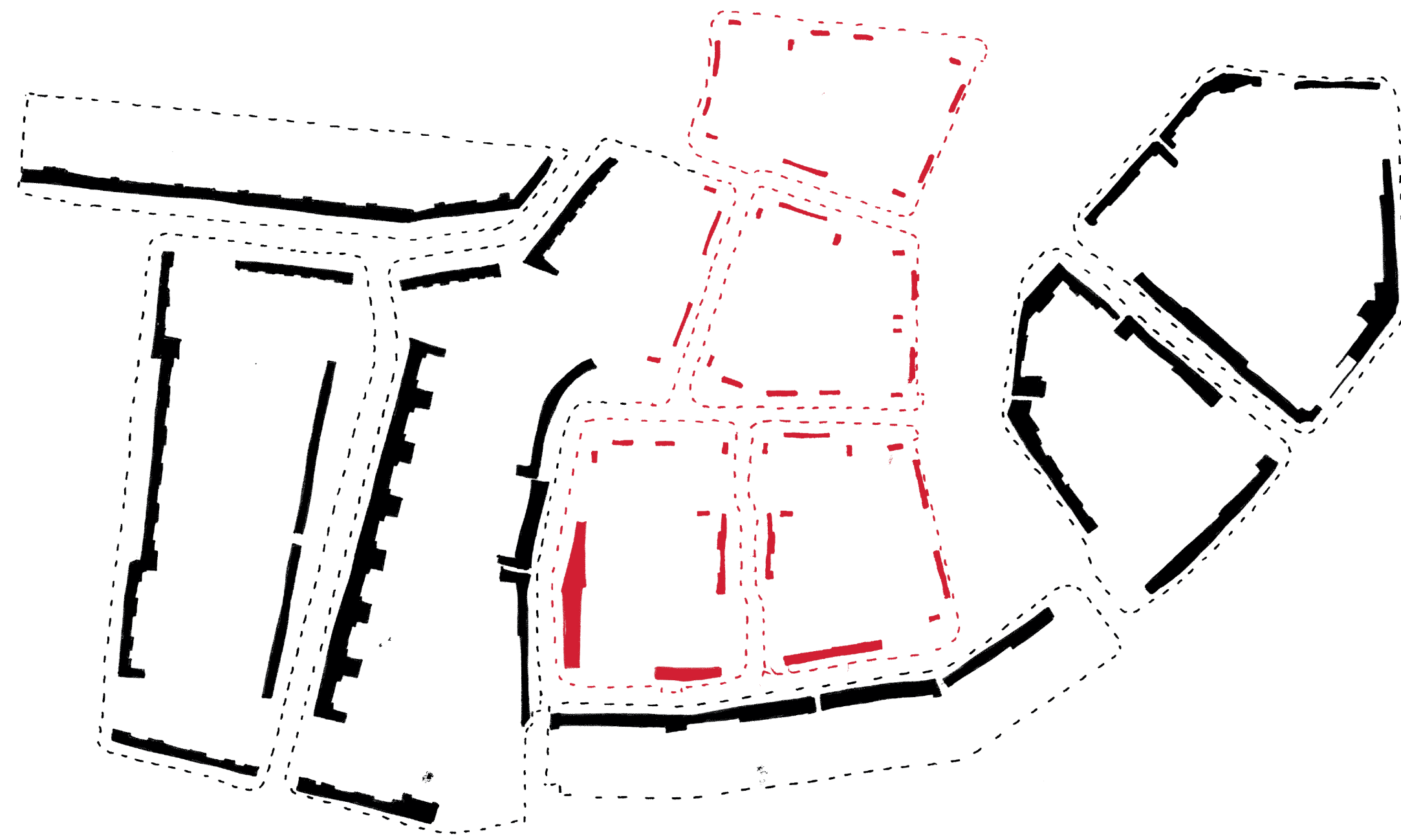
Practical implication
Give alleys a name and own identity to make it more accessible and importance. Canopies to create spaces that feel more comfortable and intimate. They provide protection from rain and bring interest to alleys. Provide good lighting to maintain safety. Reopening these facades and 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 and can be sheltered from the elements.



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

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/>

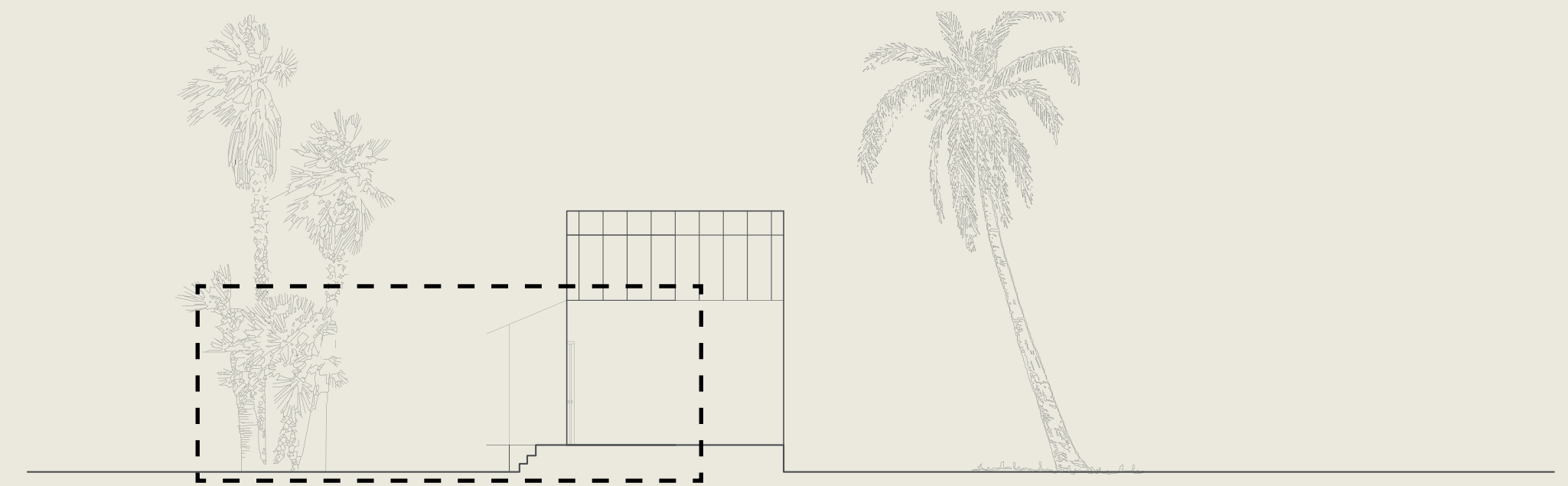
Transition Zones



Transition zones [Vught, Vijverhof]

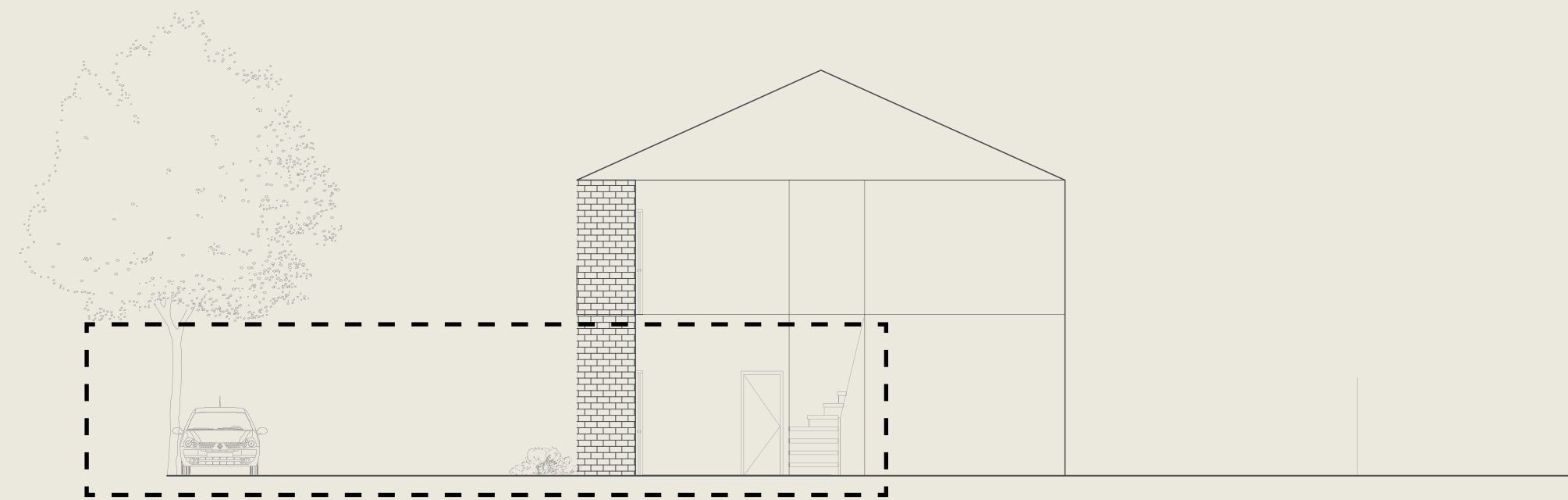


Typically Moluccan



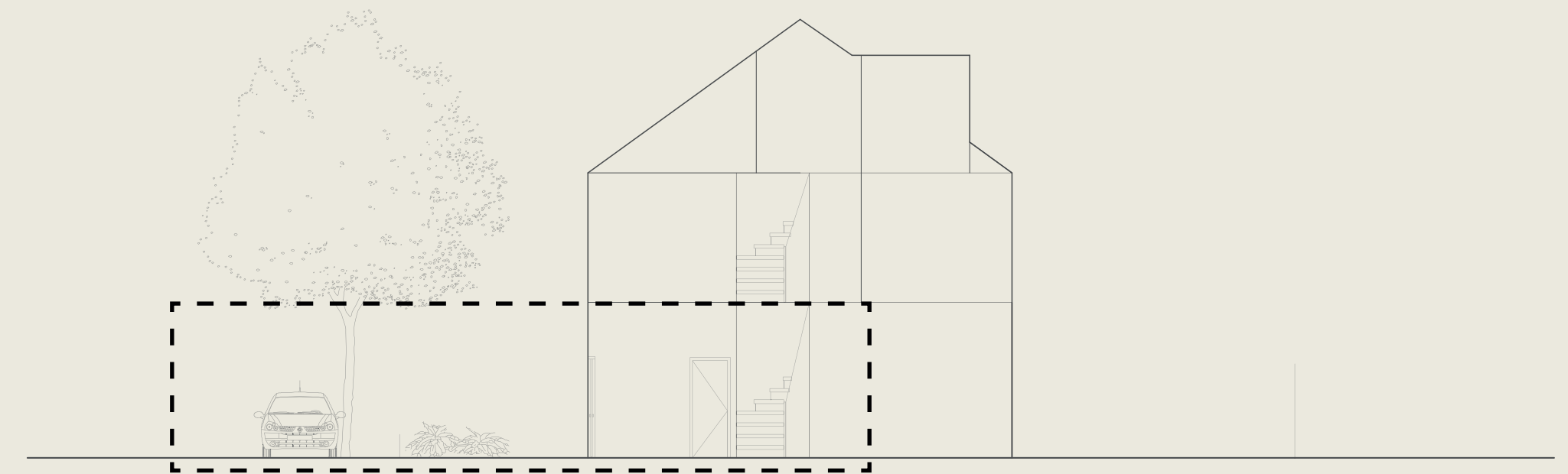
street - garden - porch - living room

Vijverhof transition



street - porch - hallway - living room

Typically Dutch [seen in Moluccan neighbourhood in Barneveld]



street - sidewalk - garden - hallway - living room

Transition Zone Pattern

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

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



Large capacity



Vught [Vijverhof]

Enclosed



Barneveld

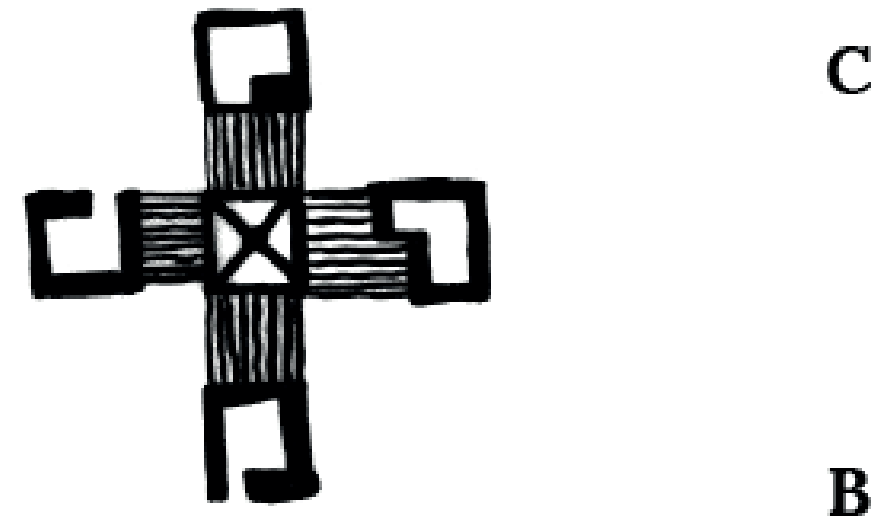
Located at the backgarden



Vught [Lunetten]

The kitchen as Heart of the Home Pattern

20 Tumis Tumis



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



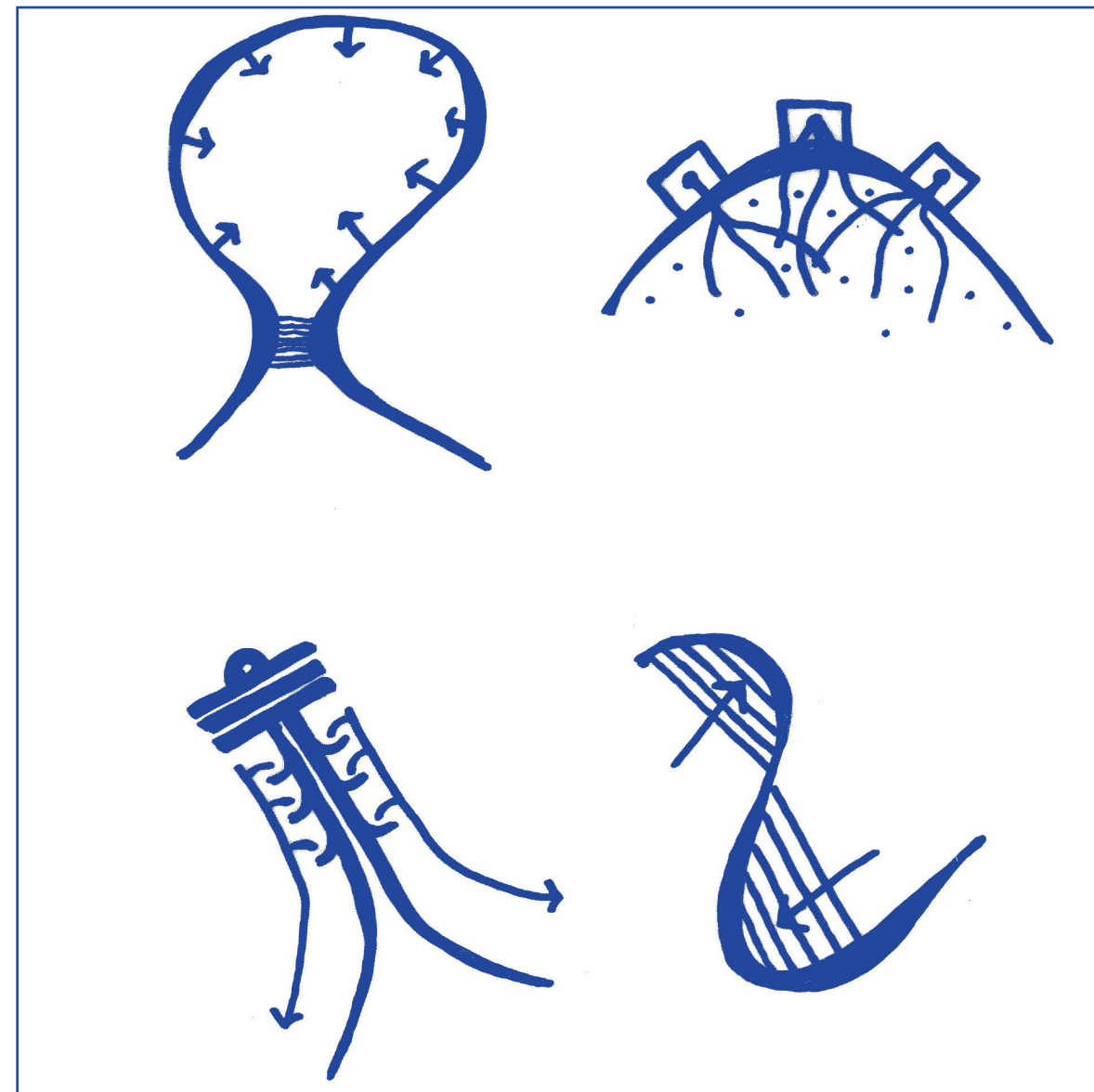
Related patterns
Perfect fit [08], That corner toko [24]

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.

