Street life

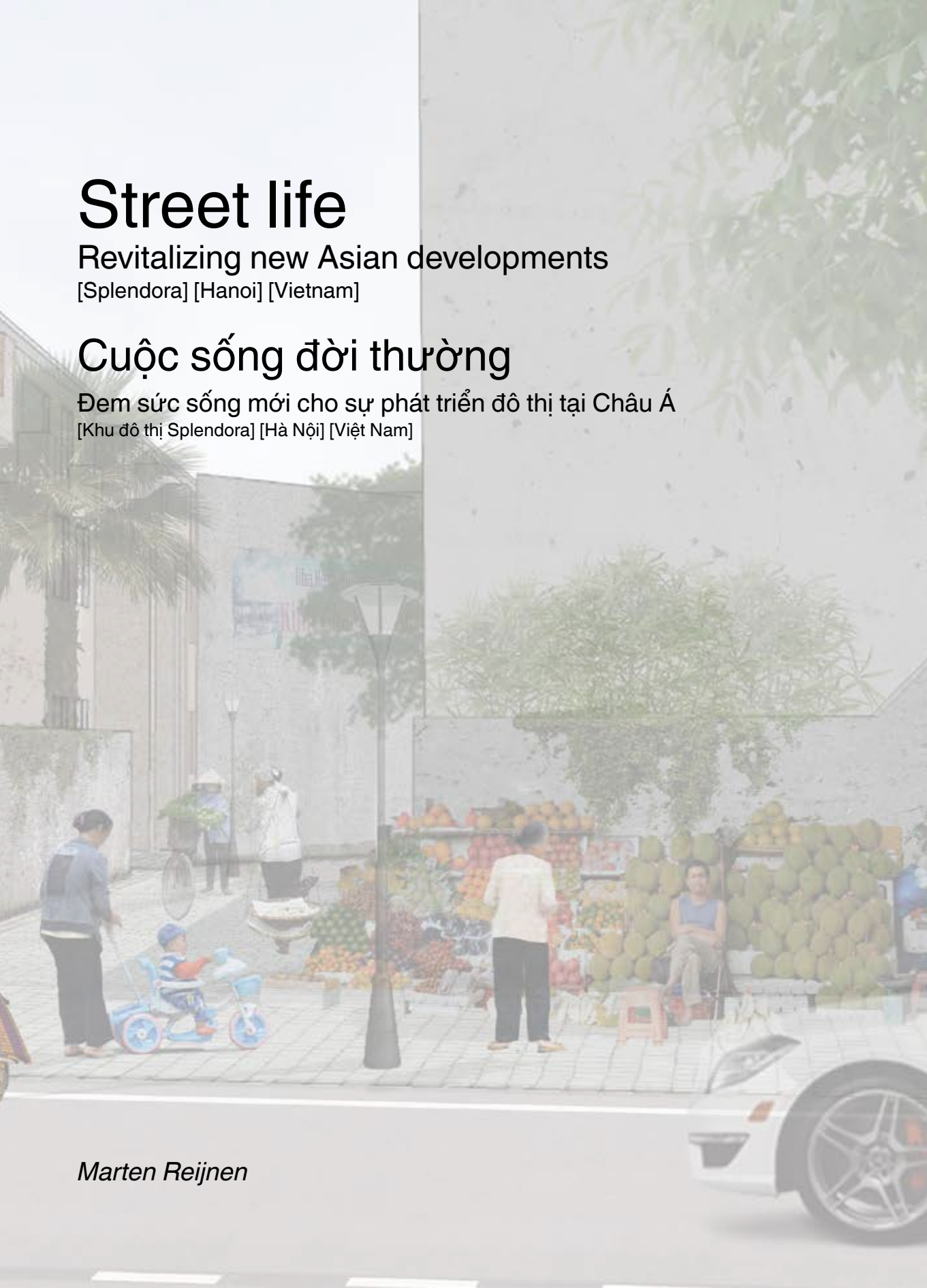
Revitalizing new Asian developments

[Splendora] [Hanoi] [Vietnam]

Cuộc sống đời thường

Đem sức sống mới cho sự phát triển đô thị tại Châu Á

[Khu đô thị Splendora] [Hà Nội] [Việt Nam]



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[Hanoi]

Masterthesis
Delft University of Technology
Faculty of Architecture
Department of Urbanism
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Keywords
Vietnam, street life, public space, urban design, architecture, sense of place, place making, context.

'There is a plague of sameness that is killing human joy'

- Zita Cobb, 2013

VERTICAL CITIES ASIA (VCA)

The Vertical Cities Asia studio at the Delft University of Technology takes part in the Vertical Cities Asia International Design Competition which is organised by the National University of Singapore (NUS) School of Design and Environment (SDE), and is sponsored by the World Future Foundation (WFF) and Beijing Vantone Citylogic Investment Corporation.

The competition was launched on 1 January 2011, premised on the belief that a new paradigm of high density compact urban development was necessary for rapidly urbanising Asia, which is besieged by massive rural-urban migrations. Either existing urban architectural models will continue to be recycled to accommodate increasing populations with devastating effects on land, infrastructure, and the environment or new models of urban architecture will be formed to take on the specifics of Asian urban development.

Through this series of international student competitions, we hope to stimulate our students to think about this critical issue and propose solutions. A one square kilometre territory will be the subject of the Competition. This area, to house 100,000 people living and working, sets the stage for tremendous research and investigation into urban density, verticality, domesticity, work, food, infrastructure, nature, ecology, structure, and program – their holistic integration and the quest for visionary paradigm will be the challenges of this urban and architectural invention (Vertical Cities Asia, 2013).

Participating Universities

Asia
National University of Singapore (Host)
The Chinese University of Hong Kong
Tongji University, Shanghai
Tsinghua University, Beijing
University of Tokyo

Europe
Delft University of Technology
ETH, Zürich

America
University of California, Berkeley
University of Michigan, Ann Arbor
University of Pennsylvania, Philadelphia

Competition brief
In the third of this series of competitions, the theme of "Everyone Harvests" will be explored. By year 2050, food production is projected to increase by about 70 percent globally and nearly 100 percent in developing countries in order to meet the needs of the world's expected 9 billion-strong population (UN Food and Agriculture Organisation).
However this incremental demand for food worldwide is facing growing challenge with competition for land and water resources, with quarter of all land of the planet being highly degraded (United Nations).
With projections of nearly 80% of the world population to reside in urban centres by the year 2050, the brief is seeking for potential solutions for an entirely new approach to urban agriculture. The proposals should provide visions for a sustainable production of a safe and varied food supply that can first fulfil the basic needs of the daily food consumption of the city and if possible, produce surplus that can support the needs of other cities as well.
The understanding of "harvesting" will be extended to include energy and water resources. The solutions should seek to introduce innovative ways to effectively utilize resources, such as minimizing water, saving energy and their associated costs related to urban agriculture (Vertical Cities Asia, 2013).

The ambition of this studio is not to win a design competition. If we win, which is fully expected and demanded, it will be a fortunate bi-product of our true ambition: to develop intelligent, thoughtful and appropriate design solutions, which will transcend the narrow and limited scope of the competition brief. The studio promotes broad speculation, independent thinking, and the positioning of architecture within a broader social, cultural, political, and economic context.

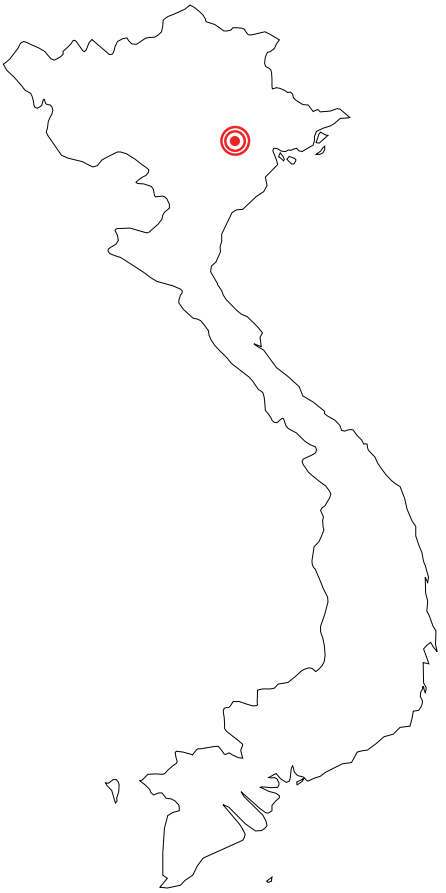
The team working on this year's competition entry for the TU Delft consisted of fourteen members:

Alise Jekabsone (Architecture)
Brendan Bakker (Architecture)
Donatas Baltrusaitis (Urbanism)
Emilia Bruck (Urbanism)
Jaewoo Lee (Urbanism)
Joni Silaj (Urbanism)
Joost Noorden (Architecture)
Marten Reijnen (Urbanism)
Michael Cerrone (Architecture)
Pim Schachtschabel (Architecture)
Saskia van Eijk (Urbanism)
Tomas Kalinauskas (Urbanism)
Vaidotas Vaiciulis (Architecture)
Wouter van Faassen (Urbanism)

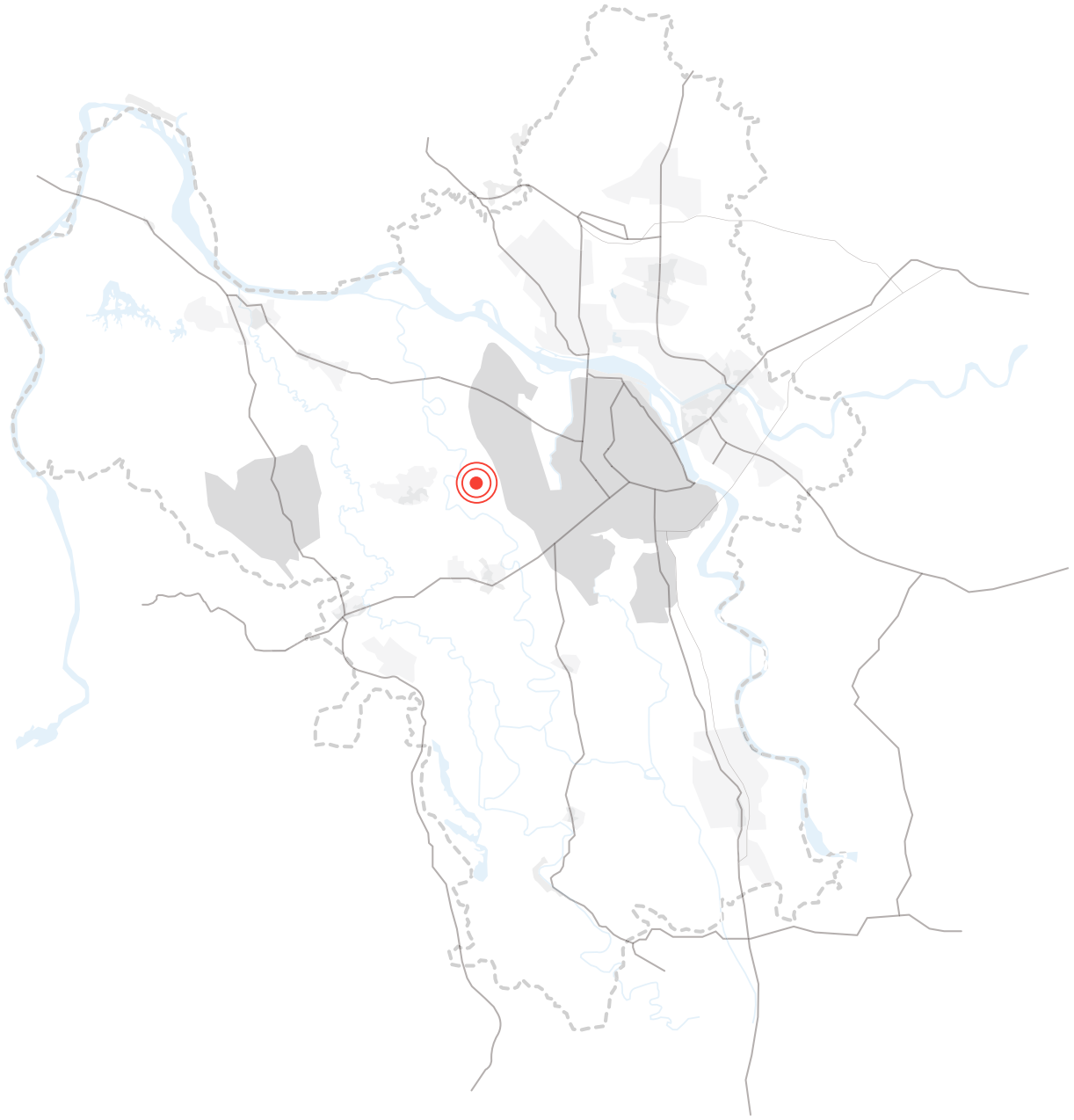
001 *Project group at Vertical Cities Asia competition in Singapore*

002 *Final posters and models for Vertical Cities Asia competition in Singapore*

003 *Location of Hanoi in Asia*



004 *Location of Hanoi in Vietnam*



005 *Location of the competition site in the Hanoi Province*

ACKNOWLEDGEMENTS

This thesis is the result of the final year of the master track of Urbanism, within the Faculty of Architecture at the Delft University of Technology. It is written towards the title of Master of Science at this University.

It is also the final product of my studies, that started with a bachelor studies in Human Geography and Planning at Utrecht University, including an exchange to Leicester, United Kingdom. After obtaining the degree of Bachelor of Science, I decided to focus my studies more on design, rather than planning. After a year of following bachelor courses in Architecture at Delft University of Technology, I was allowed to start the master track of Urbanism. During the first year of this period I was educated on the urban environment in all its aspects, however, mainly focussing on the European context. For the second year I decided that I wanted to broaden my perspective. The Vertical Cities Asia studio formed the ideal base for this aim. And this studio exceeded my expectations. I broadened my scope geographically, but I also learned a lot on technical issues, working under high pressure, interdisciplinary design and the practices of urban design and architecture.

For this experience, I would like to thank Mitesh Dixit, for pushing us, students, to the maximum and for sharing his knowledge and skills. I also thank James Westcott for the broadening of my scope beyond the practices of urban design and architecture. Last but not least I want to thank my fellow students for sharing their skills, their patience, innovative ways of thinking, humour and their company in two amazing trips to Asia.

After the competition, this project has been carried out mostly by myself. However, I realise that this thesis could not have been the same without the professional input of my team of mentors and am very grateful for their help and advice. Luisa Calabrese, I thank for encouraging me to choose the Vertical Cities Asia studio initially and for helping me out on so many issues later on. Lei Qu, who pointed out planning related issues in my project time over time, I thank too. Gregory Bracken, who was kind enough to share his extensive theoretical knowledge on the Asian context with me, I thank. I also would like to thank Henco Bekkering, who has been involved during the whole course of the Vertical Cities Asia studio and my individual project and was kind enough to make time to critique my project during the process.

I also want to thank my friends and family. They have had tremendous patience with me during this process. They stimulated me to put all the effort in and supported me throughout this project.

Marten Reijnen, Delft, January 2014

PROLOGUE

'Tam giáo đồng nguyên'

'Reducing external influences into the same source'

- John Gillespie, 2001

PROJECT OVERVIEW

Street life is a specific project on the case of Hanoi, the capital of Vietnam. After a millennium of Chinese rule, a French occupation and the Vietnam war, the country is reunited in 1975. In 1986 an economic renovation, Doi Moi, takes place, which places Vietnam abruptly in the world economy. Ever since, the country has witnessed a growing economic prosperity at a mind-boggling speed. At the same time, the population increases rapidly, and even more rapidly in the cities due to urbanisation. Nowadays, Hanoi is the second largest city, counting roughly 5 million inhabitants, but expected to double in size in only 35 years (Perkins Eastman et al., 2012).

These transformations all take place in a world that seems to be changing as fast. Simultaneously, globalisation triggered these transformations, but at the same time they themselves add to the globalisation of the world. As such, they are both cause and result of globalisation (IMF, 2000). With globalisation, Vietnam, once again, is being overwhelmed with external influences, as was the case in the times of Chinese, French and Socialist rule.

The spatial result in Vietnam is similar to what is happening in many countries in Asia; rapid urban development. The naturally and gradually developed, diverse and lively villages, towns and cities are now accompanied by huge,

006 *A break with tradition*

western-style, utopian new developments. These grand new projects are mostly exclusive and restricted private developments, only facilitating the rich and only accessible by car. They ignore and neglect the existing spatial, social and cultural context. Their generic character makes that these developments are similar to developments anywhere else in Asia.

The result is a lack of 'place'. Notwithstanding the fact that the new developments have public space (controlled or not), this public space does not have a sense of place. Space is 'a bounded or purposeful void with the potential of physically linking things' and can only become place 'when it is given a contextual meaning derived from cultural or regional content' (Trancik, 1986, p. 112). The new developments are deprived of this sense of place. This is even more worrying considering the notion that 'dwelling' does not only take place in the physical structure of a building. The places we dwell, are actually the place where we can 'be' (Heidegger, 1971). This means that streets and public space are part of our dwelling, our being. Humans can only define themselves if they can relate to their surrounding environment. Combining these two concepts, Norberg-Schulz (1979) argues that it is the 'task of the architect [...] to create meaningful places where he helps man to dwell'.

Thinking about these concepts only started when the sense of place was lost. Because people have the deep urge to adjust their physical surroundings

to their needs and used to do so since their existence, the ancient villages and cities had a very well developed genius loci, or spirit of place (Norberg-Schulz, 1979). However, since the Modernist movement the design of cities has been scaled up. Spatial functions were separated and the grand solutions, like Plan Voisin by Le Corbusier, missed this genius loci, or sense of place. As a reaction to such plans and projects there was a call for complex urbanism (Jacobs, 1961) and architecture (Venturi, 1966).

However, the recent urban developments in Asia seem to be an echo of the Modernist era and the western 'suburban dream'. The grand designs of exclusive utopias seem to have place breaking rather than placemaking effects. On the Vietnamese case, Labbé & Boudreau (2011, p. 276)argue that they 'disrupt the local sense of place and mainly serve extraterritorial interests'.

The driving force behind this thesis is to develop a way of design that helps to create a sense of place, that allows for locals to dwell in a place that is meaningful to them, which they can relate to and define themselves with. This means that the design pays great respect to local typologies, concepts of space, tradition, culture and society. However, it does not aim at keeping everything as it is. It aims at improving the quality of life for the locals. A more contemporary lifestyle is facilitated and existing urban problems are dealt with in innovative ways that still pay respect to local context.

This is done by designs on multiple scales. On the largest scale a regional infrastructural plan is developed that connects Hanoi to the biggest city in Vietnam; Ho Chi Minh City and the surrounding countries. On a metropolitan scale a clear direction is chosen to accommodate the growth of the urban population. This is done by the development of satellite cities surrounding Hanoi, connected by a multi-scale public transportation scheme, which also connects the city to the largest port city of Vietnam; Haiphong. On a city scale the design aims at stopping urban sprawl, keeping the city compact. This model makes for reduced distances, which results in reduced vehicle emissions. The density in the model creates good circumstances for public transport, education, healthcare, commerce, energy usage and waste disposal. The compactness of the city creates a good urban metabolism.

On a smaller scale, this thesis zooms in on a site about 15 kilometres west of the city centre of Hanoi. This site, found within the borders of the

Vertical Cities Asia competition site, is characterised by villages and new developments. It lies on the newest edge of the city and all the issues described above can be found on the site. The local designs of this site aim to design neighbourhoods that are placemaking and follow the local tradition, society and culture. A prototype is made for a typical Asian new town. This design aims at re-stitching the new developments with the existing context.

RESEARCH

‘Streets and their sidewalks, the main public places of a city, are its most vital organs”

- Jane Jacobs, 1961

INTRODUCTION

Vietnam War

Even after almost forty years, the first thing that comes to mind when thinking about Vietnam is for many people the devastating Vietnam War. The war that killed an estimated 800,000 children, adults, elderly and soldiers was the first war with global impact to be broadcasted on a large scale on television. It was the first moment that a large share of the population could see what war looks like, hence, many people remember the Pulitzer-prize winning photography of a young, naked, Vietnamese girl that was wounded in an American attack with the use of napalm.
For others, the first thing that comes to mind is Vietnam as a cheap, tropical holiday destination, tourism is on the rise. For some, however, Vietnam can be seen as the ideal location for investment, or for cheap labour.

However, this is not how the Vietnamese see their country. For them, it is

007 *Photograph by Nick Ut for the Associated Press that won the Pulitzer Prize, taken in Trảng Bàng, Vietnam on the 8th of June, 1972.*

home. They speak the language, are familiar with the culture and traditions and are part of society. These elements have all come to the point they are at now through history. Together with history, these elements give the locals a sense of belonging, a place to call home. Nevertheless, their home is changing rapidly, it is now under the influence of globalisation. Ever since Doi Moi, the economic renovation, Vietnam has witnessed rapid economic growth. This resulted in Goldman Sachs selecting the country as one of the Next Eleven, a group of countries thought to follow the BRIC-countries in their economic prosperity .

Globalisation

Due to globalisation, this economic growth mostly takes place in global cities (Sassen, 1991), enhancing migration towards the city; urbanisation. Hanoi therefore is growing rapidly, estimated is that the population of Hanoi will double in size in the next forty years. The importance of urbanisation is also stretched by Deputy Prime Minister Nguyen Sinh Hung; 'Vietnam will have only one chance to get urbanization right. If we fail at urbanization, we will fail at industrialization and modernization' (World Bank, 2011).

Urbanisation

Both the increase in population and the growing economy have spatial implications for the city of Hanoi - as well as for other cities in Vietnam and (South) East Asia. New developments are being build everywhere around the city, as are new infrastructural projects. The strong agricultural roots of the Vietnamese population are vanishing with the loss of land for expansion. However, is this development progression?

Spatial implications

New developments

The new urban development areas break with the existing context, society, culture and tradition. In essence, they break with everything the Vietnamese call home. The utopian designs of the developments are generic and can be found everywhere in Asia. They are breaking gradually evolved physical and social structures.

Existing context, society, culture, tradition

Utopian design

This thesis deals with the rapid transformations that are currently taking place in Hanoi, Vietnam and more broadly Asia. It narrates about the Vietnamese history, society, tradition, culture and space, backed up by profound analyses and theoretical studies. It places itself within the post-modernist debate about contextualism and argues that context should be the basis for design. It investigates the local context in Vietnam, socially and physically and proposes an urban design on multiple scales to facilitate and accommodate the people of Hanoi in all their diversity.

Rapid transformations

THE PROBLEM OF NEW PUBLIC SPACE IN VIETNAM

Doi Moi, market mechanisms

Urbanisation
Globalisation

Construction boom

As said before, the Vietnamese society is undergoing rapid changes ever since Doi Moi in 1986, where market mechanisms were given a greater role in the domestic economy (Labbé & Boudreau, 2011), opening up more to the rest of the world. Its economy has been on the rise as well as its urbanisation ever since. Living standards are increasing and Hanoi is growing rapidly and influenced greatly by globalisation. The newly established wealth of the communist government is redeveloping much of its now-expendable state-owned farmland, creating a construction bubble (Jacobson, 2011; Waibel, 2006). This is a typical example of the aim for short term profit (Porter & Kramer, 2011)

Spatial, functional and social segregation

Globalising community

Place breaking
Place making

The influence of globalisation brings 'impositions of foreign models of urban development on Vietnam' (Labbé & Boudreau, 2011). The new developments are implementing a western lifestyle of security, order and comfort, promoting spatial, functional and social segregation within the Vietnamese metropolises (Waibel, 2006). These new developments in western style can be seen as the 'visual symbol for the political as well as the individual wish to be part of a globalising modern community, as well as representations of internationally standardized town planning, driven by market forces' (Waibel, 2006, pp. 46). These foreign-invested developments are assumed to have 'place breaking' rather than 'place making' effects. They 'disrupt the local sense of place and mainly serve extraterritorial interests' (Labbé & Boudreau, 2011).

Urban fragmentation

This phenomenon does not only take place in Hanoi, it happens everywhere in South-East Asia and it usually links to the decline of public space and urban fragmentation as defined in the western context - for example by Garreau (1992). This is resulting from a transfer of exogenous production mechanisms of urban space and is associated closely with foreign investment and neoliberalism (Labbé & Boudreau, 2011). Fieldwork in Vietnam (2013) showed this phenomenon very clearly. The project group spoke to local farmers who where forced to sell their land to the government - at a low $5-10 reimbursement per square metre. At the same time the group visited a few of the new developments, seeing the exogenous designs of the projects - the best advertised development, Splendora, being a joint venture between Vinaconex, a state-owned Vietnamese construction company (Waibel, 2006), and POSCO, a South-Korean steel company with approved investments of over a billion US dollars in Vietnam (POSCO, 2013). Also, the

008 *Gathering of locals in An Khanh, playing Chinese chess.*

group witnessed a number of protesters who had bought a house in the new developments. They were protesting because they were forced to pay up to 70% more for their already purchased properties because of the developers incapability to stick to budget - which is most probably closely connected to the corruption in Vietnam.

Corruption

Transitional developments, such as the developments in Vietnam since Doi Moi, often go hand-in-hand with uncontrolled suburbanisation. This is mostly due to a time lag between institutional changes and real changes, in that sense the case of Vietnam is similar to Eastern European countries in transition (Waibel, 2006).

Suburbanisation

With the rapidly growing economy, an upper and a middle class arises. These newly emerged classes have been trying to distinguish themselves

Upper and middle class

009 *Farmers protest on the edge of their former land*

Individualising
Exclusive

Spatial polarization
Spatial fragmentation

Unequal
Hypothesis

from the others by continuously individualising their lifestyles. Their housing preferences shifted, then, to a more exclusive type of dwelling, excluding the lower classes of society. On the other hand, these developments were including a homogeneous group of people. This results in a growing spatial polarization and fragmentation. A more general result of the new spatial, economic and social state is that Vietnam is rapidly becoming one of the most unequal societies in the world instead of being one of the most egalitarian (Waibel, 2006). The hypothesis of this thesis is, then, that if all future developments in Vietnam will follow the same scheme, it will have devastating effects on the close Vietnamese society.

Research question

This leads to the question how a monofunctional new development can be redesigned to accommodate the Vietnamese society in a more contemporary way of living in both public and private spaces. In order to answer this question it is crucial to understand the meaning of street life in the Vietnamese context as well as the problems that arise in the new developments currently being build. Combining this understanding with the - mostly western - knowledge about designing public space will eventually lead to an understanding of design for the Vietnamese contemporary context. This approach follows

010 *Buyers of real estate in Splendora protesting against increased prices and broken promises.*

Drummond (2000), when she argues that western knowledge does not have no resonance in a non-western context. 'Rather, it is that these concepts offer important insights when examined according to 'local' specificities of time and place' (Drummond, 2000, p. 2379).

Structure of theory research

The problem investigated in this thesis is, in the Vietnamese context - unfortunately - rather neglected in the academic world. There are some interesting studies on public space in Vietnam, however, they are fragmented rather than systematic analysis (Drummond, 2000). This thesis aims to add to the knowledge on Vietnam studies in general and Vietnamese public space more in particular.

Street life - i.e. the usage of public space - has been a topic interesting many scholars for a long time, especially in the western context. The importance of street life is therefore first investigated, followed by how this street life is often lost when cities start industrialising. This research will then turn to the street life in Hanoi, which is profoundly different from western street life. The aim here is to find clues for the adaptation of western design guidelines in the Vietnamese situation.

THE DEFINITION OF STREET LIFE

Street life as understood in this research has nothing to do with living on the streets; rather it has to do with the liveliness of streets. Lively streets are of crucial importance for the health of a city. 'Streets and their sidewalks, the main public places of a city, are its most vital organs' (Jacobs, 1961, p. 29). The main function of a city is social; 'cities are the places where people meet to exchange ideas, trade or simply relax and enjoy themselves. A city's public domain - its streets, squares, and parks - is the stage and catalyst for these activities' (Rogers, 2010 in Gehl (2010) p. IX). Making sure that cities have good public space is then 'an important key for achieving more lively, safe, sustainable and healthy cities, all goals of crucial importance in the 21st century' (Gehl, 2010, pp. X-XI). Also, in perception of people inhabiting the city, streets are very important, even the most predominant element of the city as found by Lynch (1960). Streets are the most important types of public space for everyday life, people make use of them every day.

Sense of place, placelessness

The immense interest in street life in research can be traced back to the loss of a sense of place, or placelessness (Gieryn, 2000). These theories have in common that they all see the sense of place as a starting point for design, whereas that is often neglected in new developments all over the world.

Modernist movement

As a reaction on Modernist movements that created city neighbourhoods with a total lack of active street life, theoreticians started investigating the importance of social and cultural elements on space; resulting in the concept of 'place'.

Place

Importance

The thinking about the importance of something that we use everyday, public space, can be traced back to German philosopher Heidegger (1971). For him it is not only a place to get from a to b, nor is it only a place to meet people or trade or anything else specifically. It is part of dwelling, in the sense that it is part of both the private and the public sphere. His argumentation starts with the questions; what is to dwell? And how does building belong to dwelling? He sees that buildings are in the domain of dwelling, the domain of dwelling extends over the buildings. In other words, the place where we dwell - home - extends beyond the walls of the physical building we life in. Heidegger then follows the word 'building' back to its roots and finds that it really means to dwell, or as well to stay in place. Even a step further he continues to say that even to be a human being really means to dwell, which 'also means at the same time to cherish and protect, to preserve and care for, specifically to till

Dwelling

011 & 012 *Hommage a Heidegger, woodcut and sculpture by Eduardo Chillida. Artist impression - on the left - for Heideggers book 'Poetry, language, thought'. Later worked out as a sculpture - on the right. Space only becomes place when it has meaning.*

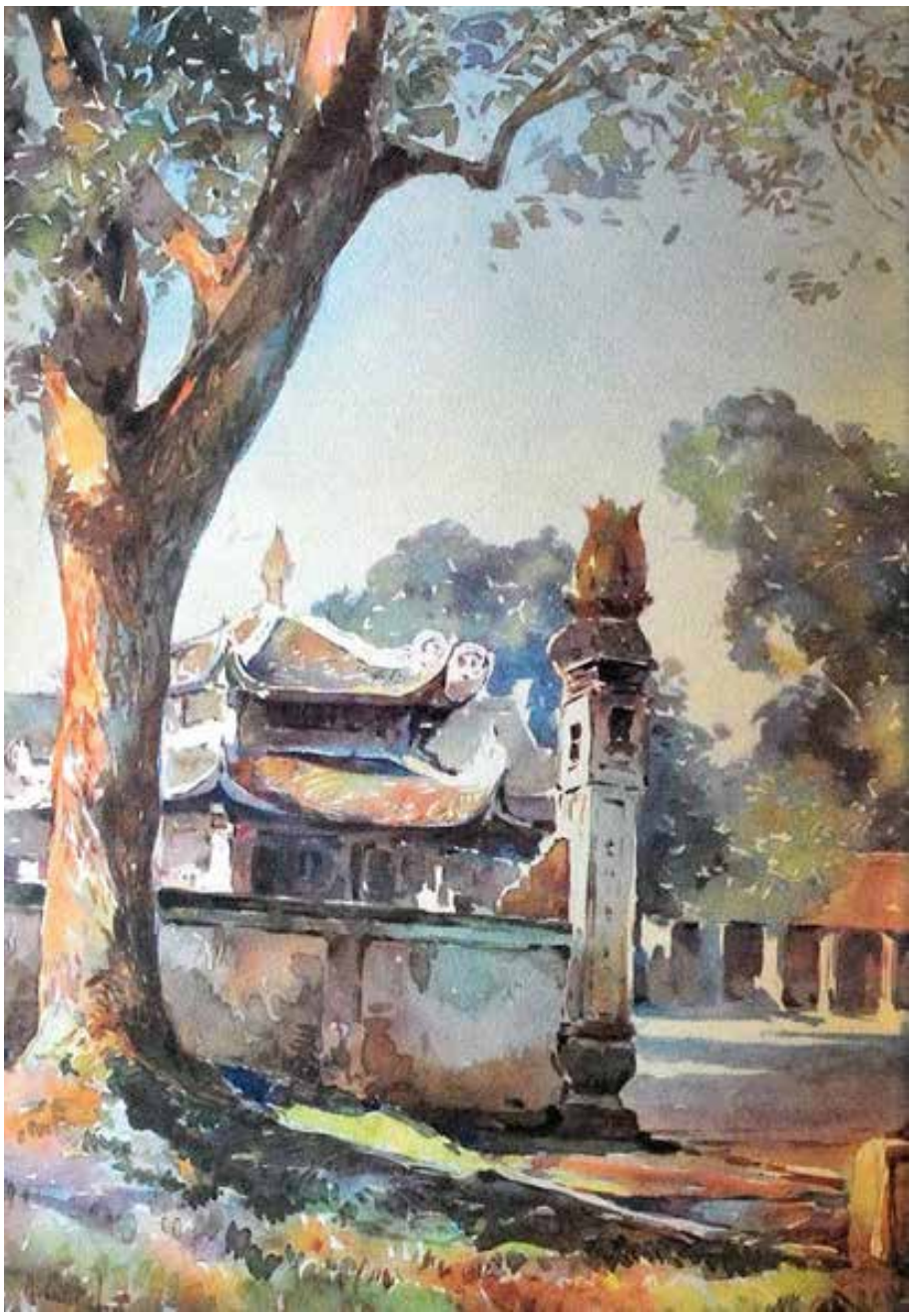
the soil, to cultivate the vine' (Heidegger, 1971, p. 145). He then relates this 'being' - dwelling - to elements as 'peace' and 'free'. Although these terms are often related to private space, Heidegger sees them more as connected to a place where you feel at home.

Being

In Heidegger's opinion simply 'being' means that 'mortals' are 'on the earth, 'under the sky' 'remaining before the divinities'. These four belong together, forming the fourness. 'In saving the earth, in receiving the sky, in awaiting the divinities, in initiating mortals, dwelling occurs as the fourfold preservation of the fourfold' (Heidegger, 1971, p. 149). Dwelling binds the fourfold together. The earth, sky, divinities and mortals are bound together by the dwelling; they give meaning to each other. This is illustrated by the example of a bridge. The bridge is not simply placed in a location, the building of the bridge gives new meaning to a location, the bridge itself also becomes a location. 'As such a thing, it allows a space into which earth and heaven, divinities and mortals are admitted' (Heidegger, 1971, p. 153). These spaces are let into the dwelling of men, shaping the mental and physical environment for men.

The important thing in Heidegger's writings, for this research, is that spaces where people dwell does not only comprise of their houses, not only the building itself. The place where people work or study, the place where men

013 *Painting of Chau Lang temple in Hanoi, 1931.*



relax, the places people feel safe in, in a broader sense can be seen as the spaces of dwelling. The lesson that can be learned from Heidegger is twofold. On the one hand it is to see that although men form spaces, the spaces also form men. It is to say that people shape spaces, but the space also influence the way people use them (still recognised today by influential designers like Jan Gehl (2010). On the other hand it is that when we design a city, we actually design a place for dwelling, with all its interrelated facets.

Space influences people, people influence space

The first of Heidegger's lessons, the relationship between men and his surroundings, is also acknowledged by Jane Jacobs (1961, p.29) when she argues that 'a city sidewalk by itself is nothing. It is an abstraction. It means something only in conjunction with the buildings and other uses that border it, or border other sidewalks very near it. The same thing might be said of streets, in the sense that they serve other purposes besides carrying wheeled traffic in their middles'. The other way around Lefebvre (2010) recognizes that the social sciences only were established after they let go of the description of space, splitting subject and object apart, focussing only on relationships. However, he argues that 'a social relationship cannot exist without an underpinning', that is space (Lefebvre, 2010, p. 401). This can be seen everywhere in Hanoi, but not in the new developments.

***014** Rue Paul Bert, 1915, by Leon Busy.*

015 *View from the 110th floor of the World Trade Center before 9/11. The city is too complex to ever be fully understood.*

The second lesson, designing a city is designing a place for dwelling, comprises the fact that Heidegger's complete mental and physical environment is so complex that it is extremely hard to design it properly. Nobody can fully understand the city and what it means to its inhabitants. This is also described by De Certeau (1984) who uses the view on the city of New York from the top of the World Trade Center to describe the plan making by governments and urban designers. They are not making a city; they are making maps. The people that use the city will never fully follow the path that they were designed to follow by the official - in the New York case gridded - plan. They will always find shortcuts and use the urban environment in a way that suits them best.

Plan making

In Hanoi this is very apparent, the buzzing motorbikes crowd through the streets in an unorganised manner and sidewalks are often blocked by restaurants, shops or parking. The lesson we can learn from De Certeau is that it is impossible to fully design a city - or even a street - for all its users simply because it is too complex to grasp and, thus, cannot be fully understood.

Complex

To summarize Heidegger's argument, it can be said that streets are part of places people dwell, it is therefore an integral part of their life. In order for people to feel at home, streets - public space - needs to function properly.

This idea can be found everywhere in the gradually grown parts of Hanoi. It is found to be a process that has been taking place for ages, however, now is interrupted.

Place theory

For everyday public spaces to function properly, spaces need to have a meaning, a sense of place. Trancik's (1986) research shows three theories of urban design. Firstly, the figure-ground theory, which deals with the relationship between solids (figure) and voids (ground). Secondly, the linkage theory focuses on the linear connections between two elements. It is about streets, paths, or other linear open spaces. Most importantly in this thesis is the third theory, the place theory, which comprises the abstract division between space and place. Space, in his writings, is 'a bounded or purposeful void with the potential of physically linking things', whereas space can only become place 'when it is given a contextual meaning derived from cultural or regional content' (Trancik, 1986, p. 112). Consequence for spatial design is that the designer needs to understand the 'cultural and human characteristics

Sense of place

Figure-ground theory

Linkage theory

Place theory

Cultural and human characteristics of physical space

of physical space' (Trancik, 1986, p.112).

Genius loci, spirit of place

Only this character makes places unique. This idea is also captured by Norberg-Schulz (1979, p. 5): 'a place is a space which has a distinct character. Since ancient times the genius loci, or spirit of place, has been recognized as the concrete reality man has to face and come to terms with in his daily life. Architecture means to visualize the genius loci and the task of the architect is to create meaningful places where he helps man to dwell'.

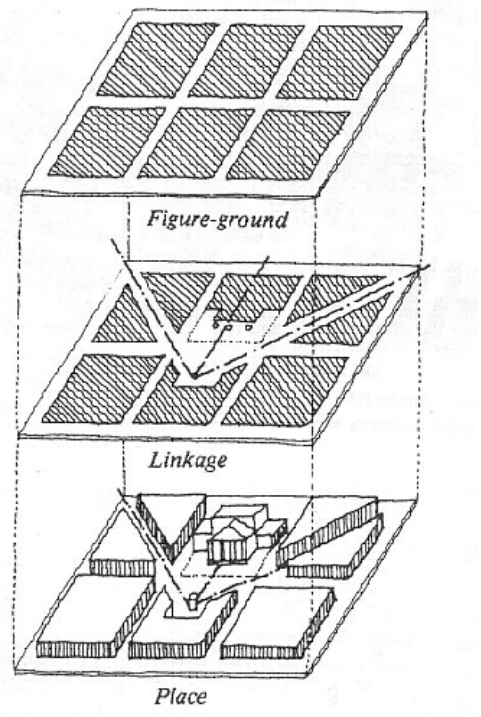
Synthesis

In this way it is important to note that the urban designer needs 'to create place through a synthesis of the components of the total environment, including the social' (Trancik, 1986, p. 114). Trancik (1986) gives another

Minimal interference

clue on how to successfully design places. Minimal interference in the social and physical setting creates meaningful places, while radical transformation breaks places. This means that for 'designers to create truly unique contextual places, they must more than superficially explore the local history, the feelings and needs of the populace, the traditions of craftsmanship and indigenous materials, and the political and economic realities of the community' (Trancik, 1986, p. 114). This means designing with the local vernacular of materials and traditions. In this way people can feel at home.

016 *Drawing showing the three theories examined by Trancik (1986) and their connections*



LOSING STREET LIFE

The concept of dwelling, reinforcing the importance of good street design and the theories about the meaning of places show the importance of context. In times when cities were not designed by making plans - as in De Certeau's essay - the human element was eminent. The people shaped the city according to their needs, wishes and demands. This process, embedded in the human being, is still apparent; wherever people live, they adjust their physical surroundings to their needs and values. However, the other way around, the physical environment and other people in the surrounding shape one's values and behaviours; the socio-spatial dialectic (Soja, 1980). This process happens both ways; people are gradually influencing and adjusting places, while places continuously influence people. This has most certainly been the case in Vietnam, where people shape the spaces to suit their needs by plentiful and innovative ways and places shape people's way of using them.

Human element

Socio-spatial dialectic

Transformation in Vietnam

Quite opposite to the minimal interference in the social and physical setting Trancik (1986) advocates, the current (political and economic) developments in Vietnam result in a radical transformation of the urban fabric (i.e. Labbé, 2010; Labbé & Boudreau, 2011; Douglass & Luang, 2007; Quang & Kammeier, 2002; Labbé, 2010; Dixon & Kilgour, 2002; McGee, 2009). This is the exact point where the loss of street life becomes apparent in the Vietnamese cities. Vietnam has 'transformed itself from a nation ravaged by war in the 1970s to an economy that, since 1986, has posted annual per capita growth of 5.3 percent. Vietnam benefited from a programme of internal modernisation, a transition from its agricultural base toward manufacturing and services, and a demographic dividend powered by its youthful population.

Radical transformation

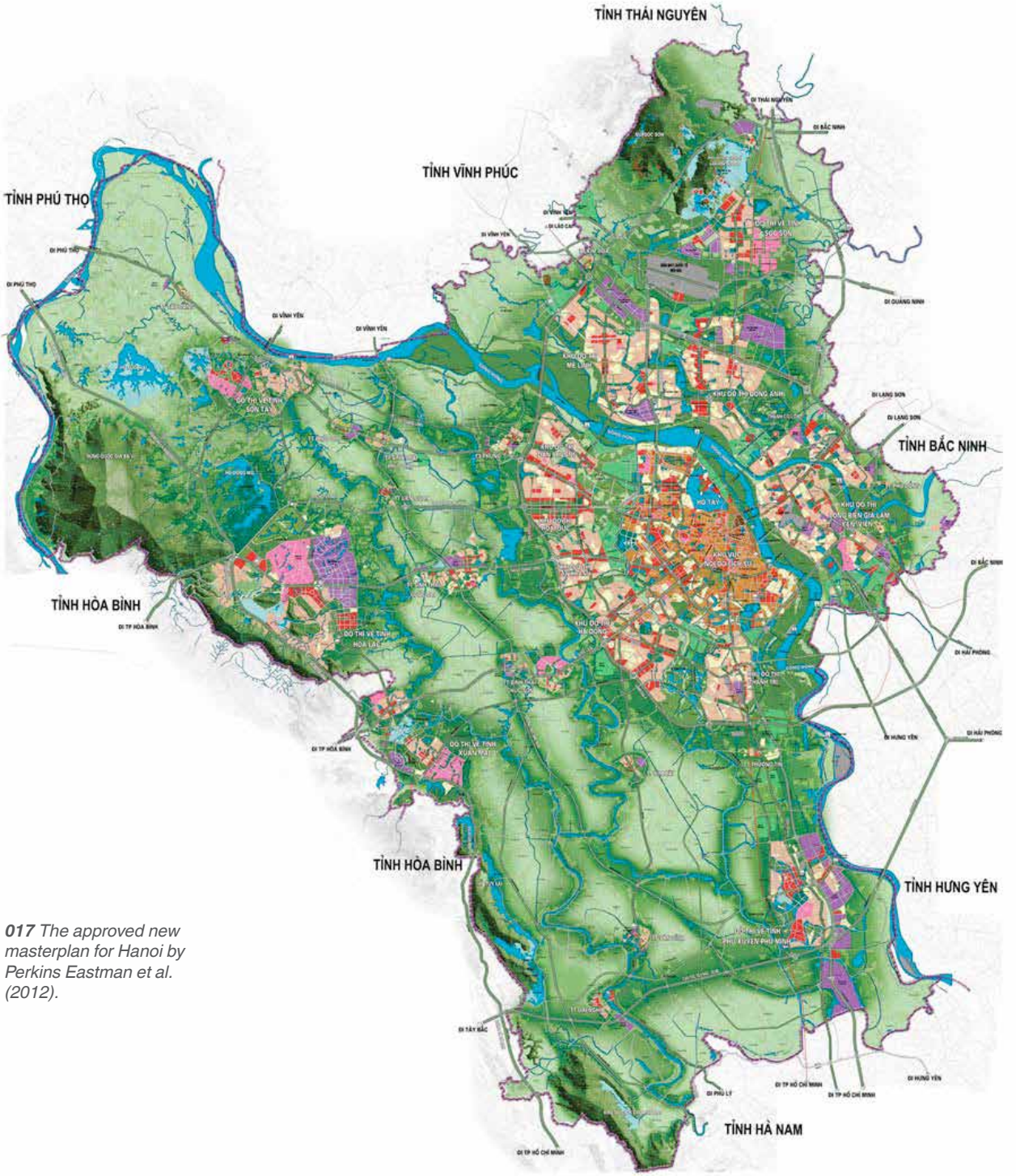
Internal modernisation

Vietnam has also prospered by choosing to open itself more broadly to the outside world' (McKinsey, 2012). This transformation is reflecting on the built environment by changing the shape of the city rapidly. Current plans anticipate accommodating six million new inhabitants until 2050, turning the city into an eleven million inhabitant metropolis (Perkins Eastman et al., 2011). This doubling in population in less than half a century means a major transformation.

Shape of the city

Metropolis

Doubling population



017 *The approved new masterplan for Hanoi by Perkins Eastman et al. (2012).*

Apart from the institutional innovations that led to rapid economic growth that established an urban middle class more causes for large city expansions can be identified. Of course the technological breakthroughs that made it possible to construct tall buildings are one of them, but maybe as important is the rise of intercity competition for global investment. This is mostly visible by the global incentives of the developers of the new urban expansions in Southeast Asia (Douglass & Huang, 2007).