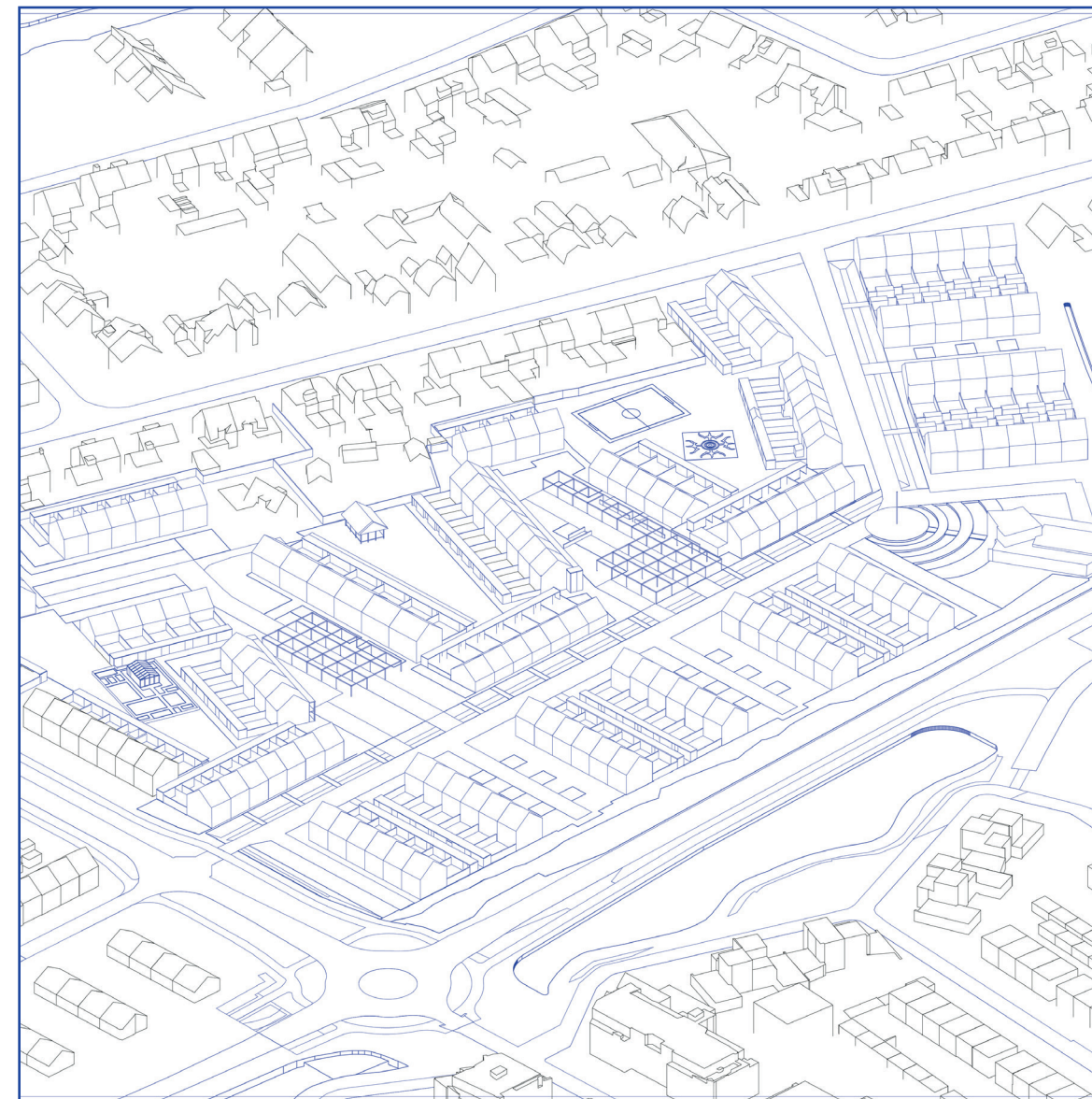
Practical implication
The kitchen is located in a enclosed area of the house, easily accessible from the back garden. The kitchen is also generally larger than in typical Western-style houses to accommodate multiple people cooking and socializing at the same time. It needs enough capacity to cook for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

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

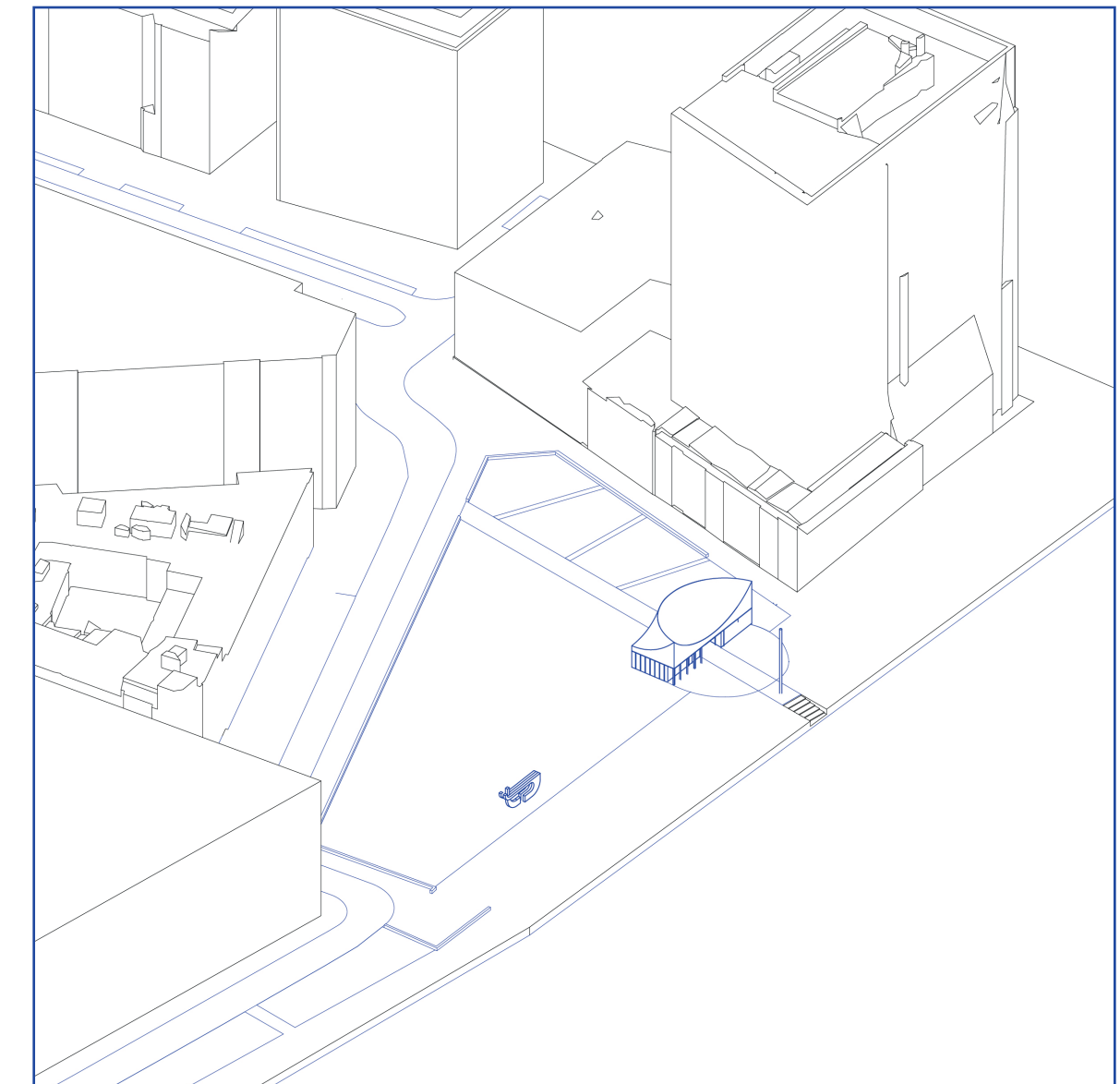
The Three Elements of Design



The Moluccan Pattern Language

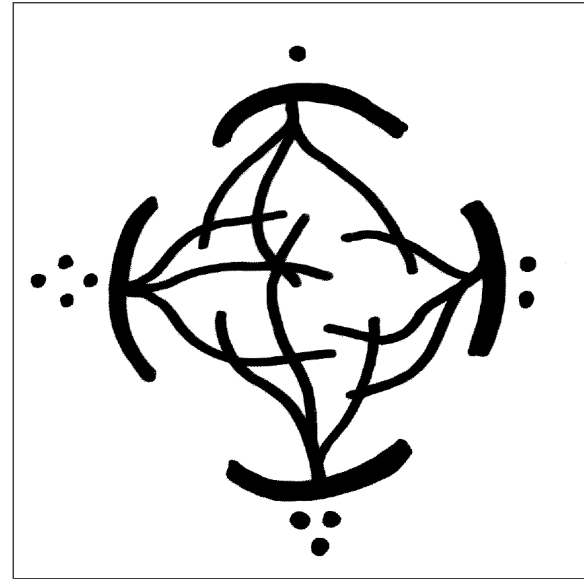


Renovation of the Moluccan neighbourhood
[Barneveld]

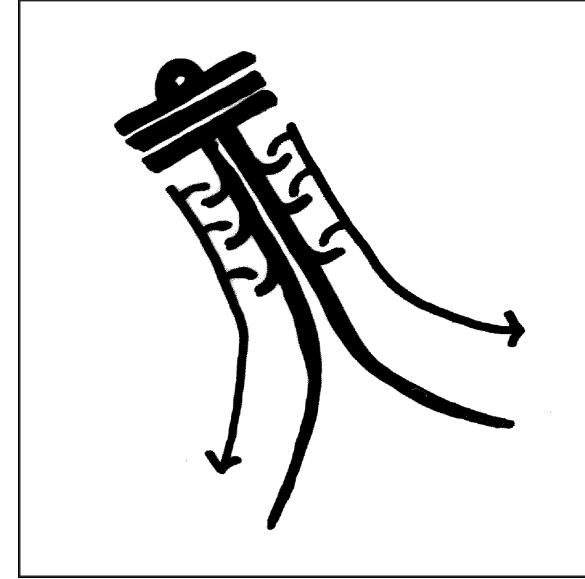


Creation of New Heritage
[Lloydkade, Rotterdam]

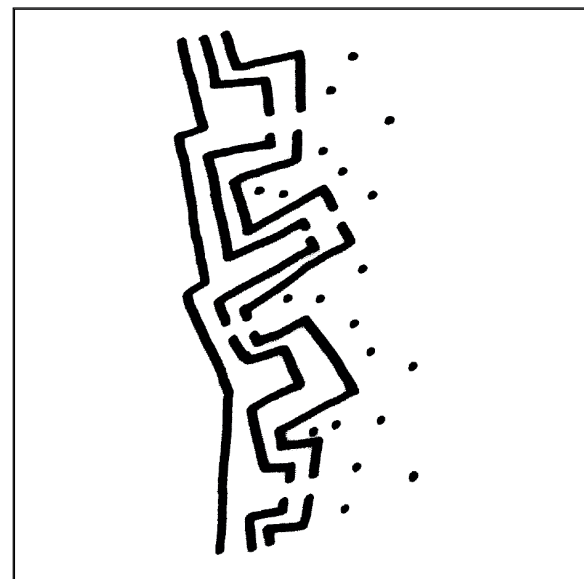
Applied Patterns



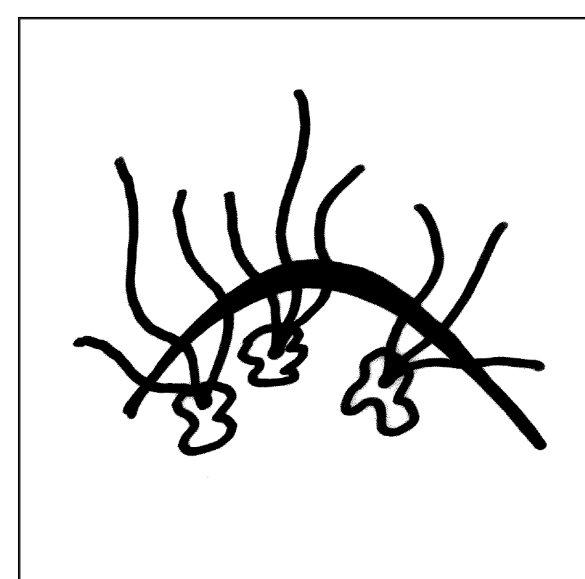
[07] All in one



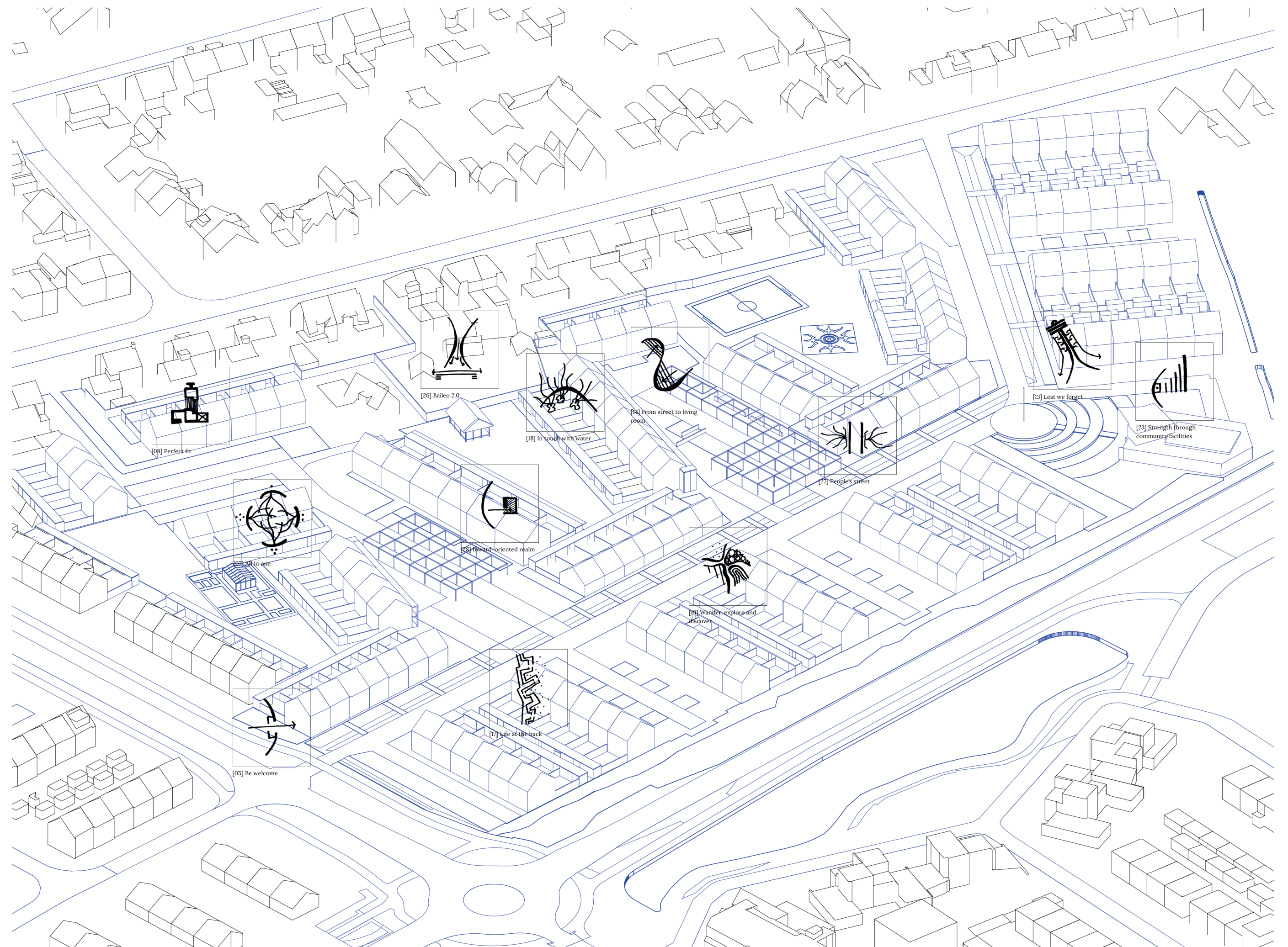
[13] Lest we forget



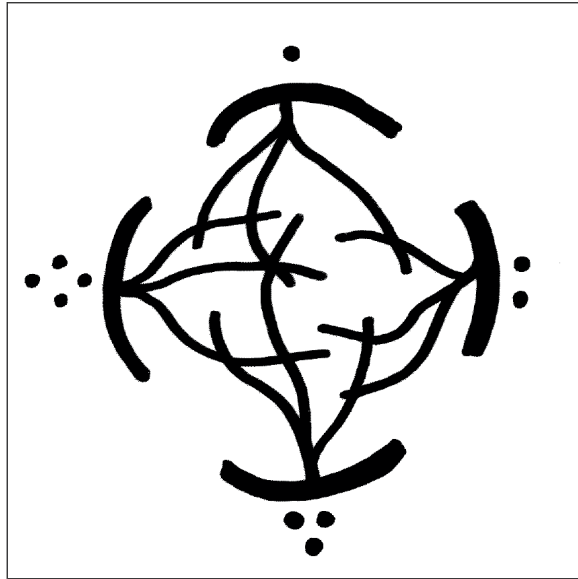
[17] Life at the back



[18] In touch with water

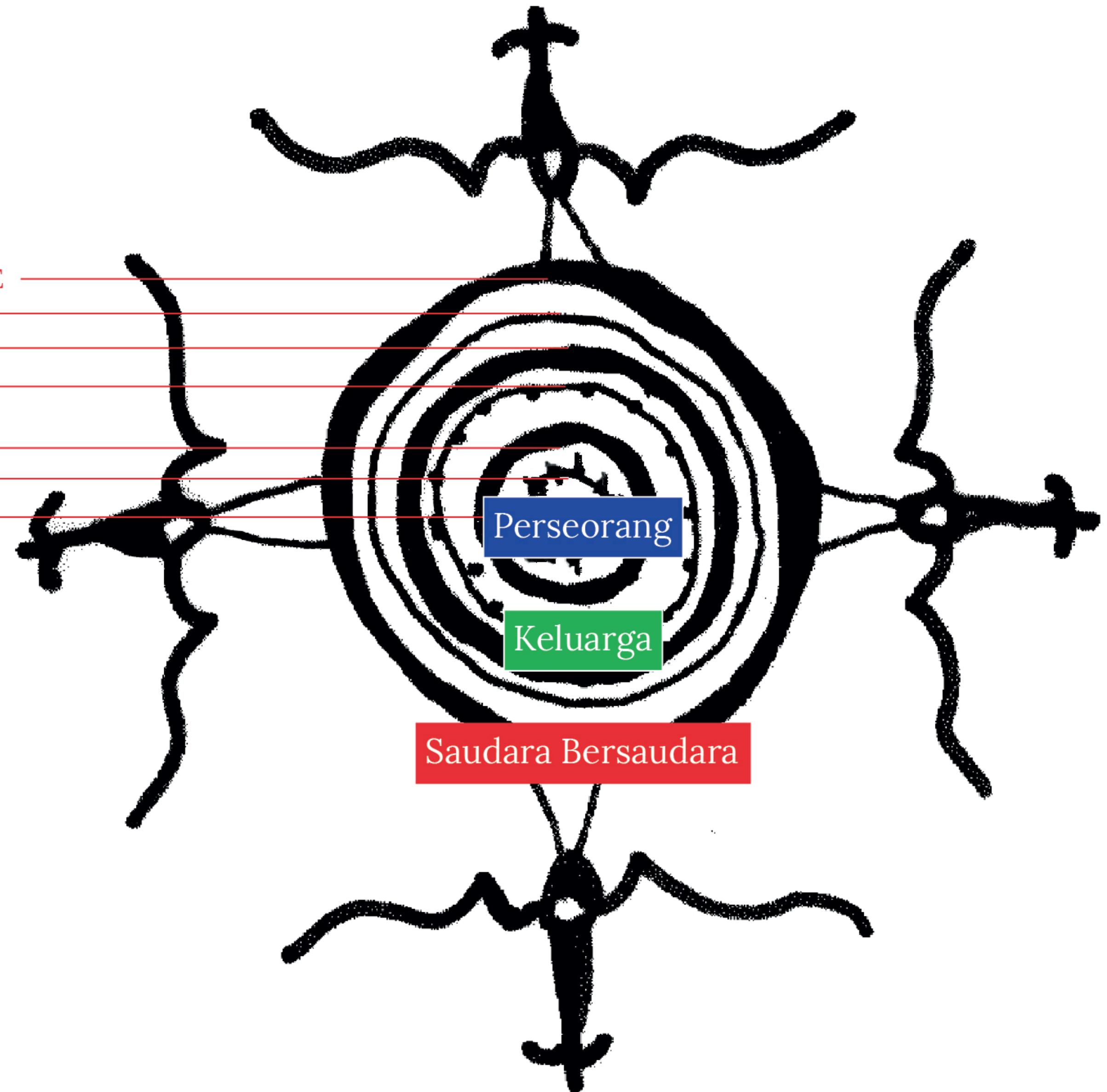


Housing Typologies of Household-Based Models

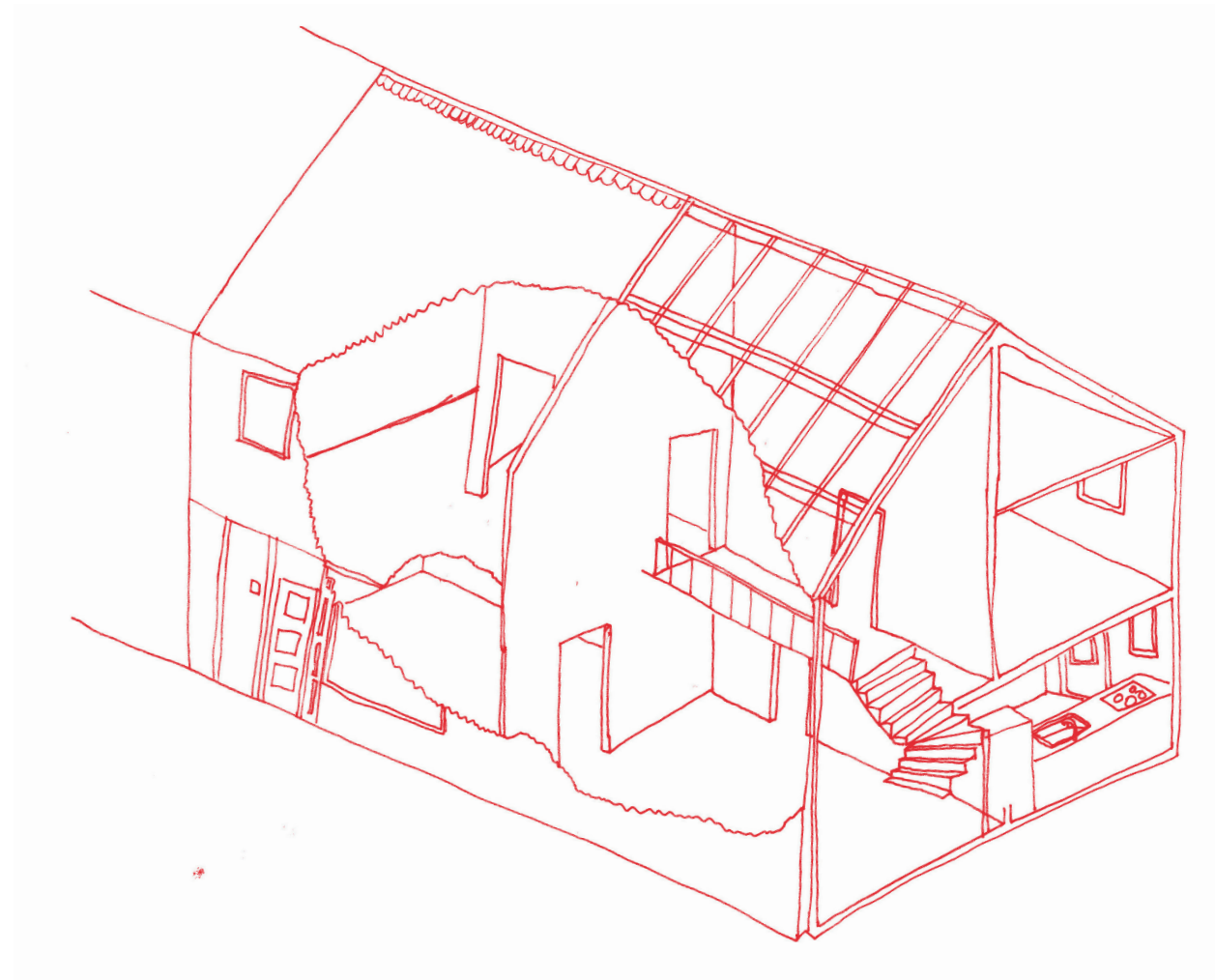


[07] All in one

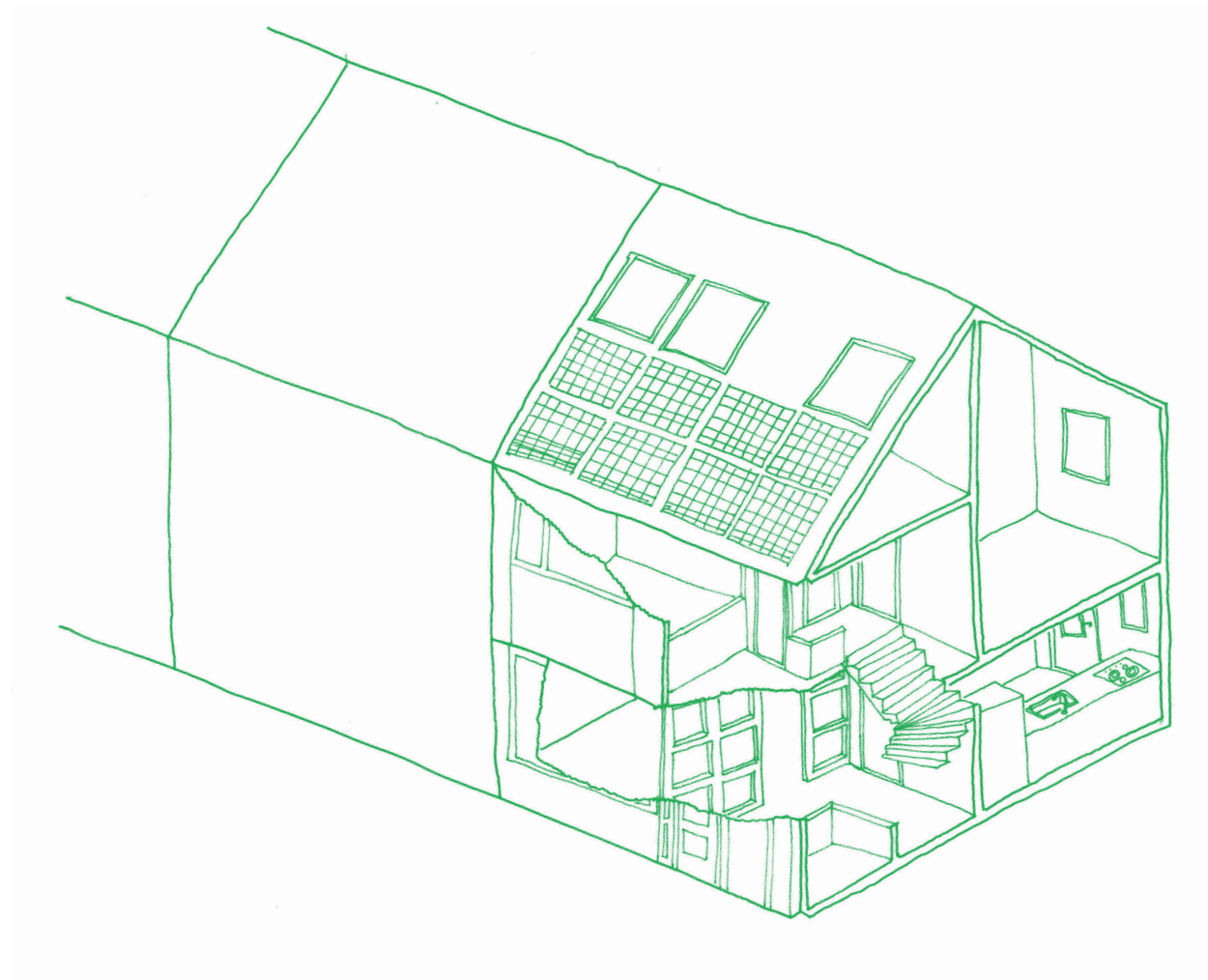
- SUKU BANGSA MALUKU/MOLUCCAN PEOPLE
- BONGSO-PELA/FRATERNITY BONDS
- NEGERI/VILLAGE
- SOA/FAMILY CLAN
- RUMA TAU/FAMILY
- MATA RUMAH/HOUSEHOLD
- BETA/ME



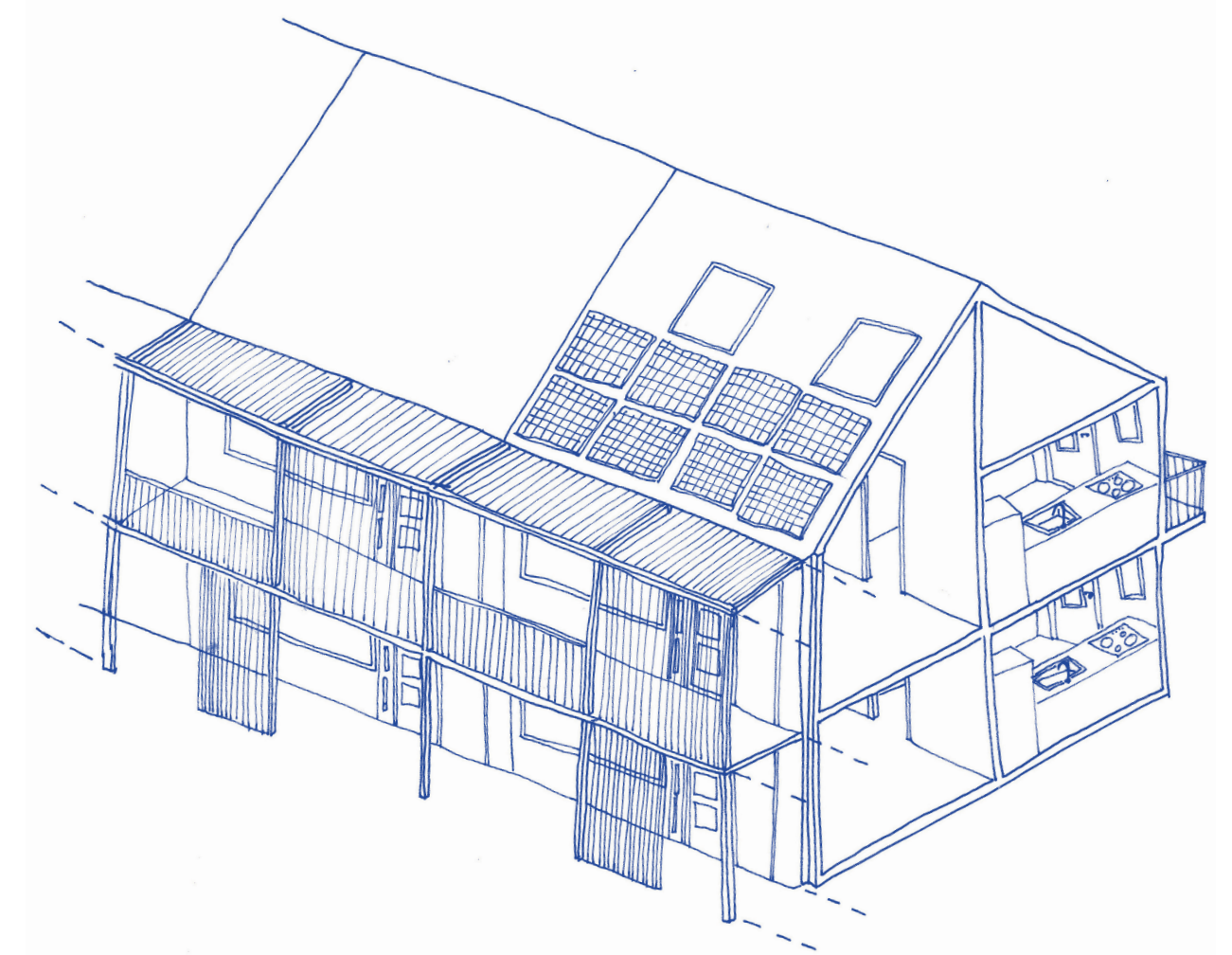
Housing Typologies of Household-Based Models



Saudara Bersaudara - model | Broader kinship system

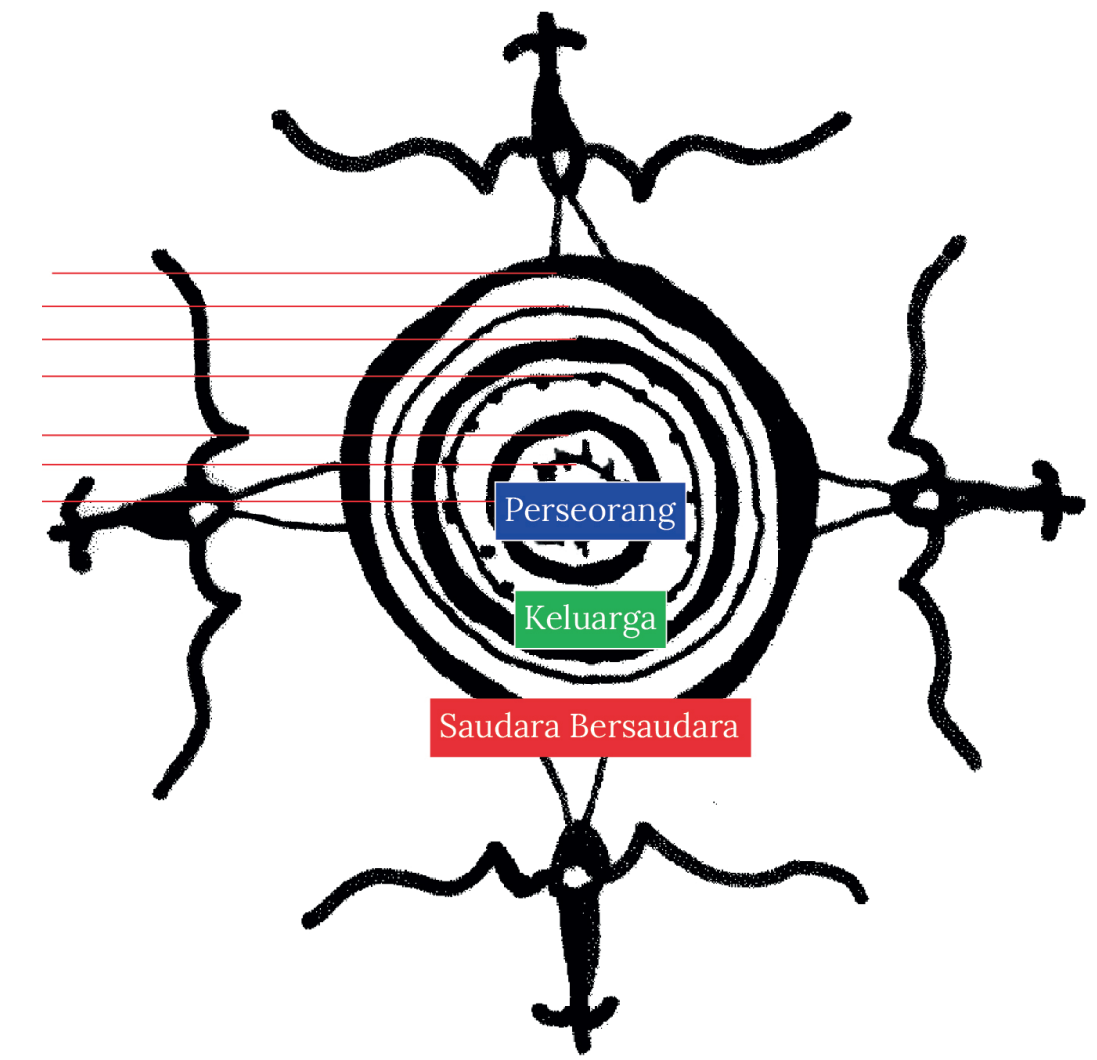
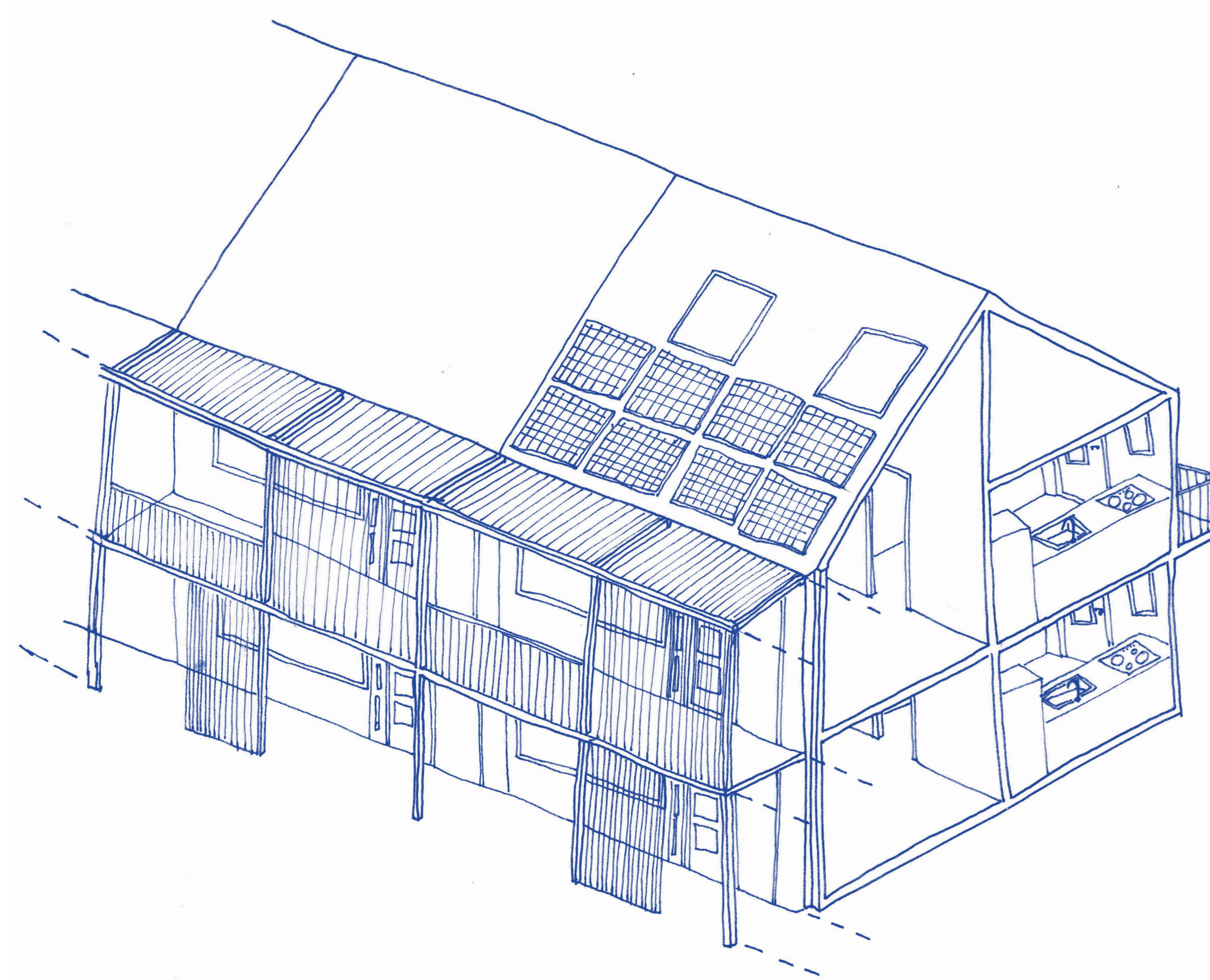