Institutional innovations

Technological breakthroughs

Intercity competition for global investment

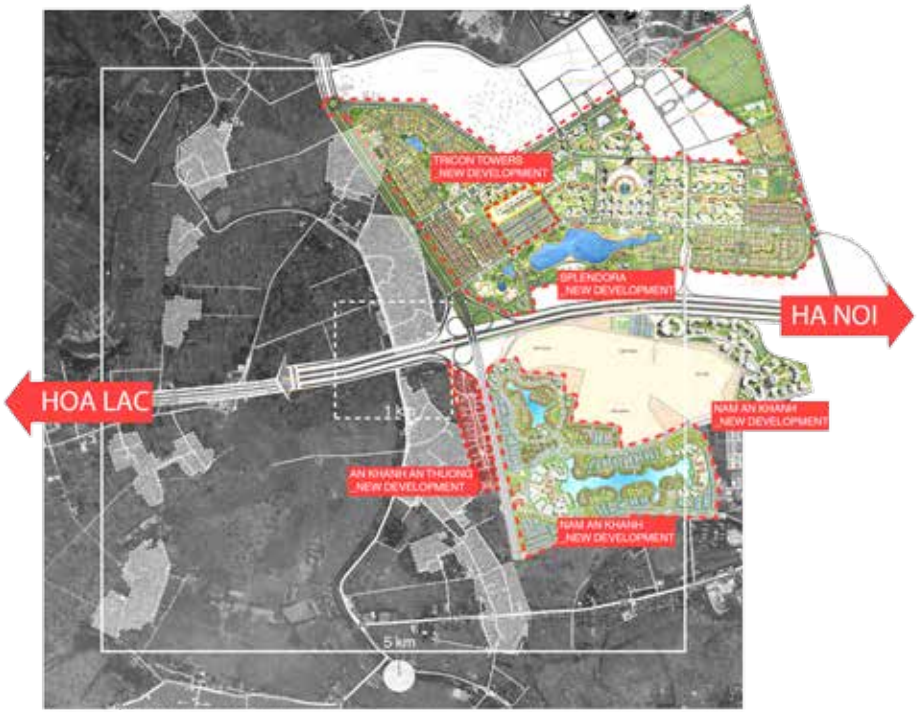
Consequences

One of the consequences of these transformations is spatial. New urban areas, called 'khu do thi moi' in Vietnamese, are being built on the agricultural lands at the urban periphery. These projects, featuring housing, public services, commercial and office spaces are large-scale (Labbé & Boudreau, 2011). The Splendora new development - later subject of design -, for example, covers 264 hectares of land on the periurban fringe of Hanoi. Compared to the individual building plots of the surrounding urban villages, this is quite a transformation, in size alone. The new developments root in the, in the year 2000 adopted, approach 'to urban space production that gave a larger role to state planning authorities' (Labbé & Boudreau, 2011). This new approach promoted ideas of modernity and order. This resulted in

Large-scale

Splendora

Modernity



018 *Masterplans of new developments within the competition site of the Vertical Cities Asia competition.*

'neighbourhoods devoid of vernacular housing types and traditional urban practices (functional mixing within residential buildings, extension of private and commercial activities on sidewalks, street vending, temporary markets)' (Labbé & Boudreau, 2011). This shows that not only the typical Vietnamese housing types were abandoned in the design, also the urban practices changed, a radical transformation of the urban form. The model is widely applied on the outskirts of cities in Vietnam. 1,353 new urban areas were completed or under construction by the end of 2005, comprising over 11,500 hectares of land across Vietnam. The approach resulted in the production of more than 20 million square metres of residential space, doubling the availability of average liveable space in Vietnam's cities in between 2001 and 2005. In Hanoi, at the beginning of 2005, 2.1 million square metres of new dwelling space were built in 137 new developments (Labbé & Boudreau, 2011). Nowadays, it is estimated that about 700 new developments are scattered around Hanoi (Cuncut, 2013).

Radical transformation of the urban form

Koreatown

The project called Trung Hoa-Nhanh Chinh - also known as Koreatown - was built between 2000 and 2005 in the southwest of Hanoi and razed the pre-existing agricultural landscape and paid little attention to adjacent villages (Labbé & Boudreau, 2011). This is just an example of the breaking of places, due to a radical transformation. The land was subject to an infrastructural plan, dividing the land into sectors. These sectors were allocated to individual developers who made plans independently from each other. The result is a patchwork of urban interventions. Spatially and functionally poorly integrated, not only among each other but also with pre-existing surroundings The sectors are all bordered by roads with rapidly moving traffic, not accommodating pedestrians (Labbé & Boudreau, 2011).

Utopia

New development projects like Trung Hoa-Nhanh Chinh - but as well the big projects of Splendora and Ciputra - are based on the idea of creating an exclusive utopia (Douglass & Huang, 2007). Following Foucault's (1984, p. 24) definition of the word 'utopias are sites with no real place. They are sites that have a general relation of direct of inverted analogy with the real space of Society. They present society itself in a perfected form, or else society turned upside down, but in any case these utopias are fundamentally unreal spaces'. Nevertheless, these projects are designed as 'grand solutions to existing urban ills' (Douglass & Huang, 2007, p. 9). In most cases this means excluding those urban ills. The projects usually do not offer space for the poor,

Utopia
No real place

Unreal spaces
Grand solutions

019 *Rendering of Splendora, new development on the Vertical Cities Asia competition site.*

020 *Photograph of Nam Ankhanh, new development on the Vertical Cities Asia competition site.*

Governance

nor a vernacular or a public sphere of governance (Douglass & Huang, 2007). The utopian grand solutions in Southeast Asia follow a tradition of urban expansion solutions. The roots of this way of thinking lay in the solution

Garden cities

of Ebenezer Howard's garden cities, that were designed to resolve the troubles of the newly established industrial cities in the United Kingdom. Following this idea of solutions that aimed for a higher common good for the city were the new style of the modernist designs of the late 19th but mostly early 20th centuries (Hall, 2002). A new style of designing and building has

Style

led to the designs of these new developments. A new style often means a break with the old style. 'This was particularly true for the formative phase of "orthodox and heroic" modern architecture, where this break with style was a consciously adopted tactic' (Bekkering, 2001, p. 425). This break with tradition of the Modernist movement 'played a role in the deterioration of cities

Disurbanization
Comprehensive redevelopment

by supporting Le Corbusier's model of the city in the park, disurbanization and comprehensive redevelopment. These were largely anti-city policies, but apologists of Modernism would point out that the real villain was us, that is, consumer society, the motor car and the pull of suburbia.' (Jencks, 2002, p. 76). Jencks continues to say that Modernists designs did not help the creation

CIAM
Megastructure

of cities, sometimes even made them worse; 'The nostrums of CIAM favoured the megastructure, functional separation and the destruction of the street, and its followers had no political and economic theory of how a city thrives, or how civic virtues might be nurtured' (Jencks, 2002, p. 76).

Earlier convictions by Fishman (1987) judged that these modernist designs

Bourgeois utopias
Exclusiveness
Dystopia, privatopia
Gated communities
Ghettos of affluence

were bourgeois utopias, mostly inhabited by a higher class (Fishman, 1987). This exclusiveness was understood later - and still is in western literature - as a dystopia (Harvey, 2000) and privatopia (McKenzie, 1996). The privatopia can be seen in gated communities that nowadays exist all over the world. According to Harvey (2000, p. 152) these can be seen as 'ghettos of affluence that undermine concepts of citizenship, social belonging, and mutual support'. These exclusive 'ghettos' that seem to appear all across Southeast Asia and China are just part of what is happening within the 'utopias'. At the same

Degenerate utopias

time there is what Harvey (2000) calls degenerate utopias. These are similar to the Disneyland theme parks which are 'supposedly happy, harmonious, and non-conflictual space set aside from the "real" world "outside"' (Harvey, 2000, p. 167). Harvey follows the writings of Zukin (1991 & 1995), when the

Disneyfication

comparison with Disneyland was made first. This 'disneyfication' makes for cities that do not have culture as a driving force but production (Zukin, 1995).

Shopping malls

These degenerate utopias can mostly be seen in shopping malls, which

021 *Model of the Modernist Plan Voisin, Paris, by Le Corbusier.*

022 - 025 *Comparison between the map of Plan Voisin, Paris, and a number of new developments around Hanoi. Both Plan Voisin and the Vietnamese new developments break dramatically with the existing context, in urban form, scale and functionality.*

026 - 028 *Clockwise, starting from the top, new developments breaking with the existing context in; Jakarta (Indonesia), Mumbai (India), Manila (Philippines).*

029 & 030 *Masterplans, breaking with the existing context in Chengdu, China by KuiperCompagnons (top) and in Seoul, South Korea by Studio Daniel Libeskind (bottom).*

The examples on these two pages show that the current developments in Hanoi do not stand alone, they occur throughout Asia in a similar manner and with similar consequences.

Fantasy world

can be seen as happy, harmonious, and non-conflictual space, a fantasy world (Harvey, 2000). Although most clearly visible in shopping malls, the disneyfication can also be seen in new residential developments that often include attractions like exclusive swimming pools and golf courses. According to Douglass and Huang (2007) these developments are the Southeast Asian versions of the American utopias Knox (2005, p. 33) characterises as 'landscapes of bigness and spectacle, characterized by packaged developments, simulated settings, and conspicuous consumption, and they have naturalized an ideology of competitive consumption, moral minimalism, and disengagement from notions of social justice and civil society'. Following this argumentation, the contemporary new developments in Southeast Asia and China are echoes of previous developments in the west.

Spectacle
Simulated settings

Disengagement from society

Most recent debates in the western context however argue that the losing of sense of place still takes place in Europe and North America. The current public-private partnerships development in the West, such as Ørestad in Copenhagen and the Zuidas in Amsterdam can be seen as examples of such (Loerakker, 2013). These new, large-scale developments on the outskirts of cities are found not to encourage urbanity (Fainstein, 2008). One could, then, argue that urbanism has not learned from previous experiences.

Public-private partnership

Characteristics of the new developments

In order to understand these grand - utopian - solutions it is necessary to investigate their characteristics. Douglass and Huang (2007) find that these, what they call 'hyper-cities' consist of a number of shared elements. Firstly, there are the global dimensions that the projects try to pursue. This is understood in two linked ways. The 'global identity' that most new developments try to create, turns the city away from its local basis, legitimating global corporate companies to control the projects. 'Global consumption' usually consists of global franchises that replace the indigenous shops. This replacement reinforces the global identity. The global element comes back in many developers' statements and even in names like Ciputra Hanoi International City, currently under construction near the West Lake. The second common element of new Asian developments is the aim for a new urban culture. This points at a new, modern, lifestyle that is pursued by the projects. To take Ciputra as an example once again, the development's gate is defined as the gate to a new lifestyle. What this lifestyle exactly is remains vague. This modernity also has a global link, since the gate of Ciputra has an exact replicate in Kolkata West International City, India. Apart from

Hyper-cities
Global dimensions
Global identity

New urban culture, modern lifestyle

the fact that these gates show resemblance in function to the gates of theme parks showing the disneyfication, they show the detachment of locality once again.

Detachment of locality

Thirdly, the word private could be seen as a common element in new developments in Southeast Asia. The land on which the projects are build is privately owned, public space is controlled and exceptionally limited. This private ownership limit the social uses of space, even the replicates of public space such as shopping malls and impressive landscape schemes. The privatisation is closely related to the global dimensions and the new urban lifestyles in that it accommodates for commodification of space, using up space for (global) commercial companies. The result is that the 'loss of public space is a glaring feature' of new developments (Douglass & Huang, 2007, p. 17). Another result of the private ownership of the developments is that the owner (mostly private companies) has control of space in the projects. Often this is used to collect revenues for services and the usage of additional functions like swimming pools and golf courses.

Private

This privatisation leads to the fourth element that the developments have in common; exclusiveness. Exclusivity occurs on different levels, excluding different people. The entire project is often gated, then neighbourhoods are gated and moreover the private gardens are gated. This often is a great selling point of the projects because it creates security. Moreover, the projects often come with private security forces.

Privatisation
Exclusiveness
Series of gates
Security

Fifthly, the projects are advertised as being self-containing, comprising of enough services and functions for urban living. 'In reality, however, most remain bed-towns from which a majority of the working population commutes to the urban core everyday for work' (Douglass & Huang, 2007, p. 20).
These five elements found by Douglass and Huang picture Southeast Asian developments as exclusive, private developments lacking public space, aiming for a global identity and extremely controlled by private companies.

Self-containing
Controlled by private companies

I would like to call this the shift form 'publicness of space' to 'privateness of space'. Publicness of space points at the heterogeneous city that is open to every member of the urban society. In contrast, privateness of space comprises privately owned spaces with limited accessibility characterised by exclusiveness. This shift comprises a lot more than just changing ownerships; it makes for a redistribution of power within the city. Private companies gaining control are replacing the control over public space that was previously in the hands of the public sphere and the government. This shift seems to have one influential outcome for the daily life of citizens, which is that it breaks with the

Publicness of space, privateness of space.
Redistribution of power, private companies
Break with local culture

local culture and the physical context leaving spaces left placeless.

An important notion here is that this shift does not only take place in new developments, also existing public space has undergone this change. For instance Lenin Park, previously accessible without any fees now charges its visitors a small entrance fee (Geertman, 2007). The tendency of privatisation of public space decreases the accessibility of public space in existing parts of the city as well.

Privatisation

Another notion to be issued here is that the exclusiveness of the new developments has, slight and very different, predecessors in the past. The villages that surrounded Hanoi - and are now completely incorporated in the urban fabric - used to be unique and distinct. They had an own character called 'huong uoc' that consisted of administrative rules, customary laws and religious guidelines. This huong uoc was very important for the village as the adage 'phep vua thue le lang' - the customs of the village have precedence over the laws of the king - shows very clearly (The Anh, 2003). In that sense the isolated new developments have a resemblance of the old rural villages surrounding Hanoi, however the huong uoc should not be overvalued since they were always in line with the state legislation (The Anh, 2003). Another difference between now and then is that the huong uoc were carried out by the locals, not by foreign corporations.

Huong uoc, administrative rules, customary laws, religious guidelines

The Just City

The exclusive privatopia's that are currently being developed around Hanoi - and many other Asian cities - can be seen as lacking justice. They are excluding the local population. The theme of justice in the city is one of the topics on which Susan Fainstein focuses. She developed an approach for the just city that incorporates three central concepts; diversity, democracy, and equity (Fainstein, 2010). If, for example, in the design for a new development only the interests of the developer are granted, the design is fundamentally unfair and not just. This contemporary view is also advocated by Rocco (2013, p. 9); 'I believe that while understanding governance is crucial, it is not enough. We must be able to design new relationships between civil society, the private sector and governments in relation to the plans and designs we wish to propose'. This debate points to the direction that, apart from spatial and social context, this project should also incorporate a design that is just for every stakeholder involved.

Justice

Just city

Governance

Designing relationships

Tradition

The previous paragraphs have shown that the new developments in Hanoi - and in fact in every big city in Southeast Asia - are developed without much regards to the existing physical, social and cultural structures. There has been very little respect for Vietnamese dwelling tradition and therefore there is little historical continuity. Western and Chinese developments have been trapped by this pitfall, and Vietnamese city extensions seem to be following their lead blindly. Tradition, however, 'does not imply that everything should remain as it was. Tradition should be understood as a way of doing things, focused on action. Tradition provides a basis for the manner in which a system can accommodate change without the necessity of forgetting, without "breaking with the past"' (Bekkering, 2001, p. 425). One could say that the past is part of the present. However 'there is no present that will benefit from the wish to resurrect a past, but nor should it wish to break free from it - because then it robs itself of an essential dimension' (Kroese, 1997, p. 69 cited in: Bekkering, 2001, p. 426). In even more philosophical words: 'I once said, & perhaps rightly: The earlier culture will become a heap of rubble & finally a heap of ashes; but spirits will hover over the ashes' (Wittgenstein, 1984). These are sharp notions to design in a direction that is not neglecting the Vietnamese tradition of living and dwelling, as is currently the case.

Vietnamese dwelling, tradition

Way of doing things

Vietnamese tradition of living and dwelling

031 *The 'Stacking Green House' project by Vo Trong Nghia Architects is a good example of designing within the local context, with regard to tradition. The typical shape of Vietnamese tubehouses has been used, however the appearance of the building has changed.*

Post-modernism and Contextualism

Neglect

From the above it becomes clear that the new developments taking place in Southeast Asia have little or no connection to the existing context. They neglect physical and social structures that have been formed over time. This is, then, the most important critique on the current developments in Southeast Asia.

Rejection of existing structure

Complex urbanism and architecture

As previously described, this rejection of the existing structure fits the Modernist movement with the large-scale and standardised grand solutions (Bekkering, 2001; Jencks, 2002; Douglass & Huang, 2007; Geertman, 2007). Moving away from this approach, there was a call for complex urbanism (Jacobs, 1961) and architecture (Venturi, 1966). These early notions of critique on Modernism have - in the western world - resulted in a different way of thinking and designing in context. This has led to the realisation that many of these complex systems are self-organising rather than mechanistic (Jencks, 2002; Geertman, 2007; Portugali, 2000). The Post-Modernist critique on Modernism was basically that it underestimated 'the "common", everyday and popular culture in general' (Geertman, 2007, p. 27). Evidence for this shift in thinking about urban developments can be seen in many new ways of working (Geertman, 2007), such as the usage of new tools (Boeri, 2003), the conviction that architecture can bring structure in urban complexity (Koolhaas & Mau, 1995), the idea to use communication to structure cities (Healey, 2000) and in the development of terms like 'field conditions' (Allen, 1999). The critique on the Modernist movement is still valid today regarding the new developments in Southeast Asia and China. This is, thus, the scientific context this thesis uses to find a solution for the disappearing street life in Hanoi.

Complex systems, self-organising
Underestimation of common

Urban complexity
Communication
Field conditions

Globalisation

Global economy
Globalisation

Since the current developments in Vietnam - and Hanoi - are closely connected to Vietnam's opening up to the global economy, it is important to briefly consider the topic of globalisation. The thinking about globalisation went through the same shift in theory as the one previously described. In globalisation the importance of locality also came later. 'In the early phase of globalization the notion was that the socio-economic transformation eventually would coalesce into a single model of information society, which is very much resembling with the predominant theories of modern times were a single development trajectory was advocated and widely accepted despite of 'exceptions', that persisted throughout the world' (Geertman, 2007, p. 29). The thinking about this topic changed in the last quarter of the 20th century

when Friedman (1986) introduced his 'world city hypothesis' in which he advocated that world cities had many high skilled professionals in control functions and at the same time a vast amount of low-skilled workers to cater the needs of the ones in control. Later Sassen (1991) focussed on the competition between cities and within cities, noting that global cities marginalise other cities while marginalisation and inequity within the city grew at the same time. Storper (1997) sees globalisation happening but advocates that there are three important elements within a global city functions; technology, organisation and territory. He continues with the statement that regional economies will resurge. With this statement he points at the way global and local forces influence each other, which he calls reflexivity. 'Reflexivity means the potential of individuals to critically respond to their environment and develop themselves through learning. Within this process of reflexibilty it is the processes of learning and critically reflecting on the interaction of external (global) and contextual (local) processes that create something new: local specific novelties' (Geertman, 2007). This relates closely to the often used slogan in economics of 'think globally, act locally', which points at the same issue. In line with what Bekkering (2001) wrote about tradition, global dynamics will influence future cities, but the city should never forget its past. This is also the way globalisation should be understood in this thesis.

Global city

Technology, organisation, territory

Think globally, act locally

THE VIETNAMESE SOCIETY

Since in the previous chapter we found out that the context of every design has such an importance, it is necessary to know the Vietnamese context in order to make a good design. This chapter gives an overview of the existing knowledge base on the Vietnamese society. This is done by a comparison of the Vietnamese culture with five values found by Miao (1990) for the Southeast Chinese culture. These five values are (1) honouring the centralised monarchy, (2) maintaining the social hierarchy, (3) strengthening the importance of family and kinship, (4) creating a holistic environment, and (5) making full use of natural opportunities. These five values seem to be quite valid for the - northern - Vietnamese case as well, however one other value is found for the Vietnamese society; hybridisation of culture. Within this chapter, these values will be discussed, as well as the remarkable relation between public and private space, which is quite different from other cultures, distinguishing the Vietnamese case.

Vietnamese context

Values

Hybridisation of culture

032 *Painting of Confucius teaching, by Wu Daozi, 685-758, Tang Dynasty.*

Confucianism

The Vietnamese society is greatly influenced by the teachings of Confucius. This it has in common with its neighbour China, by which it has been influenced greatly in history, however Vietnam has also been influenced by other philosophies (i.e. Buddhism and Taoism), making it a hybrid culture of Indian and Chinese. Furthermore it has suffered from many more wars and is much smaller than China, making the two countries different (Geertman, 2007).

Teachings of Confucius
China
Hybrid culture

Confucianism is a generic Western term without a counterpart in Chinese. It stands for a world-view, a social ethic, a political ideology, a scholarly tradition and a way of life, however not a religion. Mostly, East Asian countries have been typified as Confucian, Vietnam however has been under Confucian influence (Tu, 1998). Nevertheless, Vietnam has a large number of basic ethical concepts in common with China, Korea and Japan. 'For example, all show a strong emphasis on family solidarity, on filial piety, on subordination of the individual to the group, on the ideal of group harmony as opposed to a balance between conflicting rights, on social organization, on careful political (as opposed to religious or purely culture) integration, on hard work as a value in itself, on frugality, and on education as morally uplifting and as the proper road to personal and family success' (Tu, 1989, p. 3). To summarize, the family is profoundly important in Confucianism, among collectivity, consensus, hard work, frugality and education.

Confucianism
East Asia
Ethical concepts

Within these Confucian elements four out of five of Miao's (1990) values can be recognised, however Tu's (1989) elements can be applied to more than one value as found by Miao (1990). Firstly, honouring the centralised monarchy can be seen in Tu's (1989) subordination of the individual to the group. In this same element one can see the second value, namely maintaining the social hierarchy. This value also becomes clear when Tu (1989) mentions careful political integration and, moreover, social organisation. The third value found by Miao (1990), importance of family and kinship, can be seen in both family solidarity and filial piety, a very clear and distinct value on which Miao and Tu agree completely. This value is so fundamental to the Vietnamese society that the next sub-chapter is dedicated to the family and social relations. Fourthly, the holistic environment as defined by Miao (1990, p. 43) points at 'the result of a process by which people modify their environment bit by bit according to the feeling of their bodies and minds rather than "scientific" instrumentation'. This slow process makes for space to have a sense of place as determined by Trancik (1986). It can be recognised

Honouring the centralised monarchy
Social hierarchy
Family and kinship
Filial piety
Holistic environment
Sense of place

in Tu's (1989) notion of the ideal of group harmony, shaping the holistic environment that suits the group best. This ideal also points at collectivity.

Nature

Harmony with nature
Confucian, Taoist, Fate
Yin and yang

A value missing in the above is the link with nature. Geertman (2007, p. 16), following Taylor (1986) writes: 'In East Asia, the region influenced by traditional China, humans are spiritually obliged to live in harmony with nature and other humans, originating from the Confucian/Taoist philosophy to not disturb 'Fate' - the relation between heaven and earth (yin and yang concept). Within this cultural conception of the world, loyalty to family, company and nation, the congruency with nature, and the absorption of multiple external influences are favoured over specialization, individualization – multiplicity and possibilities is favoured over the determination of one single way of development'.

Phong thuy
Feng shui

Energy flows
Astrology

This can be seen in the principles of 'phong thuy', Vietnamese for what is more commonly known as the Chinese concept of feng shui, which stands for water and wind. The importance of this principle can be seen in the fact that for the design Vietnamese houses the energy flows of wind and water and the astrology were calculated and the design was made in such a way that these flows were not disturbed (Geertman, 2007).

Taoism
Yang

Yin

Apart from phong thuy, also the influential concept of yin and yang - derived from Taoism - is an other basic for all levels of the Vietnamese society (Logan, 2000). 'Yang is defined by a tendency toward male dominance: high redundancy, low entropy, complex and rigid hierarchy, competition, and strict rational focus on rules for behaviour on social roles. Yin is defined by a tendency toward greater egalitarianism and flexibility, more female participation mechanisms to dampen competition and conflict, high entropy, low redundancy, and more emphasis on feeling, empathy, and spontaneity' (Jamieson, 1993, p. 12). Both yin and yang are strongly connected to the Vietnamese society.

Culture
'Ren wen'
'Tian wen'

The relationship between nature and society seems, then, interrelated in a similar way in Vietnam as in China. In China, namely, culture is made up out of two interconnected aspects; the laws of nature 'ren wen' and human conduct in society 'tian wen' (Zhang, 2013).

Zhou Li, rites of Zhou
Zhou empire

However, the most important set of rules for Confucian society is formed by what is called Zhou Li, or rites of Zhou. This set of rules was a written code for the ideal Zhou empire in Southeast China - from the 11th till the 6th century B.C.. 'The contents of these rules included proper ritual procedures, behaviour standards, and the layouts of palaces and cities for different social

classes. The diagram in the Zhou Li that placed the palace in the center of a square city with an orthogonal grid honoured the emperor' s power with a simple, strong geometrical language' (Miao, 1990, p. 38). These rules were normative and prescriptive. 'Since emperors of every succeeding dynasty in China tried to present themselves as real, qualified rulers, one of the first and easiest things they could do was make the physical form of their capitals as similar to the ideal model in the Zhou Li as possible' (Miao, 1990, p. 38). Thus, traditional Chinese cities were formed after the Zhou Li. The great Chinese influence in Hanoi shows the influence of the Zhou Li, the citadel of Hanoi shows great spatial resemblance to the Chinese cities.

Maybe the most important element of Vietnamese culture is the remarkable

Diagram

Orthogonal grid

Geometrical language

***033** The link with nature is clearly visible in many Vietnamese dwellings. This courtyard and balcony are filled with greenery.*

External influences
Hybrid culture
Occupations
Multi-layered ideologies

capability of incorporation of external influences (Geertman, 2007; van Horen, 2005). The flexible absorption of external influences resulted in a hybrid culture. This hybridity is the result of the different occupations Vietnam has known in the past. These occupations also resulted in multi-layered ideologies in which each period added new layers (Geertman, 2007). All the above has come from different parts of the continent and is now incorporated in the Vietnamese culture.

Vietnam War

However, the Vietnamese have also known many rivalries, most recent, of course, the Vietnam War. However, many collisions occurred during history of which evidence can be found in, for instance, a poem written by emperor Nguyen Hue after the defeat of a Chinese army in which he clearly defended the indigenous culture:

We beat you because we like to wear our hair long.
Beat you because we like to blacken our teeth.
Beat you, so none of your war chariots could run off.
Beat you to keep your weapons from going home.
Beat you so history knows the South has its own king.

Absorption of external influences

Nevertheless, the Vietnamese culture can be characterised as one of easy mixtures and flexible absorption of external influences (Geertman, 2007).

034 *Black marble monument for remembering a battle with the Chinese in 1789 in Hanoi.*

Vietnamese Translation

Đánh cho để dài tóc
Đánh cho để đen răng
Đánh cho nó chích luân bất phản
Đánh cho nó phiến giáp bất hoàn
Đánh cho sử tri Nam Quốc anh hùng chi hữu chủ.
Quang Trung, Nguyễn Huệ

Family and social relations

Modernisation

This sub-chapter focuses on the suggested changes due to modernisation in family relations that are found to be very important for East Asian cultures (Tu, 1989; Miao, 1990).

Quite oppositely to the liberal egalitarian moral sentiments in western cultures, Confucianism prioritises family love over love for others (Fan, 2010). This is the case for traditional East Asian agrarian societies (Pham, 1999). Nevertheless, in modernising societies work networks often become more important (Dalton et al., 2002). Coming from the Confucian tradition however, scholars find that the basic structure for Vietnamese society can be found in the closely interrelated family, village and nation ties (Dalton et al., 2002). A majority of 59% of the respondents of the World Values Survey said they spend time with their parents or relatives every week (Dalton et al., 2002) reassuring Hirschman and Vu's (1996, p. 243) findings that Vietnam has 'an extraordinary pattern of intimate family ties'. The suggested move towards work networks when a county modernises is found in the survey, however this does not come at a cost for family ties. 'Development does not lead away from traditional family networks, and may actually increase the density of these networks; but at the same time there is an even greater increase in participation in work, friendship and social group networks. Thus further development in Vietnam is not so likely to exchange on set of social networks for another, but expand the number and activity levels of the networks that connect individuals to society, and which help form their social and political identities' (Dalton et al., 2002, p. 373). This, again, can be seen as the incorporation of new influences within the Vietnamese culture, making it a hybrid culture.

Modernising societies

Confucian tradition

Vietnamese people belong to 2.33 groups (social, sports, community groups etc.) on average, which is more than the surrounding countries and younger people seem to engage in more social groups. Vietnamese are sceptical about trusting fellow man, however social trust is higher in the north of Vietnam (Dalton et al., 2002). 'The Vietnamese believe in filial piety (hieu de) as the children's duty toward their parents. Traditions of ancestor worship and acceptance of patrilineal authority further deepened the importance of the family as basis for social life. Thus, we find that almost all respondents (99%) say that parents are to be respected regardless of their qualities and faults' (Dalton et al., 2002, p. 376). Gender roles are expected to narrow as Vietnamese society modernises. However, being a housewife is seen as just as fulfilling as a paid job (Dalton et al., 2002). In Vietnam's changing society it is expected that the importance of familial social networks will not diminish,

Ancestor worship

Patrilineal authority

Modernisation

however, modernisation may stimulate other social connections (Dalton et al., 2002). The family ties are also visible in the spatial structure of the city; families tend to stick together (Geertman, 2007). Another important notion on this topic comes from China, but might well be true for Vietnam too. The concepts of house, home and family are in Chinese language all translated with 'jia'. The separated western concepts cannot be split apart in Chinese context. This shows how much the family is also related to the place where one has his house or feels at home (Bracken, 2013). Connecting this with Heidegger's (1971) concept of dwelling it is very important to consider the unity of the family of great importance when designing - a part of - a city.

'Jia'

Family

Dwelling

Public vs. private

Apart from the five values found by Miao (1990) for the Chinese context and reinforced by multiple sources for the Vietnamese case (i.e. Tu, 1989; Geertman, 2007; Dalton et al., 2002), there is one more characteristic of the Vietnamese society that should be mentioned in this chapter. It is, for westerners one of the first things one notices when walking around the city of Hanoi is its rather different - from a western point of view - division of public and private spaces or spheres. This division is of prime importance for the topic of this thesis, street life, because it is the main reason for the visibility of activities in the streets.

Public sphere

Private sphere

As shown before, the street is used for traffic - and walking when sidewalks are lacking or occupied otherwise. The sidewalks are often used for three purposes; extensions of shops, as small restaurants or as parking space for motorbikes - although not regulated, parking is only socially allowed if it is done in order to make use of the local facilities. The sidewalks of the streets are accessible for everybody and therefore considered public space in the western concept, however, the shop and restaurant owners do control the sidewalks as if it were their space; the division between public and private starts to blur. Inside the buildings technically is private space, but many customers use it as public space - during daytime at least. Often the owner of the shop can be found in the back of his business, watching television, reading a book or babysitting. These activities take place in the back of the shop, turning that part of the shop to a living room like space. For westerners it is confusing the strong concept of division between public and private spaces, because customers can literally get into the living room of the shop owner. See here the fluid boundaries of public and private space in Vietnam, as Drummond (2000) calls the phenomenon. She continuous to argue that the

Extension of shops, small restaurants, parking

Control

Blur

Division between public and private spaces


GECKO
KEM
Mỹ Hàn Quốc
H'SSTORES

'Inside out'
'Outside in'
Private activities

tension between public and private space is 'blurred both from the "inside out" and from the "outside in"'. With these terms she means that 'from the inside-out, families and individuals make use of so-called public space for private activities to an extent and in ways that render that public space notionally private. And from the outside-in, the state's interventions in so-called 'private' space, particularly in the organisation of domestic life, are so invasive and so wide-ranging as to negate or seriously compromise a conceptualisation of 'private' space' (Drummond, 2000; p. 2378). Here the interactions between public and private spaces become 'Vietnamised'.

In order to understand how these blurred public and private spaces work currently in Vietnam, it is necessary to examine how the current (non-) division between spaces came about. This, obviously, has to do with the history of Vietnam, which has been described previously. In pre-colonial times, all land that was not under direct control of the emperor was under village control.

Temple, communal house
Communal rice paddies

These spaces often comprised of a temple (pagoda) and a communal house - both had restricted access according to gender and status - as well as communal rice paddies, which were allocated to community members that were deemed worthy. In Hanoi, very few public spaces could be found in the pre-colonial period, except for temples - which were often segregated in accessibility. Private space, the traditional household, was in Vietnam mostly established as a Confucian structure loyal to the ruler or emperor (Drummond, 2000).

Western urban planning
Non-western urban landscape

In French colonial times, western urban planning was implemented in this non-western urban landscape. This also meant that the western concept of public and private space was implemented, turning multi-use spaces into single-use spaces (Edensor, 1998: p. 209). Public space was constructed and controlled by the colonial rulers as strictly and tight as possible, which implies that few oppositional movements were allowed in public space. Private space

Colonisers

was left as it was before the colonisers took over power (Drummond, 2000), in accordance with the western concept of private space where one can be free. Post-colonial Vietnam until Doi Moi, reinforced this control over public space even stronger than the colonisers. An example is that whereas the colonial government interfered with village councils, the post-colonial regime (until the mid 1980s) banned the council completely. Communal houses were often turned into non-ritual spaces, such as spaces for storage. Strong interference in public space went hand-in-hand with interference in the private space of

Government interference

Vietnamese. The government interfered actively in families and households,

mostly through social mobilisation campaigns (Drummond, 2000).
Rather amazingly for people that witness Hanoi's buzzing streets nowadays, in the Communist era, before Doi Moi, on Hanoi's streets 'there was no street-trading, only large state-managed outlets for the distribution of goods from state-controlled co-operative farms and industries. As a result, the streets did not bustle and, as reported to me by Hanoi residents, people moved about to and from their places of study or work, but there were no hives of activity on the streets except at Tet' (Thomas, 2002: p. 1613).

Social mobilisation

Communist

Doi Moi, the 'economic renovation' of 1986 changed the Vietnamese society drastically. Although the state still controls what happens in public space its users infringe constantly on its control. 'Use of the street for personal, usually commercial, purposes is rampant in the cities and, although periodic crackdowns attempt to clear the pavements, the effect is usually temporary if not momentary' (Drummond, 2000, p. 2382). According to Thomas (2002) this is caused mainly by the rapidly changed consumption patterns, which led to street trading, and the congregating of people at bars and restaurants. It were these economic and spatial changes that made the street life so dynamic and complex that it is not controllable anymore by the legislative powers even despite the still existing sanctions on street activities. Apart from street usage for stalls, the streets are also used as extensions of shops, 'pay-parking' for motorbikes and restaurants. All this is still commercial; also more personal activities now take place in the streets, such as symbolic rituals to honour ancestors and collective mourning at funerals.

Changed consumption patterns, street trading

Complex

The very few open spaces are currently heavily used. Parks are used often for sports activities, especially in the morning and also ceremonial spaces as the Ba Dinh square (in front of the Ho Chi Minh Mausoleum) are now used by joggers and skateboarders. Nevertheless, playing children can almost never be seen in the public space of Hanoi, simply because there is no space and it is too dangerous.

Parks

Ceremonial spaces

Thus, logically, history has brought the street life of Hanoi and the usage of streets to its current state. But Drummond (2000) has also researched how this current state compares to the broader Asian context and the western context. Her research is very important for this thesis, because, as stated above, the division between public and private space is socially constructed. Moreover, since this thesis is written from a western perspective looking into Vietnamese (and broader Asian) context, it is very important to have a

Western perspective

Vietnamese context

036 *This photograph - and the photographs on the following pages - show the blurring of public and private spaces. In this alley people work, relax and eat in the public domain, also parking and storage takes place there, as well as the drying of laundry.*

037 *Sports often take place on the sidewalks, here, in a public park, locals are gathering for a game of badminton.*

038 *Small eating places can be found everywhere around Hanoi. People have breakfast, lunch, dinner or a snack on small stools on the sidewalk. This example shows that private restaurant businesses extend into the public space. In the background many other activities can be seen.*

039 *Numerous shops extend onto the sidewalk, forcing pedestrians to walk on the road.*

040 *Sidewalks are often blocked by parked motor-bikes, this man however, makes the best of it.*

broad understanding of how the Vietnamese context relates to the Asian and western contexts.

Intrusion of private space

Drummond's (2000) findings show that the intrusion of private space in public space, since Doi Moi, in the form of an extension to domestic space, commercial space or space for personal expression is quite opposite from the often proclaimed 'death' of street life in western cities. This intrusion - a much appreciated quality of Hanoi - is possible because of a lack of law enforcement and the current economic state wherein cars and shopping malls have not made their entrance on a big scale. This is very much like the street life of other Asian cities (Drummond, 2000) that are currently in transition.

Opposite

The other way around, the state's involvement in private space has been a lot bigger in Vietnam than in the western context, with government statements about how a household should function, a strict household registration (stopped in the 1980s) and regulation of ritual spaces (Drummond, 2000). However, Drummond also recognised the introduction of the western phenomenon of pseudo-public space, like 'disneyfied' shopping malls.

Pseudo-public space

The division between private and public space has also been the result of extreme high densities in the city of Hanoi due to housing shortages (Geertman, 2007). The blurred division between private and public space is a element that should be carefully considered in the design of neighbourhoods. A more spatial understanding of this division is necessary in order to make a design facilitating the remarkable street life of Hanoi. Therefore, the spatial built up of the city will be examined in the next chapter.

Blurred division between private and public space

Governance; from central planning to market mechanisms

Notwithstanding the practical outcome of extremely blurred public and private spaces in Hanoi, the planning system in Vietnam is, theoretically, not as blurred. Within the previously described debate on justice in planning system the link can be made to (good) governance. The term governance is not new, it points at the interaction between governments, civil society and the private sector is called governance (Rocco, 2013). The word was first used by Plato and is derived from the Greek verb κυβερνάω (kubernáo) which can be translated as to steer. It is, in that sense, the interaction between all stakeholders that determines how (spatial) issues are dealt with.

(good) governance

The first urban planning in Vietnam was, as will be explicated later in this research, the citadel. This functioned as the administrative city and was spatially separated from the merchant city. Later, the French Quarter was

built following French urban planning principles with large 'Hausmannian' boulevards and French-style villas. Later on, the Soviet style planning was introduced. 'Traditionally soviet style planning favours large scale developments that are intended to bring large scale economic growth and prosperity' (Surborg, 2006, p. 244). However, the 1962 masterplan for Hanoi still featured Hausmannian boulevards radiating out of the city centre (Surborg, 2006). This masterplan was, mainly because of the Vietnam War, never implemented. In 1973 a soviet masterplan called 'Leningrad Plan' consisted, apart from an envisioned new city centre on the southern banks of the West Lake, of microrayons; residential neighbourhoods consisting of soviet-style apartment blocks (Logan, 2000). This plan, as well, was never implemented, 'because it was designed on an overly ambitious scale, required much more land than was available, and had the characteristics of a Soviet planning style that indicated a lack of familiarity with economic conditions and the social fabric of Hanoi' (van Horen, 2005, p. 170, following Forbes & Le, 1996). As of Doi Moi, the economic renovation of 1986, many things changed in planning. The five types of plans - economic–technical feasibility study, general plan, development plan for a first stage, detailed plan, and execution plan (Quang & Kammeier, 2002) - used in Vietnam following the Soviet example, have been replaced by 'a shorter process comprising only two types of plans (master and detailed plans)' (Quang & Kammeier, 2002, p. 377). Furthermore, the whole urban development process has changed significantly from before and after Doi Moi, see figure 041.

Leningrad Plan

Master plans, detailed plans

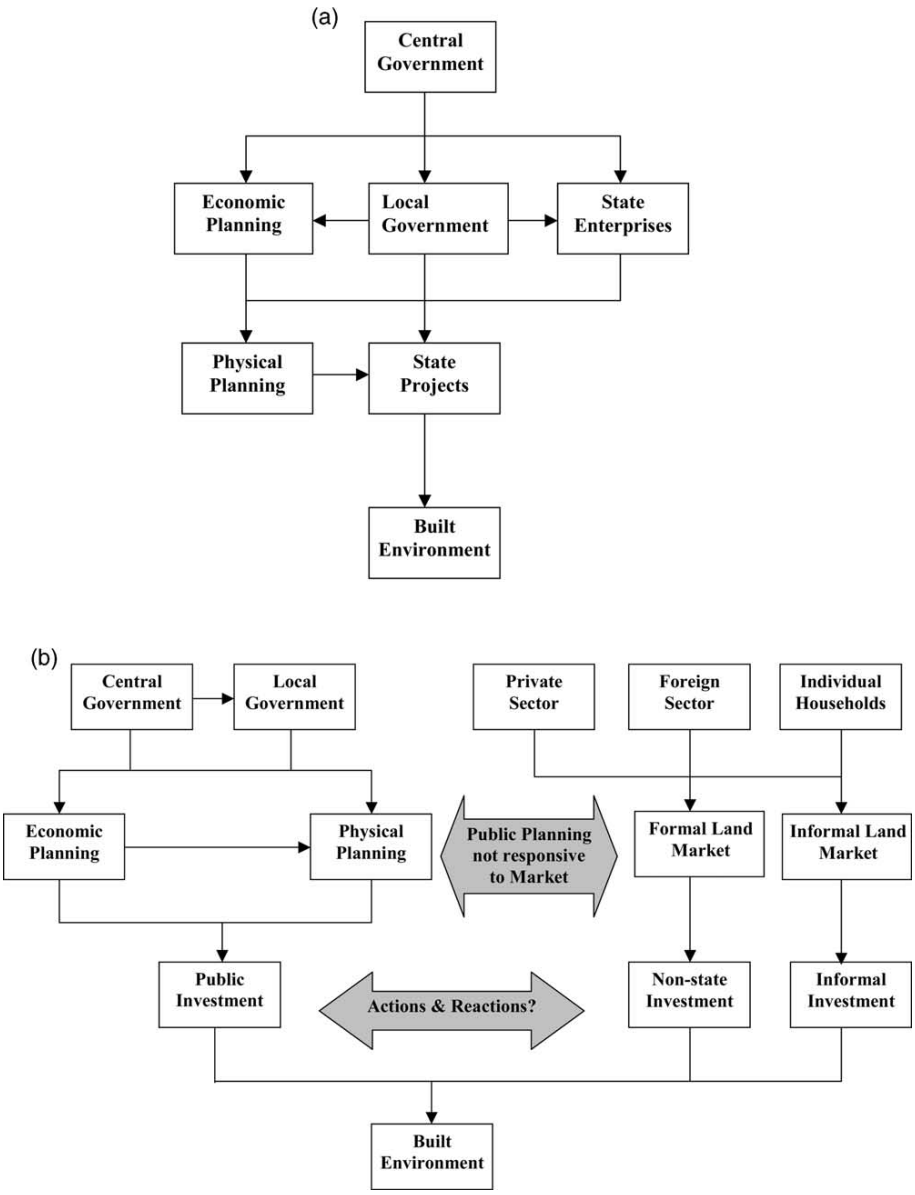
During the Socialist rule, planning consisted of allocating resources into national priorities such as rapid industrialisation, with a focus on setting up a system based on state-owned enterprises and collectives (Quang & Kammeier, 2002). 'Resources were consequently allocated according to plan directives rather than market demand, resulting in serious market failures' (van Horen, 2005, p. 170). The planning was very much following a top-down scheme (e.g. van Horen, 2005; Quang & Kammeier, 2002; Geertman, 2007; McGee, 2009), instead of following what stakeholders actually wanted and needed. Moreover, the private sector was completely eradicated, virtually every organisation was under collective management. In short, Vietnam followed the Soviet example.

Socialist rule

Market failures

Collective management

After Doi Moi, many things changed. Four processes of change are treated here, following Quang & Kammeier (2002). The first result of the economic renovation was that there came a diversification of capital investment. As



041 *The pre-Doi Moi urban planning system (a) and the post-Doi Moi urban planning system (b) in Vietnam.*

stated before, the urban planning was totally under the control of the centrally controlled economy. The result was that both economic efficiency and the effectiveness of investment and construction were low. The renovation has eroded this state dominance in the system and the system became more decentralised and as a result the non-state investment grew rapidly (Quang & Kammeier, 2002).

Secondly, Doi Moi changed the practice of state-owned lands; the land-use rights can now be seen as a commodity. Before the socialist era, privately owned land was common in Vietnam. However, from 1958 the land was gradually converted to state ownership and in 1980 - after the reunification of North and South Vietnam - the constitution stipulated that all land was state-owned. In 1988 this was changed in a land law stating that all land was owned by the people and the state was only the administrator. In 1993, then, this was changed again making the system more alike market-economies, except that the land was still state-owned. The result was a legal base for land lease. However, the land prices are still fixed by the state and far from market prices (Quang & Kammeier, 2002). The result can be seen in examples of farmers expropriated from there land for a poor reimbursement of only US$5 per square metre. 'In practice, however, as leases extend over many decades, and as Vietnam moves into a market economy, land use is, in fact, increasingly privatized even when requiring government approval' (Douglass & Huang, 2007, p. 28). This shows the findings of van Horen (2005) that the planning in Hanoi changed from a rather rigid top-down system - similar to the Soviet system - to 'a more flexible Strategic Planning and urban management approach that is currently being implemented in Hanoi' (van Horen, 2005, p. 161).

Land-use rights as commodity

State-owned land

Fixed land prices

Top-down system
More flexible

As a third change process Quang & Kammeier (2002) note the commercialisation of the housing sector, which already becomes slightly clear from the changes in land-use rights. When urban planning was completely centrally controlled, the state was the only supplier of housing (Quang & Kammeier, 2002). This was done in Soviet style housing quarters, so called Khu Tap The (KTT) (Geertman, 2007). 'Since the implementation of Doi Moi, there have been many changes in housing production and distribution. The state abandoned its subsidized housing policy and created conditions to encourage people to build their own houses (Quang & Kammeier, 2002, p. 376). This resulted in a housing boom that was unprecedented in Vietnam, leading to illegal occupation of land and a chaotic urban form, especially because of the lack of development control (Quang & Kammeier, 2002).

Commercialisation of housing sector

Housing boom

Maybe most influential is the fourth change in the process of urban planning, or rather the lack of sufficient changes in the planning system. As stated before, the system was explicitly top-down oriented. 'Urban planning is not seen as a means of addressing urban social or physical issues or problems but is rather a process of allocation of state resources to meet specified

Lack of changes in the planning system

targets' (Quang & Kammeier, 2002, p. 377), indicating that nothing much has changed since the centrally controlled state. With the changes in capital investment, land-use and housing the planning system still remain rather top-down, despite the new urban planning process called Decree 91 (Quang & Kammeier, 2002). 'All "planning" is viewed as a process of implementing the planned investment of state resources, and not as a means of guiding and controlling private development/investment in the public interest (Quang & Kammeier, 2002, p. 377).

Implementing planned state investment

Quang & Kammeier also give a notion on why this system is still in practice; corruption. 'Data and plans continue to be treated as secret documents while "informal" private-sector action has filled in the gaps left by the ill-equipped public-sector planning, with the local inspectors' "informal" blessing at an informally paid price' (Quang & Kammeir, 2002, p. 377). As understood at the fieldwork trip to Hanoi, the system functions in such a way that the state expropriates land from (often) farmers for a small reimbursement and funnels this through to developers - who (informally) pay significant amounts of money to state officials - who in there turn bribe official to bless there plans. Both parties benefit from this system monetarily, but the physical developments do not suit the needs of the population.