Keluarga - model | Family



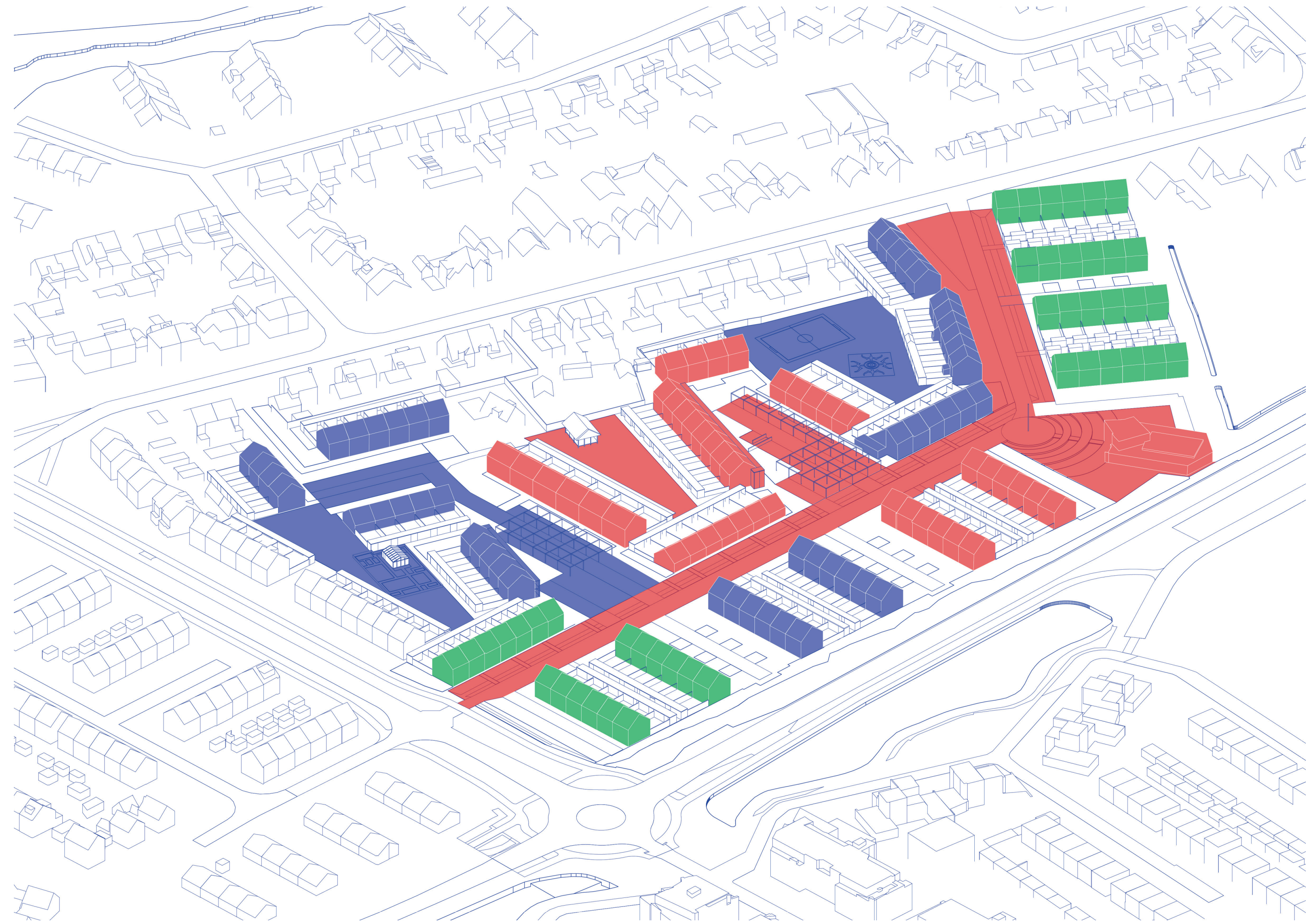
Perseorang - model | Individual

Perseorang - model | Individual

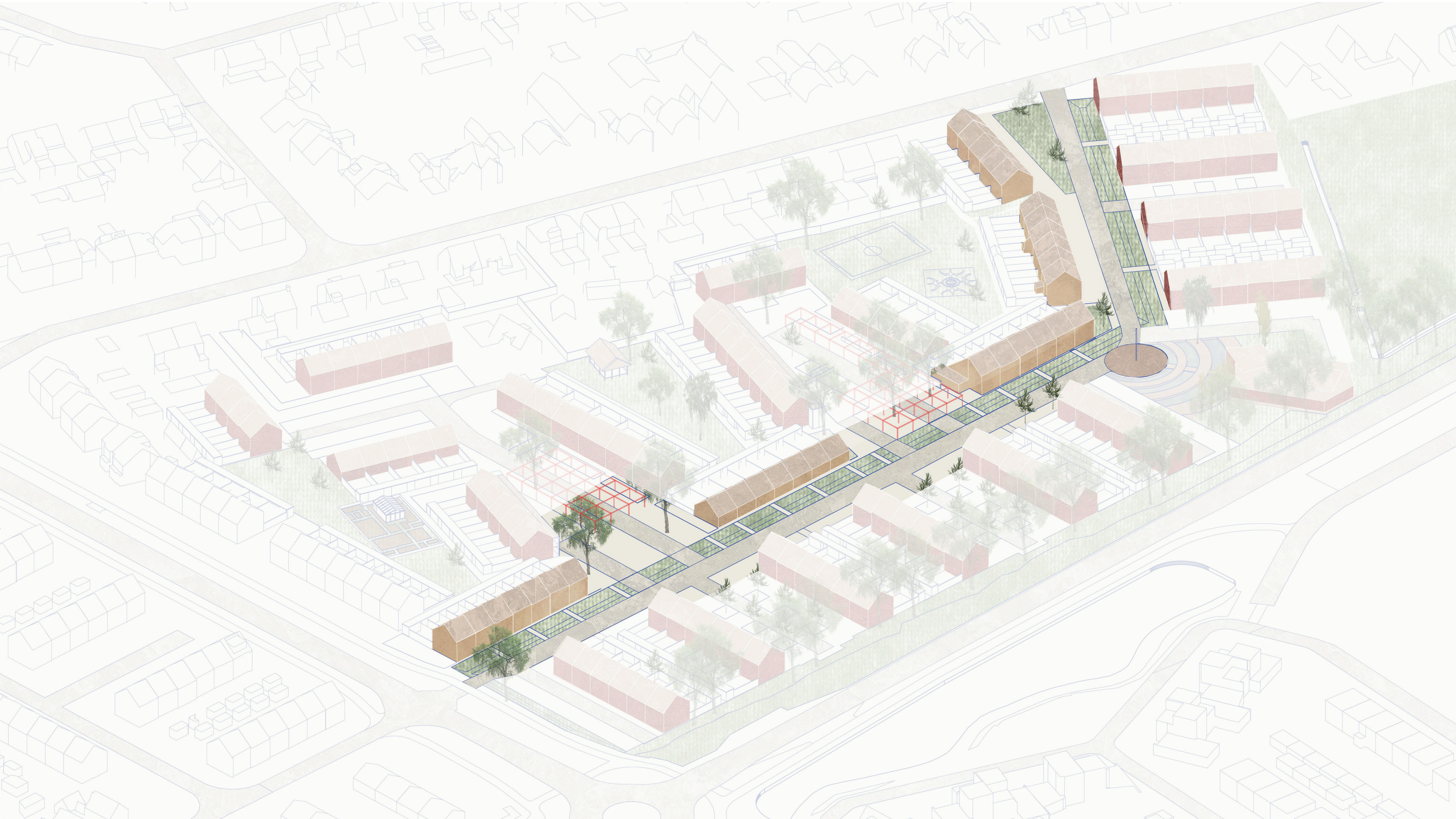


Phasing

- PHASE 1: Strengthen
- PHASE 2: Connecting
- PHASE 3: Expanding



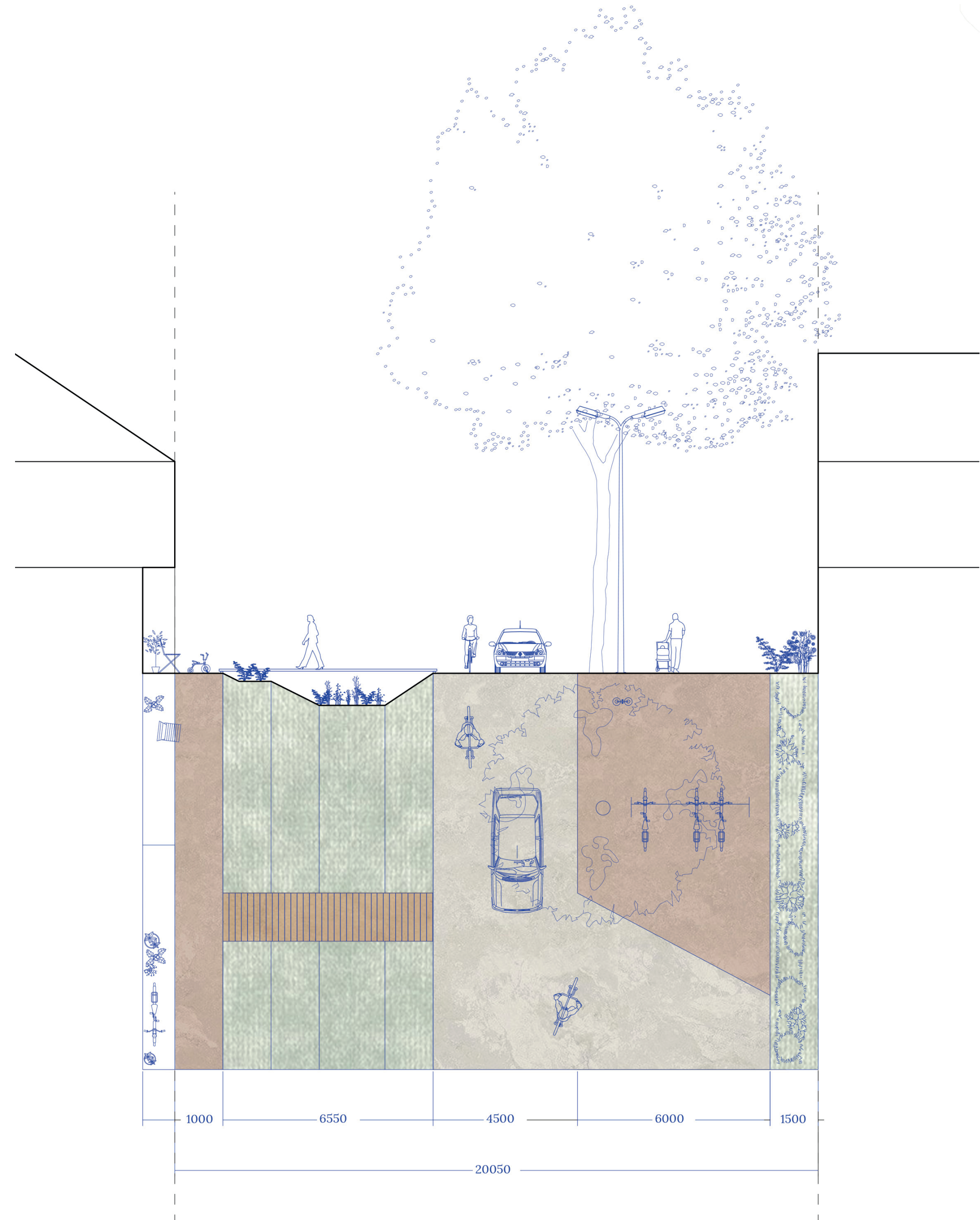




The Columbusstraat as shared space



Current situation (Google Maps, 2022)

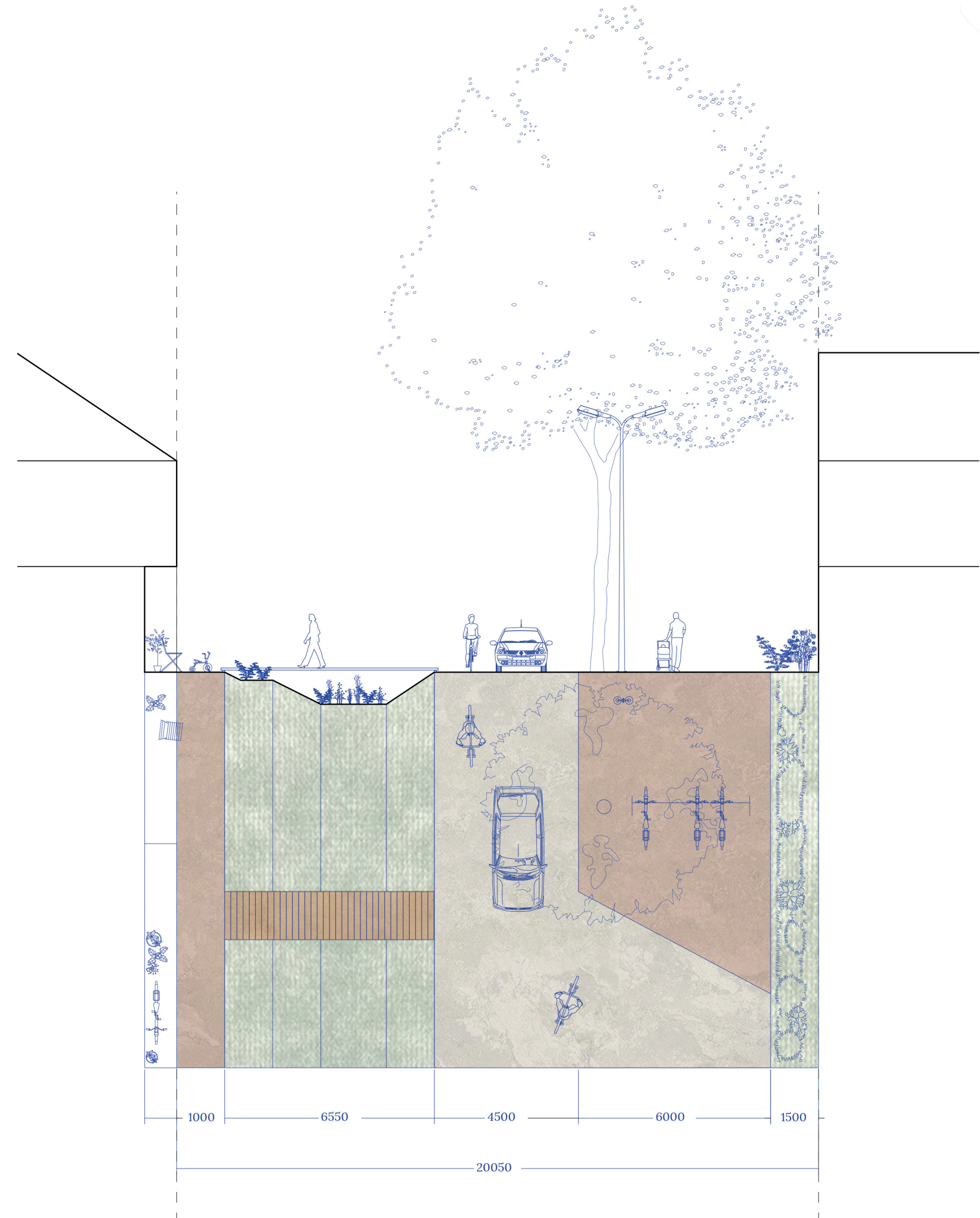


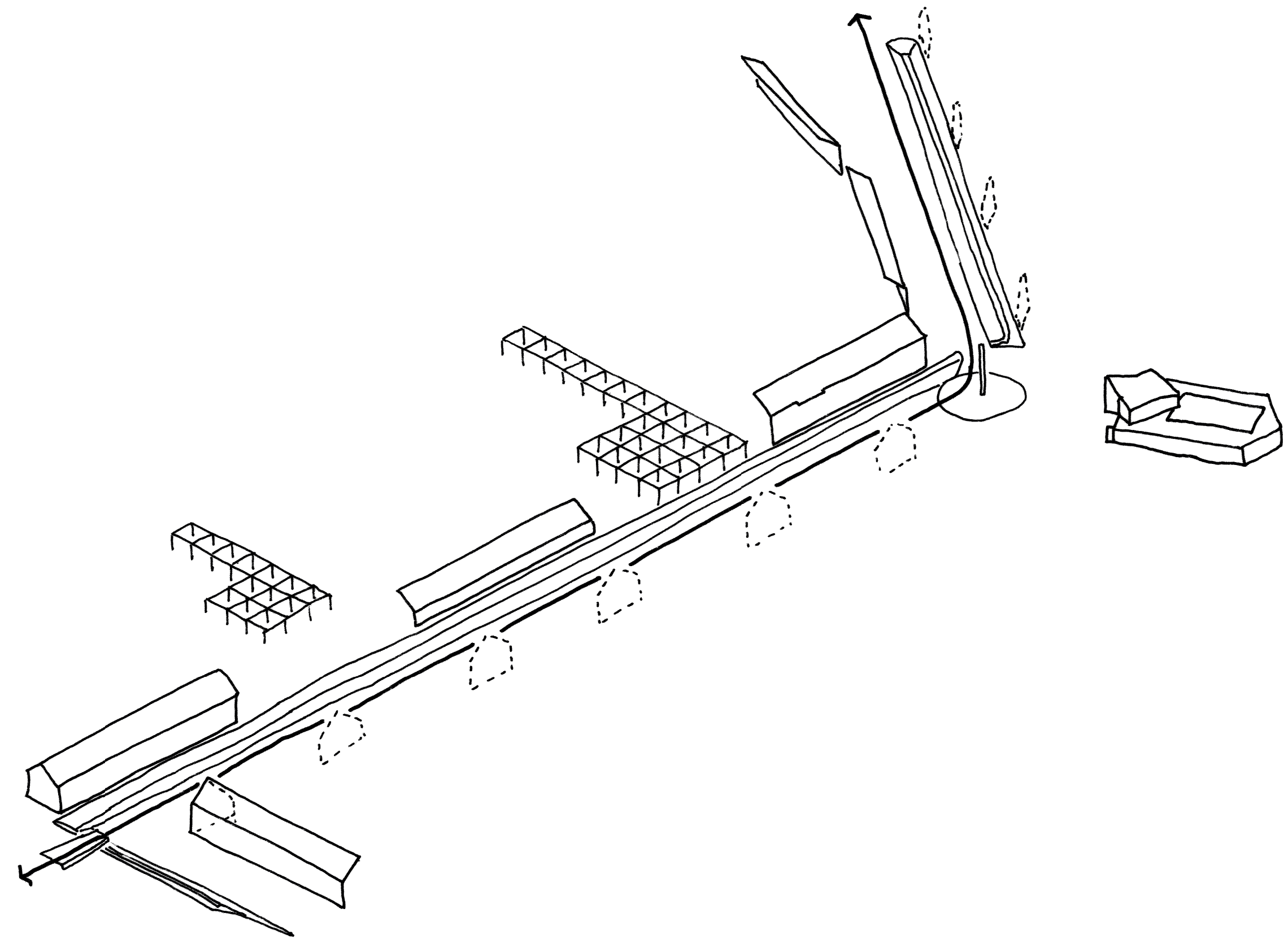


(Rotterdams Weerwoord, n.d.)



Water depth during heavy rain. 70mm - 2 hours
(Klimaat-effectatlas, 2023)



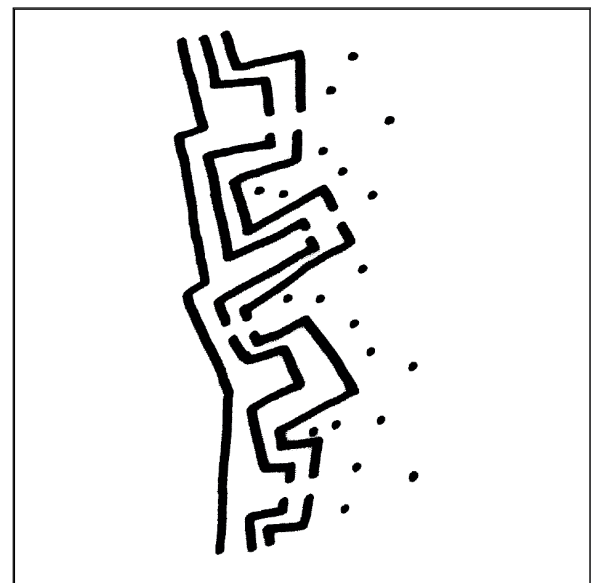




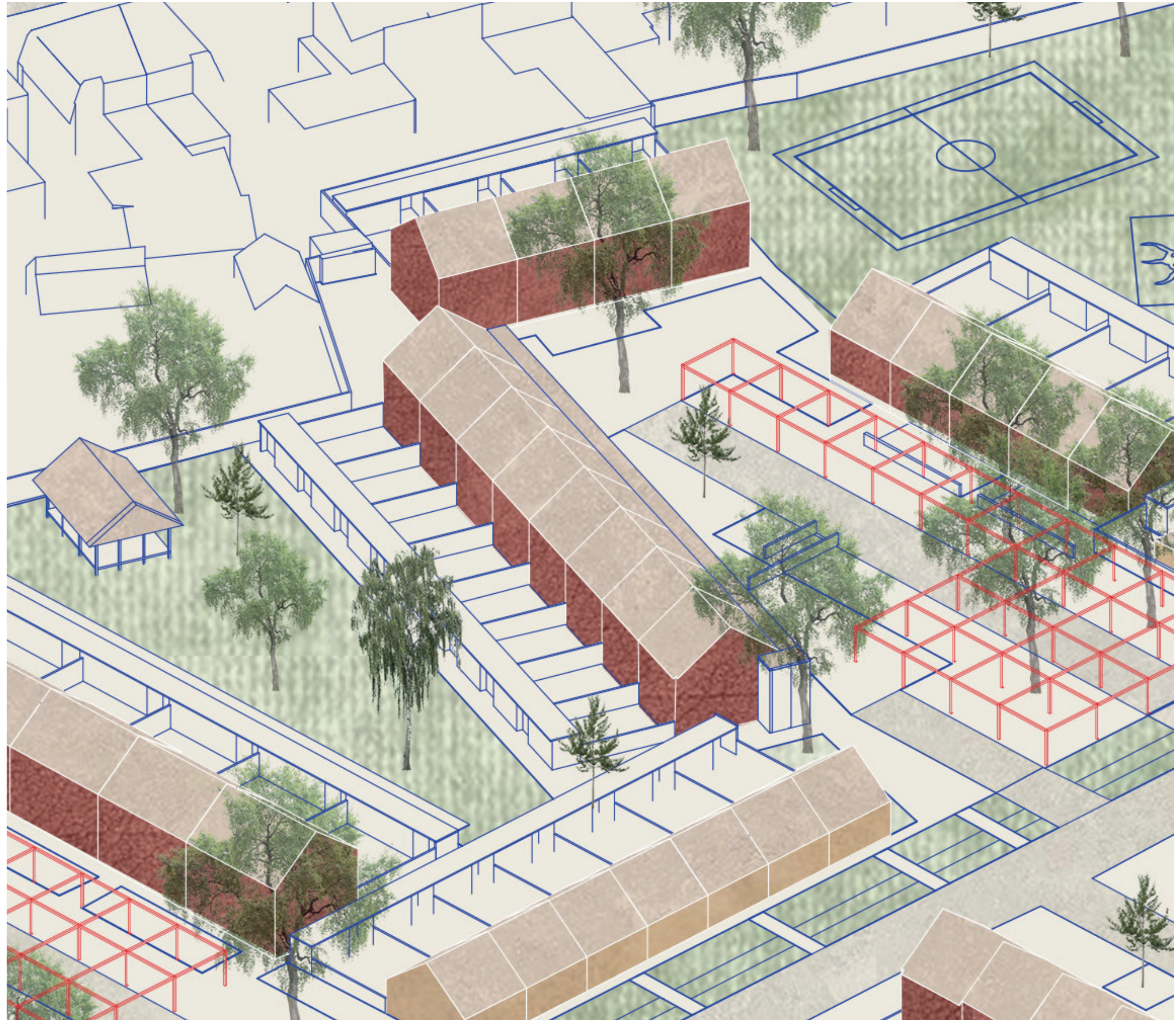
Current situation



The intimacy of the courtyard



[17] Life at the back

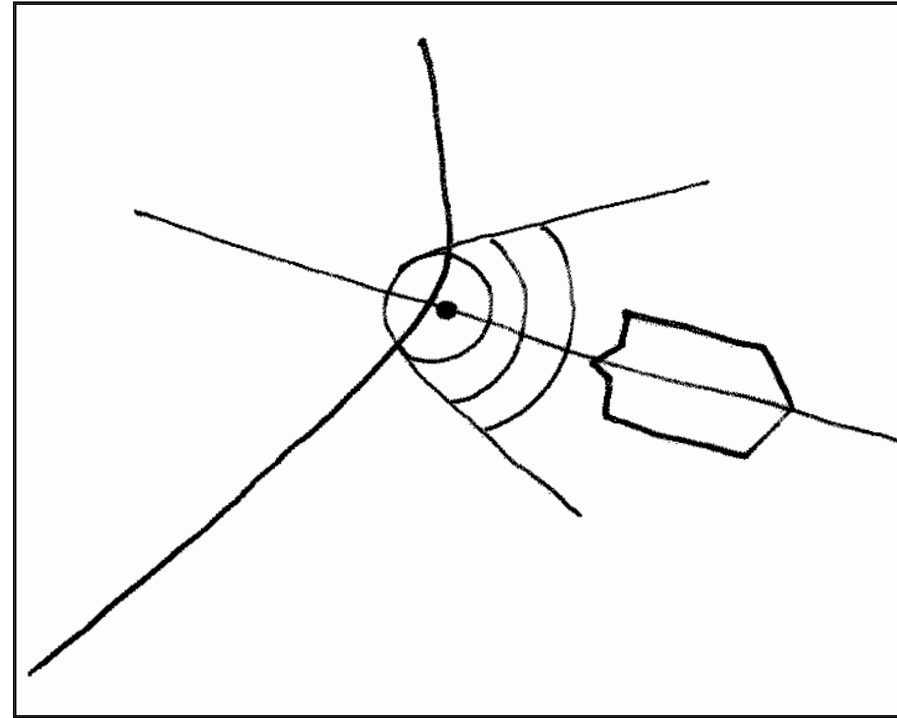




Current situation



The Community Square

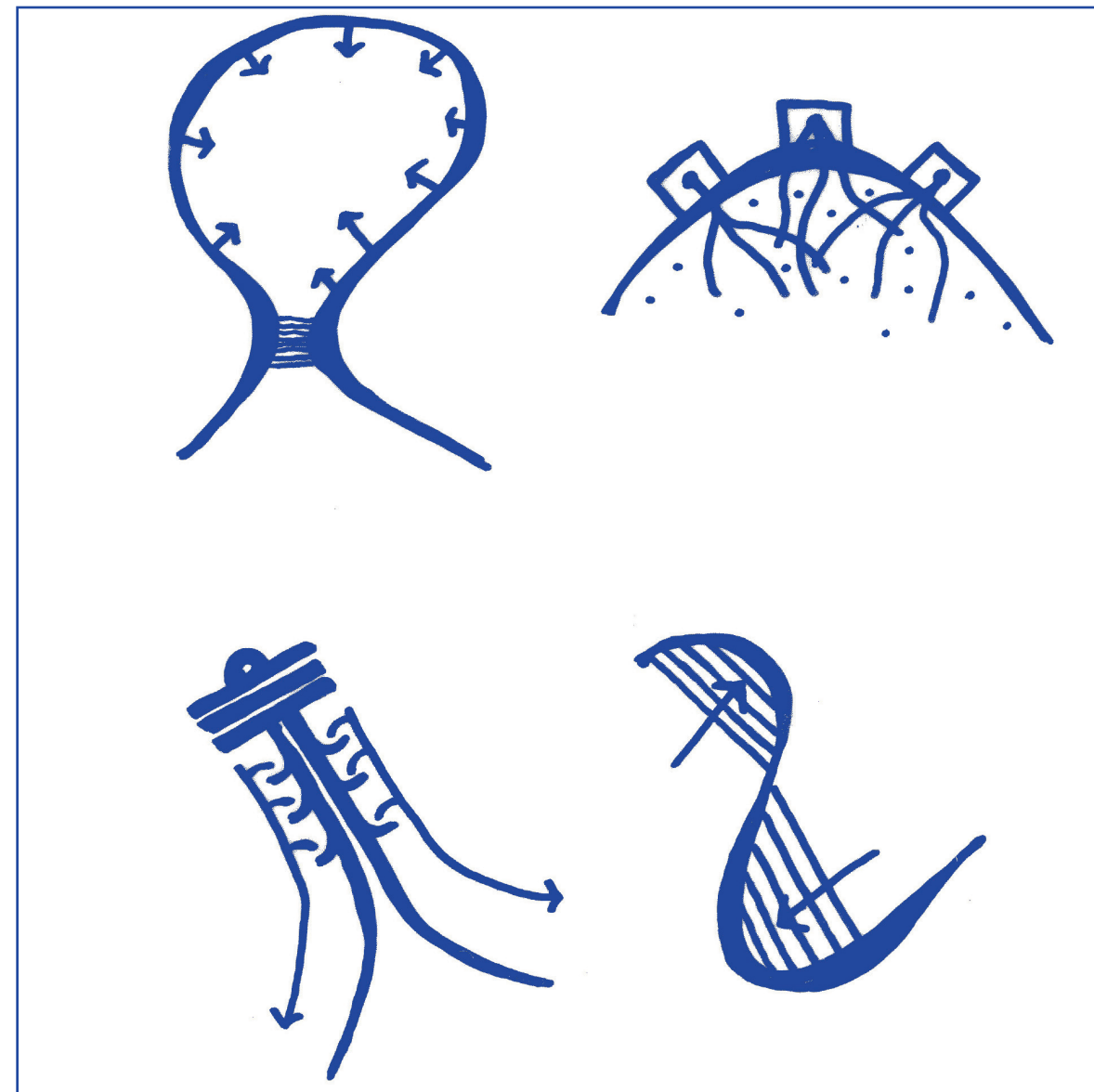




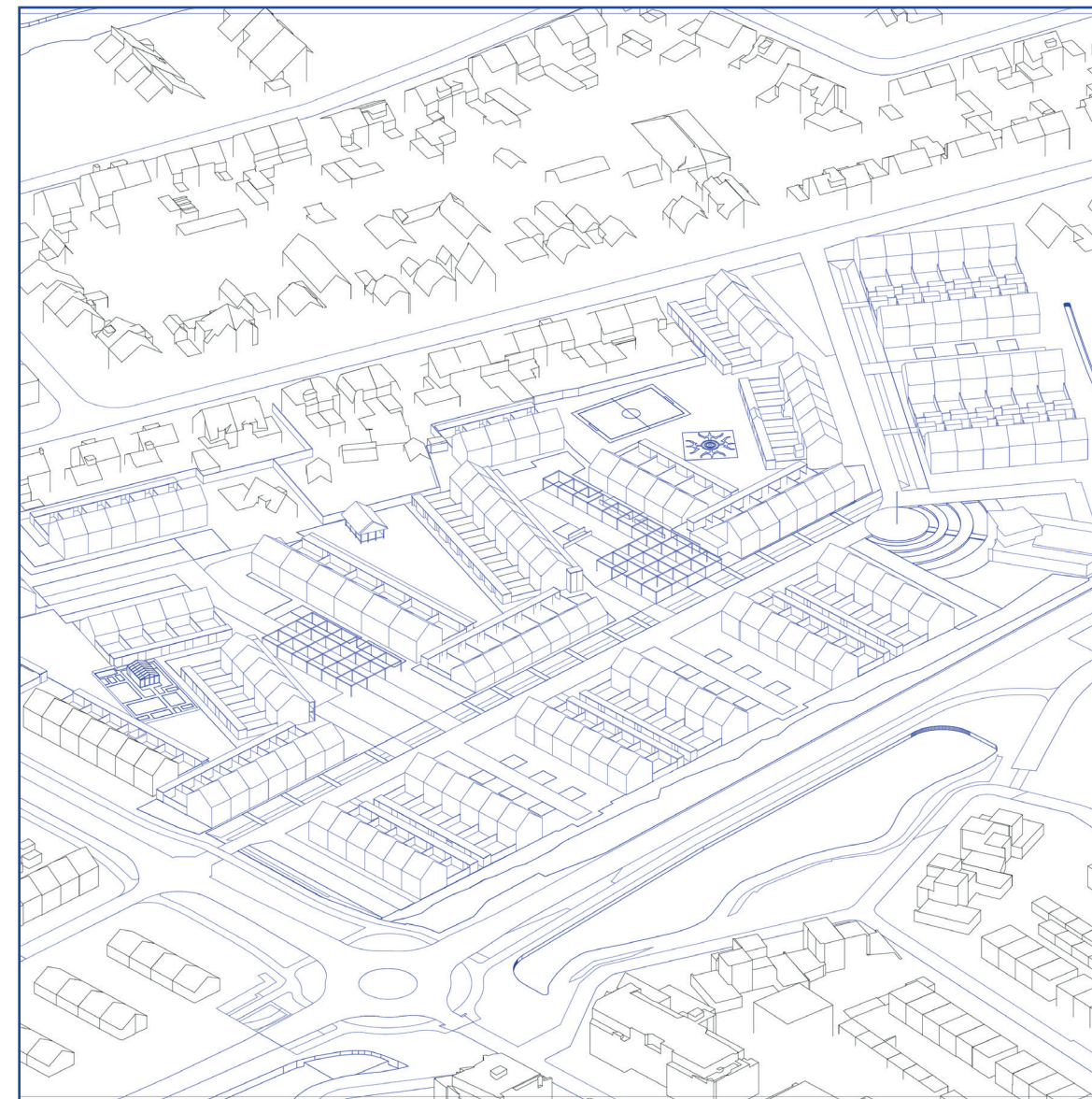
Current situation (Google Maps, 2022)