Secret documents
'Informal' private sector
Informal pay

Ignoring the wishes and needs of the local populations and only thinking about own profit makes the developments not just. As written before, the just city is one where diversity, democracy and equity can be found (Fainstein, 2010). The planning process is not what UNESCAP (2013) calls good governance; it lacks in participation, it does not follow the law (corruption), it is not transparent nor responsive, consensus is hardly ever reached (unless through corruption), there is no equity, it is hardly effective and efficient, and accountability is almost inexistent.

Not just

Conclusion

The blending of different societal structures is called 'tam giao dong nguyen', and points at the reduction of influences into the same source (Gillepsie, 2001). This phenomenon is key in the Vietnamese society. External influences have always been incorporated in the Vietnamese culture. This was the case with the Confucian influences, as well as with the French colonial influences and could also be the case with the recent influences of globalisation. This notion is very important; it means that the Vietnamese culture is very open to new ideas and influences.

'Tam giao dong nguyen'

External influences

Open culture

However, this research also showed that the five traditional values found by

Miao (1990) for Chinese cities are deeply incorporated in the Vietnamese society. This shows that the thousand year Chinese occupation has clearly left its influences into the basics of the Vietnamese culture. These five basic values - honouring the centralized monarchy, maintaining the social hierarchy, strengthening the importance of family and kinship, creating a holistic environment and making full use of natural opportunities - are accompanied by the sixth value; 'tam giao dong nguyen', reduction of influences into the same source, or a culture of hybridisation.

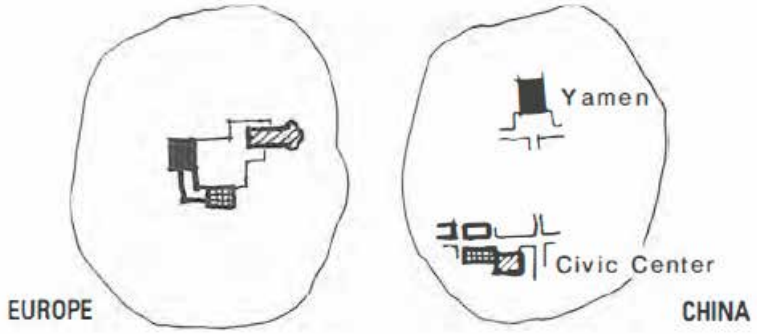
Culture of hybridisation

URBAN STRUCTURE OF HANOI

Patchwork of influences

As a reflection of society, the urban structure knows many external influences, resulting in a diverse urban landscape. The city started under Chinese influence. Pre-colonial Hanoi consisted of two separated city parts, the royal city (thanh) and the market city (thi). Today, these separate parts can be found in the citadel and the Ancient Quarter. These two parts together formed

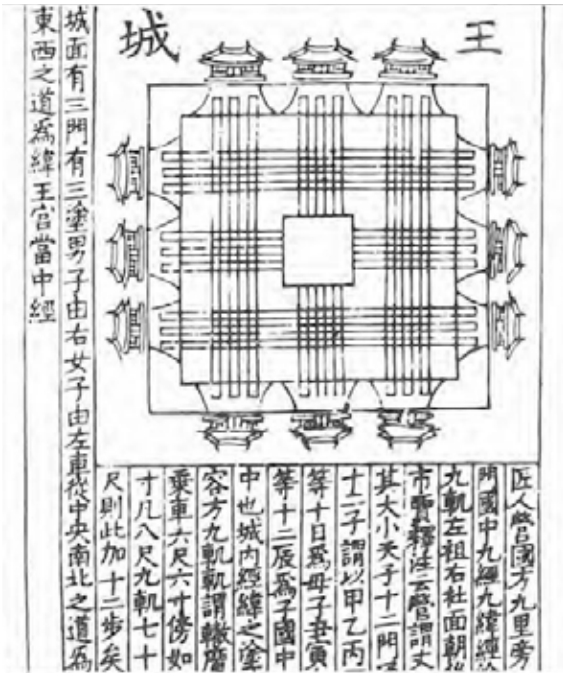
Two separate city parts, royal city, market city



***042** City centres in Europe combine the administrative and the civic facilities, in Chinese cities - and Hanoi - these are split in two separate cities.*

the city, of which evidence can be found in the term 'thanh thi' which refers to a city in Vietnamese (Geertman, 2007). The same can be found in the Chinese word for city; 'cheng shi' - where 'cheng' is the walled administrative centre and 'shi' is the market town (Bracken, 2013). This led to the fact that the traditional Chinese cities had two centres, one administrative and one civic (Miao, 1990). Where these two elements of society were separated in Chinese influenced cities, administrative and trade areas were often combined - or at least connected - in European cities. The two spaces in Chinese cities were, however, 'not only spatially separate but functionally

Administrative centre



043 & 044 *Diagram of the Zhou Li as documented in the Kao Gong Ji, circa 1235 (left). The diagram is literally implemented in the citadel of Hanoi. The map (right) shows this, as well as the French adjustments in a fortress.*

Bureaucrats

distinct in the everyday life of the average resident of the city' (Miao, 1990). The administrative town was only used by mandarins - bureaucrats - or 'quan' in Vietnamese; the commoners were refused access (Miao, 1990). Despite the fact that Hanoi consisted of these two separate parts the Vietnamese quan 'did not isolate themselves completely from the commoners in the city as in China but lived among them' (Geertman, 2007, p. 116).

Zhou Li

Orthogonal shape

The Chinese administrative city was a direct physical distraction of the Zhou Li diagram (figure 043) (Miao, 1990; Zhang, 2013), hence the orthogonal shape of the city. Whereas European cities had rather chaotic shapes, the Chinese administrative cities mostly followed this orthogonal layout with four features that distinguish them from European cities. 'First was that major circulation routes - streets and canals - tended to form an orthogonal, symmetrical network such as a "+," "T," or"#" grid. Second was that this network was oriented toward the cardinal directions. (The most important street often ran north to south, and building orientation and other treatments suggested that south was the most important side of the city.) The third feature was that the yamen, or administrative center, was often located near the crossing point of

the “+” or “T” grid. Finally, buildings were strikingly uniform in their rectangular plan and cardinal orientation. Even though minor streets within each quarter of the city may have appeared “organic,” buildings were coordinated to eliminate irregular urban space. This was the case with both private residences and public institutions’ (Miao, 1990, p. 37). These four features can also be found in the citadel of Hanoi, however the citadel was never a closed fortress as was the case in Chinese cities until 1802. Notwithstanding the fact that the citadel had many Chinese influences, it was not a perfect copy. It was influenced heavily by the French, that turned it into a French style fortress, see figures 044 (Geertman, 2007).

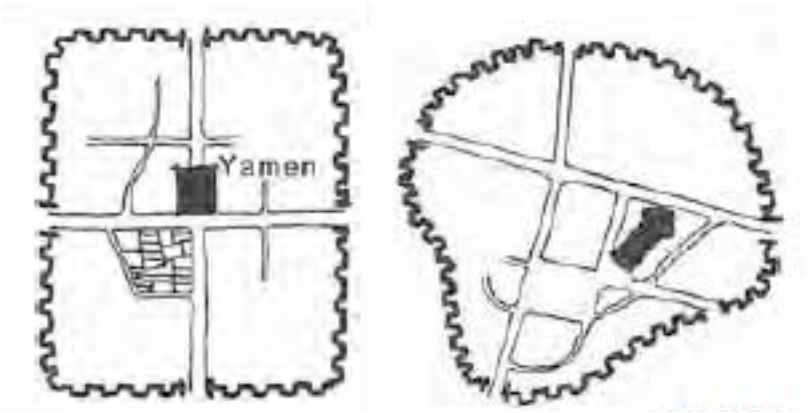
French style fortress

‘Specific for Thang Long [currently called Hanoi] was that its citadel was in symbiosis with the rural origins of the place, the villages’ (Geertman, 2007, p. 116, following Ledent, 2002). These villages, and hamlets, formed the base for the market people. Ledent describes these villages that now form the different neighbourhoods of Hanoi as ‘village dans la ville’ or ‘villages urbaines’ (Ledent, 2002, p. 65). In this sense, contemporary Hanoi can be seen as a patchwork of urbanised villages that were sewed together by urban infill. Moreover, this process still continues, since the - quite urbanised - villages surrounding Hanoi are slowly incorporated in the urban fabric of the city.

Symbiosis

‘Villages urbaines’

Patchwork of urbanised villages



***045** The Chinese administrative city is characterised by a strict orthogonal model, whereas the European city is much more chaotic.*

Open connection

The relatively open connection between the citadel and the market town can be seen as a rural culture mixed with official Confucian structures (Geertman, 2007), another evidence of the easiness of mixing cultural influences and the absorption of external concepts.

Apart from the citadel, the market town and the villages that were stitched into the urban fabric there are several more noticeable urban characteristics in Hanoi. The French colonisers did not only change the citadel, but they also changed the rest of the city. Through a 'Town Planning and Architecture Service' two major plans for the city were prepared, both not completely implemented. The most eminent element of colonial planning is formed by what is currently known as the French Quarter. This neighbourhood, just south of the Ancient Quarter, is characterised by broad avenues and sizeable villas

French Quarter

Villas

***046** First ever map of Hanoi in 1873 showing the patchwork of villages of which the city consists, the French Quarter had not been realised yet at that time. The orthogonal model of the citadel is, however, clearly recognisable.*

047 Socialist housing in Hanoi, adjusted to the need of the inhabitants. The extra space is created by extensions called 'tiger cages'.

embedded in row-houses, shops and offices. In this period also the walls of the citadel were removed and replaced by infrastructure. The incorporation of the French influence can be seen in the French Quarter where many villas have undergone significant changes to fit the Vietnamese needs, however, the Vietnamese adopted parts of the French villa lifestyle (Geertman, 2007). After the French colonial time, Vietnam was caught in a war with the United States. This era did not influence the urban structures of Hanoi in any recognisable way, but it pushed many people from the countryside to the city seeking safety. This, on its turn, caused a severe housing shortage (Geertman, 2007).

Socialism

When Vietnam turned to socialism the most important priority was then to provide good quality housing for all inhabitants, following the socialist ideals (Fisher, 1961). This was mostly done by the introduction of huge housing

Khu Tap The, KTT

estates monopolized by low-rise apartment blocks called 'Khu Tap The' - KTT abbreviated. Again, due to housing shortage, these KTTs were adapted to fit the needs of the Vietnamese (Geertman, 2007). This was done by the installation of so-called tiger cages, improvised extensions into the public space, on balconies or even extending the balconies, see image 47.

Tiger cages

Not alone the Vietnamese society and culture are hybrid, as examined previously, also Hanoi's urban built up is. The Chinese influenced citadel and market town are combined with indigenous Vietnamese villages, western planned French influences and socialist housing blocks. The street life seems to thrive best in the market town and the Vietnamese villages, although in the French and socialist areas the street life is rather active as well. However, both of the latter are incorporated so deeply into the Vietnamese structure that they function in similar ways as the older types. The indigenous spaces are the spaces this thesis aims at, since these spaces seem the most holistic, in Miao's (1990) sense.

Chinese influence

French influence, socialist influence

Holistic

Water

Red River delta

Hanoi is situated in the Red River delta, a topographically flat landscape with typical delta characteristics; many rivers. In fact, Ha Noi means 'in between rivers'. It is surrounded by the To Lich, Kim Nguu and, of course, the Red River. Since Hanoi was build on ground that was - at least in the wet season - lower than the Red River it was also surrounded by dikes. The main dike followed the West Lake, the Red River and the To Lich River, providing both security from the water and functioned as the outer wall of the city. The water was used for domestic and agricultural purposes. In between the many villages the dikes also functioned as main infrastructure (Geertman, 2007).

Canal system

Notwithstanding the different location, many Chinese cities developed a canal system, which used to be there in Hanoi as well. These canals were used as water supply, drainage and transportation in China. It can be assumed that this was also the case in Hanoi. Apart from these aspects, the water also provided wind channels, improving the micro-climate, and visual corridors (Miao, 1990). Unfortunately, these canals cannot be found in Hanoi anymore.

Wind channels, microclimate, visual corridors

Lakes, ponds

Apart from the canals Hanoi also had many lakes and ponds. A number of them still remain, however many have been dumped. The ponds were either natural features or remained as excavation holes after dikes or mounds were built. Virtually every village still has a pond, often the weekly market takes place around the pond.

Water is thus, on a city scale, an important feature. There is always the risk of flooding. On the other hand, water can provide cooling, visual connections

and forms appealing elements in the urban fabric. Moreover, the presence of water is important because it forms a connection to nature, which is needed in phong thuy - feng shui. At the same time the risk of floods is always there.

048 *The many canals that once characterised Hanoi are now turned into infrastructure.*

Conclusion

On a large scale, the city of Hanoi consists of many incorporated villages in an urban fabric. The villages are stitched into the city by informal neighbourhoods, the French Quarter and socialist KTTs. A second

Urban fabric of villages

049 *The densification process of villages surrounding Hanoi*

characteristic on a larger scale is the disappearance of water - both canals and ponds - in the urban fabric of Hanoi, despite all the possible advantages water can have in an urban setting.

VILLAGE CULTURE

From rural to urban

Urban villages

Rice cultivation

Shop

Narrow houses

The villages - inside and outside - of Hanoi have already been characterised as urban. These urban villages have grown to urbanity over time; they started of as rural hamlets. These settlements were started close to water that was used for rice cultivation. People settled around the water system and connected themselves to other settlements. With these connections also trade emerged.

Village houses with a shop in the front appeared as a result of increased trading. The result was a stretch of narrow houses along the road. Then, to preserve the rice paddies surrounding the village, the houses were extended

towards the back. This often resulted in courtyards, called ‘san’ in Vietnamese. They provided daylight in the long, narrow houses, the emergence of the tube house. Because the Vietnamese are spiritually connected to their land people do not move from their land. When families grew, they continued to live on the family’s land. This caused a further densification of the land. As trade became more important an urban lifestyle started to emerge. The importance of rice cultivation decreased and the ponds were dumped. This meant a loss of natural reservoirs, causing pollution (Geertman, 2007). Another catalyst for densification can be found in technological improvements, making it possible to expand vertically.

Courtyards, ‘san’

Tube house, spiritual connection with land

Densification

Urban lifestyle

Pollution

Village ‘lang’ layout

In the surroundings of Hanoi three specific types of villages can be found; riparian villages, villages in low lands and villages along roads. Riparian villages can be characterised as dike villages, built on higher ground. Following the shape of the dike, these villages have a linear layout. The dike, which has a double functions as protection for the water and main infrastructure line, links the villages to each other. The second type of village can be found in low-lying land, these are usually the densest villages. Since these village have a higher risk of flooding, they are built on higher ground, which is scarce, hence the density and the small houses. Villages along roads appeared when trade routes between villages emerged (Geertman, 2007). In the flat landscape covered with rice paddies the villages almost seemed like islands, they were closed dots in the landscape surrounded by bamboo hedges or brick walls (Geertman, 2007). The bamboo hedges form the symbol of Vietnamese villages (Minmax Travel, 2013). Only a few gates led to the village, so control was rather strict. These gates were always placed at the edge of the village on the main road - to be more specific to size roads are more like narrow lanes in the villages (Geertman, 2007). Near the gate is usually a banyan tree with a shrine; a place to stop for passers by and peasants on their way to the fields (Minmax Travel, 2013). At a central place in the village one will always find a pagoda ‘chua’ and a communal house ‘dinh’. A temple ‘den’, dedicated to a national hero or a beneficent deity, might

Riparian villages

Dike

Low-lying villages

Land scarcity

Bamboo hedges

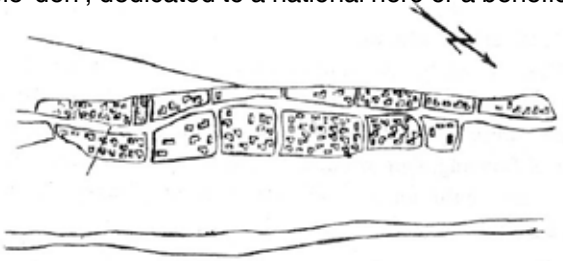
Brick walls

Gates

Control

Banyan tree, shrine

Pagoda, ‘chua’, communal house, ‘dinh’



***050** Riparian village layout; village following the dike.*

***051** Principle village layout*

accompany the pagoda and the communal house, or this temple might stand on its own. Sometimes the pagoda and the temple are even in the same building (Geertman, 2007). Villages have at least one pond, but often many more.

Pond

Hierarchy
Village, 'lang', neighbourhood, 'ngo', hamlet, 'xom', family, 'ho'
'Xa'

The residential areas of Vietnamese villages are always ordered hierarchically. 'One always belonged to a village (lang), a neighbourhood/lane (ngo), a hamlet, (xom), and a family (ho)' (Geertman, 2007, p. 134). When multiple lang (villages group together - this happens often in Vietnam - they are referred to as xa (Kleinen, 1999). The xom (hamlets) often comprise a group of dwellings, mostly structured along a ngo (alley) and linked by ho (family) (Geertman, 2007). The ho (family) - the most important social structure in Vietnam - stands for both the family lineage as it stands for household. It can thus be the case that a family can comprise many households within the village (Kleinen, 1999). Image 051 explains the spatial layout of a typical village in and around Hanoi.

Internal hierarchy, graduated privacy.

Outside
Mainstreet, side street, alleyway, house, garden
Hierarchical sequence of spaces.

The internal hierarchy in these villages can also be interpreted as 'graduated privacy' as determined by Wu (1968). The village itself is the largest item in one's daily life, then the ngo, xom and ho follow. The smaller the social environment gets the more private the spaces are. To go from the outside of the village, through the main street, the side streets and the alleyways into the privacy of the house or garden requires a 'movement through a hierarchical sequence of spaces' (Bracken, 2013, p. 5). Within this sequence the spaces become more private, hence graduated privacy. This very hierarchical structure can also be found in Chinese cities. Just as is the case in Vietnam, following the path into private spaces means moving through a series of

enclosures (Steinhardt, 2011). These enclosures 'indicated the internal hierarchy as one moved closer to the centre and away from the more profane public space outside the wall' (Bracken, 2013, p. 5). The activities that take place in these spaces also reflect their level of privacy; business takes place on the main street, watching people takes place in a smaller side street, but socialising happens in the smallest alleyways, where contacts are closer (Bracken, 2013). This can be related to the study that Gehl (2010) did on the role of distance on social interactions; the closer by people are the more of the human senses can be used. The senses of seeing, hearing, smelling, feeling and tasting all respond to a specific distance. The human scale of the traditional Vietnamese and Chinese cities allows spaces that are suited for all of the human senses and hierarchically distributes the social interactions that correlate to these senses and distances. Herein one can find the idea of Jacobs' (1961) 'organised complexity'; the dynamic interrelationship between systems, of processes and of self-organisation.

Enclosures

Privacy

Distance
Human senses
Human scale

Hierarchically distribution of social interactions
Organised complexity
Self-organisation

Village living

Despite of the trade between villages, the villages operated distinctly, each village was quite unique. Many authors even claim that the villages were autonomous (Jamieson, 2003; Popkin, 1979). This is for instance shown by the often used adage: 'the law of the emperor stops at the gate'. The villages indeed had a certain amount of power over their own community, however, the rules of the villages were always scrutinised by the officials to make sure that they were in line with the imperial laws. Furthermore the village autonomy increased and declined over time (The Anh, 2003).

Unique

Power over own community

Nevertheless, the villages all had an internal code, a set of rules called 'huong uoc'. These rules were necessary because of growing environmental problems in the urbanising villages. In general the huong uoc dealt with land, agricultural, environmental, social, political, faith and cultural matters (Parenteau & Quoc Thong, 2010). The administrative centre was formed by the 'dinh', the communal house.

Internal code, 'huong uoc'

Administrative centre, 'dinh'

Social organisation used to be done through 'phuong', guilds. Members of these guilds in Hanoi lived in the same area, bordered by four streets and had their own headman, police and administration (Geertman, 2007). This is a remnant of how the villages worked. In addition to rice cultivation many families engaged in village industries. There was a high specialisation within each village, each village focussed on a different product, formula or technique (Geertman, 2007). This is the base for the craft villages that are still plentiful in the surroundings of Hanoi.

Guilds, 'phuong'

Village industry, specialisation
Craft villages

Linear spaces

"Thanh thi'

As we have seen before in the description of 'thanh thi', the traditional Chinese city - and Hanoi as such - was separated in an administrative city and a market city. The Mandarins, bureaucrats, and tradesmen/commoners were spatially separated, although they mixed in Hanoi. Craftsmen, tradesmen and peasants were regarded as a subservient class (Hy, 2002), trading and merchandising activities were regarded inferior (Miao, 1990). This can be seen as the cause for the absence of squares in the city. The 'streets are considered as the centers for trade in Vietnam' (Geertman, 2007, p. 126). Except for the 'yamen' - square - in the administrative city - which was a distinct display of planned open space used by those in power and not accessible for the public - the public space was usually linear (Miao, 1990). The square in European cities was used by a mixed public, this was - and is - not the case in traditional Chinese cities and Hanoi.

Mandarins

Trading

Inferior

Absence of squares

'Yamen'

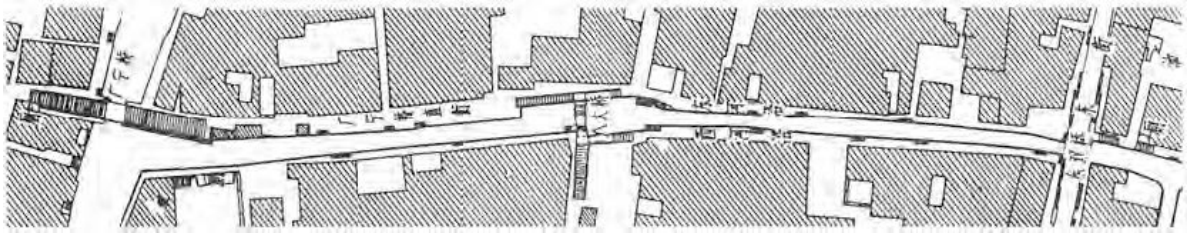
Linear public space

The linearity of public spaces made that the experience of them was 'mostly that of forward or backward motion' (Miao, 1990, p. 39). This gives public space directly a more vibrant view. Everything in that type of public space is on the move, whereas European-style squares are more places of staying. Moreover, in these linear spaces also trade took place. This, as well, makes for an active street life in the commoners city and villages.

Motion

Scale, in this context, is also very important. The streets in Hanoi formed a good scale for pedestrians, a human scale. Another requirement for an active street life is simply to have enough people using it. As a square needs many more people to make it seem busy, it often feels empty. The absence of the square and of other public space forced the inhabitants to use the street. The street, then, becomes a place of motion, staying, shopping, relaxing and interaction. This linearity is an important notion for future design.

Human scale



052 *Typical public space, a map of a street, showing the linearity of the street and the private open spaces around it.*

Furthermore, it is here, again, important to note hierarchy. The linear public spaces were not all equal. They formed a hierarchical sequence of spaces, going through different stages of graduated privacy; the blurred lines of public and private spaces, a series of enclosures. As explained before, this gradual privacy goes from the main street, via the side streets, alleyways and shop fronts to the privacy of the house and private open space.

Hierarchy

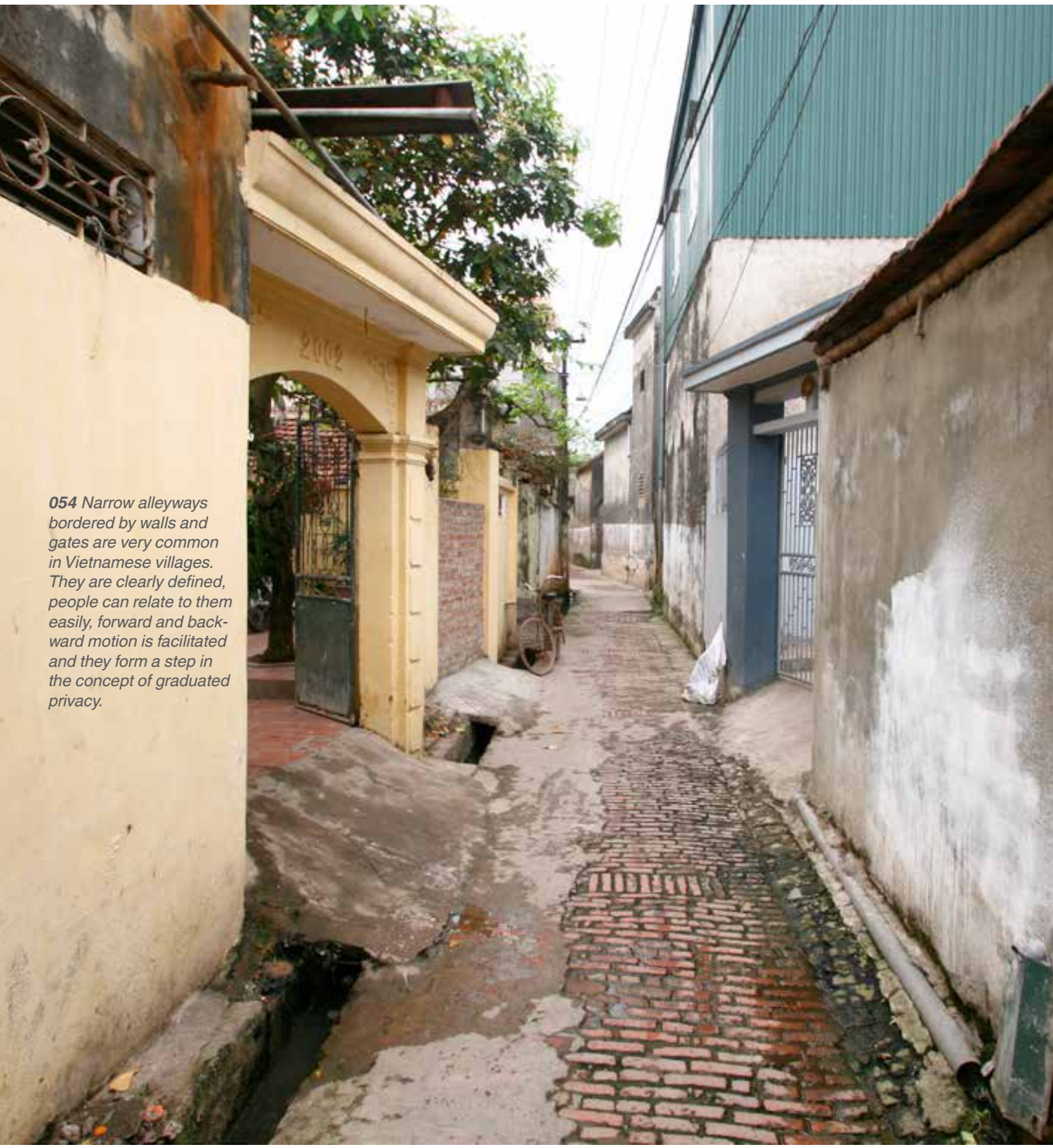
Hierarchical sequence of spaces, graduated privacy, series of enclosures

The two key features of such a series of enclosures are the wall and the gate. Quite opposite from the European villages where streets are often bordered by gardens before reaching the house, East Asian streets are characterised by the walls and gates. This is also clearly visible in the Vietnamese urban fabric. It should be noted that these walls and gates have completely different characteristics than the walls and gates in the new development areas. The traditional walls and gates create holistic spaces, they are each a part in the system of graduated privacy. However, they do not share the exclusiveness that the walls and gates in the new developments breath. Their function is to include, rather than to exclude, notwithstanding that the village walls were used for security too. They are an important feature of streets, defining the street spatially. They give the street a meaning, a sense of place.

Wall, gate

Sense of place

***053** Walls and gates, interrupted by agricultural land*



054 *Narrow alleyways bordered by walls and gates are very common in Vietnamese villages. They are clearly defined, people can relate to them easily, forward and backward motion is facilitated and they form a step in the concept of graduated privacy.*

055 *Wider streets are more active, working, transportation and human interaction are stimulated by the human scale of these linear public spaces.*

056 & 057 *The narrow, semi-private alleyways that form the last stage before the privacy of the garden in the system of gradual privacy are commonly used by local residents. It is the startingpoint of their journeys, a fairly safe place for children to play and for neighbours to chat. However, hierarchy makes that for instance street vendors will not use these alleyways. This is how gradual privacy functions in everyday life in Vietnam.*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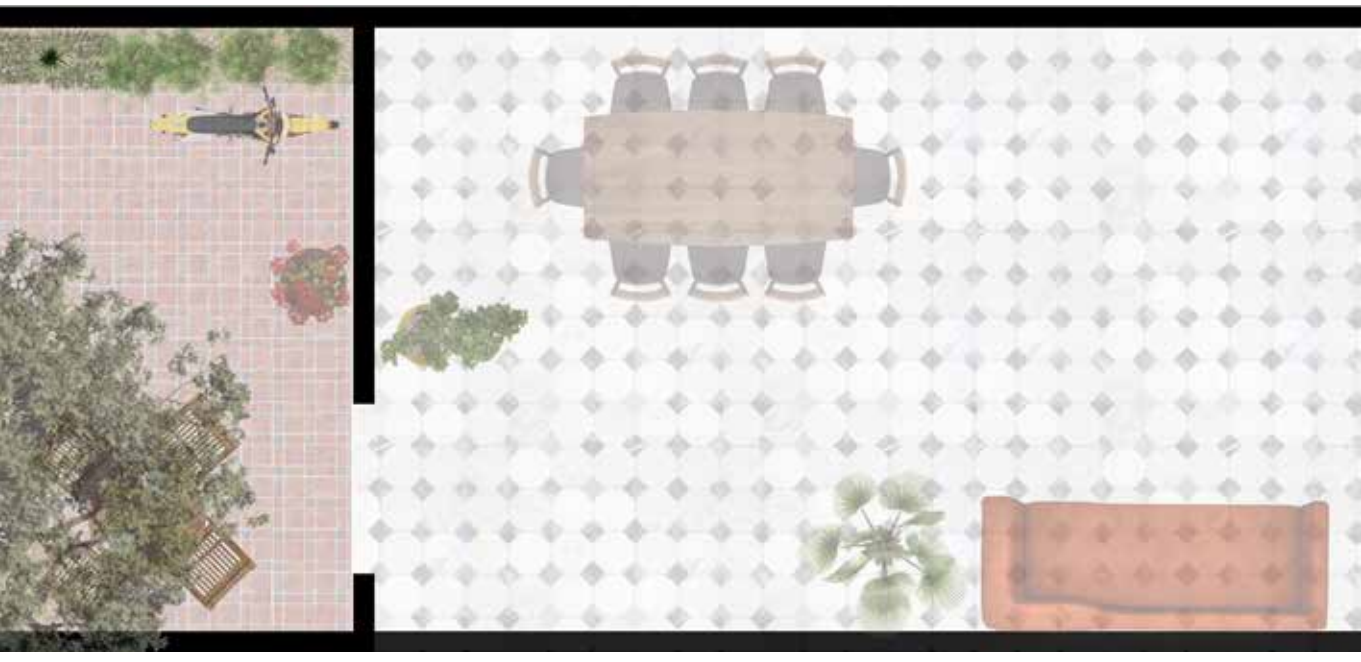


058 *Sidewalks of urban streets are often blocked by parked motorbikes, forcing pedestrians to walk on the busy streets. Also, the sidewalks are often used as expansions of shops.*

059 *The streets of Hanoi are buzzing from early morning till late evening. All kinds of activities take place in the streets. This photograph illustrates the forward and backward motion that takes place in the street as well as the multiple functions that take place in and around the street.*

060 & 061 *The main streets of Hanoi, where public and private spheres blur into one another, are very lively. The active streets are characterised by motion. The private shops are extended on the street, competing with the sales of the many street vendors. In the back of the shop, the private house starts, this is where families have dinner or watch television while the shop is still open. It shows the ease of mixing different functions in one space.*

From rural dwelling to tube house

Facing the street

Already described is the way in which villages grew and the importance of the street as a place for trading. For trading purposes, every family had to have a house facing the street. Also, the Vietnamese are strongly connected to their land, the children of a family stayed living on the same land. The economic importance of the street and the connection to the land resulted in the splitting up of land in narrow stretches, each with a street front. This created the

Shop house

shop house typology in East Asia. The Hanoian shop houses seem similar to the ones in China (Geertman, 2007) and have many similarities with shop houses in Malaysia and Singapore. The Vietnamese type, however, has specific Vietnamese aspects, such as the completely open front facades. Furthermore, specific for Hanoi is that these shop houses developed

Tube house
'San', courtyards

extremely deep into tube houses (Geertman, 2007), often with several 'san', courtyards. When the pressure on the city increased, the city densified further. The tube houses expanded in the vertical direction. Their shape can now be characterised as a matchbox on its side (Geertman, 2007).

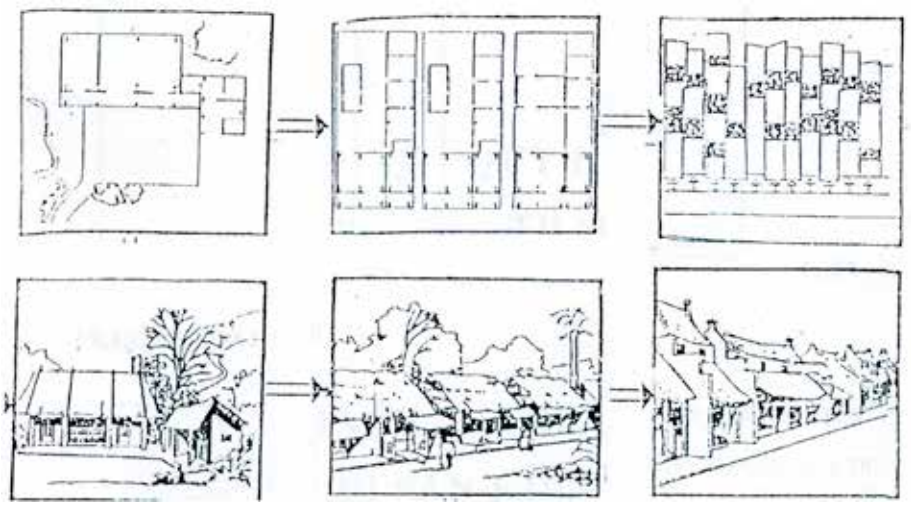
Small courtyards are still an important feature of these houses. In Asian typologies courtyards often appeared, a connection to nature as prescribed

Feng shui
Lightwells
Sky wells
Air circulation

by feng shui principles. In the tropical climate of southern China and Vietnam, however, these courtyards more got the character of lightwells (Zhang, 2013) or sky wells (Bracken, 2013). They allowed light and air into the narrow, deep houses. Furthermore, they provided for air circulation, very important in a hot, humid tropical climate. The result of this is that the traditional city has many

Shallow hollows

'shallow hollows'; courtyards, gardens and small open spaces that interrupt the physical urban built up (Miao, 1990). Nowadays, the city of Hanoi is in



062 *Tube house evolution. The plots of land in the village were often split into narrow strips of land with a facade on the street and a series of courtyards. A typical process of densification in Vietnam.*

many places so densified, that these private open spaces disappeared. Furthermore, the building height increased so much, that the 'hollows' can not be characterised as shallow anymore. In the villages, however, the system of shallow hollows and the hierarchical sequence of enclosed spaces are still common.

There are also other characteristics that should be taken into account before starting a design. For example, a house always faces south. This has to do with the believe that evil powers come with the cold wind from the north in winter time (Geertman, 2007). The north, in general, is seen as a 'bad' direction. 'Village houses do not necessarily face an alley: they may even turn their backs to it' (Geertman, 2007, p. 131). From the street or alleyway enclosure, entering a house happens by passing through a gate into another enclosure. This gate can be found in a wall standing on its own, not a wall of the house, because the Vietnamese believe that evil spirits can enter through these gates. This is also the reason that the gate never looks straight towards the main building. Sometimes, screens or artificial mounds are installed to make sure there is no direct straight path from the gate to the house.

Facing south

Bad direction

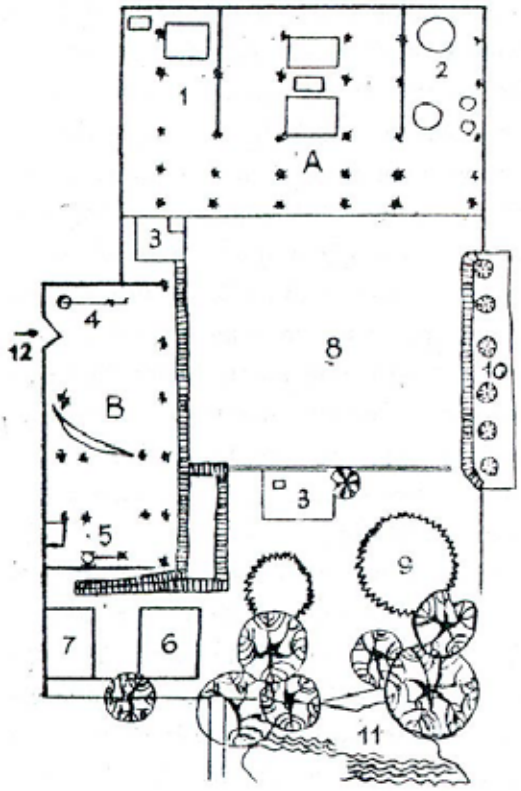
Gate

Wall

Evil spirits

***063** Walls and a fenced gate in front of the house, however, no direct path from the gate to the main house can be made, a typical feature of Vietnamese house.*

064 & 065 *Section and floor plans of a typical tubehouse (above), nowadays they are often extended in vertical directions, forming the shape of a matchbox on its side. A typical village house is L-shaped around a courtyard (below).*



A. Main building

1. Women's room
2. Store-room
3. Water tank
4. Rice mortar

B. Outbuildings

5. Haystack
6. Kitchen
7. Pigsty
8. Paved yard
9. Haystack
10. Areca palm
11. Pond
12. Gate

Fig-3

066 *Traditional tube-house in Hanoi, turned into a visitors centre.*

067 *Traditional village house in An Khanh.*

SYNTHESIS

Globalisation
Competition

Similarity, speculation
Real estate, generic

Lacking sense of place
Genius loci

Breaking of social ties
Fragmented urban landscape

The contemporary world is changing fast. The trend of globalisation makes global cities compete with each other (Sassen, 1991; Friedman, 1986). Also, global brands compete with each other in these cities, making the cities similar. The development of new neighbourhoods - as speculation on the real estate markets - in Asia makes for an almost generic design of the new urban fabric. Whether you are in such a neighbourhood in Hanoi, Shenzen, Shanghai or Mumbai, they all look the same. They pay very little attention to physical and social context. This results in neighbourhoods that lack a sense of place (Trancik, 1986), a genius loci (Norberg-Schulz, 1979). As many authors - in philosophy, sociology and urban studies - argued, this results in the breaking of social ties, with all consequences associated. Spatially, it results in a fragmented urban landscape with islands of exclusiveness. This development is severe, because this urban form has little sense of place, which is very important in the place we dwell and live our daily lives (i.e. Heidegger, 1971; Trancik, 1986).

Context

Tradition

Without breaking with the past

To counteract this breaking of place, it is necessary to pay as much respect to context as possible. This requires thorough examination of context, e.g. society, history, physical structures, tradition and culture. An attempt to doing that as detailed as possible has been carried out in the first part of this thesis. This however, does not mean that everything should remain the same. Tradition is understood as a way of doing things, it can accommodate change without breaking with the past (Bekkering, 2001). This thesis, thus, does not argue that everything should remain the same, there are many issues to solve in Hanoi, but this should be done without breaking with the past.

Local traditions
Confucian philosophy
Family

Hierarchy

Enclosure
Gradual privacy

Analyses on many scales have been done and combined in this thesis. The result is a deep understanding of local traditions, culture, society and the urban build up. Following Confucian philosophy, the family is found as the most important element in the lives of the Vietnamese. The family is the base of social life, it is the safety net and it should be defended at any time. The Vietnamese society follows many hierarchies. The family comes first and foremost, then follow social structures such as the ‘ngo’, the neighbourhood. Also the guilds, ‘phuong’ can be found in this hierarchy (Geertman, 2007). Spatially there is hierarchy as well (Geertman, 2007; Bracken, 2013). This hierarchy can be found in a sequence of enclosed spaces that accommodate the system of gradual privacy (Wu, 1968) in which every enclosure (Miao,

1990) brings you closer to the most private spaces within society, the heart of the home. This system starts from the lively and active main street. This street can be characterised by the blurring of the concepts of public and private. Many private activities take place in public space, also public affairs take place in the privacy of the home. Extensions of shops can be found in the streets and spiritual rituals - such as ancestor worship - take place on the sidewalks. The side streets are quieter, it is the ideal place for people to 'watch people'. The human scale of these streets facilitate social interactions between the inhabitants of the neighbourhood. From these side streets one reaches the narrow, walled alleys. This third enclosure is quiet, almost private, although everyone can enter. Every passer-by is watched, not in a creepy way, but in a way that makes the alley a safe place to be. Children play there and neighbours can interact. Behind the walls, the privacy of the house can be found. It often starts with a garden - or another space that can facilitate the reception of others within the house. This is where social events take place, which can still be seen as an invasion of the privacy of the family. The most private enclosed spaces can be found in the back of the house.

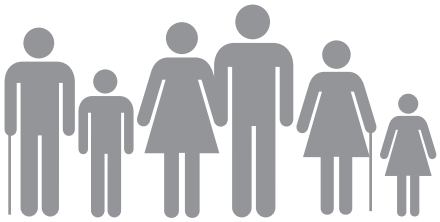
Street
Public and private blurred
Shop extensions
Human scale, social interactions
Walled alleys
Walls

The Vietnamese culture has known many external influences (Geertman, 2007). The millennium of Chinese influences, influences from Concucianism, Taoism, Buddhism and indigenous believes are followed by French colonial influences and most recently the introduction of global influences. Typically Vietnamese is that all these influences have - in one way or another - been blended into the Vietnamese culture, which is called 'tam giao dong nguyen' in Vietnamese (Gillepsie, 2001).

External influences
Blended in influences

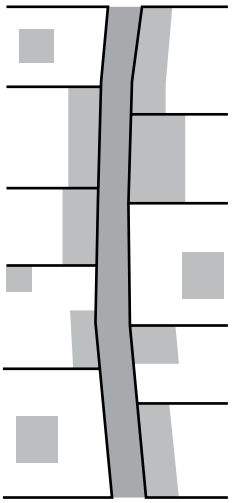
From this short overview a number of keywords can be derived. The Vietnamese context is build up around the *local community* and a *hierarchical society*. *Graduated privacy* through a *hierarchy* of *enclosed spaces* forms the key of urban space. The *influences* of many cultures, traditions, religions and societies can still be found in Vietnam. These influences have together formed the Vietnamese society to what it is nowadays. Furthermore, the Vietnamese built environment is characterised by a *human scale* and *linear public space*. These seven key elements, derived from the previous research, form the basic building blocks for this thesis.

Family, hierarchy, graduated privacy, enclosure, external influences
Human scale, linear public space



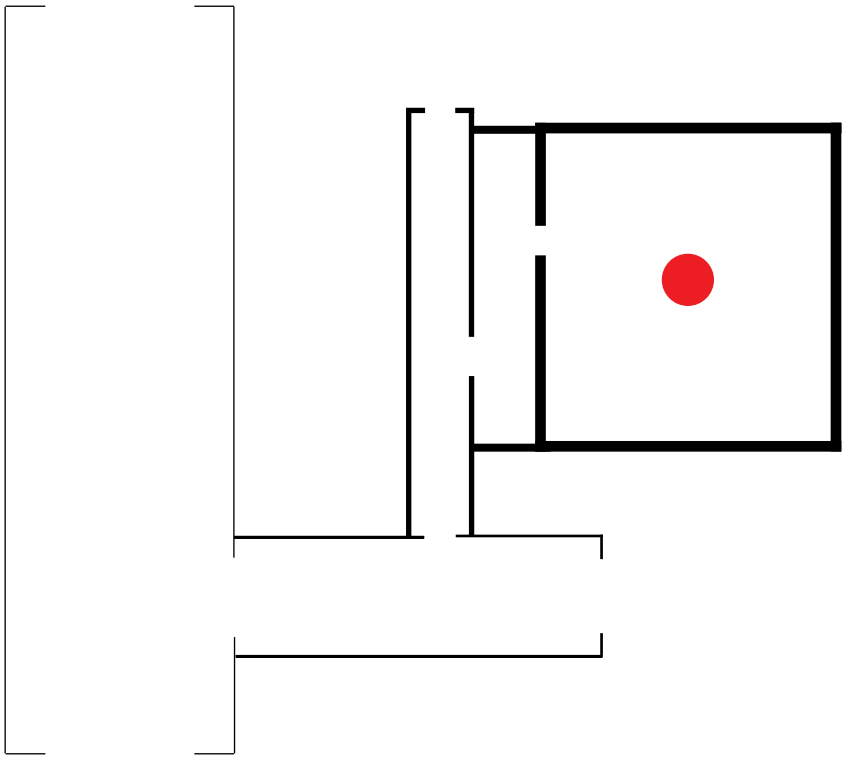
Local community

External influence

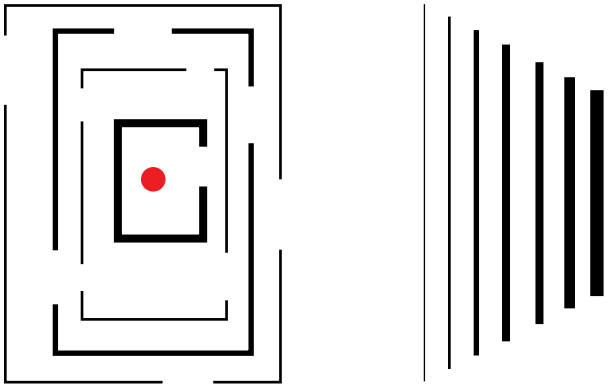


Linearity

Human scale



Graduated privacy = hierarchy + enclosure



Enclosure *Hierarchy*

DESIGN

'Architecture means to visualize the genius loci and the task of the architect is to create meaningful places where he helps man to dwell'

- Christian Norberg-Schulz, 1979

DIAGNOSIS

Respect for context

This thesis focuses on street life and finds that this is lost in the new developments of Hanoi. It argues that this trend can be counteracted by designing with great regard to and respect for the existing context, i.e. society, physical environment, history, culture and tradition. The previous part of this book has shown a relevance to this approach. It formed a framework for design. However, there are many more challenges in Hanoi. This thesis tries to find an answer to those as well. These challenges will be investigated in this chapter.

Scale

Planning system

The diagnosis is made on a regional scale and a site scale as physical scales, however also the planning system is diagnosed, leading to a matrix of typologies and actors at the site. This is done in order to design on different scales and still be realistic.