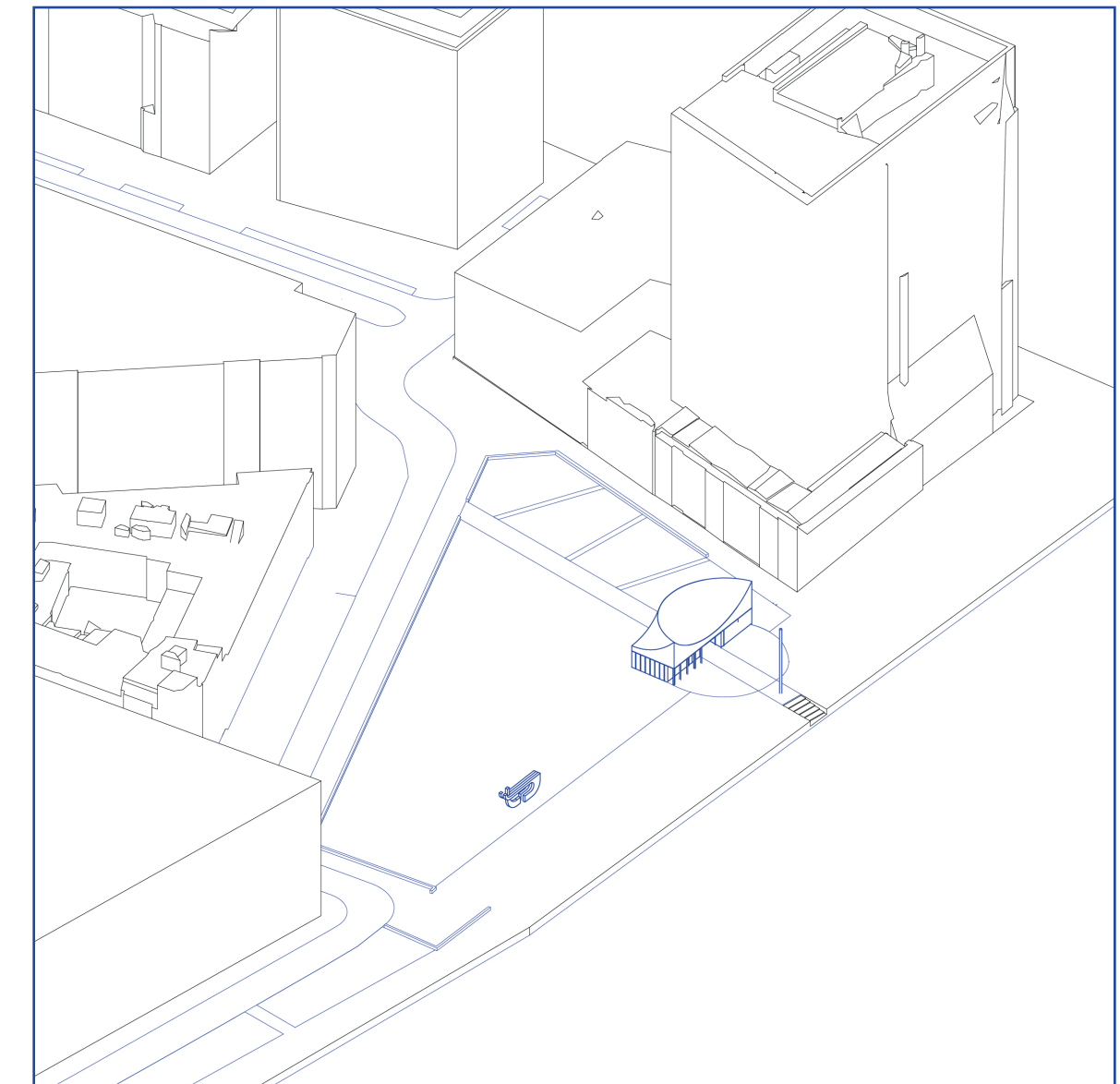
The Three Elements of Design



The Moluccan Pattern Language



Renovation of the Moluccan neighbourhood
[Barneveld]



Creation of New Heritage
[Lloydkade, Rotterdam]

Lloydkade, Rotterdam



(NOS, 2021)



Location of the Moluccan monument (Pattiipeilohy & Landelijk Moluks Monument, 2022) and the slavery monument (Dereta, 2013) in Rotterdam

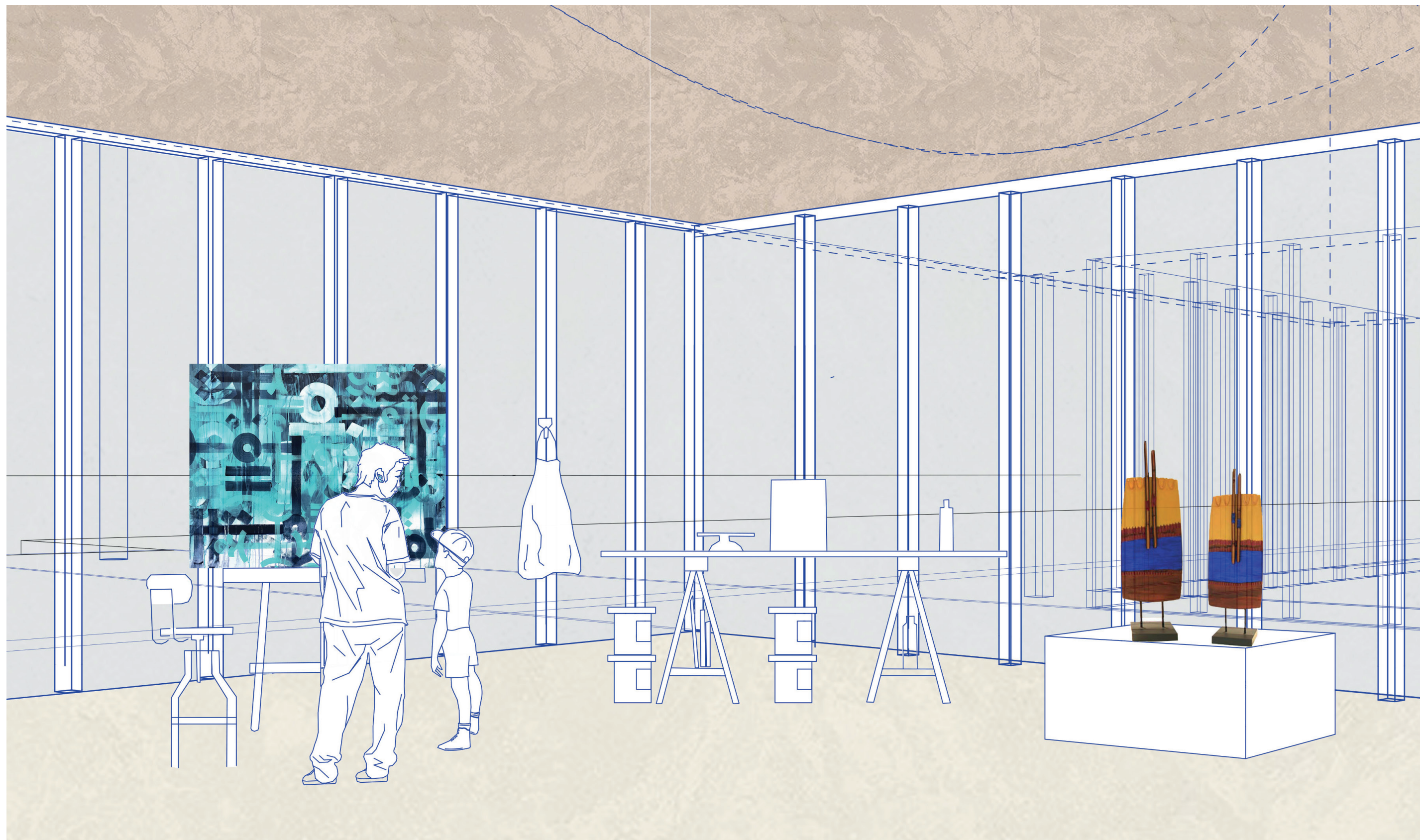


Design for the Moluccan monument (Pattipeilohy & Landelijk Moluks Monument, 2022)

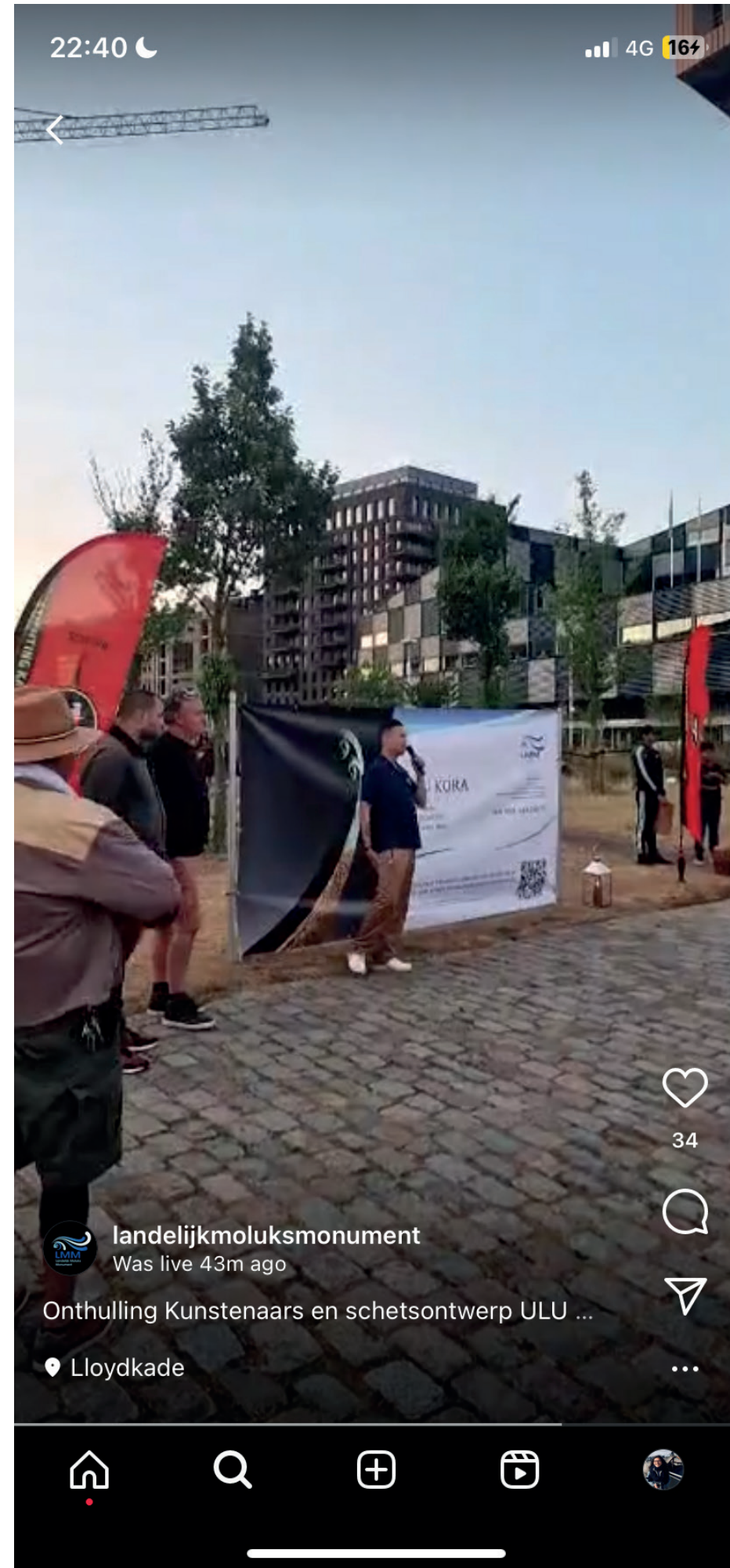
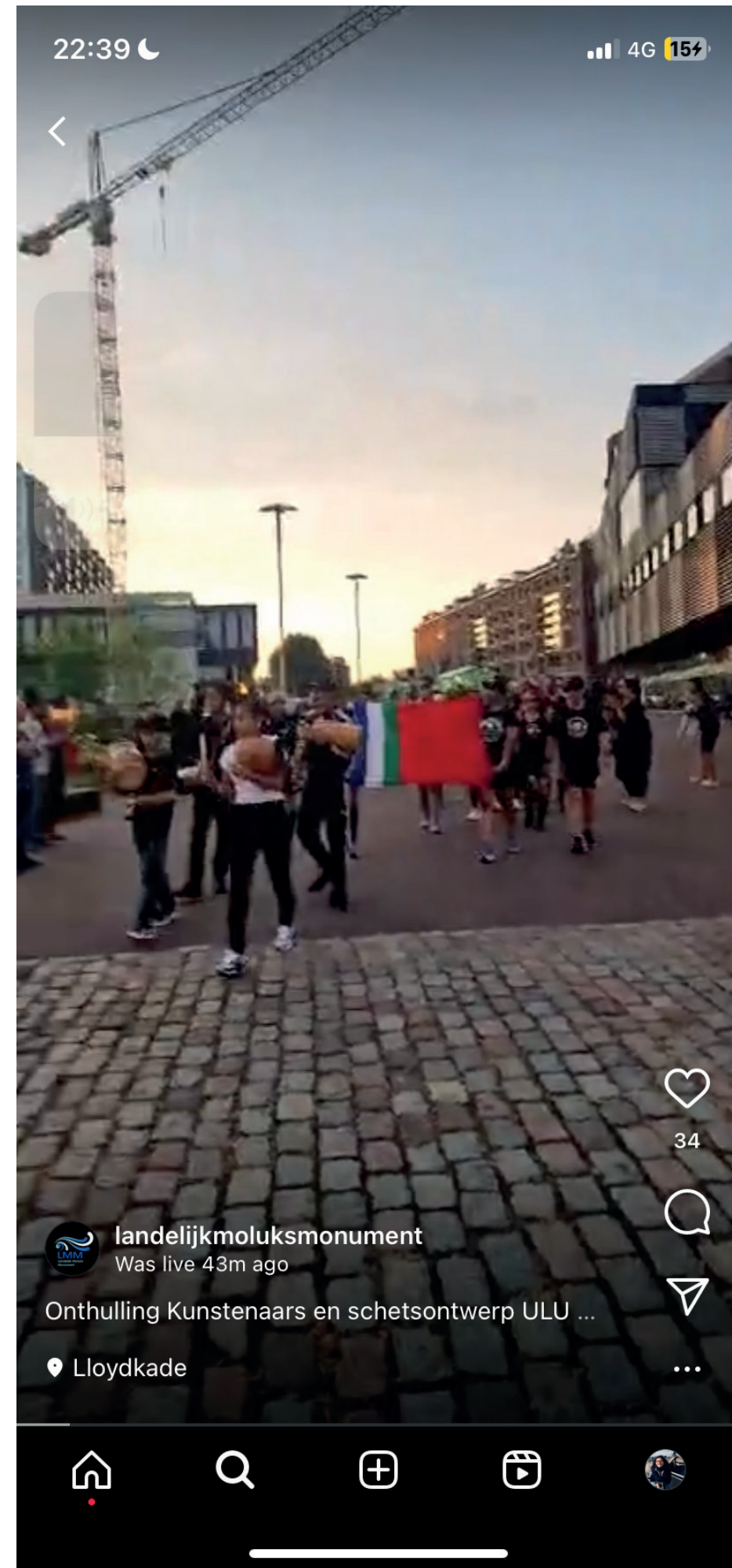