Realistic

068 *Photograph of Hoan Kiem lake in the Ancient Quarter of Hanoi at night.*

History

As been described before, Vietnam has a long history of external influences. The first archeological findings date back to over 20,000 years ago. Hanoi was inhabited at least from 3,000 BC. The first Vietnamese states were founded in 2879 BC. The country went through many ruling dynasties during that time. From 111 BC until 908 AD the country knew a Chinese millennium. This millennium greatly influenced society and this is also why Hanoi shares so many features of traditional Chinese cities, as Miao (1990) described. After this period the rule went back to dynasties for another millennium. From 1858 the country came under French colonial rule, Hanoi became under French rule in 1873. The French, from 1887 on, tried to develop Hanoi as the capital of their Indochina colonies. The French quarter, with its boulevards and French villas, is a result of that. The city came under Japanese rule in 1940, which only lasted until the end of the Second World War in 1945. The French again took power in 1946 and after nine years of fighting with the Viet Minh the North of Vietnam gained independence in 1954. The Vietnam War did not leave many traces in Hanoi. However, the city became the capital of Vietnam after its reunification.

External influences

Dynasties

Chinese millenium

French colonial rule

Indochina

Vietnam War

EARLY DYNASTIES & CHINESE MILLENIUM

2879 - 258 BC
Hong Bang period

257 - 207 BC
Thuc Dynasty

207 - 111 BC
Trieu Dynasty

111 BC - 40 AD
Han Domination

40 - 43
Trung Dynasty

43 - 544
From Eastern Han to Liang domination

544 - 602
Anterior Ly Dynasty

602 - 905
From Sui to Tang domination

905 - 938
Autonomy

2879 BC - 938 AC

LATE DYNASTIES

939 - 1009
Ngo, Dinh and Prior Le Dynasties

968
First political unity of the country.

1009 - Later Ly Dynasty
Establishment of a prosperous state with a stable monarchy, heading a centralized administration.

1009 - 1407
Ly, Tran and Ho Dynasties

1225 - Tran Dynasty
Land reform and improvement of public administration. Encouraged study of Chinese literature.

1407 - 1428
Ming domination and Posterior Le Dynasty

1428 - 1527
Later Le Dynasty
Reorganisation of the country's administrative division. Upgrade in civil service.

1527 - 1802
Divided period

1802 - Nguyen Dynasty
Dai Viet is renamed Nam Viet

938 - 1858

FRENCH OCCUPATION

1858 - 1954
French colonial occupation

1857
French invasion of Tourane and Saigon

1870
Rice exports reach 229,000 tonnes annually under French colonial rule

1890
Birth of Nguyen Tat Thanh, later known as Ho Chi Minh, still called uncle Ho by the Vietnamese.

1907
University of Hanoi is inaugurated

1919
Versailles peace conference. Plan for an independent Vietnam

1925
Communist Party of Vietnam (CPV) established by Ho Chi Minh

1941
Japanese occupation. Seizure of administrative buildings

1858 - 1945

COMMUNIST/SOCIALIST ERA

1945
Declaration of independence

1946
First Indochina War

1954
Battle of Dien Bien Phu. The French were defeated.

1956-1975
Vietnam War

1973
Paris peace accords

1975
Fall of Saigon. End of Second Indochina War

1976
Reunification of North and South Vietnam into the Socialist Republic of Vietnam.

1976
Hanoi became the capital of Vietnam after reunification.

1978
Vietnam invades Cambodia.

1986
Doi Moi economic renovation. Opening up the economy to the global market.

1986
Inflation reaches a peak of 500%.

1945 - present

067 *Satellite image of the Red River Delta Region with, centrally, Hanoi.*

Geography and climate

Vietnam is situated in South-East Asia. It has a very long, stretched shape and a long coastline. Its giant neighbour China borders the country in the North. Furthermore it borders Laos and Cambodia in the East. The biggest city, Ho Chi Minh City, can be found in the South of the country, in the delta of the Mekong River. The capital, Hanoi, can be found in the North. Hanoi literally means 'in between rivers'. It's location in the Red River delta makes it one of the many deltas world wide that are rapidly developing or already developed.

Coastline, China
Laos, Cambodia
Ho Chi Minh City
Mekong River
Red River delta

The delta makes the soil very fertile, which can be seen in the fact that every bit of land that is not used for either infrastructure or buildings is used for agricultural purposes. On the other hand, there is a risk of flooding.

Fertile soil

Flooding

The warm subtropical climate makes for a warm, humid summer. Temperatures from May until October exceed 30 °C on average every day. Rainfall also peaks in these months, August has 318 mm of rain on average. This is almost four times as much as the 83 mm of rain that are average in October - the wettest month - in the Netherlands. The winters in Hanoi can be dryer and colder, but the maximum temperature rarely drops below 10 °C.

Subtropical climate, warm and humid summer

Dry and colder summer

Urban explosion

Population increase

Doi Moi, baby-boom

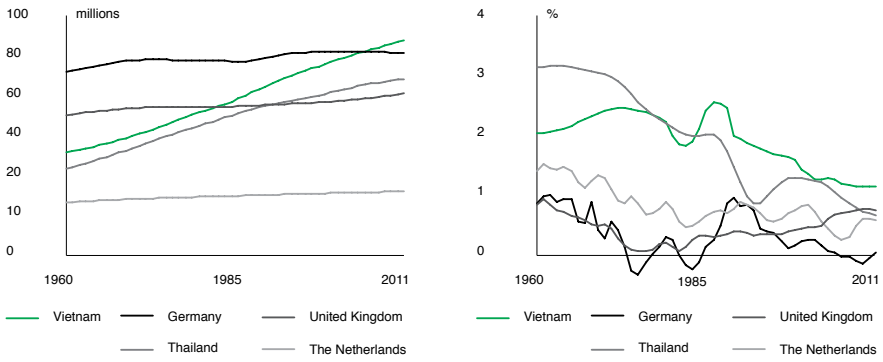
Urbanisation

Globalisation

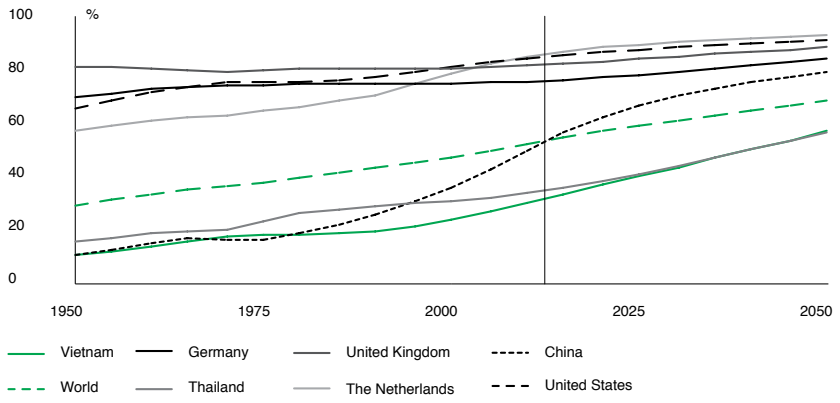
Size of the city

The population of Vietnam is increasing rapidly, tripling from thirty million in 1960 to almost ninety million in just over fifty years. The speed of the growth slowly decreases, however, it is still higher than many other countries. The growth rate peaked after Doi Moi, showing a small baby-boom at that time. The ones born then are now in their mid-twenties, making for a big workforce. The pressure on cities increases more when the process of urbanisation, triggered by globalisation, is taken into account. The population of Vietnam is still mostly rural, however this is changing rapidly. The economic prosperity that can be found in cities pulls people from the countryside to the city. Different typologies in the urban fabric - and much more space for infrastructure - make the size of the city increase rapidly, estimated tripling since Doi Moi in 1986.

070 & 071 *The population of Vietnam has been growing rapidly to a population of almost 90 million nowadays (left graph). The population growth rate can be considered high (right graph).*



072 *The phenomenon of urbanisation is clearly visible for Hanoi, despite the fact that most people still live in rural areas. This urbanisation process makes that the already rapidly growing population of Vietnam is experienced even more rapid in cities, such as Hanoi.*



073 *Not only in population is Hanoi expanding. The urban area is increasing rapidly with the urbanisation process, especially when densities drop.*

074 *The traffic in Hanoi is chaotic all day long, peaking in the morning and late-afternoon rush hours. The many motorbikes that swarm through the city make for a noisy city cacophony.*

Infrastructure

Motorbikes
Public transport
Water, electricity grid

Metro

Dangerous

Power shortages
Coal

One of the largest problems that can be identified in Hanoi is the infrastructure. The roads are jammed with motorbikes, usage of cars is still low - but growing -, public transport can hardly be found, many people have no access to clean water, and the electricity grid can be characterised as very chaotic, at best. Currently, there are plans for the construction of five metro lines, however, only one is under construction at this point. Since the sidewalks are often used for all sorts of activities, people are forced to walk on the streets. These, however, are rather dangerous, because of the swarms of motorbikes. This makes that many people use motorbikes, even for short distances. The motorbike, then, is the main means of transportation. People carry a wide range of items with them on the motorbike. This goes from all sorts of goods to families of four or five that go on one motorbike. The electricity grid is very chaotic, power shortages occur frequently. The country is relying heavily on coal to create energy.

075 *The electricity grid is not centrally planned or installed, it is grown in a process of self-organisation. This makes it extremely hard to account for the electricity used and makes large-scale changes almost impossible.*

Pollution

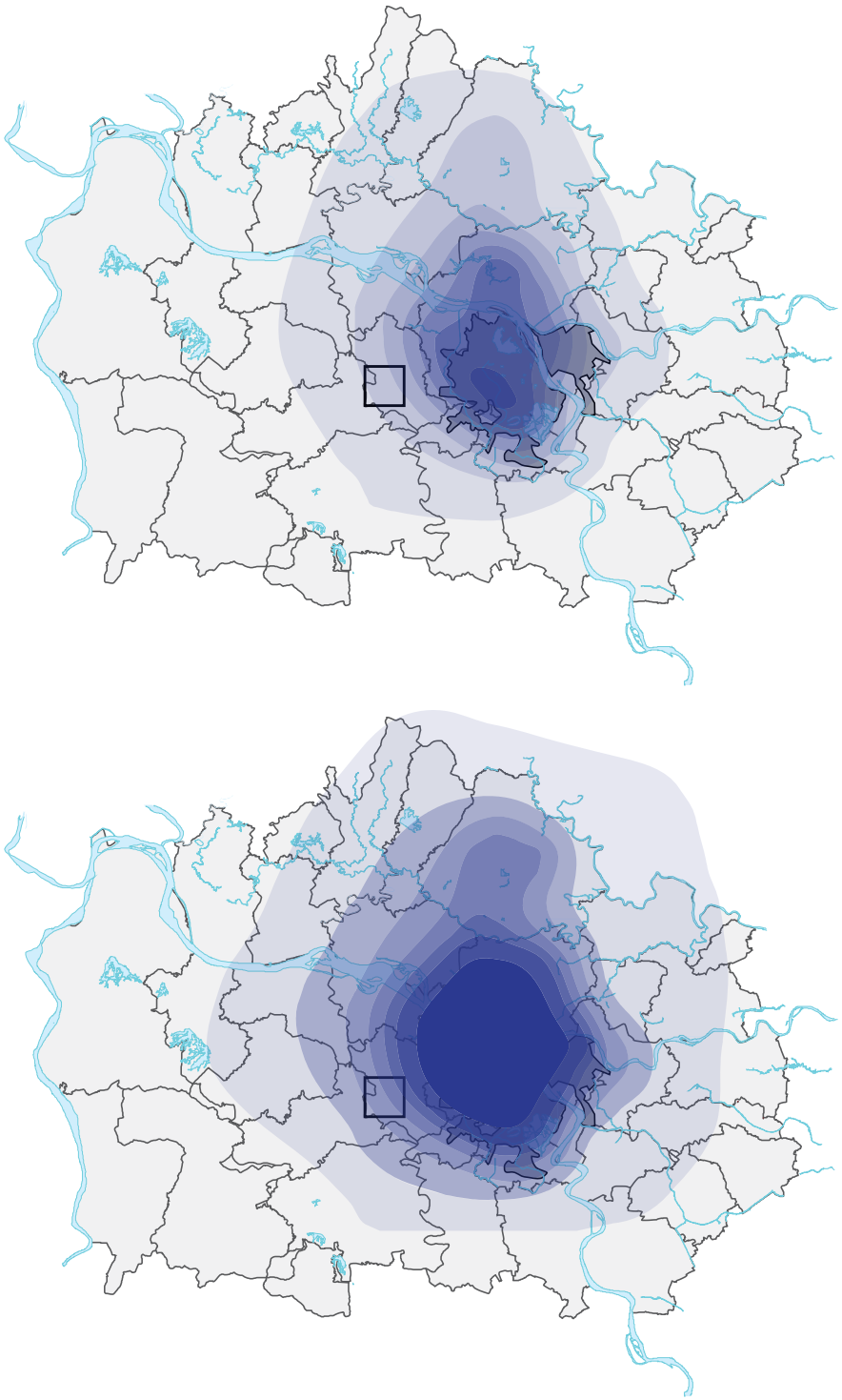
Heavy air pollution
Smog

The population growth, the industry, the ongoing modernisation - with its hunger for energy - and the usage of motorbikes make for heavy air pollution in the Hanoi province. Often, the city is covered by a thick layer of smog, which blocks the sun. Consequence is that many people, especially when riding a motorbike, use face-masks.

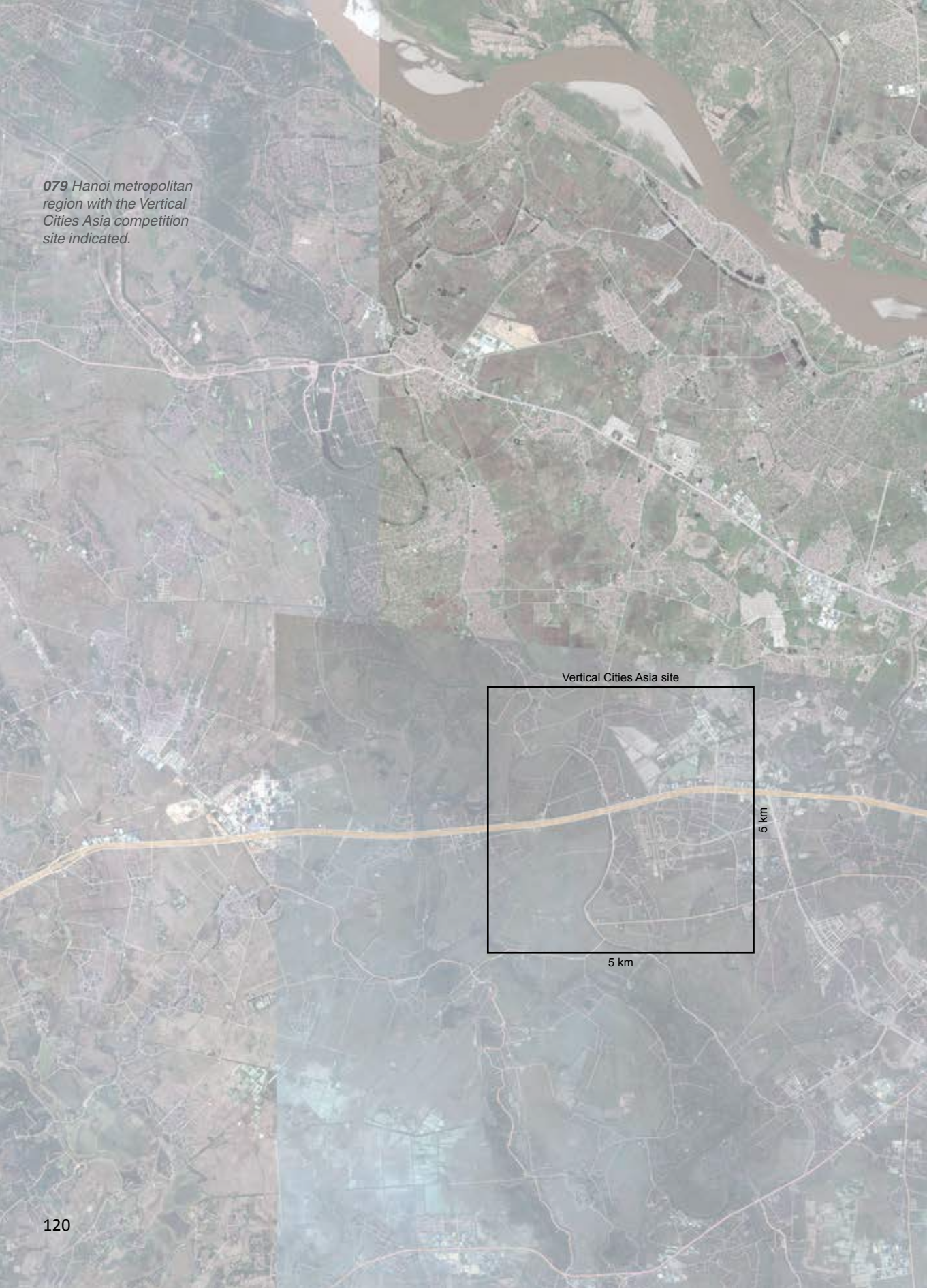
Facemasks
Water contamination
Arsenic pollution

Also, the water is often contaminated. Industries and agriculture are the main cause of the pollution. Arsenic pollution is the most common type of pollution. This is especially problematic when one realises that many people do not have access to a clean source of water.

076 *Water pollution can be found everywhere in Vietnam. Especially arsenic pollution is large-scale in the Hanoi province.*



077 & 078 *Smog is heavy in Hanoi. The city can be found among the world's cities with the worst air quality. Furthermore, it is expected to grow. The upper map shows the amount of Particular Matter smaller than 10 µm (PM_{10}) in 2005, the lower the predictions for 2020*



079 *Hanoi metropolitan region with the Vertical Cities Asia competition site indicated.*

Vertical Cities Asia competition site

The site chosen for this project is the Vertical Cities Asia competition site. The site can be found 17 kilometres West of Hanoi, as indicated on the map. It is a five times five kilometre site on the future edge of the metropolis. The newest ringroad of Hanoi - which is to be build - divides the site in an eastern and a western part. The site nowadays can be split in two parts with separate characters; a traditional part and a part influenced by new developments. The traditional part is characterised by agricultural land - rice paddies and other agriculture - and villages, of which some are craftsvillages focusing on the production of one specific product. The large scale new developments can be found in the western part of the site - within the future fourth ringroad. These new developments are clear examples of the new developments examined previously in this thesis. They are exclusive gated communities, built without any respect to the local context. The influence of globalisation becomes clear

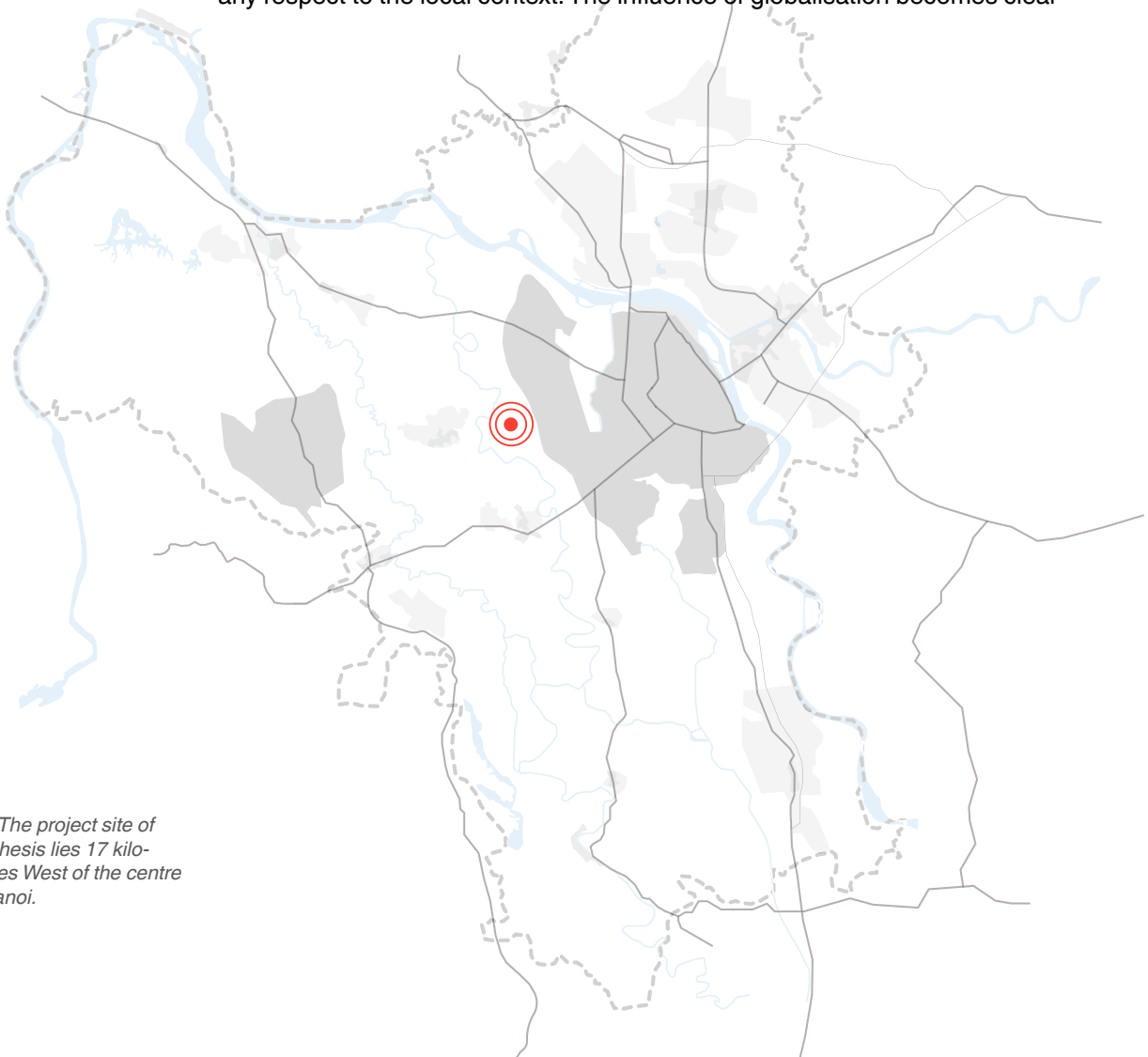
Edge of the city

Agricultural land

Craftsvillages

Fourth ringroad

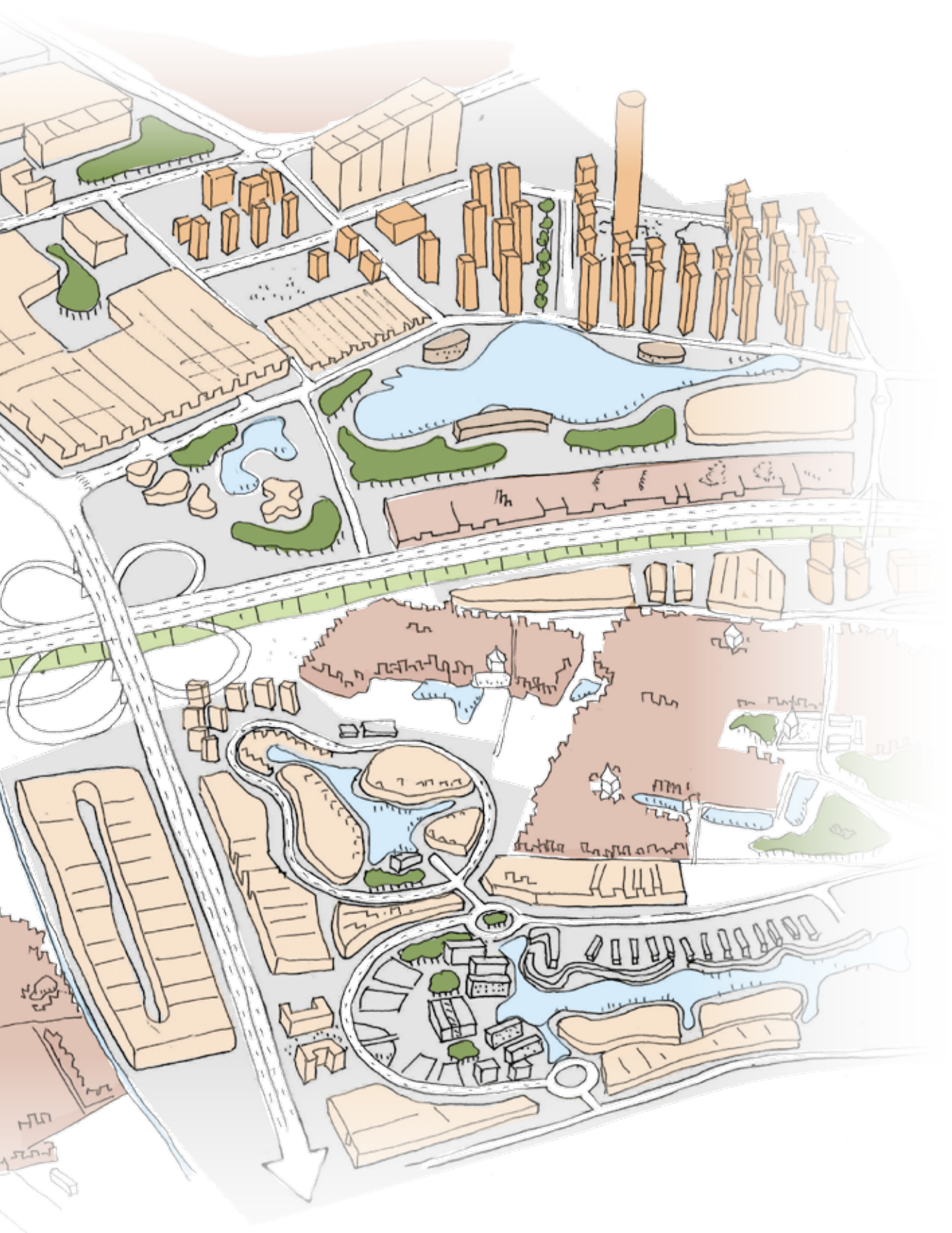
Exclusive gated communities



080 *The project site of this thesis lies 17 kilometres West of the centre of Hanoi.*

081*Satellite image of the Vertical Cities Asia competition site.*

082 *The site (with the incorporation of the existing plans for the new developments) can be split into two parts; a traditional and a modern developing part. The new developments break with the existing context in scale, typology, community, perception and governance.*



083 & 084 *Vertical Cities Asia*
competition site analysis

Foundations of An Khanh An Thuong residential neighborhood.

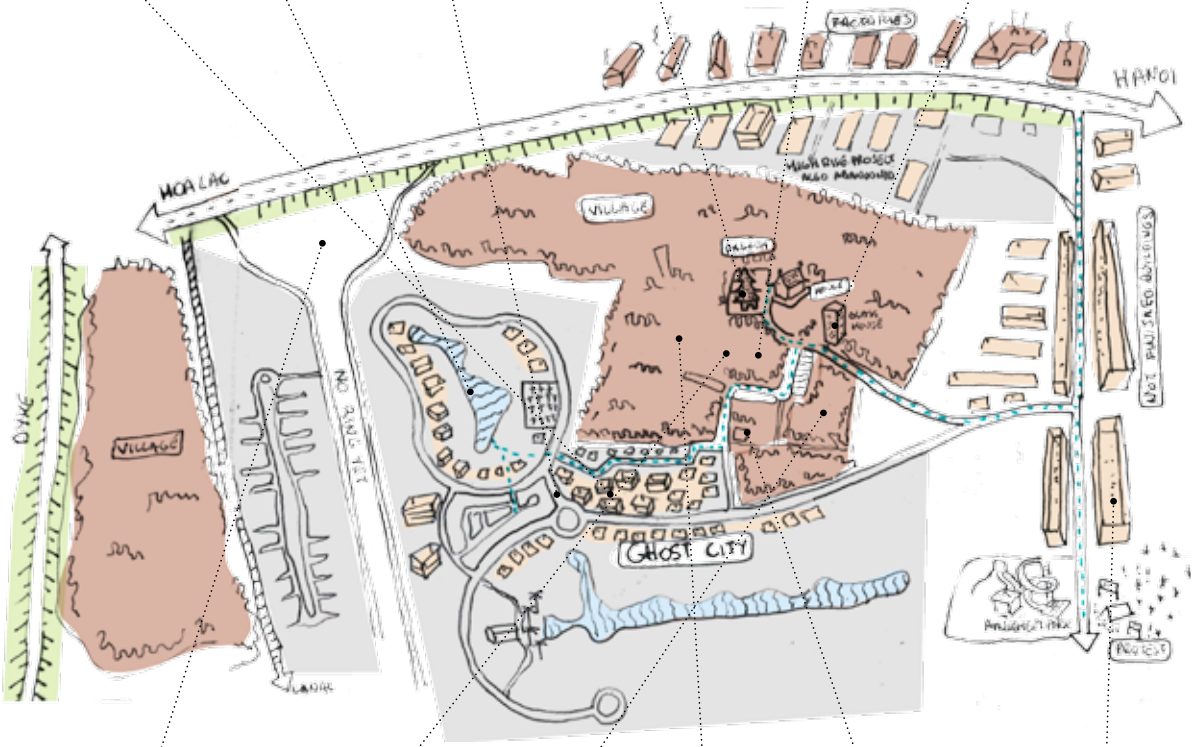
Pond in Nam An Khanh with leisure elements.

Curvy street in Nam An Khanh.

Pagoda in Phu Vinh village.

The typical house of the Phu Vinh village.

The glass tower confronts its environment.



Land prepared for ring road still.

The village specialises in bamboos, rattan and bonsai trees.

Land has been bought by the state; villagers reconstruct their houses using money recieved for the land.

Some buildings are significantly bigger.

The primary school in Phu Vinh village.

Abandoned row houses along the road.

Rice fields separate Splendora from existing village.

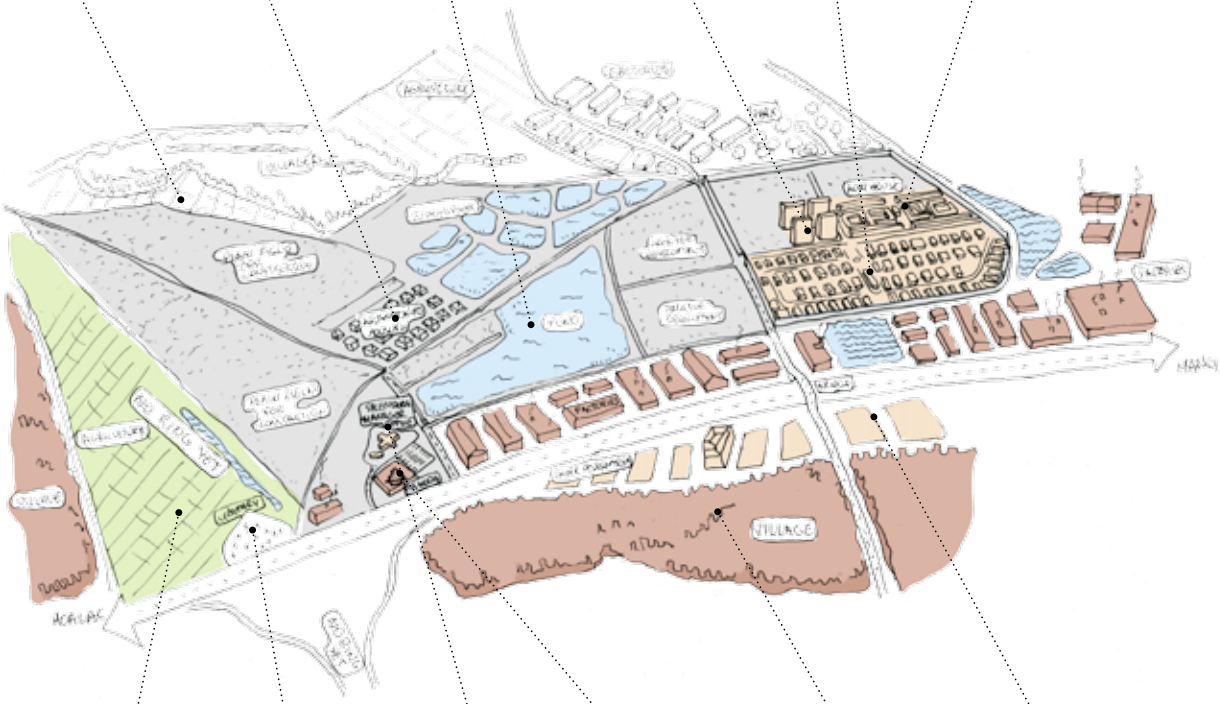
Unfinished, abandoned housing (separate from Splendora project).

Unlike ponds in villages, this large pond currently has no use.

Apartment blocks almost finished; most units have sold.

Villas almost completed; 100% have owners.

Next to the villas - terraced houses.



Agricultural land separates Splendora from existing village. Ring road under construction.

Old cemetery next to new ring road.

Splendora management office.

Old pagoda in front of Splendora administrative building.

Phu Vinh village.

Villas adjacent to terraced houses.

Disneyfied privatopies

in these disneyfied privatopias with pretentious names as Splendora. This development is also known as North An Khánh, logically north of the village of An Khánh and is 264 hectares in size. The other big new development is Nam An Khánh, or South An Khánh, about 288 hectares big. Both are developed by Vietnamese construction corporations; Splendora by Vinaconex, Nam An Khánh by SUDICO. Foreign models of financing and construction are brought into the Splendora development by POSCO, a South Korean firm.

Foreign models of financing

Local farmers

Agricultural land

Investment

Real estate market

Corruption

Complexities

As described before, the land for these developments comes from local farmers who were forced to sell their land for a low fare of between five and ten US dollars. These people lost their agricultural land, which is their main source of income. The real estate in the new developments is sold for high prices. The new rich population of Hanoi buys real estate here, as an investment, making it vulnerable to speculation. Sometimes, the same person buys several houses at once. They expect the real estate prices to rise in the future, however, the real estate market in Vietnam is on a low. Furthermore, due to corruption and inexperience of the construction companies the buyers of real estate are forced to pay much more for their property than was previously agreed. Socially and financially there are, thus, many complexities.

Modern principles

Rejection of context

Place breaking, genius loci, radical transformation

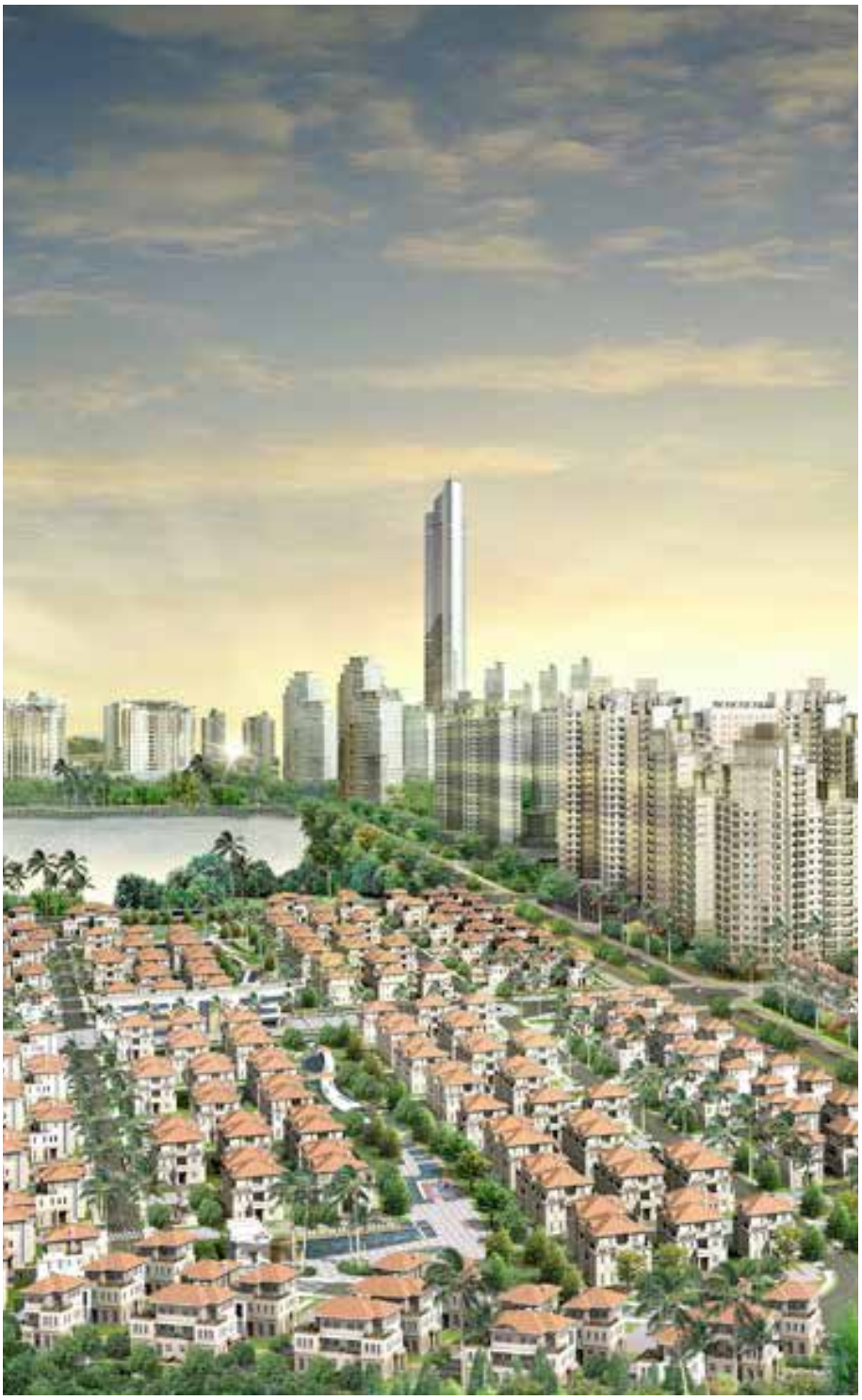
Spatially, the new developments follow modern principles; monofunctionality and privacy are key elements. The rejection of the local context makes the developments place breaking. They interrupt the genius loci that was built up over time by radically transforming space. The developments are focussed on car infrastructure and are open to the highway rather than to the surrounding villages. With pretentious public space, such as large lakes and ponds the give the impression to be places where everybody is always happy. The public space breaks with locally known public space with a sense of place.

Local typologies

Suburb

The standardised buildings do not relate to the local typologies. The projects resembles an American suburb mostly in the villa districts. The high-rise projects are breaking with tradition as well. The developments are promoted as self-sufficient; everything is available on site. However, previous examples have shown that these kinds of developments are often dead commuter towns, rather than lively parts of the city.

Dead commuter town



085 *The new development of Splendora has little respect for local context, breaking with tradition.*

086 *The masterplans of the two large new developments within the project site, Splendora and Nam An Khánh, are placed in the satellite image. This clearly shows the break with the existing context. Important to note here is that in the many plans and renderings of the two projects, the surrounding villages are not even shown.*

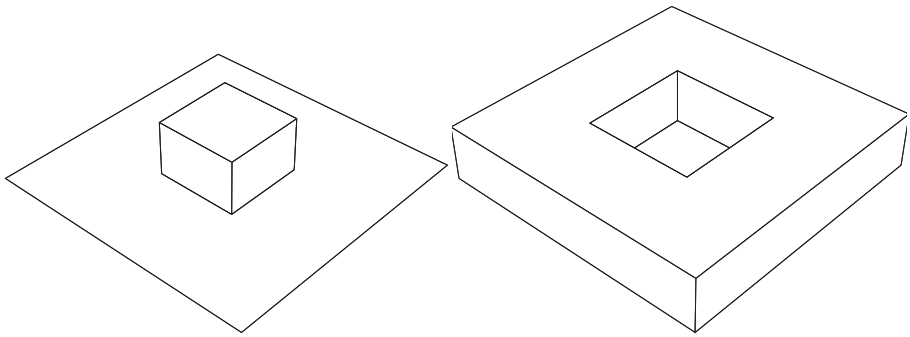
087 & 088 *The maps of the new developments of Splendora and Nam An Khánh can be seen as striking examples of Sorkin's (1992) variations of a themepark when compared with the maps of Disneyland (upper map) and the oldest Dutch themepark 'de Efteling' (lower map). The new developments are clear examples of what Zukin (1995) calls disneyfication. In extreme, one could argue that both form 'unreal' spaces as defined by Foucault (1984).*

The villages on the site are either rather traditional agricultural villages or craftsvillages - combinations of both are also possible. The small but rather densely built villages have a large tradition. They grew - and densified - according to what is previously described in this thesis. The families that live there rely on agriculture and the production of all sorts of products - although one specific product per village. The family is the most important social structure and the spatial structure clearly follows the concept of graduated privacy, with main streets, side streets, alleyways and the privacy of the house. Most villages are a mixture of old, traditional farm houses and more modern buildings. Tubehouses can be found frequently in the villages too. All villages have at least one pond, however, running water in the form of rivers and canals is also plentiful on the site. The presence of a large amount of water also becomes clear with the main dike that runs from North to South through the site. This dike splits the site in two; one part has many villages and lies in rather safe grounds, the other side has hardly any villages, is used for agriculture and can be seen as a flood plain.

089 *The ponds in the villages are not only a water source, they are also valueble public spaces.*

090 *Villages are scattered around the agricultural land like islands. They form unique communities in Vietnam.*

The new developments and the villages can be seen as representatives of two worlds; the Eastern and the Western. The new developments form an epiphany of the Western world in an Eastern context. Also, in building typology, the relationship between open and closed spaces is reversed. Where the Western house sits on a plot of land, the Eastern typology encloses an open space in a courtyard.



091 *The relationships between open and closed space in the Western (left) and Eastern (right) context.*

The meaning of this typology is deeply rooted in Confucian beliefs; the courtyard forms the link between Heaven and Earth (Zhang, 2013). For two thousand years, as from the Han Dynasty, the Chinese has debated high-rise buildings 'with the concluding remark that they were "too far to harmonize Heaven and Earth, therefore drop the idea"' (Zhang, 2013, following Wang, 2003, p. 146).

Common critique of the courtyard typology is that it is rather space consuming (Ma, 1999). Comparing the relationships between open and closed space on building lots of the same size, however, shows that the courtyard house typology is actually rather economic when it comes to land use (Shang & Yang, 1982).

Research shows that since the hierarchy of spatial transition from public to private are more clearly defined in courtyard housing, the residents take part in more social and cultural activities than in mid-rise or high-rise typologies. These newer typologies are often linked to the potential of becoming a breeding ground for criminal activities (Han, 2001; Kanazawa & Che, 2002; Qi & Yamashita, 2004; Zhang, 2006). Due to the better social relations in courtyard typologies, the inhabitants seem more satisfied with life. These social relations even seem to play a more important role in satisfaction than housing conditions and cause stress reduction and a better health (Ekblad & Werne, 1990).

This says a lot about the spatial relations that people have in the Eastern context. By reversing this relationship, it gets lost. Moreover, this is happening on a large scale in the Asian context. The Vertical Cities Asia competition site functions only as an example.
It also point in a certain direction for future design; low-rise high density is not only physically and technically possible, it is also desirable. Designing with the link between Heaven and Earth in mind, the social relations of the inhabitants should form the basics of any proposal.

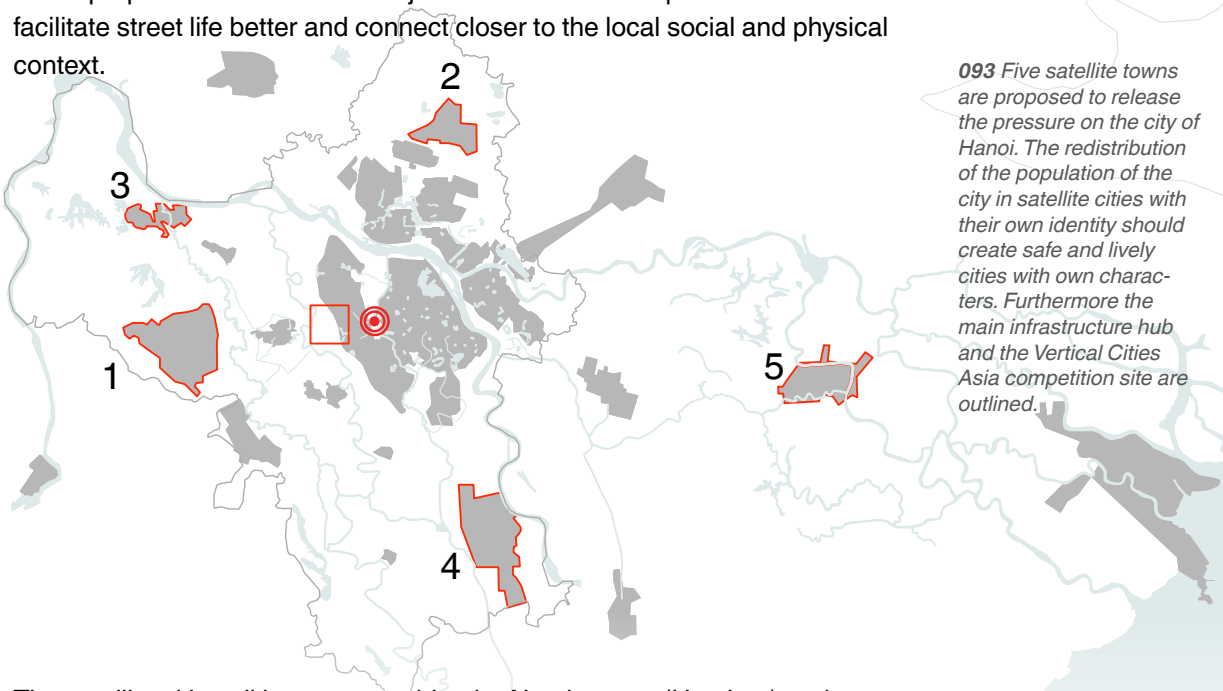
092 *The site finds itself in between traditional and modern(-istic). The spatial fragmentation between villages and new developments is breaking existing physical, social and cultural ties.*

LARGE SCALE FRAMEWORK

Street life might be a small scale urban outcome, it starts with an appropriate design on the large scale. The recently approved masterplan for the Hanoi province (Perkins Eastman, 2012) and the TU Delft entry for the Vertical Cities Asia competition provide a framework for such a design. Following incentives to take care of Hanoi's heritage and agricultural background, the threat of water and the rapidly growing population, this plan proposes to stop the urban development at the fourth ring road. Within this thesis, this framework is extended with the notion that the developments within that fourth ring road should be compact and they should also be focused on the concept of transport oriented development. Combining these two concepts makes for a more sustainable and efficient city.
Apart from this structure, the masterplan by Perkins Eastman (2012) provides for a framework of satellite cities. These five satellite cities all have a specific focus, for instance Hoa Lac, which will function as the new regional centre for knowledge - the new university campus will be placed there - or Soc Son, which will be focusing on the nearby international airport of Hanoi. However, this thesis proposes to replace one of them to a different location.
These satellite cities, again, will be developed as compact cities with a focus on transport oriented development. The regional focus on transport makes for a multi-layered approach to transport infrastructure. The central spot for this vast infrastructure will be the hub. The hub functions as the new economic heart of the city, where all the streams of goods, passengers, knowledge and finance come together.
For the hub and the satellite cities sketch designs are made. These intend to show the possibilities of the framework, however, should not be interpreted as fixed designs.

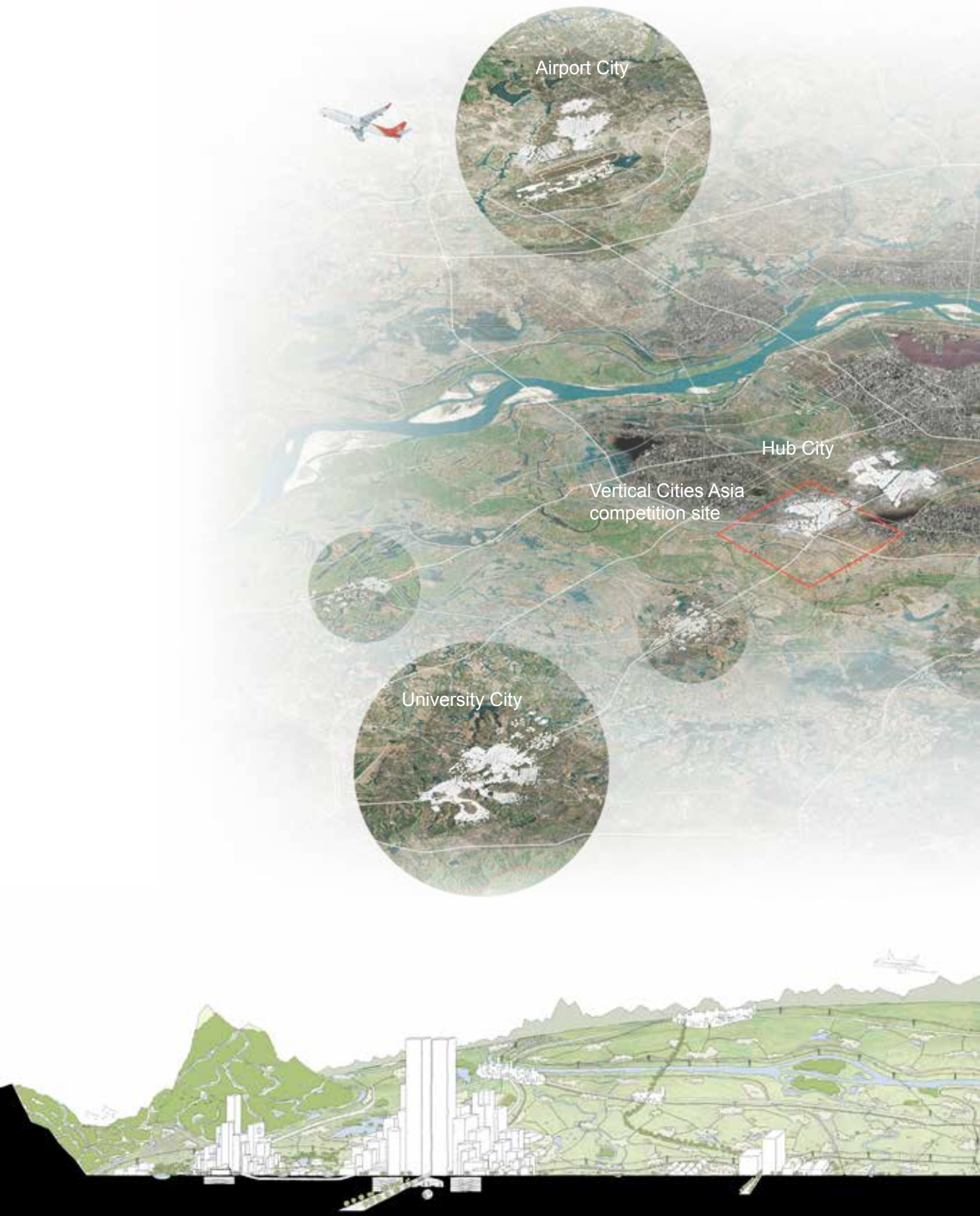
The main location for this thesis - for which an elaborate design is made - lies on the new edge of the city. The compact city model and transport oriented development form the framework for the design of this new part of the city. This detailed design relies heavily on the research that has been carried out in the first part of this thesis. It focuses on street life in all its aspects and pays great respect to the local physical, social and cultural context. This design can be seen as a solution to the argued loss of street life in Hanoi.
Within the site, there are zoom ins on two locations. The first location is a new neighbourhood that connects to the village. Since Hanoi can be seen as a city of many villages, this stitching together of villages can be seen as the basic

principle for the development on the site. The second location can be found in the already realised part of the Splendora new development. This can be seen as an immediate regeneration of a neighbourhood that is not finished yet. The thesis does not only criticize this development and proposes an alternative, it also propose a framework for adjustment of the development in order to facilitate street life better and connect closer to the local social and physical context.



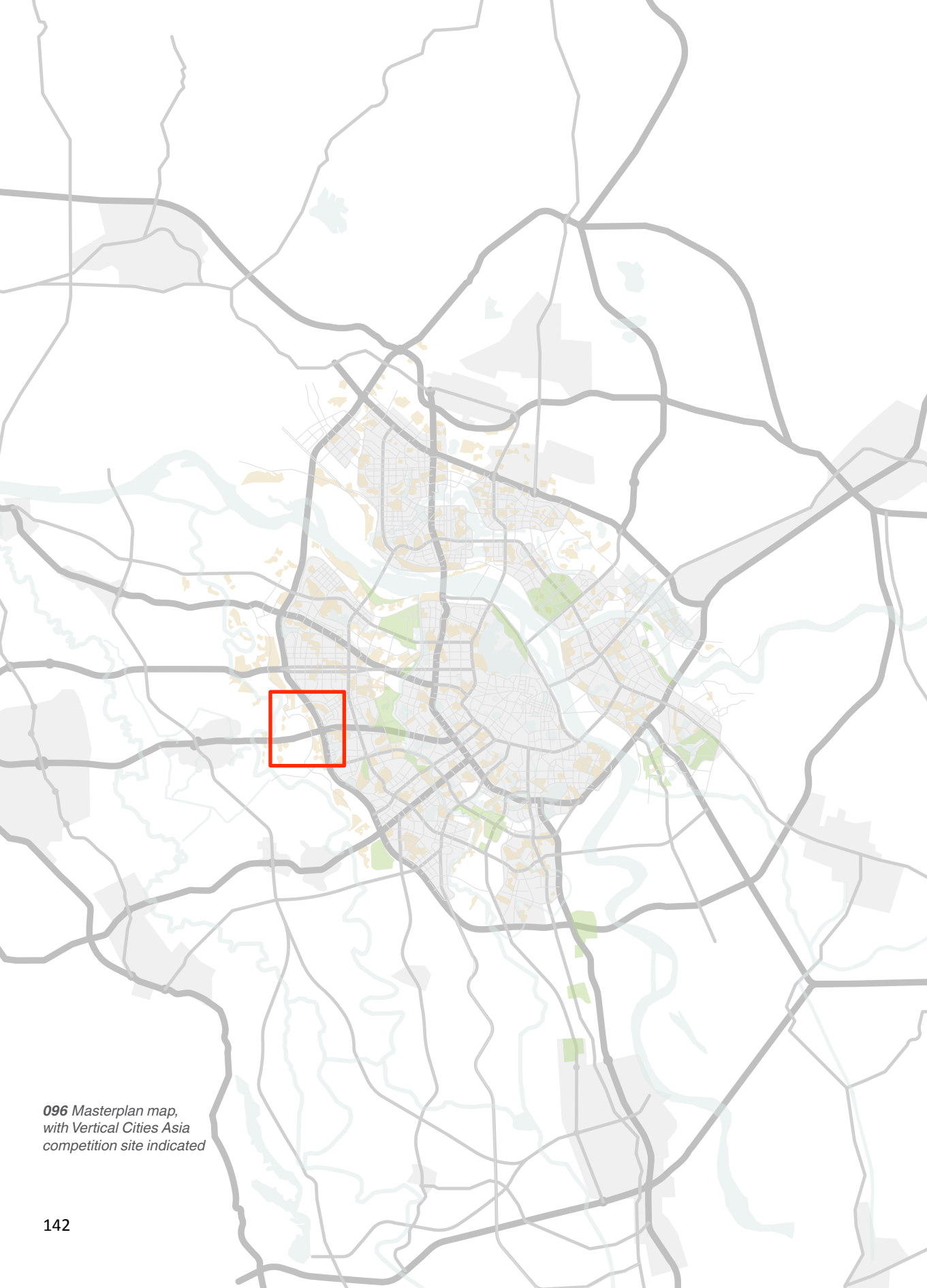
093 *Five satellite towns are proposed to release the pressure on the city of Hanoi. The redistribution of the population of the city in satellite cities with their own identity should create safe and lively cities with own characters. Furthermore the main infrastructure hub and the Vertical Cities Asia competition site are outlined.*

The satellite cities all have an own identity. Number one (Hoa Lac) and two (Soc Son) on the map have already been discussed. These have the most distinct character of university and airport city. Number three, Son Tay, can be found in one of the regions most beautiful natural landscapes. It will be based on tourism, leisure and recreation, following its unique location. Phu Xuyen, the fourth satellite city, will become one of the Hanoi's major logistic centres. It can be found at the perfect location for such, since it lies next to the Red River and the main infrastructure to the South of Vietnam, including the country's largest city; Ho Chi Minh City. These four satellite cities, as well as their respective identities are based on the masterplan (Perkins Eastman, 2012). The masterplan consists of a fifth satellite (not shown on the map above). This satellite town was planned to be focusing on the industries related to high productive agriculture. Since this thesis proposes a more detailed agricultural plan, the existing town of Hai Duong is now found to be the most suitable location for this purpose. Hai Duong will, then, become the fifth satellite of the masterplan of this thesis.


Airport City
Hub City
Vertical Cities Asia
competition site
University City

094 *Bird's eye view of the masterplan and satellite cities*

092 *Section of the masterplan and satellite cities*



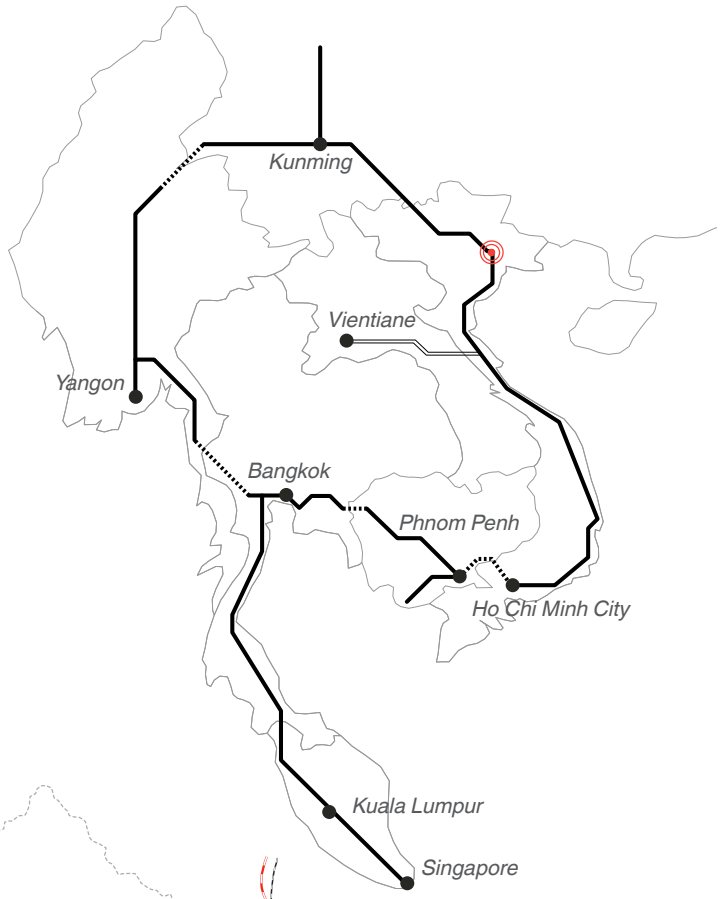
096 *Masterplan map, with Vertical Cities Asia competition site indicated*

Infrastructure masterplan and transit oriented development

The main means of transportation in contemporary Hanoi is the motorbike. Streets are jammed with people - sometimes whole families - on motorbikes. The bikes are not only used for the transportation of people, all sorts of goods are transported on them as well. For a more modern Red River delta the main means of transportation can still be the motorbike, nevertheless, people should be encouraged to replace their old, polluting, motorbikes for electric ones.

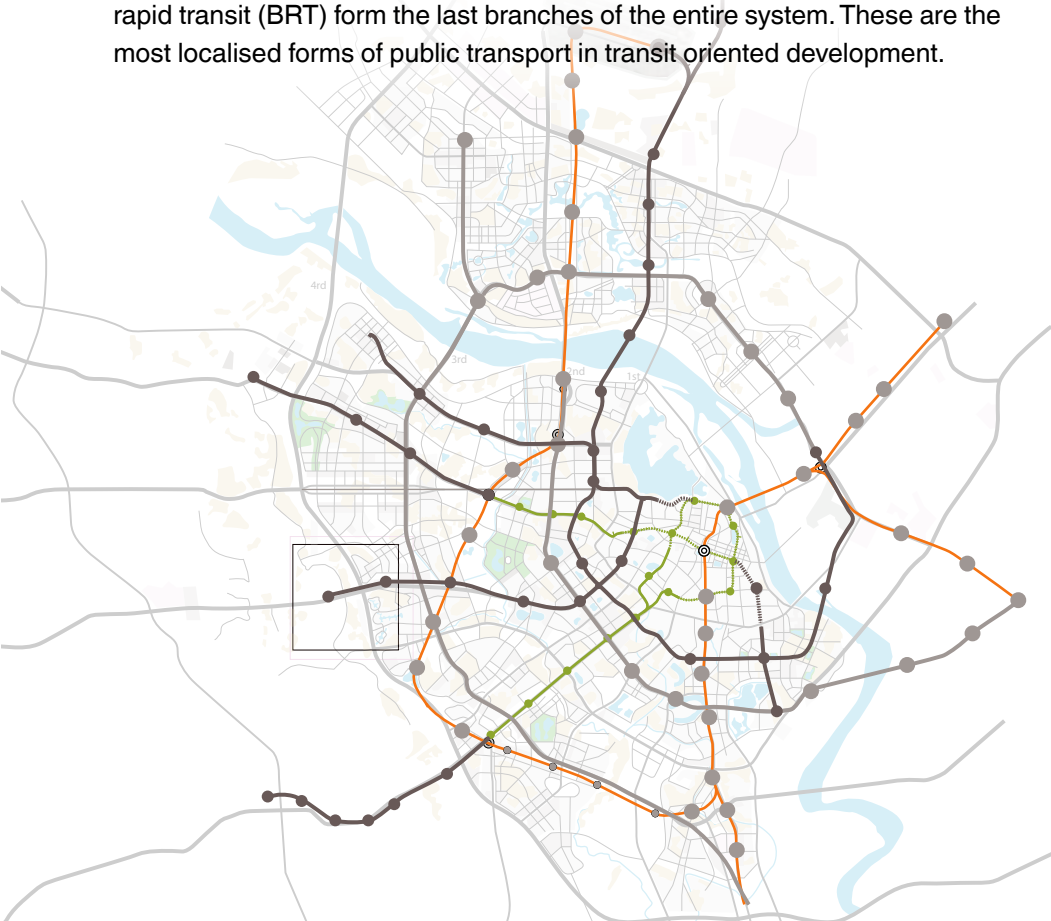
Looking to the future, more Hanoians will be able to afford a car. To accommodate that growth in car traffic, more roads and a sufficient road network should be implemented. The map shows the main highways, main roads and the network of roads in the city of Hanoi. This vast network should prevent the city from traffic infarcts in the future.

097 *The high speed rail will connect Hanoi not only to the South of Vietnam and Ho Chi Minh City, but as well internationally to the whole region. Destinations as Guangzhou and Kunming in China, Vientiane in Laos and Bangkok, Thailand will be in shorter reach with this network. Even a trip to Singapore will be possible by train.*

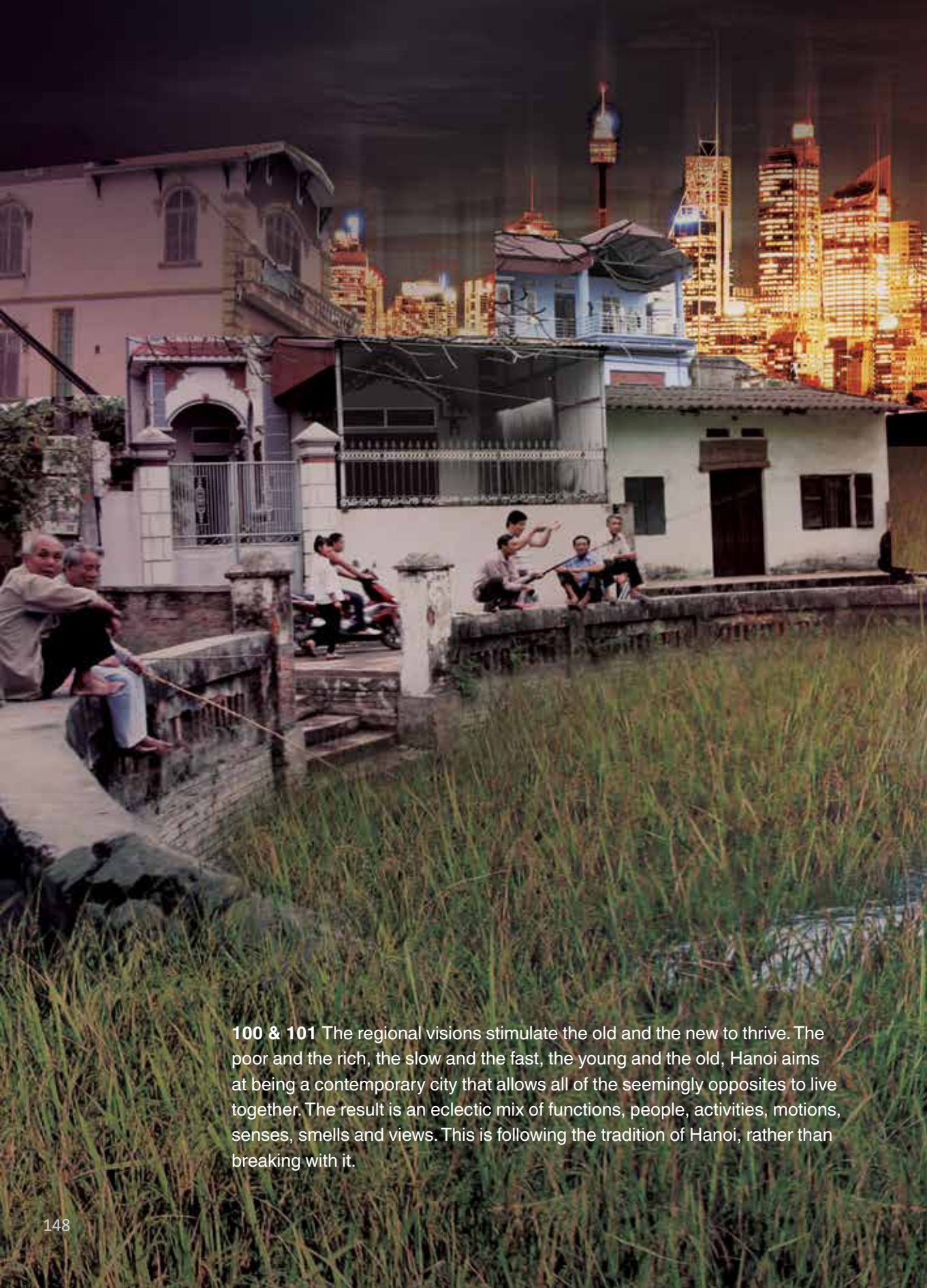


098 *A vast network of multiple layers of public transportation should accommodate the growing population of Hanoi to travel and commute to and from the city easily. For every journey there is a specific combination of transportation means, including high speed trains, intercity trains, commuter trains, metros and light rail systems.*

As stated before, Street Life relies heavily on the concept of transit oriented development. The theoretical base for this concept can be found by Calthorpe (1993). Calthorpe forms the tipping point in thinking about designing when it comes to the mode of transportation. Basically, his writings were a critique on the automobile-oriented suburbs in the United States. He fitted in a group of 'new urbanists' that called for designing the suburbs more like those of yesteryear. This meant less rigid street hierarchy, narrowed street widths, allowing building setbacks and, most importantly perhaps, design for human scale (Cervero & Gorham, 1995). The idea behind it is to maximise the accessibility of public transport. This often means that such a neighbourhood has some sort of public transport station as its centre. This centre has higher density and as the centre is further away the density decreases.
This theory means an accessible system of public transport is necessary. Such a system should have multiple means of transportation. On the largest scale airports and high-speed trains connect the main hub to the bigger region. Intercity trains connect to the surrounding cities and commuter trains link local towns to the city. Even more stops has the metro-system, which is still a means of mass transportation. Quick and reliable, the metro is not interrupted by traffic on the streets. Light rail transit (LRT) systems and bus rapid transit (BRT) form the last branches of the entire system. These are the most localised forms of public transport in transit oriented development.



099 *The metro network functions as the main means of public mass transportation. The metro will become very important for Hanoi, as people will commute daily with it and will exchange the motorbike for public transport.*



100 & 101 The regional visions stimulate the old and the new to thrive. The poor and the rich, the slow and the fast, the young and the old, Hanoi aims at being a contemporary city that allows all of the seemingly opposites to live together. The result is an eclectic mix of functions, people, activities, motions, senses, smells and views. This is following the tradition of Hanoi, rather than breaking with it.

TOOLBOX UNDERPINNING

To keep the toolbox concise, some aspects have not been elaborated on in the previous chapter. This chapter explicates the concept that forms the backbone of the toolbox; creating shared value. Creating shared value and its implementation in Asian new towns are discussed.

Creating shared value

The toolbox relies heavily on the concept of 'creating shared value'. This concept, developed by Professor at Harvard Business School Michael Porter and Mark Kramer, was recently published and won the 2011 McKinsey Award for the most influential Harvard Business Review article of the year. In their article, Porter and Kramer advocated a reinvention of capitalism. Recently business has been increasingly viewed as a major cause of social, environmental, and economic problems. 'Companies are widely perceived to be prospering at the expense of the broader community' (Porter & Kramer, 2011, p. 4). This results in a fall of the legitimacy of business to levels not seen in recent history. The cause are, for a big part, the companies themselves; they 'continue to view value creation narrowly, optimizing short-term financial performance in a bubble while missing the most important customer needs and ignoring the broader influences that determine their longer-term success. How else could companies overlook the wellbeing of their customers, the depletion of natural resources vital to their businesses, the viability of key suppliers, or the economic distress of the communities in which they produce and sell?' (Porter & Kramer, 2011, p. 4).

This is happening in the Vietnamese real-estate production markets as well. The big companies aim to create value narrowly by producing standardised properties that do not fit the needs of the local communities and environment, a mismatch between supply and demand. This mismatch is widespread in Vietnam (Diep, 2013; Global Property Guide, 2011; Gallander, 2013). Even Vietnamese Construction Minister Trinh Dinh Dung recognises that the mismatch between supply and demand in the real estate market is 'one of the core issues' (Viet Capital Real Estate, 2013). Many new development projects, moreover, are on hold. The Vietnamese real estate market has been characterised as a 'slump' (Global Property Guide, 2011) and many projects are, as Marc Townsend - managing director of the Vietnam branch of CB Richard Ellis, an international property agency - 'in hibernation' (Bland, 2012).

The bursted bubble of the Vietnamese real estate market calls for innovative

measures. It also calls for a re-establishment of the link between business and society, as advocated by Porter & Kramer (2011) in a broader perspective as well. Companies and investors should create 'economic value in a way that also creates value for society by addressing its needs and challenges' (Porter & Kramer, 2011, p. 4). This is what is called creating shared value; a new way to achieve economic success rather than social responsibility, philanthropy, or sustainability. The concept is based on the recognition that 'societal needs, not just conventional economic needs, define markets' (Porter & Kramer, 2011, p. 5).

Porter & Kramer (2011) illustrate the concept by the example of fair trade. Fair trade, they argue, is based on the, noble, sentiment of increasing the proportion of revenue that goes to the poor farmers by paying them higher prices for the same crops; a redistribution of revenue. In a shared value perspective, farmers' efficiency, yields, product quality and sustainability will be increased by a focus on improving growing techniques and strengthening local suppliers and other institutions. The result is a 'bigger pie of revenue and profits that benefits both farmers and the companies that buy from them' (Porter & Kramer, 2011, p. 5). Doing so requires a higher initial investment, however, it will increase both the economic value and the social value.

This principle should also be applied in the project designed here. Not only the physical design is important, the project aims at being realistic rather than naive as well.

Public space vs. private property
Thinking about ways to make the new development of Splendora - and similar projects all over (South) East Asia - starts with analysing the stakeholders. Firstly, there is the difference between publicly and privately owned land. The, already sold, villas are owned privately. Later, the focus will be on the transformation of these villas and how the private owners could play a role in that. However, here the focus is on public space; privately owned public space, that is. The public space in most of the new developments is owned and taken care of by the developer. This means that it can be transformed through a rather top-down approach to planning.

Creating shared value in public space
As the developer is almost always a company/business, their focus is on making profit. As argued previously, this is done in a rather narrow and short-term

way through the creation of a real estate bubble. Nowadays, this bubble has burst and most stakeholders and actors lost. The developer, firstly, because product prices have gone down or products cannot be sold at all. Also, the people that bought property have lost. They have had to pay (much) extra for their already purchased goods. Or, in case the buyers are speculators, they are left with properties that will not make any profit. Also, the local communities suffer, as precious agricultural land is taken for development for a scandelously low reimbursement. Environmentally, the new developments also cause harm, since they are completely relient on fossil fuel and use airconditioning throughout. Furthermore, the developments are designed for cars, resulting in more transportation and therefore even more use of fossil fuel.

This project finds the solution in the creation of shared value. The current system has failed, but there is a way out. Starting with making public space accessible and useful for the people, the neighbourhood will gain popularity. People will, once again, be able to define themselves to their surroundings. The concept of graduated privacy plays an important role in this. Also, creating a diverse, dense and multifunctional neighbourhood will attract people. Especially when the development becomes 'real' again; i.e. when it has a sense of place.

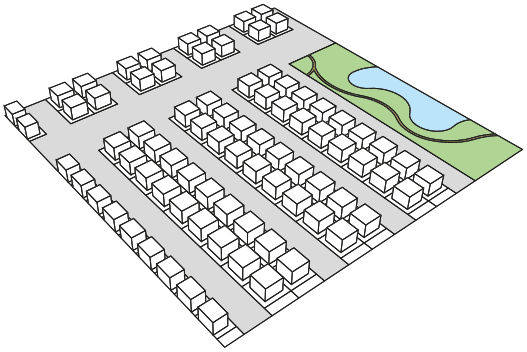
Obviously, this will take a bigger investment, since it is not a copy-paste way of development, but rather customised. However, when a bigger public is attracted - that is, not only high-end residential public - the total pie of revenues is bigger and a profit can, once again, be made. See here, that supply and demand will, again, match more and the market becomes defined by societal needs as well as economic needs.

The reconsideration of these local societal needs will lead to a more intricate design, one founded on the design principles investigated previously. The family will, as in the Confucian tradition, once again, be the cornerstone of society. Human scale will dominate the development, rather than car scale. Linear public spaces leading through a hierarchical sequence of enclosed spaces will enhance the concept of graduated privacy. Lastly, the external influence that the new developments in Vietnam are, will be 'reduced into the same source' (Gillespie, 2011).

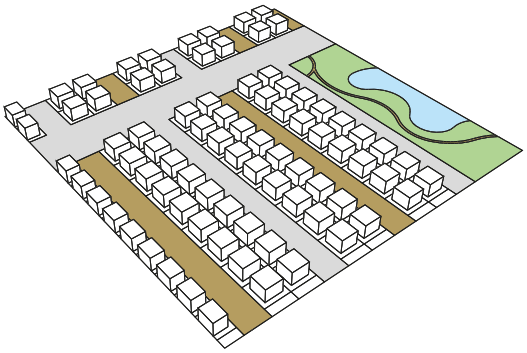
Regenerating these neighbourhoods of loss in this way, will stop the wasteful development. The neighbourhood becomes a place of societal value and

through that societal value also of economic value for the developers, investors and speculators.

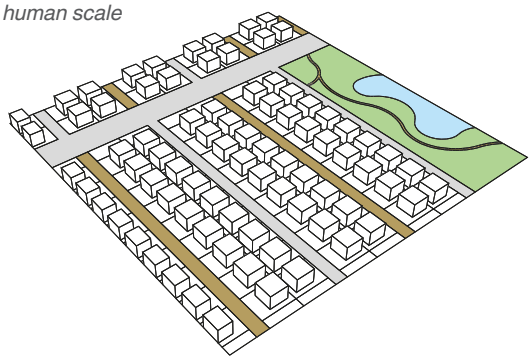
1. The existing



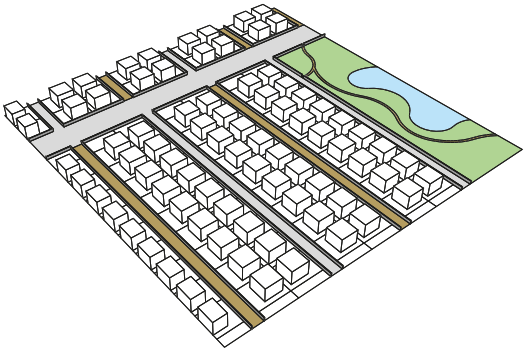
2. Change focus from car to people



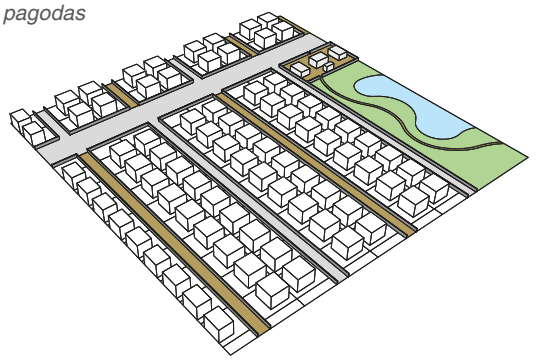
3. Narrow down the public space for a more human scale



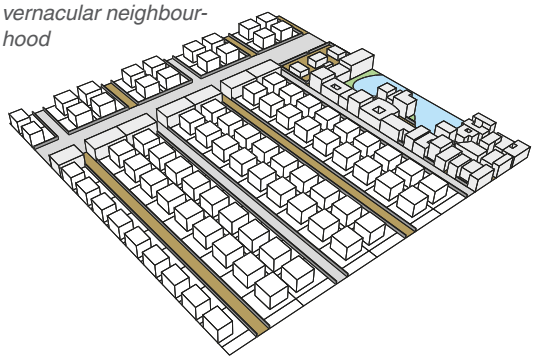
4. Introduction of walled streets



5. Introduction of communal buildings and pagodas



6. Transformation of show-off public space to vernacular neighbourhood



TECHNICAL SOLUTIONS

The toolbox and its supporting principles can only be applied through a number of technical solutions. These comprise both public and private space. They form the link between the general toolbox and the specific design location.

Public space
The transformation of the project's public space will be the top-down catalyst for change. The existing layout will form the base for the proposal and, to reduce waste and cut costs, as much as possible of that underlayer should be reused.

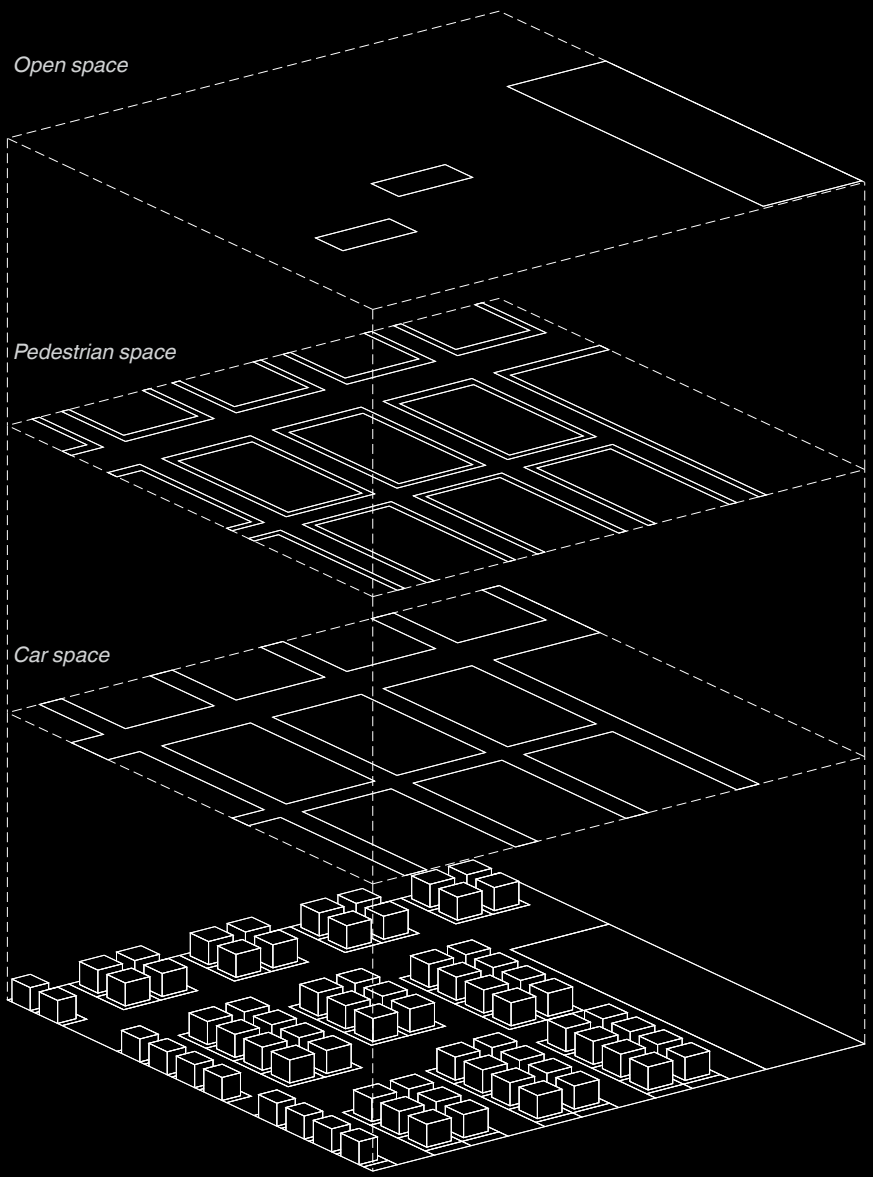
Transforming the streets from the existing scheme starts with changing the main focus from a 'car' scale to a human scale, i.e. to make public space more suitable for people rather than motorised traffic. This consists of transforming some of the streets into pedestrian areas.

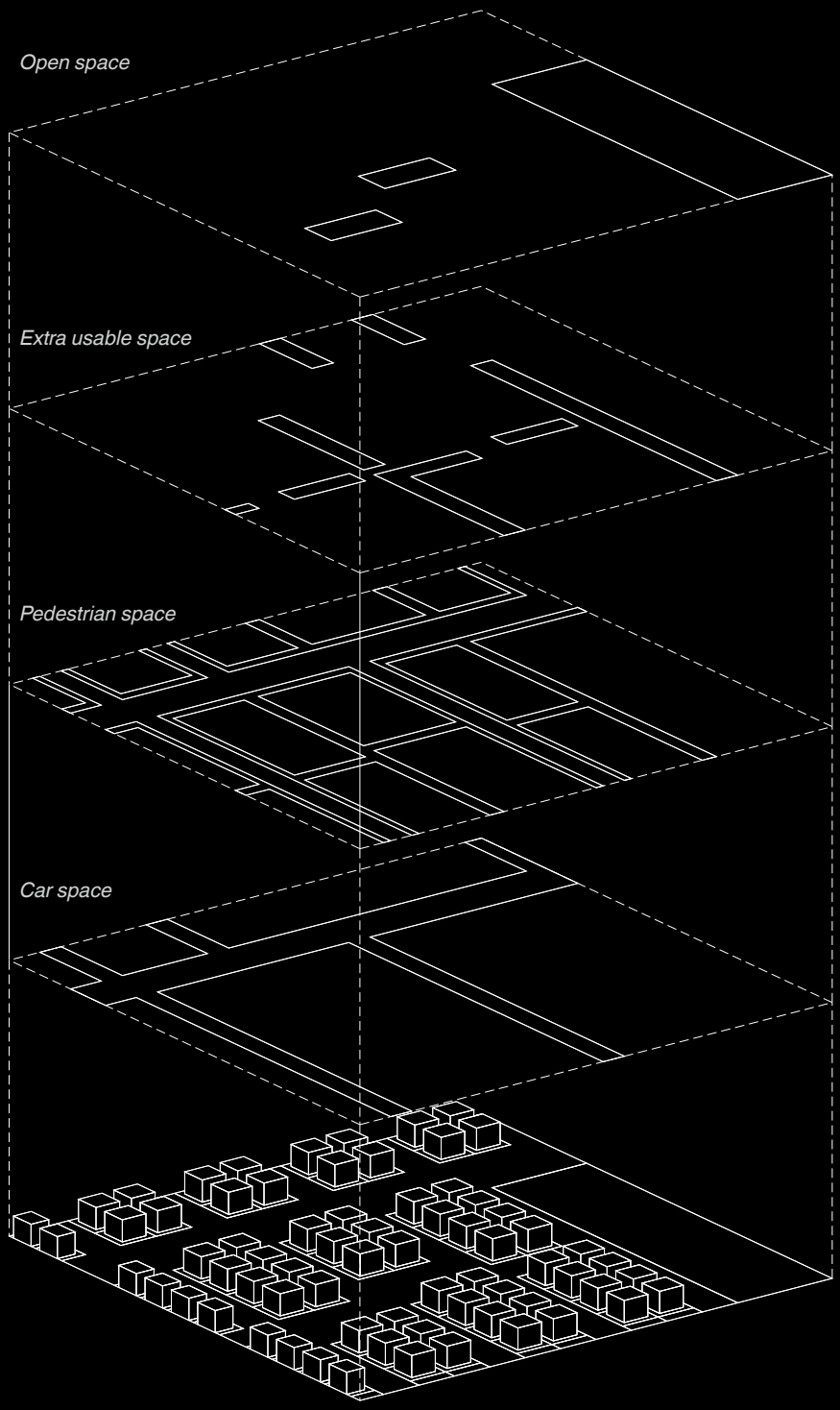
These areas are, unfortunately, too wide; they need to be narrowed down in order to achieve the right human scale.
Following this narrowing down, a series of walls is introduced to make the development more Vietnamese. The existing neighbourhoods starts to be reduced into the same source and the system of graduated privacy is introduced. The turn around of the relationship between open and closed spaces is a fact.

Some communal buildings - e.g. pagoda 'chua' or communal house 'dinh' - are introduced. These buildings form the pivot point of the Vietnamese community; the 'huong uoc', the village customs, are organised from these communal buildings. At the same time, they form an everyday meeting place for society.

The utopian, show-off, hardly used and disfunctional parks and ponds will be transformed into typically Vietnamese neighbourhoods. The pond will form a central part of the public space, this is where people can meet, but also the location of the weekly market. An intricate system of sidestreets and alleyways makes this a contemporary vernacular of a traditional Vietnamese neighbourhood.

The existing public space forms the underlayer for the design. The base is all the public space that is currently mostly dedicated to cars rather than places for people. This is forming a monofunctional and empty public space. Furthermore, the left over space is seen as an opportunity.





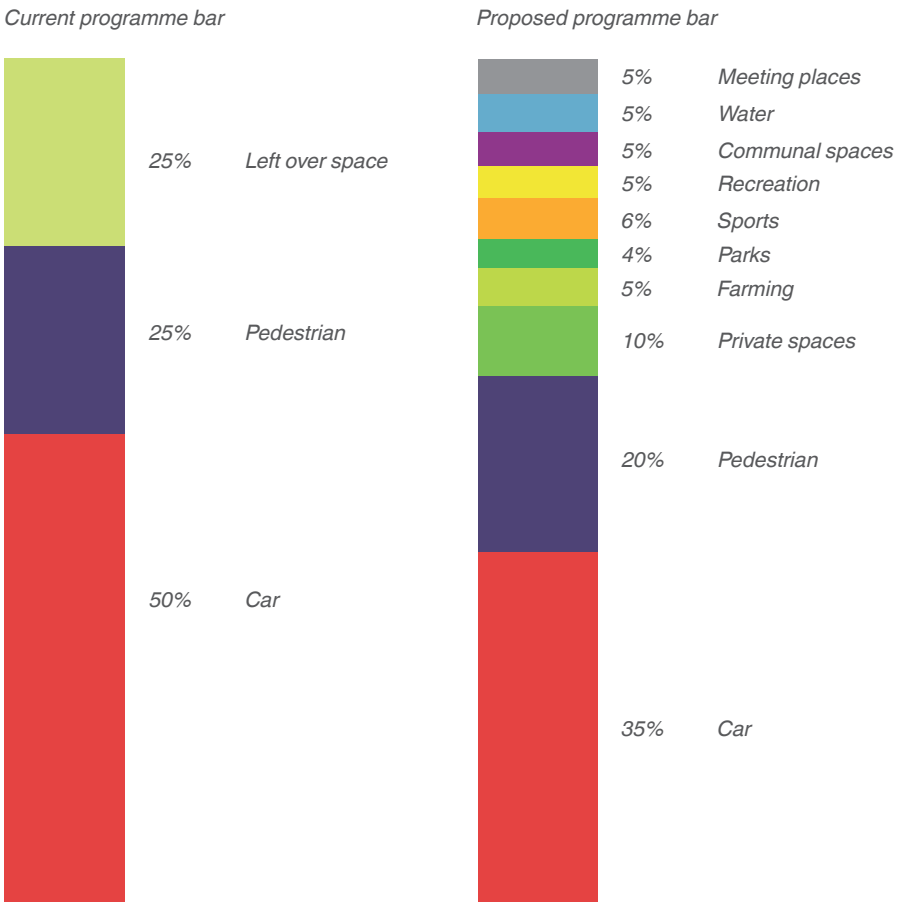
In the proposal, the abundance of space taken for car traffic is transformed to a human scale. Narrower streets and pedestrian streets are the consequence. The result is a lot of space that can be used for future purposes, this is treated as an opportunity.
The intention is not to completely remove the car, however, its immense impact on public space should be limited.

Programme

Currently, the public space is not dedicated to any function other than car-related activities. The monofunctionality is found to be the most important cause for the lack of use of public space. Introducing new programme to public space, logically, forms the solution. Where public space is now dedicated to car traffic and pedestrian space. The proposal aims at the introduction of other functions, such as meeting places, communal spaces, farming, nature, recreation, sports, water and conversion to private spaces. This newly introduced programme results in a more functional public space, less focused on the car and more on the human scale.

These new functions shall be introduced on ground that was previously dedicated to the car. Furthermore, they will suit in the tradition and culture of Vietnam, i.e. the concept of graduated privacy. Different functions fit in different places in that concept, so they should be placed as such.

Whereas the current programme bar shows only two functions, the prosposed one shows the introduction of many new functions that will attract people. The public space becomes usable and this will enhance street life. The programme bars only show the percentages of space destinated for functions.



Simultaneous development of public space and private property
Only changing public space will not make the new developments active, nor feasible. The private properties need to change simultaneously. Whereas the public space can be steered in a top-down way, however, the private property can only be stimulated to change from the bottom-up. This means that two planning approaches will be implemented at the same time to create mutual influences. The changed public space will encourage the private owners to change their use of the properties. At the same time, the changed use of the real estate will lead to multiple different activities on the streets.

The daily life of people is, then, shaped by the spaces they use, but, the other way around, the spaces become again shaped by their users; the socio-spatial dialectic (Soja, 1980).

Private property
In order to change the private properties, the stakeholders play the most important role. Roughly, we have to do with two types of owners; the affluent Vietnamese that bought a house in a new development to move there and the affluent Vietnamese speculators that bought property as investment. The first group is interested in living to the highest standards and to all comfort in a global, exclusive environment. They form a part of society that has greatly benefited from the economic renovation and can afford to live their life in upscale neighbourhoods. They will probably not be interested in any design changes, since they imagined living in the upscale villa neighbourhood they bought property in. These people should be accommodated within the design. However, because of the plummeting property market, some owners might want to sell their property, which should also be accounted for.

The speculators, however, bought the property - often more than one - with a single interest; profit. They speculated on the property prices to rise, but unfortunately for them, they dropped over 40%. As for now, these people have only lost money in this project and will be more likely to adjust their property in order to reduce their losses. It is this affluent group of investors - together with thos of the first group that want to sell their property - that can safe the development from becoming a boring, inactive neighbourhood. Proposing a design that transforms the villas into multi-family housing can lead to income for the owners as they become landlords and at the same time, by increasing the density and diversifying in inhabitants and functions, stimulate more active streets.

In the case of regeneration before completion the active street life, which is found to be valuable for society, is an outcome of changes in both urban design and architectural design, both are worked out. Both scales of design work out the same principles of densification and diversification.

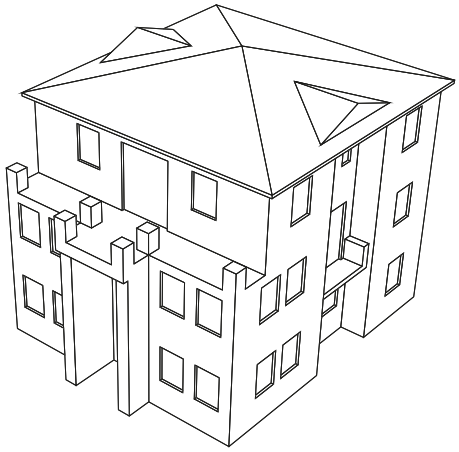
The investigation of Vietnamese culture and tradition gave clues for design, as can be seen in the alternative. In regeneration before completion it is more important to think about the interests of the property owners. On the one hand there is a group of owners that wants to lead a private, exclussive, global lifestyle and on the other hand there is a group that has profit as their main interest.

Parts of the neighbourhood should be kept as they are, not to disturb the new affluent inhabitants. Other parts should be transformed in such a way that a profit can be made. This should be done to the lowest possible price in order to minimise costs and optimise profits. It should also be done in a culturally, economic and environmental sustainable way in order to help tackle the urban issues that occur in the city of Hanoi. In order to not break with tradition, the design should also be fostering street life and the Vietnamese way of living. Lastly, the adjustments should be temporary, in order to keep the design flexible for future generations. In the end, we are looking for an affordable, sustainable, diverse, Vietnamese and flexible transformation of a standardised typology.

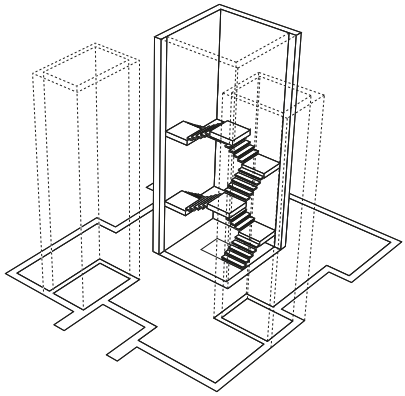
This aim is worked out in floor plans, sections, models and materials, to make it as real as possible and avoid naivety. This bottom-up approach should be taken as an urban prototype that could be applied elsewhere in the (Asian) world.