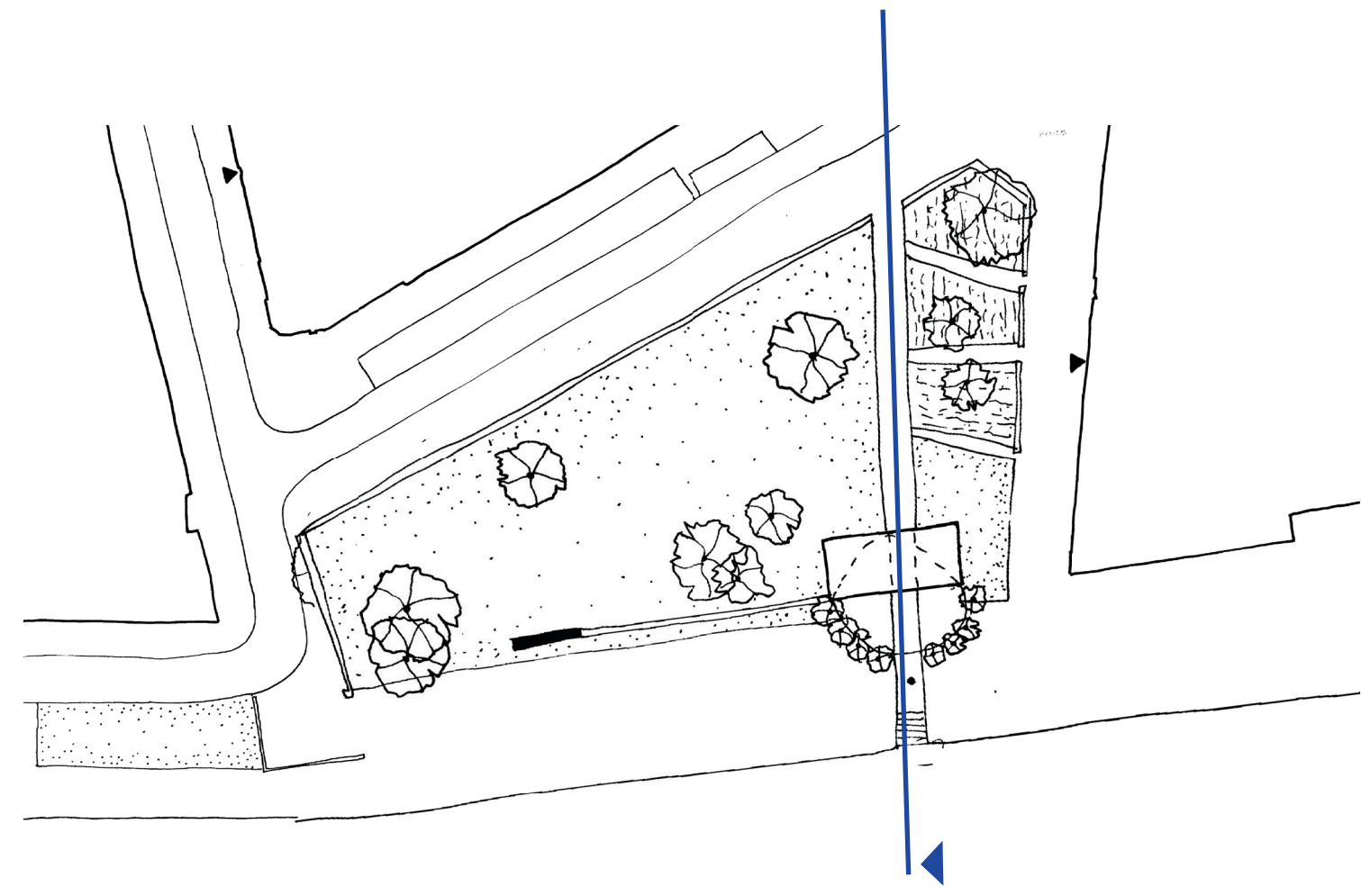
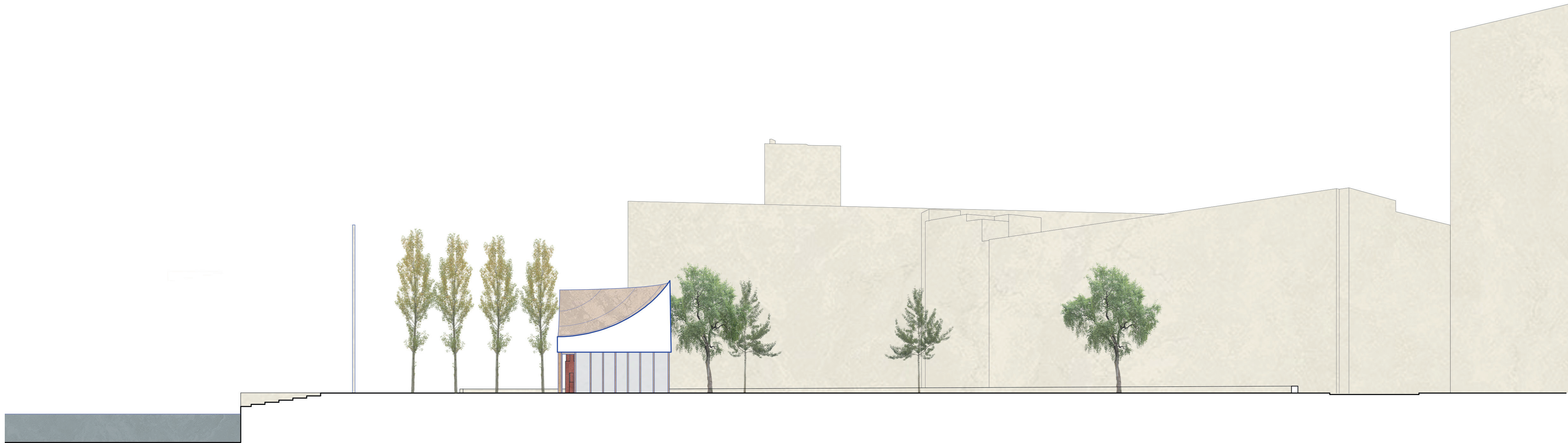
Slavery monument (Dereta, 2013)