Thinking in functions, the aim is to transform the development from monofunctional to polyfunctional, to create a diverse neighbourhood. Functions that could be thought of include; housing, commerce, office, small workshops and living and working.

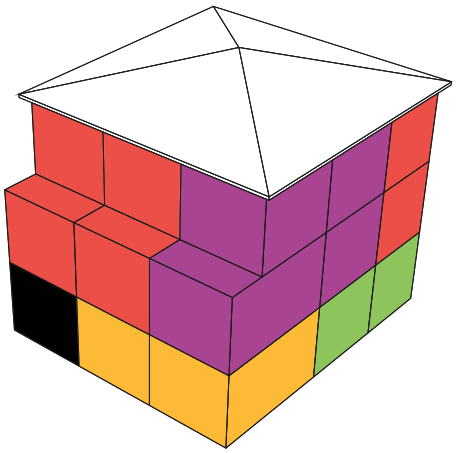
1. The base is formed by the existing buildings



2. The structure, stair case and wet room services are most important to keep, among as much of the existing building as possible



3. The building could be split up in multiple functions; housing, offices, commercial, restaurants, workshops etc.



Concept private property
The transformation of a static neighbourhood in a new development starts with the existing typology - often villas. This typology forms the underlayer, the base, for the transformation. Making use of the existing - not functioning - structures is the only way to bring change for a number of reasons, most importantly; ownership, planning and sustainability.

From the base on, it is important to keep as many parts of the existing structure as possible, however, there is a number of essential things; the main structure, the staircase and the wet room services. Within these essentials - along with keeping as many existing elements as possible - the flexibility of the building can be found.

The structure allows for more uses than only single-family housing; it could be filled up with other functions such as multiple apartments, or even offices. Shops, restaurants and workshops could be placed on the groundfloor and even a kindergarden could be found there.

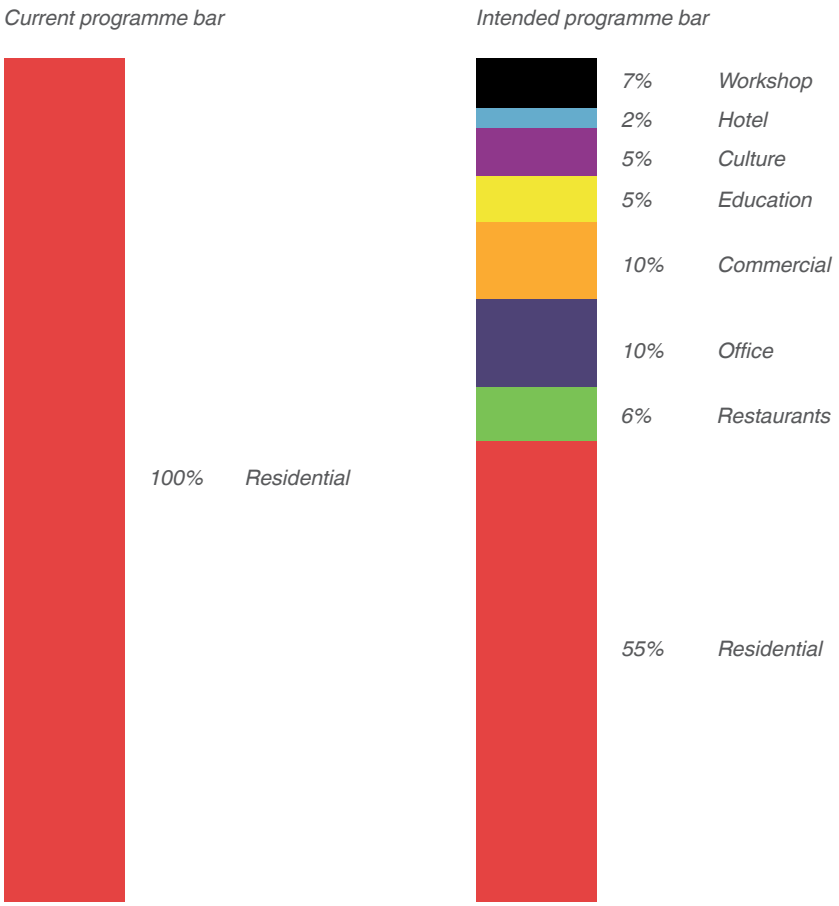
The change of functions makes for a more diverse neighbourhood, not only in functions but in the people that will be attracted as well. Furthermore, the density of inhabitants will increase, further improving the activeness of the street life.

Programme

The current programme of the new developments is very monofunctional. As many authors (i.e. Jacobs, 1961; Venturi, 1966; Gehl, 2001) have argued, this does not lead to an active public space, but rather to emptiness. Leaving the mix of functions as could be found in every traditional town is a break with tradition and leads to a lacking sense of place.

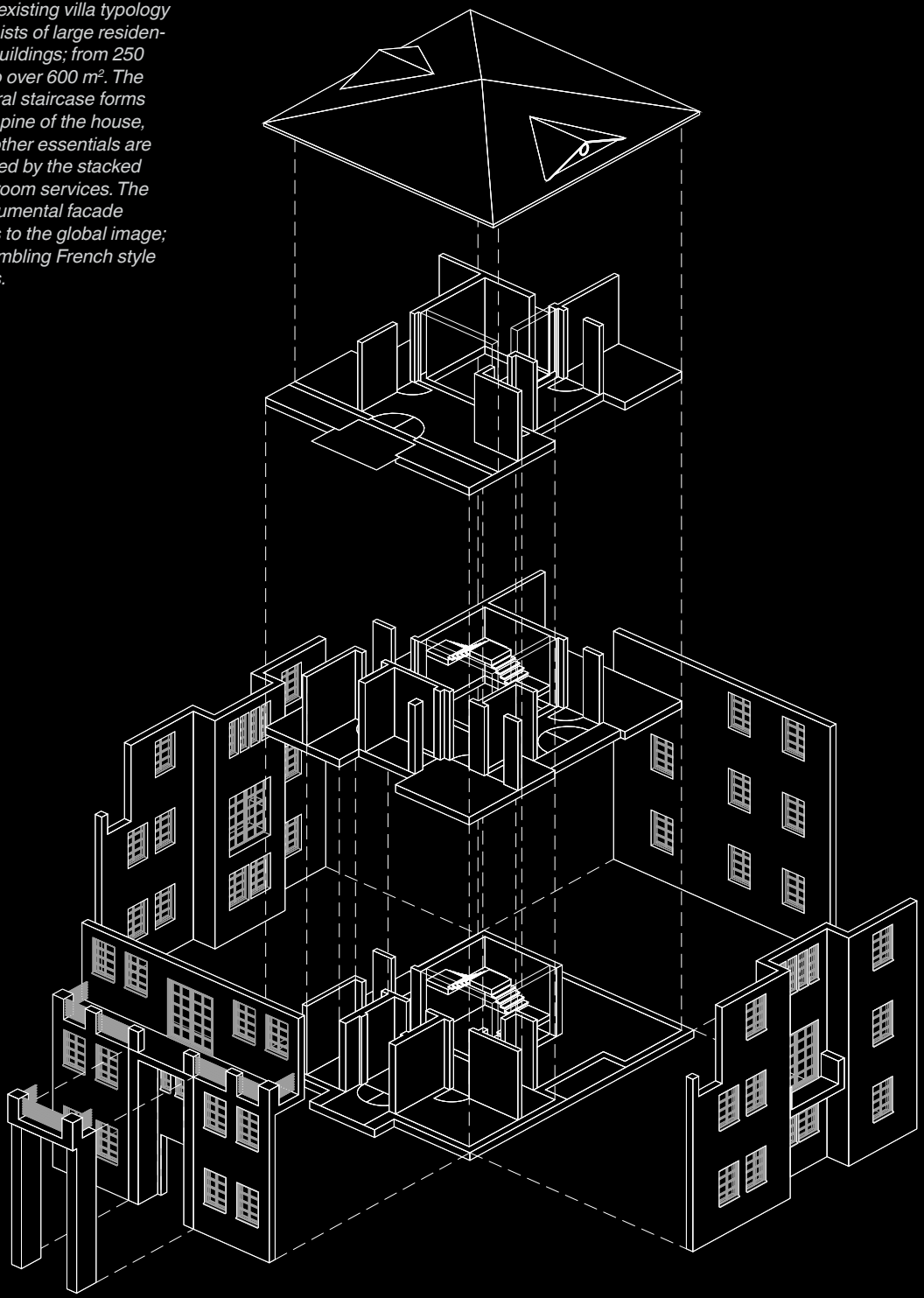
The transformation of the monofunctional new developments consists for a large part of implementing multiple new functions in the area. This has to happen throughout the neighbourhood rather than clustered. Spreading the multiple functions already implies that the functions will have a certain - smaller - scale. Decentralising functions makes them more accessible to the inhabitants and requires less transportation. Overall, every stakeholder will benefit from the new - or once again - spreaded functions.

The current programme is monofunctional on housing, the intended programme is still mostly residential but offers a range of other possible functions as well. The bottom-up approach to achieve this intended programme leaves the incentive for change with the speculators, notwithstanding the stimulans that will be given by the transformation of public space and the incorporation of new functions in the neighbourhood.

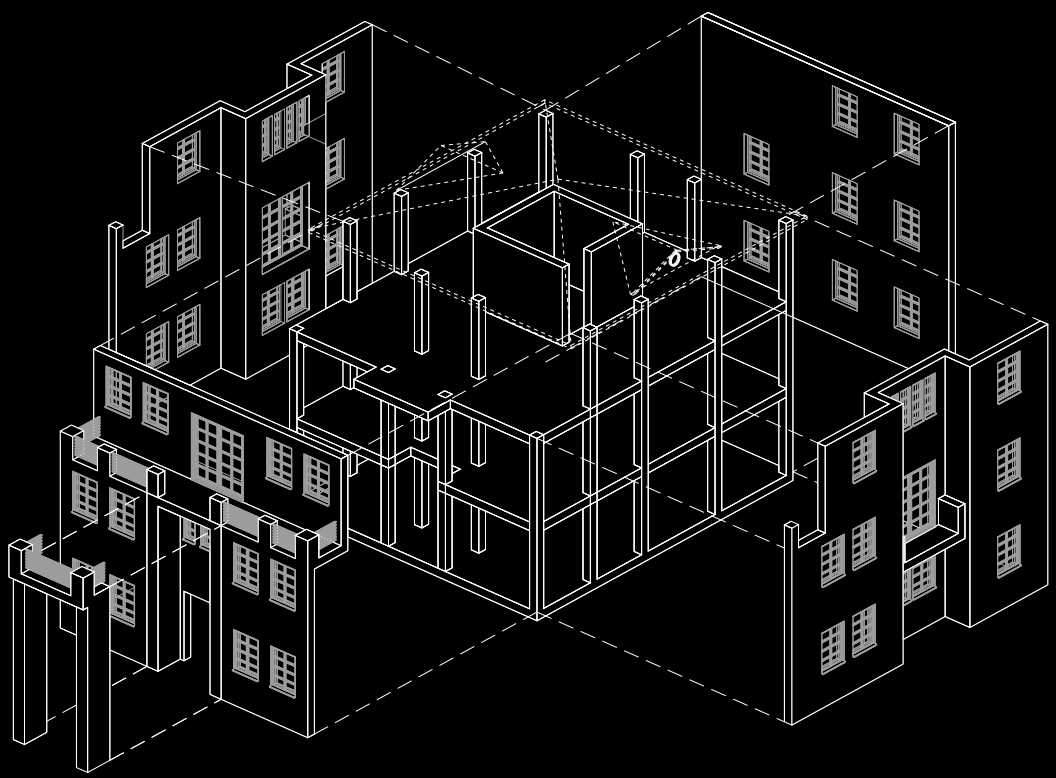


Possible programme	***Conditions***
Residential (small)	*1 bedroom* *Private outside space* *Wet room services*
Residential (middle)	*2-3 bedrooms* *Private outside space* *Wet room services*
Residential (large)	*3+ bedrooms* *Private outside space* *Wet room services*
Office	*Separate access* *Kitchen* *Toilet*
Commercial	*On main street* *Openable facade* *Wet room facilities*
Education/kindergarden	*Good climate conditions* *Outside space* *Safety*
Culture (communal house/pagoda)	*Central in the community*
Hotel	*Facilities in every room* *Reception* *Easy to find*
Workshop	*Not too noisy* *Outside space* *Accessible for transportation*
Living & working (commercial)	*On main street* *Living upstairs*
Living & working (office)	
Living & working (workshop)	*Secluded area for production*

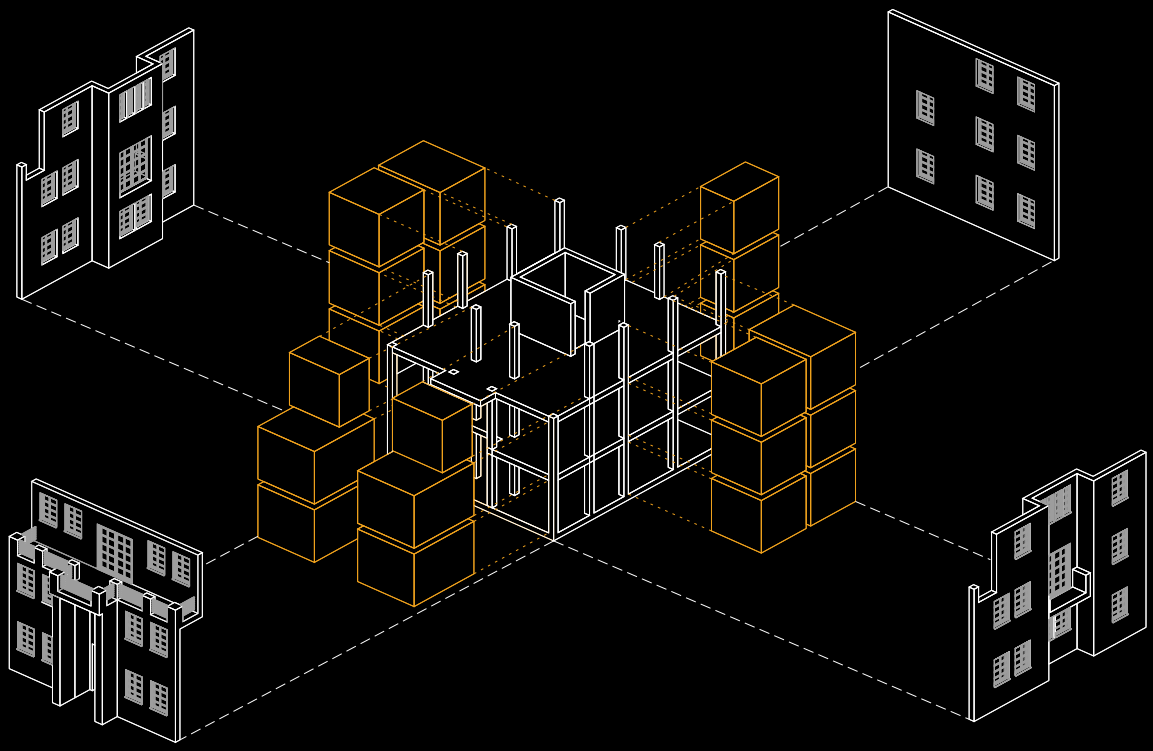
The existing villa typology consists of large residential buildings; from 250 m^2 to over 600 m^2. The central staircase forms the spine of the house, the other essentials are formed by the stacked wet room services. The monumental facade adds to the global image; resembling French style villas.



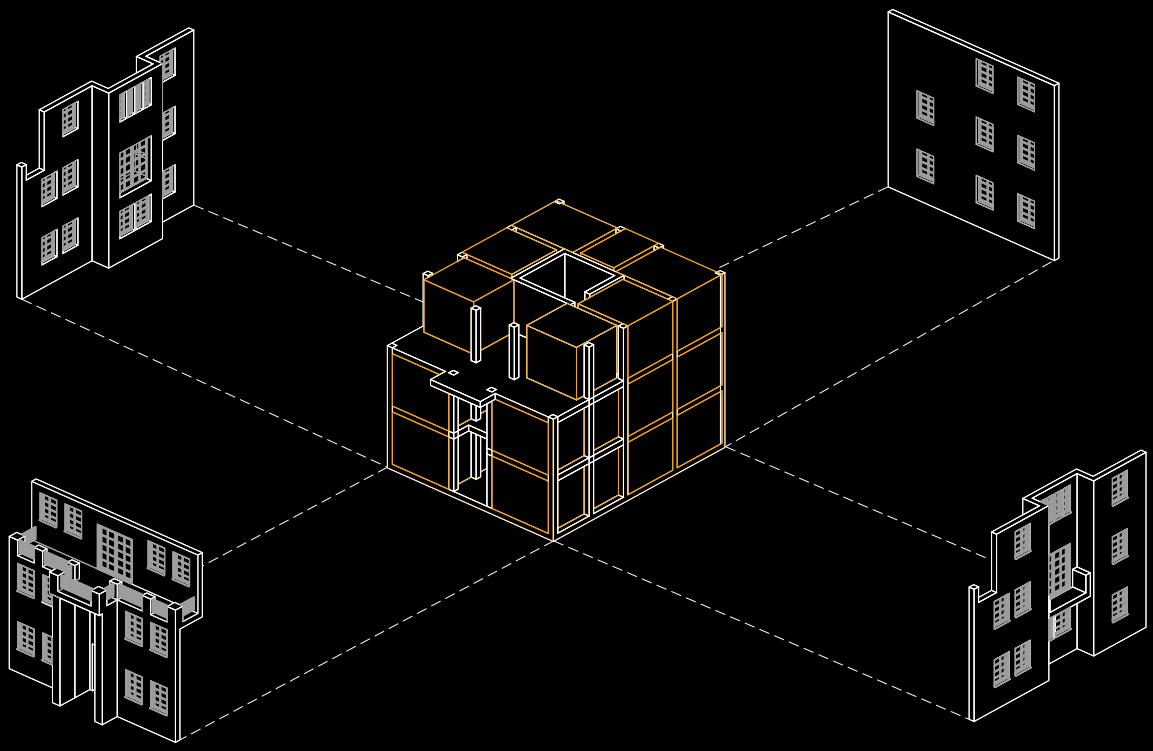
Structurally, the villas consist of a reinforced concrete core - in which the central staircase can be found - and a system of pillars supporting the exterior walls. These structural elements support the concrete slab floors and keep the building from collapsing.



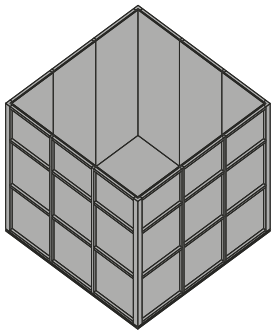
Prefabricated 'boxes' can be developed that can be inserted to the existing typologies. These 'boxes' should be of a 'plug-and-play' type, e.g. they should be easy to construct, using as much space as possible and ready to use after construction. Furthermore, it is important to make the number of 'box' types as little as possible. Flexibility, interconnectibility and feasibility are, however, the most important criteria for the development of these 'boxes'.

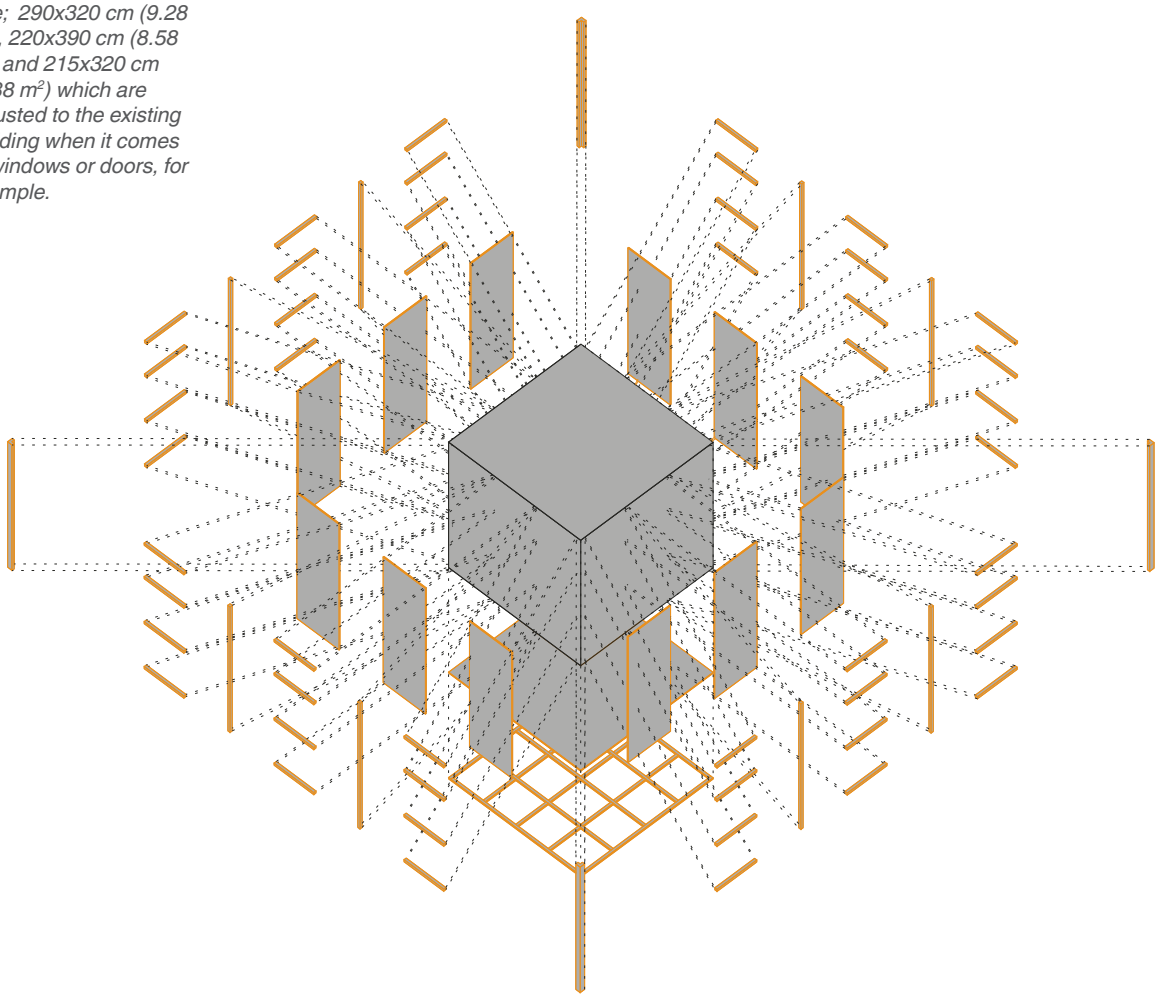


Once inserted in the existing sturcture, the boxes should also be inter-connectable. Moreover, they should work around all structural features and the wetroom services.



The prefabricated 'boxes' consist of simple and cheap materials that can be produced or grown locally and can be - or are - recycled. They can be constructed quickly, on the site. They are designed in such a way that adjustments can easily be made, flexibility is key. If the need for the 'boxes' disappears, they can simply be dismantled and reconstructed elsewhere. Also, the different types and sizes of boxes is low. There are three size; 290x320 cm (9.28 m^2), 220x390 cm (8.58 m^2) and 215x320 cm (6.88 m^2) which are adjusted to the existing building when it comes to windows or doors, for example.

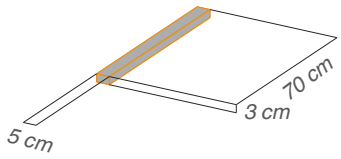




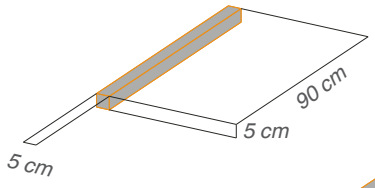
The 'boxes' consist only of six different construction items. In total there are 84 pieces to be constructed within around 250 screws. The number of different items is kept as low as possible, in order to keep production and transportation costs as low as possible.

Screw x 250

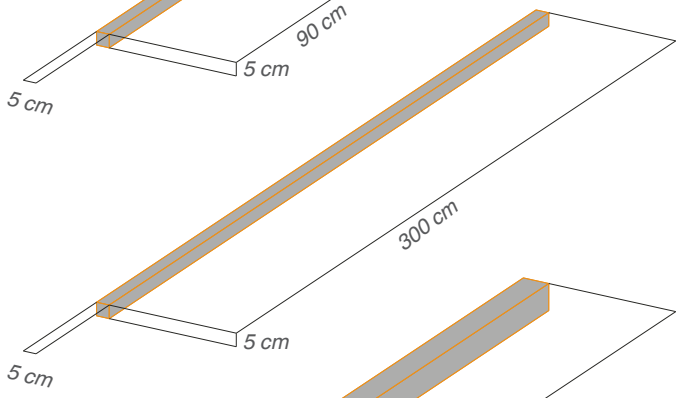
Short beam (1) x 12



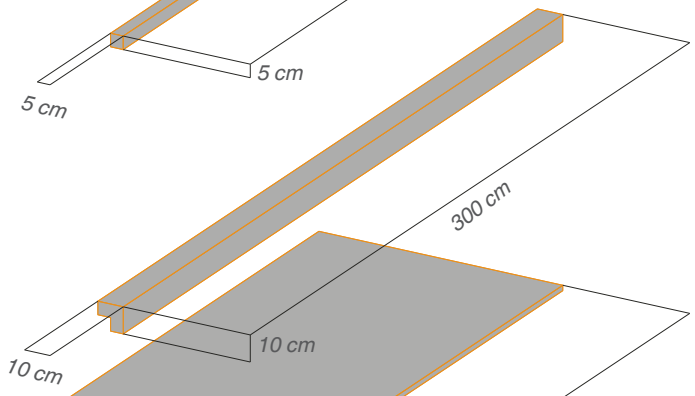
Short beam (2) x 36



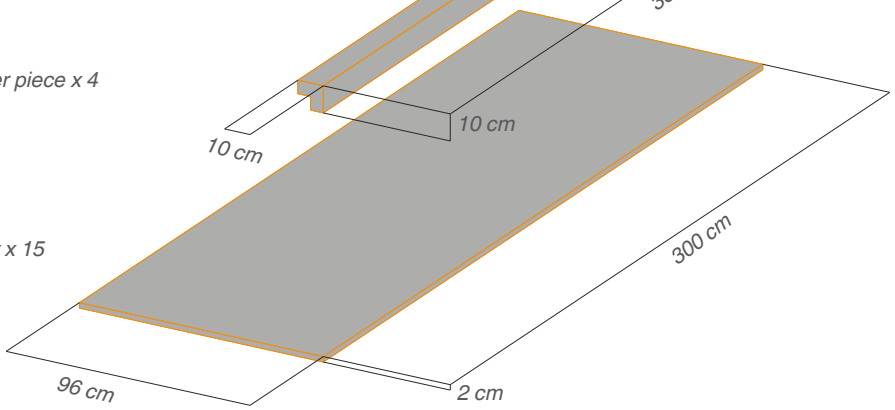
Long beam x 17



Corner piece x 4

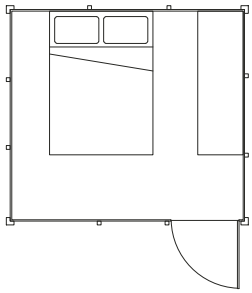


Sheet x 15

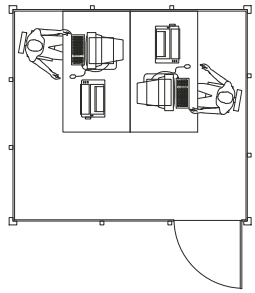


The boxes can be filled in with different programmes. They will be delivered as stock units to cut production and development costs and can be easily applied within the existing structures.

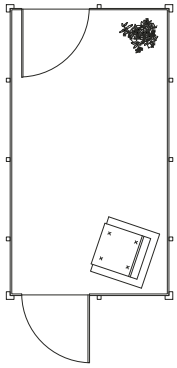
Box type 1; bedroom (1:100)



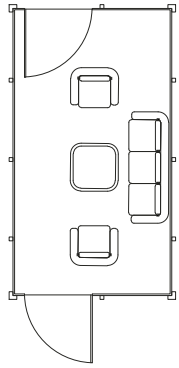
Box type 1; office (1:100)



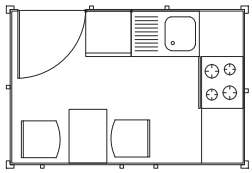
Box type 2; entrance room (1:100)



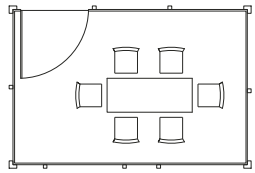
Box type 2; living room (1:100)



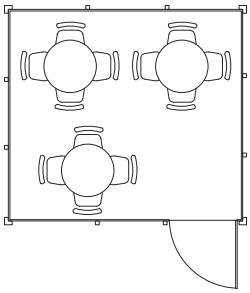
Box type 3; kitchen (1:100)



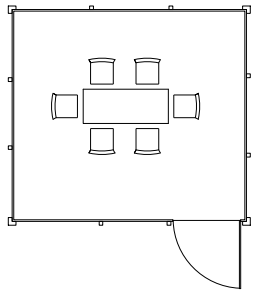
Box type 3; dining room (1:100)



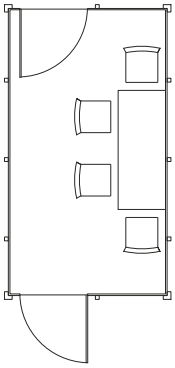
Box type 1; restaurant
(1:100)



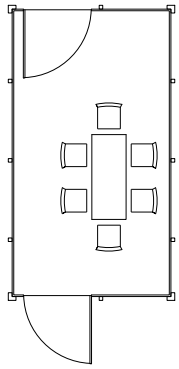
Box type 1; dining room
(1:100)



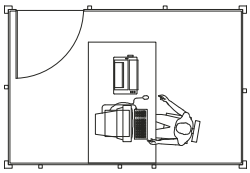
Box type 2; living room
(1:100)



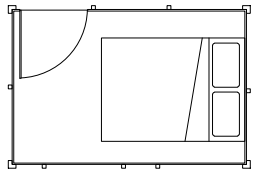
Box type 2; dining room
(1:100)



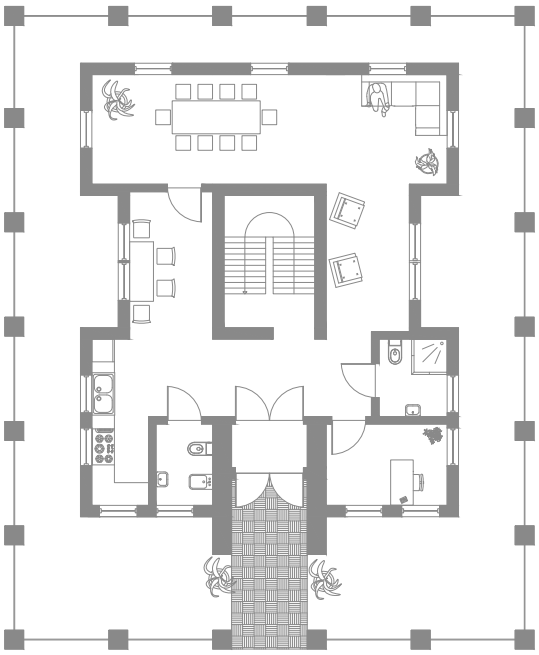
Box type 3; office
(1:100)



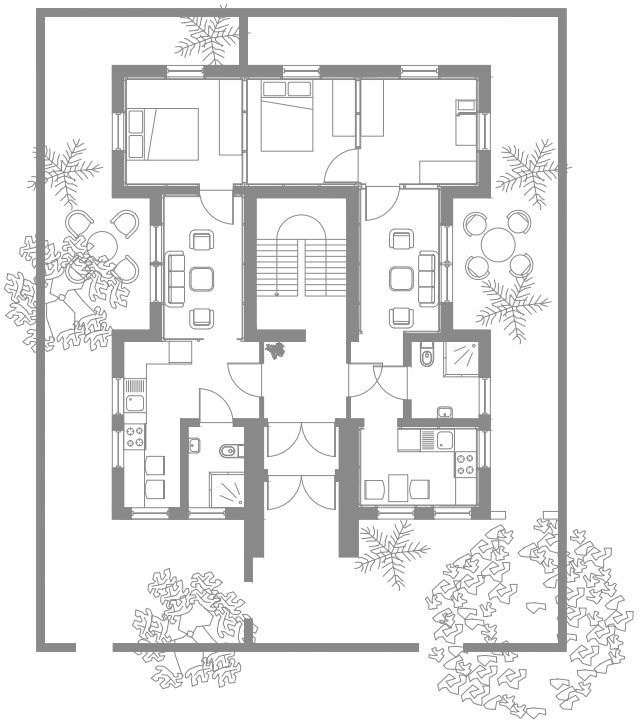
Box type 3; bedroom
(1:100)

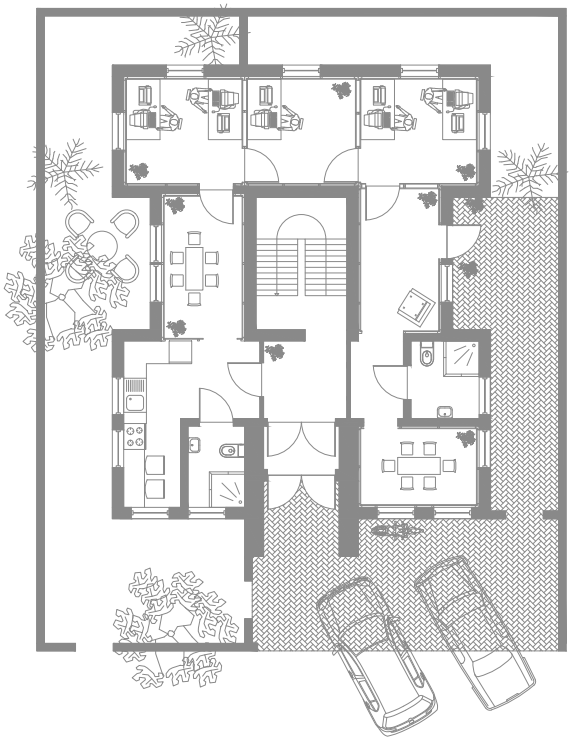


Existing floor plan villa (1:100)

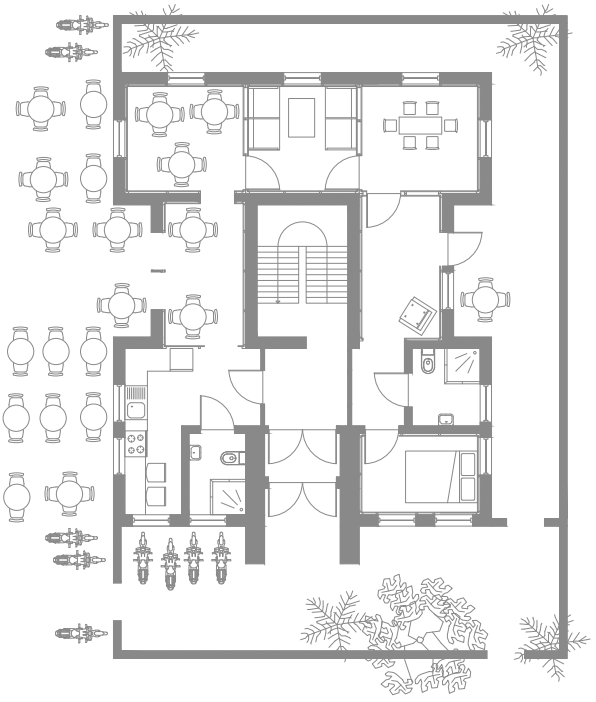


Example of a floor plan (1:100) of a converted villa into multiple apartments





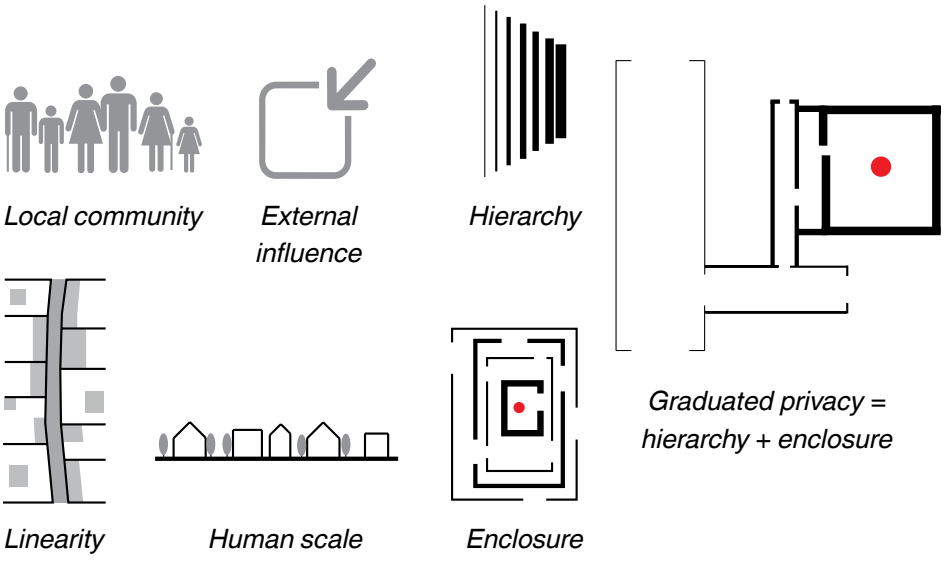
Example of a floor plan (1:100) of a converted villa into an office



Example of a floor plan (1:100) of a converted villa into a restaurant and the restaurateur's dwelling

TEST CASE SPLENDORA - REGENERATION BEFORE COMPLETION

Located on the future edge of the city, on the crossroads of the western exit route and the new ringroad of Hanoi, Splendora is developed in a traditional fashion. It forms a monofunctional and monotonous copy-paste neighbourhood without any street life. This development forms the base for a regeneration process of Asian new developments even before the original design is reaches full completion. At these testing grounds, public and private spaces are transformed to stimulate an active street life. The transformation aims at the re-establishment of a sense of place. In this testing location the general toolbox and the location-specific building blocks for the design are combined. The design forms the synthesis of this graduation project.



External influence

Reduction of external influences into the same source
Splendora will be transformed following the toolbox given previously in this book. Transforming the project will not only change it from an urban fragment into a connected part of the city, it will also incorporate the external influence that Splendora is into the Vietnamese urban fabric and society.

From infrastructure to public space
The first steps are formed by the transformation of the car-focused infrastructure into public space. The acknowledgement of two crossing main arteries for the neighbourhood is the very first step. At the crossroads, the new metro station is planned. The 400m radius shows what parts of the neighbourhood can be reached within a five minute walk.

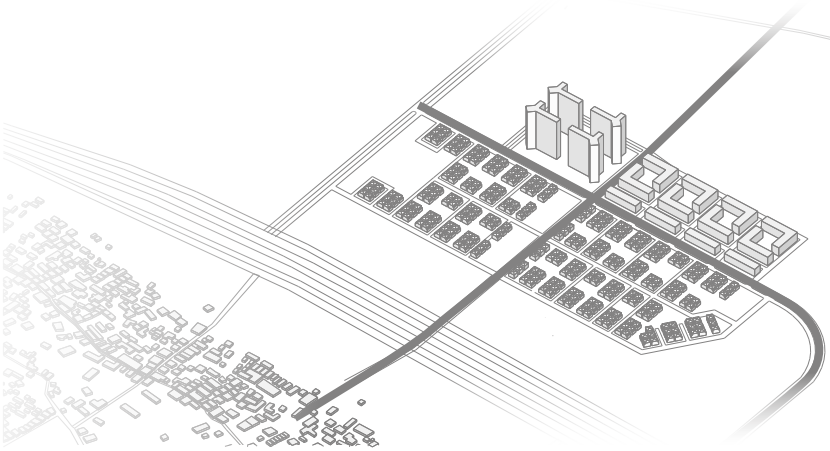
These crossroads with a direct connection to the innercity of Hanoi forms the centre of Splendora. In this mixed part of the neighbourhood, an urban living environment is created. Existing villas are transformed, with the 'plug & play boxes' system. In these villas, multiple apartments, shops, restaurants, and offices will be developed. Also, new buildings, in the shape of an urban vernacular typology, will break the repetitive scheme of the neighbourhood and will bring further densification.

The crossroads will form the active core for the local community. It is the These multifunctionality, density and diversity will create an active, vibrant street life with diverse users. This, in its turn will bring a sense of place.

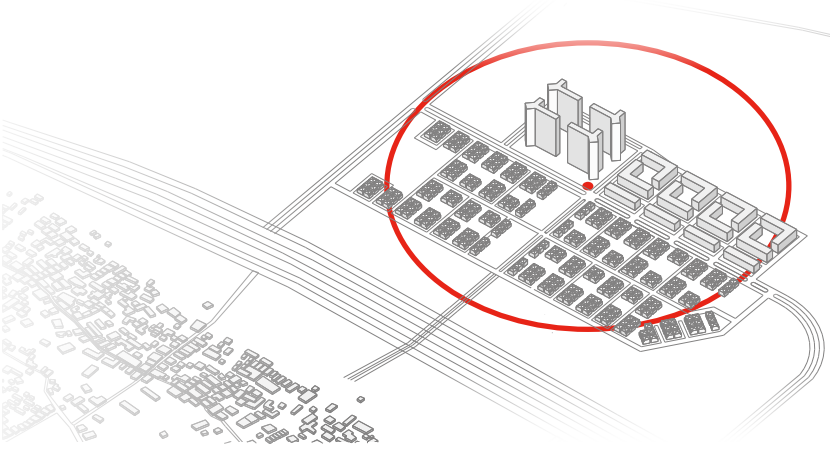
Urban living

- mixed programme, shops, restaurants, workshops, offices, cultural facilities, residential
- transformed villas (possibly densified), local vernacular infill
- 25-80 units per hectare
- shops average 25-40 m^2 gross floor area (GFA)
- restaurants average 35-60 m^2 gross floor area (GFA)
- offices average 25-60 m^2 gross floor area (GFA)
- apartments average 35 m^2 gross floor area (GFA)
- 1 parking space per unit, publically accessible
- <150m from public transport
- vibrant, active, local identity

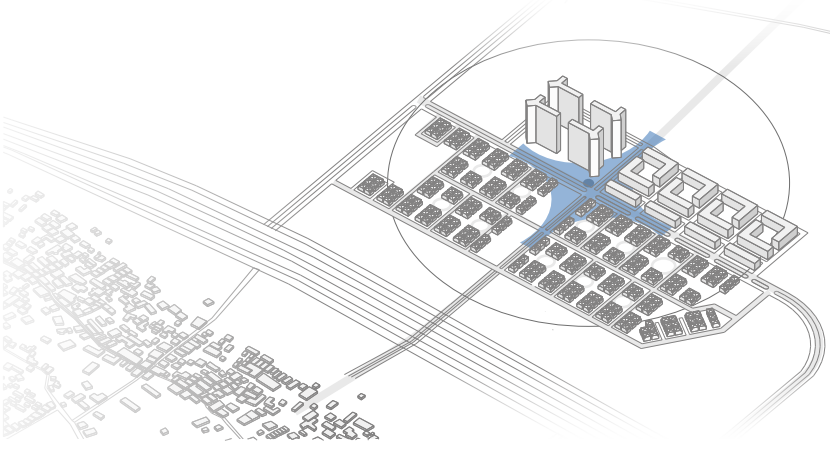
Main street network



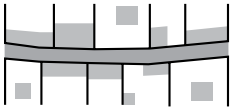
Public transport parameters



Core of urban living



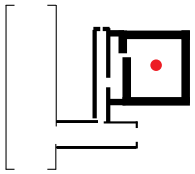
From that centre of the neighbourhood, an intricate network of side streets is established. These secondary veins ensure the accessibility of every part of the neighbourhood. These streets create a holistic network for the suburb that Splendora is.



Linearity

The rest of the original sidestreet is made less accessible by cars, creating a healthy network for the inhabitants. They form the 'vital organs' of the city (Jacobs, 1961); making these side streets work is then of crucial importance. The linear spaces, currently focused on cars, will be transformed into diverse streets. Places to sit, nature and small water features form functional and diverse elements in the public spaces of the street.

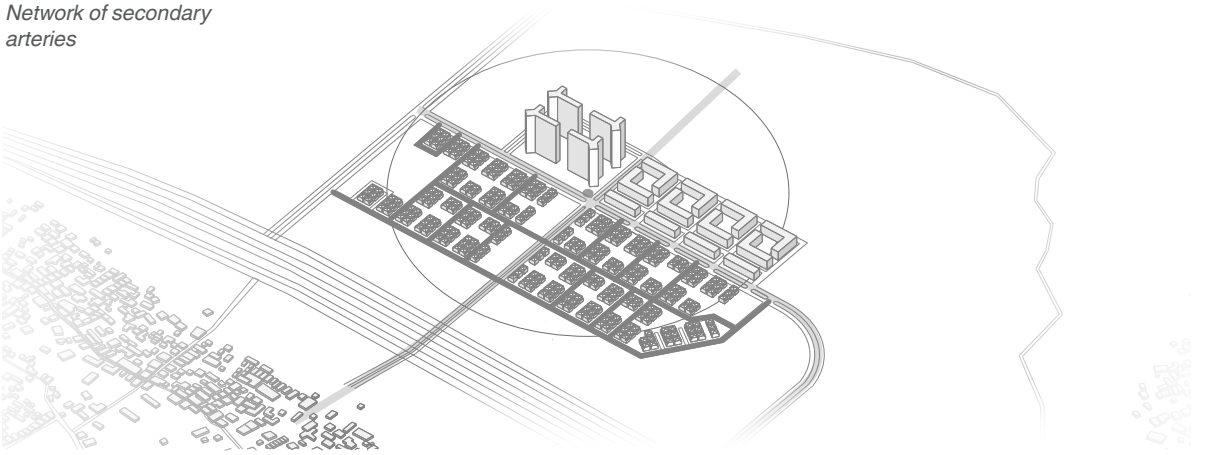
At some places, these side streets are narrowed down, creating alleys. In the Vietnamese context these alleys are often walled; bamboo, concrete or brick walls border them. On the other side of the wall, private back gardens, additional private functions as workshops or even building extensions for extra residential capacity can be placed. The walls often go together with a series of gates, enclosing spaces. These gates make sure that when one leaves a certain space, he enters a next specific space. The gates define the entrance or exit of public and private spaces. This results in specific, recognisable urban spaces that people can relate to; one can define himself in space.

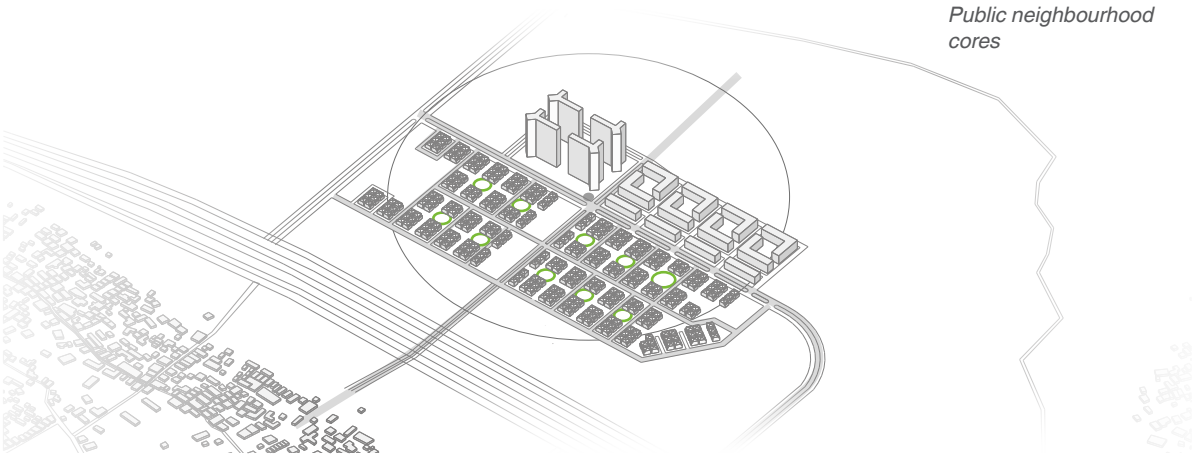


Graduated privacy

The introduction of these alleys form a very important step in the re-creation of the system of graduated privacy. From the main street, one walks through side streets, narrow side streets and alleys to the privacy of the garden and

Network of secondary arteries





Public neighbourhood cores

the intimacy of the private house. This walk goes, in other words, through a hierarchical sequence of enclosed spaces.

However, this network of linear public spaces is complimented with public cores. These cores are situated in specific places that remained undefined in the original design. They form key meeting places for the local community. Public functions as sports facilities or small parks form spaces for recreation in the centre of the living environment. Communal buildings, such as pagodas and temples form local Vietnamese community centres.

Local community

An important element for certain public cores is the pond. They are natural elements that form the link with nature. Ponds, therefore, often form a central point in Vietnamese villages and towns. Local inhabitants can often be found meeting each other around the pond. Fishing, badminton, or a game of Chinese chess are popular activities.

Public neighbourhood cores

- public functions
- publically accessible
- 500m^2 average
- resting places
- small scale sports facilities
- greenery
- water features
- communal buildings

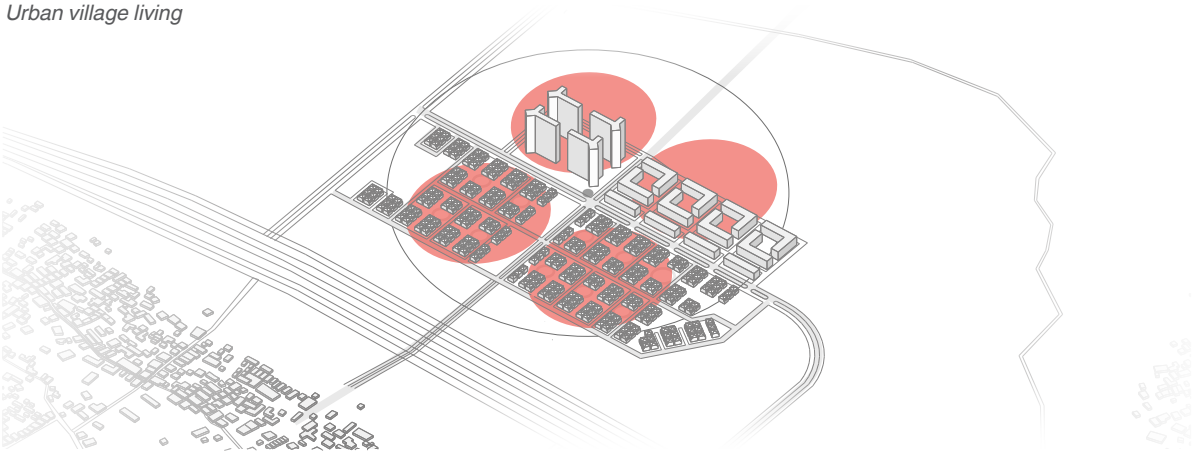
Human scale

These ordinary public places are not only another step in the system of graduated privacy, they are the core of urban village living environments. These parts of the project respond to the location of the project; in an area of urbanised villages. These parts are mixed in functions, however, they are mainly residential. Small shops, workshops and offices can also be found in these neighbourhoods. Not all villas in this area have to be transformed; future inhibitants that, in retrospect, want to live in a real neighbourhood while remaining the luxury of their large private properties can also be found in this area. The key of these parts of the project is a human scale. This means multifunctionality and diversity in an active living environment.

Urban village living

- mostly residential (60-80% of GFA), workshops, offices, small shops
- villas, transformed villas, local vernacular infill
- 25-55 units per hectare
- apartments average 40-50m² gross floor area (GFA)
- 0,6 parking space per unit
- 100-400m from public transport
- active living environment

Urban village living

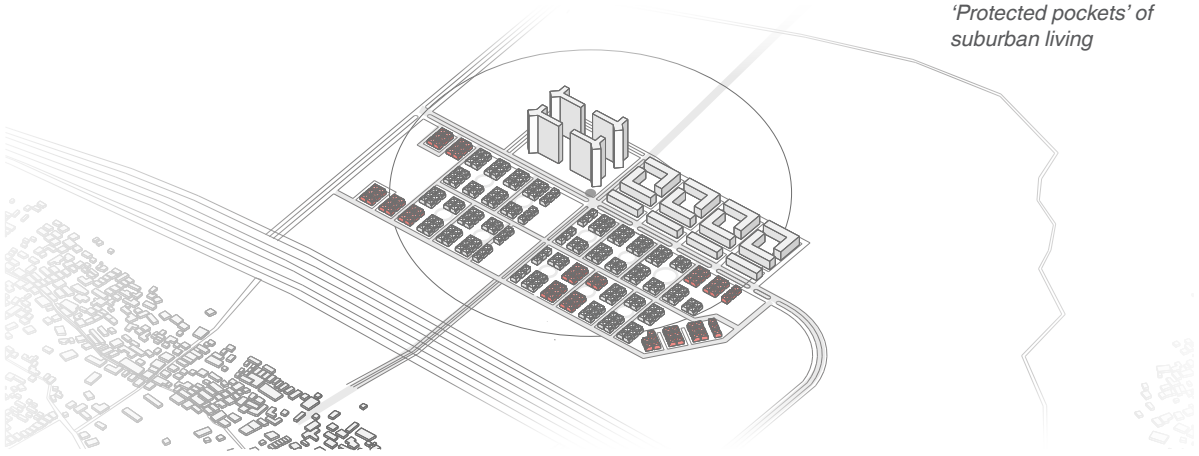


The urban living centre and the urban village living environments are complemented by ‘protected pockets’ of suburban living. These pockets are designated for those wishing to live the ‘suburban dream’. These pockets follow the original scheme of development on a smaller scale. These only residential pockets consist of the original villas in low density. They can be found on the outskirts of the project and are easily accessible by car. The pockets recognise the needs of the existing private owners and accommodate for them.

The inhabitants of the pockets coexist with new inhabitants in the transformed parts of the neighbourhood. They will have the luxury of chosing to pick their cars to go to a mall elsewhere in the city or to walk to local amenities nearby. Additionally, they can participate in public life elsewhere in the city, as well as mingle with the locals.

‘Protected pockets’ of suburban living

- only residential
- villa typology (detached)
- 20 houses per hectare
- 300m^2 average gross floor area (GFA)
- 2 parking spaces per house
- >300m from public transport
- quiet living environment

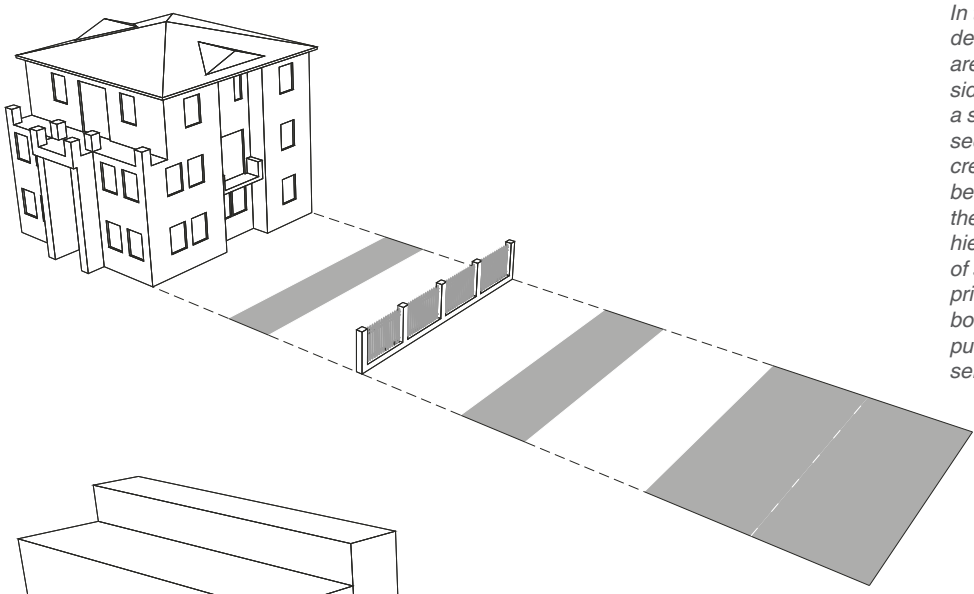


‘Protected pockets’ of suburban living

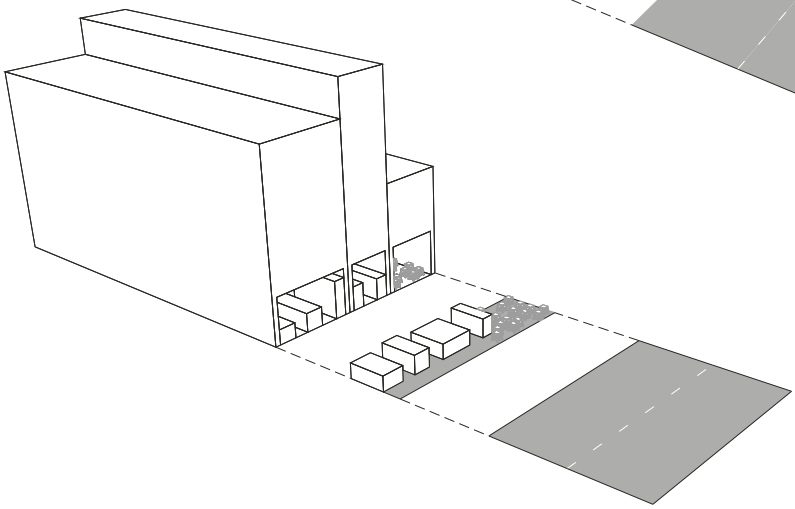
Graduated privacy

As noted before the concept of graduated privacy - the hierarchical sequence of enclosed spaces goes from the main street through an intricate system of side streets, alleys, garden and interior space to the core of the (South) East Asian house. In the main street, however, this happens rather quickly. The public space is even extended into the physical building. The other way around, the private sphere of the shop, workshop or restaurant is extended into public space. The two spheres are blurred. However, the concept still stands, since one goes from the street to the semi-public sidewalk to the semi-private shop to the private part of the shop which is often followed by a living room for the family that owns the shop. In this case, perhaps, the enclosure part is less visible; spaces are not visibly enclosed. However, other items show the hierarchy of spaces in the system. For instance, the goods to sell on the sidewalk or the television in the back of shop that functions as entertainment for the shopkeeper can function as items of enclosure.

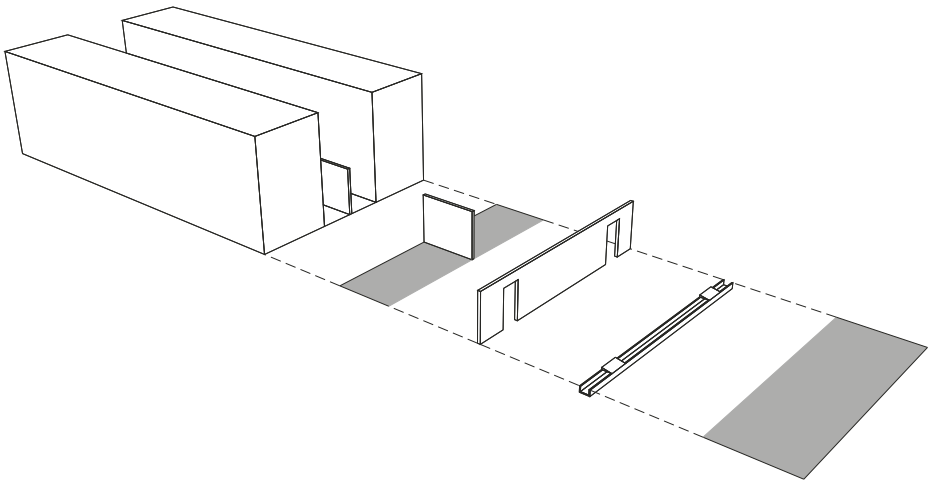
In the quieter areas, the enclosure is more often visible in the shape of a wall. These can be of many materials - bricks, concrete, bamboo, wood, etc. - but they function in the same way; they enclose spaces. You can enter these spaces through a series of gates. Notwithstanding that they were installed firstly for security reasons, they function mostly to secure privacy. This is very much in contrast to the modern walls, or rather fences, that are plentiful in new developments in the South East Asian region. These fences are meant to keep people outside, but, at the same time, they show the wealth of the owner. In essence, this is amplifying the exclusive character of these developments. The fences make for security - in combination with a private 'army' of security guards - but they do not make for privacy. Showing off the property makes for a lack of graduated privacy. As a consequence, the inhabitants stay inside, or move quickly to their cars. The result is that the sense of local community is jeopardised.



In the current way of development, the villas are separated from the sidewalk and street by a small garden and a see-through fence. This creates a visual link between the house and the street, but breaks the hierarchical sequence of spaces, since it lacks privacy. The result is that both private garden and public sidewalks lack sense of place.

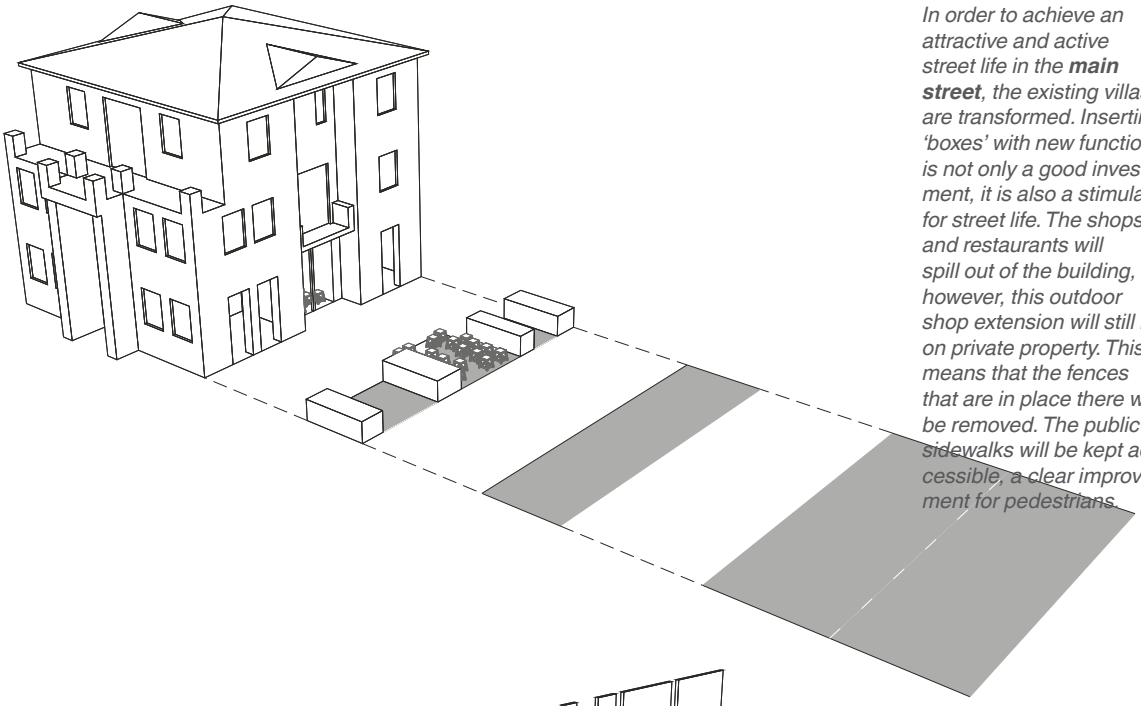


Traditional main streets are filled with shops, workshops, restaurants and other urban activities. These activities also extend onto the sidewalk, which often forms obstacles for pedestrians. However, the private business spilling out on the street and, vice versa, using private space as public, can be seen as a critical element for Vietnamese street life.

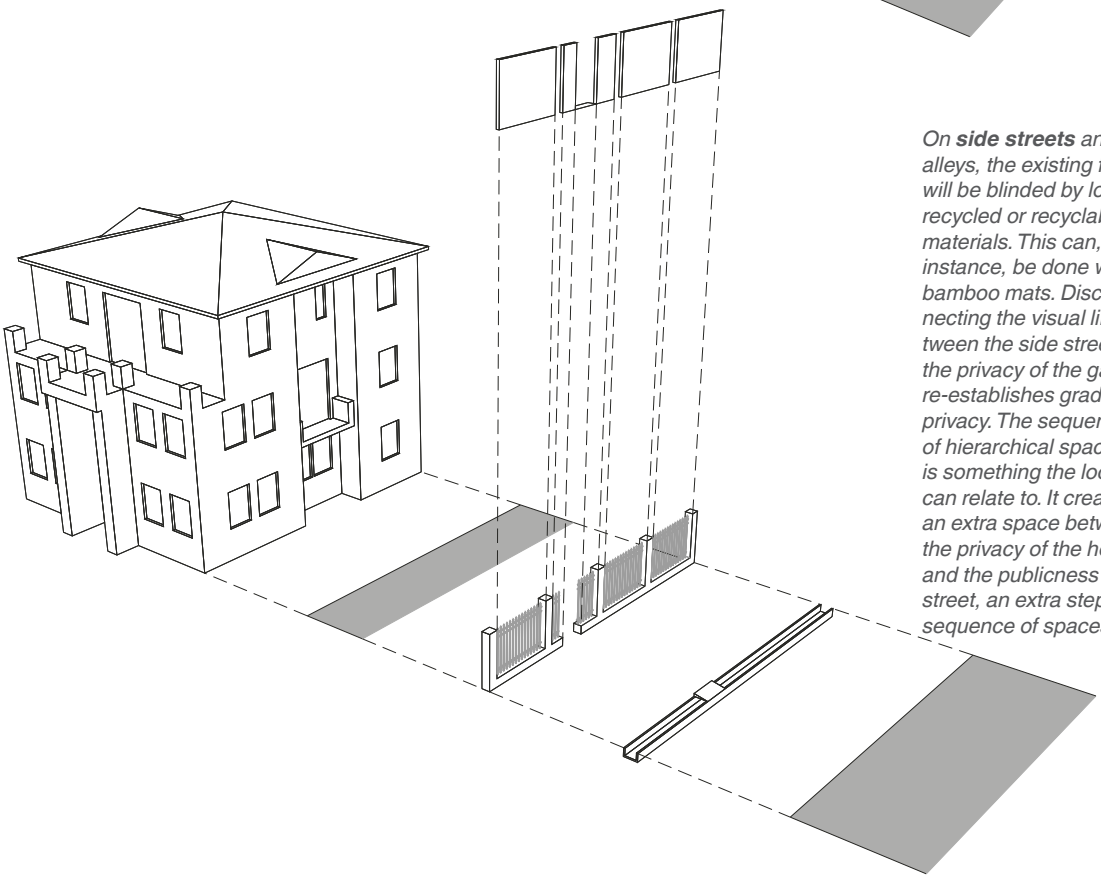


Traditional side streets and alleys are walled, forming the concept of graduated privacy. One has to pass through a series of gates to enter the privacy of the house. Wide gutters are the result of the tropical - humid - climate.

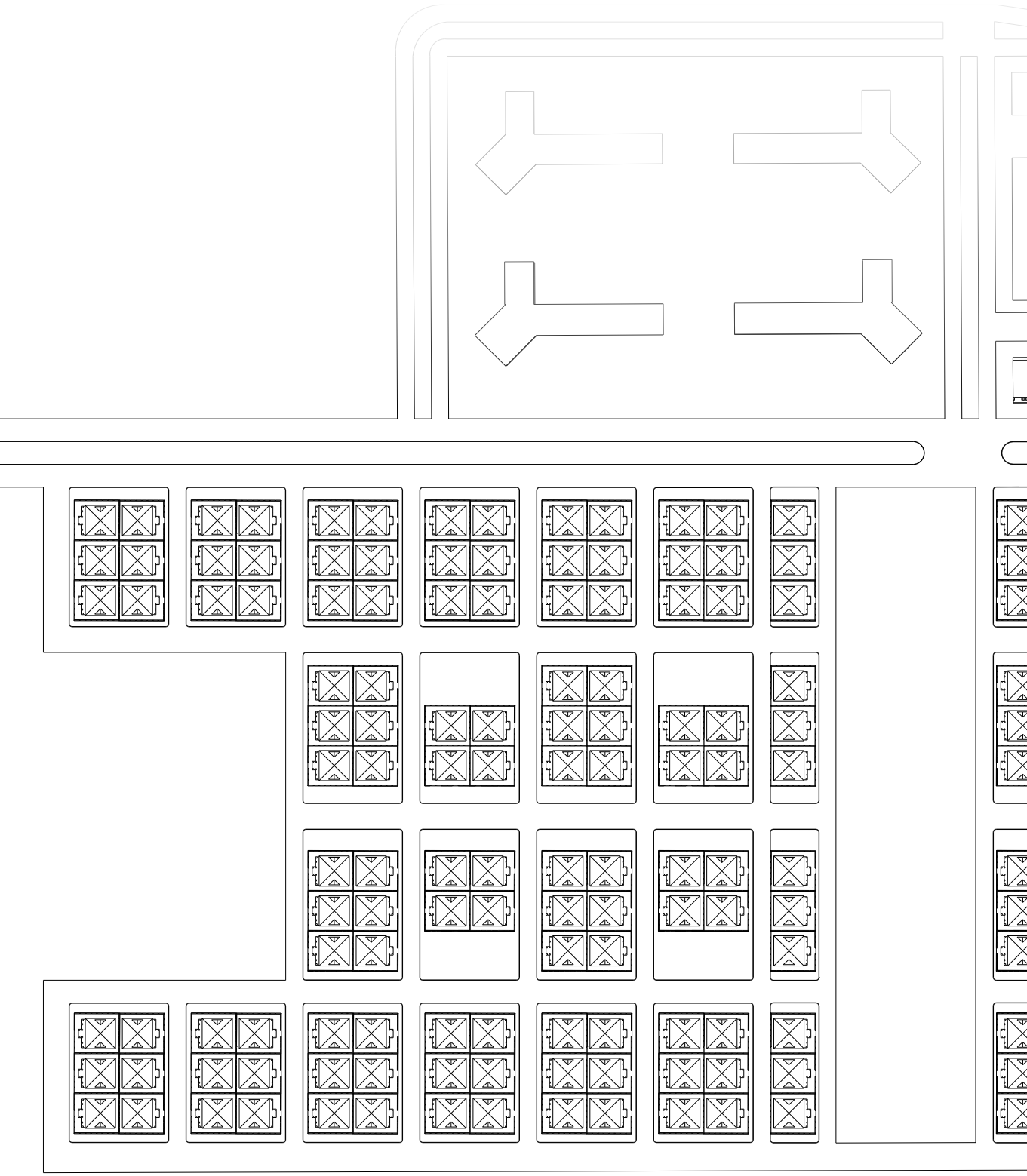
Reintroducing the wall makes the garden private again. Here, people can, in the sense of Heidegger (1971), dwell. On the other side of the wall, in the walled street, people can relate to their human scale physical surroundings. There will be sounds coming from the other side of the wall, people will walk in the streets. This makes for a more active side street or alley. It also makes that these spaces will be enjoyable once again.
Paradoxically, the see-through character of the fence makes for an exclusive environment, whereas the closed identity of the wall makes for inclusiveness.

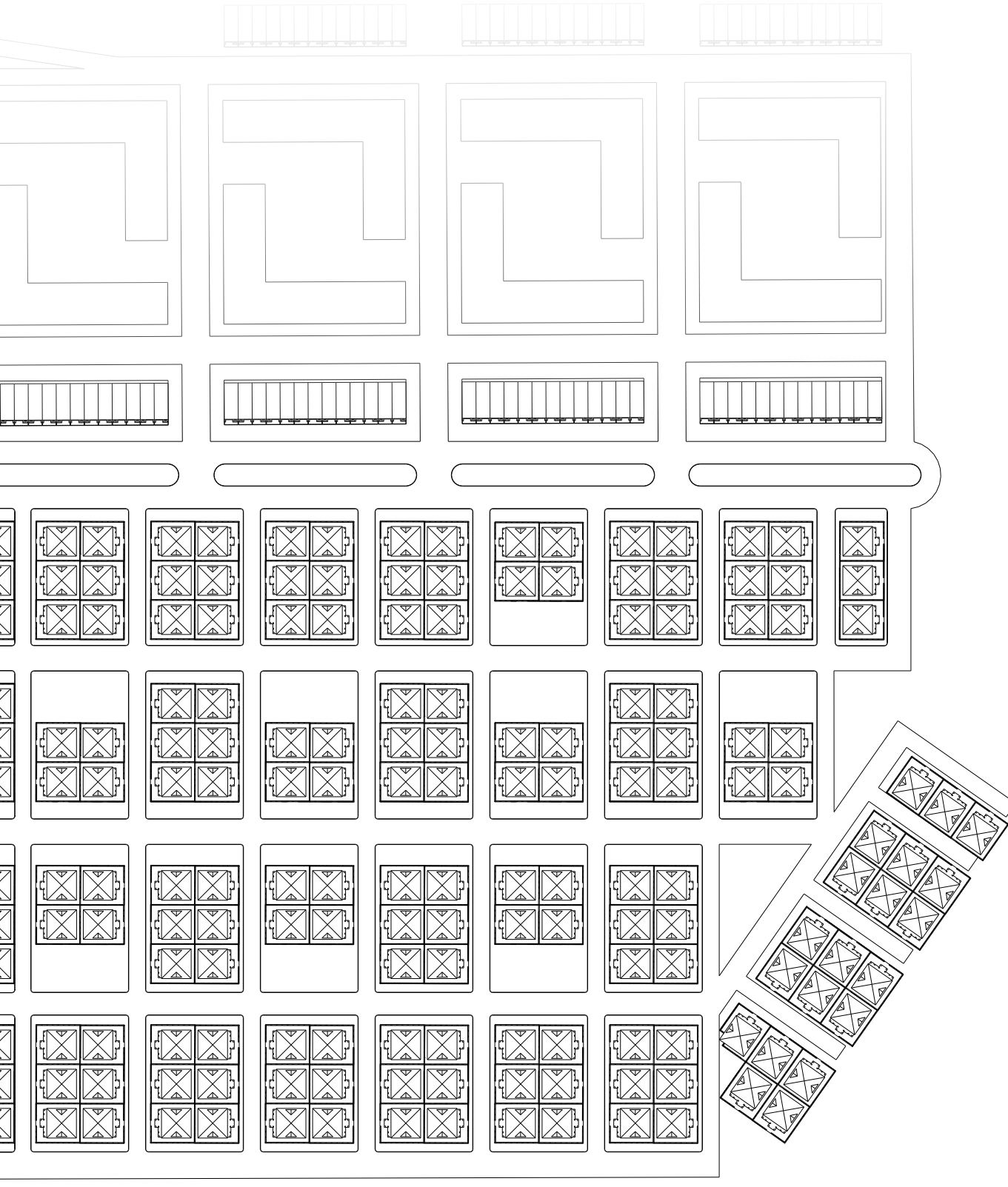


*In order to achieve an attractive and active street life in the **main street**, the existing villas are transformed. Inserting 'boxes' with new functions is not only a good investment, it is also a stimulant for street life. The shops and restaurants will spill out of the building, however, this outdoor shop extension will still be on private property. This means that the fences that are in place there will be removed. The public sidewalks will be kept accessible, a clear improvement for pedestrians.*

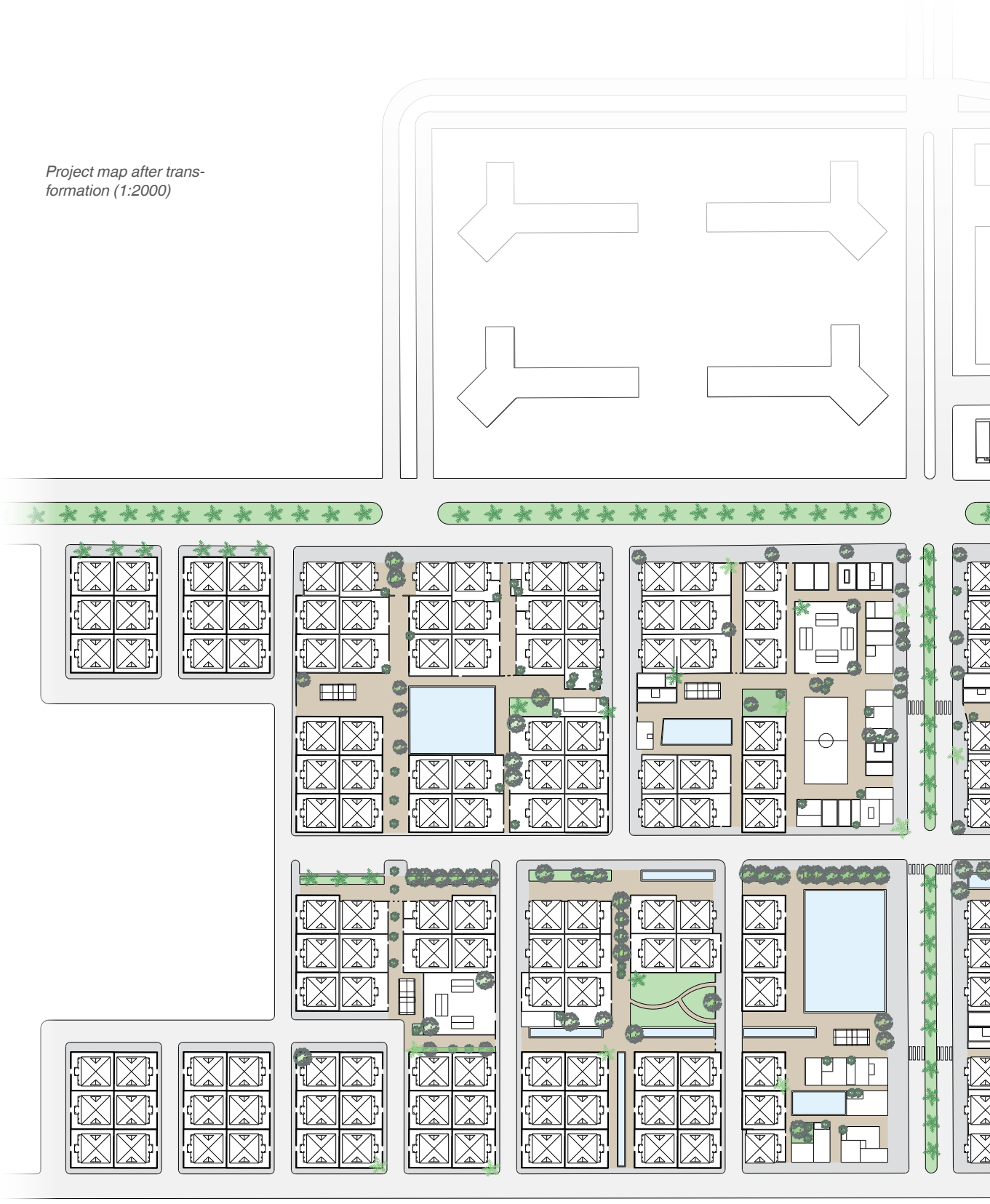


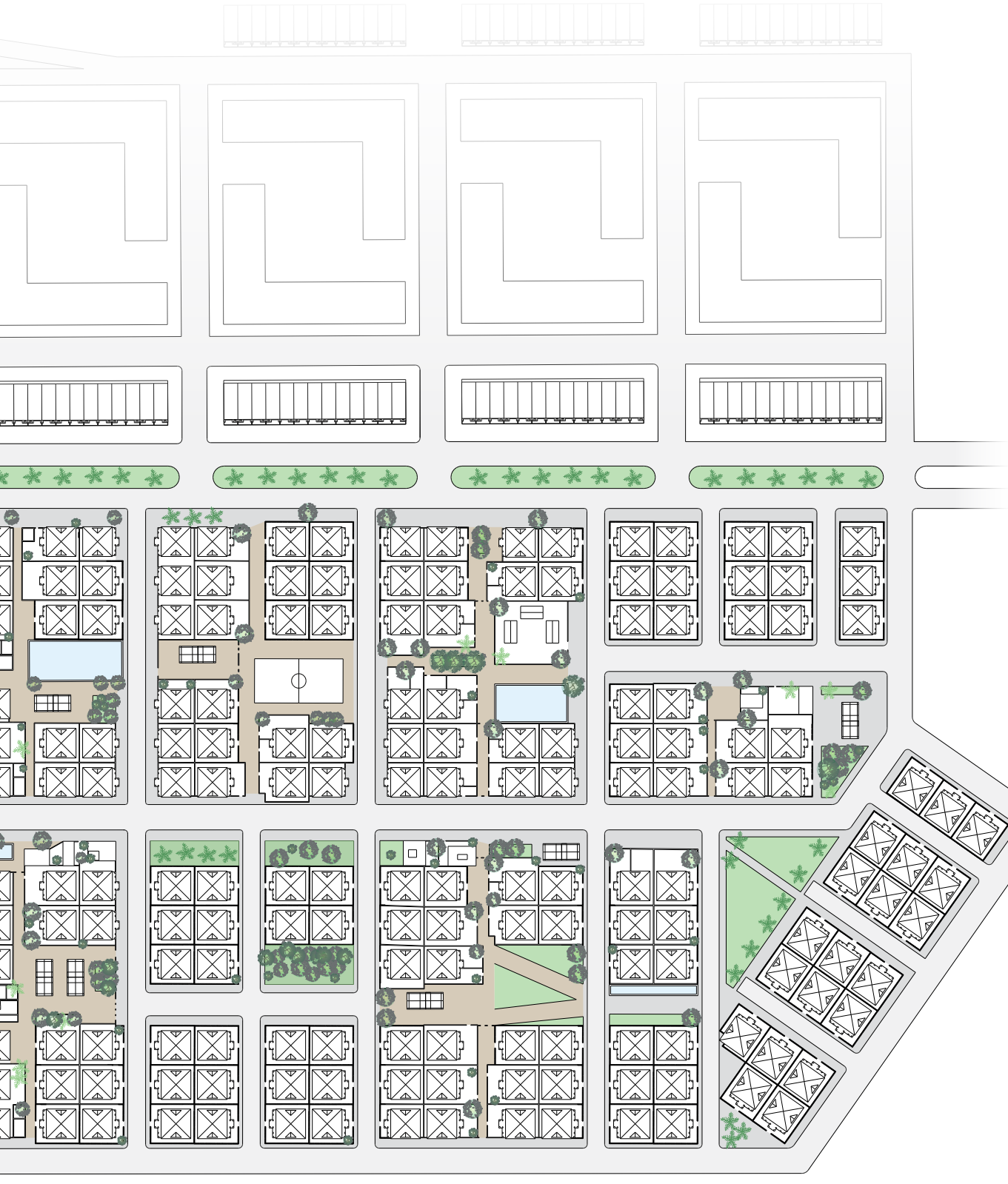
*On **side streets** and alleys, the existing fences will be blinded by local, recycled or recyclable materials. This can, for instance, be done with bamboo mats. Disconnecting the visual link between the side street and the privacy of the garden re-establishes graduated privacy. The sequence of hierarchical spaces is something the locals can relate to. It creates an extra space between the privacy of the house and the publicness of the street, an extra step in the sequence of spaces.*

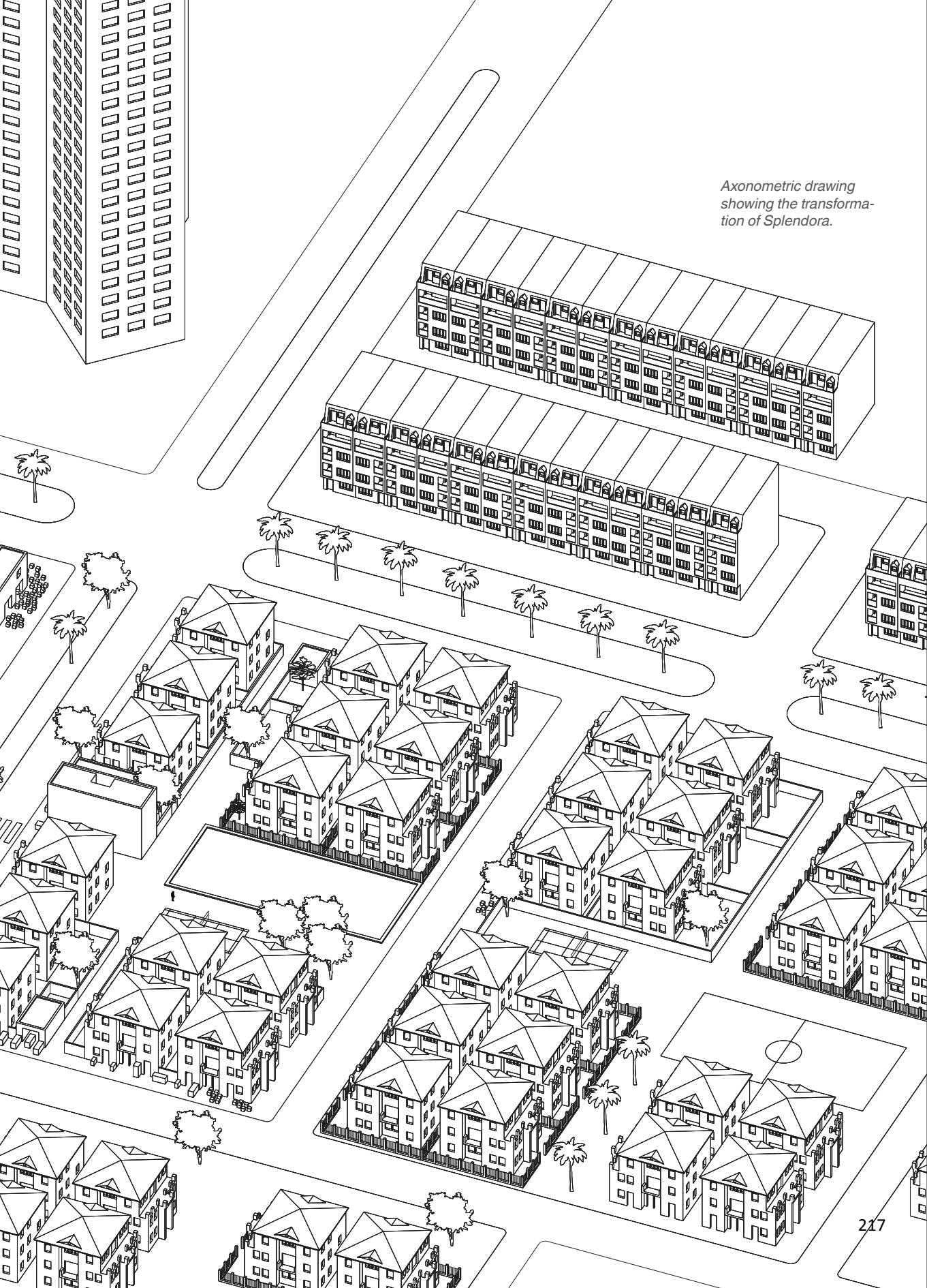




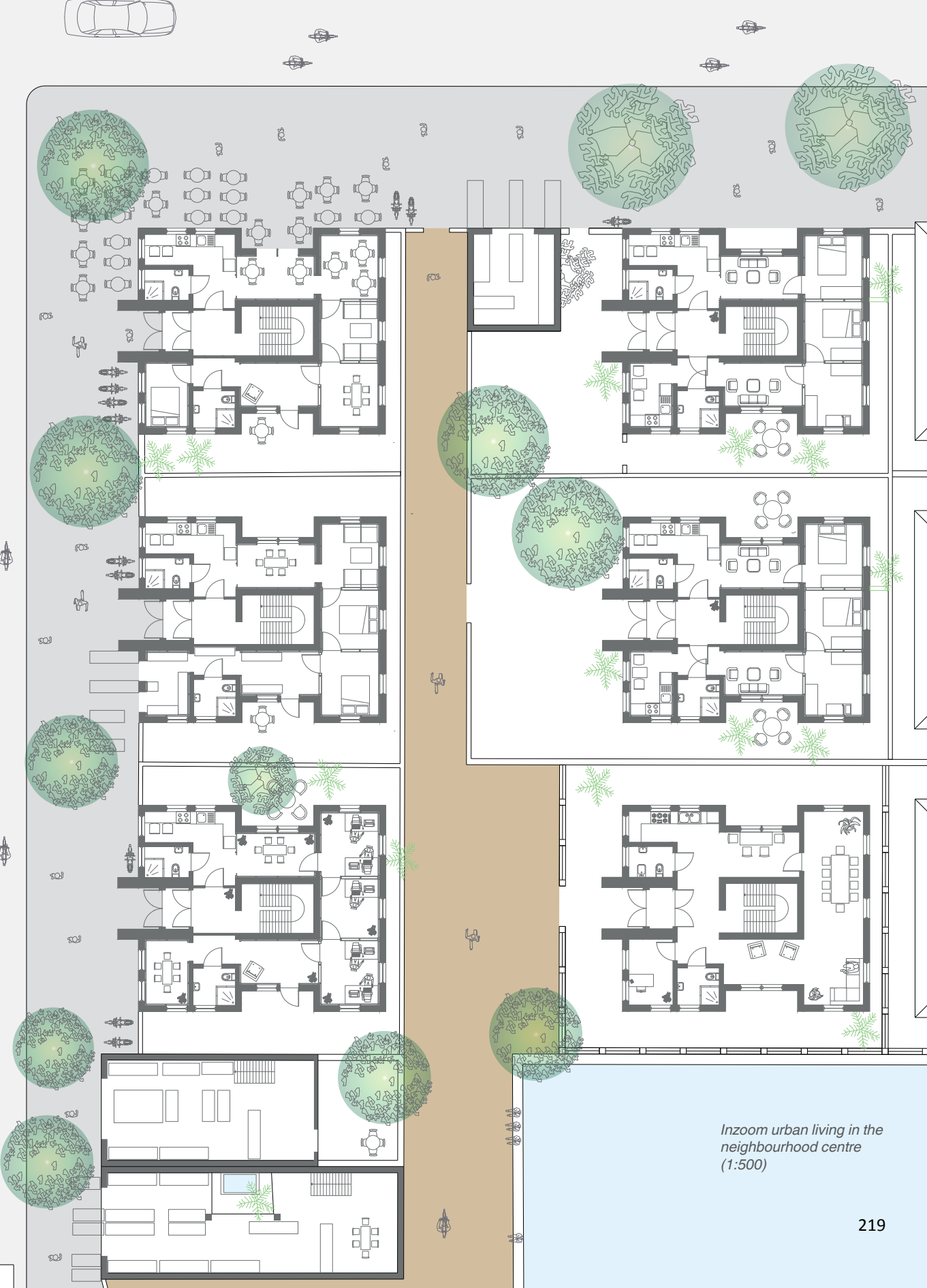
Project map after transformation (1:2000)



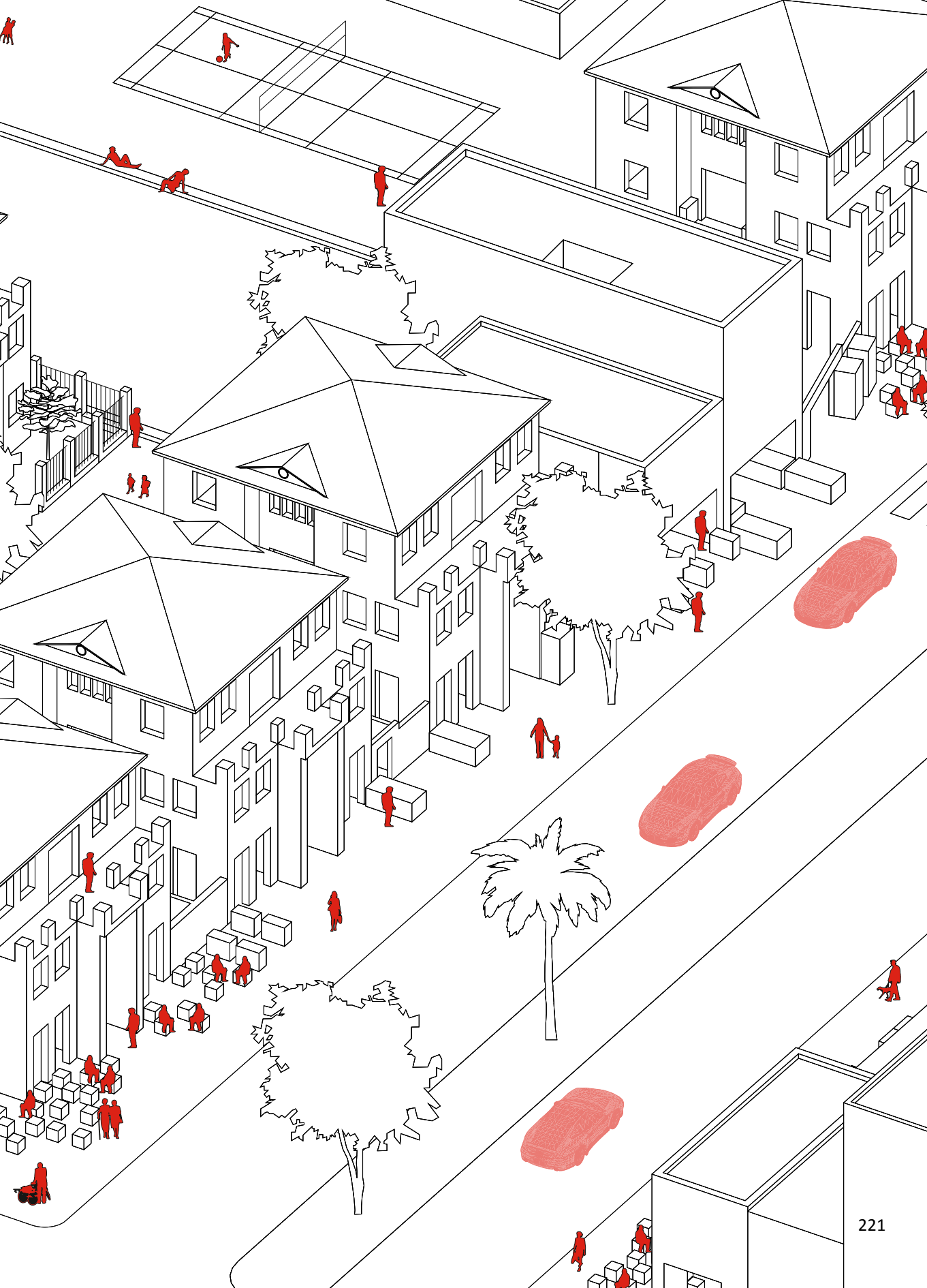




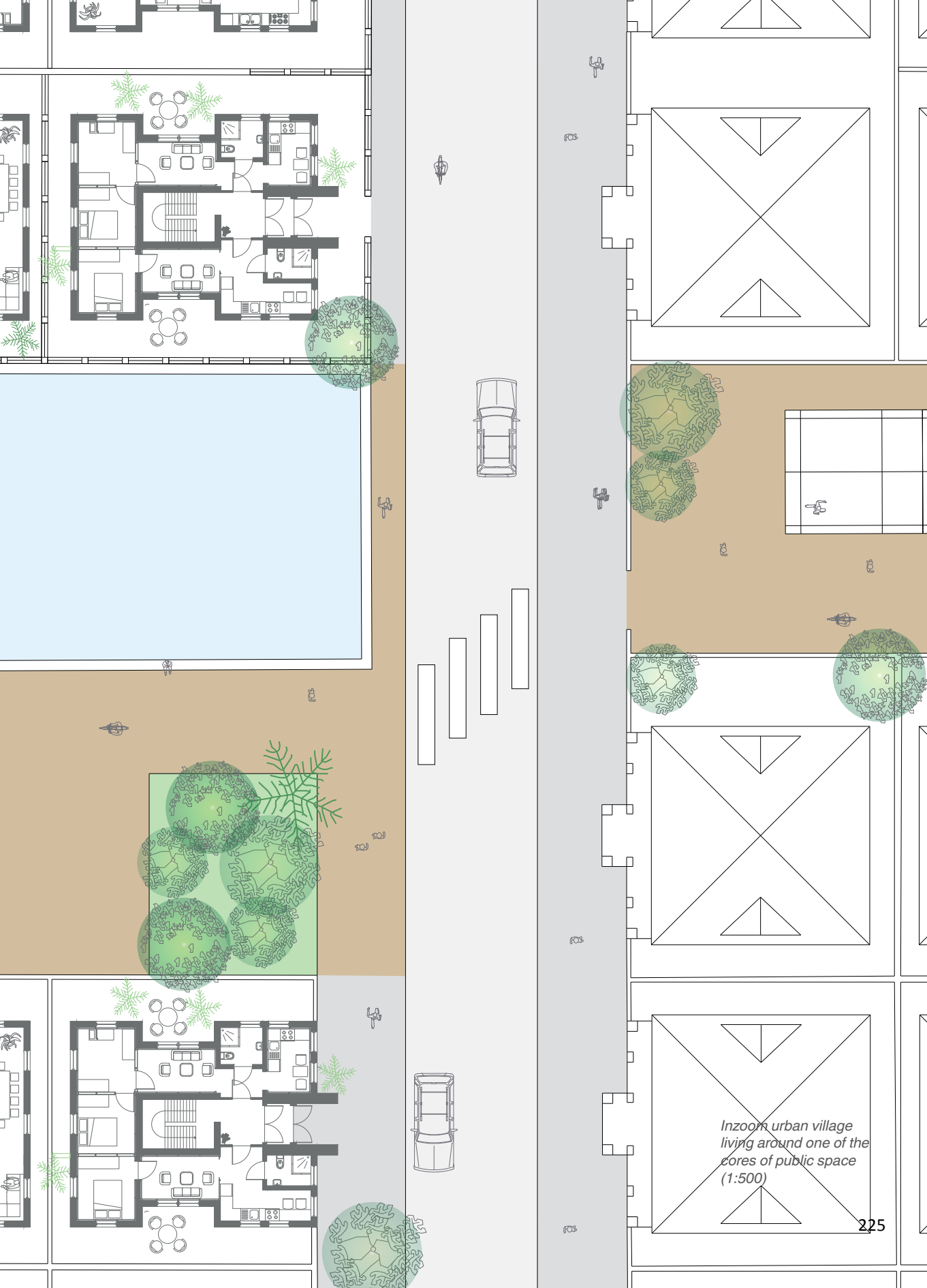
Axonometric drawing showing the transformation of Splendora.