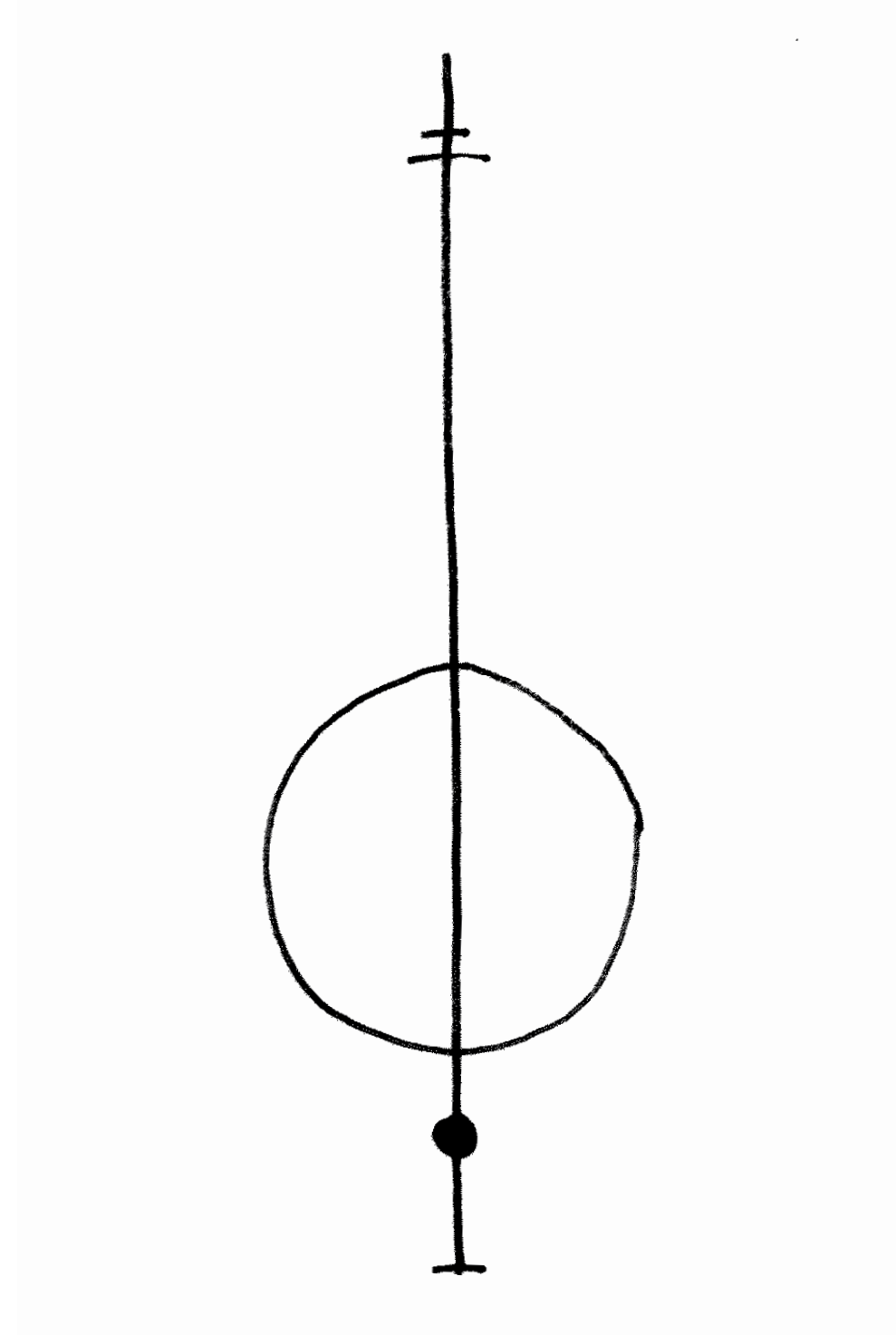




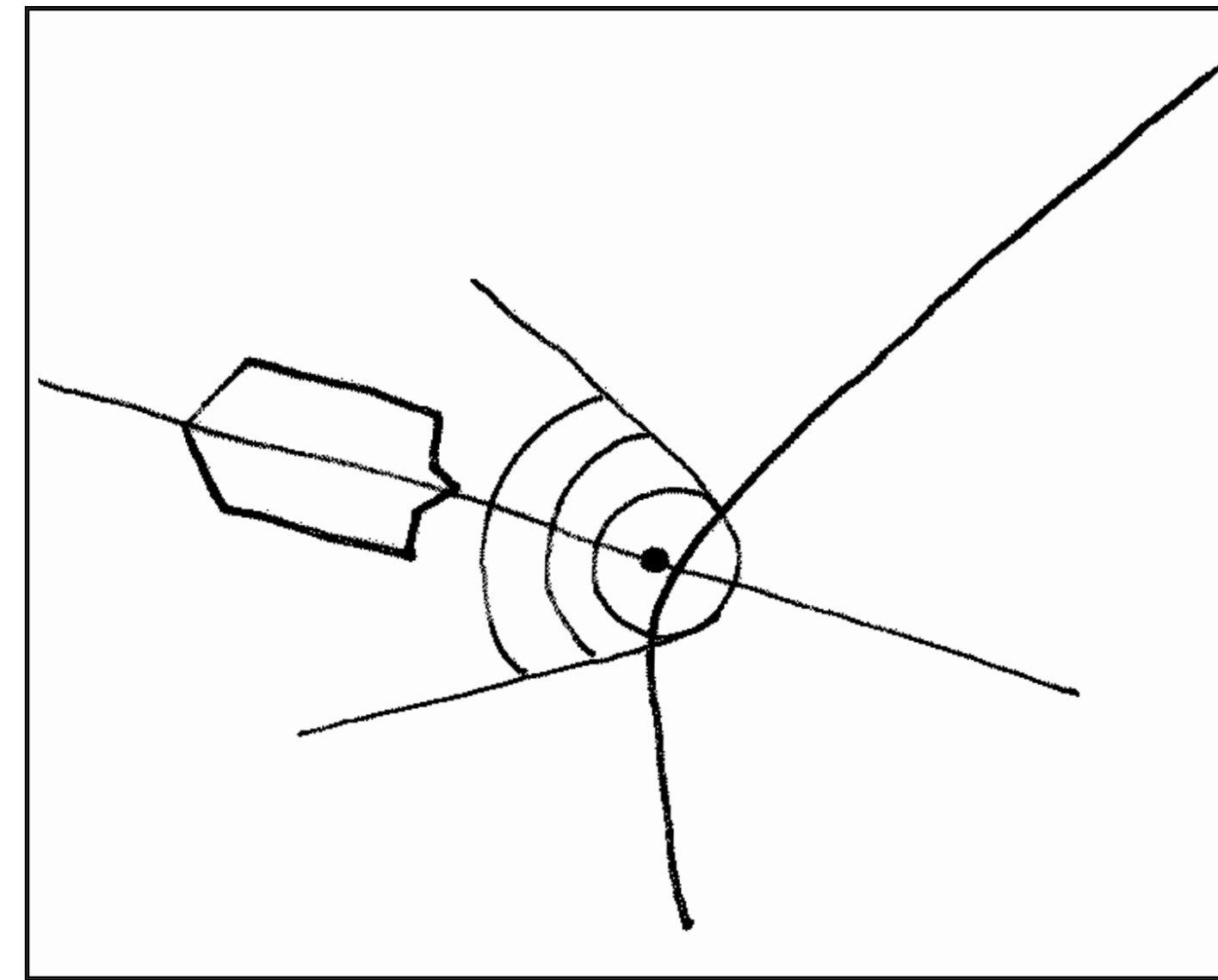




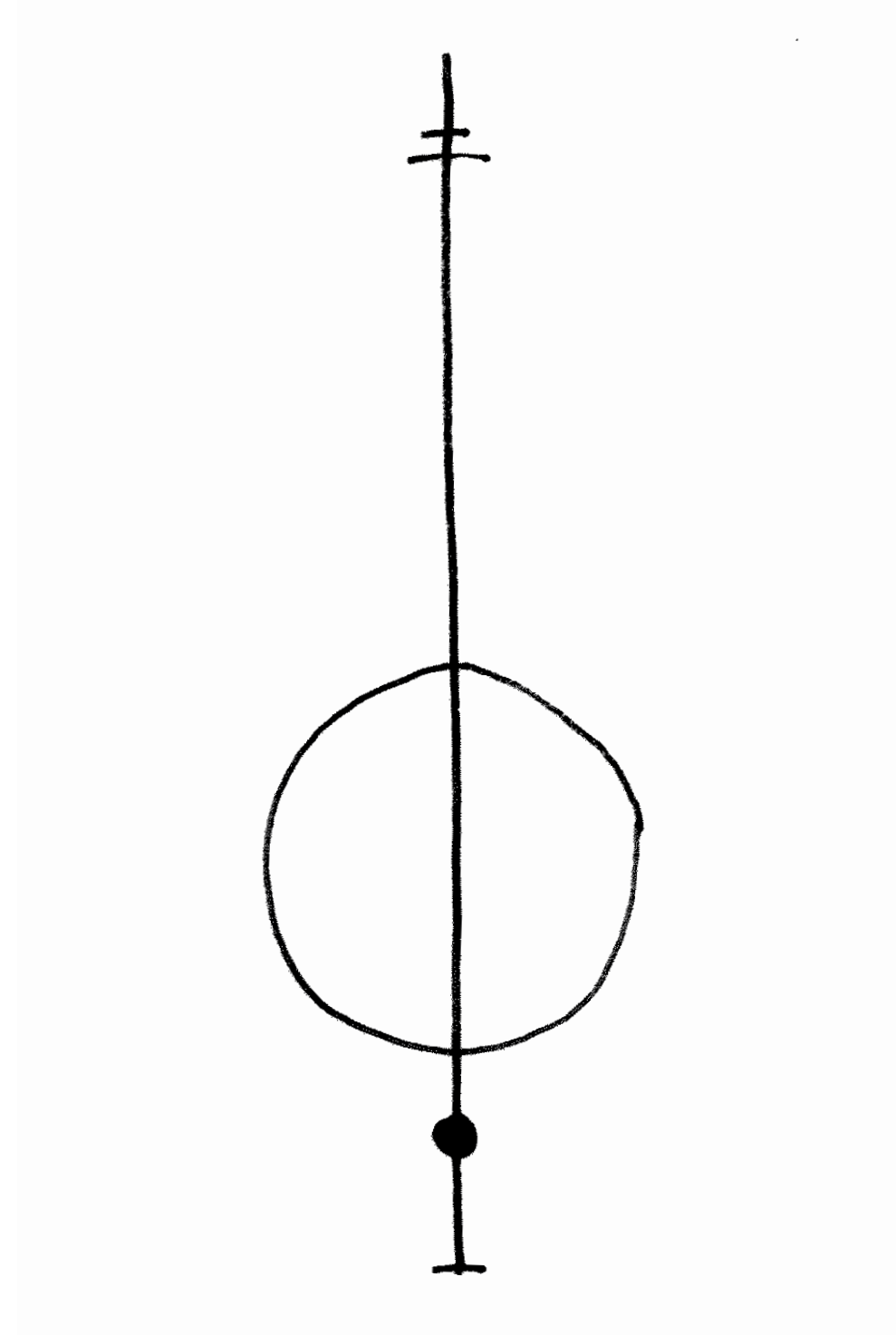




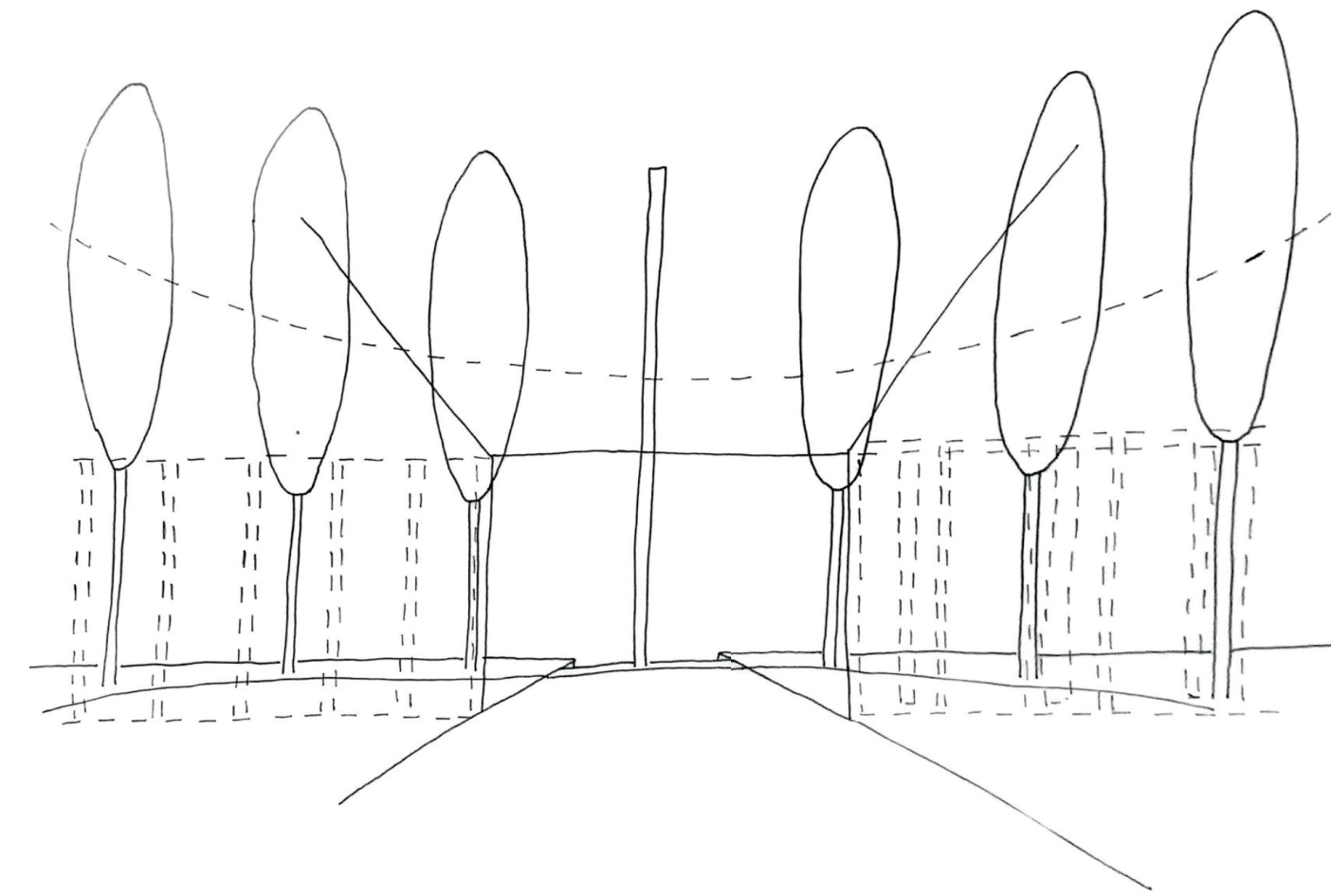
Composition Rotterdam,
Lloydkade

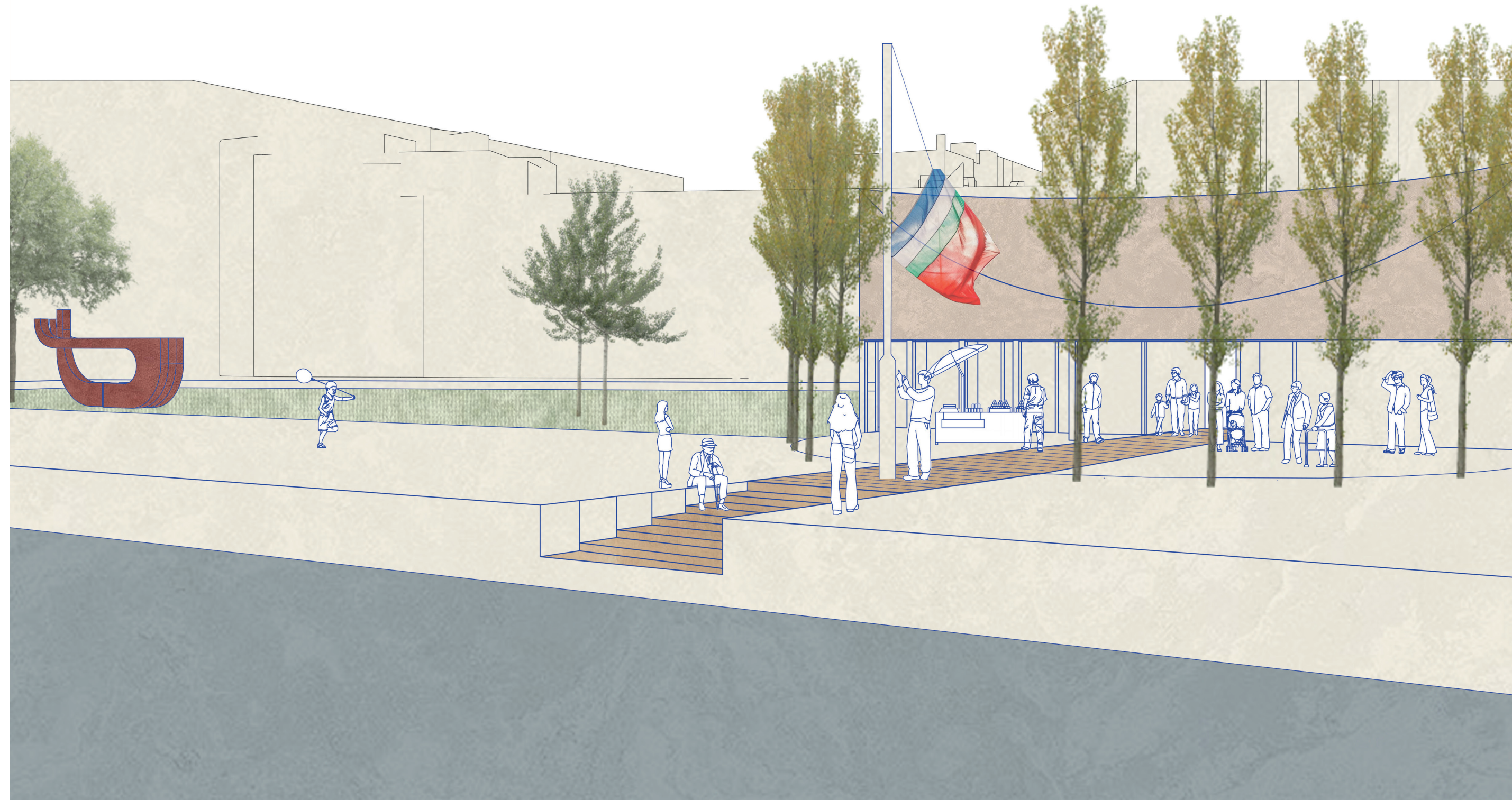


Composition Barneveld,
Community Square



Composition Rotterdam,
Lloydkade





Spirit



(Kashba, 2020)

Form



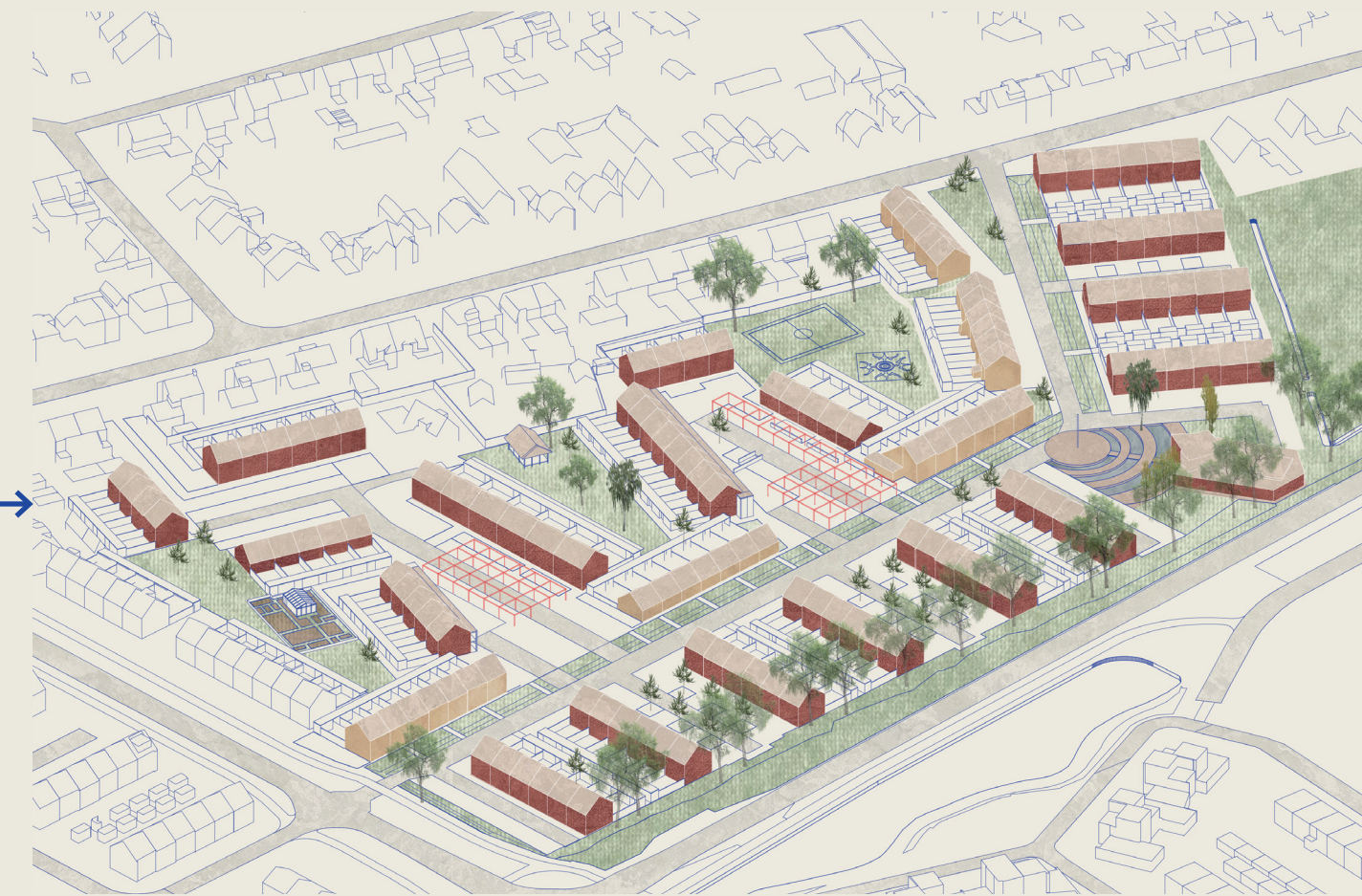
(De Molukse Wijk in Aanbouw Circa 1960, 2021)

Spirit

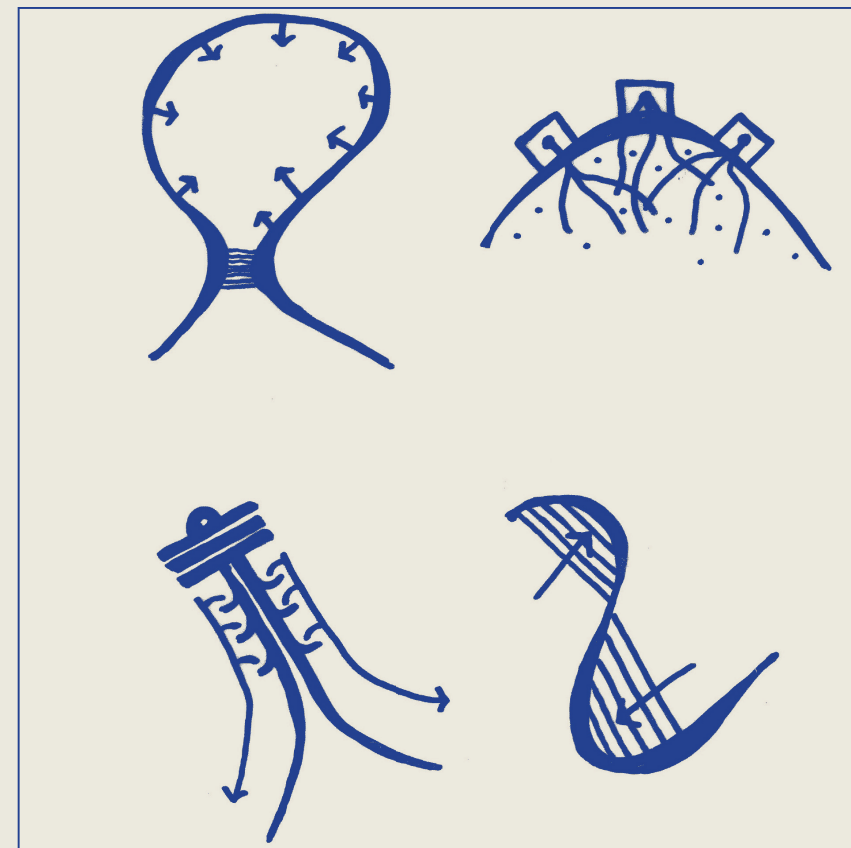


(Kashba, 2020)

Adapted Form



In other words, the spirit of the neighbourhoods changed but the form fits that current spirit



Spirit

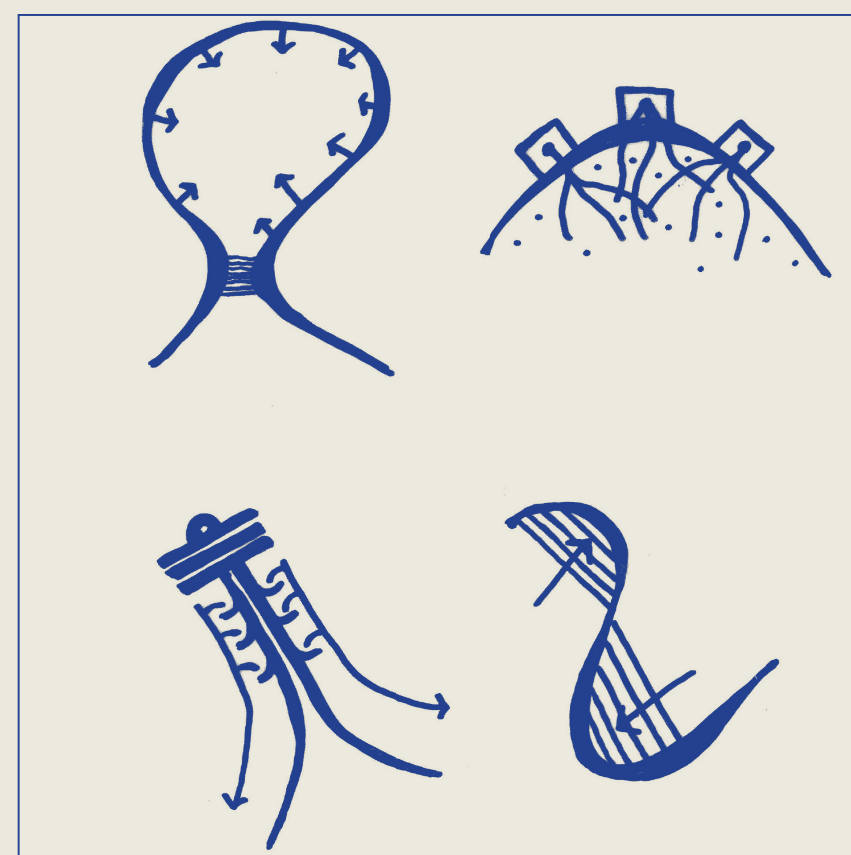


(Kashba, 2020)

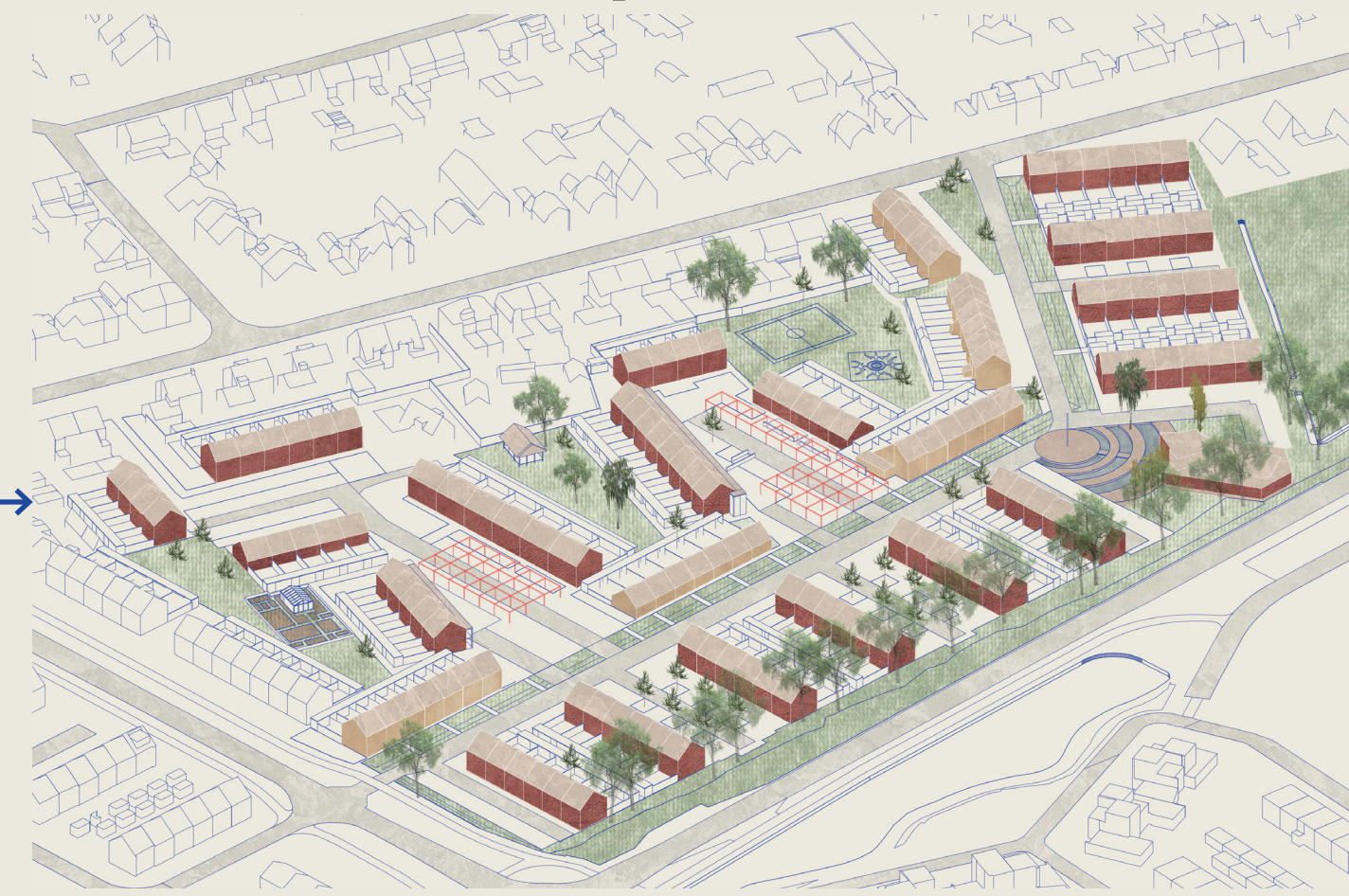
Adapted Form



+ New Form



Adapted Form



+ New Form