Inzoom urban living in the neighbourhood centre (1:500)

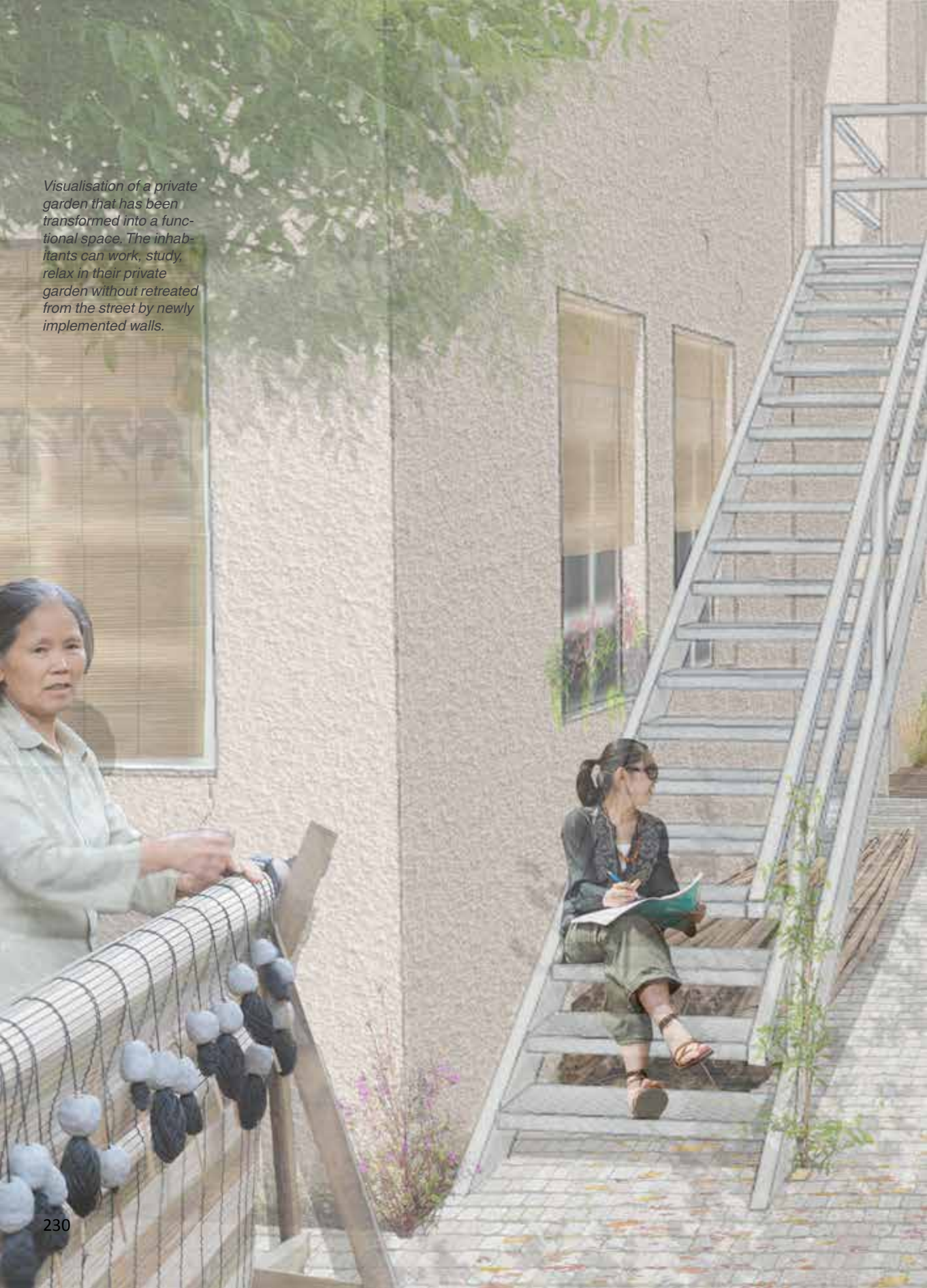


Visualisation of a transformed main street with multiple new function stimulating a vibrant street life

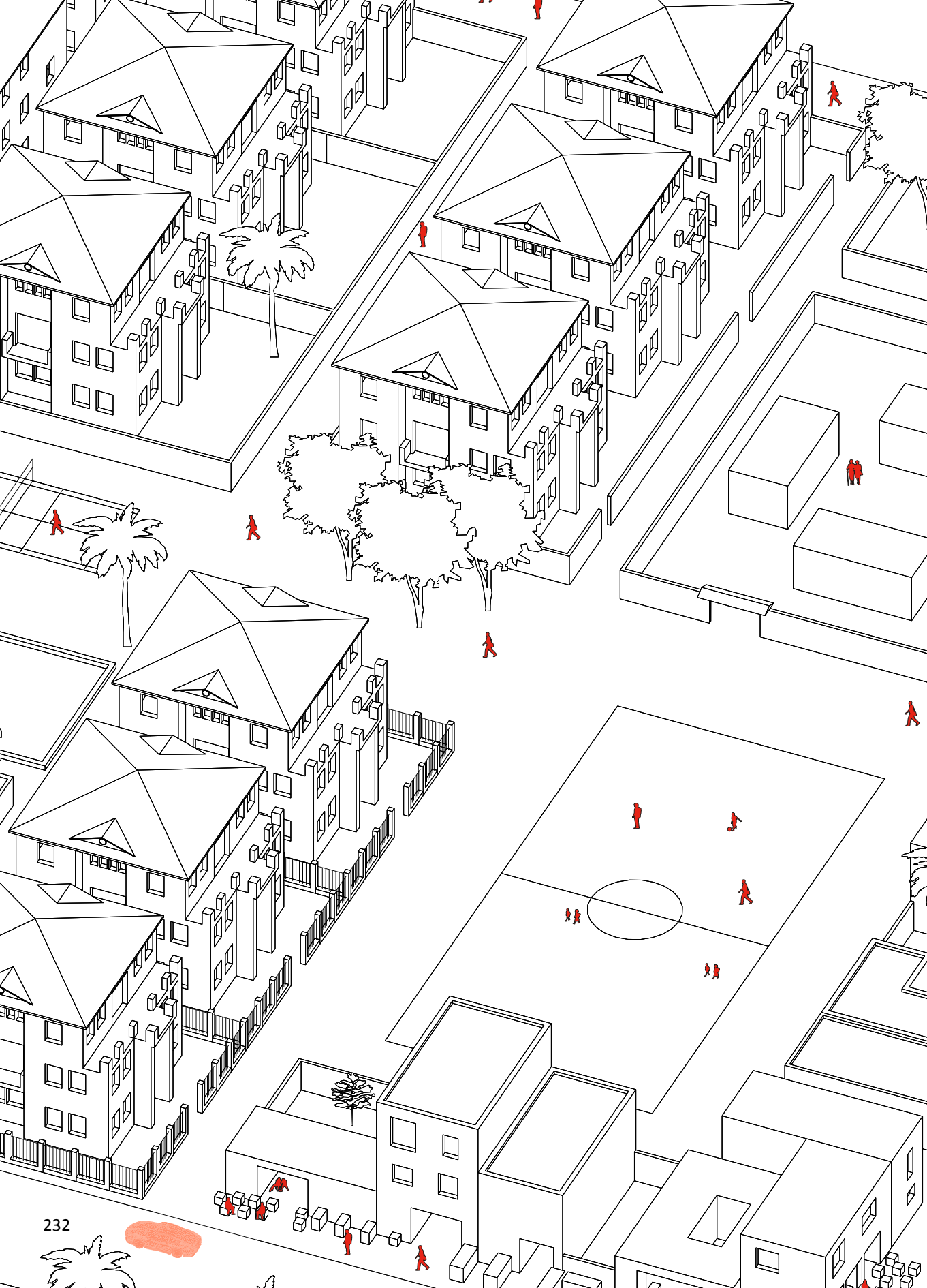


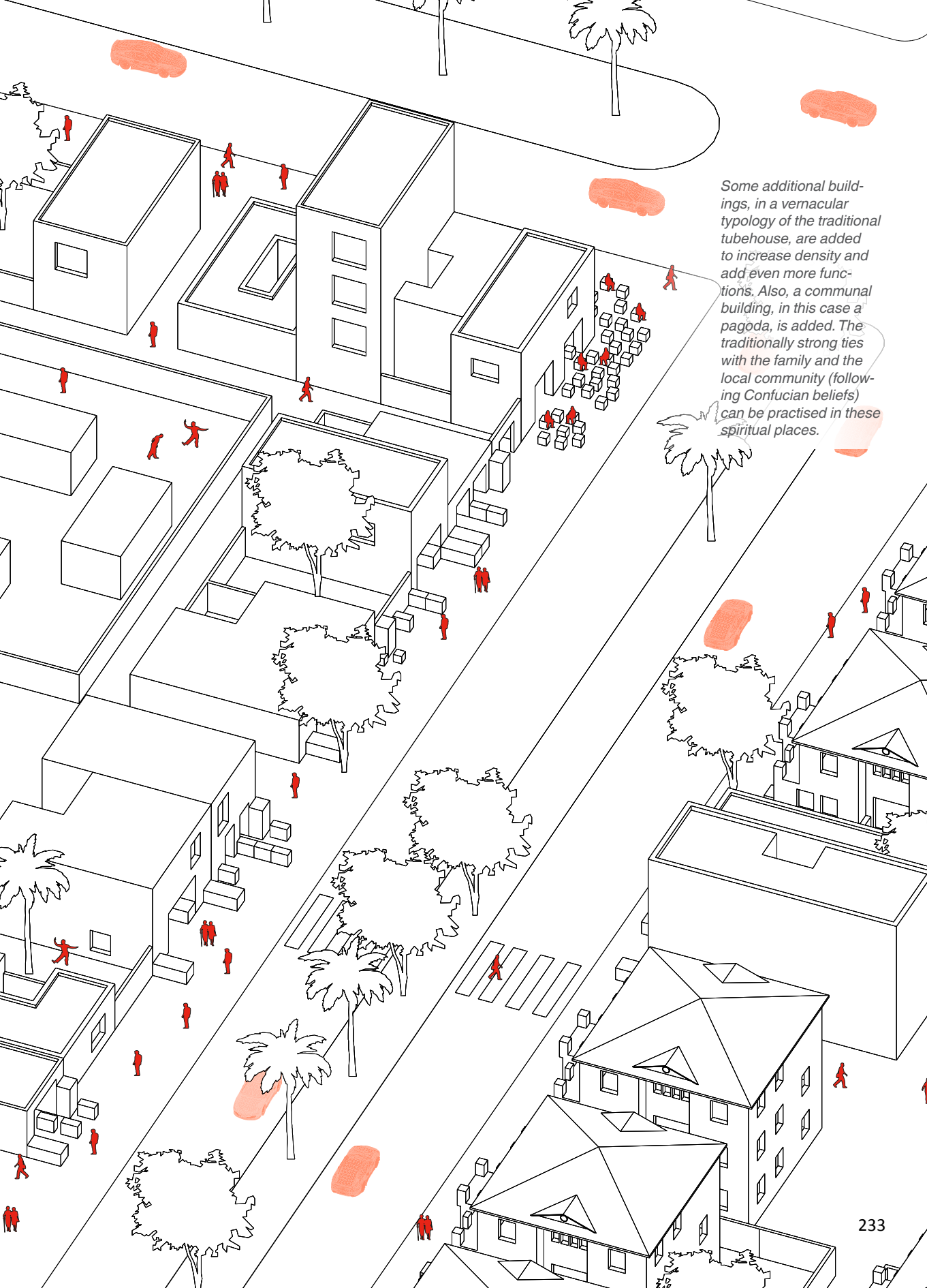
Inzoom urban village living around one of the cores of public space (1:500)

New alleyways are created in the regeneration process that starts before the original development is even completed. These alleys are an important step towards an intricate system of graduated privacy.



Visualisation of a private garden that has been transformed into a functional space. The inhabitants can work, study, relax in their private garden without retreated from the street by newly implemented walls.





Some additional buildings, in a vernacular typology of the traditional tubehouse, are added to increase density and add even more functions. Also, a communal building, in this case a pagoda, is added. The traditionally strong ties with the family and the local community (following Confucian beliefs) can be practised in these spiritual places.

Under the arcades people sit and shop. The arcades provide the needed shadow on sunny days and shelter from the rain on rainy days.

Ordinary events happen in ordinary public places. The pond is a central element in Vietnamese village life.

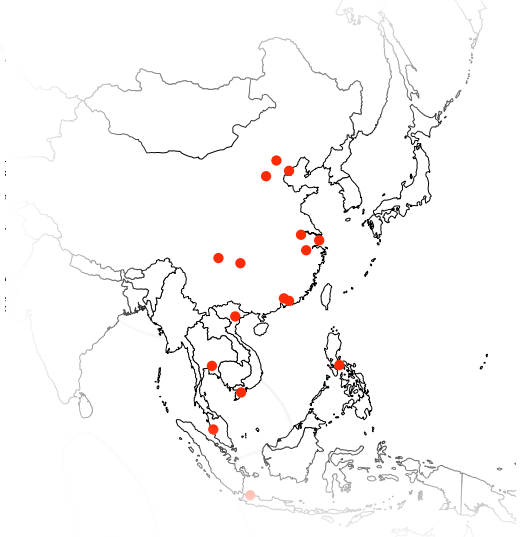
APPLICABILITY

As, in 2012, Hanoi had 75,695 hectares destined for new urban areas (the Polis Blog, 2012), - and most of that area is developed similarly to Splendora - the applicability of 'street life' in Hanoi alone is considerable. Since most of these new towns have similar characteristics and typologies as Splendora§, the generic approach of 'street life' can be applied in many new urban areas. The basic principles of reconnecting, inserting new functions, creating holistic public spaces and differentiating in target groups can be applied virtually everywhere.

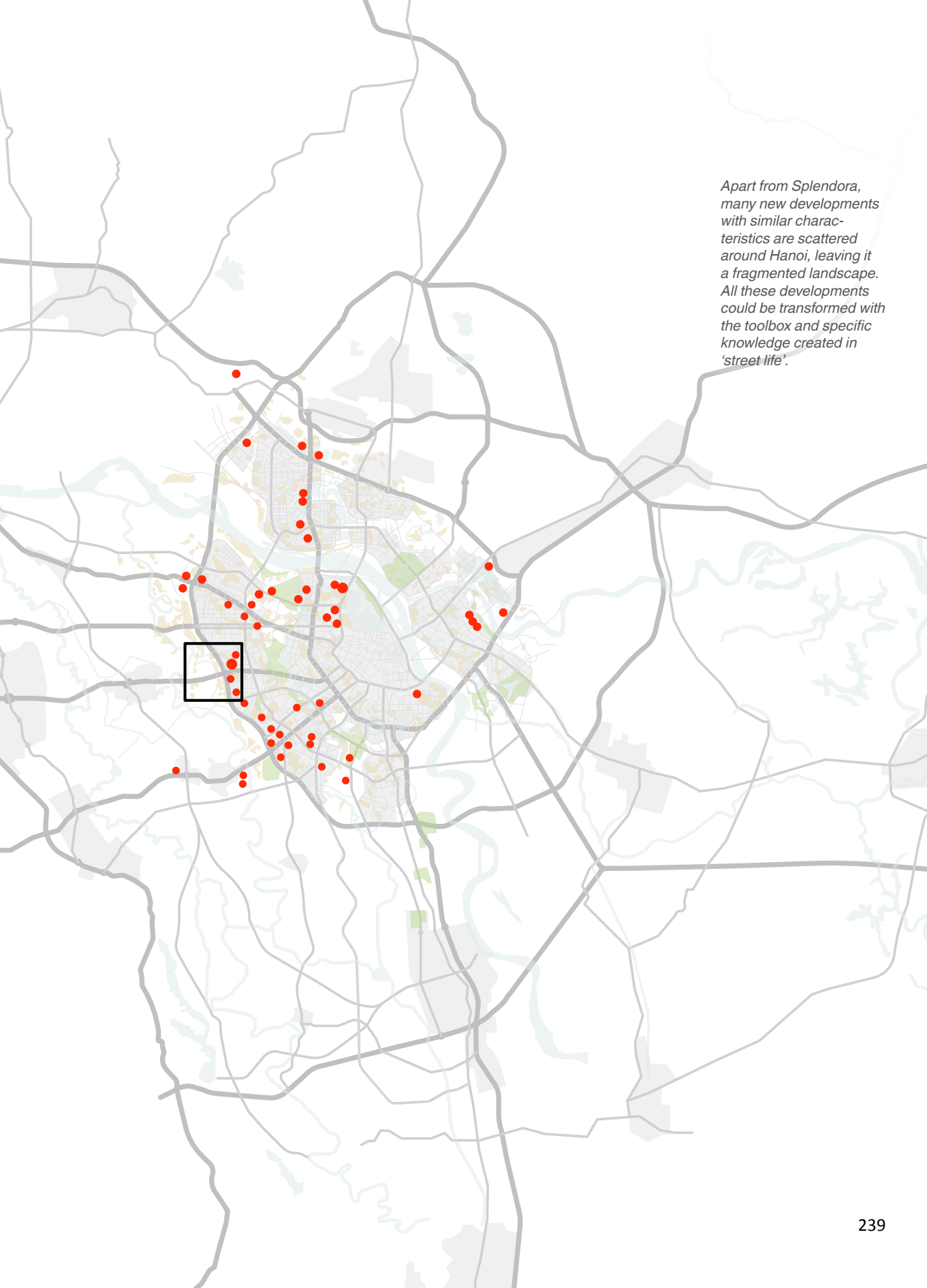
The generic approach of 'street life' is useful since the developers of new towns use a limited amount of villa types. The limited different designs make for easy development and insertion of 'plug & play' boxes. Also, the proposed transformation of public space can be applied widely.

Moreover, the five building blocks for design - the importance of local community, the absorption of external influences, human scale, linear public space and graduated privacy - can be used for other developments around Hanoi too.

However, not only in Hanoi did rapid economic development, urbanisation and globalisation result in fragmented landscapes of suburban development. Many other metropoles - and mid-sized cities - in South East and East Asia are dealing with similar issues. The generic toolbox, together with the building blocks for design resulting from specific research into the local context, culture, tradition, and identity can be applied all around cities in Pacific Asia.



The approach of 'street life' is not only applicable around Hanoi, but in most major South East Asian metropoles.



Apart from Splendora, many new developments with similar characteristics are scattered around Hanoi, leaving it a fragmented landscape. All these developments could be transformed with the toolbox and specific knowledge created in 'street life'.

EPILOGUE

CONCLUSIONS

This project started with the realisation that street life was a crucial missing link in the new development of Splendora, close to Hanoi. Soon, the thesis found that this was not only the case there, but a lack of street life is a widespread phenomenon in new developments everywhere around South East Asia.

Literature gives clues about the causes of this missing street life; it points at notions like placelessness, a lacking sense of place and a missing genius loci. These occured because of characteristics as monofunctionality in function, repetition in shape, exclusivity and speculation.

To counteract this phenomenon, many scholars point towards designing within the local context, with local culture and identity. To do so, it is necessary to know the characteristics of this local context. In the case of Splendora, in the Vietnamese context - or, more specifically, the Hanoian context - this context can be described through five specific elements. Firstly, the importance of the family and the local community that results from Confucian influences. Then, the Vietnamese society is a very hybrid one; external influences are easily incorporated. Thirdly, public spaces are in general linear; the streets and alleys form the main public spaces. Furthermore, spaces in Vietnam are traditionally designed for a human scale. The last element, graduated privacy, points at the hierarchical sequence of enclosed spaces in both public and private spaces. These five specific elements of the local context are extensively used to transform Splendora.

Paradoxically, ‘street life’ uses a general toolbox to start the transformation of Asian new towns. This toolbox, consisting of a strategy for change that recognises the demands of existing and new stakeholders, uses the concept of creating shared value. Using this concept leads to a better match between supply and demand and more profit for those who invested in new towns. Adjusting the existing housing to the needs of local people deflates the housing bubble, while replacing it with a solid economic base.

Technically, the solutions are sought in the introduction of an intricate street network with public places that accommodate ordinary street activities. This transformed public space will function as a catalyst for transformations of private properties. The toolbox allows the insertion of multiple typologies

of living environments and multiple new functions into the existing villa typology. This is done through ‘plug & play’ boxes, accommodating these new functinos, that can be inserted in the existing structures. Additionally, a set of detailed regulations has been designed to guide this transformation.

These two parts, a generic toolbox and design within the local context, are the framework for the redesign of Splendora. This framework is then translated into a final design with transformed public space that accommodates street life, the insertion of ‘plug & play’ boxes that transform individual villas, and ‘protected pockets’ accommodating a suburban lifestyle.

As the framework proved its significance, it can be applied elsewhere in new developments, around Hanoi, but also around different metropoles in South East and East Asia. The transformation of these neighbourhoods that were once deprived of street life results in less urban fragmentation, a more holistic city with a sense of place where people can live.

TOWARDS REALISATION

As ‘street life’ is a new and creative idea, it should be tested out in a specific location like Splendora. There is a real need for such a testing ground, as new developments in the urban fringe of Asian metropoles are dealing with serious issues. The wasteful and unsustainable way of living they stand for and promote is deteriorating everything the notion city stands for. Moreover, economically, housing bubbles are on the verge of bursting while the local population has difficulty finding a space to live. ‘Street life’ can reconnect these economic and market needs.

Testing the ideas presented in this thesis can lead to a revolution in Asian new towns. It can raise awareness about the importance of ordinary public space and the wasteful ways the city is currently developed. Moreover, it can show that both the current investors and the local population can benefit from the transformation of new developments; the creation of shared value which is believed to bring the next wave of economic growth and prosperity.

‘Street life’ can start the next wave of sustainable urban improvements. Healthy cities are places that are including people, stimulating them to live in a healthy way. This can be reached by living in holistic places that are based in a local culture and have local identity. The design part of this book has shown that it is perfectly possible to transform new Asian developments in such places.

In a collaboration between universities and developers, the ideas can be elaborated and, while testing, solutions can be sought for issues that occur while realising the ideas proposed here.

RECOMMENDATIONS

‘Street life’ proposes to transform the culturally and environmentally unsustainable Asian new towns. As these new towns are so apparent in and around almost every Asian metropolis, the applicability is large. Transforming these ‘utopian’ developments into integral parts of the city can reduce the fragmentation of the urban fabric of these cities. It should therefore be recommended to, indeed, transform these new developments into livable city neighbourhoods. This should be done before further developing the outskirts of cities.

Recommended is thus, to transform new developments in such a way that they become reconnected with the local context, culture, tradition, and identity, while also reconnecting economic and market needs. In advance to every development - or transformation for that matter - the market demands should be carefully assessed. Then, new developments should be transformed in order to meet these demands.

If, at some point, the new developments are fully transformed and there is still a need for housing, it should be recommended to design within the local context. This should be done through careful research in market needs, as well as thorough investigation in the local perception of spaces, both interior and exterior. This will result in more vernacular designs that do not break with the past, but follow a certain tradition.

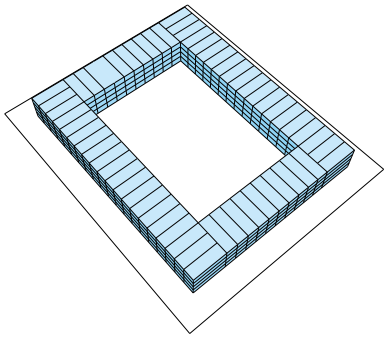
This type of development can bring good living environments for the local people. An example of such a project in the Chinese case of Chengdu can be found in Jasper Nijveldt’s (2012) graduation project.

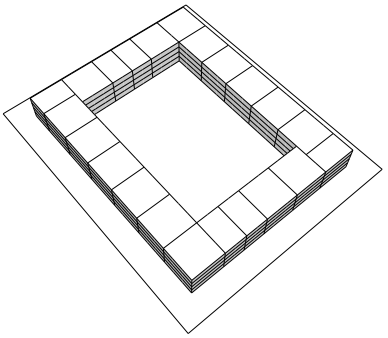
The next pages give a short short overview of such a way of designing within a Vietnamese context.

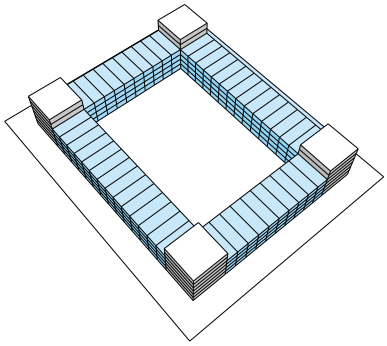
The alternative

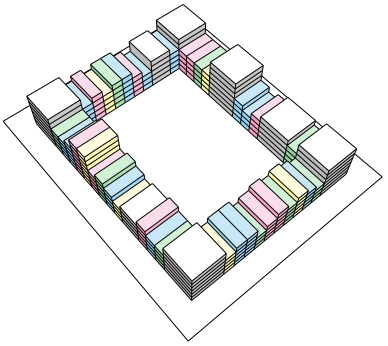
What we have learned from the current new developments is that copy-paste architecture and public space lack complexity. They are left without any street life. After transforming these developments into holistic living environments, the next step is to not let this type of development happen in future city extensions. Acknowledged from this project is that building within the local tradition, culture and context with regards to the needs of the local communities forms the answer. We learned that the mistakes from the past can be restored, however, this thesis also aims to show how new projects should be designed. The alternative shows, almost as a teaser, what future projects could look like.

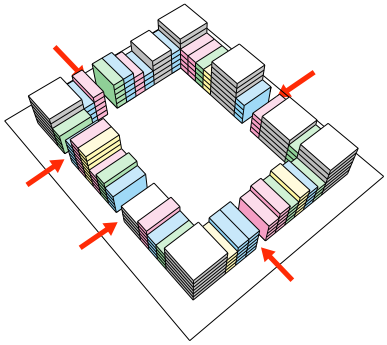
As a concept, the diagrams on the right page show how a neighbourhood could develop on the outskirts of the Vietnamese capital. The neighbourhood block in Hanoi is mostly surrounded by a main road. The streets filled with narrow, deep tube houses. This forms the starting point of the concept.
An other, more contemporary, option is to exchange the tube houses by apartment blocks, however, only apartment blocks will change the diversity in the urban built-up a lot. Hence, the decision is made to implement the apartment buildings on the corners of the neighbourhood. Next step is to diversify in height and function and bring in more apartment buildings to create a diversified mix. Entrances of the block are implemented to give access to a number of sidestreets and alleyways. The interior space is then filled up with lower buildings; both traditional typologies and apartment buildings. The final step is to diversify even more and add courtyards and skywells. The result is a more contemporary version of a typical Vietnamese neighbourhood. The spirit of place comes from the fact that it complies to the traditional Vietnamese neighbourhood, without breaking with tradition.

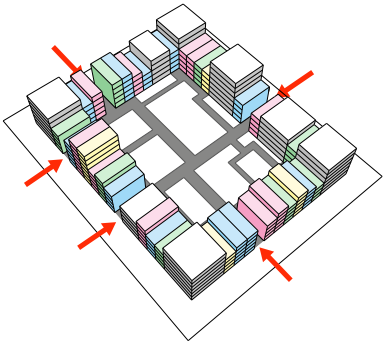


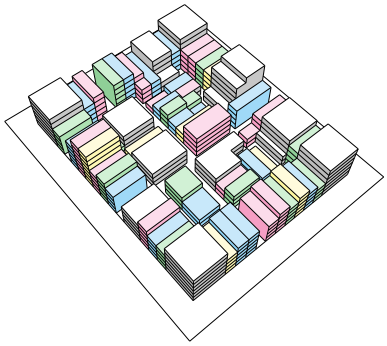


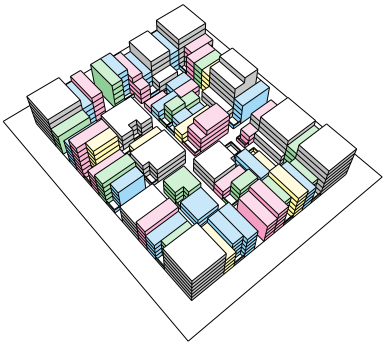






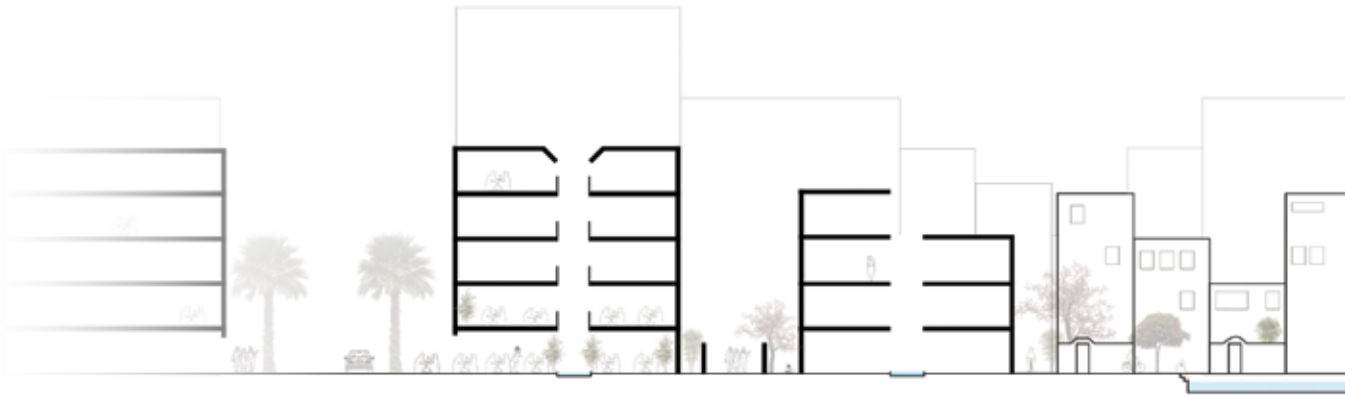


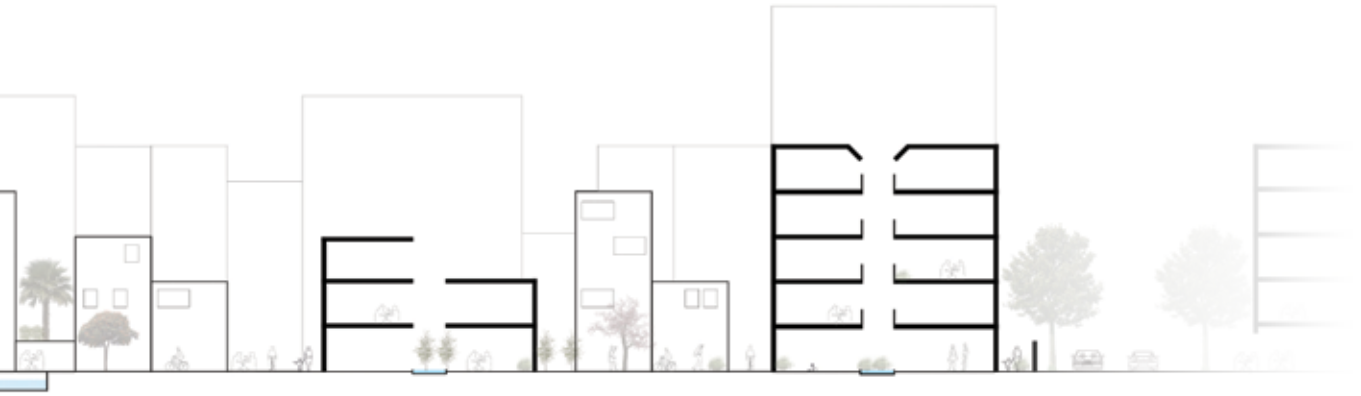




1:500 section of a block. Movement in graduated privacy.

1:500 section of a block.
A neighbourhood core of
public space.





1:500 elevation of a main street. Diversity in forward and backward motion.

From the bedroom upstairs, inhabitants can look down into the courtyard. This enclosed open space within the house is a common feature in Vietnam, currently unfortunately excluded in new developments. It links Heaven and Earth, ventilating the building as well.

Looking back into the private garden, one could see a stack of bamboo used by the inhabitants to produce bamboo curtains or other local production means and activities as pottery or manufacturing. This court, however, functions for gardening or as a kids' playground as well.


16

Small patches of agricultural land are commonly found in Vietnamese villages and cities. As food production becomes more industrialised, homegrowing of fruit and vegetables should be accommodated.

From these private spaces, the walled alleyways form the first 'public' step in the system of graduated privacy. They are safe places where neighbours can interact and children can play; they form the important linear public spaces that are strongly embedded in the Vietnamese culture.

Public neighbourhood cores, for instance around the pond, form the meeting place of a living environment. Ordinary activities as social interactions, sports or games happen here.

The busiest part of the neighbourhood is certainly the main street surrounding it. This is where shops, restaurants and street vendors can be found. It is the most vibrant place of a neighbourhood. The arcades bring shelter from sun and rain.

SUMMARY

'Street life' is a research on monofunctional new developments in South East and East Asia. It results in a new creative idea for the city, an urban prototype that is tested in Splendora, a new town West of the Vietnamese capital Hanoi. It forms a response to the loss of street life in the utopian new projects in the region. Research by architects (e.g. Venturi, 1966), urban designers (e.g. Trancik, 1986; Gehl, 2010), journalists (e.g. Jacobs, 1961) and philosophers (e.g. Heidegger, 1971; Norberg-Schulz, 1979) shows that street life is vital for a city. 'Streets and their sidewalks, the main public places of a city, are its most vital organs' (Jacobs, 1961, p. 29). This active street life is a result of being at home in the city, an extension of the physical house. This idea of 'dwelling' (Heidegger, 1971) occurs when people can relate to the city, when it comes from a tradition, is rooted in culture and has a local identity; a spirit of place or genius loci as Norberg-Schulz (1979) calls it.

New neighbourhoods inspired on a western style are spreading around major cities throughout South East Asia in a high pace. One of them, Splendora, forms the test case for 'street life''. It can be found fifteen kilometres West of Hanoi, the capital of Vietnam. In general, they are the result of economic prosperity in these countries caused by a connection to the global market. Globalisation, however, imposes foreign models of urban development on the rapidly developing Asian countries (Labbé & Boudreau, 2011). These new developments are the outcome of an economic need; the newly obtained wealth can only be invested in gold and real estate as (Communist) governments still prohibit trade in stocks.

As such the projects are designed and built in a very efficient way; monotonous in function (street life focuses on residential developments) and repetitive in form. They are developed in a copy - paste way, disregarding local context. They are privatised, upscale, exclusive neighbourhood with private security and a focus on cars. They oppose everything a city is; monotonous instead of diverse in programme and shape, private instead of public, upscale as opposed to mixed income, exclusive rather that inclusive, focused on a car scale rather than a human scale, promoting a global lifestyle instead of a one that is embedded in local culture. This results in neighbourhoods without a spirit of place, and without any street life. Moreover, as they do not answer societal needs, the developments are often for a large part uninhabited. And as the housing markets in the region are fragile, they do not form an ideal investment anymore, leaving the city's edge as fragmented sediment of an era of rampant prosperity.

The hypothesis of 'street life'' is then, that these developments can become successful new parts of the city if they build on the local traditions, culture and context, if they share in the local identity. This does not mean that everything has to remain the same; as long as changes are based in the local spirit, the local

way of doing things, they can be accommodated. New developments should not break with the past, they should continue in the same spirit (Bekkering, 2001).

As new developments currently focus on economic needs rather than societal needs, they do break with the past. Recently however, Porter & Kramer (2011) started a debate about reconnecting economic needs with societal needs as a reinterpretation of capitalism. Their idea is to stimulate economic growth through fulfilling societal needs. This is called 'creating shared value'. It 'will lead to new approaches that generate greater innovation and growth for companies - and also greater benefits for society' (Porter & Kramer, 2011, p. 5). Through connecting to local societal needs, a greater market can be reached and therefore companies can make more profit, while, at the same time, fulfilling societal needs.

Because the new developments are actually an outcome of economic needs, with the aim to make profit, 'street life'' uses the principle of 'creating shared value' to reconnect them to the city. 'Creating shared value' translates in the owners of new developments (developers and speculators) actually making profit. That will trigger them to bring change into the developments, transforming them into 'real' neighbourhoods. This means that the transformation will have to answer societal demands for housing. The aim is to transform utopian 'unreal' spaces into 'real' neighbourhoods with a spirit of place where people can 'dwell', in the privacy of the house, but in public space as well.

The catalyst for this change is formed by changes in public space. As public space is currently monotonous and dominated by cars a more intricate and complex system of public space adjusted on the human scale - focusing on the different speeds of pedestrians and cyclists - is introduced. This transformation is implemented in a top-down way by the developer, encouraged and supported by local governments. Public space is reconnected to the surroundings of the project and the project is reweaved into the urban fabric.

The monotonous streets are transformed in a system of main streets, side streets and alleys that form the base of the public space. However, other ordinary public spaces - for instance parks, ponds, sports facilities, meeting places and communal buildings - will complement this base, creating a diverse streetscape. These additional functions in public space will be placed strategically at the heart of communities, forming a solid, public core. General neighbourhoods with mixed functions, however remaining a residential character, will surround such cores. The commercial and business area of the project will be found in its very centre; often around the crossing of two main roads. The outer edge of the project will be mostly residential and low density. It will accommodate 'pockets' of the original project for those buyers that intended to actually live in the project; a place to live the suburban dream.

Individual owners can transform their properties to accommodate other functions such as shops, restaurants, offices, workshops or multiple apartments. The layout of public space regulates the change of functions that will occur in private properties. Shops and businesses that can be found around the main streets will form the most active part of a project. In the general zones of a development, the transformation will focus on changes within the residential sphere; villas will become multiple apartments. Sometimes, these will have a small shop, workshop or office at the ground floor, however, the general zone will remain to have mostly a residential character.

These individual transformations will be accommodated by the insertion of prefabricated 'boxes' into the existing structure. These boxes can be standardised because the original type of development is repetitive. They will be made from local materials that are mostly recycled and, at least, recyclable. The boxes will protect the existing villa from any structural changes. It also leaves the possibility for the owner of the property to return it to its original state.

Diversifying the development, both in public and private space will help the project to become a real neighbourhood. However, the sense of place based on local identity that needs to be brought in requires inserting features that are based on the traditional local culture.

For the testing location on the edge of the Vietnamese capital Hanoi, Splendora, a thorough understanding of the Vietnamese culture, tradition and identity is necessary. More precisely the local identity of Hanoi and the villages around Hanoi is examined. This is done from a western perspective.

Local community

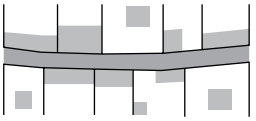
This led to five clear building blocks for design. Firstly, since the Vietnamese culture is largely based on Confucian believes, the local community and the family are extremely important social structures. Extended families, often consisting of three generations form an example of this importance. Another example is the internal code that villages have, the 'huong uoc' (Parenteau & Quoc Thong, 2010). These village rules were often even more important than the national laws, proves the adage 'the law of the emperor stops at the gate' (The Anh, 2003).

External influences

Notwithstanding the strong Confucian influences from China, the Vietnamese culture and identity - and following on that also the urban fabric - has had many foreign influences through the course of history. However, these influences were incorporated in the Vietnamese culture. This blending of different societal structures is called 'tam giao dong nguyen', and points at the reduction of influences into the same source (Gillespie, 2001). This second building block for design, incorporation of external influence, makes the transformation of new developments in western style more likely to happen in the Vietnamese context.

Thirdly, there is the physical absence of the square (Miao, 1990). The square

was designated only to the administrative part of the city, for example the citadel of Hanoi or the Forbidden City in Beijing. This leads to a very linear type of public space. A network of streets forms the most important public space.

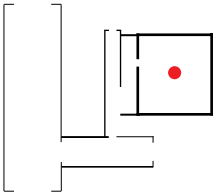


Linearity

The city's were often entirely focused on a human scale, with a high density and high diversity. The city gradually densified, resulting in a high percentage of ground coverage. The dense urban structures had many courtyards, for light and ventilation. The city of Hanoi was, as many East Asian cities, one of 'shallow hollows' (Miao, 1990). This is still the case in the villages surrounding Hanoi, however, the very city densified more and more until most of the courtyard disappeared.

Human scale

The last building block for design, the principle of graduated privacy (Wu, 1968), is actually constructed through two separate features of the urban structure of Hanoi; enclosure and hierarchy. Graduated privacy points at the scale of privacy in the Asian context. To go from the main street, through side streets, alleys, backyards, front rooms to the privacy of the courtyard requires 'movement through a hierarchical sequence of spaces' as Bracken (2013, p. 5) calls it.



Graduated privacy

These five building blocks for design, local community, external influences, linearity, human scale and graduated privacy, form the base for a creation of spirit of place in the testing location of 'street life'', the Splendora new development.

The result is a neighbourhood that is reconnected to its context. It becomes a place where locals can live, next to newly affluent Vietnamese that aspire a suburban lifestyle. It accommodates upscale housing as well as affordable apartments, chic offices and workshops for local craftsmen. A mix of shops and restaurants borders the main street, while the whole development is connected to the city centre by a rapid metro system.
Public space accommodates street vendors in the main street, street interactions in narrow side streets and alleys and meeting places for the local community in communal buildings as pagodas. Multiple activities take place in public space; sports as badminton, gatherings around the neighbourhood pond and children playing in playgrounds. The neighbourhood of Splendora will re-established an active street life in places, while, at the same time, facilitating quiet pockets of public space for local residents. It will become a place to call home.

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This thesis discusses the loss of street life in (South) East Asian new developments. It stretches the importance of street life in the light of the genius loci and sense of place and argues that new developments are lacking this urban spirit of place because of their monotony and monofunctionality. The new developments scattered around many Asian metropoles leave a fragmented urban landscape.

A toolbox for general redevelopment of Asian new towns is developed to change these issues. As a testing ground, the Splendora new development, seventeen kilometres West of the Vietnamese capital Hanoi, has been selected.

As the thesis argues that the genius loci comes mostly from local context, culture, tradition and identity, a thorough investigation on the Vietnamese culture and society is carried out. That research reveals the Vietnamese, or more specifically, the Hanoian genius loci. Together with the general toolbox, the resulting building blocks for design are the input for the redesigning of Splendora.

The result is regeneration before completion; a design for the revitalisation of an Asian new town. Splendora is restitched to its physical context and reconnected with the Vietnamese identity. The result is an intricate design of urban public space and living spaces.

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